

Issue 4:
May 2026

A candle in....



The Taizé Pentecost
Window

THE *W*INDOW

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



Should we be worried? Or is this just a warning to fish that cormorants are out and about? Photo David Bevington

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Photo: Rob Rutherford

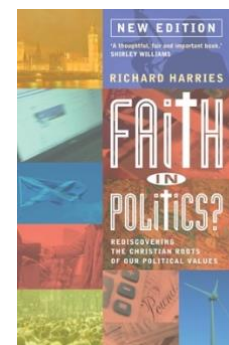
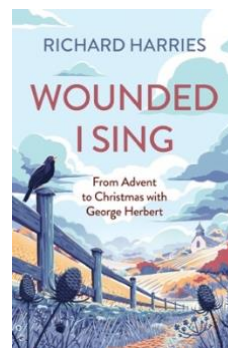
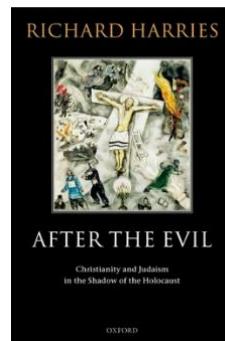
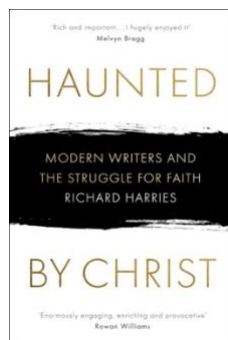
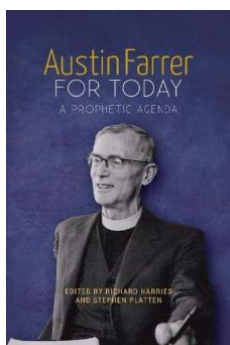
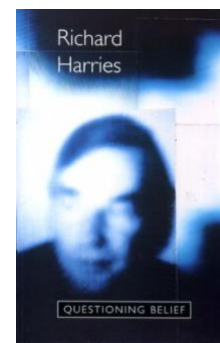
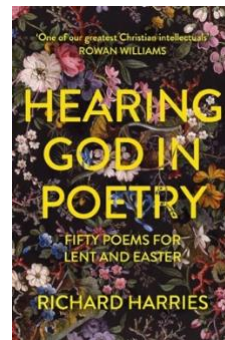
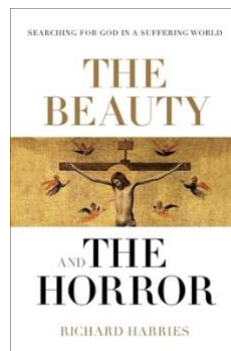
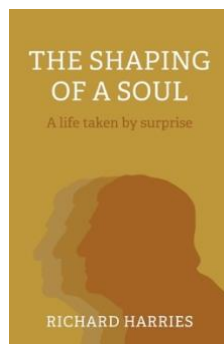
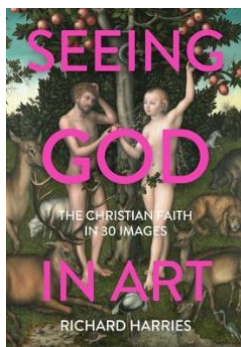
Bishop Richard Harries (1936-2026)

An appreciation by John Barton

Richard Harries was a very effective bishop in his diocese and also a significant national figure, as was clear when on retirement he was made a life peer so that he could continue to contribute to political and ethical debate. He was one of very few bishops to be seen as a ‘public intellectual’, with some fifty books covering moral issues, art, and literature. Just two of his many concerns brought me into contact with him.

One was his attachment to the writings of Austin Farrer, Warden of Keble College, Oxford, in the 1960s, who taught me New Testament studies when I was a student there. Richard published collections of Farrer’s sermons and showed his importance for many theological questions, including the early stages of current debates about religion and science.

Another was his active role in interfaith dialogue, and particularly his openness to Judaism. For many years I belonged to an Abrahamic Group he chaired, bringing together Jewish, Christian, and Muslim scholars for day-long meetings in his house in Oxford. They culminated, in the year he retired, with a residential meeting at Charney Manor, where a sense of great peace and mutual love - no other word is adequate- went with us as we departed. Sadly, the group did not survive after he retired, because it depended on his personal commitment and drive. But especially for relations between Christians and Jews it struck out in new directions. In this time when anti-Semitism is once again rife, Richard’s contribution to mutual understanding, respect, and affection between Jews and Christians must not be allowed to go unremembered. To me personally it was transformative.



Some of the many books by Richard Harries:

Sanctuary

Hilary Clare

The right of sanctuary existed in England well before the Conquest (1066) and became a matter of common, not ecclesiastical law. Although anyone violating sanctuary (i.e. forcibly removing someone from sanctuary) was liable to excommunication, in fact the church could not itself prevent it, and common law had to be resorted to. Clerics could not claim sanctuary as they were subject to ecclesiastical, not common, law.

Sanctuary existed in places, of two different kinds. All churches, and consecrated burial grounds, were general sanctuaries; it was necessary to get inside the precinct or, if it was surrounded by unconsecrated ground, to grasp the knocker on the door. (The famous ‘sanctuary knocker on Durham Cathedral is in fact not a knocker at all but a ring, which could be appropriately grabbed.) Once inside the person claiming sanctuary could remain for a fixed period, generally 40 days, during which time he was safe, and fed. Once the 40 days was up he had three options: surrender to the authorities and stand trial; make a bolt for it and risk capture; if a felon, abjure the realm – that is, admit his fault and be escorted out of the country, with only the clothes he stood up in and wearing a wooden cross. He had to stick to his agreed route, could not look for a bed off it, and only a case of genuine mistaking his way was accepted as an excuse for being off it.

Special sanctuaries, created by a papal bull or a royal grant before the limit of legal memory (1189), and often backed up by association with a particular saint, were larger and less restricted. The most important were Glastonbury, Beaulieu, Beverley and Durham, and in the vicinity of London Westminster, Clerkenwell, and St Martin le Grand. There was no restriction on how long people could stay in them, and once inside they could carry on their normal trades, be employed in the community – and slip out to commit crimes and nip back inside. Westminster is probably the best-known example – for instance, in 1470 Edward IV’s queen, Elizabeth Woodville, took refuge in Westminster (in the Abbot’s lodging, not in the Abbey itself) when her husband fled abroad in the middle of the Wars of the Roses; she took her three daughters and gave birth to her son, the future (but ill-fated) Edward V; she stayed in sanctuary for six months. Twelve years later she took refuge there again, terrified by the approach of her brother-in-law Richard III, in such haste that walls had to be knocked down so that all her possessions could be hurried inside. She stayed there for nearly a year.

An interesting local example is Culham, a very ancient sanctuary, which was a grange of the abbey of Abingdon. In 1486 Humphrey and Thomas Stafford, supporters of Richard III, who had tried to raise a Yorkist rebellion against Henry VII, took refuge there (apparently in the manor house, not the church) but were dragged out. This was justified, and taken as a precedent, on the grounds that sanctuary was not valid in treason cases. (Humphrey was subsequently executed, but his brother was not, on the grounds that Humphrey had forced him into rebellion.)

The right of sanctuary continued after the Reformation, but was increasingly disapproved of because of the abuse mentioned above. The right of abjuration was abolished in 1531 – there was fear that soldiers and sailors were merely going abroad and enlisting with foreign powers. The great monastic sanctuaries disappeared when the monasteries were dissolved, and sanctuary itself was firmly cancelled in 1624.

You will be familiar with the realities of sanctuary if you have read Ellis Peters’ *The Sanctuary Sparrow*, one of her Brother Cadfael series, and if you want a detailed account you should consult (on-line) J.H. Baker’s ‘The English Law of Sanctuary’ in the *Ecclesiastical Law Journal*, 1990.



This photograph, by David Bevington, of the sanctuary knocker at East Hagbourne Church, led to the commissioning of this article from Hilary Clare.

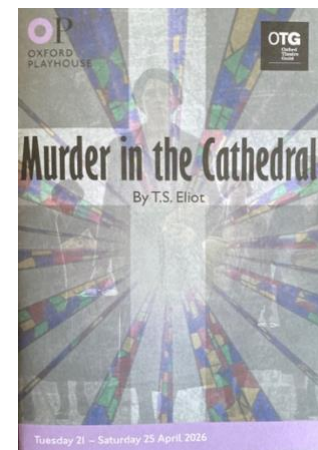
Murder in the Cathedral

Susan Reynolds, who took part in a recent production at the Oxford Playhouse

'A man comes home, foreseeing that he will be killed, and he is killed'. This was how T. S. Eliot, writing in 1951, summarized the plot of his verse drama *Murder in the Cathedral*, written in 1935 for the Canterbury Festival and first performed in the Chapter House of Canterbury Cathedral on 15 June that year. George Bell, the Bishop of Chichester, had commissioned the play, which subsequently ran for several months in London and was broadcast live by the BBC the following year as one of its first television productions.

The plot itself presented Eliot with various challenges. While the historical events might be familiar to his audience, he presented them in an unusual way. The conflict between Henry II and Thomas à Becket, his Archbishop of Canterbury and former Chancellor, was both a political and a religious one, but by omitting Henry from the action, Eliot focuses on the tension between spiritual and temporal authority as experienced by Thomas personally. Those who have seen the film *The Lion in Winter* will be aware of the opposite dimension through its portrayal of Henry, his estranged queen Eleanor of Aquitaine and their sons whose squabbling for power and position are mentioned by Eliot. His great achievement was to make the inner turmoil and dilemmas within Becket's soul as compelling as these worldly events.

In his introduction to Oxford Theatre Guild's 2026 production, its director Simon Tavener explained that ever since studying *Murder in the Cathedral* for A Level English he had envisioned directing it one day. On revisiting the text, he was startled to find how relevant it was to the 21st century. Eliot had written the play against the rise of fascism in Europe and the events which led to the outbreak of the Second World War just four years later – an ominous parallel with the rise of the far right in our own times. The actual events which it commemorates – the breakdown of the friendship between Henry and Becket over the latter's insistence that the Church should be free from royal control, his excommunication of bishops who continued to work with the King, the collapse of a reconciliation engineered by the Pope, and Becket's murder on 29 December 1170 by four knights who had witnessed Henry's fury on learning of further excommunications – may seem remote, but the moral and ethical questions which they raise are timeless.



Language, as Eliot stated in his Theodore Spencer Memorial Lecture 'Poetry and Drama' at Harvard in 1951, was one area in which anachronisms were inevitable. He could not write in the idiom of the twelfth century (Norman French and Anglo-Saxon), but a contemporary one would not have worked either. He therefore aimed at a neutral style, and to make death and martyrdom the mainspring of the plot. In this, he explained, he was greatly helped by the introduction of a chorus, whose verse interpolations, he felt, would mask any dramatic weaknesses.

Our director's concept of the play put the Women of Canterbury firmly at the centre of the action. When he described this at an open presentation, I knew at once that I wanted to audition for this rather than one of the named parts, although he planned that both one of the Priests and Knights/Tempters should be played by women. Fourteen of us were chosen, and began rehearsals under assistant director Vicky Wild. For the first months we worked independently of the other characters, and built up a strong relationship. Rather than chanting monotonously in chorus throughout, we spoke sometimes in unison, but at other times in groups divided into generations or families. The criterion for the latter was what accents we could command. In a previous play I had been required to speak with a Welsh accent, so I was matched with two other actresses on this basis, while native American, Geordie and Irish accents added to the mix of women seeking sanctuary in the Cathedral. We were all encouraged to develop stories considering what had brought us there, our relationships within the groups, and the fears that we had on hearing of the Archbishop's return after seven years in exile. The

action of the play was set in the 1930s, and our costumes, in earth tones – russet, maroon, dark green, brown – had to look worn and shabby, as befitted ‘the scrubbers and sweepers of Canterbury’.

Forced to bear witness to tumultuous events, these humble women, no less than the major figures, underwent a spiritual transformation in consequence. In the final scene, they spoke – singly and in chorus – a sort of Te Deum thanking God for the blessing which he had conferred on Canterbury. While Thomas makes a conscious choice to remain faithful unto death and reject the Tempters’ offers of worldly power or spiritual ambition, they acknowledge their own moral responsibility as the type ‘of men and women who shut the door and sit by the fire’. In contrast to the verse in which most of the play, apart from the Christmas sermon, is written, there is a chillingly topical prose scene in which the four Knights seek to justify their actions in a series of appeals to ‘Englishness’ and arguments as silkily plausible as they are specious.

In an age of disinformation and political spin, Eliot’s drama continues to provide urgently-needed lessons for those of all faiths and those who profess none in the need to face the reality which he claims that humankind cannot bear too much, and to avoid ‘the greatest treason. ‘To do the right deed for the wrong reason.’

Pentecost

High in the cherry the blackbird sings
 and loudly greets the day;
 pouring out his note he flings
 his bursting heart away.
 Extravagant his song resounds
 and over fields where thrusting crops
 break the farmland's earthen bounds
 the skylark soars above the tops
 of hawthorn hedge and chestnut tree
 and adds his joyful melody.
 Tongues of fire,
 the morning choir:
 a praise entire.

Paul Sheppy

International Connections of St Edmund of Abingdon

Sally Mears, a member of the congregation of Christ Church, Northcourt Road and an Anglican Cursillista

Throughout his life St Edmund signed himself simply as Edmund of Abingdon. However, he became a national and international figure and arguably England's greatest Saint.

In both Oxford and Paris, he was a famous University lecturer on Quadrivium (mathematics, music, geometry, astronomy). Later he returned to Paris to study Theology and was ordained a Priest.

More historical detail can be found in the November 2024 Edition of A Candle in the Window and on the Abingdon Parish website [here](#):

Into thy hands

Into thy hands
O Lord and Father
We commend our souls
And our bodies
Our parents
And our homes
Friends and kindred.

Into thy hands
O Lord and Father
We commend our
benefactors
And brethren departed.

Into thy hands
O Lord and Father
We commend all thy people
Faithfully believing,
And all who need
Thy pity and protection.

Enlighten us
With thy holy grace
And suffer us
never more to be
Separated from thee.

Lord Jesus Christ
Mercifully grant me that the
rest of my pilgrimage
May be directed according
to thy will,
That the rest of my life may
be completed in thee
And my soul may deserve to
enjoy thee
Who art eternal life
For ever.

I would like to explore present day international connections beginning with a short piece of music, *Into thy hands*, by Jonathan Dove (b.1959). You are invited to hear this work on Sunday 17th May at 5.30pm at St Helen's Church in a Choral Evensong for St Edmund of Abingdon (c.1175 - 1240) led by Dr. Peter Foster, Director of Music. It will be the culmination of a Cakes and Ale + Festival celebrating St Edmund of Abingdon's c.850th Anniversary that weekend.

Into thy hands was commissioned by the Dean and Chapter of Salisbury Cathedral with assistance from the Downing Fund to celebrate the 750th Anniversary of the canonization of St Edmund. In September 1996 the Choir of Salisbury Cathedral visited his tomb and gave its first performance.

Dove was asked for an unaccompanied anthem for SATB choir which set two prayers of St Edmund, one of which is included here. Dove has written about his composition: "Knowing that it was a very resonant building, I imagined that the echo would be part of the piece, and set the first prayer spaciouly, allowing for the sound of each phrase to reverberate. The second prayer talks of pilgrimage and eternity, and the music reflects this in a calm processional which does not reach an ending, but simply in trust, surrenders itself."

Numerous schools, colleges and churches are named after St Edmund overseas as well as in the UK. The Society of St Edmund is a philanthropic organisation, a religious community of RC priests, brothers and laity. The Society manages the Edmundite Missions in the USA and South America as well as a retreat ministry in Enders Island and St Anne's shrine in Vermont. St Michael's College, Burlington, Vermont was where Will Donaldson (guest speaker of the Cakes and Ale + Festival) spent his sabbatical to write his book "The Servant Heart. Exploring the Life and Legacy of St Edmund of Abingdon" and used their archives for his research. In June 2025, thirty or so members of St Michael's College and the Society of St Edmund from Vermont USA visited Oxford as part of their tour following in the footsteps of St Edmund. They finished with a Choral Evensong in the college chapel of St Edmund Hall in an unforgettable evening as a medieval saint united communities across the Atlantic.



A plaque showing St Edmund of Abingdon holding Salisbury Cathedral, by Paul Blake. Presented to St Mary's Church, Calne, Wiltshire by Rev. Bob Kenway on the occasion of his retirement in 2022.
Photo: Sally Mears

To quote Will Donaldson's book:

“The Society of Saint Edmund has always cared deeply about the social problems of the day and was a voice for civil rights in the 1930s. They responded to an invitation by the Pope (Pius XI) in 1937 to work among the African-Americans in Selma, Alabama by setting up a food kitchen, helping to house people and educate their children. They founded The Good Samaritan Hospital which was the first in the States to train African-American women as nurses. It was here that Jimmy Lee Jackson was brought in 1965 having been shot by a state trooper.”

During Easter 2013, Richard and Sian Liwicki with their children travelled from Oxfordshire to the Chablis area of France as guests of Mon. William Fevre, one of the principal wine makers of that region, who enjoyed a huge presence for not just reviving the quality and brand of that region after WW II and some disastrous frosts, but also for his eccentric interests which included restoring an ancient synagogue and much philanthropy. His involvement in the most important Abbey in the region, Pontigny, was natural.

In the previous summer, William had tasted the wines from the Bothy Vineyard, Frilford and decided it was of sufficiently good quality for this escapade. He purchased 400 bottles of the Oxford Dry wine to be sold by the Friends of Pontigny Abbey during the celebrations in 2014 for the 900th Anniversary of the foundation of the Abbey. The wine was called St Edmund of Abingdon 2011 and had specifically designed labels. It was chosen because Richard and Sian Liwicki were the growers and wine producers from Bothy Vineyard, the vineyard closest to St Edmund's hometown of Abingdon.



Photo Richard and Sian Liwicki



The tomb of St Edmund at Pontigny
Photo Richard and Sian Liwicki

It was sold as a curiosity and a wondrous connection. They also met Mon. Claude Henriat, President (organiser) of "Pontigny 2014" and had a tour of Pontigny Abbey on a freezing day. Sian Liwicki writes "The Abbey is vast but very plain. St Edmund's tomb is the most decorated part of the Abbey and is raised high". They also had a tour of William Fevre's wine estate and winery.

Since the vineyard of Abingdon Abbey is no more, William Fevre took it upon himself to make the connection. He visited relevant parts of Abingdon and had a tour of St Edmund Hall (Teddy Hall) in Oxford where he took the photo of the statue of St Edmund (for the label). The sculptor of this bronze statue, Rodney Munday, will be visiting Abingdon on Saturday 16th May for the Cakes and Ale + Festival. William's interest in the link with St Edmund and Abingdon was a personal crusade and an intellectual adventure. The trip was no doubt written up for the local magazine in French!

Christian Aid Week 2026

Rob Rutherford with help from the Christian Aid Website



May 10th marks the beginning of Christian Aid week. 7 days to make a difference.

Back in the day, as they say, many of us volunteered to knock on doors for this huge act of witness. Perhaps we now give monthly by direct debit but it is also good to give money during this special campaigning week.

It is particularly important as the government has reduced the overseas aid budget significantly. Here is how to donate via the local appeal - click [here](#):

The nationwide appeal always features individuals – this year we hear about Fridah Moraa who lives in the urban township of Dagoretti in Nairobi, Kenya.

Fridah lives with her children and grandson in a rented corrugated metal shelter. There is no running water, and space is extremely limited. Like many families in Dagoretti, life is unpredictable. Some days there is enough. Some days there is not. The worry returns every morning.

To support her family, Fridah sells vegetables at a market stall. She travels long distances to buy produce, making the journey six days a week. Without refrigeration or storage, everything depends on what she can sell that day.

With funding from Christian Aid's partner, the charity 'Beacon of Hope', Fridah has now learned how to grow things in the crowded urban township.

At first, the idea felt impossible:
'I was wondering, where can someone farm here in Nairobi?'

But through training, tools and seeds, Fridah began to see what was possible — even in the smallest spaces.

'I discovered I could sow here. Right where I stand,' she shared.

Hidden at the end of a narrow alley, behind a simple gate, Fridah has created something remarkable. In a place where you'd never expect it, vegetables now grow in repurposed containers, and leafy greens climb every available space. Here, in the heart of the city, Fridah is growing her own food. She now grows kale, tomatoes and indigenous vegetables — some to feed her family, and some to sell at her market stall. For the first time, she has a more reliable source of income. As she puts it, 'Now I can plan. I can buy this; I can buy that. I can help my family.'



Fridah's family outside her home in Dagoretti. Picture: Christian Aid

You can see why Christian Aid chose this year's theme: 'Where hardship means hunger... urban farmers can grow hope.'

Techniques pioneered in the developing world can also work here – vertical gardens anyone?

World Labyrinth Day on Saturday 2 May 2026

Sue Sheppy



Stand at the crossroads, and look, and ask for the ancient path, where the good way lies; and walk in it, and find rest for your souls. (Jeremiah 6: 16)

Every year on the first Saturday in May thousands of people around the world participate in this moving meditation for world peace. As is our usual practice, we joined in this international event sponsored by The Labyrinth Society and affiliated groups to promote mindfulness, peace, and community. Participants ‘Walk as One’ at 1 pm local time, creating a rolling wave of meditation across time zones for global unity, which at this moment feels particularly pertinent.

It is also an opportunity for stillness, to make a pilgrimage. To walk a labyrinth is always to go on a journey. It offers a body meditation that parallels the inner journey of prayer and reflection. The path is not straightforward. There are many twists and turns, and you meet others coming and going, as you do in everyday life; people who are your companions on the road.

The way into the centre is frequently spoken of as a time of *releasing*, the centre itself a place of *receiving*, and the way out a place of *returning*, as we resume our daily tasks in the world, often with new hope, fresh insights and perspectives.

Travelling expectantly and attentively with an open heart and mind can lead to a greater understanding of who we are, and to an encounter with the God who, as the 13th century mystic Meister Eckhart says, *yearns a thousand times more strongly for you than you do for Him*.

When all had completed the pilgrimage, we closed as follows, before some of us stayed to share our packed lunches:

Closing Prayer:

Lord, today we set out on a journey walking resolutely from the edge of the labyrinth to the centre, to the place of encounter with you. We travelled together, yet each of us made our own way, taking our own time, pausing where we would, moving on when we felt it right. Our path twisted and turned, but you were our way and we were never lost. Sometimes we met each other as we circled, and stepped aside to let each other pass, but we were not diverted from our course. When we reached the centre, some of us found refuge, some challenge, some holding, some nothing of note. Yet, what was important was that we were there in that place, in that moment, allowing you to gaze on us in love, and to accept us as we are, and to see all that we shall be. On this day, we have joined with companions all over the world, each walking at one o'clock in their own time zone, and so we have been a link in a chain of prayer, prayer for ourselves and prayer for the needs of the world, prayer that has continued both day and night, and we give you thanks, and praise your holy name. Amen

Blessing: *May the Lord watch over our coming and our going both now and evermore. Let us journey onwards, rejoicing in God and grateful for the company of others.*

Good Friday at St Michael's Church

Photos Ruth Pyke and Sue Scott



The New Parish Administrator: Kate Burland

Kate joins us as Parish Administrator in May, so here is a little introduction to her.

Kate grew up in Birmingham before moving to Hull to study European Studies with Italian at the University. She was fortunate to spend time at Pavia University, Italy as part of her degree.

Following University, Kate moved to the South East to commence her career. She brings over 25 years of office and administration experience, from accounts and HR to contract management and hospitality. She moved to Abingdon in 2019 after 14 years in London, and enjoys visits to family in Cornwall and Norfolk.

Kate is married to David with 2 teenage boys. You might see her around town with her Labrador, Bee!

Kate has been an active member of St Helens for 6 years. She sings in the choir and has volunteered for other roles in both St H & the parish. She is now excited to be the Parish Administrator.
Welcome Kate!



Abingdon-on-Thames AMP/APCM

At the Abingdon-on-Thames Annual Meeting of Parishioners on 30 April the following were elected as Church Wardens for the coming year: Margaret Horton, David Pope, Joyce Kelly, Louise Heffernan, Eluned Hallas

At the Annual Parochial Church Council the following were elected:

As Deanery Synod Representatives (to serve three years): Alexandra Green, Christine Brown, Alex Scott, Sue Scott, Eluned Hallas

As PCC Representatives: Pat Hudson, Hilary Clare, Jennifer Smith

We thank them for their offers of service, and also thank Mary Anderson, Kate Burland & Hazel Glennie, who stood down this year, for their contributions to parish governance.

In their joint report the Treasurers reported that the Parish was in a sound financial position going forwards.

Eco / Net Zero considerations were briefly discussed and it is hoped that a small cross-congregation Working Group will be formed to look at, and implement, possibilities across the Parish.

In her Report to the meeting, the Rector thanked the congregations and team clergy for their welcome into her new role, and expressed her joy in seeing the churches flourishing with new ideas coming forwards.

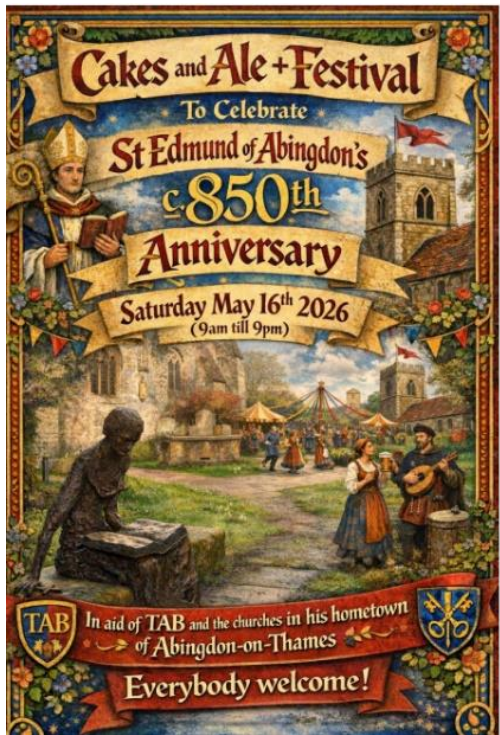
She announced that the advertisement for the Team Vicar post was now live - with a closing date of the end of May. Shortlisting will take place at the beginning of June, with interviews later in the month. If a suitable candidate is appointed, we can hope to have a Team Vicar in post in the autumn. Rather than the Team Rector and Team Vicar each having a specific responsibility for designated congregations, future ministry will be shared across the whole Parish. Specific responsibilities would depend on the skills and interests of the new appointee.

We will be saying goodbye to Fr Akma as he retires in January. Rather than look to appoint another House-for-Duty priest, the Rector and Wardens have agreed to apply to offer a training post for a Curate to start in Summer 2027. If we are successful this will bring a new dynamic to the Team and the Parish.

Eluned Hallas Parish Secretary

Events in May

Compiled by Louise Heffernan



Cakes and Ale Festival Saturday May 16th




For the full programme click [here](#):

FESTIVAL RECITAL
Romantic Piano Music in the Church
Saturday 16th May
3:00 pm – 5:00 pm
St Michael's and All Angels' Church
Park Road, Abingdon

Ludwig van Beethoven (1770–1827)
Klaversonate Nr. 23 f-Moll, op. 57 „Appassionata“

Frédéric Chopin (1810–1849)
Ballade Nr. 1 g-Moll, op. 23
Ballade Nr. 2 f-Dur, op. 38
Ballade Nr. 3 As-Dur, op. 47
Ballade Nr. 4 f-Moll, op. 52

Markus Gabriel Fogelhy
Book using QR code or at the door
£15 to include refreshments (Tea and Cake)
In aid of TAB and St Michael's Church funds



MAY 16TH 2026
ST MICHAEL'S CHURCH
PARK ROAD, ABINGDON OX14 1DS



Ceilidh Band: Melobo with Lucia calling
Half Time Spot: The Vale Islanders

Get ready for an evening of music, dancing, and fun!
No experience needed!

£15 per person (includes first drink and cake.)
£10 for under 18s.
Book using QR code or at the door.



Doors 6.30pm – 7pm start

Part of the Cakes and Ale + Festival Ceilidh celebrating St Edmund of Abingdon's c.850th Anniversary.



Abbey Chamber Concert
St Nicolas' Church

Schubert Piano Trio in B flat
Haydn Trio
Amalfi Trio
24 May 2026 3.00pm – 4.00pm
£ 12.00
www.abbeychamberconcerts.org




Christian Aid Week takes place
10th – 16th May

Agnostics Anonymous

The next meeting will take place on Tuesday
26 May 2026, 6 pm – 7.30 pm, at the Parish
Centre

ST MICHAEL & ALL ANGELS CHURCH

Cream Tea

St Michael & All Angels' Church,
Park Road



Saturday 30th May
2.30 – 4.30 pm

Tea/coffee with scone/cake £5
Proceeds to church funds
All welcome

Join us for our
Volunteer Celebration

All volunteers and supporters
are invited to come and
celebrate our work over tea
and a nice slice of cake!

RSVP nic.trinitylearning@gmail.com

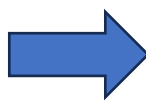


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MAY
19TH
4 – 6
PM



CONDUIT
CENTRE HALL,
CONDUIT
ROAD



You are invited to TrinityLearning's Volunteer Celebration Event on Tuesday 19th May 4pm-6pm at the Conduit Centre Hall, Conduit Road, Abingdon, OX14 1DB. This will be Nicola's last Volunteer Celebration Event before she leaves in the summer and we are hoping to introduce her replacement as Education Development Officer, Hannah Richards, at the event too. As always it will be very informal, with lots of cake!

All TrinityLearning volunteers, supporters and **those interested in finding out more about our work** supporting wellbeing in Abingdon's Schools are welcome! Please RSVP to nic.trinitylearning@gmail.com so we know how much cake to get!

An encounter with Charlotte

Rob Rutherford

My first message from Charlotte was intriguing:

Good Morning Rob,

I'm Charlotte from the Aftersales Support team at ***** (my garage). My role is to ensure customers like yourself receive the best service and opportunities.

I see that you are booked in with our service department on 28/04/2026. If you'd like, we can set aside some time during your visit to explore options for upgrading your vehicle.

It was signed:

Charlotte Windsor

Aftersales Enquiry Consultant

A later email came with an enticing message:

If you want to have a quick chat over a coffee or a more in-depth review of the options open to you, please let me know so we can set some time aside for you.

Regards Charlotte

Well, who can resist such an offer. However I was a bit flummoxed. My car wasn't in for a service. Rather it was in their body shop for accident repair after an unfortunate incident on the M1 when a lorry went into the back of us. Luckily we came to no harm and the car was able to limp home down minor roads. I rang up to ask if I could speak to Charlotte to explain that the car was likely to be with them for some time and to point out that we could not meet on the 28th of April.

I'm not sure if their Sales department were wise to reveal this but apparently Charlotte is an AI creation and does not live in the real world. The emails are automatically generated.

You have probably received emails like this. My garage cannot be the only organisation to use this ploy. It is concerning. I like my garage a lot but is this not deceitful and dishonest? Not only deceitful but unnecessary.

I think all AI generated material should be labelled as such. Responses welcome!

Puzzle

What does this represent?

(you may have to zoom in)



Why Does No-one Iron These Days

I am rather old school
 It has to be said
 I like things to be ironed
 Like the sheets on the bed.

I don't iron as much
 As I used to, I admit
 But I like our clothes crease free
 Especially my husband's golfing kit.

I feel a sense of satisfaction
 When a pile of ironing is done
 Lots of shirts all on hangers
 After being dried in the sun.

So I don't understand
 Why so many people today
 No longer iron their washing
 Just put it away.

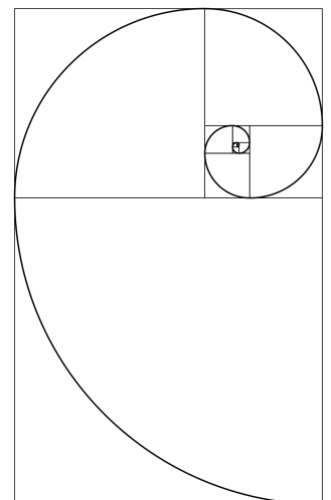
It feels so much nicer
 And looks better too
 When clothes are pressed nicely,
 It doesn't take long to do.

However, I have done most of the ironing
 Since the day we were wed
 So now I like it even more
 When my husband does it instead.

Eileen Duckett

-
- 1 A
 - 1 'Fib'
 - 2 Is a
 - 3 Poetic
 - 5 Form that is based on
 - 8 Fibonacci's number sequence
 - 13 As mentioned in Blue Prints by Marcus du Sautoy. Rob

(it's true by the way)



https://commons.wikimedia.org/wiki/File:Fibonacci_spiral_2019.svg

Puzzle:
 I *think* it is the Last Supper, seen from above.
 Durham Cathedral
 Photo: Rob Rutherford

Useful Weblinks:

Services: for the latest news see the Parish Website:

<https://abingdonparish.org.uk>

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. South Abingdon distribution point: Midget Close, Abingdon, OX14 5NR Wednesday 12:30pm-2.00pm

Any food donated in the marked boxes in Waitrose will go to the Foodbank. Any food donated at Tesco goes to the SOFEA run Community Larder based at Trinity Church centre on Fridays.

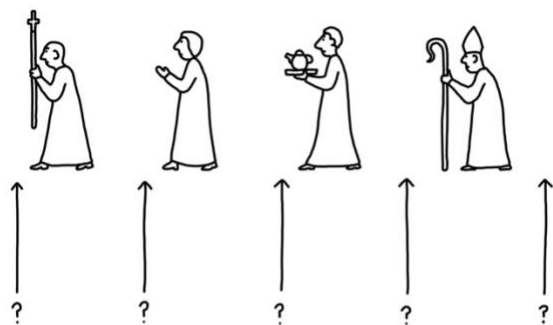
You can also donate money by sending a cheque made out to *North Abingdon PCC Christ Church*, clearly marked 'for Food Bank' or via the Foodbank website

<https://abingdon.foodbank.org.uk/give-help/donate-money/> or the Parish office has details if you want to donate via online banking.

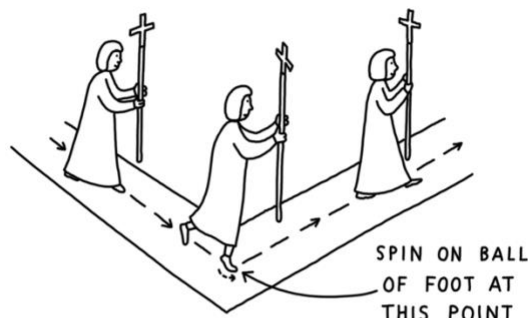
Finally, from Dave Walker,

PROCESSION SCHOOL

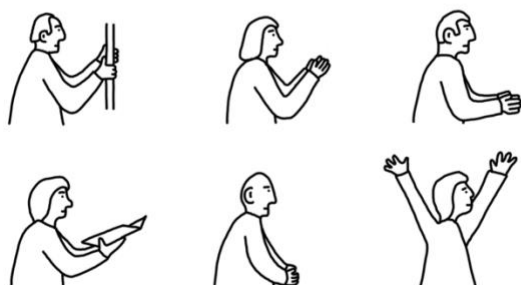
THE THINGS YOU WILL LEARN



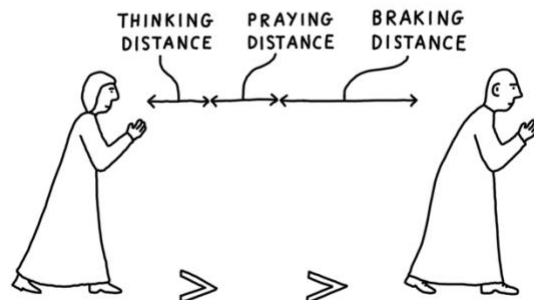
KNOWING YOUR PLACE



HOW TO TURN A CORNER



WHAT TO DO WITH YOUR HANDS



SAFE STOPPING DISTANCES

CartoonChurch.com

Thanks and all good wishes to all contributors and to you, the readers.

The next issue will be published on June 14th. Please help us by sending feedback, ideas and contributions to Candle@abingdonparish.org.uk