

Issue 10:
December 2023



St Hilda

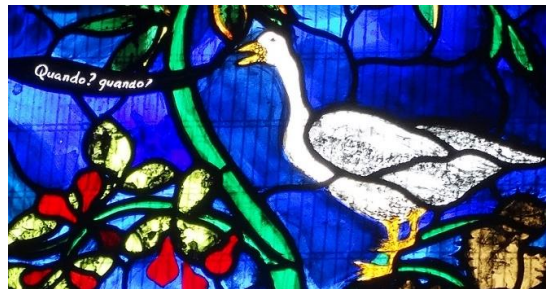
A candle in....

THE WINDOW

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



There is a legend that on Christmas night the animals could speak. This Nativity window was designed by John Piper for Iffley Church. The cockerel is announcing 'Christus natus est!' (Christ is born).



The goose asks 'Quando quando?' (When? When?).



The raven replies 'in hac nocte..' (on this night'.)



'Ubi? Ubi?' asks the owl (Where? Where?) and the sheep replies 'Bethlem, Bethlem'



Pictures- thanks to David Bevington.

To hear Sister Wendy talking to Phil Tufnell about the stained glass in Iffley Church (unlikely though this may sound!) click [here](#):

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Christmas Reflections.

Richard Pyke

One of the many tasks I annually undertook before retirement as a Parish Priest, was that of leading and presiding over the many Carol Services that are an essential part of people's run up to Christmas. Schools, societies, and other organisations still demand Carol Services of their own and these seem to occur from the moment December starts.

Many clergy by the time they reach Christmas Eve are, as they put it, "Caroled out!" This "Carol fatigue," can be especially apparent in multi-benefices where each Church and community demands its own service, all too often based on the format of King's College Cambridge.

The purists of course, hold out for the ideal of keeping a totally distinctive Advent Season, and indeed there is a wealth of resources of Advent hymns. But the reality is that we are living in a culture that celebrates Christmas by anticipation, rather than by preparation leading to celebration, and this custom cannot be so easily dismissed or ignored.

I reasoned then that if the Church wished to engage with the wider world, it required a pragmatic attitude to keep both a meaningful Advent and to yet realise the potential ways of communicating the good news that the Christmas message had to offer in these services. Neither was this dual balancing act in maintaining an Advent integrity whilst accommodating the expectations of others, simply a communications issue with secular culture. Not all the denominations that claim to be The Church keep the Catholic tradition of a Calendar of Seasons anyway.

This was made more obvious to me in my days at All Saints Berkhamsted, a Church at that time shared by Anglican and Methodist congregations. The latter happily installed a crib on the 1st December complete with full cast including the infant Jesus, and the zealous more Catholic Anglicans would then routinely through the four weeks of Advent, remove the figures, especially the infant Jesus, only for the Methodists to put them all back again!

At no other time of year is the secular world attuned to the Christmas story as at this time of year, with shops piping Christmas Carols alongside Slade's 'Merry Christmas' and Bing Crosby's hope of a 'White Christmas'. It just maybe that someone, in the midst of their frantic shopping, might just be given a notion, a glimpse and whisper into the mystery and wonder of the Incarnation?

The sheer beauty of traditional Christmas music and words have the potential to arrest the attention, awaken, invoke questions, stir deep emotions, distant memories and need of faith.

Even in a lifetime of ministry and service, I can still discover, indeed rediscover, new meaning in the traditional words of the Carols that resonate afresh and speak to us in a contemporary way. Sometimes too, it's a joy to trace back to the origins, their context, to discover discarded verses laced with meaning. For an example, the hymn, "It came upon the midnight clear", in its modern form often leaves out a pertinent verse that speaks to many who are struggling and suffering in our culture.

"And Ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing!"

Edmund H Sears (1810-76)

So despite how many Carol Services and concerts there have been, I can say that I never quite succumbed to that sense of Carol fatigue. Perhaps it helped learning the business of pacing myself, through the humdrum and yet relishing the contrast in the discovery of new Carols, the unexpected freshness of a solo voice, a good enthusiastic choir of young and old, thoughtful arrangements and imaginative use of instruments.

Finally - to keep the tradition of reserving the last verse of, "O Come All Ye faithful," to Christmastide proper - to have the joy of singing unrestrainedly, "Yea Lord we greet thee", actually on Christmas morning!

Beyond that, the final challenge was, and is, keeping the festival itself, knowing that by the end of Boxing Day, most of the wider community regard Christmas as being over, the sales are on, and adverts whet the appetite for New Year and sunny summer holidays. For within the Church faithful, there remains the opportunity to ponder the true meaning of the incarnation. Shepherds give way to Kings or Magi, opening up the wonderful season of Epiphany.

Once the unwrapping of presents is done, the turkey consumed, I'm resolved to make time to revisit one of my favourite Christmas hymns and that wonderful prayer in the concluding verse.

"O Holy child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in:
Be born in us today!
We hear the Christmas angels
The great glad tidings tell,
O come to us, abide with us,
Our Lord Emmanuel !"

Philips Brooks 1835-93

Although essentially a much-loved Christmas Hymn and Carol, it is, after all, a prayer, for every day of the coming year.



This picture of a chandelier in St Helen's church is thanks to David Bevington

Brian Klug, a Jewish Professor of Philosophy who is a colleague of John Barton at Campion Hall in Oxford, published this piece in a Berlin weekly paper, *Der Freitag*, in October. Reproduced here, with his permission, at the suggestion of the Rector.

The role of a third party

Brian Klug

“Are you shocked by what is happening?” This is the question with which a colleague of mine greeted me on Monday. He was referring to the current crisis in Israel and Gaza. “Yes and no”, was my reply. Yes, because of the shocking reports of brutal atrocities carried out by Hamas and the scenes of devastation in Gaza. No, because the crisis does not come as a surprise. It is no more surprising than the eruption of a live volcano. It would be astonishing if, from time to time, violence did not erupt between Israel and the Palestinians – which is precisely what has been happening for decades. True, it is Hamas specifically that is involved in the current crisis. But there is an underlying conflict, which has been ongoing for the last 75 years, in which the two parties are the State of Israel and the stateless Palestinians. Until this is resolved, and resolved in a manner that respects the dignity and the rights of both parties, the volcano known as Israel and Palestine will continue periodically to erupt; and Gaza will be the principal site of the eruption. The magnitude of brutality and devastation might not always be as great as it is now, but on each and every occasion it will, without a shadow of a doubt, be shocking.

In view of this, what is the role of a third party? Specifically, what is *Europe’s* role? Europe, of course, is not a single entity, and the member states of the European Union don’t necessarily speak with one voice. But there is, more or less, a core message that Europe as a whole is sending to the Middle East in the tumultuous midst of this terrible war. The position set out by Ursula von der Leyen, President of the European Commission, the day after Hamas launched its assault, is representative: “Israel has the right to defend itself – today and in the days to come. The European Union stands with Israel.” The first statement is essentially correct: all states, Israel included, have the “right of self-defence” against an armed attack enshrined in Article 51 of the UN Charter. But not every measure that a state takes in the name of defending itself is valid in international law. Does Israel’s right of self-defence cover heavy aerial bombardment of civilian areas, flattening residential buildings, killing hundreds of people and forcing thousands more to leave their homes? Does it include cutting off supplies of food, water and electricity: staples of survival for *all* Gazans, not just for members of Hamas? Does it legitimise collective punishment of a people for the crimes of a terrorist organisation? And exactly how does it apply when Israel’s occupation of the West Bank and 15-year-old blockade of Gaza are illegal, with no prospect of coming to an end? Josep Borrell, who heads the EU’s diplomatic wing, cautioned Israel this week that it must abide by the laws of war and by humanitarian law. But the predominant message that the EU is imparting to the Middle East is, in von der Leyen’s words: “The European Union stands with Israel”. The message implies, if only rhetorically, that the EU does not “stand with” the Palestinians. It is, in short, a one-sided message.

This impression is reinforced when Berlin and Paris illuminate the Brandenburg Gate and the Eiffel Tower with the blue-and-white colours of the Israeli flag. (The White House has been similarly illuminated.) This is precisely the opposite of what a responsible third party should be communicating to what are ultimately the two parties to the conflict. This applies especially in the case of Europe, which historically has played a large role, before the State of Israel was even created in 1948, in precipitating conflict between Jews and Palestinians in the region.

So, what role should Europe play? It should not be waving the flag of either side. It should stand above the fray, seeking ways to assist the Israelis and the Palestinians to come together to craft a sustainable future for themselves. Promoting the pursuit of peace with justice is the proper role of a third party. It is also the role of a true friend. Until peace with justice is achieved, there will be no security for either side. There will continue to be, from time to time, scenes of the kind we are now witnessing: shocking but not surprising.

Creation Stories

Session 2 of Agnostics Anonymous led by John Maxwell Kerr

*Reviewed by Derek Pooley**

Someone confronting John Kerr with their rejection of the literal truth of the biblical account of creation should expect one or other of two responses. The first is that he (Rev Dr Kerr) agrees that the account in Genesis 1 does need updating, with how modern science sees the sequence of events as the universe evolved after the so-called 'Big Bang'. Since he and some other clergy/scientist friends have already done just that, I expect he would be happy to share their revised Genesis 1, though their version is much longer.

Alternatively, the sceptic may just be asked in which biblical account of creation he/she doesn't any longer believe, because there are at least 7 and they are very varied. Most of us light on the story in Genesis, though even there we have two accounts (roughly in Genesis 1 and Genesis 2), which most Christians conflate, just as they conflate the two different nativity stories in Matthew and Luke. The other creation stories are very different, found from Job to Isaiah, and some are more venerable than Genesis despite coming much later in our Old Testament. Proverbs 8: 22 – 31 is thought to have been written about 1000 BCE whereas Genesis became fixed only about 400 BCE. In the Proverbs story, God's first creation is 'wisdom', a feminine noun in Hebrew, and 'she' playfully helps God with the process of creation, delighting in the result as God does. No mention of seven days, or Adam and Eve and the Garden of Eden there.

In Job 38 – 41, also older than Genesis, God reminds Job of his ignorance of and powerlessness in the face of awesome creation. Like Job then and Donald Rumsfeld more recently, modern science also admits ignorance. It definitely 'knows there are many things it doesn't yet know' and is very confident there are many other things 'it doesn't yet know it doesn't know'. The important attribute in the face of so much ignorance is humility, recognising that there is much about creation with which we can only be agnostic.

In some ways the different accounts and all the unknowns are just detail, but in one respect many modern scientists differ fundamentally from the accounts in Genesis and Proverbs and Job. All the bible accounts have God creating everything in turn, stars and sand, hurricanes and humans, whereas many scientists see no need for intervention from a divine being. Having created the 'fireball' we call the big bang and set the laws of physics, chemistry and biology in place, events unfold inexorably without intervention. John Kerr refused to be drawn on whether this was his view but did say he believed that God did not 'micro-manage' his/her creation. Something for a later session perhaps?

Moreover, perhaps because the Genesis story does sound like a description of what may actually have happened, many people want to believe that it is an early text book on how creation occurred and, since they also believe the whole bible was divinely inspired by God, it must be the correct account.** In John Kerr's view, this fixation on the Genesis creation story has been massively unhelpful, not only causing Christians to reject what the natural world has said to us, about planetary motion, evolution etc. but also encouraging an arrogance about our place it, thinking we are created in 'the image of God' (Genesis 1: 27 only) and have God's commission to 'fill the earth and subdue it'.

Looking at all the bible's creation stories tells us almost nothing about how it happened, but consistently asserts that the power behind it, whom we call God, is purposeful and does delight in his/her/its creation. Creation of which we are part, but only a part, and to which our best attitude is to delight in and cherish **the whole of it**, as God and Wisdom did.

** Readers who wish to explore that particular facet of Christian faith should come to the next – the third – session in this thought-provoking series of lectures and discussion called Agnostics Anonymous. Session 3 will be led by the eminent Oxford Bible scholar, Professor John Barton.

*Dr Derek Pooley is a former CEO of UKAEA and Chief Scientist at the Department of Energy

‘Have A Little Faith’ The Revd Canon Kate Bottley

Book Review: by Alexandra Green

If you are saying ‘who is Kate Bottley’ chances are you have never seen BBC *Song of Praise*, *Young Chorister of the Year*, *Googlebox*, *House of Games* or listened to Radio 2.

Tune in to a popular religious programme and more often than not it will be hosted by Kate Bottley. Her latest venture is a book ‘Have a Little Faith’ (Penguin 2023 ISBN 978-0-241-60566-0) in which, over seven chapters and 200 pages, she explores some of the ‘big questions’ in life, and how faith might inform and help us to make sense of some of the issues that we might be confronted with. Kate describes herself as a ‘curator of faith’ by which she means that she speaks into that ‘increasingly wide gap between everyday culture and faith’.

Written from her own experience as a parish priest turned media celebrity, she draws on her many pastoral encounters to answer the question ‘What is . . .’ in turn regarding Success, Love, Strength, Conflict, Confidence, Loneliness, Grief. Often she comes up with ‘what it isn’t’, or, in one of the subheadings of the chapter on ‘Conflict’, ‘When it’s not about what it’s about’.

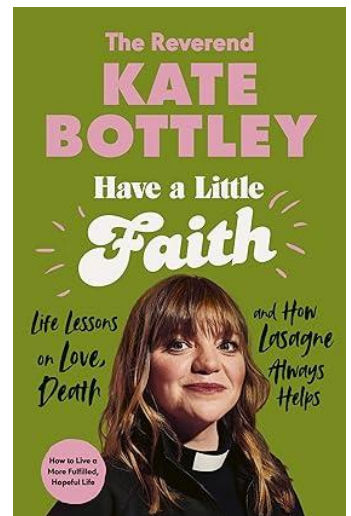
Another theme running through the book is that being a Christian is not about being perfect, more about being human, and the challenges and opportunities that brings.

Kate writes in an engaging and conversational way, which makes the book easy to read, but without glossing over some of the difficult aspects of reconciling everyday life with a meaningful faith. The chapter on ‘Love’ includes a brief discussion on same sex marriages; the chapter on ‘Strength’ includes an account of a funeral of a child who had been allegedly murdered by their father.

Lots of biblical illustrations help to make this more than ‘my thoughts on this and that’ but instead in some places quite profound and thought provoking.

The final chapter, appropriately entitled ‘Amen’ reflects on the process of writing the book and how and why life for everybody is underpinned by some sort of spirituality, whether expressed in formal religion or in a looser feeling that something bigger exists.

This would make an excellent Christmas present, or an unlikely but good choice for an adult baptism or confirmation candidate, or in fact anyone who is interested in the challenges that faith poses.



From our Bratislava correspondent

Christmas Quiz

1. Which English Monarch made the first Christmas broadcast?
2. Who banned Christmas in England in the 17th century?
3. Who announced to Mary that she was to conceive a child?
4. "Christmas Island" is in which Ocean?
5. What links the Laws of Gravity to Christmas Day?
6. What is the land where there is no Christmas and it's always winter?
7. Which renowned hymn writer wrote the carol H.T.H.A.S?
8. Which author wrote a book called "The Snowman" ?
9. How many gifts did my true love give me over the twelve days of Christmas?
10. Which country exports the largest number of Christmas trees?
11. Name the Austrian village where Silent Night was composed.
12. Who gave Harry Potter a wooden flute for Christmas his first year at Hogwarts?
13. In what year in the UK did the Post Office introduce Christmas stamps?
14. What links mass, energy, the speed of light and Roughton village, Norfolk?
15. Which of Rudolf's eight companion reindeers is named after a heavenly body?
16. Good King Wenceslas was monarch of which country?
17. Which country supplies the Trafalgar Square Christmas tree each year?
18. What did Santa Claus win in 1964?
19. Viscum album is a species of what?
20. What is the name of Aladdin's sister?
21. What are the names of the Wise Men in Matthew's gospel
22. Which Oxford College celebrates the Boar's Head Gaudy?
23. How many spirits visit Scrooge in the Dickens' novel a Christmas carol?
24. Which Biblical town means "house of bread" in Hebrew?
25. What is the name for Boxing Day in the Church Calendar?

Advent and Christmas Services



**Tuesday 5th,
12th and 19th
December
11.00 – 12
noon**

Advent Labyrinth Walks at St Michael and All Angels
An opportunity to walk the labyrinth or simply to enjoy the sacred space. Material for reflection available on a different Advent theme each week. A short prayer begins and ends each session, but feel free to come and go as you please.



**Sunday 3rd
December
5.30pm**

Advent Carols at St Helen's Church
A service of carols and readings to mark the beginning of Advent and the wait for Christmas.

**Sunday 17th
December
6.00 pm**

Christmas Carol Service at St Nicolas' Church
Music and readings for Christmas. All welcome.

**Friday 22nd
December
6.30 pm**

Carols by Candlelight at St Helen's Church
A service of music and readings for Christmas in the special light of hundreds of candles.

**Sunday 24th
December
Christmas
Eve 3.00 pm**

Crib Service at St Michael's Church
Journey with us from Nazareth to Bethlehem to hear the Christmas Story, sing carols and build up the nativity scene in the crib ready for Christmas Day. Children are welcome to come dressed up as someone from the Nativity. Families with young children especially welcome.

4.00 pm

Crib Service at St Nicolas' Church
Help us assemble our Christmas Crib. Families with young children are especially welcome to this service.

4.00 pm

Christingle Service at St Helen's Church
This service is really popular with families. Doors open at 3.15 pm. There is a collection for The Children's Society.

6.00 pm

Christmas Lessons and Carols at St Michael and All Angels' Church
This traditional service tells the Christmas Story through readings and music.

11.00pm

First Eucharist of Christmas - the candlelit 'Midnight Mass': St Helen's Church

**Monday 25th
December
Christmas
Day**

Holy Communion (1662) 8.00 am with hymns: St Helen's Church
Holy Communion 10.00 am: St Nicolas' Church
Family Mass 10.00 am: St Michael's Church
Family Service with Eucharist 10.30 am: St Helen's Church

**Sunday 14th
January
4.30pm**

Epiphany Carols at St Helen's Church
A short service of music and readings to mark the baptism of Jesus. Followed by tea and cakes. All families welcome.



EVENTS in December and January



CiA Christmas Carol Singing

This event has proved very successful and a great witness to the town so it is planned to try and expand it this year on Saturday 16 December 2023, 10 am to 12 pm, in Abingdon Market Place with the addition of:

- ❖ A pop-up nativity scene providing a photo opportunity for friends and families
- ❖ A crafting table with an Advent theme

Come along to join the singing. Or if you can help in other ways, contact Debra McKnight the CiA administrator on 07896 860381.

And for January...

Week of Prayer for Christian Unity – CiA - Caring for the Planet, January 2024

❖ **United Service, Sunday 21 January 2024, 4 pm, Our Lady and St Edmund's Church** – Speakers, Martin and Margot Hodson, from the John Ray Initiative (JRI), an educational charity with a vision to bring together scientific and Christian understandings of the environment in a way that can be widely communicated and lead to effective action.

❖ **Midday prayers, Mon 22 to Friday 26 Jan 2024, 12 pm, St Nicolas' Church.**

Speakers on the following:

Monday 22 January: EcoChurch - a way of mobilising congregations to care for creation

Tuesday 23 January: Plastic pollution and what we can do about it.

Wednesday 24 January: Reducing your transport footprint.

Thursday 25 January: The effect of climate change on biodiversity.

Friday 26 January: For their futures: One Planet Abingdon Climate Emergency Centre and the work we are doing with young people.

Each talk will be followed by a Q&A session and prayers. Clergy will lead each day. Refreshments will be served after each service. All welcome.

Inter-Church quiz hosted by Long Furlong on Friday 19 Jan 2024.

Winter Warmer: Saturday 20th Jan 12-2pm. Soup and Ploughman's lunch for £6. Profits to be shared between St Helen's Church and the Abingdon Foodbank. All Welcome!

'Here is the Little Door': Crown Singers will be presenting a concert of music and readings for Epiphany and Candlemass on Saturday 27th January at 3pm, at St Michael and All Angels' Church featuring a varied programme including music by Poulenc, Byrd and Howells.

Tickets: adults £10/children free, available from the Bookstore, Bury Street, Abingdon, or on the door. Proceeds to Crown Singers/church funds. Refreshments available and free parking. A concert not to be missed!



International Abingdon

ARGENTINA

From riches to poverty



Sue Mathew

24th January at 7.30 pm

St Helen's Church

West St Helen St, Abingdon OX14 5BT

All welcome, no need to book. Free for members, £5 for non-members. Enquiries to Jackie, administrator@sthelens-abingdon.org.uk, tel. 01235 520144.

The Friends of St Helen (registered charity number 296638) focuses on the advancement of the Christian faith by helping with the repair and maintenance of St Helen's Church. Secretary, Mary Anderson, mary.fulani@gmail.com

St HELEN'S CHURCH

AGNOSTICS ANONYMOUS

Meeting for Open Discussion

Do you have to believe everything in the Bible to be a Christian?

Led by Keith Ward, John Barton and John Kerr, who have all lectured for Oxford University.

Tuesday 6th February 2024

In Parish Centre (opposite main door of St Helen's Church)

FREE Everyone Welcome

Contact for more Information: Jill Gant 01235 528929

Bible Quiz (from November): Answers

Bible superlatives

1. Psalm 117, with only two verses.
2. Ephesians 3:14. Look it up!
3. Sarah, wife of Abraham
4. 2 John, at 315 words in the NIV.

The bible in numbers

1. 10. Three occur in the Old Testament: Elijah raises two people from the dead, and Elijah's bones raise another. In the New Testament, Jesus raises three people (Lazarus, Jairus's daughter, widow of Nain's son). Jesus himself is raised from the dead, and in Matthew, "the bodies of many holy people...were raised to life".
2. 8
3. 5. Obadiah, Philemon, 2 and 3 John, and Jude.
4. 176

Bible lists

1. Benjamin.
2. Helmet of salvation
3. Forbearance, gentleness
4. Amos, Zephaniah, Malachi

Bible letters

1. 1 Thessalonians
2. 1 Timothy, 2 Timothy, 2 John
3. 2 John, which begins: "The elder, To the lady chosen by God and to her children, whom I love in the truth—and not I only, but also all who know the truth"
4. 1 Corinthians

Bible missing vowels

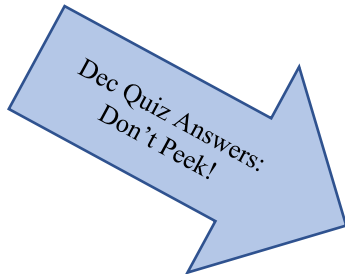
1. Genealogy of Jesus according to Luke
 - a. Son of Joseph
 - b. Son of Heli
 - c. Son of Seth
 - d. Son of Adam
2. Parables
 - a. The mustard seed
 - b. The tenant farmers
 - c. The divided kingdom
 - d. The good Samaritan
3. Names for Jesus
 - a. Light of the world
 - b. Wonderful counsellor
 - c. Son of man
 - d. Alpha and omega
4. Things God has done in the Magnificat
 - a. Scattered the proud
 - b. Filled the hungry with good things
 - c. Performed mighty deeds
 - d. Lifted up the humble

Bible connecting wall

- Row 1: Parables that only appear in Matthew
Row 2: Parables that appear in all three gospels
Row 3: Epistles that are addressed to named people
Row 4: Epistles that Paul wrote in Rome

The merchant who finds the pearl	The willing and unwilling son	The labourers in the vineyard	The wise and foolish virgins
The lamp	The sower	The budding fig tree	The faithful servant
1 Timothy	Titus	Philemon	3 John
Ephesians	Philippians	Colossians	2 Timothy

Christmas Quiz Answers!



- Answers
- 1 George V
 - 2 Oliver Cromwell
 - 3 The Angel Gabriel
 - 4 Indian Ocean
 - 5 Isaac Newton born on 25th Dec
 - 6 Narnia
 - 7 Charles Wesley
 - 8 Raymond Briggs
 - 9 364
 - 10 Denmark
 - 11 Obendorf bei Salzburg
 - 12 Hagrid
 - 13 1966
 - 14 Albert Einstein
 - 15 Comet
 - 16 Bohemia
 - 17 Norway
 - 18 The Derby
 - 19 Mistletoe
 - 20 Malitha
 - 21 Balthasar, Melchior and Caspar
 - 22 Queen's College
 - 23 Four
 - 24 Bethlehem
 - 25 St Stephen's Day



Autumn Colours – the Acers at Harcourt Arboretum – thanks to Marian Ward for the photographs.

Please Don't Take Christ Out Of Christmas

Eileen Duckett

I love to receive Christmas cards
They brighten up my day
With snow scenes and robins
And Santa on his sleigh.

Christmas trees and angels
Or a lovely nativity scene
Funny ones which make me laugh
You know the ones I mean.

Firesides with a cosy armchair
And presents round a tree
Victorian toy shop windows
They all give pleasure to me.

I love a cheery note inside
With lots of news of the year
So I can catch up with my friends
Far away but oh so dear.

But there is one thing that annoys me
And I ask you please to cease
Writing HAPPY XMAS in my card
Don't take Christ out of Christmas please.



Another photo from David Bevington – this time of the 14th century Nativity Window in East Hagbourne Church. What can you make out? What might the animals be saying to each other?

Useful Weblinks:

Services: for the latest news see the Parish Website:

<https://abingdonparish.org.uk>

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. The foodbank also operates from Preston Road Community Centre. Donations are welcome there too between 12.00 and 2.30pm on Wednesdays. You can also donate money 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 has details if you want to donate via online banking.

Finally, from Dave Walker:



Happy Christmas and Thanks to all contributors and to you, the readers.

The next issue will be published in February - ideas and contributions to Candle@abingdonparish.org.uk