



THE CHURCH OF ENGLAND



The Parish Magazine

St John-in-Bedwardine

St Michael's



April 2021

50p



Information

WEST WORCESTER CLERGY

clergy@wcw.church

Day off

The Reverend PHIL BRADFORD (01905 423794)

Friday

The Reverend SARAH COTTRILL (01905 426257)

Saturday

TEAM OFFICE

The office is currently closed but can be contacted by email, post or telephone.

Postal address:

Tel: (01905) 420490

1a Bromyard Road
St John's, WR2 5BS

e-mail: office@wcw.church

ON THE WEB

St John's	Parish Website: www.stjohninbedwardine.co.uk A church near you: www.achurchnearyou.com/church/18634/ Facebook: www.facebook.com/stjohninbedwardine
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Please check our websites and Facebook pages, or the notices published on the church noticeboards and printed in the magazine and weekly pew sheets.

SAFEGUARDING

If you have any concerns about possible abuse of a child or vulnerable adult, please contact the PCC Safeguarding Representatives shown below.

St John's

CHURCHWARDENS: stjohns.churchwardens@wcw.church
Gordon Templeton (01905 749025), Joy Job (01905 423051).

PASTORAL CARE: The church's Pastoral Care Group offers support if you are lonely, bereaved, or unable to attend church. Please contact Sylvia Render (telephone 422654/email sylviarender@talktalk.net).

SAFEGUARDING: Jane Askew (01905 424811) or any member of the clergy.
The church of St John-in-Bedwardine is a registered charity, number 1152583.

St Michael's

CHURCHWARDENS: Mike Dowling (see below), Val Mason (01905 428948/val.mason@yahoo.com).

SAFEGUARDING: Mike Dowling (01905 424539/dowlingm28@sky.com)

A Word from the Editors

Welcome to our April 2021 magazine. As we are (if the schedule is maintained) coming out of lockdown, our theme is “Lessons learnt from Lockdown”. Our intention was to think about good things from lockdown which we can carry on into the future, although, as Phil explains in his letter, he has not found anything positive in the experience.

There’s a more positive view on page 15 from Arthur Miller, and items on pages 9, 18 and 24 show how the forced introduction of ‘meeting’ by Zoom or similar has improved access to events which people might not or could not otherwise attend. Christopher Whitehead Language College features in our pages and we know that the school has found positives, for example in remote parents evenings and recorded lessons benefitting the learning style of some pupils.

If our experiences are varied, then what is universal is founded in this month of Easter, that there is always hope, a light in the darkness which in spite of everything, can never be overcome.

Alleluia, Christ is risen!

He is risen indeed, Alleluia.

We wish you a thoughtful Holy Week and a joyful Easter.

Graham and Sue Evans

Important information

Email address: parishmagazine@wcv.church

Next edition (May): Deadline is Sunday 11th April. Distribution, towards the end of April.

Subscription form: Page 42.

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Pictures in this magazine: Our thanks to those who provided photographs for this magazine including Alice Evans, Margaret Miller, Colin Nash, and WikiMedia Commons.

The magazine

We publish a Parish Magazine each month, except August (exceptionally, in 2020, there was an August edition).

Articles on all aspects of Christian and parish life, letters, jokes and anecdotes are welcome - do contribute if you can. If you have a story to tell, please make contact. Do include your name as anonymous contributions will not be considered. If you can, please use e-mail (address below left). The editors will always acknowledge items sent by email; please try again if you do not receive a response. Please send all written correspondence for the magazine to the Parish Office.

The magazine costs 50p to purchase and can be obtained from the back of church. Subscriptions are available at the discounted price of £5 per year; by subscribing you make things easier for our printing team as we know more closely how many copies to print.

You can subscribe by filling in the form on page 42 or by taking a subscription form from the rack (where the magazines are) at the back of the church. Please return the form and your payment to the parish office.

Opinions!

Opinions expressed in this magazine are personal opinions of the authors concerned and may not represent the views of the editors, our PCCs or The Church of England. Such material is offered as a source of debate or reflection.

To advertise

Please see page 10.

From Phil Bradford

I stared, uncomprehending, at a square of blistered black paint. My friend was doing her PhD in Soviet art history and I had agreed to accompany her to the exhibition at the Royal Academy of Arts. I love art and art galleries, but it baffles me that people look at Caravaggio, with his magnificent use of light and shade to skilfully portray a gritty reality, in the same category as Jackson Pollock, who threw paint at a canvas. In general, I tend towards the view that if I could have done it, it's not art. No matter how my friend went on about Malevich and the zero point of painting and radical challenges to artistic perception, this was a black square. As with pretty much all the pieces in the exhibition, but to a greater extent because it was so brazenly ridiculous, it did nothing to stimulate my mind or enrich my life. There was nothing I could take away from it. I might be in an art gallery, but this was not art.



The last year has felt a little like staring at that black square. I have been alive, but not living. Much as I felt there was nothing to take away from that painting, my instinctive reaction is that there is nothing to take away from the existence of lockdown.

People may talk of all the opportunities lockdown has provided and the chance to look at things differently, and I know that some have revelled in the experience, but I don't understand. It has been terrifying to realise that I now understand what people mean when they talk about the consuming darkness, the inability to see the future or go on.

Kept apart from friends and family, unable to do anything enjoyable, forced to keep distance from people and hide behind a mask, confronted with the disturbing notion that government can regulate who we see, unable to visit loved ones before they died, taking funerals in the abjectly miserable circumstances of just five mourners, I cannot grasp how there is anything to learn or take forward from a year when I have stood on the brink of the abyss and have not yet been able to step back.

It is especially hard to do that when I have lost the ability to believe in the end of lockdown, unable to see how we get out of the fear into which we have descended and a perpetual lockdown cycle. Even if we do miraculously manage to emerge this time, how long until the next pandemic and the next curtailment of life?

What I came to realise about the square, and much of modern art in general, is that what mattered was not its (mediocre) intrinsic value, but the challenge it posed to what went before.

It attacked the certainties of classical art, forcing people to ask questions about what art was and how we found meaning. Moreover, it showed earlier work in brighter colours, allowing the viewer to appreciate things they might have missed or taken for granted.

Likewise, if (at least for me) lockdown has no intrinsic value worth retaining in itself, it has nevertheless compelled us to confront the injustices which went before, to realise all the things that we overlooked or failed to appreciate. It has become glaringly obvious that we took other people for granted, drastically undervaluing the importance of human society and contact. For all its huge importance in the past year, we have also learned the limits of technology; it can help and supplement, but can never replace physical interaction.

We must face how a whole generation, perhaps two, has been betrayed by a society which has failed the young and a government that is happy to let children go hungry. It is a grim series of lessons, but ones we must learn: Lockdown has taught us the depths of injustice and the callous indifference to basic humanity which underpinned our previous existence, and which we must now struggle to change.

And above all, even though right now this is something I know intellectually rather than feel emotionally, time and hope remain. The true lessons will become clear, as they have after past catastrophes, only as we move to a more distant point in time and can appraise things more dispassionately.

And if the Christian faith teaches us anything in this month of Easter, it is that there is always hope, a light in the darkness which in spite of everything, can never be overcome.

Phil

Collect for Good Friday

Almighty Father,
look with mercy on this your family
for which our Lord Jesus Christ was content to be betrayed
and given up into the hands of sinners
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever

In Memoriam

Florence A Lewis	4 April 1994
Patricia Rosalie Surman	7 April 1986
Rev'd James William Newton	10 April 1988
William Henry Fox	18 April 1984
Doris Drinkwater	18 April 1989

Additions to In Memoriam are not automatic but must be specifically requested via the clergy.

In memoriam items are included until the fortieth anniversary.
An extension may be requested by family or friends of those named.

From the Registers, February 2021

St John's

FUNERALS: *Rest eternal grant unto them O Lord*

d. 15th January 2021 Paul Hart

SERVICES: Communicants 66. Total attendance in person at all services was 147, including 20 at a funeral. In addition, 3 services were streamed.

St Michael's

SERVICES: Communicants 40. Total attendance at all services 55.

Sundays and Principal Feasts in April

Thursday 1st April: Maundy Thursday

Friday 2nd April: Good Friday

Sunday 4th April: Easter Day

Sunday 11th April: The Second Sunday of Easter

Sunday 18th April: The Third Sunday of Easter

Friday 23rd April: George, Martyr, Patron of England

Sunday 25th April: The Fourth Sunday of Easter

Monday 26th April: Mark the Evangelist

See page 35 for Phil's January liturgical calendar.

Collect for Easter Sunday

God of glory,
by the raising of your Son
you have broken the chains of death and hell:
fill your Church with faith and hope;
for a new day has dawned
and the way to life stands open
in our Saviour Jesus Christ.

Mid-week services

Subject always to possible changes, the following mid-week services are scheduled to take place in April:

In Holy Week:

All services are in-person attendance except where otherwise noted.

Maundy Thursday:

10.30am - Eucharist at St Michael's

6.30pm - Eucharist at St Clement's

7.30pm - Eucharist at St John's

Because of restrictions, none of these services will include footwashing or a full stripping of the altars.

Good Friday

2pm - Liturgy of Good Friday at St John's.

This service will be in-person and streamed.

Holy Saturday

9pm - Easter Vigil and Liturgy

This service will be streamed live and recorded for those who might prefer to watch it on Easter Day. Easter hymns will be included.

Although it will be aimed primarily at online viewing, people are welcome to attend in person if they would like to begin the Easter celebration in church as long as they are aware that they are not allowed to sing.

After Holy Week:

Tuesday services at St John's remain suspended, but it is planned to restart them on 20th April (subject to any changes in rules and roadmaps). Please look out for notices about this.

Thursday services at St Michael's (10.30am) on 8th, 15th, 22nd and 29th April.

Pastoral reorganisation

A notice giving the objects of proposed pastoral reorganisation affecting this parish has been displayed near the main door and on the Church of England website. The Notice includes the last date by which representations regarding the proposed reorganisation may be made to the Church Commissioners.

Phil Bradford

On the move

Unfortunately we have to say a fond farewell to Yvonne Hardwick as she moves away to Berkhamsted to be nearer to one of her daughters.

Yvonne arrived in St John's in August 2012. During her time with us she has helped with numerous jobs including delivering magazines, being a Eucharistic Server and helping with home communions, serving refreshments after services and also at Parish breakfasts and welcoming people at services.



She has really enjoyed being part of St John's Church and has really regretted not being able to see everyone during the past year due to the pandemic.

We will truly miss her for her friendship, kindness and her sense of humour and wish her lots of happiness and good health in her new home.

Thank you, Yvonne, for everything.

Joy Job

The Diocesan Office is moving

As you're probably aware, for many years the Diocesan Office has been located in the Old Palace. It's a wonderful building, and it's been a real privilege to work in such a beautiful place. However, it's also been expensive to operate, and it's really important that we support mission and ministry around the diocese as cost-effectively as we can.

So where are we going? We've not found the right long term home, but for the next three to five years, I can reveal that we are staying in central Worcester, but moving to Lowesmoor Wharf.

The pandemic makes it difficult to be certain about timings, but we're working to a May date for the move. The new office will have less of a need for caretaking, reception and cleaning, and sadly it's quite possible that some roles will become redundant. We have started a process of consultation with those affected.

Wherever we are located, as a diocesan support hub, our core purpose remains – to serve you, the wider diocese, as best we can, to enable your mission and ministry to be as fruitful as possible.

John Preston, Diocesan Secretary

Virtual Quiz Night!

On Saturday 6th March, Philip and I were delighted to have over 30 people from the West Worcester Churches (including friends and family from further afield) joining us via Microsoft Teams for a virtual quiz night! It was wonderful to be able to catch up with friends, meet new people and the quizzing kept people on their toes too with topics ranging from People & Places to Science & Nature.



The quiz was free to attend although donations were welcome and during the quiz there were several ‘spot prizes’ for teams scoring the highest in individual rounds. These prizes were ‘alternative gifts’ from the charity “Embrace the Middle East” for items such as toothbrush & toothpaste or school dinners for those living in poverty. The overall prizes for the top three teams included ‘alternative gifts’ from charities “Send a Cow” and “Oxfam” too. Our congratulations go to team ‘A different corner’ for winning what ended up being quite a tightly contested competition!

1st with 92: “A different corner” won a “Chicken”

2nd with 86: “BBC” won some “Marvellous mud”

3rd with 85: “Bielsa” won some “Seeds”

Thank you to all those who attended and made the evening so enjoyable and entertaining and thank you too for those who donated. All the donations received over the amount needed to pay for the ‘alternative gifts’ will support the mission of St Michael’s Church. It was great to have a fun evening as well as raising money for charity and the church!

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Why women should always vote

In today's society, it is unthinkable to deny women the same rights men have in this country. Thankfully, as time has inevitably progressed and the years of gender segregation within the UK has (almost) subsided, it is difficult to picture living in a country where women are discriminated against purely because of their gender. Of course, this is not the case all over the world, and countries like Saudi Arabia are far from gender equality laws, but in the UK, in most cases, women are treated exactly the same as men.



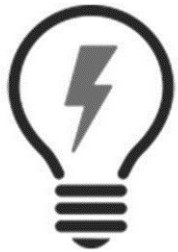
In today's society, it is unthinkable to deny women the same rights men have in this country.

What was so different about this union was that it explicitly engaged in direct action and civil disobedience to demand their voices be heard by the British government, whereas women who preferred to be known as suffragists refrained from using physical action and resorted to more peaceful protests, such as rallying and public speaking. The saying 'deeds, not

Having said that, if we go back a few decades, women didn't even have basic rights, such as having the right to vote in any kind of election; elections which determined the future and government of the countries they lived in and worked for. In 1904, the International Women's Suffrage Alliance was founded in Berlin, Germany, by Carrie Chapman Catt, which was a non-governmental organisation set up to defend women's civil rights worldwide. The decision to set up this organisation was finalised in 1902 in retaliation to the International Council of Women refusing to support women's suffrage. This clearly highlights the pure frustration women across the world felt because of the fact they were denied in so many walks of life.

In 1903, the famous Emmeline Pankhurst founded the British Women's Social and Political Union.

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Continued from page 11

words' was repeatedly stated by Pankhurst, who firmly believed that peaceful protests would get nobody anywhere.

The Suffragettes resorted to violence in order to stress their beliefs. These acts included setting fire to post-boxes, heckling policemen and politicians, attempting to storm parliament, chaining themselves to railings, setting bombs to damage public property. Now, it is arguable that these actions could be described as forms of terrorism (as many men in the past have described them... typical), but how can you class it as terrorism when the goal was to gain civil rights for all women? Frankly, it is disgusting and insulting that the suffragettes have been labelled terrorists in the past and even today. What they did was crucial in British and global history, and it can be argued that without them, women wouldn't have nearly as many rights as they do today.



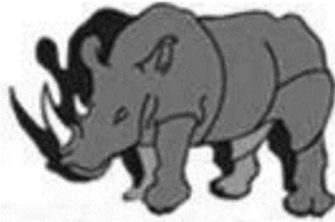
Emmeline Pankhurst

Going back to my original point as to why women should always vote and why it is a slap in the face to women across the world if they don't, I firmly believe that it is crucial for everyone to make their way to polling booths every four years, but women even more so. Erasing the memory of the Suffragettes and what they managed to eventually achieve is dangerous, and a real step back for women's basic human rights. Women died whilst trying to accomplish justice. For example, the great Emily Davison ran in front of the king's horse during the 1913 Epsom Derby. Now, whether she intended to take her life whilst doing so or not is completely beside the point; her death made headlines worldwide and she has been

praised throughout history, as she should be. When imprisoned, women went on hunger strikes, some even starved themselves to death in protest against the Government.

Completely erasing the memory of the Suffragettes and what they did is abysmal. Women having an apathetic attitude towards elections is a complete slap in the face to the countless women who gave up their lives, jobs and reputations to gain the very right to walk into a polling booth and cast their vote and decide who governs their own country; the country they kept running during the first and second world wars; the country whose economy they keep running whilst wearing themselves down in factories; the country

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where they raise their children and therefore the future generation. It is complete slander to the names of these women and creates the impression that women are incapable of making such decisions.

And so, to conclude... every woman should vote. Because by not doing so, we are going to slowly de-evolve into the same society in which women were considered lower than men and weak, vulnerable and incapable beings.

*By Abbie Haddleton, 6th Form student
Christopher Whitehead Language College and Sixth Form*

Some benefits from “lock down(s)”.

It seems strange to talk about “benefits” from the closing down of “normal” life during these times of covid self isolation, but there certainly have been some. It depends upon each person’s circumstances as to whether the changes have been beneficial or not - and also to which activities are therein referred.

Environmentalists will certainly mention the great reduction in motor traffic (& therefore pollution) as one obvious advantage to lock down.

Commuters will have been grateful for the opportunities provided by working from “home” - even if that is a shed in the garden!

Even shopping experiences have changed dramatically - with so much being done on-line - given the stay-at-home regulations impeding the visit to the shops (those that were approved “open”).

For many of us the short walks have proved invaluable & certainly have contributed to better fitness for most (including the dog population who perhaps have never had so many walks!). Gardens have had some more than customary tender attention, although it is necessary to have storage for the clippings, cuttings and weedings, until able to get to the “Council tip”.

Food/grocery outlets have increased their delivery schedules as more and more people need home delivery for their essentials. Likewise food/catering outlets had delivery options available for ready prepared meals, with a huge surge in card payments as a result. (So few cash payments are being made now that we shall see more and more ATMs disappear from our shopping areas - to be encouraged even more so by the recent rise of the limit to £100).

Cathedrals, and local churches, have moved services on-line to allow members of congregations to continue to share in worship. A few have even offered Eucharist in their local car park! Cars socially spaced, of course!

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Continued from page 15.

Fortunately we have been allowed open churches for private prayer in the most recent lock down; which has permitted also the Lenten Psalms reading to go ahead. Several on-line meetings have also taken place - with good attendances!

The arrival of vaccines has begun to change the whole future prospect of a slow “normalisation” of activity, and many of our friends have already had at least one dose: increasingly becoming two dose protected as the service allows. IF the timetable is adhered to, as planned, and IF there are no new variants with speedy propagation, we may hope to resume some more of our activities - especially at church! - during April/May.

More time at home has also allowed even more time for reading rather than endless TV, video & YouTube. Hopefully this will lead to greater success in crosswords, radio quizzes, and editions of University Challenge!

Arthur Miller

Sudoku Puzzle

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The
solution is
on the
inside back
cover.

				5	7		3	
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Impetus returns

The Impetus series of lectures given at Christopher Whitehead Language College, as with many things, has gone online and hence I was able to watch the online presentation of a lecture given on 3rd March by Dr Alan Dixon of Worcester University on “Sustainable development in sub-Saharan Africa”.

The synopsis stated that Africa is not a country, and a “one-size fits all” approach to development has largely failed to improve the living standards of the rural poor throughout the continent. Drawing on recent field research experiences in Ethiopia and Malawi, this talk explored what makes development intervention sustainable, and in particular what it takes to create a long-lasting win-win outcome for both people and environment. I found the talk had resonance with situations closer to home given our environmental concerns.

Alan noted that there was a moral dilemma as seeing ourselves as the saviour of a poor, underdeveloped country and what we see in the media creates the baggage through which we see the problems.

Life expectancy in 2019 for Ethiopia was 66 and 64 for Malawi whereas 20 years ago Malawi was 41. Progress has been made possibly due to the millennium goals which have seen safer water and sanitation. There is often no data on food security which perhaps reflects the state of the infrastructure and governments though Ethiopia has seen some progress.

When poverty is considered by world region, South America has seen a reduction but a slight rise for sub-Saharan Africa. Population growth shows a challenging future as rich countries are stable or have a slight decline, Asia was increasing but is now levelling. Africa is just beginning its population growth which compounds the poverty issue.

Geographers ask the question whether population growth leads to more poverty or more technology and business growth? Environment and society are interdependent and is the same for climate change. It's a job never done and adapting constantly.

Alan looked in more details at examples from Ethiopia and Malawi.

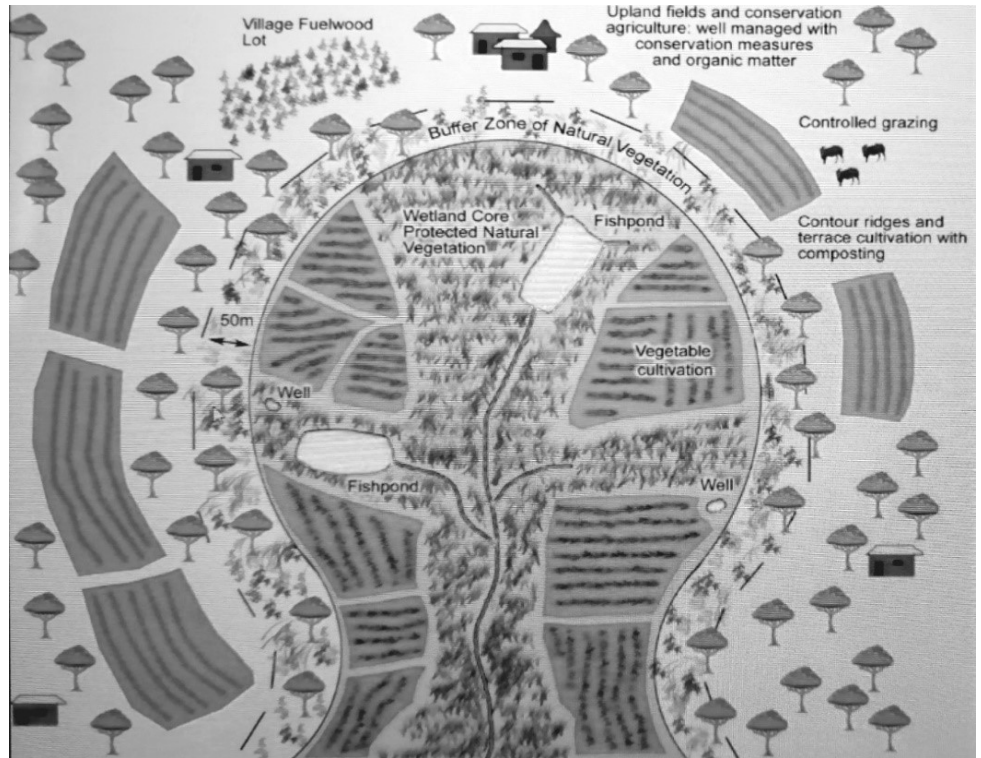
People and wetlands in Ethiopia: Study found that most of the income came from use of the wetlands and play a critical role for people's needs in sub-Saharan Africa. This leads to pressures and threats for this habitat in terms of food security with agricultural conversion leading to environmental degradation driven by population growth.

The expected 3 degree rise in temperatures by the end of the century adds more pressure. West highlands of Ethiopia are very green with considerable agricultural

intensification, but research showed that farmers have extensive and accurate knowledge of their management with evidence of adaptation and innovation.

Researchers put together local groups, investigated use and management techniques and found sustainable management was rooted in the community.

Malawi's key issues concern HIV/AIDS, famine, floods, climate change and wetland (dambo) encroachment. Research looked at the functional landscape



approach which takes into account conservation and livelihood development and recognises connections between different landscape units across the landscape, encouraging farmers to think in that way.

Farmers were encouraged not to drain everything for perceived benefits but to use a holistic approach and many suggestions came from the farmers themselves (eucalyptus planting takes out too much water and limit treadle pumping). Over 300 households over 5 years were happy with the outcomes of the research. Long term sustainability returned after 5 years and is still positive although there are some problems as not everyone follows the rules. Lessons from the Malawi work showed a new way of thinking, getting communities to work together. Work is ongoing, learning from the past and refining the model. A good relationship was built with the farmers giving them blueprints to work with.

Conclusions drawn were that sustainable development was about interdisciplinary holistic and systems thinking. Apparently geographers refer to this as upstream, downstream linkages. Also one size does not fit all and co-operation is key.

Alan added that the developed world doesn't always have THE knowledge. Perhaps these countries are doing better at managing their environment and possibly we are now doing more like them in urban development than before with a sense of community and pressure from local groups; listening to people who are affected by the decisions made by "authority".

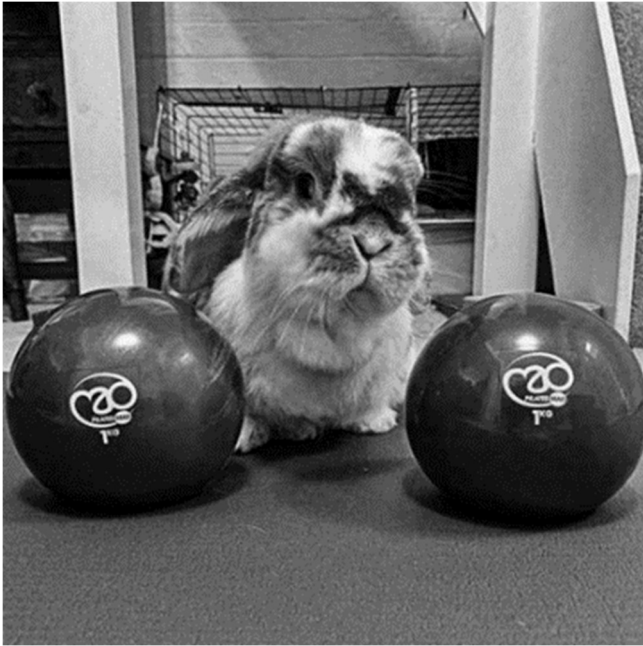
Margaret Miller

Lessons from Lockdown

I have found that it is the small things that have given me and others the greatest pleasure during lock down. For example, just picking up free magazines from the supermarket and passing them on with our old magazines to an old neighbour has given her so much pleasure and we stop to chat with her more often. Also, the gratitude of the people that we have delivered the pew sheets and magazines over the months really make doing the small tasks so worthwhile.

Our daughter, Sally, who is a paramedic in Birmingham, has been very busy at times over the last year. She has an 8-year-old dwarf lop-eared rabbit called Stu (Yes, I know he is Rabbit Stu!) and at the start of the latest lockdown she has put an image up each day of his diary. I have added a few of the (over 60) images that she has put on Facebook below.

Stu's lockdown diary



Day 1:

Pilates with Amy

Day 14:

I've been using lockdown to teach myself how to play Chess, I'm not the greatest player, but I'm getting there!





Day 17:

I FaceTimed cousin Winston last night. I'm not sure if it's a look of love or hunger.....either way, it was good to catch up!



Day 43:

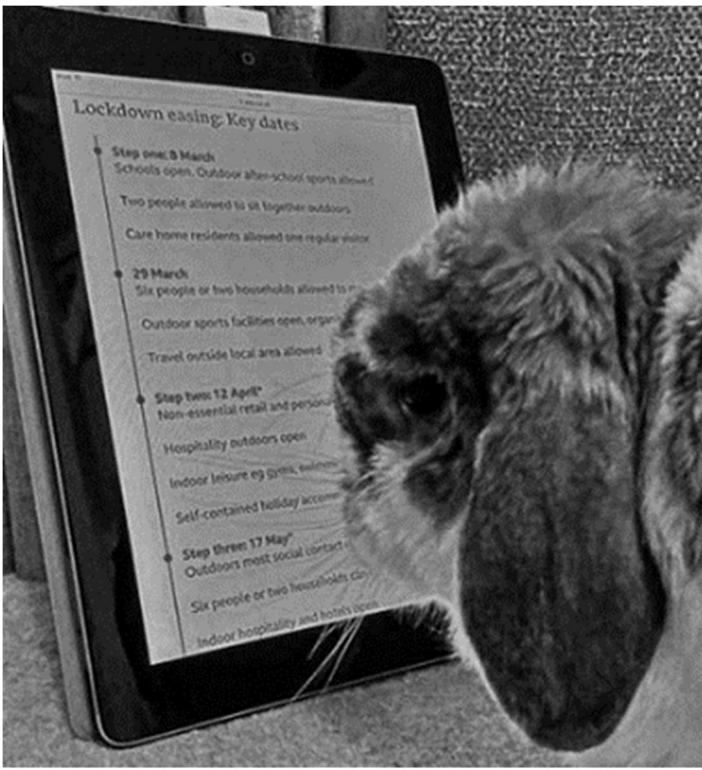
My support bubble came to see me today, they even brought me some home-grown carrots for my dinner!



Day 45:

Last night we watched Perseverance land on Mars.

It was amazing   but think I'll stay here, doesn't look like there's much to eat on Mars!



Day 50!

Just making sure I understand the rules.... does this mean I can stop my diary on the 8th March and go back to eating and napping all the time?

Day 63.

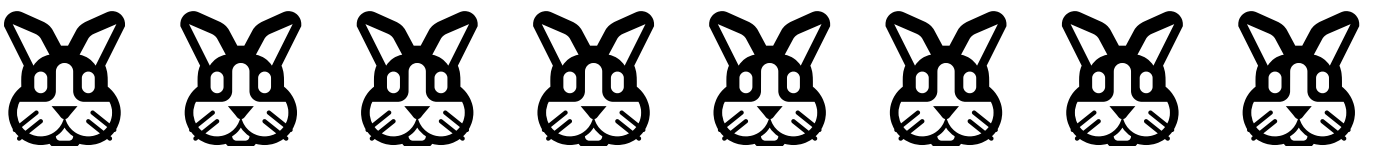
We've made it to March 8th!

Good luck to all the kids going back to school, I'll be thinking of you while I'm snoozing and eating at home!



This small act of creating Stu's lockdown diary each day has brought so much pleasure to so many during these dark days. He received so much love, when he took a turn for the worse a few weeks ago, which goes to show how much love there is in the world, even in difficult times.

Colin Nash



Bishops in the news

The Bishop of Norwich, Graham Usher, who was previously the Bishop of Dudley in this diocese, is to lead the Church of England's Environment Programme with a charge to lead bold, deliberate, collaborative action across the Church to tackle the grave existential crises of climate change and biodiversity loss.



Bishop Graham will work with the Mission and Public Affairs department of the Church of England, continuing the commitment to net-zero carbon impacts across the Church of England by 2030 set by General Synod in February 2020.

Bishop Graham said: “Responding to the climate and biodiversity crises is not a luxury in the ministry of the Church, but an urgent imperative for our mission.”

The Church of England's lead bishop for Further and Higher Education has welcomed the recent publication of a White Paper which aims to revolutionise post-16 education. The Skills for Jobs White Paper “Lifelong Learning for Opportunity and Growth” aims to revolutionise post-16 education by reshaping the ‘training landscape’.

The Bishop of Winchester, Tim Dakin, said: “The Paper proposes that employers and industries are integral to FE in training for the skills that are needed, in improving access to lifelong learning, and increasing personal development and educational opportunities for all adults and young people, regardless of background. “FE training and skills education are vitally important in preparing people to work in the services sector and for developing the technical STEM skills needed in an entrepreneurial economy and in the challenges of greening our manufacturing, transport and energy industries.

“FE Colleges are central to the wellbeing of regional communities. Colleges are places where real transformation of the individual and of our wider society can take place. They are places where building-back into our society is enabled.

“The Paper is a significant step towards a radical long-term plan for FE and serious investment in the sector.”

Courtesy of Parish Pump

More Impetus

Another lecture in the Impetus series was given by Dr Amy Cherry, senior lecturer in Biochemistry at Worcester University and offered online on 10th March. She opened by saying that we would learn about different levels of protein structure and why it is so important to understand the properties of the amino acid building blocks. Also, how small changes in the structure in haemoglobin can cause disease, how protein-targeting drugs have been designed to combat cancer and discuss the possibilities for designing drugs to tackle coronavirus. I admit to have a special interest in this topic as I have biological training and also because I have a blood cancer.

Amy introduced herself giving a CV of her work to date. Her work concerns X-ray crystallography which uses x-rays to show the electron density of molecules and hence their physical form which is so important to their function in the biological context. This same technique was used to work out the structure of DNA. Amy does the same with proteins. She grows crystals of proteins and then uses x-ray crystallography to produce an electron density map.

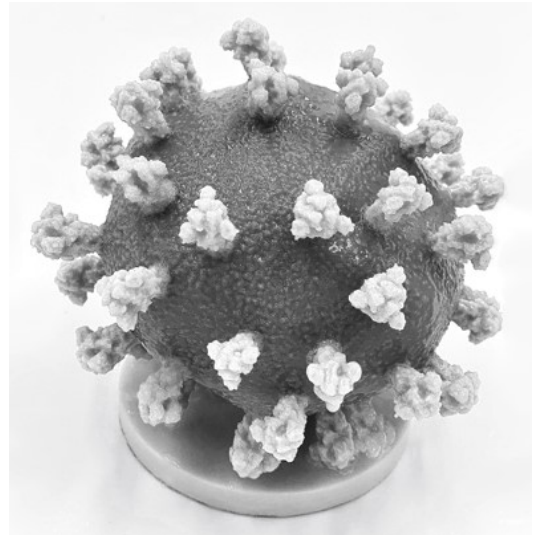
Proteins are molecular machines of which haemoglobin is an example. They are made up of amino acids; there are 20 different kinds and these combine into polypeptide chains which fold into secondary structures of alpha helix and beta sheets. These then fold into tertiary structures and also quaternary structures of multiple polypeptide chains as with haemoglobin. The various amino acids have different properties, some positively charged, some negatively, some are attracted to water and others not. It is these properties which causes the proteins to fold into particular 3D shapes.

Haemoglobin is a 4-chain protein which has a binding point on each chain for a molecule of oxygen; 4 molecules in total. There is a high concentration of oxygen in the lungs where haemoglobin is able to pick up oxygen and take it the tissues of the body where concentration is low and there release its oxygen. The 4 chains of the haemoglobin molecule work together, so that once one chain has picked up an oxygen molecule the physical orientation of the molecule changes making it easier to pick 3 more molecules on the other 3 chains. However, one single amino acid change causes sickle cell anaemia. There is a change from glutamate to valene which makes the change from a water attractive site to water hating and hence the 3D form changes and makes a sticky patch and a clumping of chains. As a result, the molecule is not as efficient at transporting oxygen.

A similar simple change in amino acid sequencing in a protein leads to chronic myloid leukaemia where part of chromosome 9 interchanges with part of

chromosome 22. I can add that CML day is held on 22nd of September i.e. 22/9. This change means that in a cleft in the molecule a phosphate is added to the protein which tells the cell to proliferate and survive. Scientists found the drug imatinib would bind into the cleft and stop phosphate from doing so. This was successful in 80% of patients but over time the disease becomes resistant as a mutation occurs which changes an amino acid and blocks the binding pocket for the drug. Other drugs have and are being developed to counteract this change.

Understanding protein structure is helping us tackle Covid 19. Human coronaviruses, as many of you will have seen, are composed of protein and a single strand of RNA. If we understand those proteins and amino acids necessary for viral replication, we may be able to develop drugs which target those proteins. We may also be able to understand which parts of the virus are targeted by the immune system, which helps us to design vaccines and understand how mutations affect infectivity and the efficacy of drugs and vaccines. The viral protein is one long protein which a viral enzyme (protease) cuts into pieces in order to make more copies. The surface of the virus has spike proteins made up of two parts referred to as S1 and S2. The S1 domain binds to receptors in the body known as ACE2 receptors of which there are many in the lungs although found throughout the body. Once the binding happens the S2 domain changes shape and this enables fusion of the viral particle with the host cell membrane. Researchers are trying to design drugs which will bind to the spike protein and therefore compete with the receptor. As the virus replicates itself, mistakes creep into its RNA which have led to the Kent and South African variant among others.



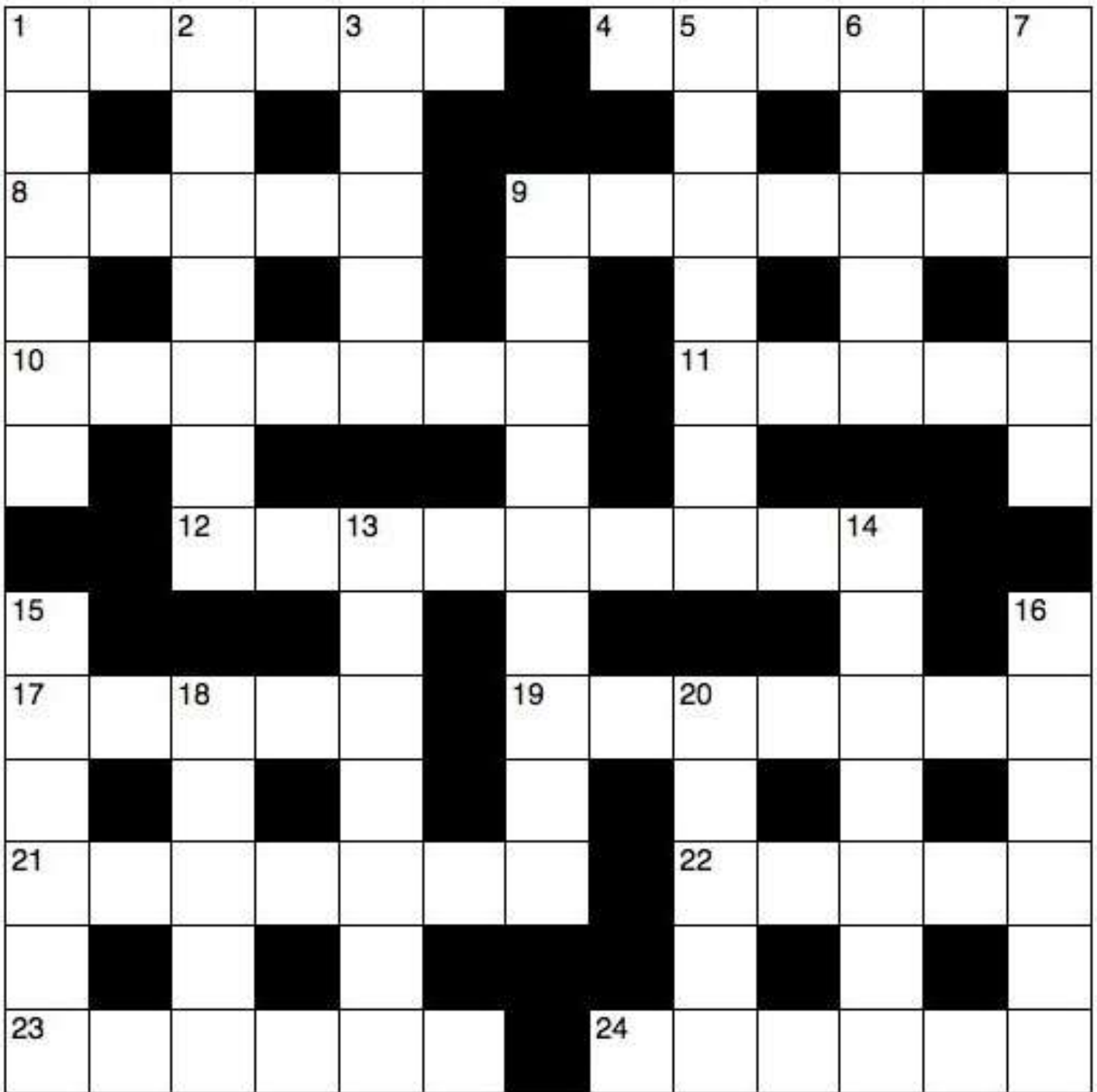
3D print of a Covid-19 virus by the US National Institute of Health

Scientists have also looked at how our antibodies interact with the virus and found that they more easily bind when in a certain configuration. As a result, they have tried to develop vaccines that encourage this configuration and greater production of antibodies.

Fortunately for us all this research and knowledge base has been developing over decades which has led to the present situation where scientists were able to respond very quickly to the present pandemic. My personal thanks goes to them all, past, present and future.

Margaret Miller

Crossword



Across

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 ‘Unless I see the nail marks — — hands, I will not believe it’ (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah’s message (Jeremiah 36:25) (7)

- 10 Baptist minister and controversial founder of America's Moral Majority,
Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Gen 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the
Lord' (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)
- 24 'I was sick and you looked after me, I was in — and you came to visit me'
(Matthew 25:36) (6)

Down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury
(Acts 8:27) (7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine'
(1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their
bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

The solution is on the inside back cover.

The History of St John's Parish

II: From Diocesan Foundation to Domesday

William the Conqueror was apparently not someone with whom to spend a fun Christmas. According to the Anglo-Saxon Chronicle, it was while at Gloucester on Christmas Day 1085 that William, far from enjoying the festivities, called a meeting of his council, which resulted in men being sent out to conduct a detailed survey of landholding and property across the kingdom. The result was the Domesday Book of 1086 (there are actually two volumes, Great Domesday and Little Domesday), a unique insight into the eleventh century.

Of course, it may have been a thousand years ago, but Domesday was fundamentally a government report, which means that its questions were ambiguous and variously interpreted, and the data are inconsistent. Nevertheless, it gives us an overview of England which is unparalleled anywhere else in eleventh-century Europe.

The land which was to become the parish of St John-in-Bedwardine all lay within the hundred of Oswaldslow, the administratively untidy but extensive unit comprising all the church lands in Worcestershire. The main manor in the area was the bishop's at Wick Episcopi, from which nearly all the land in the West Worcester area was held either directly or by tenants. The technicalities of Domesday terminology are complex, but it reveals that in addition to the bishop's property at Wick there were estates at Clopton and Laughern(e). Both were fairly small agricultural estates, with ploughland and meadow, held by the unpopular Norman sheriff of Worcestershire, Urse d'Abitot, and their names are preserved in local streets. At the end of the eleventh century, then, as Saxon England gave way to Norman, this area was a lightly-settled farming community.

It is likely this had been the case for centuries, although the evidence is slender. The records of the church of Worcester, a city spared the Viking raids which destroyed churches and their archives elsewhere, are easily the best-preserved and most extensive from Anglo-Saxon England, but they have little to say about the St Johns area.

We know that Wick Episcopi (Episcopi = 'bishop's' or 'of the bishop') was granted to the bishops of Worcester by King Offa of Mercia in 757 x 774 and remained episcopal property from that point. Laughern and Clopton are mentioned in charters of Bishop Oswald in 963 and 985 respectively. Charters also show us that the routes which now form Bransford, Bromyard and Martley Roads, along with an ancient route along the edge of the gravel terrace following

(very roughly) the line of Bromwich Lane-Swanpool Walk- Henwick Road, all existed in Saxon times and were possibly much older still. In addition to the small agricultural community, probably resident in dispersed farmsteads rather than any concentrated villages or settlements, the area would therefore also have seen numerous travellers and livestock journeying along the routeways west from the river crossing at Worcester towards Herefordshire and Wales. The inhabited landscape would have been one of huts and wooden buildings; the Old English vocabulary of building relates entirely to construction in wood, stone reserved for only the most important churches.

Across the river, the church dominated the sparsely-inhabited area of the city of Worcester for two centuries after the foundation of the diocese in 675-80, building the Cathedral of St Peter soon after that date.

Late in the ninth century, with the agreement of Alfred the Great, Ealdorman Æthelred founded a burh at Worcester. The fortified area occupied a larger area than the old Roman city, the defences running south of Broad Street to St Swithun's, then turning south to run west of the Shambles down to the old Roman defences.

Although the church remained a major influence in the city, after this point it ceased being the absolutely dominant power it had previously been. By the time of the conquest, there were several churches in the city: St Helen's was pre-Saxon, St Alban's and St Margaret's were early Saxon, with St Andrew's, All Saints (with St Clement's as a dependent chapel), St Swithun's and St Peter the Great all likely in existence by the time the Normans arrived.

In the tenth century, Bishop Oswald added a second church to the cathedral complex, so St Peter's and St Mary's existed together until Wulfstan demolished both to build his single Cathedral later in the eleventh century. It is likely that the bishop's throne was in St Peter's and that St Mary's was a new monastic church, the cathedral not becoming entirely monastic until Wulfstan's rebuilding. It is also possible, although not certain, that St Michael's existed as the cathedral cemetery chapel from the late Saxon period, far earlier than its first appearance in the records. Compared to much of the rest of England, Saxon Worcester was generally untroubled, being too far from the coast to endure much pressure from the Vikings.

It is impossible to say when the first local churches appeared on this side of the river. Domesday Book records no churches and a lone priest at Little Witley, but those responsible for collecting information on the West Midlands circuit showed very little interest in recording churches; other national evidence proves that a large number existed which were never mentioned.

Continued on page 31



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Continued from page 29

An additional problem is that until the late tenth century, most churches except cathedrals and important monasteries were built of wood rather than stone, so many earlier churches have left no discernible record. It is certainly plausible, even likely, that there was some form of chapel at Wick Episcopi.

Most rural churches began life as estate churches built by lords, which gradually broke free from the old minster 'parishes'. However, this was a gradual process not complete until the thirteenth century, the creation of our parish coming towards the very end of that period.

In the Middle Ages into the later Saxon period, while the precise mechanics are disputed, it seems that local areas were serviced by priests operating out of minsters (or possibly cathedrals, in some cases), to which the bewildering array of clerical fees owed by all households were paid, from tithes to burial dues ('soul-scot').

While the people of the St Johns area would have been officially Christian at the time of the Norman Conquest, and many for centuries before that, it is hard to know what that meant. They would have paid their fees and tithes, but superstitions ran deep and it is unlikely many would have had any real understanding of the faith.

Priests would have come from St Helen's or one of the city churches to do baptisms, using whatever bowl or utensil came to hand to hold the water, and people would have received a Christian burial. A bishop or priest will have preached with indeterminate frequency, although evidence suggests that this was not always appreciated by the audience.

Technically, people were meant to attend mass weekly and receive communion three times a year, although it is to be doubted how many crossed the Severn to avail themselves of a church for this purpose. On the eve of the Norman Conquest, it is likely that the veneer of Christianity lay light over this area, with people observing the outward forms but there being little real, meaningful engagement for the average farmer. It would be the arrival of parish churches and the parochial system over the next two centuries which would fundamentally change the Christian landscape.

Phil Bradford

Note on Terminology

The **shire** was the kingdom of England's basic unit of government, originally introduced in Wessex and extended throughout England as the kings of Wessex became kings of England. In some cases, there was deliberate manipulation to emphasise the triumph of Wessex; Tamworth, for

Continued on page 33

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Continued from page 33 example, was a major Mercian town which should have been the base of a shire ('Tamworthshire'), but the boundary of Staffordshire and Warwickshire was deliberately run right through the middle of the burh to emphasise its demotion in status.

Some shires failed to survive, such as Winchcombeshire, which seems to have existed into the early eleventh century before being absorbed into Gloucestershire and Worcestershire. The main royal officer in the shire was the sheriff (shire reeve) and there were shire courts. Shires were divided into hundreds, which also had courts which met far more often.

A **hundred** was theoretically composed of 100 hides, a hide being the amount of land required to support a household, but very few actually conformed to the theory. (In the parts of northern and eastern England previously occupied by the Vikings, the term 'wapantake' was used instead of 'hundred'.)

A **burh** was a fortified settlement founded in the ninth century by the kings of Wessex, Worcester and Warwick being among the most northerly.

An **ealdorman** was a nobleman, an early form of the rank which later became known as earl.

Monastery (Latin) and **Minster** (English) are the same word, but there is considerable dispute about what it meant before the tenth-century reforms; the most convincing argument is that before then, these were heterogenous communities containing priests, monks and all sorts of lay workers, not the enclosed communities of monks set apart from the world which defined later monasticism.

Smile lines

A father was reading Bible stories to his young son. "The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned into a pillar of salt."

His son looked up, concerned. "What happened to the flea?"

.....
Marathon runners with bad footwear suffer the agony of defeat.

.....
In order to keep a true perspective of one's importance, everyone should have a dog to worship him and a cat to ignore him.

.....
I ate a kid's meal at McDonald's today. His mum got really angry.



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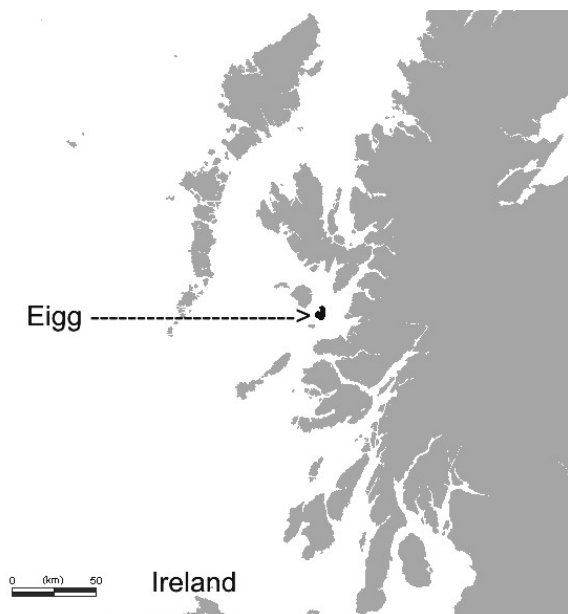
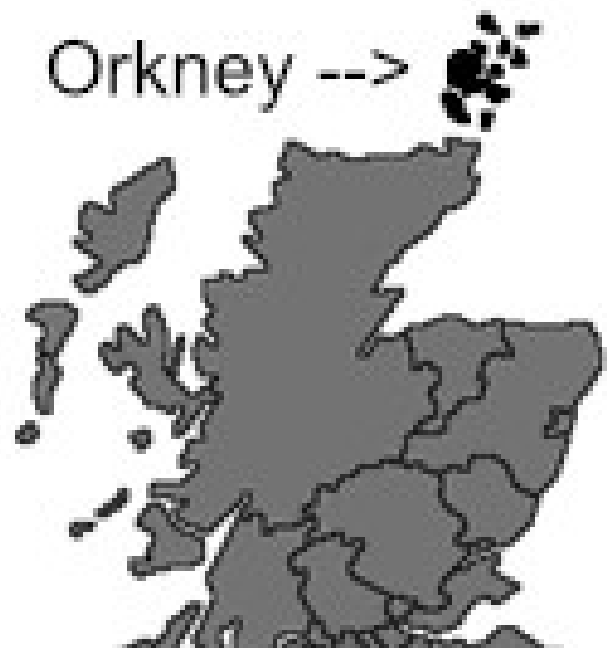
Test - when is Easter Saturday?

As no saints' days can fall during Holy Week or Easter Week (major saints are displaced until after Easter 2; minor saints are rather brutally forgotten), the opening fortnight of April 2021 is saintless.

The 1st is Maundy Thursday, the 2nd Good Friday, the 3rd Holy Saturday or Easter Eve (not Easter Saturday, which is the Saturday after Easter) and the 4th Easter Day.

The next six days are then Monday to Saturday of Easter Week, followed by the Second Sunday of Easter on the 11th. Unfortunately, this means the celebration of saints is permitted to resume during a notable blank in the calendar.

Skipping past Padarn on the 15th, a Welsh saint so mythical that he doesn't even have dates, on the 16th the Scots remember Magnus of Orkney, the earl of Orkney martyred in 1116 and to whom Kirkwall Cathedral (home of his remains) is dedicated.



We return to the realm of Celtic quasi-myths on the 17th if we wish to commemorate Donnan, from Ireland, founder of a monastery on Eigg and murdered by pirates in the early seventh century. We would stay with martyrs on the 19th, with Alphege, the archbishop of Canterbury slaughtered by the Danes at Greenwich in 1012 during the final years of Æthelred the Unready's reign, much-better attested in the historical record but this year he is supplanted by the Third Sunday of Easter.

Continued on page 37.

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Continued from page 35

The 21st is the feast of Anselm, abbot of Bec in Normandy and later archbishop of Canterbury under William II and Henry I, and one of the very few theologians of international stature to occupy the throne of St Augustine.

I am required to mention the entirely mythical George on the 23rd, ludicrously raised from non-existence to be England's patron saint by Edward III, although I would far rather write about Shakespeare's possible birthday and definite death day.

The 24th is the commemoration of Mellitus, first Anglo-Saxon bishop of London in the early seventh century (there was earlier a Roman bishopric which vanished with the Romans) and later archbishop of Canterbury.

Mark the Evangelist, celebrated as the author of the earliest gospel but about whom we know nothing beyond the fact that he was not very comfortable writing in Greek, has his festival on the 25th.

The 26th is the Fourth Sunday of Easter. Catherine of Siena, a teacher of the faith who devoted herself to the poor of that Italian city, is remembered on the 29th, closing a rather quiet month for the saintly host.

Correction to March Liturgical Guide

An eagle-eyed pedant (although let's face it, I would blatantly be that pedant if it hadn't been my mistake) has pointed out that the new year in the Middle Ages began with Lady Day on 25th March, not February as I erroneously wrote.

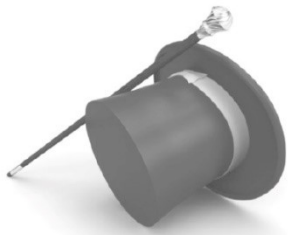
Phil Bradford

This monthly guide to the lectionary started in May 2020, so this is the final edition. "Thank you" to Phil for producing this guide each month for us over the past year. It has definitely added to the store of things that we 'know' but will not be able to remember during any future quiz nights!

The editors

A collect for All Saints' Day

God of holiness,
your glory is proclaimed in every age:
as we rejoice in the faith of your saints,
inspire us to follow their example
with boldness and joy;
through Jesus Christ our Lord.



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From the magazine archive (April 1951)

CONFIRMATION SERVICE at All Saints' Church
PALM SUNDAY

SIXTY-SIX parishioners of St. John's were confirmed by the Bishop on this day. I felt proud and gratified to see these live and keen members of our congregation at All Saints'. The total number confirmed from St. John's since last year reaches a figure well over seventy, and this brings the total since I came here to three hundred. Furthermore, nine out of every ten confirmed at the first two major Confirmations are now regular communicants. This is a harvest indeed! It seems that the Confirmation next year will be on an even bigger scale, for there are large numbers of young people who are preparing to offer themselves and come forward. What a marvellous future in front of St. John's! The number of Confirmation candidates and the subsequent number of communicants is surely the real test of our parochial life. Once again, as I welcome these new full members of the Church on your behalf, let us give thanks to God for this glorious result! You who are communicants are in the centre of the family circle. My colleagues and I have enjoyed the classes tremendously. Here again is the warmth of our fellowship life at its truest and best level. One hundred per cent. attendance has been given to the classes. Space has been kept for questions and a lively interest has been shown on each occasion. The quality of the candidates has been of the very best. Yes, **I am really proud of you all.**

Household tips

(from the non-St John's section of the magazine)

Parachute Silk.—Has anyone found it difficult to iron parachute silk? I tried all ways, but whatever I did I could not get rid of the creases in it. In desperation I put some thin starch in it, ironed it wet, and the result was amazing: a lovely smooth finish.—MRS. WALKER.

Ironing Board.—For cover use men's long under-pants or pyjama legs. They can easily be pulled on and off, and are quickly replaced when soiled.—MRS. GRIFFITHS.

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Additional Donation (if applicable)		
GRAND TOTAL		

Send your payment in an envelope, or as a cheque made payable to St. Johns Parish Church, with this completed form to The Parish Office, 1A Bromyard Road, Worcester WR2 5BS. **Or, to pay by bank transfer**, please email parishmagazine@wcv.church to give your name and address details, and you will be given a reference number. Then make a bank transfer to the following account:

Account number: 64670460

Sort code: 30-99-90

Account name: St Johns Parish Church

Please put in the reference number you have been given, as the reference for the recipient.



Please make your money worth 25% more!

Please tick:

I want St. John-in-Bedwardine Parish Church to treat the enclosed donation as shown in the Grand Total box above, as a Gift Aid donation.

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Signed: Date:/...../20.....

NOTES

1. If in the future your circumstances change and you no longer pay tax on your income or capital gains equal to the tax that the charity reclaims, you can cancel your declaration.
2. If you pay tax at the higher rate you can claim further tax relief in your Self Assessment tax return.
3. If you are unsure whether your donations qualify for Gift Aid tax relief, ask the charity.
4. Please notify the charity if you change your name or address.

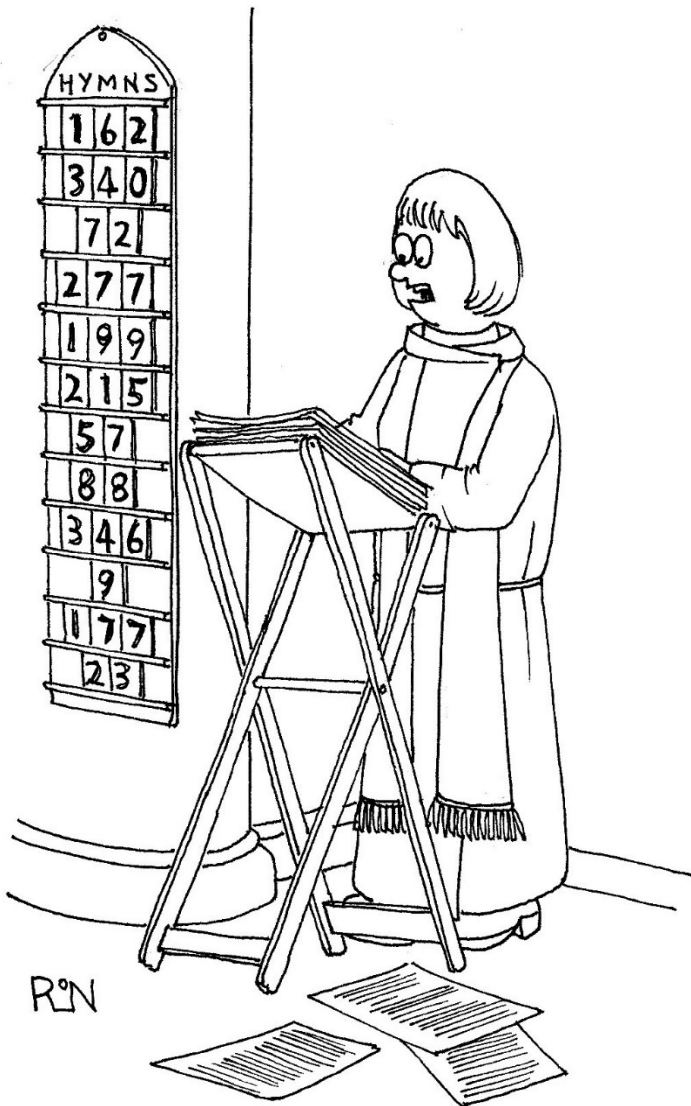


Puzzle solutions

9	6	4	1	5	7	2	3	8
3	7	1	2	8	6	4	5	9
2	8	5	3	9	4	1	7	6
1	5	8	4	6	2	3	9	7
4	9	3	8	7	1	5	6	2
6	2	7	5	3	9	8	1	4
8	3	6	9	2	5	7	4	1
5	1	9	7	4	8	6	2	3
7	4	2	6	1	3	9	8	5

C	O	S	M	I	C		T	H	O	M	A	S
L		C		S			O		O		P	
I	N	H	I	S		D	E	L	A	I	A	H
F		O		U		E		Y		S		E
F	A	L	W	E	L	L		W	A	T	E	R
S		A				I		A				E
			R	E	C	O	V	E	R	E	D	
P				A		E			E		S	
S	I	D	O	N		R	A	D	I	A	N	T
Y		A		D		E		E		C		O
C	E	N	T	A	U	R		B	R	O	I	L
H		C		C				A		N		E
E	L	E	V	E	N		P	R	I	S	O	N

And finally....



*Not enough hymns
in the online
services!*

I'll show them!

*Image: Parish Pump
Caption: Graham Evans*

The information below is provisional at the time of going to press and may have to be altered in accordance with lockdown regulations and Government and Church of England guidance. Please watch the weekly church newsletters and website for the latest information.



Sunday Services in the West Worcester Group - April 2021

	St. John's	St. Clement's	St. David's	St Michael's
4th April Easter Sunday	10.30am Eucharist For an online service from St John's, see below **	9.30am Eucharist	4pm Eucharist	10.30am Eucharist
11th April	10am Group service at St John's			
18th April	10.30am Eucharist 5pm See below **	9.30am Morning Prayer	4pm Eucharist	10.30am Eucharist
25th April	10.30am Eucharist	9.30am Eucharist	4pm Evening Prayer	10.30am Morning Prayer
2nd May	10.30am Eucharist 5pm See below **	9.30am Eucharist	4pm Eucharist	10.30am Eucharist

**** Streamed services.** Please contact the clergy for them to email you a 'link' to attend via the internet.

At 9pm on 3rd April (Holy Saturday) there will be a streamed service of the Easter Vigil and Liturgy. This service will be streamed live and recorded. Easter hymns will be included. Although it will primarily be aimed at online viewing, people are welcome to attend in person if they would like to begin the Easter celebration in church - as long as they are aware that they are not allowed to sing.

Easter Day: The Easter Vigil and Liturgy, recorded the previous evening, will be available to watch on Easter Day.

At 5pm on the dates shown there will be a streamed service (no congregation) of Evening Prayer with hymns.