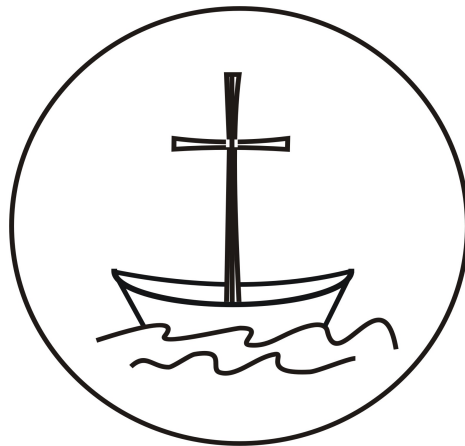


March 2019  
Vol XVIII No 1

*The*  
**Quarterly**



*From the Summertown-Wolvercote Church  
Partnership*

**St Michael and All Angels, Summertown**

**St Peter's, Wolvercote**

**Summertown United Reformed Church**

**Wolvercote Baptist Church**



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# Pastoral letter

[*Editorial note:* We invited the Revd Sarah Flashman to write the introduction to this issue. Sarah was licensed as an Assistant Priest at St Peter's on 14 January. She will combine work in the parish with her other part-time job as Chaplain at Wycliffe Hall.]

*'Father Forgive them for they do not know what they are doing'  
(Luke 23 v 34)*

Familiar words from Jesus lips as he hangs upon the cross, struggling to draw each breath. Forgiveness is one of the hardest tasks ever and yet one of the most deeply transformational. It takes courage and deep relinquishment. It does not let the other 'off the hook' and deny the atrocity or deep wound but it does release us from the prisons we lock ourselves into when we get stuck in un-forgiveness. It does not negate the need for justice but brings about a greater justice and freedom ...

*The scene is a courtroom trial in South Africa:*

A frail black woman rises slowly to her feet. She is something over 70 years of age. Facing across the room are several white security police officers, one of whom, Mr Van de Broek, has just been tried and found implicated in the murders of both the woman's son and her husband some years before. He had come to the woman's home, taken her son, shot him at point blank range and then set the young man's body on fire while he and his officers partied nearby.

Several years later, Van de Broek and his cohorts had returned to take away her husband as well. For many months she heard nothing of his whereabouts. Then almost two years after her husband's disappearance, Van de Broek came back to fetch the woman herself. How vividly she remembers that evening, going to a place beside a river where she was shown her husband, bound and beaten, but still strong in spirit, lying on a pile of wood. The last words

she heard from his lips as the officer's poured gasoline over his body and set him aflame were "Father forgive them ..."

Now the woman stands in the courtroom and listens to the confessions offered by Mr Van de Broek. A member of South Africa's Truth & Reconciliation Commission turns to her and asks, "So what do you want? How should justice be done to this man who so brutally destroyed your family?" "I want three things," begins the old woman calmly, but confidently. "I want first to be taken to the place where my husband's body was burned so that I can gather up the dust and give his remains a decent burial."

She pauses, then continues. "My husband and son were my only family. I want secondly therefore, for Mr Van de Broek to become my son. I would like for him to come twice a month to the ghetto and spend a day with me so that I can pour out on him whatever love I still have remaining in me. And finally," she says, "I want a third thing. This is also the wish of my husband. And so, I would kindly ask someone to come to my side and lead me across the courtroom so that I can take Mr Van de Broek in my arms and embrace him and let him know that he is truly forgiven."

As the court assistants come to lead the elderly woman across the room, Mr Van de Broek, overwhelmed by what he's just heard, faints. As he does, those in the courtroom, family, friends, neighbours – all victims of decades of oppression and injustice – begin to sing softly but assuredly, "Amazing grace, how sweet the sound that saved a wretch like me ..."

This depth of forgiveness is only possible through the grace and mercy of God, and through the powerful work of his spirit. May God enable each of us to engage with the journey of forgiveness as we recall the power and victory of his cross this Easter.

*Sarah Flashman*

# Climate justice?

## The physicist and the politician

It seems that the importance of the International Climate Conference in Poland last December (COP 24) is currently submerged in the media and in the public psyche by the Brexit debate, whilst global greenhouse gas emissions and temperatures continue to rise faster than ever. Those economically poor countries who have contributed least to such emissions and climate change are suffering the most, with the gravest consequences of rising sea levels in low level islands and weather catastrophe in vulnerable countries. In the last 6 months the FairPlay social justice network in north Oxford has held a Climate Justice Campaign for the community to raise awareness of this inequality, and to suggest practical and accessible ways for ourselves to be Climate Justice Champions.

Addressing a large public meeting for the campaign at the Ferry Leisure Centre, Summertown, Professor Myles Allen, Professor of Geosystem Science in the Environmental Change Institute, University of Oxford, said it was still possible to bring climate change under control and keep global temperature rises to 1.5°C– the new meaningful target recognised by COP24. Limiting warming to this level will have a significant impact on the poorest communities around the world who have less ability to resist and manage the impacts of storms, droughts and sea level rise.

An immediate priority is developing the capability for carbon capture and storage on a massive scale; last year an all-time high of over 40 billion tonnes of carbon dioxide was added to the global pile in the atmosphere and is still rising: Professor Allen pointed out that, on almost all scenarios that limit warming to 1.5°C, that is 40 billion tonnes that will need to be scrubbed back out of the atmosphere again later in this century, and we still have no clear idea how best to do

this. He pointed out that it was a huge technological challenge, but one which could be achieved. He argued that the responsibility and finance for this should come from the fossil fuel industries themselves; they should pay to deal with their own waste. Political and international will is needed to achieve this. Simultaneously we will all need to cut our emissions radically and move towards a zero-carbon economy; both our national life and individual behaviour will change dramatically to deliver this. But he also pointed out that life will change dramatically in all sorts of ways, not all of them predictable, over the coming decades, so it was wrong to think of a zero-carbon future as simply “doing without”.

Also at the meeting was Abingdon South County Councillor Neil Fawcett, representing Oxford West and Abingdon MP Layla Moran, who stressed the Liberal Democrat commitment to achieving the UK’s goal to reduce carbon emissions, and their backing for a legally binding target of a zero-carbon Britain by 2050. (Some at the COP 24 conference are now looking for 2030 – of course ...).

Ms Moran has backed a number of climate change initiatives in Parliament, including working with Green MP Caroline Lucas on an Early Day Motion about the importance of investment fund managers taking proper account of the potential impact of climate change and hence the possible disastrous result for global weather and national economies. She is also among those who have campaigned for local policies to reduce carbon emissions, particularly on the Local Plan and Oxford-Cambridge Expressway. That, along with principle initiatives like the Oxford Zero Emissions Zone, and calls for more cycling and electric transport, are cause for optimism locally. The proposed student protest in February encapsulates the urgency of concern too. Internationally, however, similar responses are required everywhere in parallel with the responsibility of major industry.

*To look at Climate Justice Champion lists and the Campaign go to:  
[www.climatejusticenorthoxford.org.uk](http://www.climatejusticenorthoxford.org.uk)*

*Michael Taylor and Helen Dodd  
FairPlay Social Justice Network North Oxford*

## A love that will never let us go

The first of the three Autumn 2018 lectures at the URC was given by Professor Adrian Moore, a Professor of Philosophy in the University and a member of St Columba's URC. His title was 'Infinity and Immortality', a subject which attracted a large audience.

He began by offering us two different scenarios, both related to 'Immortality'. The first postulated that on our death, when our body was buried or cremated, there was nothing more to follow but complete oblivion – there is no 'Immortality'. Some people are happy to accept this possibility on the basis that if it is true we shall never live to know it. It does, of course, have some effect on how we might try to live in this present life where we do have some measure of choice. It could also depress us with an overall feeling of the meaningless of life.

His second scenario assumed the availability of an 'Elixir of Life' which you could take when you were in the best of health and at the height of your powers, and from then on be firmly fixed in this state, no deterioration with time, an immortality which meant continuing for ever in a time which had no end. It takes only a little thought to see how terrifying a prospect this would be.

Professor Moore told us that when he had offered these two alternatives to the vote in previous lectures the response had been about 50:50. I suspect these earlier lectures had been to students who were too young to have really thought about



such things and who had no shared basis of faith as one might expect in a church audience. Indeed, how can you talk about 'immortality' without bringing in ideas of faith? In the end we were not asked to vote on these two options, perhaps because it had become apparent that, for many in the audience, neither was acceptable.

On reflection this was a very positive result. On the first hand we had rejected the idea that life had no long-term meaning but on the second we were not prepared to go along with a man-made conception of how life might be infinitely prolonged. Infinity is a mathematical concept but eternal life is a spiritual state. We have to accept that our belief in life after death is a matter of faith, not of knowledge and not of understanding. We are very blessed in that we are able to believe in a God who 'loves us all with a love which will never let us go'. Many people are not so blessed and for them we have to find a way of sharing what we have been given.

However while we need to have faith if we are to believe in 'Life after Death', when it comes to 'Life before Death' then we do have considerable knowledge, a great deal of experience, and at least some understanding, to help us. We are able to distinguish between good and evil, between those attitudes and actions which make for good relationships and general well-being, which lead to the abundant life which Christ came to bring us, rather than those which destroy relationships, which divide us from one another and lead to violence and conflict. There are very many people in this life, for example through Christian Aid, who are spending a great deal of time trying to help others find this abundant 'Life before Death' which Christ promises us. Perhaps it is more important to work with them than to spend precious time thinking about what 'Life after Death' might be like.

However one final point – we may say that we cannot 'know', in the normal sense, about 'Life after Death' but there is a special type of knowledge which may be relevant. Julian

of Norwich has left us her 'Revelations of Divine Love'. Revelation is a way something can become known to us that is beyond the need of proof as we usually mean it. Of course not all revelations are divine and the line between revelation and madness may be very fine. Revelations can be tested by the fruits they bear. In this particular case we may feel that our response is very inadequate. Nevertheless, even if the fruits it bears are very small, there is always the reassurance of 'a love that will never let us go'.

*John Harding*

## William Gibbs of Tyntesfield: businessman, churchman, philanthropist

Though he was to become the wealthiest commoner in England, in the beginning William Gibbs seemed to have no such prospects: his father, Antony, had moved from Devon to Spain in 1788 in an attempt to revive his flagging fortune in the woollen industry, and William was born in Madrid in 1790. After a brief education at Blundell's School, Tiverton, he joined his father's business in Cadiz in 1802.

He was appointed partner in the firm in 1813, where he thrived. He was largely responsible for the expansion of the firm in South America, where he headed the trading post opened in Lima. An excellent businessman, he now became the sole importer of guano (fertiliser made from bird droppings) from Peru to Britain, a monopoly which made him very rich indeed.

So by the 1840s Gibbs was a very wealthy man. Back in London he came strongly under the influence of the Oxford Movement, which sought to re-establish the spirituality of the pre-Reformation church, and had swept through the unreformed church in the 1830s. In 1839 he married [Matilda] Blanche Crawley-Boevy, and moved from Hyde Park to Tyntes Field, a Georgian mansion in Wraxall, near

Bristol, which he decided to rename, rebuild, and remodel in the Gothic style, then thought of as the most Christian form of architecture. So Tyntesfield (as it became) is palatial in its dimensions and is a riot of Gothic detail and naturalistic carving. He appointed J.G.Norton, an architect in the school of Pugin, to turn it from what Pevsner calls a medium-sized family house to “a size worthy of Victorian wealth ... a very Gothic and very picturesque house”, with forty-three bedrooms, a Hall, a Library, and (later) a church-sized Chapel. To the house Norton added another floor, two one-storeyed wings to the right and left of the higher facade, and over the porch a square tower, complete with tourelles. It is all quite asymmetrical, intended to create an illusion of different historical periods, and thus of architectural continuity – as the Oxford Movement emphasised the continuity of the Anglican Church’s heritage in its rediscovery of its Catholic roots.

The Chapel was the centre of Tyntesfield life and the Tyntesfield household, and it is a spectacular monument to contemporary thinking. It is enormous – like an Oxford College chapel, built in impeccable Early English style, with Geometric tracery (the pre-Reformation style most favoured by the Oxford Movement). Obviously no expense was spared in the Chapel: William Gibbs employed Sir Arthur Blomfield (who had just completed St Barnabas, Oxford) as architect, the lavish mosaics are by Salviati, the stained glass (sic Pevsner) “exceptionally good”. There was a resident chaplain, who held services there twice a day, though in the face of objections from the local church it was never consecrated, and William’s dream of the chapel as the centre of village life was never realised; and on his death he was buried at All Saints, Wraxall.

His wife Blanche shared his commitment to the re-catholicising of the English Church, and they embarked on a scheme of churchbuilding, in styles which reflected the principles of the Tractarians. Money was not a problem: more than twenty churches were built or rebuilt or restored

at Gibbs' expense. St Michael and All Angels, Clifton Hampden, where his brother was rector, is an example. It was practically rebuilt in 1844 to designs by Gilbert Scott; and St Mary the Virgin, Flaxley, near Gloucester, where Blanche Cowley-Boevey was married, is another, also rebuilt by Gilbert Scott, in the Early Decorated style. He contributed huge sums of money to the restoration of cathedrals at Exeter and Bristol; and he assumed the entire cost of the chapel at Keble, when the college was built in 1870. He purchased the advowson of Keble's church at Otterbourne, the parish of Charlotte Yonge, novelist and cousin of Blanche, and regular visitor at Tyntesfield. She regarded William Gibbs with the same respect and affection she famously accorded to Keble, and described Tyntesfield as giving "a character to the household almost resembling that of Little Gidding" (an Anglican community set up in Little Gidding, Huntingdonshire, by Nicholas Ferrar in 1625), and added "I used to think ... that beautiful house was like a church in spirit".

Blanche was as committed as her husband to what they saw as "the regeneration of Christian England". After his death in 1875 she continued his plans and projects, for example convalescent homes for consumptives at Axfield and Woking, both run by the Anglican Sisterhood of St Peter. Of both it might be said (as the motto in the Chapel at Tyntesfield records) "The hoary head is a crown of glory, if it is found in the way of righteousness".

*Barbara Dennis*

## Homeless Sunday 2019

We are very indebted to Wolvercote Baptist Church, who for several years now has hosted what has become an annual Partnership service for Homeless Sunday, the last Sunday in January. This year the work of both the Gatehouse and of NOAAH (North Oxford Action Against Homelessness) were featured.

The service was conducted by the Revd Vivien Edwards with support from other members of the Partnership. The sermon was preached by the Revd Andrew Bunch who is vicar of St Giles' Church which acts as host to the Gatehouse. In his address he drew on his experiences on the walk to Compostela to bring to life insights on how our outlook changes with finding oneself homeless. Anxiety rises along with an awareness of our vulnerability, leading to a much greater appreciation of acts of kindness.

The service was followed by refreshments in the church hall and then presentations were given about both the Gatehouse, by Andrew, and NOAAH by Diana Clews, its chairperson. Andrew highlighted some of the developments in the range of services now offered by the Gatehouse. One of the most significant is the work of the one-to-one worker who signposts people to various agencies and services which might be of greatest help to an individual person who is homeless. This work has been enabled by a gift from the Feoffees of St Michael's at the North Gate. Diana then spoke about the work of NOAAH in 2018.

NOAAH helped more people than throughout the previous 5 years of its existence and a wider range of people had been helped covering 13 adults, 3 children and an unborn baby! Help was given in a variety of ways as outlined below and there was good co-operation with other organisations helping in similar areas.

Early in the year a caring and compassionate worker at Turning Point asked for help with two clients who were moving into housing, one of whom had been homeless and the other had been living in Simon House. They needed small items of furniture, cutlery, saucepans and bedding. A collection was made among North Oxford congregations and in one case NOAAH paid for a van to deliver the items. Three homeless men were referred to NOAAH by the Gatehouse and St Giles and money was paid for a few nights in the Backpackers' hostel. Two former *Big Issue* sellers who

had been offered jobs were helped with half the deposit and a month's rent. As in previous years, NOAAH provided bus passes and help with utility bills for Danny and Paul. A young couple, who had been sleeping in their car for a number of weeks, and who were expecting a baby within 4 months, were given a deposit and a month's rent as he had been offered a job. Free legal advice was found for a man who was living in such adverse conditions that he had even tried rough sleeping. Finally, NOAAH helped a single mother and her 3 children, aged 6, 10 & 11, by paying most of the 6-8 months water bill. She was extremely grateful and has sent a very moving statement of what this help meant to her.

NOAAH is very grateful to the churches of North Oxford for their support with donations and special collections over the years. So far during Christmas and Epiphany this year NOAAH has received over £4,000 and more is expected. Without these contributions the vital work could not continue.

*Diana Clews*

## Maybe tomorrow

Busy, busy, I'm busy today,  
but maybe tomorrow I'll stop and pray.

The washing needs doing, the cleaning too,  
but maybe tomorrow I'll stop and pray.

Tomorrow comes quickly before I am ready,  
and all too soon I am busy again.

I have cakes to bake for the Church Bazaar,  
but maybe tomorrow I'll stop and pray.

I've done the washing but there's ironing too,  
so maybe tomorrow I'll stop and pray.

Tomorrow is Sunday so to church I'll go,  
maybe then I'll find time to stop and pray.

But I'm so busy, busy, busy today  
that I've really no time to stop and pray.

Does this sound like you? God creates many opportunities in our lives for us to meet Him on a personal level, but all too often we allow other things to take precedence over what God wants for us when he creates these opportunities. These other things create barriers between us and God so that we sometimes don't recognise that He has created these opportunities for us. If we can grasp these opportunities to meet God, we can discover a true relationship that is two-way. It is very easy to find time for God in our daily round of tasks if we are determined to do so. The importance of prayer in allowing God to get a foot in the door of our daily lives cannot be overestimated.

*Ann Livings*

## Review

*In the Blink of an Eye* by Ali Bacon (Linen Press) £9.99 2018

If there was a star rating beyond the too frequently used 5, I'd award it to this book. It really deserves to stand out. A few years ago we had Ali Bacon's first novel, *A Kettle of Fish*, a competent debut, which I really enjoyed. But in this second one she has forged ahead, demonstrating great skill in handling factual historical material and transforming it into a captivating read.

The book is told from many viewpoints, building up a rounded picture of the life and ambience of the artistic community of Edinburgh in the 1840s to 1860s, and particularly the person of artist David Octavius Hill, known as D.O. (1802-1870). Viewing him through the eyes of the

characters, Bacon gives us a consistent, broadly sympathetic, picture of the man. As the others talked with and about Hill, I could hear through the carefully constructed dialogue, which uses many words from Scottish vocabulary, the soft lilt of the Edinburgh region, and enjoyed searching for the meanings of words which I had not previously come across, (e.g. to 'swither', to 'keek'). The charm of D.O. is clearly evident in his conversation, and it is not surprising that, although he was not the most talented artist of his day, he was Secretary to the Royal Scottish Academy.

Book-ending the story is the great painting of the 'Disruption' – the breaking away of much of the existing Church of Scotland to form the Free Kirk in 1843. It is a huge painting, and Hill, having taken on the task of painting the assembled Ministers present at this significant event, failed to complete what he began in 1847 until 1866. Accompanying the life of Hill from the 1840s onwards are three tragedies which contributed both to his outlook on life and (the second two) to the delay in completion this work. We meet him as the single parent of a small daughter, Chattie (Charlotte), his wife having recently died. The next significant event has already happened as the book begins: his seduction by the world of the new art of photography, and bonding with Robert Adamson, a scientific young man whose work on the process of photography was significant in moving this along to become an art form. He and Hill began working together in order that Hill had likenesses of all the Ministers he needed to include in the painting. But this led to a wider interest and clientele in portraiture. Adamson and Hill's popularity increased as society photographers, Hill contributing his 'eye' to the composition of pictures, while Adamson worked on improving the physical processes. Adamson was, sadly, a delicate young man and his death in 1848, after only four years of co-operation, plunged Hill back into mourning and continued his inability to plough on regardless with the difficult and dreary task of a huge multiple portrait of black-clad men crowded into a huge dim room for a meeting.



Bacon carefully leads us along within an atmosphere of stoicism and acceptance which feels not only of its time, but somehow particularly Scottish. She frames the story within the life of a fictional character, a creation of her own, the Reverend Malcolm Scobie. Scobie as a young minister had attended the meeting when the Scottish Free Church broke away from the Church of Scotland: as an older man, we meet him again and share his thoughts on his subsequent life, somewhat downbeat, accepting of his broken relationship with the daughter of a minister who did not approve of the break-away Free Kirk, and his solitary existence heading up the Free Kirk in Blairgowrie without the support of a wife or the distractions and pleasure of a family. This stoical acceptance again underlines the polite, quiet, giving-in of characters who hold their griefs and disappointments silently, and carry on with the serious business of being upright citizens in mid-Victorian Scotland. I continued to love the carefully constructed dialogue, which leaves you with a distinct knowledge of feelings, possibly deemed unsuitable, laid aside, unexpressed. The only exception to this is a brief affair which Hill's (eventually) second wife, Amelia, has with an Italian sculptor, (who shares a surname with the more famous Buonarroti) with whom she works when training in Carrara, Italy. We contrast this sunny escapade for a brief chapter with the cool of everything Northern. Whether or not it had any historical reality, (the sculptor is fictional), and whether it could have, abroad and well away from Scotland, is unimportant: it gives us a contrast of the cold North and the warm South which works well, like the marzipan seam running through the plain fruited bread of a Stollen. And nothing more is said of it.

So, six stars for a super second novel: I await the date and location of this author's next ...

*Clare Weiner*

# Partnership News

## **Bible Reading Fellowship Notes**

BRF is a charity based in Abingdon with the objective to make a difference through the Christian faith to individuals, churches and schools, and produces a range of different series of reading notes “to help people understand and...get the most from time with the Bible” – see [www.biblereadingnotes.org.uk](http://www.biblereadingnotes.org.uk) for full details. The most popular booklet is *New Daylight*; the others are *Guidelines*, *Day by Day with God*, and *The Upper Room*. One may either subscribe as an individual or be part of a group membership. The latter option is slightly cheaper and we have a group membership within the Partnership that entails me in doing the paperwork. If you are interested in subscribing to any of these booklets, please contact Jasmine Howse at St Peter’s or tel. 514165 or myself at St Michael’s or tel. 559179. Existing subscribers will be contacted re renewals in due course.

*Ann Stedman*

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## **StreetLink**

Thanks to a recent copy of the Big Issue I’ve become aware of StreetLink, which “exists to help end rough sleeping by enabling members of the public to connect people sleeping rough with the local services that can support them”.

Anyone who is concerned about seeing someone who needs help who is sleeping rough in England or Wales may send an alert to StreetLink, either via their website or by telephoning 0300 500 0914: the details provided are sent to the local authority or outreach service for the relevant area which then sets about helping the individual needing support. The following information is needed when contacting StreetLink:

- (a) a specific location for the rough sleeping site;
- (b) details of the time the rough sleeper has been seen at the location;

(c) any information about the rough sleeper that will help find them (e.g. gender, approximate age, what the person is wearing).

One proviso to the above information: if the person causing concern needs urgent medical attention or appears under 18 years old then 999 emergency telephone number should be used.

Website: [www.streetlink.org.uk](http://www.streetlink.org.uk)

Tel: 0300 5000914

*Ann Stedman*

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### **Congratulations to Hannah Masterson**

Hannah is an Elder at Summertown URC and Joint District Commissioner for Guides in Oxfordshire. At the recent opening of the new Guide Centre in Kidlington, the result of some 12 years hard work, Amanda Medler, the Chief Guide for Girlguiding UK, read the following citation:

“Hannah has been with 2nd Kidlington Guides for nearly 20 years and the unit is flourishing under her leadership as she incorporates the best of Girlguiding traditions while encouraging the girls to be independent and try new ideas. She is very popular with her unit, as we have seen from several letters of support from her Guides. Rocky, as Hannah is known at Guides, is always enthusiastic making meeting nights fun and enjoyable and encouraging many girls to achieve their Baden-Powell Awards. She puts so much into Guiding, always noticing the individual and celebrating achievements.

Hannah has also been Joint District Commissioner since 2012 and is currently supporting our new Joint District Commissioner. She is patient, knowledgeable and dedicated, always modest and willing to help. Last spring, Hannah was the lead organiser of an amazing district sleepover at the Sea Life Centre in Birmingham, and has probably lost count of

the number of times she has enjoyed Big Gigs with her Guides.”

Her friends at the URC are proud to share this news with members of the Partnership.

*John Harding*

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### **What's happening at Summertown URC?**

A lot has been happening behind the hoardings and fences which currently hide the front of the church. Some necessary works have been underground, and will of course be unseen once everything is completed – piling to support the porch. Much more visible and exciting will be a welcoming frontage, with glass front and interior doors, a refurbished porch with accessible toilet and storage, and inside the church a small kitchen area for serving refreshments. This will be invaluable when Coffee Café returns to the URC in May.

In the main the works have gone very well, with not too many hitches, and we have been very grateful to Kingerlee, our builders, Steve Hart, our architect, and Nicola Werro, our Synod property officer, for the helpful way they have worked with us. Special thanks also are due to David Smith of St Michael's who has been acting as clerk of works, and has kept a photographic record as the works have progressed.

The work should be finished by the end of March, and we are planning a celebration service on the evening of Sunday, May 12th, which will also mark the 125<sup>th</sup> anniversary of the building. This will be a Partnership event – please put the date in your diaries now!

*Pauline Main*

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## **Partnership Enabling Group**

### *February meeting report*

The most recent meeting of the Partnership Enabling Group was hosted by St Peter's on 12 February 2019. The Revd Sarah Flashman, licensed at St Peter's in January, was welcomed to the meeting as a new member of the clergy team.

A major item on the agenda was a Review of the Taung Link introduced by Sue Smith. In May this will have been going for 22 years during the whole of which Sue has taken a leading role. Now however she is wanting to take less of a leadership role (though she is intending to visit in 2020). Although we have been able to fund some projects in Taung, Sue stressed that the relationship should be based on friendship rather than on charity and she spoke of the difficulty of creating and maintaining relationships across the divide of 8000 miles and cultural differences. She went on to mention that Tumelo's daughter needs our prayers and it was said that the link could be strengthened by both sides sharing prayer requests and/or by having an exchange of news and photos perhaps three times a year. Sue said that there is a great need for new people to join the Taung Link Group (present members are: Beryl Knotts, Sue Smith, Rosemary Williams, Margaret Broadbent, Gill Harper, and Jill Galloway). It was agreed that someone was needed to receive prayer requests from Taung and pass them on to the clergy. Heartfelt thanks were expressed to Sue for all that she has put into the Taung Link.

Amongst other topics raised were:-

The details of the Lent Study Course on "Life in Times of Crisis" were agreed and will appear in Partnership Link.

The Annual Partnership Service will take place on Sunday 12th May at 18:00 in the United Reformed Church following refreshments. The Service will celebrate the completion of the building work and the 125th anniversary of the present building of the Summertown URC.

Under Outreach the plans for the proposed Bishop's Mission Order for the Cutteslowe Area are now in the hands of the Archdeacon and will then go to Diocesan lawyers. Charles and Gavin feel that things are going well. As regards the Mill Site housing development in Lower Wolvercote it has been agreed that Sarah Flashman will work with the Wolvercote Baptists and with All Saints, Wytham

Coffee Café – Warm thanks were expressed to St. Michael's for hosting this during 2018, and it was confirmed that this will return to the URC forecourt for this summer.

On the Christian Aid Community Partnership Project it was reported that the total so far pledged, towards the target of £5,000, is £4,150 and so there is a need for a few more donors.

The next meeting of PEG is planned for 12 June 2019. Please let Caroline, our secretary, know by e-mail if there are issues you would like discussed or suggestions you would like to make. ([caroline.harding18@gmail.com](mailto:caroline.harding18@gmail.com)).

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We congratulate the following on the blessing of their marriage:

Lawrence and Sarah McCann (*St Michael's*)

We are sad to report the deaths of the following:

Joyce Simpson (*St Michael's*)

Kenneth Rivers (*St Peter's*)

Duk-Sun Jeon (*St Peter's*)

Barbara Etheridge (*St Peter's*)

Tom Bailes (*St Peter's*)

Anne Welding (*St Peter's*)

Barry Birmingham (*St Peter's*)

Contributions for the next issue of *The Quarterly*, preferably not exceeding 600 words, should be sent to one of the editors not later than Sunday 19 May.

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John Harding  
email: john.harding22@gmail.com

## **The Summertown-Wolvercote Church Partnership**

unites in covenanted relationship:

St Michael and All Angels, Summertown;

St Peter's, Wolvercote;

Summertown United Reformed Church;

and Wolvercote Baptist Church

Clergy: Revd Gavin Knight *St Michael's*

Tel 556079

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Doreen Barrett

Irim Sarwar

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