

April 2021

30p

Upton-cum-Chalvey Parish News

St Mary St Laurence St Peter



SERVICES & EVENTS

28th March: Palm Sunday

10.00am Liturgy of palms and mass at St Mary's

29th March: Monday of Holy Week

10.00am Said mass at St Laurence's
7.00pm Online Stations of the Cross

30th March: Tuesday of Holy Week

10.00am Said mass at St Mary's
7.00pm Online Stations of the Cross

31st March: Wednesday of Holy Week

9.30am Said mass at St Peter's
7.00pm Online Stations of the Cross

1st April: Maundy Thursday

8.00pm Liturgy of the last supper and watch at the altar of repose at St Peter's

2nd April: Good Friday

9.00am Stations of the cross at St Mary's
12noon Online Good Friday meditation
3.00pm Liturgy of the passion at St Peter's

4th April: Easter Sunday

5.00am Vigil of readings and Easter ceremonies at St Laurence's
10.00am Easter mass at St Mary's

From Low Sunday (11th April) until June 6th the pattern will be as follows:

Sundays: 10.00am Mass at St Mary's,

Tuesdays: 10.00am Mass at St Mary's

Wednesdays: 9.30am Mass at St Peter's

Thursdays: 10.00am Mass at St Laurence's

Fr Alistair Writes:

When this magazine comes out we will be in Holy Week, and approaching Easter. At the time of writing I still have no idea what the liturgical arrangements will be. Rather than focus on this, and on the ongoing lockdown and restrictions, I will address the issue of how we come out... not when, because I don't know when, but how.

Almost every day, in normal times, we do something potentially dangerous and deadly. We cross the road, we get into a car to drive somewhere, we climb a ladder... notice that I said that these are *potentially* deadly activities. We do them every day and come to no harm, in part because of statistical probabilities, but also because we use our common sense. We look before we cross the road, we put on seatbelts before we drive, we check the ladder is stable before we get onto it. This doesn't mean that we are frightened, we are just being sensible, or cautious. In other words there is a difference between caution and fear.

The difficulty of dealing with a virus is that we can't see it. But we can't see electricity, a potentially deadly force, but we use it every day because we trust the safeguards that are in place, like the wiring of our houses, the safety of our plugs, the integrity of our fuse boards. In other words, although we can't see it and although it is potentially deadly, we trust the safeguards that are in place and we act sensibly (e.g. by not putting our fingers into a socket to see whether it works!)

In the worship of our churches a process has taken place called a risk assessment. We have tried to figure out how to continue safely, just as we might check a ladder's stability before we get on it. Of course, these only work if people act sensibly... and this, unfortunately, means other people acting sensibly and not just ourselves. But in driving we work on the assumption that other drivers are following the same rules of the road that we are; sometimes they don't, and we're not afraid to tell them. In the same way, we should be prepared to ask people in church to stand back, to wear a mask, to cleanse their hands. But the point is that any return to church is safe. It is not risk-free, and we need to continue to be cautious, or sensible, but being cautious and sensible is not the same as being afraid.

Thy Kingdom Come global prayer movement's plans for 2021

Thy Kingdom Come, the ecumenical prayer movement for evangelisation, uniting Christians in nearly 90% of countries worldwide from the Ascension to Pentecost, will be run differently this year, from the 13th-23rd May.

Thy Kingdom Come - which is led by the Archbishops of Canterbury and York, and has attracted the support of His Holiness Pope Francis in recent years - will offer a selection of new resources and ways in which worshipping communities can participate - despite ongoing COVID-19 restrictions.

New resources for 2021 will include an 11-part family-friendly animation series; video reflections from influential Christian voices such as Bear Grylls, Bishop of Dover Rose Hudson-Wilkin and Archbishop Angaelos, and this year's Prayer Journal, penned by the Archbishop of York, Stephen Cottrell.

A special video message from Archbishop Justin Welby, who will be on study leave during this year's 11-day prayer period, will also be shown.

While prayer for evangelisation remains at the heart of Thy Kingdom Come, this year the resources are designed to encourage worshipping communities, families and individuals who may have struggled with the idea of Church at Home.

For families, there is an 11-part children's video series called Cheeky Pandas – packed with Bible stories, prayers, animation, worship songs and interviews with special guests including Adventurer, Bear Grylls, CBeebies Presenter Gemma Hunt, Revd Nicky Gumbel (HTB and Alpha) and Pastor Agu and Shola (Jesus House) to name a few. The video series (which will be available from early April onwards) can be used as part of church at home, gathered church (online and offline) and in school assemblies. Similar to last year, the series will be the main content in the Family Prayer Adventure Map and App.

For Youth, Thy Kingdom Come are working with the Archbishop of York's Youth Trust to produce a selection of youth resources including a series of video reflections from young influential Christians such as the current Methodist Youth President - Phoebe Parkin, rapper and author - Guvna B, Worship Leader - Elle Limebear, Spoken Word Artist - Joshua Luke Smith and many more.

Other new resources include the Prayer Journal, written by the Archbishop of York, - aimed at inspiring readers to re-encounter the love and joy found in Jesus Christ and this year's Novena.

The award-winning Thy Kingdom Come app, available in nine languages, will for the first time, include audio content from 24-7 Prayer's Lectio 365 with audio reflections from Pete Greig, Archbishop Justin and 24-7 Prayer GB UK Director,

Carla Harding.

This year Thy Kingdom Come is also giving away 100,000 copies of the Prayer Journal and Family Prayer Adventure Map to UK churches, as long as P&P is covered.

Emma Buchan, Thy Kingdom Come Project Director, said: "We really want TKC to inspire people in their relationships with Christ, and to resource children and young people in fun, spiritually nourishing ways.

"We hope and pray Pentecost is a time of great joy after what has been such a challenging season."

Now in its sixth year, Thy Kingdom Come has grown from an initial call to prayer from the Archbishops of Canterbury and York to the Anglican Communion, to a worldwide ecumenical prayer movement.

Beware the cost of supermarket convenience stores

If you do your weekly food shop at a supermarket convenience store, you will be paying up to £320 more a year than if you had used one of the bigger branches.

According to a recent study by *Which?* Tesco Express costs £5.37 more a week, or £279 a year, while Sainsbury's Local stores cost £6.18 more a week, or £322 a year.

Tesco points to higher rents, rates and operating costs in Tesco Express stores, while Sainsburys points to 'a range of factors' including varying promotions.

Lot's wife

A father was reading Bible stories to his young son. 'The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned into a pillar of salt.'

His son looked up, concerned. 'What happened to the flea?'

NEXT MONTH'S MAGAZINE

Please let me have articles for the May issue by **Sunday 11th April** at the latest!

Dave

St Mary's Lunchtime Concerts

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.



"It's not quite as bad as it looks – they're only withholding payment until we publish our expenses."

19th April: Alphege – the archbishop taken captive by Danes

Alphege is the saint for anyone who refuses to let others suffer on their behalf. His is a tale of courage and self-sacrifice, with some details that are still poignant, even down 1000 years of history.

Alphege began like many other leading churchmen of his time; born of a noble family, with a good education, he decided to become a monk. Alphege joined the Benedictine Abbey at Deerhurst in Gloucestershire, and then became a hermit at Bath, before becoming Abbot of Bath. From there, he was appointed to be Bishop of Winchester, where he was loved for his frugal lifestyle and great generosity towards others.

In 954 King Ethelred the Unready sent Alphege as a peace envoy to the Danes, seeking some relief from the constant Viking raids against England. Alphege secured a time of peace, and in 1006 was made the 29th Archbishop of Canterbury.

But the Viking raids increased again, until the south of England was largely overrun. In 1012 they surrounded Canterbury, and with the help of a treacherous archdeacon, Elfmaer, captured and imprisoned Alphege. A vast sum was demanded by his captors, so much that it would have ruined the people of Canterbury. And so Alphege refused to be ransomed.

This infuriated the Danes, who wanted the gold of Canterbury, not the Archbishop. After seven months of ill-treating him, one night they got very drunk and began pelting him with ox-bones from their feast, until in a frenzy they hacked him to death with an axe.

Alphege was mourned as a national hero and venerated as a martyr: he had given his life in order to protect his people from harm.

23rd April: St George, our Patron Saint who isn't English

The English have a patron saint who isn't English, about whom next to nothing is known for sure, and who, just possibly, may not have existed at all. But that didn't stop St George being patriotically invoked in many battles, notably at Agincourt and in the Crusades, and of course it is his cross that adorns the flags of English football fans to this day.

It's most likely that St George was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early fourth century. At some point in the early centuries of the Church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that St George was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no one seems to know where it comes from. By the Middle Ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. Pub signs have a lot to answer for here: 'The George and Dragon'.

However, it's probably more profitable to concentrate on his role as a man who witnessed to his faith in the difficult setting of military service, and in the end was martyred for his faithfulness to Christ.

The idea of the 'Christian soldier' was, of course, much loved by the Victorian hymn-writers - 'Onward, Christian soldiers!' The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeased. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' - one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause.

Discipline, obedience, courage, fellowship and loyalty - they're not the most popular virtues today, but that doesn't mean that they don't deserve our admiration.



...rumours that we would be giving out easter eggs are unfounded - er, there aren't any left!

Coronavirus reopening roadmap: comment from the Bishop of London

The Bishop of London, Sarah Mullally, who chairs the Church of England's Coronavirus Recovery Group, has recently responded to the Prime Minister's roadmap for reopening the country, saying that "we will refine our own advice for local churches in the weeks ahead.

"When the first lockdown was introduced last year, we were – as we are now – in the midst of Lent, a time of preparation and self-reflection for Christians as we look forward with hope to Easter.

"This has been an incredibly testing time for the whole world. But we have also seen remarkable signs of hope. The rapid development and distribution of vaccines has been a phenomenal achievement and the way in which people have reached out to others has been inspirational.

"Our churches have loved and served their neighbours perhaps like never before and found ways to meet and worship God together we would not have imagined just a year ago.

"As we look ahead to the prospect of easing of restrictions, we know it is still a long road. Yet Easter reminds us we always have hope."

Average age of churchgoers

The average age of a pre-Covid churchgoer in 2020 was 50, whereas the average of a person living in England as a whole was 41. So, churchgoers are almost 10 years above the average in age. It doesn't vary hugely by gender – in 2020 male churchgoers were 48 on average and female 51.

In Scotland in 2020 folk were slightly older – the average male churchgoer was 53 and women were 55. These are against a population average of 42, so Scottish churchgoers have a larger gap. We don't have the same information about Welsh churchgoers or those in N Ireland, though their average population ages in 2020 were, respectively, 42 and 40 (making the overall UK rate 41).

Scottish churchgoers have consistently been older than English churchgoers over the last 40 years. Almost certainly this is partly because England has seen huge numbers of immigrants, asylum seekers, workers, students coming to the country since the 1980s, a number of whom come from Christian countries and presumably would join a local church.

Dr Peter Brierley

Bishops lead churches' call to take up Covid vaccine

Church of England Bishops have joined an NHS-backed campaign calling on congregations, communities and individuals to play their part in encouraging everyone who is offered a Covid-19 vaccine to take up the opportunity.

With concerns over misinformation and significant numbers indicating mistrust, including in some UK BAME communities, the bishops were speaking as part of a recently launched united churches campaign called Give Hope.

The Archbishop of York, together with the Bishops of Dover, Durham and Truro added their voices to a video which was launched on Sunday, together with members of other churches and groups.

It is hoped that faith communities will use their networks to share trustworthy information about vaccines, helping to bust myths and reassure those who have been offered a vaccine of the true levels of associated risk.

The Give Hope campaign is being run by YourNeighbour.org, a convening group working with Government, the NHS and faith communities in response to the challenges of ensuring a wide uptake of the vaccine. It encourages communities to

- Have a conversation,
- Offer information,
- give Practical support and
- Engage through communication channels such as social media.

Resources are available to churches through the YourNeighbour.org website.

Free gadgets engineered for people in & around Slough

The pandemic hasn't stopped the volunteer 'MakeAbility' engineers from making equipment and gadgets for people with disabilities or special need. Among the projects recently completed locally by the charity Remap have been:

- Specially-padded bathroom steps to help a six-year-old with the rare RERE Syndrome get in and out of the bath.
- Long-reach window-opener for a woman who finds it impossible to stretch up.
- Wooden extensions to the legs of a dining table so a wheelchair user can sit comfortably close.
- Conversion to the wheels on a walker to allow it to be used on soft ground.

The 25 volunteer 'MakeAbility' engineers at Remap Berkshire enjoy using their skills to create custom-made equipment and gadgets for people in the county who have disabilities or special needs and who cannot find anything suitable to buy. This 'MakeAbility' service is entirely free.

Panel members have a wide variety of expertise between them, ranging from IT and electronics, to metalwork, carpentry and 3D-printing - the list is endless.

Remap Berkshire engineers often work alongside health professionals like occupational therapists, physiotherapists, doctors or Special Educational Needs staff to make sure that the equipment provided safely meets individual situations.

Remap Berkshire has assisted people in all age groups with a wide variety of issues. Some 'MakeAbility' projects are simple, others extremely challenging - all can make a real difference to the recipient's quality of life.

Each piece of equipment is tailor-made to suit specific needs. Many of the materials used are recycled, but some have to be bought using funds kindly contributed from sources including charitable foundations, Rotary Clubs and community groups. Although no charge is made to users, many are so pleased with the service that they choose to make a donation to facilitate projects for others.

The MakeAbility service has continued throughout the pandemic, with all necessary precautions being taken.

Remap Berkshire is one of 70 county 'MakeAbility' groups spread across England, Wales and Northern Ireland. The charity (reg. no. 1137666) was founded in 1965 and assists around 3,000 people every year.

Further information:

Remap Berkshire can be contacted in complete confidence:

07790 127123

berks.caseofficer@remapgroups.org.uk

www.berkshire.remap.org.uk

If you would like a Remap Berkshire speaker to make a Zoom or in-person presentation at your Club, Group or healthcare team, please call 01491 671998 or email berks.publicity@remapgroups.org.uk
There is no charge.

To find out more about volunteering with Remap, please visit:

<https://www.remap.org.uk/volunteering/making-equipment-for-people-with-disabilities/>



Easter Hope

“So many people right across the country are anxious about employment, anxious about food, isolated from loved ones and feel that the future looks dark.”

These are words from the Archbishop of Canterbury’s sermon on Easter Day 2020. Who would have thought that we are experiencing the same uncertainties this Easter!

Yet the Easter story remains one of hope overcoming darkness and despair. The women arrived at the tomb on Easter morning with mixed emotions, as they came to anoint Jesus’ body. *‘But when they looked up, they saw that the stone, which was very large, had been rolled away.’* (Mark 16:4). They were confused, as they tried to make sense of Jesus’ death. Their hopes were dashed with an uncertain future. In the current pandemic, we too are left asking: *Where is God in all this?*

The young man at the tomb reminds them that God is still in control: *“Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.”* (Mark 16:6).

The women had forgotten Jesus’ promise to the disciples that He would die and rise from the dead. Jesus’ resurrection is also the sure foundation of hope for us in the present crisis. He turns our confusion and fear into joy and wonder! We can trust Jesus’ plan for the future of our world and lives, despite the fact that things can’t return to the way they were: *“There needs to be a resurrection of our common life, a new normal, something that links to the old, but is different and more beautiful. We must dream it, build it, make it, grasp it, because it is the gift of God and the call of God.”* (Justin Welby).

Canon Paul Hardingham

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

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

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

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

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

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

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

Clarify the facts and key questions.

Consider our choices: what could we achieve?

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

Compare the pros and cons of each approach.

Choose what is best, with all parties in mind.

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

Dr Ruth M Bancewicz



On the best way to run a church council meeting

The Rectory

St. James the Least of All

My dear Nephew Darren

Thank you for inviting me to speak at your church council yesterday. I began to suspect that my theme of why Eusebius’s dislike of Sabellianism led to his condemnation at the Council of Antioch in 324 was a little misjudged, when the only question I was asked after my lecture was if Eusebius was on Facebook.

I never realised how much technology is needed these days just to discuss church matters. It seemed that everyone had brought their laptop, so they could refer to all the diocesan briefing documents and reports that you mentioned. I’ve been in the diocese 40 years and have never heard of most of those papers. But then I find it too easy to delete the diocesan mailings, unread, with a click of my mouse.

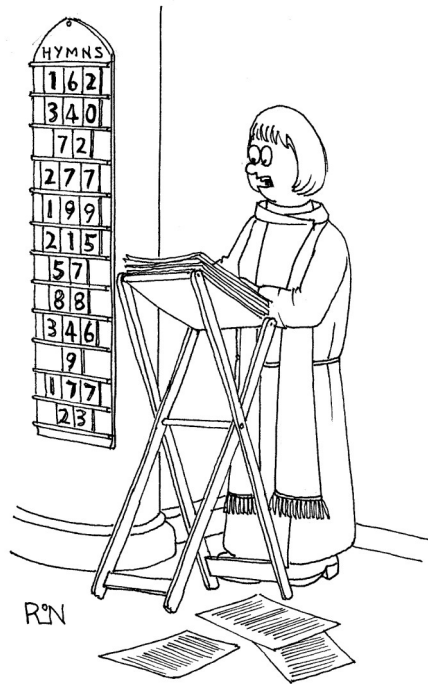
Our church meetings are far more traditional. Since the church floor seems to have been carved out of permafrost, our meetings circulate round members’ houses. This introduces a nice element of competition, as each host tries to outdo the previous one in the baking of cakes. Meetings at Colonel Drinkwater’s – a more inappropriate name one cannot imagine – are the shortest, since we are always promised wine once the meeting is over. It is remarkable how unanimity is achieved on every subject within minutes, and nothing appears under “any other business”.

Mrs Eddington never troubles us with minutes, largely because she can rarely read the notes she takes. She just shares with us whatever she *can* decipher at our next meeting. Last month, she accidentally brought her shopping list instead, and so read that out. There followed a lively discussion on whether carrots from our local shop were better than those at the supermarket. When it was found out she intended to use them in a venison casserole, endless recipes were keenly debated.

We always leave our church meetings well fed, up to date with village gossip, and totally untroubled by any church council business. And the lack of any minutes ensures that I can then make all the decisions myself, between meetings. I think you will find our system has much to be commended.

Your loving uncle,

Eustace



The need for a loo became more pressing

100 years of the PCC

It's a hundred years since parish churches gained the power to run their own affairs, separately from what we now regard as local government.

The religious affairs of a parish, as well as its secular business had been controlled by a single committee, which met in the church and was known as the 'Vestry'. Then, in 1894, Parish Councils were formed to deal with secular matters; the Vestry continued to oversee church affairs until 1921, when Parochial Church Councils (PCC) were established. People still get confused by the two.

Churchwardens have been around since the 13th Century and legally 'own' the movable contents of the church. They are meant to maintain order in the church and churchyard, with the assistance of their staves, if necessary. In the event of serious disorder today, a mobile phone might be a safer instrument, with staves reserved for ceremonial occasions! Churchwardens are now chosen by parishioners, though the Incumbent (i.e. Vicar or Rector) has a limited right of veto.

Today, anyone on the Electoral Roll of the church (sorry, this is another confusion, for the secular Electoral Roll is entirely separate) can attend the Annual Parochial Church Meeting, which elects the PCC. The Incumbent is an *ex officio* member, as are other licensed clergy and Churchwardens, members of the Deanery Synod, plus any member of the Diocesan Synod and General Synod who lives in the parish or is on the Roll. The Incumbent chairs the PCC, which elects a Vice-Chair and appoints a Standing Committee to transact business between meetings.

The purpose of a PCC, which must meet at least four times a year, is to consult together with the Incumbent "on matters of general concern and importance to the parish", and that includes the "whole mission of the Church". Did you know that changes to the forms of service, or the vesture or the minister, can only happen after consultation?

Inevitably, money and building maintenance take up a lot of room on the agenda, though we all know they are less important than mission. It's a real challenge for every PCC member to pray for non-churchgoing parishioners and to find imaginative ways of introducing them to Christ and His Church.

If you've got this far and are a member of your PCC - congratulations - you are a hundred years old this year!

Ven John Barton

Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 26:20-25, 31-35, Mark 14:17-21, 27-31
Luke 22:22, 31-34, John 13:21-30, 36-38

The Jewish leaders wanted to kill Jesus.
One of Jesus' disciples, Judas, had
accepted money from them to betray him.

As Jesus and his disciples ate the
Passover meal, Jesus said



John was sitting
next to Jesus, so
Peter said



So John asked Jesus



It is the person I give
this piece of bread to.



Jesus dipped a piece
of bread in sauce, and
gave it to Judas.



What you are about to do
you must do quickly.



Why has Judas gone out?



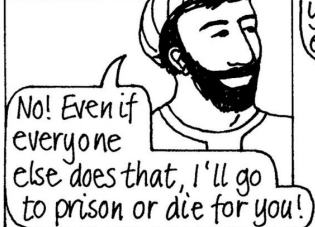
They continued
the Passover meal



Jesus then told the rest of the
disciples



Peter said



Before tomorrow morning
you will have denied you
even know me 3 times.



Even if I have to die, I
will never disown you!



The Big Bash!



JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS

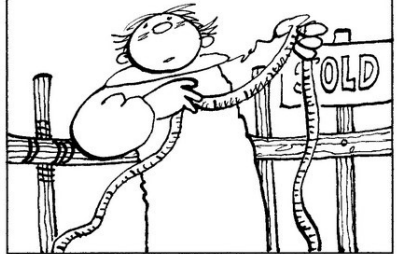


HE SENT OUT LOTS
OF INVITATIONS

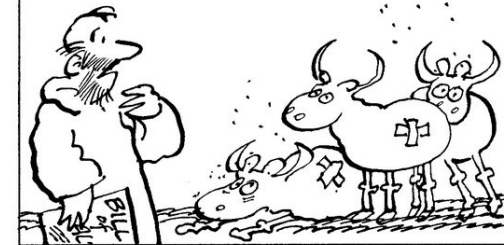


BUT PEOPLE STARTED
MAKING EXCUSES

ONE MAN SAID HE HAD BOUGHT A
FIELD, BUT NEEDED TO MEASURE IT



ANOTHER MAN SAID HE NEEDED TO TEST
DRIVE THE OXEN HE HAS JUST PAID FOR



SO THE RICH MAN INVITED ALL
THE POOR AND NEEDY INSTEAD.



CHILDREN'S PAGE

Mouse Makes
Can you find these names of Jesus in the word search?

CHRIST
Matthew 16:16

SAVIOUR
John 3:16-17

HOLY ONE
Mark 1:24

VINE
John 15:5

DOOR
John 10:9

THE WAY

WAY
John 14:6

LAMB
John 1:29

SON OF GOD
Matthew 3:16-17

KING OF KINGS
Revelation 17:14

PROPHET
Luke 24:19

PRIEST
1 Timothy 2:5

ROCK
1 Corinthians 10:4

LORD
1 Corinthians 1:9

AMEN
Revelation 3:14

LIFE
John 11:25-27

MESSIAH
John 1:41

SHEPHERD
John 10:11

LIGHT
John 8:12

WORD
John 1:1-50

BREAD
John 6:35

CREATOR
1 John 1:3

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

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Mothers' UNION

Christian care for families

UPTON-CUM-CHALVEY / LANGLEY BRANCH PROGRAMME

All are open meetings and are joint meetings unless otherwise stated

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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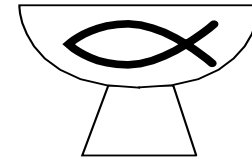
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Parish of Upton-cum-Chalvey

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: Lynda Bussley	01753 573614
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): Richard Emerson	01753 526325
District Churchwarden (SP): Peter Clarke	07464 718909
District Churchwarden (SP):	
Vergers (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>

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

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