

Issue 5:
June 2023



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

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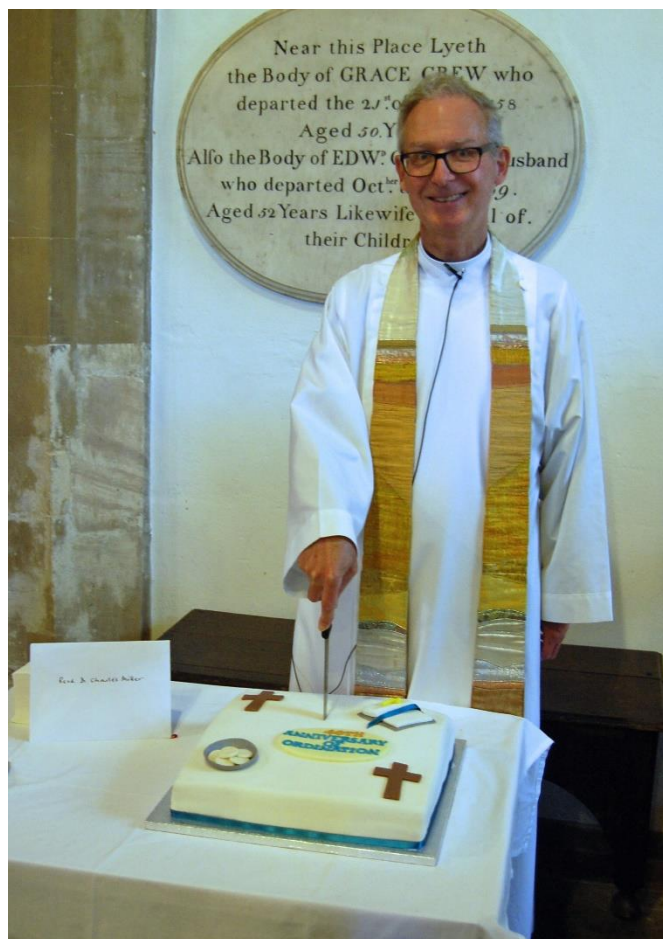
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A candle in....

THE

WINDOW

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



The Rector celebrates the 40th anniversary of his ordination as priest.
Photo: thanks to Norman Dawson

In this issue:

Events

Trinity Learning

Translation

The Lectionary

A quiz by Eccles

The coronation

The Lectionary

John Barton

The churches of our Parish have a great team of experienced readers. But perhaps even they sometimes wonder, as they stand at the lectern, Why am I reading this passage, rather than any other, and what connection does it have with the other readings? And the rest of us may often feel more baffled still.

The Lectionary is the lengthy document setting out which three readings are to be read on every Sunday and festival in a three-year cycle. Clergy, and parish administrators producing pew sheets, have to consult it. They generally use SPCK's booklet giving the details worked out for the current year, rather than the full form covering the whole cycle as printed in *Common Worship* (pages 537-590). But many people, including some clergy, don't know how we came by it, or what the underlying principles are. They find it no more interesting than a bus timetable, and no easier to understand than the periodic table. I think it's actually a work of genius, grounded in a deep knowledge of the Bible and of Christian tradition. But you have to understand a little about how we got it, and why.

A quick backward glance to begin with. In the 1662 Book of Common Prayer there is one pair of biblical readings for Holy Communion each Sunday, almost always both from the New Testament. They are a miscellany, largely inherited from the Middle Ages. They're often the same, or almost the same, as those used in the traditional Catholic mass. From the 1950s onwards, however, experts on public worship, both Catholic and Protestant, began to think that worshippers weren't being nourished enough by hearing no more than these snippets of Scripture repeated every year. The Second Vatican Council in the 1960s decided that the Catholic Church ought to go back to a more ancient pattern, in which there were *three* readings on Sundays: one from the Gospels, one from the rest of the New Testament, and one from the Old Testament. And so that far more of the Bible would be read, there should be a three-year cycle of readings, instead of the one-year one found in the existing Missal (just as in the Book of Common Prayer). This new Catholic Lectionary was published in 1969, and revised slightly in more recent years.

The Church of England experimented with a new lectionary all of its own in the *Alternative Service Book 1980*. Every Sunday was given a theme, and the readings were chosen to illustrate it. But the themes soon became tired, and preachers jaded. It was widely felt that starting with a theme rather than with the Bible itself was putting the cart before the horse. In any case, already in the 1980s it was becoming clear that most churches in the world that used a lectionary at all were adopting a modified version of the Catholic one. This was published as *The Common Lectionary* in 1983 (also subsequently revised), and it's widely used everywhere in the world. The Church of England's Liturgical Commission nudged our Church into accepting it too, in time for the publication of *Common Worship* in 2000. The result is that wherever you are in the western world, in any church that uses a lectionary, you're likely to hear just the same readings on Sundays as are being read here in St Helen's. This contribution to Christian unity, I believe, isn't celebrated nearly enough.

Designing a lectionary to take us through all the main books of the Bible in three years was a massive task. In 'the Seasons'—Advent, Christmastide, Lent, and Eastertide, together with major festivals such as All Saints—the readings worshippers were familiar with mostly remained, though many more were added to enrich the biblical 'diet'. The big question was what to do with the Sundays of what Catholics call 'Ordinary Time'. This means the Sundays between Epiphany and Lent in the winter, and between Trinity Sunday and Advent in summer and autumn—all the Sundays when the vestments and altar-hangings are green. In most years there are thirty-four of these 'green' Sundays. Here the answer was simple, but ingenious.

As many people know, the Gospels of Matthew, Mark, and Luke give a similar account of the story of Jesus and the disciples. They're sometimes called the 'Synoptic' Gospels, meaning something like 'told from a similar angle of vision'. John stands apart: you can immediately feel a difference of perspective. Given a three-year cycle, the solution was to use John mostly in Lent and Eastertide, but in Ordinary Time to read, each year, just one of the Synoptics in sequence, as a continuous story from week to week.

So we get a year of Matthew, one of Mark, and one of Luke—also called years A, B, and C. Each week's portion picks up from the week before. The choice isn't thematic or selective. We hear more or less the whole of each Gospel.

The new Lectionary did follow a thematic route where the Old Testament was concerned. It chose readings that would fit with the Gospel for the day, rather than reading Old Testament books whole and in sequence. The Old Testament, after all, is longer by far than the New, and there's no alternative to being selective, even with three years to play with. In any case, it's usually been read by Christians to explain or illustrate the teaching of the Gospels or the other New Testament writings, rather than in its own right. On Sundays the Old Testament reading is always the first of the three. This means we have to retain it in our minds until we hear the Gospel, as there's almost always a connection. Sometimes the two readings chime together, sometimes the Gospel challenges the older Scripture. Because the Gospel is read last, we're kept guessing what kind of connection there will be.

In between Old Testament and Gospel comes another New Testament passage, which used to be called 'The Epistle', though it's taken from all the 'non-Gospel' books, including Acts and Revelation. Here the reading is in sequence, working straight through these other books week by week, just as is done with the Gospels. The readings are *not* chosen to 'match' either the Old Testament or the Gospel passages, but form an independent system. Unfortunately, in many churches preachers don't seem to know that, and struggle week by week to explain how all three readings fit together, often in far-fetched ways. Occasionally the readings *may* all, accidentally, have a similar theme, but the system isn't designed with this in mind. The Old Testament and Gospel readings are aligned, but the other New Testament reading is a separate item. Only on festivals are all three readings regularly and intentionally matched up.

Sometimes there's more Bible than we can comfortably digest, and the readings may be challenging, or may not seem appropriate on that particular day. Defenders of the Lectionary would say that the alternative—trying to find 'relevant' readings—produces 'the preacher's favourite passages', instead of exposing us to the whole range of the Bible, the rough with the smooth. We certainly hear far more of the Bible at Holy Communion nowadays than we did with the short Epistle and Gospel readings in the Book of Common Prayer.

For some, it was a retrograde step to restore the three-reading scheme, because that means there's always an Old Testament lesson. Why, people ask, do Christians need or want to read from 'the Jewish Scriptures' at all? I think that far more churchgoers share that feeling than are willing to state it in public. It's a question that needs to be taken very seriously, and I hope to discuss it in a future number of the magazine.

A brief rant: In adopting the *Common Lectionary*, the Church of England's General Synod as usual insisted on some purely Anglican tweaks, which disrupt the simplicity of the original design. Into the carefully constructed, non-thematic Lectionary it inserted its own newly-invented Sundays dedicated to this or that theme, with their own readings. For example, we now have a special 'Creation Sunday' on the second Sunday before Lent, whose readings replace the ones that would normally be used on that day. Instead of the Gospel reading that would simply continue the story from the week before, we get a specially themed one. In year B (the 'year of Mark') this is a repetition of the Christmas Gospel, John 1:1-14 ('In the beginning was the Word ...'). This puzzles a lot of congregations. The tweaking, whatever its merits may be in itself, means there are Sundays when the Church of England is unnecessarily out of sync with practically all other Christians, which to me is an example of a parochial attitude (in the bad sense of the word). Incidentally, these tweaks are often the reason why the Junior Church leaders at St Helen's occasionally report that the group's read a different passage from the one we've heard in church. The excellent, ecumenically-published material they work with (ROOTS) naturally follows the original, untweaked *Revised Common Lectionary*, as used by the vast majority of Christians in the world—rather than the local English variations printed in *Common Worship*. Junior Church seems to me to be in the right on this, and the General Synod misguided in tinkering with the original, coherent plan of the Lectionary.

In the Catholic church the sequence of the Gospel-readings is taken so seriously that if a saint's day falls on a Sunday, it's normally moved to the Monday. This ensures that the centrality of the celebration of Sunday, with its continuous reading of the Gospel, isn't lost. Anglican practice tends to go in the opposite direction, replacing the Sunday readings with those for the saint's day if it falls on a Sunday, and even moving some saints' days on to the nearest Sunday if they fall on a nearby day. This of course frequently interrupts the continuous Gospel readings. But it does mean that worshippers who don't attend church on weekdays nevertheless still experience some of these festivals in celebration of the saints, which of course is also valuable. Both solutions achieve something important, but you can't get the benefit of both at the same time—a familiar experience in life, not only in liturgy!

If I've persuaded you that the Lectionary may be interesting after all, here are some questions I've been reflecting on. I'd be happy to hear from anyone else with thoughts on them, though I hasten to say that I can't *do* anything—I'm no longer on the Liturgical Commission or the General Synod. And *they're not proposals about our Parish*. They're general issues concerning what the Church of England should prescribe, allow, or try to prevent. I'd like to hear other people's opinions, to help me in writing in more detail about them elsewhere.

1. Should there ideally be more, or longer, readings at the main Sunday morning service in the Church of England—or fewer, or shorter, ones?
2. Would it be better if all the readings were interconnected in theme?
3. Do you think using a lectionary at all is too restricting?
4. Does every service need to contain some Scripture readings?
5. Would it be good to read from non-biblical writings, at least sometimes? If so, how would it be decided whether a book was suitable for this?
6. Do you think the Old Testament is read too much in the Church of England? Or too little? Is it good to link it with the Gospel, or should it be read in its own right?

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Tell out, my soul, the glories of his word!

Firm is his promise, and his mercy sure.

Tell out, my soul, the greatness of the Lord

to children's children and for evermore!

A version of the Magnificat by Timothy Dudley-Smith.



A swan and her cygnets off Wilsham Road, Abingdon – thanks to David Bevington

The Word: On the Translation of the Bible by John Barton

A Reader's Response from Gwen Bevington

(This is written on the assumption that everyone knows that John Barton is a quiet, unassuming, clerical member of St Helen's congregation who occasionally appears on the platform to give us wonderful sermons. Until his retirement he was Oriel and Laing Professor of the Interpretation of Holy Scripture in the University of Oxford. He remains an active and distinguished academic.)

John wrote a fascinating and engaging introduction, for the December issue of the Candle, to his latest major work. Clearly, I'm not qualified to "review" the book, but I'd like to share my delight in having read it.

After reading John's Candle article, and different, briefer articles he wrote for the church press, covering similar ground, I felt I had grasped the essence of what he was saying, and wondered what else could be found to fill a whole thick book! John wrote about the concepts of "formal and functional equivalence" – the idea that the translator may aim to "take the reader to the text, or the text to the reader." This roughly equates to the translator either aiming to stay closely with the forms and contours of the language of the original text (Hebrew and Greek in the case of the Bible) or trying to express that text in idiomatic, colloquial forms of the target language (in our case English) – which usually involves a much less literal translation. John used the phrase "horses for courses"; he is clear in both articles and book that most widely used English translations of the Bible are adequate and reliable; we need different versions for, say, learning Greek (more literal), for liturgical reading (more dignified), for evangelism (more colloquial) and for work with children (simpler).

In fact, having now finished the book while convalescing (and finding it just as gripping as all the Regency romances lined up by my daughter), I think I've got some idea of the major issues and subtle complexities into which the basic differences lead. There's the question, for example, of how far the biblical books were colloquial when written: some modern translations have interpreted the Pauline epistles as chatty letters to friends, but John points out that huge effort went into their composition. They were expected to be read and heard carefully, to be re-read and to be studied. An appropriate translation might be expected to have some formality and gravitas. Likewise, the Hebrew Bible contains a lot of what we might call "formal" literature. John considers the passage in 2 Samuel 6 which recounts the exchange between Michal and David after he danced before the Lord. The conversation is spare, a stylised version of what they could have said to each other, better rendered formally rather than chattily. Thus, we see how key is the translator's decision about what kind of writing s/he is delivering into the target language; we see that translators have great power to influence the way we read the Bible. I very much enjoyed the chapter on "Style and Register" and especially the section where John offers his own four alternative translations of Genesis 7.17-18, in which Noah's ark rises on the ever-swelling flood. He translates the passage in the style of eyewitness account, novel, historical narrative and legend. He admits which genre he believes the text most likely to represent, but acknowledges that not all translators would share his view.

The chapter that most excited me was chapter 6, on "Worship and Inclusive Language." The NRSV and other modern translations tend to inclusivise masculine pronouns by using plurals. ("He who..." or "the man who" becomes "they who...") This works in some cases but not in all (and of course is not a literally accurate translation). John acknowledges that, having been involved himself in some liturgical revision, he knows how hard it is to produce a text that "does not appear to prioritise men but also does not read as though it has been deliberately doctored to avoid that."

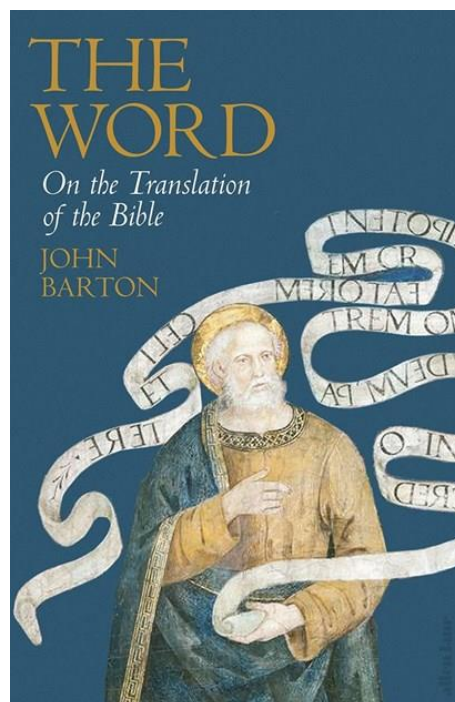
I knew already that very conservative readers of the Bible will take the view that its androcentric approach is part of God's revelation and not to be tampered with. (I regret to say that I advanced this argument myself in an essay paper which gave the title "The ordination of women" as one option. I was then eighteen years old, and have had plenty of time to revise my outlook.) In my current ignorance I hadn't realised that some feminist theologians also oppose the use of inclusive language, believing that

the patriarchal outlook and androcentricity of the Bible should not be expunged; that the Bible should not be let off the hook, but exposed for the sexist collection of writings that it is. The translator David Bentley Hart has claimed that to use inclusive language “would be a pretence.” John suggests that the addressing of “My son” by the writer of the book of Proverbs crystallises the problem. The writer’s target audience was a group of male students. He was not addressing women. If, however, he were to be writing today, perhaps he would include the whole human race? So: how far should the translator stick to the conventions and culture that conditioned the original writing, and how far translate what the Bible would say, or in his/her view ought to say, if it were being written today? Is it legitimate to include explanation, or does that constitute an assault on the text? On the other hand, many people feel that the chief calling of the translator is to let the Bible live in the present, as it has done for many generations. The decision to translate the book of Proverbs as if women are, or are not, being addressed, involves making a significant major assumption, either way.

Fortunately or unfortunately, it isn’t possible to clean up the Bible entirely. If we removed all passages that smack of misogyny, acceptance of slavery, delight in genocide, racism, self-righteousness or acute cases of Schadenfreude, I’m not sure how much would be left. Even those translations that aspire to total inclusiveness fail to do much with 1 Timothy (for example). John’s own opinion is that singing in worship implies assent, and it would not sit well to sing (say) the most vengeful passages of the psalms. (They, and other uncomfortable passages, do after all directly contradict the teaching of Jesus and what many of us feel to be the Bible’s primary messages.) In practice, such passages are usually omitted, or come with explanatory notes. I suspect that the Sunday lectionary also avoids exposing congregations to those passages which are most unlikely to be edifying. (The daily lectionary doesn’t scruple to test our scruples.) My own feeling that language which excludes half the congregation would also be unhelpful.

I’ve shared some thoughts that I found particularly challenging and stimulating in just two of this book’s eleven chapters. I haven’t mentioned all the issues covered in either chapter. Both contain so much, and so do the other nine. There is no waffle! For someone as learned and thoughtful as John, it’s easy to fill a whole book with really solid content. Solid, but always readable, always enjoyable, often humorous. Every page yields both interesting information and pause for thought (about our Septuagint heritage, for example, see the book) - and often a smile.

To those of you who haven’t yet bought the book – I say do. To those who have it sitting on the coffee table – I say open it. Honestly, it’s unputdownable.



The Coronation Service remembered:

In Fr Paul Smith's sermon at the Abingdon service on Friday 5th June to celebrate the imminent Coronation, he recalled that *"in the past fifty years the King's interests and concerns have been wide-ranging. They have spanned the breadth of housing, agriculture, architecture, education, the environment, arts and faith. His setting up of the Prince's Trust was a notable achievement, transforming the lives of countless young people. His Majesty cares about people, our society, and the future of our fragile world."*

The many concerns he carries with him into his reign will tomorrow be set clearly in a distinctive context. This distinctive context of the coronation is, as it has been in the past, that of a Christian monarch. That truth will be shown forth in the most profound moment in the entire Coronation service, when without royal robes, but dressed in a simple, white shirt, His Majesty shall be anointed with Chrism oil, like the Kings and prophets of the Old Testament, like every monarch of this land before him.

It will be the only time in the service when, in the same way as his mother, he will be released from the spotlight, the camera, the invasion of public gaze, and be surrounded by a canopy. Not even virtual spectators on-line, or those present in the Abbey, will view this sacred act. For the canopy shall shield him from the world's eyes, and envelop the King with the presence of God, as in privacy he is anointed on his hands, his breast, his head. There his calling to consecrated service will be sealed by the Holy Spirit. Spiritually it will reveal the reality that even with ministers of government, private secretaries, equerries and numerous other forms of support, the King can ultimately depend only on the strength and help of his Lord."



A screenshot, taken from the BBC coverage, before the anointing.

The Archbishop of Canterbury, in his sermon at the coronation service*, said:

"We are here to crown a King, and we crown a King to serve.

What is given today is for the gain of all. For Jesus Christ announced a Kingdom in which the poor and oppressed are freed from the chains of injustice. The blind see. The bruised and broken-hearted are healed. That Kingdom sets the aims of all righteous government, all authority. And the Kingdom also sets the means of all government and authority. For Jesus doesn't grasp power or hold onto status. The King of Kings, Jesus Christ, was anointed not to be served, but to serve. He creates the unchangeable law of good authority that with the privilege of power comes the duty to serve.

Service is love in action. We see active love in our care for the most vulnerable, the way we nurture and encourage the young, in the conservation of the natural world. We have seen those priorities in the life of duty lived by our King."

*the full sermon can be found [here](#):



RINGING FOR THE CORONATION OF KING CHARLES III & QUEEN CAMILLA

Oxford Diocesan Guild

On Sunday, 7th May 2023 in 30m

Abingdon, Oxfordshire
St Nicolas

Coronation Call Changes and King Charles Delight Minor

Angela Martin
Beryl Yeats
Brian Read
Carole Sidlow
Daniel Gillett
David Thomas
Elizabeth McNeill
Felicity Masheder
Hannah McNeill
Isaac Davies
John Tuson

Joe Gillett
Josh Ball
Lucy Davies
Margaret Brock
Michelle X
Peter Heritage
Priscilla Morris
Reg Sidlow
Susan Read
Tim Pett

Ringling on the occasion of the coronation of King Charles III to accompany the throwing by Town Councillors of five thousand buns from the roof of the County Hall to citizens in the Market Place, thus following an over 400-year custom to celebrate Royal events.



The Big Help-Out

On Monday 8th May, St Helen's invited people into the church to encourage participation in many aspects of the church's life. Refreshments were on sale, craft activities, a quiz for all ages and tours of the church and the ringing chamber.

The town crier arrived!



Events in June and July

Compiled by Louise Hefferna

**Music at St. Helen's Church
Abingdon OX14 5BS**

Concert

17th June 7.30pm

Programme to include Brahms' Clarinet Quintet,
Vaughan Williams' On Wenlock Edge

Performers:
Sarah Eaton and Emmeline Bryant (violins),
Sarah Coatsworth (viola) Fiona Hedges (cello), Peter Foster (piano and clarinet),
Robin Whitehouse (tenor and french horn),
Glyn Williams (bassoon)

Tickets: £10 adults, £2 under 16s. Available at the door or from www.ticketsource.co.uk/whats-on/abingdon/st-helens-church/music-at-st-helens/2023-06-17/19:30/t-qjzkgoa

Proceeds to go to Abingdon Food Bank and St. Helen's Church

Interval refreshments available

 **MICHAEL & ALL ANGELS CHURCH**
ABINGDON-ON-THAMES

Cream Teas

St Michael & All Angels' Church,
Park Road



Saturday 17th June
2.30 – 4.30 pm

Tea/coffee with scone/cake £5
Proceeds to church funds
All welcome

Garden Tea Party

2:30-5pm Sunday 18th June 2023

St Ethelwolds House
30 East St Helen St, Abingdon,
OX14 5EB

Tickets £10 available:
Online: www.abingdonpassionplay.co.uk
Or at the Bookstore Abingdon and on the Door

Proceeds go to Abingdon Passion Play




 **WANTAGE ACADEMY BRASS**



AND YOUTH BRASS



ST. MICHAEL'S CHURCH
PARK ROAD ABINGDON OX14 1DS

SATURDAY 8 JULY 2023 at 7.00 pm

ADULT TICKETS £12, CONCESSIONS £10, 16 & UNDER FREE
From The Bookstore, Bury Street, Abingdon, or at the door
Refreshments available

RAISING FUNDS FOR THE ABINGDON BRIDGE, THE CHURCH AND TARIRO – HOPE FOR YOUTH IN ZIMBABWE

Europeans: find the capitals!

Eccles

1. Wonderful wonderful (10).....
2. Maureen's bovine (6).....
3. Fur contains sulphur (5).....
4. Favourite Christmas vegetable (8).....
5. Chum is a nuisance (8).....
6. Did ram get lost here ? (6).....
7. Tuliptown (9).....
8. 1914-18 tool (6).....
9. Boil poles in a stew (6).....
10. Where the girls are so pretty (6).....
11. White Christmas composer (6).....
12. Place for a waltz (6).....
13. PH is high (7).....
14. Busy insect holds service (5).....
15. Broadcast tuneful Hades (8).....
16. More confusing (4).....
17. Where part of rabbit may be (9).....
18. Go slow here (4).....
19. Another island in Bristol Channel for cattle ? (9).....
20. BFG girl might go here (5).....
21. Next I ran away from this enclosure (6).....
22. Might be 4 on 1st hole, 3 on 2nd hole, etc (5).....
23. Public relations complaint (6).....
24. Brigadier's component (4).....
25. But Charles left out (9).....
26. Badly behaved child lives in volcano (10).....
27. Starts key in every vehicle (4).....
28. Itinerary includes Tonga then Samoa (6).....
29. 'e garbled the answer (8).....
30. Thank a rabbi for including it (6).....

Answers on page 12

Report back from our Experience Easter event

Nicola Williams



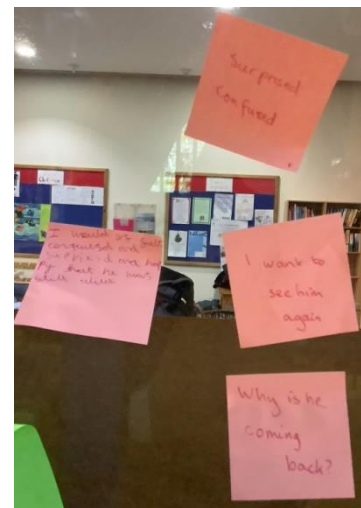
Experience Easter had a joyful return to Trinity Church this year. The groups of children who attended responded well to the peaceful atmosphere of the church and the increased space enabled all the children, even those who find group activities challenging, to take part in the activities. Kingfisher School's visit with seven pupils was a particular joy as the TrinityLearning Kingfisher Singing Group came along and the children and adults seemed to really enjoy the adapted version of Experience Easter which included many of the lovely songs from Deacon Selina's Toddler Group Service.

On Monday 20th March Nicola, Taz and Katie Doney visited Drayton School and supported their introduction to the online Experience Easter which was well received. Then from Tuesday 21st March – Thursday 23rd March we welcomed groups from St Edmunds School, Carswell School and St Nicolas School to Trinity Church. Highlights included the children's hopes and dreams, written on palms, which included many hopes focused on preserving the environment as well as hopes for kindness and peace.



It was great to be able to reintroduce some elements of the pre-covid Experience Easter such as washing and drying a friend's hands and sharing bread. As always, the plasticine modelling was extremely popular and we heard some very thoughtful responses to thinking of those experiencing difficulties both at home and further afield.

Contemplating the tomb and thinking about how the disciples could have felt on that first Easter morning also produced some thoughtful responses with children suggesting that Jesus's friends could have felt happy, confused, joyful, shocked, perplexed and hopeful.



In addition to our 'live' visits classes from Europa School, Clifton Hampden School and Wootton St Peter's School also took part in our online Experience Easter.

Volunteer Appeal

We are now looking for volunteers for school projects for the 2023-24 school year starting in September. Our regular projects include Thinking Books and the Kingfisher Singing Group and they each require a commitment of about one and a half hours per week. Thinking Books is TrinityLearning's mentoring scheme for primary schools. Our volunteer mentors go into schools regularly to meet children one-to-one or in small groups. They share reading of carefully selected books which start conversations about feelings and relationships. Thinking Books volunteers commit to weekly one hour sessions in a local primary school. TrinityLearning is committed to Safeguarding. We provide full training and support volunteers through the application process and DBS checks.

Thinking Books Volunteers are greatly appreciated by the schools they support and one class teacher feedback to us that: "Thinking books has been very useful for a boy in my class who struggles to access a wide range of books. He does not have much confidence with reading but he is always smiling when I see him outside with his adult from Thinking Books. He enjoys the quality 1-1 time and being able to read for a long stretch of time without being interrupted. He enjoys discussing the book with her and has really

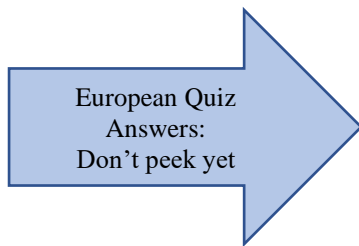
been enjoying the book he is reading. He often comes back into the classroom telling us how much he enjoyed the story that day. Throughout the week he sometimes asks how many days until he can read with his Thinking Books adult again and reminds me of the details of the story. It has definitely been a worthwhile and useful tool for him.”

If you, or someone you know, is interested in finding out more about Thinking Books please email Nicola at nic.trinitylearning@gmail.com.

Volunteer Celebration Event

We would like to invite all TrinityLearning Volunteers and supporters to our Volunteer Celebration on Thursday 15th June from 4-6pm in the Conduit Centre Hall. Come along to help us celebrate our wonderful volunteers and find out more about TrinityLearning’s work.

Please RSVP, so we can ensure we get plenty of snacks and cake, by dropping a note in to the Conduit Centre or emailing Nicola at nic.trinitylearning@gmail.com



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|----------------|---------------|
| 30. Ankara | 15. Helsinki |
| 29. Belgrade | 14. Berne |
| 28. Athens | 13. Tallinn |
| 27. Kiev | 12. Vienna |
| 26. Bratislava | 11. Berlin |
| 25. Bucharest | 10. Dublin |
| 24. Riga | 9. Lisbon |
| 23. Prague | 8. Warsaw |
| 22. Paris | 7. Amsterdam |
| 21. Tirana | 6. Madrid |
| 20. Sofia | 5. Budapest |
| 19. Stockholm | 4. Brussels |
| 18. Oslo | 3. Minsk |
| 17. Edinburgh | 2. Moscow |
| 16. Rome | 1. Copenhagen |



Flowers at the Harcourt Arboretum: June 9th – Rob Rutherford

Useful Weblinks:

Services: for the latest news see the Parish Website:

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. 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.

And finally, a couple of images:



Forwarded on Facebook by an English teacher!



A clock that goes anticlockwise! More info in July!

Thanks to all contributors and to you, the readers.

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