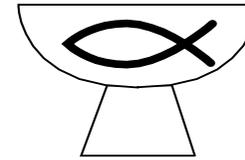
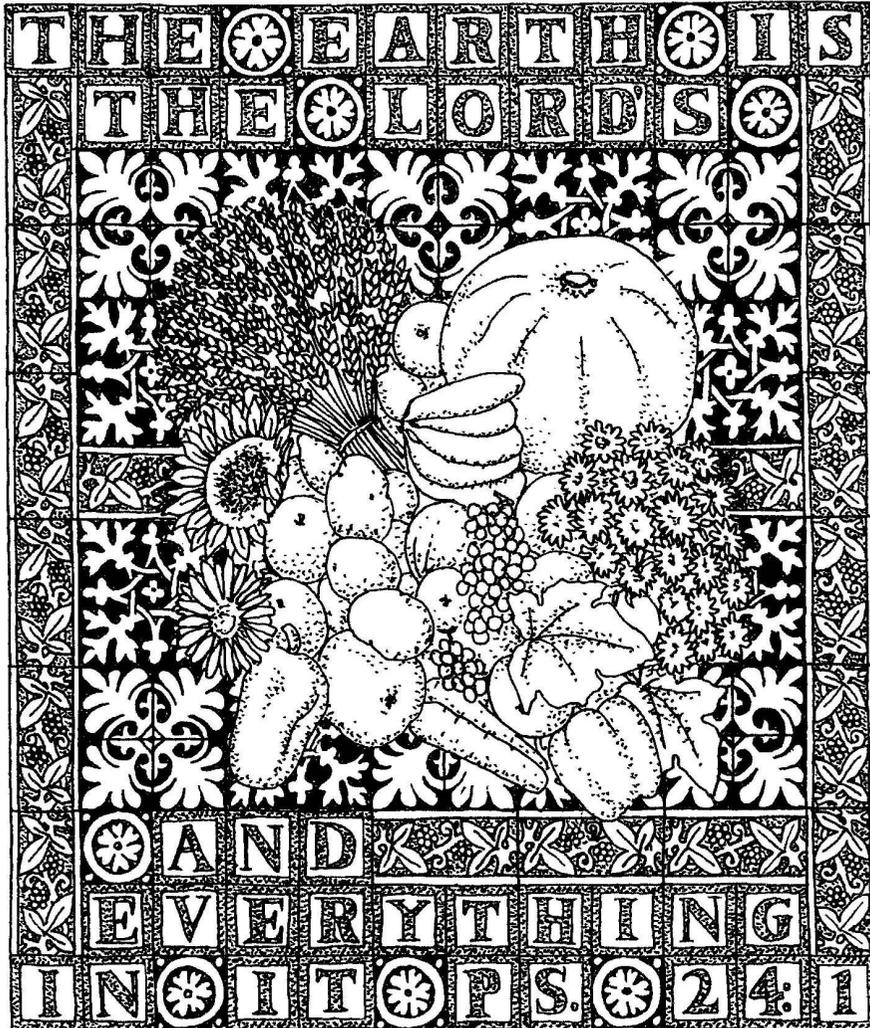


September 2023

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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Parish Churchwarden: Eddie Ijeomah	07493 304447
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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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The Rector Writes:

Dear Friends,

It was the strength of the language in the headlines that caught my eye. Peaceful protestors, including Bishops and people I knew, were called ‘eco-zealots’, an ‘eco-mob’ and described as shameless and hated. All this directed at non-violent demonstrations made on a matter of conscience. The demonization of environmental activists is a strange phenomenon. In theory almost every government agrees with their analysis and accepts the need for change. All that the protestors are asking for is that governments go faster in a direction to which they are already committed. And as Alan Rusbridger pointed out in the Independent, Just Stop Oil’s stunts are disruptive and extremely annoying, but they are tame compared with the actions of the suffragettes whom we now honour with statues.

I believe that as Christians we should be very cautious indeed about attacking peaceful protest. After all, the Bible is full of such actions, fully endorsed by God. The prophets Jeremiah and Ezekiel to name just two, commonly used symbolic actions to make the people wake up to the fate that waited them and faced persecution as a result. Smashing pots in the street, displaying soiled clothes in public as part of their call to repentance.

Jesus himself caused chaos in Jerusalem with carefully staged street theatre, entering the city on a donkey to call the people back to their true king. And, of course, he turned over the tables in the Temple, driving out the moneychangers with a whip to show that ‘business as usual’ was a problem that had to end. No wonder he was arrested on public order offences.

Protest and demonstration are not at all alien to Christian tradition. Don’t we all know really, given our climate emergency, that history will be on the side of the eco-pests? The question for us now: is God on their side too?

Fr Scott

SEPTEMBER SERVICES & EVENTS

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

Tue 5th	1.30pm	“Mulling It Over”: Bible study, prayer, chat and a cuppa (SL) - Note new time.
Sat 9th	10.00am	Bucks Historic Churches Ride & Stride: church and churchyard open for tours until 6.00pm. Refreshments available (SL)
Sun 10th	10.00am	St Mary’s Patronal Festival: Joint Parish Eucharist (SM) - No services at SL or SP.
	3.00pm	Benjamin Lane Tri-centenary: Heritage Focus Presentation, followed by tea (until 5.00pm) (SL)
Sun 17th	3.00pm	Church and churchyard open for tours until 5.00pm (SL)
Tue 19th	7.45pm	Deanery Synod (St Mary’s, Wexham)
Sun 24th	11.00am	Harvest Festival, with Foodbank collection: followed by Church Lunch (book in church or call 01753 532425) (SL)

* See St Peter’s News on page 7 regarding a change in the Sunday Eucharist time from 9.30am to 11.00am, effective from 17th September.

St Mary's News

After a very busy end of July August has been fairly quiet. Although the usual self-help groups have continued to meet as well as Slough Art (Art Class Thursday 12.30 - 2.30pm), and Child Contact Centre (2nd and 4th Saturday (2.00 - 4.00pm).

During the weekend of the King's Coronation we were fortunate to have a visit from community volunteers who carried out a massive litter pick. We have since had two visits from GoodGym volunteers. They meet in Upton Court Park and after their exercise programme visit us for about 45 minutes to carry out weeding and litter picking. Several of the group are new to the area and use the exercise and volunteering as an opportunity to meet new friends. Most of them had never been inside St Marys and it was a good opportunity to welcome them into our building. Watch out for the next date for their visit on the handout and come and join us.

On 17th September we are inviting everyone to a lunch after the 9.30am service to share our thoughts and ideas for the future. Please put the date in your diary and join us. We need your involvement.

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 October issue by **Sunday 10th September** at the latest!

Dave

St Laurence's News

Although light on FUNdraising for August so far, the production of preserves has been going full steam and sweat. Fifty pounds of jamming raspberries were purchased from a fruit farm and Liz's sister raided their orchard for 30 pounds of Victoria plums (with some bugs and bruises); all had to be processed either by freezing or cooking. A crop of green tomatoes was scrounged from one of our fair customers, having sold him the plants earlier in the season and we now look forward to a promised crop of apples and damsons in the autumn. Not sure why our magazine readers didn't supply us with FREE blackberries, perhaps you were too busy eating them yourselves!

A busy week was had in mid-August with our joint Parish Service remembering the life and death of our Patron, Saint Laurence. Twenty members from across the Parish stayed for a bangers and jacket potato lunch which followed. Sadly, in that week we also remembered the life of Jim Munn R.I.P., a long-time member of the church pre-Covid, our thoughts go with his wife Freda and their family.

By the time you read this, the Herschel plaques will have been unveiled at 74 Upton Road. Many thanks to the Institute of Physics for sponsoring this event and to Richard Emerson, whose vision started this project off many moons ago. Talking of moons, Ron Lewin's "refractor" telescope now makes up a trio of such instruments in the Heritage area. It was presented to us in memory of his long association with the church and Herschel.

Having mentioned three telescopes, coincidentally a "reflecting" telescope has now been gifted to the church from the Herschel Astronomical Society in Eton. Having been originally made in 1960 for the Radio & Space Research Station in Ditton Park for spotting satellites, it was in need of a new home other than a skip. It was agreed because of its historic significance to accept the telescope as it would also complement our collection. It is in fact similar in construction to Herschel's original 7ft telescope, a replica of which is in Bath Museum. [Alas, the connection to Brian May of Queen fame has been dispelled for another of the same name!]

Still to come, we have Heritage Open Days on the calendar. Don't forget to sign up to man the church for a couple of hours so that we can show off our many assets to the visiting public. You won't have to lead tours but it would help if you could put the kettle on. The kettle will be on again on Sunday 10th September 3 – 5pm for the Tricentenary of Benjamin Lane's death. Two local historians have been working extremely hard in making displays and there is the obligatory bun-fight!

If you miss this one, you don't have to wait long before we give thanks for the Harvest and all the good gifts God provides for our needs. There will be the usual collection of tinned goods and toiletries for the Slough Foodbank and St

Laurence's Harvest Lunch on Sunday 24th September (book the date).

More news and views next month, keep up the good work in supporting St Laurence's.

Julie James

P.S. Eton Action Fair 16th September, help required! (We live in hope).

St Peter's News

Work on our new footpaths has been completed and has made a massive improvement to the church grounds! Lamp posts have also been installed and we are currently waiting for an electrician to connect them to the main street light outside on the pavement.

Small round waste bins have been relocated and are now situated by the front and rear vestry doors to encourage the poor souls (drug takers and rough sleepers) who take refuge and rest, by sitting on the vestry steps, to dispose of their waste direct into the bins, rather than on the grounds around the church yard. This seems to be working.

Water leak has been identified and fixed by Cascadia Water. Hopefully, that's problem solved!!

At our Local Management Committee meeting held on 19th July, we discussed the results of our questionnaire that was raised to seek the views of St Peter's congregation into sharing our building with the local Romanian Orthodox Parish. The results showed in favour, and it was therefore agreed by the Local Management Committee to begin the change process. This will mean if all goes to plan, our Sunday morning Eucharist will move from 09.30am to 11.00am from 17th September 2023. Undoubtedly, there will be many discussions and challenges ahead, but it is hoped that this will be a positive outcome for St Peter's. So, **WATCH THIS SPACE!!!**

Looking ahead....

With the approval of our grant application and the appointment of conservation architect, Libby Watts, the feasibility study on the vestry will take place on 15th August 2023. It has taken a great deal of time and effort by Fr Alistair (before leaving the Parish for sunny Barbados!!) and Frank to move this project forward. Finally, there is light at the end of the tunnel....

And finally, here at St Peter's, we are looking for donations of bushes like

Pyracantha, Hawthorn, and Holly shrubs to plant along the new footpath edge, in an effort to deter the public taking shortcuts across the grounds. Any help would be appreciated. Thank you.

Sandra

Church of England announces £13 million of grants to reach children, youth and families

Awards of nearly £13 million have been made for dioceses to help churches reach more children, young people and families, from toddler groups to apprentice youth ministers. These come as the latest round of grants for mission from the Church of England.

The grants from the Strategic Mission and Ministry Investment Board of the Archbishops' Council aim to revitalise parishes and start new congregations. The investments build on already successful projects to create new congregations and reach children and young people in areas including Bolton, Bournemouth, Guildford, Southampton and Wakefield.

In the Diocese of Guildford, £3.27 million has been awarded for the first phase of a nine-year project to reach young people of secondary school age. In the Diocese of Manchester, £2.77 million has been awarded to build on the Diocese's Children Changing Places project.



"Er... vicar – does the church have a position on the donation of GM vegetables for the Harvest Festival?"

General Synod backs regional wedding fees trial following debate

The General Synod has recently backed a regional trial to offer Church of England weddings free of all statutory fees. The decision followed a debate brought by Blackburn Diocesan Synod.

The Archbishops' Council has been asked to report on the impact of the trial on the number of weddings conducted, the pastoral and missional contacts made, and charitable giving in connection with weddings. The report will also detail the projected parochial and diocesan finances as a result of the trial.

The Revd Dr Tom Woolford, presenting the Blackburn Diocese motion to the Synod, said the current system of waiving fees in the event of hardship 'patronises the poor' and 'robs the struggling' of their dignity.

He said: "What would certainly happen if we abolished statutory fees is that most couples would make a donation. We would still be getting an income from weddings but by way of a donation of what couples can afford, some would give a great deal while some would only be able to afford to give a little."

Supporting the Archdeacon's amendment to the motion, The Archbishop of York Stephen Cottrell added: "This seems to me to be the right thing to do. This is a chance for us to do something which I believe could be really good for us, good for our soul."

General Synod calls on Church and Government to move faster on climate emergency

The Church of England's General Synod has recently called for renewed action from the Church and Government to tackle the impact and causes of climate change.

A motion brought by the Diocese of Oxford called on all parts of the Church to review policies and procedures in order to give due priority to creation care. It also asked the Government to review planning regulations to aid the installation of renewable technology on church buildings that are listed or in conservation areas.

It also commended the National Investment Bodies for their decisions to divest from fossil fuels, called for regular prayer, and encouraged the opportunity for confirmation candidates to make commitments to safeguard the integrity of creation.

Synod members also heard from National Advisors on Net Zero and

Environmental Affairs, who said the recent approval of solar panels on the roof of King's College Cambridge could prompt acceptance of more renewable installations elsewhere.

The motion asked for national services, such as the Parish Buying scheme, to build capacity to put cost-effective utilities and supplies within the reach of all parishes.

Additionally, it asks Bishops and the Liturgical Commission to encourage Confirmation services to consider including an additional question, inviting candidates to commit to striving to safeguard the integrity of God's creation, and sustain and renew the life of the earth.



Mrs Todger became a Living Artwork -
"Woman who saw a snake"

How can a Christian be a scientist?

I used to ask this question as a student. I wondered what it was like to have a career in science, and how being a Christian might make a difference. Eventually I met a good number of successful scientists who were sincere Christians, and I learned that science and faith are a great combination. Dr Francis Collins, former Director of the project to decode the whole of human DNA, wrote that it is “possible for the scientist-believer to be intellectually fulfilled and spiritually alive, both worshipping God and using the tools of science to uncover some of the awesome mysteries of His creation.” So, what do people like this make of the opportunities and challenges of a life in science?

Although our beliefs may affect what we notice about the world and how we interpret our data, they don't affect the outcome of the experiments themselves. If a Muslim and a Christian drop the same ball from the same height under identical conditions, it will fall at the same speed. This means that a scientist can be respected by her colleagues for doing good work, regardless of what she believes and what her colleagues think of her worldview.

Science is an exercise in observing and measuring things, and coming up with general principles about the way things are. The world has been declared by God to be ‘very good’ (see chapter one and two of Genesis), and exploring it is a way to express our gratitude to Him. Scientific discoveries can also bring a sense of awe and wonder that feeds into our worship.

Some people don't want to get involved in certain lines of research because of ethical concerns. On the other hand, there are many issues that make Christians want to get stuck into new research that will help care for people and the rest of creation, such as medical research, ecology or developing appropriate technologies.

Organisations such as Christians in Science and the Faraday Institute gather together scientists who are also people of faith, and others who are interested in the subject. They come from a wide range of backgrounds, and express their beliefs in a variety of different ways. What they have in common is the conviction that you don't have to choose between science and God. As the young people in our churches prepare to return to their studies, online if not in person, let's encourage them that science (along with many other fields) is a great way to serve God.

Dr Ruth M Bancewicz

Religious Symbols of Birds.

In the time of the Romans, the Goose was a symbol of providence and watchfulness and alertness. The Lark represents the humility of the Priesthood because it flies high and only sings when in flight towards Heaven. As the Owl hides in darkness and fears the light it symbolises Satan the prince of darkness, and yet it also symbolises solitude and wisdom! The Falcon that is domestic and tame symbolises a Holy Man but a wild one means just the opposite, an evil thought or action.

In Luke 2:22-24 Joseph takes two white Turtle Doves when presenting Jesus. The Dove is an emblem of Purity. It is used in religious paintings as a symbol of the Holy Spirit. It appears in the Baptism of Jesus in John 1:32. Also in Isaiah 11:1-2, seven Doves are used to represent the Seven Spirits of Wisdom, Understanding, of Council, of Might, of Knowledge and Fear of the Lord. A Dove is also used in the story of Noah's Ark.

A Partridge is used as a symbol of the Church and Truth and yet it also represents deceit and theft because in Jeremiah 17:11 "As the Partridge sits on eggs and doesn't hatch them, so is it he that gets wealth and not by right shall leave them in the midst of his days and at his end he is a fool." A Peacock is used as the symbol of immorality. "The hundred eyes" in the peacock's tail are sometimes used to symbolise the "All Seeing" church but because it displays the beauty of its feathers it also represents worldly pride and vanity.

In medieval times the Pelican was thought of having the most love of all creatures for its offspring because they thought it pierced its own breast to feed its young. This is of course not true. It does pluck its own feathers on its chest to line the nest and this leaves a red mark which used to be mistaken for blood, so its connection with religion is Christ sacrificed on the cross. In Psalm 101:7, it says "I am like a pelican of the wildness". An Oxford college has a crest with the pelican actually piercing itself. Also a pub in South Wales is entitled "The Pelican in Her Piety". And to top it off, the Irish Blood Transfusion Service also has it as their symbol!

The Raven was selected as a symbol of the devil who throws the soul into darkness and is a satisfied with corruption and dishonesty. Yet God sent a Raven to St Paul the Hermit and St Anthony Abbot to bring them bread each day while they lived in the desert. It's also a symbol of solitude.

A Sparrow is considered to be the least important of birds and so it became to symbolise the least among all people. It is a symbol of the Holy Family who lived a humble, lowly life in obedience to God. The Stork is a symbol of prudence and keeping a careful watch for danger and chastity. It was associated with the Annunciation because it announces the coming of Spring. The

Annunciation to Mary foretold the Advent of Christ. This is how the fable told to children that new born babies are carried to their mothers by Storks came about. A Crane stands for vigilance, good works and loyalty. At night Cranes take turns keeping watch for enemies.

Alice Sanders

Reflecting faith – pews and chairs

Most of us think of pews as having been installed at the same time the church building was built, with occasional upgrades over time. But that's not the case.

Originally church floors consisted of little more than stone flags or beaten earth on which grasses or rushes were lain as a renewable winter covering for cleanliness and insulation. Each year, in late summer, the old and rotten rushes were cleared out and new ones taken to the churches in carts. There are still a number of English towns, in particular in the north of England that celebrate 'Rushbearing' each year.

The people stood for all the services. However, it was recognised that the infirm and elderly needed support, and stone benches - often backless – were placed by the walls for them. It was not until the Protestant Reformation in the 1500s that wooden pews were introduced for everyone to be able to be seated.

Naturally, people being people, there were pews and then there were *pews*!

Society was organised in classes or hierarchies and the richer and more important folk had the best seats near the front so they could hear what the priest was saying and watch the service.

One's place to sit was arranged by your place in Society, so the poorer and least important were at the back.

Sermons alone could be lengthy; two hours was not unusual, and if you could pay for privacy to doze off and some form of personal heating for winters, then clearly that made sense.

Have a look at the seating in a church near you. Are all the chairs or pews the same? Are some more elaborately decorated or larger? Is there a difference between the pews in the nave for the congregation and those for the choir and different again in the sanctuary? Does any of this reflect your faith?

Revd Dr Jo White

The First Stone

I once shook hands with the President of France. That piece of information, if and when it is imparted, can be guaranteed to stop stone dead all conversation at any dinner party or any informal social gathering. But it happens to be true.

The French novelist, Émile Zola, died on September 29th, 1902, in mysterious, suspicious, and still-debated circumstances. Annually, on the anniversary of his death, those who still value his life, writing, and political commitment to the causes he championed, like the defence of Alfred Dreyfus, gather at his former home at Médan just west of Paris for a celebration at which a prominent figure gives a key-note address. The speaker on this particular occasion was not announced in advance, but as all who were to be present had been requested to give our name and particulars to the Élysée Palace for their inspection, I had made an educated guess as to whom it might be.

I was not wrong. President François Hollande gave an excellent speech and, making his way through the assembled guests afterwards, he passed by right where I was standing and I extended my hand which he took, shook it, and I thanked him for his words. He then swept on, surrounded by his retinue who bore radio ear-pieces and interesting bulges beneath the armpits of their jackets, and his limousine whisked him back to Paris.

The details of François Hollande's politics are not intimately known to me but, although perhaps I shouldn't, I do harbour a secret admiration for one detail about his life. It was rumoured that Hollande used to visit his mistress by riding his motor scooter anonymously through the streets of Paris having dispensed with (or dodged) the attentions of his secret service security staff. As somebody who still rides my own Vespa, I can salute his sense of adventure if not his general morals.

Émile Zola and François Hollande do have certain things in common. Zola became a passionate bicyclist whilst Hollande has his scooter. Hollande had his mistress for whom he thought that it was worth taking his life in his hands on a scooter amongst the Paris traffic and Zola had an extra-marital diversion from a childless marriage by a liaison with his much younger laundry-maid who bore him two children. Mrs Zola went ballistic when she found out but, after Zola's death, she legally recognised them. Zola's grand-daughter, whom I met many years ago in London, is a delightful woman and incredibly proud of her grandfather's achievements, literary and otherwise. The circumstances of Zola's love for Jeanne Rozerot are sometimes difficult to understand, but the plot of his novel, *Doctor Pascal* (Oxford World Classics), does give certain clues.

When considering such matters, of course, the Christian immediately runs up against the injunction of the Seventh Commandment (Deuteronomy 5.18). It is uncompromising and clear. Here a fundamental problem becomes apparent: if

you would like to dispense with many or all of the regulations mentioned in the Old Testament or attempt to prove that they do not mean what they actually say they mean, then you cannot maintain that scripture has any ultimate authority. I am not sure how this dilemma can be resolved in the present cultural climate.

The other point of reference is that unsettling story of when Jesus encounters the woman taken in adultery (John 8.2-11). We are not told whether her act of adultery is wronging her lover's wife, or her own husband, or both. There are seriously wronged, injured, and damaged parties here. No sympathy, compassion, or redress is mentioned as being offered to *them*; on the contrary, Jesus refuses to condemn the woman in question. Perhaps that is because this is primarily a story about a critique of hypocritical judgement when set against the possibility of and need for forgiveness, despite the clear injunctions of the Old Testament. It could even be a challenge to injured parties to be magnanimous in forgiveness, however difficult that might be, just as we might hope that God will be magnanimous to us in our weaknesses.

Any hope for forgiveness does have certain expectations, the first being contrition and the second the determination to avoid repetition... "Go your way, and from now on do not sin again." What if repetition happens? To repeat such a sin would be more than a misfortune and to repeat it twice or more would be considerably more than carelessness. Apart from which, with each repetition the genuine nature of the contrition becomes less and less believable.

The tutor who taught us Systematic Theology at our theological college was a very bluff scholar from Buxton in Derbyshire. He rather relished his nickname that a very snobbish fellow tutor had once hurled at him, intending it to be an insult – "The Cloth Cap Theologian". He had obviously anticipated the potential temptations that we might face in our future pastoral ministry in respect to the Seventh Commandment. He told us bluntly: "You will get a lot of women falling into your arms in the course of your ministry. Only hold on to them until you begin to enjoy it!" He had a point. The Seventh Commandment has a very powerful logic and wisdom.

Everybody remembers the last line from the film, *Casablanca*: "Louis, I think this is the beginning of a beautiful friendship..." But do you remember the last line from the film *Brief Encounter*? The husband looks wistfully at his wife (played by the wonderful Celia Johnson), sensing her past (and still present) turmoil and temptations, and says, "You've been a long way away. Thank you for coming back to me."

The carpenter from Nazareth had a point too. Under the new dispensation, it is neither inevitable, nor obligatory, nor desirable, that anybody should throw the first stone.

Revd Philip Morse



On the absurdity of a vicar ever retiring

The Rectory
St James the Least

My dear Nephew Darren

Beware of being invited by bishops to drop round for a chat. My first mistake was to answer the phone when he rang; what are answerphones for, but to avoid having to talk to anyone - ever. My second mistake was not to be able to think of a meeting I had to attend -preferably on another planet - on the day he suggested.

I therefore found myself in his study this morning, waiting for the point of the meeting while we negotiated the obligatory five minutes discussing the weather and his summer holiday in France. I made it quite clear that I had been far too busy to swan off to foreign parts – although I suspect the implication of what I said passed him by.

We then got to the point. He was toying with the thought of my retirement and linking us with the adjoining parish of St Agatha's. I patiently explained, using simple words and speaking slowly for his benefit, that at 85 and with 40 years at St James the Least of All behind me, I was just getting into my stride and that the vicar of St Agatha's, a stripling at 63, had nowhere near enough experience to organise the hymn list, let alone two parishes. This, too, seemed to drift somewhere above his head.

He had clearly done his homework. There were already plans for *my* Queen Anne rectory to be sold and *my* five acres of garden be turned into a housing estate. This news would be received by our parishioners with as much equanimity as if they were told that Buckingham Palace was to be converted into a sports centre.

The matter, I was told, was confidential – which meant that I only relayed the

news to one parishioner at a time. By the end of the day everyone in the village knew, and a counter attack was being planned. Inevitably, the most outraged were those who never attend church. People do so love having a church not to go to. Congregations have soared, gardeners are being brought in to tidy the rectory grounds, and the church council is now well attended. The latter is a mixed blessing, as I always think that the time to get worried is when people start to turn up to meetings.

It may surprise our bishop, but the threat of a merger has been the greatest impetus to mission outreach we've had in years. Retirement indeed! I'm sure Zadok was never asked about his pension plans.

Your loving uncle,

Eustace

Coffee is good for you

If you like coffee, then this is good news: it seems that coffee is quite good for you. For one thing, coffee contains chemicals called polyphenols, which protect against inflammation in the body and which repair damage to cells.

One study, known as the European Prospective Investigation into Cancer and Nutrition (Epic), found that people who drank more coffee were less vulnerable to a range of chronic illnesses. Another study, at the University of Verona, found that it can help prevent a toxic protein called tau from clumping together – which might help in fighting Alzheimer's.

Coffee drinkers have also been found to have different species of bacteria in their gut microbiomes, compared with non-coffee drinkers. This is believed to be one of the strongest protective factors against colorectal cancers.

Harvard University recommends two to five cups of coffee daily, and the NHS recommends that no more than about two and a half cups of coffee are consumed in one sitting, and no more than five cups per day.

Saint Matthew the tax collector

Jesus saw a man named Matthew sitting at the tax collector's booth. 'Follow me,' He told him, and Matthew got up and followed Him. (Matthew 9:9).

This month we remember Matthew's call as one of Jesus' 12 apostles. It consisted of a simple invitation, *'Follow me'*, and an immediately response. The resulting meal at Matthew's house also helps us to understand the challenge of His call.

Jesus' welcome:

At the dinner many tax collectors and sinners came and ate with Him and His disciples (10). Jesus welcomed each person unconditionally, in a way that most Jews would not! In the same way, Jesus welcomes us and shows us how we should welcome others. Our welcome cannot be conditional, expecting people to be like us or to behave as we expect.

Jesus' challenge:

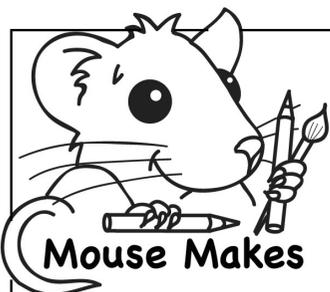
When the Pharisees saw this, they asked His disciples, 'Why does your teacher eat with tax collectors and sinners?' (11). The Pharisees were upset and avoided sinners, because they believed only the pure and untainted could have access to God. However, Jesus reminded them that they were witnessing God's love in action: *'It is not the healthy who need a doctor, but those who are ill.'* (12). When God is at work in the lives of those we don't expect, we need to let Him open our hearts to embrace and encourage what He is doing.

Jesus' compassion:

But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners. (13). The Pharisees were so committed to keeping the law, that they had forgotten God's heart of compassion. Our religious practice is meaningless without love and mercy towards others. In what ways can we express love towards others, especially those outside the community of faith?

Canon Paul Hardingham

CHILDREN'S PAGE



THE WEEDS AND THE WHEAT

What did the enemy sow amongst the wheat?

Matthew 13:25



READ

the parable in
Matthew 13 v24-30,
and v36-43



Matthew 13:30



"He who has ears, let him hear."

Matthew 13:43

Who are the harvesters?

Matthew 13:39

Who sows the good seed?

Matthew 13:37

What does the field represent?

the _____
and who is the good seed?
The people of the _____

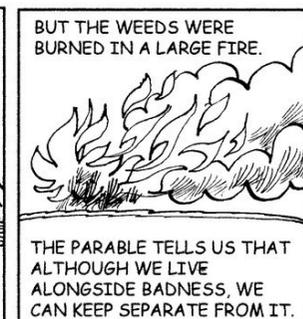
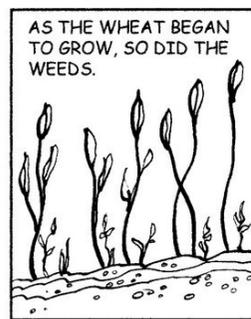
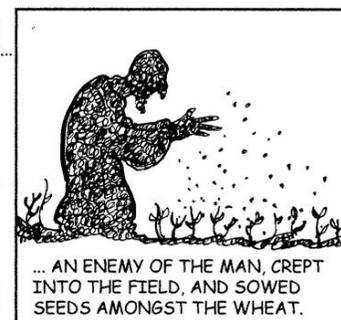
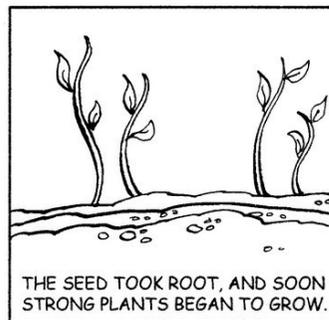
Matthew 13:38

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

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Find the words from the questions too!

The tale of
the
Wheat
and the
Weeds



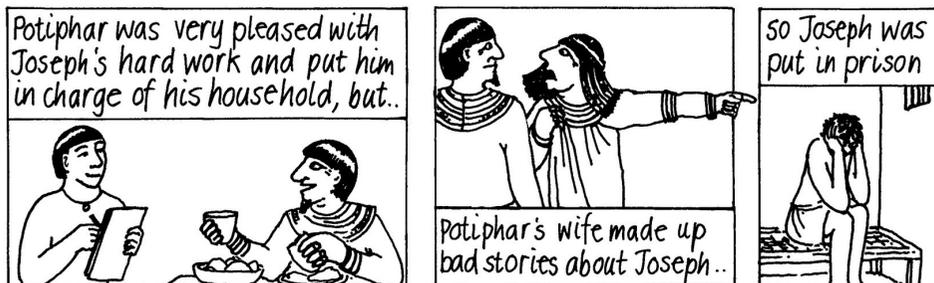
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Bible Bite

A short story from the Bible

It can be read in the Bible in
Genesis chs. 37:1-36, 39:1-20

Jacob had 12 sons but his favourite was Joseph, his beloved Rachel's son. He even gave him special clothes to wear...



Falling down the stairs

Women are more likely to fall down the stairs than men. The British Woodworking Federation (BWF) Stair Scheme has estimated that 38 per cent of women have a fall going up or down stairs each year, compared to 28 per cent of men.

A recent study at Purdue University has been trying to find out why. They came up with several reasons. Firstly, women tend to be more distracted when using the stairs. They are more likely to be talking to friends or colleagues at the same time, or to be carrying things, and therefore unable to use the banister. Also, women are often wearing impractical footwear such as sandals, flip-flops or high heels.

Some 43,000 people are hospitalised each year in the UK from stair falls.

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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>