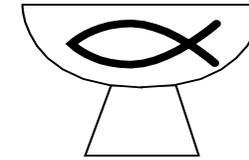


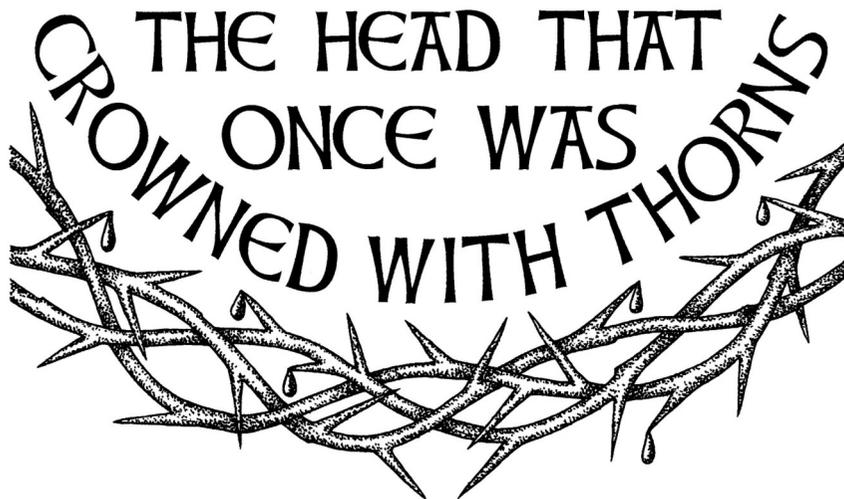
April 2023

30p

Upton-cum-Chalvey Parish News



St Mary St Laurence St Peter



THOMAS KELLY

Parish of Upton-cum-Chalvey

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

Revd Scott Lamb (Team Rector)	01753 529988
Revd Alistair Stewart (Team Vicar)	01753 520725
Revd Linda Hillier (Associate Minister)	0208 8645728
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Parish Churchwarden: Lynda Bussley	01753 573614
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District Churchwarden (SM): Derek White-Taylor	Ex-dir
District Churchwarden (SL): Allan James	01753 532425
District Churchwarden (SL):	
District Churchwarden (SP): Peter Clarke	07388 832233
District Churchwarden (SP): Frank Gerrish	07970 537572
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Organist (SM): Malcolm Stowell	01628 660651

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

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

The Rector Writes:

Dear Friends,

This year, we are blessed to have members of all our churches preparing for baptism and confirmation in these weeks before Easter. The confirmation service isn't until 21st May, however the timing brings us closer to the ancient Christian pattern where rites of initiation were performed principally at Easter and the season of Lent was the time when candidates were instructed in the faith. We keep Lent today because the church came to realise that the whole Christian community could benefit from sharing in the candidates' journey.

In the early days of the church, believers were in no doubt that baptism was a solemn, life-changing ceremony. We read that in the third century, after forty days of teaching, the candidates washed and cleansed themselves on Maundy Thursday, before beginning a fast that would last through all of Good Friday and Holy Saturday. On Saturday night they knelt before the Bishop who exorcised every evil spirit to flee away from them and never return. He laid his hands on them and breathed on their faces, in an echo of our confirmation, and then anointed their forehead, ears and nose. There then followed an all-night vigil of prayer and scripture reading. All in anticipation of baptism on Easter Day. Easter is so clearly the best time for baptism. The vital connection is unmissable. When else to celebrate the sacrament through which we die and rise again with Christ to become a new person, to be made new and begin life afresh.

Of course for some of us, baptism happened some time ago. Indeed it may be many years since we were baptised and we may have been too young to remember it at all. However for all of us, every year, Easter can be a return to our own baptism and Lent and Holy Week our preparation for that return. Twelve months of everyday living take their toll on our faith. We constantly compromise and may even betray what we received at our baptism. Yet, each year Lent and Easter give us the chance to rediscover and recover what we were made through our baptism. We walk with Christ the way of the Cross and are filled with joy in his resurrection. We remake our baptismal promises. So, we are renewed and receive again our spotless baptismal freshness.

With love,

Fr Scott



APRIL SERVICES & EVENTS

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



Sun 2nd	9.30am 10.00am 6.30pm	Procession from SL to SM for Joint Family Eucharist, followed by APCM Evensong (SM)
Mon 3rd	9.30am 9.45am 8.00pm	Eucharist (SP) Toddler Easter (SM) Compline (SM)
Tue 4th	10.00am 8.00pm	Eucharist (SM) Compline (SM)
Wed 5th	9.30am 12noon 12.30pm 8.00pm	Eucharist (SP) Lent Course, with Bring and Share Lunch (SL) Eucharist (SM) Compline (SM)



Thu 6th	10.00am 7.30pm	Maundy Thursday: Holy Communion (SL) Liturgy of Maundy Thursday and Watch until Midnight (SP)
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Fri 7th 9.00am Stations of the Cross (SP)
 12noon Liturgy of Good Friday (SM)



Sat 8th 10.30am Mission Band Worship Music
 11.00am "Witness" in Town Centre
 12noon Mission Band Worship Music



Sun 9th 6.30am Easter Dawn Eucharist and lighting of Paschal
 Candles, followed by Continental breakfast * (SL)
 * sign up in church or call 01753 532425 by 5th April
 9.30am Easter Day Sung Eucharist (SM)
 9.30am Easter Day Sung Eucharist (SP)
 11.00am Easter Day Sung Eucharist (SL)

Tue 11th	2.30pm	"Mulling it Over": Bible Study, prayer and chat + a cuppa (SL)
Sun 23rd	3.00pm	Nones: mediaeval service to remember Merton Priory (SL)
Sun 30th	12.45pm	Church Lunch. All welcome. To book sign up in church or call 01753 532425 by 26 th April (SL)

St Mary's News

It is good to see the signs of spring appearing in the churchyard with the usual display of snowdrops and now clumps of daffodils are starting to appear. We hope that the warmer weather will see our congregations returning and joining us for Holy Week and Easter.

Our regular users of the building are continuing to grow. The NHS carers group were this week enjoying their regular lunch and it was good to see over 30 of them enjoying chat and activities as well as lunch. The art class continues to thrive with new members joining each week.

Start the Week, our carer and toddler group, is a lively session each Monday with carers, babies and toddlers joining us. Although we only meet in term time we are holding a Toddler Easter service on Monday 3rd April to welcome little ones and maybe their siblings to share the Easter story.

The hour chime on the clock has now been repaired so that we are able to ring out over Slough. Although we were unlucky to miss out on the Home Office funding we have decided to go ahead with upgrading the CCTV and lighting to improve security and safety in the churchyard.

Jean

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

St Laurence's News

The Sunday before Holy Week we will have our Annual District Church Meeting, which will be rather different this year, due to the changes in the governance of the parish. We will no longer have a District Church Council, but a church management committee with less stringent membership requirements, meaning more people can get involved in the running of the church. If you have a particular gift or ability that you feel can contribute to our church life, don't be shy, please volunteer.

Dave

Easter Time: The Eagle

Birds represent a winged soul which is interpreted as beauty and holiness. Paintings of Jesus as a child often show him holding a bird. The disciple John is represented with an eagle, standing for "New Life", which begins at the baptismal font. In Isaiah 40:31 it says, "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as Eagles." It is also interpreted as a symbol of resurrection and also according to Psalm 103:5 "Thy youth is renewed like an eagles."

The eagle is different, because unlike other birds, it flies near the sun and then plunges into the water. Also it's connected with eggs which stand for hope and resurrection, as a chick breaks from the egg at its birth. This is why we have Easter Eggs.

The goldfinch eats thistles and thorns, so it's connected to Christ's crown of thorns, which is the symbol of the Passion of Christ.

Because the Cock crows early in the morning it symbolizes vigilance, but it also signifies St Peter's denial of Jesus. The cock is now a symbol of compassion.

Alice Sanders

NEXT MONTH'S MAGAZINE

Please let me have articles for the May issue by **Sunday 9th April** at the latest!

Dave

St Peter's News

St Peter's stands as a green and peaceful oasis in the centre of Chalvey, but it seems that not everybody appreciates it. Even as we have finally managed to apply for a faculty to restore the paths and gates, and have made the first steps to consecrating our rose garden, we are deeply saddened that the corpus from our war memorial has been stolen, no doubt for the value of the lead. This was a rare piece designed for the memorial back in 1921. At present we are awaiting advice from the DAC about replacement.

Nonetheless our life goes on. Stations of the cross have taken place on each Friday in Lent, we are looking forward to our Lady Day fair, and are now trying to formulate plans, again working with the DAC, to improve the vestry and provide further social space.

Fr Alistair

When should people not be allowed to strike?

The Government's plans to curb strike actions by workers in essential services go too far. So says the Bishop of St Edmundsbury & Ipswich, the Rt Revd Martin Seeley.

Speaking recently in the House of Lords during the debate on Strikes (Minimum Service Levels) Bill, he said: "For the good functioning of society, it is essential that all workers have a legitimate and peaceful means to seek redress against pay and conditions that leave them unable to make ends meet.

"Surely this applies even more to those who provide essential service in the public sector, where discussions about fair remuneration can be dismissed, often by the language of limiting government expenditure."

Bishop Seely accepted that negotiations should be conducted in good faith by both sides, but expressed concern that in the current disputes, each side is accusing the other of intransigence.

Prayers for God’s blessing for same-sex couples take step forward after Synod debate

The Church of England’s General Synod has recently welcomed proposals which would enable same-sex couples to come to church after a civil marriage or civil partnership to give thanks, dedicate their relationship to God and receive God’s blessing.

Synod members also voted to “lament and repent” of the failure of the Church to welcome LGBTQI+ people and for the harm that LGBTQI+ people have experienced – and continue to experience – in churches.

A motion which details and recognises a series of proposals put forward by the bishops on human identity and marriage was agreed by majorities in the Houses of Bishops, Clergy and Laity after a landmark debate over two days.

Synod’s comments will now guide the bishops as they refine those texts carefully and prepare new pastoral guidance for the Church on sexuality and marriage in the coming months before the prayers are formally commended for use in churches.

The Archbishop of Canterbury, Justin Welby, and the Archbishop of York, Stephen Cottrell, said: “It has been a long road to get us to this point. For the first time, the Church of England will publicly, unreservedly and joyfully welcome same-sex couples in church.

“The Church continues to have deep differences on these questions which go to the heart of our human identity. As Archbishops, we are committed to respecting the conscience of those for whom this goes too far and to ensure that they have all the reassurances they need, in order to maintain the unity of the Church as this conversation continues.”

The Archbishops hoped that the debate would “mark a new beginning” for the Church as “we seek a way forward, listening to each other and most of all to God.

“Above all we continue to pray, as Jesus Himself prayed, for the unity of His church and that we would love one another.”

The Bishop of London, Sarah Mullally, who led the debate and chairs the group which oversaw the development of the proposals, said: “This is a moment of hope for the Church.

“I know that what we have proposed as a way forward does not go nearly far enough for many but too far for others.

“It is my prayer that what has been agreed today will represent a step forward for all of us within the Church – including LGBTQI+ people – as we remain committed to walking together.

“We have always said we will listen carefully to Synod, so over the next few months we will reflect on everything which has been said and prepare new pastoral guidance for the Church on matters of sexuality and marriage. We will also refine the texts of Prayers of Love and Faith.”

General Synod: Archbishop of Canterbury’s recent speech in ‘Living in Love and Faith’ debate

“We are not divided but we disagree, and that is very painful. And I will use again the words close to those I used to the Bishops gathered at the Lambeth Conference on a very similar debate.

“For some, to question the inherited teaching damages witness and is sinful: you point out that in many provinces across the Anglican Communion any change might make the church a victim of derision, contempt and even attack for being part of what is called the ‘gay church’. For we are often seen as the Mother Church.

“For others, you have not arrived easily at the conclusion that we need to change. You are not careless about Scripture. You do not reject Christ and His authority. But to question this change makes the church here and abroad a victim of derision, contempt, and even attack for being part of the perceived ‘homophobic church’.

“Listening and loving is about what has been brought forward by the House of Bishops. It has been consulted extensively with the primates and many others in the Anglican Communion. What we are seeking is what we understand from the Spirit is right, not what is convenient or easy. There are no convenient or easy ways forward.

“What we have in this conversation and the decision we make, is at its heart the chance publicly to witness to Christ in the most difficult, distinctive and radical way – to disagree passionately and yet to be clear that we uphold our need for one another, and for the world, to come to the knowledge of being loved by God in Christ.

“Let me be clear on this point, we do that by saying to the world: unity in Jesus Christ is our common identity, and difference must be worked out within that identity.

“Even things that are so important and so painful for us, are not as important as the essential-ness of others. That is our witness to a world that throws others away, excludes them, divides in the face of disagreement.

“I know there is fear of a slippery slope, of what may or may not happen at some point in the future, but let us not give in to the fear of a future which we can neither predict nor control.

“Each of us will answer to God at the judgement for our decisions on this matter. We are personally responsible. I am supporting these resources, not I think because I am controlled by culture but because of Scripture, tradition and reason evidenced in the vast work done over the last six years so ably by so many.

“I may be wrong, of course I may, but I cannot duck the issue any more than anyone else here. I ask each member of Synod to vote with their Spirit-inspired consciences, scripturally and spiritually guided, and not because groups or lobbies or outsiders have told you to.

“So let us decide as we each conclude the Lord desires. Above all, let us debate remembering that all Christians are indispensable members of God’s Church, all Christians, and whatever our views or theirs will remain so.

“And let us show that in how we speak, and let us show that in how we decide, and that we are above all the church that demonstrates the call of God to people whom He desires to know and love.”

Easter eggs galore!

Easter eggs. We like them. So much so, that about 80 million are sold in the UK each year.

They go on sale early: major supermarkets like Tesco, Sainsbury's, Morrisons, and Waitrose launched Easter-themed confectionery ranges as early as January. Tesco had them on the shelves by 30th December 2022.

On average, children in the UK get 8.8 Easter eggs every year.



Sumer is icumen in

One of the un-sought benefits of a preaching ministry in Oxford is that you get a much better class of insult or complaint (and/or compliment) from members of the congregation in respect to your sermons and general conduct of worship. At the end of my last service at Wesley Memorial Church in the centre of Oxford I was greeted at the door by an old retired professor of Mathematics who bore a striking resemblance to Raymond Briggs’ depiction of Father Christmas. “Ah, Mr, Morse,” he said, “Of all the preachers in the Oxford Circuit, you are the one that I dread least.”

There are many other benefits. I would often slip into Exeter College chapel for some moments of reflection and I could not enter the street in which it is situated without remembering the famous old question: “Why is the Church of England like Turl Street in Oxford?” (Answer: “Because it stretches between The Broad and The High and goes right past Jesus”). There were some wonderful public lectures in the city offered to anyone who cared to attend them. I particularly enjoyed a series by Robert Hewison on Pre-Raphaelite artists. William Holman Hunt, one of those artists, who painted “The Light of the World” (to be found in Keble College chapel), captured one of Oxford’s great traditions in his painting of the late 1880s – “May Morning on Magdalen College Tower”.

On the morning of May 1st at dawn, students who have been attending various May Balls in the city make their weary way to Magdalen Bridge. Despite the hour, the size of the crowd is always impressive. Spirits are high and often raucous. One year, a Scottish undergraduate mounted the parapet of the bridge and, determined to channel his inner-William Wallace, proceeded to demonstrate graphically the answer to the age old question: “Is anything worn under the kilt?”* Having done so to the cheers of the crowd, he hurled himself off the bridge into the waters below. These days the Oxford city police disapprove of such demonstrations of nationalistic fervour and actively prevent them and other acts of undergraduate frivolity.

The main purpose of the hour, however, is to wait for the bell in the Great Tower of Magdalen to strike six o’clock whereupon the choir of Magdalen College,

perched on the top of the tower, welcome the summer with *Sumer is icumen in* and other seasonal choral pieces. This annual ritual is what Holman Hunt captured on canvas. Eventually the crowds drift away and I can assure you that the full English breakfast eaten after witnessing this ritual is the finest cooked breakfast that you will ever eat.

Although it is May, there is a tiny element of autumnal *tristesse* about it. This is the last hurrah, the last piece of *Brideshead* hedonism, before the students return to their revision and their examinations and, most feared of all, their Finals. I sat my own Finals in the Great Hall of Alexandra Palace in North London. It was a character-building experience. The paper that was always renowned as a stinker was the Old Testament general paper with a set text of Deuteronomy. As I waited for the doors of the hall to be opened I caught myself offering the most ridiculous of prayers: “O Lord, give me a bit of help with this one – after all, it’s your subject!” The realization of the idiocy of that prayer has guided me in my preparation and offering of intercessory prayers throughout the whole of the rest of my life.

The nub of the question is this: What is it *reasonable* to ask God for in intercessory prayer? The answer to that question depends upon to what degree you think God intervenes in his creation or suspends its laws for your personal benefit or the benefit of those for whom you are praying. Does he intervene materially, spiritually, or both? If he does neither, then you may as well be a Deist rather than a Christian. If you listen carefully to a preacher’s intercessory prayers, you can work out which particular theological answer the preacher has plumped for.

I have always tended to be guided by Jesus’ supplementary comments to his disciples when they ask him to teach them how to pray: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11.13). From that you may infer that I favour the concept of a degree of divine spiritual intervention, whereas physical or material intervention may be hoped for from physical people in a physical, material realm. Paradoxically, in what we still call the Lord’s Prayer Jesus seems to opt for both! Give us our daily bread *and* forgive us our sins. Yes, it is a very complicated question, but for your own spiritual well-being you must address it.

Realizing my own stupidity, I recast my prayer: “O Lord, grant me your peace that I may do justice to the study and revision that I have undertaken over the last four years.” Was my prayer answered? Who knows? The Old Testament paper *was* a stinker, but I passed it.

If you are going to pray for young people about to sit their examinations at this time of the year (and I hope that you will), then perhaps the above thoughts may

help you to frame your prayers. It is never a bad move when praying for anyone (including yourself) to ask God to grant them the gift of his Peace and, as far as I am concerned, it is not *unreasonable* to do so either. When all the trials are over, don’t forget to thank him too, and then *Lhude sing cuccu...*

[* Answer: No, it’s all in perfect working order]

Revd Philip Morse

UK churches use lights and prayers to support Ukraine

Cathedrals were floodlit in the colours of the Ukrainian flag, candles were lit, and services, prayer vigils and other events were recently held across the country in churches to mark the first anniversary of Russia’s full-scale invasion of Ukraine on 24th February.

Many of the Church of England’s Cathedrals and churches held prayer vigils that included contributions from Ukrainian refugees.

In rural as well as urban areas, many parishes where families are still hosting Ukrainian refugees, opened their doors for prayer, reflection and music.

The Bishop of Bradford, Toby Howarth, said: “Russia’s brutal invasion of Ukraine one year ago has caused misery not only for Ukrainians, but has led to immense hardship for many others across the world.”

Mary Gregory, Canon for Arts and Reconciliation at Coventry Cathedral, said: “The vigil gave us an opportunity to acknowledge the terrible pain and loss of the last year, to remember those who have died, and to pray for those in danger.”

Happy Birthday, Cadbury Crème Egg

Cadbury Crème Eggs celebrate their 60th birthday this Spring. They have a lot to celebrate: the Creme Egg is the best-selling confectionery item between New Year’s Day and Easter in the UK, with annual sales of more than 200 million eggs, worth about £55 million.

Cadbury Crème Eggs were first created by the British chocolatier Fry’s in 1963, before being renamed by Cadbury in 1971.

How Can a Christian be a Scientist?

I used to ask this question as a student. I wondered, who could make it in the world of science and still hold onto their faith? Soon enough I met a good number of successful scientists who were sincere Christians, some of whom were at my own university. So, what do people like this make of the opportunities and challenges that a life in science holds for a Christian?

Science is an exercise in observing and measuring things in the world, and coming up with general principles about the way things are. Exploring the world is a great thing to do to express our gratitude to the Creator. There is a sense of awe and wonder that comes when we expand our minds and our horizons by discovering things about the universe can feed into our worship.

Of course, there may be things in science that some Christians don't want to get involved in because of what they believe. But there should also be ethical issues that make them want to get stuck into new research that will help people, protect creation, or tackle injustices. I am glad to see that many senior scientists do their best to find appropriate ways to make their own faith visible, so that people like my younger self can find role models and mentors.

Another helpful thing about science is that although our beliefs may at times affect what we notice about the world and how we interpret our data, they shouldn't affect the outcome of experiments themselves. 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 that worldview.

In my work at The Faraday Institute for Science and Religion, and my involvement with Christians in Science, I have the privilege of meeting a great number of scientists who are also Christians. One of the most famous living biologists is Francis Collins, who was Director of the project to decode the whole of human DNA. He 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." (Francis Collins, *The Language of God: A Scientist Presents Evidence for Belief* (Simon and Schuster, 2007))

Dr Ruth M Bancewicz

Reflecting faith – Easter Flowers

Many types of flowers are used in churches, but during Easter, there is one that is especially loved: the Easter Lily. It is a tall, stately flower topped by large, graceful, white trumpet-shaped blooms.

While commercial bulb production of Easter lilies only began in the 19th century, Easter lilies make many appearances in both the Old and New Testaments, emphasising the flower's importance to Christianity. King Solomon spoke of them, and Christ referenced them, too.

These strikingly beautiful flowers are highly perfumed, with the central stamens covered in bright yellow or orange pollen. Unfortunately, the pollen can be a hazard, as it can permanently stain cloth due to chemicals it contains! For this reason, good florists and especially church flower arrangers will remove all the stamens before bringing them anywhere near church fabrics, or near to where ministers wearing white might brush against them.

It's thought that Easter lilies came to symbolise Christ because they embody purity - the trumpet-shaped blooms recall the horns that heralded the resurrection of Christ. This is also why lilies are identified with the Virgin Mary, and in artworks depicting the Annunciation to the Virgin they are often found in the angel Gabriel's hand.

The second reason that Easter lilies represent Christ is because of their life cycle. Each one grows from a bulb that for several years has lain quietly beneath the earth, before growing tall and stately, and blossoming into magnificent flowers. What a picture of Jesus' life and resurrection!

Have a look around the church over Easter. Daffodils and Easter lilies are often displayed, because they are the first flowers of spring, when Nature is being reborn. Their life after the death of winter reminds us of the Resurrection. For we cannot imagine the death and the passion of Christ without having in mind the empty tomb, radiating hope. Christ's death has no meaning without His Resurrection.

Revd Dr Jo White



An Easter Meditation

In the New Testament the resurrection of Jesus is presented as a simple historical fact. He did rise from the grave on that first Easter morning.

The four evangelists, and Paul, carefully lay out the evidence. They record for us the details of the empty tomb, the names of those who visited it, the various appearances of the risen Jesus and how He was seen by more than five hundred witnesses. But the New Testament tells us more than that.

It tells us, not only of the power of God that raised Jesus from the grave (e.g. Romans 1:4) but also of that same power being invested in the Church. Christians are new people! We are ‘made alive’ in our Risen Head (Ephesians 1:1). His victory has become our victory! As Jesus promised: ‘Because I live, you will also live’ (John 14:19).

Until our Lord returns again one day, Christians will die physically, but their victory over death is already guaranteed. As Paul demonstrates in 1 Corinthians 15, death is ‘swallowed up in victory’! Death’s sting is abolished! And so Paul proclaims our victory anthem. ‘Thanks be to God who gives us the victory through our Lord Jesus Christ’ (vv.55-57)!

Down through 2,000 years Christ’s people have lived in that glorious victory. One example was Donald Cargill (1619-1681). Cargill was a Presbyterian minister and a Covenanter in the years known in Scotland’s history as ‘the killing times.’ The Covenanters opposed all attempts by the English parliament to impose Episcopacy on Scotland. With other Covenanters, Cargill strongly denounced the immorality and irreligion of the court of King Charles II. Hundreds of Covenanters were imprisoned at this time, and many were executed, both men and women.

Cargill’s fearless itinerant preaching made him a marked man. He moved from

place to place, preaching in cottages, fields, and town squares, protected by loyal friends. Then in July 1681 he was arrested and imprisoned. The outcome of his trial was never in question. The government of the day was determined to silence this influential ‘rebel.’ He was sentenced for execution on July 27th of that year.

On the scaffold in Edinburgh, Cargill spoke to the large crowd that had come to support him. “I climb this ladder,” he declared, “with less fear than ever I entered a pulpit to preach.” Then, raising his eyes to a blue July sky over his beloved Scotland, he cried out: “I have gotten me Christ and Christ has gotten me the victory.” The blade fell and the brave soul of Donald Cargill joined the martyrs who lived and died in the victory of the Risen Christ.

Thanks be to God indeed! That glorious victory is not only for all the brave martyrs, but for all of us who belong to Christ. Death is defeated. The grave is conquered. Christ lives for ever in the power of an endless life. And we live in Him! We can all say: *‘I have gotten me Christ and Christ has gotten me the victory.’*

Dr Herbert McGonigle

All part of the same BIG story of redemption

Ever wonder how the Old Testament fits in with the New Testament? They are not different stories, but different stages in one and the same story – of how God has reached out and rescued mankind.

Throughout the Old Testament there are references to a coming Messiah who will redeem His people. For Jesus did not come to abolish the Old Testament, but to fulfil it. As St Augustine put it long ago: “The New is in the Old concealed; the Old is in the New revealed.” Above all, the Bible – both Old and New Testaments – is a portrait of Jesus Christ.

Outside

A little boy had spent all afternoon playing outdoors, and accidentally left his jacket at the end of the garden. When his mother realised this a couple of hours later, she told him to go back and get it. But by now the garden was dark, and so the little boy hesitated. “Don’t be frightened,” she said. “The Lord is out there too.”

That gave the little boy an idea. He opened the back door and called softly: ‘Lord, please could you pass me my jacket?’”

Remembering Corrie ten Boom

It was 40 years ago, on 15th April 1983, that Corrie ten Boom, a Dutch writer, watchmaker, and Holocaust survivor, died. She wrote about her experiences in Christian books that became best-sellers.

Corrie's family were Calvinist Christians in the Dutch Reformed Church, and served their neighbourhood by offering shelter, food and money to the needy. They believed the Jews were precious to God and that all people were created equal. During the Second World War, she – and the rest of her family – helped many Jews and others to escape from the Nazis at great risk to themselves. She later received the rare accolade from Israel of being named Righteous Among the Nations.

The Dutch Resistance helped them to build a secret room in their house behind Corrie's bedroom, which became known as The Hiding Place – later the title of her most famous book. The room held six people, had its own ventilation and an alert buzzer, and was astonishingly successful. It is estimated that about 800 Jews in all were saved through Corrie's efforts, which included obtaining at least 100 false ration cards.

Eventually an informer gave them away, and the family were arrested in February 1944 – though not the six people in the Hiding Place at the time. After months in prison, Corrie and her sister Betsie were sent to Ravensbrück concentration camp in September 1944, where they continued to worship and share the message of forgiveness, hope, love, and salvation. Betsie died in the December, but Corrie was released later that same month, apparently because of a 'clerical error'. A week later all the women in her age group were sent to the gas chambers.

After she was set free, Corrie travelled the world for 33 years, from 1944 to 1977, speaking in 64 countries. She suffered three severe strokes from August 1978 and died on her 91st birthday.

Out West

A devout cowboy lost his Bible while he was mending fences out on the range. Three weeks later a cow walked up to him, carrying the Bible in its mouth. The cowboy couldn't believe his eyes. He took the book out of the cow's mouth and exclaimed, "It's a miracle!"

"Well, hardly that," said the cow. "Your name was written inside the cover."



Beware when the choirs meet

The Rectory
St James the Least

My dear Nephew Darren

You agonised recently over your ecumenical service: who should be invited? Who should preach? What about the order of service? If you had attended our recent combined churches' choir festival, your own dilemmas would have seemed a little less acute.

At the pre-meeting, there was heated discussion about whether those choirs who normally wore robes would be comfortable standing among those who didn't. The more aesthetically sensitive worried whether St Agatha's pea green cassocks may clash with our red ones. Intending to be helpful, but phrasing it rather badly, someone suggested that the normally robed choirs should wear nothing. Colonel Wainwright was a little too quick to chuckle.

I began to wonder if a prize was to be awarded to the person who raised the greatest number of concerns: Should the choirs stay separate? Would the tenors be next to the altos or the basses? Where would extra seating be placed? Would the heating be on for the rehearsal? Then came what you would call the 'elephant in the room': of all the choirmasters, *who would conduct and who play the organ?* Tension mounted, and expressions grew grim. But before the committee started to dig trenches in my carpet and position howitzers under the desk, I briefly left the room, turned off all the electricity and claimed we'd had a power cut. This is a useful device for truculent committees; sadly, it can be used only rarely.

Come the day, an uneasy truce lasted while everyone adopted the traditional solution to disagreement within congregations, and simply did exactly what they

wanted. Some were robbed, some were not, some choirs congealed in their own huddles, while others joyfully sat next to people from other churches – mainly so they could point out their neighbour’s wrong notes. Some sang in the right key, some sang in the wrong key, some sang what sounded like quite different songs altogether.

The service ended with one choir thinking that the organist had played too loudly, while another choir thought that the conductor wasn’t up to much. Everyone agreed afterwards that we must do it again, while firmly stating that if their own choirmaster didn’t conduct next year, they wouldn’t be there.

Thankfully, one fundamental thing on the day united them: they all said that our church was too cold, and they all went down to the pub afterwards to warm up.

Your loving uncle,

Eustace

National Stop Snoring Week 18th to 22nd April

Do you love and also live with someone who snores? Then you will know how difficult it can be at times. Snoring can put great strain on the health and relationship of both partners.

For this reason, the British Snoring & Sleep Apnoea Association (BSSAA) runs the National Stop Snoring Week, to encourage people to seek help with their problem. It warns that: ‘snoring will not go away – it will only get worse if not addressed.’

Sadly, snoring affects a large portion of the adult population. It can range from gentle vibrations to whistles to very loud growling. The noise of snoring is well known to be one that cannot be tolerated for long without disrupting sleep.

Long-term snoring can even be an indicator of a potentially serious sleep disorder known as obstructive sleep apnoea, which is found in 4% to 10% of adults.

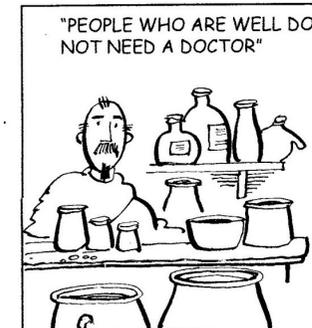
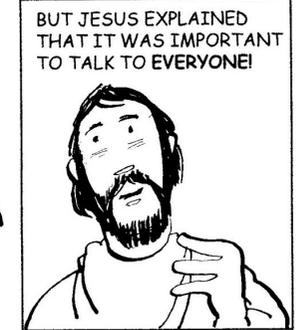
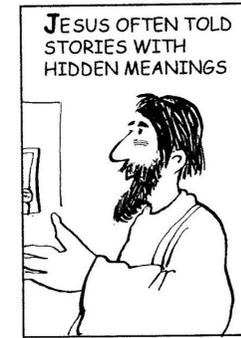
So if someone in your home snores, you may find the following websites helpful:

The British Snoring & Sleep Apnoea Association (B.S.S.A.A.): <https://britishsnoring.co.uk>

Mayo Clinic: <https://www.mayoclinic.org/diseases-conditions/snoring/>

NHS: <https://www.nhs.uk/conditions/snoring/>

The doctor and the ill person



CHILDREN'S PAGE

Bible Bite

A short story from the Bible

It can be read in the Bible in
Mt 21:1-11, Mk 11:1-11, Lk 19:28-38, Jn 12:12-19

Thousands of people went to Jerusalem to celebrate the Passover feast each year. This year Jesus and his friends went too.

Two miles outside Jerusalem Jesus said to two of his friends
"If anyone asks, say 'The Lord needs it.' and they found it as Jesus had said"

Go into that village and bring back the donkey you find there. So off they went ...

Why are you taking our donkey?

The Lord needs it. They brought it back to Jesus, and made a saddle from a cloak.

That's alright then

They spread more cloaks on the road to make it a way fit for a king.

Others cut palm branches and waved them. They shouted the traditional welcome to the Passover feast

God bless the one who comes in the name of the Lord!

As they got closer to Jerusalem the crowd grew.

Everyone shouted to welcome Jesus as king

The teachers of the laws were angry

But Jesus replied

Teacher, you should stop them calling you 'king' What they say is so true that even if I made them stop, the stones would shout!

HE IS RISEN!
Read the story of The Resurrection in Matthew 28:1-20

Mouse Makes

Into Jerusalem

The Last Supper

Jesus is Betrayed

Jesus is Crucified

Jesus is Buried

Jesus is Risen!

How many other words can you make from RESURRECTION

An _____ of the Lord came down from _____ and going to the _____ rolled back the _____ ... the _____ said, "Do not be _____, for I know you are looking for Jesus who was _____, He is not here; he has _____, just as he said."

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Glue this page onto card. Cut out the ovals then colour in. Punch a hole at the top and hang up for Easter

Don't miss out on your sleep

A new study has found that people who do 'all-nighters' for work or study are stressing their brains. Sleep deprivation makes your brain look, and work, like it is two years older.

The good news is that getting just even three hours of sleep is enough to keep it normal.

And also, the study by scientists at Forschungszentrum Jülich, a national research institution in Germany, found that even a single night of recovery sleep reverses the damage of an 'all-nighter'.

Sleep deprivation has also been found to slow down our cognitive functions. We tend to make poorer decisions, be muddled in our memories, get into a bad mood, and feel very irritable.

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SERVICES IN THE PARISH

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>