



The Taizé Pentecost Window

A candle in....

THE

WINDOW

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

Exploration:

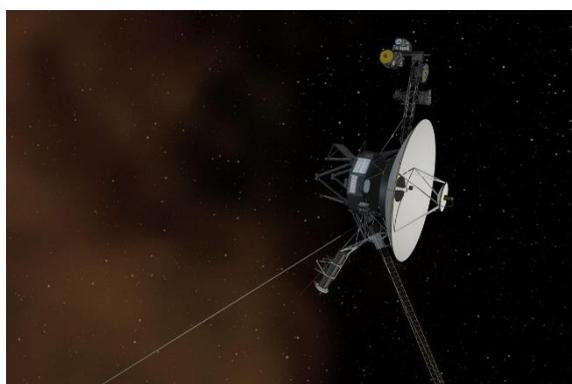
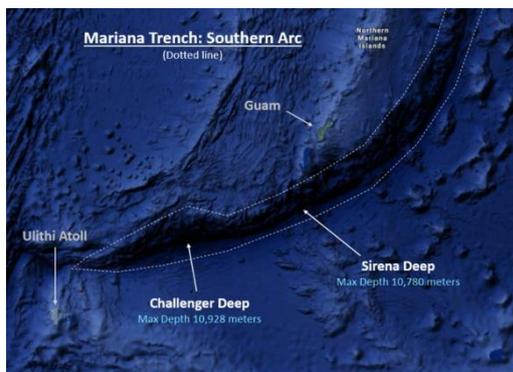
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The moon landing
The scientific base at the south pole
The deepest part of the ocean
Martian landscape taken by the perseverance rover
Voyager 1 – the furthest spacecraft from Earth - launched 1977
Rodin's 'the thinker'

We shall not cease from exploration
 And the end of all our exploring
 Will be to arrive where we started
 And know the place for the first time*

T.S. Eliot

Susan Halstead

In every sense, T. S. Eliot's life was that of an explorer – in some respects by choice, in others unwillingly. His studies led him from his birthplace of St. Louis to Harvard and to Paris to study philosophy at the Sorbonne. In 1914 he planned to travel to Marburg, but with the outbreak of the First World War his plans changed, and instead – against his parents' wishes – he went to Oxford to take up a scholarship at Merton College. Restless and disliking 'university towns and university people ... Oxford is very pretty, but I don't like to be dead', after a year he moved to London under the patronage of Ezra Pound. He failed to return to Harvard to complete his doctorate, and without his parents' knowledge, in June 1915, he embarked on what Voltaire termed 'the only adventure open to the cowardly' – marriage. Eliot's wife, Vivien Haigh-Wood, suffered from multiple conditions affecting her physical and mental health, and from the first their union was beset by problems.



As he developed as a poet, he became increasingly preoccupied with issues of faith and conscience. His background was Unitarian, but on 29 June 1927 he was baptized into the Church of England at Finstock and confirmed the following day in the Bishop of Oxford's private chapel. In 1928 he took a vow of celibacy, attempting to resolve the questions of good and evil, flesh and spirit, which tormented him and are reflected in *Ash-Wednesday* (1930), and 'The Journey of the Magi' (1927), which describes the transformation that the journey effects, and the price which it exacts: 'We returned to our places, these Kingdoms,

But no longer at ease here...'

It was in 1935, soon after writing his play *Murder in the Cathedral*, that Eliot began his last and greatest cycle of poems, *Four Quartets*. By now he and Vivien had formally separated, and he found refuge with the scholar and bibliographer John Hayward, living an ascetic life of strict religious observance. "Burnt Norton" (1936), "East Coker" (1940), "The Dry Salvages" (1941) and "Little Gidding" (1942) reflect on the nature of time —theological, historical and physical—and each is linked to one of the four elements (air, earth, water, and fire). The last in particular was informed by his experience of fire-watching during World War II, linking it to the English Civil War where the 'broken king' Charles I visited the religious community of Little Gidding.

This collection crowned and concluded Eliot's work as a poet. It freed him to move into a new phase of creativity, exploring the power of drama to express religious concepts, and, at the age of 68, into a second marriage which brought him emotional security and fulfilment. Looking back over his journey through poetry and faith, he could indeed conclude:

'...to make an end is to make a beginning.

The end is where we start from.'

*From Little Gidding

An exploration of Little Gidding

Felicity Mashedor

I have always loved *The Four Quartets* by T. S. Eliot. There is much about this poem that I don't understand and yet I always find myself drawn back to it. The last quartet *Little Gidding*, named after the place in Huntingdonshire, where the theologian Nicholas Ferrar set up a religious community, has a lovely reference to exploration, which has always fascinated me. When I read these lines about exploration, I think that Eliot is talking about an exploration of faith and what it means to believe in God and be transformed by God's love at work in our lives.

Eliot identifies how 'With the drawing of this Love and the voice of this Calling we shall not cease from exploration' and I can't help thinking what a wonderful way that is of capturing what it means to follow Jesus. It's exciting to think that Love draws us into such a unique Calling, which can be a continual exploration for the rest of our lives. This continual exploration might be symbolic of our life cycle, where 'the end of all our exploring will be to arrive where we started and know the place for the first time.' Perhaps this is a reference to the end point in our exploration, when we are called home to be with Jesus, 'Through the unknown, remembered gate when the last of earth left to discover is that which was the beginning;'

But there is more to explore about God's love first. As we travel through life, we may be fortunate enough to have encounters with God, where we have moments of understanding or comprehension in our exploration of faith. Eliot uses images to describe these moments, much like Jesus used parables to explain what God's love is like. These moments are like finding 'At the source of the longest river The voice of the hidden waterfall'. What a beautiful moment that would be! Another image Eliot uses is a reminder that an exploration of life with God is full of surprises like 'children in the apple-tree Not known, because not looked for'. In contrast, a different image of God's love is one of endless constancy, where Eliot refers to 'the stillness Between two waves of the sea. Quick now, here, now, always-' There is great variety in this exploration!

The good thing about this exploration is that it is carried out in a 'condition of complete simplicity'. It doesn't require a lot of equipment, or experience. It's about trusting in complete simplicity this Love and the voice of this Calling as we continue to explore what our faith means day by day. This trust won't be easy because it's 'Costing not less than everything'. That's what it takes when you find yourself drawn by this Love and the voice of this Calling. It cost God his beloved Son. Eliot turns to the voice of Julian of Norwich to reassure his readers that even though following Jesus costs us everything, 'All shall be well and All manner of things shall be well'.

Eliot's final image is one of Pentecostal fire, that time when Jesus sent the Holy Spirit to his disciples, and which we, in turn can also receive. The Holy Spirit can accompany us on our exploration and remain with us until we reach our journey's end, 'When the tongues of flames are in-folded Into the crowned knot of fire'. What a great ball of love that will be! Although Eliot phrased it so much more poetically, as we reach the end of the last quartet, and the end of our exploration, when all is finished, 'And the fire and the rose are one.'

An exploration of chance

Rob Rutherford

Here is the executive summary:

Chance is fundamental to the way the universe works - but we can shape it.

If you haven't heard Gwen Bevington's sermon, preached at St Nicolas Church on April 18th then I recommend you do! It is [here](#): I won't offer you a short cut by summarising it (!) but I will say that it helps to address the issue that I am grappling with.



It is sometimes said that if the tape of evolution were replayed, in other words if we went back 4.5 billion years and had another go, the world would look very different. Would there be human beings? There are arguments that suggest that intelligent life would emerge but whether it would be humanoid is debatable given that much is due to chance events in the Cambrian seas 500 million years ago. So where is God in this and what about us? One image of God is the gardener – the one who nurtures and develops. I can see that this can be a helpful image but I also wonder if God intervenes in the way a gardener does. Is God the Monty Don of the universe, moving the mountains just so and arranging for an asteroid to get rid of those troublesome dinosaurs? I like the image because I like Monty Don but I'm beginning to question it. I'm not convinced that God knew what was coming. Doesn't God give the natural world the freedom to evolve? I *am* convinced though that God loves the creation.

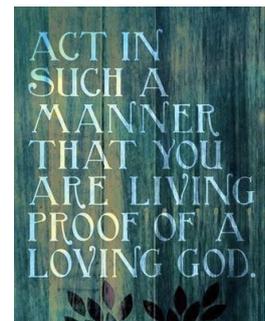
Although chance sounds haphazard, I like to think that it allows the universe to find the best possibilities. That surely is how evolution works and I believe in it – how can I not? I can't see God changing the course of the asteroid nor changing the DNA of an organism base pair by base pair but I can see him creating a universe of rich possibilities and allowing them to emerge. There is talk, in conservation circles, of rewilding the landscape. Meadows are becoming popular again - there is one at Harcourt Arboretum. The reason for this talk of rewilding is that biodiversity is in crisis largely because of our attempt to control our environment. We now need to give it back the right sort of freedom. Perhaps this is the lesson that God knew from the start – that freedom can create a better world.

Chance can, of course, create huge challenges for us. These chance events can be life-changing as Gwen's sermon points out. Coronavirus mutations are another example that worries us at the moment. Our ability to 'see' the genetic code of the virus allows us to track the variants and see evolution in action. If God leaves all to chance, do we see that as an amazing gift - freedom to explore - or do we see it as God falling asleep on the job having set the laws of chance in motion and therefore as a dereliction of duty? This of course is the age old problem of evil. In preparing this article I came across a phrase which I think is helpful. 'God is persuasive, and not coercive.' God calls the universe to be better. He doesn't force it to be better. We, and the universe, are capable of responding.

How does this call happen? Gwen quotes from John Barton's book 'Love Unknown'. So will I: "A Christian is, by definition, someone who believes that God shows himself to us through Jesus: that Jesus is the face God presents to the world. It is through this life, this death, this resurrection that God makes himself known; Jesus' values are the values God tells us are his own, Jesus' life is the kind of life God tells us he is committed to."

So, when the laws of chance or own actions make bad things happen - climate change, poverty, inequality, earthquakes... then, inspired by Jesus and the knowledge that science gives us, we need to act wisely. It is through us that the Universe can be shaped.

Perhaps we are more important than we thought!



Are you sure?

Ann Lewin, suggested by Sue Sheppy

Faith is not certainty,
Precluding debate, forbidding doubt.
That is faith's opposite.

Faith invites discussion,
Requires our exploration,
Embraces doubt, and
Sets all in the context of
The faithfulness of God
Known in the past.

Faith keeps us looking
Forward, takes us deeper
Into the mysteries of God,
Encourages hope.



Exploring Every Path by Magdalena Morey

St Sigfrid's Way – other kinds of exploring come to Abingdon

St Sigfrid was Archbishop of York in the 10th century. In 995 his life took a dramatic turn when Ethelred sent him to Sweden to help King Olaf bring the gospel to the people of Norway and Sweden. That must have been an adventure – and there are accounts that Sigfrid met adversity with great integrity and faithfulness – and indeed an exploration of living in faith.

In the last twenty years, the diocese of Oxford has been exploring the possibility of closer communion with the Lutheran churches of Scandinavia. One result of this cooperation has been the creation of a new epic (760-mile) pilgrimage route, retracing Sigfrid's journey from York to Vaxjo (in southern Sweden). The route arcs down the spine of England; on reaching Oxford, it veers east along the Thames through London and Canterbury to Ramsgate. Pilgrims then make the sea voyage to Gotheburg and thence walk to Vaxjo.

The route is currently being walked for the first time in its entirety by a core pair of pilgrims who are being joined for parts of the walk by others. They left York Minster on Monday 17th May, and – THIS IS IMPORTANT – four pilgrims will pass through Abingdon on the night of Wednesday 16 June. St Helen's has offered use of the parish centre, and we hope to have some worship together, possibly Compline on the Wednesday evening and/or Morning Prayer on Thursday.



Walkers among us are also invited to join the pilgrims for daily stretches of the parts of the walk local to us: for example, Monday 14th June, Woodstock to Oxford (12.5 miles); (Tuesday rest day); Wednesday 16th, Oxford to Abingdon (10 miles); Thursday 17th, Abingdon to Dorchester (9.5 miles); Friday 18th, Dorchester to Goring (12 miles).

Watch church notice sheets for further details; read the letter which should be appearing on internal church noticeboards; look at the St Sigfrid's Way website (www.stsigfridstrust.org) or ask me, Gwen, if you would like more details about being involved in hospitality and/or worship and/or walking.

Gwen Bevington

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The Flower Arranger

Louise Heffernan

*Round mid-morning I wander over to the church with a few dog-eared chrysanthemums...and go stick them in a vase by the lectern. In the best tradition of my floral arrangements, they look like the poles of a wigwam... (Susan from Alan Bennet's *Bed among the Lentils*)¹*

Poor Susan little understands the purpose of flowers in church nor the motivation of those involved. We arrange because we enjoy the task and love the process of choosing the flowers and greenery and putting them together in a way that we hope will show their beauty and remind us of God's wonderful creation. It's interesting to use seasonal flowers and also think about the colours and style appropriate to the church calendar, such as whites and creams for Corpus Christi or yellows and oranges for Harvest.

However I admit to similar feelings of inadequacy to those of Bennet's narrator when I first joined the flower rota. There is no training for a flower arranger – or at least none is mandatory. We are a mixed group of people: some are experts, having a great deal of experience, while others are novices and rather under-confident. What links us is a love of flowers and an understanding that the flowers in the Church contribute to the congregation's experience in worship. Not essential, but helpful we hope.

So each time, with feelings of trepidation, I approach the task. Have I bought enough flowers? Why don't I have any greenery at home? Would it be a crime to 'borrow' some from the church garden? Will these flowers last the week? Will the entire arrangement crash to the ground overnight and have to be swept up by the churchwarden at 9am on Sunday? Half-way through the arranging, I take a step back. I can see a gap there - and there - and that gerbera is sticking out strangely. Really those blue eryngium cannot be seen even from the front row and the ivy is twisting round the wrong way. I wish I had not started. I go back to work.

After at least one more hour than I had planned for, I decide I must stop. And take another look. Hmm ... it's not quite the shape I had planned, and it's untidier than it might be. But, no matter how they are arranged, no matter how much the plants have been manhandled into shape or clumsily pinioned into the oasis, it all looks rather lovely. Not because I know what I am doing but because despite the inadequacy of the worker, the basic materials will always shine out in their beauty.

Whether bringing flowers into Church is a 'ministry' is arguable, but flowers do remind us wonderfully of the grandeur of God. We bring the beauty of God's creation into the Church and love the effect of the natural and man-made in juxtaposition or harmony. I thank God for His artistry, for the plants which we need to support our lives and to enable us to feed and to breathe. In this year of all years our reliance on nature has been most evident and our sensory enjoyment of its beauty has uplifted us during dark and lonely days.



Arrangement by one of the St Michael's team

¹ Bennet, A, (1998). *Talking Heads, Bed among the Lentils*. London: BBC Books

“Occasionally Ministering!”

Susan Scott

There is an urgent need at St Helen’s, and the other churches, to find folk willing to act as a verger at one of the Occasional Services of Baptisms, Weddings and Funerals. These hidden but hugely important acts of ministry are essential if the church is to continue to offer the traditional, welcome, celebration and commiseration to every Parishioner who wishes to involve the church in these lifetime milestones.

So, what attributes does someone need when considering offering themselves for such a role? I would suggest the following –

- Being happy to be the public face of the church when welcoming people who may largely be “unchurched”, in order to make them feel at ease in our building and with unfamiliar ritual.
- To be sensitive to the occasion by being discreet, and retiring when appropriate, but also visible and watchful to ensure the comfort and safety of the congregation.
- Belief that these services are important to those who have asked for them and seeing them as an opportunity to show them a small aspect of the life of our community.
- Being prepared to offer the time needed to prepare the building and to restore it afterwards ready for regular worship.
- Understand and support the role of the clergy as they undertake the key role at the occasions.

There is no disguising the fact that these services can mean sacrificing personal time, but it is unreasonable to expect the clergy to undertake all the various jobs which need doing in order that services are undertaken professionally to meet the individual pastoral needs of the parents, couple, and grieving friends and families. On a more mundane front, the church derives a not inconsiderable income from conducting weddings and funerals, which is not to be discounted after the difficult year we have just been through. As with every job in the church, the bigger the team the less work for individuals. Do give it your consideration and speak to a warden or member of the clergy for more information.

If only...



Abingdon Street Pastors

Pat Mulqueen

Almost every Saturday night since 2011, Street Pastors, part of a nationwide movement that Les Isaacs started in Brixton in 2003, have been out in Abingdon providing support for those on a night out. The volunteers come from nine local churches, are given training and have the support of Prayer Pastors whilst out on the streets. We work in close collaboration with local police and town council.

Street Pastors work in twos or threes depending on the number available on a shift. We go out at 10pm and stay out until everyone is safely on their way home (maybe 3am in the morning). We are there to be a resource for those out for an evening, to offer help, comfort, a listening ear, to be a friendly face to the lonely or just to be a reassuring presence on the streets. We try to see Christ in whomsoever we meet. There are those



who are lonely, distraught, angry, inebriated or intoxicated, homeless, sometimes ill, sometimes assaulted. We try to care for them all, to enable them to get home safely or to a place of safety if they have no home. Out in all weathers, from beautiful sunny summer nights to an awfully cold and maybe soakingly wet February or March, we try to be there for all those we encounter so that we might just preach the gospel, not in words but quietly through our actions. As yet, we have not been intimidated or assaulted just greeted with courtesy and humour. Our training is extensive but the real confidence comes from trusting in the Lord that we are doing his work.

To become a Street Pastor a volunteer has to have a recommendation from their church leader. That in itself is a challenge, to explain why you are drawn to serve in this way! You need to be able to commit to going out on shift at least once a month. Across all weathers! One of our street pastors wrote “In the past year I have been able to go out on Street Pastor work on about a monthly basis. I felt that somehow in my life I was missing the contacts that Jesus was telling me to make - not those happily members of my church community but those that knew nothing of Him. When I heard a presentation about the Street Pastors organisation, I had to try it. I have not been disappointed”.

The Prayer Pastor role is very much that of providing support for the Street Pastors, and the team considers it a great privilege to pray for our town. The thought of praying for hours may seem daunting but the time goes quickly. We pray for the Street Pastors on shift, but also generally for the town, especially for the night workers such as our local hospital, taxi drivers and others, for our churches and the Christian presence in our town.

Street Pastors and Prayer Pastors meet together for prayer at the start of a shift. As well as praying, Prayer Pastors provide refreshments for the Street Pastors during their breaks and that time is valuable to catch up with what is happening in the town and discuss any particular needs. Police who are on duty sometimes also pop in to have hot drinks and something to eat.

During the Covid pandemic, we have been severely restricted by all manner of issues, lockdowns, church closures due to lockdowns, illness etc but with the anticipated ending of restrictions coming soon (maybe June) we have recommenced our street shifts in Abingdon

We would love to have more Prayer Pastors and Street Pastors so if you feel it is something you could do, please contact one of the team. Why not come and give it a try? It's amazingly addictive. And you get a uniform!

Read more: <https://www.streetpastors.org/>

Make contact: abingdon@streetpastors.org.uk

The World Day of Prayer

Rhianydd Hallas

The World Day of Prayer is a worldwide, ecumenical, women-led movement of Informed Prayer and Prayerful Action.

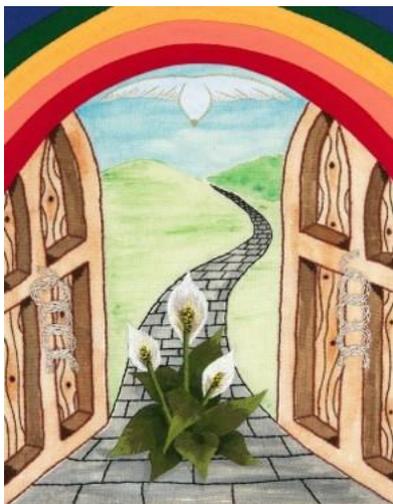


The first united Day of Prayer was held in 1922 in the USA and Canada, and by 1926 the annual service had been distributed to many countries across the world and the World Day of Prayer (WDP) was born. In 1930, Scotland was the first country in the UK to hold a service, and by 1943 services were being held across the whole British Isles. England, Wales, and Northern Ireland (EWNI) are now joined under one National Committee, with over 3,000 local branches holding over 5,000 services every year on the first Friday of March. The money raised through donations during the services and on the website helps WDP to fulfil its mission of 'prayerful action' by granting awards to Christian charities worldwide. In 2020, the EWNI Committee allocated over £150,000 to various projects – full details are given on the website or in the annual Together in Prayer magazine. Additional emergency donations are given as needed, often to help in relief efforts when natural disasters strike.

I first came into contact with the World Day of Prayer organisation when the local Abingdon Committee sponsored a place at the first Y-Pray conference in May 2017. That year I joined the EWNI National Committee as a co-opted 'young person' to bring a fresh perspective. I have thoroughly enjoyed being involved over the last few years, and this year became the Anglican representative on the committee as two new members were co-opted through the Y-Pray conference.

Each year the service is written by the women of one country; for example, the 2021 service 'Build on a Strong Foundation' was designed by the women of Vanuatu. We explore and celebrate their culture and their relationship to God through the service itself as well as the supplementary materials created by the National Committee. These materials, called Together in Prayer, include: a poster of the country's map; information on the history, geography, and culture of the country as well as a history of the WDP in that area; recipes; prayers; and various other articles on WDP activities within the UK and worldwide. The National Committee also produce children's activities which, as of last year, include material for a range of ages. It is always interesting to see the similarities and differences between our culture and those we are exploring that year.

Next year is especially exciting, as the service for 2022 was written by the women of England, Wales, and Northern Ireland. The theme is 'I know the plans I have for you', with the key words Freedom, Justice, and God's Peace and Forgiveness, as depicted by Angie Fox's textile-work.



The artist writes this about the image:

Freedom: an open door to a pathway across an endless open vista

Justice: broken chains

God's Peace and Forgiveness: the dove of peace and a peace lily breaking through the pavement

Over all: a rainbow which has come to represent all these things from the story of Noah through to the modern day. From a sign of God's covenant to a symbol of unity between different sections of our modern community.

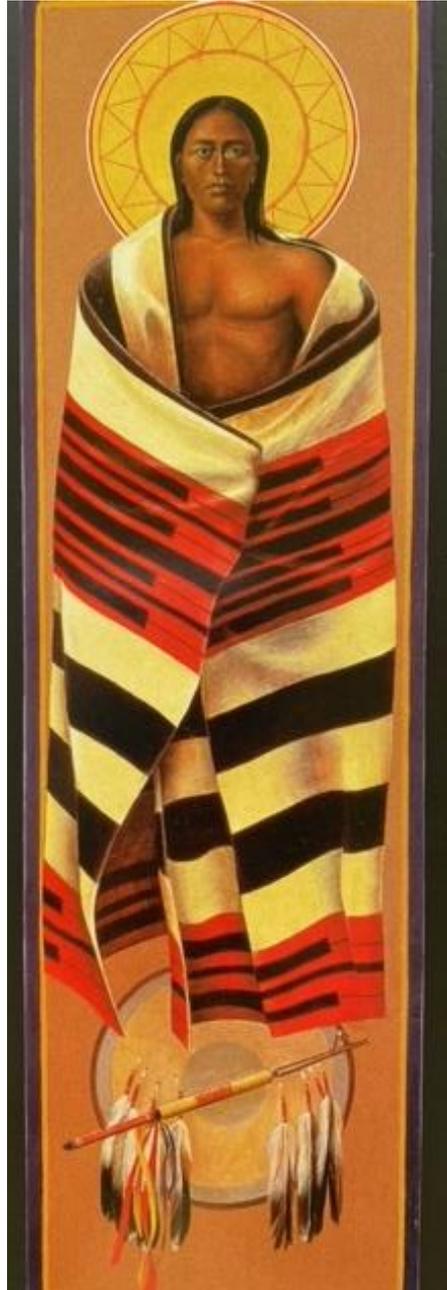
For more information about the history of the organisation, upcoming services, the Y-Pray conference, and additional materials, see the website: wwdp.org.uk

Exploring Images of Christ

Suggested by Marian Ward

This image was painted by Father John Giuliani in the 1980s. He was a Catholic priest with an artistic training who created a new form of Catholic iconography depicting Jesus and the saints in the faces and imagery of Native American peoples.

Christ in Resurrection, wrapped in a Navajo chief blanket, discloses his pierced side as a sign of sacrificial love. Rising with him is the victory drum on which is painted the circle of life – symbol of no beginning or end. Power dwells at the circle's centre. The drum symbolically sounds the victorious peace chant of the sacred pipe.



Young Person Speak

Edmund Kimber

Although the younger generation's frequent use of modern expressions can be somewhat overestimated, children and young people who are roughly the same age will communicate in intriguing forms. There is no denying that all children speak in slightly different manners. I myself write and occasionally speak in quite a formal, thorough way, but I think this is fairly unusual, having spoken to many other people my age. Largely, I think that many of us have less of a desire to converse in an elaborate, long-winded fashion. This certainly does not mean we will talk less often, or even talk more quickly. Language *has* evolved, however, to help us convey many things without being too descriptive. Instead of coming up with numerous scenarios to explain a concept or illustrate our point, we can find shortcuts.

Roadman/gangster slang is a popular form of communication among the younger population, to the point that it is a strangely interesting dialect among people of all ages. Wagwan is said to mean *hello*. In a basic use of English, this makes sense, but it actually means, 'What's going on?' which originated in the Caribbean. Apparently another 'well-known' roadman expression I was not until recently aware of is 'mad ting' which, if you do not know, means 'absolutely spiffing'. Hopefully that describes well the contrast between young person speak and older person speak, as when jumbled up together, sounds rather unnatural. This is a popular sarcasm technique which you should probably not mention to your English teacher.

Here is a brief recount of Macbeth in young person speak. Not only are the characters young in spirit, the prose is also meant to replicate the similar style. Anything in bold is an example of an expression or tangent a younger writer would never visit. Remember that this only scratches the surface of what it is like talking to younger people:

Macbeth was far from a gullible idiot, so he was not immediately convinced by the three witches that he would deffo become King of Scotland. However, it raised the question—how easy would this actually be? Macbeth then turned to his wife for advice on the matter.

"So I'd have to murder King Duncan?" said Macbeth to Lady Macbeth after hours of contemplation.

"Oh fam, loyal King at all?"

"Oh yes," she responded, "very loyal. But you could do better things, innit?"

"What evs."

The deed was done* or *the challenge was completed one midnight when Duncan was crashed out or asleep. Afterwards, Macbeth bigly regretted this. Nevertheless, he was crowned King. Surely all of his problems would then be solved¹, but this was far from true Macbeth soon realised that the title wasn't all it was set out to be. His life continually got more at risk as his enemies tried to diss him, and he ended up taking a dirt nap and his son Malcolm winning the prize, after Macduff got rid of him. This further illustrates the point that death of a powerful King makes the new King as vulnerable to being murdered by another who craves power.²*

*alliteration can be effective, but maybe not here in this clichéd expression

¹notice that cleverer sarcasm is not too melodramatic

²Whilst this sort of makes sense, it is equally unnecessary and abstract

Junior Church

Sue Pemberton on behalf of the Junior Church leadership team.

Junior Church has continued with weekly sessions on our Facebook page. The month began with the story of 'God the Gardener', the story about vines needing to be pruned to bear the best fruit. We thought about what our 'fruits' might be, and what the pruning might mean. Over the next two weeks we explored the themes of Friendship and Prayer. We looked at what friendship means to us, and what it means to have Jesus as a friend. We also learned that Jesus prayed to God to keep His friends safe, and we explored ways to pray.

May ended with the two festivals of Pentecost and Trinity Sunday. At Pentecost our theme was 'Filled to Overflowing' which we explored through wind, making a wind spinner, water play and a scavenger hunt to find flame-coloured objects. On Trinity Sunday we had a Creation theme (the Genesis creation story is a Trinity Sunday reading in Year A). This seemed to be appropriate as the weather has turned warm and sunny and families are enjoying half term. The children were challenged to do one thing a day to care for creation through half term.

We pray that all families will have a happy and restoring break, whether having a holiday, meeting up with family and friends, or just enjoying time to relax.

St Helen's Baby and Toddler Group

Sue Pemberton on behalf of the B&T Group.

At 9.30am on Monday 10th May the chatter of small voices was heard in the Church Centre for the first time in over a year. The Baby and Toddler Group was back! We have started small, with just six families and eight children to allow for social distancing. Although the regulations allow us to meet indoors, we are holding the sessions in the garden if possible and so far it has been despite the cold and wet spring. We have some lovely new water play toys as well as our old favourites and we are able to end with Jenny's popular singing sessions. The adults are all delighted to be there and the children are getting used to playing with each other.

As I write we are having a half term break and the team will be meeting to discuss how we go forward. Unsurprisingly there is a lot of demand given the isolation experienced by parents with babies and small children over the last year or so and we have a waiting list. It would be great to expand our provision but more help is needed. The current session is 9.30-10.30 on Mondays, term time only. Help is needed to set up and/or clear up before and after sessions, and/or stay for sessions. We would like to start a second session and for this we would like to have someone able to lead singing sessions of pre-school songs/nursery rhymes. If involvement with the group is something that interests you, please contact b&tsainthelen@gmail.com

Explorers Wordsearch

In this wordsearch are hidden the surnames of 15 people with a connection to exploring.

A	M	U	N	D	S	E	N	U	N	M	E
V	R	H	P	C	A	B	O	T	S	A	E
O	S	M	T	R	V	I	T	N	H	G	N
K	O	P	S	R	D	C	R	C	A	E	O
H	T	T	E	T	A	C	U	K	R	L	S
S	E	T	I	K	R	H	B	A	M	L	S
E	L	O	E	M	E	O	R	M	A	A	K
R	H	C	V	P	R	I	N	A	N	N	I
E	G	S	I	R	R	O	M	G	E	I	R
T	U	B	I	T	T	I	V	A	E	L	E
E	P	P	G	H	S	P	H	D	N	P	H
E	N	O	T	S	G	N	I	V	I	L	E

How many words...

of 4 letters or longer can you make from the letters of 'Explorer'?

We have managed 20 words. Can you do better?

Useful Weblinks:

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/>

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.

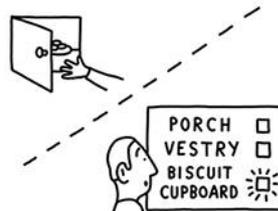
And finally, from Dave Walker of Cartoon Church:

THE ALARM SYSTEM

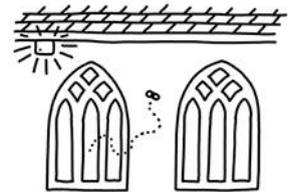
IT DETECTS :



DUBIOUS VISITORS



SUSPICIOUS ACTIVITY

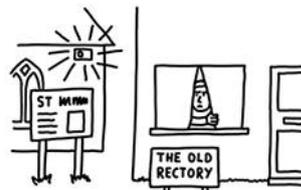


NOTHING AT ALL (BUT GOES OFF ANYWAY)

AND SENDS AN ALERT TO :



THE DUTY CHURCHWARDEN



THE NEIGHBOURS



THE PRAYER EMAIL LIST

SO THAT THEY CAN:



HOPE SOMEBODY ELSE RESPONDS



CALL SOMEONE WHO WILL BE ABLE TO DEAL WITH IT



CHECK TO MAKE SURE EVERYTHING IS OK

Thank you to all contributors and to you, the readers.

The next issue will be published on July 4th. Please get thinking about 'Recreation and Re-Creation' and email ideas and contributions to Candle@abingdonparish.org.uk

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