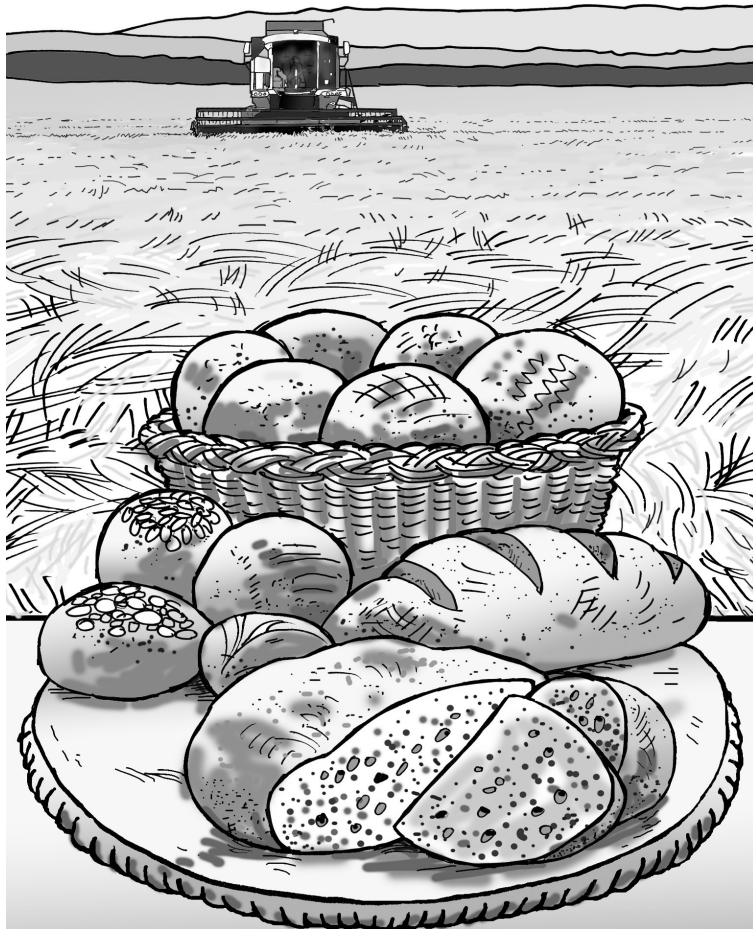


August 2020

30p

Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter



JESUS - The Bread of Life

SERVICES & EVENTS

As a result of restrictions put in place due to the coronavirus pandemic, the weekly pattern of worship for the time being is:

Sunday:

9.30am: Said mass and sermon at St Mary's

11am: Said mass and sermon at St Laurence's

Tuesday:

10am: Said mass at St Mary's

Wednesday:

12.30pm: Exposition of the Blessed Sacrament at St Mary's

Thursday:

10am: Said mass at St Laurence's

Due to the building works on the west window it is not possible to open St Peter's at present. When the works are complete we anticipate opening for services on Sundays and Wednesdays. For the moment worshippers are encouraged to attend other churches in the parish. When St Peter's re-opens this programme will be extended in accordance with whatever guidance is in place at the time.

This will be the worship pattern for the foreseeable future. Worshippers are asked to sign into the churches, to observe the one-way system in place in each church, to observe social distancing, and to follow directions given for their own safety.

Communion will be given in one kind only. There will be no collection, but plates/boxes will be available to make a donation. There will be no singing, but there may be some music.

NEXT MONTH'S MAGAZINE

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

Dave

The Vicar Writes:

Although two of our three churches are now open again, and we have managed to restore sacramental worship, things are still nothing like normal.

In the months ahead, moreover, we will be counting the cost. The fundamental cost, of course, is the human cost, of lives lost, of educations disrupted, of family events ruined or cancelled. But there is also a financial cost.

Those who have been furloughed may have further bad news to come, some of you will already have lost a job as a result of the virus and the lockdown, others will have had a pay-cut, others lost overtime and extra shifts, and the probability is that all of us will be paying more tax in the years to come to pay for the costs of the lockdown.

We will be hearing a great deal about this in the months to come. All the churches have taken a blow to their income, due to lack of bookings, lack of unplanned giving, and lack of fundraising activity. The Diocese is feeling the pinch, and will undoubtedly be leaning on us. So I wanted to get in early and say, particularly to those who have been severely impacted by the lockdown and the virus, please, if you feel you need to reduce your giving, just tell your church treasurer; they are expecting it. And do not be pressured to give more than you can afford, especially in the coming months, when there will be a lot of talk about shortfalls. There are a lot of generous people in this parish; we do not want to take unfair advantage of your generosity. But the important part is: do not be afraid to tell your church treasurer what is going on. If they know the position then they can budget accordingly, and can make a case to the Diocese.

We never know exactly what the future will bring; we certainly never imagined what this year would bring to our lives, our churches, our society. I am perhaps stating the obvious if I say that we are people of faith, and are therefore filled with hope; perhaps I am saying it because I am a natural worrier, and need to remind myself. But of one thing I am confident; that if we continue to do the job that we are here to do, to manifest the Gospel of grace in the midst of our communities, then we will not be left unaided.

Fr Alistair

Reopening of church buildings for public worship

Following the recent Government announcement that church buildings were able to reopen for public worship from 4th July, the Bishop of London, Sarah Mullally, who leads the Church of England's Recovery Group, said that the months since lockdown began "have been an extraordinary time - the first period without public worship and the sacraments in England in more than 800 years."

She said also that there will have been "real joy" as people began "to come together again – if even at a physical distance – but I also know that many will be understandably cautious at this news.

"We will not be returning to normality overnight - this is the next step on a journey. We've been planning carefully, making detailed advice available for parishes to enable them to prepare to hold services when it is safe and practical to do so. It is important to say that the change in Government guidance is permissive, not prescriptive.

"I would particularly like to thank clergy and lay leaders for all they have done during the time our buildings have been closed."

Bishop Sarah warned that there will still be restrictions, "and we must all still do everything we can to limit the spread of the virus... The online services and dial-in worship offerings we have become used to will continue.

"This has been an incredibly difficult time for the whole country, especially for those who have been ill, who have suffered financial hardship, the loss of livelihoods and indeed, for many, those they love. We know that is not over and the Church has a task ahead to bring consolation and hope.

"Churches and cathedrals have risen to the recent challenges, finding new ways of meeting for worship, of serving our neighbours, and of reaching new people with the love of God. The challenge before us now is to take the next steps carefully and safely, without forgetting all that we've discovered about God and ourselves on the way."

New Task Force to ensure action over racism in the Church of England

A new commission is to be set up to drive forward 'bold changes' to ensure racial equality in the Church of England, following a series of reports and recommendations, it was recently announced.

The House of Bishops voted to back the creation of the Archbishops' Racism

Action Commission. It will start work early next year, in order to implement 'significant cultural and structural' change within the Church of England on race. The commission would also monitor progress in implementing change.

Preparatory work ahead of the launch of the commission will be carried out by a Task Force, the House of Bishops said, as part of a 'zero tolerance' approach to tackling racism within the Church.

The bishops said they wanted to make clear that swift action was needed to ensure change after a series of reports on racial justice and equality in the Church of England, including recommendations on action to combat racism.

In spite of previous reports and apologies for racism within the Church of England, there has been "insufficient" progress towards racial justice, equality and inclusion, the bishops said.

"For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change," the bishops noted.

The announcement comes after the General Synod voted in February to apologise for racism experienced by black and minority ethnic people in the Church of England since the arrival of the Windrush Generation.

Speaking to the General Synod, the Archbishop of Canterbury, Justin Welby, said there was "no doubt" that the Church of England was still "deeply institutionally racist".

In a recent vote, the bishops of the Church of England also backed reiterating an apology issued in 2006 by the General Synod for the Church of England's role in the slave trade.

Multiply

Noah opened up the ark and let all the animals out, telling them to "Go forth and multiply!" He began to close the great doors of the ark when he noticed that there were two snakes still sitting in a dark corner. Concerned, he said to them: "Didn't you hear me? You can go now. Go forth and multiply."

"We can't," said the snakes sadly. "We're adders."

St Mary's Lunchtime Concerts

The 30th Year of Saturday Lunchtime Concerts at St Mary's!

Due to the coronavirus pandemic there will be no Saturday Lunchtime Concerts until further notice.



St Laurence's Preserves

If you would like to order some St Laurence's jam, marmalade, chutney or other item from the preserves stall, please call Allan on 01753 532425 and he will arrange collection or delivery in line with current Covid-19 regulations.



"Looks like no one was available to fill in for the vicar's annual holiday again."

13th August: Radegund – victim of domestic abuse

St Radegund (518 - 587) is a saint for anyone who has suffered domestic abuse. She is also a reminder that domestic abuse can occur in any family, however wealthy, and can span the generations, so that some women go straight from violent father to violent husband.

Radegund was born in 518, the daughter of Berthaire, king of Thuringia in east-central Germany. Berthaire was a brutal man, and Radegund grew up surrounded by violence and intrigue. When she was only 12, she was captured by the Franks, converted from paganism to Christianity and at 18 was given in marriage to Clotaire, a king of the Franks.

Sadly, Clotaire's nominal Christianity did not affect his own natural bent for violence and immorality. Though Radegund was said to have been both beautiful and good, Clotaire was repeatedly unfaithful to her, ridiculing her for her childlessness. When, six years into the marriage, Clotaire murdered Radegund's brother, she fled the court for her life, and sought refuge in the Church.

Radegund took the veil at Noyon, and became a deaconess, known for her almsgiving. But it seems that a lifetime of violence had left deep scars on her spirit, and instead of enjoying her newfound peace and freedom, Radegund turned savagely upon herself. She became an extreme ascetic, refusing most foods. She began to self-harm, binding her neck and arms with three iron circlets which badly cut into her flesh. Sadly, it seems that although her body was freed from the violence of her father and husband, her spirit was still in subjection to violence and suffering. Though she was a Christian, she never took her rightful possession of the joy, love and peace that God offers to all believers through the grace of His Son, Jesus Christ.

Still, Radegund meant well and God blessed her as much as she would let Him. She founded the monastery of Holy Cross at Poitiers, which became a centre for scholarship (the nuns spent two hours a day in study) and also of Radegund's various peace-making activities.

Various ancient churches in France and England were dedicated to her, as well as the Cambridge College now known as Jesus.

Thomas à Becket (21st December 1118 – 29th December 1170)

2020 marks the 850th anniversary (on 29th December) of the murder of the prominent Augustinian Thomas à Becket, the 12th century Archbishop of Canterbury, and the 800th anniversary (on 7th July) of the "translation" of his body from the cathedral crypt to a shrine behind the high altar.

Born in 1118, Becket came from a wealthy family in London, who sent him to be educated by the Augustinian canons at Merton Priory in what is now south London. He continued his education at university in Paris, before returning to England in 1140. Two years later in 1142 he was introduced to the Archbishop of Canterbury, Theobald, who took him into his household.

Between 1143 and 1148 Thomas went to Bologna to study under John Gratian, a specialist in canon law. He then continued studying in Auxerre, Normandy. Back in England, Thomas increased in wealth and honour and held the livings of St. Mary le Strand and Otford in Kent.

Thomas then succeeded Roger de Pont l'Eveque as Archdeacon of Canterbury in 1153, aged 35. Whilst in Canterbury, Thomas lived next to St. Gregory's, a daughter monastery founded by the Augustinian canons of Merton Priory, where he had been educated. It was set up as a twin foundation - on one side of Northgate Street was the hospital of St. John the Baptist and across the road was the monastery for the Augustinian canons who served the hospital.

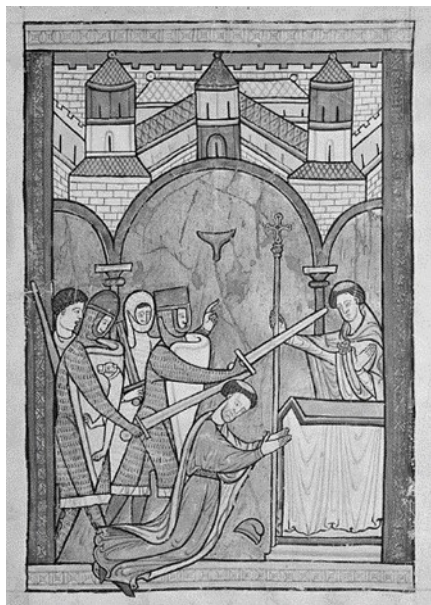
Archbishop Theobald, as an influential member of the royal court, introduced Thomas to King Henry II, who appointed him as Chancellor in 1155. Thomas persuaded the king to complete the building of Merton Priory and Thomas had a Holy Week retreat there.

Archbishop Theobald died in 1161 and the See of Canterbury remained vacant for nearly a year whilst Thomas was in Normandy. Then Henry decided to send Thomas back to England as he intended him to become the next Archbishop of Canterbury. On June 2nd 1162 Bishop Walter of Rochester ordained Thomas to the priesthood and he was consecrated Archbishop the next day. In order to satisfy the objection of the Canterbury monks to his secular training, he returned to Merton Priory to receive the black habit of a canon regular of St. Augustine of Hippo and always wore it over his hair-shirt.

On the fateful night of 29th December 1170, when Thomas was finishing Vespers, four of the King Henry's knights burst into the Cathedral and began to accuse him of being a traitor. One of the canons who stood between Thomas and the knights was Robert de Merton. But he and two other priests could not protect Thomas from those knights intent on murdering him. So Thomas à Becket was martyred for his faith and his body buried in a new marble tomb in the crypt. On

February 21st 1173, Pope Alexander canonised Thomas à Becket and a shrine was made over his sarcophagus so that pilgrims could pay their respects. Some years later, on 7th July 1220, his mortal remains were “translated” to a new location behind the high altar in the cathedral. This location is now marked by a candle.

Roger Horne
pp Brinkburn Abbey www.achurchnearyou.com



Murder of Thomas à Becket (Image: by unknown author – original in British Library/Public domain)

Heritage Open Days: This year's national festival will take place between **11th and 20th September** (Covid-19 permitting). St Laurence's is hoping to participate with some kind of 'Thomas' presentation – watch this space.

Women in majority of deacons ordained last year, report shows

Women made up the majority of deacons ordained in the Church of England last year for the first time, according to the latest statistics.

A total of 570 deacons were ordained in 2019, with women making up just over a half, or 51% of the new intake.

Deacons are the first of three orders of ordained ministry. Whilst all clergy continue as deacons throughout, the majority are also ordained as priests at the end of their first year of ministry.

The statistics show that women made up around 32% of the 20,000 active clergy last year, with a growing proportion of senior posts such as Bishops, Archdeacons and Cathedral Deans, occupied by women, from 25% in 2018 to 27% last year.

Women were in the majority starting training for ordained ministry for the third year running, with equal numbers of men and women sponsored to train for 'incumbent' posts – such as Rector or Vicar - over the last two years. However currently only 25% of incumbent posts are occupied by women.

The number of stipendiary, or paid clergy, remained stable, at 7,700, between 2018 and 2019, following a period of decline. There were 7,830 Readers or licensed lay ministers compared to just under 10,000 in 2010. Readers and licensed lay ministers are not ordained but can lead worship and preach in churches, among other roles.

The statistics show the number of stipendiary clergy from black, Asian or minority ethnic (BAME) backgrounds stood at 3.8%, while 7.8% of people entering training for ordained ministry last year were from a BAME background.

Out of a total of 550 people beginning training for ordained ministry last year, nearly a quarter, or 24%, were under 32 years old and more than two fifths, 44%, were aged under 40.

The Rt Revd Chris Goldsmith, Director of Ministry for the Church of England, said: “In recent years there has been an increasing diversity among our clergy, but we will not be content until those in public ministry truly reflect the whole church and the communities which they serve.”

When Christ stood in Trafalgar Square

I'm not a big fan of statues – but my favourite was the life-sized figure of Christ that stood in London's Trafalgar Square during the Millennium celebrations.

It stood on the square's previously-empty fourth plinth, going almost unnoticed among the surrounding grand statues and with Nelson's Column towering above it.

The statue, called *Ecce Homo* (Behold the Man), was built by conceptual artist Mark Wallinger and erected in 1999. He explained: "I consciously made Him life-size. We are made in God's image, and He was made in our image.

"So for the statue to stand in contrast to the overgrown relics of empire was definitely part of the plan."

The figure was made of white marble resin, and depicted Christ standing before the multitude with His head slightly bowed.

I found the statue of Christ deeply moving and kept returning to Trafalgar Square to stand and gaze at it.

Because to me, the statue declared Christ's vulnerability. It stood as a reminder that the God of all creation came to earth as a man and lived among us. He gave up His life so that we might have salvation.

There, with London's traffic rushing by, pigeons coming in to land, and tourists snapping photographs of each other, Christ stood unobtrusively. Standing, you could say, at the door of our consciousness, and asking to be let in.

In a BBC interview at the time, the artist said that he wanted the statue to be an antidote to the "spiritually empty celebration" then taking place at the Millennium Dome in Greenwich.

It certainly had a deep effect on me. In April 2017, the statue of Christ was placed on the steps of St Paul's Cathedral during Easter. Again, I watched as tourists passed by not noticing the figure. It was a modern-day parable in marble resin.

When the Apostle Paul took a stroll around Athens, he spotted the various altars and statues to the Greek gods. He found an altar 'To an Unknown God' and declared that this was "the God who made the world and everything in it" who had made Himself known in Jesus Christ.

Just as Mark Wallinger took possession of the fourth plinth in Trafalgar Square

for Jesus Christ – the reason for the Millennium celebrations – so Paul claimed the 'unknown God' altar in Athens for the Christian gospel.

The Bible has always been wary of putting people on pedestals. It shows us all sides of the people it describes, warts and all.

It tells us that Moses was a murderer, that David was an adulterer, that Paul persecuted the first Christians and that Peter denied Christ.

But all of us have feet of clay, and few of us deserve to be memorialised for centuries in stone or marble. Rather, we are gently encouraged to love God and to love our neighbour as ourselves.

Maybe that's the best way to make our mark in history.

Peter Crumpler

HYMN: The story behind ... JUST AS I AM

The hymn 'Just As I Am' must be one of the most famous in the world. It has been sung by tens of millions of Christians at Billy Graham Crusades the world over, just for starters! Yet it was not written by a professional who was 'aiming' at a specific market, as many songs seem to be written today. Instead, it was written by an artist in Victorian times.

Her name was Charlotte Elliott, and she was born in Clapham in 1789. She grew up in a well to do home, and became a portrait artist and also a writer of humorous verse. All was well until Charlotte fell ill in her early 30s, and slid into a black depression. A minister, Dr Caesar Malan of Switzerland, came to visit her. Instead of sympathising, he asked her an unexpected question: did she have peace with God? Charlotte deeply resented the question and told him to mind his own business.

But after he left, his question haunted her. *Did* she have peace with God? She knew that she did not, that she had done some very wrong things. So, she invited Dr Malan to return. She told him that she would like to become a Christian, but would have to sort out her life first.

Dr Malan again said the unexpected: "Come just as you are." The words were a revelation to Charlotte. She had assumed that she would have to put her life in order before she could hope to be accepted by God. Instead, she realised that Jesus wanted her just as she was - and He would take care of the sin. Charlotte became a Christian that day.

14 years later, in 1836, Charlotte wrote some verses that summed up how it had been between her and Jesus that day. They ran:

*Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bids't me come to Thee
O Lamb of God, I come! I come!*

*Just as I am, tho tossed about
With many a conflict, many a doubt
Fightings within, and fears without,
O Lamb of God, I come! I come!*

Charlotte could not have dreamed that 150 years into the future, her verses would be sung by millions of people all over the world, as they responded to the Gospel presented at many great Billy Graham crusades, and made their way forward to do just as the hymn describes - to come to Jesus Christ, despite sin and fear and doubts, to come 'just as I am.'



On the perils of leaving the pulpit

The Rectory
St James the Least

My dear Nephew Darren

When the churches reopen for public worship (whenever that is!) I hope you will come and take Evensong one Sunday. But, thinking of your visit last August, I would prefer you used the pulpit when preaching. How could Colonel Brockle complete 'The Times' crossword and Miss Balmer her knitting with you constantly walking up and down in front of them? They found it most disconcerting, as out of politeness, they were obliged to listen to you. It was a unique experience they do not wish to repeat.

Those few who defy Anglican tradition and sit at the front of the church were also placed in the dilemma of trying to decide whether they should keep turning in their pews as you paraded down the nave and then rotating back to the front as you re-emerged up the side aisle. It did Lady Plumtree's vertigo no good at all. It also allowed people to see that you were wearing suede shoes. For many of our worshippers, the most appalling of heresies are as nothing when compared to brown shoes under a cassock.

I appreciate you made heroic efforts and got your sermon down to 30 minutes, but that is still 20 minutes longer than they anticipated and 29 minutes longer than their attention span.

No, use the pulpit in future; that is the reason why stonemasons 600 years ago put twenty tons of marble in our church in the first place and it would

be a shame to disappoint them. It also means that from a distance of 100 yards and a height of 20 feet, no one can tell that the glass of water I use liberally while preaching is in fact a gin and tonic.

I concede that our pulpit has its dangers. I have known several bishops come to grief as their robes wrap themselves around the newel post as they ascend the steps. One, unable to untangle himself, was obliged to preach while half-way up the steps and with his back to the congregation, while our vergers was dispatched to find a pair of scissors.

Perhaps, before your next visit, we may install a mechanical floor in the pulpit, so that after 10 minutes, it slowly lowers you into the crypt while the congregation can get on with singing the last hymn before getting home in decent time.

Your loving uncle,

Eustace



Parable: The Strength of a Seed

At this time of year we enjoy the fruits of our gardens, fields and hedgerows: vegetables ripen, crops are harvested, and berries begin to show bright among the leaves. Much of this growth started with a few seeds in spring: the miracle of life coming from small dead-looking things. There is a league table of long-lived seeds. The winners so far are from the narrow-leaved campion, buried by squirrels in the Siberian permafrost over 30,000 years ago. When those seeds finally germinated, they became healthy plants that flowered and produced seeds of their own.

The Bible contains many links between seeds and spiritual growth, and the parable of the sower is the most famous (in Matthew 13). A person may hear or experience something of God which has the potential to germinate into a life of following Him, resulting in the fruit of others coming to know God too. But things can happen that snatch that seed away, killing it before it has finished germinating, or choking its growth.

What about the knowledge of God that gets trampled, churned too deep in the mire of life to receive the warmth and light it needs to develop into faith? Buried seeds don't always die, but they can lie dormant, remaining alive but inactive until the earth is turned over. The possibility of that moment of connecting with something divine, scrap of knowledge, or snatch of conversation resulting in a changed life may seem infinitesimally small, but it's not zero. The seed may be incredibly tough, just waiting for a chance to grow.

The Gospel narrative plays on the fact that it took a long time for the disciples to understand the full implications of Jesus' teaching: a germination process that took many of them three or more years. They could have been discouraged, but Jesus was not. I don't think it's too much of a stretch to draw out of the parable of the sower to include the observation that it can take a long time, sometimes decades, for people to work their way through the various barriers, sticking points, and phases of forgetfulness that may keep them from following through on their spiritual experience. When we finally receive – or are open to – the encouragement, challenge, or experience that helps our faith in Christ grow, we can experience the rich fruit of a transformed life.

Dr Ruth M Bancewicz

Bible Bite

A short story from the Bible

It can be read in the Bible in
Luke 7: 1-10, Matthew 8: 5-13

When the Romans invaded Israel, they used soldiers to keep order. For the centurion in Capernaum it was more than just a job...

The centurion had a young servant who was in great pain and dying.



When he heard that Jesus was near, he asked the town leaders to ask Jesus for help.

The leaders told Jesus...



This man deserves your help. He loves our people.

He has even built us a meeting place!



This could have been a tricky situation, for Jews never went into the houses of non-Jews.



I will go and heal the boy.



But Jesus said...

But the centurion knew that, as a Jew, Jesus could not go into the houses of non-Jews so as Jesus got near, he sent some friends to him.



He says he isn't worthy enough for you to come to his house.

But he says he understands authority and knows you have it. You only have to say so and his servant will be healed



Jesus was amazed!



I have never met anyone in Israel with as much faith.

He said to the friends...



You may go now. What he has believed has happened.

When the friends got to the house they found the servant completely healed!



The doctor and the ill person



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ON ONE OCCASION JESUS CALLED MATTHEW - A TAX COLLECTOR TO BE HIS FOLLOWER.

JESUS EVEN WENT TO MATTHEW'S HOME.



THIS SET PEOPLE'S TONGUES WAGGING. THEY THOUGHT JESUS WAS LETTING THE SIDE DOWN!

BUT JESUS EXPLAINED THAT IT WAS IMPORTANT TO TALK TO EVERYONE!

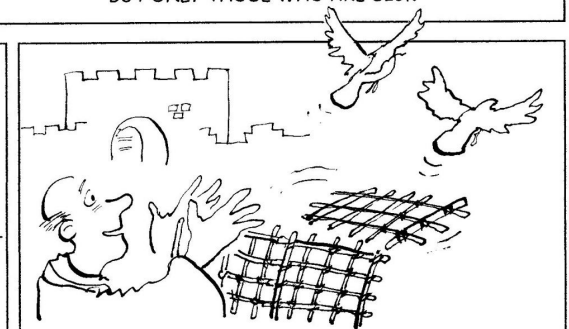


"PEOPLE WHO ARE WELL DO NOT NEED A DOCTOR"

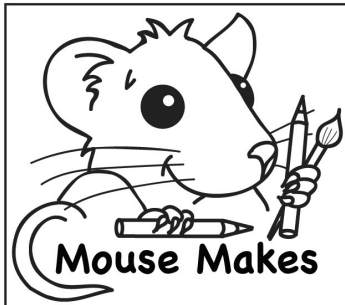


"BUT ONLY THOSE WHO ARE SICK"

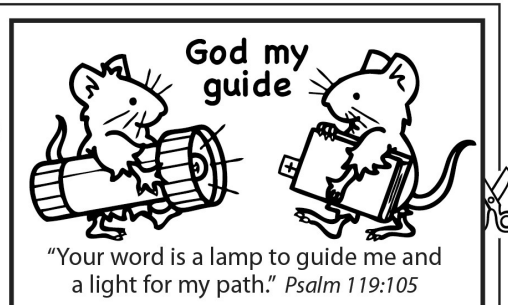
"IT IS KINDNESS THAT GOD WANTS"



"NOT ANIMAL SACRIFICES!" see Matthew Ch. 9 v.9-13



Mouse Makes



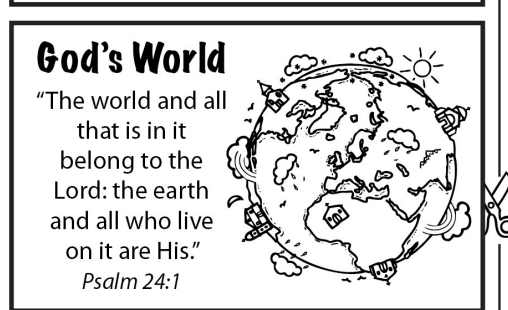
God my guide

"Your word is a lamp to guide me and a light for my path." *Psalm 119:105*

The **PSALMS** are hymns of **PRAYER** and **PRAISE** to God.

"I will proclaim your greatness, my God and king; I will thank you: I will praise you for ever and ever."


Psalm 145:1-2



God's World

"The world and all that is in it belong to the Lord: the earth and all who live on it are His."


Psalm 24:1



Glory to God

"How clearly the sky reveals God's glory! How plainly it shows what He has done."

Psalm 19:1

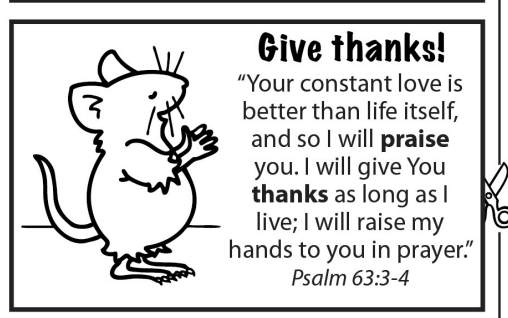


Praise the Lord!

"Let everything that has breath, praise the Lord."

Psalm 150:6

Cut out and colour these cards to help you to **thank** and **praise** God.



Give thanks!

"Your constant love is better than life itself, and so I will **praise** you. I will give You **thanks** as long as I live; I will raise my hands to you in prayer."

Psalm 63:3-4

UPTON-CUM-CHALVEY / LANGLEY BRANCH PROGRAMME
All are open meetings and are joint meetings unless otherwise stated

2020 Theme: "Building with Confidence"

Meetings with a talk, either:

Third Wednesday of the month at St Laurence's Upton. Coffee and chat at 10.15am. A short service at 10.45am. Talk at 11.00am followed by a light lunch.

OR

Third Monday of the month at St Mary's Church Centre, Langley, 2.00pm

First Tuesday of the month: 2.30-4.00pm "Mulling It Over": Tea, Study and Prayer Group led by Revd Linda Hillier (see notice sheet for venues), open to all.

Second Thursday of the month at St Laurence's: 10.00am Mothers' Union Corporate Communion

Due to the coronavirus pandemic there will be no meetings until further notice.



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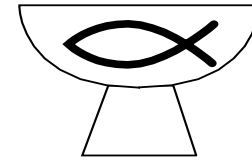
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Parish of Upton-cum-Chalvey

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

Revd Alistair Stewart (Team Vicar)	01753 520725
Revd Linda Hillier (Associate Minister)	0208 8645728
Rob Walker (Licensed Lay Minister)	
Parish Churchwarden: Andrea Sparrow	07446 187762
Parish Churchwarden:	
District Churchwarden (SM): Jean Smith	01753 862357
District Churchwarden (SM): Derek White-Taylor	Ex-dir
District Churchwarden (SL): David Kill	01628 776856
District Churchwarden (SL): Albert Lawrance	01753 523222
District Churchwarden (SP): Eddie Ijeomah	01753 857923
District Churchwarden (SP): Peter Clarke	07464 718909
Verger (SL): Allan James	01753 532425
Organist (SM): Malcolm Stowell	01628 660651
Mothers' Union: Julie James	01753 532425

Clergy days off:

Revd Alistair Stewart Tuesday

Magazine Editor: David Kill

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

Web-sites:

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

www.saint-laurence.com

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