

Issue 2:  
March 2022



The Virgin of Kyiv

A candle in...

THE

# WINDOW

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



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"Good day to you all and greetings from my home in Brussels. I am Robert Innes and I am the Bishop of the Diocese in Europe.

We have a vast Diocese. It covers the whole of the European continent and it includes Kyiv in Ukraine and Moscow in Russia. On Thursday, we all awoke to some deeply distressing events - the sickening sights and sounds of war.

War is horrible. It injures, destroys and kills in an often indiscriminate and uncontrollable way. And now, we face war in Europe. The people in our little church in Kiev are at the centre of this crisis. Some have fled the city by car whilst others are still there. These are people, our brothers and sisters. We are very concerned for their well-being and safety.

In the face of military action and aggression, we feel powerless. What can we do? One thing that we can all do is pray. We can pray in solidarity with those most affected. We can pray that God will, even now, overrule in the hearts and minds of those with power and authority. We can pray that the victims will be few and that the innocent will be protected. We can pray that peace will come through justice and not through the infliction of the will of a stronger party on a weaker. And, I can assure you, that our little community in Kyiv is deeply appreciative of your prayers."

The Bishop indicates that help for the Kyiv Chaplaincy can be given by navigating to a just giving site from here <https://europe.anglican.org/> (you need to nominate the Chaplaincy in Kiev.)

and

Humanitarian assistance, particularly for refugees, can be given via:

The Red Cross here: <https://donate.redcross.org.uk>

UNHCR here: <https://www.unrefugees.org.uk> and, just announced,

DEC (with matched government funding) <https://www.dec.org.uk/>

## Sand, Stones and Brooms

*Alexandra Green*

The scriptures relating to this season of Lent both challenge and inspire us and are full of rich imagery. Three images in particular spring to the surface. First, sand. The gospels of Matthew (ch. 3 and 4) and Mark (ch. 1) recount how Jesus went ‘into the wilderness to be tempted by the devil’. (NRSV). Other versions translate ‘wilderness’ as ‘desert’. For most of us, we think as a desert somewhere dry and arid. Another perspective could be that it is without worldly distractions; some give up their favourite television or radio programme and instead use the time to read an improving book, spend time in prayer, or even tackle those tasks long put-off.



From:  
<https://www.oneearth.org/ecoregions/arabian-sand-desert/>



Secondly, stones. Jesus is tempted by the devil to turn stones into bread after ‘being famished’ not having eaten for forty days and forty nights.

As we heard in a recent sermon, Lent is not only the season, as traditionally depicted, for ‘giving up’; it is just as important to ‘give to’. Generally fasting for forty days and forty nights is not advisable in modern living; after all, one doesn’t want to faint due to lack of food in the middle of a certain supermarket. But fasting and abstinence has been a long tradition during Lent and ignoring the chocolate biscuits, nice cheese and so on and instead choosing meat free days and giving what one would have spent to the foodbank could be a way forward.

Brooms – perhaps an unlikely image for Lent. The gospel accounts of Jesus going into the wilderness are preceded by John the Baptist proclaiming ‘Repent . . . prepare the way of the Lord, make his paths straight’ This could be read in a number of ways – ‘straight with God, or straight with our neighbour’. As Quest and Junior Church reminded us recently, it is easy to love the people you get on with but less easy to love the people who you are not so keen on. Back to the brooms – repentance is a ‘sweeping clean’ of our lives both secular and spiritual.



Image from [here](#):

I remember at school one could opt for ‘Lent lunches’ – a simple meal of soup and bread rather than the standard refectory offering. Admittedly some (myself included) opted for the Lent lunch because it was more delicious but the ‘Lent lunches’ as we were known had to sit on a separate table and eat in silence and then pay what our ‘normal’ lunch would have cost to charity. So we, just for six weeks, gave up and gave to.

## A Christian approach to moral decision-making

*Canon Keith Ward*

There are lots of moral rules in the Bible that we ignore or reject, and there is one – ‘love your neighbour as yourself’ – that actually causes us to do so. The love commandment, surely Jesus’ most important moral teaching, over-rides all other commands that we can find in the Bible, to exterminate the Canaanites, for example, or to treat women as under the authority of men.

I shall consider two issues as examples of why some Biblical rules should be rejected. I think this may help to decide how a Christian view of some of the moral problems of today can be pursued.

The first issue is slavery. Nowhere in the Bible is slavery condemned. On the contrary, the Old Testament contains many rules about slavery, taking its existence for granted. One of the rules is that in a Year of Release (every seventh year) Hebrew slaves shall be released. But non-Hebrew slaves shall not be released. They are permanent slaves, and may be bought from foreigners, taken in war, or inherited (Deuteronomy 15 and Leviticus 25). Concubines and polygamy are also permitted – Solomon had many wives and many concubines, and that was considered quite proper.

In the New Testament, slavery is accepted. 1 Peter, chapter 2, says, ‘Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh’. Jesus never preached that slavery was wrong. For over a thousand years, the Christian church accepted slavery, and it was only abolished in England in the face of much Christian opposition.

Today virtually all Anglicans would regard slavery as shameful and immoral. Yet it has Biblical authority. What has changed? Well, Paul wrote that ‘There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus’ (Galatians 3,28), and ‘the entire law is summed up in a single command: love your neighbour as yourself’ (Galatians 5, 14). Yet he did not see the implications of his own statements. For he also said, ‘Were you a slave when called? Do not be concerned about it...in whatever conditions you were called...there remain with God’ (1 Corinthians 7, 21 – 24). He never condemned the institution of slavery.

What happened was that many Christians came to see that what Jesus showed was the unlimited love of God, and the need to care for the well-being and fulfilment of all, even our enemies. Slavery, treating others as owned property, is incompatible with the primary commandment of care for the well-being of everyone without exception. The reason for setting aside the Biblical rule is that it conflicts with the over-riding rule, expressed in the person of Jesus, that love comes first, and so we should always consider what makes for the well-being of those concerned.

The second issue is marriage and divorce. For most of the Bible, including the New Testament, polygamy and owning concubines was not considered immoral. It took a lot of reflection and argument, sometimes bitter, to see that these practices were incompatible with equal care for men and women. Specific moral rules about marriage and divorce were then set aside, as belonging to an inadequate perception of what universal love requires.

Marriage, theologically speaking, is a contract that a couple make between themselves and God to live together in trust and fidelity, and for better or worse, until death. The church provides a blessing of this contract; it does not make the marriage; the partners do that.

There is no doubt that Jesus is reported as having regarded divorce as adultery (Mark 10, 12). There is much dispute about whether this passage in Mark is genuine, or is a case of extreme hyperbole, which Jesus often used, and which should not be taken literally. Roman Catholics think this makes divorce not only immoral, but impossible. Members of the Church of England do not in general think that, though even in the 1950s divorced Anglicans were being denied communion. Now things have changed completely. Our future Queen, divorced, will be the wife of the supreme governor of our church, also

divorced. This means that many of us, including the Queen, who approved of Charles' new marriage, have set aside a Biblical command on the ground that, in the light of considerations of human well-being, it is not the most loving approach to human relationships (which the Bible also commands).

We need to ask, as Christians, what best makes for the well-being of all concerned. Would it not be positively good to support those whose marriages have irretrievably broken down, and who sincerely desire to start a new relationship? If so, we should feel free to set aside Biblical rules that actually frustrate the possibility of such commitments. Those rules were conventions of an ancient society that practiced polygamy, concubinage, and slavery, and that had not yet seen the over-riding Christian command to 'love your neighbour', to seek the greatest well-being for all human persons, and to encourage love, trust, and fidelity in all its forms.

I think these two examples show that it is not reasonable to accept moral rules just because they are in the Bible. We must test them by the criterion of unlimited and universal love. What we decide is up to us, and no doubt there will be honest differences of opinion. We must live with these, but we can all agree that the main moral teaching of Jesus was self-sacrificial concern for the well-being of all others, without exception. That is the real Biblical test, even if it leads us to question some of the more primitive moral attitudes we find in the Bible.

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## Lenten Language

*Daniel Bate from our Prague office*

While some European languages get their word for Lent from the number forty (such as French *Carême*, Portuguese *Quaresma* and Greek *Sarakosti*) and others from a word for 'fast' (such as German *Fastenzeit* and Czech *Postní doba*), English *Lent* feels a bit like the odd one out.

At first glance, *Lent* is rather opaque - it's hard to break up into any recognizable bits. Going back into our older sources for English clarifies things a little. In Old English, the word is *lencten*, of which modern *Lent* is a shortened form. *Lencten* could mean not only 'Lent' but also 'spring' in general. Hence, the best theory for the word's origins is that it initially meant 'the lengthening time', referring to the season when the days get longer again, and that through this, *Lent* is related to other English words like *long* and *length*.

There's something satisfying about making links like this, connecting a very specific word like *Lent* to an adjective as common as *long*. The same thing can be done with another Lenten word, the *Shrove Tuesday*. It's well known that *Shrove* is connected to *shrive*, the act of absolving sins and imposing penance, something traditionally done before Lent begins. *Shrive* and being *shriven* are not everyday words, it's fair to say, but some of their sister words are. *Shrive* comes from a very early borrowing of the Latin verb *scribere* 'to write'. This meaning is preserved in German *schreiben*, but in Old English it took on a narrower sense of 'to decree', and then specifically 'to impose a penance on someone'. Connecting the unusual word *shrive* back to Latin *scribere* offers us all sorts of fun links, because it's from *scribere* that English has later acquired the words *script*, *scribble*, *scripture*, *manuscript* and *describe*, to name but a few!

That being said, while these connections are intellectual fun, there is also something about the opaqueness of words like *Lent* and *Shrove* that speaks to the heart. The fact that these words have narrowed in meaning and been altered in form over the centuries, losing their obvious relationship to the rest of their word families, does give them a certain mystique. For me, they are first and foremost key elements of the language of the season, like linguistic friends that I look forward to meeting each year.

## Spring is sprung...

*Photographs from Jenny Morris, Beryl Clements, Rosalind and Rob Rutherford*



They survived storm Dudley, Eunice and Franklin....



*Camellias and snowdrops at the Oxford University arboretum in February 2022*

## “God is not a White man and other Revelations”

*Rosalind Rutherford*

I was looking forward to hearing Chine McDonald speak. Her book, “God is not a White man” was on my shelves, and in typical fashion I had read half of it quickly, then been distracted. I had the privilege of being part of a group of Methodist ministers to whom she was speaking, and so one of the central focuses of her presentation that morning would be how the racism which she describes and unpacks in her book applies to churches in the UK.

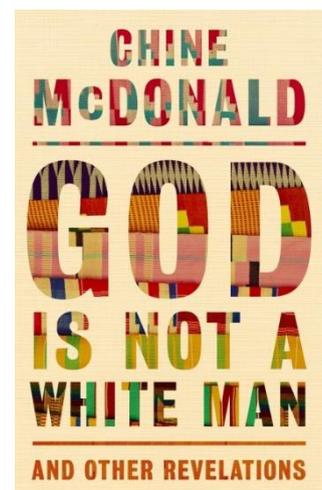
Just as Revd Polly Falconer reminded us in February’s Faith Forum, Chine also demonstrated with examples from her own life, that we live in a society which is racist, and the church is part of this. Neither speaker was casting blame or trying to encourage feelings of guilt, but they did describe how they kept on coming up against ways in which they are treated differently, treated as “other” and yes, continue to suffer discrimination as they go about their lives. And always, however often I hear stories like theirs being told, something brings me up short and shocks me once more. At Faith Forum it was Polly’s account of another ordinand on her course accusing her of not being a “proper Anglican” because she led prayers with a sung response. A few days’ earlier it had been Chine’s powerful description of how she found herself weeping while researching her book, and reading accounts of what black individuals had suffered. She describes herself as personally experiencing vicarious or historical trauma. The accounts of the violence done to others because they were black had the power to still hurt her deeply and personally.

But perhaps what shocked me the most, was the discovery that racism in the form which developed in the slave trade and slave economies of the 17<sup>th</sup> to 19<sup>th</sup> centuries was created in order to justify slavery. Once slaves became Christians, the contradiction that in Christ there is “neither slave nor free” had to be resolved if the slave economy was to continue. The response of the slave owning society was not to end slavery but to justify it on the grounds of race and skin colour rather than religion, and being made in “God’s image” came to mean being created white.

Chine McDonald talked about her life, moving from Nigeria to England, going to school and then Cambridge, but still being regarded as “different”. She then took us on to the title of her book and one of the central questions for anyone of faith. To what extent do we, unthinkingly, continue unconscious racism (and sexism) in the language and images of God and Jesus? If Jesus is how we as humans, can see God most fully, what do the images we see in churches, in paintings and in books and bibles lead us to believe about God? We sat round our table, sharing stories of the pictures we remembered from childhood: a clean, white skinned Jesus with flowing golden hair. And if any disciples were shown as swarthy or dark skinned, it was almost certainly Judas.

It wasn’t new, Many of us had come across the pack of images of Christ from around the world “The Christ we share” (now about 25 years old) but we still too easily slip into thinking of the “real” Jesus as white European, and the “real”, normal, God as being male who we can only talk about using words like “he and “him”. It’s not new, but limiting our images and language that we use of God and Jesus is still too common and still matters very deeply. I am wondering how our churches can continually enlarge our image of God in Jesus in our words, our images and how we treat others. I need to train my heart and my mind to really recognise Christ in anyone I meet, delighting that my recognition of Jesus and God is always being enlarged, challenged and enriched by the endless variety of people in the world, all created in the image of God.

*“God is not a White man and other Revelations” Chine McDonald, 2021*



## Behind the World Day of Prayer

*Rhianydd Hallas*



I wrote last year (June 2021, Issue 5, p.10) about my experience with the World Day of Prayer. As we once more approach and pass the first Friday in March – this time with a service written by the women of England, Wales, and Northern Ireland – I wanted to give you a bit of an insight into what goes on behind the scenes to produce the service.

We started in late 2018, when the National Committee of England, Wales, and Northern Ireland held a weekend writing workshop with over 30 women from different denominations and from across the three countries. Two members of the St Nicolas community were involved: myself and Lucy Hole, who composed the song ‘For Surely I Know the Plans I have for You’ which is sung a number of times in the service. The theme and bible passage are chosen far in advance, and it’s interesting how relevant they always when they are chosen, during the writing, and then years later when the service happens. We were given Jeremiah 29:1-14 with the theme ‘I Know the Plans I have for You’.

The writing group doesn’t just create the service; four groups produced the service, a country background, children’s activities, and a bible reflection. I was in the children’s activities group, and we were very keen to create materials for a youth programme (ages 13-18) alongside the traditional children’s programme (ages 5-12) for the first time. This was well received by other countries, and will continue to be produced in the UK each year.

The end of the writing week does not mean the end of the work! Once we left, each individual group needed to finalise their own section, and prepare for the first round of feedback and proofreading. These versions were sent to the International Committee in 2019, followed by another round of revisions. This was then the end of the writing group’s involvement – but not the end for the National Committee.

Since our annual residential in November 2020, the National Committee has finalised the service and chosen the music, collected photographs of the UK to be sent to other countries to supplement the country background information, commissioned the CD from the Welsh choir Cambrensis, and produced a special collector’s edition of the Together in Prayer magazine.

By the summer of 2021, the service for this year was finally ready, but that’s still not the end of the process. In July, we organised our Connect Day on Zoom to show the service to the preparation day organisers, and then between September 2021 and January 2022 we visited (in person or on zoom) all of the preparation days throughout the country. And the office has been busy sending out thousands of packages and letters to local service organisers and individuals.

Many of us are then involved in our local services on the first Friday of March – this year the 4<sup>th</sup>. And then we can relax? Not really – the process for each service overlaps – we started working on the 2023 Taiwan service ‘I have heard about your faith’ back in November last year! The activities discussed here are a large part of the National Committee’s responsibilities – but not all; we also distribute grants to charities in the UK and around the world and organise the annual conference Y-Pray at the May bank holiday weekend (this year 29 April-1 May).

I hope that this shows how much work goes into the World Day of Prayer service on the National Committee level – and still more is done by preparation day organisers and local branch committees. This allows us to help thousands of people around the globe: from supporting adult literacy projects in Kerala, India, to funding prayer spaces in UK schools; from helping women’s centres in Toxteth, to supporting mothers in Zimbabwe – read more about the impact of your donations in the Together in Prayer magazine and on our website.

For three more reflections on the writing group (written by Yvonne Naylor, Rev Lee Battle, and Natalie Collins, see the Together in Prayer magazine, Issue 39, pp.48-9). For more information about the WDP, and anything mentioned here, see <https://www.wwdp.org.uk/> The magazine can be bought from there.

## Update from TrinityLearning

*Nicola Williams*



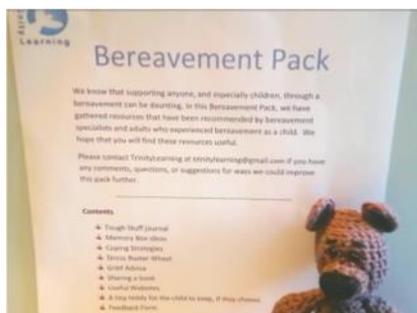
As we enter Lent, TrinityLearning is planning for an online Experience Easter again this year. Last year, our intrepid volunteers had to film their Experience Easter workshops from home, with very little support as strict lockdown was still in place. The video-based workshops proved to be incredibly popular, with over 500 pupils from seven schools taking part.



This year, we have been able to offer more support to our volunteers and have benefitted from our Workshop Leader, Taz's, increased technical knowledge as well as the purchase of a USB clip-on microphone which has helped to improve the audio quality of the videos. Many of our volunteers have given their time to come and re-film their Experience Easter workshops in and around Trinity Church, hopefully giving a flavour of the 'live' Experience Easter which we hope to reintroduce next year.

The video-based Experience Easter is available on our website and is supported by individual child resource packs sent out to schools. A team of volunteers support us in putting the contents for the packs together by rolling plasticine balls and threading hundreds of beads!

**Wellbeing support** – the ongoing impact of Covid has resulted in increased demand for wellbeing support in schools at a time when school-based volunteering still remains difficult. As a result, TrinityLearning has developed new projects, such as Toolkit for Happiness, which we hope will help us to work with volunteers from within school communities, such as Larkmead's 6<sup>th</sup> form, to help deliver the project to younger pupils.



**Volunteering in new ways** - we have introduced new volunteering opportunities which are more socially distanced, such as helping to tidy up school gardens, or can be done from home, such as crocheting tiny teddy bears to include in our child bereavement packs for adults working with bereaved children. The school-based volunteer activities we have managed to restart, such as the Kingfisher Singing Group, are being met with huge enthusiasm and appreciation from both children and staff.

If you are interested in volunteering for TrinityLearning, either in a socially distanced capacity, or in a school-based role, such as through the Kingfisher Singing Group, please email Nicola at [nic.trinitylearning@gmail.com](mailto:nic.trinitylearning@gmail.com).

TrinityLearning is committed to Safeguarding. We provide full training and support volunteers through the application process and DBS checks.

Finally, please pray for all those children and adults in Abingdon's school communities who are struggling with changing and stressful circumstances. Please pray for all those who are feeling isolated at home as they are unable to volunteer and serve their local communities in the ways they are used to.

Please pray for Experience Easter, that we might bring the hope of the Easter story to our local schools.

## The Big Seven 0

*Eileen Duckett*



Next month I will be 70  
 How did I get so old,  
 I've had my three score years and ten  
 So am on borrowed time I'm told.

It seems like only yesterday  
 That I was young and slim  
 And now I'm old and rather plump  
 And the future looks quite grim.

I cannot do what once I could  
 And my memory's getting poor,  
 I can tell you what I did years ago  
 But not last week anymore.

However, life's been good to me  
 And I really can't complain  
 Cos after 50 years my husband's still here  
 So I can't be too much of a pain!

I've loved and lost but as they say  
 It's better than not loving at all  
 And I have known such happiness  
 In fact I've had a ball.

So I will celebrate the big Seven 0  
 And thank God for a life so good,  
 I'll put up with my aches and pains  
 And enjoy life as I should.

## Three Puzzles

*Rob Rutherford but taken from 'Wrinklies' Puzzles which Father Christmas, in his wisdom, gave me.  
 Answers on pages 10 and 12*

### 1. Tents and trees:

Every tree has one tent found horizontally or vertically adjacent to it. No tent can be in an adjacent square to another tent, even diagonally. The numbers by each row or column are the numbers of tents in that row or column. Can you locate all the tents?

				Υ				0
								3
Υ		Υ					Υ	0
				Υ		Υ		3
Υ					Υ			0
							Υ	2
	Υ							2
			Υ			Υ		2
2	1	1	1	1	3	0	3	

Key:  
 Υ      tree  
 Δ      tent

2. Sum People:

Work out what number is represented by which person and fill in the question mark.

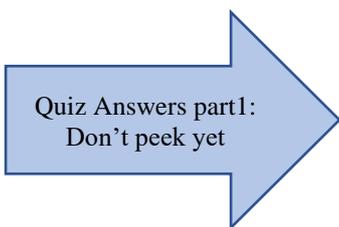
				11
				13
				?
				14
12	12	19	11	

3. Sum Total:

Replace the question marks with mathematical symbols (multiply, add, subtract, divide) to make a working sum. You are allowed to add brackets.

$$4 ? 8 ? 7 ? 5 = 5$$

Answer to tents and trees:



	ε	0	ε	ι	ι	ι	ι	z
2		λ	∇		λ		∇	
2	∇				∇		λ	
2	λ		∇					∇
0			λ					λ
ε	∇	λ	∇	λ		∇		
0	λ					λ		λ
ε	∇			∇				∇
0				λ				

Key:  
 λ tree  
 ∇ tent

## What's on in March?

Collated by Louise Heffernan

**Faith Forum** will take place on Sunday, March 6th, at 9am in the Parish Centre Hall. Those unable to be with us in person can join via Zoom or view the recording. Our talk will be from Revd Shemil Mathew, speaking on 'Asian Christianity - learning from an ancient church'. This talk will look at Christianity in an Asian context, including its dual origins in both the ancient church and a colonial past, and will also describe the experience of being an Asian Christian in Britain. Shemil Mathew is Vice Dean of Emmanuel Theological College in Chester. Born and raised in Kerala, India, he has a wide experience of working with Anglican communities in Asia and Africa. Shemil is the General Secretary of the Anglican Minority Ethnic Network (AMEN).



### Lent Stations of the Cross

On Tuesday evenings in Lent (March 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and April 5<sup>th</sup> at 7.30pm), the devotion Stations of the Cross will be offered at St Michael's. On 29<sup>th</sup> March, Silent Reflections will take place as usual.

**Come and See** is a programme organised by the Diocese for anyone enquiring about faith, returning to faith after many years or moving to a new place in their faith in the disorientation of the pandemic. The 5-week programme starts in March. Individuals can register to receive short daily emails to reflect on, a weekly short film and contemplative exercises to try out each week. This year's programme

focuses on the Lord's Prayer. For more details see <https://www.oxford.anglican.org/come-and-see/>. Everyone who signs up for Come and See, including families, will receive a link to a film from Bishop Steven each Sunday during Lent.

Support the 2024 **Abingdon Passion Play** and find answers to all those gardening headaches at the same time by attending their GQT on 26<sup>th</sup> March at 3.30pm.



## Gardeners' Question Time

**Panel Members:** Organised by **The Abingdon Passion Play**

**Lucille Savin**  
Lucille has been a captivating Head Gardener of Merton College for nearly 20 years. After a degree in horticulture, her career started at Oxford University Parks, then she was drawn to a country estate in the Cotswolds,

**John Killick**  
John has loved wildflowers since World War Two. After a botany degree he worked for the Natural Environment Research Council. He co-authored The Flora of Oxfordshire and Oxfordshire's Threatened Plants, and wrote over 900 articles on The Plants of Oxfordshire in the Oxford Times.

**Bridget Thurley**  
Bridget is a keen vegetable grower. She is a qualified chef, has a degree in agriculture and has had a career in various areas of scientific research in the UK and overseas. She runs the shared allotment at Peach Croft Farm.

**Robert Longstaff**  
After studying Applied Biology, Robert worked for the Ministry of Agriculture, Fisheries and Food, where he became committed to the principles of organic growing. He has run The Oxford Garden Project, aiming to teach food production from plot to plate; storing and preserving food and bee and chicken keeping.

**Saturday 26th March**  
Trinity Hall, Conduit Road, Abingdon,  
OX14 1DB  
Time: 15:30 - 17:30

**Tea and Cake from 15:30**  
**Questions from 16:00**

Tickets/donation: £10 from  
The Bookshop,  
Stern Street, Abingdon,  
or online from  
[abingdonpassionplay.co.uk](http://abingdonpassionplay.co.uk)

**Questions invited,  
to be submitted in  
advance, to**  
[events@abingdonpassionplay.co.uk](mailto:events@abingdonpassionplay.co.uk)

### Useful Weblinks:

Services: for the latest news see the church websites:

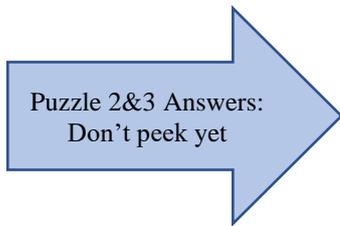
- <https://www.abingdon-st-helens.org.uk/>
- <https://www.stmichaels-abingdon.org.uk/>
- <https://www.stnicolasabingdon.org.uk/>

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

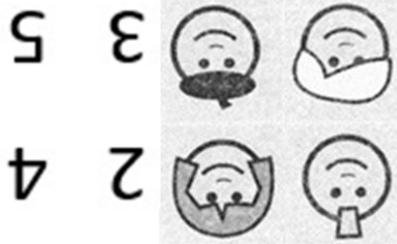
<https://www.churchofengland.org/>

**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.



91=i



and (((4x8)-7)÷5 = 5

And finally, from Dave Walker of Cartoon Church:

## THE WELCOME PACK



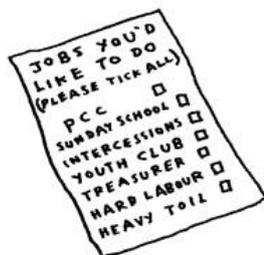
NEWCOMERS ARE GIVEN A WELCOME PACK



THIS CONTAINS THE RULES AND REGULATIONS...



THE STANDING ORDER FORM...



THE 'VOLUNTEERING' FORM...



THE SMALL PRINT...



AND THE COMBINATION CODE FOR THE TOILETS

**Thanks** to all contributors and to you, the readers.

The next issue will be published in April: 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.