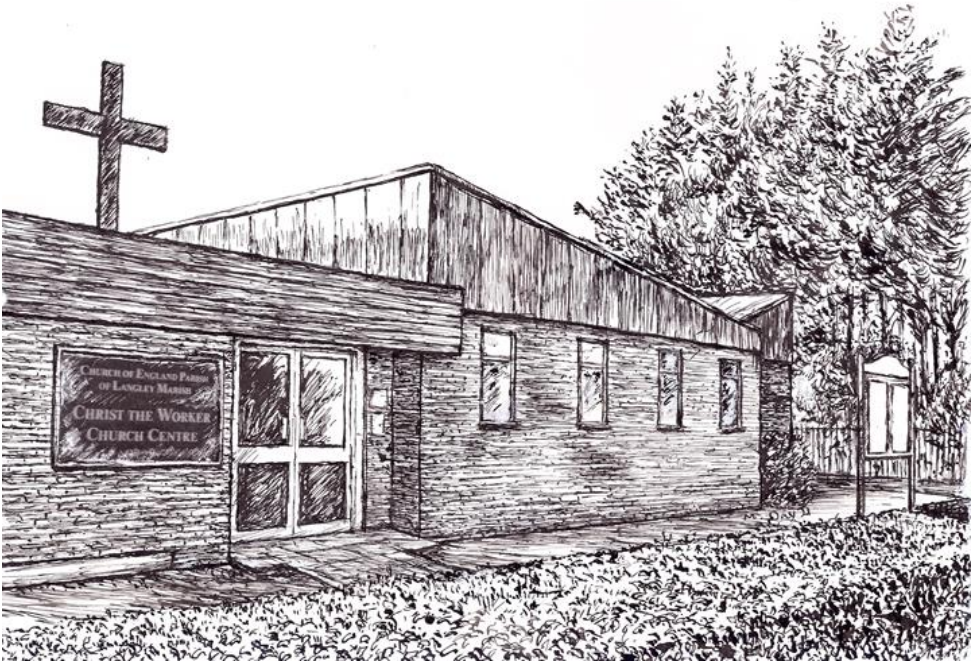


April 2021

# Around Langley



*Christ the Worker Church*

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

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## Contacts

### Editorial & Enquiries

Anna Thomas-Betts  
01753 822013  
a.thomasbetts  
@gmail.com

### Advertisements

Richard Shircore  
07943 404388  
richard.shircore  
@btinternet.com

### Layout & Advert

Design  
Roo Kanis-Buck rookanis  
@btinternet.com

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Michael Day - 01753  
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*A Happy Easter*



*to all our Readers from the  
Editorial Team at  
Around Langley*

## Season of Hope



This issue heralds British Summer Time and longer light evenings—as well as the prospect of being able to meet even just a few of our friends and family again. Christians, at least in the temperate zones of the Northern Hemisphere, will associate this with Easter, will identify it with the hope of resurrection and new life. But no one can fail to rejoice at the new birth we find in nature.

We seem to be moving into a season of protests as well. I write this on the day after the Bristol riots, and a week after the vigil for the cruelly murdered Sarah Everard. I hope the readers will appreciate the article on policing by Richard Shircore: in it he draws our attention to the many facets and nuances of mass protests with humour and sensitivity.

I am most grateful for Richard's contribution and the thought-provoking articles that Alfred Agius produces regularly. With this issue of *Around Langley* I enter my sixth year as editor of the magazine. This responsibility has been a great privilege, and indeed a pleasure much of the time, but I often wonder where the inspiration for the next article is going to come from! So, if anyone has ideas for contributing to the magazine, please talk to me!

Our national Day of Reflection has just gone past. However, as Christians enter Holy Week, children have their Spring holiday at school and everyone has an Easter break, let us continue to be grateful for our blessings, remember those who have suffered sickness or bereavement in the last year and reflect on what changes the community needs to make to address the problems of inequality highlighted by the pandemic.

**Anna Thomas-Betts**

# News from Around Langley



**Langley  
Neighbourhood  
Forum**

Please see their website,  
[www.langleyforum.org/](http://www.langleyforum.org/) for news and updates.

**Langley  
Community  
Coffee Shop**



On hold until allowed to re-open.  
Contact: Sheila Papali, 01753 541 165 or  
07805 335 086.

## **Policing as Street Theatre**

Following the discussions of recent police action in London I mused that the Police Officers rostered for this duty probably had a very good idea how it would pan out. Many such events have a relentless predictability about them.

Having served as a Special Constable (a volunteer Police Officer with full powers to arrest and detain) in Slough and Langley for 28 years, I am biased in having sympathy for the police position. It was always going to turn out badly.

As a Special, starting in the later years of the 1970s I slowly realised that much of the work of the police and how it is seen

by the public is best viewed as Street Theatre. After all much of the action takes place in public and the participants, police, bystanders, actual and potential participants all, “have their entrances and their exits” to quote Shakespeare. Like all theatre it can be tragic, comic, or a mixture of both.

I present the drama—of policing vigils, demonstrations, protests etc.—in five acts. Like many human events this pattern has not changed in possibly thousands of years. But then the problems that generate them, conflict, anger, fury, distrust, are all part of the human condition. This seems impervious to change for the better.

**The Setting: A public place** – often related to the source of the grievance or power: a miscarriage of justice, unwanted environmental development, a brawl, a tragedy and so forth.

**Act 1 The Cause or Grievance.**  
Enter Concerned Persons: However, not all “concerned persons” have the same agenda or purpose. Some, maybe most, will be focused on the issue at hand. For others it is literally an opportunity to “make a statement”, however tenuous the link to the primary issue may be. Shakespeare again, “they have their entrances and their exits”. The police having notification of the event (formally or informally) will begin to



Special Constable Richard Shircore (2006)

make contingency plans. The cause and likelihood of problems/dangers will begin to be assessed, starting with the basics, ensuring separation of crowd from traffic dangers, for example. Police action is minimal and routine.

#### **ACT 2 The Need to Make a Point.**

In Act 2 the original issue is addressed and grievances aired. Those with critical things to say and most involved will be heard and appreciation shown by the audience. When satisfied these people will begin to leave. They will have been heard, respects paid, points made. Police action minimal. Police may well congratulate organisers for their efficiency.

**Act 3 “We are on a roll let’s keep this going”.** Act 3 is dependent on

location, the nature of the issue at stake and number of willing participants. The crowd here may well consist of the others referred to in Act 1 with their own agenda but it may well be joined by others who see it as an opportunity to “get even” in some way with society, or are “anti-police” or simply bored, and of course, this event is live and they are on stage! Fame at last!

Policing moves from passive observation to active surveillance and “advice” to go home/leave.

**ACT 4 The Confrontation:** By now the original reason for the protest/demo has long since passed. It is now about the power to control the physical space, the agenda, or to get revenge, depending on each individual’s motivation. This inevitably means criminal actions will take place: obstruction, threatening behaviour etc. In a pandemic there are laws governing assembly of persons. These are being breached. Police have a duty to act in support of legislation.

Police action will now move from giving “advice” to leave the area, to saying “Is there anything I can reasonably say or do that will make you comply with my order?”

Some actors will ponder the options and leave. For others “reason” has long since departed and for some Act 4 is the part of the Play they have waited for all day. They are centre stage. All eyes are on them and they can now play “Outraged”,



taking the persona of "Victim of Oppression", "Martyr to the Cause", or other tragic roles.

**Act 5 Outrage and Finale** Act 5 tends to end like all other similar events. A physical and moral struggle (often many) takes place and the centre stage players play "Outrage" as they protest that their democratic freedoms are denied. Usually the actors are carried to a waiting police van. When this has happened enough times the Theatre closes. No players and no audience.

**The End** ( I should add that I am in favour of this Play. It is an essential part of the democratic process and a very important safety valve for human emotion.)

**Richard Shircore**

## Crocuses

I hope some Langley residents have seen the wonderful display of crocuses in the Memorial Park. They read 'END POLIO NOW' (see *Around Langley*, February 2021, *Purple4Polio*).

They were accompanied by a sign saying

that they were planted by the Langley & Iwer Rotary Club. In the past crocuses were planted under trees at the Station end of Alderbury Road and in the grounds of St Mary and St Francis Churches.



The idea is to raise awareness of the continuing campaign to eradicate the scourge of Polio from the world. We are used to routine immunisation against polio and it is no longer a worry here. However in Pakistan and Afghanistan there are still cases occurring, over 100 this year so far. The campaign was set in motion by the World Health Organisation in 1980, and it's taken a long time to get this far. We must carry on to rid the world of this horrendous disease which can kill or leave paralysed those who catch it.

If you would like to donate to this campaign, or find out more about it, please contact me on 07930 310201. I would also be happy to give a talk to any group or organisation on the subject.

**Liz Jones**



# The Vocation of an Iconographer

I am a Benedictine monk of Mucknell Abbey in the same community as Sr Jessica, who was until a few years ago a member of St Mary's congregation. I started learning iconography (painting icons) four years ago; first with the help of one of our brothers, but then with a master iconographer, Peter Murphy, ever since I had the privilege of being introduced to him. I am now his apprentice. Iconography is very much my main occupation at the abbey and is an expression of my ministry and vocation.

There is a variety of styles and traditions in iconography, each with its own canon (that is, an allowed set of rules) and proportions. I find myself attracted to icons from the late Byzantine period as well as from the so-called Cretan school, finding awe and inspiration especially in the works of masters such as Angelos Akotantos, Andreas Ritzos and Michael Damaskenos. Those are the particular traditions that I try to follow within the diverse and rich world of iconography.

Writing, or painting, an icon (both expressions are used, sometimes passionately; they have their own nuances and therefore their usage is influenced by which elements the iconographer wants to emphasise) is an offering, an act of love from the iconographer, given to our creator in prayer. In Peter Murphy's words: "Some

Orthodox theologians refer to icons as 'the first fruits of redemption', they are considered by some as nothing less than redeemed matter, reflecting both the outpouring of God's love for his creation and the iconographer's reciprocation of love to his creator." This is why traditionally only 'elements of creation' (i.e. natural substances) are used at each stage of the process. The whole process is intrinsically prayerful work.

It all starts with the drawing, which is always a mixture of research and a balancing of which theological element I want to emphasise while staying within a defined canon (both in terms of proportion and composition).

Following this comes the preparation of the board. Mine are made of lime wood with oak braces at the back. Then we cover it with muslin and several thin layers of 'gesso' are applied to it. Gesso is obtained by mixing Plaster of Paris with water and 'rabbit glue', an animal gelatine. The braces reduce warping of the wood while allowing it some movement. The rabbit glue is to give the plaster of Paris some elasticity preventing cracking. Nowadays, I source my boards from Serbia already gessoed.

The gesso is then sanded and the drawing of the icon applied. Everywhere we want gold (for halos and sometimes background) it needs additional treatment. Layers of 'bole', which is red clay with some rabbit glue and water, are



Anastasis

Jesus rising on the Third Day after having 'descended into Hell, raising Adam and Eve out of Hell with him.

Icon painted by Brother Michael Brossard

applied and it is sanded to a shiny finish. I use 24 carat loose gold leaf and a technique called water gilding. Gold is applied in two layers and burnished with an agate.

Then the painting of the icon itself can, at last, start. I only use ground natural pigments which I mix with egg yolk,

water and alcohol (being in the UK, gin is the obvious candidate!) and the brushes are made with squirrel fur.

The last element added to the icon is its name (the name of the saint or the biblical scene depicted) acting as its christening. Finally the icon is blessed and given to its new home.

The process is long, meditative and prayerful. It is a source of joy and fulfilment for the iconographer while being sometimes spiritually draining. In my own experience, I always find myself fully immersed and invested with the particular Saint or scene I am painting. Nevertheless, I very much consider it a blessing and privilege to be able to produce something that will be a tool, a help and a focus in the spiritual life of the person who commissioned it while at the same time enriching my own prayer and spiritual life.

**Brother Michael Brossard OSB**

**Have you ever noticed those letters on icons and wondered what they mean?**

You see MP, OU, IC, XC and so on painted in the icons, with a squiggle above them. The squiggle (like our apostrophes) means that they are abbreviations and usually the words are in Greek: MP (MR in English alphabet) is short for *MateR* for example. The painted Greek lettering can be confusing: Δ looks like A, Θ like O etc.!





*More puzzles for Lockdown ...*

*(Devised by Angus MacKenzie. Answers on page 14)*



Can you  
**UNSCRAMBLE**  
these Easter Eggs?

Can you unscramble the letters  
on each egg to form a word, phrase or  
place associated with the Easter story?



SCORS



pentybont



WON HE IS SENIR



MEALSJURE



DOGO DRIFAY



Gawshin Fete



TERSEA



TALSSPERUP



ROWNC  
FO SNORTH



REVPASSO

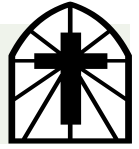


thesamegen



CLIPSIDES

# Regular Weekly Service Times



## Holy Family (Roman Catholic) (Trelawney Avenue)

We broadcast a Mass over the internet each **Sunday at 10am**

People are welcome to email [holyfamilylangley@yahoo.co.uk](mailto:holyfamilylangley@yahoo.co.uk) to ask for an invitation to register.



## Langley Free Church (Baptist) (Trelawney Avenue)

All our Sunday services are at 10.30am and currently recorded, the first Sunday of the month being All-Age worship. They are accessible via Youtube search: type in 'Langley Free Church'; or via our Church website [www.langleyfree.org.uk](http://www.langleyfree.org.uk). We hope to be live-streaming shortly.



The Anglican churches of St Mary (St Mary's Road), St Francis of Assisi (London Road) and Christ the Worker (Parlaunt Road) will be closed for regular services during the lockdown and **all services will be by Zoom.**

**On Sundays at 11.00am there will be Holy Communion or Morning Worship. On Weekdays (Mon—Sat) morning prayer is at 8.45am**

**There will also be Zoom Bible Study sessions at 2pm on Wednesdays**

Log in details are the same, and are available on <https://www.facebook.com/ParishofLangley/>



***All group activities in our churches are suspended until further notice. See also Parish Directory on p. 19 for contact details for churches.***



# Holy Week Service Times

## Holy Family (Roman Catholic) (Trelawney Avenue)

27 <sup>th</sup> March	Saturday before Palm Sunday Weekend Mass 5pm
28 <sup>th</sup> March	Masses <b>9.30am (LIVE STREAMED)</b> .
29 <sup>th</sup> and 30 <sup>th</sup>	Monday and Tuesday Reconciliation Services: <b>2pm and 8pm</b> .
1 <sup>st</sup> April	Maundy Thursday Mass of the Lord's Last Supper <b>8pm (LIVE STREAMED)</b>
2 <sup>nd</sup> April	Good Friday Solemn Liturgy <b>3pm (LIVE STREAMED)</b> and at <b>8pm</b>
3 <sup>rd</sup> April	Holy Saturday Vigil and First Mass of Easter <b>8pm</b>
Easter Sunday	Masses <b>9.30am (LIVE STREAMED)</b> and <b>11.30am</b>

Numbers at all our Masses and Services need to be limited because of social distancing requirements, so booking is essential. Please email [holyfamilylangley@yahoo.co.uk](mailto:holyfamilylangley@yahoo.co.uk) or ring 01753 543770 to find out how to book, or to access the live streaming facility.

## Langley Free Church (Baptist) (Trelawney Avenue)

28 <sup>th</sup> March	Palm Sunday	All age service <b>10.30am</b>
1 <sup>st</sup> April	Maundy Thurs.	Communion service at <b>7.30pm</b>
2 <sup>nd</sup> April	Good Friday	A Reflective service. <b>10.30am</b>
4 <sup>th</sup> April	Easter Sunday	A vibrant celebratory service. <b>10.30am</b>

All the services can be accessed from youtube.uk. Type 'Langley free church' into the YouTube search. Please like, share and subscribe to our channel.

## St Mary (St Mary's Road), St Francis of Assisi (London Road) and Christ the Worker (Parlaunt Road)

**(All Services are on Zoom)**

Monday—Wednesday ( 29 <sup>th</sup> , 30 <sup>th</sup> and 31 <sup>st</sup> March) Night Prayer <b>8pm</b>		
1 <sup>st</sup> April	Maundy Thurs.	Holy Communion <b>8pm</b>
2 <sup>nd</sup> April	Good Friday	Meditation <b>2pm</b>
3 <sup>rd</sup> April	Holy Saturday	Easter Garden <b>10am</b>
4 <sup>th</sup> April	Easter Sunday	Holy Communion <b>11am</b>

## The Last Supper of Jesus: An Imaginative Contemplation

Prayer is essentially a conversation with God and the more it is exercised the less structured it tends to become, as in all good conversations. One type of prayer is contemplation. Theologically it is a gift of God whereby God allows us to see what we cannot see by our own efforts. But the contemplation made popular by saints like St Ignatius of Loyola is a far cry from this divine gift. It is simply imagining Jesus, perhaps prompted by a scene in the gospel, which slowly unlocks the heart, warming to the person we are imagining. That is why the Church values so much religious art, paintings and statues that help us to pray (See 'Icons or Idols', *Around Langley*, March 2021). Imaginative contemplation helps us realize that we are in God's presence.

During Holy Week, the contemplation on the Last Supper of Jesus evokes rich memories and spiritual insights into the life of Jesus. Soon after the resurrection the Last Supper became a ritual, central to the religion of Christians. At the heart of it is the remembrance of the breaking of the bread, the sharing of the cup and the washing of the feet. But this meal of

Jesus was not a last-minute stroke of genius. It was all planned. Jesus regularly had meals with his friends like Lazarus, or at the house of some adversaries who invited him to meals for their own purposes. A good measure of Jesus' teachings is recorded to have taken place on the occasions of meals. The Bible describes the kingdom of heaven as a sumptuous meal: "the Lord of hosts will prepare for all people a banquet of rich food" (Isaiah 25:6). Heaven too, is for those who are invited, 'the marriage supper of the Lamb'. (Rev 19:9).

In a more down-to-earth setting, I like to notice the feminine touch of Mary as she went about her daily chores, her intimate suppers with Joseph and Jesus. "Yosep, Joshua", she would call out in Aramaic, "supper is ready". And Joseph would say the Jewish blessing over the bread: "Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth." I wonder if the words "King of the universe" and "bread" said something special to Jesus. To Pilate he would one day say that he was a king but not of this world. To his disciples he would say: "I am the bread of life."

Can we imagine the last meal Jesus had with his mother the evening before he left home for his mission? What went through her head and her heart? Can we



went on to do His Father's will.

Can we imagine the feelings of Mary, the mother of Jesus, when, during the Eucharistic prayer bread is broken, the cup is shared and the prayer of thanksgiving is said? "This is my body, this is my blood." St Ignatius of Loyola (1491-1556), a mystic, founder of the Jesuits, wrote in his Spiritual Diary: "During the Eucharistic prayer she (Mary) showed me that her own flesh was in that of her Son." The words of Jesus at the last supper are so amazing: "Take and eat, this is my body given for you." (Lk 22:19)

I was recently thrilled to see a new oil painting of Mary such as I had never seen before. It is of Mary holding a loaf of bread in her hands. Faintly painted in the background in Maltese are the words "Mary", (on the top left hand corner) and "The

comprehend the pain, as she stood in the doorway the next day seeing Jesus disappear in the distance to become the sacrificial lamb, a pain that she would feel again more acutely at the foot of the cross? Yes, it was her Jesus, whom she felt growing in her womb, flesh of her flesh, blood of her blood, whom she suckled and bathed as he grew up and

Bread Woman" (half-way down the right side). The painting is reproduced here, but sadly the words are not legible in it. Mary gave us Jesus, "the bread of life" (Jn 6:35). For nine months she was the abode of Jesus, the man who in turn becomes bread to abide in us.

*Alfred Agius*



## Luis Palau

Luis Palau, the International bilingual Christian evangelist who died on March 11, 2021, started from humble beginnings on the streets of Buenos Aires in Argentina, and went on to share the gospel with more than 1 billion people through evangelistic events and media. He has spoken in person to 30 million people in 75 countries, with more than 1 million people registering their decision to follow Jesus Christ and his teaching. His radio broadcasts in both English and Spanish were heard by millions on 3,500 radio outlets in 48 countries. He has written close to 50 books, contributed articles on issues of faith to countless publications, and counselled business leaders, political leaders, and heads of state around the world.

He said that at 12 years old he 'officially' became a Christian through the influence of his parents who demonstrated Godly characteristics. After his father died, the family went from being well-off to having very little in just three years. He watched his mother trust the Lord. She never spoke against God or showed anger toward him. She believed that as the Bible says, 'God provides' and, in one way or another, he always did.



His faith was deepened in time and with that came a dedication to daily reading of the Bible every morning and evening and reading a Proverb. He learnt to trust God and when that happens, he says, 'It is revolutionary'. The Bible is the mind of God. The Bible puts your mind, your emotions, and your decision-making process in line with God's will.

On mass evangelism, he says, 'We are told to proclaim the Good News, so how otherwise do you reach out to millions? The Bible doesn't talk about methodology. It just says to do it. Whatever you need to do in the culture of where you are to share the Good News, do it.'

*Wendy Williams*

### ***Answers to the puzzle on page 9***

1 Cross 2 Empty Tomb 3 Now He is Risen 4 Jerusalem 5 Good Friday 6 Washing Feet  
7 Easter 8 Last Supper 9 Crown of Thorns 10 Passover 11 Gethsemane 12 Disciples

# How and Why:

## Science and Religion

I was trained as a physicist and was an academic geophysicist for 30 odd years; my father and my uncle were both physicists who lived sacrificially as committed Christians. Religion and science were always integral parts of our lives, not rival forces xto be reconciled somehow or other. So the perceived incompatibility between science and religion has always puzzled me.

But I didn't look in my physics text books to find out how I should live, and I didn't look in the Bible to find out about planetary orbits, never mind the Higgs Boson. The geneticist Professor Steve Jones put it in an interesting way: conflict between religion and science, he said, was like a fight between a shark and a tiger: each mighty powerful in its own territory, but not in the other's.

Having said that, one could argue that the respectable scientific method of postulating a hypothesis, and experimentally verifying it, is what Christian life is all about. For what is faith, if not a series of hypotheses? Our experiment is the whole of our life: of living out what we believe, so verifying the truth of what we believe.

'I believe in God the Father', to be 'the maker of heaven and earth, and all things visible and invisible' we say in the Creed week by week. To do that he has to be a

great scientist. By design or accident, we don't go on to say in the Creed *how* He made heaven and earth, and how many earth-years ago that was.

I say 'earth-years' because when I read the 6-day creation story in Genesis, I also remember the psalmist saying, 'in thy sight a thousand years are as yesterday'. If you study geology, the current evidence points to the earth being more than 4.5 billion years old. So... if only the psalmist had said 'a *thousand* thousand thousand years in thy sight are as yesterday' he would actually have reconciled geochronology and Genesis rather well!

I have no difficulty believing that God, the great astrophysicist, *did* wonderfully create the solar system - and miraculously also the earth, a small planet - with just the right temperature and atmosphere to sustain life. We could easily go on to think in the same vein about God the great chemist, biologist, geneticist and so forth as well.

About our efforts to know God, Paul says, 'When I was a child, ... I understood as a child...' and '... For now we see through a glass, darkly...' so true of our scientific insights into his ways also. With time passing we do gain more and more glimpses into how our God ordered all things. But it is in the next life, when we see Him face to face that we shall see clearly. Just imagine the joy of being able to say, 'So... that's how you did it; that's how it works.'

In fact, we should be claiming science as

an ally – not just something compatible with religion. Remember the five marks of mission that many churches have signed up to? At least three of them—

- To respond to human need by loving service
- To transform unjust structures of society ...
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

require applications of science and technology. Safeguarding the integrity of creation? From solar power to carbon capture, technology is going to make a difference to climate change. Responding to human need? Think of technologies for - earthquake-resistant building; increasing crop yields; drugs to cure diseases etc., and in 2021 how can we forget the rapid development and roll out of the Covid vaccine etc. And imagine communication of the gospel in a world without telephones, the internal

combustion engine, print technology, computers and the internet...

Let me hasten to add that I am not suggesting that we, human beings, always harness the power of science for the common good. We should, but when we don't, that is our fault, not that of 'science'.

I leave the final word to Rev. Dr John Polkinghorne KBE, FRS:

*The remarkable insights that science affords us into the intelligible workings of the world cry out for an explanation more profound than that which [science] itself can provide. Religion if it is to take seriously its claim that the world is the creation god, must be humble enough to learn from science what that world is actually like. The dialogue between them can only be mutually enriching.*

**Anna Thomas-Betts**

## DID YOU KNOW ...

**What is amazing about the sentence below?**

*I do not know where family doctors acquired illegibly perplexing handwriting; nevertheless, extraordinary pharmaceutical intellectuality counterbalancing indecipherability transcendentalizes intercommunication's incomprehensibleness.*



The vocabulary genius who wrote this sentence (meaning just that 'clever word with one letter', second word with two letters, the third three letters and so on till you get to the last, twentieth, word that has 20 letters!)

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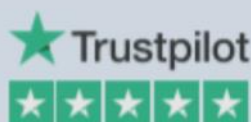
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*B.Sc(Hons) MChs Dip.pod.med.*

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Have you interesting  
things to say to the  
people of Langley?

If the answer is yes, to  
either question above,  
please talk to the Editor  
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# Parish Directory

## **St Mary's Church**

**[www.langleymarish.com/stmary](http://www.langleymarish.com/stmary)**

Rev. Shola Aoko 01753 547025 shola\_aoko@yahoo.co.uk

Churchwarden: Mrs Joy Raynor 01753 676011 joyraynor@aol.com

Churchwarden: Anna Thomas-Betts: 01753 822 013 a.thomasbetts@gmail.com

Hall Lettings: Simona de Gregorio. tel. 07968 408813

churchcentre@hotmail.com

## **St Francis Church**

**[www.langleymarish.com/stfrancis](http://www.langleymarish.com/stfrancis)**

Rev. Shola Aoko 01753 547025 shola\_aoko@yahoo.co.uk

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/](http://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

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

## **Holy Family Catholic Church**

**[www.holyfamily.co.uk](http://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](http://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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