

September 2020

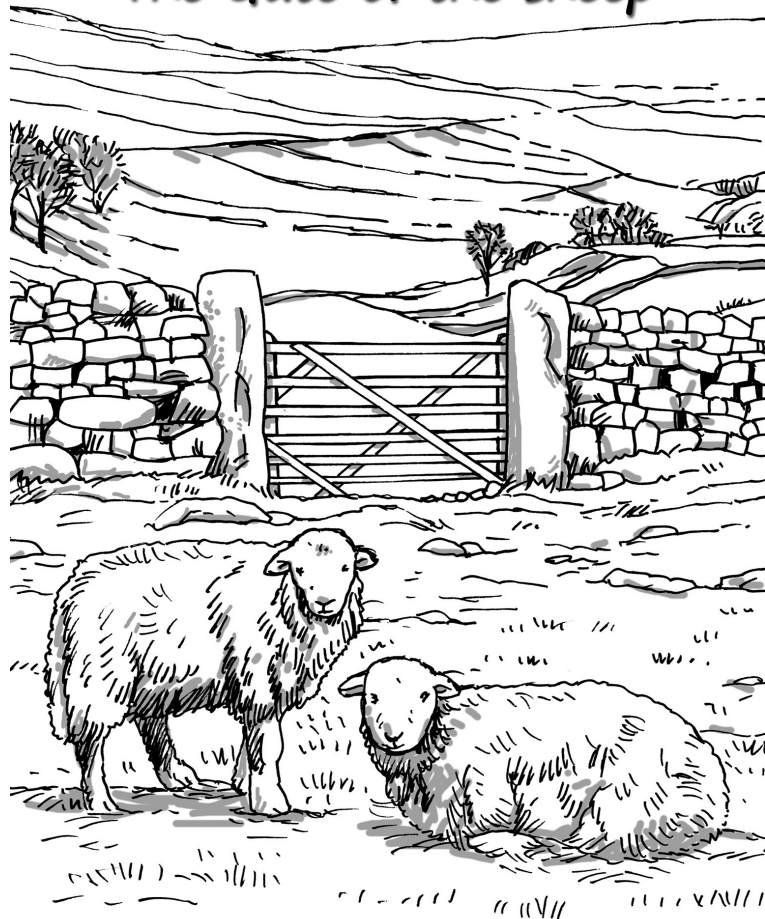
30p

Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter

JESUS

The Gate of the sheep



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

We are hoping that St Peter's will re-open for worship on Sunday 6th September. If that is the case there will be said mass and sermon at 9.30am on Sundays starting on 6th September (the St Peter's dedication festival), and said mass at 9.30am on Wednesdays starting September 9th. This is not yet confirmed so please listen out for announcements.

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 October issue by **Sunday 13th September** at the latest!

Dave

The Vicar Writes:

As part of the exercise of appointing a new rector to this parish we have been asked to submit answers to a short questionnaire, which is intended to guide our deliberations. If you have not yet seen this questionnaire, it is perhaps not too late to get one from your DCC secretary and return it.

There is an old joke about the parish asked for qualities in its next priest which responded that he should be 40 years old and have 25 years parish experience, spend all his time visiting and always be in the office when needed while acting as church caretaker, would preach for exactly 10 minutes without upsetting anybody, would smile with a straight face...

The questions we have been asked are designed to move us away from this kind of response by asking us how we want our parish and our churches to develop, and what sort of person might lead us in the light both of our present realities and of our aspirations. Although this is intended to ground us in reality, there is still the danger that we might be unrealistic in our expectations. Our parish presents real challenges, beyond those faced by the church as a whole. And the pandemic, with the consequent closure of our churches, has added to the issues.

Because of the lock-down we missed Easter; I was reminded of this only today when I saw the unused paschal candle standing in the vestry at St Mary's, a mute statement that this was the year when Easter was not celebrated. This is an issue because the liturgical year reminds us of the miraculous nature of our faith, founded in the Easter mystery and in Christ's triumph over death, reminds us that the miraculous is not impossible. This year we were not given that reminder.

Although the new rector will not provide the solution to every issue the parish faces, nonetheless we can expect a miracle-worker. The miracles are those of the presence of Christ in every Eucharist, the unity with Christ achieved in every baptism, the realization of resurrection in every funeral conducted, the dedication of our selves to Christ in every blessing given. In other words we are looking for a priest.

And since it is a priest whom we are seeking, I encourage you to pray for whomsoever it is who will be appointed.

Fr Alistair

3rd September: St Gregory the Great – the pope who saved the ‘angels’

Pope Gregory never called himself ‘the Great’, but instead ‘the Servant of the Servants of God’. Nevertheless, Gregory was one of the most important popes and influential writers of the Middle Ages. The son of a very rich Roman senator, he left the service of the State upon his conversion as a young man. Gregory then sold off his tremendous estates to found six monasteries in Sicily and a seventh in Rome, and gave generously to the poor. He became a monk and adopted an austere lifestyle. But he was destined to be a frustrated monk, because successive popes kept appointing him to jobs with major public responsibilities.

Christians in England owe him a great deal. When Gregory came across some English slaves for sale in Rome, he asked who they were, and was told, “They are Angles.” Moved with compassion for these humiliated and despised men, he replied, “They are not Angles, but angels!” He wanted to lead a band of missionaries to England to evangelise the Angles, but then plague broke out in Italy, and during this time he was elected Pope.

Reluctantly he accepted, and then sent to work to deal with the crises facing Christendom: plague, floods, famine, and a Lombard invasion. But busy though Gregory was, he did not forget the Angles. He sent Augustine to England, and so indirectly became the apostle of the English.

4th September: St Birinus – apostle of Wessex. Died 650

Did you ever feel that God was calling you to do something big for Him, even though you were not quite sure of the details? If so, Birinus is the saint for you.

He was a French Benedictine monk who in 634 was made a bishop at Genoa, and sent by Pope Honorius 1 to extend the evangelisation of England. (Augustine had arrived in Canterbury about 35 years before.)

Birinus landed at Hamwic, near Southampton. His original plan was to evangelise Wessex and then penetrate up into the Midlands, where no preacher had ever yet reached. But Birinus soon found the West Saxons so pagan that he decided to concentrate just on them.

Birinus had little to help him become the apostle to Wessex. So, he simply used what he did have: his own two feet and his voice. He wandered around preaching at every opportunity, trusting in God to help him. And He did: Birinus became known and respected, and soon a big breakthrough occurred: for political reasons the King of Wessex, Cynegils, wanted to convert to Christianity, and he asked Birinus to help him.

So Birinus instructed and baptised King Cynegils, who was then able to marry the Christian king of Northumbria's daughter, Cyneburg, and in due course Birinus baptised their family as well.

In return, Cynegils gave Birinus the town of Dorchester (upon Thames) to be his diocesan see. It was a perfect location: a Romano-British town right on a road and a river, in the midst of a populated area.

During his 15 years as Bishop of Dorchester, Birinus baptised many people and built churches all over the area, with the king's blessing.

Before he died in 650, Birinus dedicated a church at Winchester. It was a glimpse of the future: for Winchester's growing importance made it inevitable that in time it would also become the ecclesiastical centre of the kingdom.



"But did they plough the fields and scatter at a safe distance?"

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.

Heritage Open Days: St Laurence's opening

(Covid permitting, please wear a face mask and observe social distancing.)

Saturday 12th September: 10.00am - 6.00pm Bucks Ride and Stride

Sunday 13th September: 3.00pm - 5.00pm

Thursday 17th September: 10.30am - 12.30pm

Saturday 19th September: 11.00am - 4.00pm

Sunday 20th September: 3.00pm - 5.00pm

NB Volunteers will be needed to man the church on a rota, see Julie

Are politicians the oldest profession?

A surgeon, an architect and a politician were arguing as to whose profession was the oldest. Said the surgeon: "Eve was made from Adam's rib, and that surely was a surgical operation."

"Maybe," admitted the architect, "but prior to that, order was created out of chaos, and that was an architectural job."

"But," the politician pointed out in triumph, "somebody had to have created the chaos in the first place!"

Nettles in St Peter's Churchyard

Slough Borough Council are planning to upgrade the path through St Peter's churchyard, from Church Street to Clive Court, in order to provide a safe walkway for children attending the new Grove Academy in The Green. The plan will include an additional path from the car park and a cycle gate, by the kissing gate.

The nettles by the kissing gate will still be there and when you get stung on the way down the steps, it might help to learn a few interesting facts about this very versatile plant.

You may know that the young leaves can be cooked as spinach, the cooking destroying the acid that stings. Also, that nettles provide an exclusive nursery for the comma butterfly which lays its eggs on the plants in spring

A more unusual fact is that the stalks contain such long, strong fibres that they have been spun into cloth and cord since the Bronze Age, so when cotton was scarce during WW1, nettles were grown on a large scale to make soldiers' uniforms. Finally, in WW2 green dye from nettles was used for camouflage uniforms.

With all that, they still sting, so find a dock leaf!

Margaret

A grain of sand at a time

This autumn, do you feel overwhelmed with all the things that you need to get done? Then think of your life as an hourglass. There are thousands of grains of sand in the top of the hourglass; and they all pass slowly and evenly through the narrow neck in the middle.

We are like that hourglass. When we start in the morning, there are hundreds of tasks which we feel that we must accomplish that day. But if we do not take them one at a time and let them pass through the day slowly and evenly, as do the grains of sand passing through the narrow neck of the hourglass, then we are bound to break our own fragile physical and mental structure. Do not attempt more than God designed you to do.

'Big Conversation' launched on clergy care and wellbeing

Churches and clergy across the country are to join in a nationwide discussion, the 'Big Conversation', aimed at improving the care and wellbeing of ministers.

It follows the recent welcome of the *Covenant for Clergy Care and Wellbeing at General Synod*. Now General Synod has asked that the whole church reflect on the questions it poses over the next two years. Hence, the 'Big Conversation'.

The Covenant commits all parts of the Church, as well as individual clergy, to sharing responsibility for the welfare of ministers and their households.

Recommendations include promoting awareness of stress and the dangers of burnout as part of training for ordained ministry. Also, there will be new resources for licensing and induction services that highlight the care and wellbeing of clergy. The Group also recommended more pastoral supervision for clergy through coaching or mentoring.

The Revd Canon Simon Butler, who headed the Working Group, said: "The care and wellbeing of the clergy is crucial to the health of the Church at worship, in mission, and in pastoral care."

London 'more religious than the rest of the country' says new report

London is more religious than the rest of the country, according to a new report published by the think tank Theos.

The report 'Religious London', shows that Londoners are significantly more religious than people living elsewhere in Britain, and the capital's Christians are far more ethnically diverse.

The polling, conducted for Theos by Savanta ComRes, shows that: most Londoners are religious (62 per cent identify as religious compared to 53 per cent across the rest of Britain outside London)

Religious Londoners were 48 per cent BAME (Black, Asian, minority ethnic) compared with just 27 per cent of non-religious Londoners.

Christianity in particular was significantly more ethnically diverse in the capital - 31 per cent of Christians in London are BAME compared with just two per cent across the rest of Britain outside London.

Theos also identifies further insights around the nature of religious practice, finding that Londoners are more intensely practising, more likely to pray, and more likely to attend a religious service than those outside the capital.

One in four Londoners attend a religious service at least once a month compared with 1 in 10 in the rest of Britain outside London.

Religious Londoners are twice as likely as religious people in other parts of the country to attend a service twice a month or more (31 per cent vs 15 per cent)

Fifty-six per cent of London Christians pray regularly compared to 32 per cent of Christians in the rest of Britain.

Christian Londoners are also more likely to say that they will donate to a charitable initiative than non-religious Londoners (76 per cent vs. 68 per cent); that they would help their neighbours with a simple task than non-religious Londoners (92 per cent vs. 86 per cent); and half of Christians (49 per cent) and non-Christian religious adults (53 per cent) say that they are likely to volunteer regularly for a local charitable initiative, compared to 40 per cent of non-religious Londoners.

The report argues that London's leaders and policy makers should take more account of religious communities and their significant role in providing social welfare across the capital.

Theos director Elizabeth Oldfield said: “The great success story of London has been its ability to welcome and accommodate opinions from across the political spectrum. The city still has the capacity to shock us – and this is one of the things which makes London one of the most dynamic, complex and interesting cities in the world.”

Savanta ComRes, who conducted the polling, interviewed 2,023 British adults aged 18+ online between 17th -20th January 2020 and 1,005 London adults aged 18+ online between 17th - 23rd January 2020.

The ‘Religious London’ report is available at:
<https://www.theosthinktank.co.uk/research/2019/02/19/religious-london>



MU's ‘Thank You Key Workers’ Appeal

The Mothers’ Union wants to help families of key workers by offering them a range of free day trips/experiences and short breaks. It is appealing to MU supporters to help make this possible.

As a spokeswoman for MU explains: “There has been an outpouring of compassion and care during the crisis from our hospital workers to our delivery drivers, carers to cleaners and our refuse collectors to bus drivers. But because of their personal sacrifices, quality family time has not always been possible.

“Therefore, we are extending our existing Away from it all Programme (AFIA) to say a special ‘thank you’ to key workers in these unprecedented times.

“Any donation will help provide a range of day trips/experiences and short breaks for families of key workers, especially for those who have been kept apart or who are on low incomes - families who would generally be unable to have experiences like this.”

If you would like to send a donation, go to:
<https://www.mothersunion.org/thank-you-keyworker-appeal>

How can a Christian be a scientist?

I used to ask this question as a student. I wondered what it was like to have a career in science, and how being a Christian might make a difference. Eventually I met a good number of successful scientists who were sincere Christians, and I learned that science and faith are a great combination. Dr Francis Collins, former Director of the project to decode the whole of human DNA, wrote that it is “possible for the scientist-believer to be intellectually fulfilled and spiritually alive, both worshipping God and using the tools of science to uncover some of the awesome mysteries of His creation.” So, what do people like this make of the opportunities and challenges of a life in science?

Although our beliefs may affect what we notice about the world and how we interpret our data, they don’t affect the outcome of the experiments themselves. If a Muslim and a Christian drop the same ball from the same height under identical conditions, it will fall at the same speed. This means that a scientist can be respected by her colleagues for doing good work, regardless of what she believes and what her colleagues think of her worldview.

Science is an exercise in observing and measuring things, and coming up with general principles about the way things are. The world has been declared by God to be ‘very good’ (see chapter one and two of Genesis), and exploring it is a way to express our gratitude to Him. Scientific discoveries can also bring a sense of awe and wonder that feeds into our worship.

Some people don’t want to get involved in certain lines of research because of ethical concerns. On the other hand, there are many issues that make Christians want to get stuck into new research that will help care for people and the rest of creation, such as medical research, ecology or developing appropriate technologies.

Organisations such as Christians in Science and the Faraday Institute gather together scientists who are also people of faith, and others who are interested in the subject. They come from a wide range of backgrounds, and express their beliefs in a variety of different ways. What they have in common is the conviction that you don’t have to choose between science and God. As the young people in our churches prepare to return to their studies, online if not in person, let’s encourage them that science (along with many other fields) is a great way to serve God.

Dr Ruth Bancewicz (Church Engagement Director at The Faraday Institute for Science and Religion, Cambridge, and a member of Christians in Science. See www.faraday.cam.ac.uk/churches and <http://www.cis.org.uk>)

Churches warned to prepare for ‘tidal wave of poverty’

Church leaders are being urged to be ready to respond to the lasting impact of the pandemic on the country’s poorest people.

The effect on urban, suburban and rural communities is likely to be severe with many thousands of jobs being lost and livelihoods threatened. The poorest in society may find themselves hardest hit.

Churches are being encouraged to respond to the devastating impact of the pandemic and to build on the numerous social projects already in place.

The Trussell Trust that supports around 1200 UK foodbanks is warning of a ‘tidal wave of poverty’ poised to engulf the country.

Chief Executive Emma Revie has called on church leaders to talk to their congregations about justice and compassion and to work to address the root causes of poverty.

Speaking at a Bible Society webinar she encouraged church leaders “increasingly to talk to their congregations about God’s concern for justice and compassion to characterise the structures of our society: the way our benefit system works, the way our economy functions, people’s employment conditions and wage levels.

Emma Revie said that the Trussell Trust was “very clear that food banks are not a solution to poverty” and the charity wanted “to see people experiencing fullness of life and not being trapped by poverty.”

She praised the vital role played by churches in running foodbanks and encouraged congregations “That when we pray for our foodbanks, that we would also allow ourselves room to lament the injustices that make them necessary in the first place and seek wisdom about how we might be part of bringing about change.

“Because if we don’t concern ourselves with these things, the tidal wave of poverty is going to be too high and too powerful for us to respond to and we will see many more people being swept into destitution in the UK.”

At the webinar ‘Mission during lockdown and beyond,’ the Bible Society published research showing that church leaders are expecting increased demand for food banks, poverty relief, mental health work, bereavement support, relationship counselling, as well as courses such as Alpha that introduce people to the Christian faith.

The insights resonate with responses to the impact of the pandemic from other church leaders. The Bishop of Tonbridge, Simon Burton-Jones, warned a Church of England webinar that the pandemic would cause growth in the 'precariat', the numbers of people on zero-hours contracts or juggling several jobs to survive.

The bishop also forecast an increase in tension between the generations, with the future particularly bleak for many young people who have lost their jobs, and those living in insecure rented accommodation.

Revd Peter Crumpler



On how to survive a weekend away with the young people

The Rectory
St James the Least of All

My dear Nephew Darren

I think your idea for both our Confirmation groups getting together for a weekend away – socially distanced, of course - was excellent and our meeting last week drew most of the plans together. We didn't take any minutes, so let me record the decisions I believe we made.

Since all of us have to sleep far apart at the centre, I am prepared to spend the nights at a local hotel. By chance, I have found that there is a four star one only a few miles away, so I have booked myself in.

As the dining area in the youth centre may be cramped, I am also willing to have dinner each evening at the hotel, thereby creating more space for the rest of you. An additional sadness is that, since breakfast at the hotel is not served until 8am, I will not be able to join you either for your pre-breakfast dip in the nearby stream. It would be grossly unfair to expect you to pack lunch for me, so I will arrange for the hotel to provide me with a picnic hamper for one which I can have while you all enjoy your cheese and pickle sandwiches.

I think it will be an excellent learning experience if you prepare all the teaching sessions yourself, but be assured that I will always be on hand to give the advice of experience. That large armchair near the fire in the common room seems to be the best place for me to sit, so I can keep an eye



Of course, Vicar, you are most welcome to some harvest milk. Would you like 4% fat, 3.5% fat, 1% fat, pre-treated, post-treated, homogenised, whole, skimmed, semi-skimmed or flavoured...?

on proceedings, while I take on the responsibilities for stoking the fire. This reminds me; do make sure that the young people are encouraged to saw enough logs each morning for me to fulfil my obligations.

Naturally, my arthritis will prevent me being able to accompany you on your afternoon hikes, but I will cheerfully park my car wherever you leave the minibus, to provide a second vehicle in case of emergencies. I do not mind in the least waiting all those long hours until you get back; I have already found an attractive tea shop in the village.

I am fully aware that not sleeping or dining at the centre, not being responsible for preparing the teaching, nor being involved on the walks will mean that my contributions will be ever so slightly limited, but these are sacrifices I gladly make in order to give you further experience in your ministerial career.

Your loving uncle,

Eustace

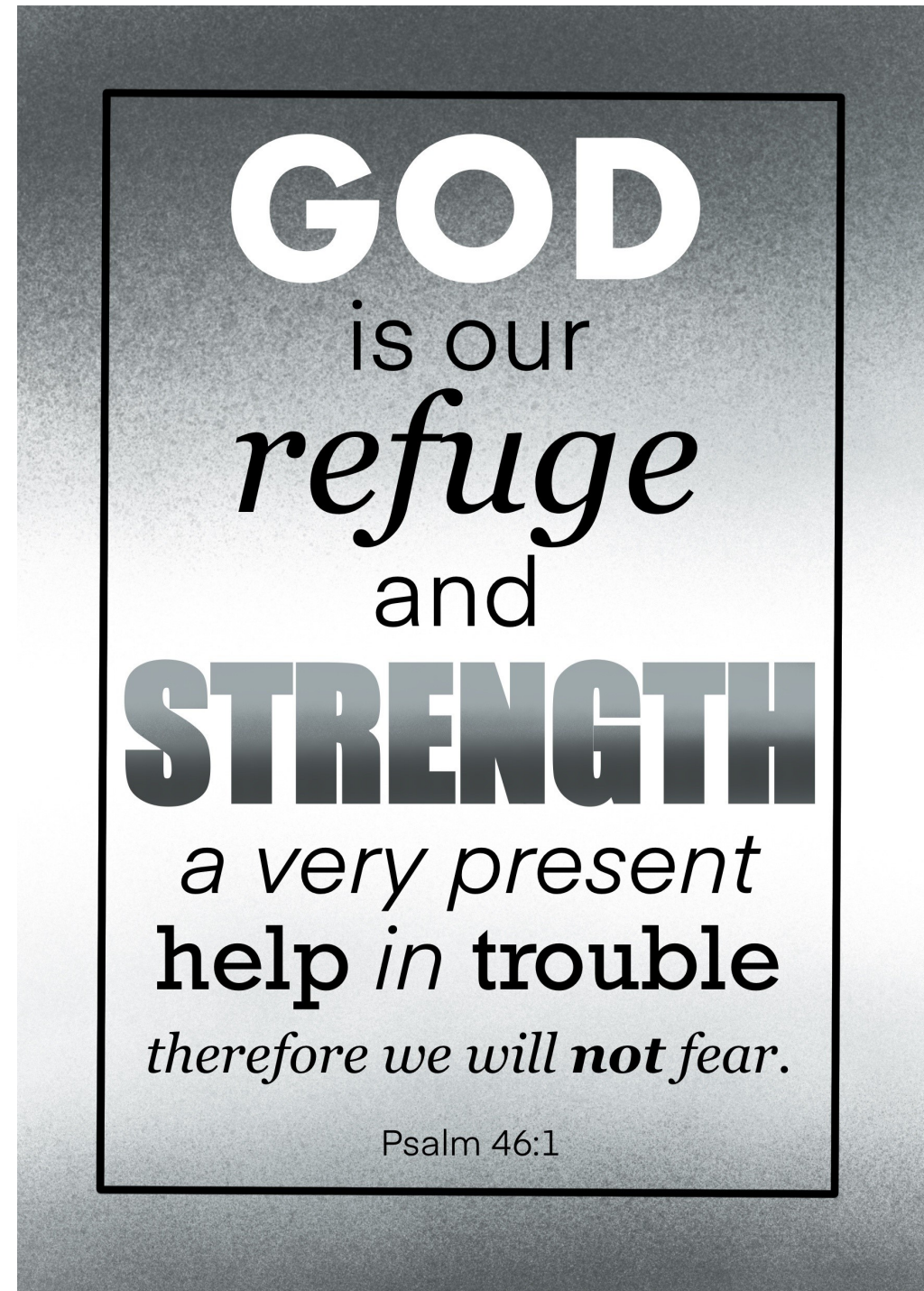
Don't chase what isn't there

'...those who chase fantasies have no sense.' Proverbs 12:11

Have you ever been attracted to computer gaming? For many people it has become addictive; and they spend so much time in their fantasy world that their own avatar and those of their fellow players have come to seem more real to them than their own family and friends.

You can get so drawn into this virtual world that you can resent the time you have to spend in the real world. Instead, you have come to prefer living in your fantasy world, where you always have the power and control. Problems come when a person spends so much time in their virtual world that they are too tired and distracted to do anything productive in their real world.

Some people say that Christians live in a fantasy world, that our faith has no basis in reality. But faith in God is not a crutch - nor is it a fantasy. Jesus was an historical person who lived and died - and rose again. Those who follow Him as Lord find that knowing Him, and having His Spirit within them, gives them the strength they need to live the right way in the real world, and to reach out to other real people with God's love.



Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 12:1-14, Luke 6:1-11

The Pharisees watched Jesus to see if he broke any of God's laws, or the rules they had made up to stop the laws being broken.

Jesus' disciples were hungry so they picked some wheat from a field as they walked.



This was allowed (Deut 23:25), but it was the Sabbath.

The Pharisees said to Jesus



Why are your disciples harvesting on the Sabbath? That is against the rules!

But King David broke the rules when he ate the bread that was only for the priests*



*1 Sam 21:6

And priests are allowed to work in the temple on the Sabbath*



*Num 28:9

Don't you understand when God says 'keeping rules doesn't make up for not having kindness'?*



*Hos 6:6

If you understood, you would know my disciples did nothing wrong.



The Pharisees followed Jesus to the meeting place



There was a man with a crippled hand.

The Pharisees wanted to accuse Jesus of breaking rules, so they asked him a trick question.



Is it right to heal someone on the Sabbath?

If your sheep fell into a ditch on the Sabbath you would lift it out.



People are worth far more than sheep, so it is right to do good on the Sabbath



Hold out your hand.



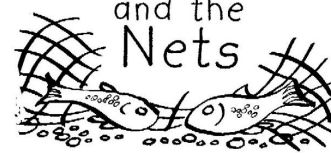
.. and it was healed!

The Pharisees left and made plans.

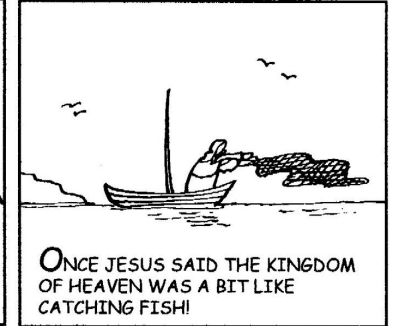


We will kill him.

The parable of the Fish and the Nets

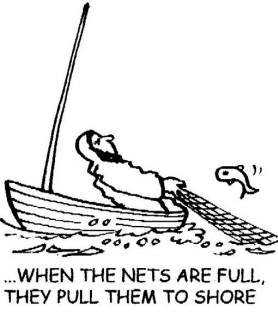


JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ONCE JESUS SAID THE KINGDOM OF HEAVEN WAS A BIT LIKE CATCHING FISH!

WHEN PEOPLE GO FISHING THEY THROW THEIR NETS INTO THE LAKE...

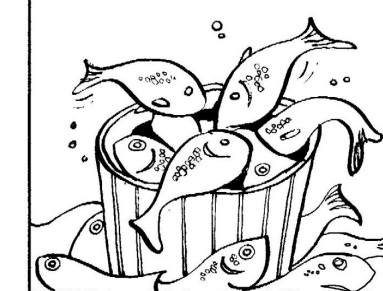


...WHEN THE NETS ARE FULL, THEY PULL THEM TO SHORE



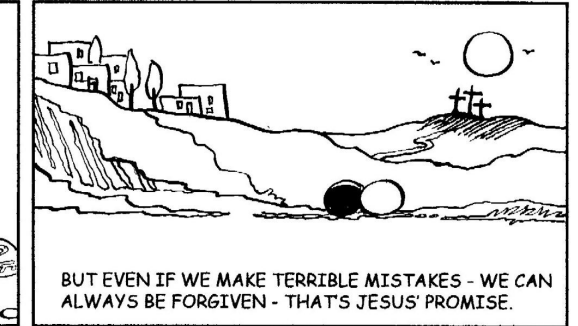
ONCE ON SHORE THE FISH HAVE TO BE SORTED OUT.

THE GOOD FISH GO INTO BUCKETS

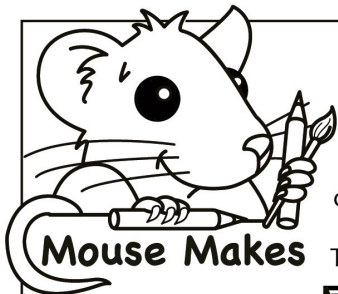


THE BAD FISH GET THROWN AWAY!

JESUS EXPLAINED THAT WE TOO WILL BE SORTED LIKE THE FISH. WE CAN CHOOSE TO DO GOOD OR BAD THINGS WITH OUR LIVES.

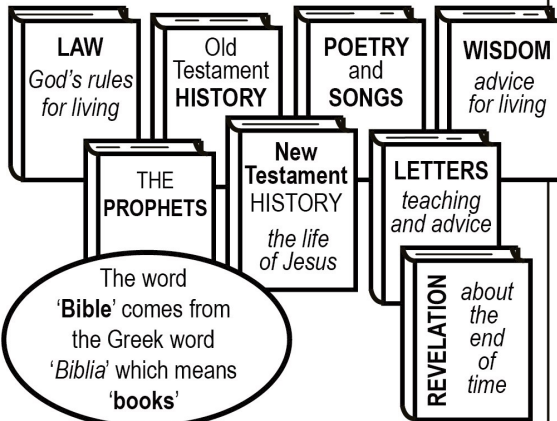


BUT EVEN IF WE MAKE TERRIBLE MISTAKES - WE CAN ALWAYS BE FORGIVEN - THAT'S JESUS' PROMISE.



The **Bible** is a collection of **books** that took over 2,000 years to write! The books were written by many different people, all helped and inspired by God. The Bible has books about:

There are **66** books in the Bible. How many can you name?



The word '**Bible**' comes from the Greek word '*Biblia*' which means '**books**'

God speaks to us today as we read the Bible. The Bible encourages us, corrects us and shows us how to live, it also describes itself as:

- Mirror** James 1:23
- Food** Hebrews 5:12- 6:1
- Honey and Gold** Psalm 19:10
- Light** Psalm 119:105
- Rain** Isaiah 55:10-12
- Living Word** Hebrews 4:12
- Hammer** Jeremiah 23:29
- Seed** Mark 4:14
- Fire** Jeremiah 20:9
- Sword** Ephesians 6:17

...but most of all The Bible teaches us about **God** and how we can be friends with Him.

BIBLE WORDS

The Bible words in **BOLD** type on this page are also hidden in the word search, can you find them?

P L B O W I K
 R I O S I L G
 O G O N S W O
 P H K E D O L
 H T S W O R D
 E R L T M D O
 T E A E G O D
 S V W S E E D
 L E T T E R S
 T L W A N L O
 H A M M E R N
 O T I E H I G
 N I R N I R S
 E O R T S A B
 Y N O R T I I
 F I R E O N B
 P O E T R Y L
 F O O D Y O E

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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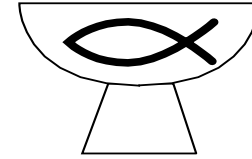
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Parish of Upton-cum-Chalvey

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/>