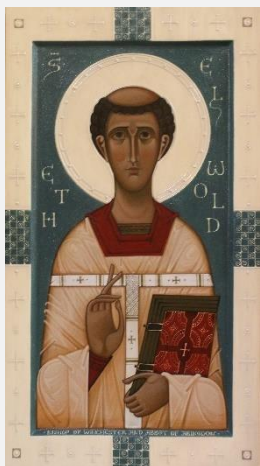


Issue 5:
June 2024



St Ethelwold

A candle in...

THE
*W*INDOW

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

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by:

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The opening page of St John's Gospel in the Lindisfarne Gospels.
From the British Library Collection: Cotton MS. Nero D. IV, f.211r with permission.

'In principio erat verbum et verbum erat apud deum...'
(*In the beginning was the Word, and the Word was with God...')

Words: used in poetry, in liturgy, in fiction and non-fiction,
revealing truth and concealing truth. Words with simple
meanings and words that need interpreting. Monologue,
dialogue. Turn the pages and find all of these...

The First Word

In the beginning God spoke.
From that moment of creation,
all words and worlds proceeded.

Words,
a gift to articulate our deepest thoughts,
a gift which defines humanity.

Without words,
how could we praise God for the
blessings of his creation?

For the deep mystery of the night sky,
for the unimaginable vastness of space,
for distant worlds, for the dazzle of stars.

For the earth in its fruitfulness, sustaining
all life. always growing and changing
in its rhythm of renewal.

For the world's breathtaking beauty, wide
skies, sunlight sifting through cloud mountains
to touch streams with sparkling light.

For the dawn of a new day, hills hazy in mist,
sky suffused with pearly light, fields glistening
with dew where the sheep lie huddled.

For the music of the sea as it booms and
crashes onto rocks, for the chuckle and hiss
as it washes gently into shingle bays.

So many wonders, so many words
striving to glimpse the eternal in the
temporal, to recall the beginning
when God spoke.

Susan Gee

In late May, Alexandra Green moved into new quarters in our parish, and shortly thereafter she asked that I come to bless her new home. The Church of England doesn't provide a formal rite for the blessing of homes, although the Roman Rituale and the Episcopal Church's *Book of Occasional Services* provide texts for such services, and there are numerous variations on the theme. In adapting the extant examples for our use, I hewed close to the patterns of Catholic and Episcopal churches while weaving in additional biblical imagery. The reading from Scripture could, of course, be varied, and the rite as recorded here could be used by a lay officiant, provided that the *assertions of blessing* be altered to *prayers for blessing* (instead of 'Bless this...', substitute 'May God bless...' or 'May you bless...'). For the parish magazine, I've substituted 'Occupant' for places I invoked Alexandra's name; likewise the pronouns can be changed to those appropriate for the resident(s).

Revd Dr A K M Adam

The Blessing of a Home

☩: In the name of the Father, and of the Son, and of the Holy Spirit.

☩: **Amen**

☩: Peace be to this house and: to all who dwell here, in the name of the Lord.

☩: **Blessed be God forever.**

When Christ took flesh through the Blessed Virgin Mary, he made his home among us. Let us now pray that he will enter this home and bless it with his presence. May he always be found among those who dwell here; may he nurture their love for one another, share in their joys, comfort them in their sorrows. Inspired by his teachings and example, let all of us seek to make this home before all else a dwelling place of love, diffusing far and wide the goodness of Christ.

Reader: A reading from the Letter to the Colossians, the third chapter, beginning at the twelfth verse:

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

☩: For the gift of the word,

☩: **Thanks be to God.**

☩: The Lord be with you.

☩: **And also with you.**

☩: Let us pray.

Almighty and everlasting God, grant to this home the grace of your presence, that you may be known to be the inhabitant of this dwelling, and the defender of this household; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. ☩: **Amen.**

Sprinkling the doorway with holy water

Let the mighty power of the Holy God be present in this place to banish from it every unclean spirit, to cleanse it from every residue of evil, and to make it a secure habitation for *Occupant* who dwells in it. Send *them* out from this place on many errands, be *their* constant companion in the way, and welcome *them* upon *their* return, so that coming and going *they* may be sustained by your presence, in the Name of Jesus Christ our Lord. *Amen.*

Combination living/dining/library (combining blessings for three rooms into one)

O God, give your blessings to all who share this room, that we may be knit together in companionship. You give us food and drink to sustain our lives and make our hearts glad. Help us to be grateful for all your mercies, and mindful of the needs of others. Teach us, O Lord, where wisdom is to be found, and show us the place of understanding. Grant this, we pray, through Christ our Lord. *Amen.*

Kitchen

Blessed are you, Lord God of all creation, for of your great mercy we have food to prepare and nourishing meals to eat. The eyes of all wait upon you, O Lord, and you give them their food in due season. Send your blessing on all who work in this kitchen, and make them ever thankful for our daily bread; through Jesus Christ our Lord. *Amen.*

Garden

Lord God, you planted a garden for us in Eden, where out of the ground you made to grow every tree that is pleasant to the sight and good for food, the tree of life and the tree of the knowledge of good and evil. Bless this garden as a shelter, a comfort, and a sanctuary of peace and wisdom, through Jesus Christ our Lord. *Amen.*

Bedroom

We lie down and sleep; we wake again, for the LORD sustains us. We will both lie down and sleep in peace; for you alone, O LORD, make us lie down in safety. Watch over *Occupant(s)* as *they* sleep, that awake *they* may keep watch with Christ, and asleep, *they* may rest in his peace, through Jesus Christ our Lord. *Amen.*

Bath

Blessed are you, Lord of heaven and earth: it was you who formed our inward parts; you knit us together in our mothers' wombs. Refresh *Occupant* in body and in spirit, and keep *them* in good health, that we may present our bodies as a living sacrifice, holy and acceptable to God. Grant this through Christ our Lord. *Amen.*

Ⲫ: Unless the Lord builds the house:

Ⲡ: their labor is in vain who build it.

O LORD, we love the house in which you dwell, and the place where your glory abides. You came unto your own; and to all who received you, who believed in your name, you gave power to become children of God. Make your home here with *Occupant*, your child(ren) and your disciple(s), that *they* may always find here the protection and comfort in which we taste beforehand the abundant life you promise us in your Father's house. We ask this in your holy Name, Lord Jesus: *Amen.*

We conclude this blessing by saying together the Twenty-third Psalm,

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:

for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the

presence of mine enemies: thou anointest my head with oil, and my cup runneth over. Surely

goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Almighty God, who are a strong tower to save, and whose altars provide a home where the swallow may make her nest: guard all our homes, and bring us in the end to your temple.

And the blessing of almighty God, Father, Son, and Holy Spirit, be with you this afternoon and remain with you always. *Amen.*

On Storytelling and Truth Telling

Canon Paula Gooder as heard by Rosalind Rutherford

‘Young lady,’ he said. I braced myself... ‘When,’ he asked, ‘are you going to stop playing around with your little stories and get back to doing proper theology? I used to like reading your books when you were interested in facts.’

This was how Canon Paula Gooder opened her recent lecture* given in Keble College chapel, where she explored the different ways in which truth can be communicated. Leaving aside the question of whether this was an appropriate way to speak to a canon of St Paul’s cathedral, the question also went to the heart of her lecture because it was based on the assumption that there are “facts” which are true, and then there are different forms of interpretation, including the recent novels written by Paula Gooder, which are story and so “not true”.

Her central point is that stories can communicate truth as effectively as pure “facts” - possibly more effectively, although in a different way. Think of a spreadsheet – it gives accurate information but the significance of any of the numbers needs an explanation, a story, to give significance. She reminded us of the ITV drama “Mr Bates and the Post Office” Despite the information used in the play being known for years, it took the drama for all the facts to be taken seriously enough for the stories of the sub postmasters and mistresses to be fully heard.

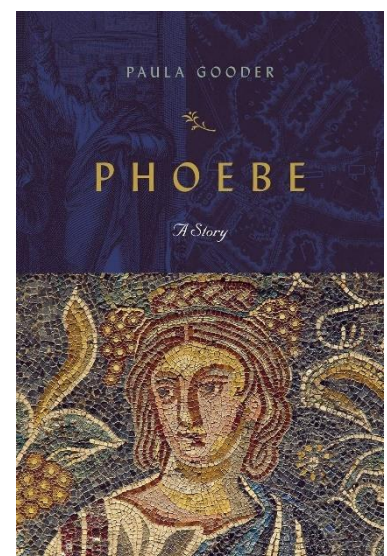
The importance of narrative and imagination as a way of engaging with the truth of our faith is something that has been overlooked when debate has often focused on the conflict (or lack of conflict) between science and religion. However, stories are central to the bible and to what we learn about our faith.

For example, much of Jesus’ teaching is by parable, and Paula Gooder reminded us that parables are definitely not allegories. There is no one simple way of interpreting them, and much of their power comes from forcing the reader or hearer to think for themselves!

She also reminded us that the evangelists had to choose what to include in their gospels, as John makes plain: “Now Jesus did many other signs in the presence of his disciples, which are not written in this book”. Perhaps we should think of the gospels a more like a photo album than a complete narrative which includes everything that was ever done or said by Jesus.

Christians have always told stories to communicate the heart of their faith – think of mosaics and frescos which illustrate selected incidents from the life of Jesus or a saint; think of the Mystery plays; think of the Passion play soon to take place in Abingdon. But we then come to another question: how do we tell, and hear, the stories of those who are usually at the edge of the action? This is something that Paula Gooder has attempted in her recent writing, choosing to make Phoebe and Lydia, named in Acts and Romans, the central characters in her two novels. (The footnotes explaining details in the story take up nearly half the book!)

The other question we were left with is whether we need to be able to use our inspiration to tell stories of how the world might be. Do we need stories to inspire and encourage us – and if so, what stories might we tell?



*The Eric Symes Abbott lecture

Living Things: rumblings in the world of biology

Rob Rutherford

Images can influence the way we think. So can narratives – the words and stories that we use to describe things. In Michaelangelo’s wonderful painting of creation on the Sistine chapel ceiling, God is seen as an old white man. We know that is wrong – God is not a male person - but the image clings on in our liturgy.

Physics use images too – what is an electron like? Is it a miniature snooker ball or is it a wave? Neither picture is correct. An electron can be in more than one place like a wave but when you detect it, there it is - a spot of light on a scintillating screen. The modern picture of an electron as an ‘excitation’ in an infinite field is, for most of us, gobbledygook and hard to visualise.

Biology too has its narratives and images.

In biology it is frowned upon to explain life in terms of its purposes or goals. You are allowed to ask the question ‘how?’ but not the question ‘why?’. Teleology is a way of describing the world in terms of the future. As an example, trees grow upwards ‘in order to reach the light’. Biologists cannot ascribe purpose to the tree but rather explain their upward growth in terms of a mechanism rather than ‘will’. Life works like machinery made of parts. Or does it? I am trying to make sense of a book (actually 2) by the polymath Iain McGilchrist. ‘The matter with things’ subtitled ‘Our Brains, our Delusions and the Unmaking of the World’. I hesitate to recommend it as it is huge and costly but it is beautifully written and important in a way I struggle to articulate. Here is an extract from the introduction: *“At the core of the contemporary world is the reductionist view that we are – nature is – nothing but a bundle of senseless particles, pointlessly, helplessly, mindlessly colliding in a predictable fashion, whose existence is purely material, and whose only value is utility.”*

McGilchrist argues that living organisms are not like machines. A machine is explained in terms of its parts from the bottom up – the cog turns the axle which engages the sprocket which turns until it Etc The living cell is surely a complicated version of this. Or is it? Molecular biology thought it had made a decisive step towards the ‘secret of life’ when it cracked the structure of DNA. It is of course the famous ‘double helix’ but it is also a computer programme written in a code of 4 letters ACGT where each letter stands for a nucleotide base. A run of 3 letters – say AGT is called a ‘codon’ which can code for a specific amino acid. A sequence of amino acids makes up a protein and proteins are some of the workhorses of the living cell. This view of things – that the DNA is in charge – is now being questioned. DNA does not have what some biologists call ‘agency’. It has to be ‘translated’ by the cell and genes (strings of DNA) can be turned on or off. There has to be sophisticated error checking too. So what is in charge – the cell or the DNA? Is the causation bottom up or top down? The same question can be asked of the cell – is it the cell that has ‘agency’ or the organism. Does the organism have agency or is it the environment? I think the answers are yes, yes and yes. This complex world is the wonder of life and hard to explain without teleology. McGilchrist quotes the biologist J.B.S Haldane (forgive the sexist analogy) *‘teleology is like a mistress to a biologist; he cannot live without her but he’s unwilling to be seen with her in public’*. In a significant part of Chapter 12, McGilchrist contrasts the living organism with a machine. For a start it doesn’t have an on-off switch. It is dynamic and never static but remains stable even though the constituent parts are changing. Information doesn’t just flow upwards but downwards and sideways too – there isn’t just action but ‘interaction’ so the ‘whole’ has an influence over the parts.

There is a lot to ponder here. There is wonder in our world all the way down. Science helps us to uncover the wonder. Occasionally science has to re-write the narrative it tells. I think we are approaching one such moment in Biology. Iain McGilchrist isn’t a lone voice. Philip Ball and Denis Noble, Barbara McClintock et al are also beginning to tell the new story.

Christians and Muslims in a Fractured World

A talk and discussion led by Dr Richard McCallum

Susan Worthington

Are all religions essentially the same but superficially a little bit different, or are all religions essentially different but superficially the same? This was a question Dr Richard McCallum put to those assembled in St Nicolas' Church for a talk to the Friends of St Helen's on Wednesday 15th May.

Richard spoke on the topic of Christians and Muslims in a Fractured World. He began by addressing the differences between Islam and Christianity and how these are playing out in the world today.

Drawing on the gospel of John, chapter 1, verse 14 (*And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth*), he pointed out that these two responses to the question of the nature of all religions emphasise either grace or truth. In other words, some would say religions are all the same in that they are all about love. Others would say that the facts reveal the truth – our truth over their truth. Yet Jesus was full of both grace and truth: extremely welcoming, loving and hospitable; but he also never compromised, and was direct, clear and honest even when that unsettled people. Therefore, in approaching interfaith matters, we need to show regard for both grace and truth.

He went on to give examples of the diversity within Islam pointing out that looking at Shia Islam, Sufism and HAMAS, for instance, can help us to understand how Muslim beliefs vary. It was just as easy to think of examples of diversity within Christianity and those that came to mind – amongst others - were the Russian Orthodox church, Billy Graham and Mother Teresa. He remarked that diversity can be a force for good but when allowed to result in a fear of difference, it can also lead to trouble within communities.

The talk was followed by questions and comments from the floor which led to thought-provoking discussion on a range of themes including how interpretation of religious texts can cause diversity; and how we can put good Christian-Muslim relations into practice here in Abingdon by talking to people of other faiths, reading – especially books written by Muslims – and looking at the CMCS Oxford website!

This interesting and friendly evening came to a close over the warm and generous hospitality shown by FoSH, and all those who helped to make the event go well.

Richard McCallum is Director of The Solomon Academic Trust which is the operating company for The Centre for Muslim-Christian Studies (CMCS) in Oxford. CMCS is an independent Christian-based academic centre where Christians and Muslims come together to learn from and about one another, and their respective faiths, in the context of living relationships.

CMCS is a registered charity so please do consider supporting the Centre, perhaps by [becoming a friend](#)

More information and full details can be found at <https://www.cmcsoxford.org.uk>



Words of the Month

Who knows – this might become a regular feature!

‘Saints’

AKMA

In our various churches, we are surrounded by saints: Helen, Nicolas, Michael (and *all* angels), of course, but also Mary, the Evangelists, and many others. It’s pretty clear what ‘saint’ means in these contexts. It’s *not* so obvious, though, where the word comes from, especially not when St Paul writes to ‘all God’s beloved in Rome, who are called to be saints’ (Rom 1:7), or ‘to the church of God that is in Corinth, including all the saints throughout Achaia’ (2 Cor 1:1). One doubts that there were *that many* saints — in the sense we know — in Corinth, especially when Paul spent most of 1 Corinthians scolding them for (among other things) partisanship, incest, litigiousness, solicitation of prostitutes, scrupulousness, idolatry, drunkenness, conflicts concerning gender, and (worst of all!) liturgical problems. Evidently something changes between the usage in Scripture (on one hand) and our own everyday usage.

The Old Testament seems not to talk much about ‘saints’; if we remember any appearances of saints, they come from the Psalms (‘Love the LORD, all you his saints’, 31:24; ‘Precious in the sight of the LORD is the death of his saints’ 116:15) or from the Greek writings of the books compiled after the Hebrew books had been finished (‘Why have they been numbered among the children of God? And why is their lot among the saints?’ Wisdom of Solomon 5:5). Then they appear throughout the New Testament, and from then on their number is legion.

The central word in these biblical passages is the adjective *hagios*, ‘holy’ (Latin *sanctus*). It appears often in the Greek Old Testament in that sense; the OT is full of holy things. When New Testament authors applied that adjective to *people* (not things), they seem to have meant straightforwardly ‘holy people’; the Vulgate rendered this usage with *sanctus*, from which Latin word we get the English ‘saint’ (by way of the Middle English *sancte*). In short, where we see ‘saints’ in our English translations, we should expect that one could reasonably translate the word as ‘holy ones’ or ‘holy people.’ Paul is not proposing that all the Romans should vie to be commemorated in the Litany of the Saints; he’s reminding them that they all are ‘called to be holy people’.

There are many knots and twists behind this short account. Hebrew uses the normal word for ‘holy’, *qodesh*, much more freely for things than for people. Where we talk about ‘holy people’, the Hebrew tradition has often foregrounded ‘righteous people’ (*tzaddiqim*) — but that takes us to another whole discussion of how words for ‘righteous’ are used in Scripture. For now, we can sum up by recognising that the biblical writers probably didn’t think about ecclesiastical heroes and heroines when they use the word ‘saint’. Instead, they thought about people whom we may describe as ‘holy’, or as St Paul says, people who are *called to be* holy. On that basis, we might do well to *think* ‘holy people’ when we *hear* the lessons refer to ‘saints’. While the prospect of our becoming legends of sanctity like St Nicolas or St Helen is dim, we all can acknowledge that we are called to be more holy as we grow in faithfulness to Jesus and his way.

Conation

Rob Rutherford

Several of us learned this word at Paula Gooder’s lecture (see page 5). It is related to cognition but it doesn’t just mean ‘knowing’ or ‘learning’ but rather being moved by what you have learned so that you want to act on it in some way.

Pilgrimage

*Revd Dr Sally Welch**

From Tuesday 25 – Saturday 29 June 2024, Christ Church Cathedral will be hosting two major pilgrimage events. On 25 June a conference will take place exploring different ways of being a pilgrim. ‘All we restless travellers’ will take place in the Chapter House at the Cathedral and features speakers on a wide range of topics relating to pilgrimage, from voyages by sea to railway pilgrimages. Tickets are £30 plus booking fee and are available through the Cathedral website: <https://www.chch.ox.ac.uk/events/all-we-restless-travellers-conference-christian-pilgrimage>

Of more immediate interest to Abingdon is the inaugural journey along a new pilgrimage route, St Frideswide’s Way. The new route mostly follows the Thames Path, from Christ Church to Reading Abbey via Abingdon. From there it joins St James Way, which leads all the way to Southampton. In common with St James Way, St Frideswide’s Way will become part of the Camino Ingles to Santiago de Compostela. Distances walked (up to 25km, 15.5 miles) along St Frideswide’s Way will count towards your certificate on arrival at the Cathedral of St James in Spain. In the future, pilgrim stamps will be available at churches along the route, with which to stamp the pilgrim ‘credencial’ – the qualifying document for the sought after ‘compostela’.

From Wednesday 26 – Saturday 29 June, experienced pilgrim leaders will take up to 40 pilgrims along the Way, helped by the St Frideswide’s Way Companion – a booklet containing route directions, information on Thameside Churches and reflections and prayers on the theme of ‘Calling’. The journey is in four sections, between 10 and 14 miles long: Wednesday 26 June – Oxford to Abingdon, Thursday 27 June – Abingdon to Wallingford, Friday 28 June – Wallingford to Pangbourne, Saturday 29 June – Pangbourne to Reading Abbey. Each section is accessible by public transport to and from Oxford, and every day begins in a church and ends in open country. St Nicolas’ is hosting the start of Thursday’s journey, with pilgrims gathering for 10.00 departure,.

*[The Revd Dr Sally Welch, Diocesan Canon](#), former Curate in Abingdon

When in April the sweet showers fall
That pierce March's drought to the root and all
And bathed every vein in liquor that has power
To generate therein and sire the flower;
When Zephyr also has with his sweet breath,
Filled again, in every holt and heath,
The tender shoots and leaves, and the young sun
His half-course in the sign of the Ram has run,
And many little birds make melody
That sleep through all the night with open eye
(So Nature pricks them on to ramp and rage)
Then folk do long to go on pilgrimage,

From the prologue to the Canterbury Tales

June and July events

Compiled by Louise Heffernan

22 June, 12 pm & 5 pm
Abbey Gardens
The 2024 Abingdon
Passion Play



A modern take
on the story of
Jesus



FREE event!

Bring a chair/rug and a picnic
If wet, performances in St Helen's Church

www.abingdonpassionplay.co.uk

St HELEN'S CHURCH

AGNOSTICS
ANONYMOUS

Meeting for Open Discussion

How we got the
New Testament

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

Tuesday 25th June 2024
6 pm to 7.30 pm

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

FREE **Everyone Welcome**

Contact for more Information: Jill Gant 01235 528929

St MICHAEL & ALL ANGELS CHURCH
ABINGDON OXON OX14 3RN

Cream Teas

St Michael & All Angels' Church,
Park Road



Saturday 29th June
2.30 - 4.30 pm

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

ALBERT PARK SINGERS

SUMMER
concert

Join us for music from Coldplay to
Schubert and much more

FRIDAY 28 JUNE | 7.00 PM
ST. MICHAEL'S CHURCH, PARK ROAD
FREE ENTRY | REFRESHMENTS AFTERWARDS
DONATIONS TO SOBELL HOUSE AND ST MICHAEL'S CHURCH

Rev Richard Coles is coming to Abingdon....

See [here](#):

WANTAGE ACADEMY BRASS



& YOUTH BRASS BANDS CONCERT



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

SATURDAY 6 JULY 2024 at 7.00 pm

ADULT TICKETS £12, CONCESSIONS £10, 16 & UNDER FREE
Available from: <https://www.trybooking.com/uk/DKYX> or at the door
Refreshments available

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






Music at St Helen's Church
Abingdon



Saturday 13th July
at 7.30pm

'My heart in thine'

A concert of British secular and sacred choral music including works by Gibbons, Purcell, Howells, Vaughan Williams and Stanford

The St. Giles Consort

Director Julian Parkin-Haig
Organist Peter Foster

Tickets £15 (under 16s free) at the door or from Ticketsource or www.stgilesconsort.com
Refreshments available




Music at St Helen's Church
Abingdon



Saturday 20th July
at 7.00pm

Hymns and Pimms

Enjoy refreshments and sing your favourite hymns with **St. Helen's Church Choir**, directed by Peter Foster.

Vote for your favourite hymn; slips and ballot box in St Helen's church until 14th July; open every day 9.30 to 3


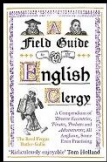

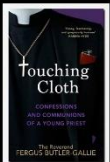
Tickets £12 to include 1 free drink, (under 16s free) at the door or from Ticketsource. All proceeds to St. Helen's Church




In Conversation

With **Fr. Fergus Butler-Gallie**

Millennial priest, bestselling author, raconteur with a wit that recalls PG Woodhouse and GK Chesterton, Fr Fergus Butler-Gallie will be talking about his latest and much acclaimed book *Touching Cloth*

Wallingford Methodist Church, St Leonard's Square, OX10 0AS

Tuesday 2 July 12 noon to 1.00 pm

Free Admission

In partnership with The Wallingford Bookshop
Further details revbrucet@yahoo.co.uk

May Quiz Answers

Well done if you tried the quiz. How did you get on?



CAW PAPER QUIZ ANSWERS

HOW DID YOU DO?

Let's see how many you got correct.

Each answer is an animal / creature:

1. Dog
2. Grouse
3. Monkey
4. Duck
5. Armadillo
6. Guinea pig
7. Dolphin
8. Wolf
9. Stork
10. Buffalo
11. Goat
12. Peacock
13. Polar bear
14. Antelope
15. Swan
16. Otter
17. Giant panda
18. Flamingo
19. Seal
20. Great white shark
21. Cheetah
22. Porcupine
23. Puffin
24. Bat
25. Mouse
26. Palamino
27. Python
28. Hyena
29. Goldfish
30. Reindeer



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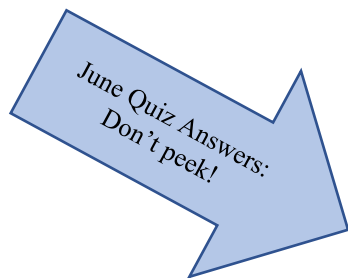
The June Quiz: New Testament Wordsearch

Selected by Eluned Hallas



Goslings in Abingdon. Photograph by David Bevington

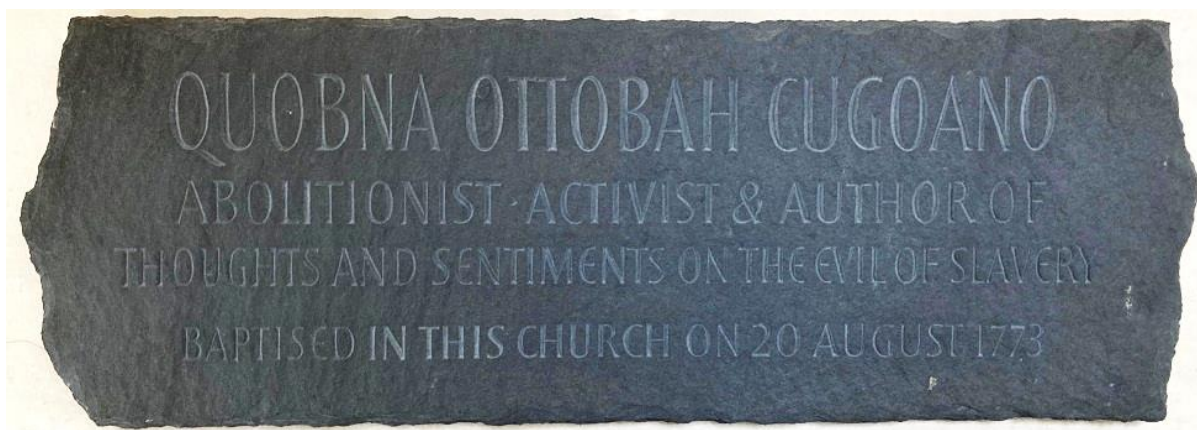
Quiz Answers!



Churches I have noticed...

Rob Rutherford

On my way to somewhere else, I passed St James’ Church, Picadilly whose rector, Lucy Winkett can often be heard on ‘Thought for the Day’. Dating from 1684 and designed by Christopher Wren, St James’ describes itself as a welcoming and inclusive Church in the heart of London. It strives to be a place of imagination, courage and hope, together with all faiths and none. It is a place where everyone can reflect, belong, create, and debate. It is a gold Eco-church award winner – the first city centre church to receive such an award. They also won a Gold award at the Chelsea flower show this year for their garden - features of which will be transferred to their Picadilly site. Inside the church you will find a plaque:



It reads: Quobna Ottobah Cugoano – Abolishionist, Activist and Author of ‘Thoughts and sentiments on the evil of slavery. Baptised in this church on 20 August 1773.

The baptism register reads ‘John Stuart – a black, aged 16 years’. William Blake was also baptised there in 1757.

Useful Weblinks:

Services: for the latest news see the Parish Website:

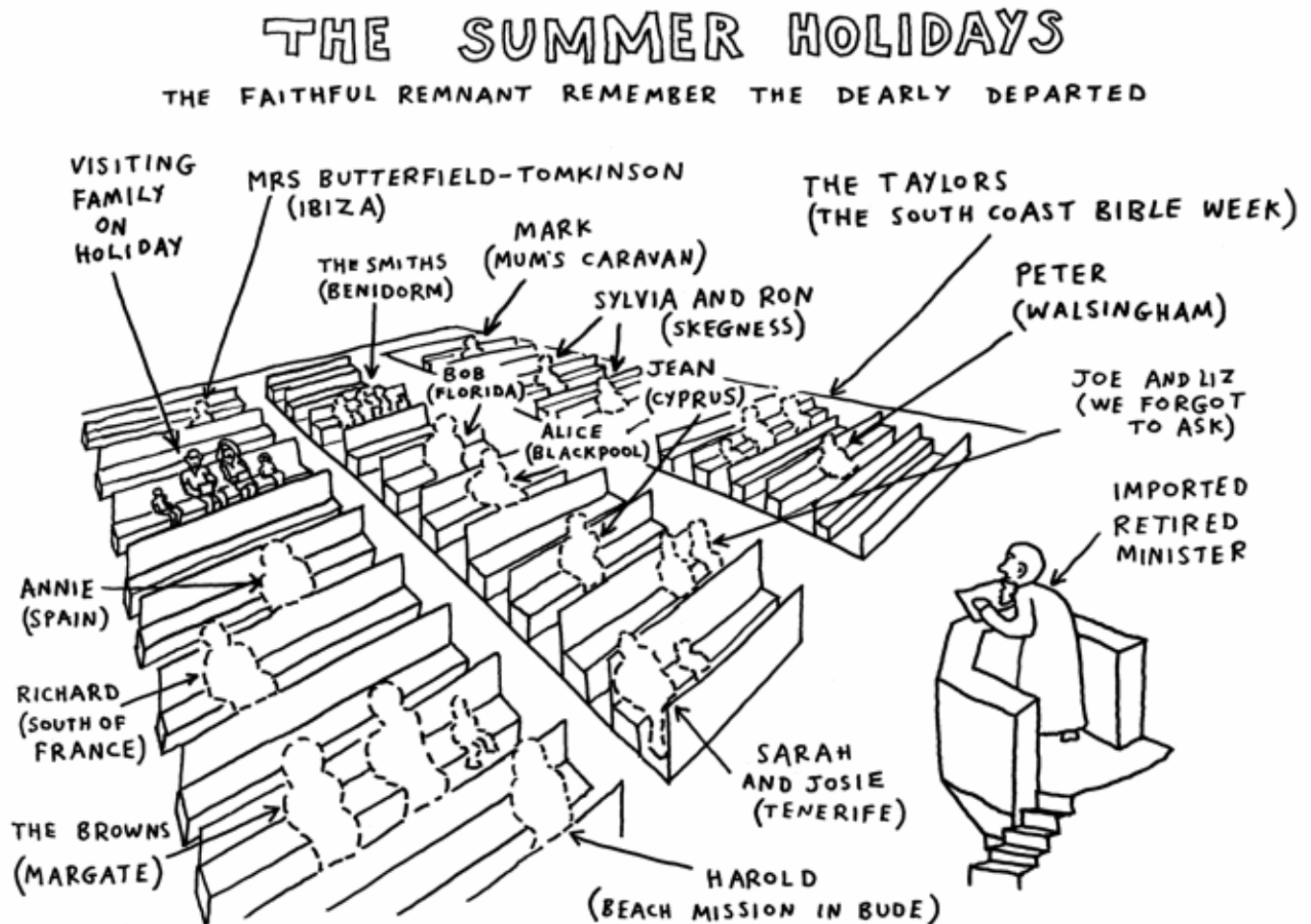
<https://abingdonparish.org.uk>

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:



Thanks to all contributors and to you, the readers.

The next issue will probably be published on July 14th - ideas and contributions to Candle@abingdonparish.org.uk