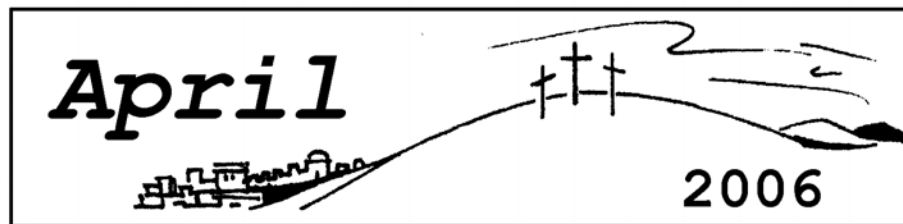


ELSTOW PARISH MAGAZINE



Dear Parishioners,

I want you to close your eyes, to sit still, and to do nothing for half an hour. Now I want to tell you a little story; are you sitting comfortably...?

It was all over in a flash. A cry for help, a man running away with a snatched handbag, another young man after him, catching up with him, a tussle, the bag recovered, the thief on the ground, and soon the police taking him away. In the busy town centre there are plenty of witnesses to give their statements. There was little dispute about the facts. But what had those witnesses experienced? Sally went back to the office clutching her bag more tightly, worrying about new dangers. Simon went away guilty; he could have been the one to chase the thief, but he was frozen on the spot – so who was the coward? Jane went home rejoicing at the goodness of human beings, that someone was prepared to take a risk for a stranger.

There is no official report of the event we celebrate at Easter; it happened in secret, in the darkness of a stone tomb. The Gospel writers do not attempt to describe it; it is beyond the capacity of human words. Indeed, the different Gospels tell us different stories about the people who were there, hinting at what they experienced and what effect it had on their lives. Take Mary Magdalene. Despite their differences, all the gospels agree that she was the first to see the risen Jesus. We are told that she was someone Jesus had healed, and who had become his follower as a result. Imagine the emotions she must have felt that first Easter.

What is there for us in these stories, as we experience anew the Resurrection of Jesus? Perhaps some of us, like Mary, are in need of a new start. Perhaps we have become weighed down by problems, by bereavement, by illness and we feel there is no escape. For us, then, Easter offers new hope. The resurrection of Jesus shows us that God's love is stronger than any power of despair. Or perhaps, like Peter, we bear the guilt of hurtful things said, or perhaps things unsaid, things done wrong that we can never put right. The message of the Resurrection is one of forgiveness. There is no condemnation in the eyes of the risen Jesus as he looks at Peter, and at us, only love. And perhaps we have doubts about this very unlikely and strange story we hear again today. Like Thomas, we may have moments when we long for some hard evidence. Thomas' story affirms that we are allowed that longing. We are allowed to doubt and our doubts does not cut us off from the power of Jesus' Resurrection. Whatever the state of our faith in God, God has faith in us.

To all who are in despair, to all who are caught by guilt, to all who doubt, here and in all the world, the message of the Resurrection is this: God's love is stronger. If even death cannot defeat God, then anything is possible. There is always hope, there is always forgiveness, there is always a future. I hope that you will share with me in this great festival, and that we may feel anew the significance of what God did for us.

With Best Wishes,

Jeremy Crocker

SERVICES FOR HOLY WEEK

Sunday 9th	Palm Sunday 11.00am Parish Communion <i>(If fine, the service will start on Elstow Green and process into Church)</i> 6.30pm Evening Prayer
Monday 10th	Monday of Holy Week 7.30pm Compline and address - St. Mary's Cardington
Tuesday 11th	Tuesday of Holy Week 7.30pm The Litany - St. Michael's
Wednesday 12th	Wednesday of Holy Week 7.30pm Holy Communion and address at Elstow Abbey
Thursday 13th	Maundy Thursday 11.00am Holy Communion (Canon Nigel Morrell) 7.30pm Holy Communion with the stripping of the altars. Followed by a Watch until 9.30pm
Friday 14th	Good Friday 9.30am Young People's Service followed by a walk 11.00am One hour Devotional Service followed by ... 12.15pm Frugal lunch in the church hall
Saturday 15th	Easter Eve 7.30pm Service of Light and renewal of Baptismal Vows
Sunday 16th	Easter Day 10.30am Family Communion 6.30pm Evening Prayer
Monday 17th	Easter Monday Pilgrimage St, Albans Cathedral <i>The theme this year is Good News!</i> <i>Further information from the web site:</i> http://www.stalbanscathedral.org.uk/notice-board.htm



DOUG GAUTREY

The recent death of Doug Gautrey at the age of nearly 90 seems to mark the end of an era for Elstow Abbey. As a young man Doug was a talented and highly competitive sportsman, and his success was witnessed by the many cups he won. He held a schoolboy record for hurdling and played hockey for Chatham, but his deepest love was perhaps for rugby football. He remained a rugger devotee to the end, and long and earnest discussions used to take place in the Vestry at Elstow with Sid Burman over whatever match had been played the previous day.

Doug trained as a teacher at Goldsmith's, and it was there that he met Bay. They were married in April 1939 at Thaxted. Doug was called up in October and served in France, escaping from the German advance via Cherbourg. In November 1941 he embarked for the Far East, arriving in Singapore in January 1942. Singapore fell in February, and Doug spent the next three and a half years in a Japanese Prisoner of War camp. The suffering was horrific, with work on the infamous 'railway of death' and with many illnesses and privations.

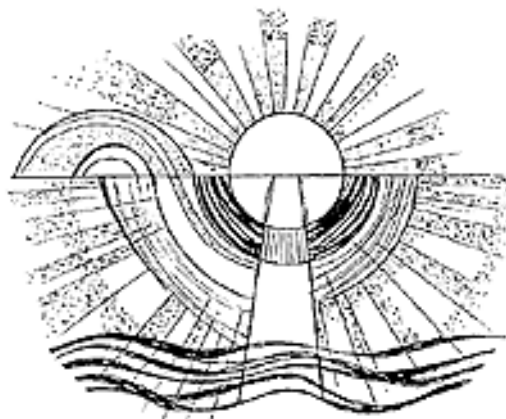
In October 1945 he arrived home, after almost four years away from his family. In later years Doug and Bay used to gather with their friends once a year in October to celebrate the anniversary of that return home from captivity. But for Shuna, then aged 5, and Ian, 3, it was not an entirely easy experience to have this apparent 'stranger' joining their family life. Miranda was born in 1946 and Michael in 1952. Doug returned to teaching, continued with that profession in the RAF, and was eventually posted to Cardington. Peter Hartley, also a Far Eastern Prisoner of War, was at the time Vicar of Elstow, and it was perhaps natural that Doug and Bay should join the congregation there. Apparently he had made a commitment that, if he returned safely from captivity, he would give more of his life to God, a commitment he more than fully kept. Peter Hartley encouraged him to train as a Lay Reader, and he served Elstow Abbey in that capacity for some 35 years or more.

So many happy memories. There was the warmth of his smile, the picture of Doug and Bay planning their Senior Citizens' lunches out in the various local pubs, with The Swan on Thursdays and so on - they enjoyed their food! There was Doug's devotion to the Far Eastern Prisoners of War, or FEPOW, Association, and the moving annual FEPOW service, when many of those who had been Japanese prisoners of war came together at Elstow, with their families and friends, to remember lost colleagues, to pray together and draw encouragement from one another. There were the regular meetings of FEPOW members in this area throughout the year, the annual dinner, and Doug's ongoing care for the members.

For all that he had suffered in captivity, I never heard Doug speak with bitterness. We each of us see different sides of people, and for me, Doug had a generosity that was huge, a faith that was deep and an experience of life that was wide. There are so many ways one could describe Doug - patriotic, generous, brave, self-effacing, contented with his lot, tolerant, unselfish, devoted to Bay, considerate. He had to my mind that rare and wonderful virtue - humility.

His faith had been forged in fire. As the Book of Wisdom puts it in Chapter 3 verse 5, 'Having been disciplined a little, they will receive great good, because God tested them and found them worthy. Like gold in the furnace, God tried them.....' After his bypass operation he seemed to gain new strength, and when I left Elstow just over two years ago he was preaching as well as ever - at the age of 87! He will be sadly missed, and Bay remains in our prayers at this difficult time.

Richard Huband



DOUG GAUTREY

The death of Doug Gautrey on 18th January, just 7 weeks short of his 90th birthday, brought to an end a long and very happy association with Elstow.

When I first arrived at Elstow in 1960, Doug was about to begin his training as a Lay Reader, and when, a few years later Jim Norton who was at that time Lay Reader at Elstow, decided to leave Bedford and move to the Midlands and begin Pig Farming, Doug became the Elstow based Lay Reader, a position that he held until his death.

Over the years Doug, along with Bay, became much loved and respected members of the Elstow Church Family. As the years progressed Doug's preaching gained in strength and during the four interregnums that he and I were involved in, his readiness to help in any way possible was quite invaluable. He was always there with his wonderful smile and calming influence when it all seemed to be going wrong.(As it often did, but we hoped that it did not show!) I always knew that I could call on him for help and advice if it was needed and I always knew that I would receive it. There were times over the years when we managed to persuade Bay to play the organ for services, when illness or family situations left us without anybody to play.

Those who came on the Ecton House Retreats will remember all the care and attention to detail that Doug put into making sure that the weekend was an enjoyable one both spiritually and socially, and certainly I know that I always arrived home looking forward to the Retreat the following year. The love and care that he showed to Bay during these weekend was memorable, the stairs to the Chapel at Ecton are, to say the least, difficult to navigate and both Bay and Doug, by then well into their 80's needed care and help in managing them. Doug was very sad when the Retreat House was closed and his plans to use the Retreat Centre at Hemingford Grey received little support. The end of the FEPOW annual service nationally also caused him sadness, but he accepted that as old age overtook so many of his fellow prisoners of war, it was no longer practical to continue. The Remembrance Sunday in 2005 was the first occasion that I can remember when Doug was not well enough to be in church to lay the wreath on the FEPOW memorial altar. Those of us who knew him had watched his health begin to fail as he became increasingly frail.

The large attendance at his funeral service at Elstow Abbey underlined the great respect and love that so many held Doug in, and I know that at Elstow he will be sadly missed by us all, but remembered with great love, warmth and respect.

Colin Albon

FREDERICK STEELE (22nd June 1948 – 26th February 2006)

Frederick Steele, known to many as Fred, was a unique man. Having suffered greatly with severe asthma, he worked hard to overcome the handicap, live a full and positive life and at the same time attempted to do the best he could to help others also to live a positive life and overcome their individual "handicaps". Without doubt he had a very great influence in a positive way upon the lives of many other people.

Fred was born in the Middlesex Hospital in the west end of London to George Steele and his wife Dorothy, née Hines. He had one sibling, his older brother George. Fred was conceived after his father's tank was blown up in the Second World War. The result of the explosion left his father with severe asthma, whilst the rest of the crew were killed. Unlike his elder brother, Fred also was afflicted with severe asthma.

His formative education was at the Central Foundation Boys' Grammar School in the City of London. His evidence of being bright was shown when he was put forward for his 'O' levels, all of which he passed, a year early. Later, he gained a scholarship to Britannia Royal Naval College, Dartmouth, with the Royal Navy offering him a scholarship to Downing College, Cambridge. However, because he believed that the asthma would, in certain situations become a liability and would hold him back, he turned down both offers and elected to go to Nottingham University to study Mathematics and then went to Exeter University to study physics and education prior to becoming a teacher.

His initial teaching career was at the Royal High School in Edinburgh where he joined the science department. Whilst north of the border, he continued his sporting life by playing water polo for 1930 ASC (Scottish Club Champions) and cricket for the Royal High School Former Pupils Club. An opportunity for promotion arose in 1974 and Fred moved south to Bedford to teach at Bedford School. Whilst in the town he joined the Bedford Water Polo Club and also Cryselco Cricket Club. In 1979 he gained another promotion by moving to St. Thomas Moore Roman Catholic School. However, the handicap of asthma became a stumbling block and, having collapsed with burst abscesses on both lungs, Fred was admitted to the South Wing of Bedford Hospital. For over three weeks he lay unconscious in the intensive care unit. His brother on seeing him stated to his parents who had arrived later, "do not go in and see him, remember him the way he was."

Yet, once again, Fred overcame the handicap and resumed the role of normal life, such as it could be. It was at this time that he encountered Traditional Chinese Acupuncture. A meeting that improved his asthma and, ultimately, changed the direction of his life.

In 1981 he joined the Leamington College of Oriental Medicine where he studied for three years under Professor Worsley. He then went to study Traditional Chinese Medicine with Dr John Hicks in London, and Diet Therapy with Dr Lawrence Plaskett at St Bartholomew's Hospital. Since qualifying in Traditional Chinese Medicine, he set up a private practice in Bedford, and for the decade up to April 2000 worked at Milton Keynes Hospital in the Substance abuse section of their Mental Health Unit. Whilst at the Unit, his work in treating the mental and emotional aspects of the clients was so successful that, from secretary and nurse to junior doctor and consultant, there was a steady demand for treatment from the staff themselves. He became a Freeman of the City of London in 1987, and was made a Commander of the Military and Hospitaller Order of St. Lazarus of Jerusalem in 1988.

Since 1993 he has studied various forms of Qi Gong and Qi Healing With Dr Shen Hong Xuri who is based in Gent, Belgium. In the late 1990s he studied the Chinese Language privately in Bedford, and the Classical Chinese texts in their original form with Dr Elizabeth RoCHAT de Ja Vallee, and Dr Claude Larre s.j. in London. Between 2002 and 2004 he studied Chinese Herbal Medicine at the London College of Traditional Acupuncture. He then joined the Register of Oriental Herbal Medicine, and used both Patent Herbal Medicines (pills) as well as dispensing raw herbs to be decocted.

On the day he died, he suffered a massive heart attack as he was getting ready to drive to Manchester to attend a seminar on skin diseases.

Throughout his life, one thing remained constant, his belief in his Christian values. This was assisted at an early age by attending All Souls Church, Langham Place, where he heard the preaching of the Rector, Dr. John Stott. In Bedford, he joined the congregation at Elstow, Abbey Church, where he took an active part in church life, regularly reading the lesson and singing in the choir. In addition, he was a member of the Inter-Faith Group in Bedford. Fred was also a member of his old school lodge, William Rogers.

His life was always lived to the full with the aim to bring help, hope, peace and understanding to all who met him.

TUNES OF GLORY

This month we shall sing No. 235 “*Forth in thy name, O Lord, I go*” by Charles Wesley 1707-88, to the tune “*Angels' Song*” by Orlando Gibbons, 1583-1625. According to our own voting for Wesley’s hymns last autumn, this was one of the highest-scoring Charles Wesley hymns which we sang at our Evensong on 9th October 2005, (we have already discussed one of these). This one therefore deserves special mention here.

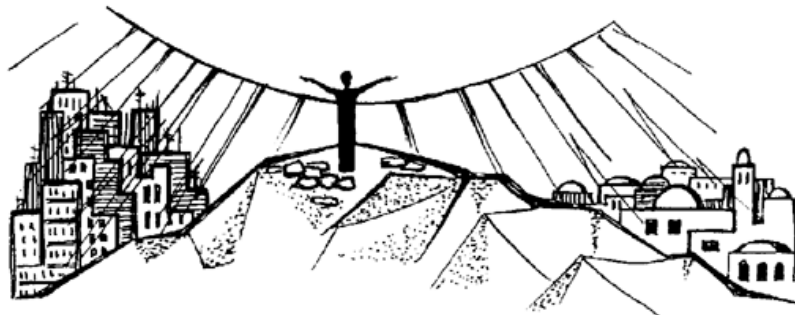
Published in Wesley’s *Hymns and Sacred Poems*, 1749, and entitled “for believers before work”, he wrote hymns for every imaginable - and one might even say unimaginable - occasion, and in this case the question is of considerable importance. How are we to face our daily work? And what difference does it make that we do so as “believers”? Wesley invests the subject of work, however mundane it might be, with a divine splendor. It is not just some irksome job to be done, it is part of our Christian service. It is the task God has assigned to us. In doing it we are to find His presence, doing it in His sight, offering it for His approval, and delighting in fully using the skills and faculties He has bestowed upon us. These are indeed counsels of perfection. Yet Wesley was aware of the frailty of human nature, and the fact that every kind of work has its temptations.

The tune *Angels' Song* is attributed to Orlando Gibbons. However one of the earliest and most prolific of hymn-writers was George Wither, who flourished during the reigns of the early Stuarts. He found a doubtful patron in the personage of King James I, himself a versifier of some ability (at any rate in his own opinion). Thinking that other hymns besides the metrical psalms might find a place in the services, George Wither tried to induce the king to sanction his hymns for church use, but the times were premature for such an idea. The king was anxious to see his own version of the Psalms used in the churches, rather than to intercede on Wither's behalf. But it is said that James I did undertake to support Wither’s claim if the latter would be consent to his hymns being published together with the King's psalms. But the poor poet felt this was asking too much, and politely declined.

Wither's first book, called “*Hymnes and Songs of the Church*” is interesting because Orlando Gibbons, who was one of the most celebrated church musicians of the time, ‘fitted’ some tunes to the hymns, amongst them being the well-known “*Angels*” or “*Angels' Song*”. It is set to a poetical version of the song of the angels, “*Glory to God. in the highest*” (Luke ii. 14). This tune provides a good example of the difficulty in determining the time in which such old tunes were sung. There are no time signatures, which must have relieved the organists and choirmasters at the time of a good deal of their responsibility. Such matters were left to individual taste, so there must have been chaos at times.

However we will not demur from such historic factors and niceties, and sing Wesley’s “*Forth in thy name, O Lord, I go*” to Orlando Gibbons’ tune “*Angels' Song*”.

John Crookall



BOOK REVIEW

“Alexander the Corrector” by Julia Keay (HarperCollins £16.99)

A couple of months ago I wrote that I was leery of reviewing biographies, but Julia Keay’s revisionist new book, published in late 2004, has caused me to chuck my good intentions out of the window.

The reason for this, so far as a Parish Magazine is concerned, is simple.

Alexander “the Corrector” is Alexander Cruden, 1699-1770, (called “the Corrector” because he earned his living as a proof reader) who, in Anglican – and all other – Christian circles, is famous for having compiled the Bible’s first concordance. (A concordance, by the way, is a reference work which lists every word in a book, defines it and cross refers it to every other appearance of the word in that book.) He achieved this, moreover, entirely on his own and that in an age of pen and paper. Even Dr Johnson, his near-contemporary, was “aided by a shifting and motley collection of ne’er-do-wells that he rescued from total penury” (to quote a comment of mine in an earlier review) yet even so struggled to produce something coherent. Cruden’s Concordance, to be found at the elbow of every Christian priest, is far longer than Johnson’s dictionary – and it has achieved world-wide renown.

Were this all, there would not have been too much for Julia Keay to write, would there?

The sadness with Cruden is that he was reputed to be spasmodically insane. It all started in his birth town of Aberdeen. There, aged 20 and after acquiring his MA at Aberdeen’s second University, Marischal College (“pronounced “Marshall”), he was suddenly committed to the Tolbooth, or madhouse, where he survived an unspecified amount of time in the dire and terrifying conditions of this hell-hole. Further, the reason for his committal was never to be revealed, even by him – and has never been satisfactorily elucidated or even justified.

This is where Keay comes into her own as she tries to set the record straight. Although there are multiple references to the event in a host of biographies, they differ and evolve to a bewildering extent. Keay, though, through painstaking research and intelligent analysis comes up with a passable explanation which hints at unspeakably black deeds being perpetrated and unjustly covered up in that oh so respectably Christian Aberdeen. It put paid to Cruden’s vocation to take holy orders, but inspired the diverting of his energies, in the distant city of London, into the creation of his Concordance. It was his way of serving God.

There, although he established a good reputation and was known as a most conscientious Christian, he ended up by being illegally committed to a private madhouse by a vindictive rival for the affections of a widow. When, once he had escaped (and with his sanity amazingly still intact after weeks of torture and maltreatment), he suffered further injustice from his “past” in the Courts when he sought the restoration of his character and the restitution of his finances.

Two more spells in a madhouse followed (unjustly, as Keay explains), but, as some consolation, he did achieve royal (and financial) patronage from the fame and excellence of his Concordance.

Where Keay excels, in this biography, is that she lets the reader think for himself. It becomes obvious that Cruden, physically diminutive as he is but endowed with a ferociously obdurate temperament, is very naïve about people and, especially, society. He learns to make his career path through the alleyways of London, but never really understands what makes people tick. His christianity, however thwarted he was in following what would have been his priestly calling, yet endowed him with that adamant sense of loyalty which kept him from revealing what really happened in Aberdeen and what dogged him throughout his life.

I do most strongly commend this book. It will make your blood boil, as well as inform you.

Bookworm

ATHEISM - 1

This is the first of three articles in reaction to a television series about atheism, introduced and led by Dr Jonathan Miller. They are based on talks given, and to be given, by me at mattins.

Dr Miller was quite open about his own position as an atheist and presented his viewers with a history of the topic. What he did not do was to remind us of the refutations of his attention-grasping opening statement.

That opening statement was the well-known Paradox of the Greek logician Epicurus. It is a riddle which antedates Christianity by some 300 years. This famous and disturbing Paradox is as follows and reduces to the following argument:

If God existed, there would be no Evil in the world.

- **If the Premise that God exists is true, then the Conclusion must be true**
- **However the Conclusion is false: there is Evil in the world. Therefore, the Premise is false: there can be no God. QED.**

This begs the question as to whether or not Evil – and Pain (many thinkers combine these) – are in fact an integral part of the order of things. Evil and Pain exist and have existed for as long as there has been human life. Pain is perhaps most clearly linked with Evil in the book of Job where we read: “*but his flesh upon him shall have pain, and his soul within him shall mourn*”. These are matters over which Man has never had any control.

There are of course hundreds of references to Evil in the Bible. The initial position is clearly established at the outset in the Garden of Eden, where the important point is made that it is a question of distinguishing between Good and Evil. In Job, we hear of “*all the evil that the Lord had brought upon him*”; in Psalm 23 we read “*though I walk through the valley of the shadow of death, I will fear no evil*”; in Psalm 52 we have the unequivocal message: “*Thou lovest evil more than good..... God shall destroy thee.*” We pray: “*deliver us from evil*”.

But we should remember that, in the Old Testament as in that of the New, Evil is equated with Satan, who is depicted as the Tempter. Evil, however, should be equated with Sin. St Paul has much to say about this, especially in his epistle to the Romans.

Other aspects of life over which Man does have control, such as moral and social misbehaviour as listed in, say, the Seven Deadly Sins, are matters which therefore can have no part in the Epicurean Paradox.

That Paradox can be expressed differently:

Either God wants to abolish Evil and cannot, or he can but does not want to. Thus:

- **If he wants to and cannot, he is impotent.**
- **If he can, but does not want to, he is Evil.**

God is deemed, and correctly deemed, to be opposed to Evil. The assumption on which the Paradox is based is that God must wish Evil to cease to exist in the world of Man. To my mind, this assumption is false. Evil, just as much as Good, must exist for Man to have a justification for living.

The fact is that Evil does exist and that the role of Man comes down to struggling against Evil to the greatest possible extent that he may. God does not directly intervene: God creates the mind-set which permits resistance to Evil. God, to Christians and philosophically speaking, is omnipotent, omniscient, all-good. Man, though and as we read in that crucial Book, Job, “*is born unto trouble*”.

The argument against this clever and apparently convincing Paradox is that God chooses not to intervene in order to abolish Evil. Evil is part of the duality of Man's make-up and this fact has been at the root of all thinking on the matter. However desirable and neat it might be to believe that God wishes to and therefore can extirpate Evil, the reality does not admit this, and it never has done. The choice between Good and Evil is Man's and it is this tension which is at the heart of Christianity.

Let us now try a little logic of our own:

It is not a matter of choice for Man as to whether or not Evil exists. Man has no control over this. Where Man does have control is in the extent to which he succeeds or fails in resisting Evil. Therefore, Epicurus' Paradox becomes meaningless.

Voltaire, whose book "Candide" is the most famous rebuttal of that formidable 18th century atheist Leibnitz, memorably writes elsewhere: "*If God did not exist, it would be necessary to invent him.*"

St Paul states the problem of Man neatly for us in Romans where he expresses the Christian's Paradox or tension: "*The good that I would, I do not: but the evil which I would not, that I do*".

I rest my case.

Tim Elliott

PARISH PUMP

New poverty website for children

Tearfund has launched a new website for children. It aims to introduce them to issues of poverty around the world. The Action Pack site for 8-11 year-olds features a selection of games, facts and action ideas, aimed to help children engage with world issues. It comes with a devotional book and a CD-Rom. The site can be found at: www.tearfund.org/actionpack

Sunday trading

The next few weeks are crucial for the Keep Sunday Special campaign and for other organisations and individuals who are determined to oppose the plan for more shopping hours on a Sunday. The campaign has called upon politicians to examine the effect that weekend working is having on community and family life.

A Parliamentary panel will meet in the near future and will take evidence from an assortment of witnesses from children and family organisations, trade unions, retailers, religious groups and consumer groups. Heading the panel will be Labour's Lord Anderson, together with Ann Widdecombe, Gary Streeter, Andy Reed and Colin Breed.

An alliance of major retailers who call themselves 'Deregulate' - includes Tesco, Ikea, B&Q and Asda - wants the Government to lift all restrictions on large-shop trading on a Sunday.

More information from **Keep Sunday Special** website: www.keepsundayspecial.net

Crossword Solution (Page 19)

Across

1 Pledge 4 Pipes 8 Psalm 9 Broiled 10 Absolve 11 Heel 12 Rob 14 Edge 15 Eden 18 Lot 21 Ears 23 Rejoice 25 Tabitha 26 Maker 27 Eliab 28 Animal

Down

1 Poplar 2 Elapsed 3 Gamaliel 4 Poor 5 Pulse 6 Saddle 7 Abner 13 Benjamin 16 Eliakim 17 Gentle 19 Troas 20 Petrel 22 Rabbi 24 Strab

Virtual door opens on Church of England Heritage

Information on the rich documentary heritage of the Church of England is now only a click away with the launch of a dedicated Libraries and Archives section on the Church of England's website. Information about Lambeth Palace Library, the Church of England Record Centre and the Library of the Cathedral and Church Buildings Division, as well as links to the major ecclesiastical libraries and archives throughout England, have been brought together.

Visit: www.cofe.anglican.org/about/librariesandarchives

Launch of baptism book and cube

Two new resources aim to bring the baptism service to life for young children, in colourful and accessible formats that help to explain the symbolism of the sacrament. *My Baptism Book* and *The Baptism Cube* have been produced in response to demand from children's work specialists in dioceses and parishes across the Church of England. *My Baptism Book* and *The Baptism Cube* (Church House Publishing, £4.99 & £5.99 are available from all Christian bookshops and Church House Bookshop, bookshop@c-of-e.org.uk

New Charity Commemorates 20th Century Christian Martyr

Ugandan Archbishop Janani Luwum was murdered on 17th February 1977 for opposing the dictator Idi Amin. In memory of this much-loved Christian leader, The Archbishop Janani Luwum Trust was recently launched at Westminster Abbey in London.

The Archbishop of York, the Most Revd & Rt Hon Dr John Sentamu is President of the Archbishop Janani Luwum Memorial Trust. Dr Sentamu said, "Archbishop Luwum was a major influence on my call to the ministry. I am honoured to have a part in this permanent and practical memorial to him." The Trust will promote Janani Luwum's passion for the Christian Gospel and the well-being of all people, by supporting poverty relief and promoting education and health in war-torn Northern Uganda.

Janani Luwum is one of the 20th Century Christian Martyrs commemorated in stone on the West Front of Westminster Abbey

St George's Day - April 23rd

St George, Patron Saint of England was not an Englishman at all. He was, in fact, an officer in the Roman army under Diocletian, who refused to abandon his faith during the 'Terror', and was martyred at Lydda in Palestine about the year 300AD - supposedly on 23rd April.

St George became a symbol of a Christian fighting-man, a powerful helper against evil powers affecting individual lives. He was the soldier-hero of the Middle Ages, of whom remarkable deeds were reported. As a symbol of the war against evil, he is usually portrayed trampling the dragon of sin under his horse's hoofs. The Crusaders had a vision of him helping them against the Saracens at Antioch, during the first Crusade, and thus brought the legend of St George back with them from Palestine.

St George's Day, April 23rd, was declared a holiday in England in 1222.



Source of all articles above: www.parishpump.co.uk

THE CHURCH CALENDAR

APRIL

Sunday 2nd	Lent 5	
	9.30am	Family Communion with Children's Groups (The Revd Jeremy Crocker - JRC)
	11.00am	Morning Prayer (Mattins Group – John Crookall)
	3.00pm	Baptism of Niamh Foster (JRC)
	6.30pm	Evening Prayer (Canon Philip McDonough)
Monday 3 rd	10.00am	Group Visit (Dr John Crookall)
	7.00pm	Prayer Group meet in the Summerhouse
Wednesday 5 th	11.30am	Coffee Morning followed by a light lunch in the Church Hall
Thursday 6 th	11.00am	Holy Communion (JRC)
	7.30pm	Lent Course at St. Michael's
Sunday 9th	Palm Sunday	
	11.00am	Parish Communion (If fine the service will start on The Green and process into Church) (JRC)
	3.00pm	Baptism of Owen Titchmarch
	6.30pm	Evening Prayer (JRC)
Monday 10 th	Monday of Holy Week	
	7.30pm	Compline and Address at St. Mary's Cardington
Tuesday 11 th	Tuesday of Holy Week	
	7.30pm	The Litany at St. Michael's
Wednesday 12 th	Wednesday of Holy Week	
	11.30am	Coffee Morning followed by a light lunch in the Church Hall
	7.30pm	Holy Communion and address at Elstow Abbey (JRC)
Thursday 13 th	Maundy Thursday	
	11.00am	Holy Communion (Canon Nigel Morrell)
	7.30pm	Holy Communion (JRC) with the stripping of the Altars. Followed by a Watch until 9.30pm
Friday 14 th	Good Friday	
	9.30am	Young People's Service followed by a walk
	11.00am	One hour Devotional Service (JRC)
	12.15pm	Frugal lunch in the church hall
Saturday 15 th	Easter Eve	
	7.30pm	Service of Light and renewal of Baptismal Vows (JRC)
Sunday 16 th	Easter Day	
	<u>10.30am</u>	Family Communion (JRC)
	6.30pm	Evening Prayer (JRC)

Monday 17 th	Easter Monday Pilgrimage St, Albans Cathedral The theme this year is <i>Good News</i> BANK HOLIDAY – NO PRAYER GROUP <u>DEADLINE FOR MATERIAL FOR THE MAY MAGAZINE</u>
Wednesday 19 th	11.30am Coffee Morning followed by a light lunch in the Church Hall
Thursday 20 th	11.00am Holy Communion (The Revd Stephen Smith)
Sunday 23rd	Easter 2 9.30am Young People’s Service 11.00am Morning Prayer (Mattins Group – Chris Knell) 6.30pm Evening Prayer (JRC)
Monday 24 th	7.00pm Prayer Group meet in the Summerhouse 8.00pm Meeting of the Trustees and Committee of The Friends of Elstow Abbey
Wednesday 26 th	11.30am Coffee Morning followed by a light lunch in the Church Hall
Thursday 27 th	11.00am Holy Communion (JRC) 7.00pm Wedding Rehearsal of Jamie and Carrie Anne 7.30pm Meeting of the South Bedford Council of Churches at London Road Methodist Church 8.00pm Meeting of the Finance and Standing Committee at 43 Armstrong Close, Wilstead
Saturday 29 th	2.00pm Wedding of Jamie Peter Hammond and Carrie-Anne Fossey 3.00pm Cricket Match Cardington v Elstow on the Moot Hall Green, including tea and sandwiches, all welcome.
Sunday 30th	Easter 3 11.00am Parish Communion (JRC), Preacher the Revd Michael Norton, Vicar of Elstow 1976-1982, followed by a bring-and-share lunch in the Church Hall 3.00pm Baptism of Kyle Damon at Elstow Abbey 6.30pm Evening Prayer followed by Holy Communion and the Laying on of Hands for Healing (JRC)
<u>MAY</u>	
Monday 1 st	BANK HOLIDAY – NO PRAYER GROUP
Wednesday 3 rd	11.30am Coffee Morning followed by a light lunch in the Church Hall
Thursday 4 th	11.00am Holy Communion (JRC) 2.00pm Inspection by the Archdeacon of Bedford 7.00pm Meeting of Benefice Clergy, Churchwardens and Deputy Wardens
Sunday 7th	Easter 4 – Vocation Sunday 9.30am Family Communion with Children’s Groups (JRC) 11.00am Morning Prayer (Mattins Group – Tim Elliott) 6.30pm Evening Prayer (JRC)