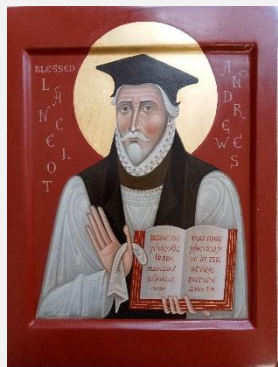


Issue 9:
November 2023



For information about this icon – see Charles Miller's article on page 20 of Issue 7

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A candle in...

THE

WINDOW

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

Leaves for Healing

How long before it ends,
the bombing and bloodshed,
the destruction and devastation,
the cries of the dying,
the desolation of the bereaved?
How long before every tear is
wiped away, and crying and pain
are no more?

How long before the pleas of the
afflicted are heeded, the mindless,
slaughter of innocents halted and the
weapons of death silenced?
How long before the life-giving
crystal streams flow again,
refreshing and renewing the land
and all its peoples?

How long before the cycle of hatred
and aggression is broken, the rage
and thirst for vengeance dissolved
and hearts are turned towards peace,
and to a recognition of our
common humanity?
How long before the tree of life sheds
its leaves for the healing of the nations?

Susan Gee

In this issue:

When your editors met to discuss this issue of the magazine, the Middle East had suddenly erupted and we wondered if 'reconciliation' could ever happen. We challenged you to think about it. Susan's poem is a response to this challenge, as is Tony Richmond's piece. John Barton gives us an overview of the Gospel according to St Mark. We have some thoughts about Agnostics Anonymous from people that were there and a report on a visit to Argentan where the theme was peace. Bible Sunday was 29th October and to mark it, there is a bible quiz. Much to reflect on. Oh and events and a cartoon!

Reconciliation – South African style

Tony Richmond

“Brand, are you a Christian? Well then, don’t sit there – come and join us for Communion.” The story of Nelson Mandela’s words to the young, white Afrikaner warder who was standing sentry to the top-security prisoners recently transferred from Robben Island, is told by the Revd Harry Wiggett in his book, “A time to speak”^{*}.

Mandela was meanwhile being slated by the South African Government and much of the Press as the antichrist, an evil communist who, according to gossip, slaughtered white babies for medicine and wanted to drive the whites into the sea.

But here he was, receiving Holy Communion once a month, and at his invitation Warder Brand removed his peaked cap, drew up a chair to the table, and they all, African Nation Congress prisoners, Dutch Reformed Church warder and Anglican priest, received the Jesus love meal together.

When Harry Wiggett published a letter in the Sunday Times refuting the claims that Mandela was a dangerous communist, his permission to minister to Mandela was withdrawn.

But justice was done in the end, Nelson Mandela was released after 27 years in prison, and became President of South Africa. He set an amazing example of Christian reconciliation in a country that had been so divided by colour prejudice.

And it was Mandela who appointed the Anglican Archbishop Desmond Tutu and the former Methodist President Dr Alex Boraine to head his new Truth and Reconciliation Commission – Healing our Past. The TRC was created to investigate gross human rights violations during the period of the Apartheid regime from 1960 to 1994, including abductions, killings and torture. It applied to the victims of state power and equally to the victims of “terrorist” attacks. Controversially the TRC was empowered to grant amnesty to perpetrators who confessed their crimes truthfully and completely.

The TRC took the testimony of about 21,000 victims; and 2,000 of them appeared at public hearings. The commission received 7,112 amnesty applications. Amnesty was granted in 849 cases and refused in 5,392 cases. It made detailed recommendations for a reparations program including financial, symbolic and community reparations. The commission proposed that each victim or family should receive approximately \$3,500 USD each year for six years. Prosecution should be considered in cases where amnesty was not sought or was denied, if evidence existed.

And, importantly, the commission further recommended that South Africa’s society and political system should be reformed to include faith communities, businesses, the judiciary, prisons, the armed forces, health sector, media and educational institutions in a reconciliation process.

After following the proceedings of the TRC, the Revd Harry Wiggett wrote to a poet who had suffered under apartheid: “What I want to confess to you and ask for forgiveness from you, is that although I fought verbally against the apartheid regime and voted anti-Nat (when I had the chance to vote), I still deep down was grateful that I was white and secure under the unjust “Christian” government that was ordering my security and safety. I feel guilty and pray for forgiveness for the fact that without batting an eyelid I paid my Income Tax so that you, my brother, could be harassed and tortured and denied your human rights.”

The poet, Sandile Dikeni, was deeply moved. He wrote: “what touched me was that the Reverend knew from my writing, that I was an atheist, but he still found words that could cross the divide between us and reach me as a fellow South African and a human being. After having been so cynical about the TRC, I now find myself prepared to congratulate them on a job well done. Yes, that is what made me happy last week – true and honest attempts to jump over the divides that South Africa has created for us.”

^{*}“A Time to Speak” by Harry Wiggett, preText Publishers, PO Box 23199, Claremont 7735, South Africa, ISBN 978-0-9802596-6-7

Reconciliation – is it possible?

PRAYING FOR ISRAEL AND PALESTINE



Pray not for Arab or Jew,
for Palestinian or Israeli,
but pray rather for ourselves,
that we might not
divide them in our prayers
but keep them both together
in our hearts
Christian Aid

O God of all justice and peace, we cry out to you in the midst of the pain and trauma of violence and fear which prevails in the Holy Land.

Be with those who need you in these days of suffering; we pray for people of all faiths - Jews, Muslims and Christians and for all people of the land.

While we pray to you, O Lord, for an end to violence and the establishment of peace, we also call for you to bring justice and equity to the peoples.

Guide us into your kingdom, where all people are treated with dignity and honour as your children, for to all of us you are our Heavenly Father. In Jesus' name we pray. **Amen.**

The Very Revd Canon Richard Sewell, Dean of St George's College Jerusalem

Taken from the Trinity Triangle

'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect. (Matthew 5 43-48)

The vengeful will face the Lord's vengeance, for he keeps a strict account of their sins. Forgive your neighbour the wrong he has done, and then your sins will be pardoned when you pray. Does anyone harbour anger against another, and expect healing from the Lord? If someone has no mercy towards another like himself, can he then seek pardon for his own sins? (Ecclesiasticus 28 1-4)



From Facebook

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. (2 Corinthians 5 17-19)

You could also read Jacob's reconciliation with his brother Esau in Genesis 33, and Joseph's with his brothers in Genesis 44-45.

You might also be interested in the 'Forgiveness Project' [here](#):

The Bible references were suggested by Jen Brown and John Barton

The Year of Mark

John Barton

What Christians believe is set out in the creeds: the shorter baptismal creed we sometimes use, and the so-called Nicene Creed that is said on most Sundays. If you have in mind what the creeds say about Jesus Christ when you read the Gospels, you may be surprised at how much more they tell us. We read in all of them about his teaching and his miracles, which the creeds don't even mention. In Matthew and Luke, however, the two major elements the creeds do highlight, Jesus' birth and his resurrection, are strongly emphasized, just as they are in our festivals. Christmas and Easter, celebrating Christ's birth and his resurrection, are the pivots of the Church's year.

In the coming year, starting with the first Sunday of Advent on 3 December, our Gospel readings on Sunday will mostly be taken from the Gospel according to St Mark. The three 'Synoptic' Gospels (Matthew, Mark, and Luke, which are closely related) are read nowadays on a three-year cycle, one whole Gospel each year, and 2023-2024 is the 'year of Mark'. But at Christmas and Easter readings will still come mostly from Matthew and Luke, with some also from John. Mark is never read at Christmas, and very little at Easter. We probably don't notice this, which is hardly surprising.



St Mark The Lindisfarne Gospels see [here](#).

The reason, however, is simple. Mark's Gospel lacks entirely any account of Jesus' birth. Instead it begins with his baptism by John. It's also 'defective', by the measure of the other Gospels, at its end. It tells us how Mary Magdalene, Mary the mother of James, and Salome, visited Jesus' tomb to anoint his body, but found it empty. They were assured by a 'young man dressed in a white robe' that their Lord had risen from the dead. But there is no record in Mark of any appearances of Jesus himself to them or to anyone else. If you look at the final chapter (16) of Mark in any modern translation, you'll find several alternative endings that do speak of the resurrection appearances. But these are mostly summaries of accounts in the other Gospels, and virtually everyone who studies them comes to the conclusion that they were added a long time after the Gospel was essentially complete. This was done because believers soon came to expect a Gospel to record appearances of the risen Lord, and were disappointed that Mark didn't. It may be that there was once a 'proper' ending, but if so, it must have got lost very early. I believe the author deliberately ended the book where he did, with this weirdly broken-off sentence:

So they went and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

(Mark 16:8, NRSV)

There's a consensus among almost all who study the Bible, of whatever religious affiliation, that Mark was the first Gospel to be written (probably around AD 70, possibly in Syria). It's a striking thought that if it had never been joined by Matthew and Luke, Christmas might not exist, Easter would have been even more full of mystery than it is now, and the creeds might have turned out rather differently. St Paul of course knew about the appearances of the risen Lord, and he was active in the 50s and 60s AD, before Mark was written. But the nativity stories are never mentioned in his letters. The sense of terror at the empty tomb, however, is unique to Mark, with a rawness we don't find anywhere else in the New Testament. Mark leaves us guessing at what the women did next, and how their panic turned—as it must have done—to the joyful assurance that we find chronicled in the other Gospels. But their immediate reaction was a kind of horror. Surely no later Christian would have dreamt of making that up.

Mark's Gospel has raw edges throughout. It tells the story of Jesus' life in a staccato way. In the early chapters things always happen 'immediately', one after another in quick succession. Sometimes the sequence of the story is hard to disentangle—try working out the order of the various events in Mark 6:14-29, for example, the account of the execution of John the Baptist, where there is a lot of flipping backwards and forwards. The accounts of this in Matthew and Luke tidy up the way the story is told. In the original Greek Mark's style can be rather rough, suggesting that the author's native language was Aramaic, or at least that the Greek he'd learned was a local version that followed Aramaic ways of putting things. One odd feature is that there are also occasionally Latin words. This used to be explained by the claim, made by some early Christian writers, that Mark was a companion of St Peter and went with him to Rome. More probably Mark's Greek just incorporated words from other languages of the Mediterranean world, rather as English often uses words from other languages few of us actually know—think of tsunami, slalom, or masala.

Not a stylishly-written work, then, this Gospel we call 'according to Mark', though until at least the second century it had no name apart from chapter 1, verse 1: 'The beginning of the good news of Jesus Christ'. Many think that not only was it the first of the four Gospels we now have, though some older attempts may have got lost, but that it was the first Gospel absolutely, the first one ever produced. It collected together memories of Jesus that were at risk of being forgotten if handed on only by word of mouth. If so, it would be surprising if it was already also a great work of religious literature; some roughness would be what we'd expect. The Gospels according to Matthew and Luke are both expanded versions of Mark that bring in other memories, but they are also written in better Greek. Each gives the revision of Mark its own slant. Matthew turned the story of Jesus into something that often reads like a book in the Old Testament, emphasizing his fulfilment of ancient prophecy; Luke compiled and edited a work more like the biographies of great philosophers that were circulating at the time.

Mark would then have come to look like an early draft, and that might help to explain why it was not quoted much, possibly even little read, by the authors of early Christian sermons and other writings. There's very little in Mark that doesn't also appear in Matthew or Luke or both. So the surprise isn't so much that not many people in the past read it, but more that it survived at all. It's unlikely that early Christian worship-leaders would have arrived at the idea of a 'year of Mark'.

This quite novel idea rests on modern (late-twentieth-century) developments in the study of the Gospels. Since the 1960s or so New Testament scholars have started to overlook the 'poor Greek' of Mark, which earlier ones were rather snobbish about, and to think that perhaps Mark, just like the other Gospels, has its own distinctive character, and that it isn't just a collection of ill-assorted, slightly breathless accounts. On the contrary, Mark captures the sense of awe and shock of the early Christians, in a time when the faith was new and fresh—'raw', if you like—and not yet an organized religion alongside others. It has its own vision of the gospel.

For Mark, Jesus' life and death still astonished those who heard about them, but was also deeply puzzling. His resurrection was critical, yet no one had worked out all the implications, and information about how he had 'appeared' to his friends and disciples was thin on the ground—it was good news (gospel), yet it was also frightening. The fear and awe later morphed into a more seemly 'reverence'. The Church lost the sense of something unfathomable and almost terrifying, an experience that had sent the women, its first witnesses, running away from a tomb that was empty when it shouldn't have been.

Jesus, in Mark, is a far more mysterious figure than in the later Gospels. He heals the sick, but immediately commands them not to tell anyone. He teaches his disciples about his coming arrest and execution, which will make him a suffering messiah - rather a contradiction in terms - yet a messiah, indeed *the* Messiah, none the less. His parables aren't meant to make difficult points easier to grasp, as common sense tells us, even though many people failed to understand them. They are meant, deliberately but confusingly, to *cause* a lack of understanding (Mark 4:12). And, in this earliest Gospel, Jesus is already seen as the Son of God, more unequivocally than in the later Luke, for

example, where he is presented as a great prophet. We might have expected to find the opposite, with Jesus' status being upgraded as time went by. But the Gospels show us that this may well not be true. Mark, like the even earlier Paul, already has what would technically be called a 'high Christology': in other words this Gospel, like the centurion when Jesus dies on the cross, is telling us 'Truly this man was God's Son!' (Mark 15:39). It is later, in Luke, that the centurion's verdict is the more merely human, 'Certainly this man was innocent' (Luke 23:45).

When we hear Gospel readings in church, most of us don't really notice which of the Gospels they're from. In our heads we have a sort of amalgamated version of all four, what is known technically as a 'harmony of the Gospels', though a fairly rough-and-ready one. That's always been true. Even the earliest Christian writers quote stories and sayings from all four Gospels indiscriminately, because the fact that they were truths about Jesus mattered more than which Gospel they happened to be in. Most of the time that's completely sensible. But the new approach of reading through one whole Gospel per year invites us *also* to think of the distinctive 'flavour' of each one, how it places the weight on different aspects of the story of Jesus. If you read Mark as though, like his very first readers, you don't know the other Gospels, you'll notice how powerful it is—but also how strange. A creed based on Mark alone would be very different from the ones we now have. For instance, it might not say anything about Jesus' birth. The Christian faith can seem quite monolithic and unchangeable, but the year of Mark could help us to appreciate its variety, not only down the ages but even in the first few generations. It could also remind us of how astonishing, sometimes even alarming, its central themes can be, as the women discovered at the empty tomb. Mark is a challenging, uncomfortable Gospel.

Reconciliation to one's self

Helen Owen

We cannot always avoid conflict, or turn our backs if it comes. We encounter battles in life. After all, life can be a struggle, and we must be ready to struggle yet not lose the way of peace. We can try and better a situation.

When we have been involved in conflict, our desire may be for reconciliation to take place but that is not always possible in this world however much we may wish it.

In order to stand firm against conflict that comes from without, we need to practise standing firm against conflict from all that comes from within, from our own self. For one's own self is more difficult to control than other people.

Our worst enemy is our own self; our faults, our weakness, our limitations. Our mind is such a traitor, it covers our faults even from our own eyes, and points out to us the reason for our difficulties: others! In an attempt to create reconciliation within oneself, let us acknowledge our failings and shortcomings as well as their opposites within us, our love, kindness and sympathy, and hold them all in tender acceptance and compassion. By doing so, we can gain a better awareness, understanding and acceptance of ourselves and others.

Let us ask God for His grace to help us to work on the qualities which cause us discomfort, to bring about change and true transformation leading to a sense of inner harmony, freedom and peace.

Agnostics Anonymous: Was Jesus the Son of God?

Keith Ward cleverly used the session to explain his view of that son/father relationship. That is between the human being, Jesus of Nazareth who lived and died in 1st century Palestine, and God, the ‘cosmic mind/spirit’, behind the creation of space and time and matter and energy in what we now call ‘the Big Bang’, which led eventually, and Christians believe intentionally, to human consciousness. He is convinced that all our minds and consciousness can have some interaction with the creator spirit, but that Jesus was exceptionally, perhaps even uniquely for planet earth, gifted in that and that we can see God through him.

Agnostics are doubtful about the reality of God. Professor Ward is not though some in his audience were, but still he concentrated on what the life of Jesus can tell us about the ‘character of God’, which is not evident from science’s exploration of the Big Bang and the Universe which emerged, nor even from the abstract, non-physical world of mathematics which so miraculously and beautifully mirrors physical creation. His argument, that the essential character of God the creator is love, rests on Jesus showing us that in his life and teaching.

A splendid start.

Derek Pooley

Many people, who want to believe in a power behind creation and even a purpose and plan behind it, who accept that Jesus lived and died and was an example of a wholly good life, find a picture of a “male being, up there” watching our every move and allowing incomprehensible suffering and chaos on earth, untenable. Keith’s belief in a different picture of God as one of love is not new but it was good to hear him expound his faith and belief. The meeting allowed us to dip our toes into the possibilities of being able to openly discuss and challenge much of the orthodoxy of the church, without rancour and causing local schisms! I, for one, am looking forward to the next meeting on Tuesday November 28th when John Kerr will introduce the subject of Genesis, the creation story and evolution. Still a hot potato in many quarters.

What an enlightening 20 minutes! Agnosticism was not a requirement for attendance at this first meeting of Agnostics Anonymous...many Christians were also present. Some of us were left wondering why we hadn’t heard these points of view before in Sunday sermons! So, not only helpful for agnostics to explore their agnosticism...Keith’s philosophical insights provided meat for those developing Christian faith.

A fundamental property of God is Love. Jesus Christ was a loving human being, not God, but God speaks through him. A new concept introduced by the resurrection of Jesus and the resulting Christianity is the existence of Life after Death. There was no mention of Jesus returning to Earth and sorting out the mess! Agnostics may question some or all of the above but it is not yet clear how their views are going to be represented at these meetings. Are we all, believers, unbelievers and part-believers going to engage in honest debate? For some there is uncertainty about the existence of God and Life after Death. But the importance of Love and the future of all Life on Earth (an important speck in the Universe) can probably be agreed upon. What then are the priorities for the Church? Action is important for Life on Earth!

Why does it matter?

What can we reasonably be agnostic about? What is central and what is peripheral? I hope these sessions will tease this out.

Comments from Susan Scott, Roger Cox, Chris and Richard Charles, and the Rutherfords

Church twinning visit to Argentan October 2023 To celebrate 20 years of church twinning.

*Margaret Elwood All Saints Church
Margaret Greaney Trinity Church*

The theme of the weekend was peace after conflict and how can we maintain peace in our communities. Our group from Abingdon comprised 2 from All Saints church, 2 from St Edmunds, 2 from Abingdon Baptists, 1 from St Helens and 1 from Trinity. Three Christians from St Niklaas, our twin town in Belgium also joined us so that the visitors to Argentan were 11 in total.

We left Abingdon at 4.30am Thursday 12th October to travel to Portsmouth then on to Ouistreham the port for Caen by ferry. On arrival around 3.30pm we were met by a mini bus from Argentan town and taken immediately to Ver-sur-Mer to visit a new British Normandy Memorial the maintenance of which is funded by our government. To see the names of 22,442 British forces from air, sea and land who perished in the battle of Normandy inscribed on the pillars of the memorial, was a thought-provoking start to our weekend. By now it was almost 6pm and we were taken at last to Argentan where there was a welcome reception at the church of St Germain in the town centre. After the reception we met up with our host families for the weekend and around 8pm all happily went off for dinner and bed exhausted after a very long day.



On Friday we were up and away early with two town minibuses and many friendly guides and hosts from Argentan to visit first the British War cemetery for World War 2 at Bayeux which is the largest in Europe. It was sobering to see so many graves of young men aged in their late teens and early twenties, but also to see so many graves inscribed 'known to God'. A quick visit to Bayeux Cathedral with its connection to William the Conqueror was followed by a really good three course hot lunch at a Benedictine monastery. After lunch we went to see the Bayeux tapestry which tells the story of the Battle of Hastings which took place on 14th October 1066. We were there on 13th October 2023 almost exactly 957 years on after war was followed by peace before another war and so on over the centuries.

The programme for Saturday was following the route of August 1944 which finalised the Battle of Normandy and brought about the end of the war in Europe. Our first stop was at Tournai-sur-Dives where the Parish priest Abbot Launay had a sheet attached to the top of the church spire by way of a white flag. His flag proved to be ineffective so he set out in search of the Allies. When he returned to Tournai with a lone Canadian soldier, they took 300 Germans prisoner in what was to become the courtyard of surrender. The signal was given, and in the afternoon a further 1500 German soldiers surrendered on the same spot. The battle was over. The memorial at Montormel overlooking the valley of the river Dives showed us how the battle of Normandy was finally ended. Everywhere the memorials indicated that because now there was peace never again would such atrocities occur. It was ironic therefore that we had just arrived for a peace weekend when the Israelis and Hamas were between them causing more carnage and destruction.

On Saturday evening we were in the audience at a choral concert in St Martin church in Argentan where the acoustics were so good. The singers in this group were on tour from Cranbrook in Kent and were superb but were really surprised to find so many people in the audience who spoke English so well!

On Sunday we all reported to St Germain church in the centre of Argentan for the 11am Mass. The twinning banners of Argentan and Abingdon were paraded and displayed on each side of the altar as the entry hymn was being sung. Maurice Tubb read a lesson in English while Margaret Elwood and Elizabeth Simpson both read two of the intercessions in English and one of the Belgians read another intercession. The priest also briefly summarised his homily in English. At the end of the service the banners were returned to the Abingdon side chapel and hosts, guides, drivers and guests all had a group photo taken beside the Abingdon chapel with the beautiful altar piece carved by Gerald Field from the Baptist church and given as a gift from Abingdon in October 2003.

In the afternoon many of us took the chance of some free time to explore the old town following a leaflet from the tourist office called 'Argentan step by step'. In the evening we had a farewell meal altogether with friends from Church twinning, town twinning, St Niklaas, hosts, drivers and the two priests from the church in Argentan. Slides were shown of many well-known parts of Argentan before the war, after the bombing and now after the reconstruction. Some 84 percent of Argentan was destroyed during the battle of Normandy. Several people spoke about promoting peace in our time. We were only informed about this on the evening before we left for France so we managed to gather a few ideas about the various outreach groups in Abingdon while we were on the ferry. Claudette Denis, the native French speaker in our group, translated it for us and Margaret Hancox delivered our speech after the dinner. One of the priests stressed how Peace must be worked for and that we must pass the baton on now to the younger generations.

On Monday morning our drivers were at our disposal again to take us back to Ouistreham but they left Argentan early so that we would have time to go to Pegasus Bridge and learn about the amazing method of capturing the bridge from the Germans, disarming the equipment in place to blow it up and holding it so that the Allied troops could cross the river Orne and on to Paris. To see the bridge actually opening and closing to allow a boat to go upstream completed the experiences of a memorable but thought-provoking weekend.



Twinning can be the start of reconciliation: the first relationship between a town in England and a town in Germany was that between Reading and Dusseldorf which started in 1947. Think about that! The friendship started when the Mayor of Reading, Phoebe Cusden, answered a call from the Royal Berkshire Regiment, then occupying Düsseldorf, for help for people who were hungry and homeless following the war. She sent help, visited Düsseldorf, and invited six children to stay. A return visit followed, and a regular annual exchange of young people in both directions developed. More [here](#):

Bible Quiz

Abielle Hallas

How well do you know your Bible? Test yourself with our Bible quiz! All answers use the NIV translation.

Bible superlatives

An easy round to get warmed up!

1. What is the shortest chapter in the bible?
2. In which book is the longest sentence of the bible?
3. Which woman is mentioned most in the Bible?
4. What is the shortest book in the bible?

The bible in numbers

You might know your Numbers, but do you know your numbers?

1. How many instances are there of people being raised from the dead in the bible?
2. How many people were on Noah's ark?
3. How many books of the bible are a single chapter?
4. How many verses are there in the longest chapter of the bible (Psalm 119)?

Bible lists

Who or what is missing from these lists?

1. Joseph, Rueben, Naphtalim, Issachar, Dan, Gad, Zebulum, Judah, Asher, Levi, Simeon (1 missing)
2. Belt of truth, breastplate of righteousness, shield of faith, and the Sword of the Spirit (1 missing)
3. Love, joy, peace, kindness, goodness, faithfulness, self-control (2 missing)
4. Hosea, Joel, Obadiah, Jonah, Micah, Nahum, Habakkuk, Haggai, Zechariah (3 missing)

Bible letters

We've tested your numbers, it's only fair to test your letters too!

1. In which letter does every chapter end with a reference to Jesus' second coming?
2. In which three letters does the phrase "grace, mercy and peace from God our father" appear?
3. Which is the only letter to be written to a specific woman?
4. Which letter is Paul believed to have written whilst in Ephesus?

Clue 1: some of these are unique, others are not
Clue 2: the quizmaster is partial to a bit of geography!

Bible missing vowels

We've taken phrases from the bible, taken out the vowels, and squigged up the consonants. Can you work out what the phrases are in each category?

1. Genealogy of Jesus according to Luke
 - a. S nf js ph
 - b. Sn fh l
 - c. S nfst h
 - d. S nf dm

2. Parables
 - a. Th mst rd sd
 - b. Tht nn tfr mr s
 - c. hdv ddkn gd m
 - d. Thg ds mrt n

3. Names of Jesus in the bible
 - a. Lg htf thwr ld
 - b. Wn dr flc nsl lr
 - c. Sn fm n
 - d. Al phn dm g

4. Things God has done in the Magnificat
 1. Sct trdt hprd
 2. Fl ldth hn gywt hgd th gs
 3. Prfrm dmg htyd ds
 4. L ftdp thhm bl

Bible connecting wall

In this grid are 16 clues that need to be sorted into four categories.

Some clues may fall into more than one category, but there is only one right answer!

Can you solve it?

Need a clue? Turn the other page upside down!

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

Autumn Events

Compiled by Louise Heffernan



ABINGDON MOTHERS' UNION
 Tuesday 7th November 2023
 at 10:30 a.m.
 in St Helen's Parish Centre




Christ's Hospital of Abingdon
Almshouses - Education - Relief in Need - Albert Park






Speaker:
 Jackie Smith
 (archivist)

All welcome.

**International Abingdon
 NIGERIA**
Giant of Africa, giant of the Faith



Emmanuel Chukwuma
with Mary Anderson

Wednesday, 8th November 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, administration@sthelens-abingdon.org.uk, tel. 01235 520144.

The Friends of St Helen registered charity number 298632, formed on the advancement of the Christian faith by helping with the repair and maintenance of St Helen's Church. Secretary, Mary Anderson, mary@sthelens.org



St Michael's Church Christmas Fair

Saturday 11th November 2023
 10 am – 2 pm

Gift Stalls	Games
Tombola	Books
Cakes	Plants
Jewellery	Bric-a-Brac
Prize Raffle	Refreshments

Proceeds in aid of church funds and the Archway Foundation
 Enquiries to lheff@stmichaels-abingdon.org.uk
 St Michael & All Angels' Church, Park Road, Abingdon

AUDITIONS

ABINGDON PASSION PLAY 2024

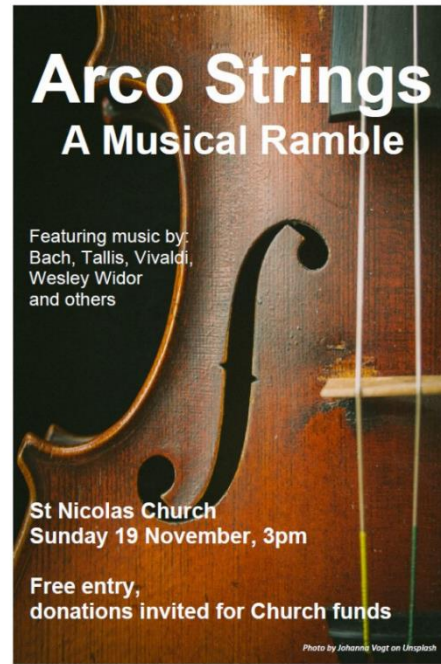
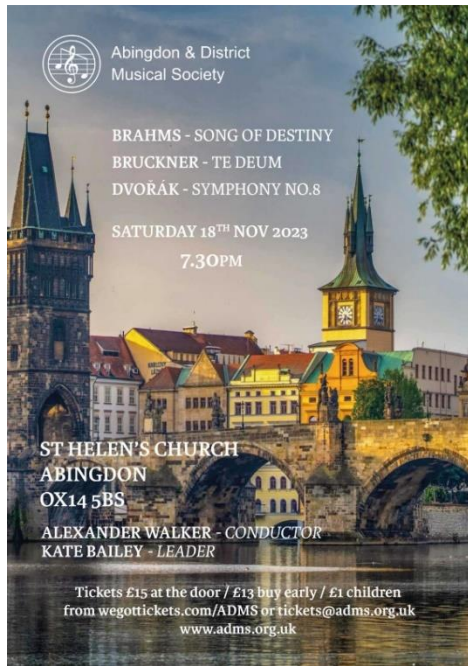
WHEN
SAT 11TH NOV 2023
10:00AM



WHERE
ST NICHOLAS' CHURCH
6 MARKET PLACE, ABINGDON OX14 3HG

ALL POTENTIAL ACTORS AND
 SOLO SINGERS WELCOME!

Go to www.abingdonpassionplay.co.uk
 to register your interest
PLAY TO BE STAGED ON
SATURDAY 22ND JUNE 2024



Agnostics Anonymous

The Genesis Distortion:

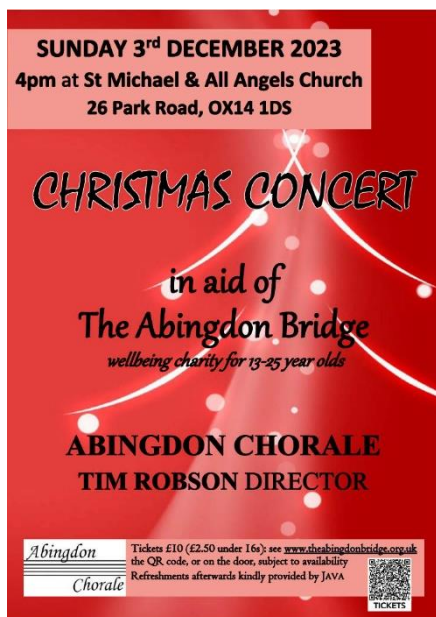
Meeting for open discussion led by Keith Ward, John Barton and John Kerr

Tuesday 28th November at 6pm to 7.30pm In the Parish Centre opposite the main door of St Helen's Church

St Nicholas' Church

2nd December

Book sale, glass tombola and coffee morning,



Church Twinning Barn Dance Saturday 18 November

Come and join us for a Barn Dance with a difference, at Trinity Church Conduit Hall, featuring an hour of French 'bourree' followed by an hour of English Barn Dance, accompanied by Natalan, a ceilidh band from Argentan. For those who can make it, we will start at 5.30 pm with a workshop to learn the Bourree dance steps followed by refreshments.

The Barn Dance 'proper' starts with the Bourree dance session, 7.30 to 8.30 pm, followed by a break for refreshments, finishing with an English barn dance from 9 to 10 pm.

Tickets are £10 per person (children free) and there are only a limited number.

For more details or to book tickets, please contact your church twinning reps (St Nicolas, Hildegard Hyde; St Michael's John Clare; St Helen's Elizabeth Simpson and Anne Dodd)



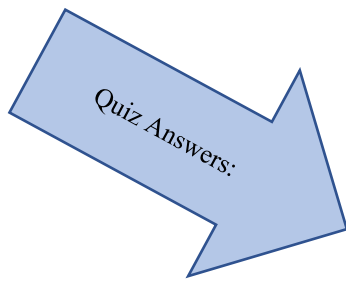
Rise up!: The Mothers' Union Service for Victims of Gender Based Violence

11.00am Friday 1st December at St Nicolas' Church

Do come and join us for this service, whether or not you are a member of the MU



Autumn Square November 1st 2023 Rob Rutherford



Bible Quiz answers will be published next month!:

Mothers' Union Wins Prize!!

Elizabeth Dawson

I entered the MU notice board in the church centre, into the diocesan competition and we won! The prize is a lovely decorated porcelain plate with Mary Sumner's personal prayer printed around the perimeter. It was presented to me at the MU diocesan AGM in Benson in October.



Useful Weblinks:

Services: for the latest news see the Parish Website:

abingdonparish.org.uk

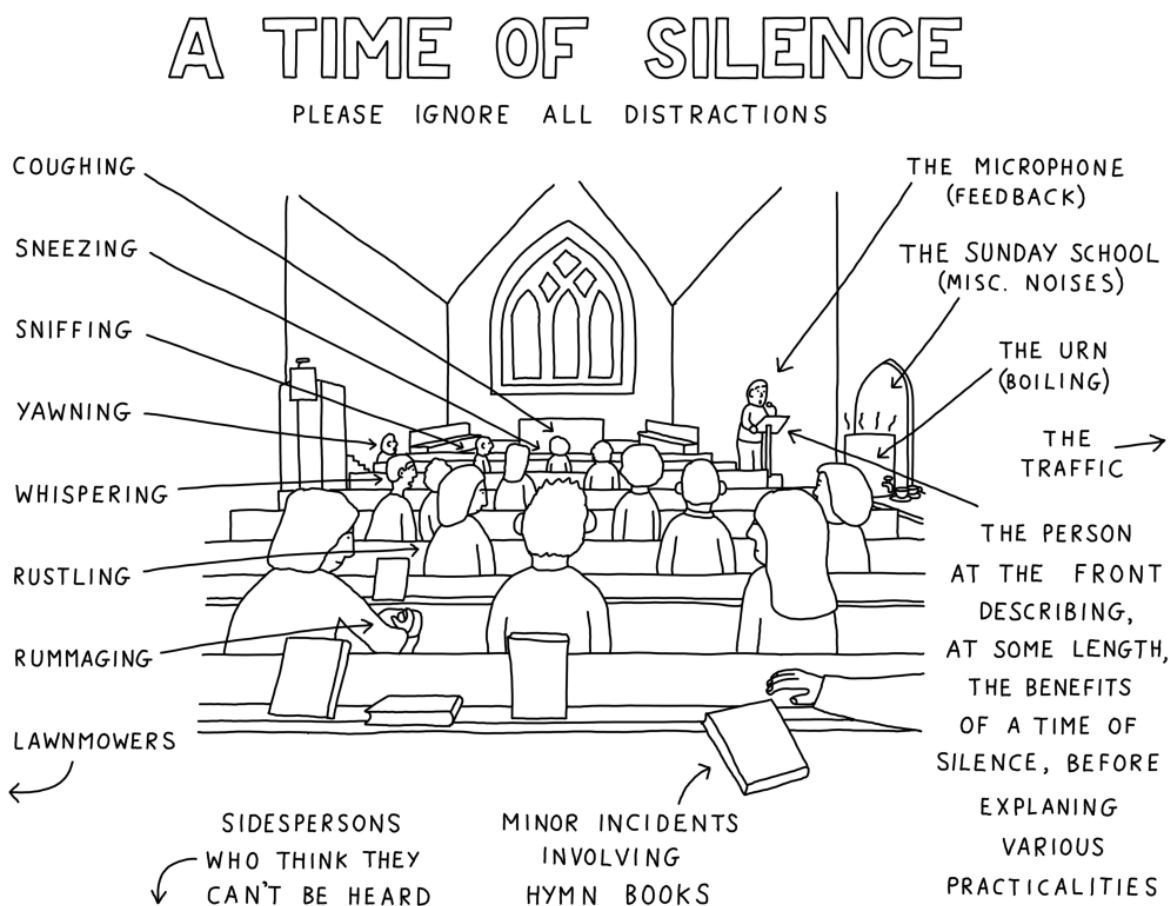
Page for Church of England links: services, daily readings etc

<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.

Finally, from Dave Walker:



CartoonChurch.com

Thanks to all contributors and to you, the readers.

The next issue will be published on December 3rd - ideas and contributions to

Candle@abingdonparish.org.uk