

May 2024

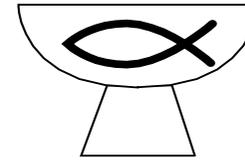
30p

Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter



Pentecost -Acts 2



Parish of Upton-cum-Chalvey

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

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The Rector Writes:

Dear Friends,

A few years ago, I preached for the first and probably last time in St Margaret's, Westminster, the church for the Houses of Parliament. I was giving the homily at a memorial service for Cabinet Minister James Brokenshire MP. I was chosen not because I customarily move in these exalted circles, but because James was my local MP, a member of my congregation and a friend. It was challenging to be reflecting on James's faith and parliamentary career in front of a congregation containing three Prime Ministers and many others whose decisions had shaped our nation's life for good or ill. In my address I shared how as I worshipped alongside James, Sunday by Sunday, I grew to appreciate how much his career was an expression of his Christian faith. James saw himself serving God and loving his neighbour through the medium of politics. He was fulfilling his vocation as others might do through ordination or other forms of public service.

James's outlook was entirely aligned with a Christian understanding of government. We believe that our leaders are set over us by God with responsibility to serve others rather than themselves; to foster the common good; uphold justice and generally order society in way that encourages us to do right. In doing so they are worthy of respect, able to be criticised and answerable to God. Politics is for us a worthy undertaking but also one with grave temptations, which always come with the acquisition of power. Additionally, as democracies have emerged, the church has taught that this development means that these responsibilities are now shared. Ordinary people have a role in ensure that their countries are governed well. They should always exercise their political freedoms; being involved in debates and holding leaders to account.

This year 2024, has been called by some the Year of Elections. More than 80 countries will go to the polls this year. More than half the population of the world. With a General Election looming in the UK, we will be a small part of that. Even closer to home, on May 2nd we will all be able to take part in some form of local election. It is easy to be cynical about politics and sometimes the behaviour of our elected leaders doesn't help. However, as Christian people it is our clear duty to be politically active as citizens; keeping ourselves informed of the facts, and then carefully and prayerfully casting our vote for the candidate we think will best serve our town as a whole and care for the poor. As Christians we are never given a mandate to act, or to vote, in purely our own interests.

Fr Scott

MAY SERVICES & EVENTS

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

Tue 14th	2.00pm	“Mulling it Over”: Bible Study, chat & a cuppa (SL)
Wed 22nd	7.30pm	Licensing of Fr Andrew Wickens (see below) (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.

Looking Ahead to June:

Sun 2nd	12.30pm	St Laurence's Big Lunch (D Day 6th June 1944) (SL) Book in church or call 01753 532425 by 29th May
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NEXT MONTH'S MAGAZINE

Please let me have articles for the June issue by **Sunday 12th May** at the latest!

Dave

St Mary's News

Easter was a joyful weekend. It was good to see the return of the Walk of Witness to the town Centre on Good Friday with the walk from St Andrew's Methodist church to the short service in the town square followed by hot cross buns and coffee in St Mary's. Our Easter Day worship was well attended with familiar faces returning.

Years 3 and 4 from St. Mary's school visited us on Maundy Thursday with their Easter Story and lots of enthusiastic singing. The church was full of children and it was good to see so many parents supporting the event.

Start the Week (mother and toddler playgroup) were open again this week and we were pleased to see the children playing and mothers catching up. We are the only playgroup open on a Monday so I think we were missed!

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

CRIMINAL CHARGES . . . for heating!

Looking ahead at a *long stretch* before we see any results of our endeavours to get new LED lighting in the Vestry, heating in the Chancel or a new boiler, we need to *sum up* the *proceedings* so far. The relatively easy task of replacing the strip lights with LEDs and sensors to *pick you up*, has been *held up* by problems as to who is eligible to *fit them up*. Following an *appeal* we now need to negotiate a *contract* with a new electrical *outfit* who are *certified*.

Meanwhile in our second *case, investigations* have been made into zoning and creating an *isolation block* of the Chancel for Thursday services and small meetings, which can be heated independently without heating the whole church. *Evidence* has been gathered for the use of infrared heating in this area, but the Diocesan Advisory Committee *jury* are still *out on the verdict*, as the technology is so new that they won't easily approve them in churches until more *forensic research* has been done into it.

To establish a clearer picture of the *pros and cons* for moving towards the use of electricity for our church heating system, two of our *jurors* visited the *scene* of Herschel Infrared Ltd HQ in Bristol. They were *interrogated* by the CEO with regards to St Laurence's relationship with Herschel who discovered infrared radiation. Big Al and JJ in turn asked many questions about decarbonisation and becoming more energy efficient, in the hope of *securing a good deal*. JJ has also attended a *rehab* talk on heat pumps in the hope of weaning us off of using gas and *offending* the eco authorities.

Armed with quotes, new information and previous *intel* gathered, a *trial date* was set for 27th March at 4.00pm. As spokesperson, JJ *briefed the counsel* (council) on each of the recommendations with *evidence for and against* (see documents: Energy & Decarbonisation Recommendations / DAC Energy report summary). On *inquest* each seemed suitable (except heat pumps, which would also mean renewing the existing radiators) and even desirable until the *bankroll* was considered. On top of this, SSEN wanted £12,000 to lay 3phase electric cabling (necessary in the *execution* of the job!), to the boundary wall. At this point a *chain gang* was required to dig a fifty-metre trench and lay ducting to the front door at another £6,500!

In our defence the Local Management Committee have duly *investigated* all the options, but unfortunately all required a great deal of expenditure which the church didn't have without *robbing a bank* or finding a very generous benefactor to *bail* us out. In *summing up*: to go electric would break the bank and burden the *inmates* (all friends together at St Laurence's) with a *life sentence* of fundraising with no foreseeable *probation* or *parole*. It is therefore our

conviction that the only possible and viable *verdict* which we could see was to replace the boiler like for like. We know that this is not the ideal outcome but our *hands are tied*. By changing the old obsolete boiler, the heating system will be more energy efficient and cheaper to run. We will hopefully be “zoning” the Chancel area to *feel the heat* and replace the vestry lights, *a couple of light inside jobs to break us in and get cracking on*. The good news is we have got a £300 *bail bond* for LEDs, though we still have to find a new electrician!

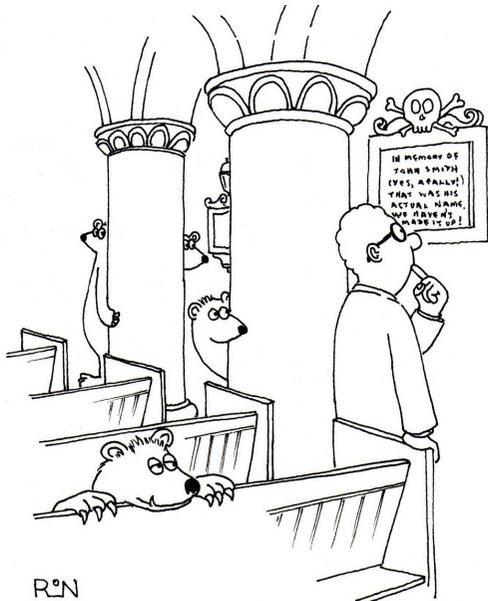
Standing in judgement, the LMC feel that we have enough *evidence* to commence *proceedings* for various Faculties with the DAC. There will obviously be many *appeals* and *arbitration* before a *suitable settlement* can be reached, in the meantime watch this space and PRAY.

Julie James (aka JJ, pleading diminished responsibility in my defence!)

St Peter's News

No news this month.

Sandra



Dennis spent a long time in church
looking for his forbears

Supporting people in trouble

Brothers and sisters ... Carry each other's burdens, and in this way you will fulfil the law of Christ. If anyone thinks they are something when they are not, they deceive themselves. (Galatians 6 1-3)

I am always interfering, in situations where I should not. Sorry, but I do. It is probably because of the job I do, that I want to fix things. Christians naturally want to help others. Churches are loving communities, and we want to do the best for each other.

Sometimes supporting others can be difficult. Some people are easy to help. They know what the problem is and what help they need.

Others are very demanding and always need help. They go from person to person asking for support and do not always follow advice. Then there are those who would never ask for help. They battle on and get exhausted and struggle on their own.

Probably the best helper is the person who can listen and not judge and guide the burdened to find their own answers. Often the person who is best at helping others is the one who has experienced life's ups and downs themselves. We can support others by:

Listening and keeping confidences.

Looking out for someone to make sure they are ok.

Respecting their choices even if we do not agree.

And, best of all, praying to know what to say and when to be quiet.

St Paul reminds us that we should bear each other's burdens, and no-one is expected to carry some things by themselves. The law of Christ that Paul was referring to was the New Commandment Jesus gave... that we love one another.

So, I will carry on trying and sometimes failing to fix things. You never know, I might make things better one day!

David Pickup

25th May - Aldhelm, unconventional Bishop of Sherborne

Aldhelm is the saint for you if you are intelligent but unconventional.

Aldhelm was born in 640, into a family closely related to Ine, the King of Wessex. Educated at the monastic community in Malmesbury in Wiltshire, he went for further study in Canterbury. He proved a brilliant student and was sent back to Malmesbury as Abbot.

So far, so good. Aldhelm even demonstrated a great talent for administration, and helped with the reforms of Archbishop Theodore, who was trying to sort out the considerable confusion that the church had fallen into.

But Aldhelm also had his ‘funny ways’. Towards other men of education, he wrote scholarly letters that were so full of similes and metaphors as to be incomprehensible. He also wrote highly complex riddles on biblical themes.

Aldhelm went to the other extreme when trying to communicate with the poor and illiterate. He wrote hymns and sang them to the people while strumming on a harp. He would begin preaching a sermon, and then break off to clown around and sing bits of songs to the people. Today we might say that he sensed the need to grab an audience’s attention. Aldhelm said simply that he wanted to “win men’s ears, and then their souls.”

His good intentions must also have won the goodwill of the Archbishop, because in 705 Aldhelm was appointed first Bishop of Sherborne.

Benefact Trust announces £1.5 million for churches to achieve Net Zero goal

A £1.5 million grant that will help a group of churches pay for items such as solar panels and heat pumps has been recently announced by the Benefact Trust. The grant-giving charity will provide additional support over two years to up to 60 ‘demonstrator’ churches who in turn will lead the way in inspiring and encouraging other churches to achieve net zero carbon emissions.

Under the plans, £750,000 of additional funding will be allocated to support a group of churches this year with a further £750,000 pledged for 2025.

The grant from the Trust is in addition to £3.8 million allocated by the Church of England for funding and technical support to help demonstrator churches make as much progress as possible towards achieving net zero carbon by the end of 2030, in line with the Church’s Routemap to Net Zero.

The Bishop of Norwich, Graham Usher, who is the Church of England’s lead bishop on the environment said: “By taking practical action we show God’s love for creation as well as ensuring that our buildings are fit for our worshipping life and service to local communities.”

All along the watchtower

“You’ll find you spend half your second year shaking off the undesirable friends you made in your first...” So Cousin Jasper advised Charles Ryder in the novel, “Brideshead Revisited”, when he thought that Ryder was being drawn too closely into the company represented by Sebastian Flyte and the aesthete set.

I did not feel that I had made undesirable friends in my first year, but as the Long Vac at the end of it approached they extended an invitation that I subsequently regretted declining: “Do you fancy coming with us to the Isle of Wight Festival?” This was 1969. Among those appearing were The Who, Free, Joe Cocker, the Bonzo Dog Band and the Moody Blues, but the greatest draw was to be the first concert appearance in three years of Bob Dylan. The idea of sleeping under canvas in a muddy field with dubious if not non-existent toilet arrangements did not appeal. It did not have the potential charm of Sebastian Flyte taking Charles Ryder off to Venice to live in a palace by the Grand Canal for the duration, all expenses found.

Thirty-three years later, after our marriage and the birth of our three children, our youngest daughter, then an undergraduate in Cardiff, obtained three tickets for herself, my wife, and me, to hear Bob Dylan at the Cardiff International Arena. Dylan was then in his early sixties. He and his band played the whole of the concert, without a support act, and he concluded the evening with my favourite of all his many songs...

*There must be some way out of here, said the joker to the thief
There’s too much confusion, I can’t get no relief
Businessmen, they drink my wine, ploughmen dig my earth
None of them along the line know what any of it is worth.*

Most people remember Jimi Hendrix’s version of “All along the watchtower”, but Dylan’s is the best – he wrote it, and I saw and heard him sing it. I was not ankle-deep in mud and the CIA’s toilets were accessible and relatively clean.

Why has that song so haunted me down the years? In his inimitable way Dylan gets to the very heart of the human condition as we observe and experience it...

*No reason to get excited, the thief he kindly spoke
There are many here among us who feel that life is but a joke*

“But with the woes of sin and strife / The world has suffered long...” So wrote Edmund Hamilton Sears in the nineteenth century (“It came upon the midnight clear...”). This is the existential angst that featured in the philosophy of Jean-Paul Sartre and his friends who reflected upon the discovery of the absolute

depths of savagery and cruelty that human beings could sink to in the Second World War. Now in the twenty-first century, with wars in Ukraine and the Middle East, with fear and despotism engulfing so many parts of the world, we may be tempted to join the *many here among us who feel that life is but a joke*.

Is there a solution? I do not know, but I do know that there is a direction in which to look for an answer. It begins, strangely, with an essay question that my tutor in Systematic Theology used to set his students: “Was Jesus a Christian?” That answer to that, of course, is: “No – he was Jewish. Only those who *follow* him can be called Christians.” Jesus grew up in a Jewish family, a Jewish culture, and with Jewish religious beliefs, including a longing for the coming of God’s Messiah.

Bob Dylan’s poetry, lyrics, and imagery assume a greater significance when you remember that he too grew up in a Jewish family, a Jewish culture, and with Jewish religious beliefs. He was born Robert Zimmerman. Consciously or unconsciously so much of Dylan’s poetic imagery comes from our Old Testament which was Jesus’ own bible and sacred texts.

I had always seen the story of Palm Sunday from the perspective of the palm branch-waving crowd. This is quite natural; Christians have decided that this was indeed the Messiah of long Jewish hope. Dylan taught me to see it from the perspective of somebody viewing the scene from the walls of the city of Jerusalem, who may not yet have reached that conclusion and who may still be wondering who exactly is coming along that dusty road...

*All along the watchtower, princes kept the view
While all the women came and went, barefoot servants, too*

As we look down from the city walls upon the bustling, cheering crowd and the story of Holy Week unfolds we are left with the questions: What kind of Messiah is coming? What kind of salvation is he going to bring to set against “the woes of sin and strife”? Good Friday and Easter Day will give you the answer.

No reason to get excited, the thief he kindly spoke... Why does Dylan use the character of a thief to acknowledge a widespread existential angst? Of the two thieves who were crucified on either side of Jesus, one hurled insults at him, but the other said the very thing that we would want to say when we tread the verge of Jordan. *The thief he kindly spoke*, “Jesus, remember me,” and he received the answer that we too would long to hear: “Truly I tell you, today you will be with me in Paradise.” Yes, he was and is that sort of Messiah too. Perhaps that thought gives you a *reason to get excited* after all.

Revd Philip Morse

The Truth of the Ascension

‘While He was blessing them, Jesus left them and was taken up into heaven’ (Luke 24:51).

The Ascension is a hugely neglected festival, which deserves to have a bigger place in our church life. How do we understand it?

The Ascension tells us that Jesus is in control: ‘Jesus has gone into heaven and is at God’s right hand’ (1 Peter 3:22). Jesus occupies the top spot in the universe; the control of our world is in the safe, scarred hands of Jesus. We can offer Him our worship and allegiance, knowing that His plans are better than those of any Prime Minister or President.

The Ascension tells us that God is committed to His world: ‘And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus’ (Ephesians 2:6). Jesus did not leave His humanity behind when He ascended, for we are raised with Christ to heaven. Therefore, God is bound to His world and we can trust Him to fulfil His purposes for our lives and world.

The Ascension gives us a job to do: ‘All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations’ (Matthew 28:18,19). God’s way of working in the world is through us. He commissions us for this task at the Ascension and equips us at Pentecost. We are called to make disciples, starting in our workplace, family and community.

‘Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which He looks compassion on this world. Yours are the feet with which He walks to do good. Yours are the hands through which He blesses all the world.’ (Teresa of Avila).

Canon Paul Hardingham

Time to pray for your church wardens

O Eternal God... enlighten with Thy Grace the Wardens of this church, and so rule their minds and guide their counsels, that in all things they may seek Thy Holy Will... Amen.

O Lord, we beseech Thee to bless all who, ...give themselves to the service of their fellow worshipers. Endue them with wisdom, patience and courage to strengthen the weak and raise up those who fall... that they may worthily minister in Thy Name to the suffering, the friendless and the needy... Amen (Prayers from the C of E)

Churchwardens have a vital and historical role in the life of the church. They are elected by the parish, not just the members of the church. Anyone in the parish can vote for them, not just people on the church's electoral roll.

So, if you want to be a churchwarden, just invite your neighbours on the day of the parish meetings in church!

Wardens used to have a significant role in the wider life of the parish with responsibilities for charity, poor relief and even bridges and roads.

Their church duties today include:

Maintaining order and decency in the church and churchyard, especially during the time of divine service

Being entrusted with the property of the church

Having a duty to cooperate with the vicar

Encouraging parishioners in practice of "true religion"

Quite a job! These are their legal duties, but I also like the prayer above as it reminds us to pray for them to seek God's will, not theirs or ours, but God's, and to strengthen the weak and encourage the fallen.

They may feel most of the time that they are weak and have fallen, but they are equipped with our support and prayers to look after other people who need strength or support - which is probably most of us at times!

David Pickup

The rewilding plan turning churchyards into 'living sanctuaries'

How can we encourage new life in our churchyards this year?

The Bishop of Norwich, the Right Revd Graham Usher, recently called for "land action plans" to be developed to encourage and enhance biodiversity across the estates owned by the C of E. The bishop urged that churchyards should be rewilded to become "places for the living, not just the dead".

With the C of E responsible for around 17,500 acres of churchyard alone (notwithstanding a further 70,000 acres of agricultural land owned by dioceses which is known as glebe land and is largely leased to tenant farmers), such a concerted push could have a dramatic impact on enhancing Britain's biodiversity.

There is another reason that churchyards have the potential to be such an oasis of wildlife across the country. As consecrated ground, they have been largely spared the ravages of industrial farming and development which has decimated Britain's flora and fauna elsewhere. Ancient trees have been left to grow and the earth left undisturbed for centuries.

Several national schemes exist to support the rewilding ambitions of church congregations. A charity called Caring For God's Acre provides an action pack for those considering rewilding consecrated ground, while since 2016 the Christian charity A Rocha UK has offered an "eco church" accreditation.



Changing the name from 'St Mark's Parish Church', resulted in a big increase in the number of men attending services

Finding Expression – and God’s Response – in Lament

The question of suffering comes up regularly in discussions about science and faith. I once visited a school to speak to some of the older teenagers. One of the pupils had sadly passed away from cancer a few weeks before and his classmates asked, “How could God let this happen?” Of course, these young people’s questions about where God was in this situation were important. But the chaplain also gently reminded the class that their friend’s family were Christians, and that they were finding that their experience of loss had brought them even closer to God than before.

One way that grief can bring us near to God is when we share it with Him, telling Him exactly how we feel. The biblical writers had no scruples about expressing themselves to God, giving vent to emotions we often hold back in a church context. As my colleague Roger Abbott has written in his book on *‘Unanswered’ Prayer*, “Let us not confuse reverence with spiritual prudishness. Perhaps honesty, the way it feels, is precisely what God is waiting to hear from us.”

About one third of the Psalms express some form of grief. The book of Job is a series of responses to one man’s suffering as he loses his children, property and health in quick succession. Lamentations is also one long outpouring of sadness at what happened to Israel under the Babylonians. Some of the prophets, especially Jeremiah, also express their pain at these sort of events – which reflect something of God’s own feelings at the suffering of His people.

Most of these biblical authors would have had access to Scriptures that encouraged them to turn to God whatever the circumstances. Emboldened by their knowledge of His character and promises, these divinely inspired writers even express their anger to God about the things He lets happen, or complain that He seems to act unfairly or ignore them in their plight. Not only do these people let out all their feelings without fear of reprisal, but they also clearly expect a helpful answer. Some record a resolution to their troubles – often simply because God speaks to and comforts them, enabling them to keep going.

The biblical writers demonstrated that God can handle pretty much anything – anger, blame, bitterness – if we are actively looking to Him for help. As Pete Greig of the 24-7 prayer movement has written, “pain that is not expressed can never be transformed”.

Dr Ruth M Bancewicz



On the perils of building a kitchen in church

The Rectory
St James the Least

My dear Nephew Darren

It never fails to amaze me how, in church life, an issue can suddenly become an Issue. In the last month, we have acquired an Issue: a proposal to convert a space at the back of church into a kitchen. Inevitably, battle lines have been drawn and trenches dug. Attendance at church council meetings has soared and unofficial sub-committees meet in the car park after Services. It’s obvious that feelings are running high, because people have become remarkably polite to one another.

Some who are wildly in favour see it as an opportunity of being able to leave the pews ten minutes early, in order to get ready for the rush for weak coffee and damp biscuits. I can already hear in my mind the final hymn being drowned by kettles being filled, biscuit tins opened, cups thunderingly placed on saucers, while the volunteers discuss the dress sense of others in the congregation in deafening whispers.

I was a little surprised to hear that Colonel Wainwright was all in favour – until I realised that it would give him a place to totter into to read his newspaper once he got bored with my sermon, which usually seems to happen in the first minute. Naturally, smaller turf wars have broken out alongside the major battle. There is conflict about whether we should get new crockery, what colour carpeting tiles would look right – and most importantly of all, who will take charge of the coffee rota.

Others are totally against the project: the treasurer dreads the thought of signing yet more cheques, the churchwardens worry about removing pews which have quietly hidden the dry rot, and the theologically angst-ridden agonise about the fact that St Paul never mentioned coffee after Sabbath worship.

Naturally, I encourage all sides, especially if it will bring any possibility of progress to a halt. I proposed bringing in flasks of coffee, thus stopping anyone being able to escape before the end of the Service; I suggested drinks being brought to people in the pews, thus ruining the Colonel's hopes of finding a safe haven; I organised a group to study High Priestly attitudes to refreshments in the Temple in Jerusalem in Leviticus.

I am sure that by the time all these groups have come up with their conclusions, we will have safely moved on to fight the next Issue.

Your loving uncle,

Eustace

Christian Aid Week – 12th – 18th May

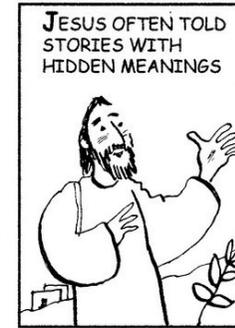
Christian Aid is urging its supporters to 'push back against poverty this Christian Aid Week' by bearing in mind the coming General Election.

The charity says that people hoping to represent us in the next UK Parliament will soon be on our doorsteps, vying for our vote.

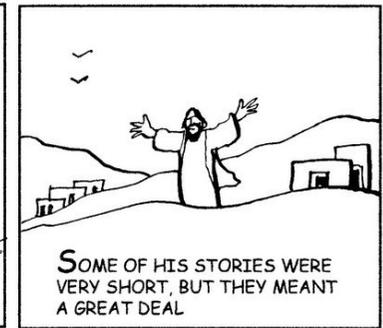
Christian Aid says that these would-be MPs will: "be in listening mode, keen to hear what makes the voters in their community tick." And so, urges the charity, Christians can use this opportunity to "show them that your church cares about poverty, and tell them that you expect them to act on poverty too, if they are elected."

This year the charity has launched the '70K Challenge for May', encouraging its supporters to do a sponsored "Move 70km during May. Walk, run, cycle, however you move is up to you." Details at: <https://fundraise.christianaid.org.uk>

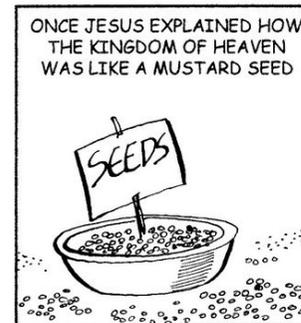
The tale of the Mustard Seed & the tale of the Yeast



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



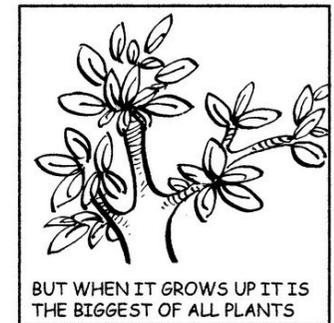
SOME OF HIS STORIES WERE VERY SHORT, BUT THEY MEANT A GREAT DEAL



ONCE JESUS EXPLAINED HOW THE KINGDOM OF HEAVEN WAS LIKE A MUSTARD SEED



IT IS ONE OF THE SMALLEST OF SEEDS...



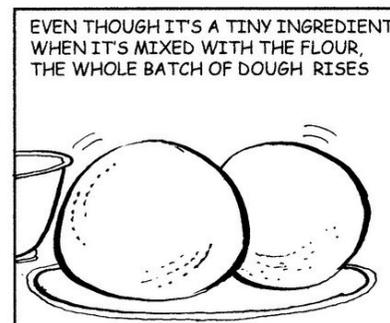
BUT WHEN IT GROWS UP IT IS THE BIGGEST OF ALL PLANTS



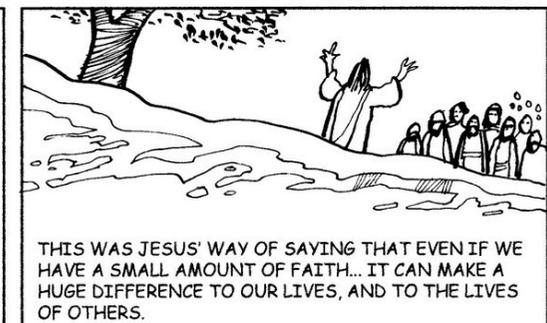
IT BECOMES A TREE, SO THAT BIRDS COME AND MAKE THEIR NESTS IN THE BRANCHES



JESUS ALSO EXPLAINED THAT THE KINGDOM OF HEAVEN IS LIKE YEAST.

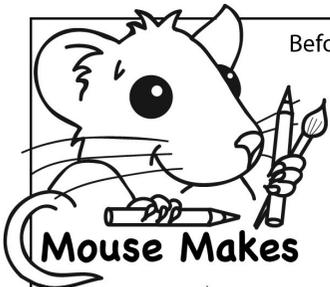


EVEN THOUGH IT'S A TINY INGREDIENT, WHEN IT'S MIXED WITH THE FLOUR, THE WHOLE BATCH OF DOUGH RISES



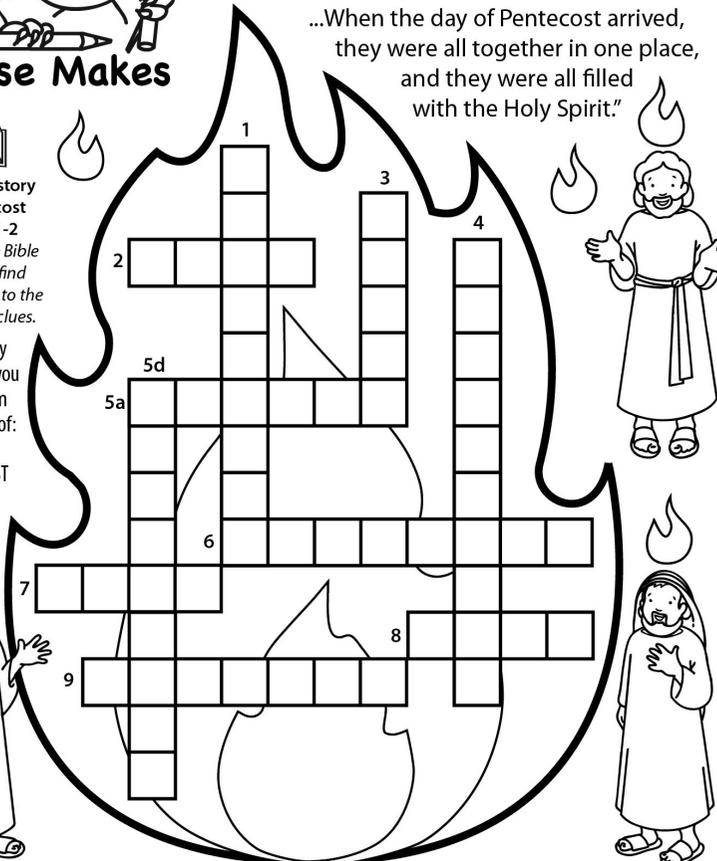
THIS WAS JESUS' WAY OF SAYING THAT EVEN IF WE HAVE A SMALL AMOUNT OF FAITH... IT CAN MAKE A HUGE DIFFERENCE TO OUR LIVES, AND TO THE LIVES OF OTHERS.

CHILDREN'S PAGE



Mouse Makes

Before Jesus ascended to heaven he told his disciples "You will receive power when the Holy Spirit has come upon you, and you will be my witness in Jerusalem and in all Judea and Samaria, and to the end of the earth"...
...When the day of Pentecost arrived, they were all together in one place, and they were all filled with the Holy Spirit."



READ the story of Pentecost in Acts 1-2. Look up the Bible verses to find the answers to the crossword clues.

How many words can you make from the letters of: DAY OF PENTECOST

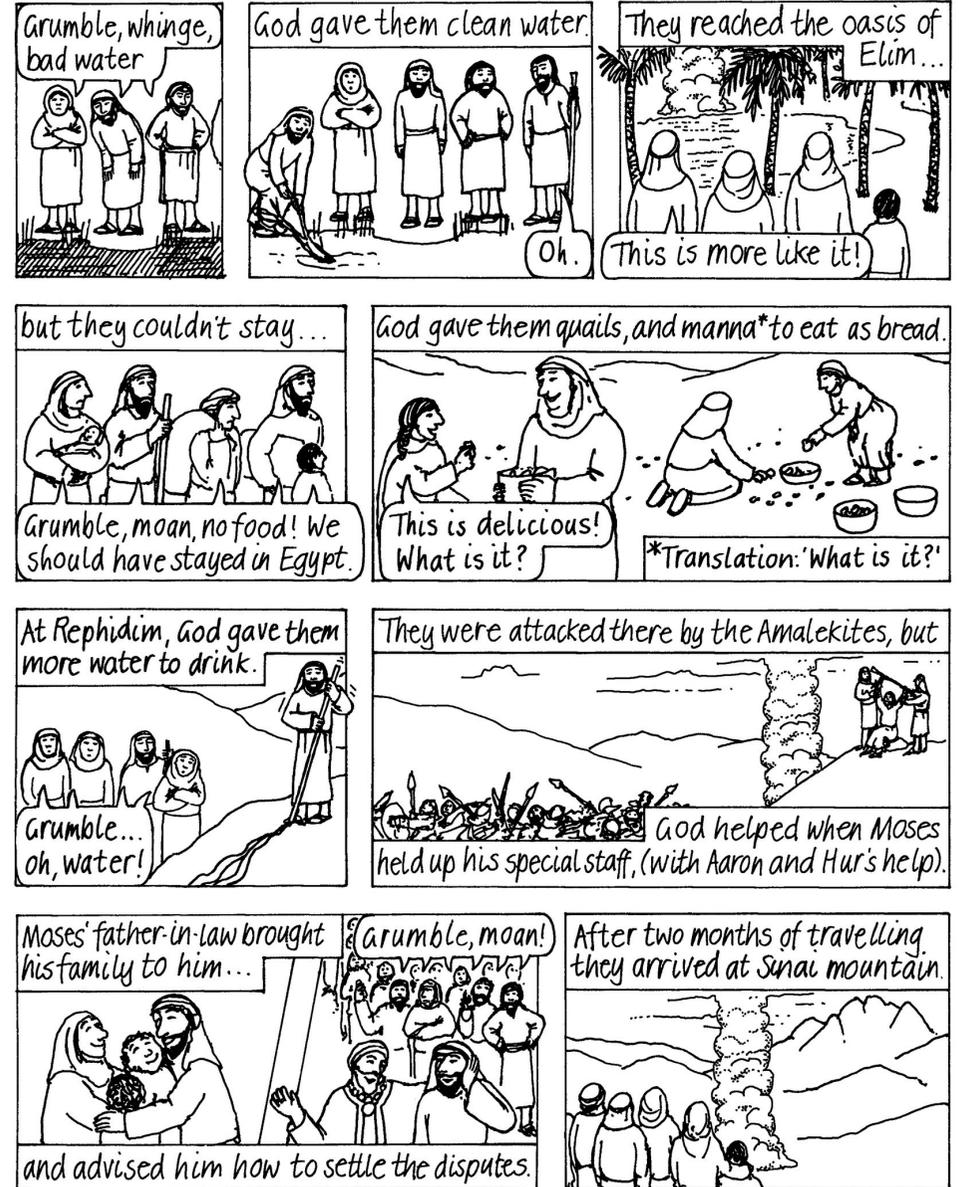
1 After Jesus ascended into heaven, which city did the Apostles return to? Acts 1:12
2 What appeared? Tongues of ...? Acts 2:3
3 What were the disciples filled with? Acts 2:4
4 What did they start speaking in? Acts 2:4
5a What did the Apostles devote themselves to? Acts 1:14
5d Which special day was it? Acts 2:1
6 Who was chosen to replace Judas? Acts 1:26
7 Who had prophesied this? Acts 2:16
8 What rushing sound came from heaven? Acts 2:2
9 What did they start speaking in? Acts 2:4

Bible Bite

A short story from the Bible

It can be read in the Bible in Exodus chapters 15: 22 to 19: 2

God had rescued the Hebrews from Egypt, and was leading them to their new land. But after 3 days...



Panel 1: Grumble, whinge, bad water

Panel 2: God gave them clean water.

Panel 3: They reached the oasis of Elim...

Panel 4: Oh. This is more like it!

Panel 5: but they couldn't stay...

Panel 6: God gave them quails, and manna* to eat as bread.

Panel 7: Grumble, moan, no food! We should have stayed in Egypt.

Panel 8: This is delicious! What is it? *Translation: 'What is it?'

Panel 9: At Rephidim, God gave them more water to drink.

Panel 10: Grumble... oh, water!

Panel 11: They were attacked there by the Amalekites, but God helped when Moses held up his special staff, (with Aaron and Hur's help).

Panel 12: Moses' father-in-law brought his family to him... Grumble, moan! and advised him how to settle the disputes.

Panel 13: After two months of travelling they arrived at Sinai mountain.

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Alice Sanders

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