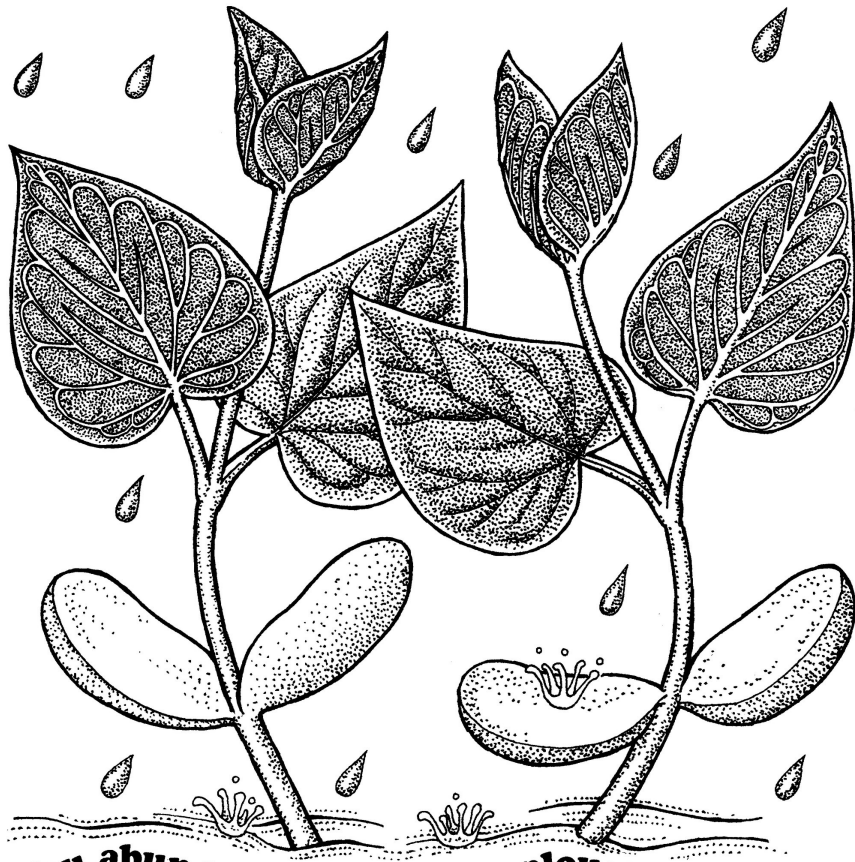


April 2024

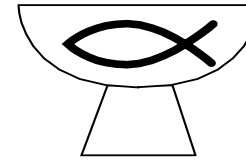
30p

Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter



**You abundantly water the ploughed fields,
You settle
its furrows and soften the earth
with showers. You bless its growth. Ps 65:10**



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 Linda Hillier (Associate Minister)	0208 8645728
Barry Marsden (Licensed Lay Minister)	
Parish Churchwarden: Andrea Sparrow	07446 187762
Parish Churchwarden: Eddie Ijeomah	07493 304447
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 Monday

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,

Sometimes a normal church activity grows to become an important local tradition. In my parish in Bexley this was the case with the Easter Garden. When I arrived, the Flower Ladies incorporated a small garden scene into their Easter display. This was done very tastefully and well, but on my first Easter Day I rather innocently asked the question: "Could we do something a bit bigger and bolder?" This was one of those ideas that caught the congregation's imagination. So, the following year, the verger built a wooden frame of about 2x3 metres to lie on the floor by the chancel step. This was filled with soil and turf and then families gathered on Holy Saturday to get their hands dirty and to fill the garden with plants bought or dug up from gardens. The result was splendid with only a few grumbles about a 'jungle' at the front of church. The choir volunteered to water the plants, and the sacristan added 'mowing the Easter Garden' to his job description.

Whether large or small, an Easter Garden is a powerful and rich symbol in any church. At its simplest, it reminds us of the details of the Easter story: that Jesus lay in a garden tomb and that he met Mary Magdalene, the first person to see him risen, in a garden. In fact, she mistook him for the gardener. Additionally, the plants and flowers speak to us of new life and growth. They are a small part of the springtime season in which Easter occurs. We are fortunate that, in this part of the world, Easter takes place when around us nature is bursting into life after the cold of winter. A sign of the renewal in our lives that Jesus can bring.

If we pause at the garden, we may also recall that the Easter Garden isn't the only garden in the Bible. Our thoughts will probably go first to the Garden of Eden. The story which tells us what it is like to be a human being, revealing our tendency, shown by the first couple, to make a mess of things and to destroy what is good and beautiful. If we run with the garden theme, we may also remember the Garden of Gethsemane, which shows us the anguish of Jesus, the extent of his love and his determination to save us from ourselves. Then we can come back to the Easter Garden itself, where the folly of Adam and Eve is undone, and everything is restored and made new.

These biblical gardens sum up the Christian gospel. A garden in which we sin and spoil things (Eden). A garden which reveals the depth of God's love in Jesus and its cost (Gethsemane). A garden in which everything is put right (Easter). This garden story tells me that no matter how often or how badly I have got my life in a muddle, like Adam and Eve, I can always make a new start with Jesus. Easter brings that new beginning, the fresh springtime, I need in my life. And, what's more, as we seek to mend our ways and begin again, we do so with the same divine power that raised Jesus from the dead.

Fr Scott

APRIL SERVICES & EVENTS

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

Tue 2nd	2.00pm	"Mulling it Over": Bible Study, chat & a cuppa (SL)
Sat 6th	TBC	Lady Day Spring Bazaar (SP)
Sun 7th	10.00am	Joint Parish Eucharist (SL) - NB no services at SM or SP
Sun 21st	12.30pm	St George's Day Church Lunch (SL) - book in church or call 01753 532425 by 17th April.
Sun 28th	10.00am	Joint Parish Eucharist, followed by APCM (SM) - no services at SL or SP

Fr Andrew's Licensing

The Diocese have confirmed that Fr Andrew Wickens will be licensed as team Vicar in Upton-cum-Chalvey and Chaplain at Slough and Eton School on 22nd May at 7.30pm in St Peter's Church. Fr Andrew was originally due to be licensed by Bishop Alan, who chose to make this appointment personally as chair of the Board of Education. We don't yet know who will lead the service on that day, but we can start to plan for that date.

St Mary's News

Slough Music service have again visited us. This time to show case what the many children that use their service have achieved. It was also an opportunity for the older students to organise and present the event in preparation for their Arts Gold Award. It was also an opportunity for us to welcome parents and friends into our building

Sunday 17th March gave us another opportunity to open our doors to visitors who came to hear The Dionysus Ensemble in Concert and listen to the world premiere of Ayanna Witter-Johnson's Windrush Reflections. An amazing event.

Due to holidays and sickness we have had to postpone the Start the Week our Monday morning parent and toddler group. However we are re-opening on Monday 19th April when schools re-open after Easter. We could do with your help if you have a couple of hours spare on a Monday morning. It is an opportunity to have coffee and chat. Many of the parents who join us are new to the town and often have no family support. They welcome the chance to meet other parents and for their children to play in a big space.

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.

St Laurence's News

REDUCING OUR CARBON FOOTPRINT (*the saga continues, chapter 3*)

As reported last month, trying to move forward with our heating and lighting projects is hard going, Rome wasn't built in a day and I don't think we'll see a new boiler this side of Christmas, so pray that our existing one keeps going. Also as mentioned, rules and regs are changing by the minute and when you think one hurdle is jumped the next brick wall stands in your way. The Diocesan Advisory Committee don't know enough about the Herschel infra-red heaters, as the technology is so new, that they can't or won't approve them in churches for a while to come. They don't want us to replace our gas boiler like-for-like but also can't accept infra-red either and the LMC don't like the thought of heat pumps which would also mean renewing the existing radiators. We are in a catch 22!

If you think that's a laugh, you want to hear the next joke. What was to be a quick fix replacement of light fittings in the Vestry and toilet to LED with motion sensors has also fallen through. Someone somewhere has really got it in for us. I won't even try to explain the dilemma of putting new bigger 3 phase electric cables through the churchyard without actually digging in the "Grade I" churchyard! If we are looking a bit frustrated or frazzled, pat us on the back and put the kettle on . . .

Note we will not have an individual in person district church AGM this year before the **Annual Parochial Church Meeting** on 28th April at St Mary's. With reduced manpower in the parish at present we will cut back on meetings, but look out for the Local Management Committee (LMC) mailing which will be circulated. As I write on 11th March, we might well have some "better" news to report by the time you read this article and we will publish the "best / good bits" of our annual church reports for your perusal (full copy will be on file).

Meanwhile please think carefully if you could be a part of leading St Laurence's when it comes to nominations for the LMC and the Parochial Church Council (PCC). Please pray for those being put forward, sign-up sheets are available in church in the coffee area. Thank you.

Julie James

St Peter's News

CCTV has now been installed at St Peter's. We hope this will deter crime and give added security to our building and surrounding church grounds.

Sharing our building with the Romanian Orthodox Parish continues to go well. Following a request/purchase by Fr Dorin, a new microphone/audio system has been set up by Johnson, our IT expert, and will benefit both congregations.

Now spring has arrived, our gardener Carolyn has been busy maintaining church grounds and flowerbeds. We have also received a donation to buy new shrubs.

In response to fly tipping issues in and around the church grounds, St Peter's Local Management Committee would like to thank the congregation and local residents for their help and continued support.

Looking ahead....

Dates For Your Diary:

6th April St Peter's Lady Day Spring Bazaar.

St Peter's AGM. This meeting will be held on Sunday, 14th April after Eucharist.

Weds 22nd May. Licensing of Fr Andrew Wickens in St Peter's.

29th June St Peter's Day Summer Fete.

Sandra

NEXT MONTH'S MAGAZINE

Please let me have articles for the May issue by **Sunday 14th April** at the latest!

Dave

General Synod: Presidential Address by the Archbishop of Canterbury

In his Presidential Address at the February sessions of the General Synod, the Archbishop of Canterbury, Justin Welby, spoke of the suffering across the world. The following are some short extracts from his address:

“In September 2023, Antonio Guterres, Secretary General the United Nations declared the world is coming off its hinges. How should we the followers of Jesus Christ respond?

“Church of England Bishops at consecration commit to all sorts of things, some probable, some improbable, but they don't commit to suffer. By contrast, the Chaldean Church tells its Bishops that they will be the first to suffer...

“And to add to what the Secretary General of the United Nations said, as Lord Cameron said recently, when he looks around at the world today as Foreign Secretary, all the lights are flashing red. We live in a world of suffering. And unlike in the past, it is a world where we are aware of the suffering.

“In Europe, the Ukrainian Russian war is frozen. And the suffering of the people in Ukraine has increased, not least because it has been replaced as the principal concern by the havoc and horror of the Levant and all that is going on in that area.

“But there is much more. Sudan... Myanmar... northeast India... the South Pacific... the Philippines... Korea... Pakistan... Nigeria... Mozambique ...

“Pope Francis a few months ago described what is already happening as a third world war. Right or wrong, he is describing a state of global uncertainty and great change.

“Like all such periods, minorities are blamed for uncertainties, conspiracies are assumed where there is uncontrollability and leaders are criticised where the future is hard to see.

“In 1939, George Bell wrote an article on the behaviour of the Church in a time of war. 'What should the Church do in a time of war?' it was entitled.

“His simple conclusion was that the right strategy... is to be even more the Church. We must be even more the Church with all our challenges and difficulties and as we work through them ...

“Suffering and enemies are faced best in communities that trust across divides, rather than in self protecting, and reinforcing huddles, because the very act of trusting across the divides builds our resilience and our ability to

see the best in others...

“At the end of April, we will have a meeting of primates of the Anglican Communion in Rome. There we will look at what the Communion could do to remain in a variable geometry of unity, but also an unvarying commitment of love in Christ. Those two expressions vary in geometry of unity and unvarying commitment of love in Christ offer us all a way forward in holy obedience to God.

“God is our refuge. God is our refuge, not our politics and our organisations. They are realities of any structured life, of any institution, they're not evils, but God is our refuge, they never will be.

“God is greater than our fears, than our enemies and in our failures. God is unbreakably faithful to covenant and promise. When that is our comfort and peace, then in this world, at this time, off its hinges, we can in all our troubles, be truly the Church we should be, truly God's Church in God's world.



"Police? This is St Mary's Ladies' Knitting & Vigilante Circle. We've detained two gents trying to nick the church silver."

General Synod backs code of conduct for Parochial Church Councils

General Synod has voted in favour of a motion asking the Archbishops' Council to explore a Code of Conduct for Parochial Church Council (PCC) members and lay volunteers.

The motion, brought by the Diocese of Chelmsford, sought to address an imbalance of accountability in relationships where lay volunteers currently face no significant consequences for persistent departures from acceptable standards of behaviour.

An introductory paper explained that, whereas clergy are subject to the Clergy Discipline Measure (CDM) process, there remains no proportionate and accessible means by which laity can be held to account for their actions.

The paper cited National Council for Voluntary Organisations (NCVO) advice that, while disagreement is a healthy part of decision making, it was recommended that charities should use a code of conduct for their trustees.

It highlighted instances of uncooperative or aggressive behaviour in meetings over a long period, where there was no mechanism to remove a member from the PCC.

Introducing the motion, the Revd Dr Sara Batts-Neale from Chelmsford Diocese said: “When [things] do go wrong, there is currently no way to change the composition of a PCC. There is a lack of clear accountability.

“We seek a review into a code of conduct to encourage healthy cultures, and to give a possible remedy for intransigent behaviours that damage people, the church, and hinder our ability to share the good news of Christ Jesus.”



...between you and me, it's the only way I can remember my PIN number!

Cathedral attendance has continued its post-pandemic bounce back

Attendance at Church of England cathedrals has continued to bounce back following the pandemic, according to the latest statistics.

Figures show that adult usual Sunday attendance rose 60% between 2021 and 2022 for the 42 Church of England mainland Cathedrals to 12,300 adults. A total of 28,200 people including children attended services every week, according to Cathedral Statistics 2022.

Over the year there were 584,000 attendances at specially arranged services – not included in average weekly attendance - such as school services. The number of special services stood at 2,100. The total reported attendance at Christmas services stood at 104,000.

Strict bedtimes could make children’s brains ‘bigger and healthier’

A family routine and a strict bedtime could help your child develop a healthier, bigger brain.

On the other hand, a disruptive family life with poor sleep patterns could mean your child has slower brain development, poorer cognitive function, and below average academic achievement.

Those are the findings of a new study from Colorado State University. It found that children thrive when the family has a weekly ‘family time’ together, when homework is done at the same time every day, the family eats dinner together every night, the child is expected to carry out regular household chores, and when bedtime is at a consistent time, accompanied by a bedtime story or similar calming ritual.

The underlying need is for the child to get enough regular and deep sleep. Children with disrupted families get disrupted sleep, and therefore are more likely to have thinner regions of the brain in the amygdala as well as parts of the left and right frontal cortex. These areas control skills related to language, behaviour, sensory perception, and emotional processing.

Parked in a rickety old garage...

...is a brand new shiny red super-stock Dodge. You may have encountered (or you yourself may even be) a lady driving a very powerful car intent on overtaking all other vehicles on the public highway in the most inadvisable places. When such a person blasts past me, I just mutter to myself, “Ah, it’s *The Little Old Lady from Pasadena!*” In case you think that such an observation is unduly sizeist, ageist, sexist, or generally non-inclusive, I can only reply that that is the way that Jan and Dean sang it in 1964... *The guys come to race her from miles around / But she’ll give ‘em a length, then she’ll shut ‘em down...* A Dodge Charger, by the way, was the type of American muscle-car that the bad guys drove to chase Steve McQueen through the streets of San Francisco in the film, “Bullitt”.

The late drummer of The Who, Keith Moon, was a massive fan of The Beach Boys who, like Jan and Dean, specialized in the California West Coast sound of surfing and hot-rodding... *Little Deuce Coupe, Fun-Fun-Fun*, etc. Such music purveyed a utopian vision a million miles away from West London suburbia which was just emerging from the grey 1950s that Moon had grown up in. Whilst you can surf in the icy waters of the Atlantic off the north coast of Cornwall, it might be preferable to experience a bit of hot-rodding and drag-racing at Santa Pod (just east of Northampton) in the first big international meeting of the year there at the end of May (24th-27th).

Drag-racing is the most visceral form of motor sport and whilst I can enjoy it from time to time it is not my primary idea of utopia. Receiving Holy Communion in Chartres Cathedral or strolling by the River Loir (a tributary of the Loire) where Marcel Proust walked during childhood holidays come closer to my ideal, although a friend of mine says that he pictures heaven as a continuous, eternal celebration of Anglican Choral Evensong. *Chacun à son goût*, I guess.

We are tempted to picture utopia, or heaven, as an infinitely idealized version of our happiest experiences. That is understandable but our experience of reality in earthly terms, like Plato’s shadows in the cave, cannot determine God’s ultimate reality beyond our limited vision. We can only speculate, and it *is* speculation when taken beyond the tantalizing hints that we find in the New Testament.

Why am I pondering such things now? It is because of the particular portion of the Christian Year in which we find ourselves – that period that stretches between Easter Day and Ascension Day. Where was Jesus and what was he doing during that period? It is a question that has fascinated me, even though I know that I have to accept that I can only see as much of the answer as a sailor can see the proportion of an iceberg that is visible above the surface of the ocean.

To begin at the beginning, as Dylan Thomas said in *Under Milk Wood*... The resurrection has happened. Jesus meets Mary Magdalene in the garden but tells her: ‘Do not hold on to me, because I have not yet ascended to the Father. But go

to my brothers and say to them, “I am ascending to my Father and your Father, to my God and your God.” (John 20.17) That brackets the period precisely and suggests an intermediate state of reality and being between resurrection and ascension during which the resurrection appearances will take place. All the gospel writers each record some of them, as does Saint Paul in 1 Corinthians 15. The fascinating micro-reference to this time between the crucifixion and the ascension appears in 1 Peter 3.18-19: “He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison.” This was the early Church’s answer to the question, how could those who had died even before Jesus was born respond to Jesus’ call? The “prison” is envisaged as a future existence like the Hades of classical literature or the Sheol of the Old Testament. Many medieval theologians located this episode between the death and the resurrection rather than between the resurrection and the ascension.

To the mind of the theologians this was logical, but was it actual? That we may not know and it is part of the metaphysical iceberg beneath the ocean’s surface that we may not yet see. Indeed, it throws up a conundrum... “made alive in the spirit...” It depends upon how you define “spirit” in this context. In his account of Jesus’ appearance in Jerusalem to his disciples after the Emmaus Road incident, Saint Luke is at pains to insist that the risen Jesus is not a ghost when he recounts that Jesus said to them: “Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” (Luke 24.39) and to ram the point home he says, “They gave him a piece of broiled fish, and he took it and ate in their presence.” (Luke 24.42-43)

Saint John probably has the wisest perspective upon the matter. In his first letter he says: “Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.” (1 John 3.2) Alternatively, rather than attempting to define the nature of an intermediate or future existence, you can leave it entirely in the safekeeping of Jesus’ promise to his disciples and to us: “Where I am, there you may be also.” (John 14.3)

The yearning for a brief glimpse of a utopian vision still persists, of course. I can remember many years ago a church member looking down their nose most disapprovingly at my choice of motor car. I could only respond: “I am not sure whether there is an Alfa Romeo agency in heaven, so I thought that I would buy one now.” It is not just little old ladies from Pasadena who have the potential for being petrol-heads.

Revd Philip Morse

(Submitted by Fr Alistair Stewart)

Science and Society: How Can We Approach New Ethical Issues?

Science tells us how the world works, and technology offers applications of that knowledge, but neither can tell us what we ought to do. All scientific discoveries or new technologies can be used to either help or harm others. For example, a smartphone can be used to stay in touch but also enables bullying.

It is important to get past our initial reactions: the ‘yuk!’ or ‘wow!’ These feelings may well change once we learn more about the science and other factors behind a new development.

Ethical thinking can be divided into three main categories. The **consequentialist** approach is demonstrated in Proverbs, when Wisdom calls young men to consider the outcome of their actions. Utilitarianism is a form of consequentialist ethic that tries to maximise the greatest good for the largest number of people affected, but unchecked it leaves minorities out in the cold.

Duty or law-based ethics start with intrinsic values, asking what is the correct course of action, or our duty? These values might be God-given, such as the Ten Commandments, or worked out by human reason. It is possible, however, to do harm while obeying the law, especially if someone asks ‘What can I get away with?’ Also, what happens when rules collide? For example, who should be treated first when resources are limited?

Virtue ethics are about building character, growing in wisdom and the fruit of the Spirit. There are plenty of biblical principles to guide virtuous living, such as the idea that we are ‘made in the image of God’ which supports the value of every human life (e.g., Genesis 1:26–27, Genesis 9:6, James 3:9–10), but the right decision can vary depending on circumstances.

So how can we make ethical decisions about new technologies? **The five Cs** bring together a number of different types of ethical thinking into a helpful framework for decision-making.

Clarify the facts and key questions.

Consider our choices: what could we achieve?

Constraints: External - what must we do? ; Internal - how should we behave?

Compare the pros and cons of each approach.

Choose what is best, with all parties in mind.

Finally, we have to recognise that the information available to us will change over time, our knowledge of God and His Word will keep growing, and we cannot avoid making mistakes - so our ethical decisions will need to be revisited and revised from time to time.

Dr Ruth M Bancewicz

9th April - Dietrich Bonhoeffer, Lutheran pastor and martyr

Standing up to tyrants, no matter what the cost. That kind of courage has been in the headlines since the war in Ukraine began, as many brave people have defied Putin's oppression. Dietrich Bonhoeffer did not have Putin to contend with, but Hitler. Bonhoeffer did not back down either, when the time came.

Bonhoeffer grew up with no thought of ever defying the leader of Germany. Nothing could have been further from his mind or background. Born at Breslau in Silesia (now the Polish city of Wroclaw) in 1906, Bonhoeffer was the son of an academic. In 1912, his father was appointed to be Professor of Psychiatry and Neurology at Berlin university, and so the family moved to Berlin.

Bonhoeffer never even considered going into politics. Instead, he studied theology in Tübingen, Berlin and New York, before returning to Berlin as a lecturer in theology in 1931.

But though Bonhoeffer did not chase political trouble, it soon came to him. For on 30th January 1933 Adolf Hitler, leader of the National Socialist German Workers' Party, had come to power. His totalitarian approach left no room for anyone in public life to disagree with him. Including anyone in the two major churches - Lutheran and Catholic.

But Bonhoeffer refused to be compliant, and joined the Confessing Church, which had formed in opposition to the takeover of the Lutheran Church. The Confessing Church also opposed Hitler's attempts to force antisemitism on the church and society.

Bonhoeffer was in America when war broke out in 1939, but he returned to Germany. He said: "I shall have no right to participate in the reconstruction of Christian life in Germany after the war, if I do not share the trials of this time with my people."

Back in Germany, he joined the underground anti-Nazi opposition and worked hard to oppose Hitler. In 1943 he was arrested and imprisoned at Tegel prison in Berlin. The involvement of many of his contacts in the July 1944 plot to kill Hitler may well have sealed his fate. He was finally moved on to Flossenberg concentration camp.

In April 1945, as American troops were approaching the camp, Bonhoeffer was hanged. The last words of this brilliant and courageous 39-year-old opponent of Nazism were: "This is the end - for me, the beginning of life."

Bonhoeffer left a great legacy behind him. His writings, and especially his *Letters and Papers from Prison*, have inspired many trying to make sense of persecution and needless suffering. His 1937 book *The Cost of Discipleship* is described as a modern classic.



On why a church should always resist change

The Rectory
St James the Least

My dear Nephew Darren

I am not the least surprised you have got yourself into trouble; innovation is never to be encouraged. New ideas tend to cause revolutions. The move from incandescent lightbulbs to energy saving ones may ultimately change the Church of England.

Change is something everyone claims to be in favour of – provided it has no measurable effect on their own lives. I remember as a young curate once suggesting that at the Harvest Supper, tables might be enlarged so that eight people could sit together rather than the traditional six, thus helping more people get to know one another. The response would have been similar if I had suggested we travel to London to murder the Prime Minister. I was firmly told that tables for six had been perfectly adequate for parishioners in Queen Victoria's day. For the rest of my curacy, I was regarded as a revolutionary, to be watched carefully.

So, at your last visit to our church, to suggest that our 11am Mattins might be moved to 10.30am, in order to encourage those who wanted to have more of the day free to themselves, certainly lobbed a hand grenade among the post-Service coffee cups. The only person who was mildly in favour was Colonel Wainwright, who quickly realised that it would give him an extra half-hour at the gin and tonics before lunch.

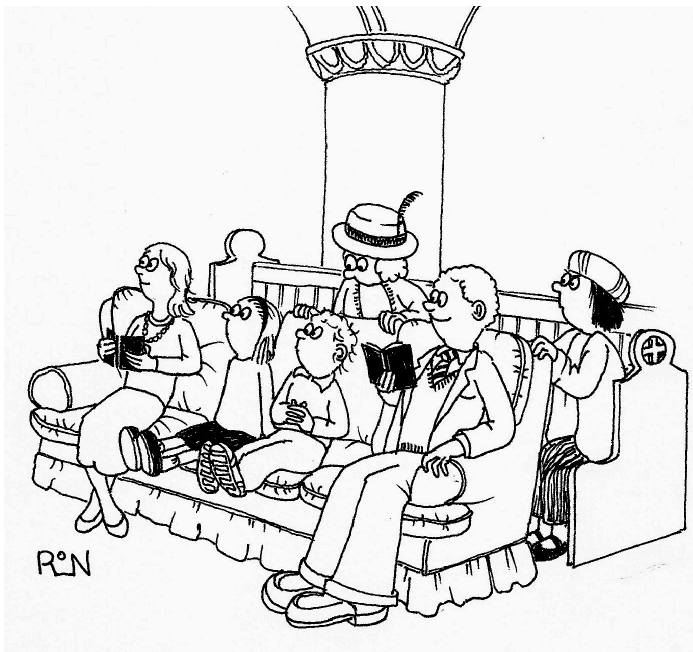
Should you ever feel that people lack imagination, you should watch them in action when they find reasons for resisting an unwelcome suggestion. One said that the time couldn't be moved, since it would then be too early for the local bus – omitting to mention that none of our congregation travel to church by bus and that the service doesn't run on Sundays anyway. Another pointed out that it

would confuse those who didn't attend church – not explaining why if they never attended, it mattered what time the Service was. A third, rather touchingly mentioned that it wouldn't give the rector time to enjoy his breakfast after the rigours of the 8am Service.

Your suggestion did, however, serve one useful purpose; it brought our congregation together in united opposition. They may not necessarily always know what they are for, but they certainly know what they are against. For that, I thank you.

Your loving uncle,

Eustace



Regular worshippers were upgraded to first class

Bible Bite

A short story from the Bible

It can be read in the Bible in
Exodus 7:14-10:29, 12:21-23, 29-33, 14:5-29

God told Pharaoh to let the Hebrew slaves leave Egypt, but he refused. God then showed his power over Egypt (and its gods)...

The Nile turned blood red (Hapi)

Frogs (Heket)

Gnats (Geb)

Swarms (Khepri)

Death of Limestone (Hathor)

Boils and sores (Sekhmet)

Hail (Seth and Nut)

Locusts (Nepri)

Darkness (Ra)

.. but Pharaoh still said 'No!'

God told the Hebrews to prepare to leave, and each family to kill and cook a lamb. He told them..

Mark your house door with the lamb's blood.

That night, in each un-marked house, the eldest son died.

The Hebrews left Egypt...

but Pharaoh followed with his army.

The Hebrews were trapped by the Reed Sea..

Egyptian Army

Hebrew People

Reed Sea

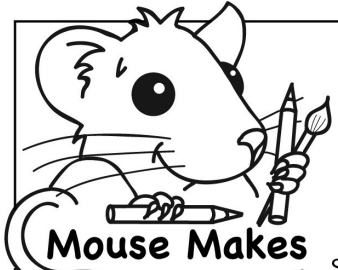
Cult of Suez

God made a cloud to hide them from the Egyptians..

and sent a wind. By morning the sea bed was dry and they walked across..

.. but as the Egyptians followed, the water flowed back.

CHILDREN'S PAGE



Mouse Makes

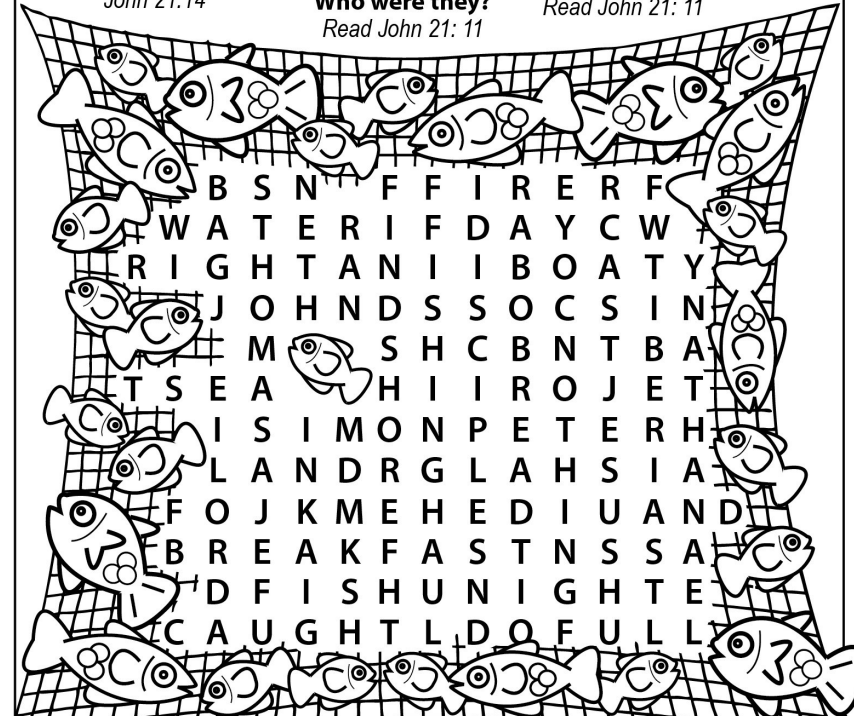
Some time after Jesus had risen a few of His disciples met together to go fishing. They fished all night but caught nothing. As the sun rose a man on the shore asked; "Have you caught anything?" "Not a thing" they answered. He said to them "Throw your net out onto the right side of the boat and you will catch some." So they did and they and they caught so many fish they could not pull in the net. Then John recognised the man, "It is the Lord!"

How many times had the risen Jesus revealed himself to the disciples before this? **Read John 21:14**

How many disciples were there? **Who were they?** **Read John 21: 11**

How many fish did they catch? **Read John 21: 11**

READ the story in John 21



DISCIPLES • TIBERIAS • SEA • SIMON PETER • THOMAS • NATHANAEL • JOHN • DAY FISHING • BOAT • NIGHT • CAUGHT • NOTHING • WATER • SHORE • FISH • CAST • NET RIGHT • FIND • HAUL • LORD • FULL • LAND • FIRE • BREAD • BREAKFAST • JESUS

Colour in all the fish

Apr24© deborah noble • parishpump.co.uk

The Tale of the TWO BUILDERS




JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ONE WAS ABOUT TWO MEN WHO BUILT THEIR OWN HOUSES



AT LONG, LONG LAST HE FOUND THE IDEAL SPOT.

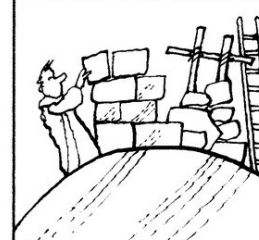


PROD! PROO!

THE FIRST BUILDER SEARCHED HIGH AND LOW FOR A GOOD SOLID ROCK ON WHICH TO BUILD HIS HOME.




SO HE BEGAN TO BUILD.

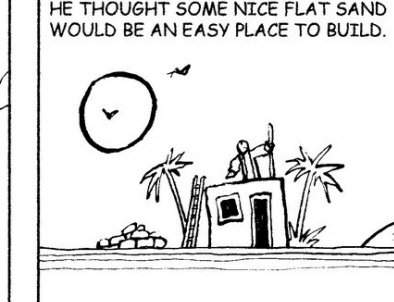


BUT ONE DAY THE STORM CAME...

HE THOUGHT SOME NICE FLAT SAND WOULD BE AN EASY PLACE TO BUILD.

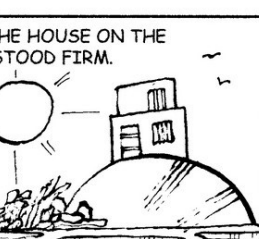


THE OTHER BUILDER DIDN'T CARE WHERE HE BUILT HIS HOUSE

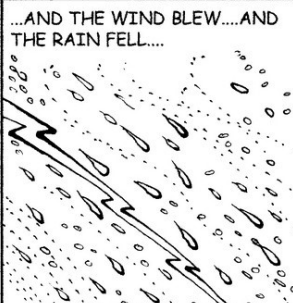


...AND THE WIND BLEW...AND THE RAIN FELL...

BUT THE HOUSE ON THE ROCK STOOD FIRM.



...AND THE HOUSE ON THE SAND COLLAPSED!



JESUS EXPLAINED - IT'S IMPORTANT OUR LIVES HAVE A FIRM FOUNDATION.

JESUS EXPLAINED - IT'S IMPORTANT OUR LIVES HAVE A FIRM FOUNDATION.

The government wants to improve your teeth

Fluoride is to be added to more of our drinking water, to help improve the nation's teeth. It is part of the new NHS Dental Recovery Plan, the biggest expansion of the health measure since the 1980s.

At present, only five water companies add fluoride to water in the UK. They are mainly in the North-East and West Midlands, and less than 10 per cent of Britons. The initial expansion will provide fluoride to 1.6 million more people, in areas including Northumberland, Teesside, Durham and South Tyneside.

Fluoride is a naturally occurring mineral found in water. It has been proven to make teeth stronger and reduce decay. Sir Chris Whitty, the Chief Medical Officer for England, has claimed that adding fluoride to water supplies could reduce cavities by 17 per cent among the richest and by 28 per cent among the poorest.

Disclaimer

Inclusion of an advertisement in this magazine does not constitute an endorsement of the advertiser.



**JEWELL
GARDENS**

Soft Landscaping
and
Garden Maintenance

Telephone: 07478828855
Email: sam.jewellgardens@gmail.com



Arrange your free consultation now!



ARNOLD FUNERAL SERVICE
INDEPENDENT FAMILY FUNERAL DIRECTORS
6 Generations of Service in the Community

Farnham Common 4 The Broadway Tel: 01753 535556	Beaconsfield 32 Gregories Road Tel: 01494 685000
Gerrards Cross 38 Oak End Way Tel: 01753 891892	High Wycombe 891 London Road Tel: 01494 472572
Marlow 21-23 Little Marlow Road Tel: 01628 898866	Head Office Flackwell Heath 24 White Pit Lane Tel: 01494 952288

Traditional, Alternative & Green Funerals ~ Pre-Payment
Plans ~ Stonemasonry ~ Floristry
24 Hour Service
www.arnold-funerals.co.uk



E Sargeant & Son Funeral Directors

Serving families in Slough, Windsor and Maidenhead since 1712.

Slough

01753 520 081

40 Church Street
SL1 1PJ

Windsor

01753 865 982

61 St Leonards Road
SL4 3BX

Maidenhead

01628 783 738

118 High Street
SL6 1PT

Call us for immediate support, advice or a home visit. We are here to help 24 hours a day.



Funeral Partners
esargeant.co.uk



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

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: 11.00am 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>