



The John Piper window in Nettlebed Church: to mark the end of Creation Season

This issue was shaped by:

Rob Rutherford
Eluned Hallas
Louise Heffernan

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

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

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

A candle in...

THE WINDOW

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

The Visitor

Susan Gee

The door scraped on the brown matting
as it swung closed, then
silence re-asserted itself,
settling once more.
He stood awhile in the silence,
listening, as though hearing again
the rich roundness of the organ
and the measured chanting of psalms.
The walls have absorbed the prayers
of lost generations, though still
the petitions rise like incense.
The air is cool, laden with
the damp mustiness of old books
and the sweet scent of lilies.
He waited, then lit a candle
and turned to leave.
Had he found what he was seeking?
Perhaps the silence was blessing enough.

Visitors are precious. We need to look out for them. We don't always know what they are seeking. If you are a visitor to this magazine, we hope you leave it having been challenged, moved, entertained, enlightened or comforted. We hope that we have sown some seeds and that they will bring a harvest which, strangely, is the theme of this issue.

Harvest-home!

Charles Masheder

Summer and winter and springtime and harvest! Having grown up in a village and having served more than half of my ministry in rural parishes, the pattern of the changing seasons through has kept me close to God's creation. It may be true to say that in the countryside, one is probably more aware, than in town or suburb, of the changing seasons through each year.

This has an effect in Church life too. How often have you kept 'Plough Sunday' in January? In one of my churches in Dorset, that meant bringing a plough into church and for an additional part of the service to bless the work of the ploughman. When one year the church was closed for a total roof repair and we worshipped in the beautiful new School Hall for six months, we had to make do with a model instead of the real thing.

I wrote previously in Candle in the Wind about Rogation Sunday, with the walk around a farm each spring, learning something about the crops that had been sown, about the nature of farming and the wonderful miracle of growth, God's gracious gift to his Creation.

This was followed, in one parish, by the observance of Lammas (or Loaf-Mass) at the start of August – a newly baked loaf was offered in thanksgiving for the start of the harvest.

And so to Harvest Thanksgiving, one of the services that draws a big congregation in many a country church. In medieval times, such a practice was common-place though more often at Lammas, but the Harvests we now know trace their origins to 1843 in Cornwall. These services came to mark the end of the harvest and be a real reminder of how dependant we are on God, and indeed on one another, especially those who work our farms.

For so many of us securing our food is simply a visit to the supermarket, without thought of how our food is produced. In Essex, I worked closely with a group of farmers from our Deanery in collaboration with the Area Bishop. His name was Sainsbury, but no relative of the supermarket, who did some lobbying with a local MP to raise the price of milk. What an insult that dairy farmers were producing milk (well perhaps it was their cows!) with no expected pay other than to cover their costs! That is in our own country but is probably repeated with many of the foods from overseas.

Harvest Services in rural parishes are often accompanied by a Harvest lunch or supper. These would vary but would all bring communities together in a joyful way that perhaps only Christmas would otherwise do; the Church at the very heart of village life. What a particular joy when one year all farming families were represented at a harvest service but actually usually most were there. I have frequently also held such services in local pubs; really taking 'Church' into community settings. We would sing familiar hymns, have readings and a short relevant message, before enjoying the snacks provided by the pub. This all worked well, because everyone, working so closely with nature, had a 'natural' faith in the God the Creator, who makes things grow.

Next time we are in a supermarket, or back at home about to cook, let's check the origin of our food, perhaps from thousands of miles away, perhaps better still, almost here on our doorstep in Abingdon and offer a little thank-you for those who have produced it – and indeed for others involved in bringing it to us. Harvest is above all, a time of Thanksgiving and we can show that, by supporting our Foodbank or by contributing to the work of Christian Aid or a similar organisation.



Grape Harvest

Eileen Duckett

Our grapes are green, ripe and lush
Hanging in bunches by the shed
Because they are sheltered the frost didn't bite
But our red grape vines are dead.

Our grapes are green, ripe and lush
And would be eaten if they were all mine
But my husband planted and tended them
So they will all be made into wine!



Fruits in (not of) the spirit

Roderick and Jenny Smith

We picked some sloes from local hedgerows, pricked them all over using thorns from the fruit-bearing Blackthorn bushes, put the fruit in the jar, then added sugar and some Oxford Rye Organic Vodka. The fruits will steep in the spirit for the next few months and then we'll have some sloe vodka. Already the liquid has a wonderful red colour. For something to enjoy right away Jenny made some jam from damsons also growing wild.



Gleaning

Rob Rutherford

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God.

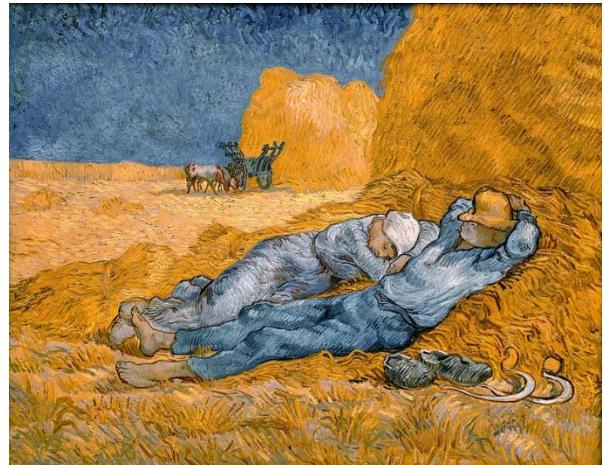
Leviticus Chapter 19 9-10

To remind you of a story that involves gleaning, read the book of Ruth.



This picture, *The Gleaners*, painted by Millet in 1857, created a stir when it was displayed. He painted, in a sympathetic way, people that were from the lowest ranks of rural society. The French upper classes were not amused. You can imagine some dialogue “My dear, why is such a large canvas devoted to such a meagre subject.” (except in French). Normally this size of painting was used to depict subjects with religious or mythological meaning. Instead, the painting illustrated a realistic view of poverty and the working class.

Van Gogh, influenced by Millet, also wanted to portray working people with dignity. Harvest time features in several of his paintings. Some portray gleaners but here is one I particularly like. He portrays poor people with affection and empathy. He knew poverty – I can’t remember where I was when I read that he didn’t sell a single painting in his lifetime but relied on his brother Theo to support him. It turns out that this is an exaggeration (see [this web page](#)) but of the 900+ that he painted, he didn’t sell many and you could understand if he felt his life was in vain.



The third picture is by Banksy. It is a clever trompe l’oeil. You can see what he has done but what does he mean by it? To my eye he is saying that these people you see before you are not objects but subjects with a life of their own, with stories to tell and wisdom to share. In other words he is giving a greater degree of dignity to the women than even Millet managed.

Discussion questions!

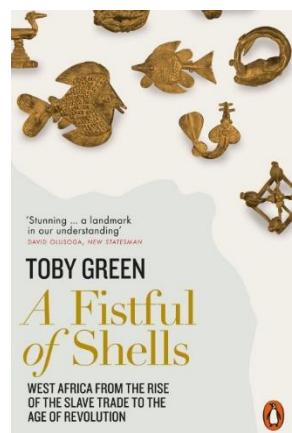
- Is it the purpose of art to open our eyes?
- To what extent can we use Leviticus as a manual?
- Are there modern equivalents of gleaning?
- What lessons can we draw from the story of Ruth?

A Review of : ‘A Fistful of Shells’ by Toby Green

Penguin 2019. Review by Mary Anderson

When I think of Harvest, I remember the rousing, ‘We plough the fields and scatter’, and I have fond memories of baskets filled with home-grown apples and pears, Michaelmas daisies, and tinned fruit, all decorating the church and shared out afterwards. However, I’m sure the vast majority of us in the global North – including the people in my childhood church in rural North Wales – have never actually ploughed fields or scattered seeds.

Harvest is of course a wonderful celebration of God’s provision, and it is very right these days to question how we treat the gift of Earth’s fertility. But I would like to reflect on a historical view of harvest, not in the conventional Europe of my school history books, but the harvest recorded in a book I read during the early days of lockdown, namely [‘A Fistful of Shells: West Africa from the Rise of the Slave Trade to the Age of Revolution’](#) by Toby Green, published in 2019 by Penguin. Along with John Barton’s ‘History of the Bible’, this book was shortlisted for the 2020 Wolfson History Prize.



In my younger days, when I was a postgraduate student at SOAS (the School of Oriental and African Studies), I read voraciously about the history of West Africa, and indeed I knew several of the authors cited in ‘A Fistful of Shells’. Even after extensive periods in that part of the world, I was still only reading a colonial view of events since the Portuguese explorers first ventured along the Guinea coast. To my shame, I have never learnt to read Arabic, or praise-songs and oral histories written in local languages using the *Ajami* (Arabic) script. Although I read in French, it never occurred to me to wonder what might lie in Portuguese colonial archives. To be fair, my primary interest was in linguistics and lexicography with a focus on two Nigerian languages, but still

So Toby Green’s incredibly well-researched and learned account is a revelation to me, as it surely must be for many of us who have followed David Olusoga’s passionate exploration of the relationship between the ‘old’ and ‘new’ worlds and West Africa. The author’s extensive use of archive material in The Gambia and in Brazil, for example, makes connections that I had never thought of before. His use of oral history as corroboration of events that are also found in the written record is astounding and heart-warming. Here is real dignity given to African languages and cultures. That dignity is first presented through the vignette of a 1649 diplomatic mission sent by the King of Congo (now more or less the DRC) to the Portuguese court. The relationship is one of equality, respect and trust.

What, you may ask, is the connection with Harvest? Well over the ensuing centuries, as European nations sought to trade with their West African counterparts, different currencies developed in value and worth. For many years, cowrie shells were an important currency (hence the title of the book); at other times, the most important currencies were gold (from Ashante in modern-day Ghana), silver, and bolts of cloth. Over time, the relationship between commodity and currency coalesced, and eventually the most significant items of sale were enslaved persons. (To his immense credit, Toby Green refuses to use the word ‘slave’, preferring ‘enslaved person’ as giving more dignity to those who found themselves in shackles.) A harvest of slaves had infinitely more value than anything else for the greedy European merchants, who then transported as many as they could to hoe, sow and harvest their cotton and sugar plantations in the ‘new’ world.

The effect of the loss of manpower (they were predominantly male) on West African societies and economies defies description here, but is reflected in Walter Rodney's [How Europe underdeveloped Africa](#). The economic imbalance was exacerbated by a loss of honour, skills, and trust. It had never occurred to me before that West Africans lived in such fear of the threat of the European 'cannibals' 'eating them up' in the bowels of their slave ships that they fled to Islam for protection. The days of Mary Slessor and a different view of Christianity came later.

Toby Green's book is challenging, and I would prefer to see more maps to help navigate the vast territories that it explores over several centuries. But that is a minor quibble when we are faced with a ground-breaking vision that has hugely significant implications for our understanding of modern-day relationships of economic power. Much modern-day commerce relies on a harvest of goods that are produced under slave conditions. That should give us much pause for thought and cause for prayer.



Cowrie shells



Ashanti goldweights from Kumasi in Ghana



Raw cotton harvested from Burkina Faso, against the background of a traditional hand-woven cotton blanket from Northern Nigeria.

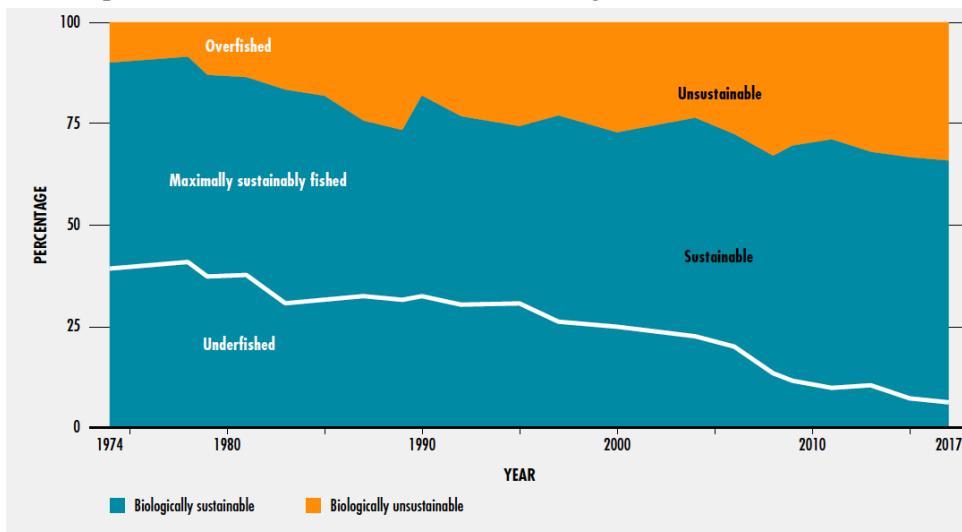
Overharvesting our seas: how much is your cod and chips worth?

Lindsay Redinger

The age-old belief that our oceans are infinite has been tested to the limit with 96.4 million tonnes of fish being caught in 2018, the most ever recorded. The desperate need to sustainably manage our oceans was highlighted by the UN in their Agenda for Sustainable Development. However, with only ten years to go until these goals should be reached, the UN is concerned about a serious lack of global progress.

What's going on?

The good news – and there is good news – is that many fisheries across the globe are being managed successfully, keeping their stocks consistently bigger than the limits set by scientists. Despite these numerous successes, the fraction of fisheries being sustainably harvested has reduced from 90% in 1974 to 65.8% in 2017, illustrating the amount of work still to be done. Closer to home, we are managing to keep that vast majority of North Sea stocks within the safe range, with the significant exceptions of fish and chip shop favourites like cod, haddock and whiting.



SOURCE: FAO.

income, fuelling resentment and distrust. But it also incentivises them to continue to fish and illegally throw the (dead) cod in their nets back into the sea, further decimating the already vulnerable cod population.

What's the solution?

One simple option is to put a stop to all fishing. This was incredibly successful for whales whose populations have rebuilt massively since the 1986 moratorium. However, this blunt tool would be a disaster for fisheries as they are essential for providing global food and nutrition. Not only is fish a healthy food option, but it is one that has a lower environmental impact than, for instance, beef. Fisheries are also a massive employer, with a workforce of about 40 million, so the social and economic impacts of a fishing ban would be massive.

The numerous successful management stories across the globe tell us that there is still hope for a sustainable future. The next steps is to reproduce these successes in the hard-hit fisheries. This means countries and fisheries managers need to share knowledge and work together to adapt these strategies to different systems and cultures.

Getting fishing communities on board with strategies is also crucial to their success. Typically, fisheries are competitive, so every group catches as much as they can as quickly as possible. If, however, communities are allowed to become stewards of their own fisheries, the long-term health of the fishery will benefit them, encouraging them to use more sustainable fishing strategies.

What can we do?

When we knock down one domino we can set off a chain of events. And when we fish one species, many others are caught in the same net. This is particularly true for fish like cod and haddock. Consequently, when fishermen are banned from fishing more cod, they struggle to catch other species, as cod is a common sight in these mixed fishery nets. This affects the fishermen's

With fisheries as with everything else, the market is driven by demand. Wherever possible we should check that fish is sourced from sustainable stocks. The easiest way to do this is to look out for the Marine Stewardship Council's blue tick logo. And perhaps avoid the cod next time you're at the chippy.

Louise Heffernan writes: Lindsay Redinger is the daughter of a close friend of mine. Lindsay studied Marine Biology at Aberdeen University, (much to everyone's surprise as she initially began a Fine Art course at Glasgow School of Art.) She became enthralled by the subject and went on to do a PhD. It was from Lindsay that I gained my interest in the state of our oceans. So when I began to think about harvest, I thought about how important fish are to us, not least as a source of food. And it seemed natural to ask her for an update on the state of our fish stocks now.



ABINGDON FOODBANK HELPING LOCAL PEOPLE IN CRISIS

An Update from Hilary Beale, Chair of the Management Team

Abingdon Foodbank has continued to function throughout the summer, and is meeting a variety of people, from those families where school disruptions have put greater pressure on budgets, to homeless people finding new accommodation.

We have had a fantastic amount of support, both in terms of food and financial donations. So far, we have been able to meet the increase in demand and are anticipating an even busier time in the coming months.

We have enthusiastic volunteers and even hold a waiting list of people ready to step in should any of our current volunteers have to stand down. Currently our volunteers need to be physically active and able to carry heavy bags, as we can no longer provide drinks and chats.

Joining the Trussell Trust over the past year has been greatly to our advantage, as we have been given additional supplies of food, and guidance about how we should operate over this challenging time.

Our arrangements for giving out food from both Northcourt Road and Preston Road sites should continue through the coming months. We currently have kind volunteers who will deliver a few parcels in Abingdon once a week, but ideally we like people to pick up their parcels directly, or nominate someone to do so on their behalf.

The increased volume of work has led to the appointment of a part time co-ordinator, who is able to oversee the smooth running of sessions, and relieve the management committee of many of the routine tasks. We hope with her support to be able to strengthen the training of volunteers and continue to operate well. Currently it is hard to give time to hear clients stories, but we hope that we can continue to build support structures for those who need further signposting.

Some of our clients are now well known to us, and our recognition and concern for them goes much further than merely the provision of food.

Should people be thinking of donating to the Foodbank, we can give an updated requirements list by contacting us at info@abingdon.foodbank.org.uk

Information is also sent out on Facebook.

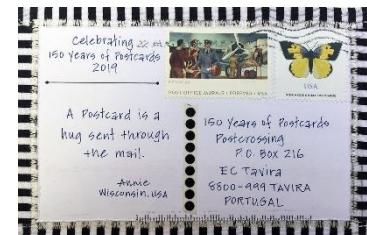
'Our aim is to end hunger and poverty in the UK'

A (longish) Postcard from Jill

- Let's Have a Debate!

Jill Gant

I read Anon's article in Issue 7 about his/her dilemma with great sympathy and relief. How do you find an honest way to continue with integrity being a member of the church when you no longer believe in the traditional understanding of God or the precepts in the creed? I admire your courage in writing about it. I have shared this conflict for many years; it is very uncomfortable and dispiriting! However, I have not until now felt able to go public about my own position. I thought about writing anonymously myself but decided in the end not to do so; but the need to consider it raises a lot of issues in itself.



In one respect I was very lucky to have discovered a group of Christians in a church elsewhere in the country who introduced me to liberal theology. We met on a regular basis to discuss the inspiring, dedicated scholarship of liberal Christian theologians which enabled me to interpret the scriptures and credal precepts in a metaphorical way and find their deeper meaning. I no longer had to accept it all literally. This was such a relief; I could now affirm my beliefs with integrity. I can enjoy the rituals, poetry and music of the ceremonies without inner conflict. Furthermore, I can appreciate the spiritual treasury of the Bible and the great Christian writers through the centuries. I believe passionately in a loving creative Spirit at the heart of cosmic reality (I call God); that Jesus was filled with this Spirit of love; and that he manifested it in his life and teaching. I also believe that the enlightened leaders of other great faiths manifested this love, through their different cultural heritages; and dearly hope that we can all come together eventually in the loving combined service of people and planet.

BUT although I can share my way of understanding with other Christians in groups such as the Progressive Christianity Network, I find it impossible be open about it in my own church. So, like Anon, I experience the discomfort of feeling at odds with fellow congregants and the Church's public position. I don't believe that Anon and I are alone in having beliefs that are not completely in line with the orthodox. When the former vicar of the University Church of St Mary's, Oxford Canon Brian Mountford did a survey of his congregation he found that 15% were atheists!

I believe that it would be very enlivening for our church to have an honest and open debate about people's beliefs with the objective of everyone accepting that it is all right for people's beliefs to be different. What matters is the way we follow the Way of Jesus by expressing God's love in our work together, caring for each other and the wider community. In the first instance I would like to suggest that the Parish churches arrange for groups of 6 interested people, socially distanced, to share understandings of their faith and how they see the future.

The main reason I think it is important to open up this issue within the church is that it would allow us to reach out more effectively to the wider community with a more acceptable message. Many people don't come to church because they think they have to accept the creed literally. If we are able ourselves to be theologically inclusive and practice radical acceptance we can offer love unconditionally. Our purpose would be quite simply to provide a genuinely loving experience with opportunities for people to grow in love and service. After all the Anglican Church is meant to be for "the cure of all souls in the parish".

I love belonging to the church because its unique non-political purpose in the community is to promote the common good and to share the love of God. I want to be part of it and I want it to be there for future generations. Therefore I hope that before reaching out to the community we can find ways of encouraging an honest exchange of views within the congregation, such as suggested above.

As already indicated, I have decided to sign this, trusting that I will not be accused of heresy!!

Junior Church

Sue Pemberton on behalf of the Junior Church leadership team

September has been a big month for Junior Church as school has started again for many. We hope everyone has enjoyed being back with their friends. We have continued with Facebook Junior Church and will continue with this for the time being.

For the first half of September we continued with the Gospel readings from Matthew. We looked at friendship and how to resolve differences and then at forgiveness. Seven times seven is a lot of times to forgive someone! For the last two weeks our Roots material has focussed on the readings from Philippians. We explored how hard it can be to find the right way and stick to it. Our way has been difficult this year, and it's hard to stick to all the things we have to do. The children were invited to create a sensory walk – some bits will be easy to walk on, and some may be more difficult. Finally, we looked at humility and how we should always look after other people and put them first. This also very relevant at the moment – making space for people, wearing masks if we can etc.

We ask that you continue to pray for families, that they will stay safe and we look forward to the time when we can be together in church again.

The Parish Carbon Footprint for 2019

Rob Rutherford

In Issue 7 we said that we would calculate the Carbon Footprint for the Parish.

It only includes the use of gas and electricity by the Churches and by the Parish Centre so it does not include the petrol you might use to drive to church or the carbon dioxide generated as a consequence of the things that the churches buy (paper for example).

The calculation is based on this data:

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

289g of Carbon Dioxide are released for each kWhr of electrical energy used.

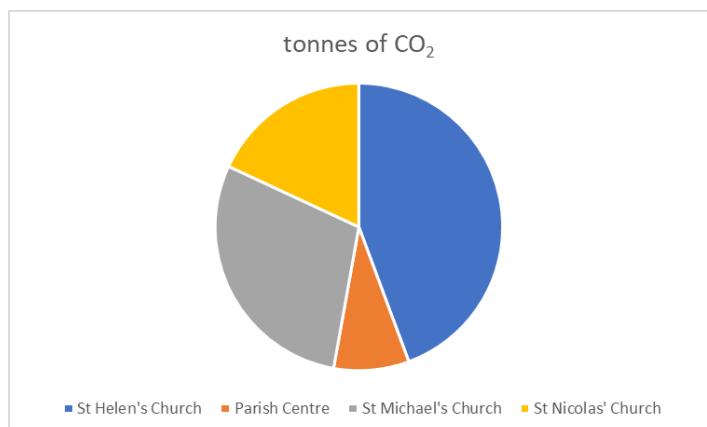
This data is subject to some debate. The Church of England central ‘footprint tool’ uses slightly higher values that reflect transmission and distribution carbon costs.

Here is the answer so far:

70.8 tonnes

This total figure is arrived at with the help of the separate churches. Thank you to those that have contributed data. Here are the separate figures:

	tonnes of CO ₂
St Helen's Church	31.4
Parish Centre	6.0
St Michael's Church	20.6
St Nicolas' Church	12.8
total	70.8

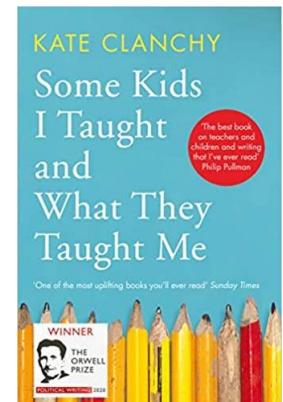


Living Harvest

Rosalind Rutherford

Harvest: a time when we give thanks for the abundance of our world, for the work of those who grow food that we can buy and enjoy. This year, locked down in spring and summer, many of us have been harvesting home grown vegetables and fruit, and thinking of all the care and nurturing of tiny seedlings, and feeding and watering it took, to harvest a glut of courgettes.

This led me to thinking about other sorts of harvest, because it is not just vegetables that are nurtured, fed and nourished, and supported as they grow to maturity. When I was looking hopefully at growing tomatoes, I was also reading a book with the wonderful title of “Some Kids I taught and What They Taught Me”. Kate Clanchy, the author, has taught in secondary schools from Scotland to South-East Oxford, worked with children excluded from school, and in schools where pupils speak many languages, and where many are refugees. The poetry she



inspires some of these children to write witnesses to lives and events that are almost unimaginable to us.

The book tells stories of children Kate has taught over more than 25 years, particularly those who might be labelled a “challenge” or “failures”, although the characters combine different pupils so that no individual can be identified. They include teenagers struggling to come out as gay in communities with no role models; children from families who struggle along, not quite managing, like the girl who nearly missed a visit to London because her mother could not read or sign the letter of permission. The book is about “complex questions about identity, nationality, art and money, but offered very personally: questions embodied in children”.

It is also a tribute to the teachers. Reading her book this summer, when schools were closed for months, I found myself wondering how these children, and others in similar situations, were managing with no internet, but even more, no teachers who cared where they were, or that they had food to eat. Despite implicit critiques of education policies over decades, the book is above all a celebration of the creativity of children too often written off as too hard to teach. Some of the most moving stories feature children whose families are refugees and the poetry they write in Arabic, Persian and then translate: poems of death and loss as well as memories of the food and lives of their childhood.

Is this a harvest? Poetry written by children trying to work out who they are in a new country; children whose families don’t expect them to achieve anything taking part in a musical; Kate Clanchy’s own children discovering they are enriched by the variety of their friends. The commitment of teachers, continuing to be there for children year in, year out, is certainly nurture and feeding. In a year where we have discovered in a very real way, how much we need each other, I read this book with laughter, with respect and with joy.



“*Some Kids I taught and What they taught me*” Kate Clanchy 2019 won the 2020 Orwell Prize for political writing. In 2018 she published an anthology of her students’ work, *England: Poems from a School*, and was awarded an MBE for services to literature.

An article about the Orwell Prize, the book and the author can be found [here](#).

Harvest horrible? Harvest blessed

Tony Richmond

Janice took just a sip before tossing my home brewed elderflower wine over her shoulder and spluttering “that’s horrible”.

Janice was a visiting American who hit St Nicolas Church like a typhoon about 15 years ago. She was head steward and she preached at Morning Prayer – but she clearly didn’t like my elderflower wine.

I got to explain about my home brew at a St Nicolas Church Away-Day at Ripon College Cuddesdon in April 2005. First we were asked to write the things about which we were unhappy at St Nicolas on a bit of paper (Lyn wrote “nothing”) then others would read them out anonymously, and then “bury” them like seeds. Unless you die and fall to the ground and are buried, there will be no rising to eternal life.

That took us on to Resurrection. Evelyn Hancox talked about the ministry of flowers, new life after the bleakness of Lent. Her small band of regular helpers with their creative flower arrangements made a meaningful offering to our worship in church. My contribution was to talk about elder wine – fruitfulness, how I see God in all the bounty around me and how it challenges me to respond, on an individual, a local and a global level.

The individual level is lovely – picking elderflowers in the spring and berries in the autumn, and then drinking the white, red or blended pink wine. Praise the Lord! (But it does also demand weeks of tedious racking and straining to get it clear.)

The global level is easy too – it is environmentally friendly, uses minimum energy and encourages a love of nature and of all creation. Thanks be to God.

The local level is more difficult. Most people don’t share our love of home brewed elder wine. (Agreed, it is an acquired taste.) So how does God want me to use it for the community? Perhaps by donating to good causes the money I save on supermarket wine? It cost about 30p to brew a bottle in 2005, probably double that today.

At the end of the day at Cuddesdon we all processed to the chapel. Evelyn’s flowers were presented at the altar and team vicar Peter Doll consecrated my elder wine. It was a humbling and unexpected sharing of it. Fortunately, Janice wasn’t there that day.



Elderflowers and elderberries in Abingdon during lockdown 2020. Tony’s and Lyn’s “cellar”, 2019

It started with coffee...

Eluned Hallas

At the start of lockdown we were wondering how the congregation at St Nic's could stay in contact. One-to-one calls were happening of course, but may be something more 'open'?

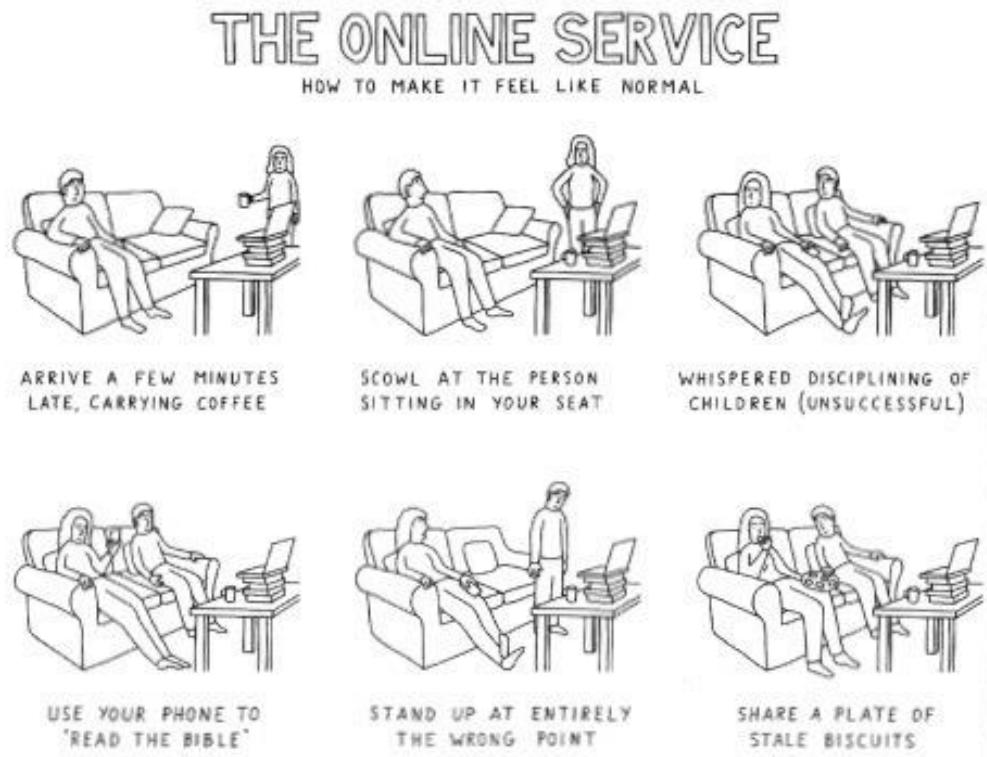
Taking a lead from St Helen's we thought we'd try 'Zoom Coffee' at the time our normal service would be ending. I approached our first session with some trepidation, but was amazed and delighted at the many congregation members who tuned in. Wide ranging conversation flowed and we started a tradition of ending with prayer. This was our weekly pattern for months, with numbers varying week by week but always enjoyable and worth doing. (Our Zoom Coffee sessions continue on those Sundays when there is an 8am Service at St Nic's.)

So when 11:15 Services started again we thought about taking them online too. Our equipment is currently limited – an old laptop positioned to capture the Officiant (provided they don't walk about too much) and the lectern. So the 'players' are seen at a distance, and sound can be a bit variable – but it's a start. Congregation members who, for various reasons, can't join us in church can participate at home (and unlike those in church can actually sing the hymns should they wish). The Order of Service is sent out each time, so everyone is literally 'singing from the same page'. We even leave the session running at the end of the Service so those attending online can also enjoy a time of fellowship. We were also delighted to be able to host the Mothers Union Service in September, when we had two cameras available (with a tablet on the Altar for the Communion). This gave a choice of viewpoints and added intimacy, and it was good to hear that we had been joined online for this Service too.

For some time we had been putting recordings of our Sermons online where they are now joined by the video of the full Service.

So we've made a start. We realise there's much more to do – possibly getting new equipment, new camera positions etc. We are also hoping to hold our ADCM entirely online – again allowing those who can't get to church to participate.

We know we are fortunate in having email addresses for over 90% of our contacts, many of whom also use Zoom / Skype etc to keep in touch with family and friends. But those who are not so keen on the internet are not forgotten and phone calls, the post, and the occasional unplanned meeting in town are all still important in keeping our congregation 'networked'.



Harvest Products

Eccles

These are all fruits, vegetables or crops. Some clues are factual, others are cryptic with some poetic licence.

1. Better call Thames water
2. Aucklander
3. Unwanted growth
4. Somerset town
5. Artist food
6. Average haircut
7. Indonesian island
8. Marina decay
9. Exquisite yellow
10. Queen choice
11. New cricket ball
12. Sergeant had a lonely heart
13. Food to make your eyes pop
14. Zero scope
15. Cinque port
16. Inexperienced measurer
17. Rugby player's ear
18. Great Expectations character at home
19. Months
20. “____ pray”
21. Long for Granny Smith
22. Cheap trash
23. London hotel
24. North European
25. Help to dry clothes through this
26. Reverse Greek character
27. Bomb factory
28. “Enriched with nourishing ____ bone jelly”
29. Popeye’s girlfriend
30. Eight rulers of England
31. Please don’t blow one
32. Lloyd Webber’s erstwhile partner
33. Enough to make your eyes water
34. Someone interfering
35. 12th April
36. Harry had a theme tune
37. 1944 landing equipment
38. Part of dance rhythm
39. Ruler’s wife
40. “They dined on mince and slices of ____”



Harvest Products Quiz Answers!

1 Leek	21 Pineapple	22 Peach	23 Savoy	24 Swede	25 Mangold	26 Turnip	27 Eggplant	28 Marrow	29 Olive	30 King Edward	31 Raspberry	32 Rice	33 Onion	34 Medlar	35 Date	36 Lime	37 Mulberry	38 Sloe	39 Sulphur	40 Quince
2 Kiwi	3 Corn	4 Charred	5 Radish	6 Parsnip	7 Barley	8 Carrot	9 Golden delicious	10 Victoria Plum	11 Cherry	12 Pepper	13 Spinach	14 Orange	15 Rye	16 Greenage	17 Cauliflower	18 Pippin	19 Maize	20 Lettuce		
3 Savoy	4 Charred	5 Radish	6 Parsnip	7 Barley	8 Carrot	9 Golden delicious	10 Victoria Plum	11 Cherry	12 Pepper	13 Spinach	14 Orange	15 Rye	16 Greenage	17 Cauliflower	18 Pippin	19 Maize	20 Lettuce			
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Starwatch The Harvest Moon – a golden globe to welcome the autumn

The closest full moon to the equinox is known as the Harvest Moon as its extra light allowed farmers to work late into the evening to gather the crops

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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/>

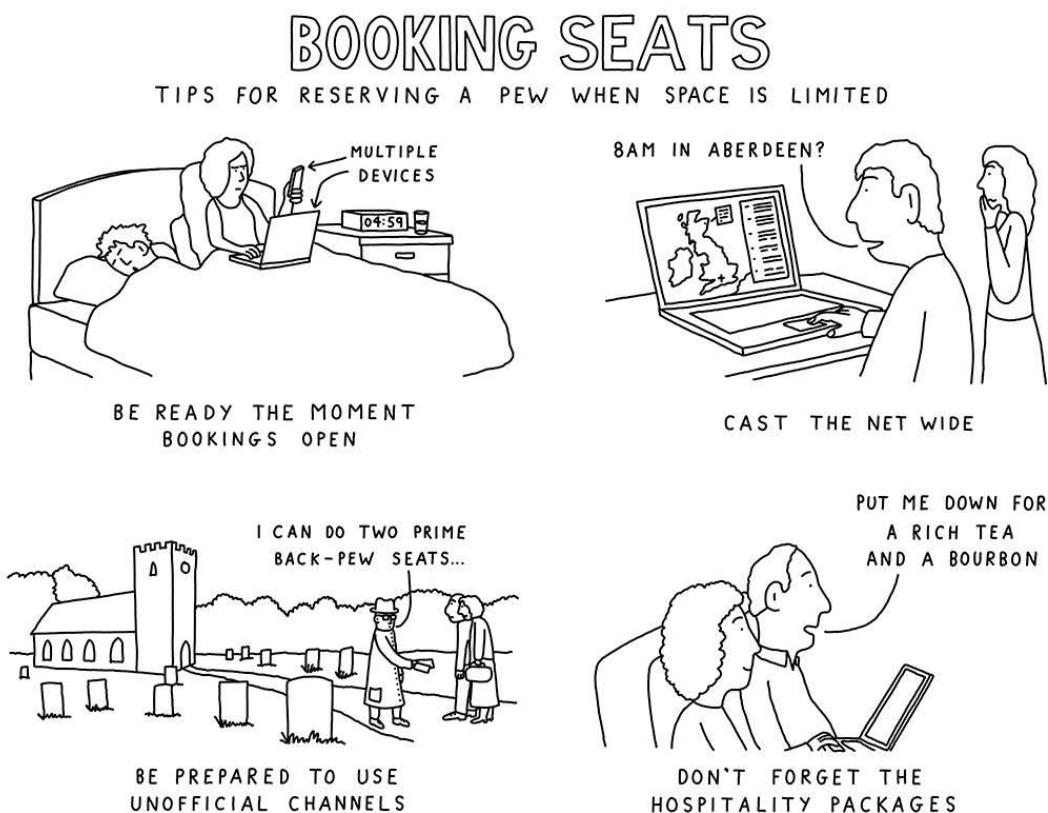
Parish Resources: for worship and for reading
http://www.abingdon-st-helens.org.uk/Parish/P_resources.html

Page for Church of England links: services, daily readings etc
<https://www.churchofengland.org/>

For details of services, see the church websites:
<https://www.abingdon-st-helens.org.uk/>
<https://www.stmichaels-abingdon.org.uk/>
<https://www.stnicolasabingdon.org.uk/>

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.

And finally, from Dave Walker of Cartoon Church:



Thank you to all contributors and to you for reading.

In November the theme will be 'Saints' and in December 'Comfort and Joy'

Please get thinking and email ideas and contributions to Candle@abingdonparish.org.uk