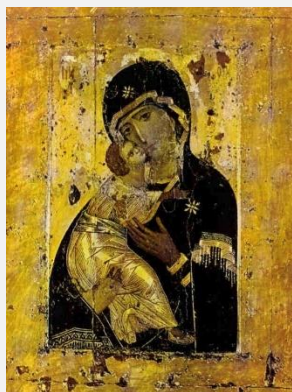


Issue 9:  
November 2022



The Virgin of Kyiv  
known by some as the  
Virgin of Vladimir

A candle in....

THE

# WINDOW

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

This issue was shaped  
by:

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Acers at the Harcourt Arboretum: October 2022

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**A** is for.....

Autumn

Advent – the time when the lectionary changes – read what John Barton has to say about St Matthew's Gospel

Arts and Christianity – Jen Brown on poetry

Anniversary – read Rosalind's account of the passing of the measure to allow women priests

Being Afraid – Susan Gee reflects on a story from the Gospels

Appeal for Action – read Elizabeth's Dawson's article about the Mothers' Union

Appetites – David Bevington ponders our shopping habits

## The Year of Matthew

John Barton

What did the wise men say to the shepherds? This is the question I used to put to students just beginning to study the Bible. Trying to find the answer in the Gospels, you quickly discover that the story of the ‘wise men’ (astrologers) is in the Gospel according to Matthew (2:1-12), while the shepherds appear in the Gospel according to Luke (2:8-20). No chance, therefore, of discovering what they said to each other, or even if they ever met.



Saint Matthew (Mattheus) from the Lindisfarne Gospels  
<https://www.bl.uk/collection-items/lindisfarne-gospels>

In the past Christians treated the stories in the Gospels as little pieces of the complete story of Jesus. We could add them together to make a single narrative, with bits of one Gospel next to bits of another. In the Book of Common Prayer the readings at Holy Communion come week by week, rather randomly as it seems, from all the Gospels.

In modern times readers of the New Testament have noticed that this distorts the Gospels by lumping them all together, as if they amounted to a single source for the life of Jesus. It was as if we could take any individual story out of it and combine it with any other, irrespective of which Gospel it came from. The Christmas story, as we find it in nativity plays and carol services, is a typical case of this. The very different accounts in Matthew and Luke are combined into a narrative that doesn't correspond exactly to the story told by either—not to mention that it contains details, such as Mary's donkey, that aren't in the Bible at all.

In the 1960s New Testament scholars started reasserting that each Gospel told its own story in its own way. They couldn't all be combined to make a single, coherent narrative. Each had its own integrity. In the Roman Catholic church the forms of public worship were being revised, and it was decided that instead of snippets from all the Gospels, the Gospel reading in Sunday worship should come consistently from one Gospel, each read in order for a whole year. Year A was to be the year of Matthew, year B of Mark, and year C of Luke. (John was kept for Lent and Eastertide.)

Other churches adopted this scheme, which evolved into what is called the Revised Common Lectionary, used worldwide. Our schedule of readings in *Common Worship* is more or less the same, with just a few tweaks—Anglicans can never resist tweaking anything they borrow from other churches.

The first Sunday in Advent (27 November) marks the beginning of year A in this three-year cycle, so almost all our Gospel readings till December 2023 will be from Matthew. We shall discover again that Matthew has a distinctive way of recounting Jesus' life and teaching.

Matthew has a unique structure, when we compare it with Mark and Luke. Whereas they mix stories

about Jesus with reports of his teaching, Matthew tends to keep them separate. There are five separate blocks of teaching—modelled on the five ‘books of Moses’ in the Old Testament, some think. Between them are the collections of stories. The first block of teaching is the most famous: the Sermon on the Mount (Matthew 5—7). This may not have been delivered in exactly this form, as a single speech. More likely it is a summing-up of Jesus’ preaching, combining into one discourse sayings of his from various occasions. Christians have long regarded it as the perfect summary of how we are meant to live.

Matthew also has distinctive themes. Jesus seems more judgemental than he is in the other Gospels—it’s in Matthew we read most about ‘wailing and gnashing of teeth’ as the fate of the wicked. Here too (in chapter 25) are the parables of the Last Judgement: the sheep and goats, the bridesmaids who forgot to bring any spare oil (‘foolish virgins’ of the King James or Authorized Version), and the punishment of the servant who failed to invest the ‘talent’ entrusted to him (the talent was a coin of enormous value—think a ten-thousand-pound note—and it’s from this parable that the metaphorical use of the word to mean a natural skill or ‘gift’ derives).

It’s often said that Matthew is the most Jewish of the Gospels. Whether the author was a Jew who had converted to the Christian faith, or a Gentile who knew a lot about Judaism, we don’t know. Come to that, we don’t know that he was actually called Matthew—the names of the Gospels were added much later. It certainly doesn’t seem likely that he was the disciple of that name, since he wrote in Greek, whereas the disciples would have spoken Aramaic, even if they knew a bit of Greek, and most of them probably couldn’t write anyway.

But the Jewish elements in this Gospel are a mixed bag. In the Sermon on the Mount, Jesus intensifies the demands of the Jewish law, saying that (for example) whereas literal murder is naturally forbidden, even angry words are wicked and should be avoided. This kind of extension of the literal law occurs a lot in later Jewish teaching, and is called ‘putting a fence around the law’. If you want to avoid committing violent *actions*, guard even your *speech* from expressing anger, and then you’re bound to stay a safe distance away from them. This way of thinking is very characteristic of Judaism.

Yet at other times the teaching in Matthew seems anti-Jewish. The Pharisees are Jesus’ opponents, and they are presented as vicious hypocrites, whereas we know from elsewhere that they were in many ways rather exemplary in their lives, taking God’s law with special seriousness. Yet ‘Matthew’s Jesus’, if we can put it that way, rejects them. Is this really Jesus, or is it Matthew, expressing, through how he reports Jesus’ words, the typical over-reaction of a convert against the religion he has now left behind? Did Matthew *invent* the invective against the Pharisees? Is this the beginning of Christian anti-Judaism, a long and unhappy tradition which developed in time into what we now call anti-Semitism? Here study of Matthew’s Gospel can start to get uncomfortable for Christians! Year A will bring us some challenging readings.



One of the ‘carpet’ pages from the Lindisfarne Gospels (Zoom in for a better view)

<https://www.bl.uk/collection-items/lindisfarne-gospels>

## Poetry & Faith

*Revd Jen Brown, Associate Priest*

Poetry has always been part of the Judeo-Christian tradition. We know this, because there are large sections of our scriptures that are poetry. Best known of these is, of course, the psalms – a collection of poems that express both praise and lament; that plead with God to act on behalf of his people; poems that agitate for justice. The psalms are, in many ways, the perfect example of poetry because poetry is used to capture and express the full range of human emotions, to note and reflect on things experienced in life, often through vivid imagery, and to imagine how the world might be. All of these things we see in the psalms.

We also find poetry in the New Testament. The most famous example probably being the great Christological hymn in Philippians 2.5–11:

<sup>5</sup>Let the same mind be in you that was in Christ Jesus,  
<sup>6</sup>who, though he was in the form of God,  
 did not regard equality with God  
 as something to be exploited,  
<sup>7</sup>but emptied himself,  
 taking the form of a slave,  
 being born in human likeness.  
 And being found in human form,  
<sup>8</sup>he humbled himself  
 and became obedient to the point of death—  
 even death on a cross.

<sup>9</sup>Therefore God also highly exalted him  
 and gave him the name  
 that is above every name,  
<sup>10</sup>so that at the name of Jesus  
 every knee should bend,  
 in heaven and on earth and under the earth,  
<sup>11</sup>and every tongue should confess  
 that Jesus Christ is Lord,  
 to the glory of God the Father.

So why is poetry such a powerful tool for expressing and, indeed, learning about, the faith? There is evidence that having text written in poetic, rather than prose, format can also be an aid to learning and memory. And there is of course, its emotional resonance and its vivid imagery.

When writing a poem, the poet draws on the imagination and, as a consequence, poetry has the power to open the imagination when read or heard. Poetry invites people to imagine how things were or are or could be. It invites people to wonder and to explore ideas. As such, it can be a helpful tool for ‘proclaiming the Gospel afresh in every generation.’

If you are at all into Ignatian spiritual practices, you’ll know that some of these involve imagining oneself into biblical scenes. And I like to do that with some of my poetry, too – to take an episode from the Gospels (usually), and imagine what it was like for those who were there, to explore what they might have been thinking and feeling, and to use the poem to re-narrate the scene in such a way that it does that exploring of the characters’ interior lives in the moment. One such of poem that I’ve written is based on a well-known reading from John’s Gospel that we hear in our liturgy in the weeks of Eastertide:

**Gone fishing**

They were just fishermen  
 So they returned to the sea  
 Taking refuge in the mundane  
 To forget about their loss

And then they saw  
 The unbelievable. The unexpected. The un-hoped for.

The Truth. The Life. The Way.  
 Making breakfast on the beach

They were fishermen  
 So he made them fishers of men  
 They left their boats  
 They told their story  
 And began to catch the world

Through the poem, the reader is invited to consider the gospel passage in a new way, to come at it from a different angle. And so the poem can act as a prompt to look at scripture with fresh eyes, putting aside what we think we know about a passage, and letting it speak to us afresh.

As Christians, we can engage with poetry in many different ways – devotionally, as a focus for contemplation and prayer, as a way of exploring scripture with fresh eyes, and as part of our shared worship, when we recite the psalms and sing hymns together. Poetry can also open a new avenue for expressing our faith, for ‘voicing’ our prayers, as it invites us to draw on feelings and imagination and to play with the richness of language.




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## Hot off the press:

Church of England clergy should have the freedom to bless and marry same-sex couples, says the Bishop of Oxford.

The Bishop of Oxford has published a 52-page essay, *Together in Love and Faith*, released on Friday 4 November, setting out the ways his own views have changed on same-sex relationships over the last decade.

For more details of how Bishop Steven’s thinking has evolved, see the Diocese’ Web Page

<https://www.oxford.anglican.org/news/same-sex-marriage-in-cofe.php>

The three other area Bishops in the Oxford Diocese have tweeted their support

## Thirty years On

*Rosalind Rutherford*

It was about 5.00pm and all my attention was focused on the radio. And beside me was a scrap of paper on which I was noting numbers and doing frantic calculations in my head.

“I think we are there” I thought, almost holding my breath. “I think that is just over the number we need..”

And as I frantically checked again, the Archbishop of Canterbury announced “The Measure has achieved a two thirds majority in all houses and so has passed.” We had got there. Even that morning, one of our good friends who on General Synod was unsure what the outcome would be.

Minutes later, the doorbell rang and there was our next-door neighbour, a lady in her eighties. “I just have to hug someone. It’s so wonderful that it really has passed”. We hugged and watched some of the scenes of joy in Dean’s yard together, as I wondered how much of her life she had been waiting for this moment. A few hours later, the doorbell rang again and there was John on his way home from Synod and the station. “We did it!” as we rejoiced together. Sunday was a joyful occasion, as it was in many churches, because our curate was one of the women who could now look forward to being ordained priest. We didn’t realise it would take another 18 months for an ordination date to be arranged for her and over a thousand other women.

For as long as I can remember, I had thought that the Church of England’s refusal to consider that women could be ordained, as unjust and limiting the call of God and the promptings of the Holy Spirit. In the 1970s I started to meet with a local group in South East London, which included two deaconesses, to discuss and pray for this. With others in MOW (Movement for the Ordination of women) we discussed the theology underpinning the longing for women priests, worshipped with language, imagery and bible stories which affirmed the experience of women, and which also helped us develop a spirituality of waiting. More recently, like many others, I had written letters to General Synod members asking them to vote for the Measure. But the waiting had gone on for so long I could hardly imagine what it would feel like to achieve what we were longing for. It was not until the moment that the Measure passed, that I realised quite how deeply it mattered to me. It took this vote for me to feel that being a woman was not to be a lesser person in the view of the church.

That day was a moment of joy and relief that finally I was part of a church that accepted everyone for who they are, all loved children of God. The joy was deeper than I had imagined.

However, the joy was soon dissipated, and that is sadly, a part of my memories too.

The next day, nearly every newspaper had headlines about predicted schism in the church, and photographs of bishops with worried faces alongside a few photos of joyful campaigners in Dean’s Yard. In the days to come, the bishops did not meet the women deacons in their diocese, or congratulate them on the reality of their ordination as priest in the future, but instead gave time to those who were shocked that the legislation had passed. It was not until 2014 that the national church rejoiced publicly that women were part of the priesthood.

Then came pressure on the bishops, and General Synod, to add more “safeguards” for



those who did not want to receive the ministry of women. The original legislation had included provision for parishes to vote to restrict the ministry of women. Clergy who decided they could not remain in the church were given financial compensation and ten years to make this decision, but pressure as the measure went through Parliament led to the creation of “Flying Bishops” so that clergy and churches could choose the oversight of a separate bishop who had never ordained a woman, and gradually, men were also allowed to choose to be ordained separately by these bishops.

I look back to 11<sup>th</sup> November 1992 with joy at that moment when I and those who spent so much time campaigning for this, believed that we were seeing the beginning of a church that really did model in its ministry that deep belief that, in the words of the famous placard, we are all “beautifully and wonderfully made in the image of God.” The longing to share that joy with everyone is still at the heart of what the gospel means for me. But I also look back with deep sadness because even when the Church of England finally agreed that women could also be bishops, twenty two years later, the package that was finally agreed still discriminates against women and embeds divisions within the church. A moment of joy to be remembered, and which continues to be an inspiration and encouragement – but also a reminder that the search for justice and wholeness continues.



## Why are you afraid?

*Susan Gee*

This question was the subject of our discussion at a recent meeting of our house group. We are following John Pritchard's book "Twenty Questions Jesus asked", and how they speak to us today. It is the question Jesus asked his disciples when they were caught in a violent storm on the lake. (Mark 4:35-41)

Like many of the questions Jesus asked, it was in some ways rhetorical. Jesus asked the question often already knowing the answer, but He needed to ask the question and to hear the response. We see it in the story of the healing of blind Bartimaeus, (Mark 10:46-52), when He asks "What do you want me to do for you?" and again at the end of the parable of the Good Samaritan, (Luke 10:25-37), when He asks "Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" There is a parallel here with prayer. God knows what is in our hearts and minds without us needing to tell Him, but He wants us to articulate it. In so doing, we are open to the answer He gives us, though this may not be the answer we were expecting.

In the story of the stilling of the storm, the answer to the question "Why are you afraid?" is, at one level, obvious. Evening was drawing on, the sky had darkened, the wind had suddenly strengthened and the waves were so high they were flooding the boat; no wonder the disciples were frightened for their lives! Jesus showed his mastery over wind and sea, and stilled the storm, to the awe and wonder of the disciples. However, His question goes deeper than the fear of drowning; Jesus follows his first question with a second one, "Have you no faith?" This goes to the heart of Jesus' relationship with his disciples, and what they believed about Him. As with any relationship, this developed over time. The days they spent with Jesus and the experiences they shared gradually deepened this relationship, as they gained insight and understanding, and grew to a deeper faith and love for Him. As John wrote in his first letter, "Perfect love casts out fear" (1 John 4:18)

Where does leave us? We indeed live in fearful times. People fear what the future will bring as they face the rising costs of food and energy. Some are anxious about their jobs or their business as recession bites. The fallout from the senseless war in Ukraine is a constant concern, as are the consequences of climate change and the seeming inability of governments to address them properly. In fearful situations, it is completely reasonable to be afraid. The world is often a frightening and dangerous place, and life is fragile. So it is important to face up to our fears rather than hiding from them, for we may find that they lose some of their power over us. Jesus brought calm after the storm, saying "Peace, be still". He was saying this to the disciples too. He was able to move his friends beyond their fear, to a realisation that with Him, they were safe.

There were many struggles to come for them, as there are for us. There is no quick fix. However, it is very often the challenges we face that deepen our faith and give us the strength to face what lies ahead, a strength we may not have known in the calmer periods of our lives. What Jesus did for His disciples, He does for us still, if we let Him.

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A quote from one of the women in the quiz on page 12:

"He did not say, 'You shall not be perturbed, you shall not be troubled, you shall not be distressed', but he said, 'You shall not be overcome.' "

RR





## MOTHERS' UNION - A CALL FOR ACTION

### We need YOUR help!

*Elizabeth Dawson (Branch Leader)*

Following my recent visit to Belfast for the UK Annual Gathering for the Mothers' Union, I have been asked, as a branch leader, to address a pressing issue, namely the future of the Mothers' Union, as posed by our 2022 theme, "Transformation Now". Embedded in this theme is not only the question of the future of our movement, but how we as individuals, as members of the Anglican church, and our communities, transform what we are doing post pandemic?

So, I pose this question? What is your perception/image of what the Mothers' Union is about? I suspect it may be of a group of ageing women, who meet to hear a speaker and enjoy a cup of tea and a chat! You wouldn't, in one sense, be wrong but we do much, much more.

Mothers' Union is a global family committed to sharing God's love through practical action, spiritual sustenance and compassion. As an International Christian movement, with 4 million members across 84 countries, we work together to help transform lives in the world's hardest-to-reach families and communities. With kindness, courage and compassionate action, we will not stop until we live in a world free from violence, poverty and injustice, where everyone can thrive. We work with people of all faiths and none. We welcome people from all walks of life to join us, and we offer whatever help is needed, to whoever needs it, whenever it is needed. Our faith tells us that when people come together to solve



Elizabeth with the Chief Executive Bev Julien and other members of Oxford Diocese at the MU Annual Gathering in Belfast

challenges, good and amazing things can happen. The aim is to transform lives by stopping hunger, stopping violence and stopping injustice. (Visit [www.mothersunion.org](http://www.mothersunion.org) for more information).

Globally, we have on-going projects in developing countries concerned with literacy, parenting, education and finance. At the recent Lambeth Conference, Mothers' Union was part of the partners' programme, as many of the bishops' partners from African countries are also diocesan presidents. In the UK, we regularly lobby the government on matters concerning the family, and some of our branches are currently involved in supporting refugees from all parts of the world.

In Abingdon we meet on the first Tuesday of the month and yes, we have a speaker, but we also discuss, question and pray together. We fundraise for our local and global charities reaching out to help, educate and support where there is a need. For example, providing basic everyday items for parents, resident at Ronald McDonald House, whilst their children are receiving treatment at the JR children's hospital. We support and partner "Baby Basics" with knitted items and essential baby products for families who are experiencing financial difficulties. At Christmas and Easter, we have sent treats and gifts to another partner charity "Children Heard and Seen", who work with children of prisoners. Each year in late November, we host a service in St. Nicolas' Church, focussing on gender- based violence as part of our commitment to ending injustice, violence and aggression both locally and in the world at large, and of course we all support our local churches.

Our branch is now small in number – sadly we have lost 10 members since March 2020, but we are a loyal and committed group of people. We need more members if we are to survive. We need your support to do so. Membership is open to ALL and you don't have to commit to attending regularly. Simply by becoming a branch or diocesan member, you will be helping Mothers' Union to grow, to build resilience, and respond to need both locally and globally. Through faith and prayer, we believe we can survive. The "ship" may be listing slightly. Please help us avoid the iceberg.

See also [www.muoxford.org.uk](http://www.muoxford.org.uk)

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## COP27

We have many issues to worry about. Climate Change is the most important of these. We are approaching 'tipping' points which, if they happen, will make climate change irreversible.

COP27 meets from November 6<sup>th</sup> to 18<sup>th</sup> and Revd Jonathan Pye, Chair of the Bristol Methodist District has composed this prayer:



Creator of all,

you call us to partner with you in the care of creation.

We pray for the leaders of the nations, meeting for COP27.

Help them to see the inter-connectedness of the world and to take seriously our responsibility for each other.

Help them to hear the voices of the vulnerable and those most affected by climate change.

Teach us how to be responsible stewards of all that you have given us, that all may share its bounty.

Amen.

## Seasons of the Saucepan

*Or: Confessions of a Naïve Shopper*  
David Bevington

I began to take a share in food shopping for the Bevington residence during the first lockdown. It was that bleak, interminable-feeling period when shoppers were serenaded with recorded announcements urging us to finish our shopping and leave the store as quickly as possible. So there was no time to dally in the aisles: it was a question of chucking the usual items in one's trolley and heading for the checkout. But back home I took to looking at its country of origin as I unpacked each item. It was often much further away than I'd assumed. Grapes, for instance, were from southern Europe in summer and autumn, but from India or South Africa in winter and spring, which made me wonder about their carbon footprint. And stop buying some clearly unseasonal foods, especially ones that may have come by air.

It would help us shop responsibly if imported foods were labelled with their method of transport. I understand that shipping by sea has a far lower carbon footprint than air travel. And that it makes more sense to source foodstuffs where they grow best in Europe and drive them here than to, say, attempt to grow every kind of fruit and salad in expensive-to-heat greenhouses in the UK.

An invaluable document Gwen brought with us from the Isle of Wight's farming community is a chart showing when vegetables are in season. Sadly it's too faded and dog-eared to reproduce here, but equivalents must be easy to find, and help plan menus and shopping.

Global food production and distribution is of course incredibly complex. We are all aware of other crucial issues: animal welfare; a just deal for growers and producers (Fairtrade sugar, coffee, tea, bananas, chocolate . . .); the impact of meat production; conservation of fish stocks; the effects of palm oil production on bio-diversity; let alone the profound effects of diet on our health.

Offering these thoughts was suggested by Charles, our Rector, despite – or possibly because of – my being clearly the least qualified member of our congregations. I've no doubt that many Candle readers have informed, thoughtful perspectives on the responsibility we all have as food shoppers and consumers: perhaps you could share yours?



Slow food: Apples in a Herefordshire orchard. Picture credit – David Bevington

## Quiz: Influential Christian Women

*Eluned Hallas*

All are British and the order may give you some clues

1. Administrator & teacher; H (A of W)
2. Local Princess, Abbess and Saint; F
3. Mother of local boy made good?; M (R)
4. Mystic, and possibly first English language autobiographer; MK
5. Mystic and nutty commentator; J o N
6. Mother of hymnwriters and reformers; SW
7. Founded a ministers' training college at Trefeca, now part of Westminster College, Cambridge; SH, C of H

8. Prison Reformer; EF



9. Walked to inspire the Bible Society; MJ
10. Statistician and the founder of modern nursing; FN



11. Co-founded a militant order; CB
12. Resident of the Inn of the sixth happiness?; GA
13. First female priest in CofE; ABW
14. Modern Catholic hymn composer; BF
15. First female diocesan bishop in the Church of England; RT



Events

**St Michael's Church  
Christmas Fair**




**Saturday 12<sup>th</sup> November 2022  
10am – 2pm**

Craft Stalls	Books	Gifts
Tombola	Games	Prize Raffle
Cakes	Paintings	Jewellery
Bric-a-Brac	Plants	Refreshments

Proceeds in aid of church funds and Abingdon Food Bank


St Michael's Church, Park Road, Abingdon  
[www.stmichaels-abingdon.org.uk](http://www.stmichaels-abingdon.org.uk)



Abingdon & District  
Musical Society

**ELGAR – IN THE SOUTH  
FAURÉ – REQUIEM  
LANGSFORD – PRAISE YE THE LORD  
FRANCK – PSALM 150  
DEBUSSY – LA MER**

SATURDAY 12<sup>TH</sup> NOVEMBER 2022 7.30PM



**ST HELEN'S CHURCH  
ABINGDON  
OX14 5BS**

ALEXANDER WALKER - CONDUCTOR  
KATE BAILEY - LEADER



Tickets £14 at the door / £12 buy early / £1 children  
From [wegottickets.com](http://wegottickets.com) or Peter Smith (01235 521392 - 07979 894095)  
[psmiffy69@btinternet.com](mailto:psmiffy69@btinternet.com)  
[www.adms.org.uk](http://www.adms.org.uk)

**St Nicolas' Church  
13<sup>th</sup> November 3pm**

**Arco Strings** present an informal concert 'A Journey Through the Age of Enlightenment' featuring music by Tallis, Vivaldi, Mozart, Bach, Haydn, Wesley and Handel. Free entry but donations welcome for the Toilet Block Reordering Project.



**ST NICOLAS' CHURCH  
MARKET SQUARE  
ABINGDON  
18<sup>th</sup> - 21<sup>st</sup> November  
Friday to Monday**

**Art and  
Crafts  
Exhibition**  
10 - 4pm daily  
2 - 4pm Sunday

Christmas gifts, original art, prints, cards,  
housewares, jewellery and glassware  
Artists Marion Owen, Claire Cross and  
Margaret Horton  
All Fired Up glass by Chris Eccles



# Christmas Market

St. Helen's Church,  
Abingdon OX14 5BS

**Sat 26th Nov**  
**10.00 to 2.30**

Lots to buy including home  
bakes, toys, books,  
jewellery, gifts, pictures,  
preserves and a raffle.

Refreshments served  
including bacon butties  
and homemade cakes.



## Come and Sing Messiah Part 1 +HALLELUJAH!

**Saturday 26<sup>th</sup> November**

**St Michael and All Angels' Church  
Park Road, Abingdon, OX14 1DS**



**Registration: 10:30**  
**Mini-Concert: 17:30**

 Singing Workshop with soloists and  
orchestra conducted by Sally Mears  
concluding in a Mini-Concert for  
friends and family to enjoy!

**For more info please email:**  
**events@abingdonpassionplay.co.uk**

### St Nicolas' Day Parish Lunch

at The Cosener's  
House, a 3 course  
meal for £31.  
Children's menu  
available. All  
welcome.



On Sunday 4<sup>th</sup> December followed by  
evensong at 5.30pm.

Book your place by 18<sup>th</sup> November.

### St Nicolas' Church

Saturday 26 November, 10am-1pm  
**Book sale and coffee morning,**  
children's craft activities.



And December dates for your diary:

Informal Christmas Concert at **3pm on Saturday December 17<sup>th</sup>** at St Nicolas' Church.  
Free entry but donations welcome in aid of the Toilet Block Reordering Project.

Christmas Concert, **Saturday 17 December at 5pm.** Harmony InSpires  
Ladies A Cappella Choir are coming to St Michael's Church to give a festive concert of  
Christmas repertoire. Proceeds will go to church funds.

Pavlova Wind Quintet Christmas Concert on **Sunday 18<sup>th</sup> December at 3pm** at St Nicolas  
Church.

The quote on page 8 was from Julian of Norwich

1. Hilda, Abbess of Whitby (614-680) [https://en.wikipedia.org/wiki/Hilda\\_of\\_Whitby](https://en.wikipedia.org/wiki/Hilda_of_Whitby)
2. St Frideswide (c650 – 727) <https://en.wikipedia.org/wiki/Frideswide>
3. Mabel 'le Rich' (c1120-1198) [https://abingdonparish.org.uk/StN/StN\\_history\\_detail.html](https://abingdonparish.org.uk/StN/StN_history_detail.html)
4. Margery Kempe (c. 1373 – after 1438) [https://en.wikipedia.org/wiki/Margery\\_Kempe](https://en.wikipedia.org/wiki/Margery_Kempe)
5. Julian of Norwich (1342-1416) [https://en.wikipedia.org/wiki/Julian\\_of\\_Norwich](https://en.wikipedia.org/wiki/Julian_of_Norwich)
6. Susanna Wesley (1669 – 1742) [https://en.wikipedia.org/wiki/Susanna\\_Wesley](https://en.wikipedia.org/wiki/Susanna_Wesley)
7. Selina Hastings, Countess of Huntingdon (1707 – 1791) [https://en.wikipedia.org/wiki/Selina\\_Hastings,\\_Countess\\_of\\_Huntingdon](https://en.wikipedia.org/wiki/Selina_Hastings,_Countess_of_Huntingdon)
8. Elizabeth Fry (1780 – 1845), [https://en.wikipedia.org/wiki/Elizabeth\\_Fry](https://en.wikipedia.org/wiki/Elizabeth_Fry)
9. Mary Jones (1784 – 1864) [https://en.wikipedia.org/wiki/Mary\\_Jones\\_and\\_her\\_Bible](https://en.wikipedia.org/wiki/Mary_Jones_and_her_Bible)
10. Florence Nightingale (1820-1920) [https://en.wikipedia.org/wiki/Florence\\_Nightingale](https://en.wikipedia.org/wiki/Florence_Nightingale)
11. Catherine Booth (1829-1890) [https://en.wikipedia.org/wiki/Catherine\\_Booth](https://en.wikipedia.org/wiki/Catherine_Booth)
12. Gladys Aylward (1903-1970) [https://en.wikipedia.org/wiki/Gladys\\_Aylward](https://en.wikipedia.org/wiki/Gladys_Aylward)
13. Angela Berners Wilson (b 1954) [https://en.wikipedia.org/wiki/Angela\\_Berners-Wilson](https://en.wikipedia.org/wiki/Angela_Berners-Wilson)
14. Bernadette Farrell, (b 1957) Christ be our Light & Everyday God [https://en.wikipedia.org/wiki/Bernadette\\_Farrell](https://en.wikipedia.org/wiki/Bernadette_Farrell)
15. Rachel Treweek, (b 1963) [https://en.wikipedia.org/wiki/Rachel\\_Treweek](https://en.wikipedia.org/wiki/Rachel_Treweek)

Quiz Answers:  
Don't peek yet

## My House (27 Edward Street)

My house has stood for 155 years  
And during that time there has been laughter and tears.  
My granny, great granny and great great granny too  
All cooked and cleaned here just as I do.

People have lived and loved in this home  
Some stayed close while others decided to roam.  
They lived through two wars and it has to be said  
Not all survived cos at Barlin\* Dennis lays dead.

But I love this house and intend to stay  
For a long time I hope to my dying day.  
Someone else in the family will then live here  
Although who it will be is not at all clear.

It might be my son and his wife Faye  
Or one of my grandsons but who can say.  
It may be a family or someone on their own  
And after them who will make it their home.

Whoever it is I hope they love it too  
Just as me and my dear husband do.  
As did all the generations in the past  
And I hope it stays in the family until the last.

\*Barlin is a war cemetery in France. Dennis Humphries, my great uncle, died fighting in World War I in 1916.

My granny had seven sons and my father was the youngest. Four of them fought in World War II and luckily all survived and came home to Edward Street.  
Eileen Duckett

## Useful Weblinks:

Services: for the latest news see the new Parish Website:

[abingdonparish.org.uk](http://abingdonparish.org.uk)

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

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

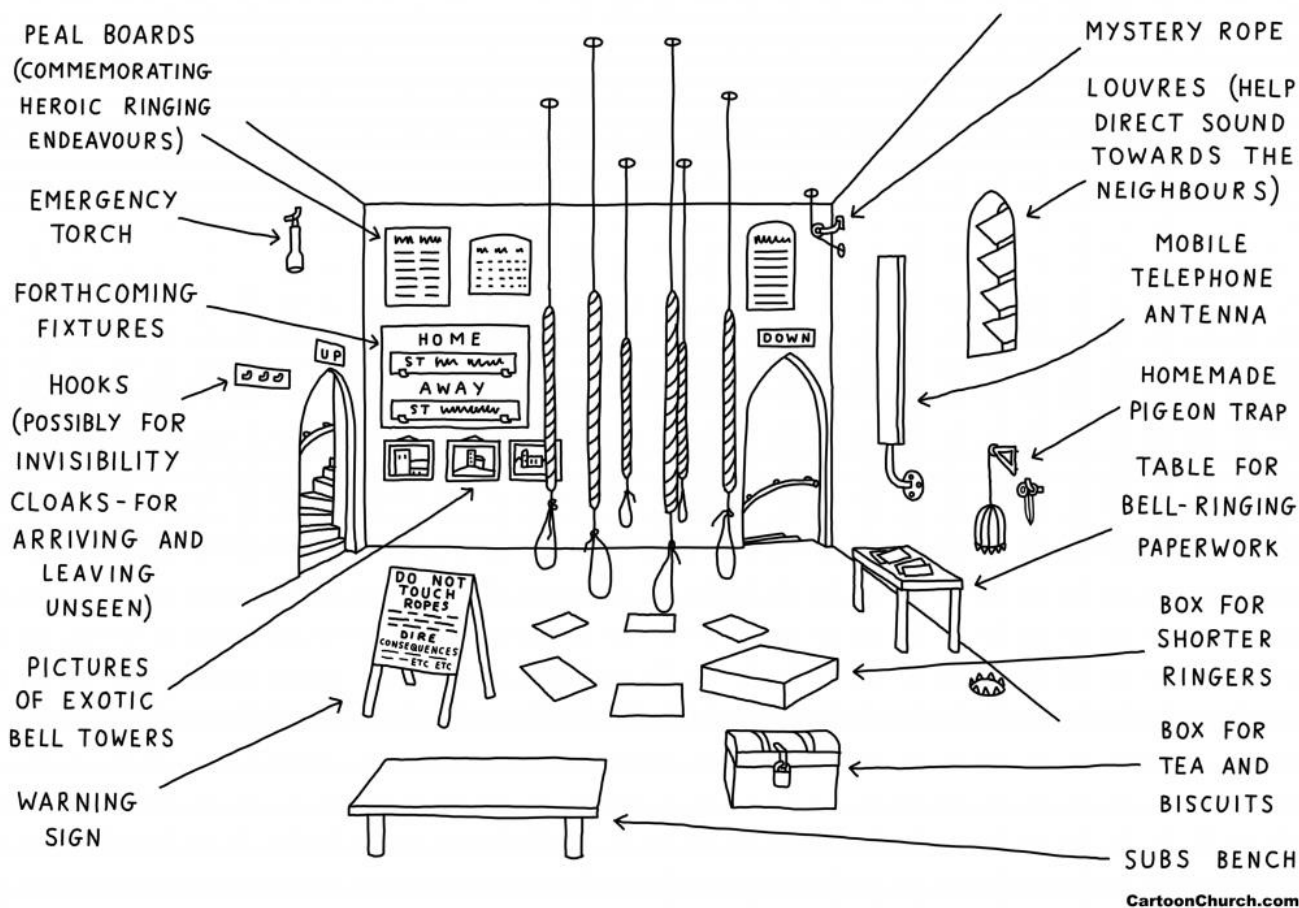
**FOOD BANK.** The Abingdon Foodbank is still very busy and anxious to keep up the support. **Northcourt Road (Christ Church) is open to receive donations on Tuesday and Friday mornings between 9.30 am and 1.00 pm.** See the June issue for more details.

You can also make donations by sending a cheque made out to *North Abingdon PCC Christ Church*, clearly marked 'for Food Bank' or 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 RINGING CHAMBER

HOME OF THE BELL RINGERS



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

The next issue will be published in December: ideas and contributions to [Candle@abingdonparish.org.uk](mailto:Candle@abingdonparish.org.uk)

Tell us about the presents you got when you were young or special Christmas occasions you remember!

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

Correction: Mirfield is the home of the Community of the Resurrection. Muirfield is a well-known golf course!