



A candle in...

THE

WINDOW

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

Faith and Science: An Appeal for COP26 ¹

On 4 October 2021, faith leaders representing the world's major religions joined scientists at the Vatican to call on the international community to raise their ambition and step up their climate action ahead of COP26. Almost 40 faith leaders signed a joint Appeal, which was presented by Pope Francis to the COP26 President-Designate.

We hold a collective sense of duty 'to care for the human family and the environment in which it lives... We need to adopt a new kind of economics: one that places human dignity at its centre and is inclusive... ecologically friendly, caring for the environment not exploiting it...' We need to adopt 'a trajectory that will limit the global average temperature rise to 1.5°C' and beg 'those nations with the greatest capacity to step up their climate action at home' and 'to fulfil existing promises to provide financial support to vulnerable countries.' 'We appeal to governments ... to favour a transition to clean energy, to adopt sustainable land use practices, to restore forests and biodiversity, transform food systems to become environmentally friendly and respectful of local culture.'

'The followers of religious traditions have a crucial part to play in addressing the crisis of our common home.'

First we commit to:

- 'Deepening our efforts to bring about a change of heart among the members of our traditions in the way we relate to the earth and to other people...'
- 'Encouraging our educational and cultural institutions... to strengthen integral ecological education, and to help students and their families relate to nature and to others with new eyes...'
- 'Participating actively and appropriately in the public and political discourse on environmental issues, sharing our religious, moral and spiritual perspectives...'
- 'Engaging our congregations and institutions with their neighbours in the building of sustainable resilient and just communities...'

Second we underline the importance of:

- 'Supporting actions to reduce carbon emissions, achieve carbon neutrality, promote disaster risk reduction, improve waste management, conserve water and energy, develop renewable energy, provide green open spaces, conserve coastal areas, prevent deforestation and restore forests...'
- 'Working to make bold plans to achieve *full sustainability in our buildings, land, vehicles and other properties...*'
- 'Encouraging our communities to embrace *simple and sustainable lifestyles* at home, to reduce our collective carbon footprint.'
- 'Moving away from investments in fossil fuels and toward investments in renewable energy and restorative agriculture...'
- Evaluating all *the goods we purchase and the services we hire* with the same ethical lens.

This issue was shaped
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¹ Summarised from <https://www.oikoumene.org/resources/documents/faith-and-science-an-appeal-for-cop26>

Welcome to the Climate Emergency Centre

Kate Aydin

One Planet Abingdon has recently opened a Climate Emergency Centre in Abingdon, in the former Mousehole Café, under Abingdon Museum.

The Climate Emergency Centre promotes a circular economy – to reuse, share, repair, remanufacture and recycle things – creating a closed-loop system that minimises waste and pollution.

If you look at our website, you'll see lots of initiatives lined up now and in the future, including repair cafes, mending workshops, Christmas wreath-making workshops, toy swap, crochet sessions, swishing (clothes swaps) and plant swaps. We're also holding 'get crafty' workshops, talks on home insulation, and how to reduce plastic. And we hold drop-in sessions where you can find out more about One Planet Living. All this served with a lovely hot tea / coffee and cake.

We're taking action on the climate emergency and at the same time create a safe, friendly space place for people to meet and engage in interesting projects. Sustainable food is high on the list, including local food growing, sharing food crops, holding zero food waste workshops, apple pressing and jam making. Lots of people are worried about the impacts of global heating – from the decline in wildlife to melting sea ice. The Climate Emergency Centre is a focus for individuals and groups committed to creating a society where everyone can live a happy, healthy life within their share of the planet's resources, and preserve green spaces for people and wildlife.

Groups already working with us include the Community Action Group Project (CAG), Abingdon Carbon Cutters, XRAbingdon, representative young people, Stonehill, Bioabundance, Oxford Wood Recycling, and Added Ingredients.

Please come and see us. The opening times and events are on the One Planet Abingdon website.

You can also follow us on social media:

Website: <https://oneplanetabingdon.org/>

Email: contact@oneplanetabingdon.org

Facebook: @1planetabingdon

Twitter: @1planetabingdon

Instagram: @1planetabingdon



It is the evening before COP26. The ringers at St Nicolas' are sounding a warning of climate catastrophe.

Remembering the kingdom

Paul Sheppy

The Christian liturgical year is a circle that does have a beginning and an end. It begins with the season of Advent and it ends with the appearing of Jesus as king and judge.

As the year wheels around, we celebrate three great festivals: Christmas, Easter and Pentecost. The ordered progress of the year is designed to remind us of how Jesus reveals God in human form, in defeat and in triumph, in weakness and in power, in the ordinary and extraordinary.

The yearly repetition of this cycle of remembrance serves to make the story of Jesus our story, as we participate in each marker and event. We are not an audience watching or listening to events on another stage; we are members of the cast and we play our role in the great unfolding drama.

November is a month of remembrance. We start with All Saints and All Souls, and we continue the theme on Remembrance Sunday. At the end of the month we are reminded that the end of all things is not an ecological disaster, or the loss of those we love. The end of all things is Jesus whose life and death are the measure of ours.

Jesus talked a lot about the kingdom of God (or of heaven), but he never defined it. In his parables – which are often riddles – he simply says that the kingdom of God is like a fishing net, a precious pearl, a field for sowing, yeast in a mix for bread. And always there is a challenge: do we want to be part of the story or do we stand away from it?

This is what the time of remembering the kingdom is designed to make clear to us. When we describe Jesus as Christ the King, we commit ourselves to being part of the answer to the prayer he taught his followers: that God's kingdom be made real here – on this fragile planet Earth. The work of the Church is not to grow more churches (though that may happen). The task is far bigger than becoming a majority religion.

Then shall the king say to them, "Inasmuch as you did it to the least of these, you did it to me." Caring for the hungry, the thirsty, the outsider, those without clothing and shelter, the sick, the imprisoned is the agenda. The Church is called to be part of God's answer for a broken world.

We live in a world where many live well, but many more do not. We live in a world where many prosper, but most do not. We live in a world where those with power exclude the weak, in a world where the well-dressed walk carelessly among those in rags, where houses are walled and gated to keep the homeless at bay, where the sick wait for health and the healthy take it for granted. We live in a world where men, women and children are imprisoned in jails and camps across the world, not because they are wicked but because they cannot pay the debts imposed on them or because their beliefs and traditions are different. We do not want them among us.

It is Jesus that we are keeping at arm's length. Or, if we remember, that we clasp to our embrace. As we enter this final period of the liturgical year, a word from Good Friday (half a year away) resounds: "Jesus, remember me when you come into your kingdom." These are the words of a convicted and confessed criminal – someone, we may think, who deserved what he got. How do we answer those who cry for our forgiveness?

Fifty years ago, the singer-songwriter Ralph McTell put it well in his song *Father, forgive them*. Please respect his copyright.

*Jesus was a man who kept the company of men
Till he got betrayed by one of them
And surely that must have been the biggest sin
But in his final hour, he even forgave him
And what he asked you then, well I now ask you too
"Father, forgive them, for they know not what they do."*

*For they too have their cross to bear
In your love, please let them share
For Jesus would have understood
And brought them home to you
“Father, forgive them, for they know not what they do.”*

*Now, most of us are troubled and we cannot understand
Anything that doesn't fall into our scheme or plan
But it's we who've made the rules, and we must share the blame
For it's we who make outsiders, and it's we who give them names
And while we're praying for them, what we really ought to do
Is say, “Father, forgive them, but please forgive us too.”*

Little Amal visits Oxford

Little Amal, a puppet that represents a 9 year old Syrian refugee, passed through Oxford on a journey from the edge of Syria to Manchester. In Arabic ‘Amal’ means ‘hope’. Find out more [here](#):



Photograph from Mary Anderson

The age of the earth

Rob Rutherford

In his article in the October edition of this magazine, Charles Masheder described two ways of arriving at the age of the Earth. If you follow the chronology in the Old Testament starting with Adam and Eve you arrive, as Bishop Ussher did, at an age of about 6000 years. Scientific evidence, on the other hand, suggests 4.54 billion years (that is 4540 000 000 years). Quite a difference!

I thought it might be of interest to describe the scientific story. In doing this I will use material from *The Age of the Earth – a Physicist's Odyssey* by Archibald W. Hendry.

In 1788, James Hutton - an unfamiliar name, studied the rocks at Siccar point in SE Scotland. He recognised two kinds of sedimentary rocks one above the other, the younger set of layers horizontal, the older set upended. The water that caused them was certainly not the nearby North Sea. It hinted at changes over huge lengths of time. If you are interested there is a short video about why this place is called the birthplace of modern geology [here](#). This led the early geologists to wonder if these changes had been happening for ever. Darwin needed the earth to be old so that the process of evolution by natural selection would have sufficient time. He tried to estimate its age from the erosion of chalk and estimated it to be about 300 million years old but having published the number, he then withdrew it when his assumptions were criticised. Scientists build models but they have to be based on robust assumptions.

In 1862 or thereabouts, Lord Kelvin used physics to estimate the lifetime of the sun. To do this, he had to think about the source of the sun's energy. What if it were a chemical reaction like the burning of coal? His calculations suggested a lifetime of 3000 years. What about the heating caused by matter falling into the sun? It sounds odd but falling matter can heat things up. (One of my favourite stories about James Joule is that on his honeymoon he confirmed that the water at the bottom of a waterfall was a bit hotter than the water at the top!) Kelvin suggested from his estimates that the sun was between 20 and 100 million years old. He later reckoned that there wasn't enough stuff in the inner solar system to fall in so it remained a puzzle. Kelvin didn't realise in 1862 was that there was such a thing as nuclear fusion. Kelvin also estimated the age of the earth like this: the inside of the earth is hot. It must be losing heat through the crust and eventually it must cool down. How long would it take to cool? His estimates suggested about 100 million years. Clearly he got something wrong – again because there was science that he didn't know about! The earth is heated on the inside by radioactive decay. This allows it to stay warm longer.

The discovery of radioactivity and nuclear transformations destroyed one theoretical model but provided another. You will have heard about carbon dating. Living things incorporate carbon from the environment, a small amount of which is a radioactive isotope, carbon-14 (yes – we are radioactive). Whilst living, the proportion of this isotope remains constant as it is replenished through eating or photosynthesis (the amount in the air is replenished by the action of radiation from space). When an organism dies, the proportion of carbon-14 drops as it decays away. If it halves, the time from death is 5570 years (the 'half-life' of carbon-14). There is at least one important error - the proportion of carbon-14 in the environment is not exactly constant. However, the 'clock' can be calibrated by using ancient trees whose age can be exactly measured by counting tree rings!

Carbon dating is a wonderful technique for archaeologists but no use for geologists. Instead they use rocks which contain radioactive isotopes with much longer half-lives than carbon-14 and by analysing them their age can be deduced from the amounts of 'parent' and 'daughter'. If you do this for the most ancient rocks you can find, crosschecking one decay with another, you have an estimate of the age of the earth. Repeat for moon rocks and meteorites and you get a consistent value - 4.6 billion years. Are scientific estimates unreliable? They can change but scientific calculations are open to scrutiny and they can be refined and the underlying assumptions challenged. Science progresses and it can be falsified. It gives us a majestic view and it adds to our awe, it doesn't take it away. The alternative is to believe the creationists whose views cannot be falsified and which lead us to the odd conclusion that God created the world 6000 years ago but deliberately made it look older. That makes my brain hurt!

Autumn Fire

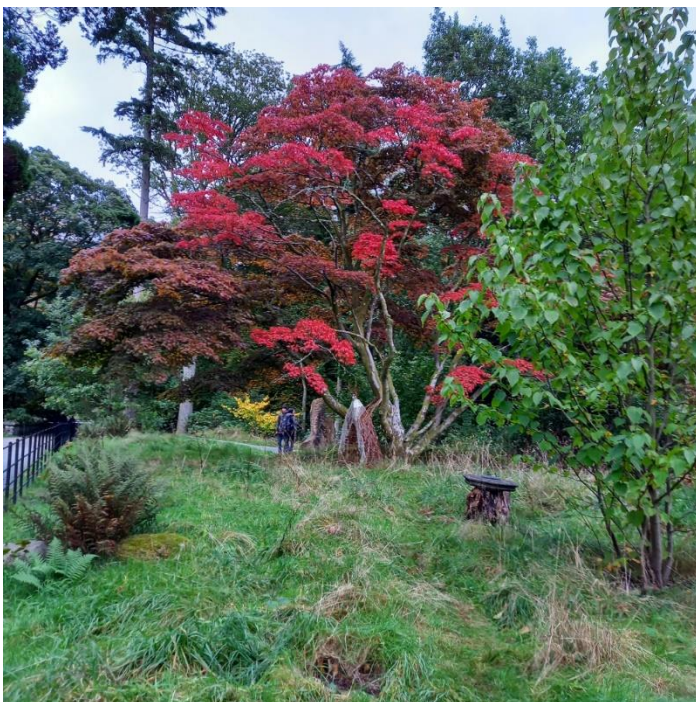
Susan Gee

Bronze, gold and glowing,
beech trees rise majestic
against a cobalt sky.
No whisper of wind
stirs the canopy.
The forest floor is silent,
the woodland path softened
by many year's leaf fall.
Gnarled roots plunge deep
into the loamy earth,
smooth pale trunks sleep
in misty tranquility,
while above, leaves blaze,
and burn,
their splendour
growing, growing,
even as their life
ebbs away.
Would that all dying were
so glorious.



More Autumn Colours

Photographs from Beryl Clements, Louise Heffernan, Tony Richmond



Extracts from *Benedict's Way* on Marking Time

by Lonni Collins Pratt and Fr Daniel Homan

Suggested by Sue Sheppy

Time is a holy thing. It is mysterious and elusive while being practical and substantial. Because of the ways we measure time and because we coordinate our lives by the passage of time, we can sometimes have an artificial sense of managing time. The truth is that none of us can manage time anymore than we can manage a hurricane or manage the seasons or manage God. The Holy One will not be held back by our trembling hands.

We can't control time, but we can mark it. We can carve our initials on it...Rather than trying to manage time, Benedict asks us to embrace it, to walk into it, to hop on the bucking bronco and ride it until our last gasp of air.

Time is not the enemy. It is not the beast to be bridled. Time provides us a place, and the opportunity, to become what we never believed we could be. Time is the vehicle we ride into the great adventure of eternity-not-known. Time holds us upright while carrying us into the lap of God.

...bells toll the passing of time; lights are turned off; gates are latched; shades are drawn as night arrives...Maybe marking time is as simple as being aware that turning on the light in the morning is saying yes to another day and saying yes to God. We enter into the sacred every day. We are often not aware of the ways we do this.



Reformation Sunday 31st October 2021

Alexandra Green

Reformation Sunday has always had a particular place in my personal calendar, it being the birthday of my elder son, Nicolas. But also my university chaplain, then to become the Bishop of Portsmouth, was the son-in-law of a Lutheran bishop; we celebrated Lutheran liturgy on the anniversary of the nailing of the 95 theses and, to great excitement, the bishop came.

Alas, there was no Lutheran bishop on Reformation Sunday at St Helen's. However, Bishop Gavin Collins was resplendent in cope and mitre to baptize and confirm James Kennedy. As Charles reminded us in the preface to the order of service, the rites of baptism and confirmation are threaded together and fulfilled in the reception of Holy Communion.

Without much time for lunch, a goodly crowd headed back to church for the evening organ recital. Our resident Director of Music, Dr Peter Foster, had chosen an interesting programme to highlight Bach and his influence in various European schools of music. We enjoyed Bach's Fantasia and Fugue in G minor (BWV 542), followed by the lesser known Chorale Prelude on *Vater unser im Himmerreich* by Georg Bohm. The Bach was taken at a secure and steady pace with very neat pedal work. The Bohm showed off the extensive colours of the organ with some lovely solo work.

Fast forward chronologically to Mendelssohn and Liszt, firstly to Mendelssohn's Organ Sonata on D minor. This is perhaps not what one would associate with Felix Mendelssohn, being more familiar with his orchestral works. Liszt lived in Weimar and so had a strong association with Bach.

A most enjoyable concert with extensive programme notes.

In the light of the journey we are being asked to make, and the uncertainty facing us, we include this prayer of St. Brendan.

Prayer of St. Brendan

"Help me to journey beyond the familiar
and into the unknown.

Give me the faith to leave old ways
and break fresh ground with You.

Christ of the mysteries, I trust You
to be stronger than each storm within me.

I will trust in the darkness and know
that my times, even now, are in Your hand.

Tune my spirit to the music of heaven,
and somehow, make my obedience count for You."

AMEN.

St. Ludmila and St. Wenceslas, patrons of Bohemia

Susan Halstead

In these cash-strapped times, increasing numbers of grandparents are the major care-providers enabling mothers to return to work. Those grandmothers who may feel aggrieved, exploited or in conflict with a daughter-in-law about their grandchildren's upbringing might do well to think of St. Ludmila. Things could be very much worse.



*Mělník Castle, St Ludmila's birthplace
(picture from [Wikimedia Commons](#))*

The daughter of a prince named Slavibor, Ludmila was born around 860 in [Mělník](#) and married at an early age to Bořivoj I, Duke of Bohemia. It was probably through the efforts of Sts. Cyril and Methodius, the 'apostles of the Slavs', that the couple were converted to Christianity in 874, becoming the first Christian rulers of the dukedom. However, their attempts to convert their subjects were greeted with such hostility that for a time they were driven out of the land, but after a while they were able to return and ruled in peace for several years before retiring to Tetín, near Beroun, leaving their son Spytihněv to rule in his father's place.



The Murder of Saint Ludmila from the Chronicle of so-called Dalimil (from [Wikimedia Commons](#))

However, after only two years Spytihněv died, and his brother Vratislav succeeded to the dukedom. Vratislav's wife Drahomíra, though baptized at the time of her marriage, had remained a pagan at heart, and grew increasingly resentful of the influence of Ludmila over their son Václav. She had been largely responsible for the upbringing of her grandson, and when Vratislav died in 921, Ludmila, now a widow, acted as regent for the young Václav, who was aged about 13 at the time of his father's death. Drahomíra's jealousy became so intense that on 15 September 921 she despatched two assassins to murder Ludmila in her castle at Tetín; tradition has it that they strangled her with her own veil. Her body was initially buried in the castle church of St.

Michael, but at some date before 1100 it was reinterred in the basilica of [St. George in Prague](#). Drahomíra took over the regency, but as soon as Václav turned eighteen and attained his majority, a group of Christian nobles led a successful rebellion, and she was exiled to Budeč.

Veneration of the saint, who was canonized shortly after her death, grew rapidly, and she was honoured (together with her grandson Václav) as one of the patrons of Bohemia, as well as of widows, converts, duchesses and (not surprisingly) those experiencing difficulties with in-laws. Her fame spread far beyond Bohemia throughout the entire Slavonic world, where her name is still highly popular among both Orthodox Christians and Roman Catholics.

In addition, Ludmila's story has at least two points of special interest for British readers. Her grandson St. Václav is better known to them as the Good King Wenceslas of the carol, though very unlike the white-bearded figure of tradition. Then, over 900 years after the saint's death, the publisher Littleton commissioned Antonín Dvořák to write an oratorio for the Leeds Festival during his first visit to England in 1886. *Svatá Ludmila* received its first performance, conducted by the composer, on October 16 that year. It was an expression not only of his personal Christian faith but of strong national feeling at a time when the Austrian police had banned the singing of Czech songs following political disturbances in 1884, and of his conviction that 'an artist also has a country for which he must have firm faith and a fervent heart', as he wrote to his publisher Simrock.

Although the oratorio received a mixed reception and was regarded by some critics as over-long and derivative, Dvořák revised and adapted it for its Prague premiere in 1901. Like his early opera *Vanda*, it dramatized the conflict between paganism and Christianity, and provided material not only for moving love duets between Ludmila and Bořivoj but stirring choruses, culminating in a majestic version at their coronation of the old Czech hymn [Hospodine, pomiluj ny](#) (Lord, have mercy upon us). In 2004, one hundred years after Dvořák's death, it received its first 21st-century performance by the Czech Philharmonic conducted by Jiří Bělohlávek, one of a long series testifying to the popularity of this work and the Saint whom it commemorates.

Sadly, the religious and dynastic conflicts continued into the next generation. The young Duke remained faithful to his grandmother's teaching and example; around 1119 the chronicler Cosmas of Prague wrote of him:

But his deeds I think you know better than I could tell you; for, as is read in his Passion, no one doubts that, rising every night from his noble bed, with bare feet and only one chamberlain, he went around to God's churches and gave alms generously to widows, orphans, those in prison and afflicted by every difficulty, so much so that he was considered, not a prince, but the father of all the wretched.



Statue of Saint Wenceslas by Peter Parler
in St. Vitus Cathedral, Prague
(Wikimedia Commons).

This is in keeping with the legend celebrated in 'Good King Wenceslas' of his act of charity in braving the winter weather to carry fuel and provisions to a poor peasant (though probably with the help of his chamberlain rather than the piping page of the carol). However, his saintly behaviour may have endeared him to his subjects, but not to his younger brother Boleslav (nicknamed 'the Cruel'), who had been granted a large share of the dukedom but coveted sole power. In September 935 he invited Václav to a feast at Stará Boleslav to celebrate the festival of Sts. Cosmas and Damian on the 27th, and together with three of his knights attacked him in church and savagely murdered him.

A cult of St. Wenceslas rapidly grew up in Bohemia and beyond. In 938 his relics were translated to Stará Boleslav, now a pilgrimage site, and the 12th-century Czech hymn which honours him, the 'St. Wenceslas Chorale', is still widely sung and provided the theme for a haunting set of variations for string orchestra by Josef Suk. Grandmother and grandson are both commemorated in September: Ludmila on the 16th (the day after her martyrdom 1100 years ago) and Wenceslas on the 28th, celebrated since 2000 in the Czech Republic as Czech Statehood Day.

Update on a new Parish Website, Oct 2021

Before covid 19 struck, work had begun on a new parish wide website. We had to put this on hold for the last 18 months as some key members of the group were very busy in preparing live services and recordings. Since June we have met again 3 times and in Sept presented our work so far to the PCC for comment and advice. We hope to have the new website ready to launch by Christmas 2021.

Our aim:

To create a parish website, reflective both of the parish of Abingdon-on-Thames and of the nature of our three churches that is attractive, user friendly and fit for 2021 and forward.

Our expected users:

A majority who are not congregants of the parish seeking for example: information about baptisms, weddings and funerals, visiting our churches, the buildings, family history, times of services, rooms to hire, information about events like concerts, contact details and even wanting to find out more about us as places of worship!

A minority who are congregants of the parish seeking for example: if a room is vacant, times of events, sermons, rotas, downloads of sermons, newsletters etc. (Of course over the last year, the number of congregants tuning in for live and recorded services has been much larger; this trend may continue or may not.)

How to achieve our aims?

Our thinking and working so far is to:-

- have a Home (Parish) page and tabs informing about the parish and parish wide events (About us, Events, Spiritual Growth, Baptisms, Weddings, Funerals, Links, Hire of buildings.)
- from the Home page, have the facility to click to the home and other pages of each church, allowing a degree of variation between churches but also maintaining a consistency of design, colour and where possible tabs.
- be user friendly - to aim for a balance of words and pictures, with links for further information (think picture book!) Everyday, not technical church language, not too much on each page.
- ensure it is easy to use both on PCs, tablets and phones and easy to update and maintain. There is a need to keep pages fairly generic so minimal week to week change will be needed.

At the time of writing we have completed most of the parish pages and made good progress with the individual church pages. There is still a need to include more pictures and to finalise colour scheme and layout. Separate church or a parish calendar, and social media inclusion are still under discussion.

The Parish website team:

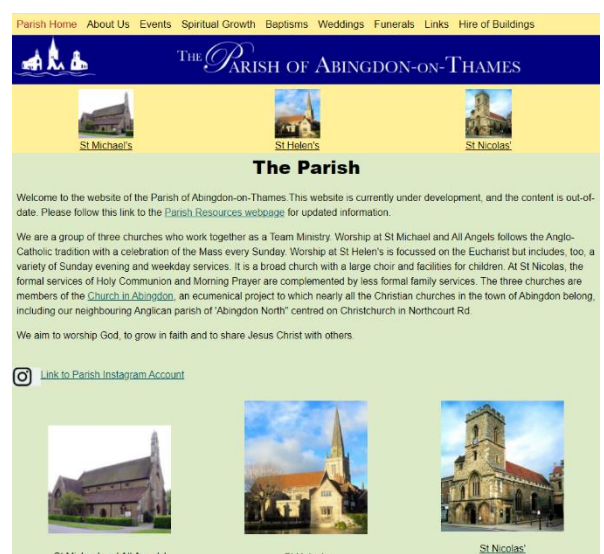
Margaret Horton (St. Helen's)

Stephen Thomas (St. Helen's)

Eluned Hallas (St. Nicolas)

Nick Hallas (St. Nicolas)

Louise Heffernan (St. Michael and All Angels).



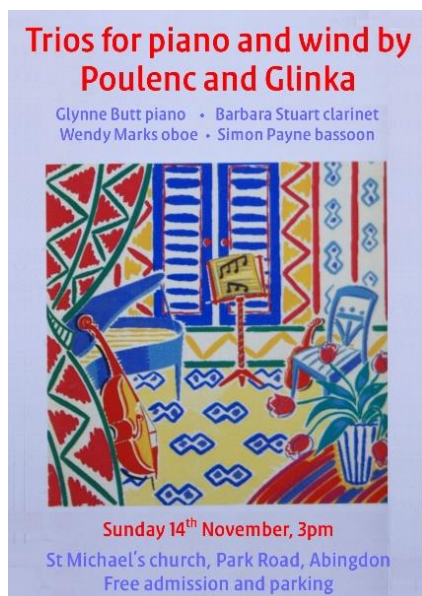
A possible homepage....

November/ early December events

St Helen's Church



St Michael and All Angels' Church



Advent Labyrinth Walks

St Michael's Church will be open on Tuesday 7, 14 and 21 December 2021 between 11 am and noon, and 7 pm and 8 pm. There will an opportunity to walk the labyrinth or simply to enjoy the sacred space. Material for reflection will be available on a different Advent theme each week. A short prayer will be said at the beginning and end of each session, but feel free to come and go as you please. Entry will be through the door on the north side of the church (opposite Albert Park). The wearing of masks is still recommended in areas of close contact. If you park in Park Road or Crescent, come in to get a parking permit, otherwise the parking is free in the surrounding streets. (NB There will be no *Silent Reflections* in December.)

St Nicolas' Church

Saturday 13 November 10am-1pm

Book Sale in St Nicolas Church. Why not make some space for all those new Christmas books, by having a sort through and giving some to be sold? Then come along and buy some more

Sunday 21 November: St Nicolas Church, 3pm

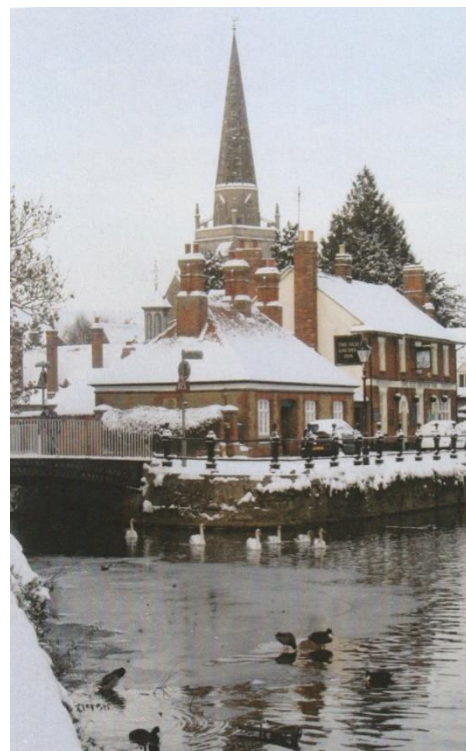
Informal concert in aid of Church funds by Arco Strings.

We know it is only November but....

Christmas cards in aid of Church in Abingdon Twinning Group

are now on sale at £4.50 for a pack of 10 cards.

The 2 photographs of Abingdon in winter were taken by Alistair Fear. Cards can be bought from your Church representative



NOvember

One a day, with the number of letters to give you a clue

The Hallas family

1	Common sense means we're separate.	4
2	Where the Sou'westerly blows to.	9
3	Sign language, for example.	9
4	This is certainly complicated to solve.	10
5	Not allowed to play the guitar.	7
6	Gordon's first drink bottle is empty? It's gone to his head.	6
7	I think these are all definitely neutral atoms.	7
8	Zero answers for this?	6
9	Nearly unpopulated at this time.	4
10	An unacceptable crevice.	4
11	Services every day from Sunday to the next Monday?	6
12	Henry's palace is excellent.	7
13	"Pointless going up there", says Jack.	6
14	WYZ pollution.	3
15	Hole in the head.	7
16	At this time and this place, and yet missing.	7
17	Confuse by only subtracting?	7
18	The new sister has only good habits.	6
19	Significantly, I can't do this!	7
20	Ink stays wet on this surface.	9
21	A new story book?	5
22	A prize now the ringers have stopped?	5
23	She expects a telegram in a decade.	12
24	Food, glorious food	4
25	I'm not saying if there's insufficient evidence to go to trial.	12
26		7
27	A very small fee to answer this.	7
28	I'm not doing Games today!	4
29	Classical music for bedtime?	8
30	There's nothing out of the ordinary here.	6

Useful Weblinks:

Services: for the latest news see the church websites:

<https://www.abingdon-st-helens.org.uk/>

<https://www.stmichaels-abingdon.org.uk/>

<https://www.stnicolasabingdon.org.uk/>

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

<https://www.churchofengland.org/>

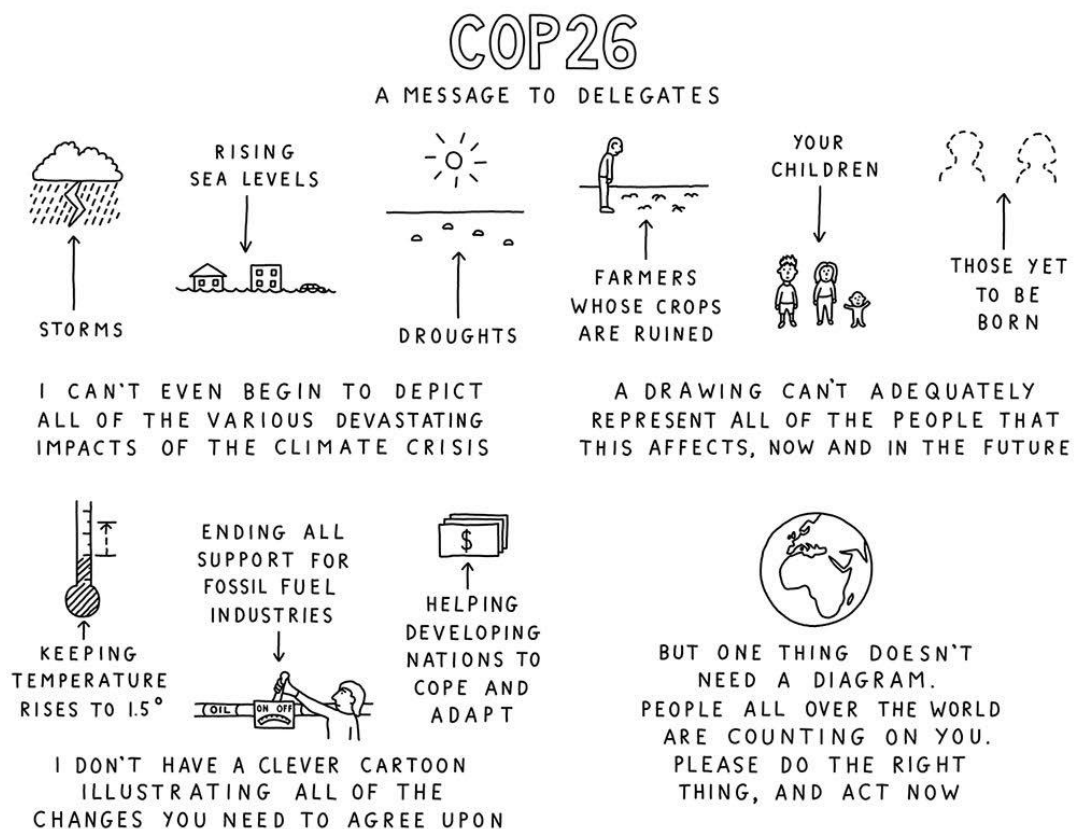
FOOD BANK. The Abingdon Foodbank is still very busy and anxious to keep up the support. **Northcourt Road (Christ Church) is open to receive donations on Tuesday and Friday mornings between 9.30 am and 1.00 pm.** Their main long-term needs are:

Long life milk (not soya), sugar, fruit squash, tinned meat and vegetables. They also give out a lot of washing up liquid, bleach and toilet rolls. You can also make donations by sending a cheque made out to *North Abingdon PCC Christ Church*, clearly marked 'for Food Bank'. You can also donate via the Foodbank website <https://abingdon.foodbank.org.uk/give-help/donate-money/> or the Parish office have details if you want to donate via online banking.

Quiz Answers:
Don't peek yet

1: Noun, 2: Northeast, 3: Nonverbal, 4: Nontrivial, 5: Nostrium, 6: Noggin, 7: Notions, 8: Nought, 9: Noon, 10: Nook, 11: Novena, 12: Nonsuch, 13: Nowell, 14: NOX, 15: Nostil, 16: Nowhere, 17: Nonplus, 18: Novice, 19: Notable, 20: Nonporous, 21: Novel, 22: Nobel, 23: Nonagenarian, 24: Nosh, 25: Noncommittal, 26: Nothing, 27: Nominal, 28: Nope, 29: Nocturne, 30: Normal

And finally, from
Dave Walker of
Cartoon Church:



Thank you to all contributors and to you, the readers.

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

We would also welcome responses to any articles published here or in previous issues.