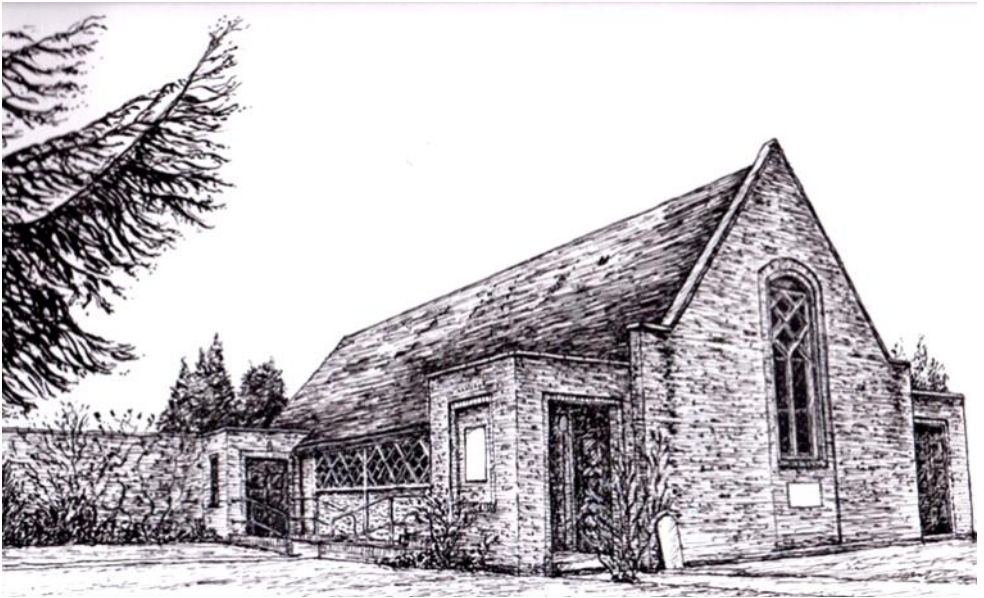


June 2022

Around Langley



St Francis Church

A FREE magazine published by the
Langley Churches for the people of Langley

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Congratulations to the New Councillors Elected in May 2022

Langley Kedermister

BROOKER Preston (Labour)

Langley St Mary's

MINHAS Harj (Labour)

Upton

BAINS Balvinder Singh (Labour)

Colnbrook with Poyle

BEDI Puja (Conservative)

Wexham Lea

DAR Haqeeq Ashraf (Labour)

An Open-Air Communion Service at St Francis at 10.30am, Sunday 19th June Preacher: The Bishop of Oxford, the Rt Rev. Steven Croft

*Everyone is invited to attend and stay to lunch after the service.
Car parking is limited at the Church and will be reserved for those with
mobility problems. (contact: joyraynor@aol.com to reserve a place.)*

*Make this an environmentally friendly event! Consider walking,
car-sharing or coming by bus to St Francis (SL3 7NE) if possible.*

'Come, Holy Ghost, our souls inspire'

Thus begins one of my favourite hymns at Pentecost, or Whitsun as it used to be generally known as. While I was waiting for 'inspiration' for this editorial, this line came into my mind. 'And lighten with celestial fire' the verse continues. The thought about the universal effect of light, illuminating everything and everyone around it, I found inspiring. An irreverent thought about the start of barbecue fires also floated into mind— association of ideas!



Actually, readers who might have heard about 'Stir up Sunday' would remember that there is a similar association of the sacred and secular there also. This relates to a prayer set for Sunday just before Advent: 'Stir up, we beseech thee, O lord, the wills of thy people; so that they may plenteously bring forth the fruit of good works...' It was commonly thought to be also a reminder to produce fruit cakes and Christmas puddings in time for Christmas! Sadly, 'Stir up Sunday' will probably join the host of moribund words now, as church-going declines as also making one's own puddings and cakes for Christmas!

In the meanwhile the war in Ukraine continues with no sign of victory for either side, and President Zelensky rightly asserting that peace cannot mean Russians continuing to occupy any Ukrainian territory. The terrible consequences to the whole world of Ukrainian produce, especially wheat and sunflower oil, being blockaded are slowly unfolding. In the meanwhile, it is easy to forget other areas of conflict where proxy wars are fought by large powers—like Yemen, where 2.2 million children are acutely malnourished and Afghanistan, where women and girls are totally subjugated by the regime. We can but continue to pray for 'wisdom to all in authority' and 'a right judgement' in all things'.

So on to the Queen's Platinum Jubilee. Sad to say, I have had hardly any response to the invitation to share stories of Her Majesty's coronation and other events with our readers. Maybe you will tell us how your celebrations of the Jubilee went!

Anna Thomas-Betts

News from Around Langley

Langley Neighbourhood Forum



The next meeting of LNF will be on Monday July 4th, 7pm at Langley Hall Primary Academy.

Nikki Hopkins, a Paramedic at Langley Health Centre, will give a talk entitled: 'Update on local Health Services'.

Langley Community Coffee Shop



Well, June is bursting out all over as the song goes and I really hope we shall enjoy our programme for this month. We begin the month with celebrations of the Queen's Platinum anniversary on 7th June with festive food and a singalong to some Fifties songs.

On 21st June we shall be visiting Eastbourne, for our first sight of the coast probably for a few years, and a chance to breathe sea air. Let's hope our exercises have helped so that we can enjoy a good walk at the sea front and a plate of fish and chips if that's your fancy.

We meet every Tuesday at the Holy Family Catholic Church in Trelawney Avenue, opposite Langley Library, from 10am until 11.30am. If you would like to make friends, enjoy the occasional outing to the theatre or a pub lunch, or would like to join our exercise class, then please come along.

Sheila Papali

Memories

Liz Jones remembers the Coronation:

I remember going to my Granny's and sitting in a darkened lounge behind the beautiful glossy box and watching the silver screen on the wall. The coronation was out of this world. Afterwards, I remember making a model in cardboard



Slough in Bloom

2nd July: Closing date for entries.

**Contact Margaret Inniss,
on 01753 595838**



of the fantastic golden coach, footmen and horses.

Anna Thomas-Betts writes:

My memory is of the Silver Jubilee street party that was held in Bannister Close, when my sons were about four and eight years old. It was a lovely time. The

embarrassing moment for me was when I took part in the egg-and-spoon race for mothers, for the first time in my life! I remember how slow I was, nervously starting off, and so far behind the pack, although I caught up without dropping the egg!



Celebration at Langley Free Church

*Bouncy Castle, Scones and refreshments and games,
on Saturday 4th June, 2pm -4.30pm*

All are welcome. Do come and join us (free of charge) as we celebrate this memorable occasion.



Celebration at Langley St Mary Church Sunday 5th June

The church will be open 2.30—5pm as usual on the first Sunday of the summer months, but with additional attractions: cream teas, quizzes, prizes for best costumes, bells ringing ... and of course the Kedermister Library will be open.



Lighthouse Langley, a holiday club for primary school aged children, is back this summer for another fun-filled week, at St Bernard's Grammar School.

**The dates for 2022 are
Monday 25th until Friday 29th July.
Child registration opens 14th May.**

Please sign up online

www.lighthousecentral.org/get-involved



Save the Children

Concert

**12th June 6.00pm in
St Mary's Church**

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Tickets at the door £10

Contact:

Liz Jones 07930 310 201



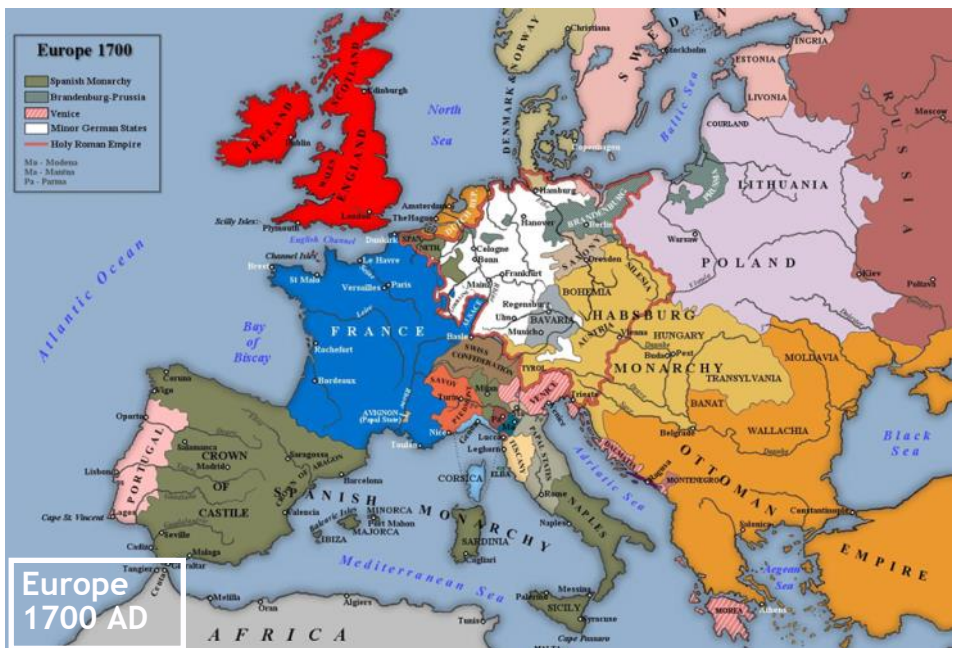
'From Pericles to Putin' - Part 2

In the May issue of 'Around Langley' our reflection of Simon Jenkins' 'A short history of Europe' had reached the end of the first millennium, with the Vikings making their presence known in Europe. One of those rulers of Viking blood was King Vladimir who, from his home in Kiev (or Kyiv as Ukrainians call it), led his people into the Byzantine (Eastern Orthodox) church and a close relationship with Constantinople. (See also *Around Langley* April 2022).

Religion and earthly power together continued to play a major role in the history of Europe during the second millennium. In the eleventh century, a rift

between Pope Leo IX and Patriarch Michael Keroularios led to a final separation of the Roman Catholic and Eastern Orthodox churches. Also, in that century William of Normandy became king of England, moving it from (in Jenkins' words) being part of a Scandinavian empire to being 'betrothed to continental Europe'.

One evidence of the church-state link from the end of the 11th to the end of the 13th centuries was the Crusades. These 'holy wars' were largely aimed at recovering Jerusalem and the Holy Land from Islamic rule. The first, in 1095, was created by Pope Urban II, in response to a plea from Alexios Komnenos, Emperor of Constantinople, to save Byzantium and liberate Jerusalem. Armies from across



Europe took part in the Crusades.

The Crusades were largely unsuccessful but led to the creation of two groups of knights in Jerusalem. Knights Templar claimed to defend pilgrims and Knights Hospitaller to care for their health and welfare. The latter became the Order of St. John of Jerusalem and moved their base ultimately to Malta in 1530. (I still recall its motto from my schoolboy days as a St John's Ambulance cadet: '*Pro Fide*, for the faith; *Pro Utilitate Hominum*, for the service of mankind').

The fluctuating power of the western church, with the Pope and local Bishops sometimes working with Emperors and Kings, and sometimes in conflict with them, continued to dominate people's lives. However, two major events of significance were the fall of Constantinople in 1453 to Sultan Mehmed II, and the subsequent creation of the Ottoman Empire, and the Reformation.

The Reformation occurred in the early 16th century, leading to the creation of a Protestant church. But concerns and protests against corruption and false teaching in the Catholic church had been voiced over a century earlier by people such as John Wycliffe in England and Jan Hus in Prague.

The birth of the Holy Roman Empire was briefly outlined in the earlier article. That Empire continued to exist until Napoleon overthrew it in 1806 despite it having, according to Jenkins, no capital, army, or finances. The second millennium saw

Europe experiencing the rise of states, wars between princes of these developing states or emerging countries, the climax of autocracy, the Renaissance, rebellion and revolution.

During the second half of the twelfth century, Frederick Barbarossa had become the head of the Holy Roman empire, welding together much of current Italy and Germany into loose confederations of States. He died an untimely death on the disastrous third Crusade. The pattern of largely Germanic rulers continued as the empire expanded, until 1440 when Frederick III became the first Hapsburg to be crowned Emperor. The Hapsburg dynasty then ruled much of Europe, with brief breaks, until 1835 but, under another name, continued until conquered by Napoleon. It returned after Napoleon and continued as the Austro-Hungarian empire until 1918.

Jenkins sees Louis XIV, the Sun king of France (1643-1715), Peter the Great of Russia (1672-1725), and William of Orange (Stadholder in Holland and King William III of England & William II of Scotland; 1650-1702) as prime examples of the period when autocratic rule was at its height.

The end of the 18th century has come to be known as The Age of Reason (the title of a book by Thomas Paine), summing up a period when philosophers such as René Descartes, Denis Diderot, John Locke and Paine himself, along with scientists such as Robert Boyle and Isaac Newton, were becoming influential.

The Renaissance of the late fifteenth and sixteenth centuries, and the Age of Reason in the eighteenth, raise an interesting question. Why would the artistic contributions of the former, along with a genuine desire to bring Christianity back to its roots by Luther, and the intellectual and scientific contributions of the latter, both lead to the periods of violence that followed them?

Rebellion, in the latter part of the eighteenth century in America, leading to the war of independence, and in France with its later revolution, were strong

challenges to rulers throughout Europe and led ultimately to the ending of major European empires. That would take some time as the major wars demonstrated in the following centuries.

The French revolution led to Napoleon's rise to power and one of the most dramatic attempts at Empire building. The second millennium would move to its close with countries, like Germany and Italy, becoming established while retaining the previously federated states. We move into that in Part 3.

Tony Randall

Fill in the blanks ... (A quote from Tony Benn)

The XX held a boat race against a Japanese crew and after Japan won by a mile, the working party found the winners had 18 people rowing and one steering while XX had 18 steering and one rowing. So XX spent £5million on consultants, forming a restructured crew of four assistant steering managers, three deputy managers and a director of steering services. The rower was given an incentive to row harder. They held another race and lost by two miles. So XX fired the rower for poor performance, sold the boat and the proceeds to pay a bonus to the director of steering services.



What could XX possibly be?



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Another puzzle from Angus MacKenzie

Can you find
12 differences
between the
Royal Crest
shown at the
top & bottom
of the page?

ROYAL CREST



A similar crest can be found in the nave of St Mary the Virgin Church, Langley

Regular Weekly Service Times



Holy Family (Roman Catholic) (Trelawney Avenue)

We will be having Masses at 5pm on Saturdays and 9.30am and 11.30am on Sundays

The 9.30am Mass is live streamed on our YouTube Channel:
"HOLYFAMILYCHURCHLIVE"

Langley Free Church (Baptist) (Trelawney Avenue)

Please note that there will be services on all Sundays at 10.30am. Those attending church will be expected to wear a mask until seated. Communion will be as normal, or using individual, disposable cups. The pattern of services in June will be as follows:

- 5th Pentecost All age service
- 12th Communion service
- 19th Ordinary Sunday
- 26th Ordinary Sunday

The Queen's Jubilee Celebration: Saturday 4th June, 2 -4.30pm

The Anglican Churches

On 19th June there will be an open air service at 10.30am at St Francis church with the Bishop of Oxford preaching, and no morning service in any of the other Anglican churches that day.

St Mary (St Mary's Road)

- 8am** Holy Communion (BCP, said)
- 11am** Family Communion

Christ the Worker (Parlaunt Road)

- 9.30am** Holy Communion on Second and Fourth Sundays
- 11am** Service of the Word on First, Third and Fifth Sundays

St Francis of Assisi (London Road)

- 9.30am** Holy Communion on First, Second and Third Sundays
- 11am** Service of the Word (all-age) on Fourth Sunday
- 9.30am** Fifth Sunday, no fixed format

Regular Church Activities at Langley Free Church

'MONDAYS'

If it's company you're after, why not join us, at Langley Free Church on a Monday, for a cuppa—any time between 10.30am and 2.30pm.

Come for an hour or two, or stay for longer. Lunch is not provided, so **please bring your own lunch with you**. There will be a Fish and Chips option on the first Monday of the month. Entry charge: £2.

Small Groups

There are two small group meetings weekly: one in the morning at a home, and the other at 7.30pm in the church. The sessions are based on Biblical text or characters or the Christian perspective on contemporary issues. All are welcome. Email secretary@langleyfree.org.uk or phone the church number 01753 540771

Oasis at Langley Free

Wednesdays from 1.30 to 3.30pm

A time of worship and speakers, with refreshments, and occasional meals out.

Programme for June:

1st Memories of the Queen

8th Jean Sharman-Golder

15th Tea and Sharing

22nd Bill Birmingham

29th MAF—David Tester

Contact: Ann Portsmouth: 01753 585845

Chatcaf coffee morning @ LFC



The first and third Saturdays of the month (4th and 18th June) 10am-12noon.

No charge! Feel free to drop in for coffee/tea and toast and a chat!



Craft Afternoons 2022 at LFC 12—4pm

We meet this month as usual on the third Saturday, that is, **on 18th June**.. We get together over a cup of tea and cake to do some knitting or sewing, or crocheting. Or to make cards or jewellery. But you don't need to bring anything, just come along for the company. Just pop along anytime between 12 and 4pm to Langley Free Church, 100 Trelawney Avenue, SL3 8RW. (Suggested donation: £2 towards refreshments.)

For more information, contact: Chris Wheatley – 07789 838 500

A Huge Thank You!

to everyone who supported us at the Craft Fayre and Bric a Brac sale. It was a great day, and was lovely chatting to everyone. We hope you enjoyed it too.

Faith: Peter's and Ours

The self-revelation of Jesus, his words and deeds, from the miracle at Cana till the Ascension, is so astounding, so surreal that one can understand the reactions he provoked: even his relatives at one point thought that he had gone out of his mind (Mk 3:21). But the Gospel of John emphatically tells us that Jesus repeatedly stated that he 'came into this life to do the will of his Father, and not his own will' (Jn 5:19). His self-disclosure as seen in the gospels was progressive, 'in small doses'. One high point is when he told his listeners that he was 'the bread that came down from heaven' meaning that he was a divine being incarnated as a man. A second and greater shock was when he later told them that his exit from this world was to be through a cruel and shamefully violent death. Jesus then concedes that understanding this was beyond human grasp and it would be those whom the Father chooses who would be able to accept it without fully understanding it, those who have 'faith'. All we can do is only accept God's self-gift to us. The initiative is always God's.

Faith triggers a relationship of trust, a trust on the part of the believer that is total and ever present. This relationship is only possible if it keeps us connected with its source, with God the Father through the Spirit of Jesus

Christ. This is what prayer is all about, keeping connected. That is why Jesus has told us: 'pray always'. Faith, like a seed in the soil, needs the constant nourishment of prayer. Faith is put to the test when we have to face trials and suffering. It is then that we feel the need of God's help to sustain our faith. Like the father of the boy possessed by the devil we find ourselves praying: "I believe, help my unbelief (Mk 9:23)." When a doctor recently asked Pope Francis if he finds in prayer the kind of relief that others might find in, say, psychotherapy, the Pope like a shot replied: "Prayer for me is more than that, because it puts a person in another dimension. Prayer allows Jesus to enter us."

Pope St Leo the Great, one of the Fathers of the Church who lived in the 4th century, describes to us with the greatest clarity the nature and role of the faith of Peter and his successors. The Church of Christ, he writes, rises from the foundation of Peter's faith. Peter was the first to profess his faith in the Lord. Jesus tells Peter that he is 'blessed' because the Father showed him that Jesus is God the Father's only begotten Son. As the Father revealed to Peter Jesus' divine nature, Jesus in turn makes known to Peter his pre-eminence. He calls Peter the foundation, apart from which no one can lay another. But in addition, he calls him the rock, for he is given the solidity of Jesus' power. So, Jesus



Statue of St Peter outside Vatican City

has given to others what he has not refused to bestow on them" (Divine Office Readings, 22/2). The rock on which God built his Church is the faith of Peter. The liturgy, based on the Bible, has amazing words to describe Peter: "You are the shepherd of the flock, the prince of the apostles: to you were given the keys of the kingdom of heaven" (Antiphon, feast of the Chair of St Peter).

amazingly entrusts his power to Peter to speak and act in His name. Solemnly Jesus pronounces the empowering words, "I will give you the keys of the Kingdom of Heaven (Mt 16:19)."

As the Bible in the Acts of the Apostles clearly tells us, Jesus founded a Church, a community of persons who through baptism, the sacrament of faith, each received the Holy Spirit. The Spirit spreads his sanctifying power on one and all, as well as other gifts at will, on anyone he chooses (Jn 3:8). Jesus gave Peter and his successors as well as the other apostles (and their successors the bishops), the authority and the mission to teach, to make disciples of all nations baptising them....and teaching them "to observe all that he had commanded them (Mt 28:18-20).

As to the gift of faith with regards to Peter, St Leo writes: "Whatever Christ has willed to be shared in common by Peter and the other leaders of the Church, it is only through Peter that he

Jesus ensures that Peter's faith will not fail: "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your faith may not fail; and you, when you have turned back, strengthen your brothers (Lk 22:3)". The parting words of Jesus to Peter before he returns to the Father, is to ask him to prove his love by doing what he has chosen him to do (Jn 21: 16-18). "Feed my lambs, feed my sheep."

Alfred Agius

Sheep, Shepherd and the Lamb

Last month we explored the theme of sacrifice in Christianity and noted that there was a paradox, of Jesus being the sacrifice as well as taking on the mantle of the priest who offers the sacrifice. The readings set for the 4th Sunday of Easter just gone, prompted me to reflect

on Jesus as Shepherd. These images too produces complex ambiguities.

In the short Gospel reading (Jn 10:22-30), Jesus implies that he is the shepherd of his people, his sheep, who hear his voice and follow him. Another reading is from Revelation (Ch 7) where we read about the Lamb on the throne; also that the Lamb...on the throne will be their shepherd. In other circumstances we would be laughing at the use of mixed metaphors

I guess the two things that immediately come to mind when you hear the words 'good shepherd' are Psalm 23 and the Parable of the Lost Sheep, which incidentally would have been better served with the title, 'Parable of the Good Shepherd'! But then, many a parable has a title that apparently misses the point of the parable!

The shepherd searching for the one sheep that wasn't accounted for, out of a hundred he had counted into the pen at night, gives us so much comfort and hope: we are *each* one of us precious enough to God to come searching for us.

In passing: I can't help feeling a great sadness that not many people in this country use the General Confession from the Book of Common Prayer any longer, thus losing among other things the beautiful imagery of our having 'erred and strayed from [God's] ways like lost sheep'.

When we picture the pastoral idyll of a shepherd gently walking along with his

flock following him, we probably don't appreciate that Jesus referring to himself as the shepherd of his people was subversive in his day. We note that in John's gospel it was at the special festival of Hanukka (Dedications) that Jesus claimed that he is a shepherd.

For Jews, the idea of a shepherd had connotations of being anointed king, like David. Of course we will all also remember the 23rd Psalm where David says, '*The Lord is my shepherd*'. So this passage from John would have been Jesus claiming to be the anointed one,



the Messiah, expected to establish a worldly kingdom.

But Jesus's sheep are those who hear and receive the message of a different kingdom – where wrongs are righted, and there will be justice. He is under no illusion that everyone will hear the message, but he is confident that some will and work for the kingdom. We are among those who are called to be those people - to hear and obey his voice.

So to references to the Lamb. In the gospel, Jesus calls himself the good shepherd. At another time he calls himself the door to the sheepfold. It is interesting that he never called himself the Lamb of God and that the only reference in the gospels to this phrase is when John the Baptist said of Jesus, "Behold the Lamb of God" and that is (only) in John's Gospel.

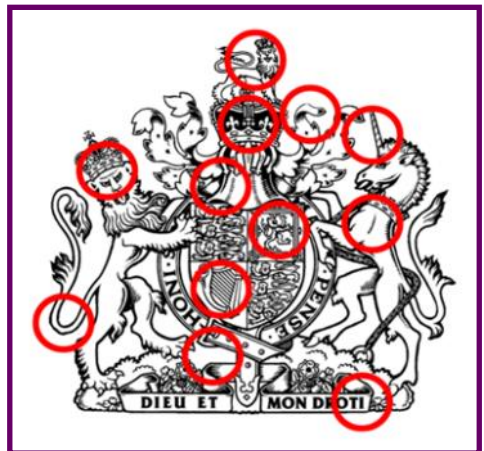
Revelation, however, has another bit of subversion. The imagery is twisted round again – from shepherd and the door to the sheep pen, to that of a Lamb. It would be fair to say that the source if the important idea of the Lamb of God, or *Agnus Dei*, is mainly the vivid imagery in the book of Revelation.

The element of subversion is about what this Lamb, the sacrificial animal has come to mean. "Salvation belongs to our God who is seated on the throne, and the Lamb", and 'The Father and I are one', we read. It is symptomatic of God's Kingdom that leadership is redefined – the victim that becomes the leader; and

the shepherd that becomes the sacrificial lamb. Or, as we see the role reversal in Isaiah, 'a small child shall lead them'.

We are Easter people, belonging to an Easter God; we too are called to subvert the values of our world and to lead by serving.

Anna Thomas-Betts



Answer to 'Spot the Difference': P. 9

Do you know...The Serenity Prayer?



Yes, most people would reply: "God, grant me grace to accept with serenity, the things that cannot be changed; courage to change the things which should be changed; and the wisdom to know the difference..." It appears on greeting cards, coffee mugs and memorabilia of all sorts. But did you know that it was written by Reinhold Niebuhr in the darkest days of the Second World War? And did you know that this was just the beginning of the prayer?

The prayer continues, "...living one day at a time, enjoying one moment at a time, accepting hardship as a pathway to peace; and taking, as Jesus did, this sinful world as it is. Not as I would have it, but trusting that you will make all things right, if I but surrender to your will. So that I may be reasonably happy in this life; and supremely happy with you forever, in the next."

"Not as I would have it, but trusting that you will make all things right, if I but surrender to your will.": here are echoes of Jesus' prayer in Gethsemane "... not my will but Yours"...

Anna Thomas-Betts

The Collect for Pentecost Sunday

God, who as at this time, taught the hearts of your faithful people, by sending to them the light of your Holy Spirit, grant us by the same spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour; who is alive and reigns with you in the unity of the Holy Spirit. Amen.

At Pentecost this year, let us reflect on how we might have 'a right judgement' in all things.

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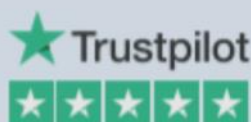
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Parish Directory

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www.langleymarish.com/stmary

Team Rector: Rev. Chris Ferris 07910 077885 rectoroflangley@gmail.com

Hall Lettings: Simona de Gregorio. tel. 07968 408813
churchcentre@hotmail.com

Parish Administrator: Mrs Dalletta Reed 01753 541042 langleymarish@gmail.com

St Francis Church

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Rev. Shola Aoko 01753 547025 shola_aoko@yahoo.co.uk

www.langleymarish.com/stfrancis

Hall Hire: Mrs Joy Raynor 01753 676011 joyraynor@aol.com

Licensed Lay Minister: Mr Bill Birmingham 01753 548646 billbirmingham@gmail.com

Christ the Worker Church

www.langleymarish.com/c-t-w/

Rev. Shola Aoko 01753 547025 shola_aoko@yahoo.co.uk

Hall Lettings: Simona de Gregorio tel. 07968 408813 ctw.langley@gmail.com

Holy Family Catholic Church

www.holyfamily.co.uk

Parish Priest: Canon Kevin O'Driscoll

Deacon: Rev. Graham Jones

Hall Hire: Mrs Maria Boland

All above contactable at 01753 543770 holyfamilylangley@yahoo.co.uk

Parish Worker: Mr Kieran McKeown 01753 543770 kieranmckeown50@yahoo.co.uk

Langley Free Church

www.langleyfreechurch.org.uk

Pastor Rev. John Bernard 01753 473219 pastor@langleyfree.org.uk

Hall Hire: 01753 540771 bookings@langleyfree.org.uk

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- ♦ Powers of Attorney
- ♦ Inheritance Tax advice
- ♦ Trusts, including estate administration, contentious administration or where beneficiaries sadly fall out

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