

A candle in...



THE WINDOW

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



The Taizé Pentecost Window

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Love
Joy
Peace
Patience
Kindness
Goodness
Faithfulness
Gentleness
Self-control



Pentecost

Bishop Henry Scriven

I grew up at an exciting time in the Anglican Church. The late 60s and early 70s saw the beginning of the charismatic movement in the historic churches. Does anyone remember 'Nine o'clock in the Morning' by Dennis Bennett? And the wonderful revival and music that came from the Church of the Redeemer in Houston, Texas (Fisherfolk)? Here we had the Fountain Trust and many parish churches coming alive with a new movement of the Holy Spirit.

One of the most challenging and much quoted remarks was by Dr Martyn Lloyd-Jones who passionately questioned those who claimed that they had received the fullness of the Spirit in baptism: they had it all and did not need any second blessing. 'Got it all? Got it all? Then, where is it, I ask?' What the charismatic movement brought to the attention of the church was that there was more that God wanted to give to his people. Many experienced renewal through music and prayer and the supernatural gifts of the Spirit – prophecy, tongues, healing etc. Of course we also discovered that the gifts were not all supernatural and started to think about administration, evangelism, pastoral care and preaching and many more as all being vital for the edification of the Body of Christ (see I Cor 12:4-11, Eph 4:11-12, Rom 12:6-8).



I wonder what we would think if we made a study of some of the books that were written at that time? Probably we would have to say, 'that was then; this is now', but maybe we could go back and see what we might be missing today. Are there hymns and songs that have endured the test of time and might help us in our worship today? Could we be bolder in praying for people to be healed? Could we be more expectant that God would speak to us, give us 'words of knowledge or of wisdom'?

There are plenty of churches that continue in the 'Renewal' movement and many of them are still growing and planting new churches. Many have found deeper meaning in Bible study and continued inspiration in composing new worship songs as well as finding new ways of relating to their local communities through different sorts of social outreach, not to mention finding inspiration and challenge from the global community that is the Church of God. Some have discovered the riches of the saints of old and the depths of worship in other denominations. The Spirit is not controlled by us. He blows where he wills.

At Pentecost each year we celebrate the gift of the Holy Spirit, the 'promise of the Father' (Luke 24:49). Luke tells of that day in Acts 2 and certainly the disciples seem to have 'got it all': speaking in tongues, preaching, healing, conviction & conversions. We have been thinking of the fruit of the Spirit in the last 9 days. Let's stay open to what the Spirit is saying to the churches (Rev 2:29).

For more thoughts about the Holy Spirit see the **Silent Reflections** materials on the St Michael's website [here](http://www.silentreflections.org.uk):

Thank you to all contributors. The next issue will come out in 'Ordinary Time'.
If you feel moved to contribute an article, an image, a puzzle, a quote or simply a thought...
please email to Candle@abingdonparish.org.uk

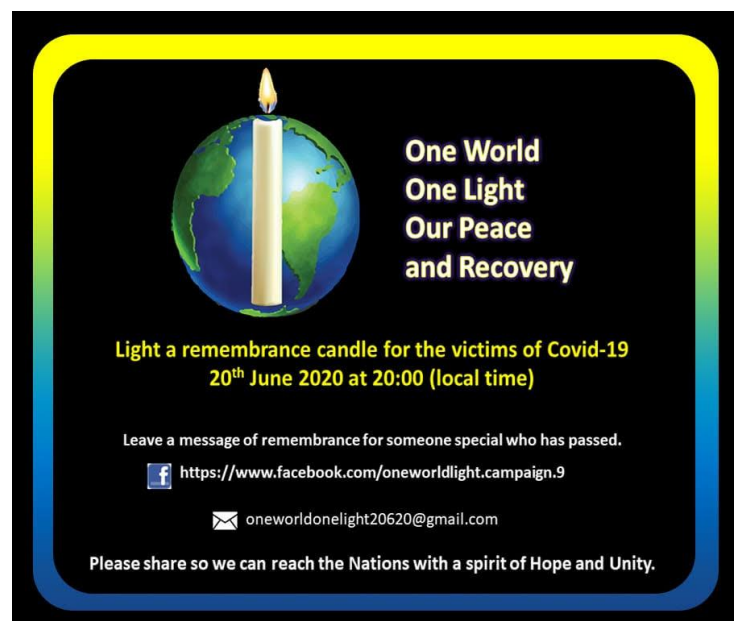
Being the Church....



Also from Bishop Henry Scriven:

This is a simple thing to ask and involves no money at all. Only one candle, to be lit in your window on 20th June at 20.00 hours in memory of those who have died from the Coronavirus. This is the initiative of a friend and former Church Mission Society mission partner in Brazil, Dr Faith Gordon. Faith is from an Afro Caribbean family and worships in a Chinese Church. She is aware of the particular toll this virus has taken in the BAME community, especially among health care workers.

Please pass on the message and don't clap, just remember with thanksgiving.



Thank you for the music....

The Revd Paul Smith

I was touched to receive so many kind comments after giving my third Thought for the Day. My warmest thanks to those who commented in this way. I am pleased reproduce the transcript below.

I was asked by a friend to perform a song at a zoom virtual drinks party last week. Experience shows that arguing with this particular friend is pointless. Naturally then, I said 'yes', not realising he had set me up to sing for the clergy virtual drinks party hosted by the Bishop! My instructions said: 'nothing sacred or too serious, something light, and for people's entertainment'. So no arias, chants, or even modern hymns!

Music has been a source of strength and hope to me in recent weeks with its sheer potential to lift my spirit and almost transport me elsewhere. I needed a song then in 'thanks for music'. What better, I thought, than something I grew up with, so I attempted the great ABBA number:

Thank you for the music
the songs I'm singing
thanks for all the joy they're bringing;
Who can live without it?
I ask in all honesty, what would life be?
Without a song, or a dance, what are we?
So I say thank you for the music,
for giving it to me.

Not going to concerts, or even making music together, are two of our current deprivations in Lockdown. Yet the imaginative and inspirational Quarantine Choirs on-line have certainly filled a gap. As the voices interweave, so the picture on screen grows into a glorious canvas of different faces, sometimes from all over the world. I hope these talented, generous people know the freedom from isolation their music brings. In the Book of Psalms, we read: 'How can we sing the Lord's song in a strange land', and elsewhere: 'Sing a new song to the Lord'. Wouldn't it be tragic to stop singing altogether in this strange land and time; or to cease singing new songs from our hearts? Surely basking in the enduring gift of music helps us not to count the days of lockdown, but make the days count.

One of the comments I received generously said that I should have sang ABBA's great number during the recording of that day's TftD. I can't say I hadn't considered doing it, but I erred on the side of caution. Over the weeks on Thursday evening's 'Clapping for the NHS and Carers' has been attended by an increasing number on the Faringdon Road. I think I mentioned this in another TftD, and how I have met people I've not seen in my almost ten years living in the Vicarage. A real sense of community is developing. Interestingly, some neighbours mentioned the TftD and the same question was posed: 'Why didn't you sing it'? So on Thursday 21 May, when we had concluded clapping, I did! From the opposite side of the road (just outside Wantage House, see photo), I sang to up to fifteen people in praise of music and in honour of the heroic and caring work of those on the front line. At the time of writing, the song for the evening of 28 May is being considered.



For who can live without it?
I ask in all honesty,
What would life be,
Without a song or a dance, what
are we?
So I say thank you for the music,
For giving it to me.

Book review:

Gwen Bevington

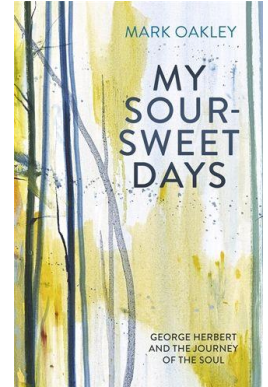
My Sour-Sweet days George Herbert and the Journey of the SoulForty poems of George Herbert, selected by Mark Oakley, with introduction and comments. SPCK, 2019.

George Herbert (1593-1633) was an academic and Stuart courtier, turned poet and priest. CS Lewis wrote of him that he “seemed to excel all the authors I...ever read in conveying the very quality of life as we actually live it from moment to moment...” Mark Oakley in his preface to this book refers to WH Auden’s opinion: “I think that any reader of his poetry will conclude that George Herbert must have been an exceptionally good man, and exceptionally nice as well.”

This seems to me to echo Herbert’s view of God. Absolutely good, and not only good but sweet – tender, fresh, joy-giving. Yet not sickly sweet. There is no papering over, in Herbert, of the hard side of life with God. The title of Oakley’s book comes from one of the shortest and simplest of the poems, *Bitter-sweet*. The whole poem is:

Ah my dear angrie Lord,
Since thou dost love, yet strike;
Cast down, yet help afford;
Sure I will do the like.

I will complain, yet praise;
I will bewail, approve:
And all my sowre-sweet days
I will lament, and love.



This crystallises two major aspects of Herbert’s character: his relationship with God as Friend, and his honesty before God his Friend. You can imagine Herbert having a lot to say to God about the grim side of lockdown. You can also imagine him discovering that God sweetly accompanies him throughout.

I first encountered Herbert, as a very newly intentional Christian, when I “did” him for A level English. Of course, some of his poems are familiar to many of us as hymns. Some in this selection I’ve known and loved since I was 16. Others I’ve met since; some were new to me. Of those that were new, some I found plain of meaning, while others needed Mark Oakley to explain them, which he does beautifully. The number 40 seemed to suggest a Lenten use, so I read a poem a day this last Lent. It is not, however, marketed as a Lent book and indeed, I’m not sure that it is so appropriate, since each poem is a great treat. You don’t have to read all of Oakley’s comments; maybe it’s better to stay with the poems themselves – but the comments I found very apposite and helpful in opening out the poems.

As Oakley says in the introduction, it doesn’t really matter whether Herbert is seen as a major minor poet or a minor major one. He always put *Love III* at the end of his own collections; Bishop Rowan Williams has called this THE greatest religious poem written in English. Many other Herbert poems are great writing, some less so. The consistencies are his trust and openness to God, and the conviction that God is good and loving. There is quite a lot about his own sin, as he seeks to know himself, but it’s always lifted by the assurance of God’s kindness and mercy. There’s almost nothing about hell.

My copy is available for (limited-time) loan. Blackwell’s had many copies in stock when I was last there, and is operating online; as is Mostly Books. Mark Oakley particularly acknowledges his own debt to John Drury’s *Music at Midnight: the life and poetry of George Herbert* (I have it, loved it and can lend it) and to the work of Professor Helen Wilcox, which I haven’t come across.

The Lord's Prayer

The Acts of the Apostles Chapter 2:

When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. ⁵Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.

Papa God we de na evin
Na yu wan gren na God, mek alman pre to yu en ona yu;
Wi de pre mek yu rul wi;
Mek wetin yu want, bi na dis wold lek aw de bi na evin.
Gi wi wetin wi fo it ti-de.
Padin wi fo de bad tin dan we wi don du, lek aw wiself de padin den pipul
we de du wi bad.
Mek wi no lef fo biliv pan yu enitem we Setan tray wi; no mek Setan ebul wi
Na yu de rul di wold, nay u get pawa, en nay u get pre zen una, fo eva en eva
Emen

Krio, the language of Sierra Leone, from Peter Penfold

Otče náš, jenž jsi v nebesích,
posvěť se jméno tvé,
přijď království tvé,
buď vůle tvá,
jako v nebi, tak i na zemi.
Chléb náš vezdejší dej nám dnes,
A odpusť nám naše viny,
Jakož i my odpouštíme našim viníkům.
A ne uvoď nás v pokušení,
Ale zbav nás od zlého.
Amen.

Czech, from Rhianydd Hallas

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
ἁγιασθήτω τὸ ὄνομά σου·

ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Koine Greek, the language of the New
Testament, from Roderick Smith

Ein Tad, yr hwn wyt yn y nefoedd,
sancteiddier dy enw.
deled Dy deyrnas,
gwneler Dy ewyllys,
megis yn y nef, felly ar y ddaear hefyd.
Dyro i ni heddiw ein bara beunyddiol
a maddau i ni ein dyledion,
fel y maddeuwn ninnae i'n dyledwyr.
Ac nac arwain ni i brofedaeth
eithr gwared ni rhag drwg;
canys eiddot Ti yw'r deyrnas,
a'r nerth, a'r gogoniant,
yn oes oesoedd.
Amen.

Welsh, from Marian Ward and others!

Abba...

Jesus spoke Aramaic but the only word in the
Lord's Prayer that we are confident about is
Abba – Father, an unusual address for God in
first century Judaism.

Matthew (Matiyu) 6:9-13

Padre nostro che sei nei cieli
sia santificato il Tuo nome
venga il Tuo Regno
sia fatta la Tua volontà
come in cielo così in terra.

Dacci oggi il nostro pane quotidiano
rimetti a noi i nostri debiti
come noi li rimettiamo ai nostri debitori
e non ci indurre in tentazione
ma liberaci dal male
Amen.

Italian from Paolo Mantegazza
and Clare Ibbott

9 ... Ya Ubanmu, wanda
yake cikin Sama, A kiyaye
sunanka da tsarki.
10 Mulkinka yā zo, A aikata
nufinka a duniya kamar yadda
ake yi a Sama.
11 Ka ba mu abincinmu na
yau.
12 Ka gafarta mana
laifofinmu, Kamar yadda mu
ma muke gafarta wa waɗanda
suke yi mana laifi.
13 Kada ka kai mu wurin
jaraba, Amma ka cece mu
daga Mugun.

Mulki kuma naka ne, mulki da
ɗaukaka har abada abadin.
Amin. Amin.

Hausa (Northern Nigeria)
from Mary Anderson

Bapa kami yang ada di syurga,
dikuduskanlah nama-Mu.
Datanglah kerajaan-Mu,
Jadilah kehendak-Mu,
di atas bumi seperti di dalam syurga.
Berikanlah kami rezeki pada hari ini,
Ampunilah dosa kami
seperti kami pun mengampuni orang yang berdosa kepada kami.
dan janganlah masukkan kami ke dalam percubaan,
tetapi bebaskanlah kami dari yang jahat.
Kerana Engkaulah yang memiliki kerajaan, kuasa dan kemuliaan
sampai selama-lamanya.
Amin.

Malay, from Claudia Martin.

我們在天上的父，願人都尊你的名為聖，願你的國降臨，願你的旨意行在地上，如同行在天上。我們日用的飲食，今日賜給我們。免我們的債，如同我們免了人的債，不叫我們遇見試探，救我們脫離凶惡。因為國度、權柄、榮耀，全是你的，直到永遠。阿們。

Traditional Chinese characters, as used in Taiwan, from Ming Ng.

我们在天上的父，愿人都尊你的名为圣，愿你的国降临，愿你的旨意行在地上，如同行在天上。我们日用的饮食，今日赐给我们。免我们的债，如同我们免了人的债，不叫我们遇见试探，救我们脱离凶恶。因为国度、权柄、荣耀，全是你的，直到永远。阿们。

Simplified Chinese characters, as used in the People's Republic of China, from Ming Ng.

Notre Père
qui es aux cieux,
que ton nom soit sanctifié,
que ton règne vienne,
que ta volonté soit faite,
sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour,
pardonne-nous nos offenses,
comme nous pardonnons aussi
à ceux qui nous ont offensés
et ne nous laisse pas entrer en tentation,
mais délivre-nous du mal.
Amen.

French, from David Duce.

Onse Vader wat in die hemel is, laat u Naam geheilig word; laat u koninkryk kom; laat u wil ook op die aarde geskied, net soos in die hemel. Gee ons vandag ons daaglikse brood; en vergeef ons ons oortredings, soos ons ook dié vergewe; wat teen ons oortree; En lei ons nie in versoeking nie, maar verlos ons van die Bose. Want aan U behoort die Koninkryk, die krag en die heerlikheid, Vir ewig en ewig. Amen

Afrikaans, one of the languages of South Africa, from Tony Richmond

Kitaffe ali mu ggulu,
Erinnya lyo litiibwe,
Obwakabaka bwo buje,
Byoyagala bikolebwe mu nsi,
Nga bwe bikolebwa mu ggulu.
Otuwe leero emmere yaffe eya buli lunaku.
Otusonyiwe ebibi byaffe,
Nga naffe bwe tusonyiwa abatukola obubi.
Totutwala mu kukemebwa, naye tulokole mu bubi.
Amiina.

Luganda, a language widely used in Uganda, from Hilda Mafabi.

Baba wethu osezulwini
Maliphathwe ngobungcwele
igama lakho.
Umbuso wakho mawufike.
Intando yakho mayenziwe
emhlabeni njengasezulwini.
Awusiphe namhlanje isinkwa
sethu semihla ngemihla.
Usithethelele izono zethu
njengoba nathi sibathethelela
abasonayo.
Ungasingenisi ekulingweni
kodwa usisindise kokubi.
Ngoba umbuso ungowakho,
amandla nodumo,
naphakade naphakade
Amen.

Zulu, one of the languages of South Africa, from Tony Richmond.

Pater noster, qui es in coelis,
Sanctificetur Nomen tuum. Adveniat
regnum tuum. Fiat voluntas tua,
Sicut in coelo, et in terra. Panem
nostrum quotidianum da nobis
hodie. Et dimitte nobis debita
nostra, Sicut et nos dimittimus
debitoribus nostris. Et ne nos
inducas in tentationem; Sed libera
nos a malo. (Amen.)

Latin, from David Duce and others.

Care Home Volunteering during Lockdown

Jenni Collins

I am a volunteer at Old Station House Care Home, supporting the activities programme, spending time with the lovely residents on a one to one basis and going on outings. At the moment the home is closed to visitors so visiting has become virtual. Residents are allowed to congregate in small groups in the Lounge and it has been great to see residents get to grips with using iPads to have video conversations. Weekdays I make calls and catch up with individuals and groups, finding out if they need anything from the outside world, followed up by deliveries of items like tinned soup, wine, chocolate and cakes. The residents are missing being able to spend times with their families and friends but say they are being well looked after. To the question where they would like to go for their first outing when the Lockdown ends the universal response has been the seaside - a great favourite involving us visiting Southsea sea front for fish and chips and ice cream - hopefully we will get them there very soon.

To find out more about volunteering opportunities go to <https://www.osjct.co.uk/volunteer-us>



Thought provoking Images:

Do make suggestions for future issues to Candle@abingdonparish.org.uk



David Moinina Sengh, Minister of Education in Sierra Leone, was feeding his 10 month old when he started a Zoom call. He then carried her on his back for the rest of the call.

As featured on the BBC website

<https://www.bbc.co.uk/news/world-africa-52487213>

Creativity in Lockdown!

“I get the impression that everywhere, in these strange and trying times, people are rediscovering poetry. Perhaps it’s because poetry is, in one sense, language slowed down, an invitation into the pause and poise of every word; and, when our lives seem to have been put on pause, when we ourselves are poised on the brink of we know not what, it makes sense to read in that way.”

Malcolm Guite Church Times May 24th 2020

A poem in a time of lockdown

Judith Hicks

The strength of the Sun,
The light of the Moon,
The twinkling of stars
Our church so near and far.
Moments we treasure of being together.

A new day is dawning,
Another spectacular morning.
As dusk approaches
At night we must focus.
Endurance at length
Creates a new strength.

It’s the simple things!

Eileen Duckett

Oh the excitement
Our first Tesco home delivery ever!
After weeks of other people doing our shopping
And trying and failing to secure a delivery slot
We finally got one
And it was so good to do our own shopping
Albeit on line.
We had only liked to ask for essentials before
And now suddenly I had hairspray
Two cans!
Several bottles of red wine for my husband
And chocolate and biscuits and
Bacon for sandwiches
What bliss.
It was like Christmas morning
As we unpacked our shopping.
What had always been a chore before
Was now a simple pleasure.

Art



"This is a collage of the Oxford skyline. The buildings are all made of "academic" snippets - rows of books, thermodynamics equations, old manuscripts etc. The Bodleian library logo is in there somewhere. I hope you can recognise some of the buildings!" Margaret Horton



A hanging basket ... Jenni Collins



A view of St. Helens ..Evelyn Hancox



The Marthas of this world, of whom I am one, have been turning out their cupboards. My displacement activity has revealed an abundance of fabric left over from the one and only patchwork quilt I attempted for my grandchild; enough for another quilt. The picture shows the problem: lots of colours all clashing and of unequal numbers. I know that escaping slaves in the southern states are said to have used the secret code embedded in Quilts hung out of windows to air to guide them along the underground railway to safety. Indeed, Jill Paton Walsh, the novelist used a mathematical code in the pattern of a quilt to solve an Imogen Quy mystery. My problem in piecing together the material I have seems almost insurmountable mathematical puzzle. Help urgently needed from experienced quilters. Or, perhaps, I'll just throw them up in the air and see where they land. Marian Ward



Another use for odd bits of material.
Rosalind Rutherford

Mothers' Union

Brenda Earl, Branch Leader



Abingdon Mothers' Union like everybody else is unable to meet because of COVID-19. We are still able to do our work in other ways.

We are busy knitting hats, scarves and mittens for the baby basics programme and shawls and baby clothes for premature babies. We also make twiddle muffs for those suffering dementia.

We have a magazine called Families Worldwide and each day we pray for people and places throughout the world.

We are phoning our prayer partners and keeping in touch with each other to keep our spirits up. We may be in lockdown but we still have plenty to keep us busy and to further the work of Mothers Union founded by Mary Sumner over 100 years ago.



Junior Church

Sue Pemberton on behalf of the Junior Church leadership team.

Junior Church continues to meet through the private Facebook group. We have been following the Gospel readings from John and making use of the resources provided by Roots. Music continued with a video of Maia and Lily singing 'this little light of mine' accompanied by mum Alison on her cello. Families also took part in a social Zoom session one Sunday evening organised by Phil Cole.

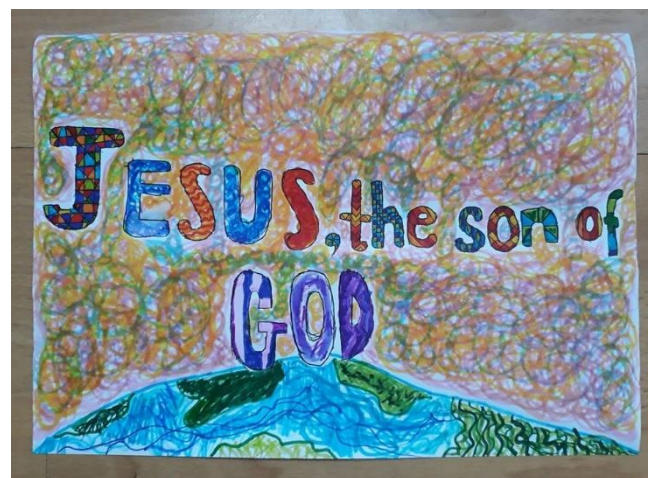
On 10th May the story was Jesus telling his friends that he'll be with them for ever as he shows them the way to his Father's house. The children were invited to work with a partner, one to be blindfolded and guided by the other to find their way 'home' in their house or garden. Craft activities centred round making a traffic light sign as a bedroom door sign or a bookmark, Maia and Lily sent us theirs.



On the 17th May we explored Jesus' promise of the Holy Spirit. The children were asked to think of things we can't see but know are there (Love, God, Air, Smell, Holy Spirit ...) The activity involved two partners side-by-side with their inside hands tied together. A helper then instructed them to perform basic tasks using the shared hand to practice working together, in the knowledge that we have a helper. From videos posted, the children had fun with this! For the craft activity, the children were invited to write their ideas of what we can't see on strips of paper together with things we are thankful for, and to make a paper chain, here's the one created by Eliza and Jemima.



On 24th May the theme was 'Glorify my Name', recalling Jesus' words to his disciples just before his Ascension. One suggested activity was to glorify Jesus' name literally by producing a colourful poster. Eliza and Jemima created a beautiful joint effort. Other ways of reflecting on his glory could be looking at stars, taking a picture of something beautiful in nature, listening to music etc. A further way to glorify Jesus is to try to live as he wants us to, so the children were challenged to be kind and helpful, tidy up, go to bed on time etc – all very important as families continue to be thrown together 24/7 in lockdown!



About nine months after we moved to Abingdon I decided I ought to get off my backside and volunteer for something. You can ask Mr Google about volunteering opportunities in Oxfordshire and I discovered a charity that I hadn't heard of - IntoUniversity. It began in 2002 as a homework club in North Kensington but they now have 31 centres (with more planned) in areas of educational underachievement. At each local centre IntoUniversity offers an innovative programme that supports young people from disadvantaged backgrounds to attain either a university place or another chosen aspiration. The nearest centre is in SE Oxford and it is sponsored largely by Christ Church and by the whole of Oxford University. The volunteer's role, temporarily on hold because of lockdown, is to help with Academic Support.

The rest of this article, written by Dr. Rachel Carr, Chief Executive and Co-Founder of IntoUniversity, is taken from the Newsletter 'Aspire', included with the aim of raising awareness.

Recently, I've seen some interesting media perspectives on COVID-19 as an 'equaliser', an indiscriminate disease which can and does strike anywhere. Take this quote from The Economic Times in April: 'In many ways, COVID-19 has been a great leveller of sorts. Be it the rich, the poor or even the famous, the virus has affected people from all walks of life and spared none.' And it is true that no one is immune and in that sense we are 'all in this together'. But the harsher reality is that while physically we may all be susceptible, we are not all equally susceptible to other serious consequences of COVID-19. Take our IntoUniversity students. They are highly vulnerable to the adverse effects of living in close proximity with multiple family members, in crowded accommodation, typically with no access to outside space – and the negative impact this has on mental health. They are at immediate risk of food poverty because of lost jobs or difficulty in accessing Free School Meal vouchers with schools closed. They have access to far fewer resources to stimulate and engage them – including laptops and other devices. Many parents are struggling to support their children's home learning due to their own educational poverty. It is also a sad truth that the longer-term consequences of COVID-19 will fall unduly harshly on our students. Whether it be the consequences of an extended period of lost school learning or the negative impact of their inability to take advantage of new digital provision which their better-off peers are enthusiastically grasping. This is a depressing picture. But it is not all bad news. IntoUniversity – and we are not of course alone in this – immediately embarked on a response to the lockdown. One of IntoUniversity's key assets is the trust we have earned over years working on the frontline in some of the UK's most disadvantaged communities. As trusted members of the local community, tutoring calls from the team are gratefully answered, precisely because we are recognised as a personal, reliable source of support: when Luke from Hackney South calls, parents and students alike recognise him as a familiar role model, a caring professional and an experienced tutor who can support with learning tasks they may struggle with themselves, and, he can respond practically and sensitively to each child, already knowing their academic needs or the family circumstances. By the end of week one of the lockdown, our teams had made over 2,500 calls to our students. You may be thinking, why an old-fashioned telephone call? Why not online lessons and support? Well we are providing these too, and already our corporate mentoring programme is functioning online where it can. Our students often live in households where they have limited access to laptops and where they are available, they are often shared between several family members. With telephone tutoring – using their own phones or parents' phones – we can support precisely those young people who are most at risk of missing out during lockdown. Post-lockdown, the adverse impact of COVID-19 will continue disproportionately to affect not just our students but disadvantaged students across the UK. But we will be there for them. And despite the challenging funding environment we are still committed to our growth plan: to reach an additional 10,000 young people through ten new centres in high-need communities.

Salisbury Cathedral from the Meadows

Caroline Cannon-Brookes



Salisbury Cathedral has recently been in the news marking the 800th anniversary of its foundation in 1220. This great building with its tall spire, completed in the following century, immediately brings to mind John Constable's famous painting *Salisbury Cathedral from the Meadows* which he exhibited at the Royal Academy in 1831 and which now hangs in Tate Britain.

The Cathedral, seen from the north-west, is depicted in shadow in the centre of the painting against a dark swirling stormy sky, while a ray of light illuminates its west façade. A rainbow arches over the needle-like spire whose point and cross are silhouetted against a brightly lit patch of white cloud. It is framed, on the left, by a tall dark tree with a twisting trunk, behind which nestles the small square tower of St Thomas's church. Below runs the River Nadder and a figure who drives a waggon through the water, drawn by three horses led by a grey, enlivened by with touches of red on their harnesses. On the further side partially hidden by bushes, are reddish cottage roofs and a man who pulls his small boat out of the water. The foreground in the painting is taken up by the river bank with stumps of wood and brambles and a wooden bridge on the right, thickly painted with scratches adding touches

of sparkle. A small black dog directs our gaze beyond the calm river, above which circle birds, across the light green meadow to the houses on the Close where the rainbow ends. This powerful picture tells a story that resonates with the sad, difficult times we are currently experiencing.

From his early days as an artist John Constable had been supported by John Fisher who was appointed Bishop of Salisbury and with whom he stayed and painted the Cathedral in the early 1820s. His closest and most important friend was the Bishops's nephew, also John Fisher, who had married Constable to his great love, Maria Bicknell, in 1816. In 1828 she tragically died of tuberculosis leaving him with seven young children. Constable was inconsolable and Archdeacon Fisher wrote to him, "words will not ward off irreparable loss" and he advised him "you should apply yourself rigidly to your profession. Since the finest works of art have been the result of periods of distress" (JCC VI, pp 250-1). The following year Constable stayed with Fisher twice in his house, Leadenhall, in Salisbury Close where the evolution of this picture was in his mind as revealed by a number of chalk drawings of the Cathedral across the meadows. Before his second visit in 1829 Fisher had told him that he had set up for him a "great easel so he could start as soon as he arrived and thus enjoy the proximity to his material drawn from nature herself" (JCC VI, pp 250-1). Constable's ideas developed through a number of freely painted oil sketches towards what was to become one of his major "six foot" paintings, and it is most likely he painted the full-size sketch (Guildhall Art Gallery, City of London) during his second stay at Leadenhall. Constable continually made adjustments to his composition so as to make it ever more expressive and in that dark version he included the waggon and horses fording the river. The paint in the sketch is thickly applied with a palette knife and highlighted with his customary dashes of white paint boasting a turbulent sky with racing clouds, but there is no rainbow. For Constable skies were central to his work. He continually painted clouds, studying their structures and movement and many dated with the hour and the state of the weather being recorded, citing them as "the chief organ of sentiment".

In the final version we see the addition of the rainbow, ending on the Archdeacon's house, in recognition of the support he had received and as a symbol of hope renewed after the terrible dark months of despair following Maria's death. When it was exhibited at the Royal Academy in London Constable chose James Thomson's poem *Summer* for the catalogue entry, sentiments which were relevant to Constable's sad predicament. Edward Harwood summarises it thus "The central meaning of this painting is surely to be found in Constable's awareness of his own state of mind. Emotional turmoil and despair are passing, driven away by a renewed sense of life and creativity arising from religious faith and hope, as well as personal certainty". Constable said he felt "Salisbury conveyed the fullest compass of his art".

During the last few months of this amazing spring and early summer Nature has been exceedingly kind to us and there has been time to observe wonderful changing skies, spring flowers and the fresh green grass, Constable has never been far from my mind as he attempted to transmit pictorially the feeling of being outdoors, for him landscape was a total experience as he wrote to Fisher "SO POWERFUL IS THE VOICE OF NATURE".

No sects in Heaven

Emily Cross nee Marshall (1854-1923)

Talking of sects till late one eve
Of the various doctrines the saints believe
That night I stood in a troubled dream
By the side of a darkly rolling stream

When a churchman down to the river came
And I heard a strange voice call his name
“Good father, stop where you cross this tide
You must leave your robes on the other side”

But the aged father he did not mind
And his long gown floated out behind
As down to the stream his way he took
His pale hands clasping a gilt-edged book

I’m bound for Heaven and when I’m there
I shall want my book of common prayer
And though I put on a starry crown
I should feel quite lost without my gown

Next came Dr Watts with a bundle of psalms
Tied nicely up in his aged arms
And hymns as many of a very wise thing
That the people in Heaven all around might sing

Then down to the river a Quaker strayed
His dress in a sober hue was made
My coat and hat must all be of grey
I cannot go another way

But a strong wind carried away his hat
A moment he silently sighed over that
And then as he gazed to the farther shore
His coat slipped off and was seen no more

As he entered Heaven his suit of grey
Went quietly sailing away away
And none of the angels questioned him
About the width of his beaver brim

Then gravely walking two saints by name
Down to the stream together came
As they stopped at the rivers brink
I saw one saint from the other shrink

Sprinkled or plunged may I ask you friend
How you attained to life’s great end
Thus with a few drops on my brow
Oh I’ve been dipped as you see me now

Then straightway plunging with all his might
Away to the left, his friend to the right
Apart they went from this world of sin
But at last together they entered Heaven

A voice arose from the brethren then
Let no-one speak but the holy men
For have you not heard the words of Paul
Let the women keep silent all

Side by side for the way was one
And the toilsome journey of life was done
The Priest and the Quaker and all who died
Came out alike on the other side

No forms or classes or books had they
No gowns of silk no suits of grey
No creeds to guide them or M.S.S.¹
For all had put on Christ’s righteousness.

"I discovered this poem (abridged) when sorting old family letters and thought it was fascinating. The author, Emily Cross (1854 -1923) was my great grandmother . The family were non-conformists living in Bristol. Her husband, a bookbinder, died in 1902"

Silvia Joinson

¹Manuscript (we think)



Midwives and Undertakers

Peter Penfold

One positive emerging from these harrowing times is the widely accepted realisation of who or what is important to our way of life. Every Thursday we stand outside our homes and clap for those members of our community and society upon whom we most rely, but perhaps hitherto we never really appreciated enough – our NHS doctors and nurses, our care home workers, our teachers, our food delivery drivers, our bin men, etc – all rightly so. There are two professions, vocations, which rarely get mentioned – our midwives and our undertakers.

They are there to help bring us into the world and there to help us leave it, our coming in and our going out. They are the Alpha and Omega of our life on earth. But in the context of a pandemic like COVID 19, these are two types of workers for which it is impossible to ‘social distance’ if they are to perform their vital tasks. The importance of these professions was clearly brought home to me when we were dealing with the ebola pandemic in Sierra Leone. There for a variety of reasons, e.g. poverty, poor hygiene, absence of health facilities and access to them, births are often more problematic, the birth mortality rate is very high and therefore the role of midwives is even more important than in the UK in ensuring the lives of the mothers and babies. During the ebola crisis, along with doctors and nurses we lost a number of midwives.

Similarly because of the culture, tribal customs and traditions associated with the deaths and burials of persons, rigid rules had to be imposed at the time to prevent the spreading of the ebola virus. Those collecting the bodies and carrying out the burials and cremations did so at great risk to themselves. However, instead of being treated as heroes some were even stigmatised within their communities. There are obvious parallels with what we are at present facing with the corona virus. With our overstretched hospitals our midwives are increasingly being called upon to assist births, as we have recently seen with our Prime Minister. With the restrictions on funeral services, our undertakers are not only dealing with the increased numbers of dead bodies but equally important dealing with the distraught families; day after day they are in the front line of grief counselling. So next Thursday when we are clapping for our NHS, care and key workers, etc., let’s give an extra clap for our midwives and undertakers.

‘And the people stayed home’

by the Irish poet Kitty O’Meara, suggested by Val and Colin Casemore

And the people stayed home.
And read books,
and listened, and rested,
and exercised, and made art,
and played games, and learned new ways of being,
and were still.
And listened more deeply.

Some meditated, some prayed,
some danced. Some met their shadows.

And the people began to think differently.
And the people healed.
And, in the absence of people living in ignorant, dangerous, mindless, and
heartless ways, the earth began to heal.
And when the danger passed, and the people joined together again,
they grieved their losses, and made new choices, and dreamed new images, and
created new ways to live and heal the earth fully, as they had been healed.

What were Churchwardens for?

Geoff Meen, a Churchwarden at St. Helen's Church

“As to churchwardens ... all we know of them is, that they are usually respectable tradesmen, who wear hats with brims inclined to flatness, and who occasionally testify in gilt letters on a blue background, in some conspicuous part of the church, to the important fact of a gallery having been enlarged and beautified, or an organ rebuilt”. (Charles Dickens, *Sketches by Boz* c1836).

On St George's Day, the Annual Meeting of Parishioners and the Annual Parochial Church Meeting (APCM) should have taken place. Of course, the meetings were postponed, including the business of electing the churchwardens. The office of churchwarden dates back well before the Reformation and, in many ways, the key duties have changed little. In contrast to Dickens' view, at least in the 17th century, churchwardens in large towns tended to be the more important, better educated parishioners and were wealthy landowners, who “through their own business experience, were able to keep detailed and accurate records and accounts”¹. Abingdon was clearly not a large town!

One of the key tasks, therefore, was to maintain the financial accounts, which were presented to the equivalent of the APCM – so far little has changed – and the earliest national records date from the late 13th century. In the early years, due to limited literacy, the accounts would have been read to the parishioners; they would not necessarily have been written by the churchwardens themselves and might have been prepared by a paid vestry clerk. In St Helen's, we are lucky that churchwardens' accounts exist from the second half of the sixteenth century and they appear to have been continuously archived since that time. Before the lock-down, I started to look at our records and cannot wait to return to them when so permitted. However, our early accounts are not easy to read; the writing is densely packed, somewhat faded, and not presented in the form of accounts that we would recognise today. Many of these issues become easier by the mid-17th century.

The churchwardens accounts are important social and economic documents since the underlying fortunes and misfortunes of the area can be inferred. For example, changes in church income represent fluctuations in population and in agricultural prices. These are of interest to those, such as myself, who dabble in quantitative economic history, but perhaps of wider interest is that the accounts appear to demonstrate that the financial problems facing churches are not new and many churchwardens after the Reformation also faced problems balancing the books.

One analysis of 17th century expenditures² across parishes in the south east of England suggests that approximately 73% of total expenditure went on the church structure (including the bells). 7% was spent on the interior, some of which arose from changes in doctrinal fashion, for example, from the influence of Laudianism in the 1630s and also from the whitewashing of painted walls (there appears to be no evidence that St Helen's has ever had painted walls in the oldest parts). Perhaps surprisingly, 10% of expenditure was spent on communion bread and wine, given that parishioners were only required to receive Communion three times a year. 4% was spent on parish administration, which included the costs associated with the Archdeacon's visitation. This could include refreshments at the local hostelry; churchwardens were also known to prepare the accounts at a hostelry.

The main source of income came from the church rate, which was set at the annual meeting, based on expected expenditure for the coming year and was a personal charge calculated on the basis of land and property occupied. The rate was abolished as a compulsory charge in 1868, and its imposition had been strongly opposed by non-conformists, who objected to contributing to the established church. Apparently, it still exists on a voluntary basis in some places.

Although maintenance of financial viability and the state of the church building have always been

¹ Hitchman (2015), “Balancing the Parish Accounts” in V. Hitchman and A. Foster (eds) *Views from the Parish: Churchwarden's Accounts c1500-1800*. Cambridge Scholars Publisher.

² Again from Hitchman (2015).

major concerns of churchwardens, some of the other duties are, fortunately, now less of an issue. Wardens today still have to prepare annual Articles of Enquiry, which are responses to sets of questions required by the Diocese. However post-reformation Articles of Enquiry were very different in form. Remembering that wardens are responsible to the Bishop, the Articles formerly included information on parishioner attendance at Communion and whether the incumbent was carrying out his duties satisfactorily. The incumbent could also report on the wardens. By contrast, this year's Articles asked for information on our environmental policies and our links overseas.

St Helen's is very lucky in having such a wonderful set of archives and it is probably fair to say that, nationally, Churchwarden's accounts have not been sufficiently exploited. I hope, one day, to return to them. If anyone is interested, there is a lot to do and help would be welcome.

Dave Walker's take on the role of the Churchwarden:

THE ANNUAL INSPECTION

THE CHURCHWARDENS MUST HAVE A LOOK AROUND THE CHURCH ONCE EVERY YEAR OR SO. THESE ARE THE SORTS OF THINGS THEY SHOULD BE LOOKING FOR:

SIGNS OF DANGER

(EG WIRING THAT DOES NOT LOOK QUITE RIGHT)



SIGNS OF MOVEMENT

(IN OLD BUILDINGS)



SIGNS OF LIFE

IT'LL HAVE TO COME DOWN - WE CAN'T RISK HAVING LEAVES IN THE GUTTERING



SIGNS OF DEATH-

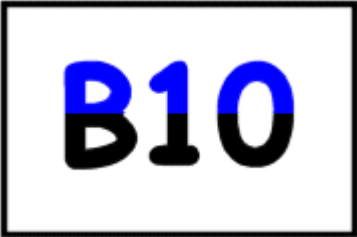
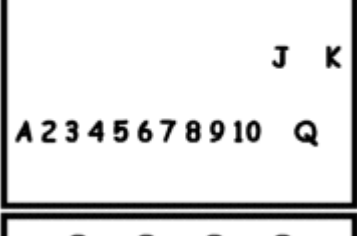
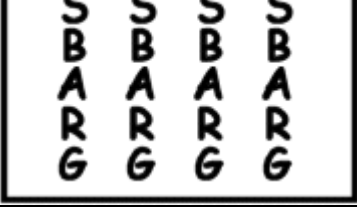
WATCH BEETLE

CHURCHWARDENS HAVE TO WATCH CLOSELY TO SPOT SIGNS OF CONTINUAL BORING



Rebus Puzzles

Each of these pictures is code for a phrase or saying. The first one is done for you.
(Taken from http://www.fun-with-words.com/rebus_puzzles.html) Answers on the next page.

1		Top Secret	8		
2			9		
3			10		
4			11		
5			12		
6			13		
7			14		

Random Thoughts

Norman Dawson

Part of our routine on Sunday mornings is for Elizabeth and I to join the virtual St Helen's coffee morning. At intervals during the Zoom meeting Rosalind and Rob Rutherford, who very ably host the event, subdivide the company of some twenty odd households into five smaller "break-out meetings", each of four or five randomly selected.

I remarked, with mock dismay that we (The Dawsons) always seemed to find ourselves in the same break out meeting as Charles and Felicity (The Masheders)... we enjoy it, really. I commented that, of course, "random" is not the same as "evenly spread out"; and that random selections result in clusters. Rosalind immediately split us into another series of break out meetings and there we were: Dawsons and Masheders in the same meeting again!

Rob, commissioning editor of *Candle in The Window*, (really?? Manqué perhaps! RR) immediately asked me to write an article explaining the maths behind this so here goes.... with all the authority of an A level in Pure Maths and Statistics taken sometime around the middle of the last century:

There are five meetings so the chance of any one being in any particular meeting is one in five. Thus the chance of the Masheders being in "The Dawsons' meeting" is one in five. The chance of this happening twice in succession is one in twenty-five and the chance of it happening three times is one in one hundred and twenty-five. But this is starting from scratch. If it has already happened once then the chance of it happening again is still one in five. Even if it has happened twice the chance of it happening a third time is... one in five.

Intuitively we feel that if something "random" has happened lots of times it is less likely to happen again. This is not the case. Here are a couple of examples:

Once upon a time when recorded music was on LPs or cassettes you played the tracks in the order they appeared on the record or tape. Then digital media arrived: CDs, iPods, MP3 players, smart 'phones. Now there was an opportunity to "shuffle" tracks. The first algorithms to do this relied on "random" selections. It was soon realised that this was unsatisfactory because random selections meant that, at least in the short term, some tracks were played several times and others not at all. So modern algorithms use much more sophisticated systems of selection disallowing the same track twice and often grouping artists together.

Elizabeth provides another example: When she scatters cake decorations (hundreds-and-thousands, or those little silver balls) onto an iced cake then they fall in clusters and have to be spread out. Random does not mean evenly spread.

All this, of course, is reflected in our perception of "coincidence" but that is another story... or article.

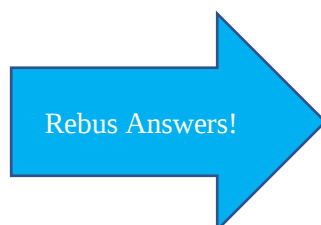
Quote for the Issue:

Once is happenstance. Twice is coincidence. The third time it's enemy action.

Ian Fleming in *Goldfinger*

Now here is what you've been waiting for... your **Maths homework**: 6 breakout sessions are organised, each with 5 breakout rooms. In 4 of the 6 the Masheders and the Dawsons meet and in two they don't; what is the probability of this happening? (RR is setting this but hasn't yet worked it out.) Marks will be awarded for clear explanations. Submit your answers by email to Candle@abingdonparish.org.uk

Jacob if you are out there I might need your help!



1. Top Secret
2. Safety in numbers
3. You're under arrest
4. Go up in smoke
5. Trip around the world
6. Tongue in cheek
7. Credibility gap
8. Beaten black and blue
9. To see red
10. Your time is up
11. Middle aged
12. Skate on thin ice
13. Hijacking
14. Up for grabs

Useful Weblinks:

To take part in the Diocesan services led by the Bishops and to find live streams from other churches:

<https://www.oxford.anglican.org/coronavirus-covid-19/livestream/>

Parish Resources: for worship and for reading

http://www.abingdon-st-helens.org.uk/Parish/P_resources.html

The Abingdon Blog with its thought for the day:

<https://www.abingdonblog.co.uk/>

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

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

FOOD BANK. The Abingdon Foodbank is still very busy and anxious to keep up the support even though churches are closed. **Northcourt Road (Christ Church) is open to receive donations on Tuesday and Friday mornings between 9.30 am and 1.00 pm.** Their immediate need is tinned meat & vegetables (not tomatoes), long-life milk, fruit squash or juice, jam and sugar. You can also make donations by sending a cheque made out to *North Abingdon PCC Christ Church*, clearly marked 'for Food Bank', you can also donate via CCA website at <https://cca.churchsuite.co.uk/donate/fund/njbejebi/foodbank> or the Parish office have details if you want to donate via online banking.

Thank you for reading.

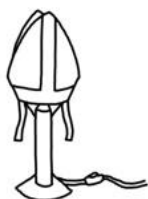
Finally,

MITRES

ALTERNATIVE USES



TEA COSY



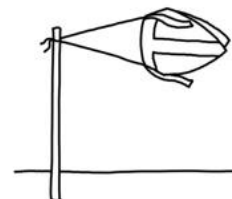
LAMPSHADE



PUPPET



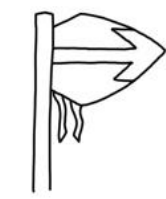
HANGING
BASKET



WINDSOCK



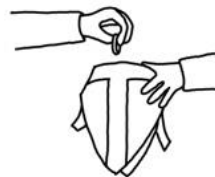
PIPING BAG



DIRECTION
SIGN



OVEN MITT



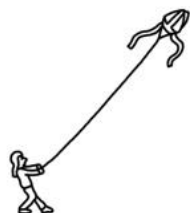
COLLECTION
BAG



BUNTING



WASTE PAPER
BASKET



KITE



POPCORN
HOLDER



BASEBALL
GLOVE



BELLOWS

CartoonChurch.com

NB Bishop Henry's mitres are also borrowed for visual aids for the sermon at St Nicolas School's St Nicolas Day Celebrations!