



*Photo of the Lampedusa cross  
© the Trustees of the British  
Museum: reproduction  
permitted for non-commercial  
use*

A candle in....

THE

# WINDOW

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

## The Lampedusa cross

is a recent acquisition by the British Museum, made and given by Francesco Tuccio, carpenter on the tiny island of Lampedusa, between North Africa and Sicily. In the early hours of an October day in 2013, a fishing boat packed with refugees from Eritrea and Somalia caught fire, capsized and sank off the Island. 155 were rescued; tragically at least 359 died. Islanders did what they could for the survivors as they were brought ashore. Francesco Tuccio met some of them, Christians from Eritrea, at his church and made a cross for each of them, using wreckage from the boat. He later made one for Pope Francis, and then one for the British Museum, all still with their original paintwork.

I wonder whether the Lampedusa cross can help us as we reflect on the cross of our Lord Jesus Christ?

The functional beauty of Francesco's crosses seems far removed from the horror of the shipwreck. We are used to beautifully carved or decorated crosses in churches: they are a precious symbol of the outpouring of God's love in Christ's passion. But the brutality of the instrument of torture used to execute Jesus can feel sanitised out of a beautiful representation of a cross - a brutality which most of us cannot allow ourselves to contemplate very often.

Crises bring out the best and worst in human nature: people traffickers exploiting the desperate, and volunteers sharing food and clothing. As we re-read the Passion story, we will see acted out hatred, love, cowardice, faith, courage, indifference, compassion, and be challenged to ask God's grace to be faithful disciples and caring people.

The British Museum's Lampedusa cross will soon be exhibited in museums and cathedrals around the country (though sadly not in Oxford), helping to bring issues of failed states, migration and people trafficking to us who can feel very distant from it. What happened just outside Jerusalem on a Friday afternoon - and early on the following Sunday morning - some 2,000 years ago can feel very distant. But Christian faith believes that those events have totally transformed the meaning of human life, and that God's love can also break through to us who live in and around Abingdon in 2021 .

David Bevington

Written as a foreword to the Order of Service for Passion Sunday, at St Nicolas Abingdon

David's Sermon can be found at <https://stnicolasabingdon.org.uk/download.html>

Continued over the page .....

This issue was shaped  
by:

Rob Rutherford  
Eluned Hallas  
Louise Heffernan

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

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

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

The Lampedusa cross will be part of the Crossings: Community and Refuge Exhibition which will visit Manchester, Hastings, Derby, Ipswich, Bristol and Rochester, later this year. Also displayed will be 12 miniature boats packed with burnt matches by Syrian-born artist, Issam Kourbaj.



Read more [here](#): or listen to thought for the Day, March 16 – Revd Dr Michael Banner - [here](#):

---

## Good Friday Thoughts - His Mother's Love

*Eileen Duckett*

She stands at the foot of the Cross  
And watches.  
Her beautiful son  
Who is so good and kind  
And never hurt anyone  
Is now being hurt in the worst way possible.  
His pain is unbearable  
But so is hers.  
Somewhere deep in her heart  
She knows he is going home  
To his father  
But that doesn't make her suffering  
Any easier to bear.  
She longs to take his place  
Take all his suffering onto herself  
Because she is his mother  
And she loves him.

## Easter

*Paul Sheppy*

In the icons of the Orthodox churches, you will never find a picture of what we might expect in a painting of the resurrection. Quite simply, we do not know what exactly happened. There is an empty tomb; there are anxious, frightened, uncertain and disappointed disciples who encounter the risen Lord. But nobody actually sees the resurrection.

The iconographers therefore paint something rather different. They paint a huge crack in the ground across which there is a cross-shaped bridge and the Risen One leads the dead out of hell.

It's not just that he breaks the power of cancelled sin; he sets the prisoner free. The gates of hell are unable to resist the victory parade as Christ leads home those he has won for God.

In the Middle Ages there grew up a tradition of plays which rehearsed the story of our salvation and very often they included what they called the harrowing of hell. We easily lose sight of this extraordinary image.

In Mark's gospel, there is a very short parable which is a key text for the whole of his telling of the good news. "If you want to ransack a strong man's house," says Jesus, "then first you have to tie him up." What on earth is Jesus doing here? Is he really giving advice on how to be a successful burglar? It is more likely that Jesus is describing how he will bind the power of evil in the world in order to set free all who are in its grip. At the cross, Jesus descends to the dead and in the world of shades and shadows, he binds sin and death as he begins the great rescue we call salvation.

So the Orthodox iconographers paint the resurrection as a great liberation from bondage – a second Exodus. Indeed, in Mark's gospel, Jesus' coming death is called his 'exodus'.

Like the people whom Moses led from their bondage, we grumble and complain about the route march to freedom. We make false gods along the way. We criticise and carp. We harden our hearts like the people in the wilderness. All this is true; but we also believe. We believe that our curmudgeonly hearts can be scored and opened by the cross, that our dry lives can be watered by the Spirit, that our chains can be broken, that the blind can see, the deaf can hear, the lame can dance. More, we believe that the dead will live.

Alleluia, Christ is risen!  
He is risen indeed, alleluia!

ALLELUIA!

## The First of Days

*Susan Gee*

Too late they came,  
stunned by grief,  
confused by  
tales and rumours.  
No fanfare,  
no golden blaze of trumpets,  
no rending of the stone,  
only a scatter of spice jars  
and folded grave clothes;  
mute witnesses.



An absence,  
a strange stillness  
hung there,  
and in their hearts  
a chilling emptiness  
at having missed  
the last act

Too late;  
the angelic vision is  
now just air displaced by the sweep  
of angels' wings,  
the heavenly greeting  
only a faint whisper  
in the breeze;  
too late to call them back.

The silence,  
the mystery  
held them  
as time blended with  
eternity.  
They waited, held in a space  
between times, between worlds,  
and in the waiting,  
hope was re-born,  
in the stillness,  
they dared to believe.

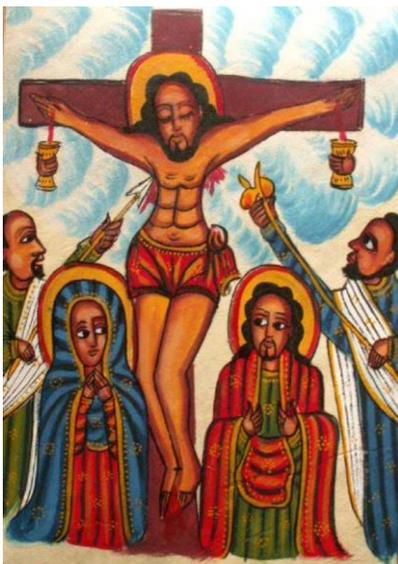
## Easter from around the world

*Margaret Horton*

Something I always enjoy when travelling, is exploring Christianity abroad. I purposefully avoided the word ‘church’ as one very vivid memory is of visiting the tiny house of a Thai family near Chiang Mai in northern Thailand, an area containing many Christians. When the owner discovered we were from Britain he got out his hymn book, written in a phonetic form of his local dialect. Most was unintelligible, but here and there was the word “Jesus”. I tried humming the tune to what I thought might be “Jesus shall reign” but we got little further as the man’s wife appeared and upbraided him for showing the visitors a hymn book when he could have been selling them her handmade souvenirs. (At least that is what I’m pretty sure she was saying!)

It is uplifting and humbling to see Christians all across the globe living their beliefs and conducting worship in their own particular way - and a useful reminder that in South America, Africa and parts of Asia the number of Christians is booming. I particularly enjoy observing how Christianity has been “adapted” to local customs.

In Cusco cathedral in Peru there is a large painting of the Last Supper, painted by a local Quecha artist called Marcos Zapata in 1753. It depicts the usual scene of Christ and the 12 disciples grouped around a table, right in the centre of which stands a fine dish of roasted guinea pig. What would wheaten bread mean to a people whose staple diet is based on potatoes and maize? Much better to feature the popular local delicacy of guinea pig.



Another country which has developed Christian customs in its own particular way is Ethiopia, where the orthodox church was first founded some say in the year 1AD! Some years ago I was lucky enough to be staying in Axum, one of the ancient capitals of the country, over Easter. In Axum there is a church said to house the Ark of the Covenant, watched over night and day by the Guardian of the Ark. It added an extra frisson to Easter to be celebrating it perhaps within metres of the Ark of the Covenant. The big event for Ethiopians is the vigil on Easter Eve which consists of readings and chanting to the accompaniment of small stringed instruments called sistrums which goes on until about 3.00am. At this point they celebrate the resurrection by breaking their 55 day fast with a special meal - usually featuring goat, judging by the numbers of goats we saw being taken home from market on the days leading up to Easter and the many goatskins for sale after! The Lenten fast is taken very seriously with no meat or dairy products being eaten throughout the 8 weeks. (On an internal flight before Easter we were given a snack of a jam sandwich and a rather dry biscuit, much improved on the post Easter flight by a cheese sandwich and a tasty cake.)

## A Candle in the Window

2021 Issue 3

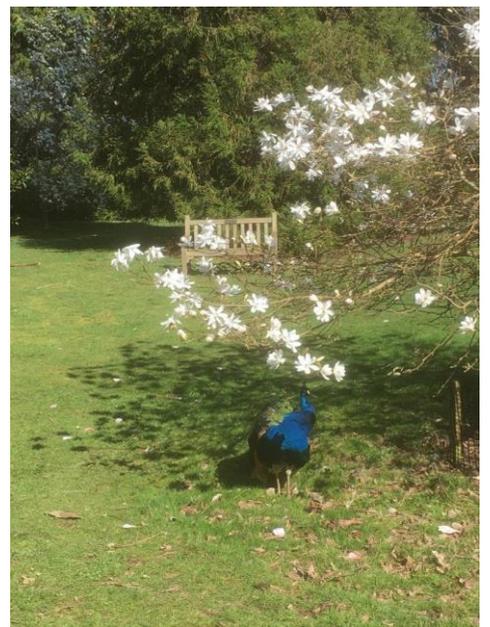
Much Ethiopian Christian art is quite stylised in form and perspective, with little change in approach over the centuries but its appeal to me lies in the depiction of Christ and his followers as Ethiopians. Every priest has his own processional cross and these, too, are very distinctive in style.

To bring our travels back to home, I can think of no-one who portrays the local in the religious better than Stanley Spencer. How immediate to all of us it makes the crucifixion when it is shown as occurring on Cookham common. In fact this painting was based on an earlier one that Spencer had made showing a scarecrow. To me, these paintings together show the humanity of Christ, his humility in death and the immediacy of his death to us as fellow human beings. To complete the Easter message is Spencer's depiction of the resurrection in his great mural for the Sandham Memorial Chapel at Burghclere (National Trust). It shows the soldiers who died in World War I rising from their graves, the never ending message of eternal life.



# New Life:

*Photographs from Tony Richmond and family, Rob and Rosalind Rutherford*





# Christ's Hospital of Abingdon



Almshouses - Education - Relief in Need - Albert Park

*Laurie King*

Christ's Hospital of Abingdon is the oldest of Oxfordshire's charities and dates from 1553. The Hospital is pre-dated by the Fraternity of the Holy Cross, first documented in 1436 and responsible for building the Long Alley Almshouses in 1446 just behind St Helen's Church. Christ's Hospital is also partly derived from the older and smaller charity, the Guild of Our Lady, in existence certainly by 1247, possibly formed substantially earlier. Sir John Mason, a Tudor diplomat and Privy Councillor born in Abingdon, played a major role in procuring the charter for the new charitable foundation.



Long Alley is the centrepiece of the Christ's Hospital Almshouses

Also close by to St Helen's are Brick Alley, The Wharf and Twitty's. Further into town are the St John's almshouse in the Vineyard and Tomkins in Ock Street. These six Almshouses proved accommodation for 30 residents. There are certain criteria for eligible people, but in general terms residents need to have strong residency connections with Abingdon, be of the right age and be in need.

The royal charter defines the charity's main obligations which were entirely secular. Foremost was the care of the alms people in Long Alley, who were to receive *8 pence per week, 1 shilling at Easter and 5 shillings* a year for their clothing: gowns and hoods for the women and gowns and hats for the men.

In its charter Christ's Hospital was endowed with property and lands confiscated from the abbey and the fraternity with an annual income of *65 pounds 11 shillings 10 pence*. The rents from these properties would finance its charter obligations. The administration was supervised by a Master and Governors chosen from 'twelve of the best, discreetest and probable inhabitants of the town,' all of whom were nominated in the 1553 charter.

The Charity today is in the care of thirteen Governors, which include our Rector the Revd Dr Charles Miller. The Governors meet monthly around the large oak table in Long Alley Hall as Christ's Hospital Governors have done for the past four hundred and sixty-seven years. Sadly, this ancient tradition has been interrupted by the restrictions placed on them by Covid 19 rules. However, the Governors of Christ's Hospital have not been deterred and the monthly meetings were quickly adapted to be conducted via Zoom.

When Samuel Pepys visited the Almshouses in 1668 he wrote in his diary "*up and walked to the hospital: very large and fine and pictures of founders....so did give to the poor which they would not take but put in their money box two and sixpence.*" The money box and the paintings of the founders remain

in the hall today.

The Charity also provides public service to the town by maintaining Albert Park for use by the people of Abingdon. St Michael's Church sits on the South side of the park. On the northside of the park is a memorial to Prince Albert which was unveiled in 1875. The late Sir John Betjeman once described Albert Park as "*England's finest example of a Victorian Suburb.*"



The Albert Memorial unveiled in 1875.

The Charity gives 'relief in need' through education grants and grants of domestic items to those who cannot afford them and fall outside the help of the local authority. This year they also gave a significant number or substantial grants to local charities and organisations for specific purposes to benefit residents in our area.

In recent months significant sums have been granted to support individuals and the following organisations and schools.

- Abingdon Sea Cadets
- Abingdon Carousel
- Abingdon Youth FC
- Be Free Young Carers
- Carswell School
- Citizen's Advice Bureau
- Larkmead School
- SOFEA
- The Abingdon Bridge
- The Unicorn School

And most recently working in conjunction with The Town Council over one hundred laptop computers have been provided to the Abingdon schools for use by pupils in need of the technology required for working at home.

Almshouse applications, requests for relief in need, education grants and grants for organisations that serve the Abingdon community should in the first place be made to The Clerk to the Governors, 4 St Helen's Wharf, Abingdon, OX14 5EN

In all they do, the Governors continue to be guided by Christ's Hospital original 1553 charter, serving their turn as stewards of this ancient Charity and safeguarding it for the Abingdon residents of the future.

For more information see the Website <http://www.ch-of-abingdon.org/>

## A Christian Community

Tom Bewley

“..... And what you thought you came for  
Is only a shell, a husk of meaning  
From which the purpose breaks only when it is fulfilled  
If at all.” T S Eliot

Mention Little Gidding, and people in the know will associate the name with T S Eliot’s *Four Quartets*, four interlinked poetic meditations, of which *Little Gidding* is the last. Few, however, would be able to locate the place itself.

Little Gidding is a small hamlet in Huntingdonshire, now just off the A1. It was here that, nearly 400 years ago, in 1625, a 33-year-old man, Nicholas Ferrar, gave up a successful career as a Member of Parliament to buy a delapidated manor house and set up a religious community, with the aim of serving all who came to it. His immediate family, made up of his mother, brother and sister, and their children consisted of eight people, and up to 30 people in all could be accommodated; over the next 10 years till his death, and for a further 20 years, a constant stream of visitors came for refreshment of body, mind and spirit; the poet George Herbert loved its ‘quiet peacefulness’. It was this story that was part of T S Eliot’s inspiration for *Little Gidding*.

In the early 1950s the story also inspired a young Anglican clergyman, then in charge of the parish of Christ Church in Kowloon Tang, where Sok Han Yong has recently served. Percy Smith with his wife Gaynor were looking to return to England, and the idea of starting a community on the lines of Little Gidding completely took hold of them. They came back in 1953, and in 1959, after five years serving as rector of Hawkchurch on the Devon/Dorset border, Percy found the ideal place to start his community: the nearby Pilsdon Manor, nestling below Pilsdon Pen, which was bought for the princely sum of £5,000! The property itself is a handsome three-storey farmhouse, set in about 10 acres, with a small church in front, and a traditional rectangle of buildings behind. One of these became a milking parlour for four cows, some were used to house pigs and chickens, and many of the former loose boxes were eventually turned into small bedrooms, to complement the dormitories on the first floor. Most important of all was the small shed housing the generator – there was no mains electricity!

By the time I first came to stay for three weeks in the summer of 1963 – I had a severe illness during my second year at university and was forced to suspend my studies – the pattern of life had been established. Besides the eight regular members of the community there were an additional 20 or so “guests” from a huge variety of backgrounds. After a cooked breakfast in the dining room, looked down upon by a portrait of Nicholas Ferrar, each of us was given our household chore, before working in the extensive vegetable garden or with the farm animals, preparing food in the kitchens, hanging up laundry or any other jobs that needed doing. Some used their technical skills in building and maintenance work.

Lunch and supper were also eaten communally in the dining room, while welcome breaks for elevenses and tea were taken in the sitting room. Regular short services, totally voluntary, were held in the small chapel by Percy’s study, finishing with Compline at 9 o’clock. There was no television (one came a bit later on), and in the evenings people read, played indoor games or chatted with others in the kitchen, the real hub of the house.

As Gaynor, who has just died at the grand old age of 100, wrote in her book *Pilsdon Morning*, “Most, but by no means all, of the guests were weighed down by an almost intolerable burden. Men and women, boys and girls, they came with problems of every kind – some labelled as psychotic and some tarred with the brush of social disgrace; some haunted by guilt, real or imaginary, and all of them unsure of themselves and their place in life. Where else, and in what other circumstances, could men and women off the streets, from mental hospitals and prison cells, from schools and factories, universities and offices, teachers and tramps, bishops and knife-grinders, have all lived together?”

Memories of my first stay include sharing a ‘loose box’ with a recent inmate of Wormwood Scrubs, weeding a vegetable plot with a canon of Coventry Cathedral, evening sessions of Piquet with a recovering alcoholic, joining the choir for the packed Sunday evening service in the small restored church (and hoping not to be allotted the task of washing up for 60!), and taking young children to the nearby beach of Charmouth.

Other memories, from further visits over the next 10 or more years, include getting to know various ‘cowboys’ – there was a whole tribe of wayfarers who picked up casual hotel kitchen work along the south coast in the summer, but would return for a few weeks of warmth and company in the colder weather, and meeting Gavin, an outgoing Down Syndrome teenager, who was adored by everyone.

Most of all, I learned that my relatively privileged (though far from wealthy – my father was then a country clergyman) upbringing of boarding school in the precincts of Canterbury Cathedral and university in the ‘dreaming spires’ of Oxford was in its way a kind of ghetto, far removed from normal life. My visits to Pilsdon, combined with finding myself (temporarily) a refugee from a civil war in Africa, were quite the most important parts of my education for life.

For more information about the community at Pilsdon see <https://www.pilsdon.org.uk/>

## Easter Garden

*Sue Pemberton*

Back in December everyone was delighted with the success of the ‘Crib and Christingle’ initiative in the West Porch. It seemed an excellent opportunity for outreach, appreciated by many passing through the churchyard. A mutter began ‘what about Easter?’ Even though it was a long, hard winter, Lent was soon upon us, the mutters grew louder and planning meetings were held on Zoom.

We felt that the objectives were to present an opportunity for engagement with people, to share the Easter story, and to bring people some spiritual and physical joy. We decided to present the story of Holy Week and Easter through a display on screens above a beautiful Easter garden. We also decided to give out Easter bags for children and their families. These contain a palm cross, a leaflet telling the story of Holy Week and Easter, a trail of crosses round Abingdon and some mini Easter eggs.

I am writing this on Palm Sunday. Margaret and I were setting the porch up most of yesterday, with the doors open for ventilation. There was a lot of interest and appreciation from people passing by, so we hope that this will be as successful a venture as Christmas. As ever, thanks are due to a number of people who made this happen – bag packers, material and display preparers, the valiant team who will be stewarding. It must have been a chilly start this afternoon, but it’s set to get warmer as the week goes on!



This magazine is due to be published on Easter Sunday, but it’s not too late to visit the garden if you haven’t already. It is open 2pm-4pm until Wednesday 7<sup>th</sup> April. Watch out for a report on how it all went in the next issue of Candle in the Window.

## Seven Days to Freedom – Joining up connections in Creation, by John Dudley Davies

Darton, Longman and Todd, ISBN:978-0-232-53485-6  
*reviewed by Tony Richmond*

The dust jacket calls this book refreshing, insightful, funny and disturbing and it is all these things.

Here's a taste:

“The Sun, important as it is as a resource for energy, is no more divine than vegetables . . . .

For the people of Genesis, a ‘day’ is not morning and evening, but evening and morning. The day starts with sunset, and then things happen. God is nocturnal. Samuel is called while righteous people sleep. The Nativity of the Son happens at night . . . the journey of the Magi and the flight to Egypt all happen in the dark. Most of us begin in the night . . . . I guess it's most likely that I was conceived at night . . . .”

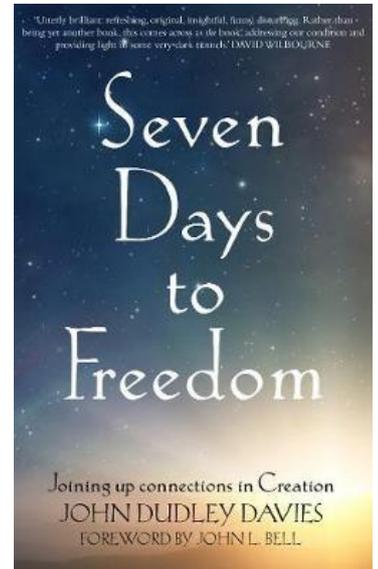
I have to admit a personal interest here. John Davies was my university chaplain in South Africa in 1963. He powerfully and theologically declared the evil of apartheid and with his family was deported some years later. In 1981 we met again as colleagues at USPG (now the United Society, Partners in the Gospel), where he was Principal of the College of the Ascension in Birmingham, before being appointed Bishop of Shrewsbury.

John has been writing about Creation since 1971 and now, aged 93, he has come up with this extraordinarily refreshing and challenging book about connections between God's Creation and Sabbath, what he calls the mandate of the Seventh Day.

With unexpected biblical insights and anecdotes that are often startlingly illuminating, he explores historic and current attitudes to borders, land-tenure, debt, music, racism, sexuality, disability, war, slavery, climate change, Brexit and Covid, always in the light of the imperatives of Sabbath and Jubilee. (Leviticus 25)

You have to read this book to savour its breadth. It's an intimate book, only 160 pages, challenging but not raging. It poses questions, like “What for you are the most difficult problems in believing in God as a good creator?” “Can the ideals of Sabbath be effective in Britain today?” and “How do you feel about your own approach to death?”

“Alleluia,” John concludes, “the Earth is the Lord's and all that is in it. Christ is risen. He is risen indeed. Alleluia.”



# ALLELUIA!

## Junior Church in March

*Sue Pemberton on behalf of the Junior Church leadership team.*

We began the month with the story of Jesus going to the temple and finding it full of market stalls and money changers. He became very angry, overturned the tables and turned everyone out. It's sometime surprising to learn that Jesus got angry when we are often taught that it's wrong to get angry. Can it sometimes be right? We also learned that Jesus taught that 'church' is not just a building, it is the people. We have had a lot of practice in being 'church' without a building over the last year.

We celebrated Mothering Sunday on Zoom and were very pleased to have Charles Masheder with us. A scavenger hunt around things to do with our mothers had some surprising and possibly embarrassing results!

The following week we learned that Philip and Andrew brought some Greek visitors to talk to Jesus. Jesus welcomed and taught them. He welcomes and includes everyone, even those who are considered outsiders. We made 'diversity rings' to remind ourselves of this.



Eliza and Jemima's diversity ring



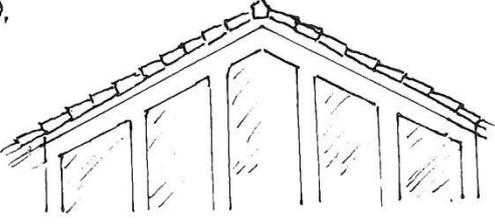
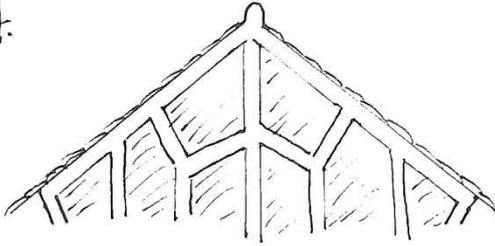
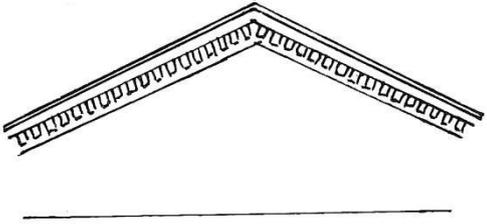
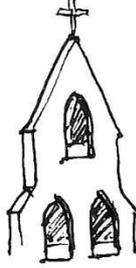
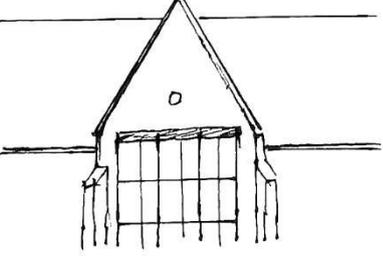
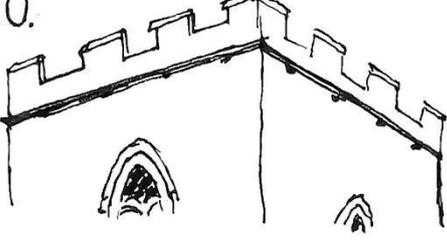
The Oliver family Palm Sunday procession

Today we celebrated Palm Sunday. It was suggested that the children might like to create their own procession at home. We have also provided a variety of things to read and do though Holy Week on our Facebook page.

Some children have returned to school over the last few weeks. Now we hope that everyone will be able to enjoy new beginnings as restrictions start to ease. Perhaps some will be able to meet wider family and friends after a long time.

# Church Skylines Quiz: which Abingdon Churches are these?

*With thanks to Carolyn Hawkes*

1. 	2. 
3. 	4. 
5. 	6. 
7. 	8. 
9. 	10. 

## Toddlers in Church

*Rod Hunt*

Did Wordsworth, while in pensive mood,  
Throw down his pen and mutter, "Look!  
These sounds disturb my train of thought -  
The fell-wind's moan, the murm'ring brook."?"

And surely Keats did not complain,  
And say, "My ode is bound to fail.  
These constant tweets and chirrupings!  
Oh *please* be silent, nightingale!"

Do we, when in our worshipping,  
At children playing, tut and sigh,  
"They bother me! How can I pray?  
Now one has just begun to cry!"

Be glad of noises children make,  
Consider raindrops, think of birds.  
Maybe the sounds of children's play,  
Are simply prayers without the words.

## Church Skylines ANSWERS:



1. St Helen's,
2. The Society of Friends,
3. All Saints,
4. Christ Church Long Furlong,
5. Abingdon Baptist Church,
6. Trinity,
7. Our Lady and St Edmund,
8. St Michael and All Angels,
9. Christ Church,
10. St Nicolas.

## 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/>

Services: for the latest news see the church websites:

<https://www.abingdon-st-helens.org.uk/>

<https://www.stmichaels-abingdon.org.uk/>

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

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

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

### RESOURCES ACCESSIBLE BY TELEPHONE

Diocesan Eucharist: Recordings of most of the Sunday services should be available from around 11am each Sunday. Simply call 01865 920930 and, once connected, dial 0 for the full service or 1 a shortened form. Standard call rates apply.

Daily Hope A Church of England resource offering hymns, prayers and reflections as well as full services via a freephone number 0800 804 8044.

**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.** Their main long-term needs are:

Long life milk (not soya), sugar, fruit squash, tinned meat and vegetables. They also give out a lot of washing up liquid, bleach and toilet rolls. 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 the Foodbank website <https://abingdon.foodbank.org.uk/give-help/donate-money/> 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, the readers.

The next issue will be published on May 9<sup>th</sup>.

Please get thinking and email ideas and contributions to [Candle@abingdonparish.org.uk](mailto:Candle@abingdonparish.org.uk)

We would also welcome responses to any articles published here or in previous issues.