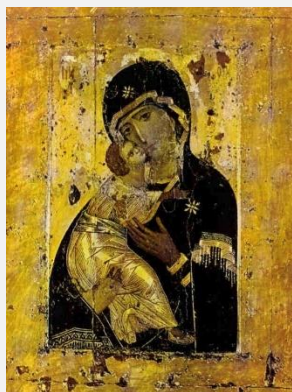


Issue 8:
October 2022



The Virgin of Kyiv
known by some as the
Virgin of Vladimir

A candle in...

THE

WINDOW

News and Views from the Parish of Abingdon-on-Thames

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by:

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We chose 'Community' as the theme for this issue. Many thanks to those who have responded! As usual there are other articles too!

God values the whole of his creation and values every person and we are called to do the same. This is why we support the Foodbank and also why we argue that in this day and age it should not be needed. This is why we argue for a just society. Can you have community without it?

In short our theology should influence economics, politics, our attitude to the natural world - everything really. 'We are all in this together' is phrase that is frequently used but it does not take a genius to critique this in the light of recent events.

One of the articles herein summarises a talk by the artist Nicholas Mynheer. This particular painting was mentioned but not shown. It isn't a conventional depiction and the meeting may not have happened, but does it speak to you of reconciliation and 'community'? It does to me.

RR



Mary embraces Judas' Mother - Nicholas Mynheer

What is ‘Community’? Do I/you belong? What does it mean?

Charles Masheder

I suspect that we all have our own ideas about what a community looks like. It is always worth finding out a good meaning, so I turned to a Dictionary:

‘a group of people living in the same place or having a particular characteristic in common’ and other such comments.

Actually, we probably all belong to many different communities. The family is the first community that we belong to and I feel I belong to three of those; my natural family and the families of each of my wives (my first, Patsy, died). Each family will be unique just as all the personalities are that are part of it. Growing up there is a natural expectation to play your part within it, what I would describe as ‘making my contribution’. The family community will hopefully always be a community in our lives to which we are pleased, at least most of the time, to belong and which is bound together by love, appreciation of each other and some sense of common values.

In time we go to various schools some of which will be too big to be a viable community but we find that within our own classroom group or perhaps, because of shared interests, we form new communities. Some of these are just time-specific and moving on into adult life we leave behind those communities and form new ones, perhaps at work.

For many of us, we will feel that our membership of our local Church feels like a special community. In the wider world, we are part of a nation, which in its turn is part of the community of the world. In addition, nowadays people often talk about groups of people with a shared characteristic, hence ‘the disabled community, the gay community, the non-white community’. Some of these will be driven by a single issue, others by a raft of concerns.

My first visit to South Africa in 1998 made a deep impression on me as that country was forging a new pathway ahead, following the removal of legal apartheid. I came away with the phrase ‘making your contribution’ which has been a major strap-line for me in my life. This is in direct comparison to the thinking of our society, increasingly the case since the 1980s where the individual’s needs have become the priority.

Being a man of my own time I feel influenced by John F Kennedy’s inaugural speech as US President “ask not what your country can do for you; ask what you can do for your country.” If we look at our own country’s recent history and possible future, we were *apparently* keen to leave the EU to benefit ourselves and member nations in the United Kingdom want to break it up to benefit the individual parts. Do we consider the impact on those we leave behind? That’s enough politics!

Now there must be some truth in the saying that ‘we are stronger together’ and so we begin to work out relationships within the communities we join and seek to play our part in any way we can.

In nature there are those species who are naturally communal and others individualistic. Watching many breeds of birds fighting their own species over the food we put out, it is always good to see how the sparrows descend often as a sizeable group to eat together and look out for each other. Sheep and cows in the field know that they are much safer huddled together...perhaps we have something to learn!

So in the life of the Church, as in any community, we are so grateful to all those who do make their contribution, sometimes an enormous one. We should also encourage each other to play our part in building up the whole. For some, this may be just being present at worship and praying at home in the week, for others it may be the way forward in feeling you really belong. Let’s value each other. There is so much to this subject but that will suffice; most of all, you will know what you have to offer and may you find joy in whatever contribution you make.

Extracts from a sermon preached on September 25th

Archbishop Stephen Cottrell



Following the death of Her Late Majesty the Queen, I think something extraordinary happened in our nation, of which the most obvious outward sign was the great queue of people, thousands and thousands of people, stretching along the Thames from the east end of London in Southwark park to Westminster. As you may know, I was in London quite a bit during the past fortnight. I stayed at Lambeth Place and every time I stepped out of the front door, I encountered this astonishing queue. I chatted – and indeed sang hymns – with many people. And although a few selected folks had pushing in rights (I’m afraid I was one of them) for most people, whoever you were and whatever your wealth or position, you had to stand in line; David Beckham alongside a pensioner from Crewe or the unemployed job seeker from Hull. To coin a phrase, the queue levelled us up.

But it also represented something breaking out. Something that was always there, but hidden from view, broke the surface: not just an outpouring of grief, but a reaffirmation of some of the things and the deep-seated values that are the best of us. Sometimes these values are considered old fashioned values, or British values. These are Christian values. For a while we were one humanity. We felt united. It wasn’t that our differences had disappeared, but they were re-configured within a wider and deeper belonging. And it felt good, like life itself as it is meant to be, because there has been so much in our nation in recent years that has torn us apart. It has been ugly.

Just this week, alongside that mini-budget, (one of the great misnomers was there was nothing mini about this budget,) we have heard that the child poverty gap between the Northeast, where I serve, and the rest of the country has reached a 20-year high.

I’m sure we need a new approach to policy, but most of all we need a hopeful vision. And the hopeful vision given us by Christ, whether we reckon ourselves left or right, or even Christian, begins with the recognition that, left or right, black or white, male or female, gay or straight - or for that matter any other of the categories and groupings that we are put in or confined by or constrained by - we belong to each other; we have responsibilities to each other. We are one humanity inhabiting one world.

But this also means that we are very unlikely to share with one another (let alone care for one another!) until we have a sense that we first belong to one other and have a commitment to each other. We are sisters and brothers to each other. How do we Christians know this? Because every time we say the Lord’s Prayer, we declare it. The very first two words of the Lord’s Prayer are a radical statement about what it means to be human. We say Our Father, now I know the word father can be problematic, but there isn’t time here. God is the motherly father, you know, God is not male or female. But what those words say is, if you say Our Father, what you’re also saying is that everybody else who says this prayer with me is my sister and my brother, to whom I have responsibilities, and in whom I am called to enter into relationships of giving and receiving love.

Moreover, until we realise that our well-being is inextricably tied up with the well-being of our neighbour, we will never build a fair society. We build walls and post sentries. Some get rich. Most don’t. Many are left behind altogether. Nations fragment. Dis-ease stirs. Walls are built higher. More sentries are recruited. More misery ensues. Discord ferments. Wars are started. And the most pressing issues of all – climate emergency, care for the poor, the excluded, the refugee are neglected altogether.

In the name of Jesus Christ, our brother and our Saviour, let us look for a better way, not putting our trust in wealth, but in God. Amen.

For the full sermon, see [here](#):

Joining The Queue with FANY

Peter Penfold

Having served Her Majesty for most of my life from a Queen's Scout to Her Majesty's Governor of the British Virgin Islands, it was very important to me that I did my final duty to The Queen and join The Queue for Her Lying in State in Westminster Hall in London. (I am especially proud and humbled by the fact that when I was made an Honorary Paramount Chief by the Sierra Leone people whilst serving as Her Majesty's High Commissioner, at that time there were only two other persons in the world similarly honoured – HM Queen Elizabeth II and HRH Prince Philip).

My wife and I set off extremely early on the Thursday morning on the Oxford Tube to join The Queue. We armed ourselves with drinks and sandwiches and wet and warm weather clothing in anticipation of the predicted wait of up to 24 hours. There was a certain amount of trepidation whether my medical condition would enable me to survive the ordeal. Fortunately I had heard about the Accessibility Queue for those with mobility and health issues. Therefore we made our way to the little publicised Accessibility kiosk at the Tate Museum on Millbank. At that early in the morning there were not many people as we lined up to get our wrist-bands and were allocated a time slot between 9 and 10 am.

A young lady dressed in a khaki uniform came up to me and said: "Please do not be offended but would you like me to get you a wheelchair and we will push you to the Lying in State?" At first I hesitated but urged on by my wife I agreed, and so I found myself being pushed along Millbank towards the Palace of Westminster by two ladies – they were FANYs.

To my shame I knew nothing about FANYs, but what a wonderful organisation it is. The First Aid Nursing Yeomanry (FANY) is an all-female voluntary organisation originally founded in 1907 which assisted British, Belgian and French forces during the First World War. FANYs were trained in first aid, signalling and horse-riding. (It was considered that a person on horseback could reach those in medical need quicker than a horse drawn ambulance). Although the brainchild of a British soldier, Sgt Major, later Captain, Edward Baker, and wearing a military style uniform, they are not part of the regular Army nor Army reserve. During the Second World War their services were even more exceptional, including working with the Special Operations Executive (SOE), the forerunner of the SAS. Four members were awarded the George Cross; indeed FANY is the most highly decorated women's organisation in Britain.



Membership is limited to 150 ladies aged between 18 and 45. All are volunteers, unpaid, (in fact they have to pay for their own training), and live in London within the M25 to enable them to respond at a moment's notice to any situation 365 days a year. In recent times they have assisted at the London Olympics, the terrorist attacks in London and Manchester, the Grenfell Tower fire and the Covid Nightingale hospitals. The Princess Royal was appointed the Commandant-in-Chief in 1981 and in 1999

the organisation was given the additional name of Princess Royal's Volunteer Corps (PRVC).

I felt especially privileged. Of the two FANYs who accompanied me, Alex was the Deputy Commandant of the Corps and Laura was the media representative who had been interviewed on BBC radio that very morning. Both were specially selected to represent FANY as ushers at the funeral service later at Westminster Abbey.

What an experience! From joining The Queue to returning to the Tate took less than two hours and even that time passed quickly in conversation as we discovered that Alex was a fellow member of the Order of the British Empire and Laura's father had served as a Defence Attache in various embassies around the world. To our surprise a clip of my wife and myself alongside the coffin appeared later on the BBC TV News.

Afterwards we retraced the route of the coffin along Horse Guards, up The Mall, to Buckingham Palace. There were throngs of people everywhere. Everyone was in a happy but respectful mood – all come together from all walks of life and all parts of the globe to demonstrate their admiration for this remarkable lady – our Queen. As I noted in my thank you letter to FANY, Her Majesty set the example and was the inspiration for all who serve the Nation and the Commonwealth.

It was a very poignant occasion, made all the more memorable and less arduous to me thanks to the FANYs.

RIP HM.



A space for peace has been created in St Helen's Church.

People are encouraged to sit quietly and remember before God all those suffering the agonies of war.

The Parish Carbon Footprint

Rob Rutherford

As pointed out by Charles Mashedor, we are members of various communities. This article is about our commitment to the world community.

To recap: our Nation is committed to being Net-Zero by 2050.

The Anglican Church has challenged us to be carbon neutral by 2030 or at the very latest 2035.

If we don't succeed, the science points to dangerous levels of global warming that threaten our very existence. The Candle in the Window has resolved to publish the carbon footprint of the churches every year. In the October 2020 edition we published the 2019 figures. In the September 2021 issue we published the 2020 figures. Here is the data for 2021. It only includes the gas and electricity used by the church buildings so it does not include the hidden carbon dioxide generated as a consequence of the things we buy. Nor does it include petrol used in getting to church etc.

The calculation is based on this data:

184g of Carbon Dioxide are released for each kWhr of gas energy used.

212g of Carbon Dioxide are released for each kWhr of electrical energy used.

This latter figure is that recommended by the government and represents the average for the grid rather than an area specific figure. It does not take into account any 'green supplier' we may happen to use.

Building	tonnes CO ₂
St Helen's Church	29.3
Parish Centre	3.3
St Michael's Church	9.4
St Nicolas' Church	6.0
total	48.0

The total for 2021 is therefore:

48 tonnes

This compares with 54.6 tonnes in 2020 and 70.8 tonnes for 2019.

These figures have to be interpreted carefully. Our carbon footprint has fallen but is that because of decisions we have taken?

Some of the hard work is being done by those who run the electricity grid. The carbon intensity of the grid (that is the CO₂ released per kWhr) is falling as the proportion of electricity generated by wind power and other 'renewables' increases. In 2019 the figure was 289 gCO₂/kWhr. In 2021 212 gCO₂/kWhr. At some point the carbon dioxide released from electricity generation will become less than gas. To make significant progress we will need to abandon gas – but when?

Faith Forum: The Arts and Christianity

Nicholas Mynheer

On Sunday 2nd October we were treated to the second in this term's Faith Forum series.

Nicholas Mynheer is an Oxfordshire painter, sculptor, stained glass artist and visualiser of church interiors (my awkward phrase not his) who specialises in art based on biblical themes. He has designed altar tables for churches in our own Parish but in this talk he focussed on some of the work he had carried out at Muirfield Priory (home of the Community of the Resurrection), at the church of St Kenelm in Enstone, at Southall Minster and at the Community of St Mary the Virgin at Wantage. How did he respond to these sacred spaces?



Nicholas working on the Muirfield altar (image from [here](#).)

The Altar he designed for Muirfield looked from the front like a solid block of stone. The faces featured carved scenes showing glimpses of the resurrected Jesus – the meal at Emmaus, fishing by the lake and the appearance to Mary outside the tomb. The imagery did not end there – the block of stone turned out to be hollow and the back was shaped like the empty tomb. Nicholas was delighted by the idea that children like to explore inside it and by the idea that a celebrant might have his feet in the empty tomb. The centre of the Emmaus carving features the breaking of bread – shaped, as we were to discover, by the Catholic idea of the ‘Sacred Heart’. He was asked whether people were sufficiently knowledgeable about Christian Imagery to appreciate his art. He said that a work of art should stand on its own and that the iconography was an ‘extra level’.

He said that even non-believers have been moved by his creations.

When asked about his influences he was reluctant to name anyone but he said he was attracted to the anonymity of ‘primitive art’. You can see this interest in his depictions of faces.

How do you sum up his contribution? He proclaims the resurrection through art.

The next Faith Forum talks:

6 November Jen Brown on ‘Faith through Poetry’

4 December Roger Wagner on ‘The bible through art’ (tbc)

The Nicholas Mynheer talk was summarised by Rob Rutherford



Southwell Minster: Great War Memorial image from [here](#):

Codeword

Generated by Rob's App!

This is probably best done if you print out this page.

If you've not done one before, every letter of the alphabet appears in the crossword grid at least once and is represented by the same number wherever it appears. The letters decoded should help you to identify other letters and words in the grid. 3 letters are given to you for starters.

15	10	1	22	8	15	18	20	18	20	9	10	15
9		17		9		9		25		1		10
12	17	1		17	3	22		22		22		16
13		8		15				8		4		5
22	7	20	15	18	22	4	2	22		15	25	22
							9		20			2
15	18	17	14	14		16	17	4	Q	10	22	18
17				9		12						
18	10	16		8	22	22	11	15		8	10	4
		12		24				25				22
15		17		10		22	1	20	15	9	11	22
22			Z	12		26		14				11
17	13	22	8	17	23	22		18	17	15	K	15

It will help to cross off the letters as you guess their codes.

ABCDEFGHIJKLMNOPQRSTUVWXYZ

1	2	3	4	5	6	7	8	9	10	11	12	13
14	15	16	17	18	19	20	21	22	23	24	25	26

Events this month and next

Music 🎵 🎵

Choral Evensong at St Helen's

Sunday, October 16th 5.30 pm. Choral Evensong (Ralph Vaughan Williams 150th Anniversary). Introit: Vaughan Williams, O taste and see. Canticles: Stanford in B flat. Anthem: Vaughan Williams, O clap your hands.

Sunday, October 30th: 5.30 pm. Sacred Concert at St Helen's Church: 'English Hymns and more'. Organ works by or connected to Ralph Vaughan Williams, performed by Peter Foster (Director of Music, St. Helen's Church).

November 6th: St Nicolas Church, 3pm – 4pm



Schubert and Grieg sonatas for violin and piano, Haydn Trio sonata, performed by Radcliffe Strings with Bethe Levvy. £10.00

Book Club

Book Club Meets fortnightly. It started **Tuesday 4th October** at 2.15 pm in the Parish Centre Lounge. It will use "Our Last Awakening", an anthology edited by Janet Morley, as a stimulus for discussion. All welcome. Contact Rosalind: at rosalind.rutherford81@gmail.com



Celebrating Black History Month 2022

13th - 15th October 2022

What does it mean to belong? Have we truly created a place of welcome that offers acceptance and respect for all? **Christ Church Abingdon** explores these poignant questions and the richness and depth of African History Season in a three-day exhibition of displays, activities, talks, workshops & hospitality to the community.

For full details of the event, please visit cca.uk.net/ahs

SOLD (African History Season Drama) by Amantha Edmead
Kuumba Nia Arts & Unlock the Chains Collective
14th October, 7.30pm, Christ Church, The Barn, Northcourt Road

"To be free is very sweet"

When one woman tells of her extraordinary journey to overcome the brutality of slavery, she becomes a beacon for the British anti-slavery movement. Born into slavery in the British colony of Bermuda, Mary Prince went on to become an auto-biographer and champion of freedom. Her book had an electrifying effect on the abolitionist movement helping to free many Africans in bondage. A forgotten true story told through theatre, song, music, drumming and dance, this award-winning masterpiece of Black British theatre is inspired by the storytelling traditions of the West African griot.



Abingdon Church Twinning Visit

Christians from Abingdon's twin towns will come **Thursday 27th to Monday 31st October** to share in and discuss the ecological theme 'Christian Stewardship of the Environment'. Our fifteen visitors are hosted in family homes where possible. Offers of accommodation would be most welcome. Another way to spend time with the visitors is to invite them to an evening meal at your home on Saturday 29th. You are welcome to attend some of the events free, but please let us know for numbers.

Friday 28th 10.00- 12.00 at **Trinity Conduit Hall**, key speaker Rev'd Dr Dave Gregory of the John Ray initiative, followed by short reports from each twin town about their developments.

Saturday 29th 10.00-12.00 at **All Saints Church**. 5 local Eco groups will talk about their work.

Saturday 29th from about 2.45 pm at **Peachcroft Christian Centre**. A talk about their Heat Pump.

For further information, hosting offers and attendance, please contact Elizabeth Simpson, simpsonem123@gmail.com or Hildegard Hyde, email hnagelhyde@gmail.com

Christmas

St Michael's Christmas Fair: Saturday November 12th 10am to 2pm

For more information contact Louise Heffernan:
lheff@stmichaels-abingdon.org.uk

St Helen's Christmas Market : Saturday November 26th

For more information, contact Margaret Horton -
margaret_r_horton@yahoo.co.uk



This folding triptych was created from Lego by Martin Kimber and the young people in Quest. Can you work it out?



Albania Continued!

Silvia Joinson

Margaret's article in the September issue reminded me of a remarkable book I read earlier this year.

"FREE Coming of Age at the End of History" by Lea Ypi tells of her childhood under communism at the end of the cold war.

A physical map shows how the mountains contain Albania and help explain why it was the last Stalinist state; an isolated country it was almost impossible to leave or visit. 'Uncle Enver' Hoxha the country's murderous dictator was venerated. Religion had been abolished and churches and other places of worship converted to alternative uses. However there was community. People were equal and helped each other though there was scarcity, queues and the secret police. Change came in December 1990. The statues of Stalin and Hoxha were torn down. People could vote and worship freely. But the transition was not easy and many tried to flee to Italy.

Lea learns about the complications of her family's past and finds herself questioning what freedom really means.

She is now professor of Political Theory at LSE in London. This book was published in 2021 by Allen Lane. There is also an audio version which I discovered is read by a friend of my daughter, Rachel Bavidge.



Codeword Answers:
Don't peek yet

S	K	S	V	T	A	S	E	G	A	R	V	A
D				F		Y		L		Z		E
E	D	O	S	I	P	E		U		A		S
E				H				M		L		
N	R	U	N		S	D	E	E	R	B	T	U
						L		O				A
T	E	U	Q	N	A	B		F	F	A	S	T
C					I			O			K	
E	H	S			E	C	N	E	T	S	X	E
J		N			R				S		R	V
B		E			E			W	A	P	L	A
U		P			H			O		A		O
S	U	S	I	O	T	I	T	S	T	R	S	U

Useful Weblinks:

Services: for the latest news see the new Parish Website:

abingdonparish.org.uk

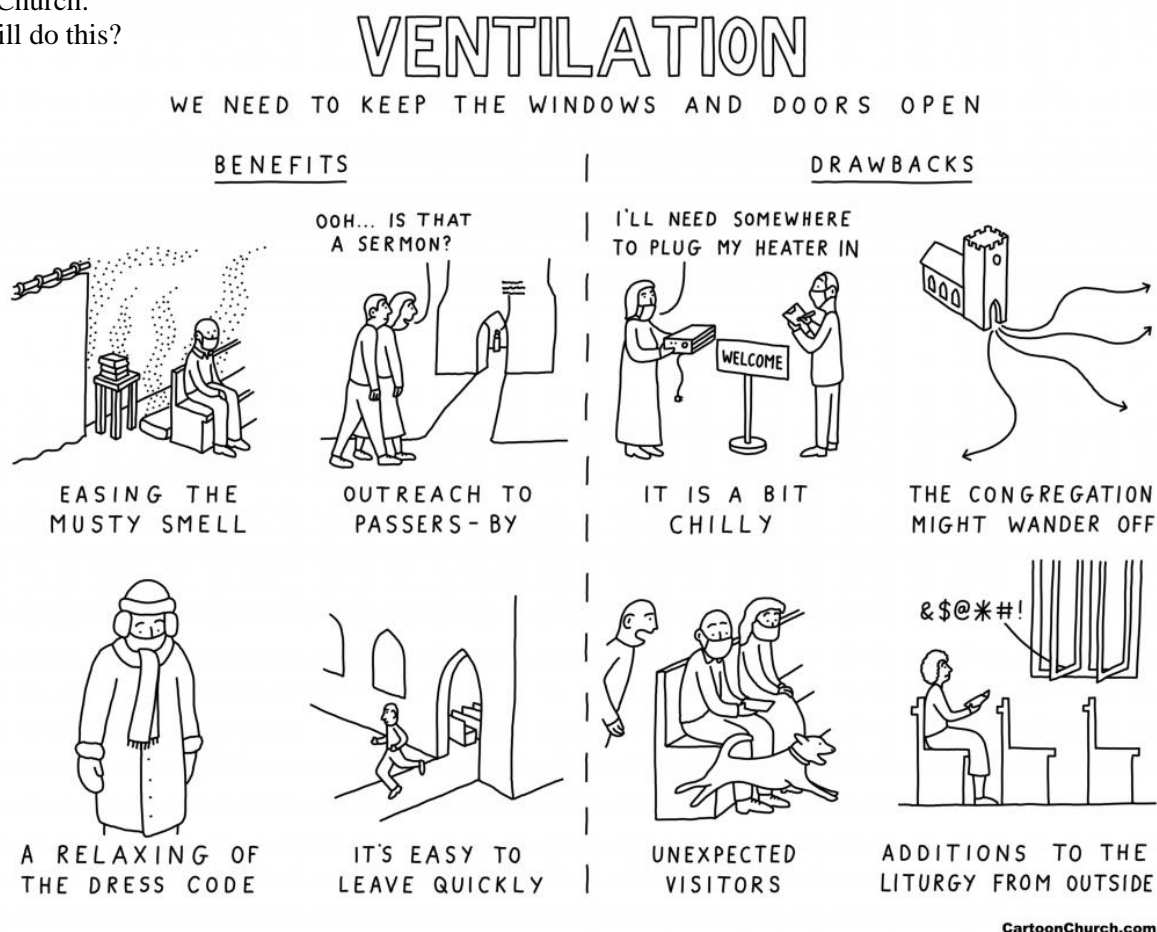
Page for Church of England links: services, daily readings etc

<https://www.churchofengland.org/>

FOOD BANK. The Abingdon Foodbank is still very busy and anxious to keep up the support. **Northcourt Road (Christ Church) is open to receive donations on Tuesday and Friday mornings between 9.30 am and 1.00 pm.** See the June issue for more details.

You can also make donations by sending a cheque made out to *North Abingdon PCC Christ Church*, clearly marked 'for Food Bank' or via the Foodbank website <https://abingdon.foodbank.org.uk/give-help/donate-money/> or the Parish office have details if you want to donate via online banking.

And finally, from
Dave Walker of
Cartoon Church.
Do we still do this?



Thanks to all contributors and to you, the readers.

The next issue will be published in November: ideas and contributions to Candle@abingdonparish.org.uk

We would also welcome responses to any articles published here or in previous issues.