

Issue 4:  
May 2023



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

A candle in...

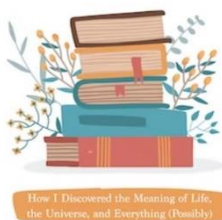
THE  
*W*INDOW

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



Within!

Keith Ward  
adventures  
in BELIEF



This issue was shaped  
by:

Rob Rutherford  
Eluned Hallas  
Louise Heffernan

Ideas for future  
content to:  
Candle@  
abingdonparish.org.uk

Parish Office:  
St Helen's  
Court,  
Abingdon.  
OX14 5BS

Tel:  
01235 520144  
07395943957  
E-mail:  
administrator  
@sthelens-  
abingdon.org.uk



Bluebells at Lower Deans Wood Christmas Common 2021 courtesy of David Bevington



## ‘Muli Bwanji!’

*Rob Rutherford*

In Chichewa it means ‘How are you?’. Chichewa is one of the main languages of Malawi.

The year is 1973, it is late July or early August, I have just finished my degree in Physics and I am on a language course with a group of teachers and nurses prior to our placement on VSO in Malawi. I had only just found out where it was – in East Africa to the South of Tanzania, to the East of Zambia and nestling in the arms of Mozambique. Nyasaland as was. We had a lot of fun on that language course and we were privileged to have, as one of our tutors, a lovely man called Jack Mapanje who I discovered was a Malawian poet. In 1987 he was imprisoned for over three years without trial and adopted as a prisoner of conscience by Amnesty International - being a poet carries certain dangers - his collection of poems ‘On Chameleons and Gods’ had angered the then President Banda. Of course politics has moved on but the economic situation is still very difficult. I really enjoyed my time there – the students and local people were delightful and I left with an unspoken understanding of the unity of the human race.

Malawi is the focus of this year’s Christian Aid campaign. You don’t hear much of Malawi but this year it made the papers - on 11 March, Cyclone Freddy slammed into southern Africa for the second time in a month – and its return was deadly and destructive. In Malawi, a year’s worth of rain fell during the weeks of the cyclone. The heavy rains, floods and landslides caused widespread damage, especially in Blantyre and the Southern Region. The number of people affected in Malawi continues to rise, with more than 1,000 deaths and over 500,000 people displaced. Countries like Malawi are also suffering from significant inflation - food, fuel, fertiliser and school fees have doubled in price in the last 12 months and hard-working farmers are seeing their harvests fail as the climate crisis brings increasingly erratic weather.

There are, though, some really positive stories and if you watch the video [here](#) you will learn about Esther Saizi, who grows some truly special pigeon peas on her farm in a project initiated by Christian Aid. With these peas, Esther can bake delicious bread, support her daughter’s dreams, and send her little grandson to nursery. The bread is made from flour from the peas – a resilient crop I had not heard of until I started researching this article. It avoids the problem of expensive imported wheat.

Christian Aid has been working in Malawi for almost 20 years. It is there at times of emergency but it is also focussed on long-term development and supports farmers like Esther by giving much needed advice and practical support. If you give to Christian Aid ([give here](#)) you will, of course, be supporting projects in a variety of places but they are all grass roots projects with worthwhile development goals. Be generous! You can play a part! Phil Evans, a Church Engagement and Fundraising Officer for Christian Aid likes to quote the following poem by L.R.Knost:

Do not be dismayed by the brokenness of the world. All things break.  
 And all things can be mended. Not with time, as they say, but with intention.  
 So go. Love intentionally, extravagantly, unconditionally.  
 The broken world waits in darkness for the light that is you.



## Thanks, Confession/Apology, Reflection: Letter from Gwen

Dear People of Abingdon Parish,

First of all, I thank you whole-heartedly for so many expressions of your concern and love in my recent medical emergency. Thank you for cards, gifts, notes, poppings-in; for messages, St Helen's flowers and so much kindness.

As you will see, all is undeserved. There are things I need to tell you.

The big learning for me has been that self-care is part of others-care. I've been recalling Charles's sermon from last All Saints' Sunday – maybe not the one he delivered, but the one I retained. (It's the perennial lot of preachers that people remember things we didn't say.) The gist for me is that *the saints, like us, got dealt a particular hand in life and had to work out a life of faithful obedience within the constraints of that hand, and round it and through it and over it, by the grace of God.* I also recall John Barton's wonderful book *Love Unknown*: Jesus embraced the way our lives hinge on contingency, random givens and unpredictable events.



In respect of my emergency laparotomy and colostomy, I understand some elements of the hand I was dealt. I inherited my father's bowels; I over-reacted to his obsession with his bowels, never giving mine a thought; I internalised the message received from my mother, that ordinary people like us shouldn't bother doctors, who are important and busy people with truly sick patients to attend to. We should just up our pain threshold and get on with it.

The consequences of this hand being worked out have included: huge distress to my husband and daughters, and disruption to their lives; abrupt withdrawal of support to our daughter and family in Oxford, and to others I've tried to love; extra work and worry added to the last week of Charles Masheder's joyous stint as locum vicar, with more work ongoingly for him and others; untold amounts of NHS resources poured into rescuing me.

You can explain it in terms of the hand I was dealt. Sadly, to that hand I added something very unsaintly. I wanted to be invincible, to have no needs. I was proud to have reached my seventies and not be on medication, proud never to have contacted a GP during 6 years in Abingdon. (CS Lewis called pride "the complete anti-God state of mind.") I do feel a complete idiot and very ashamed of myself. I need the confession from Catholic mass:

*I confess to Almighty God and to you, my brothers and sisters,  
that I have sinned through my own fault, in what I have failed to do...  
and I ask Blessed Mary, all the angels and saints  
and you, my brothers and sisters, to pray for me to the Lord our God.*

I need to be honest with myself, with you and with God. I can't cope with the thought of posing as a woman without a stoma, or who has one through sheer bad luck (as many people do). It would be exhausting to pretend, tedious to have to confess every time, impossible to live in truth and love while practising deception. So thank God for the Candle!

It strikes me that when we understand the negative ways we may have reacted to the hand life dealt us, we can be tempted to wallow in self-blame. I don't intend to do that. I need to be clear-sighted and indeed chastened. But when the risen Jesus appeared to his pathetic disciples, he spoke Peace to them. There were no recriminations. I hope I can grow in awareness of how I'm managing the "hand" (not only in respect of my bowels), how I can grow in the love and grace of God.

Meanwhile, I give three cheers for the NHS, which though starved of support, affirmation and resources, excelled itself on my behalf, just because I needed it. In a few years' time, if the starvation continues, Mr Elmasry, Prof Buczacki and team may not be there, or not for the likes of me. I was very lucky.

With my thanks and love to you all,  
Gwen

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## Between Times

Locked in a space between what was  
and what was to come, confused, unsure,  
with no path to follow.  
Still reeling from last week, from the  
intense mystery of that last supper,  
to the horrors that followed.  
Shattered, broken, adrift from all  
we had known and believed,  
gripped by fear that crucifixion  
might be for us too.

And then,  
the joy and wonder that Jesus  
was alive and with us,  
the same as we had known him,  
yet not...

We were so blind;  
he could appear as a stranger,  
then become known to us  
in the breaking of bread.  
He ate and drank and talked  
with us, but we couldn't hold him.  
No way to seek him,  
he came to us, suddenly,  
passing through closed doors  
or walking by the lakeside.

We were to wait for the gift to  
empower us, but we didn't know how.  
Jubilant when he was with us,  
lost when he was not,  
swinging between hope and despair,  
we waited.

Trapped in a mist of confusion,  
in faith and in doubt, we waited;  
what else could we do?  
He was our light and our life,  
so, in simple trust,  
we waited.

Susan Gee

## The Church of England and Slavery

*Rob Rutherford*

The Church Commissioners have a long and prestigious heritage, supporting the work of the Church of England since 1948. The organisation was formed by merging two bodies - Queen Anne's Bounty, formed in 1704 to support poorer clergy, and the Ecclesiastical Commissioners, set up in 1836 to administer several functions of the Church. The Church Commissioners manage a £10.1 billion endowment to support the mission and ministry of the Church of England.

If you visit this page of the Church of England website, <https://www.churchofengland.org/about/leadership-and-governance/church-commissioners-england/who-we-are/church-commissioners-links>

you will find that in 2019 the Church Commissioners decided to conduct research into the source of the endowment fund to gain an improved understanding of its history. It worked with forensic accountants and academics to analyse early ledgers and other original documents from Queen Anne's Bounty. As a result of this research, it became clear that the Queen Anne's Bounty had links with transatlantic chattel slavery. In the 18th century, it invested significant amounts of its funds in the South Sea Company, a company that traded in enslaved people. It also received numerous benefactions, many of which are likely to have come from individuals linked to, or who profited from, transatlantic chattel slavery and the plantation economy. In response to these findings, the Church Commissioners is trying to address some of the past wrongs by investing in a better future. It will seek to do this through committing £100 million of funding over the next nine years commencing in 2023, to a programme of impact investment, research and engagement.

All of this led Peter Penfold to reflect on the history of slavery:

## Slavery and Empire

*Peter Penfold*

Slavery has been around throughout the world long before the British colonial empire. Earliest records of slavery date back to the 3<sup>rd</sup> millennium BC in Egypt, then later in the Greek and Carthaginian empires. In ancient times slavery was a way of life in China, Japan, Korea, India and the Pacific. In the Americas the Incas and Aztecs practised slavery, and before the cotton plantations of the southern United States the indigenous Comanche Indians were keeping slaves. The Roman Empire made extensive use of slaves including those from Britain. The Vikings used to raid the eastern coastline of England capturing Britons who were then sold in slave markets in Arab Spain and Egypt. Long before the Europeans reached Africa, slavery existed throughout the continent. Mansa Musa, Emperor of the vast Mali Empire, and considered to be, in relative terms, one of the richest men ever on earth, used to obtain his 'white' slaves from Egypt and Turkey. Many African slaves were used in tribal ceremonies for human sacrifice, and there is no doubt that the European slave trade could not have flourished without the active involvement and support of the African Chiefs all across the continent.

It is estimated that the Europeans shipped approximately 11 million slaves across the Atlantic. Of these the Portuguese empire accounted for nearly 6 million (47%), followed by the English 3.3 million (26%). The Muslim slave trade far exceeded these numbers. About 17 million slaves, mostly Africans, were shipped across the Atlantic by Arab slave traders.

Slavery was a way of life. The prophet Muhammed himself owned slaves. Even the Maroons, the freed runaway slaves in Jamaica, kept slaves of their own.

In his book 'Capitalism and Slavery' Dr Eric Williams, noted Oxford University historian and founding Prime Minister of Trinidad and Tobago, (and a personal hero of mine), argued that the profits from the slave trade provided a major source of funding for Britain's industrial revolution; but subsequent research

has questioned this assertion. Detailed academic analysis has indicated that profits from the slave trade contributed to less than 1% of total domestic investment.

I have seen at first hand along the West African coast the depressing holding cells for the slaves awaiting passage across the Atlantic. The conditions on board the ships on which the slaves were transported were dreadful, shackled and tightly packed below decks, starved of fresh air and sunlight, malnourished, dehydrated and prone to disease. Many did not survive the ordeal. Those who did were deposited in Brazil or the Caribbean, especially Jamaica and Barbados. Others were taken on to the American colonies to work on the southern states' plantations. Though conditions varied, no one can condone the transatlantic slave trade. Indeed it was these appalling conditions which motivated the early pioneers of the anti-slavery movement like William Wilberforce, Granville Sharp and Thomas Clarkson, combined with a strong Christian fervour towards one's fellow human being.

It has become fashionable of late to criticise Britain for her role in the slave trade and slavery, and yet these same critics from today's anti-slavery and anti-colonialism movements rarely acknowledge Britain's efforts and achievements in abolishing slavery and the slave trade. For half of the entire life of the British Empire **anti-slavery** not slavery was at the heart of her imperial policy. The total cost of Britain's anti-slavery policy has not been adequately researched but estimates for suppressing the transatlantic slave trade are put at £250,000 per annum – equivalent to around £1.5 billion p.a. today. The controversial compensation paid by the British government to slave owners for their loss, so often cited by the anti-slavery and anti-colonialism movements, amounted to some £20 million – about 40% of the government's budget at the time. In absolute terms Britain spent far more suppressing the slave trade than any profits accruing from it.

Through the intense and persistent lobbying by the Anti-Slavery Society, the British Parliament banned the slave trade in 1807 and thereupon embarked upon a policy of enforcing the ban. For example, around 30 Royal Naval ships (13% of the Royal Navy's total manpower) were stationed off West Africa to disrupt the export of slaves from Africa across the Atlantic. Freetown, the capital of Sierra Leone, a country I know well, was founded by many of the freed slaves. John Clarkson, younger brother of Thomas, was one of the early Governors charged with establishing the colony of Freetown. He was well loved and respected by the population and until only recently Governor Clarkson's 'Prayer for Sierra Leone' was broadcast over the local radio every morning – hardly a sign of anti-colonial feeling?

Other countries were slow to follow Britain's lead. During the Congress of Vienna in 1814-15 Britain urged all participants to pass a general abolition treaty, but without success. Portugal, Spain, France, Brazil and the United States agreed in principle but would not consent to reciprocal rights to search suspect shipping. From 1 August 1834 all slaves throughout the British Empire were formally emancipated through the Slavery Abolition Act, something, I suggest, we should celebrate not castigate.

Peter Penfold, Former Governor of the British Virgin Islands and High Commissioner to Sierra Leone.

Useful references:

*Colonialism: A Moral Reckoning* by Nigel Biggar

*A Fistful of Shells: West Africa from the rise of the Slave Trade to the Age of Revolution* by Toby Green

*William Wilberforce: The Life of the Great Anti-Slave Trade Campaigner* by William Hague

*Rough Crossings: Britain, the Slaves and the American Revolution* by Simon Schama

## Reading, Reflecting, Meeting, Sharing

Rosalind Rutherford

“What is the book group in our notices?” asked one of the editors of this on-line magazine.

Well, it is a group which is open to anyone. Those who are part of the group come when they can and share their ideas about and responses to a book that everybody reads. It has met on line and in person.

There are several home groups in Abingdon parish but when Rob and I came to Abingdon we discovered a group meeting in the Parish Centre on alternate Tuesday afternoons called “Desiring Life”. This group had been started in 2007 by the Rector to offer members of the church a way of exploring spirituality and faith through reading books, both classic and recent, and then discussing them. The openness of this group appealed to us - and that members came from different churches. But then came 2020 and lock down, and everything stopped.

By Advent 2020, most of us were getting used to an on-line social life and so we decided to try a Zoom book group, which was open to anyone who wanted to join. One person even joined from Hampshire. Discussing Paula Gooder’s Advent book “The Meaning is in the Waiting” (it seemed very appropriate in the midst of a second lock down) was stimulating enough for us to then read and discuss another three books on Zoom, the last being a book of addresses given by Guli Francis-Dehqani (now the bishop of Chelmsford) based on the Seven Words from the Cross. I think what most of us found most thought provoking was the way she made links between the story of the Passion and her experience of living through the Iranian Revolution, the murder of her brother and becoming a refugee.

When we finally decided we could meet in person again, last September, we looked for other books that might bring together the experience of the writer, theological reflection and our own experience and faith. By now the group was a mixture of those who had met on line and those who used to meet in person as “Desiring Life”. It included people from all three churches in the parish and beyond, interested in joining in this sort of discussion. Since September, we have read and discussed our responses to two books.

The first, “Our last Awakening”: a poetry anthology edited by Janet Morley linked to the idea of mortality, death and remembrance. We all found the perceptive introductions she provided for each one led to some good conversations and sharing of our own memories and experiences. As one group member says: “ I particularly enjoyed the discussions prompted by the varied poems we read from Janet Morley's book, "The Last Awakening", poems for living in the face of death. Despite the title, these poems are full of positive reflections, and, ultimately, hope.”

During Lent we discussed “Growing in Love” a book based on Julian of Norwich’s “shewings”. The author, Ann Lewin, selected passages from the writings of Julian, and also reflected on what she considered to be significant. I think we all valued discovering, or re-discovering the theology and writings of a woman writing in English about God 600 years ago, and discovering how much of what she wrote is still thought provoking and helpful for us today. A group member commented that “The biggest surprise for me in this modern era, when the terms ‘sex’ and ‘gender’ are being questioned in so many different contexts, was to read this by Julian over 600 years ago: *As truly as God is our Father, so truly is God our Mother. Our Father wills, our Mother works, our Good Lord the Holy Spirit confirms.*”

What do we value in this group? No doubt it is slightly different for everyone, but for me, it is a chance to widen and deepen my faith by meeting with people with different outlooks, different life experiences, who go to different churches, and who are willing to share their questions about faith. And amongst these people I include the authors of the books we have read, because they share what they are uncertain about as well as their faith, and we found that so encouraging and helpful.



## A Twinning Visit from Abingdon to Sint Niklaas

On 30<sup>th</sup> March 2023 a group of eleven Christians from several of Abingdon's churches set off for Sint Niklaas in Belgium. The twinning of the towns has enabled the various congregations on both sides of the Channel to get to know each other in a very personal way. The main purpose of this visit was to see the Sint Niklaas Passion Play which had been postponed since 2020 due to the pandemic.

Christiaan de Beer who is the organiser and coordinator of church Twinning in Sint Niklaas writes as follows:

This is the third time that the Ecumenical Working Group has hosted a Church Twinning visit in Sint-Niklaas. And it was a very good visit, especially due the local involvement of the many different Christian denominations in our city.

On Thursday 30 March, we were traditionally welcomed at the town hall. In Mayor Lieven Dehandschutter we have a polyglot at the head of our city government, who always manages to strike the right tone. We enjoyed this greeting and the refreshments. Afterwards, the host families were able to show off their cooking skills to the guests. And usually they express their gratitude.

The next day we did an ecumenical tour of Ghent (after Antwerp and Brussels in previous years). This too was a hit. Thanks to the contacts passed on to me by Martin Lelie, the sympathetic strongman of the local Free Evangelical Community in Sint-Niklaas (VEG, Stationstraa), we were very kindly welcomed at the VEG, in Ghent's Burgstraat. Erwin Lieftink gave a fine testimony about his thriving Protestant congregation.

And then to 'The Holy Corner', where we were very hospitably welcomed by the Orthodox community. There was even a link to an Orthodox abbey in Maidon, Essex (St Sophrony who had also visited Ghent). And we ended at the former Beguinage Church of St Elisabeth, where the Anglican Church has now found its home. Wandering through Ghent, we paid visit to the House of the Free Skippers, with a mini-guided tour. At St Bavo's House, we had a lovely lunch, followed by a visit to the RC Cathedral, to admire the Mystic Lamb. Afterwards, there was a very warm and cordial meeting with Bishop Lode, of the RC Diocese of Ghent. And Astrid gave a brief outline of Christian twinning, and the bonds between our cities.

The next morning, we explored Sint-Niklaas, with a contemporary slant. The walk began at St Joseph's Church, where Emma Nersisyan told us about the new Armenian cross, a symbol of peace. Under the expert guidance of Sandra Van Cauwenberghe, we followed the route of the English liberators (9 September 1944, by the 7th Queen's Royal Regiment, lead by Lieutenant-Colonel W.D. Griffiths), towards the Grote Markt. Via the Castrohof we arrived at the International Committee's premises. There, coffee and tea, and delicious Romanian cake awaited us. Many thanks to Anastassiya Kramer, staff member, and Gabriela Draganescu, chairwoman, and also spokeswoman for the Romanian Orthodox Church, for the warm and dry welcome, the engaging presentation and the pleasant dialogue.

Then we continued with our walk (it was raining cats and dogs) to the Polish monument and we were - again - very hospitably welcomed by Martin Lelie's team, from the Free Evangelical Congregation (VEG). They will be celebrating their 100th anniversary in a few years, by the way. What a tasty meal that was!

In the afternoon a free (and rather quick) visit to the Janssens House and the Mercator Museum, as we had to be in time for the palm dedication, the procession and the Eucharist, with the Biblical Passion story (as gospel). We are very grateful to Bishop Lode Van Hecke for agreeing to preside over this celebration.

After the Eucharist, a quick 'Carbonade à la Flamande' or 'Bouché à la Reine' at the location where the



Last Supper in the Passion movie was staged. And then to the premiere of THE PASSION. I am not objective, but this piece of art was delivered by a lot of committed people from the parish, and competent people from the local artistic scene.

This time the visit to Sint-Niklaas ended on Sunday. Some went to a service or Eucharist, others visited the unique pipe and tobacco museum, where Bart Thiron has become a worthy successor to his father.

Afterwards, our guests were able to share a meal with the steering committee that had made the Passion a reality. It was a pleasant reunion. The meal that was offered to us by Vlos (refugees in Sint-Niklaas) was tasty and copious. A gift from Abingdon (a picture of St Nicolas Church) was presented by Maurice Tubb to Raf Vermeulen, the pastor of St Nicholas of Myra Parish.



Members of the Abingdon party with Christiaan de Beer (centre back row in white)

## PCC

*Eluned Hallas reports:*

At the Annual Parochial Meeting the following were elected Church Wardens for the coming year:

St Helen's: Linda Hobbs & David Pope  
 St Michael's: Louise Heffernan & Joyce Kelly  
 St Nicolas': Eluned Hallas & Paul Rast-Lindsell

The following were elected to represent the Parish on the Deanery Synod:

Hazel Glennie (StH), Alexandra Green (StH), Eluned Hallas (StN), Alexandra Scott (StM) & Sue Scott (StM)

Elected Representatives on the Parochial Church Council are:

Kate Burland (StH), Susan Read (StH), John Clare (StM), Jenny Fishpool (StN), Gwyneth Lewis (StN), Jenny Metcalfe (StN)



## Let's celebrate the coronation with flowers

*Louise Heffernan*

On Saturday 29<sup>th</sup> April, St Michael's Church hosted a wonderful demonstration of flower arranging by Anna Steven, a Chelsea Gold Medallist and National Association of Flower Arrangement Societies judge. Anna's theme was the coronation of King Charles III and she created several stunning arrangements around the theme.



*Anna creating the Commonwealth coach*

The arrangements were raffled off after the event, much to the jubilation of prizewinners. The audience enjoyed tea and cake afterwards and many commented on the skill of Anna and the pleasure the afternoon had given them.



*Representing Commonwealth tours*



*For the ceremony*



*For our street parties*

## Adventures in Belief: Keith Ward

*Review by Susan Scott*



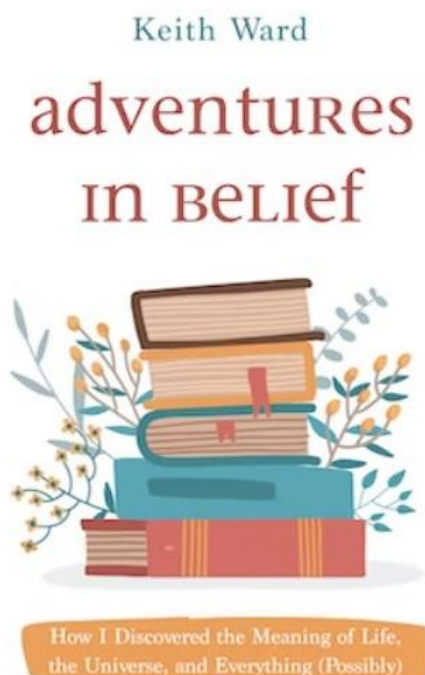
Being asked to write a review of Keith's latest book is somewhat daunting given his long and distinguished academic career, which he describes in what is essentially his autobiography. Starting with a happy and humble upbringing in Hexham, National Service with the RAF, then academia first as student then teaching in a wide range of universities and educational establishments. Over time Keith has become known nationally and internationally as a renowned theologian and author before moving to Abingdon in 2015\*.

I do hope my precis of Keith's career does not come over as "the jobs wot I have done and the awards wot I have been given" kind of book! Far from it, as Keith relates this information interspaced with wry and humorous accounts of what it is like to work in the academic sphere with its often arcane customs, its professional rivalries and jealousies and fashions in philosophical ideas. It also shows the way his thinking about God and his religious beliefs have changed and developed over sixty years.

As someone whose own faith has been challenged in recent years, I have personally found myself concurring with much of what he has written and my copy of his book is littered with pencil ticks. I also had many laugh-out loud moments from Keith's humorous comments and views on everything from his national service to the Church of England and all stops in between.

I can heartily recommend this book to anyone who would like to know more about Keith, learn more about some of the finer points of philosophy and theology (are they different?) and in trying to work out where faith fits into an increasingly technological, scientific and bewildering world.

\*He is reputed to have retired in 2020 but has never stopped working! RR



## Trustees Wanted



The Abingdon Bridge Charity (TAB) is looking for new Trustees to join their Board.

We are a leading Oxfordshire charity; holders of The Queen's Golden Jubilee Award, looking for highly motivated Trustees with a passion to support young people. TAB is a registered charity, supported by both the National Lottery Community Fund and the BBC's Children in Need Fund, we provide support to young people (age range: 13-25 years).

We are interested in hearing from people with a broad range of skills and experience.

We are keen to diversify the current Board as we celebrate 30 years of providing support to the young people of Abingdon, the Vale and South Oxfordshire District Council areas. It is an exciting time to be joining TAB as a Trustee to help us shape our future to ensure that we can continue to provide support for those that need us.

<https://www.theabingdonbridge.org.uk>

**Our support enables young people to have the resilience to help overcome life's challenges.**

We aim to be an inclusive organisation where all staff and volunteers are encouraged to contribute to their fullest potential.

Previous board experience is not necessary, and we welcome applications from all backgrounds and from all ages aged 18 and over. We are fully committed to inclusive practice and diversifying our board – and we are always learning. We know that a diverse board is more innovative and creates more options. Do not worry if you have not sat on a board before, you will have a 'board buddy' to provide advice. We will support your learning and training in order to run a charity, and we will learn from you.

We need you on the board at TAB if you have experience in any one of the following:

Education  
Health and safety  
Safeguarding  
Fundraising  
Law  
Finance.

But if not, please anyway offer us your life experience and skills. Please be in touch if you are:

- A person who would like to learn how a charity is run.
- A person who has a passion to make a difference to the lives of young people and their future.

For further information please contact:

Hilary Daffern, Chair [hilary@theabingdonbridge.org.uk](mailto:hilary@theabingdonbridge.org.uk)



## Events in May

Compiled by Louise Heffernan

A FREE OPEN STUDIOS EVENT AT HUNDREDS OF OXFORDSHIRE VENUES

OXFORDSHIRE ART WEEKS

www.artweeks.org

**Abbey Group**  
**St. Nicolas Church**  
 Market Square  
 Abingdon  
 OX14 3HF



**Sun 7 - Sat 13 May**  
 10am - 5pm (Sun 2-5).

Art exhibition featuring work by: Claire Cross, Margaret Horton, Connie Addison, with guest glass artist Chris Eccles and ceramicist Mags Cuttle

Original paintings (including watercolours, mixed media, pastels, acrylics, pen and wash), glass art and gifts, pottery, prints, cards and housewares for sale. Wheelchair access

**THE BIG HELP OUT** at **St Helen's Church**

**Mon 8th May**  
 10am - 1pm

Can you help St. Helen's Church?  
 Come in and see

- Flower arranging
- Join the choir
- Fundraising
- stewards
- Publicity
- Bell ringing
- Help with events

On offer: Bacon butties, refreshments to buy, tours of the church, craft activities, a quiz



MICHAEL & ALL ANGELS CHURCH

**Cream Teas**  
 to celebrate  
 the coronation of King Charles III



St Michael & All Angels' Church, Park Road

**Saturday 13<sup>th</sup> May**  
**2.30 - 4.30 pm**  
 Tea/coffee with scone/cake £5  
 Proceeds to church funds  
 All welcome

**St Helen's Dry Sandford Restoration Appeal**  
**Cothill House Concert**

**Friday, 19th May 2023**  
**7.30 pm**

Choral and instrumental performances by pupils of Cothill House covering a wide variety of composers across the centuries.

Free admission and refreshments.  
 Retiring collection in aid of St. Helen's church, Dry Sandford Restoration Project.

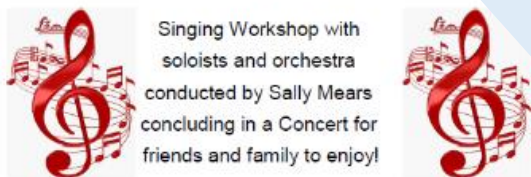
**Location:**  
 St. Michael and All Angels' Church  
 Park Road, Abingdon  
 OX14 1DS



**Come and Sing  
Messiah Parts 2&3  
HALLELUJAH!**

**Saturday 20th May**

**St Michael and All Angels' Church  
Park Road, Abingdon, OX14 1DS**



**Workshop Tickets £20**

**Start Time: 11AM**

**Concert Tickets: £12**

**Concert: 6PM**



**Tickets and Further Information:  
[www.abingdonpassionplay.co.uk](http://www.abingdonpassionplay.co.uk)**

Everyone welcome.  
Please, singers, bring your own scores of Handel's Messiah if possible.  
Lunch, teas and coffees provided.  
Tara O'Connor Soprano  
David Pope Counter Tenor  
Peter Willis Tenor  
Will Orr Bass  
Orchestra led by Martin Dare-Edwards.

And for your diary:

**Coffee and Cake morning** on Saturday, 20th May, 10.30 am -12 noon, in the Parish Centre. Proceeds to be shared 50/50 with St Helen's Church and an MU charity in our linked diocese of Kinshasa in Democratic Republic of Congo. Raffle and Quiz. Tickets, £3.



 **WANTAGE ACADEMY BRASS**



**AND YOUTH BRASS**



**ST. MICHAEL'S CHURCH**  
PARK ROAD ABINGDON OX14 1DS

**SATURDAY 8 JULY 2023 at 7.00 pm**

ADULT TICKETS £12, CONCESSIONS £10, 16 & UNDER FREE  
From The Bookstore, Bury Street, Abingdon, or at the door  
Refreshments available

**RAISING FUNDS FOR THE ABINGDON BRIDGE, THE CHURCH AND  
TARIRO – HOPE FOR YOUTH IN ZIMBABWE**





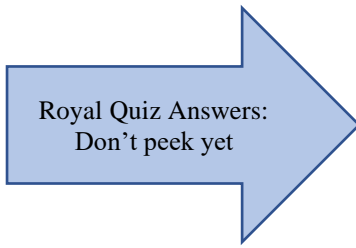
## Royal Quiz

*Eluned Hallas*

1. Which Abingdon street is this on?



2. Who 'called for his pipe, bowl and fiddlers three'?
3. Which Kings celebrated Easter in Abingdon?
4. Who was the first king to be buried in Westminster Abbey
5. Can you name all nine of Queen Victoria's Children?
6. Which English King had the longest reign
7. Which Castle did Empress Mathilda escape from in 1141?  
And where did she go?
8. Who was the last British King with a beard
9. Which King and Queen said their final farewells at Barton Court, Abingdon
10. In addition to England, King Cnut (Canute) was also king of....
11. Who composed "In the Hall of the Mountain King",
12. Which King is portrayed, and by who, in the film 'The King's Speech'
13. What is the well known tune to this 19<sup>th</sup> century American song:  
My country, 'tis of Thee,  
Sweet Land of Liberty  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain side  
Let Freedom ring.
14. Oxford University – Queen's or Queens' College?  
And can you name all the Queens?
15. Of which country is the President of the French Republic a Co-Prince?
16. Who said 'L'Etat c'est Moi!'
17. Which food is named after the wife of King Umberto I of Italy
18. After which Queen is Wedgewood's Queen's Ware named?
19. Who did Zadok the Priest anoint king?
20. Where in Abingdon are statues to a Queen and her Prince Consort?



1	East St Helen Street
2	Old King Cole
3	William the Conqueror (1084); Henry VIII (1518)
4	Edward the Confessor
5	Victoria, Albert Edward, Alice, Alfred, Helena. Louise, Arthur, Leopold and Beatrice
6	George III
7	Oxford Castle, Wallingford Castle (via Abingdon perhaps?)
8	George V
9	King Charles I and Queen Henrietta
10	Denmark & Norway
11	Edvard Greig.
12	George VI played by Colin Firth
13	God save the King - The melody is also used for the national anthems of Liechtenstein, "Oben am jungen Rhein"; and the royal anthem of Norway, "Kongesangen".
14	Oxford: Queen Philippa of Hainaut. Queen consort of King Edward III Cambridge: Margaret of Anjou, wife of King Henry VI and Elizabeth Woodville, wife of King Edward IV. Although the current spelling (from Queen's to Queens) was only adopted in the Cambridge University Calendar of 1831 and thereafter
15	Andorra - the other being the bishop of Urgell in Spain (a prince-bishop). A unique constitutional arrangement where the monarch of a state is elected by the citizens of a different country.
16	Louis XIV (France)
17	The Pizza Margherita
18	Queen Charlotte (consort of George III)
19	Solomon
20	Victoria Park / Abbey Meadows and Albert Park

Have you seen the Friends of Abingdon Royal History Walk, full of fascinating details about Abingdon's rich links with more than 10 British Monarchs?

<https://abingdoncivicsociety.org.uk/acswebdocs/abingdon%20walks/Online%20royal%20history%20walk%202023.pdf>

Also two walks centred on Queen Victoria & Prince Albert:

<https://abingdoncivicsociety.org.uk/activities/abingdon-walks/abingdon-royal-walks/>



## Useful Weblinks:

Services: for the latest news see the Parish Website:

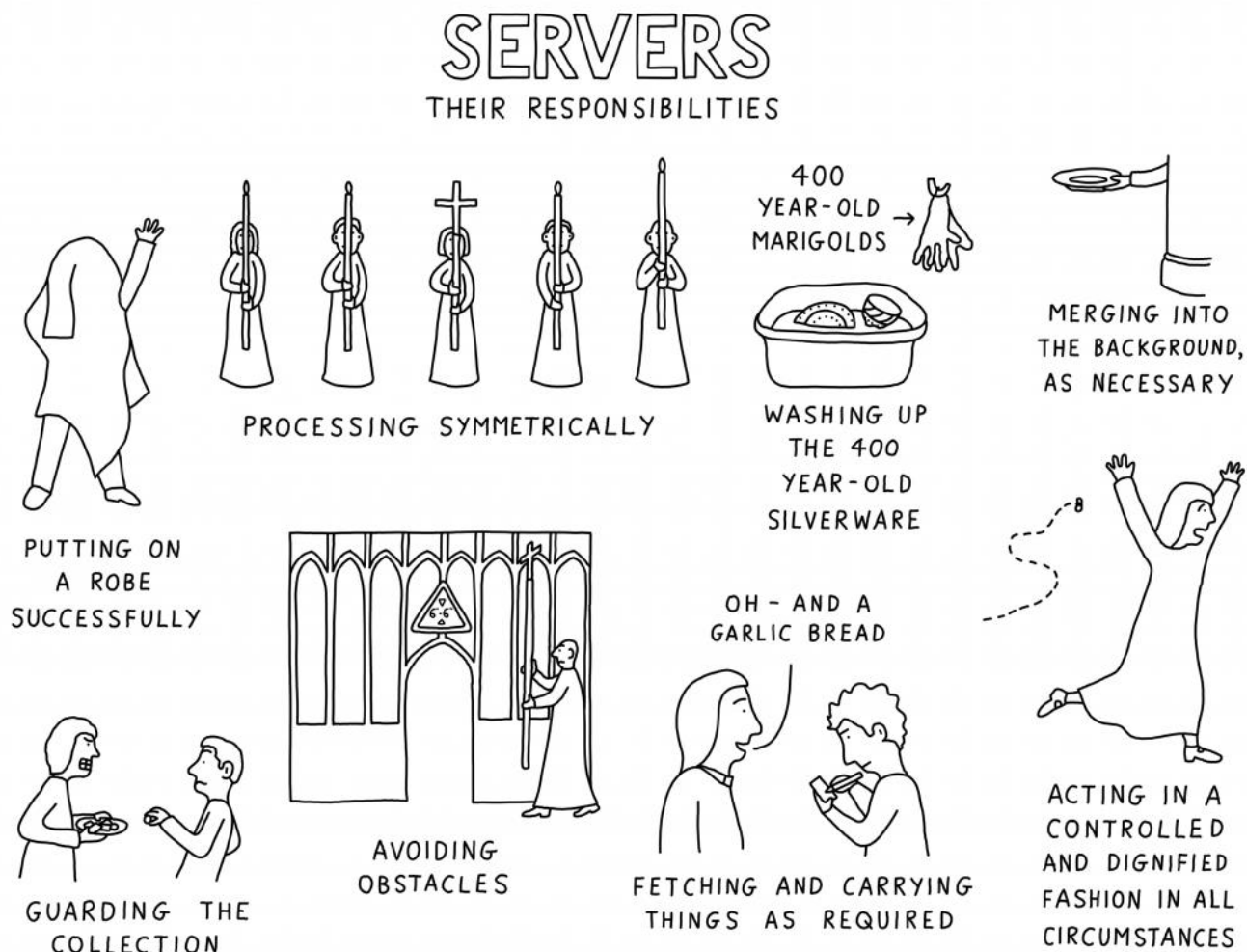
[abingdonparish.org.uk](http://abingdonparish.org.uk)

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. The foodbank also operates from Preston Road Community Centre. Donations are welcome there too between 12.00 and 2.30pm on Wednesdays. You can also donate money 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 has details if you want to donate via online banking.

And finally, from Dave Walker of Cartoon Church.



CartoonChurch.com

**Thanks** to all contributors and to you, the readers.

The next issue will be published on June 11<sup>th</sup> - ideas and contributions to [Candle@abingdonparish.org.uk](mailto:Candle@abingdonparish.org.uk)