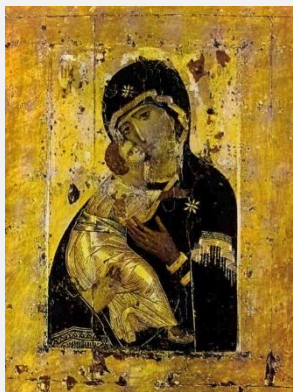


Issue 3:
April 2025



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

A candle in....

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

On Seeing Epstein's Lazarus In New College Chapel, Oxford

All Lazarus has to do is this:
He has only to wake from death,
Slough off the swathes
That bind him tightly.
Shake himself like a wet dog,
Leap lightly out, laugh,
Then shout for joy,
And snap his fingers at the sun.

We, on the other hand,
Who watch and wait at the tomb,
Witness this terrifying moment.
The corpse, its head thrown back,
Writhes pupa-like into life anew,
As if this reliving, this breaking free
Is exquisite anguish
Beyond our understanding.

Can all this be said in stone?



Rod Hunt

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A Song for Easter

Out of pain and darkness,
out of suffering and loss,
creation is singing a new song.

No more competing melodies
but one pure tune, no more jangling
chords but one sweet harmony,
a modulation from minor to major.

At the edge of darkness,
from the stillness of death,
the song brings new light and life.

The garden of sorrow now
overflows with joy.
Streams sparkle with crystal,
flowing in lively abundance to
water the parched earth.

Poppy and anemone, crocus too,
spring up, tumbling down banks in
waves of colour, scarlet, gold and
purple; olive trees rustle and
shimmer in sunshine.

The air hums with God's presence as
lily and rose float their perfumes on
the breeze. Birds exultant fill the sky
with rapturous cadences while distant
hills sing for joy.

A garden re-born, a world re-created,
the risen Christ stands in glory for ever,
the song will never end.

Susan Gee



The Parish Centre Garden – picture David Bevington

Big Topics in Theology: Redemption

Jennifer Brown edited by Rob Rutherford

“Do not fear, for I have redeemed you. I have called you by name, you are mine.”

These words from Isaiah 43, verse 1, are God’s words of comfort to his people in exile. But what does it mean to be redeemed? This word occurs a lot in both Old and New Testaments, and it’s a key idea in Christian theology, closely linked to salvation.

To redeem something is to buy it back or reclaim it, such as one might do with something taken to a pawn shop. Or you might redeem a voucher in exchange for goods or services, or something else of value. But what has any of that got to do with theological redemption? I would like to suggest just this: when something (or someone) is redeemed, it is claimed by or returned to its rightful owner, or to someone entitled to claim it. And when we encounter the concept of redemption in the Bible, this is indeed what we see.

Within the book of Leviticus are rules for how to live in community as God’s people. These rules fully acknowledge the reality of life within a human civilization – that there will be inequality, that some will be prosperous and some will fall into debt. But, acknowledging that reality is not the same as accepting it. And so, Leviticus makes provision for what should happen when a person finds him (or perhaps her) self in financial difficulty (see Leviticus 25.25–31). If a member of the Israelite community was forced, through financial hardship, to sell a piece of property, family members had a duty to buy it back for the one in financial trouble, if they had the means. But even if that wasn’t possible, whoever bought the property was under obligation to sell it back to the original owner – at a fair price – should the original owner ever be in the position to buy it back. And even if that never happened, in the year of jubilee, the property was to be returned to its original owner. The original owner had the right of redemption.

This was also the case if a person fell into financial difficulty and had to sell him or herself into slavery – another member of that person’s family had the right to buy the person back out of slavery, or if the person acquired money, he or she could redeem him or herself. Leviticus clearly links this right of redemption from slavery to God bringing the people out of slavery in Egypt. And this, I think, is where we find the theological connection. This is, at its heart, about the relationship of God to God’s people. They became slaves in Egypt, and God redeemed them – in other words, and I think that this comes through pretty clearly when we read the story of the Exodus, God reclaimed from Pharaoh what was God’s. The people were restored to their right, well I don’t like to use the word ‘owner’, but I can’t really think of anything better.

The idea of redeeming from death, which is probably closer to what most Christians think of when we think of redemption, is found clearly in the book of Job. In Job 5.20, God is described as one who, *“In famine [...] will redeem you from death, and in war from the power of the sword.”* Later in the book of Job, when Job’s so-called friends are trying to convince him that he must have done something terrible to cause all his suffering, Elihu tries to convince Job that he should pray to God for forgiveness, because if his prayers are heard, he will be redeemed from death. Elihu posits a hypothetical sinner who is forgiven and says, *“He has redeemed my soul from going down to the Pit, and my life shall see the light.”* As with redemption from slavery in Egypt, this redemption is about rescue and restoration and, although perhaps not quite so obviously, about being returned to God. In this case, being returned to God through being returned to right relationship with God.

Being redeemed by God is, unsurprisingly, mentioned in several of the psalms. Here is a selection: Psalm 31, verse 5, will, I’m sure, be a familiar verse to many of you, *“Into your hand I commit my spirit; you have redeemed me, O Lord, faithful God.”* According to Luke’s account of the Passion, Jesus cries out the words of the first half of this verse from the cross just before he dies, *“Then Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ Having said this, he*

breathed his last.” (Luke 23.46). In the Jewish tradition, to quote one part of the psalm is to, in effect, make reference to the whole of the psalm. So this cry from Jesus may be his way of acknowledging, even at the moment of death that God has redeemed him *from* death. In his cry from the cross, Jesus is, I believe, affirming his trust in God to deliver him from death, and also that God will redeem him in the sense of bringing him back into God’s possession, as it were.

Psalm 34 is a psalm of praise and thanksgiving for deliverance from trouble, and it ends with these words, *“The Lord redeems the life of his servants; none of those who take refuge in him will be condemned.”* Psalm 44 also ends by speaking of redemption. We see something very similar in Psalm 69. Psalm 103 is another psalm of thanksgiving for deliverance from troubles that brings together deliverance and redemption. But here we also get a link between redemption and renewal. What these verses seem to be telling us is that when God redeems us, reclaims us as his own and brings us back into his presence and possession, that’s not the end; that’s the beginning. I think that the idea of renewal being connected to redemption is a key part of the Christian understanding of redemption.

The idea of redemption, or the day of redemption, is – as we might expect – also central to the message of the prophets who were writing at the time of the Exile. The promise that one day God would redeem his people, reclaim them for his own and bring them back to the Promised Land, was vital in sustaining hope and cultural identity. See, for example Isaiah chapter 35. The redemption of God’s people also comes up in chapter 43, the first verse of which I quoted at the start of the talk and which continues:

*“Because you are precious in my sight, and honoured, and I love you,
I give people in return for you, nations in exchange for your life.
Do not fear, for I am with you; I will bring your offspring from the east,
and from the west I will gather you; ⁶ I will say to the north, ‘Give them up’,
and to the south, ‘Do not withhold; bring my sons from far away
and my daughters from the end of the earth - everyone who is called by my name, whom I created for my glory, whom I formed and made.’”*

The words of the Lord that Isaiah declares here state plainly that God is reclaiming his own, demanding that other lands, ‘Give them up’ and not withhold them. It is declared again in Isaiah 52.

The concept of being in exile and needing redemption is one that underscores our understanding of Jesus and his ministry and mission. The exile in Jesus’ time, however, wasn’t one of being physically exiled from the land but one of spiritual exile – as evidenced by the occupation of Israel and Judah by a foreign, pagan, nation, namely Rome. The Song of Zechariah as he rejoices at the birth of his son, John the Baptist, begins with these words, *“Blessed be the Lord God of Israel, for he has looked favourably on his people and redeemed them.”* Although you might be more familiar with the translation used at Morning Prayer, “who has come to his people and set them free.” So very near the beginning of Luke’s Gospel we encounter this concept of God rescuing his people from captivity or slavery, redeeming them, reclaiming them as his own. And Luke revisits this theme of redemption towards the end of his gospel. The disciples walking along the road to Emmaus, say of Jesus, *“But we had hoped that he was the one to redeem Israel.”* In other words, they had hoped, believed, that Jesus was the one who would restore Israel to God’s possession; bring Israel back into God’s presence. Of course, that’s exactly what Jesus did, but they didn’t yet understand that.

We also find the idea of Jesus as the one who redeems in Paul’s writing but, unsurprisingly, given that it’s Paul, the theology is a bit complex. In Galatians, chapter 3 (verse 13), Paul writes, *“Christ redeemed us from the curse of the law by becoming a curse for us.”* When Paul speaks of the “curse of the law,” he’s referring to something he said a few verses earlier (verse 10), *“For all who rely on the works of the law are under a curse; for it is written, ‘Cursed is everyone who does not observe and obey all the things written in the book of the law.’”* What he’s saying is that no-one can hope to observe and obey everything in the law all the time, and therefore, all who try to live by the law end up failing, and are cursed. But Jesus redeemed us by his crucifixion, rescuing and restoring those who had failed under the law with his own life.

In Chapter 4, Paul expands on this idea, speaking of those who are under the law as, essentially,

slaves, the law being their guardian or supervisor. Jesus, then, redeems those who are enslaved, as a next-of-kin would redeem an enslaved relative, so that they can become adopted children and heirs in the family of God. Again, we are here encountering the idea of restoration and, I think, of renewal, as the redeemed person is not just freed but given a new place and identity within the family; not merely kin, which could indicate a close or distant relation, but now adopted as a child and heir.

The author of the letter to the Hebrews also picks up the idea of Jesus redeeming his people through his death, linking it explicitly to the Jewish sacrificial system, and hence to purification and sanctification, that is, being made holy (9.11–15): Here, the redemption is a restoration almost akin to restoring a battered old antique, cleaning it up and repairing it so that it is restored to mint condition. The end result being redemption as we've been thinking about it throughout this talk, restoration to God's presence, to worship and to "the promised eternal inheritance."

Finally, Revelation. In Revelation 14 (verses 1 to 4), we are told about the song of the redeemed and Revelation, of course, ends with the image of the new heaven and the new earth, or as some theologians would argue, the renewed heaven and the renewed earth, and the new Jerusalem coming down from heaven and God coming to dwell with God's people and the river of life flowing out from God's throne, and the tree of life that gives healing to the nations. Revelation ends with restoration and renewal.

Redemption is a complex concept. It is related to salvation, but is not, I think, quite the same thing. Redemption in both Old and New Testaments is about rescue or saving, so clearly related to salvation, but it is rescue specifically tied to being reclaimed by God, the one who is our rightful keeper; it is about being restored to right relationship with God and restored to God's presence and possession; it is about being renewed and revived.

Discussion:

John Barton was pleased that Leviticus was mentioned as many Christians write it off but it contains much about justice and how to live a good life. Young Jews learn about it early on.

Who is paying the price to redeem us and to whom? Is it Jesus? The cry went up that you can't divide the Trinity. Clearly there is some significant worry about why Jesus had to die and the difficulties of explaining this to doubters. Jesus did not die as part of some strange contract with God the Father but rather that it was an inevitable result of the Gospel of love that he preached. He was not crucified by God but being God, he was prepared to accept the worst that human beings could do to him.

John said we have to be careful with metaphors – they are the only descriptions we can use but if pushed too far, the metaphor becomes nonsense. He also said that there was no formal credal statement about how Jesus saves us.

There is an opportunity to discuss theology further at the next Faith Forum on May 4th when the theme is 'salvation'.

Thank you to Jen for giving us the picture of God always prepared to welcome us back!



Bee and Blossom in Preston Road
Photo – David Bevington

Prayer for Agnostics

A talk by John Kerr at Agnostics Anonymous edited by Rob Rutherford

Introduction

“O God, if there is a God, save my soul, if I have a soul”. This well-known quote is attributed to the C19 French philosopher Ernest Renan. That caricature is what we think of as an agnostic’s prayer.

But is this an agnostic’s prayer? “Lord, I believe. Help thou my unbelief”. Mark 9:23-24.

The question is: What is he asking? is he asking Jesus for knowledge, an improved knowledge of doctrines, dogmas or formularies? As my colleagues and I will tell you, this English translation is misleading: it is not true to the Greek text. The Greek verb, *pisteuo*, means “to trust,” “rely on” or “feel confident about”. *Pistis* is a noun meaning “trust,” “trustworthiness,” “confidence” or “assurance.”— states of mind based on one’s personal experience in relationship: the basis of prayer. This man asks for a change in his relationship with Jesus to one of deeper trust. His request is an example of the guiding principle of all prayer, and it’s this: **Pray as you are, not as you aren’t.**

Before we go any further, let’s clarify our terms a bit.

First: I will have nothing to say about liturgy, the sort of public prayer we may encounter, or not, in church services.

Second: “Agnostic” (invented by Darwin’s Bulldog, T.H. Huxley in the C19), is one who doesn’t **know**: not “one who doesn’t **believe**”. Agnostics have room for uncertainties, limitations, doubts, are aware that they are at the centre of immensities, that uncertainty starts with self-knowledge.

Knowledge is “justified, true, belief”. “Agnostic” is not a single-valued function. It is a range of values of varying intensities, from those who would call themselves “sceptics” or “atheists”, to those whom we would suppose were “true believers”. Wherever we may be in this range of values changes with age and life’s circumstances. We are all agnostics here, and in good company, as my examples will show. And all can pray, given a suitable place to start.

One such agnostic, self-declared, was the wonderful Sister Jane, of the SLG (The Community of the Sisters of the Love of God) at Fairacres in Oxford. She wrote this:

“In the plane I had to fill out a questionnaire for travellers, and I expect I flummoxed the computers by answering:

What is your profession? Sister in Religion.

What is your job? Mother General.

What is the main purpose of your organization? To live a life of prayer.

Sister Jane was agnostic about many articles of “belief” held by other members of her community.

She was a woman who lived a profound prayerful trust in the love of God, but had doubts, as many agnostics do, about some teaching about prayer. That is, she shared the belief held by many agnostics about petitionary prayer as it’s usually taught. And on this, more later.

At the skeptic end of the agnostic spectrum is Bill Irons, Professor of Evolutionary Anthropology at Northwestern University in Chicago. Bill is a self-declared atheist. He has reasons: Bill understands religion and its various ideas of God to be human constructs. Religions evolved to build coherence in societies when they grew larger than clans or immediate families. Religions, premised on a belief that there is a God, or Gods, have evolutionary survival value. But that’s all. (Book: “Accidental Mind: how brain evolution has given us love, memory, dreams, and God” by David Lindon.)

And yet Bill wakes in the night, profoundly, overwhelmingly, anxious about his daughter. He prays for his daughter, who is often in real danger. Not for himself, that his anxiety diminish, nor that his daughter miraculously escape from peril. He does not pray to the God of the churches and religions, but he offers up his anxiety and understands that as prayer.

The urge to pray, the instinct or urge that makes one turn, however reluctantly, to pray is, in itself, a prayer. Bill meets an unknown God and meets the criterion of praying as he is, in his state of doubt, rather than as he isn't - one who subscribes to the tenets of Christian doctrine.

Problems With Petitionary Prayer

Agnostics of all degrees point out some difficult instructions on prayer in the Bible. In Mark 11:24 we read "Therefore I tell you, whatever you ask for in prayer, believe that you have received it and it will be yours." What if that doesn't happen, as was the case with Jesus in the Garden of Gethsemane when he prayed desperately that God would spare him the agony of the cross? True, he added "if that is your will" but he still made a request in prayer, and it was not granted.

An objection to petitionary prayers is that they try to inform an omniscient, omnipresent, all-powerful God about situations - or even to instruct God. What if the good I ask God to do (knowing that it will be granted according to Mark 11:24) will cause terrible consequences for others? What if prayer requests contradict each other? It was C.S. Lewis who noted that every gravestone is a memorial to unanswered prayer. An argument agnostics use against prayers of petition is that they don't work. This has been studied. For example: a study in 2006 indicates that intercessory prayer in cardiac bypass patients had no discernible effects. There is, however, research to show that when people pray, particularly in meditative prayer, there are positive effects. ["How God changes your brain" by Newberg and Waldman]

If you're agnostic about praying, how can you start?

Here is an example of how an agnostic at any point in the spectrum can begin to pray.

Brother Gregory, SSF: on waking in his cell, puts on his robe and lights a candle. He draws on how St Francois de Sales began to pray: "Mettez-vous en le presence de Dieu."

This is Brother Gregory's morning prayer: "God, you are here. I am here." And then he simply sat in silence. Receptive. In trust.

St Bernard of Clairvaux told his monks:

"However early you might wake and rise for prayer in Chapel on a dark midwinter morning, or even in the dead of night, you will always find that God is awake before you waiting for you - nay, rather, it is God himself who has awakened you to see his face..." You mustn't imagine that this is superficial or trivial or just something for members of religious communities.

Pray as you are, not as you aren't

"Put yourself in the presence of God". "God, you are here. I am here."

Every agnostic has a different personality. There are websites that help us to explore our personality - the person, the "I", we bring into the presence of God. I trained on the Myers-Briggs method and looked into the Kiersey Sorter way to explore one's personality ("Please Understand Me"). Jen Brown has suggested "The Big Five" personality mapping method. All of these approaches can help an agnostic, or anyone going through a dry or uncertain phase in their prayer life, to find a more congenial way of increasing self-knowledge, linking that to prayer. Perhaps use *lectio divina* or rhythmic prayer.

I would like to conclude by sharing with you the best advice on prayer I have ever had. I was a mere newly-ordained Curate and so overwhelmed that I found no time to pray. My prayers were a frantic mess. So I sought out a nun from the Sisters of the Love of God. She was visiting my theological college. I asked her for help. She listened to my tale of woe and smiled. She listened quietly and said, "What you need, Kerr, is to go and have a spiritual sunbathe in the love of God."

And that, dear friends, is the best spiritual advice on prayer I have ever had. Amen.

Abingdon Community Projects: The Open Doors Initiative

Louise Heffernan

During the recent Week of Christian Unity, presentations were given at St Nicolas about various community initiatives taking place in Abingdon. One of the speakers was Berny Pratt, whose team of volunteers from the Catholic Church of Our Lady and St Edmund run Open Doors.

The Church of Our Lady and St Edmund joined the *Warm Spaces* initiative in Abingdon in January 2023 offering a warm place, hot meal and friendly conversation/listening to members of the Parish and local community. When *Warm Spaces* finished it was clear that what was offered during the initiative was both valued and much needed and so the scheme has continued as *Open Doors*.

Open Doors runs most Mondays (except Bank Holidays) from 11am until 2pm in St Edmund's Parish Centre. 'We welcome anyone who is on their own or would just like some company to join us for a chat and lunch or just pop in for a tea/coffee.'

What does an Open Doors session look like?

Open Doors sessions are informal and you are welcome to go along for all or part of the session. Lunch (a home-cooked main and a dessert) is served around 12.15. There are usually about 20 guests at each session; some have been coming since inception and others have joined along the way but everyone appreciates the warm welcome, good company and hearty delicious food.

If you or someone you know might enjoy what *Open Doors* has to offer, do just go along on a Monday.

Volunteer cooks and session helpers are also always needed so if you can spare a few hours on Mondays on a rota basis do go along and have a chat with Berny at *Open Doors* or you can contact her via Our Lady and St Edmund's Parish Office.



Taizé Prayer

For Palm Sunday
St Michael's Church
Abingdon

Sunday 13th April
At 5.30pm

A time of Prayer Reflection and
Silence.
Using the music and pattern
of the Taizé Community

The next Taizé Prayer will be on
Sunday 11th May
At St Helen's Church Abingdon.



An update on Experience Easter 2025

Nicola Williams



This year's Experience Easter has been a joy to run! Because many school visiting last year brought 2 or more year groups, overall numbers taking part have been lower this year. However, this has allowed us to tweak and develop the workshops to bring them to more diverse groups. This year's visitors have included 2 Beaver Packs and 4 groups from Kingfisher school as well as classes from both church and state primary schools. Overall around 360 children have taken part either online or live in Trinity Church.



Experience Easter runs every year in the form of a series of six workshops which share the Easter story and provide opportunities for children to reflect on the story and relate it to their own experiences. In response to feedback received from our school communities we run the event as both a 'live' one where children visit us in Trinity Church as well as online, delivered via our website.

Most of our live workshop visitors this year walked for up to half an hour to reach us. As children enter the church they sit and pause in the entrance area to hear an introduction to the story and receive their individual pack to take on the journey. We then open the doors to reveal the church which is specially decorated for the event. Many children who visit have little experience of entering a church so we often hear a gasp of wonder as the doors are opened!

The children are led around the church to areas decorated to set the scene for different aspects of the Holy Week story. They hear a section of the story and take part in a reflective activity in each area.

Volunteers are integral to the preparation and delivery of Experience Easter. They have helped to update some of our online videos and this year has been an exceptional year for our craft preparation as, in addition to our regular craft preparers, a wonderful team from All Saints Church Abingdon has met several times to chat over coffee whilst slicing plasticine, threading beads and filling the small activity packs which are given to each child. This all meant that we were ready in record breaking time so we are deeply grateful to all their work and the efforts of all our volunteers from across Abingdon.



Other volunteers have also helped with setting up, story telling, and general support for our in-church workshops. In all around 25 volunteers were involved who between them contributed between 70 and 80 hours of volunteer time.

We received some really wonderful feedback from teaching staff who attended the live Experience Easter:

Really a great morning. Clearly well thought through with many hands on activities which the children all enjoyed. It brought the Easter story to life.

Amazingly organized. Engaging and interactive. Inclusive and adapted to children's needs.

Very well prepared layout and resources. A thoughtful way to present a difficult story. Kind presenters with lots of patience.

Brilliantly set up to keep children wanting to know and understand more- Easy to understand and follow- perfectly done.

As Experience Easter continues to develop, we would like to say a huge thank you to our fabulous volunteers for their continued support and to Churches in Abingdon who provide grant funding to support Experience Easter each year. We are also grateful to the Gladiator Trust, who have provided additional funding for Experience Easter for the next two years. If you would like to have a go at doing Experience Easter yourself then you can get a link to our online workshops, the password and details of where to pick up a pack for Experience Easter by emailing Nicola at nic.trinitylearning@gmail.com.

Volunteer Appeal



We are now looking for volunteers for our Thinking Books project for the 2025-26 school year starting in September. Thinking Books is TrinityLearning's mentoring scheme for primary schools. Our volunteer mentors go into schools regularly to meet children one-to-one or in small groups. They share reading of carefully selected books which start conversations about feelings and relationships. Thinking Books volunteers commit to weekly one-hour sessions in a local primary school.

TrinityLearning is committed to Safeguarding. We provide full training and support volunteers through the application process and DBS checks as well as providing ongoing support and training throughout the project.

If you're interested or want to find out more contact Nicola at nic.trinitylearning@gmail.com

Volunteer Celebration Event – 19th June 4pm-6pm in the Conduit Centre Hall.

Come and join us!

We would like to invite all our volunteers and supporters, and those thinking of volunteering or supporting TrinityLearning, to come and celebrate TrinityLearning's work and find out more about our projects over a cup of tea and some delicious cake!



10am Children's Service
for
GOOD FRIDAY



A simple interactive act of worship for families. Listen to the Easter story and then take part in craft activities as we share refreshments together after the service.

All Welcome

Park Road, Abingdon

Holy Week and Easter Services

St Helen's	St Michael and All Angels' Church	St Nicolas' Church
Sunday 13th April - Palm Sunday		
8am: Holy Communion (1662) 10.30: Palm Sunday Liturgy and Procession and Sung Eucharist	9.30am: Sung Mass with Palm Procession 5.30: Taizé Prayer – prayer and reflection using Taizé chants	11.15am: Holy Communion for Palm Sunday
Monday 14th April		
8pm: Compline with Address by Revd Dr Jane Baun	7pm: Mass and Address	
Tuesday 15th April		
8pm: Compline with Address by Revd Dr Jane Baun	12.30pm: Mass 7pm: Mass and Address	
Wednesday 16th April		
8pm: Compline with Address by Revd Dr Jane Baun	7pm: Mass and Address	
Thursday 17th April – Maundy Thursday		
7.30: Parish Eucharist at St Michael's Church with Washing of the Feet, Stripping of the Altar and Watch of the Passion (until 10pm)		
Friday 18th April – Good Friday		
2pm: Good Friday Liturgy 8pm: Outdoor Stations of the Cross 	10am: Children's Service with craft activities followed by refreshments 2pm: Good Friday Liturgy	10am: Service of the Word and Proclamation of the Cross 11.45am: Good Friday procession from Abingdon Library 12pm: Church-in-Abingdon Ecumenical Service of Witness outside the Roysse Room
Saturday 19th April – Easter Eve		
9.10am: Morning Prayer for Holy Saturday 8pm: Lighting of the New Fire, Vigil and Renewal of Baptism Vows	8pm: Lighting of the New Fire, Vigil and Eucharist and Renewal of Baptism Vows	
Sunday 20th April - Easter Sunday		
8am: Holy Communion (1662) with hymns 10.30am: Festival Eucharist of the Resurrection with activities for children and Easter Egg Hunt	9.30am: Sung Mass of the Resurrection	11.15am: Holy Communion and Blessing of the Paschal Candle
Sunday 27th April		
5.30pm: Readings and Music for Easter		

Events April and May

Compiled by Louise Heffernan

Taizé worship

The next Sunday evening Taizé Worship will be at St Michael's Church on Palm Sunday **13 April at 5.30 pm**. About 45 minutes of prayers, readings, singing and silence.

On May 11th we are back in St. Helen's

Faith Forum, Spring 2025

Parish Centre at 12.45 preceded by a light lunch at 12.30

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?



Cream Tea

St Michael & All Angels' Church,
Park Road



Saturday 26th April
2.30 – 4.30 pm

Tea/coffee with scone/cake £5

Proceeds to church funds

All welcome



Market Place Sale, 10th May 9 – 12 am, in aid of **Christian Aid**, selling plants, books, CDs, DVDs, cakes and preserves. Donations welcome on the day.



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



AGNOSTICS ANONYMOUS

Meeting for Open Discussion

**Believing, Behaving,
Belonging: which is the
heart of Christianity?**

Led by John Barton with John Kerr & Jennifer Brown

Tuesday 27th May 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

APCM Thursday 8 May 2025 St Michael's Church

Annual Meeting of Parishioners 7pm

To elect the Parish Wardens for 2025-26

Annual Parochial Church Meeting 7:30pm

To elect representatives from all three churches to the PCC

To hear the reports on the activities of the Parish in 2024

To look forward to 2025

Papers will be available online and in hard copy in advance

Please submit questions, and items of AOB in advance to eluned@hallas.org.uk

A morning at Grey's Court in April 2025



Photos - Rob Rutherford

Quiz

1: What can you find Abingdon?

The Hallas Family

How many words, of three or more letters, can you make from the letters in Abingdon – so A B D G I N N O ?

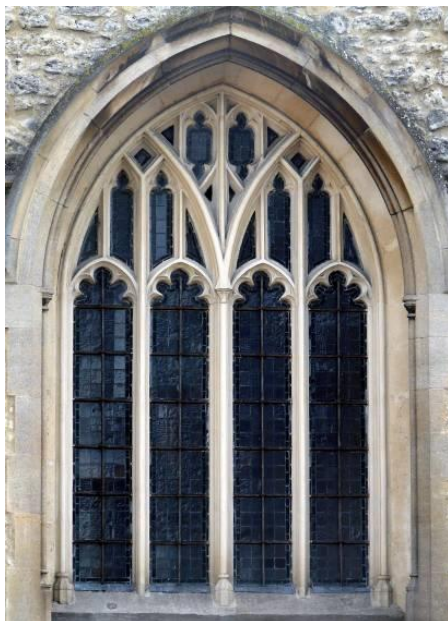
The online dictionaries we found suggest there are 188 – although some of these are pretty obscure – and appear to include real names, abbreviations and acronyms.

Can you find the four 7 letter words; 18 x 6 letter; 30 x 5 letter; 2 x 4 letter and 74 x 3 letter words?

Quiz 2: Can you remember where to find the following?



A Font



B West Window



C Gargoyle

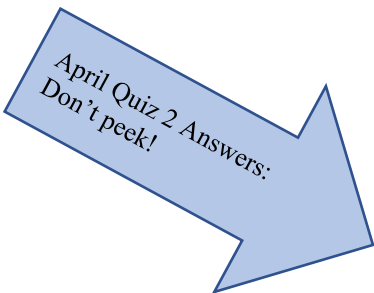
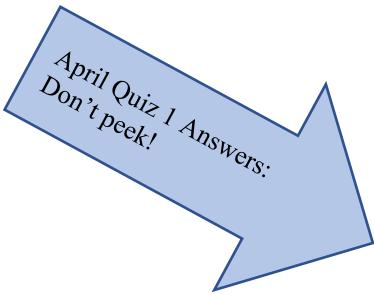
abodding , anobing
banding, bonding

adonin, anding
bagno, bandog, bandon, baning, bodling, bonanag, boning
gabion, ganoio, ganoioin,
inbond
namigo, nanoi, nibong, nonaid
onding

adion, anion
bagio, baigun, bandi, bando, bani, bing, binna, bogun, boing
dagun, danio, ding, doina, doing, donna
gabon, goban, gonad, goni, gonia, gonid, gonna
indan, ingan
nandi, ngatio, nonda

adon, agin, agio, agon, aion, ang, anni, anno, anon,
bago, bain, band, bang, bani, biga, bind, bing, bino, biod, biog,
bion, boga, boid, bona, bond, bong,
dago, daia , dang, diag, dian, ding, doab, dona, dong, doni
gab, gad, gain, goad, gobi, gond
lago, igad, ind, indn, indo
nab, naid, naig, nain, natio, naoi, ngai, nig, nodi, nona, nong
oban, obia, odin

Abd, abn, abo, ado, ago, aid, ain, and, ani, Adrienne, aob
Bad, bag, bai, ban, bid, big, bin, bio, boa, bod, bog, bon,
Dab, dag, dan, dao, dia, dib, dig, din, doa, dob, dog, don
Gab, gad, gan, gib, gid, gin, gio, goa, gob, god, goi, gon
lao, iba, ido, ign, ind, ing, inn, ion
Nab, and, nag, nan, nb, nid, nig, noa, nob, nod, nog, non
Oad, oba, obi, oda, ona, oni



Pictures:
A St Helen's;
B St Nicolas';
C St Michael's

Useful Weblinks:

Services: for the latest news see the Parish Website:

<https://abingdonparish.org.uk>

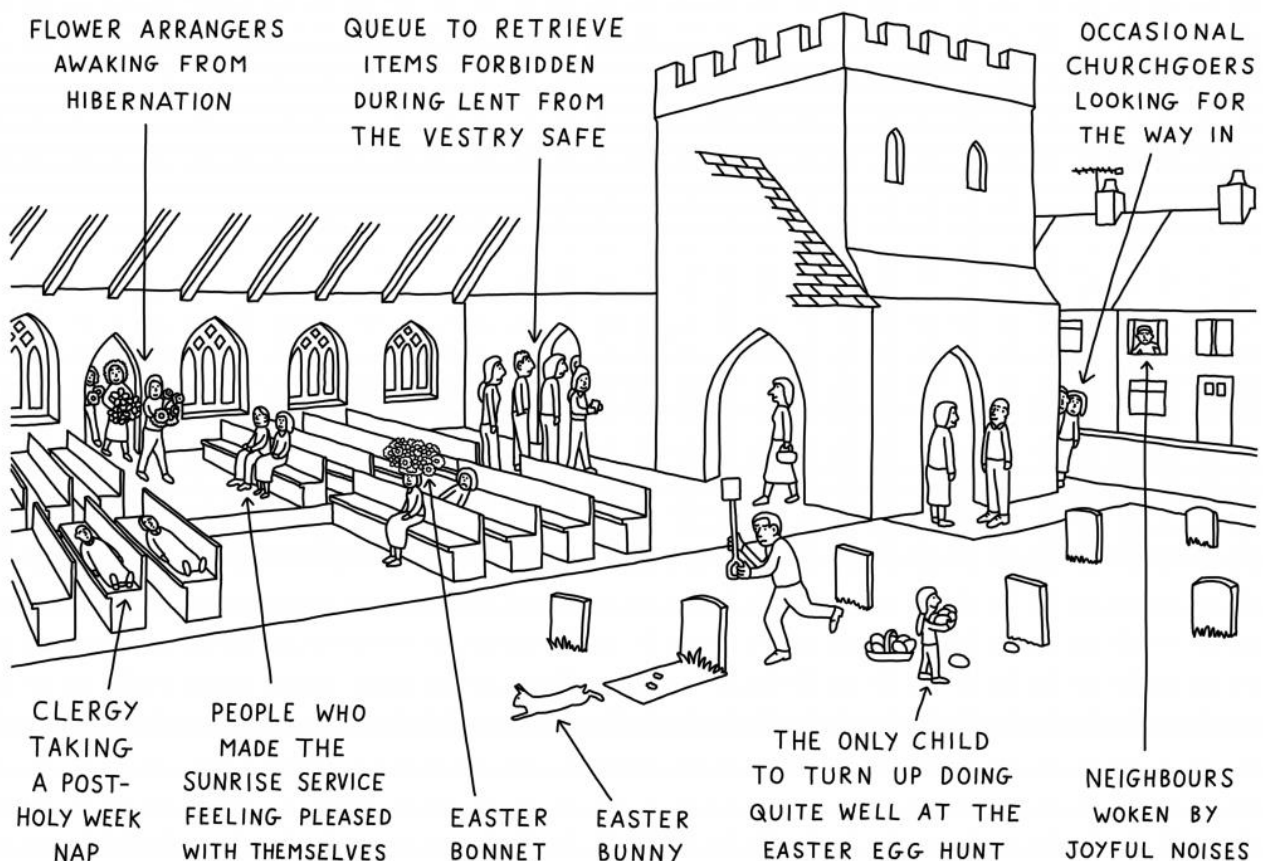
for Church of England links: services, daily readings etc

<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:

THE EASTER SERVICE



CartoonChurch.com

Thanks to all contributors and to you, the readers.

The next issue will be published on May 11th - ideas and contributions to Candle@abingdonparish.org.uk