

Issue 2:
March 2025



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

A candle in....

THE *W*INDOW
News and Views from the Parish of Abingdon-on-Thames

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The Parish Centre Garden – see page 2:
Photo - David Bevington

In this issue...

Garden transformation

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... and a cartoon!

The Parish Centre and Rectory Front Garden: A conversation with Anne Faulkner

Rob Rutherford

You probably know that the patch of land in front of the Parish Centre and Rectory is wonderful.

So Anne, how did it come about that you started to look after this piece of garden?

Anne moved to her current house, opposite the Rectory, in 2001. In David Manship's time as Rector, the front garden consisted of low maintenance, rather boring, shrubs. David was a gardener but his successor Michael Goode wasn't really and by the time there had been an 18-month vacancy and Charles Miller arrived, the front garden had deteriorated and become very weedy and Anne offered to take it on as a project. The remaining shrubs were not very exciting. Viburnum usually produces white flowers in winter and contributes a lovely scent but this one was beige and scentless. There was no 'master design' but it was clear that weeding was a top priority. It had to be done thoroughly three times. Probably a year's work. Only then could Anne begin - and with plants from her own garden, from neighbours and from members of the congregation, the transformation began.



Anne at work in the garden –
photo David Bevington

It is a garden that has evolved. As one thing dies, you have to think what might go there. That was the way the boring viburnum and old hybrid tea roses were replaced. Anne supplements her 'planting' with pots nurtured at home and brought across when ready. The miniature irises, daffodils and hellebores are examples. It isn't an easy plot – being north-facing it gets no sun in winter and it is wet and damp in places. Despite these constraints, Anne is very conscious of the environment and refuses to combat pests with poisons. Pollinators are encouraged and although lavender refuses to flourish there, the bees find catmint a suitable alternative! Anne's gardening is largely self-taught through books and 'trial and error', but like me she was taught the names of wild flowers by her father. She also helped her father with the roses and sweet peas. I asked her about passers-by. Many people have told her that they look to see what is growing, or stop for a chat about their garden, or ask about names or ask how it is that her delphiniums don't get eaten by slugs. Anne could earn a living as a 'rep' for 'SlugGone' – an environmentally friendly slug repellent – 'pricey but effective'!



Photo – Rob Rutherford

This is not the first piece of garden that Anne has transformed. She was in charge of the nursery department of Rose Hill Primary School in Oxford and soon realised the inadequacy of the outdoor space. With the support of the charity Learning through Landscapes, the input from children ("We need more trees"), sponsorship from Notcutts and physical help from parents, she turned the space into one that won the schools section of 'Oxford in Bloom' and £1000 from Learning through Landscapes. Anne probably wanted me to miss these bits out. After she took early retirement Anne worked for a charity 'Peep', with a centre at Orchard Meadow Primary in Blackbird Leys, that worked with parents and children. A bit like the holistic approach that Sure Start used, the idea was to work with mothers and young children and to 'model' good ways to encourage learning. This project not only spread to local family centres but to Derbyshire and Bristol too. A different sort of 'transformation'.

So, Anne, 'Is the garden a job and a chore?' No, she replied, 'It is my joy and my delight.'

To Jesus, at Joseph the Woodcrafter's Carpenter's Shop.

See the end-notes for the context

Dear Sir,

Thank you for submitting the resumés of the twelve men you have picked for managerial positions in your new organisation. All of them have now taken our battery of tests; we include the profiles of them, and we include some general comments for your guidance without any additional fee. It is our opinion that most of your nominees are lacking in background education, and vocational aptitude for the kind of enterprise you are undertaking. They do not have the team concept. Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel it is our duty to tell you that Matthew had been blacklisted by the Greater Jerusalem Better Business Bureau. James, son of Alphaeus, and Thaddeus definitely have radical leanings, and they both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind, and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. All the other profiles are self-explanatory.

We wish you every success in your new venture.

Yours etc. Jordan Management Consultants.

See note 1.

And the rest, as they say, is history.

Some weeks it isn't immediately obvious, at least not to those of us who are neither theologians nor liturgists, what the connecting thread is between our three readings, but the 4th Sunday before Lent was not one of those weeks – we had three readings about calling. About the callings of three very different people in very different circumstances, but actually with so much in common. In our first reading Isaiah himself paints a wonderful picture of the vision he saw of the glory and splendour of God, surrounded and worshipped by all the heavenly beings. All unexpected and overwhelming for Isaiah, and frightening, believing that having seen God means that he will die, yet being aware that he's had this vision for a purpose. "Woe is me, I am lost, for I am a man of unclean lips... yet my eyes have seen the Lord of Hosts". The angel touches his mouth with a burning coal as a sign that he is cleansed of his sins, in other words he is indeed fit to serve God, so when he hears God's call he now has no hesitation in responding.

In the second reading, Paul reminds the Christians at Corinth that he was surprised to hear God's call, not believing that he could possibly be the best person for the job. "I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, his grace towards me has not been in vain. I have worked harder than any of them, not I, but the grace of God that is with me". Paul's is perhaps the most widely known example of a surprising calling, with his dramatic conversion on the road to Damascus, with the phrase "Damascus road experience" being commonly used, certainly among Christians, as referring to a sudden enlightenment through which we see everything differently.

Luke puts today's Gospel story in a very different sort of setting. Imagine the scene – it's early morning, Simon Peter and his fellow fishermen have pulled up their boats and are cleaning the nets after what we learn has been an unproductive night's work. Jesus uses Simon Peter's boat as a base from which to teach the crowds who have followed him. I understand that the geography of that area lends itself to such a situation where a number of people can easily and audibly be addressed. But then Jesus tells Simon Peter to try fishing again, in deeper water. It was generally known that the best

fishing was to be had in the shallower water, and during the night not during the day, but Simon Peter, an experienced fisherman who earns his living that way, protests only briefly at this apparently illogical suggestion from Jesus, who himself has no actual experience of fishing, then agrees to give it a try “If you say so”. Maybe it’s because Simon Peter already knows there’s something special about Jesus – he remembers how he healed his mother-in-law – that he doesn’t argue more. When a huge catch of fish results, contrary to all expectations and experience, it’s utterly overwhelming for Simon Peter. He feels not only inadequate but afraid in Jesus’ presence. “Go away from me, Lord, for I am a sinful man”. Just as Isaiah knew there was a purpose, a meaning, to his vision, Simon Peter knows there’s a reason, a meaning, for this miraculous catch of fish, and he doesn’t understand or feel ready for it.

Three very different situations, but three examples of calling which have much in common and which have much to say to us today. When we find ourselves facing the unexpected, a situation we haven’t experienced before or something we don’t understand, a common, and I think very natural, first reaction is often fear, then many other emotions surface, both positive and negative. Fear and any sense of inadequacy we have feed on each other, just as they did with Isaiah, Paul and Simon Peter. Isaiah and Paul had visions and heard God speaking to them, Simon Peter saw and heard Jesus calling him. In each case God gave them a definite task, made it clear that he believed they were capable of what he was asking of them, and that was enough for them to have confidence in their ability to fulfil their calling, however fearful or unworthy they initially felt. Many of us will be able to recall times when we’ve felt inadequate for the task, but we’ve been enabled to grow into it by others’ confidence in us. There’s a balance to be had between feeling inadequate and having a realistic assessment of our abilities. How much more when we believe God has confidence in us. As we’ve seen, God’s criteria for personnel selection are very different from human criteria. God sees our potential; he sees us as the people he means us to become.

Importantly, the people in these three stories were all open to the idea that God might be calling them, they understood this as a possibility. I wonder how often we allow for this in our lives, taking calling in its widest sense. We may not have dramatic experiences, but do we make space to notice the still small voice, the nudge? And when we do, when we still feel daunted by what’s ahead, when we make our response we can use that short phrase we find so often in our more formal services such as an Ordination or Licensing when people are asked to commit to something they might find difficult, “With the help of God, I will ,” or “The Lord being my helper”.

When God calls us to do something, he gives us the tools we need.

1. Eating Problems for Breakfast. Tim Hansel, Word Publishing. 1988, pp194-5.

A sermon preached by Beryl Clements on the 4th Sunday before Lent at St Michael’s and St Nicolas’ when the readings were Isaiah 6,1-8, 1 Cor. 15,1-11, and Luke 5,1-11.

On the subject of ‘calling’: Bishop Mary Gregory and Bishop Dave Bull were consecrated as Bishop of Reading and Bishop of Buckingham. They were consecrated in a service led by the Archbishop of York at Canterbury Cathedral on February 27th. For details, click [here](#):



Does being religious make you a better person?

Paul Sheppy

The February meeting of Agnostics Anonymous considered this question as Jen Brown introduced the topic with a summary of her recent doctoral research in this area and an overview of the current literature.

While we will all know individuals who belong to a faith tradition and who are loving and people of integrity, it remains a question as to whether it is their faith which makes them so or whether they naturally have those characteristics and also happen to be religious. At the same time, we will have met people of faith who are judgmental – even dismissive – of others and use their convictions to justify some most unattractive qualities.

So, the quick answer to the question about whether religious people are the better for their religion is: Some are, others aren't. Which doesn't get us very far.

Of course, when we unpack the question, we begin to ask other questions: it depends what you mean by religious, it depends what you mean by better. It also depends on the kind of god your particular religion binds you to. After all, the gods of the Aztecs were pretty bloodthirsty, so killing your enemies and smearing their blood and brains out on the altar was an entirely good thing to do.

The bible gives plenty of moral advice in both Testaments, but there are also instances of behaviour we might regard as questionable which are reported without disapproval. Abraham lies about his wife being his sister. Elisha gets catcalled about his baldness by a gang of boys and he gets God to send out some bears to rip the lads to pieces. The Israelite settlement of Canaan is accomplished by genocide.

Even some of the positive guidance may sound awkward to our modern sensibilities: St Paul's comments about homosexuals, for example, and he seems quite uncritical of an economic system based on slavery. In addition, there are plenty of texts which can be used without much violence to support intolerance of other religions. We may well wonder whether much of what we regard as biblical moral teaching is cultural rather than "religious". When Abraham prepares to kill Isaac, we are told that it is a test by God. It all turns out well in the end, so that's alright. But we might want to question the morality of a god who calls for human sacrifice as a test. Perhaps, however, we should read this text as a critique and rejection of other contemporary religio-cultural practices, rather than as the faith-test the writer describes.

Much of the Agnostics Anonymous discussion focussed on the belief and behaviour of individuals, but towards the end the question was asked as to whether the Judaeo-Christian system of beliefs had made Britain a better country. This seemed to produce a more positive answer, but even here the picture was not clear cut. The history of Oliver Cromwell's Commonwealth was not without its very dark side, and the stories of Catholic and Protestant martyrs shows how religion can be used to justify horrific cruelty. Nor do we need to go far back to see how religious believers can act wickedly. Child abuse is an example of that.

C S Lewis put the question another way. It is not why church-going hasn't made Jack a good person. Rather, Lewis asks, is Jack less awful than he would have been without his church attendance? Does religion make you a better person? Not necessarily.

I think I have known two saints in my life: both were devout Christians and both were extraordinarily loving and generous. I am not sure I am better for having known them, but the memory of them challenges my failure to be what God in Christ calls me to be.

Incarnation

Revd Dr A K M Adam: A summary of Faith Forum March 2nd 2025

In order to understand ‘Incarnation’ most fruitfully, we should begin by making a distinction between ‘Incarnation’ and ‘Birth’. Birth, we may safely say, happens relatively often in the ordinary course of events. It may be dramatic, it may happen under improbable circumstances, but the odds are that on any given day in Abingdon-on-Thames, a new baby is born. ‘Incarnation’ implies some manner of existence *before* birth; there has to be something that undergoes incarnation. The Christian doctrine of incarnation asserts that, rightly understood, the Second Person of the Trinity existed before Jesus was born, and became incarnate in Jesus.

The biblical basis for this doctrine rests mostly on the Gospel of John and on Paul’s Letter to the Philippians. The Hebrew Bible doesn’t show any interest in God (or any other divine being) *becoming a human*. It does express some ideas that help prepare for the Christian idea, but none of these anticipates an ‘incarnation’. Neither the theme of the King as a Divine Son (Psalm 2, among other sources), nor the designation of a king, priest, or other figure as God’s Anointed One (Hebrew *mashiach* or the Greek *christos*; Isaiah 45:1, where the Persian king Cyrus is identified as ‘the Lord’s anointed one’) nor the role of Wisdom in creation (Prov.8:22) suggests that the person in question is God become incarnate. Contrariwise, even the hint of mixing divinity and humanity in Genesis 6:1–5 was outrageous enough to motivate God to wipe out most forms of life on earth with the Flood. In the Hebrew Bible, God is God and human is human, and never the twain converge.

The New Testament offers less support for ‘incarnation’ than one might at first suppose. Mark’s Gospel alludes to neither Jesus’s birth nor his ‘incarnation’; Jesus just pops up as a character in the narrative. Mark calls him ‘Son of God’, but as we have seen in David’s case, that epithet itself doesn’t imply anything particular about its bearer. Matthew manifestly thinks that Jesus’s birth was remarkable, though (like many men) he is shy about discussing the obstetrical details. He does firmly set forth the premise that Jesus is the Son of God in a heightened sense, whose birth implies God’s presence among his people, but Matthew doesn’t identify Jesus with God directly.

Luke takes up Matthew’s general point and makes Mary’s virginity a point of explicit emphasis in her dialogue with Gabriel, so Luke clinches the premise that Jesus was ‘born of a virgin.’ He stops short, though, of ascribing pre-existence of Jesus, nor does he assert that Jesus is God. (There is a body of scholars who argue that Luke identifies Jesus as ‘Lord’ [undoubtedly] in the sense of Lord as a circumlocution for the Divine Name [nope, not that]; it’s a very interesting, part-way convincing case, but I have not been won over to it.)

John’s Gospel provides the positive testimony for Jesus’s pre-existence as the Divine Son in 1:1 (... ‘and the Word was God’), 1:14 (‘and the Word was *made flesh*’, incarnated), and 1:18 (‘It is God the only Son... who has made [God] known’). Two Gospels, then, testify to Jesus’s extraordinary birth; two gospels are silent about a special birth, but one of them explicitly identifies Jesus as the pre-existent incarnate Word of God.

St Paul shows no awareness of any specialness to Jesus’s birth, also, and he likewise seems to regard Jesus as having existed before he became human. In Philippians 2, he writes ‘Though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being born in the likeness of humans. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord.’ Here Paul appears to treat the incarnation as a choice for humility and for solidarity with humans, for which God allots him a share in the divine identity (‘the Name above every Name’). So Paul, like John, affirms Jesus’ *incarnation* while being uninterested in his *birth*.

The early church didn't know clearly what to do with these starting points, which gave rise to a variety of theories that were ultimately rejected as errors and heresies. Among these were:

- Sabellianism: modalistic monarchianism, full divinity, not incarnate
- Docetism: a *tendency or error*; Jesus only *seemed* human (to which St Ignatius tartly responded, 'If he only *seemed* human, then you only *seem* to be Christians.'
- Adoptionism: God *adopts* a human and *makes him* divine
- Apollinarianism: Christ had a human body, but with a divine soul
- Arianism: Christ was neither God nor human, but a *tertium quid*, a mediator between God and humanity *created* by God to save us
- Socinianism: Jesus was only human; wise and good, but only human.
- Nestorianism: Jesus had two separate natures (divine and human) *before* conception, then one compound nature at the incarnation
- Eutychianism: Jesus had two *separate* natures, melded into one

For hundreds of years, the church teetered among these and other ways of thinking about Jesus. The Apostles' Creed doesn't take sides: he was 'conceived by the Holy Spirit, born of the Virgin Mary'. The Nicene Creed gets more specific: he was 'eternally begotten of the Father' (not *created*, not 'at a point in time' but eternally), 'of one Being with the Father' (fully divine), 'he came down from heaven, was incarnate (Greek *was enfleshed*) from the Holy Spirit and the Virgin Mary and was made [hu]man (Greek *humanised*, as it were).'

The church grew toward the formal doctrine by way of such teachers as St Athanasius, who taught that 'He became human so that we might become divine', and St Gregory of Nazianzus who wrote 'what was not assumed was not healed' (in other words, Jesus took on every aspect of humanity so that every aspect of humanity could be united with God in him). And finally, for my purposes, the Western Church adopted the Chalcedonian Definition of Christ's incarnation, declaring that he had *both* a full, divine nature *and* a full, human nature so perfectly oriented to God that these two natures were at no point out of synch, out of harmony with one another.

A quote (selected by RR)

"God is Christlike, and in him there is no unchristlikeness at all"

Michael Ramsey, former Archbishop of Canterbury

Lanzarote – Island of Fire

The earth turned itself inside out
when molten rock forced its way to
the surface, rivers of flowing lava,
red and raging, which extinguished
all life in its way.

A harsh landscape now, black, burnt
and barren, fire threatening just
below the surface; mile upon mile
of distorted rock, black and jagged,
hard and abrasive, guarded by sleeping
volcanoes.

Yet nestling in hollows in the black
gravel, fine shoots of vines emerge,
soon to leaf, and in sheltered valleys
palms wave their breezy fronds,
scattering sunshine.

In walled gardens orange and lemon
trees glow with fruit,
spiky cactus and tabaiba line the paths,
while beyond, hillsides are bright with
almond blossom.

Susan Gee



The Lanzarote landscape – photographs by Norman Gee

Seeking the Muse

Thoughts on poetry by Sue Sheppy

On Sunday 9 February, many of us spent a very pleasant afternoon 'Seeking the Muse'. Three poets with strong Abingdon connections, Susan Gee, Eileen Duckett and Rod Hunt spoke of their experience of writing poetry and shared several of their own excellent poems. Members of the audience were then invited to perform a favourite poem of their own, or one they had written themselves. We enjoyed a rich variety, and I had the feeling there was more to come. Many of us, I suspect, secretly had a poem up our sleeves, just in case it was needed.

After the feast of the word, Susan Scott and her team managed to make their supply of crumpets and toasted teacakes stretch to feed the unexpectedly large numbers, and all were satisfied. Well done Susan who had the idea for an event like this.

Growing up, a friend of mine had Bede Griffiths as his mentor. This British-born Catholic priest and Benedictine monk lived in ashrams in South India and became a noted missionary. He spoke of poets as being next to mystics and said:

The imagination, as Coleridge and Wordsworth understood it, is the meeting place of conscious and unconscious, and it is through the unconscious that the poet is linked not only with his own personal feelings but also with the experience of the race, the collective unconscious of mankind. This is why the poet has been called a seer, or rishi in Hindu tradition, and is said to have been inspired by the Muses.

For him, savouring the words as we do in reading poetry is likened to the attentive reading of the Bible that we commonly do in preparation for prayer, and links to the Word made flesh. He explained it in this way.

I think of Jesus as the Word of God, embracing heaven and earth and revealing himself in different ways and under different forms to all humanity. I consider that this Word "enlightens everyone coming into the world", and though they may not recognise it, it is present to every human being in the depths of their soul... when anyone seeks truth or beauty in science, philosophy, poetry or art, they are responding to the inspiration of the Word.

Thought for the Day

Rob Rutherford

The proportion of government expenditure devoted to overseas aid will drop to 0.3% by 2027. This is to increase defence spending in response recent events. Some of this 'overseas' aid budget is spent in this country to support refugees and asylum seekers. The UN target is 0.7% - reached briefly between 2013 and 2020.

Perhaps the apt response to this is to increase our Christian Aid giving.

Events March and April

Compiled by Louise Heffernan

WALK THE STATIONS OF THE CROSS WITH US



St Michael and All Angels, Park Road,
Abingdon,
Tuesdays in Lent, 11, 18 March and 1, 8 April
at 7.00 pm

Abingdon & District
Musical Society

SAT 22ND MARCH 2025
7.30PM

BRITTEN – REJOICE IN THE LAMB
RUTTER – GLORIA
KODALY – MISSA BREVIS

soprano – Grace Oliver
mezzo-soprano – Morgen Michel
tenor – Charlie Eastwood
bass – Dominic Felts
Conductor – Robert Legg
Accompanist – James Brown

St Helen's Church
St Helen's Court
Abingdon
OX14 3BS

Tickets available through
www.wegottickets.com/ADMS
www.adms.org.uk

St HELEN'S CHURCH

AGNOSTICS
ANONYMOUS

Meeting for Open Discussion

Prayer for Agnostics

Led by John Kerr with John Barton
and
Jennifer Brown

Tuesday 25th March 2025
6pm to 7.30pm

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

FREE Everyone Welcome

Contact for more Information: Jill Gant 01235 528929

Faith Forum, Spring 2025
Parish Centre at 12.45 preceded by a
light lunch at 12.30

**April 6: Redemption, The Revd Dr
Jen Brown**

*What does it mean to be redeemed?
What is the relationship between
redemption and renewal/recreation?*

May 4: Salvation, Dr Tobias Tanton

*How are we saved? What does it mean
to be saved?
What is the relationship between sin
and salvation?*



Music at St Helen's Church, Abingdon

**Saturday 5th April
at 7.30 pm**

CONCERT

Showcasing the work of
local, young organists
and
**Choral music by the
Helenstowe Consort**
Director: Peter Foster.

Tickets £10 (under 16s free) at the door, from Ticketsource or the Bookstore, Abingdon.

Refreshments available in the interval
Proceeds to St. Helen's Church







Labyrinth Day Retreat

Saturday 10 May 2025

10.15 am - 4 pm



Led by Jim Bailey of the Northumbria
Community at St Michael and All
Angels Church Abingdon

For booking and further details contact
susan.sheppy@btinternet.com

Taizé Prayer

13th April
St Michael's Church
At 5.30pm

Taizé Circle Dancing

St Michael's Church at 9.45am
9th April

LAMPS theatre: The Passion at Peachcroft Christian Centre, Lindsay Drive, OX14 2RT

The life, death and resurrection of Jesus are recreated in this moving, memorable and ultimately joyful retelling of the Easter story.

Thursday 10th April 2025 7:30pm
Tickets: Adults £10, Children £5
<https://www.peachcroftcc.org/the-passion>



More delights from the Parish Centre garden. Photo: David Bevington

This month's puzzle: March (plus 2)

The Hallas Family

Can you identify these sayings or events connected with March?
And then find them in the wordsearch?

1.	Literary Sisters
2.	Enthusiastic mammal
3.	Past simple and past participle?
4.	Helleborus orientalis
5.	When the clocks struck thirteen?
6.	Son of Non?
7.	Maiden flight mentioned in collect for peace
8.	Patron Saint of Cornwall
9.	Third (or sixth?) Queen
10.	Apple or Pecan?
11.	Bad date for Roman Dictator
12.	Wanderers beat the Royal Engineers
13.	Trinitarian Teacher
14.	Hop, skip or jump?
15.	Good day for clowns?
16.	United Kingdom?
17.	Legalised warfare in Edinburgh?
18.	18 men go swimming
19.	Don't sleep late
20.	Spaghetti trees or....?

J S T N E L M
 D A V I D O A R Y
 S X M D L O R D A F E
 P I P E L F C P D A S C F
 A I S S L H A E C O U O O
 M P R I H T S U R J G N V
 P G R A R O P N H L E C Q
 S P R I N G E Q U I N O X
 A E C D L T K D C R N R P
 F K E N N D C S S P A D R
 R E E B O A T R A C E
 L R U G B Y B S T
 V M A R C H K

A poem which came into my head a few days ago when it was raining yet again!

A Wet Winter

Eileen Duckett

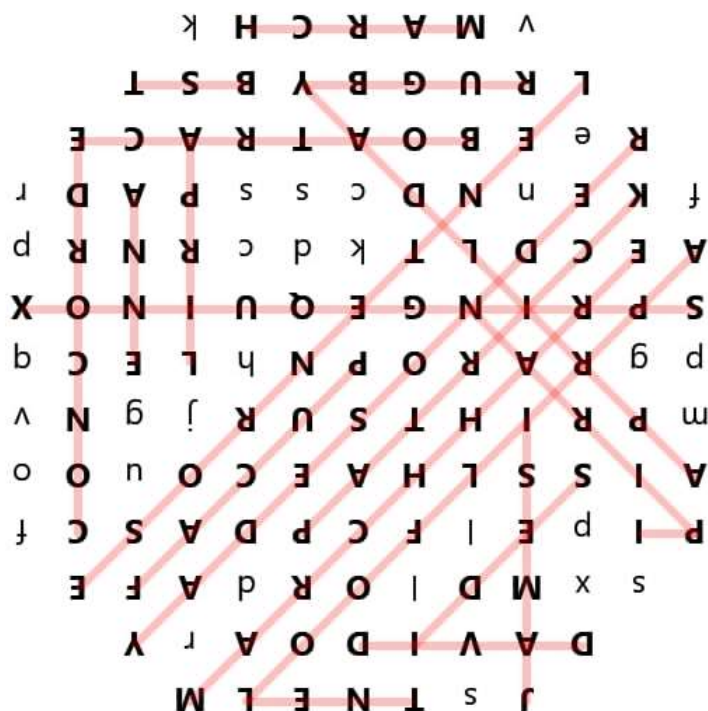
My husband is not happy
It's because of all the rain
He can't get out on the garden
And the golf course is closed again.

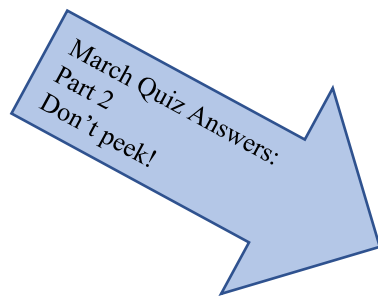
He's decorated the whole house
Filled the freezer up with bread
He wants to be on the golf course
But has to stay indoors instead.

Now, to me it doesn't matter
What the weather decides to do
I am happy to sit on the sofa
With my book and a biscuit or two.

But he would rather be in his shed
Than stuck in the house with me
Though no doubt he'll soon be back inside
When he's ready for a cup of tea.

March Quiz Answers:
Part 1
Don't peek!





1.	March (Little Women)
2.	(Mad as A) March Hare
3.	Lent
4.	Lenten Rose
5.	'A bright cold day in April', George Orwell 1984 (<i>April</i> day)
6.	Saint David (1 March)
7.	Concorde (2 March 1969)
8.	St Piran (5 March)
9.	Anne (8 March 1702) ¹
10.	Pi(e) Pi day is 14 March (3.14)
11.	Ides (15 March)
12.	First English FA Cup Final (16 March 1872)
13.	Saint Patrick (17 March)
14.	Spring Equinox & World Frog Day (20 March)
15.	Red Nose Day (21 March)
16.	James I succeeds Elizabeth 1 (24 March 1603)
17.	First England-Scotland Rugby Match (27 March 1871, Scotland won)
18.	Both the Oxford and the Cambridge boats sank in the annual Varsity boat race . (28 March 1912)
19.	BST begins (30 March)
20.	April Fool's Day (1 April)
¹ The others being Empress Matilda?, Lady Jane Gray?, Mary (& Phillip), Elizabeth 1, Mary & William?	

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 be published on Palm Sunday, April 13th - ideas and contributions to Candle@abingdonparish.org.uk