

September 2022

Around Langley



Canal Bridge, Middlegreen Road

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

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From the Editor

As the summer holidays draw to a close, now in cooler times after the heatwaves, as we continue in Langley to miss out on even the showers forecast for the region, and as the world shudders at the turn taken by political situations and posturing by powerful nations ... here is the new edition of *Around Langley*. I am grateful to the Rev. Chris Ferris for the Leader he has written (opposite page).

Over the past several years, we have invited you to consider contributing to the magazine. We are always looking for people to report on local issues as well as people who would like to write articles for the magazine. You will be writing for an audience of a few thousand people! It can be daunting—and I should know—but it is also a great privilege to share your knowledge and views with others. If you are interested in finding out more about how you might get involved, please contact me. (My contact details are above.)

Anna Thomas-Betts



Anxious Times


I spoke to someone at Harrow Market recently. I was in shorts and was wearing a clerical collar and I think the sight of a vicar in shorts was unusual for her! She then opened up about how much she had lost in the last few years, her job, family members, friends and so on. She spoke of the sense of loneliness despite being married and having children and grandchildren nearby. The pandemic has been costly for her in so many ways. I know she is not alone.

The last few years have left us feeling exhausted: emotionally and physically drained. Lockdowns caused by an invisible virus have meant that many people have lost jobs; and community life; family life and friendships have been put on hold.; people have lost family members, and there are many who have to deal with chronic health conditions. People are struggling with their mental health, and with alcohol and substance abuse.

COVID-19, Climate Change, the rise in the cost of living, political uncertainty and instability remind us all of the fragility of our world. We feel fragile, broken and we are aching for the world to return to what it was before the first lockdown. This is new territory for us. Or is it? People often look at the past through rose-tinted glasses and forget the difficulties of the past. Nevertheless, the issues mentioned are real, the recent heatwave and rising energy bills being solid evidence of this.

Difficult times not only remind us of our fragility, but also of essential, God-given human kindness. I arrived in Langley a year ago and became Rector in September and was impressed by the sense of community and identity in the village. Human beings are made in the image of God, able to reflect God's character and qualities, his capacity for goodness, love and creativity, all of which we have seen over the past years.

The more I reflect on life, and the pace of change in our world, the anchors of the past are slowly disappearing. It will not be long until WWII passes from living memory, and even the Platinum Jubilee with its reminiscences will be all but forgotten. In times of change, we need an anchor which will remind us of who we are. The Queen has provided that continuity and stability to the nation and is open about her faith which has guided and shaped her life. In times of transition and uncertainty people call out to God for help, and I can assure you he is listening.



Where are your anchors in life, what do you cling to for hope and what gives meaning to your day to day living?

Rev. Chris Ferris

News from Around Langley

Langley Neighbourhood Forum



The Forum met on July 4th 2022, to hear a talk by Nikki Hopkins, a Paramedic at Langley Health Centre on **'Our Local Health Services Now'**.

Nikki joined London ambulance service as a student in 2009 and after a few years she moved on and worked for the police in Maidenhead. For the past four years she has worked at Langley Health Centre and other surgeries, now working for Primary Health Care.

The last two years have been very difficult. During the lockdown, visits to the surgery were restricted to changing dressings and babies' injections. Telephone consultations became the norm, and even now form roughly half of all consultations, although many people are unhappy with these. Telephone consultations do have the facility for uploading pictures and have video sessions. Also eConsult via the website works well.

During the height of the pandemic Covid vaccinations was a major task for the surgery and Nikki was leading this. The vaccinations are now suspended until September.

Cannot get a GP appointment? There

are 21,000 patients registered at Langley and a GP shortage, despite Langley Health Centre having four partners, 10 salaried doctors plus locums and trainees. So people need to consider **Alternatives to GPs**, while GPs deal with acute issues and issue prescriptions and make referrals. For example, patients can call 111 for non-emergencies. However, for things like chest pains you should call 999, remembering that the 999 line is for emergencies that require going to A and E, and not for minor issues.

Also worth remembering is that pharmacists can give advice about health issues and some pharmacies can monitor blood pressure, even regularly over weeks. Paramedics can take blood, do mental health assessments and visit the house bound. There are Nurse Practitioners who can help. For example, there is now a full time Mental health practitioner. In addition, patients can self-refer talking therapies. Musculo-skeletal service can deal with joint and muscle issues, and there are nurse-led Diabetic Clinics. There is a Dentist in the practice for children and those with learning difficulties.

An out of hours clinic operates two or three days a week. It is bookable and can take blood for tests and change dressings, and also a District Nursing service is based in Langley surgery.

There is a phone line people can call for their test results, or they may be accessed electronically. Langley cannot currently do travel immunisations. But it does provide social prescribing, which means anything that is not medicine, for example by sign posting to social services or local council services.

It is worth remembering how much various services and treatments cost (the NHS) each time we use it. A trip to the pharmacy costs £15; a call to 111, £16; a GP visit £36; a visit to an urgent treatment centre, £37. A call to 999 costs £111 and using an ambulance, £235.

Langley Community Coffee Shop



Twelve months ago when I wrote my report our main concern was Covid and how safe it would be to restart the meetings. Today Omicron is as common as the cold, but our concerns are elsewhere as we live through the heat and drought and people are concerned about the cost of living increases especially energy and food. We survived Covid but not without sad loss of life and hopefully we shall with God's help survive this next crisis over cost of living. Some people are already on the bread line and we pray that they are not driven to desperation.

We ended the summer season on a good note with our trip to Eastbourne before

the summer heat wave. Although the day was pleasantly warm inland this was not the case on the coast where the conditions were overcast and much cooler due to a cool onshore breeze. However everyone seemed to appreciate their day out and found a restaurant to their liking, enjoying the chance to get to the coast, to feel the sea breeze, to sample the fish and chips and enjoy the friendship that such an outing brings.

Our group will resume on 6th September from 10am until 11.30 am. in St. Joseph's Hall at the back of The Holy Family Catholic Church in Trelawney Avenue, SL3 7UD. The programme for September is as below.

13th or 20th Sept. speaker on Thames Valley Hospice (waiting confirmation). If that doesn't happen, then I shall show pictures and talk about my trip to Malta.

27th Sept. Macmillan Coffee Morning.

The aims of our group are to provide friendship and support as well as to be a point of information about other activities in the community. We also provide half an hour of armchair exercise at meetings which most people seem to enjoy. I have noticed how much the level of activity has generally deteriorated during the two years of Covid, so any exercise is good. We have a coach outing once a year and a Christmas Lunch. Everyone is welcome to join.

Sheila Papali

What We Struggle With – a Survey Snapshot

At the Langley Carnival this year Church of England representatives carried out a short survey looking at people's attitude to faith and religion and most importantly what struggles people had in their relationships with others. We are grateful for all those who took part in the short survey. The key question was:

"In respect to human relationships which of the following do you find hardest?"

The number of responses were as follows:

- a. *forgiving others if they have done you wrong* 11
- b. *being concerned for a stranger* 4
- c. *having sympathy for someone who has brought harm to themselves* 11
- d. *accepting difference in values and morals* 2
- e. *avoiding envy of others for their good fortune/luck etc.* 3

The survey was trialled as a pilot but with thirty responses a pattern did begin to emerge.

The most cited personal challenges were: 'forgiving others if they have done you wrong' and 'having sympathy for someone who has brought harm to themselves', with eleven responses each.

These issues seem to be universal in that they were cited by those with a clear religious affiliation and those who

professed to have no religious affiliation at all.

On reflection, are these results all that surprising? Forgiveness is hard and always has been. Christianity is all about forgiveness and attaining a state of mental calm in the face of hurt seems an impossible task. Christ said at his Crucifixion, "Lord, forgive them they know not what they do." Yet we also accept that to move past "hurt" we do need to forgive. But it is hard. We are pulled to forgive but also to remember the pain.

The second hardest thing, *having sympathy for someone who has brought harm to themselves*, is equally interesting. We may think of those who have wrecked their health through smoking, drinking or drugs. We may think of those on the streets pleading homelessness and poverty. Perhaps of someone who started a relationship many argued and advised against. Like a recorded message we repeat, "It's their own fault – we told them what would happen." Yet care and support is what they do need.

To be better human beings we need to find a way to transcend or pass through where we are now, to rid ourselves of our concerns and to focus on the other person. Hard to do but we know in our hearts that is right.

Ricard Shircore

Tock-Tick?

Ever wondered why we say Tick Tock, not Tock Tick? Or for that matter, Ding Dong not Dong Ding and King Kong and not Kong King? It turns out that it is one of the unwritten rules of English native speakers know without being taught.



A BBC article explains: If there are three words, the order has to go I, A, O; with two words, the first is I and the next A or O. Here are a few examples: mish-mash, chit-chat, dilly-dally, shilly-shally, tip top, flip-flop. tic tac, sing song, ping pong.

Another rule we obey in English, probably without realising it, is the order of adjectives: as in Little Red Riding Hood and not Red Little Riding Hood, for example. Adjectives follow the sequence opinion-size-age-shape-colour-origin-material-purpose before the noun. So a 'lovely little old green French silver whittling' knife is fine, but try changing the order of the adjectives and see what mess we can get into. So we say 'a lively black horse' rather than 'a black lively horse'. And a lively black horse would have all its hooves making the same noise, described as clip-clop.

'Big Bad Wolf' clearly does not obey the opinion-size sequence. That is because it follows a higher order rule: the I-A-O rule (which incidentally has a technical name, the *ablaut reduplication* rule!) Try thinking of adjective sequences you might use!

You will recall, I am sure, Donald Rumsfeld's famous warning that in any situation there can be known knowns, known unknowns and unknown unknowns, the last being the most potentially dangerous as they are "things that we don't know we don't know". Here we are adding to that list: the unknown knowns, the things we know, but don't realise that we do. Life is simpler knowing that we obey the rule without knowing it!

Anna Thomas-Betts

Source: Why Green Great Dragons Don't Exist: <https://www.bbc.co.uk/news/blogs-trending-37285796>

Philip Larkin: the 'other' Poet Laureate



Philip Larkin, who was born a hundred years ago, on 9th August 1922, was one of the best-known poets of the 20th Century. Born in Coventry and a graduate in English Literature from Oxford, he spent most of his working life as a Librarian at Hull University, during which time he wrote most of his literary work. He was not keen to attract public attention to himself, so when offered the position of Poet Laureate after John Betjeman's death, he declined it.

Larkin was a solitary person, not given to expressing much emotion in his poems. When once asked about the simplicity of his poems, he commented that he did want the lines of his poetry to be understood by people at the first time of reading, but that he hoped people would then be drawn to read it many times, gaining a better understanding each time. He is said to have much inspiration from W. H. Auden. The poems are marked by what critics call 'a very English, glum accuracy' about emotions, places, and relationships and 'a poetry from which even people who distrust poetry, most people, can take comfort and delight'. Larkin claims that deprivation is to him what daffodils were to Wordsworth!

Kingsley Amis and Larkin were close friends, a life-long friendship that started in his student days. The librarian in Amis' famous novel 'Lucky Jim' is fashioned on Larkin and his time as a librarian in Hull.

He was a novelist and a jazz critic, as well as a poet. His choice of music at his appearance on Desert Island Discs included Tallis and Handel, surprisingly for an agnostic as he confessed himself, along with Louis Armstrong, Billie Holiday and Bessie Smith.

While never married, Larkin had several long-term relationships with women, some of them concurrent! Partly due to that, he is frequently accused of misogyny, though that may in reality have been just one part of his general misanthropy. More definitely, he did express racist sentiments in private correspondence, on more than one occasion. While this would rightly be seen as unacceptable today, such attitudes were more common then, and it is also possible that he was being deliberately shocking in private letters. Nonetheless, there are university curricula that have removed him from their reading lists and Hull Council apparently has included his statue in its racism review.

So, Larkin's life has generated much controversy, but should that detract from

his poetry? As David Baddiel said about misogyny, racism and antisemitism in poets like Larkin and T. S. Eliot, “We have to be able to hold those conflicting thoughts together...” A memorial to Philip Larkin was dedicated in Poets Corner in Westminster Abbey in 2016.

Anna Thomas-Betts

Some Quotes from Larkin

Many people will remember Larkin’s lines:
They [mess] you up, your mum and dad.

They may not mean to, but they do.

They fill you with the faults they had

And add some extra, just for you.

A good example of a glum poem! The later verses also contain the lines ‘But they were [messed] up in their turn’ and ‘Man hands on misery to man’, ending

with the advice ‘*And don’t have any kids yourself.*’

Larkin himself is said to have thought of The Whitsun Weddings collection of poems as his favourite. Here is a thought from ‘Dockery and Son’, from The Whitsun Weddings: “...*how Convinced he was he should be added to! Why did he think adding meant increase? To me it was dilution.*”

And also from The Whitsun Weddings (‘Faith Healing’):

“In everyone there sleeps

A sense of life lived according to love.

To some it means the difference they could make

By loving others, but across most it sweeps

As all they might have done had they been loved.”



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‘The Jewel of Slough’ (Simon Jenkins in *England’s Thousand Best Churches*)

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“Sir John Kedermister and his Library at Langley Marish”

A talk by Julian Hunt,

a Trustee of the Kedermister Library,

at St Mary the Virgin Church on

Sunday 2nd October at 2.30pm.

www.Langleymarish.com/stmary/kedermister-library/

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.

4th September All age service
11th September Communion service

All other Sundays in September will be Ordinary Sundays.

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. 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.

NB On October 3rd, we have a Macmillan Coffee morning.

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 September

7th Tony Randall

14th AGM

21st Alexandra Devine Hospice

28th Harvest Praise

Contact: Ann Portsmouth

01753 585845

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

Chatcaf coffee morning @ LFC



The first and third Saturdays of the month (3rd and 17th September) 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 17th September.. 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)



The Liturgy

Most adult Christians would have heard of the word 'liturgy' though relatively few use this term even when they speak about their faith life and practice. The word comes from the Greek word *leitourgia* meaning public worship. It mostly refers to public worship according to a prescribed form. Thus, we have 'the Liturgy' referring to the Book of Common Prayer in Anglicanism, the Communion Office in the Orthodox Church and the Sacred Liturgy in the RC Church.

The liturgy is really the work of the 'whole Christ' (*Catechism of the Catholic Church n1136*), i.e., Jesus who is the

head and the Church which is his Body. Through baptism, Christians become members of the body of Christ and are graced by God with a new reality, 'created grace', as it is called, enabling them to participate with Jesus in the divine life of the Blessed Trinity.

There are three ways in which Christians can participate in the liturgy:

(a) by taking part in the daily liturgy of the hours officially known as the Divine Office, compulsory for the clergy (Catholic and Anglican) and for non-ordained religious (e.g. nuns) but optional though commendable for the laity. Whether said privately or in community it is always a prayer made in the name of the whole Church.



(b) by celebrating the sacraments which are the channels of grace, and
(c) by participating in the eucharist which has two parts, namely the Liturgy of the Word and the Liturgy of the Eucharist.

Although the eucharist is also a sacrament it is treated here separately because of its pre-eminence. In the words of the second Vatican Council (LG,11) the eucharist is called “the source and summit of the Christian life”. Besides this, there is nothing greater that one could attain. *eucharistia* is the Greek word for ‘thanksgiving’, a prayer that preceded the transformation of the bread and wine into Christ’s Body and Blood in the liturgy of the early Church. Later the term came to be applied to the whole celebration of the Mass in the RC tradition. It is known as Divine Service or Worship in other traditions and in the Eastern Churches it is called Divine

Liturgy or Holy Qurbana.

It is a sad fact in the history of Christianity that most of the discussions about the liturgy have centred around differences among the different rites, and within these rites around rubrics, ceremonial precision and formality, side-lining the essence of the liturgy. For, essentially, liturgy happens wherever the religious experience of believers evokes a particular patterned human response. It is important to know if this patterned response, this liturgy, can change over time. Well, yes and no.

There are unchangeable parts, those of divine origin like, for instance, the words of Jesus at the Last Supper. Then there are changeable parts, those which do and must change over time to keep the Church, as a human institution, meaningful in a changing world. The history of the Christian liturgy is the story of how the Churches have been influenced over the centuries by social, cultural and theological forces, that have shaped the various ritual responses to the experience of God in Christ. This influence goes back to the history of the Jewish people who had their own history of how, well before Jesus, Jews worshiped the God of Abraham. Think of the Psalms, temple worship, religious feasts etc. In the history of the Church, the saying ‘the Church is always in need of reform’, attributed to St Augustine and made popular by the Swiss Calvinist theologian Karl Barth (1886-1968), is just



about weeding out abuses as it is about updating. This saying, quoted by Pope St John XXIII at the opening of the Vatican Council II, applies not only to doctrine and government but also to the liturgy.

Sublime as the Christian liturgy is, it is of course not the only way that God and creatures (within or outside of the visible Church) have access to each other. Think of the prayer life of people in all world religions. It is always God who has the initiative attracting us by His grace. But God speaks in mysterious ways, in ways known only to Him: "The Spirit of the Lord has filled the whole universe" (Wis.1:7). "The Spirit blows where it wills" (Jn 3:8). It is just that the liturgy is a privileged occasion for chosen people, to have a foretaste of what they will be enjoying for ever in heaven.

At the risk of finding myself out of my depth, I would like to recall what the Youth Catechism of the Catholic Church has to say on celebrating the liturgy (no 179): "In all earthly liturgies, Christ the Lord himself celebrates the cosmic liturgy, which encompasses angels and people, the living and the dead, the past, present and future, heaven and earth. We participate in different ways in Christ's divine worship." As we sing in our traditional hymn of praise, the Canticle *Te Deum*: we look forward to taking part in the hymn of praise in the never-ending heavenly liturgy: "Day by

day we praise you: we acclaim you now and to all eternity."

Alfred Agius

Parables

We know that much of the teaching of Jesus was in the form of Parables. Indeed some of the themes of parables from the Gospels have become embedded in everyday language: for example, 'good Samaritan' and 'prodigal (son)'. But what is a parable?

First, the word comes from Greek, with *para* meaning alongside (unlike in Latin, where it can mean 'anti' or 'against' as in parachute and parasol) and *ballo* meaning 'throw' or 'cast'. So parables should be literally understood as placing things side by side.

A parable is a succinct story, Wikipedia tells us, in prose or verse, which illustrates one or more instructive principles or lessons. It differs from a 'fable' in as much as fables use non-human characters like animals, plants, forces of nature and so forth, whereas parable on the whole use humans as characters. Allegories, metaphors and similes can also be thought of as performing a similar function in literature.

Unlike allegories which can cover several points, a parable makes a single, unambiguous point. This is something that can be difficult to remember when interpreting them: it is easy and tempting to question aspects of the



story and, in the process, diminish the value of the central message. The parable of the 'wise and foolish virgins' is simply about our need to be prepared for the unexpected or unpredictable; the labourers who complained about the unfair wages may indeed demand our sympathy, but the parable is about God's limitless graciousness.

A parable has some likeness to a metaphor, but one that has been extended to form a coherent story: for example, in order to illustrate how fathomless a father's love can be, a whole story is woven about a son squandering his inheritance and is still welcomed back with open arms. It is not unlike a simile, in which we say something is *like* something else. The

difference is that the meaning is explicit in a simile: 'life is like a box of chocolates', whereas generally it is not so clear in parables. After Jesus told the large gathering of people the parable of the Sower, we recall the disciples going to Jesus wondering why he speaks in parables and Jesus has to explain to them the meaning of the story.

There is many a parable that needs to be unravelled for us to appreciate its meaning, especially when the context has changed so much by now, from the time they were spoken by Jesus.

Jesus speaking in parables would not have been a surprise to his listeners, although they didn't always understand their full meaning. The Hebrew scripture has plenty of examples of God speaking through his prophets to his people in this mode: in *Mashal*, which means parables, riddles and (or) prophecies. As an example, see Psalm 78:2: 'I will open my mouth in a parable; I will utter dark sayings from of old'. Or Numbers 24:3: '... and the Spirit of God came upon [Balaam]. And he took up his parable...'

In Judges Ch 9, we have a brilliant example of a (political) parable. After Gideon's death, Abimelech killed all his brothers (save the youngest, Jotham, who escaped by hiding) and proclaimed himself king. Then Jotham stood on the top of a hill and told the people about the trees in a forest deciding to choose a king; after the olive, the fig and vine had all declined, they asked a thorn bush to

be their king. The thorn bush agreed but threatened them with fire if they should leave his protection. Jotham then interpreted the story as their own situation, where a murderer had been selected king. Having made this speech, Jotham slipped away safely; and three years later there was indeed much strife with Abimelech eventually being killed.

We might also consider the parable of the two eagles and the vine (Ex. 17: 1-6). Ezekiel introduces the story with God saying to him, 'O mortal, propound a riddle, and speak an allegory to the house of Israel'. Other translations use parable instead of allegory in God's words.

Solomon was the archetypal wise man, of course. 1 Kings Ch 4 says that he composed three thousand proverbs. Ecclesiasticus (Ch 47: 15ff) says of Solomon, 'How wise you were when you were young!...Your songs, proverbs and parables, and the answers you gave astounded the nations' and (Ch 39), 'he seeks out the meanings of proverbs and is at home with the obscurities of parables'!

Perhaps the Sowing Parable from 2 Esdras Ch 8: 41 (Apocrypha) will come as a bit of a surprise to many of us. 'For just as the farmer sows many seeds and plants a multitude of seedlings, and yet not all that have been sown will live in due season, and not all the plants will take root; so also those who have been sown in the world will not all live.' Jesus could

well have been expanding on this in his parable of the Sower.

2 Esdras 8: 2-3 is equally reminiscent of some of Jesus' sayings: 'I tell you a parable. Just as, when you ask the earth, it will tell you that it provides a large amount of clay from which earthenware is made, but only a little dust from which gold comes, so is the course of the present world. Many have been created, but only a few will be saved.'

The parables of Jesus are a rich source of material for us to discern, learn from and be challenged by. It is also fascinating to see how they have been interpreted in different times and by different people. But that deserves more consideration—another time.

Anna Thomas-Betts

Remembering rain with nostalgia ...

April Rain Song

By Langston Hughes

*Let the rain kiss you
Let the rain beat upon your head
with silver liquid drops
Let the rain sing you a lullaby
The rain makes still pools
on the sidewalk
The rain makes running pools
in the gutter
The rain plays a little sleep song on
our roof at night
And I love the rain.*

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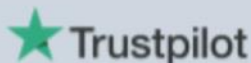
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Team Rector: Rev. Chris Ferris 07910 077885 rectoroflangley@gmail.com

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

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

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

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

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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

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Langley Free Church

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