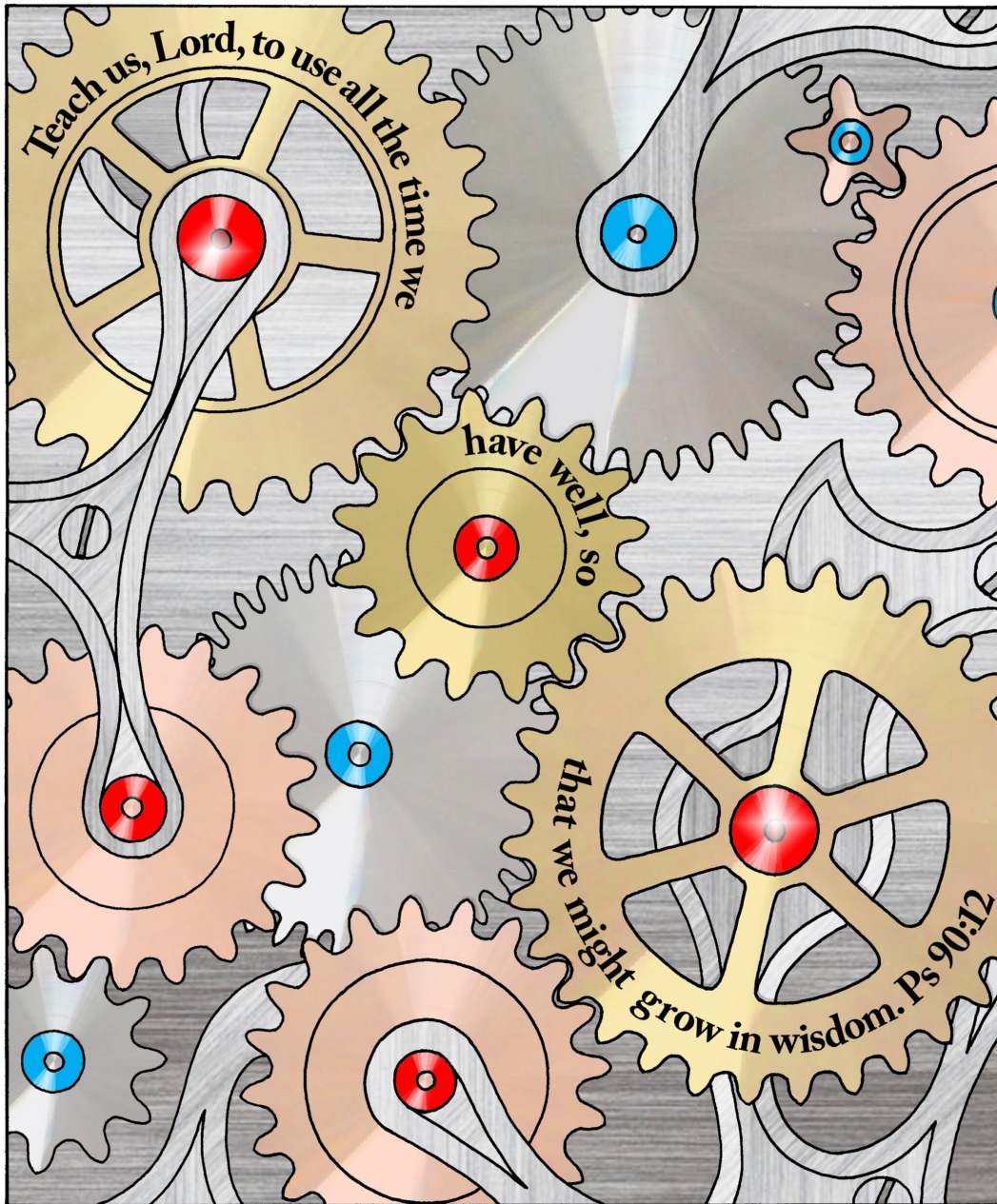


October 2022

St Mary's Church Wexham



Parish News

Price 50p

PARISH DIRECTORY

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PCC Secretary: vacant

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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 Giving 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—paulhorth@virginmedia.com

BINGO CLUB: Mondays at 8.00 pm

Contacts: Mrs L Shelley 01753 771834
Mrs C Donaldson 01753 712974

TIDDLERS TODDLER GROUP:

Thursdays 10.00 am - 12 Noon

Leader: Mrs L Galvin 07957967928

BROWNIES Thursdays 6.30 pm - 8.00 pm

Leader: Tracey Hassell 07305277569

FRIENDS OF ST MARY'S:

Contacts: Mrs L Shelley 01753 771834
Mrs C Donaldson 01753 712974

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.
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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 OCTOBER

Although restrictions have been eased we ask that you continue to be mindful of others and consider adopting social distancing and using the hand sanitiser as you enter the buildings.

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

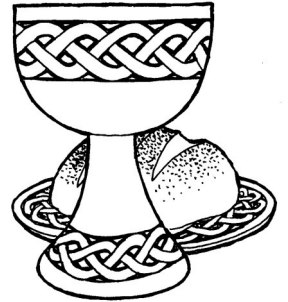
6th October Ninteenth Sunday after Trinity

8.00 am Holy Communion service in Church
10.00 am Holy Communion service in Church
10.00 am Young Church in Hall
4.00 pm Songs of Praise Service in Church with guest organist followed by refreshments in the Church Hall.



20th October Twenty-first Sunday after Trinity

8.00 am. Holy Communion Service in Church
10.00 am Holy Communion service in Church
10.00 am Young Church in Hall



26th October Saturday Community Hub

9th October Wednesday

10.30 am Holy Communion at The Pines

13th October Twentieth Sunday after Trinity

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

15th October Tuesday

8pm PCC meeting



27th October **The Last Sunday after Trinity** **Bible Sunday.**

8.00 am Holy Communion Service in Church
10.00 am Holy Communion service for all in Church
10.00 am Young Church in Hall
11.30 am Wholeness and Healing Service

30th October Wednesday

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

31st October Thursday

Morning Praise at Oak House

Rector's Rambles



Bonding

I was recently preparing for a short course to deliver to couples about to be married. I was giving this a lot of thought as I've heard of some truly awful marriage preparation courses - where the Vicar seemed to think that he had the secret to happy marriage and droned on about it.

Getting married in church is an increasingly counter-cultural step. Fewer and fewer couples marry, and fewer and fewer of these marry in church. So what might be special about being married in church? Perhaps the tradition, the quaintness is part of it. But I think there is more to it than that. I certainly hope there is more to it than that.

Some of this decline is down to the enormity of the commitments being made, the uncompromising nature of the vows taken. Christian marriage is a commitment - through all the difficulties that might arise - for life. It truly calls for a couple to bond with each other.

And we are not good at bonding. We often negotiate much of life by means of a series of contingent actions. We will do this, or that, for as long as it seems to serve the purpose. When it is no longer serving the purpose, or the purpose changes, we don't want to be so bonded with another person that we cannot move off.

Why? We might have had poor experience of bonding, or we might have bought in to the postmodern notion that all truth is relative, that what is true for one person is not true for another person. The conviction that no one can say - God forbid (or perhaps "god" forbid) - this is right and that is wrong.

But I won't drone on about this at the marriage preparation course. Rather, I've read something really useful. There is an interesting concept of "10 commandments of emotional life" within families. Can you think of some of these in your family? An example might be: never show anger within the family. If you have an argument, be sure to settle it before the day is over. Always defer to your parents.

When we marry, when we bond with another person, we bring these with us, unbidden. And what an interesting mix that can make for!

Andrew Parry

Puzzle from David MacIsaac

Answer to TV DETECTIVE QUIZ



1. HOLMES (Add an L to homes)
2. KOJAK (Kodak replace D with a J)
3. DANGERFIELD (Peril/Danger to a Lea/Field)
4. MORSE(Silent way to signal)
5. HART TO HART (Heart to Heart)
6. VERA (Veer to A)
7. COLUMBO (Co/Lum / measurement of illumination /Bow of a ship)
8. GRACE(Prayers before eating)
9. POIROT(Port with an I)
10. BERGERAC (Ice berg/er/Tie rack)

OCTOBER QUIZ

Last one was maybe too cryptic so an easier one this time .All the clues will give the names of pantomime characters

1. Do up your trousers (B)
2. Less attractive sibling (US)
3. Cat prefers them to shoes (PIB)
4. Will he turn again? (DW)
5. Rub him the right way and he will grant you times 3 (G)
6. Wonder what her husband died from? (WT)
7. Like to have her at my christening!(FG)
8. Boy likes to clamber up things (JIB)
9. Is he what every girl dreams of? (PC)
10. This lady needs to get out in the sun more (SW)

Good luck David MacIsaac.





October 6th



This Sunday we will hear how Jesus loves all children. We will play, "Children at Jesus' feet" game, make cone hats and do hand tracing crafts.

October 13th

Today is Church for All in the hall. The theme will be remembering and the good memories from Covid. We will play the tray memory game and prayers will involve everyone having a tea light .Refreshments will be served from 9.30.



Make
a
Wish

October 20th

This Sunday we will talk about being like Jesus. We will hear the story, "Have you ever wished for something". We will play the left and right game plus do some baking.

October 27th

Today we will hear about Jesus healing a blind man. We will do a blind drawing activity, play a blind balloon game and relay. Play the feely bag game and share a snack with a twist.



Sandra Horth

Songs of Praise

Sunday 4th October 4 pm

Join us for another Songs of Praise featuring your favourite hymns. This time we have a guest organist . As usual refreshments will be served in the Church Hall after the service. It's an excellent opportunity to bring a friend
Service starts v



Church for All



If you have never been to a Church for All

service why not try it out on **Sunday 13th**

October. The theme of the service is remembering because we are approaching a season of remembering in the Church calendar with the All Souls Service on 3rd November and Remembrance Sunday on 10th.



The remembering we will be doing this Sunday is rather different so why not come and try it out We meet in the Church Hall with refreshments served from 9.30. The service starts at 10 and lasts about 40 minutes.

Although it is a fairly informal service it is greatly appreciated by young and old.

Things to Do in October

On **MONDAYS** the Friends of St Mary's continue their regular Bingo nights 7.30 for 7.45 pm prompt start. It's a great way to meet people and have a social get together. Contact Lynnette on 07751659641



SATURDAY 19TH OCTOBER 10 to 12 midday

There will be another chance to join us for some **Churchyard Care** We would love to see you and there will be a variety of gardening work for you to help with as we chat and enjoy spending time in peaceful surroundings. No gardening experience is needed but please wear stout shoes/boots and gloves - we have the tools. Stay for a couple of hours, or less if you prefer, but do try to be there at 11.00 for **tasty free refreshments** in the hall! If you have a little spare time, why not come along and see if it appeals? We're sure the doughnuts will!

SATURDAY 19TH OCTOBER from 2pm—3.30pm

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



SATURDAY 26TH OCTOBER **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.



SPECIAL EVENTS

**Mystery Panto presented by the St Mary's Players
Saturday 16th November 2024 at 3pm**



The Mysterious Tale of Umbrella

Come and solve the mystery as you watch the St Mary's Players latest production, a pantomime loosely based on the story of Cinderella. All the essential panto elements are there – O Yes they are - as we invite lots of audience participation and you get to see who Prince Charming gets with the lucky shoe. Ticket price includes popcorn, hot dogs and choc ices or ice lollies.

**Tickets £10 adults £5 children
Contact Jill Bell on 07812741279**

This article comes from: Parish Pump written by Canon Paul Hardingham and is included in the magazine because our Sunday Gospel readings at the moment are coming from Mark's Gospel.

What's the Big Idea? -

An Introduction to the Books of the New Testament: Mark

Mark is the second of the synoptic gospels, along with Matthew and Luke.

Traditionally this gospel is ascribed to John Mark, a close associate of Peter. It was written for Gentile readers, probably in Rome during Nero's persecution of the church (c AD 64-7).



Mark unveils Jesus' public ministry with the words: *'the beginning of the gospel about Jesus Christ, the Son of God'* (1:1). The gospel provides a succinct and vivid account of Jesus' ministry, concentrating on what Jesus did rather than what He said. Mark moves quickly from one episode to another, often using the word *'immediately'* which is characteristic of his gospel.



For Mark, understanding the true identity of Jesus is fundamental to his gospel. Jesus asks the disciples, *'Who do people say I am?'* (8:27), to which Peter replies, *'You are the Christ'*. This is evident in Jesus' role as teacher, the call for discipleship and the account of Jesus' death and resurrection, which occupies the last third of the gospel.

A key verse which helps us to understand the nature of Jesus' mission and how we might live in the light of it is: *'Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'* (10:44,45). As the Suffering Servant, Jesus gave His life on the cross, that we might know and share his love.

Mark is understandably in a hurry to tell us about Jesus: the one who reveals the truth of God to us, that we might live in reality not ignorance!

Why not try out the Quiz on Mark's Gospel on page 11 (Answers on page 15)

QUIZ ON MARK'S GOSPEL

1. *Who is the first prophet quoted in the Gospel of Mark?* Jeremiah, Isaiah, or Hosea
2. *In whose house did Jesus dine with publicans and sinners?* Peter, John, or Levi
3. *On what day did the disciples pluck ears of corn, much to the anger of the Pharisees?* Sabbath, Day of Atonement, or first day of the week
4. *What sin does Jesus say is unforgivable?* Greed, murder, or blasphemy against the Holy Spirit
5. *Where was Jesus when He taught the parable of the sower?* In a boat, on a mountain, or in the temple
6. *Which relation of Jairus did Jesus heal?* Nephew, daughter, or mother
7. *What did Jesus tell the Twelve to shake off their feet if people refused to hear the gospel message?* Spiders, dust, or hay
8. *At the feeding of the 5,000, how many fish did they have?* 6,4, or 2
9. *Complete the quote: "This people honours me with their ____ but their heart is far from me."* Ears, lips, or hands
10. *What are believers told to "take up" if they are to follow Jesus?* Their cross, their money, or their faith
11. *During the Transfiguration, who appeared to Jesus and the three disciples?* Adam and Noah, Abraham and David, or Moses and Elijah
12. *What is it easier for a camel to go through than for a rich man to enter the kingdom of God?* The gates of Jerusalem, eye of a needle, or an ear of corn
13. *What did Jesus ride into Jerusalem on?* Mare, colt, or mule
14. *What did the Sadducees not believe in or practice?* Resurrection, sacrifices, or the Law
15. *How many mites (copper coins) did the poor widow give to the treasury?* 2, 4, or 3
16. *Where did Jesus say that those in Judea should flee to when they saw the abomination of desolation set up?* The mountains, the River Jordan, or the coast

EARLY CHURCH LIFE continued...

As the English Church moved into the 1700s and into what is called the Age of Reason, (after the turmoil of the preceding years), it realised that the future depended largely on educating both clergy and laity. Thus, many religious societies were established to promote and establish charity schools, not only to encourage reading and the study of Christian literature (including of course the English Bible and Book of Common Prayer), but also the development of good manners and morals. Perhaps, the most important of these is the Society for Promoting Christian Knowledge [SPCK), founded in 1698 and still in being today.



By the close of the eighteenth century, half the parishes in England had a charity school, and for the first time, most of the congregation could read the Bible and the Book of Common Prayer. The ability and quality of the clergy was also markedly improved. This was largely due to the stability of the monarchy, which saw, both in town and country, the gentry showing an interest in their local church.

Sadly, more often this was a demonstration of social standing. Sometimes, however, this was in leadership to promote the good repair and expansion of the building and to develop parish social and welfare activities. In many churches, there was a return to boxed pews for the gentry and middle classes like yeoman farmers. Some pews were exclusive to families and named! Pew space could be rented or purchased. It was even known for some to have small fireplaces, cushions, and refreshments! The poorer congregation made do with benches at the rear. Services might last two hours – or more, but it was usual for Holy Communion to be offered only a few times a year – Christmas, Easter, Whitsun, Palm Sunday and Michaelmas.



It also became accepted that gentry [often the third son of the local lord] would enter ministry, to become Rector of parishes, given that many now became wealthy from tithes and glebe rents. But to become ordained, one needed a university degree, and most universities taught Greek and Latin – not Divinity. However, there were sources for clergy to buy in ready prepared sermons to help their lack of understanding of theology! Thus, a new status of recognition was applied to parish priests. They emerged as a new professional and social class. If the

Rector didn't wish to undertake all the services and social duties, he would employ a curate, who was paid a pittance.

We know that in Wexham, the Rector occupied a large Rectory, with servants. He also travelled around the parish in a horse and trap (small carriage), and employed a stable boy, who lived in the stable block, which is behind St Mary's Church Hall, next to The Paddock. Perhaps you visited it on our Open Day, a year or so ago?

But let us return to the Sunday services. There were two: 10am was Morning Prayer, with matins, litany, ante-communion prayers and sermon. A long and repetitive service, including four Bible readings and the Lord's Prayer, often repeated five times. Also, there were long prayers to cover every known thought. No wonder many illustrations of congregations of the day, show them asleep! Evening Prayer at 5pm was shorter – no sermon or litany. [popular with many].



The greatest change affecting services through Georgian times to Victorian times, was the return of music. After the Reformation, music and singing was the province of Chapels Royal and cathedrals. The singing of psalms was a feature of parish worship, but because most could not read, singing was by “line out”, where the priest or lead singer sang a line, which the congregation the repeated. A few short psalms and tunes were learnt by rote and could be sung together. Psalm saying and singing was also encouraged at home.

The idea of a smaller number trained to sing psalms and religious songs was introduced about 1700. These “choirs” could be instructed by itinerant music teachers, and pitch pipes used for harmony. In some churches, musical instruments (cello and bassoon) were employed to assist. Sometimes the choir sat together in a musician's gallery, or in separate pews from the main congregation. Choirs renowned for their performance and the enhancement of worship, moved around local parishes. Choirs were usually only men and boys.

However, there were churches, where the predominance of singing by the choirs, was resented by the main congregation. Whilst appreciating good singing, there are those in the pews who wish to “make a joyful noise to the Lord”, themselves.

By the close of the eighteenth century, hymns made their appearance in the Church of England services. Many had originated in the Methodist churches, with writers like Charles Wesley and Isaac Watts. These hymns added emotional spirituality and an active role in the service for churchgoers. They also set out in poetic format words and thoughts of penitence and pardon, praise and joy in the Christian life. Soon, other writers within the Church would express their evangelical views in hymns.

Next time, we shall see how the identity of the Church of England was challenged by the other Christian churches outside its influence, as it entered the great Victorian era.

Reverend Gordon

ALL HALLOWS EVE OR HOLY EVENING OCTOBER 31ST

Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times.

In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

Then the Romans arrived, and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged. When Christianity arrived still later, it began to replace the Roman and Druid religions. 1st November - All Saints' Day - was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', The Holy Evening, later shortened to 'Halloween'.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Some parents aren't sure quite what to feel about Hallowe'en – is it just harmless fun, or are there aspects of it that don't fit in with how we want to see the world? A child's christening service is very honest about the reality of good and evil, and Hallowe'en can be a good time to talk about those things and how the love of Jesus can be a 'light in the darkness' for everyone.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death. Here is a simple prayer to use:- *'Be with us, Lord, and take away all fear, may your angels protect us and give us peace. And bless us always. Amen.'*

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Answers:to Quiz

1. Isaiah (Isaiah 40:3)
2. Levi (Mark 2:14-15)
3. Sabbath (Mark 2:23)
4. Blasphemy against the Holy Spirit (Mark 3:28)
5. In a boat (Mark 4:1)
6. Daughter (Mark 5:22-23)
7. Dust (Mark 6:11)
8. 2 (Mark 6:38)
9. Lips (Mark 7:6)
10. Their cross (Mark 8:34)
11. Moses and Elijah (Mark 9:4)
12. Eye of a needle (Mark 10:25)
13. Colt (Mark 11:7)
14. Resurrection (Mark 12:18)
15. 2 (Mark 12:42)
16. The mountains (Mark 13:14)

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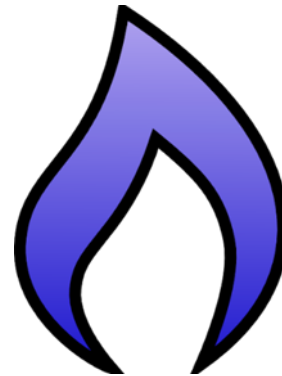
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