

July/August 2022

Around Langley



Langley Railway Station

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

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Langley Carnival is back!

*It will take place on Saturday 9th July at Langley
Memorial Ground from 12noon to 4.30pm.*

*The beneficiaries this year are SHOC, Golden Eagles Football Club
and The Baby Bank,*

*Basil and Crew mobile farm and Cookie the clown are returning
with the help of TESCO and Flatmans*

CAST, football and rugby will entertain in the arena,

*If you would like to help, or book a stall to raise money for your
own group, please contact
Liz Barnett for a form on 01753 539024.*

'In an Alien Land'

The war in Ukraine has made starkly real to many of us the plight of those who have to flee



from their homes. The situation with Syrian and Afghani refugees had already been a reality, but, sad to say, as stories drop out of headlines and new ones take their place, it is easy to forget them and push them to the back of our minds.

Wars are not the only reason for people abandoning their homes and seeking refuge elsewhere; floods, crop failure and other disasters also contribute to migration. Then, the floods in Bangladesh and the famine in so many parts of Africa are not helped by global warming and mismanagement of resources by governments, now exacerbated by the fall in food exports from Ukraine. With the advent of the internet, just as we can see the sufferings of other people, they can see the (relative) plenty in the 'developed' world. It isn't a surprise to that people seek way out of poverty by emigration.

Migration is not a new phenomenon, of course. Indeed the history of Abrahamic faiths starts with God's call to Abraham to go into Canaan to take their land and settle down there. It is hard to reconcile Bible stories like this with our current understanding of nationhood and nationalities! All the same, the code of behaviour expected towards migrants was absolutely clear: 'the alien who resides with you shall be to you as the native-born among you'.

It is Refugee Week as this issue goes to press. It will pass most of us by, as 'special' weeks come and go throughout the year. But maybe we should pause to give a thought to the huge complexities involved in migration and the dilemmas faced by governments in decision making, while also reflecting on how we can treat 'the aliens' among us as 'native-born' and love them as ourselves.

Have a happy summer!

Anna Thomas-Betts

News from Around Langley

Langley Neighbourhood Forum



LNF will meet again on

Monday July 4th, 7.00pm

at Langley Hall Primary Academy

Doors open at 6.30, and remain

open until 7pm

Speaker: Nikki Hopkins, Paramedic

at Langley Health Centre

the Queen. So thank-you to everyone who helped that to happen.



Langley Community Coffee Shop



Summer will be well and truly here by the time this magazine is out so I hope that everyone will be able to make the most of it before the autumnal weather arrives. The beginning of June started for LCCS with the Platinum Jubilee Celebrations, a once in a lifetime occasion, celebrating the wonderful life and service of our Queen who was so dedicated and committed in everything she did, helping to rebuild the spirit of this nation after the second world war and setting a true example of service not only to our country but to the rest of the world. We had our own celebrations at the coffee shop. Although I had to miss it because of developing Covid, I was told that everyone enjoyed it, sang the National Anthem and raised a glass to

Future Events

On **12th July**, we have our AGM when we elect the Committee for 2022-2023

On **19th July**, we meet for the last time before our summer break (when we could have a meal out if there is sufficient interest)

On **6th September** coffee mornings recommence, with exercise classes continuing weekly, except when there is



**HAD TO BE
CANCELLED THIS YEAR
due to shortage of volunteers
APOLOGIES**

a speaker or a special event.

Our meetings are held in St Joseph's Hall at the back of Holy Family Catholic Church on Tuesday between 10am and 11.30am. All are welcome, so come along and make new friends and enjoy the company

Sheila Papali

Memories Jubilee in the Long Walk



In last month's

Around Langley the editor said she would welcome memories of the Platinum Jubilee. So here are some of mine.

When I moved away from Langley in 2005 I went to live in Windsor. My house is ten minutes away from the Long Walk. Unfortunately I am not as mobile as I was; walking and standing are a problem. So what I describe here is partly what I saw, but mostly what others have told me.

On Thursday evening the beacons were lit. The TV showed the Queen pressing a switch and a line of light snaking away. Then we saw the first beacon ablaze. Actually the line of light bulbs came to an end, and at some distance away Prince William stood by the Cambridge Gate, the bottom end of the two-mile-long walk, and set fire to the beacon. What is a beacon? I remember at the time of the

Silver Jubilee in 1977 a huge bonfire was built by the Copper Horse at the top end of the walk. A large crowd was present. I took my young family to the site next morning and we found that the ashes were still smouldering. But for the last three Jubilees the beacon has been a timid affair, a sort of brazier three feet across which is filled with dry logs and hoisted up a ten foot pole. It is then lit by a flame on a long rod. In past ages people waiting on a hilltop saw the neighbouring beacon and then lit their own. But now the signal to light up, in London, Edinburgh and everywhere else, is sent electronically.

The organisers were astonished at the numbers who turned up, estimated at 60,000, nearly filling the whole area up to the Old Windsor road. They could see very little. But after the beacon came the fireworks, set off in the Home Park behind the castle, filling the night sky, to the delight of the spectators.

On Saturday the Long Walk was filled with a line-up of 70 cars, one dating from each year of the Queen's reign, so, from vintage models to the newest lines. I set off to look, joining a cheerful crowd, groups and families, with lots of Union Jacks in the form of flags, shopping bags, even dogs' collars. Alas, when I got to the top of the Long Walk my legs failed and I had to turn back.

On Sunday came the Big Lunch. In the middle of the Long Walk was a huge line of tables. Places had been offered to the

public and were booked out within minutes. The lucky ones arrived in cheerful mood, with bright costumes and picnic baskets. Half way down, by the turn off to Frogmore, was a tent with a stage, and from here a series of performers entertained the crowd – school children, community choirs, etc. My daughter was among them. After she had sung she and her friends spread out rugs and ate their picnics, joining the hosts of others doing the same. Prince Edward and his wife Sophie came out of the castle and did a walkabout, greeting and talking to a lot of people.

On Monday morning, damp and chilly, as I drove into town I saw the tables being stacked and cleared away. The Jubilee festivities were over. But they will long live on in our memories.

Jeremy Hurst

From Pericles to Putin': Part 3

Our final look at European history, based on Simon Jenkin's book, begins with that spirit of rebellion considered in the May 'Around Langley'. The twin concepts of liberty and equality became more prevalent in Europe as people learned how the Americans were gaining theirs. Some rulers, like Frederick and Catherine in Russia, responded by further suppressing their people.

In France however the combination of an

economic crisis, severe food shortage, poor government, and a self-absorbed court at Versailles, led to revolt, despite some attempt at reform by Louis XVI. Anarchy and bloodshed in the years 1789 to 1804 led Jenkins to observe that while *Liberté, Egalité and Fraternité* were the watchwords none was much in evidence. After much bloodshed and horror, and now minus royalty, some order emerged in a government comprising two assemblies (modelled on Britain) and with a five-man Directory, or Cabinet.

One person who emerged from the revolution was a small Corsican army officer named Napoleon Bonaparte who, together with Charles-Maurice Talleyrand, would strongly impact Europe for the next ten years or more. Napoleon created and led a powerful army, becoming Emperor of much of Europe. Talleyrand was an impressive Foreign Secretary having earlier co-drafted 'The Declaration of the Rights of Man'.

We know that Napoleon was finally defeated at Waterloo, then in the Netherlands but now Belgium, after he had escaped from imprisonment in Elba. We might not know that it was during a gathering in Vienna in 1815 that Europe's leaders agreed the new shape of Europe. In fact, the Congress, which had started the previous year, continued after Napoleon's demise. Agreement was reached on state boundaries and some colonial issues. Prussia was still the strongest German state and was given



At the start of the twentieth century a world map would show most of the world to belong to a major European country with most of America and Afghanistan as former colonies. Possession, or extension, of these colonies was a source of conflict as were the brittle relationships within Europe. Britain often played umpire to French and German disagreements and signed an

half of Poland, Russia being given the other half. Britain, Russia, Prussia, Austria, and France agreed to meet regularly to settle international disputes – a sort of early United Nations. Its intension was dubbed to keep Britain in, France down and Russia out!

Southern Greece was able to free itself from Turkish control in 1830 and an attempt was made in 1848 to weld the German states into one, by forming a Reichstag in Frankfurt. This failed due to pressure from Russia and Austria, where power was still retained in Vienna following the 1815 Congress. However, Otto von Bismarck was more successful. Using diplomacy and sometimes brute force at home and abroad, he led the formation of Germany and influenced the shape of Europe for years to come. During this period, King Victor Emmanuel and Prime Minister Camillo Cavour in Piedmont, and the military leader Giuseppe Garibaldi combined to create Italy.

Entente Cordiale with them in 1904 which was described as anything but cordial. With Russian expansionist desires, nationalistic issues in the Balkan states, and rebellion in Ottoman Turkey, Europe was not a place of harmony. America had moved from its isolationist stance when Theodore Roosevelt set up a peace conference in 1907, stating that 'should the European equilibrium fail, they would be obliged to step in, to re-establish the balance of power'. (Later presidents would fulfil this following both world wars based in Europe.)

The inevitable happened in June 1914 when the heir to the Austrian throne, Archduke Franz Ferdinand was assassinated in Sarajevo in those troubled Balkans leading to the 1914-18 war, which cost millions of lives, and marked the beginning of the end of European empires. It also introduced Ataturk to the world.

Kemal Ataturk was one of the brilliant officers that defended Gallipoli against

the Allied forces in the Dardanelles and went on to become the first President of Turkey removing it from Ottoman control.

The League of Nations, a forerunner of the United Nations, was set up following 'the war to end all wars but, as we know, did not stop a second world war, or other major conflicts such as the present Russian invasion of Ukraine.

So where does that leave us? In the Epilogue to his book, Simon Jenkins

briefly reviews the two thousand years or more that he has covered,, much of which I have not been able to, and then speculates about the future. He wonders if a modified form of the EU might operate loosely as a multi-tiered, multi-valent confederacy, enabling Europe to live together comfortably in a messy sort of way. He wrote this **after** we had voted to leave the EU – what do you think?

Tony Randall

Did you know... these Special Terms?

The space between your eyebrows is a **glabella**

The way it smells after the rain is called **petrichor**

The cry of a new born baby is called **vagitus**

The tiny plastic table placed in the meddle ot a pizza box is a **box tent**

When you close your eyes and place your hands on them, you see a sheen known as **phosphenes**

The name for day after tomorrow is **overmorrow**

Your tiny toe or finger is a **minimus**



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My Window on the World

At 99 and disabled, I have but one window on the world

My window on the world is the window to my garden

Through my garden window I watch the seasons pass:

Warmer Spring, Warmer Summer,

Warmer Autumn, Warmer Winter

Weather in all its varieties:

Rain, Frost, Sunshine, Grey Skies, Blue Skies

The weather enjoyed by my wildlife:

Jays, Woodpecker, Pigeons, Tits,

Robins, Blackbirds, Parakeets, Magpies

They all share from a bird-feeder

After raids by ingenious squirrels

A muntjac deer observes from time to time

At 9.20pm Brother Fox brings his vixen for supper.

My window on the world is not the only window

There are other windows on the world that cause me concern

The Climate Change Window

The Dictator's war against democracy window

And, unless the world reforms,

The Armageddon Window on the Extinction of Planet Earth

Richard Stokes

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. Communion will be as pre-Covid with no restrictions.

3rd July and 7th August All age service
10th July and 14th August Communion service

All other Sundays in July and August will be Ordinary Sundays.

Langley Carnival, Langley Memorial park, Saturday 9th July, Langley Free Church will have a stall, 12-4.30pm please do feel free to visit us.

The Anglican Churches

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.

NB No meeting on 1st or 29th August.

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 July

6th Judy Brady

13th Alexandra Devine Hospice

20th Fish and Chips

Please note that after this there will be no meetings of Oasis until September.

Contact: Ann Portsmouth: 01753 585845

Chatcaf coffee morning @ LFC



The first and third Saturdays of the month (3rd and 17th July and 6th and 20th August) 10am-12noon.

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



Craft Afternoons 2022 at LFC 12—4pm

Bring your hobby along and join us on the 3rd Saturday of every month, that is 16th July and 20th August. Over a cup of tea and cake, some knit or sew, others crochet/make cards or jewellery. You don't have to bring anything with you, as you can just come along for the company. Pop along anytime between 12 and 4pm, to Langley Free Church, 100 Trelawney Ave, Langley, SL3 8RW, and if you need more info, please contact Chris on 07789838500.

.(Suggested donation £2, towards refreshments)





Faith Matters

St Ignatius of Loyola

The Church places before us models of persons who through their life struggled to find and do God's will for them. St Ignatius of Loyola (1491-1556) is an outstanding example of this. The youngest of thirteen children, Inigo, (the name was later Latinised to Ignatius, the name of the Saint) was born into a noble Basque family. His ambition was to grow up in the entourage of a princely family and to court the lady of his dreams. Joining the army and coming up through the ranks was the normal way to go about achieving his dream. But being struck by a cannonball in a battle which shattered his right leg led to a long convalescence during which he experienced a call to a new way of life. God had other plans for Inigo.

Historians agree that the Protestant Revolution in the 16th Century changed the religious and political face of Europe. Ignatius was deeply conscious that the Catholic Church needed reform. At the time, the main problem in the Church was perhaps not so much theological as its attachment to wealth and power. The protestant reformers brought about needed changes like making the Bible and the liturgy available to people in a language they could understand. Ignatius set about reforming the Church by remaining a Roman Catholic and working to change it from within. He was a key player in

what came to be known as the Counter Reformation.

Ignatius' first step was to reform himself. Slipping out of his ancestral mansion, he became a pilgrim walking from northwest Spain to the Benedictine monastery in Montserrat near Barcelona, exchanging his posh clothes with those of a poor beggar on the way. Walking down from Montserrat he lived for ten months in a cave near the town of Manresa spending many hours in prayer every day and working in a hospice. The notes he jotted at the time, the fruit of his prayer life, form the basis of the *Spiritual Exercises* destined to mark the lives of many people worldwide over these last four hundred years. It was at Manresa that he had a life-changing experience. As he sat down looking at the river Cardoner which was running deep below, he slowly began to see everything differently. And this, in his own words, 'left him with the understanding enlightened in so great a way that it seemed to him as if he were a different person, and he had another mind, different from that which he had before'. Ignatius later wrote that all his heavenly experiences throughout his life put together, could not match this experience, in clarity and depth.

The next period of Ignatius' life, known as the pilgrim years, was a mid-life journey lasting seventeen years. From Manresa he travelled to Barcelona, and from there gradually made his way to



Ignatius. His draft Constitution of the Society was turned down by the Pope deeming it not in line with Church tradition. Ignatius wanted to name his society, the Society of Jesus. He also did not want to have a parallel order of nuns nor his Jesuits having to sing the divine office in community.

the Holy Land where he decided to spend the rest of his life. But God had other plans for him. The Franciscan Friars whom the Pope had appointed to the custody of the Holy places in this Muslim land, refused him permission to settle there and when he resisted, he was threatened with excommunication upon which Ignatius relented. So, he made his way back to Spain where he was imprisoned by the Inquisition for teaching what was deemed to be wrong doctrine! Freed from prison, he decided to study theology in Paris and midway through his studies went on a begging trip to London. Back in Paris he befriended two roommates, Francis Xavier, today the universal patron of the Missions and Pierre Favre, a charming Swiss man, later to become a great ecumenist among Calvinists in Geneva.

It was not long before Ignatius and his companions took vows, got themselves ordained priests and for a time evangelised all over northern Italy. They then moved to Rome putting themselves at the Pope's disposal. A surprise, a disappointment, was here in store for

Both, he thought, would hinder the brethren's mobility. All three characteristics were struck off by the Pope. What was God's will for Ignatius? He obeyed – until the Pope died whereupon he prevailed on the new Pope to have these three 'innovations' reinserted! Ignatius spent the last 16 years of his life living in a small room in Rome seeing to the Society's rapid growth worldwide. He was a great letter writer spreading his spirituality through his letters. His correspondence is in 12 volumes and in sheer size far outnumbers the extant correspondence of contemporaries like Calvin, Luther, Erasmus and Teresa of Avila.

Ignatian spirituality may be described as that where the Greater Glory of God is the aim and the Imitation of Jesus, is the way. The Jesuit 'way of proceeding', which is his message to us, is in all things to seek the will of God in the concrete circumstances of our life, unique for each person and then, like Mary, to say our "fiat".

Alfred Agius

A Sermon for Ascension— 2022



This year the Feast of Ascension coincided with the beginning of the long weekend celebrating Her Majesty's 70 years on the throne. The Anglican churches in Langley had a joint service as usual, this year at Christ the Worker church. And the sermon was given by Bill Birmingham.

Ascension is one of the more difficult topics to preach on, but Bill's sermon, weaving in thoughts about the Queen's time on the throne and linking them to Jesus' life and words, was a beautifully crafted talk, and I draw out some aspects of it to share with a wider audience. (Ascension, being on a weekday, attracts only a tiny congregation to the service.)

Bill began his sermon with the words, 'When I was 6, my mother took my sister and me on the bus to Windsor...' That was to see the vast array of posies and other affectionate tributes to King George VI, who had just died.

In the following day's newspapers there were pictures of a young woman descending the steps of an aircraft, to be greeted by Prime Minister Winston Churchill and other dignitaries. She had been undertaking a tour of the Commonwealth on behalf of her Father.

She had set off to Kenya as a Princess, but now was returning to the UK as Queen.

Bill drew our attention to the parallel of Jesus returning in glory to his Father after he had completed his task on earth, and the Queen returning home from Nairobi in February 1952 to take up her 'permanent' job.

The disciples of Jesus had come to the end of the time they shared with the ministry of Jesus on earth. But Jesus had prepared them for the time when he would not be physically present with them. The Bible explains that after Jesus ascended in glory to his rightful place with his Father, he continued his ministry on earth, but now working through his disciples. He had indeed prepared them for this task and it was only ten days after the Ascension, that they felt the Holy Spirit coming upon them, empowering them and enabling them to continue Jesus' mission.

Bill also linked this continuation of Jesus' ministry with the Queen's constitutional responsibilities. She is limited in what she is able to do herself in government, as we know, but has to operate through her Ministers. And now, we also know that increasingly more of her stately duties are delegated to members of her family, although she attends to affairs of state herself.

It was noted that at the most recent State Opening of the Parliament, most unusually, the Queen was not able to read the speech setting out the Government's plans. Prince Charles read it on her behalf: but whereas the Queen would have referred to the plans of 'My Government' with regard to new legislation and so forth, Prince Charles used the words 'Her Majesty's Government' throughout. One couldn't but be reminded of Jesus himself always referring to his task on earth as doing 'his Father's will'.

Bill concluded his sermon with these words: so this week we look back, but also forward. As we celebrate we look back over the 70 years that the Queen has led this nation, through good times and bad. But in our Langley churches, we look back also to celebrate what Jesus has done for us over past years and will continue to do through us.

: Anna Thomas-Betts

**(with grateful acknowledgement of
the sermon by Bill Birmingham)**

About St John's Gospel

No annunciation or visitation of Mary to Elizabeth, no manger, no angels, no shepherds or wise men... they are all absent from John's gospel. They are also absent in Mark's gospel, of course, both gospels diving from the outset straight into Jesus' public ministry beginning with his baptism.

Even so, these two gospels have very different purposes and structure. Mark's narrative follows a more or less chronological order, and was possibly the source material for the Matthew and Luke gospels according to many scholars. John is different in that his aim seems to be to signpost various aspects of Jesus' mission: indeed we know that what the other gospels might refer to as miracles are 'signs' according to John—signs pointing to the glory of God. The narrative of turning water into wine at Cana was referred to in John's Gospel as the 'first sign', you will recall.

We will also see that John continues with the tradition of the Hebrew notion of the 'perfect 7'—seven signs and seven 'I am' sayings. Perhaps not quite so obvious is this Gospel's link to the concepts of the Word and Wisdom, both strong in the Old Testament, and identifying them with Jesus. The beginning of the gospel, as we read every Christmas is, 'In the beginning was the Word, Word was with God' and what Isaiah 55:11 says: *So shall my word be that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please...* We can find here a direct parallel with God sending out Jesus and Jesus accomplishing God's mission.

The Father-Son relationship is the crux of the theology of John's gospel (God is spoken as Father over 100 times in the Gospel and Jesus as Son over 50 times) and it has echoes in Proverb as well

where we read that 'the Word was there with God at the beginning of creation'.

Some commentaries on John's gospel emphasise that John's intention is to bring out the theology, and Jesus' relationship to God, more than anything else. The details of his life history are much less important to John, the exception being the Passion narrative at the end. This could be at least partly because he assumes that the readers would already be familiar with the biographical details from other gospels. In the description of the Passover meal, for example, there is no mention of the meal itself, or of the institution of the Holy Communion. This may be because the church would already be celebrating Communion as a sacrament, or it could even be that theological definitions of sacraments he saw as being of secondary importance.

In his 'I am' statements, John is obviously not expecting them to be taken literally. 'I am the bread of life', 'I am the light of the world', 'I am the vine'... cannot all be simultaneously true in a literal sense. Rather than definitions, they are meant to be portals through which we can see the nature of Jesus (and God). So we are

invited to envisage what Jesus being the 'good shepherd' might mean to us, in our lives. There is no detailed job description of a good shepherd, but the words are just pointers to his relationship with the sheep in his care.

It might be to emphasise this point, namely that we need to imagine ourselves into what being bread, light, life and so on means, that John's gospel deviates from the more common style of chronological narrative. Events are grouped together around signs or sayings so that they reinforce the theme. So 'I am the light' is followed by the healing of a blind man; 'I am the bread' leads into the feeding of the five thousand. This text is also placed close to Jesus saying, 'He who eats My flesh and drinks My blood abides in Me, and I in him'—the symbolic meaning of the Holy communion—incidentally making up for the missed Passover meal detail!

So John is asking us in his gospel to make our relationship with God, that is, our theology, deeper and our own, through the insights he provides by the signs and sayings of Jesus.

Anna Thomas-Betts



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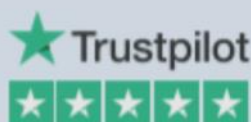
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20p at the Gate!

Christ the Worker

Parlaunt Road, Langley SL3 8BB

Summer Fayre
Saturday—16th July

2.00 — 5.00 pm

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Parish Directory

St Mary's Church

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

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

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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