

Issue 3:
April 2026

A candle in...



THE WINDOW

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



'For nothing will be impossible with God'. (Luke 1.37)

The photographs are from the Archbishop's facebook posts. The quote from Luke was the theme of the Archbishop's installation sermon, found [here](#).

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The moonlit earth seen from the Artemis spacecraft. Zoom in for extra detail.
Image credit: NASA/Reid Weisman

Easter

Paul Sheppy

*On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father...
We look for the resurrection of the dead,
and the life of the world to come.*

In these two phrases the Nicene Creed describes what we may think of as Easter and our part in it. If you need no more, you can move on to the next article in this edition of the parish magazine and save yourself some head scratching and splinters under the finger nails.

But is Easter just Easter Day? Our church calendar suggests that there is more. First of all, there's the period from the evening of Maundy Thursday to the night of Easter (which are called the Triduum – just Latin for “three days”). This period covers the Passover meal and the arrest in the garden, the trial and crucifixion, the burial, the harrowing of hell and the resurrection.

For Christians this series of events gives rise to what we call our salvation. I will return to this at the end.

There are various ways of describing how Jesus can be said to have died and been raised for us, and much ink and (sadly) blood has been spilt defending one theory against another. We are trying to define how God loves the creation; no words of ours can achieve this. The writer of the Fourth Gospel says that the only word we have is the Word-made-flesh. Our best response is to be baptised into that love and to share that love in such a way that others know how they too are loved.

Then there's the season after Easter Sunday, which some describe as 40 days (ending at Ascension Day) and others observe as 50 days (ending at Pentecost – just Greek for “fifty”). The two-volume book we call Luke and Acts is the one that lays out most clearly the three events of Easter, Ascension and Pentecost. The Fourth Gospel presents the events we call Ascension and Pentecost as part of the Easter event as a whole. What John appears to be saying is that we experience the risen Lord who is now with God (the Ascension) by receiving the Spirit (Pentecost) who energised the life of Jesus. However, there are just a couple of other things I want to add, and they arise from a recent talk that John Barton gave to Agnostics Anonymous on the topic of salvation. Easter is central to the Christian story of salvation, which is often described as being saved from sin and hell. If that is the only explanation we give, we ignore some other clues which early Christians gave when they thought about Easter and its meaning.

St Matthew writes about the sun turning dark and the moon turning to blood and the graves giving up their dead and the temple curtain being ripped top-to-bottom. The old order is changing and our categories and definitions are made null and void. The letter we call 1 Peter speaks of Jesus descending to preach the good news to the dead. St Paul talks about the whole creation groaning to be born as children of God. Indeed, the expression “a new creation” is a favourite of his in describing what God has begun in Christ. St John the Divine talks about “a new heavens and a new earth” in which the old tyrannies are overwhelmed by God's love in action making what later Christians called “the peaceable kingdom”.

My mother used to save what she called “bits and bobs”. She wasn't simply saving them from the dustbin (understand “hell”), she was saving them for later. What appeared done with and of no use was given a new purpose. “This will come in handy for...”, she would say; “I can use this for...” So, two final thoughts.

Salvation is more than about my individual survival; something as breathtaking as the making of a universe is under way.

We are saved for a purpose; we are called to play our part in making our broken world into the peaceable kingdom where the lion lies down with the lamb and where the hungry are fed, the thirsty given to drink, where the stranger and migrant are invited in, where the ragged and the naked are clothed, where the sick in body, heart and mind are brought to health and wholeness and where the imprisoned are not simply visited but are set free.

Now even if everything I have written is true it is only partly true, because (as St Paul writes) in our present existence we only know in part. No explanation we offer is anything other than incomplete, so I am stopping here and hoping that I will not be arrested by the heresy police.

Alleluia! Christ is risen!
He is risen indeed! Alleluia!

Jack-in-the-Box

How shall I open the lid
and what now shall I find?
Confined within the darkness
lies only a crumpled figure –
a pathetic, limp and lifeless doll,
a childhood, childish fantasy of life
that I once thought might be forever laughter.

That dream is gone now,
and Jack lies dead, forgotten
in a cupboard of the past,
where death has coated
memory with dust and grime,
where cobwebs cling
and lay their stealthy claim
to what once shone so bright.

I see the box once more,
but nevermore what then I saw;
the bitter-sweet of days gone by,
the brightness of the past, has faded
and I lose sight
as tears obscure my gaze.

Yet at the corner of my eyes
there leaps alive the thing I'd lost.
Jack – my Lord – has risen from his box.

Paul Sheppy

Are you saved? Agnostics Anonymous Meeting, 24 March:

Summarised by Gwen Bevington

We were “differently arranged” this time in the parish centre hall, as Revd Dr Jen Brown was joined on Zoom by Professor John Barton on a screen – with John giving the main talk and Jen helping with responses to questions. John mentioned during his talk that Susan Scott had suggested the topic after hearing Bishop Tom Wright (aka the scholar NT Wright) refer to the aim of Christianity being for God’s kingdom to come on earth, not (or not primarily) for my individual soul to go to heaven. To think about this, John carefully unpacked the whole idea of salvation in Old and New Testaments and since. The text of his talk is on the parish website ([here](#)) and is well worth reading. Paul Sheppy has referred to some of the ideas in his article elsewhere in this edition of the Candle, I offer a more pedestrian summary.

John began by acknowledging that the question “Are you saved?” can seem offensive and intrusive. On the other hand, it may reflect joy and gratitude for the speaker’s sense of their own salvation, for heart-warming of the kind John Wesley experienced. There is muddle between Christians about how certain our sense of “being saved” should be; John thanked Paul Sheppy for directing him to the response of Bishop Westcott, who replied to the title question, “Yes. [He was once rescued by God from sin and misery.] I hope so. [He hopes he is being saved daily.] Definitely not. [He is not in a final state of salvation.]” Our title question, says John, glides over many uncertainties. To help our thinking, he subdivided sections of the rest of the talk.

The meaning of salvation: it is often basically taken to mean, “When I die, I’ll go to heaven.” This is probably not what the first Christians meant by salvation!

Salvation is social and corporate, not individualistic: this is part of the Jewish heritage of faith. Jewish thought does (contrary to some popular belief) include ideas of individual resurrection. But most Jews long for the salvation of Israel as a people, as Christian theologians would speak of the body of Christ.

The Kingdom of heaven: it’s a mistake to think of “heaven” as a place. In the New Testament, it is much more a state of being, the area in which God rules. “Heaven” is often, and most commonly used instead of “God”. Heaven is where God is – with the “where” not being geographical. The word is hardly ever used in the New Testament to signify either a place or state of the soul after death. When John the Baptist and then Jesus spoke of the imminent Kingdom of heaven, they mean that God was about to take charge of the world and introduce a new age. As Tom Wright points out, Jesus told us to pray for God’s kingdom to come on earth. The first disciples believed the resurrection of Jesus confirmed that God’s kingdom was really coming. Which is not to deny the hope of individual salvation – but it certainly shifts the focus. If we read Paul in Romans 8, we find the idea of the “new age” being put in a cosmic context.

Is “salvation” the centre of the religious quest? As argued above, the New Testament generally implies by “salvation” the renewal and restoration of the world order, not just the giving of eternal life to individuals. The first Christians had to realise this was not so imminent as they had first thought. We have to disagree with them in the sense that we don’t see salvation as fully arrived. But we do agree that salvation will arrive, in due time for the whole of creation.

We may think that the quest for salvation is common to all religions, though undertaken and understood in various ways. Not even all Christian churchgoers would see salvation as central to their faith; the emphasis of some on the need to “live a Christian life” should be respected. Moreover, Judaism itself is not very concerned with salvation, of the self nor even of the world, but more with perseverance in a way of life. The Old Testament is much more about God’s intimate relationship with a people. The world and this people do need help, improvement, in that sense “saving”, but not necessarily in any sense normally understood by Christians.

After a break, John and Jen took a number of questions, including one on the centrality of the cross. Is the death of Jesus primarily an example? Or was there a transaction which ushered in the Kingdom? Jen said any mechanics are beyond human understanding or definitive explanation.

Paul Sheppy (see my first paragraph!) spoke about the concept of being saved FOR and not just FROM. John remarked that the question “Are you saved?” can be superficial, or indeed profound. A final question from Norman Gee on the new heaven and earth of Revelation led Jen to point out that the New Testament pictures a complete transformation of the world order.

Faith forum -Liturgical actions and movement

Summarised by Rosalind Rutherford

The Rector led a recent session of Faith Forum looking at the use of actions and movement in our liturgy. Jen began by asking us to think of all the actions that are part of our worship. It did not take long to start a list: sitting, standing, sharing the peace, receiving and distributing communion; for some people, making the sign of the cross. Kneeling, a traditional posture for prayer, is hardly ever used by anyone in our churches now – partly because it is difficult to get up again! Those leading worship also bless people, either as a congregation or individually, they make the sign of the cross at the absolution and often at other points in the service, and usually, when praying the eucharistic prayer, take the “orans” position of raised arms. This is one of the oldest liturgical acts recorded – you can see it in mosaics, paintings in catacombs etc.

Actions like these are such a normal part of our worship that we hardly notice them, but they can play a significant part in helping us enter into the worship. (Anyone watching the installation of the Archbishop recently will also have noticed the role of dance in liturgy, welcoming the Gospel reading with visible joy).

We are all created with a body, able to move, to communicate with all of us, not just our voices. Incarnation is central to Christian faith, thus valuing the human body, so it is not surprising that physical actions are important in our worship. Jen also spoke of research which demonstrated that actions can help our attention and our memory as individuals, while acting together helps to create a sense of cohesion and community in a group of people. Certain postures can help to enhance a sense of well-being. Standing also creates a sense of togetherness, and joy. This is one reason why in Common Worship we are encouraged to stand for the whole eucharistic prayer (the Great Thanksgiving prayer) rather than sit down half way through. This led to some discussion amongst those there about why in some of our churches we sit after the Sanctus rather than remains standing, and where this custom came from.

Our postures and gestures also reflect our attitude towards God, or what we are saying in our worship. The traditional sign of prayer was holding our hands together, but now it is as common to see hands held open, as a sign of offering prayer or receiving God’s blessing.

There are also actions which become part of individual or corporate worship. For some people making the sign of the cross is a natural reminder of the centrality of Christ to our faith; bowing also signifies reverence. However, as Jen reminded us, at various times in history such actions have been seen as superstition! Shared ritual actions can help us feel part of a community, but they can also mark out those who are “different from us”!

Movement, whether of individuals, groups or the whole worshipping community also has a place and role in liturgy. Often something which has a practical origin develops into a practice which is part of our worship. For example, for a service to begin, those involved in leading the worship have to arrive.

There are some occasions where everyone, including the leader arrives informally and waits prayerfully, and at the set time begins the service (for example, the monthly Taizé worship here) but for most services the start is marked by the arrival of a leader, either alone or at the end of a procession.

Movement can help to mark particular feasts and season. For example, many churches have a procession with palms, or palm crosses for Palm Sunday; walking and praying the stations of the cross is a way of marking Lent and Holy week for many people; and at Easter the paschal candle is carried into the church building often followed by the congregation as we celebrate the risen Christ among us. At a baptism we often gather at the font, and of course, most people move to the altar to receive communion. St Michael's church has a labyrinth, and many people find the movement of walking the labyrinth is a way of praying personally through journeying.

Questions and discussion raised some more thoughts. One question was what sort of posture should we use in personal prayer – to which the answer was try to make sure it is not one that encourages sleep! Other than that, how we pray is an expression of our personal spirituality and so there may be as many answers as there are people. Another point raised was that children, who naturally move much of the time, and learn through movement and simple actions, can enrich our worship; and similarly how other groups, who are often thought of as minorities, can also enrich worship for all of us – for example the rich expressions and gestures of someone using BSL.

One of the final comments was a reminder that however much we learn and value some of our traditions, in the conversation with the Samaritan woman at the well over whether there is a “right place” to worship. Jesus' response was to say “We must worship in spirit and in truth”

Church Governance – democracy in action? Get involved!

Do look back at the March issue where you were encouraged to understand democracy within the church and to take part by attending annual meetings and to stand for office.

Do consider prayerfully who in our congregations might be being called to serve in these ways (might it be you?), and do come along to the ADCMs / APCM to hear what has been happening in the Parish, and to engage in the discussion as to where we might be travelling

Eluned Hallas, Secretary to PCC

A reminder of dates:

St Nicolas' ADCM – Thursday 16 April, St Nicolas' Church, 7:30pm

St Helen's ADCM – Sunday 19 April, St Helen's Church, after 10:30am Service

St Michael's ADCM – Sunday 26 April, St Michael & All Angels, after 9:30am Service

AMP / APCM – Thursday 30 April, St Helen's Church, South Aisle

The evening will start with a short Parish Communion at 7pm, followed by refreshments

The Annual Meeting of Parishioners (to elect Church Wardens) will be at 7:45pm

The Annual Parochial Church Meeting will follow

Children and Youth Ministry in the Sacramental Tradition

Summarised by Sue Scott

Last week a group of laity and clergy from across the Parish, lead by Revd Dr Jen Brown, attended this over-subscribed event held at Ripon College, Cuddesdon.

The core question of the day was how do we disciple children and young people for a life-long faith within the sacramental tradition?

During the day, a range of speakers each gave a short presentation outlining an initiative which had been developed to support an aspect of children, young people and family (CYF) ministry. These presentations were followed by regular Q&A sessions.

We heard about The Ark Service at Great St Mary's Church, Cambridge. This is a Holy Communion service designed for babies, toddlers and their caregivers. It is held on Tuesday mornings at 10:30 during term time. The focus of the service is a child friendly service in which children are involved in all aspects of the simplified but fully liturgical service e.g. kyrie sung and fully explained in the simple and illustrated service booklet. This service is clergy led supported by lay volunteers. It is a successful way of showing how Holy Communion can be accessible especially to very small children.



A model used to tell a story at the Ark. Can you tell which one? (See the end of this article)

A similar project is the Font Service based at Salisbury Cathedral. It is a worshipping community that is relaxed, playful and creative, interacting with the Cathedral building and the space around it. Its focus is to be child friendly but open to all ages who might find this service more accessible than more structured services.

An initiative developed for working with people aged 11-18 is YMIC – Youth Ministry in Communion. This is a growing network of churches collaborating to share the love of God with young people through a pioneering sacramental and collaborative youth ministry that enables evangelism and growth among young people. This began in the Diocese of London and has also spread and been successful further afield. It aims to create a church that is younger and more diverse by providing high quality and engaging youth events that remain true to the Sacramental Tradition. It operates as a cross-parish network sharing resources, youth workers and strategies to support parishes that have little to no youth provision.

BeSpace is a Christian Charity, dedicated to advancing faith by creating, managing and promoting prayer spaces within local communities. It provides a framework for local churches to provide schools with a safe place for children to find calm and explore faith and wonder. It is rooted in Christian contemplative practices, designed for children of all faiths or none. A team will create the spaces within a context (very often in schools) where children could grow spiritually. Since 2010, BeSpace have created more than 750 prayer spaces in schools which have been accessed by over 70,000 children.

We heard from the convenor of the Anglo-Catholic Youth and Family Ministry Network which is a resource sharing group for clergy and laity which focuses on nurturing faith in traditional and liturgical settings. It meets regularly on zoom and the focus is to bridge Anglo-Catholic tradition with contemporary outreach to children and families.

The final initiatives put forward for consideration were the Choir Project launched by the Royal School of Church Music (RSCM) and choirchurch.com. The Choir project is a collaboration between

the RSCM and the Church of England. The aim is the launching or renewing choirs for children and young people in parishes across England. The project focusses heavily on engaging young people in Church music and faith engagement through music. Choirchurch.com is a program which seeks to multiply disciples among children in schools and communities through singing sacrament and justice and so is an example of a missional pathway. We were reminded that church music and choir membership is a significant path to spiritual development for many young people.

The day provided a lot of helpful information and plenty of food-for-thought.

Further information can be found through the websites:

Great St Mary's Cambridge <https://www.greatstmarys.org/children-and-young-people#the-ark>

YMIC <https://www.ymic-london.org>

BeSpace. <https://bespace.be>

Anglo-Catholic Youth and Family Ministry Network. Via their Facebook page

Choir Church <https://www.choirchurch.com>

The RSCM Choir Project.

<https://www.rscm.org.uk/rscm-launches-the-choir-project-in-partnership-with-the-church-of-england/>

The story in the picture was the raising of Lazarus.



An eight on the river: Photo David Bevington

Easter Weather in Havnot

Borrowed from the St Faithful Facebook feed by Rob Rutherford. See the March issue for dramatis personae

It was mid-evening in the Little John, which is to say that the light had softened, the conversation had broadened, and Lionel had already complained once about the quality of the nuts. Dobbs sat with a look of quiet triumph, nursing his pint as though it were a minor but significant victory. “I have,” he announced, without preamble, “secured the weather.”

Horse, who had been engaged in the delicate and rarely successful task of aligning a beer mat with the edge of the table, did not look up. “Oh good. Saves the Met Office a job.” Dobbs allowed this to pass. “Easter Day,” he continued, “will be dry. Sunny, even. Possibly radiant.”

Abe Appleford, who had joined them with the slightly distracted air of a man who still occasionally expects to have more land than he does, raised an eyebrow. “You’ve got a cousin in the jet stream, have you?” “No,” said Dobbs, with some dignity. “I have prayed.”

Horse paused, mid-alignment. “Ah.” There was a brief silence, the kind that suggests a conversation is about to become either very profound or extremely unhelpful.

“I don’t make a habit of it,” Dobbs went on. “Not for trivialities. I’m not one of your... ‘just Lord, just be with us, just...’ people.” (Here he shuddered faintly.) “But this is different. Practical necessity. Mrs Rivers’ bonnet alone—structurally speaking—requires favourable conditions.”

Abe nodded slowly. “Aerodynamic concerns.”

“Precisely. And the matter of the church floor. I am not spending Easter Monday wrestling with damp hymn books and apologising to the choir stalls.” Horse took a sip of his drink. “So you asked God for sunshine.”

“I did.” “And He agreed, did He?”

Dobbs hesitated, just briefly. “I concluded the prayer in the name of Jesus.” “Ah,” said Horse again, this time with feeling. “Well, that’s binding, isn’t it. Terms and conditions clearly met.”

Abe leaned back. “Help me out here, Dobbs. Suppose—purely hypothetically—the sun does not shine.” Dobbs frowned. “It will.”

“Yes, but suppose.” “Well,” said Dobbs, “then something has... interfered.”

“Interfered?” “Yes. Insufficient faith elsewhere, perhaps. Conflicting prayers. Someone asking for rain for their allotment.”

Horse nodded. “Ah yes. The great celestial scheduling conflict. God caught between your chancel and someone’s courgettes.”

Abe smiled faintly. “I did once pray for rain, you know.” Dobbs looked at him sharply. “When?” “Most of my life, as it happens.” There was a pause. It was not a heavy pause, but it was not entirely light either.

Horse broke it gently. “And did it always work?”

Abe gave a small shrug. “Sometimes it rained when I prayed. Sometimes it rained when I didn’t. And sometimes it didn’t rain at all, however politely I asked.”

Dobbs shifted in his seat. “Well, yes, but—this is different.” “Because?” said Horse. “Because I

asked in faith.” Abe looked at him kindly. “I had faith, Dobbs. Just... not the kind that seemed to control the sky.” There was a moment, then, where the conversation might have become uncomfortable, had not the door of the pub opened at exactly the right time. Tim entered, removing his coat with the air of a man who has been thinking about something for longer than is strictly necessary.

“Evening,” he said, joining them. “What are we solving?” “The weather,” said Horse. Tim nodded. “Ah. Good. Saves me a sermon.”

Dobbs sat up slightly. “I have prayed for sunshine on Easter Day.” Tim considered this. “Have you now.” “In the name of Jesus,” Dobbs added, with a touch of emphasis. “Ah,” said Tim, settling into his chair. “The full liturgical package.”

There was a small ripple of amusement. Tim took a sip of his drink. “You’re thinking of those passages - ‘whatever you ask in my name’, that sort of thing.” Dobbs brightened. “Exactly.” “And the assumption is,” Tim went on gently, “that this functions rather like a... divine authorisation code. Insert the correct phrase, receive the desired outcome.” “Well,” said Dobbs, “when you put it like that—”

“I think I must,” said Tim, “because otherwise we end up believing that the purpose of prayer is to arrange the weather.” Horse raised his glass slightly. “Which, to be fair, would be extremely useful.” “Extremely,” said Tim. “But also rather odd, if you think about it. A God of infinite wisdom, gently steered by Dobbs’ weekend preferences.” Dobbs opened his mouth, then closed it again.

Tim continued, not unkindly. “When Jesus speaks about asking ‘in my name’, he’s not handing out a kind of spiritual blank cheque. He’s talking about alignment. About asking as someone who is caught up in his life, his purposes, his way of being in the world.” Abe nodded, almost to himself. “So the question becomes,” Tim said, “not ‘have I said the right words?’, but ‘am I asking for something that reflects the heart of Christ?’”

Horse leaned back. “And sunshine for Mrs Rivers’ bonnet...?” Tim smiled. “Is not, I suspect, at the very centre of the gospel.” Dobbs looked faintly wounded. “It is quite an impressive bonnet.”

“I have no doubt,” said Tim. “And there is nothing wrong with asking. Not at all. We bring the small things as well as the large. But prayer is less about controlling outcomes and more about being drawn into God’s life—learning to trust, to hope, to endure.” Abe glanced into his glass. “Even when the rain comes.” “Especially then,” said Tim.

There was a quietness around the table now, though not an unhappy one. Horse broke it, as was his calling. “So what you’re saying is that Dobbs has not, in fact, secured the weather.” Tim smiled. “I think it would be wise to keep a mop on standby.” Dobbs sighed, but there was the hint of a smile at the corner of his mouth. “Well,” he said, “I still think it might be sunny.” “Of course it might,” said Tim. “And if it is, we shall give thanks.” “And if it isn’t?” said Horse.

Tim raised his glass slightly. “Then we shall give thanks anyway. Though perhaps,” he added, “with slightly damp shoes.” Dobbs considered this, then nodded slowly. “I suppose,” he said, “that does sound rather more like faith.” Horse picked up his beer mat, examined it, and placed it very carefully back on the table. “Terribly inefficient, though.” And with that, the matter of the weather—like most such matters—was left in hands rather larger than Dobbs’.

St Faithful’s is fictional. The affection is real. Books by Canon Tom Kennar (including 4 volumes of *The Parish Life* and our first novel) are available in print and e-book. St Faithful’s merchandise is also available online. See <https://tinyurl.com/4k9jtpbe> for more about both. AI may assist with these posts. The drafting and publishing responsibility is entirely human.

Events in May and June

Compiled by Louise Heffernan



Mothers' Union

Tuesday 7 April, 2026 at 10:30 am in the Parish Centre.

The topic for the meeting is Abingdon Carousel Family Centre and the speaker is Sharron Jenkinson. All are welcome.

Moving into Stillness

Circle dancing to Taizé chants with silent interludes at **St Michael and All Angels on Thursday 9th April** from 9.45 – 10.45 am before the regular circle dancing session at **11 am**. The second regular circle dancing session of the month is on **23rd April**. Elizabeth Mitchell will be the teacher. No prior experience/partner needed. Tea and coffee will be provided between the two sessions. .



Cream Tea

St Michael & All Angels' Church,
Park Road



Saturday 25th April
2.30 – 4.30 pm

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



Sam Carter and Jon Wilks, Thursday 7th May



Sam Carter returns with a tour which previews material from his fifth studio album. Jon Wilks is a singer, songwriter and acclaimed fingerpicking guitarist whose work is rooted in English folk traditions, memory, and place.

St Helen's Church, Abingdon, OX14 5BS
Doors Open at 7:00pm , Music at 7:30pm
Tickets: £15 from Frennd and Co, 29 Broad St and online



ST MICHAEL'S CHURCH CONCERT

Wantage Academy Brass

CARITAS Children's Choir

Wantage Youth Band

ST. MICHAEL'S CHURCH
PARK ROAD ABINGDON OX14 1DS
SATURDAY 9 MAY 2026 at 6 pm

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

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

**A Fleetwood Mac Candlelight Experience
in St Helen's Church, Saturday 9th May**

A one-hour concert with performances
starting at 7pm and 9pm

Concert details and online booking at
www.lumos-experiences.com/events/abingdon/

Cakes and Ale + Festival

To Celebrate
**St Edmund of Abingdon's
c.850th
Anniversary**

Saturday May 16th 2026
(9am till 9pm)

TAB In aid of **TAB** and the churches in his hometown
of Abingdon-on-Thames

Everybody welcome!

Easter Challenge

The Hallas Family

Either play 'spot the differences' between the two images (we think there are 10 differences) or print one of the images and colour it! (or do something clever with an art 'app'). If you do something 'arty' send it in for the May edition! Answers on page 14.



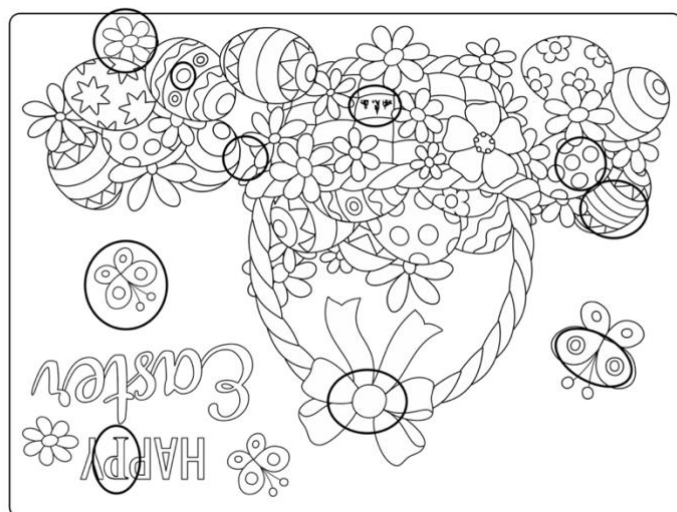
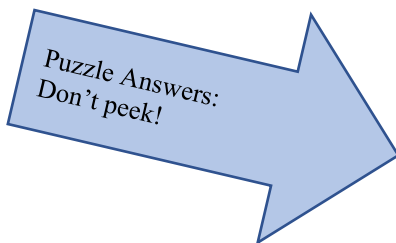
Original picture: <https://www.homemade-gifts-made-easy.com/>

South Moreton Church: Chantry Chapel

Photo: David Bevington



The mediaeval stained glass in this local church dates from the 14th century and is some of the earliest to be found in a Parish church. This lancet shows St Nicolas posting money through the window of a house to pay for dowries for the three daughters. The father was so poor that he was about to sell his daughters into effective slavery or worse. This is one of the stories that led to the St Nicolas 'Santa Claus' legend.



Abingdon Clubs and Societies

Abingdon thrives on the interesting events and activities put on by the many clubs and societies in the town. Knowing that joining a local group can transform a life, prevent loneliness and contribute to a vibrant community,

Abingdon Town Council organises Clubs and Societies Day on a regular basis. It's an event that gives everyone the chance to have a look at the many organisations based in the town, chat to someone who knows all about them, and maybe get more information to take away with a view to joining.

On Saturday 11th April, between 10am and 2pm, there will be clubs, societies and even local branches of national organisations in all of the following locations in the town centre:

St Nicolas' Church

The Old Magistrates Court in the Guildhall

The Røsse Room in the Guildhall

Unit 25 on Bury Street (opposite Willows Shake Shop)

The Market Place (including under the Museum)

Come along and find out more about what's going on in this busy town!



Sutton Courtenay Churchyard: photo David Bevington

Useful Weblinks:

Services: for the latest news see the Parish Website:

<https://abingdonparish.org.uk>

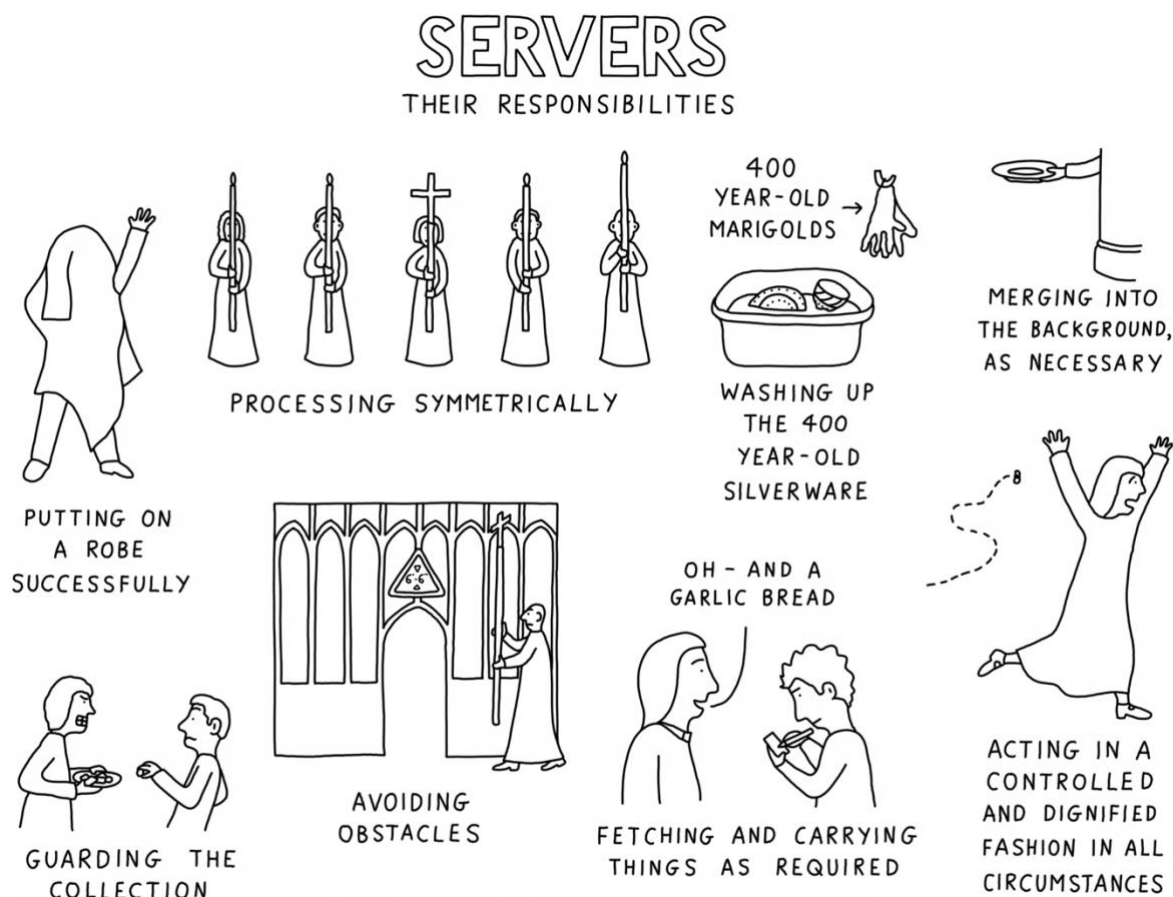
for Church of England links: services, daily readings etc

<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, and because AKMA would like to see more servers recruited....



CartoonChurch.com

Thanks and all good wishes to all contributors and to you, the readers.

The next issue will be published on May 10th. Please help us by sending feedback, ideas and contributions to Candle@abingdonparish.org.uk