



Inspire

summer 2019

**Putting
out
into
the
deep**

**Exploring
the developing
common vision
across our diocese**

www.stlukeschurchmaidenhead.org.uk

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Please bear with me

I know you've all been wondering when this issue of *Inspire* was going to appear. I hope you feel the result is worth the wait.

Some of you know that I've struggled with my mental health since becoming a mum and a number of wonderful friends at St Luke's continue to be an incredible support.

It's wonderful to have more space (and actual stairs) now that we have moved house.

And because Maidenhead and St Luke's feel like home too, we've ended up moving only four streets away.

But all moves are stressful and unpredictable and it takes time to find a corner for everything (thanks Emma Cameron for this brilliant turn of phrase).

Being creative is a recognised way to lift mood but being tired is a surefire way to dampen spirits. And so I set aside time to work on *Inspire* but work has gone crazy in our so-called 'quiet' period and I honestly couldn't face several more hours sitting at my laptop after hectic days.

As always, I've enjoyed using my skills to put the magazine together, and turning your contributions into the finished production you hold before you (or see on screen). But I've discovered that self-care isn't selfish – and by putting my needs first sometimes, I can be a better wife, mother, friend, writer and editor.

Perhaps we could all try a little more self-care...

Best wishes,

Louisa

A sweet fundraising idea: *Gill Curry writes*

Easter baskets

On Palm Sunday I took this photo of the little baskets from Kori region in Sierra Leone which Rita had filled with Easter goodies. She raised £20 for church funds.

St Luke's has supported our charity with a payment towards toilet twinning and other donations.



*The next Inspire will be a mini issue in time for the Christmas Tree Festival
If inspiration strikes you, please send your articles, photos and/or ideas
by Wed 13th November to:*

inspire@stlukeschurchmaidenhead.org.uk

*And if you are involved in decorating a tree (no, it's not too early to start thinking
about it!) then please send me some pictures of your preparations
(making decorations etc) – by 5pm on Thursday 5th December.
Thank you!*

Putting out into the deep

Revd Sally Lynch outlines Bishop Steven's call to explore the developing common vision across our diocese.



Following two years of listening all around the diocese Bishop Steven is inviting all churches to embrace the diocesan vision: to become a more Christ-like Church for the sake of God's world: contemplative, compassionate and courageous. Taking as a core text Luke 5. 1-11, he is calling us to have the courage to 'put out into deeper water'.

At the Common Vision conference in May, using Acts 16-20 as a model, the Bishop suggested seven principles of deep water fishing:

- The Holy Spirit is director and guide
- God is already at work in unexpected people and places
- Different places respond in different ways to the gospel, what works in one place may not work elsewhere
- We need to be courageous, to persevere and try, try, try again
- Social transformation is founded on deep Christian formation
- Mission and ministry is primarily about being more Christ-like: more loving, more incarnational
- Death and resurrection, joy and pain are woven finely together in God's mission.

That conference, and the following diocesan synod, also introduced a new parish planning tool, based on the appreciative enquiry method – a positive way of looking at what we already do well, and building on, rather than, as he put it, ‘seeing the local church as a problem that needs fixing’.

The Bishop’s Council has identified some key areas on which to focus and there are working parties associated with each. These focus areas are clearly all important in helping the church to grow but each parish will decide for themselves where they feel that God is calling them to develop, and how. The Focus Areas are:


- Making a bigger difference in the world and serving the poor
- Share our faith with adults, children and young people and grow the local church in every place

- Plant new churches and congregations everywhere we can
- Serve every school in our community
- Put discipleship at the heart of our common life and set God’s people free
- Celebrate and bless Milton Keynes
- Children and young people.

A wide variety of resources are being made available from the diocesan office and on the website, with regular articles in Pathways, the quarterly diocesan magazine. At St. Luke’s we are spending some time over the summer reflecting on this vision and what God may be calling us to do differently as we seek to be His people in this place.

Do join in with what is happening here at St. Luke’s and via the diocesan website too.

<https://www.oxford.anglican.org/>


Who we are Our Faith Mission & Ministry Support services Schools Q

Our Common VisionHome / Mission & Ministry / Our Common Vision


A more Christ-like Church

Contemplative | Compassionate | Courageous

AN INTRODUCTION FOCUS AREAS STUDY GUIDES OTHER RESOURCES

Together we have identified seven themes for our common life. These are not a description of everything the Church does, but they do represent the areas God is currently calling us to.

We have updated this page with the latest information about work underway in each of the seven focus areas. This now includes links to video updates from each working group, recorded in May 2019. Click the [+] icon in the table below to find out more.

 Making a bigger difference in the world

By God's grace

Work is progressing on each of the seven themes. By God's grace we hope to see in 2019:

- A carbon footprint reduction programme for our church buildings underway (focus area 1)
- Significant investment in community organising, leading to at least

I was a stranger and you welcomed me (Matthew 25:35)

Mike Mayer contributes a beautifully inclusive welcoming message found at a church in Barton-on-Sea, and asks us a question...

We extend a very special welcome to everybody. We don't care whether you are single, married, divorced, gay, absolutely filthy rich or so dirt poor that you don't know where your next penny is coming from. We extend a kindly welcome to crying new-borns, screaming kids, those who are as skinny as a rake, or could afford to lose a few pounds. Whether you dress like a fashion plate or your clothes could do with a bit of TLC, whatever, come on in!

We welcome you if you can sing like Katherine Jenkins or can't hold a tune. You're welcome here if you're just browsing, just woke up, or just got out of jail. We don't care if you're more Methodist than John Wesley, more Catholic than the Pope, or haven't been in church since you were a kid.

We extend a hearty welcome to those who are retired but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer mums, rugby dads, starving artists, tree-huggers, latte-sippers, vegetarians, vegans, roast beef eaters and junk-food lovers.

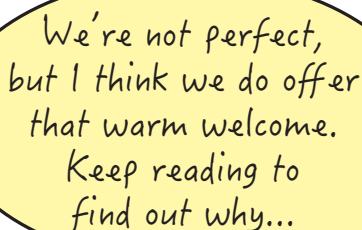
We welcome those who are in recovery or are still addicted. We welcome you if you're having problems, or you're down in the dumps, or you don't like organised religion. If you blew all your money

on the horses, or anything else, you're welcome here.

We offer a special welcome to those who think the earth is flat or that God created the world at 9am on 23rd October 4004 BC. Those who work too hard, don't work, can't spell, or came because grandma is visiting and insists on coming to church, yes you are welcome too. We welcome those who are inked or pierced or both.

We offer a special welcome to those who could use a prayer right now, had religion shoved down their throat as a kid, or got lost in traffic and wound up here by mistake. We welcome the flexible, inflexible, tolerant and intolerant, those who laughed as well as those who gasped on reading these words. We welcome tourists, seekers, doubters, bleeding hearts, and YOU!

Is this the welcome people experience at St Luke's?



We're not perfect,
but I think we do offer
that warm welcome.
Keep reading to
find out why...

Crossing the river

Emma Cameron reflects on her faith and why she makes the journey to St Luke's to be part of our congregation

In conversation over coffee I am often asked where I live and when I admit that I come from across the river, from a village in Buckinghamshire which has three churches of its own, there is often a slight pause and a moment of confusion. The obvious question normally follows, 'So why do you come to St. Luke's?'

To this question there is a simple and a complicated answer. I'm going to start simple, although I'm fully aware that this article is longer than that. St Luke's is a nice church; a lovely congregation of fol-

lowers of Christ. It sits in a magnificent building, for which I am often grateful. The people who make up this church amaze me and inspire me. Time and again over coffee people have dropped into conversation things that they do, ways they help in the community and how they have been inspired by verses in the Bible. The quietest members of the congregation have some of the most amazing stories to tell. It's worth asking a few people from time to time how they came to their faith.

*The River Thames
at Cliveden*



There is so much good in St. Luke's. It is encouraging. It encourages me to do a better job of being a Christian.

There is a lot going on at St. Luke's: daily prayer times open to all, opportunities summer 2019

to take communion throughout the week, teaching, teas and meals for those not at work, groups for young families, music, support for the hardest times in life. But most of all there is community.

And I have seen that community work – rallying around people in times of need, whether they are ‘established members’ of the congregation or new faces. Do we collectively get this right all the time? Almost certainly not – but it is there nonetheless.

So we have an encouraging Christian community. Is that why I come to St. Luke’s? It IS why I come to St. Luke’s but it’s not the whole reason. It’s great to be lovely but church isn’t just a club for those who come in. Perhaps it is worth us remembering just how hard it can be for people to walk through the doors of a church, for so many reasons, and trying to find ways to let people in our parish know who we are before they even think about that step.

When I planned this article I didn’t intend to write about what follows but following the launch meeting about ‘Putting out into the deep’ I think at least a little of the following is relevant. The first time I crossed the river to come to St. Luke’s I made a very specific beeline for St. Luke’s in particular. I hadn’t picked up a Bible for over two years, far less crossed the threshold of a church.

I came to St. Luke’s because it was on a list; it was listed in the Inclusive Church directory. I had come because the previous weekend’s events had jolted me to the core. An article in a weekend newspaper had reminded me that just because I had walked away, God was still there loving me. I sat in an empty house reading the article over and over again with tears streaming down my face and

I pulled out the computer, remembering the Inclusive Church directory, in the hope that there might just be somewhere not too far from my home where I might be able to be a part of a faith community, to be held accountable for my faith, to be encouraged to deepen my understanding and relationship with God. And just maybe that community would allow me to serve equally, just as others in the congregation do: perhaps to read, to pray, to sing in the choir, or to help with children. This may seem like a ridiculous list of things, after all some do their best to avoid rotas, but all of these are things I have been told by churches that I especially cannot do on account of my sexuality.

I cannot explain fully what it is like to be told this without sharing too much that is personal, but I can say that it is deeply, deeply harmful. Deeply harmful to a human being and deeply harmful to a ‘young Christian’. I fought for a long time but this is why I eventually put down my Bible, aged 30 and only 3 years after my confirmation, and stopped going to church. I ran out of fight.

I remember where I sat that first day and that I cried a lot. Sally must have been wondering who this new lunatic sitting in the pews was! To be among Christians, to worship and pray, to take communion that day was utterly overwhelming. As soon as the service was over I legged it! But just before running out of the church Sally caught me and welcomed me, and I squeaked out a question to her. Was she aware the church was listed in the Inclusive Church directory and did it intend

to be there? She assured me that yes the church absolutely intended to be on that list and implored me to come again, and then I escaped out into the world.

Since I'm here writing this article, it's obvious that I did come back and I did join in. Over the last five years (almost to the day) I have taken part in study groups, and quiet days, and joined a few rotas here and there. I have become an imperfect part of the community. And we all are imperfect. Sometimes we step on each other's toes and put noses a bit out of joint but that's part of the nature of community and people at St Luke's have proved (at least from what I've seen) to be incredibly gracious towards each other despite our many differences.

On the day that I write this article, I have had the honour of reading intercessions (something I continue to feel thoroughly unqualified for) and assisted with chalice. I have the privilege of being able to work with an amazing team to provide learning and fun for Stars and Sparks. It's not always convenient to do these things with a full time job and a toddler to juggle but I don't for one moment take these things for granted.

Ask me again 'Why do you come to St. Luke's?' and I now have a summer 2019

better answer – to be able to grow and to be able to serve, as part of an active faith community. Wholly me before God. It's not an end but a footstep on a continuing journey. A journey we take beside one another.

By the time this article is published we will all have reflected on what it means to be a follower of Christ as part of 'Putting out into the deep'. I wonder where our journeys will take us next and what this will mean for St Luke's and all the people who live in our parish.



Photo by Louisa Ellins



Goodbye Revd Nicola, Ben and Luke Hulks!

We bade a fond farewell to our treasured Curate Nicola and her family on Sunday 9th June, with a party and lunch in the Vicarage garden after a special service.

Gill Curry took these snaps in the glorious sunshine.





Photo of Nicola and Luke
by Revd Sally

How much are you worth?

Thinking about Generous Giving

Revd Sally encourages us to reflect of what we give back to God

As if it were just yesterday, I remember very clearly a young Graham Kendrick standing on our school stage in assembly. It was about 1975, with the school bully facing him (I will never know how Kevin got chosen / volunteered to stand on stage that day) and he sang, effectively 'to' him, one of his early songs: 'How much do you think you are worth?' It includes these lines...

How much do you think you are worth,
boy?

Will any one stand up and say?

...

If you heard that your life had been valued
That a price had been paid on the nail
Would you ask what was traded,
How much and who paid it
Who was He and what was His name?

If you heard that His name was called Jesus
Would you say that the price was too dear?
Held to the cross not by nails but by love
It was you broke His heart, not the spear!

...

How much do you think He is worth, boy?
Will anyone stand up and say?
Tell me, what are you willing to give Him
In return for the price that He paid?

I found that song immensely moving, and Kevin, the school bully, broke down in tears in front of the whole year. It still makes me think... what a debt I owe to God for what Jesus did on the cross, and for all the blessings that I have received since.

Perhaps that is one reason why I find it incredible that we are not generous givers when it comes to church.

That song is primarily about discipleship, but being a disciple, follower of Jesus, simply a Christian – use whatever language you like – being a follower of Jesus has a cost. Of course, grace is free. Jesus gave his life freely. God made us and gives us life freely. But when we receive a gift, isn't it usual to give back? To express our gratitude for what we have been given?

St. Luke's is a liberal catholic church rather than an evangelical one. We are more 'laid back' and open; we make fewer demands on members than some churches might. But we are still disciples, members of the body of Christ, and we receive huge blessings from Him daily and a wide variety of 'services' from His church. Jesus taught his followers to be both generous and, indeed, sacrificial in their giving: the story of the widow's mite (Luke 21:1-4) and the parable of the rich fool (Luke 12:13-21) are just two examples of this. This theme is taken up by the early church who gave to the ministry of the growing church (e.g. Acts 4:32-37). We even have a saying of Jesus in Acts 20:35 which is not found in the gospels: 'it is more blessed to give than to receive'.

As we approach our annual stewardship renewal time, now called 'Generous Giving', I'd like to invite us all to reflect on just how much we think God is worth and what we might realistically give to the work of his church. Those of you at our APCM will be aware of the treasurer's report that we had a deficit budget. With very grateful thanks to the few who have increased their giving and made (very sacrificial and) generous donations to the general fund, that deficit is much reduced.

However, we still have a deficit and we cannot be complacent. We need to be self sufficient and able to support our own ministry and that of the diocese.

Our new diocesan vision, being more Christ-like for the sake of God's world, encourages us to 'put out into deep water' – to take risks for God's mission.

Perhaps giving is an area where we might also do this, being thankful for what we have rather than anxious for what we do not have, and giving back to the God who gave so much for us. We might do this through generous giving, through finding and encouraging lettings income and some fundraising (from a wide variety of people not just the same regulars!).

Please do prayerfully consider how much God and his church are worth to you.

Our Generous Giving prayer

Generous God,
Thank you for the abundance of your creation and for all the good gifts that we enjoy in our church and home lives.
May we mirror your creative giving in the way that we
manage the finances of our church;
and embrace a spirit of thankfulness and gratitude.
Please help us as individuals to give with contemplative generosity
to the whole ministry of this church;
as church to give compassionately to the needs of those around us;
and as your body in this place to be courageous in our sacrificial giving of our whole selves,
out of our love for you.
In the name of Jesus Christ,
who gave himself for us.

Amen.



St Luke on the wall of our fellowship area; his gospel features several stories inspiring generous giving

Celebrating Burns' Night



*Scarlet and Rosa
carried in the haggis*

Opening proceedings, the haggis was 'piped' in by Rhydian Jones on the piano.

Jean Tyrwhitt-Drake then read from Robert Burns' poem 'Address to a Haggis'.

Then, in time honoured fashion, she cut the haggis with a ceremonial knife to begin the feast.





Fair fa' your honest, sonsie face,
Great chieftain o the puddin'-race!
Aboon them a' ye tak your place,
Painch, tripe, or thairm:
Weel are ye worthy o' a grace
As lang's my arm.



Photos by Revd Sally

The Calanais Stones: raising more questions than answers

Sonya Clarke ponders the significance of this Scottish landmark, constructed almost 5,000 years ago, and what it can teach us about our faith today



cc-by-sa/2.0 - Callanish Standing Stones -... by Alan McKenzie - geograph.org.uk/p/367887

Roger and I have spent some 30-odd years now taking a summer holiday in Scotland. Due to family circumstances this year we were able to pack up home for a month and take ourselves for a decent long break. We hadn't visited the Western Isles before, so we took the advantage to do so. It was fabulous: even the weather was kind to us.

I'd heard of the Calanais (or Callanish) Stones on the Island of Lewis and knew they were of a similar age to Stonehenge. We took the opportunity to seek

them out and explore for ourselves. The following is a little of what I found out from the Visitor Centre:

No matter what your nationality, colour of skin, custom, or creed as you walk amongst the Calanais Stones there will always be the same questions that will ignite your imagination. Who were they built by, what were they built for and what did they look like, originally?

These are the initial questions, but as you study the individual stones, the layout

and the sheer beauty of the landscape, you begin to realise that questions beget questions. Most have no proven answers... But then that is the attraction of Calanais, mystery, a majestic centrepiece surrounded by over 20 other ritualistic sites, in a landscape that is stunningly beautiful.

So what do we know of these ancient stones? Archeologists tell us that about 3000BC a light structure was erected in the eastern part of the area which was to be surrounded by the ring. They emphasise that although a ring, this is not a true circle, but more likely a positioning factor, and that possibly the central monolith and the southern row was laid out at the same time.

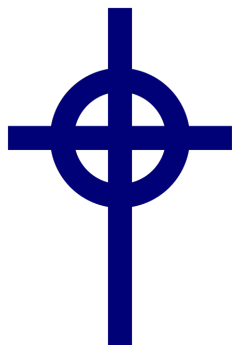
It's estimated that generations passed before the creation of the chambered cairn was erected, but as a thin new soil had developed prior to the erection of the tomb it is evidence that people must have used the site for a very long time.

It was generally believed that Callanish functioned as an astronomical calendar associated with the moon and that it accurately marked the 18.61 year cycle of maximum lunar declination. At this time the moon is seen to skim the southern hills.

Coincidentally, or not, the hills form the silhouette of a woman, known locally as Cailleach na Mointeach or 'The Old Woman of the Moors'. More recently archeologists are looking at the overall placement of Calanais in context with surrounding monuments and formulating new perspectives.

I then took a closer look at the model of the Stones at the Centre and realised that when viewed from above the arms of the stones formed a Cross, within the Cross further stones had been placed around the crossing point, thus forming the shape of a Celtic Cross.

I also found out that the accompanying Chambered Cairn was used for interring the ashes of the villagers that had died during the previous year, and that a fire was kept alight by an elder of the community. Each year at a crucial date the ashes would be gathered and interred in the Cairn and the fire extinguished for



24 hours. Once the ashes had been safely buried, the elder would relight the fire and the villagers would take a flaming torch to relight their own family fire. This set my memory cells off again, remembering that in Newgrange, Ireland (which is about the same age) there is a similar custom. Newgrange however is a chambered burial tomb which I covered several years ago.

Back to Calanais. The similarities of this site seem to have Christian bearing. The stones form a Cross and then go on to form the Celtic Cross where the inner ring represents eternity. The next fact that made me think was the fire light. At Easter we relight a new Paschal Candle, bringing the Light of Christ among us and celebrating His resurrection to

eternal life. Was this fire symbolic of this, even though as yet God had not sent His Son to be our Saviour? Why were the Stones erected in this formation, in the form of a Cross? At Calanais there are also two smaller stone circles, not quite flanking the larger one, but nevertheless there. The three stone structures made me think of the three crosses on Calvary.

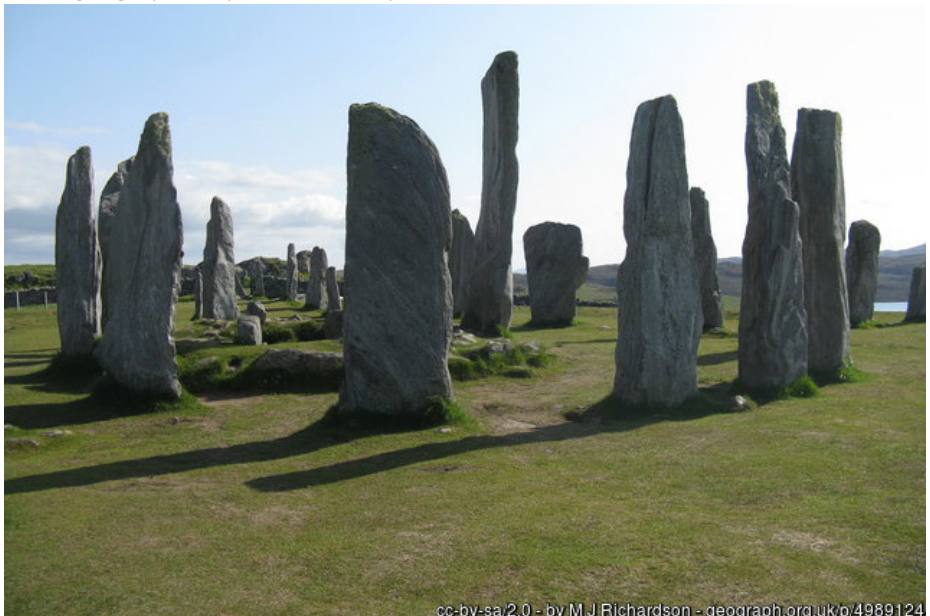
Maybe I'm allowing my imagination to run away with me, but I certainly came away with far more thoughts and questions than I had on arrival. I went back a second time without Roger, (he was busy hill walking) just to feel the atmosphere and to reassure myself that the first visit hadn't so overwhelmed me that I had lost all perspective of a group of stones standing on a lonely headland.

I can understand why the Stones were placed geographically here, as this point

is very visual from both sea and land. If we allow ourselves to indulge imagination for just a little longer, for weary travellers across both the sea and the land, the sight of this must have been reassuring and comforting, knowing that human habitation was in sight.

The British Isles are steeped in this wonderful history, but with some ancient places I am convinced that even before we knew of the love of Jesus, sent by God, God was looking down and giving His people the opportunity to construct an area to focus on all of His creation.

We know that around the world there are many such features that can be looked as having been inspired by God. I don't think it does us any harm at all to reflect on just how God worked with our ancestors. Maybe we should take time to allow Him to work on us.



cc-by-sa/2.0 - by M J Richardson - geograph.org.uk/p/4989124

Ralph Hinchliffe joined a small but intrepid band from St Luke's for

A Great day out

On Rogation Wednesday, 22nd May, Johanna, Dorothy, Ruth Sheppard, Sue and myself joined others from around the diocese for a visit to Windsor Great Park and other parts of The Crown Estate.

All was arranged by Revd Tim Laundon (formally of the Diocese of Oxford rural team but now a Vicar in the diocese of Salisbury) and the Revd Canon Glyn Evans, Diocesan Rural Officer.



Windsor Great Park with Rangers Gate in the middle distance

We met at the Windsor Farm Shop and there boarded our coach for the day. We were joined by The Crown Estates Farm Manager Mark Osman, who informed us that we were not allowed to take photographs once we entered the 'red zone' and that we were very lucky to be having the tour, one of only two this year. The Royal Estate at Windsor operates as a mixed farm. This includes 165 pedigree Jersey milking cows, 200 pedigree Sussex beef cows, 140 breeding sows, 1500 Lohmann Brown hens, 1000 acres of arable land and 2000

acres of grassland mainly used to feed the livestock sheep. They supply all the meat sold in the Farm Shop.

We travelled first to Shaw Farm. Having passed through the Police manned security gate we left the coach and walked to meet our first herd of cattle. The pedigree Sussex beef herd has just over 200 cows. This native British breed is based in Windsor Great Park and the cows and their calves spend much of the year grazing the parkland grass. When the ground becomes too wet

in the winter, the cows are housed in straw yards. Their calves are naturally weaned at 10 months old, then allowed to mature into fully grown cattle which can take up to another 2 years.

We then moved onto the dairy farm – Prince Consort Farm – but sadly could not visit the old dairy designed by Prince Albert. We were there to meet our second herd of cattle which had just come in, having spent the first part of the morning out grazing in the fields. This is the Jersey herd – the bloodline of which can be traced back to 1362 and a number are descended from ‘Pretty Polly’, a cow given to Queen Victoria in 1871. When not out grazing the cows are kept in the relatively new winter quarters which cost almost £1,000,000. This includes a waterbed

system for the cattle to lie on instead of straw so that they don’t get sores. Included in the building is the robotic milking system so that the cows can choose when they want to be milked, and which machine. Some will always go to the left hand one and others will only go to the right. The machines also monitor the health of the cattle. All the milk is currently being sold to Arla and used to make Anchor butter.

Part of Swinley Forest was used in the penultimate Harry Potter film. To lay a cable to film Harry, Hermione and Ron running, the Queen gave permission for 160 trees to be cut down.



One of the many paths crossing Swinley Forest

cc-by-sa/2.0 – by Robin Webster

We left Mark at the farm and returned to the Windsor Farm Coffee Shop. Following lunch, we went into the farm shop for a lamb butchery demonstration. At the same time the Head Butcher spoke to us about the work of the butchery department and showed us some of his favourite cuts of beef. He told us they make all their own sausages and burgers.

Chief Forester John Deakin joined us back at the coach for a tour of the Great Park and a trip to Swinley Forest. We drove towards Windsor and turned left onto the Long Walk towards the Copper Horse statue. On entering the Deer Park, we were joined by the Head Gamekeeper who pointed out the original park which was only 100 acres. The herd was started with 40 hinds and 2 stags brought down from the Balmoral Estate in 1979. The herd now roams over 1000 acres of the park which is securely fenced and consists of over 500 animals. Six new stags have just been introduced into the herd and these again came from Balmoral. As we turned right at the end of the Long Walk over on our right-hand side, we could see a portion of the herd grazing below. The stags are re-growing their antlers after shedding them in January.

Continuing our tour of the park, the Chief Forester pointed out various ancient trees, some over 300 years old. He explained that trees that die within the park and are not a danger, are either left standing or where they fall as they then become homes for various insects and fungi.

We went to Queen Anne's ride which was originally commissioned for Queen Anne in 1708 and lined with a single row of lime and elm trees so that she could travel from Windsor to Ascot by carriage. These have now been replaced with a row of iconic Windsor Great Park oaks on either side. These young trees will come to maturity in about 30 years. At the top of the ride is the only statue of the Queen on horseback to be commissioned, sculpted by Philip Jackson in 2001 to mark her Golden Jubilee.

Following a drive past the village and Duke of York Club (being renovated using timber harvested in the Park), we left via Rangers Gate and drove to the 3000 acre-Swinley Forest.

Part of the forest was used in the film *Harry Potter and the Deathly Hallows: Part 1*. To lay a cable to film Harry, Hermione and Ron running through the woodland, the Queen gave permission for 160 trees to be cut down.

We visited the new area in the forest used to dry wood chips. Some are used to produce energy within the Park and the rest sold to commercial energy companies. The building also houses the drying area for logs, sold as firewood.

From here we returned to the Farm Shop, ending with a short reflection and prayers. This was followed by retail therapy in the shop and a cup of tea/coffee and cake in the coffee shop.

Postcards from the Cookham Sculpture Garden

Normally accessible only to John Lewis Partners, the Odney Club opens up its extensive and beautiful gardens every two years to host the sculpture garden as part of the Cookham Festival.

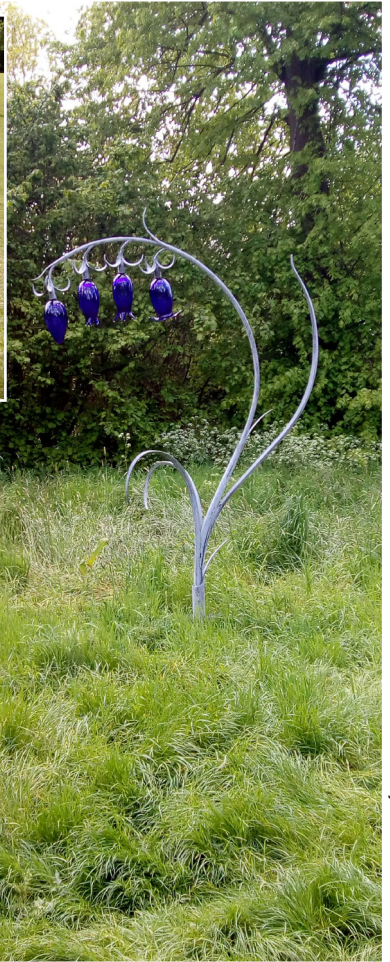
In May this year they came alive with over 200 unique artworks – large and small.

Louisa Ellins (and Alex) had a look around.



Knife to see you: can you spot the common household items used here?

The garden was just one of a varied programme of events held during the fortnight-long Cookham Festival – from a talk on Shakespeare and Timmy Mallett narrating Prokofiev's *Peter and the Wolf* to *Let's Rock The Moor* – the retro (80s) festival which this year included none other than Jason Donovan (8-year-old me would be screaming at this point)...



Photos by Louisa Ellins

I liked the sound of the glass art workshop on the middle Saturday. See overleaf...

A Glass Act

an introduction to glass fusion



*My unfired piece
once I'd glued all the
pieces of glass into
place...*

A week later, we could collect our fired pictures. The foil had melted, turning into blue-green bubbles. A few glass pieces had changed colour completely during the firing process, which I think adds to the charm!

*... and the finished piece,
at least until I get
around to framing it.*



The glass workshop was a lovely way to spend 90 minutes. Our tutor Suzanne Raffellini, a working glass artist, showed us how to shape thin glass sticks ('stringers') over a tealight candle flame and how to cut glass and 'nibble' it into shape using special tools.

We were then let loose with a choice of colours and textures, finishing with a coaster, or small picture. I had great fun rummaging in the materials boxes for pieces of glass to make a simple seascape. I chose different colours for sand, sea, blue sky and clouds, with a little foil for added sparkle.

Book review:

Phoebe, A Story by Paula Gooder

*Like her theological writings, Paula Gooder's first work of fiction is highly engaging, writes **Revd Sally***

As a New Testament scholar, Gooder acknowledges that the letters of Paul are not the easiest to grasp. They have little background about the people or places to whom he writes, they are more treatise and teaching than story, and they can be complex.

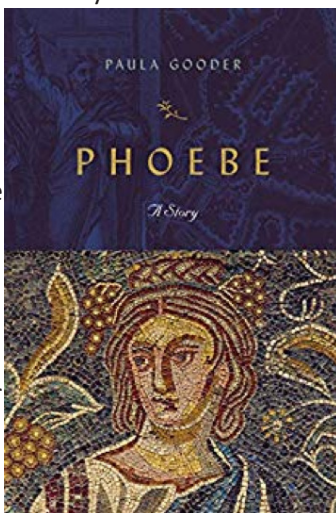
So, this little book is an attempt to help readers to use their historical and religious imaginations to grasp something of the lives of the characters to whom Paul is writing, to get a feel of the background in which the letters were written.

In the detailed notes at the end of the book, Gooder herself explains that the book is not a novel: 'Novels are carefully crafted stories, written for the sake of the story alone... this book comes, at least in part, in the form of a story, but it is not written just for the sake of the story... [but] to bring to life the characters and experiences hinted at in Romans 16, and to suggest ways in which you might imagine what it was like to be part of the early Christian community'.

The notes, then, expand the story and help us as readers to know more about the early church. They include information about women in the early church, about what we know of Phoebe herself, the letter to the Romans, and people and

customs mentioned in it. In themselves they are invaluable.

But it is the story that is so engaging. The last chapter of Paul's letter to the Romans implies that he entrusted the letter to Phoebe to take to Rome.



She was a deacon in the church at Cenchreae and, according to Paul, 'a patron of many'. This story encourages readers to imagine who she was in more depth, and how she had come to be such an envoy. In telling 'her story', Gooder draws in the characters who also appear in Romans, and elsewhere in the Acts of the Apostles. Using some known facts and adding

imagination, the reader is drawn into the life of just one of the early church communities. And it is enthralling.

Suddenly these people come to life and become real rather than simply names on a page. Gooder cleverly weaves in some of Paul's teaching and theology, through the characters explaining and simplifying it. It all seems to make sense.

I really enjoyed this book. It satisfied my need for a good story with twists and turns, but it related deeply to my faith and helped me to grasp more complex ideas. I warmly commend it to you as an easy and enjoyable read.

Bringing WWI stories to life

Ann Darracott writes about St Luke's part in RBWM's King and Country project to commemorate the fallen of Maidenhead

In 2014, on the centenary of the start of World War I, my article in *Inspire* included the names of the fallen taken from the Roll of Honour in the 1923 service sheet when the chapel in their memory was dedicated. At the time we only had biographic information about Thomas Thannet Pryce, the only holder of the Victoria Cross commemorated in the chapel. You may have seen the monument to his memory the Royal Borough put up in Kidwells Park.

To commemorate all the fallen of Maidenhead, the Royal Borough's *King and Country* project aims to create a website containing biographic information on them all.

Margaret Kirby, Project Development Officer with the Museum and Arts Team tells me they have been working on this over the last four years using Ancestry, Commonwealth War Graves and other information including some from St Luke's. They have uploaded information on 185 names so far. They also hope to compile information on where the memorials are, and that includes our memorial chapel.

If you would like to find out more about the men whose names occur on the panelling of the chapel at St Luke's, visit:

<https://tinyurl.com/yxv5ozud>

Perhaps we should also commemorate



The inscription for Thomas Thannet Pryce V.C

those who made the effort to create the chapel. This is an extract from the chronology:

1917 Font cover

Given by Miss(es) Spindler as a memorial to Eustace Spindler who was baptised in the font and whose father had been a sidesman:

To the Glory of God in loving memory of Eustace L. Spindler who died on active service Easter Day 1916

1923 War memorial chapel dedicated

Old vestry enlarged & remodelled: builder Messrs J.K. Cooper (local firm – architect Mr Cheadle; Lord Desborough¹ gave 5 guineas and Lady Desborough 2 guineas.

Oak Altar presented by Sawyer family. Carved oak altar rails given by Mrs Bird in memory of her father, Rev W.R. Rogers, Vicar of Cookham at the time St Luke's parish was formed.

East window of three lights with figures of St Luke, the Virgin Mary and St Martin of Tours, given in memory of Canon Meara by 500 parishioners and friends. Made by A.K. Nicholson, 105 Gower St, London. Names of the fallen carved on the wooden panelling.

1927 West screen ordered

1928 Money raised for memorial to churchwardens Lemon and Wyatt used to obtain a **south screen** for the chapel.

1930 War Memorial Chapel completed

Cost of £2500 built, furnished and decorated the chapel. The third screen and gates dedicated by Bishop Shaw on Sunday 24th August 1930, given by the sons² in memory of Thomas Charles Fry, 1846-1930, Dean of Lincoln, and Julia Isabella, his wife, 1846-1928. J.O. Cheadle of New Square, Lincolns Inn designed the chapel and practically everything in it.

He designed also the screens worked by Messrs Bowman & Sons of Stamford; the chairs made by Messrs Wake & Dean of Yatton, Somerset and the wrought iron gates produced by the Widney Manufacturing Company, Maidenhead.

Sanctuary lamp given by Mr Oakley (Churchwarden when the memorial chapel and new vestry were completed) in memory of his son killed in the Great War.



1 William Henry Grenfell of Taplow Court whose grandfather, Charles Pascoe Grenfell, by March 1867, had subscribed £100 to help build the church.

2 i.e. Rev CEM Fry (later Canon Fry), then Vicar of St Luke's and his brother Basil Homfray Fry whose death his brother commemorated by building the replacement vestry dedicated in 1932.

Looking for mountains

Who doesn't love a wordsearch? Thanks **Dorothy Strack-Hankey** for supplying hours of puzzling fun!

G	O	L	G	O	T	H	A	N
R	L	G	I	L	E	A	D	O
O	I	G	E	R	I	Z	I	M
B	V	I	A	N	I	S	X	R
A	E	L	H	O	R	E	B	E
T	S	E	N	X	Q	E	H	H
Q	A	M	G	I	L	B	O	A
M	O	R	I	A	H	A	R	G
X	B	A	A	X	Q	L	X	S
Q	E	C	X	R	I	E	S	I
W	N	M	I	Z	A	R	E	P

Can you find all the biblical mountains below?

Ararat (Genesis 8:4)
Carmel (1 Kings 18:20)
Ebal (Joshua 8:30)
Gerizim (Deuteronomy 11:29)
Gilboa (1 Samuel 28.4)
Gilead (Jeremiah 50:14)
Golgotha (John 19:17)
Hermon (1 Chronicles 5:23)
Hor (Deuteronomy 32:50)
Horeb (Exodus 3:1)

Moriah (2 Chronicles 3:1)
Nebo (Deuteronomy 34:1)
Olives (Matthew 21:1)
Perazim (Isaiah 28:21)
Pisgah (Deuteronomy 3:27)
Seir (Genesis 14:6)
Sinai (Exodus 19:11)
Tabor (Joshua 19:22)
Zion (Psalms 48:11)

From the Registers

Since the last issue of *Inspire*

We welcomed into God's family by baptism:

Herbie Tom Antony Brian Parker Prater
Demi-Lea Brudenall
Summer-Lea Brudenall
Emily Alice Reay
Harry Thomas Raymond
William Ram Sharma
Theo Krishan Sharma
Florence Winifred Belle Priestley

We celebrated the marriages of:

Daniel Ginn and Kayleigh Bashford
Andrew Hayes and Serena Tajima



Photo by Shula Tajima

Andrew and Serena

*We commended into God's keeping
at their funerals:*

Robert Gill
Pamela Barber
Sheila Mayers
Dennis Jones
Nora Searle
Michael Marriner
Melanie Stuij
Jean Stemp

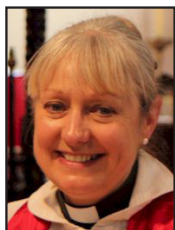
Alan Moss
Beryl Bintcliffe
Dorothy Main
Philip Davies
Alan Coombs
Keith Morris
Ernie Thomas
Brenda Clarke

Brian Pitts
Ivy Trillow
Evelyn Allaway
Margaret Gammon
Roy Pond
John Rodwell

Who's who and how to contact us

All numbers prefixed with Maidenhead 01628... unless otherwise stated

Ministry team



Vicar
Revd Sally Lynch

783033



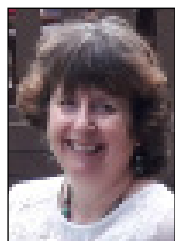
Associate Priest
Revd Canon
Terrie Robinson

634017



Licensed Lay Minister
Sonya Clarke

632626



Ordinand in training
Phyl Sopp

781390

Pastoral coordinator *vacant*

Churchwardens
John Salter 634439
Sue Hinchliffe 784724

Assistant churchwardens
Dave Sopp 781390
Michael Masango 789978
Johanna Raffan 680913

Flowers
Rita Salter 634439
Electoral Roll Officer
Ann Burdett 631486

Gift Aid Secretary
Kim Rumble
07973 294082

Director of Music
Adam Went
01753 643974

PCC Secretary
Ralph Hinchliffe 784724
PCC Treasurer
Richard Burdett 631486

Parish administrator
Ruth Humphreys 622733

More about St Luke's Church

Write to us at:

*The Vicarage
26 Norfolk Road
Maidenhead
Berkshire
SL6 7AX*

**Phone the church
office on:**

01628 622733

or email:

admin@stlukeschurchmaidenhead.org.uk



The church office is open

Mondays, Tuesdays, Wednesdays (and some Saturdays)

Between 9.30am and 11.30am

*Like St Luke's
Church,
Maidenhead
on Facebook*



*St Luke's is part of
Inclusive Church
Find out more at*

www.inclusive-church.org.uk



*To find out more about St Luke's and the many prayer and discussion groups and
other activities on offer each week visit our new website at:*

www.stlukeschurchmaidenhead.org.uk

Coming soon

All events at St Luke's unless otherwise stated

Garden party with afternoon tea

*Vicarage garden, Sun 25th Aug, 3pm
(tickets £15 from church)*

Café Church

*Enjoy tea/coffee and cake during
an informal service
Sundays, 4pm
8th Sept, 13th Oct, 10th Nov*

Stay & Play (baptism preparation)

*All welcome
9.45am, First Saturday of the month
7th Sept, 5th Oct, 2nd Nov*

Messy Church

*Craft, worship and meal for all ages
Fridays, 3.30pm – 5.30pm
6th Sept, 4th Oct, 1st Nov, 6th Dec*

Baby & Toddler Group

*Play, craft, singing, stories and healthy
snacks, with tea and cake for adults!*

Community hall

*9.30am - 11.15am
Thursdays in term time,
starting back 12th Sept*

Seeking Solace

*Reflection and tea for the bereaved
3pm in church
Mon 2nd Sept, Sun 6th Oct,
Mon 4th Nov, Sun 1st Dec*

Ladies' Breakfast

*Saturdays, 8.45am
21st Sept, 23rd Nov*

Combined Charities Fair

*Your chance to buy the famous St Luke's
marmalade, jams and other sweet
treats!*

Maidenhead Town Hall

Saturday 9th November

Christmas Tree Festival

Fri 6th – Sun 8th December

Winter Wonderland concert

*Evening
Fri 6th Dec*



Photo by Colin Dandridge