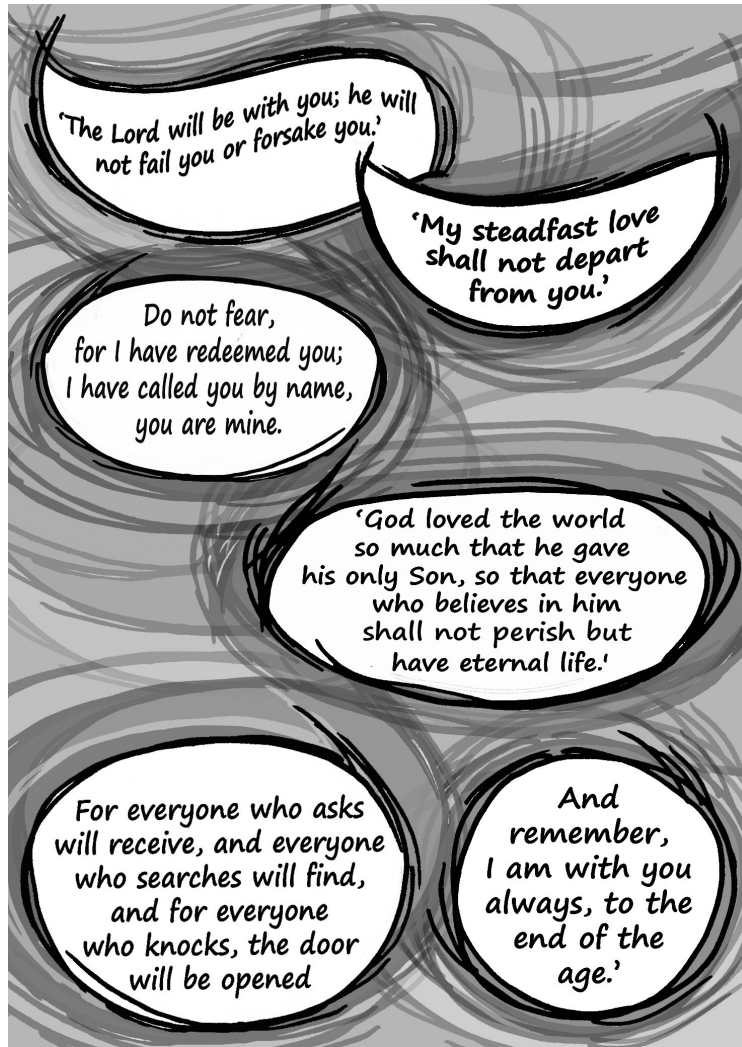
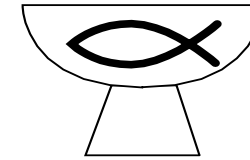


October 2023

30p

# Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter



## Parish of Upton-cum-Chalvey

The Anglican parish of Upton-cum-Chalvey includes St Mary's, St Laurence's and St Peter's churches.

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Revd Linda Hillier (Associate Minister)	0208 8645728
Barry Marsden (Licensed Lay Minister)	
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District Churchwarden (SL): Allan James	01753 532425
District Churchwarden (SL):	
District Churchwarden (SP): Peter Clarke	07388 832233
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Verger (SL): Allan James	01753 532425
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### Clergy days off:

Revd Scott Lamb            Monday

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<https://stmarys-slough.org.uk>

<https://www.saint-laurence.com>

<https://www.stpetersslough.org.uk>

## The Rector Writes:

Dear Friends,

In the last two weeks, three different people, not members of our churches, have asked if the church is open during the day for prayer. They haven't been looking for a service or a group, just some peace and quiet. In the same period, I have spoken to two people about arranging a retreat, a few days away in a religious house. A time to take stock and simply be. Yesterday after lunchtime Mass, a woman came in and asked if she could light a candle. "But it's so calm in here!" she declared delightedly. It reminded me that contemporary spiritual searching takes a variety of forms and that many of our neighbours are desperately craving some silence in their noisy, hectic lives. TV, radio and the internet plus social media, urban life in general and the loss of traditional boundaries like closing times for shops and days of rest, all combine to bombard our minds and senses. (No wonder school pupils are taught mindfulness and are issued with books helping them to stay calm.)

Yet, in a clear challenge to this lifestyle our faith teaches that often God is to be found in quietness. Our busyness can squeeze him out and our chatter can sometimes drown out his whisper. The classic symbolic story for us in this area is Elijah on Mount Horeb. Fleeing from his enemies and filled with fear, he is commanded to stand on the mountain while the presence of God passes by. A mighty wind blows but God is not in the wind. There is an earthquake, but God is not in the earthquake. There is a blazing fire, but God is not in the fire. And then in the silence that follows God speaks in a gentle whisper a "still small voice," "a sound of sheer silence." Meeting God in silence was also the experience of the psalmist, "For God alone my soul in silence waits." Psalm 62:1. "Be still and know that I am God." Psalm 46:10. And then we have Jesus himself to guide us in this area. How often do we hear of him rising early, retreating from the pressing crowds and even his own disciples, to go to a deserted place to pray? His communion with the Father required time in quiet and his activity flowed from this inner peace. Following his example, the church's religious orders of monks and nuns arrange their lives so as to give each other the opportunity to live in a similar quiet communion.

Of course, not all silence is healthy. There is the quiet that is the product of loneliness, or isolation. In such circumstances an insistence on being quiet would be harmful. What is needed here is company and conversation, but this doesn't deny the reality that many people crave some quiet in their lives and that our lifestyle often hinders this desire.

I hope as time goes on that we will be able to increase the occasions when our churches are open, as a sanctuary and a gentle service to our neighbours. It is probably also worth us all noting that some visitors to church may be looking for

peace rather than chat. We will need to be sensitive to their need for space. And as part of our church life, we should ensure that there is some quiet. Silence at key moments in our worship is important. Contemplative prayer can be a helpful means to take faith forward. Many churches have quiet days planned into their year.

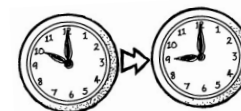
Archbishop Rowan Williams characteristically offered a helpful insight here. He argued that in our culture, contemplative prayer and times of silence should no longer be seen as some sort of advanced level of spirituality that we move on to once we have normal church life under our belts but rather for many today it may well be the route into faith. Quiet practice can come first and then doctrine and sacraments can follow.

Fr Scott

## OCTOBER SERVICES & EVENTS

**Regular services at the three churches are listed on the back page\***

Tue 3rd	1.30pm	"Mulling It Over": Bible study, prayer, chat and a cuppa (SL) - Note new time.
Sun 22nd	11.00am	"Benjamin Lane Sunday" with "Benjamin Lane Sermon" preached by the Rector (SL)
	3.00pm	Talk: "Benjamin Lane & Robert Barker" (printer of King James Bible 1611) by Janet Kennish (local historian). Presentation of Bibles to St Mary's CE Primary School. Followed by Tea. (SL)
Tue 24th	7.30pm	PCC Meeting (SM)
Sun 29th	2.00am	British Summer Time ends (NB – clocks go back one hour at 2.00am)



## St Mary's News

After several years of debate and negotiations work has at last started of the restoration of the lettering on the war memorial. Segro (Slough Estates) have agreed to fund the project and it is hoped that work will be completed by 11<sup>th</sup> November.

Although Christmas season seems to start earlier each year we do have Christmas Carol Services and concerts already booked for Slough Music Service and Long Close School. "Sally" the donkey is also booked to visit us again for the Town Carol Service on 17<sup>th</sup> December.

We are looking forward this week for our Lunch with the congregation to share plans and thoughts for the future of St Mary's. More on this next month!

We were very pleased to welcome back the volunteers from GoGym who managed to fill several large bags of litter from around the church. Litter is a particular problem around the church at any time and we are grateful for their help together with the team from Community Payback. Fr Scott is in constant communication with Slough Borough Council to fulfil their obligation to maintain the churchyard with grass cutting and also regularly empty the bins but we are obviously a long way down their priority list with all their financial problems. We are therefore very grateful for any help from volunteers.

Jean

### "Yvonne's Art Classes"

These art classes are held in St Mary's, every Thursday from 12.30pm to 3.30pm and are open to all.

### NEXT MONTH'S MAGAZINE

Please let me have articles for the November issue by **Sunday 15th October** at the latest!

Dave

## St Laurence's News

As I write, proceedings with Herschel plaques, heaven-seeking telescopes and the first of our **Heritage Open Days** have all gone off without a hitch. Many sandwiches and Julie Ramsey's cakes have been consumed by friends old and new. The **Herschel event** saw over sixty people descend on the garden of 74 Upton Road for the viewing of the new plaques, and 70+ stayed for refreshments in church, courtesy of the Institute of Physics, as reported in the local Express paper.



An equally successful and enjoyable occasion was had at the first of two **Benjamin Lane Tricentenary** teas. Julie James enthusiastically conveyed his story from the research by Alison Crampin of the Datchet Village Society. Her documentation can be viewed in the extensive display in the south aisle. We thank the Community Payback team who cut the churchyard grass and painted the railings of Lane's tomb. We now look forward to a further Power Point talk by Janet Kennish and the **presentation of Bibles** to St Mary's CE Primary School on **Sunday 22<sup>nd</sup> October 3.00 - 5.00pm.**

Before this, but following in the vein of Benjamin Lane's legacy of giving, we will have given thanks for the **Harvest** with a collection of tinned goods and toiletries for the Slough Foodbank. Thank you to all who gave so generously. With so much "partying" and eating going on, having just cooked Harvest lunch, time will fly by and it will soon be Christmas! We will celebrate Christmas lunch on **3<sup>rd</sup> December** which will be **St Laurence's Dedication and Gift Day** (book the date).

Never fear, though, if you're looking to fill your time, help is needed with **Santa's Special** preparations (**Saturday 18<sup>th</sup> November, 11.00am - 2.30pm**). Small bits and bobs and bottles (check sell by date) are needed for the Tombola, Lucky boxes and Raffle (NOT JUMBLE). There is always room around the table for preserve and craft making, sorting and wrapping. Have a word with Julie James.

Julie

## St Peter's News

Our discussions with our Romanian friends slowed down over the summer due to some key people being away. That said, Fr Scott has arranged a meeting with Fr Dorion, where the Local Management Committee (LMC), will be invited to discuss and review what is being proposed. Hopefully we are still on track to start sharing our building later in the year. The start time for Sunday service will remain at 9:30am until further notice.

Our resident gardener Carolyn has been busy clearing the church grounds in preparation for the planting of new bulbs and re-seeding the bare grass areas later in the Autumn. We are also hopeful of new fruit trees being replanted to replace those that died in the heat and dry spell last summer. Community Payback are now engaged in garden duties at the church under the supervision of the deputy church wardens (DCW), their help is very welcomed.

Last month a Quinquennial Inspection (QI), was carried out at St Peter's by Conservation Architect, Libby Watts. We have received a thorough and detailed QI report from Libby, giving a schedule of condition of the building that has itemised many usual items and a few new problems being highlighted.

Looking ahead....

Our next LMC meetings will be held on Sunday, 24<sup>th</sup> September and Sunday, 19<sup>th</sup> November followed by a Christmas Bazaar Fair on 25<sup>th</sup> November 2023.

Finally, Fr Alistair's last Sunday saw the vanishing but returned corpus temporary reinstated at the top of the stone memorial in the front grounds. After that event the corpus was again taken down to be marked and coded with 'smartwater', an operation required for insurance purposes. This is in the process of being carried out and when complete another ceremony will be organised to replace the corpus in its rightful position.

DCW

## God will help Ukraine to 'destroy evil'

The Primate of the independent Orthodox Church of Ukraine, Metropolitan Epiphany (Dumenko) has praised the dignity and "self-sacrificing love" shown by Ukrainian soldiers. He said that God would help the country to "destroy evil".

He said: "We are fighting for fully understandable fundamental values: for our independence and territorial integrity, which the whole world has recognised for 30 years.

The Russian invaders constantly invent delusional, incomprehensible excuses for their attack. But these will not help them, since evil is always overcome and punished."

The Evangelical Baptist Union of Ukraine has urged its congregations to pray for "the spread of God's light in all spheres of social life."

Meanwhile, a former President of the Russian Union of Evangelical Christians-Baptists, Yuri Sipko, has fled to Germany to escape arrest in Russia. He said: "A criminal case has been opened against me – they are looking for me to put me in prison because I've spoken the truth that Russia waged war on Ukraine. People are dying and everything is being destroyed. It's criminal, and they should not be doing this... I think everybody should be speaking out against it."



Thanks to technology, replacing the worn-out hymn books didn't cost a penny

## **£9.4 million approved for additional curate posts**

The Church of England is going to spend more money on curates.

Funding to the tune of £9.4 million has been approved to support dioceses with the costs of nearly 70 additional stipendiary curacy posts across the Church of England.

The grant, approved by the Strategic Mission and Ministry Investment Board (SMMIB), will support 68.5 additional stipendiary curacy posts for deacons ordained this year.

The funds have been made to ensure that there is no shortfall in the number of available stipendiary curacy posts. A further £8.4 million has been approved by the Board for additional curacies in 2024.

The Revd Helen Fraser, Head of Vocations and Deputy Director of the Ministry Development Team for the Church of England, said “Once again I am delighted that dioceses will receive this support in their ongoing provision of excellent training in curacy.”

## **Group to meet ahead of November Synod**

A group drawn from across different traditions within the Church has recently met, as part of ongoing work in the Living in Love and Faith process.

This is ahead of the November General Synod, which will once again consider proposals to enable same-sex couples to come to church following a civil marriage or civil partnership for prayers of dedication, thanksgiving and for God’s blessing on the two people.

The group was created at the invitation of the Co-Chairs of the Living in Love and Faith Steering Group, Bishop Sarah Mullally and Bishop Philip Mounstephen. It brings together a wealth of knowledge from prior involvement in the LLF process, as well as a range of lived experiences.

The group was given an update on the ongoing work on pastoral guidance and pastoral assurance in relation to the Prayers of Love and Faith, and members were asked to provide their insights and reflections. These will be fed into discussions at meetings in the autumn of the College and House of Bishops, ahead of the November Synod.

The Bishop of London, Sarah Mullally, said: “The House and the College of Bishops have a real desire to create a loving, generous, ecclesial, and pastoral

space, despite deeply held differences of opinion, in which we can share our ministry and implement the motion agreed by the Synod in February.

“There is a desire to joyfully offer a pastoral response to loving, faithful and long-term same sex relationships. There is at the same time no intention of changing the doctrine of marriage as expressed in the canons and the authorised liturgy of the Church of England.

“Holding these commitments together is at times painful and complex. As part of this we are seeking to listen to people’s hopes and concerns and to ensure that they are satisfied that their views have been taken into consideration.”

Membership of the group will be published at a later date.

## **Public opinion and a ‘prophetic’ voice - Bishop Nick responds to newspaper survey**

The Church has a duty to challenge popular culture but also to listen and be challenged by it, the Bishop of Leeds Nick Baines, has said.

He was speaking as a recent survey in *The Times* newspaper highlighted views among some clergy on a range of questions. The findings were based on replies by clergy who responded to a list of email questions this past summer.

Bishop Nick said it highlighted the challenge the Church has faced in every generation in seeking both to listen to public opinion but also being a "prophetic" voice.

"The Church is the Church, and, as such, not a club, he said. "It has a distinct vocation that does not include seeking popularity. As God’s Church, it is made up of people who love God, His world and its people. Worship, love, and justice lie at the heart of its vocation.

"This means that the Church – in every generation – has to live with the tension of being prophetic (challenging the way the world is) whilst listening to the challenge the world brings to it.

"‘Repentance’ means being open to changing our mind in order that society should encounter both love and justice. And this means sometimes going against the flow of popular culture, however uncomfortable that might be.

"What this survey seems to show is that clergy aren’t detached in an ivory tower, but really wrestling – thoughtfully and prayerfully - with the kinds of questions our society is also addressing. This is how it has always been and

should be.

"Evidently, the Church hasn't always got it right, but cannot escape the demands of its calling to be faithful to God in loving His world."

### The Pipe Walker: Celebrating the Gift of Water

Every year the Priest, Churchwardens and people of St Mary Redcliffe, walk the route of an ancient tradition given to the parish by Lord Berkeley in 1190 and give thanks for the gift of fresh water. This historic event stands for the church's right of way along the on the 2,750 yards of an 824 year old pipeline linking it with an ancient fresh water spring in the Knole area of Bristol.

The Lord of the manor of Bedminster granted the right to lay a pipe from the Ruge Well to the church yard of St Mary Redcliffe. On their route they walk through Victoria Park where it crosses by a 20th century foul water interceptor. It also runs through allotments and private gardens. It was originally made from lead but replaced with cast iron by the Victorians. It was broken because of a bomb during the WW2. The pipe ends just inside the church gate on Redcliffe Hill where an inscription commemorates Lord Berkeley's concern for welfare of others. It says "For the health of the soul of Robert Berkeley, who gave to God and the church of St Mary Redcliff and its ministers the Rugwell and Conduit Erected 1190".

Alice Sanders

#### What would Jesus do?

While waiting in line to check out at a Christian bookstore, a man in front of me asked the clerk about a display of hats with the letters WWJD on them. The clerk explained that WWJD stands for 'What would Jesus do?', and that the idea is to get people to consider this question when making decisions.

The man pondered a moment, then replied, "I don't think He'd pay £17.99 for that hat."



### 18<sup>th</sup> October: Thank you, Dr Luke!

'Matthew, Mark, Luke and John, bless the bed that I lie on' - my grandma taught me that one. At least it meant I never forgot the names of the writers of the four Gospels. This month Luke, the writer of the third of them, has his feast day - 18<sup>th</sup> October.

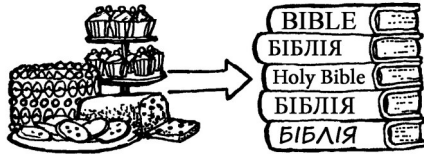
He was, we learn from the letters of St Paul, a 'physician' - an educated man and probably the only one of the writers of the New Testament who was not a Jew. In modern terms, he was Turkish. Paul took him as one of his missionary team on a long journey around the Middle East, and they clearly became close friends. Under house arrest later in his life Paul could write, 'only Luke is with me'.

However, it is his Gospel which has established him as a major figure in the history of the Christian Church. Mark's Gospel may have more drama, Matthew's more prophetic background and John's a more profound sense of the mystery of the divine, but Luke offers us a Jesus who is utterly and believably real. This man turned no one away, reserved his harshest words for hypocrites and religious grandees, cared for the marginalised, the poor, the persecuted, the handicapped and the sinful. His Gospel is full of people we can recognise - indeed, in whom we can often recognise ourselves.

He was also a masterly storyteller. Try, for instance, the story of the Prodigal Son (Luke 15:11-32). Read it (this time) not as a sacred text but as a brilliant piece of story-telling: subtle repetitions ('your son, this brother of yours'), believable characters, drama and profound emotion. There is the older brother, so cynical about his sibling's alleged reformation, the 'prodigal' himself, so hesitant about throwing himself on his father's mercy after the folly of his earlier behaviour, and there is the father, of course, abandoning the dignity of his role in the family and actually running to welcome his wretched son's return.

There are more women in Luke's Gospel than in any of the others, but also more poor people, more lepers, more 'sinners' and tax-collectors, more 'outsiders' who are shown to be 'inside' the love of Christ. This, for many of us, is the great Gospel of inclusion and compassion. Here is a Jesus for the whole world and for every one of us. Thank you, Dr Luke!

David Winter



## 29<sup>th</sup> October: Bible Sunday

At the recent Coronation the King was given a Bible with the words *'the most valuable thing that this world affords'*. As Bible Sunday is celebrated this month, let's ask why we should read the Bible?

The Bible isn't a single book, but a library of 66 books, composed by some 44 writers over 1500 years in a range of styles including history, poetry, prophecy, letters and apocalyptic (looking at the end times). Despite having a number of different writers, it claims one authority - God Himself! *'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work'* (2 Timothy 3:16). The Bible is inspired (*'the word of God in the words of men'*) and equips us to live for God in every aspect of our lives. We also have the promise of the Holy Spirit to guide us when we read: *'when the Spirit of truth comes, He will guide you into all truth'* (John 16:13).

How should we read the Bible? Let's consider the following guidelines:

*Right time:* We need a regular routine, which will meet our needs. This will vary according to our circumstances: e.g., a mum at home with young children, somebody with a demanding job or a retired person.

*Right Place:* We need to find a space where we can be undisturbed (e.g. lounge, bedroom, train or kitchen).

*Right Version:* We need a version of the Bible which we can readily understand and use. A number of versions are available (e.g. NIV, The Message), as well as Bible apps we can access on our phone.

*Right Help:* Reading notes also help us to understand a passage and apply it to our lives.

Let's get reading!!

Canon Paul Hardingham

## Do the Bible and Science contradict each other?

For the Christian, the Bible is God's Word to us; it tells us about His character and creative purposes, how He has related to people in the past, and His promises for the future. Science is a specific way of studying the world, exploring the physical properties of things – a wonderful way to explore God's creation. So, the question to ask if the Bible and Science seem to be contradicting each other is, have we made a mistake in interpreting one or the other?

Science is very good at answering certain types of questions: 'What size is it?', 'How fast does it travel?', 'What is it made of?', and so on. Questions like 'What's it for?', 'What should I do with it?', and 'What's it worth?' can't be answered using scientific methods. Some of the misunderstanding in discussions of Science and Religion come from not recognising the limits of science.

It's also important to recognise what the Bible is, and what sorts of questions it can answer. The Bible was written well before people began to investigate the world in ways we would recognise as scientific. Of course, people in the Ancient Near East were studying the world around them, observing the movements of the stars, the processes of life and death that happened all around them, the seasons, the behaviour of physical objects, and so on. But they did not study the mechanisms underlying these things systematically using the tools of science, and they did not see or describe the world in scientific terms – not because they weren't intelligent, but because Science, as we know it, wasn't happening at that time.

Instead, the biblical writers used words that were commonly used in their own cultures to record events, share truth and wisdom, and tell stories that convey deep truth about God's character. If we want to understand God's intention in inspiring these words, we need to do some careful work to connect with those ancient writers and find out what they meant, before we can discover what those words mean to us today.

These principles can help us have far more fruitful conversations about Science and Christian faith. If we allow any apparent conflict between Science and the Bible to fuel our search for understanding, not only will we learn as individuals, but we will be able to draw others into a conversation that is relevant to wider society today.

Dr Ruth M Bancewicz

## Bibles for all

Think for a moment about something you really want. How much would you spend to buy it? How far would you go to get it?

Young Mary knew what she wanted. It took years before she could afford it. She was ready to walk 25 miles over mountainous terrain to get it. Mary just wanted a Bible.

Mary Jones lived in a small village in Wales at the end of the 18<sup>th</sup> century. From an early age, Mary loved to hear stories from the Bible. Every Sunday she attended her local chapel and enjoyed listening to people reading from the Scriptures.

When Mary was only nine years old, she decided on the most important thing in her life. She wanted to read from her own Bible. Unfortunately, Bibles were hard to come by. They were expensive and Mary's parents couldn't afford to buy one. So, Mary decided to do odd jobs for people and earn enough money to buy a Bible.

Six years later, Mary had saved enough money for her special book. Although the nearest shop which sold Bibles was in Bala, 25 miles away, undaunted she set out on her long journey. In Bala, she discovered that the book shop had sold out of all the Bibles! We can only imagine how upset and disappointed she was.

When the bookseller, Thomas Charles, heard about her long walk and that she would return home empty handed, he gave her his Bible. Later, Thomas Charles wondered if there were other children (and adults) around the country who wanted a Bible but had problems getting one.

Soon after Mary's visit, Thomas Charles went to London. Here, he met influential people including William Wilberforce and shared with them the story of Mary Jones. From this meeting came a response to Mary's situation. On 7<sup>th</sup> March 1804 the *British and Foreign Bible Society* was formed. Its purpose was to provide Bibles throughout the world, in a language people could understand and at a price they could afford.

After this, other national societies were created and in 1946 the *United Bible Societies* was established to co-ordinate the work worldwide. Today, there are over 100 Bible Societies, working in nearly 200 countries. While they are busy with translation, production and distribution programmes, there are still countless numbers of people who do not have the Scriptures.

If we own a Bible, let's give thanks we have God's Word in our hands and, where possible, support a Bible Society with their valuable work.

Lester Amann



## On the perils of Harvest

The Rectory  
St James the Least

My dear Nephew Darren

In the unlikely event of ever being put in charge of designing the course for those being trained for ordination, I would make a few significant changes. Modules on doctrine, Church history and Greek would all be dropped as unnecessary. In their place, I would add courses on how to run a tight jumble sale, ways to keep your church council in order – and especially close to my heart at present, how to negotiate Harvest.

The first skirmish starts in early Summer when it becomes clear that the flower arrangers' plans mean that the choir would disappear behind a huge array of chrysanthemums. The choir then retaliate by announcing that their Harvest anthem must take place just when the Sunday School intended to re-enact the parable of the Good Samaritan. They, in turn, raise the stakes by insisting that a stage will be needed for their performance, thus ensuring that I will be separated from the congregation by an impenetrable barricade.

In September, therefore, there is the traditional meeting to iron out all these little difficulties. This inevitably results with the annual act of the verger handing in his resignation, of the bell ringers threatening a mass walk-out, and those who organise coffee afterwards demanding that my sermon lasts no more than three minutes, so there will be plenty of time for socialising after the Service.

I greet all suggestions with a spontaneous burst of indifference, smile, agree with it all – and do nothing (this, incidentally, is a good policy for all decision-making). Inevitably, everything goes ahead exactly as it has always done for the last century.



Come the day, there will be the usual arrangement of eggs round the font, with the strategically placed card saying 'Given anonymously by Elsie Jones' and the pyramid of apples temptingly near the choirboys, so designed that when someone tries to pinch one during the sermon, the whole pile disintegrates as they roll all over the chancel.

On the following Friday, all will leave after the Harvest Supper saying that the entertainment was worse than the previous year and that the absence of red cabbage had quite ruined the hot pot. Everyone therefore has had an enjoyable evening.

My Harvest training course would be compulsory and a pass mark of 90% would be needed before ordination could be considered.

Your loving uncle,

Eustace



*The harvest produce was taken to the old people's bungalows*

## Reflecting faith: Seating in churches

In many 'old' churches and cathedrals today the original wooden seats or pews have been completely removed. They have been replaced by moveable chairs, to enable the space to become very flexible. In this way concerts and exhibitions can more easily take place.

But where does the priest or worship leader sit?

Often there will be a special chair or 'stall' set aside for them. In older churches, you may find as many as three.

The first is a 'prayer stall' between the choir stalls and the nave. From here the priest will conduct the majority of the first section of the Sunday service, and during the week will use this stall for their morning and evening public office.

There is likely to be also a chair for them in the sanctuary, and in older church buildings you will see in the chancel area some seats (sedilia) set into the wall. Depending on the size of the original parish, these vary from being a single plain seat for the priest alone to something quite ornate: seating up to four people. They even come stepped, so that the people are sitting at different heights.

In medieval times, during Mass, the priest was the celebrant, the deacon read the Gospel and the sub-deacon read the Epistle. They would be seated in the sedilia while the Creed and Gloria were being sung, giving them a time of rest during a long ceremony.

Where the seats are at different heights, the priest would have sat on the highest one, nearest the altar. Later when Chantry endowments provided some churches with several clergy in full orders, the seats were all made at one level. Where there are four seats, the last would have been for the clerk.

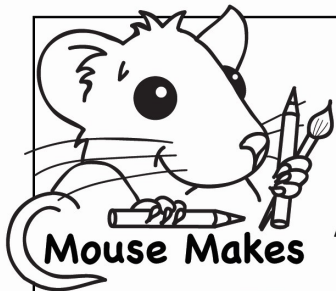
In many churches nowadays, you have to look very carefully for these seats, as over time they have been rearranged, and sometimes even the floor around them has been raised so they no longer look like seats.

More modern churches also need somewhere for the priests and deacons to sit, and often you will find very fine chairs placed near the altar for them.

*This month:* What happens when the bishop comes to your church? Where does s/he sit? How do you know? What does the formality or informality of these chairs say about the way your church thinks about these roles?

Revd Dr Jo White

# CHILDREN'S PAGE



## CONNECT THE BIBLE FOOD PAIRS

- |         |       |
|---------|-------|
| MANNA   | HONEY |
| OIL     | WINE  |
| WATER   | FISH  |
| LOCUSTS | QUAIL |
| LOAVES  | FLOUR |

What drink ran out at the wedding?

and what did Jesus use to make more?

John 2:3 and 7

What food did God supply for his people in the wilderness?

\_\_\_\_\_ and \_\_\_\_\_

Numbers 11:7-9 and 31

After Elijah came to visit, what never ran out?

\_\_\_\_\_ and \_\_\_\_\_

1 Kings 17:14

What food did the ravens feed Elijah?

\_\_\_\_\_ and \_\_\_\_\_

1 Kings 17:6

What food did John the Baptist eat in the wilderness?

\_\_\_\_\_ and \_\_\_\_\_

Matthew 3:4

What did the boy give Jesus to feed 5,000 people?

Five \_\_\_\_\_

and two \_\_\_\_\_

John 6:9

## FIND THE BIBLE VERSE

Change each letter in this bible verse to the letter **before** it in the alphabet.

NBO TIBMM OPU  
MJWF PO CSFBE  
BMPOF, CVU PO  
FWFSZ XPSE UIBU  
DPNFT GSPN UIF  
NPVUI PG HPE.

NBUUIFX 4:4

## DID YOU KNOW?

As Lot escaped Sodom with his family an angel told him not to stop or look back, but Lot's wife did look back and became a pillar of salt.

READ Genesis 19 v15-26

Find the words below and the answers to the questions all in the word search

- OLIVES • CHEESE
- FIGS • DATES
- MUSTARD
- RAISINS • WHEAT
- SALT • GRAIN
- FRUIT • GRAPES
- VEGETABLES

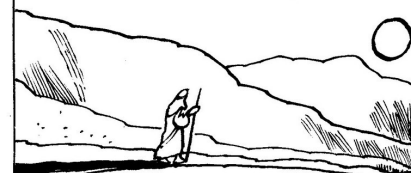
E B R E A D H O N E Y Q J S F  
L O A V E S G Q W A T E R C I  
M Q I W M F R U I T F I S H G  
E U S H A L A A N O L I V E S  
A I I E N O I I E G R A P E S  
T L N A N U N L O C U S T S Y  
M U S T A R D E I H D A T E S  
E V E G E T A B L E S A L T H

# The Good Samaritan

ONCE, A LAWYER TRIED TO TRICK JESUS WITH A CLEVER QUESTION.



JESUS REPLIED BY TELLING THE LAWYER A STORY.



A MAN WENT FROM JERUSALEM TO JERICO. ON THE WAY...

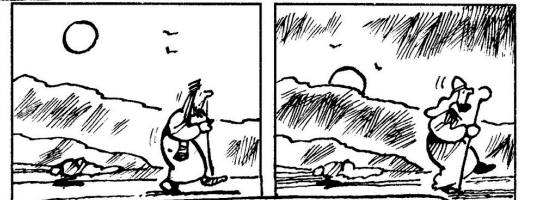
HE WAS ATTACKED BY ROBBERS!!



THEY TOOK EVERYTHING HE HAD AND LEFT HIM FOR DEAD!



LATER A PRIEST PASSED BY, BUT DID NOTHING TO HELP - NOR DID THE RELIGIOUS MAN FROM A TEMPLE!



BUT A MAN FROM A FOREIGN COUNTRY STOPPED TO HELP THE INJURED MAN. HE DRESSED THE MAN'S WOUNDS AND EVEN PAID FOR HIM TO STAY AT AN INN.



JESUS THEN ASKED "WHO WAS THE NEIGHBOUR?"

- PRIEST
- TEMPLE MAN
- FOREIGN MAN

WHICH DO YOU THINK WAS THE ONE THE LAWYER CHOSE?

# Bible Bite

A short story from the Bible

It can be read in the Bible in Genesis chapters 39: 20-41:44

Joseph's brothers had sold him as a slave and he had ended up in Egypt. Then he was wrongly accused and was sent to prison.



Joseph was trusted to look after the other prisoners.

Then Pharaoh's butler and baker were sent to the prison. One night they had strange dreams.



.. I made juice from the grapes and gave it to Pharaoh..

.. all the bread in my baskets was eaten by birds.

God knows what your dreams mean - you will be pardoned ... but you won't.



The two men left the prison.



Don't forget me!

But they did

Two years later Pharaoh had a dream



None of his advisors could explain it...



.. then his butler remembered Joseph.

So Joseph was cleaned up and sent to Pharaoh



and then the seven thin cows ate the seven fat cows but they were still thin.

God says there will be seven bumper years, then seven years of famine.



You must choose someone trustworthy to store the spare food in the good years



Pharaoh was so impressed he gave Joseph the job!



## How olive oil could help prevent dementia

If you have more than half a teaspoon of olive oil a day, it may cut your risk of dying from dementia by 28 per cent, a recent study by Harvard University suggests.

But nobody knows quite why. Some experts say it may be that the antioxidants in olive oil can pass through the blood-brain barrier, which may have a direct effect on cognition.

One doctor explained: "Opting for olive oil, a natural product, instead of fats such as margarine and commercial mayonnaise, is a safe choice and may reduce the risk of fatal dementia."

There are estimated to be 944,000 people living with dementia in Britain, with the majority suffering from Alzheimer's. The number is expected to increase to more than one million by 2030, with one in three people born in the UK this year expected to develop dementia in their lifetime.

The condition costs the country £34.7 billion annually and is now the leading cause of death. Sadly, there are currently no licensed drugs that can slow down or repair brain damage.

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### St Mary's Church, Church Street, Slough, SL1 1PJ

Sunday: 9.30am Family Eucharist with children's groups.  
6.00pm Evensong/Evening Prayer (BCP)  
Tuesday: 10.00am Eucharist  
Wednesday: 12.30pm Eucharist

### St Laurence's Church, Upton Court Road, Upton, Slough, SL3 7LU

Sunday: 11.00am Family Eucharist with children's group.  
Thursday: 10.00am Holy Communion

### St Peter's Church, Church Street, Chalvey, Slough, SL1 2NL

Sunday: 9.30am Family Eucharist with children's groups.  
Wednesday: 9.30am Holy Communion

### Websites:

<https://stmarys-slough.org.uk>

<https://www.saint-laurence.com>

<https://www.stpetersslough.org.uk>