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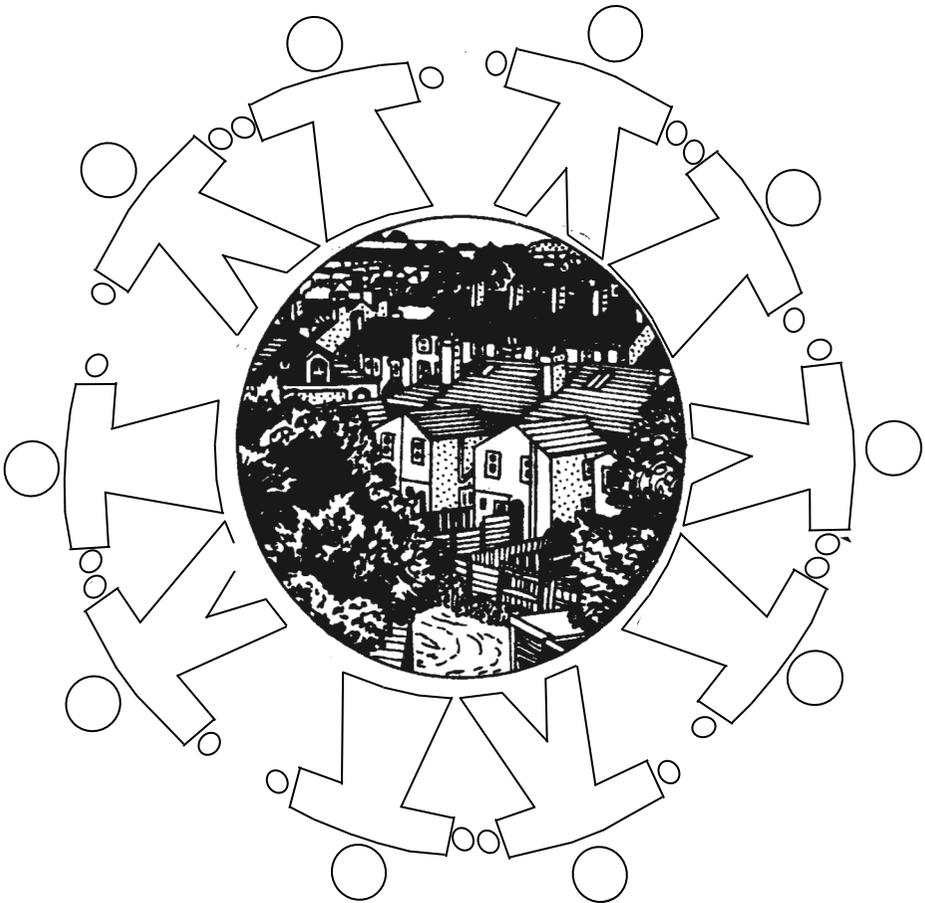
# M THE MAGAZINE

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ST BARNABAS with CHRIST CHURCH, WORCESTER

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MAY 2021

# ST BARNABAS WITH CHRIST CHURCH

## PARISH STAFF:

Team Rector: Revd Julieann Watson (23785)  
Missioner Sue Martyr (25466)  
Churchwardens (St Barnabas):  
Mary James (455214)  
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**WEBSITE:** [www.stbarnabasworcester.org.uk](http://www.stbarnabasworcester.org.uk)

**YOUTUBE:** St Barnabas with Christ Church,  
Worcester.



## SERVICES:

Sunday	9.30am	Church opens
	10am	Eucharist
	6.30pm	Public Bible reading & Prayers for the world
Monday	Closed	
Tuesday	8.45am	Celtic Morning Prayer
	6.00pm	Common Worship evening prayer
Wednesday	10am	Church opens
	10.15am	Eucharist
Thursday	2-3pm	Private prayer
Friday	Closed	
Saturday	Closed	

If you would like to receive our written material for a Sunday - please place your request through Revd Julieann:

[julieann.watson2019@icloud.com](mailto:julieann.watson2019@icloud.com)

**MAGAZINE DEADLINE:** Penultimate Sunday of each month.  
Please e-mail contributions to [jackiecampbell@talktalk.net](mailto:jackiecampbell@talktalk.net)

# WELCOME TO MAY

The month of May is filled with many kinds of traditions: Bank Holidays, flowers, the maypole, carnivals, the Queen of the May, Mary, I wonder if you have memories of being involved with any of that in childhood? It was a way of getting out – getting together, out into the community, creating things, colour, costume ideas, throwing off the gloom and cold of winter and welcoming the new and developing season.

So, why shouldn't we do the same in May and June 2021?

Soon, current restrictions will mean we can meet together in larger groups and get our summer colours out. We need to see people and socialise again. This is because friendships – old and new - need to be maintained and forged.

I know there are those who are still having to shield and isolate -

you have been instructed to still to stay home and away from others: so you must; and we look forward to welcoming you out and about again.

However, I wonder if there are some who might need some convincing that St Barnabas Church and taking part in services is a safe thing to do.

The Church re-opened for public services on Easter Day and will keep opening for Sunday services at 10am and 6.30pm. Also, the church doors are open on a Wednesday and Friday between 11am – 12noon - so if you are out and about and would like to see the inside of the building again, and find your holy and prayerful space again – then you can!

The Church building is safe: with hand gel, face coverings, seating plan, marked floor for social



*Easter Day in Church:*

He is risen! He is risen indeed. Alleluia!

Rhianne held up the Paschal Candle and sang out: *The Light of Christ!*

distancing, and ways to clean. Thanks to all those who are involved in opening the church and ensuring all this happens – as I know it does. Also, the vaccination programme has been amazing with so many of us now having received the second vaccination.

So, do consider all this and if you have queries about coming to church again; do be in touch with me, or the churchwardens – contact details on the inside front cover.

May also falls in Eastertide – a time of wondering, questioning looking to the future.

So, further in the magazine (page 4) join me in doing this for our church in this parish.

May your May be merry!  
Revd Julieann



**Behind  
the Smile**  
Continuing Zac's Story

## BEHIND THE SMILE

This charity runs peer support groups for anyone experiencing mental health every Wednesday 2pm till 4pm at St Andrews Methodist Church, Pump Street Worcester.

Find us on; <https://behindthesmile.care/>  
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Twitter @BehindTheSmil17  
Instagram @behindthesmile4

## BEARING WITNESS

The Easter story led me to thinking about those who bore witness.

Who bore witness to the death of Jesus?

In the gospels of Mark, Matthew and Luke we read that a centurion witnessing the death of Jesus exclaimed that he surely was the Son of God/a righteous man. Also, watching from a distance, were many women who had travelled with Jesus from Galilee in the North, named in Mark and Matthew's accounts as Mary Magdalene, Mary the mother of James and Joseph and the mother of Zebedee's sons. In John's gospel we read that not only Jesus' mother, His mother's sister, Mary the wife of Clopas and Mary Magdalene were near the cross, but also 'the disciple whom he loved'.

What about witnesses to the risen Lord?

Mark's account mentions the appearance to Mary Magdalene, to the two on the road to Emmaus and to the disciples. Matthew's gospel is quite different in its telling. Jesus appeared to Mary Magdalene and the 'other' Mary, and in Galilee on a mountain Jesus appeared to the eleven disciples. Luke tells of the appearance to

the two men on the road to Emmaus and how they found the Eleven in Jerusalem, assembled together. It was there that Jesus joined them. In John's gospel we read that Mary Magdalene mistook Jesus for the gardener, asking him where the body had been taken. It took Jesus calling her by name for her to recognise that it was her Lord and Master. Later Jesus appeared to the disciples whilst they were gathered in a closed room, and for a second time an appearance to include Thomas. A third time he appeared to them back in Galilee and they enjoyed breakfast on the beach after a miraculous catch of fish.

Thinking about witnesses I remembered and took down two special books from my bookshelf! Those of you who are of a similar age to myself may remember David Kossoff. He was a British actor, also well known for his story telling skills. When I left Grammar School and went to teaching training college, I was already developing a real interest in the Bible and there I studied R.E. as my main subject. Around this time I was fortunate



enough to hear David speak and to have his 'Bible Stories' book signed by him, a book retelling Old Testament stories. I later purchased 'The Book of

Witnesses', its sequel, in which fictional characters were witnesses to key events from Jesus' birth through to his death and resurrection. At the start of every account we have the character's name and a description. It may be a good time to reread some of these stories!

Who are today's witnesses?

We cannot claim to be witnesses in the same sense as those mentioned earlier in gospel accounts. We were not there all those years ago to see and hear Jesus teach and heal. But the Bible, our resource, is accessible to all, either to read or to hear. By the way we live our lives and connect with others we can share the events recorded there, and tell the good news of Jesus' love for everyone, enabling us to grow as Kingdom people. Who are today's witnesses? We all are!

*Judy*

## 2021 WHAT NEXT?

This is a question so many are asking about this year. What next after lockdown? Will we ever get back to normal – what next so we can work out what the new normal is going to look like?



conversations about our cluster parishes and how ministry currently works across us all. The first conversation has already begun between the clergy

and the Archdeacon.

As we begin our new season of business (after the APCM in April) this question will also be relevant to our church life. Not just coming out of lockdown and how we do church, but also as I work through my last months as your Rector in this parish.

A facilitator has been appointed to guide the next conversation between the clergy: this is Revd Stephen Edwards – a residentiary canon at the cathedral, with much experience in urban ministry as well as facilitating big conversations. Clergy meet in the first week of June.

Relevant to finding out the answer to this question of ‘What Next’ is the wider situation we are in: the restructuring of the Deanery as we are no longer in Worcester East Deanery, we have now joined with other deaneries and now part of the wider and larger Worcester Deanery. Also, the Diocesan strategy of reducing the number of stipendiary clergy, of which I am currently one. Included in the Diocesan strategy is to invite and increase lay ministry and self-supporting ordained ministry.

Further facilitated conversations will happen with PCCs and congregations.

### Some initial questions:

*Once the vacancy begins will we be working on a parish profile and advertising for a new ‘like for like’ parish priest? (as we have done before?)*

### So here is a process:

St Barnabas with Christ Church is in a cluster friendship with the churches of St Nicholas and St Wulstan’s. So we are having

In a way, yes, but the process will be slightly different. The conversations unusually begin while I am still in post and with a few extra conversations happening more widely: ie: between our cluster church neighbours and an outside facilitator.

*Why are we talking with our cluster friends when the vacancy is in this parish?*

We cannot assume that a stipendiary priest post is automatically available here when there is full time stipendiary ministry in our cluster (and much smaller) parishes than ours. Conversations will explore the way ministry happens across the three parishes, especially when there is a relationship between the parishes already, albeit informally.

*Is there an agenda already fixed regarding what happens in this parish?*

I doubt it. My intention to leave came as a surprise to the Bishops Staff. However, the Diocesan strategy will feature in the conversations, but the significance, size and work of this parish and its church building will also be taken into account.

*Will we have a say in what happens?*

All three PCC's across the cluster churches will be involved. There will be time for discussions, clarity and involvement. Any new arrangement is unlikely to have been worked out and happening immediately after I have left. I don't expect anything to be rushed through.

*Who is available to take our services after you have left?*

The churchwardens have a list of clergy who can cover. Also, they too have been preparing if for any reason they are called upon to lead a service at short notice. I too will be doing my best to arrange cover before I go.

*Will the cluster become more formalised and, like other churches in the Diocese, become a Group Ministry with shared clergy?*

It's possible, but the legal process for that is long and may not be necessary. It is possible that a priest comes to serve St Barnabas with Christ Church in a time of transition for all three churches. These transition priests are placed temporarily for a short time and their role is to enable a new and more permanent situation to be worked out.

**If you have any questions, comments or anxieties at this stage, please do be in touch over the next few weeks and I can make sure they are addressed at the first conversation in June.**

Movement shows we are alive!

*Many blessings  
Rev'd Julieann*





*Top left:* Visitors to the Little House of Prayer & Labyrinth!  
*Top right:* Thanks to Sheila for the Easter lilies  
*Above:* A sunny welcome on Easter Day  
*Bottom left:* Valentina's Easter garden

## **GOODBYE TO RHI & STEVE**

Rhi and Steve O'Rourke, who have been on placement with us for the last two years, will be leaving us at the beginning of June. They are moving with their family to Coalville near Loughborough to take up their posts as church curates, the final stage of training before becoming vicars.

We will certainly miss them, their expertise with our Zoom and Youtube services and of course, Rhi's delicious Youtube Lent recipes. It's a shame that some of their work with us was limited due to lockdown, such as their Sunday afternoon family worship/craft sessions but we're excited for this next stage and wish them all the best as they continue their faith journey.

Their last Sunday with us will be June 6th - do come along to help send them on their way!

## **BYE FOR NOW JULIE!**

Julie Berrow who joined us last year as a Reader in training will be spending a few months on placement with St Nicholas Church, Warndon. We wish her all the best as she takes up this new challenge. (See more on Julie's placement on next page.)

## **GOODBYE SUE**

The post of Missioner which Sue Martyr has held for the past five years, is coming to an end. The 10 year funding for this position started when Capt Rick Tett and his family moved into the Mission House (the old Christ Church Vicarage) to provide a Christian presence in the Tolladine area.

During her five years Sue has done much to open her home to local residents including cookery sessions in her kitchen and BBQs in her garden. Sadly the funding for this project has come to an end - Sue will be very much missed.

*Below are some views from the Mission House:*



## AN UPDATE ON LLM TRAINING

It's hard to believe that I am already most of the way through the first year of my Licensed Lay Minister (LLM) training. We all have our lockdown stories and part of mine is that so far my training has been with a cohort of people I have never met except on zoom. There are five of us Worcester Readers (LLM is quite a new title). Our lectures are with ordinands from Birmingham, Worcester and Lichfield dioceses. We also have a series of preaching weekends, also on zoom, with the second year Worcester Readers. We are looking forward to 17<sup>th</sup> May, when hopefully we can meet inside, which will also mean that on our next preaching day, the 22<sup>nd</sup> May, I will meet my colleagues face-to-face for the first time.

Since last September, I have completed modules on the Old and New Testaments and Christian Worship. This term is all about preaching and reflection - a mixture of practical and theoretical involving a placement of around 8 weeks which for me will be at St Nicholas, Warndon. When I look back over my training since last September, it has been enjoyable, challenging and strange, but I have felt very connected with St Barnabas. I have preached in church, on zoom, pre-recorded and on the

BLT. I have had great support from members of the congregation and the ministry team.

When I was talking to the diocese about a prospective placement, I pointed out that I had not been at St Barnabas for very long and most of that has been in lockdown! Hence, they have placed me in one of our cluster churches. The building at St Nicholas is shared, so is served by Anglican and Methodist clergy. There is also an experienced Reader, which will be very good for me.

Although I won't be far away, I will miss all of you. I will miss Steve and Rhi's last Sunday (because that is my assessed preaching day!) and precious time with Julieann. But I will be back (in July) and in the meantime I am looking forward to a new challenge and some services outside St Nicholas under the yew tree.

With love and prayers,  
*Julie*



## THE NEXT GENERATION?

When we speak of the next generation, I wonder which one we mean? 10 years younger than us? 20 years younger? 'the children'? Youth? When we speak of the national church (or St Barnabas Church) and who is going to come after us, or where a younger generation is at the moment, we use the phrase 'next generation' quite freely. We long to be able to find a language and practices which attract the next generation to our churches.

But each generation has its own identity and needs a particular attention, so first, which generation are you?

### ***Baby Boomers:***

those born between 1946 and 1964

### ***Generation X:***

those born between 1965 and 1979/80

### ***Generation Y (Millennials):***

those born between 1981 and 1994/6

### ***Generation Z:***

those born between 1997 – 2012/15

I was born in 1961 and so I am 60 this year. When I think about my generation I am led to think about what was happening socially, politically, and what was

important. It also means that when I talk about the next generation I am talking about Generation X ie: anyone who is aged 40/50 and what they are all about, what was happening when they were growing up. So, what I really need to do is talk about the next generations: because, when it comes to being in church Baby Boomers are doing relatively well. Also, doing fairly well are those who are in their 20s now (who were only 10 when I was ordained 10 years ago) perhaps had church connections through school and the uniformed organisations and may well have children of their own now. Maybe they make use of Fresh expressions of church – Messy Church for example. Maybe they are coming to baptisms, or bringing themselves to Carol Concerts

So, clearly, churches have been working hard to keep Baby Boomers engaged and Generation X. Generation Z have benefitted from Fresh Expressions too like Messy Church as well as anything the traditional churches are able to do with schools and life events, like baptisms.

But Generation Y or 'Millennials' - who are aged 27-40 – seem to be the hardest group to be among us. These are the 'young

families' we long to have among us: maybe the parents are young but not 'youth', mature, with

# Faith & Fellowship

skills to offer, and can communicate well. They are often working in the community already: their children may have a connection with the church – but they do not come and will not commit – no matter how open, welcoming or accessible we are. How we long for this generation to find a place with us in church – what can we do?

So, Mary James and Judy Ford took part in an online course recently called: *Millennials and how to work with them*. They had a good time and came back with some insight into how this generation is inspired.

Also, we have been listening to two young families who are among us presently and who just about fit into the Millennial Generation.

So, who are these Millennials; how can we serve them; how can we attract them; how can they find a home among us? Here are a few insights:

A Millennial *needs help* to figure out their purpose in life. The idea of mentor-ship is big . A

mentor is like a parent once removed, who does not advise or offer wisdom, but

rather gives of themselves and their time. A Millennial is inspired by vulnerability, story, history, meaning. So in order to inspire a Millennial one generally understands the following:

That for a Millennial, clear purpose in life at any one time is important. So we say: "I have seen you and recognise your talents, gifts etc so I choose you...." "Come and create...." (rather than come and help)

They are inspired more by story, interview and personal testimony (they do not respond well to being given direct advice or wisdom)

They have to be given creative control and will seek out *their* networks to achieve. They will respond better if given full opportunity to get on with it; perhaps with the occasional 'checking in'. With every Millennial comes a network (often via social media).

Their time is full and so they have to know that any time they give

is worth their while because it is likely to mean time away from other things in their life.

As a congregation we can respond.

We need to be willing to build relationships and give the time it takes to do that. And this must be about socialising and friendship. A real getting to know. Perhaps even mentoring. Not first by giving jobs in church or necessarily being on a rota.

The willingness to identify roles within church life and, having got to know your Millennials, know who can do this role.

The willingness to identify those roles within the church and be explicit about their purpose (ie: not churchwarden...but rather..."your purpose is to be responsible for the church building and everything which goes on in it")

The willingness to hand over this role *completely* – your Millennial is inspired by purpose and being thrown in at the deep end; but appreciates being looked up every now and then.

If we are going to fully welcome the Millennial Generation there will be an impact on church life.

There needs to be a recognition that it is costly to have Millennials in our midst: there has to be a welcome acceptance that significant changes can happen.

Therefore, a congregation must be ready to identify what in its church life, is open for reinvention.

As we come out of lockdown and consider the life of the church going forward, we have a massive opportunity to think about what is having to be re-invented – what is going to be alright to hand over to 'the next generation' and let them get on with it. Who are the young families that we would seek to get to know more deeply, how can we socialise and be available to hear their cry for purpose in life, what can we pass on of *ourselves*. It is us they want.....not our advice.

Over the next weeks, through interviews and our 'sermon slot' in church we shall be thinking a little bit more about this. In the meantime, why not ask yourself: how old were you when you first came to St Barnabas? Who encouraged you? What changes 'out there' have happened since you joined?

*Revd Julieann*

# THE 2021 HEROES! *continued by Mark Watson* or TWELVE EARLY CHRISTIANS WHO DESERVE TO BE BETTER KNOWN

We now progress to the mid–third century with a look at two early Christians who left a profound legacy in their writings:

## (7) Clement of Alexandria (AD 150 – 215)

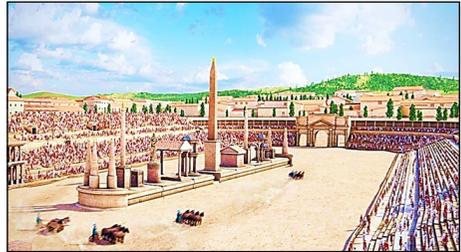
Clement was born to pagan parents in Athens but in adulthood moved to Alexandria in North Africa. He was a fervent opponent of the persistent heresy of Gnosticism (which denied the humanity of Jesus). Clement sought to reconcile both Greek and Jewish culture to Christianity, arguing that both pagan philosophy and the Law of Moses were “schoolmasters” leading the faithful to Christ. Here Clement echoed the sentiments of Paul at Galatians 3:24. Clement was succeeded by his pupil Origen (see June article to follow).

## (8) Tertullian (AD 160 – 240)

Tertullian was born in Carthage, North Africa, and later became a lawyer, probably living in Rome. He is perhaps best known for his famous quote: “The blood of the Martyrs is the seed of the Church”. This was no idle statement: Christians were being martyred during his lifetime in both the *Colosseum* and (to an

even bloodier extent) in the *Circus Maximus* in Rome. We owe the word “Trinity” to Tertullian – it’s not found in the Bible – and he did much to expand our understanding of the orthodox doctrine of God in Trinity.

*The blood of the Martyrs is the seed of the Church (Tertullian)*



The *Circus Maximus* in about 221 AD.



The *Circus Maximus* in about 2021 AD.

Next month: (9) Origen and (10) Cyprian of Carthage  
*Mark Watson*

## DO YOU KNOW ME?



How do you know  
That it is alright to  
move closer?  
That it is safe,  
It is what you do?

Where have you learnt?  
Is it second nature  
Or have you watched a parent,  
And now it's your turn?

Do you know  
That you are revealing yourself,  
Prompting recognition,  
By your behaviour?

I am drawn by your youth  
And I think I know you,  
As you turn your head  
And I catch your eye.

It looks like trust:  
A feeling of connection  
And it feels good,  
Although it's another world.

I see you are still young,  
Maturing, growing,  
And before too long  
I know you will become..

An adult  
Robin.

*Margaret Gandon  
(pictures with help  
of a grandson!)*



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