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May 2024

S+ Mary's Church
Wexham

Parish News



Pentecost -Acts 2

Price 50p

PARISH DIRECTORY

Rector:

Revd Andrew Parry 07972 142 073
rector@stmaryswexham.co.uk

Curate

Revd Tracey Jones (TJ) 07939
536879
Rev.funkyfish@gmail.com

Licensed Lay Minister:

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jillbell123@hotmail.co.uk

Churchwarden:

Miss V Clayton vikkyclayton@gmail.com
Mrs S U Edwards
susan.edwards@btinternet.com

PCC Treasurer:

Mr B Edwards 01753527410

PCC Secretary: vacant**Parish Magazine** Editorial Team:

Rev'd Chris Collinge
Mrs Jill Bell
jillbell123@hotmail.co.uk

NORMAL SUNDAY SERVICES**See Calendar page opposite for details.**

8.00 am—Holy Communion - Common
Worship Traditional Language (said)
10.00 am— Holy Communion - Common
Worship Contemporary Language

YOUNG CHURCH AND CRECHE:

10.00 am in the Church Hall
Leader: Mrs S Horth 01753 551511

DIRECT GIVING:

If you would like information on our Direct
scheme, or Gift Aid, please contact
Mr B Edwards 01753 527410

CHURCH FLOWERS:

For Wedding flowers and arrangements for
special occasions, please contact Mrs J Boot
01753 520296

ORGANISATIONS

MEN'S FELLOWSHIP meets for a meal and
discussion on the last Thursday in each
month.

Contact Paul Horth

BINGO CLUB: Mondays at 8.00 pm

Contact: Mrs L Shelley 01753 771834

BROWNIES Thursdays 6.30 pm - 8.00 pm

Leader: Tracey Hassell 07305277569

FRIENDS OF ST MARY'S:

Contacts:

Mrs L Shelley 01753 771834

LOCAL CONTACTS:**WEXHAM COURT PARISH COUNCIL:**

(Slough, Berks, part of St Mary's Parish)

Clerk to the Council Adil Iftakhar 07803 208
556

adil.iftakhar@wexhamcourtparishcouncil.gov.uk

WEXHAM PARISH COUNCIL:

*(Wexham and George Green, Bucks, part of
St Mary's Parish)*

Clerk to the Council: Mrs Angela Galvin 01753
644887

CHURCH WEBSITE

www.stmaryswexham.co.uk

WHAT THREE WORDS. For those who don't
know this scheme it provides the Emergency
Services with your precise location and the
words to be used for the Church Door are

///chew.blaze.hunt and for the Entrance to
the Church Hall:

///packet.hook.shunts

*The PCC and the editorial team reserves the right
to edit and shorten submitted material.*

*Advertisers in the magazine are not necessarily
known to the editorial team and the appearance of
an advert does not carry an implied endorsement.*

St Mary's is an Anglican parish church which seeks to proclaim the Christian faith by sharing the love of Christ with those who enter its buildings and with all who live within the communities of Wexham and George Green.

CALENDAR MAY

Tea and coffee are served after the 10 am service in the church hall You can sign up for the Mailchimp on our website www.stmaryswexham.co.uk and then you will get notifications of the services and details of any alterations to our programme

5th May Sixth Sunday of Easter

8.00 am Holy Communion service in Church
10.00 am Holy Communion service in Church
10.00 am Young Church in hall



8th May Wednesday

10.30 am Home Communion at The Pines

9th May Thursday Ascension Day

6pm Ascension Service in Church

12th May Seventh Sunday of Easter

8.00 am Holy Communion service in Church
10.00 am Church for All in Church Hall

19th May Pentecost Whit Sunday

8.00 am Holy Communion Service in Church
10.00 am Holy Communion
10.00 am Young Church in hall



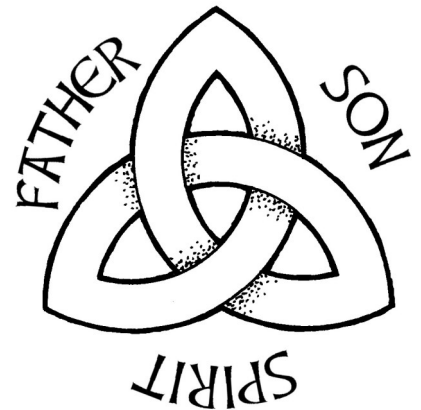
25th May Saturday

10.30 to 12.30 Community Hub



26th May Trinity Sunday

8.00 am Holy Communion Service in Church
10.00 am Holy Communion Service in Church
10.00 am No Young Church .



Members are very welcome to join us in Church for the service.
11.30 am Wholeness and Healing Service

29th May Wednesday

10.30 am Morning Praise Service at the Pines for residents
pm Home Communion

30th May Thursday

10.30 Service at Oak House for Residents

RECTOR'S RAMBLES



Various Forms of Ministry

I write this around the time of our church annual meeting (except, being the Church of England, we can't call it that, it is the "Annual Parochial Church Meeting"). At this time, it is well to reflect on all that people do and all that people have done, for the parish.

Churchwardens are the stalwarts for any minister. Their role descriptions have an unwritten line, and that is to do "Any such thing that no one else wants to do". At their best they are supportive, challenging, competent, diligent, knowledgeable. At their worst, well I don't know about churchwardens at their worst, not in this parish.

Treasurer, secretary. These are essential roles, involving a lot of behind the scenes work, attending more meetings than most. They need always to be ready for their work to be challenged or questioned, because it is the sort of detailed work that merits scrutiny and supportive challenge.

PCC members read the sometimes voluminous papers they are sent. They attend in meetings which are (very occasionally) almost two hours long. They also do a lot of other things outside their particular roles, and some PCC members represent St Marys Wexham at the Deanery meetings.

And then, as the Annual Report makes clear, there are many other things people do. Maintaining the fabric; the churchyard; serving; leading Young Church; preparing the magazine, the websites, and the weekly newsletter; the music; the brasses; the flowers; cleaning the church and church hall; helping at weddings, funerals, baptisms; home communions; ministry at the care homes located in the parish; the ministry team (many of whom have been helping out at other parishes, in vacancy); fundraising - SHOC, FOSM, other fundraising; fellowship groups. Do read the Annual Report.

I'm sincerely thankful for all those who do these roles or have done and are stepping down, or have in the past few years stepped down.

Thank you. Your support is, and has been, invaluable.

Andrew Parry



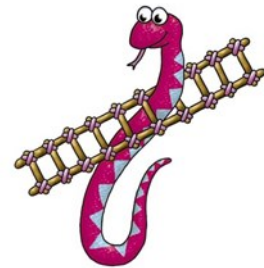
May 5th



This Sunday we will talk about how God loves and protects us as we are his family. We will think about what to love. We will have a love heart treasure hunt, make a love plate craft and do some baking.

May 12th

Today is Church For All when we all join together in the hall. Today will be about Snakes and Ladders. There will be a Big Snakes and Ladders game, hymns, prayers and lots for you and your families to join in with. Bacon rolls and refreshments will be served from 9.30am



May 19th



This Sunday is Pentecost when we celebrate the birthday of the Church and the coming of the Holy Spirit. We will have a morning celebrating in Young church, with activities to do with wind and fire, including decorating cakes to share in coffee time.

May 26th

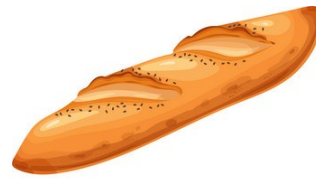
There is no Young Church this Sunday as it is School half term but, as always, you are welcome in church.

Sandra Horth

PUZZLE FROM DAVID MACISAAC

ANSWERS TO APRIL PUZZLES

1. WASHING UP
LAUNDRY
IRONING
POLISHING



Ficelle

2. LAST POST BOX
FRENCH BREAD CRUMB
FASHION POLICE OFFICER

3. Obed was father to Jesse who then fathered David. The lineage was important in the Old Testament as the prophecy was the Messiah would come from the house of David.

PUZZLES FOR MAY

1, ANAGRAMS. Rearrange these letters to plan for a long car journey.

- I CRIED SNOT
- WATER T VESSEL
- VAST NA
- NOISE TEST VICAR



2. Put one word between the following that can make a compound word or phrase

- HOT. HOLE
- FOOT. ROOM
- GRAPE. SALAD

3 Bible Question Which 5 books of the Bible are attributed to Moses for their origins?



THE ASCENSION

This month at Ascension Day, , Thursday 9th May we remember Jesus ascending to 'God's right hand' (1 Peter 3:22). It's a somewhat neglected Christian festival, taking place on a Thursday, 40 days after Easter. We have a service in Church t 6pm on this day.

The phrase "at God's right hand " is used in three different contexts in the New Testament.

Sitting at God's right hand

Jesus occupies a position of power and authority at the centre of the universe, 'exalted to the right hand of God' (Acts 2:33). This position was secured by His death and resurrection, enabling us to experience the life of heaven, including eternal life, forgiveness, healing and the power to transform lives and communities. Is this our expectation and experience?

Standing at God's right hand

Our experience of heaven is only partial because of the presence of suffering and disappointment in our lives. Stephen, the first Christian martyr, saw Jesus 'standing at the right hand of God' (Acts 7:56), when being stoned to death. Do we see that Jesus is on the throne and has a purpose for our lives, even when we are going through setbacks and difficulties? As a result of Stephen's death, the church grew and the apostle Paul was impacted. Where do we see the fruit of the suffering in our lives?

Praying at God's right hand

Finally, we are told that Jesus is 'interceding for us' at God's right hand (Romans 8:34 & Hebrews 7:25). Jesus is on our side at the heart of the universe and fully knows our needs when praying for us. He is for us, even when we feel defeated by the wrong things in our lives. How does this help us now?

So where has Jesus gone? Because He is in heaven, the Ascension opens up the possibility that we can experience the life of heaven, both now and in eternity.

Canon Paul Hardingham from Parish Pump

National Gardens Scheme Open Garden Sunday 12th May

Stoke Poges Memorial Gardens Church Lane
Stoke Poges SL2 4NZ

Adults £6 children free. Home made teas and glorious grounds to explore. Help raise funds for a number of good causes. Last year almost £3.5 million was raised and went to organisations such as Macmillan, Marie Curie and Hospice UK.



WANT SOMEONE TO TALK TO? WE HAVE LOTS OF OPPORTUNITIES.

Every Monday evening.

Friends of St Mary's hosts Bingo in the Church Hall 7.30 for 8pm prompt start.

It's a great way to meet people and have a social get together and a warm welcome is guaranteed



Every Tuesday 10.30 to 12 midday Bible Study Home Group

We are a friendly group and would welcome new members. This month we will be focussing on the Lord's Prayer. There's always a great discussion and we finish with tea and cakes. For further details contact Jill on 07812741279.

Saturday 4th May – 10.00 until around mid-day Churchyard Care -

We are getting together again to look after the churchyard and we'd love you to join us, whether or not you have any gardening experience. We can offer gentle exercise by way of path edging and sweeping; picking up fallen twigs; trimming grass, etc. as well as friendly company; peaceful surroundings and free refreshments at 11.00 a.m. *For safety when gardening, please, wear gloves and stout shoes or boots.* Do feel free to come along for half an hour or so if you'd like to give it a try – come at 11.00 if you'd like to chat (over coffee and doughnuts) about what we do.



Saturday 18th May from 2pm—3.30pm

George Green Social Library at Harvey Memorial Hall George Green Road SL3 6BJ. Come along to browse the books, magazines, jigsaws, DVDs and have a chat whilst enjoying tea/coffee and maybe home made cake.

Saturday 25th May Community Hub 10.30 to 12.30

Join us for a chat, play one of the many games on offer, enjoy delicious refreshments. We have a children's indoor play area and if the weather is suitable a secure outdoor area for them. Do come. You never know you may meet an old friend.



EARLY CHURCH LIFE CONTINUED...

In last month's article about the Early Church in England, we read about the long stabilising reign of Elizabeth I – she died in 1603 after 45 years as Queen. It seemed that the state Protestant Church was now firmly in place, with universal set liturgy in services and Bible readings and sermons – all in English.

This is not to say that there was not still some tendency to the Roman Catholic practices in some places, but these were largely tolerated.

At the other end of the worship spectrum, there were the Puritans, who aspired to greater reforms than those arising from the Continental Reformation. With the arrival of King James I from a Calvinist Scotland, their hopes for further reform were dashed at the Hampton Court Conference in 1604, where the new monarch made clear his religious views – “No bishop, no king”.



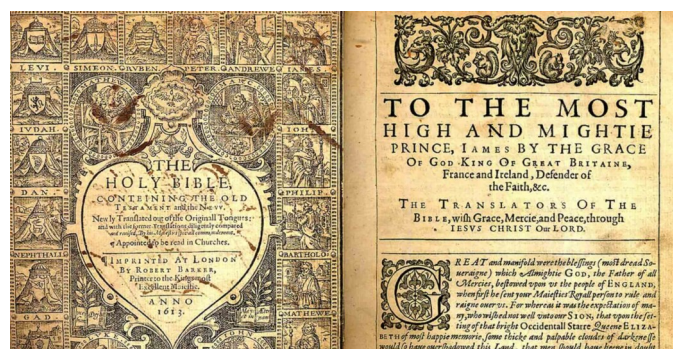
The Puritan faith was home based; it saw the home as the seat of devotion, prayer and fasting. Puritans had no time for the parish church, other than a place to gather to hear the Word of God. In church, hats were worn, and conventions of reverence were ignored, (signing of the cross, bowing, vestments, elevating the sacraments) as they viewed these as popery. They rejected the structure of the Church's year and festivals, only recognising Sundays as a day of rest, of prayer, and Bible reading. These actions must have caused much friction in a small parish like Wexham.

However, most of the population were happy to follow the Book of Common Prayer, which provided the framework for corporate worship in the parish church. They had no objection to the rites and ceremonies set out in the BCP, and the communal festivities like Rogationtide “beating the parish boundaries”, May Day, and church ales (many churches brewed their own ale for festivities or sale!).

Editor’s Note :-The 6th Sunday of Easter (this year 5th May) is traditionally Rogation Sunday, when we give thanks for the fruits of the earth and pray for all who work on the land.

We can imagine the folk of Wexham enjoying the festivities, which centred around the Church.

By 1606, the Church Convocations of Canterbury and York had decreed that no minister should depart from the BCP. Also, people should receive communion kneeling, and kneel for prayers, and stand for the Creed. Men should doff their hats on entering the church. At Easter, everyone over the age of sixteen, should receive communion. “Every minister was to wear a decent surplice with sleeves for worship”. In 1611, the King James Authorised Bible version was to be used in all churches, and would become the most familiar, and often the only known Bible text.



The young Church of England began to develop its own theological foundations – it was not a branch of the many reformed churches in Europe, which had sprung up across Europe. Queen Elizabeth’s Archbishop Matthew Parker had sought a return to the purity and traditions of the Early Church, before the arrival of the popish St Augustine around 600AD. Now, under James, Anglican theologians began to emphasize the sanctity of the consecrated church and the importance of the sacramental life and venerated traditions. The great patristic scholar, Lancelot Andrewes, rediscovered the centrality of the sacraments, which he didn’t view as merely commemorative act like the Puritans, but one in which Christ was really present. The Church Fathers also believed in the importance of ordered ceremonial in worship.

So, we can see that these evolving ideas and practices caused a schism in the worshipping community. The Puritans viewed the decisions of Convocation, and the development of Church worship along the ideas of Andrewes, as a direct confrontation to their more simplistic approach.

This would have a dramatic effect on the country church, when with the accession of Charles I in 1625, Bishop Andrewes’s followers gained the ear of the King. A King, who believed that he had a divine right to rule, without the need for an advisory Parliament.

Thus, the scene was set for a major stand off in the future!

Reverend Gordon

5TH MAY BEATING THE BOUNDS- ROGATION SUNDAY

In the Anglican Church, Rogation is celebrated on the fifth Sunday after Easter. Rogation means an asking of God - for blessing on the seed and land for the year ahead. It is appropriate in any emergency, war, plague, drought or foul weather.

The practice began with the Romans, who invoked the help of the gods Terminus and Ambarvalia. In those days a crowd moved in procession around the cornfields, singing and dancing, sacrificing animals, and driving away Winter with sticks. They wanted to rid the cornfields of evil.

In about 465 the Western world was suffering from earthquake, storm and epidemic. So Mamertius, Bishop of Vienne, aware of the popular pagan custom, ordered that prayers should be said in the ruined or neglected fields on the days leading up to Ascension. With his decision, 'beating the bounds' became a Christian ceremonial.

Rogation-tide arrived in England early in the eighth century and became a fixed and perennial asking for help of the Christian God. On Rogation-tide, a little party would set out to trace the boundaries of the parish. At the head marched the bishop or the priest, with a minor official bearing a Cross, and after them the people of the parish, with schoolboys and their master trailing along. Most of them held slender wands of willow.

At certain points along the route - at well-known landmarks like a bridge or stile or ancient tree, the Cross halted, the party gathered about the priest, and a litany or rogation is said, imploring God to send seasonable wealth, keep the corn and roots and boughs in good health, and bring them to an ample harvest. At some point beer and cheese would be waiting.



In the days when maps were neither common nor accurate, there was much to be said for 'beating the bounds.' It was still very common as late as the reign of Queen Victoria. Certainly, parish boundaries rarely came into dispute, for everyone knew them. (Do you know ours today? In the Church Hall is a map detailing them.)

From Parish Pump

EPILEPSY SOCIETY

This is another local charity that St. Mary's supports through its tithed giving. (We take 1/10th of the unrestricted income of the church and divide it between the charities we as a PCC select each year). I



The Epilepsy Society's Chalfont Centre in Chalfont St Peter, Buckinghamshire has been the charity's home since it was founded in 1892. The site is home to our 92 residents who live in the residential care and supported living services across the site. Here's an image from those early days



At the end of the 19th century, epilepsy was largely misunderstood and stigmatised. Employment prospects for people with the condition were virtually non-existent. Many ended up in the workhouses or asylums of Victorian England. It was against this hostile environment that a pioneering group of neurologists took the revolutionary step to found a 'colony' for people with epilepsy where they could work. Once sufficient money had been raised, the Society bought Skippings Farm near Chalfont St Peter. The first home was a temporary iron building and water was supplied through a horse driven pump. In 1894 the first patients (or colonists, as they were called) were admitted; they were all men and were charged 10 shillings a week, although financial help was provided from an annuity fund for those who couldn't afford the full amount. The original staff consisted of a lady superintendent, a bailiff, a male attendant, a nurse and a female servant. A home for women was set up some years later. These women spent the first part of each week washing hundreds of items; then from Wednesday to Saturday they did the ironing. In later years they would also help with fruit picking and haymaking in the summer.

Today in patients live in a number of houses on the site where they are cared for by dedicated professionals. There are over 600,000 people with epilepsy in the UK, so around 1 in 100 people.

AS well as providing care the Epilepsy Society has medical and world-leading research centres also onsite.. They are part of a unique arrangement with UCL Queen Square Institute of Neurology and the UCLH National Hospital for Neurology and Neurosurgery. This ensures academic and clinical excellence, patient input and relevance of their medical research.

A popular spot for dog walkers, our Chalfont Centre is situated amongst the beautiful Buckinghamshire countryside and has a coffee shop, the Phoenix Café, should you decide to explore the grounds.

SOMETHING TO PONDER

COVID 4 YEARS ON

The Bible Study Home Group have spent a couple of weeks recently pondering the Covid 19 epidemic which started 4 years ago.

We reflected on the shock when the first lockdown was announced on 23rd March 2020 and how our Mothering Sunday service was cancelled because the churches were closed to prevent infection spreading.

It is difficult to remember how frightening the disease was, as we now have the benefit of the vaccine but we all remembered the great toilet roll shortage. To mark the fourth anniversary each member received a toilet roll.

We talked about how our church had coped and how we had learned new skills. One memory was when singing wasn't allowed we had a virtual choir where volunteers recorded their voices singing along to a pre recorded soundtrack and then a clever chap (John) managed to weave them all together to create the sound of a choir



Thanks to Andrew many of us learned skills in technology we would never have tried but for the impetus to provide some sort of worship. When we were eventually allowed in the church building we would record services which Andrew would edit and put on the internet. He started the Mailchimp initially twice weekly to keep us all in touch and once a week would walk around the Parish past homes where he knew church members lived who weren't getting out. There was more than one conversation through an open window or just a friendly wave to ensure they didn't feel neglected. We also started the weekly letter with church news for the housebound which still continues today.

We had a whole range of items we distributed from Jesus stones, weekly newsletters, Pentecost Doves, Christmas Cards, angels and baubles, bookmarks, quizzes, sunflower seeds. Those involved in services at The Pines and Oak House who weren't allowed in the buildings made DVDs for important events like Remembrance. The children weren't forgotten with Christingle kits delivered to their homes to be made up during our Christingle Zoom service in December 2020 and goodie bags for Easter and Father's Day plus activities set by their Leader Sandra.

All in all we concluded that the experience showed St Mary's at its best.

Jill Bell

Christian Aid Week – 12th – 18th May

Christian Aid is urging its supporters to “push back against poverty” this Christian Aid Week by bearing in mind the coming General Election.



The charity says that “people hoping to represent us” in the next UK Parliament will soon be on our doorsteps, “vying for our vote”.

Christian Aid says that these would-be MPs will: “be in listening mode, keen to hear what makes the voters in their community tick.” And so, urges the charity, Christians can use this opportunity to “show them that your church cares about poverty, and tell them that you expect them to act on poverty too, if they are elected.”

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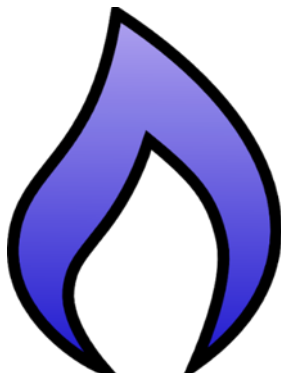


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