

June 2021

Around Langley



Railway Cottages at Chequers Bridge

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

Contents

General

Editorial	Page 3
Langley Neighbourhood Forum	Page 4
Community Coffee Shop	Page 4
Slough in Bloom	Page 4
Valedictory Message, the Mayor	Page 5
Churchyard Volunteering	Page 6
Mayday	Page 7
Geothermal Energy in the UK	Page 8
Regular weekly services	Page 10
Lockdown Puzzle	Page 11
Crash Blossoms	Page 16

Faith Matters

On seeing God	Page 12
The Creeds (1) Why?	Page 14
Apostles' Creed	Page 16
Church Directory	Page 19

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“ So, what does the Editor do? ”

“ Well ... to cut a long story short... ”



Local Elections: May 2021

Our congratulations to the Councillors newly Elected

Foxborough: **Madhuri BEDI** (Labour)

Langley Kedermister: **Chandra Sekhar MUVVALA**
(Conservative)

Langley St Mary: **Bally GILL** (Labour)

Upton: **Gurdeep Singh GREWAL** (Labour)

Neither the First nor the Last...

Yet again Israel and Palestine have been involved in a violent conflict. A ceasefire was agreed after 11 days of bombings this time round, but after at least 248 Palestinians, including 66 children, were killed in the conflict, and at least 12 Israelis; and after countless homes were destroyed and the process of rebuilding has begun.

It is incredible to think how the conflict between factions in such a small area of the Middle East can have such global repercussions. Four Gazas would fit inside London and one hundred Israels would not completely fill Argentina; indeed Israel and Palestine together is less than 12,000 square miles.

Quite by chance, when the conflict started, I had been reading *Apeirogen*, a novel by Colum McCann—well, more a true story—of two fathers, one Israeli and one Palestinian; they are both struggling to live through the trauma of losing their pre-teenage daughters, beautiful young and vivacious. The Israeli girl was the victim of a suicide bomber from Palestine while the Palestinian girl was hit in the head by a ‘rubber bullet’ fired by an Israeli soldier, bouncing off the road. The story is about the bond formed between them and their quest for peace. It brings home the human suffering behind each statistic and how urgent the need is, for both sides, to be able to live in peace.

The tragedy of the situation is that nobody believes that this latest ceasefire brings anything but a temporary pause in hostilities. Sadly, there is no political solution in view even on the horizon.

Anna Thomas-Betts



The West (or Wailing) Wall, Jerusalem

News from Around Langley



Langley Neighbourhood Forum

Please see their website, www.langleyforum.org/ for news and updates.

Langley Community Coffee Shop



At long last, we have a plan for opening our Coffee Shop, provided that the government pathway is on track and the Indian variant of the virus is not too much of a threat.

We shall be meeting in the Holy Family Church Hall and the date for our first meeting will be the 22nd of June and we shall have weekly meetings until 20th July. Also, the exercise classes will start up again on 22nd June.

When the Committee met in May, it was decided that we should have a coach trip in September when we hope to have a trip, possibly to Bournemouth. But the destination can be changed to suit demand and other constraints.

I look forward to seeing everyone again.

Sheila Papali

Slough in Bloom

After a year when we had to abandon the competition because of Covid 19, Slough in Bloom is back.

This year's competition launched last month, though without the usual photoshoot with the mayor but just in time for the beginning of spring and the easing of Covid restrictions. As always, it is a competition to recognise the efforts of residents and businesses to brighten up Slough with floral displays, which can be seen and admired by all who live or work in or visit the town.



There are categories for residential front gardens and, for those with limited space, hanging baskets and window boxes. In 2019 the winners of both these categories were Langley residents. Public houses have their own category, as do other commercial premises and roundabouts; Langley

pubs put on a great display each year.

In recent years categories have been added for allotment holders, including one for new plot holders.

The closing date for entries is 3rd July and judging will take place from 12th July. Entry forms have been sent to all previous entrants and will be available in libraries and all public buildings. If you are interested in entering and would like a form, please contact me on 01753 595838 or email Sloughinbloom@gmail.com

Margaret Innis

Valedictory Message from the Mayor

1992 was Her Majesty the Queen's *annus horribilis*; well, my term as mayor was mine, with the annual events that would normally take place unfortunately being cancelled. I only found out about the cancellations through the press because council officers were not telling me.

My term as mayor was certainly different. You would have read something about it in my message last year (see *Around Langley* September 2020). All meetings were virtual. This meant we could have meetings any time of the day and night, and my record was four one night! And as only my top half is visible at the virtual meetings, I got away with wearing just slippers with my suit and tie at meetings!

The number of actual events I attended was well short of what I expected, so my wife and I were able to do extra volunteering in our spare time. We both signed up to help at Slough Food Bank (SFB), which of course had to change how it operated. Instead of people turning up having a cup of tea, and a chat and choosing what they wanted, it was hand sanitizer, face masks, social-distancing and pre-packed food parcels. Our regular SFB slot was on Mondays at Slough Baptist church, but we have also helped out in Langley on Tuesdays. Christmas week was a really busy week for us, with helping to give out Christmas goodies to people in addition to the regular rotas.

With a real push for donations to the Mayor's Charity, my target of £1,000 was exceeded and finally stood at £1,750. I have made Slough Food Bank the main recipient of the Mayor's Charity. The use of the food bank increased by 40 per cent during the pandemic. Some of the things I saw made me very sad. We had one woman turn up in tears because she arrived after we were due to close. She thought she would get no food to eat that day but the Monday Group decided to stay on and help her. Some of the clients were hard working people who had never been out of work before. One of the things many people do not know is that the food bank is a Christian charity. Recently SFB took over the Iver Food Bank and we now have 6 distribution centres.

We have also been telephone befrienders with Slough Council for Voluntary Services, talking to people who did not go out much, and run a Wednesday zoom group for people who live alone to talk to each other.

My PA was working from home as were most council employees. I have been lucky that she used imaginative ways of doing things, setting up presentations to socially-distanced voluntary groups who worked hard during the pandemic and giving out grants from the council virtually.

Chairing full council meetings virtually has proved challenging as you can only see a few of the councillors at a time. Sometimes I felt I should wear a tee-shirt saying "You are on mute" due to the number of councillors that started speaking when no one could hear them.

My term of office ends on 20th May, 2021. I have been asked if I would like another year as Mayor. The simple answer is no. I have found it hard to be politically neutral as Mayor and am looking forward to being overtly politically active again. During the year I did canvassing and leafletting for my party, but it had to be *without* disclosing that I was the Mayor.

Next year I am up for re-election as a councillor in the Kedermister Ward and face an uphill task: the Conservatives won this year's election by 37 votes! I am also looking forward to the birth of a

granddaughter in June and a holiday later in the year as well as family visits to Sheffield and Liverpool.

Councillor Preston Booker

Churchyard Volunteering

I am a student at Langley Academy doing my Bronze Duke of Edinburgh award. Part of the award scheme involves volunteering in the local community. I have enjoyed helping tidy the St Mary's churchyard since I was little (as the church does regular tidy-up mornings from time to time) so I decided to volunteer to do more gardening work in the churchyard.

Josephine who is the steward asked me to come regularly and do different jobs around the churchyard, like litter picking, tidying up fallen branches, weeding, and pruning some of the trees. I also decided to clean and tidy the 24 commonwealth war graves that are in the churchyard. These are from soldiers who died in or after the First and Second world wars from injuries in action. Making these graves clean and tidy is very relaxing and shows how much we value the people who died to help protect this country.

I have been coming along since January and the jobs that need doing are different at each time of year, for example you have to prune the trees in winter when

they are hibernating. There are several fruit trees in the graveyard including a crabapple tree, an apple tree and an unusual and very old medlar tree. The yew trees are even older and one of the biggest ones is full of very old mediaeval iron chains to keep the branches together!

I have enjoyed helping tidy the graves and churchyard as it is a lot of fun and I plan to keep doing it in the future.

**Josephine White, Year 9,
Langley Academy**



Did you know ... where Mayday Calls come from?



We all recognise that 'Mayday, Mayday, Mayday' is a distress call, usually associated with aircraft and ships in danger. But it has nothing to do with May, day or May Day! It dates back to 1920, and it was designed to be an unambiguous call for help, at that time mainly for use by traffic between Croydon and Le Bourget (Paris) airports. Mayday is the anglicisation of 'm'aidez', itself a short form of 'venez m'aider', meaning, 'help me' (or 'come and help me').

The distress call is always made as a triple 'Mayday'. It is easy to say the words May Day in other contexts, so to make it clear that it is from a vessel in distress, the call has to be 'Mayday, Mayday, Mayday'.

Geothermal Energy— in the UK?

A highly simplified picture of the Earth's structure would be that it comprises a molten metallic core, a solid 'rock' shell (the mantle) enclosing it and a thin veneer of crust enveloping it. The temperature of the core is $6,000^{\circ}\text{C}$ or so, much higher than outside it, so it is losing heat all the time, although at an extremely slow rate. This cooling of the core brings out heat, via the mantle and the crust, to the surface of the Earth.

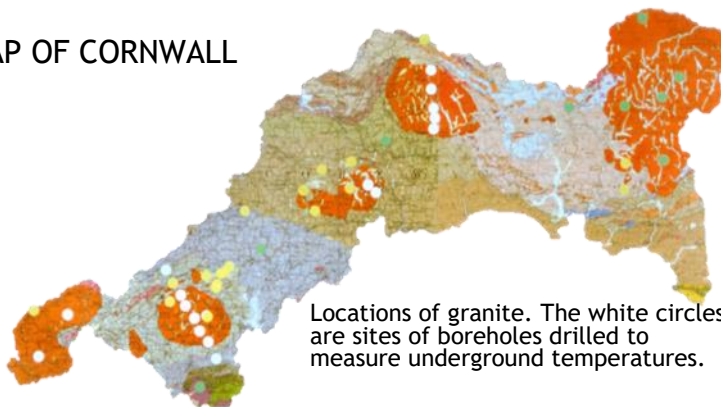
The effect of this is to create a rise in temperature as we go *deeper* into the earth. In the crust, most places have a nominal geothermal gradient of around 15°C per km. It is this warmth coming from below that stops the ground freezing up too much, as gardeners among us will have observed.

However, in geologically unstable places, for example where there is volcanic activity, or deep faults in the crust, the

hot mantle material is brought closer to the surface increasing the temperature gradient. So in places like Iceland, and areas like Lardorello in Italy, the surface temperature get high enough to have steam coming out of the ground. In such places, if you drill boreholes just a km or two deep, you can get steam to generate electricity and there are successful geothermal power plants utilising this in many parts of the world.

The British Isles are geologically stable: we are not exposed to eruptions of volcanoes or violent earthquakes. By the same token, we are not ideally placed for geothermal power generation either. However, there are areas of Britain that have much higher than average temperature gradients, and therefore higher temperatures closer to the ground. One such area is Cornwall, famous for mining over centuries. Miners have always known that temperatures underground are always warmer than outside, but Cornish miners recorded debilitatingly high temperatures in some

MAP OF CORNWALL



Locations of granite. The white circles are sites of boreholes drilled to measure underground temperatures.

of the mines, like South Crofty in Camborne.

Part of the search for alternative energy sources—first started when the oil prices soared in the early Seventies (see *Alternative Energy, Around Langley October 2020*)—included our research group at Imperial College looking at why Cornwall was so 'hot'. Geologists knew that the whole peninsula was a big granite structure, covered thinly by other (sedimentary) rock, but with the granite exposed at the surface in several places along its length. Measurements in a series of boreholes in Cornwall showed that the temperature gradient could be 30°C/km or so (compared to the more usual 15°C/km). No wonder the miners were sweltering working underground.

The reason for the increased heatflow in the area was easily identified as the radioactivity of granites. The rate of heat generation by radioactivity is minute. However, several kilometres thickness of granite will slowly add to the heat coming up from the core, eventually doubling the temperature gradient. If there is a light sedimentary cover over the granite, there is a 'blanket effect' and the subsurface temperatures are even higher.

What our modelling predicted was that at 2 km depth in parts of Cornwall, the temperature would be about 80°C: not hot enough for power generation, but excellent for 'space heating'. That is, for heating homes, greenhouses, fish farming and so forth. The test boreholes

produced water at that temperature for decades.

At 6 km the predicted temperatures were over 200°C, which is enough for electricity generation. However, the viability of this could not be verified, because the research funding was cut at that point. The little research undertaken by the EU (then EEC) was channelled into a project in Soultz, in France.

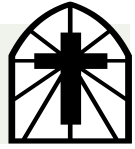
Another source of geothermal energy, although 'low grade', is in areas where there are water-bearing structures, or aquifers underground, in sedimentary rock formations. A leisure centre and civic buildings in Southampton were heated by hot water from sedimentary rocks for many years. And the scheme has been expanded to include other uses, and also to pre-heat water used in other power production.

You may well be asking yourself: what about the other granites in the UK; and how do you get hot water from a dry rock such as granite. That discussion is for another day.

But why are we not exploiting this renewable heat source? The answers to that is easy: politics and economics! When the drilling costs are comparable to production costs of other sources, the politicians may even turn to low grade geothermal energy! In the meanwhile, we can continue to 'sit on' this free source of energy—it will be there when we decide to use it!

Anna Thomas-Betts

Regular Weekly Service Times



Holy Family (Roman Catholic) (Trelawney Avenue)

Our weekend Masses are now on Saturday at 5pm and on Sunday at 9.30am and 11.30am.

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

Langley Free Church (Baptist) (Trelawney Avenue)

The church is now open for services, but the service will also be streamed on our Youtube Channel

'Langley Free Church'; or via our website www.langleyfree.org.uk.

N.B. The Sunday School will not open until Step 4 of the Roadmap, June 27 being the earliest possible Sunday.

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

We are gradually opening up our buildings for services, but there will also be Zoom or streamed services for the time being.

- There will be Holy Communion on Sundays at 8am at St Mary's .
- On Sundays at 11.00am there will be Holy Communion in one of the churches and Morning Worship in others.
- On Weekdays (Mon—Sat) morning prayer is at 8.45am

Log in details for Zoom are the same for all services and are available on 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.

Another puzzle for Lockdown ...
(Devised by Angus MacKenzie)

WORDSEARCH BASED ON MARK 4. 35-41

BOAT
CALM
DISCIPLES

FAITH
FIERCE
FRIGHTENED

JESUS
SEA
SLEEP

STORM
TRUST
WAVES
WIND

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



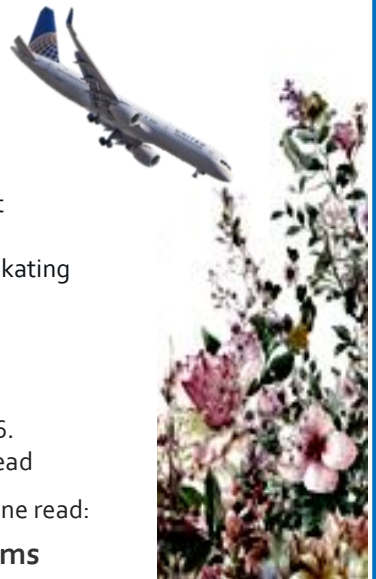
Crash Blossoms... is a relatively new

term, used to describe headlines that become ambiguous because of the pursuit of conciseness. Here are a few examples.

- Vaccine Rollout Delayed By Clots
- Gator Attacks Puzzle Experts
- Death Happens More Slowly Than Thought
- British Left Waffles on Falklands
- Winter Olympics mixed curling and figure skating
- 8th Army Push Bottles Up German Rear.
- Lung Cancer in Women Mushrooms.
- Teacher Strikes Idle Kids.
- Stud Tires Out.
- Shot Off Woman's Leg Helps Nicklaus to 66.
- Reagan Wins on Budget, but More Lies Ahead

It all started with an article in *Japan Today*. The headline read:

Violinist linked to JAL crash blossoms



On Seeing God

My auntie Catherine lost her eyesight in an accident when she was 14 years old. It was on the train on her way to school that she looked out of the window and was hit in the face by a stray red-hot piece of coal from the train engine blinding her for life. In spite of the sudden tragedy that dashed her youthful dreams, she always seemed to me to be one of the happiest persons I remember in my life. She was a good swimmer, played the piano, knitted woollen tops, weaved wicker trays and baskets and read and wrote in Braille. She could dream, imagine, remember her pre-accident days. But that was about all her world. I often wondered what made her such a happy person.

The Bible often speaks about man's longing to see God. "When can I enter and see the face of God?" (Ps 41:3). If we are not careful, we might think that we are getting conflicting messages in the Bible about the ways in which we can see God. In the Old Testament we are told that prophets saw God in visions and dreams but that Abraham, Isaac, and especially Moses saw God "face to face". (Num.12:6-8). However, paradoxically we are also told: "no man can ever see God and live". There is a touch of humour in the account of how Moses once asked God to show him His face but

God let Moses see only the back of Him! (Ex 34:23). How can we reconcile these seemingly conflicting statements? The clue is to grasp the full meaning of "to see". In the Bible, as St Gregory of Nyssa points out, "to see" cannot be understood in the sense we normally use it. Our eyes cannot see God who is a spirit and has no face. To see God is to experience his presence, a mysterious presence.

Blaise Pascal (1588-1651) the French religious philosopher and scientist had a profound insight. He once wrote: "Happiness is not in us, nor is happiness outside of us. Happiness is in God alone. And if we have found Him, then it is everywhere." The operative word here is to "find" God. To find we must seek. God instilled in us this natural desire to seek Him. Jesus shows us the way: "Seek, and you will find." In our encounter with God, it is God who takes the first step by sowing this seed of desire for Him in our heart, this desire to "see", to experience, to be united with Him. To see God, or to



be in heaven, is, as the Youth Catechism of the Catholic Church puts it, "like one single never-ending moment of love". Meister Eckhardt once wrote: "Love is the lure that unites us to God. When a fish takes the hook, the fisherman has it, no matter how it twists and turns. So, it is with love: when we take hold of it, it holds us like a hook, and nothing can take it from us or us from Him."

The New Testament gives us more rewarding data on our quest for the beatific vision. St Paul had an experience of the risen Jesus that left him blind for a while. Later in his life he wrote that we can see God only as in a mirror, a shiny metal in those days. After a religious experience he had, he wrote "eye has not seen... what God has prepared for those who love him" (1 Cor 2:9-10). Stephen, as he was being stoned to death, also saw the heavens open and the Son of Man standing at the right hand of God (Acts 7:56).

The most powerful description we get in the Gospel of what the real Jesus looks like, is at the Transfiguration on Mount Tabor. We have also the amazing words of John: "No one has ever seen God; but if we love one another, God lives in us, and his love is made complete in us." (1Jn 4:12). John seems to equate seeing God with the fruit of loving one another. The words of Jesus in the sermon on the Mount leave us in no doubt: "Blessed are the pure of heart, for they shall see God". Jesus is the image of the invisible God. "Anyone who has seen me, has seen the

Father." (Jn 14:9). Seeing Jesus, as the letter to the Hebrews puts it, is seeing ... "the exact imprint of God's very being." (Heb. 1:3). Gerard Manley Hopkins, translating the hymn of St Thomas Aquinas, beautifully expresses his wish for the beatific vision:

"Jesus whom I look at shrouded here
below,
I beseech thee send me what I thirst
for so,
Some day to gaze on thee, face to
face in light
And be blest for ever with thy glory's
sight."

In less poetic language, the Psalmist simply cries out (Ps 101): "Let my cry come to you, Lord; do not hide your face from me."

Alfred Agius

The Creeds (1)

Why?

The majority of churches in the world say the Creed in some form every Sunday, two of them in particular, the Apostles' Creed and the more elaborate Nicene Creed. It is part of the liturgy and reminds us of our core beliefs and the reason why we are in church.

The question 'Why?' can be answered in different ways. The answer to the question, 'why were they written', is steeped in church history. The need for some formulation of what it meant to be, or become, a Christian, would have become obvious as Christianity spread through the Middle East and north Africa.

Inevitably there would have been influences of other dominant cultures and philosophies on Christian thought.

Legend has it that the Apostles themselves gathered together and agreed on a statement, only to find as time went on, that they were adding their own clauses to the agreed statements! It is more likely that Apostles' Creed as we now know it was written around 200 AD .

The questions asked of Baptism candidates about their beliefs probably started in the Second Century, and pretty well represents the Apostles' Creed (*see page 16 for the full text*):

Do you believe in God the Father?

Do you believe in Christ Jesus the Son of God...?

Do you believe in the Holy [Ghost], the holy church and the resurrection of the body?

The Nicene Creed, in contrast, is far more elaborate, and while it no doubt clarified how to avoid many of the heresies of that time, is probably baffling to many of us. For example, Jesus is described as "*eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.*" The church fathers meeting in Council in Nicea, in late 4th Century, agreed on these words to counter debate about the nature of Jesus (truly human and truly divine), whether Jesus existed with the Father from the beginning and so forth. The saying, 'Why use one word if

ten will do?' comes to mind when comparing the Nicene Creed to the Apostles' Creed!

The Nicene Creed became part of the Eucharistic liturgy at different times in different churches. For example it was only in the 11th Century that the Catholic church adopted it in its liturgy. The miracle is that 1,600 years after its formulation, the churches throughout the world use it as their statement of faith. There are minor differences in the way different churches phrase them, a well – known one being the 'single' or 'double procession' (also known as the *filioque* clause). The orthodox churches say 'I believe in the Holy Ghost who proceedeth from the Father' whilst other churches have, 'the Holy Ghost who proceedeth from the Father *and* the Son'.

But why do we say the Creed week by week in our liturgy? It is a renewal and a reminder of the credal statement made at our baptism into Christ's body, the Church. And it is as part of that calling that we take part in the Eucharist.

The Anglican church has moved from saying *We believe* to *I believe* and back again. In one sense it is a 'cop out' to say *we* rather than *I*. In another sense, it roots us. Each of us is precious and answerable to God, but it is within the context of the church and all believers that our faith finds strength and support.


Anna Thomas-Betts




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The Apostles' Creed

I believe in God, the Father he ascended into heaven, almighty, creator of heaven and he is seated at the right hand of earth. the Father, and he will come to

I believe in Jesus Christ, his only judge the living and the dead.

Son, our Lord, who was I believe in the Holy Spirit, the conceived by the Holy holy catholic Church, the Spirit, born of the Virgin Mary, communion of saints, the suffered under Pontius Pilate, forgiveness of sins, the was crucified, died, and was resurrection of the body, and the buried; he descended to the dead. life everlasting. Amen.

On the third day he rose again;

(See pages 13 & 14)

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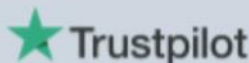
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the people of Langley?

If the answer is yes, to
either question above,
please talk to the Editor
of Around Langley:

*a.thomasbetts@gmail.
com (01753 822013)*

Parish Directory

St Mary's Church

www.langleymarish.com/stmary

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

Hall Lettings: Simona de Gregorio. tel. 07968 408813

churchcentre@hotmail.com

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www.langleymarish.com/stfrancis

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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

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

Parish Administrator: Mrs Dalletta Reed 01753 541042 langleymarish@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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