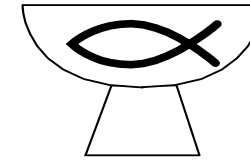
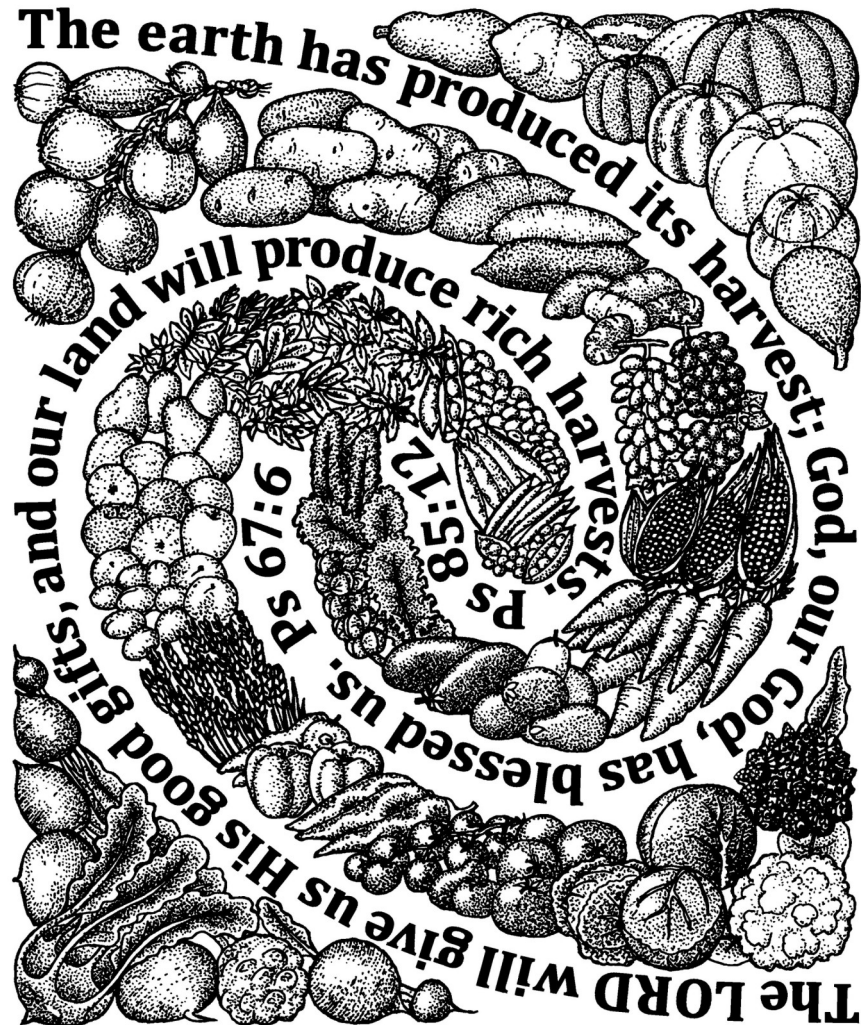


October 2022

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.

Revd Scott Lamb (Team Rector)	01753 529988
Revd Alistair Stewart (Team Vicar)	01753 520725
Revd Linda Hillier (Associate Minister)	0208 8645728
Parish Churchwarden: Andrea Sparrow	07446 187762
Parish Churchwarden: Lynda Bussley	01753 573614
District Churchwarden (SM): Jean Smith	01753 862357
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
Verger (SL): Allan James	01753 532425
Organist (SM): Malcolm Stowell	01628 660651

### Clergy days off:

Revd Scott Lamb      Friday  
Revd Alistair Stewart      Tuesday

### Magazine Editor: David Kill

Tel: 01628 776856    E-mail: david.kill@btinternet.com

### Web-sites:

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

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

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

## The Rector Writes:

Dear Friends,

As we watched the funeral of Her Majesty Queen Elizabeth, we knew it was the end of an era. We have left the second Elizabethan age and entered the third Carolingian one. With the passing of a sovereign who witnessed so much change in her long reign and was such a symbol of continuity through that change, it is natural to wonder what this new era may hold for us.

In Slough this question has a particular pertinence. At the Queen's Platinum Jubilee, and again at her funeral, I was struck as a newcomer by the contrast between Slough and our near neighbour Windsor, just over the motorway. I know that the differences are numerous and glaring but to my mind it seems that Windsor represents Britain's past while Slough points to Britain's future. Windsor embodies our great and glorious history and it is right to celebrate that, but Slough is a young town, the "Youth Capital" of Britain, and in its diversity it is ahead of a national trend. Though not without its challenges, "Future Britain" as seen in Slough, is a young, vibrant, multicultural and multifaith place.

So what part might the past play in this new future? Well, certainly some things we have known will naturally fade with time as our population evolves and we come to look more critically at our past. Will we ever see again pageantry quite like that for the Queen's funeral? However, alongside that change some key values must remain, and crucially these were displayed so clearly by The Queen. Duty, service and faith are timeless. In exemplifying these so well, Queen Elizabeth has shown us how we may have a good future even if it looks outwardly very different to our past.

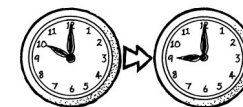
With love ,

Father Scott

## OCTOBER SERVICES & EVENTS

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

Sat 1st	11.00am	National Astronomy Day – church open until 4.00pm (SL)
Tue 4th	2.30pm	“Mulling it Over” - Bible Study, prayer, chat and a cuppa (SL)
Fri 7th	7.30pm	Film: “William Herschel and the Universe”, with guest appearance by the director, George Sibley (SL)
Sun 9th	9.30am	Harvest Festival Eucharist (SM)
	9.30am	Harvest Festival Eucharist, followed by Harvest Auction (SP)
	11.00am	Harvest Festival Eucharist, followed by Harvest Lunch (sign up in church, or call 01753 532425)



(NB – clocks go back one hour at 2.00am)

## St Mary's News

Malcolm Stowell's Autumn Special concert on 3rd September was a great success and we were able to welcome back many of the pre-covid concert audience as well as newcomers and we look forward to seeing them again on 3rd December for a Christmas Sparkle concert.

We will be welcoming in the next few weeks the NHS Elderly Mental Health team to use the building for various activities with their clients and carers.

Friday evenings should start to sound lively and noisy soon when Brass Ensemble classes start.

St Mary's were able to join the nationwide remembrance for the late Queen Elizabeth II by hosting the Slough Borough Council Civic Service with the Mayor, Town Councillors, MP and Deputy Lieutenant, as well as members of the public. The church was also open daily for people to sign the Book of Condolence.

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.

### NEXT MONTH'S MAGAZINE

Please let me have articles for the November issue by **Sunday 16th October** at the latest!

Dave

## St Laurence's News

Herschel 200 celebrations continue at 7.30pm on Friday 7th October with the showing of the film "William Herschel and the Universe" at which the director will be present.

Harvest Festival is on 9th October and we'll be collecting non-perishable food items and personal care items for Slough Foodbank. Tinned soup, tinned tuna and meat, tinned vegetables and fruit, tinned rice pudding and custard, long-life fruit juice and milk, small containers of tea and coffee, basic toiletries (soap, shower gel, deodorant, toothpaste) will be gratefully received.

The Harvest service will be followed by Harvest Lunch.

Dave

Advance Notice . . .

### SANTA'S SPECIAL CHRISTMAS FAYRE

Saturday 19<sup>th</sup> November  
St Laurence's 11am - 2.30pm



### A prayer for McDonald's

As my five-year-old son and I were heading to McDonald's one day, we passed a car accident. Usually when we see something terrible like that, we say a prayer for whoever might be hurt, so I pointed and said to my son, "We should pray."

An instant later a fervent prayer was heard in the back seat. "Dear God, please don't let those cars block the entrance to McDonald's."

## St Peter's News

The seventh of September saw our commemoration of the dedication of St Peter's, albeit somewhat quietly. As always, our founder and our benefactrix, David Brill and Ann Beauchamp, were remembered at the altar of God. A further commemoration followed the next Sunday, for although the main observance of the Queen's passing took place in St Mary's, as this is the civic church, St Peter's kept a Requiem for Her late Majesty on the Sunday following her passing.

Going into October, a further requiem will be held at St Peter's on 31st October, as we keep the commemoration of the faithful departed; before that, however, we observe our harvest festival on 9th October with the usual harvest auction.

Fr Alistair



"Never mind, let's just be happy that Baz came to church in the first place."



## Her Majesty Queen Elizabeth II, RIP

The Archbishops of Canterbury and York have led tributes from Bishops of the Church of England following the announcement of the death of Her Majesty Queen Elizabeth II.

**The Archbishop of Canterbury, Justin Welby, said:**

"It is with profound sadness that I join the nation, the Commonwealth and the world in mourning the death of Her Late Majesty The Queen. My prayers are with The King and the Royal Family. May God draw near them and comfort them in the days, weeks and months ahead.

"As we grieve together, we know that, in losing our beloved Queen, we have lost the person whose steadfast loyalty, service and humility has helped us make sense of who we are through decades of extraordinary change in our world, nation and society.

"As deep as our grief runs, even deeper is our gratitude for Her Late Majesty's extraordinary dedication to the United Kingdom, her Realms and the Commonwealth. Through times of war and hardship, through seasons of upheaval and change, and through moments of joy and celebration, we have been sustained by Her Late Majesty's faith in what and who we are called to be.

"In the darkest days of the Coronavirus pandemic, The Late Queen spoke

powerfully of the light that no darkness can overcome. As she had done before, she reminded us of a deep truth about ourselves – we are a people of hope who care for one another. Even as The Late Queen mourned the loss of her beloved husband, Prince Philip, we saw once again evidence of her courage, resilience and instinct for putting the needs of others first – all signs of a deeply rooted Christian faith.

“As we sustain one another in the face of this challenge, our shared grieving will also be a work of shared reimagining. I pray that we commence this journey with a sense of Her Late Majesty’s faith and confidence in the future.

“As a faithful Christian disciple, and also Supreme Governor of the Church of England, she lived out her faith every day of her life. Her trust in God and profound love for God was foundational in how she led her life – hour by hour, day by day.

“In The Late Queen’s life, we saw what it means to receive the gift of life we have been given by God and – through patient, humble, selfless service – share it as a gift to others.

“Her Late Majesty found great joy and fulfilment in the service of her people and her God, “whose service is perfect freedom” (BCP). For giving her whole life to us, and allowing her life of service to be an instrument of God’s peace among us, we owe her a debt of gratitude beyond measure.

“The Late Queen leaves behind a truly extraordinary legacy: one that is found in almost every corner of our national life, as well as the lives of so many nations around the world, and especially in the Commonwealth.

“It was my great privilege to meet Her Late Majesty on many occasions. Her clarity of thinking, capacity for careful listening, inquiring mind, humour, remarkable memory and extraordinary kindness invariably left me conscious of the blessing that she has been to us all.

“May Her Late Majesty Queen Elizabeth II rest in peace and rise in glory.”

**The Archbishop of York, Stephen Cottrell said:**

“I join with many throughout our country and beyond as we mourn the death of Her Majesty The Queen. Throughout her long reign, and in all the confusions and challenges of a changing world, Her Majesty has been a constant, faithful presence.

“In 2014, Her Majesty remarked, “Christ’s example has taught me to seek, to

respect and value all people of whatever faith or none.”

“The Queen’s gift to engage with everyone whom she met and the ability to make them feel at ease was a remarkable skill and one which showed a deep connection to the people she served and a desire to live out Jesus’ teaching. On the occasions I had the pleasure of meeting Her Majesty, I can testify to the warmth and joy she brought to every occasion. But most of all, it was the resolute reality of her faith that struck me powerfully.

“In Her Majesty’s first Christmas broadcast, ahead of her Coronation she asked the nation, whatever their religion, to pray that God would give her wisdom and strength to carry out the solemn promise she would be making and to faithfully serve God and us all the days of her life.

“That is most definitely a prayer that has been answered. Her service to our nation and Commonwealth has been exemplified by her devotion to her duty, which has always been offered with joy. Underpinning this has been her deep faith in God and in her we have witnessed God’s faithfulness at work.

“Do join me in praying for members of the Royal Family over the coming weeks as the God who sustained Her Majesty throughout her life, guides them and brings them comfort. Above all, we pray also for our new King in the responsibilities that now rest upon him.

“The Queen was not shy in speaking of her faith and the hope and strength she found in Jesus Christ. At the heart of the good news of God is that through the death and resurrection of his son Jesus, the promise of new and eternal life is offered to us all. This belief, this hope, sustained our Queen and as she rejoices in that promise fulfilled so we too can draw comfort and hope from it.

“Many of us will struggle to imagine the life of our nation without the Queen. Her constancy and faithfulness has been deeply reassuring in a world that has changed so much. We give thanks for the Queen’s example, devotion and huge achievements. She found stability, perseverance and confidence in Jesus Christ who was the source of her hope and peace. May that also be true for each of us and for our nation; and may our dearly departed Queen rest in peace and rise in glory.”

## George Cadbury – the chocolate man with a heart for welfare

One hundred years ago, on 24<sup>th</sup> October 1922, George Cadbury died. He had transformed his father's failing chocolate and cocoa business into one of the world's most successful companies and provided low-cost housing and improved working conditions for his employees.

George was the third son of John Cadbury, a Quaker who founded Cadbury's cocoa and chocolate company. With his brother Richard, George took over the family business in 1861 and founded the chocolate producer Cadbury Brothers. But his consuming interest was in the welfare of his employees and others: having taught in an adult school he was aware that poor housing was a major problem.

One of his first moves was to relocate his factory to a greenfield site south-west of Birmingham with access to canals and the new railways. It was here that he later founded a Quaker higher educational institution – now the Woodbrooke Quaker Study Centre.

But apart from his chocolate he is best known for his creation of a rural factory village (designed by architect William Alexander Harvey), called Bournville after the nearby river Bourn. The houses – not exclusively for factory employees – were never privately owned, and they remain attractive and affordable to the present day: a huge change from the poor living conditions in town.

Cadbury was a keen proponent of Quaker values. In 1901 he bought the *Daily News* (later the *News Chronicle*), where he campaigned for improved working conditions and social security. He was prominent in setting up the Birmingham Civic Society in 1918, and he gave a country park to the people of Birmingham, as well as a large house to the Crippled Children's Union to use as a hospital. It is now the Royal Orthopaedic Hospital.

Tim Lenton

### Joke of the Month

1<sup>st</sup> Man: I say, I say. My dog has no nose.

2<sup>nd</sup> Man: How does he smell?

1<sup>st</sup> Man: Terrible!

## Younger people more likely to pray than older generations, survey finds

Younger adults are more likely to pray than older generations, according to a recent survey for the Church of England which shows that nearly half of UK adults report having ever offered up some form of prayer.

A third of 18-to-34-year-olds - 32% - say they have prayed in the last month. By contrast, a minority in the 55+ age group - 25% - said they had prayed in the last month.

Among those who had ever prayed, the most common topics prayed about were for friends and family (69%), people they know who are sick (54%) and to give thanks (51%).

The Revd Dr Stephen Hance, National Lead for Evangelism and Witness for the Church of England, said: "These findings really challenge the all-too-common assumption that young people are not interested in faith or spiritual things.

"In an age when mindfulness and meditation are more popular than ever, prayer makes sense to people. And with pressures mounting and people of every generation facing huge uncertainty, many people of all ages are drawing strength from God in prayer.

"This also confirms what other research has told us, that while younger people may be under-represented in church, this isn't indicative of a lack of interest in faith. That's why the Church of England has made engaging young people one of our top priorities for the decade."

## Share the good news, protect the persecuted: first Lambeth Call

The recent Lambeth Conference made its first official 'Call', urging every Christian to pray that, through their example, at least one person could come to faith in Jesus Christ every year.

It also calls for dioceses to find creative ways to revitalise churches, plant new congregations, and for every church to be "renewed by the power of the good news of Christ".

The Call goes on to speak of the need for churches around the world facing persecution to be supported and protected in their witness.

There were no resolutions at the 2022 Lambeth Conference. Instead 650 bishops from the Anglican Communion met in Canterbury to discuss the first

of a series of 'Lambeth Calls' designed to foster action by churches and Christians around the world.

The first Call considers the subject of Mission and Evangelism – meaning reaching out to others and making new disciples of Jesus Christ.

The Archbishop of York, Stephen Cottrell, said evangelism was “one beggar telling another beggar how to get bread”.

He went on: “With my whole heart, my hope for the Anglican Communion ... is that the local church... will be a place where thousands of people who do not yet know Christ - can learn about and receive Him.”

He added: “Evangelism itself, the actual business of bringing people to faith, that is the work of the Holy Spirit. God is the one who brings people to faith in Christ, and it is our responsibility as the evangelising Church to participate with God in God's work.”

The text of the Call quotes the German theologian Dietrich Bonhoeffer, who was martyred during the Second World War. Bonhoeffer summarised evangelism saying: “God loves human beings. God loves the world. Not an ideal human, but human beings as they are; not an ideal world, but the real world.

“God calls every person through His great love, therefore it matters that those who have never heard this good news can hear it in a way they understand, so that they can respond to it.”

464 bishops responded to the Call with the following options:

'This Call speaks for me. I add my voice to it and commit myself to take the action I can, to implement it' – 66%

'This Call requires further discernment. I commit my voice to the ongoing process' – 33%

'This Call does not speak for me. I do not add my voice to this Call' - 1%

## Protecting church buildings from climate change

Church House Westminster has produced guidance for churches seeking to improve their buildings' resilience, amid increasing climate change.

A spokesman as Church House said: “Church buildings are often solidly built and, when maintained well, have withstood the weather over the centuries. However, as the climate changes, and weather events become more extreme, they can become more vulnerable. We need to protect these precious buildings from harm.”

He went to say that churches “act as sanctuaries for their communities: they are often built on higher ground, so they can be a place of safety during a flood, and also can act as a cool sanctuary in a heatwave.”

Church House is running two webinars in November on preparing buildings for more extreme weather, and how to use them to protect your community.



*Dark forces were at work in Dave's fridge*

## How can I resist evil?

With Halloween coming up, we shouldn't forget that Satan's existence is assumed throughout the Bible and Jesus prayed '*deliver us from the evil one*' (Lord's Prayer). Paul adds: '*For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms*' (Ephesians 6:12).

The spiritual world directly affects the physical, when evil powers oppose God's work. However, God is sovereign and evil can only operate as He permits. We cannot blame Satan for our own wrong choices! '*There are two equal and opposite errors into which our race can fall into about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them.*' (CS Lewis).

How does Satan operate in our lives?

By spoiling God's work in us (John 10:10)

By hindering our spiritual understanding (2 Corinthians 4:4)

By sowing doubts into our minds (Matthew 4:3,6)

By tempting us to break God's law (Genesis 3:6)

How do we resist evil? On the cross Jesus secured victory over Satan, '*And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross*' (Col 2:15). Although Satan is still active today, his power is broken and he will be destroyed when Jesus returns. In the present we should put God first in our lives: '*Submit yourselves, then, to God. Resist the devil, and he will flee from you*' (James 4:7). Making Jesus our Lord, gets Satan on the run!!

*'There is no neutral ground in the universe: every square inch, every split second, is claimed by God and counterclaimed by Satan'* (CS Lewis).

Canon Paul Hardingham

## 18<sup>th</sup> October: St Luke the Evangelist, linking the sacred and the profane

To St Luke, a Gentile, we owe the beautifully written Gospel of Luke, and the Book of Acts. He was a Greek physician, a disciple of St Paul, a companion on some of his missionary journeys, and an inspired writer.

Luke's gospel focuses on the compassion of Christ. His gospel contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. This, with his emphasis on poverty, prayer and purity of heart, make up much of his appeal to the Gentiles, for whom he wrote.

Women figure more prominently in Luke's gospel than any other: look out for the extended story of the Virgin Birth, and stories of Mary, Elizabeth, and the woman who was a sinner.

In Acts, Luke is remarkably good at linking sacred and profane history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the pagan world, and especially on to Rome.

Luke is the patron saint of doctors, surgeons and artists (due to his picturesque style of writing). His symbol is an ox, sometimes explained by reference to the sacrifice in the Temple at the beginning of his Gospel. In England 28 ancient churches were dedicated to him.

### Healing for Today

This month we focus on healing, as we remember St Luke (18<sup>th</sup> October), who was a doctor by profession. The healing of the paralytic man by Jesus (Luke 5: 17-26) gives us some key principles for healing for our lives, as the man was lowered to Jesus through the roof!

#### **Faith:**

It was the adventurous and persistent faith of man's four friends that brought him to Jesus to be healed. Jesus was the focus of their faith, as they trusted His ability and willingness to transform the man's life. We are also called to such trust, exercising faith in a great God!

#### **Wholeness:**

Jesus' first words are surprising, "*Friend your sins are forgiven*" (20). Before anything else, Jesus wants the man's relationship with God to be right. God wants to bring wholeness to our lives, including spiritual, emotional, relational, as well as physical healing. Often, He needs to deal with sin, hurt, unforgiveness, guilt or fear before physical restoration.



### **Authority:**

Jesus challenges the Pharisees with the question, “Which is easier: to say, ‘Your sins are forgiven’ or to say, ‘Get up and walk?’” (23). By healing the man’s legs, Jesus not only confirms that He has authority over sin and sickness, but that He is truly God. We can confidently bring all our needs to Him prayerfully ‘in the name of Jesus’.

*‘Almighty God, you called Luke the physician, whose praise is in the gospel, to be an evangelist and physician of the soul: by the grace of the Spirit and through the wholesome medicine of the gospel, give Your Church the same love and power to heal; through Jesus Christ Your Son our Lord, who is alive and reigns with You, in the unity of the Holy Spirit, one God, now and forever.’ (Collect, Common Worship).*

Canon Paul Hardingham

### **Reaping and harvesting**

Sometimes a law of nature is very similar to a law of the spirit. Take the process of harvest, or ‘sowing and reaping’. The Bible tells us: ‘A farmer who plants just a few seeds will get only a small crop, but if he plants much, he will reap much.’ (2 Cor 9:6)

It has been said that probably the most sensitive nerve on our body is the one that runs to our cheque book! Money represents our time, our security and our hard work. It gives us independence and power. So, when God begins to talk to us about giving more of our money to Him – sowing it in His service – we can feel very alarmed.

The seed a farmer sows in a field may sometimes be lost, but not the seed that we give to God. What we sow with regards to our time, gifts and money in service to others God will make sure we one day reap – in a harvest of spiritual riches that we can never lose.

### **Hair Today & Gone Tomorrow**

In 1855, Oxford was in an absolute ferment of almost uncontrollable excitement. Alfred Tennyson, although a member of Trinity at The Other Place, was to be honoured by Oxford University conferring upon him the degree of Doctor of Civil Law. By this time, of course, Tennyson was already Poet Laureate and his magnificent poetry cycle, “In Memoriam”, had made him widely famous (and had not done his bank balance any harm either). He stayed for the occasion at Balliol, Benjamin Jowett being a personal friend of his, and, waiting for the time of the ceremony to arrive, sitting in Balliol gardens, he said that “The shouts of the undergraduates from the theatre [i.e. The Sheldonian] were like the shouts of the Roman crowd, ‘Christiani ad Leones!’” As Tennyson’s son, Hallam, later recorded, his father got a “tremendous ovation” when he received his degree, the only voice of humorous dissent coming when an undergraduate in the gallery shouted at Tennyson, “Get your hair cut!”

Oh, would that we could in this time of coronavirus lockdown! Tennyson had little occasion to trouble the barber. His long, lank, and somewhat unkempt locks topped off with his famous Spanish hat were part of the brand-image of “The Poet”. He was a big man with a deep resonant voice, and he never lost his distinctive Lincolnshire accent. Petite Queen Victoria, all four-feet-eleven of her (and probably getting smaller all the time) seemed to have looked upon him as a sort of eccentric, shambling, but nevertheless friendly old bear.

People tend to worry about their hair. Samson certainly had reason to do so. After having deceived Delilah three times as to the true source of his strength, we get these remarkable verses (Judges 16.16-17): “Finally, after she had nagged him with her words day after day, and pestered him, he was tired to death. So he told her his whole secret...” And the rest, as they say, is history... or at least early cultural mythology. Having been blinded and imprisoned by the Philistines, we get that type of haunting verse that would do justice to any modern thriller (Judges 16.22): “But the hair of his head began to grow again after it had been shaved.” In the light of this story, I have to smile when I witness gentlemen who favour the sort of hairstyle that would not look out of place on a convict about to be transported to the Australian penal colonies because they think it makes them look strong and aggressive. Samson’s secret would suggest otherwise.

However, Saint Paul took exactly the opposite point of view (1 Corinthians 11.14-15): “Does not nature itself teach you that if a man wears long hair, it is degrading to him, but if a woman has long hair, it is her glory?” That verse has been used to castigate the flappers of the Roaring Twenties who bobbed their hair and the hippies of the Swinging Sixties who let it all hang out (as we used to say). Did either care? Was it really relevant? Can holiness be impugned by a choice of hairstyle? At this point, my wife coyly reminds me that for ladies the

availability of a hairdresser may have something to do with colouration as well as with cutting. Being a man who started going grey and losing my hair in my late twenties, thus rendering all my personal tonsorial preferences pointless, I had overlooked this factor.

What may we say of Jesus himself in respect to hirsute considerations? Sadly, *nothing* with absolute certainty, I am afraid. The only thing we can say is that visual depictions of Christ are conditioned by what previous generations of artist envisaged and by what specific cultural milieu and conventions the current artist was adhering to. The oldest known portrait of Jesus was found in Syria and is dated to around 235AD. If a generation is counted as about twenty-five years that means that this portrait was made about eight generations after the earthly life of Jesus. Word of mouth is unlikely to have spanned that gap with any accuracy especially as the bible itself gives no specific clue. The “one like a son of man” in Saint John’s vision in Revelation 1 cannot be counted as reliable in that respect.

The Syria portrait of Jesus is remarkable in various details. For a start, he is depicted with very short hair (just as Saint Paul favoured) and he is entirely clean-shaven. This, together with his style of clothes, suggests that he has been pictured as a young philosopher, a respected citizen in Greco-Roman society. The artist follows the cultural milieu of his day rather than the first century styles of what we used to call Palestine. More than three hundred years later an icon of Jesus in Hagia Sophia in Istanbul reveals the long-haired, bearded image which is familiar to us. Subsequent artists followed suit.

My favourite depiction of Jesus is probably the one painted by Rembrandt in 1638 entitled “Christ appearing to Mary Magdalene” illustrating the verse (John 20.15) telling of Mary Magdalene, “supposing him to be the gardener”. You can see why she made the mistake for, bearded and long-haired, Jesus is wearing a straw hat that would not be out of place on “Gardeners’ World” and carrying a trowel as though he is about to do a bit of light bedding-out. Perhaps the most enduring image in this stylistic tradition, at least in the British Protestant consciousness, is found in William Holman Hunt’s “The Light of the World”, illustrating Revelation 3.20.

Let us go back to “supposing him to be the gardener”. Why did Mary Magdalene not recognize Jesus until he called her by her name? It was nothing to do with whether he had had his hair cut or his beard shaved. The Book of Common Prayer says that: “Christ... shall change our vile body, that it might be like unto his glorious body...” That might have something to do with it. But Geoffrey Studdert-Kennedy (the famous padre “Woodbine Willie” of the First World War) has a different slant on the matter.

Any poem that begins with the lines, “Our Padre were a solemn bloke / We called ‘im dismal Jim”, gets my vote from the outset. Studdert-Kennedy’s majestic poem, “Well?” is a poem about rendering to Christ an account for the decisions and actions of one’s life, and the poet implies that we shall immediately recognize Jesus upon that further shore without having seen him with our own eyes on this one: “What was ‘E like? You’re asking now / Can’t word it anyway / ‘E just were ‘Im, that’s all I know / There’s things as words can’t say.” Jesus will be concerned with what we did with this life, whether we showed compassion and caring, courage and self-sacrifice, and good old-fashioned Christian love when challenged by need. The state of our hair-cut or whether our roots are showing won’t come into it.

Revd Philip J Morse (submitted by Fr Alistair)

### Remembering Coleridge

Samuel Taylor Coleridge was born 250 years ago, on 21<sup>st</sup> October 1772. He co-founded (with William Wordsworth) the Romantic Movement of poetry, but he was also a philosopher, theologian and literary critic. He is best known for the long, compelling ballad, *The Rime of the Ancient Mariner*, and the mystical *Kubla Khan*.

Born in Ottery St Mary, Devon, Coleridge was a prodigious reader as a child; his father John was vicar and head of the local grammar school, and Samuel’s school friends there remembered him for his unusual memory and willingness to express coherently his opinions and beliefs. He was however – especially during his adult life – subject to anxiety and depression and may have been bipolar. He was treated with laudanum and became dependent on it.

He did however have a strong belief in the existence of a powerful “life consciousness” in all created beings, and this idea prompted Wordsworth’s creative approach to nature. Coleridge also worked as a Unitarian preacher between 1796 and 1797, though he eventually returned to the Church of England.

*Kubla Khan* was composed in a lonely Somerset farmhouse when the poet by his own admission was under the influence of laudanum. It is a remarkable and spiritual poetic fragment. Much easier to understand (but also much longer), *The Rime of the Ancient Mariner* is an imaginative and complex exposition of his belief that all life is sacred.

Coleridge is remembered largely for the work of his brilliant youth, and he later became disillusioned by the failure of both his marriage and the French Revolution, lapsing often into obscure argument and confusion – something his addiction clearly did nothing to alleviate.

## Continuing the Celebration!

On 9<sup>th</sup>-16<sup>th</sup> October this year many people around the world will be celebrating the Jewish festival of Tabernacles, or Sukkot. They will celebrate the Harvest, and also remember God bringing the Israelites out of Egypt and through 40 years in the desert.

The biblical book of Deuteronomy contains a description of what Tabernacles should have been like back then. “Celebrate... for seven days. Be joyful... you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns.”

These festivals were not just a celebration, but also an expression of gratitude to God: “celebrate the festival to the Lord your God...For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete.” Tabernacles was a proper holiday, with two whole days off normal work and seven days of feasting.

Farming looks very different today. Very few of us have had to sweat long hours over crops, so we're not as ready for (or deserving of) a rest and a party as our ancestors were at this time of year. That might be even more the case in future, as the agri-tech revolution unfolds. For example, small autonomous tractors are already becoming available that do less damage to the soil and make better use of steep or oddly shaped fields.

Many arable farms already hire contractors to do the routine work with large specialist GPS-equipped machinery. In future years those people might find themselves using very different kinds of high-tech kit, acting more as land-management advisors, helping farmers to gather data and to find ways of improving soil quality, biodiversity and the water cycle.

I'm very grateful for the food that arrives on my shelves. Instead of worrying about whether or not we earned it, our modern-day Tabernacles or Harvest celebration could include ways of encouraging those involved in agriculture and developing new agricultural technologies, as well as enjoying how we can learn about and benefit from God's creation through Science.

So, after you celebrate Harvest at church, why not follow it up with a trip to a local farm this month? Why not learn from the ancient Israelites, and follow it up with a meal together? It stands to reason that those of us who live in countries where food is plentiful and cheap could do with being proportionately more generous in our gratitude and giving. Should we throw better parties? Probably!

Dr Ruth Bancewicz



## On publishing my book

The Rectory  
St James the Least

My dear Nephew Darren

After all these years, who would have believed it: to have my own book printed! I must admit, I had imagined a leather-bound volume with gold leaf lettering on the spine – perhaps even titled ‘Volume One’, implying future delights when further work would appear. A paperback, held together with glue was a slight disappointment. The publisher's reason for a print run of 50, saying that it meant fewer would have to be dumped in cut-price bookshops, was not what I had expected either.

He seemed to think that my commentary on Eusebius's tables for cross-referencing the gospels, as explained in his letter to Carpianus, would not have mass interest. While I concede it will be unlikely to dent the sales of Harry Potter, and that I am unlikely to be involved in negotiating the film rights, I had hoped for slightly more enthusiasm for this stride forward in global knowledge.

The excitement of the book launch and signing was also tempered when only the bishop arrived, expecting a free copy, so he could mark it for theological errors. My suggestion that he take a copy to colour it in did not go down well. I suspect I will not now be asked to deliver a paper on it at the next clergy conference.

I was briefly excited when several parishioners came into the shop. But it turned out that one wanted to book a baptism with me, and another wanted to complain that at his recent wedding, I had nearly married the best man to the bride. I was tempted to tell him that the time may come when he wished that I had, but decided that would be another sale lost.

I could not even console myself with a free drink. The publisher had only

brought two bottles of that particular white wine, of unknown origin, that seems specially reserved for book launches and retirement parties. I suspect it derives less from a vineyard and more from a laboratory. One bottle he kept for himself and the other disappeared after my Confirmation class came in to ask whether the book would be serialised on TV.

In the end, I bought all 50 copies myself, placed a note in the bookshop window saying that, due to exceptional demand, the print run had been entirely sold out. It has also solved the annual problem of Christmas presents; in your case, a second copy will probably arrive for your birthday too.

Your loving uncle,

Eustace

### Christmas Conundrum 2022


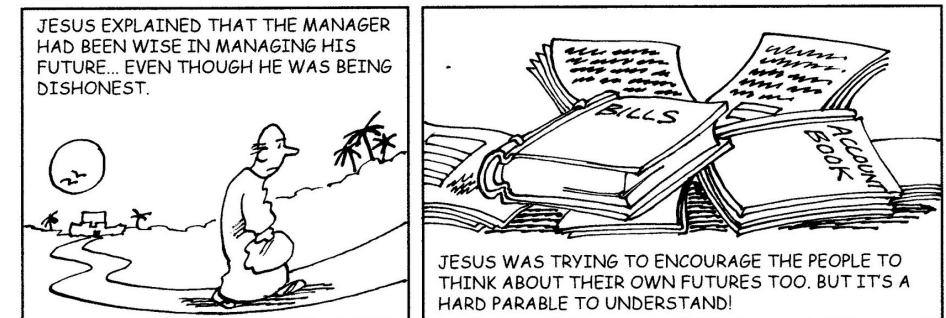
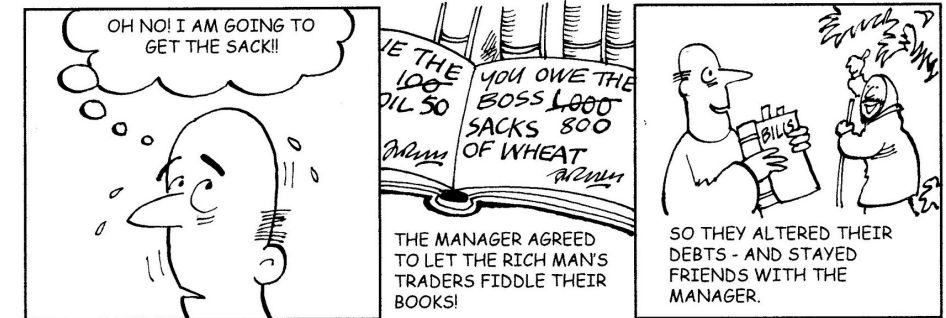
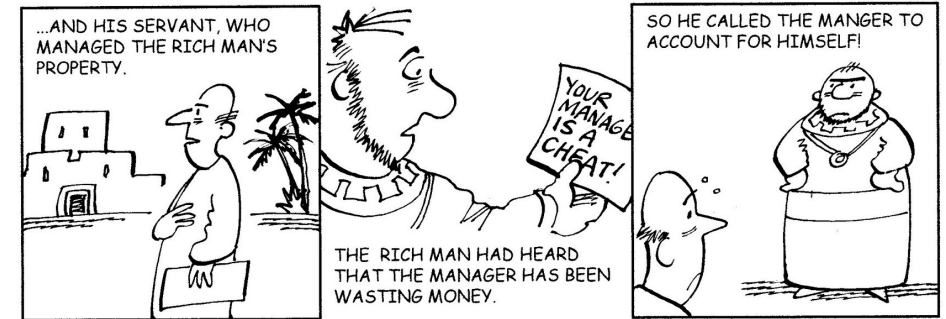
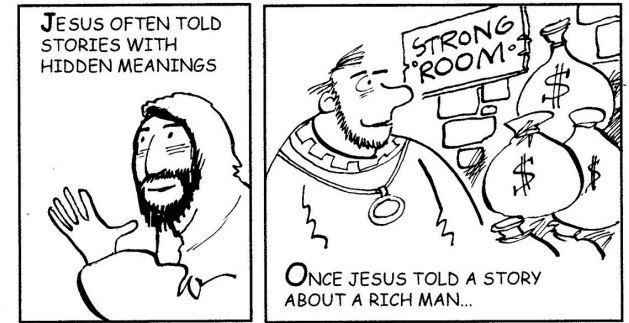
- Eve disobeyed it.
- Sarah laughed at it.
- Rebecca left home for it.
- Rachel wandered for it.
- Jochebed gave up her son for it.
- Rahab hid spies for it.
- Ruth left her people for it.
- Hannah believed God for it.
- Esther pleaded for it.
- Mary believed an angel for it.
- Magdalene was delivered for it.
- Margaret of Scotland married for it.
- Susanna Wesley left her family for it.
- Lady Huntingdon connected for it.
- Mother Theresa loved for it.
- Queen Elizabeth of Great Britain reigned for it.

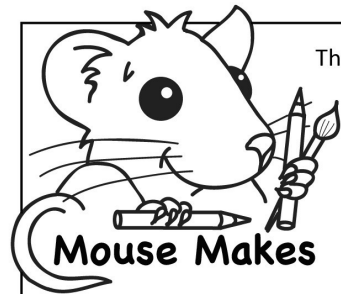
.....

Answer – Hebrews 4 verse 12, Matthew 7 verse 14, 2 Timothy 3 verse 16.

From the Friends of Merton Augustinian Priory

## The parable of the Shrewd Manager



The New Testament has **four gospels**, **twenty one epistles** and the book of Revelation.

The **epistles** are a collection of **letters** that were written by the apostles to the early Christians, they contain teaching, instruction, advice and encouragement.

The Apostle **Paul** is thought to have written **thirteen** of the *epistles*...



Look in your Bible to see who wrote the other eight and who they were written to.

The word **epistle** comes from the Greek word **epistolé** which means *letter or message*

How many people does Paul send greetings to at the end of his letter to the Romans?  
.....

Which are the longest epistles?  
.....

Which is the shortest epistle?  
.....

How many chapters do they have?  
.....

How many chapters does it have?  
.....

DID YOU KNOW...?  
At the time of the New Testament letters were written on scrolls

G A L A T I A N S J A M E S E J S  
W A E D I S P E T E R A P T L O C  
R O T E T B A W R I T E H I R H R  
I P T M U O U S P H I L E M O N O  
T H E S S A L O N I A N S O M D L  
C O R I N T H I A N S N I T A J L  
S P H I L I P P I A N S A H N U S  
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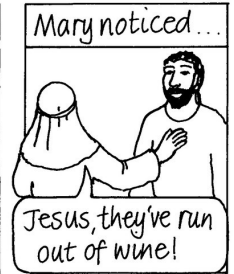
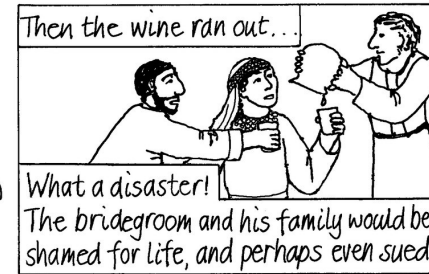
EPISTLE • LETTER • ROMANS • CORINTHIANS • GALATIANS • EPHESIANS  
PHILIPPIANS • COLOSSIANS • THESSALONIANS • TIMOTHY • TITUS • PHILEMON  
HEBREWS • JAMES • PETER • JOHN • JUDE • PAUL • SCROLL • WRITE

# Bible Bite

A short story from the Bible

It can be read in the Bible in John chapter 2 verses 1 to 10

Jesus, his mother, and his disciples were guests at a family wedding in Cana. The bridegroom was responsible for the food and drink.



## Harvest Dolls and Decorations

All Saints Church in Siddington has a very special service for the Harvest Sunday, with a display of corn dollies that lasts up to the week before Remembrance Day.

This church is very different from others in appearance. It doesn't really look like a church from the outside, but an olden-day school. It's got that "Chester" look, with black and white timber. It's been preached in since 1521.

Inside is the same as the outside walls, as is the ceiling. The church still has wooden pews and olden-day lights hanging down. In the Chancel are two low windows known as the "Leper Windows" that were used by the diseased to watch the services from outside.

During the Harvest Festival, the church door is decorated and made to look like a face! Two sunflowers (without the stems) are used for eyes, the nose is the door handles and the smiling mouth is made from long stems. To finish it off, the "hair" is made from leaves. On the doorstep, which has different coloured flowers hanging around it, is the word "WELCOME" made from long runner beans. The inside of the church is as astonishing! It's covered, and I mean covered, with corn dollies and other decorations all made from straw. The walls, the windows, lights and pulpit. The church is known as "Corn Dolly Church" now.

The corn dolly maker has been making them for 51 years now. Mr Raymond Rush is 87 now and still doing it! Every year he puts up to 1,000 corn dollies in the church. He started making them when he was 25 and hasn't stopped yet. The rest of the year he stores them in "mouse-proof" boxes in his work shop. He also makes them to sell.

Corn dollies have been made to sell for 1,000 years or so.

If you want to visit the church and go to the services they are at 10am.

Alice Sanders

## One hundred years of the BBC

One hundred years ago, on 18<sup>th</sup> October 1922, the BBC was officially founded as the British Broadcasting Company (now the British Broadcasting Corporation).

It was originally a private company, in which only British manufacturers were permitted to hold shares. But three years later it was liquidated and in 1927 replaced by a public corporation – the British Broadcasting Corporation – which had almost complete independence and, until the passing of the Television Act of 1954, a monopoly of the television service in Britain.

That year saw the birth of commercial television. The BBC's monopoly of radio ended when the Government permitted local commercial broadcasts, starting in the 1970s.

The BBC is not allowed to advertise or broadcast sponsored programmes. It should also not broadcast any opinion of its own on current affairs and matters of public policy, and be impartial on controversial issues. In recent years the BBC has been criticised for not keeping to these rules, but they were foremost in the mind of Lord Reith, the BBC's first Director General – a Scottish Presbyterian with strong Christian convictions whose influence lingered for many years.

The BBC has a public service broadcasting requirement to produce 115 hours of religious content on TV and 370 hours on radio each year. This of course leaves open the definition of religious content: atheists have complained that there is too much religion on the BBC, while Christians might point to the overtly secular assumptions made in the vast majority of its output.

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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>