

# Around Langley

May 2020



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

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## A Privilege

*Social-distancing is a privilege—*

*It means you live in a house large enough to practise it.*

*Hand washing is a privilege too—*

*It means you have access to running water.*

*Hand sanitisers are a privilege—*

*It means you have money to buy them*

*Lockdowns are a privilege—*

*It means you can afford to be at home*

*Most of the ways to ward the Corona off—*

*Are accessible only to the affluent.*

*In essence, a disease that was spread by the rich—*

*As they flew around the globe*

*Will now kill millions of the poor.*

**From an Anonymous Indian Doctor**



## Month of May—Not so Merry for Many

The wisteria at my front door is in full blossom and regales visitors with its perfume, except that there are no visitors: just delivery people who ring the bell, drop off their goods and hastily retreat to a safe distance. All around the country, parks and public gardens will be coming into their full glory about now, like Langley Park with its rhododendron collection, but bereft of the usual admiring spectators.

It is wonderful to hear how much people are helping each other. I have heard from quite a few people, far and near, that volunteers enlisting to help outnumber those who request help. Long may it continue! I wonder how we are all getting on with our plans for the lockdown. In my case, after a first flush of activity clearing out and so forth that I needed to do, lethargy and lack of motivation have set in. Some people who work from home say that they are having to work harder than ever. So novel ways of working for all of us. And, maybe, continuing into the foreseeable future. You can read how the churches in Langley have been coping in the current situation on pages 16 and 17.

I don't know if being more reflective, or contemplative, was part of your plans for the lockdown. If so, you might like reading the piece on Reflection by Sue Lepp on page 5. And, although it was tempting to avoid mentioning 'That Virus', I hope you will find it useful to read Joy Raynor's explanation of the science underlying some of our news coverage.

Stay at home as much as you possibly can, and keep a safe distance from others if you need to be out! That way we show our care for our key workers.

**Anna Thomas-Betts**

# News from Around Langley



## Langley Neighbourhood Forum

The AGM is planned for June. More news next month.

### That Virus!

#### **SARS-CoV-2 causing COVID-19, a quick look at some of the science**

As I sit and write this article the country is in lockdown, all caused by a tiny virus. The wonder is that something so small can cause such disruption to the whole world with effects that will be felt for a long time. I hope to enlighten you a little about the science involved in the response to this pandemic.

Let's start with the discovery of this virus. Coronaviruses are a large family and get their name from the crown like spikes that surround them, but visible only under special (electron) microscopes. They were first identified as a group in 1960 and linked to a range of illnesses, most commonly colds and other respiratory infections. You may have heard of SARS which emerged and then seemed to disappear before it could cause too much trouble globally, although as the death rate was 37% that is just as well. There have been other scares of possible pandemics by coronaviruses since then, but our current crisis caused by SARS-CoV-2

emerged at the very end of 2019 when 44 cases of a new viral respiratory illness were identified.

The identification of this virus as 'new' was complicated and involved comparison of genetic material with known viruses. But work on tissue culture and electron microscopy has clearly identified this infection to be caused by a new Coronavirus, distinctly different from any previously seen in human infection.

The next step was to sequence the genetic material before using this to develop specific tests for the virus. Fortunately, technology has moved on and these tests, about 20 different ones, have been developed rapidly: in days, rather than the years it used to take. I find it staggering that folk are moaning about lack of tests. Do they forget that this is a completely new virus? If you think back to the amount of time and the range of developments needed in the past for testing for other infectious agents, you can but wonder at how quickly tests have become available. Indeed, it is a lack of reagents, that is chemicals, and the right sort of swabs, that was the limiting factor to the number of tests that could be carried out, not lack of equipment or personnel.

Comparisons are often made in the media with other countries with much

higher testing levels: but to what standard? The questions that have to be asked are 'Are these tests really testing for SARS-COV-2?' and 'Are these tests detecting all the positives with no false positives?' Imagine being told you have had COVID-19 because the test was positive only to develop the disease later – which could be the consequence of the test not being specific enough. Only time will tell which tests were the best. Meanwhile, scientists in development and diagnostic laboratories across the world are working under huge pressure to get more reliable, tests up and running.

You may have heard about antibody (Ab) testing. This doesn't look for the virus in the patient but looks for antibodies in their blood, that is, the specific response produced by the patient's immune system. There are lots of antibodies in everyone's blood, as they are part of our amazing defence mechanism against all infections. So looking for the SARS-CoV-2 antibodies in someone's blood is a bit like searching for a needle in a haystack! Also, there will be a delay between infection and response so in the early stages of infection Ab levels will be low, but it is these that will give lasting immunity, if it develops.

An antibody response is what is required of a good vaccine. Usually vaccines can take 10 years or so to produce as they are required to have extensive testing to ensure they are safe and effective, giving lasting protection against the infectious

agent. The problem with vaccine production is selecting the right part of the virus to produce antibodies that give protection against infection, are long lasting, easy to manufacture, and not causing other health problems for the person being vaccinated. This is complicated by the fact that all humans respond differently to the vaccine which can make it less effective, especially in older people. Scientists and vaccine production companies are in a race to get the first COVID-19 vaccine out, but even the most optimistic are suggesting 18 months as a minimum.

All I have done here is outline some of the scientific facts that influence the Government in making policy decisions. If you would like more information, there is an excellent Futurelearn course, COVID-19 ([www.futurelearn.com/courses/covid19-novel-coronavirus](http://www.futurelearn.com/courses/covid19-novel-coronavirus)). Also, as well as scientific articles, there are Horizon programmes ([www.bbc.co.uk/programmes/moooh3nm](http://www.bbc.co.uk/programmes/moooh3nm)); and the statistics is debunked on More or Less on Radio 4: ([www.bbc.co.uk/programmes/p02nrss1/episodes/downloads](http://www.bbc.co.uk/programmes/p02nrss1/episodes/downloads)).

Joy Raynor

## Thoughts on Reflection

I tried to start writing this article in the run up to Christmas. I didn't get very far! I found it hard to think about reflection and what it means in a very busy season. This

made me reflect on what reflection is and how we can do it especially in the busier times of life. And of course now, in a less busy time for many of us.

I am no expert in the art of reflection although I have had some practice. In my nursing education there was great emphasis on 'reflective practice' and being a 'reflective practitioner'. While I was training to become a priest, there was emphasis on 'theological reflection'. We were taught to write – what felt endlessly sometimes – reflections on our thoughts and experiences. Sometimes it felt clunky or unauthentic or simply frustrating. Yet over time I have come to need to do it and have found great benefit in it.

So what is it to reflect? Why is it so hard? What is to be gained by it?



Reflection is the casting back of light or heat or mirroring as in an image; it can also mean a fixing of thoughts or careful consideration. We all know what it is to look in a mirror. Sometimes we look to check our hair or teeth, seeing if we are presentable. There is also a metaphorical looking in the mirror, past the physical, to see what is happening in our spiritual and emotional selves in relation to our circumstances.

This is where reflection can become difficult. Sometimes reflection is needed when we have done or said something that we regret or are surprised by. It can often be difficult to think about those times when we have not reacted in the best way we could or should have. Reflection on these moments can bring up negative emotions and self-condemnation. However, this is where it can be helpful if we take courage in exploring why we said or did what we did. This can lead to new insights about how we react and why, so that faced with similar situations in the future, we can react differently.

There is also benefit to reflection when things have gone well. We can reflect on what made for a successful outcome or positive reaction including the people that helped us. It can be dangerous to think that we did it ourselves and that we do not need God or anyone else. Again, reflection on our successes can help prepare for similar situations in the future.



I think that reflection is a lot about honesty with ourselves in both our shortcomings and successes. It is also about balance. None of us is perfect. Sometimes we get it right and sometimes we get it wrong. There is learning to be had in every situation and this can often come through reflection. I was talking this week to my younger sister who is a lawyer in Canada. She had, what she described, as a 'stellar loss' in court after an uphill battle on a case. She reminded herself of what a mentor told her 'never get too high on the highs and too low on the lows.' Reflection is hard work sometimes but there is benefit. Take heart, dear friends.

**Rev. Sue Lepp**

## Wordsworth

William Wordsworth, who was born in April 250 years ago, is probably best remembered by most people for his poem on the field of daffodils (reproduced here) in his beloved Lake District. He, along with Samuel Coleridge, are credited as having launched the Romantic Age in English literature and is rightly remembered as one of the Romantic Poets.

William was born to a well-connected family and well-educated, gaining a degree from Cambridge where, incidentally, his youngest sibling, Christopher eventually became the Master of Trinity College. His sister, Dorothy, was also a poet, who lived with



him in the Lake District in their youth, and travelled around in Germany with him and Coleridge. She is said to have influenced much of his writing. *The Prelude*, published after his death, is his reflections on his early life.

Wordsworth was also a radical thinker as well as a Romantic Poet, influenced by his travels around France at the time of the French Revolution. However, he was disillusioned by the 'Reign of Terror' with mass public executions and killing of priests after the establishment of the First French Republic, that he had to rethink his political philosophy. It is also worth noting that he never rebelled against his religious upbringing, remarking once that he was willing 'to shed his blood for the established Church of England'.

To Wordsworth, Romantic poetry meant a new type of verse, based on the ordinary language, "really used by men", a departure from much of poetry in the 18<sup>th</sup> century. It is to Wordsworth that we

owe the much quoted definition of poetry as "*emotion recollected in tranquillity*".

The Lake District, where he spent his idyllic early childhood, and to which he returned to settle down as an adult, was his passion and probably the source of his deep connectedness with nature. His last published work was *A Guide through the District of the Lakes*, which continues to be republished and remains useful for readers of Wordsworth's poetry as well as for tourists of the Lake District.

Wordsworth's idealism and his concern for the equality of human beings and the common good is expressed in his own words thus: "Equality, without which

liberty cannot exist, is to be met with in perfection in that state in which no distinctions are admitted but such as have evidently for their object the general good." Nevertheless, towards the end of his life, he became convinced that it was important to maintain the traditional social orders of English society.

In 1843, seven years before he died, he became the Poet Laureate. What is evident in his poetry and other writings, and what he will be remembered for, are probably his deep love of the natural world, and his empathy with ordinary lives lived in rural settings.

**Anna Thomas-Betts**



I wandered lonely as a cloud  
That floats on high o'er vales and  
hills,  
When all at once I saw a crowd,  
A host, of golden daffodils;  
Beside the lake, beneath the trees,  
Fluttering and dancing in the  
breeze.

Continuous as the stars that shine  
And twinkle on the milky way,  
They stretched in never-ending  
line  
Along the margin of a bay:  
Ten thousand saw I at a glance,  
Tossing their heads in sprightly  
dance.

The waves beside them danced;

but they  
Out-did the sparkling waves in  
glee:  
A poet could not but be gay,  
In such a jocund company:  
I gazed—and gazed—but little  
thought  
What wealth the show to me had  
brought:

For oft, when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude;  
And then my heart with pleasure  
fills,  
And dances with the daffodils.

**William Wordsworth**



## Did you know ... what is 'quarantine'?

We have become used of late to hearing words like quarantine being bandied about. Quarantine is for people who have come into contact with a disease, but do not show any symptoms of it. They are kept away from others so that they cannot infect people unknowingly while the disease is developing in them, .



The word comes from old Venetian, *quarantena*, meaning 40 days (quaranta is 40 in Italian) and dates back to the time of the Black Plague, when ships coming to Venice had to stay at sea for forty days before being allowed into the port. The 40-day period is no longer deemed necessary or appropriate for every disease, of course.

**Isolation** is for those who are already showing symptoms of a disease, who are kept away from other people to prevent the spread of the disease to others.

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**Regular Church Services & Activities are on hold until further notice.**



## **Worshipping Under Difficulties**

For the people of Langley in this present age, apart from the obvious times during World War 2, Christians in and around the area will have had the unhindered freedom to worship collectively. As you know, as the result of the Covid-19 virus Christian people, and indeed those of all faiths have had to close their places of worship, along with thousands of other establishments, and now we no longer have that freedom to worship corporately. Of course, 'the church' is not 'the building' but 'the body of people'. So whilst the buildings remain closed, people of all faiths are finding other ways to worship God and also to hold meetings through technology, as for example, Christians during the Holy Week, and Muslims observing Ramadan.

Maybe this is a good time for us all to focus our thoughts on the persecuted church throughout the world, Christians being the most persecuted religious group in the world. There is no comparison between our loss of freedom with the sufferings of the persecuted Christians around the world, who are subject to systematic mistreatment both

as individuals and groups because of their belief. Not only do they have no freedom to worship but they live in areas of religious intolerance, where nonconformity to a given religion results in terror, torture and even death.

According to the Barnabas Fund organisation, more Christians were martyred during the 20<sup>th</sup> century than in all other centuries combined. It is hard to be exact, but it is estimated that around 100,000 Christians are martyred for their faith each year. According to the World Watch List of global trends, five years ago only one country was ranked in the extreme category for its level of persecution of Christians, yet last year eleven countries scored enough to fit into the category.

In an age where we may think that tolerance towards others is improving, it is worth considering to what extent this is true and challenge ourselves to think globally. Any person who suffers unwarranted mistreatment for their faith gives a powerful message that their belief is worth suffering for. That should encourage us, who live in easier circumstances, to speak out for what we believe in, trusting God to guide us.

**Wendy Williams**

# A Couple of Puzzles for the Lockdown Period!

Start with the letter "I"  
and move one square  
at a time, vertically or  
horizontally  
to work out the  
phrase that applies to  
Jesus' teaching.

I	A	W
E	M	A
H	T	Y

M	A	I
T	Y	A
H	E	M

M	T	Y
A	H	A
I	E	M

M	T	H
A	Y	E
I	A	W

Y	A	M
T	H	E
M	A	I



Can you find the way for the sheep in the middle of the  
maze to re-join the flock outside?

Compiled by **ANGUS MACKENZIE**

## Bible Readings in May

The Revised Common Lectionary used in most of our churches for each day of the month of May, this year ending with Pentecost Sunday, contains a reading from the book of the Acts of the Apostles and another from the gospel according to John. An additional reading in the Sunday liturgies is inserted between these two which is not necessarily thematically connected with them, though it often is. We are still in Eastertide and the set readings reflect the mood of the liturgical season, life in the early church in Acts and a maturing of the Christian life in the Spirit in John's gospel.

May I suggest a short reading guide to Acts? Most scholars today hold that Acts was likely composed early in the second century CE and is the second part of a two

-volume work written by the author of the third gospel traditionally identified as Luke. It is not a comprehensive history of the early Church though it is a substantial part of it. It speaks almost exclusively of the 'Acts' of Paul and to a lesser degree of the pivotal role of Peter. Of the proclamation of the Good News by all the other apostles and how it was received in different parts of the world, we are told nothing.

Acts contains many ideas that later become central to Christian tradition. Among these are the resurrection as core proof of Jesus' identity and the power of the Holy Spirit to guide and protect Christians. It triggers the astounding realization that Jesus was the promised messiah which the then Jewish religious establishment failed to recognise. Acts replaces an ethnic distinction with a theological distinction that defined the new People of God. It describes the

establishment of groups of believers in Jesus in different towns of the Roman Empire who started being identified at Antioch as 'Christians'. An increasing number of non-Jews were accepted in this brotherhood as, in the words revealed to Peter: "God shows no partiality" between Jew and Gentile( 10:34). The book ends



somewhat abruptly with Paul's fiery denunciation of Jewish unbelief with a quote from Isaiah (28: 25-28) that predicts Jewish intransigence and justifies the opening of God's promises to Gentiles (28: 25-28).

Reading extracts from the Gospel of John in tandem with others from Acts widens and deepens the understanding of the Christian message. Acts is about events happening till about 65 years after the resurrection of Jesus while the final version of John's gospel, thought to be about 85-95 CE, describes the public life of Jesus till his passion, death and some post-resurrection events. Christians love this Gospel because, apart from its sublime language and imagery, it lifts its readers from the historical context of Jesus' life to the full picture of God's loving design. Christians love the classic passages of this gospel such as that of Jesus as 'the bread of life' (Ch 6), 'the good shepherd' (Ch 10), how Jesus speaks about his Father (Ch 12-13), his parting words to his disciples to love one another (Ch 15), the promise of the Spirit (Ch 16) and of course, the idyllic scene on the shores of lake Tiberias where Jesus prepares breakfast for his 'friends' (Ch 21). The focus on John, 'the disciple Jesus loved' (Ch 13) and 'the one who leaned his head on Jesus' breast at the last supper' (Ch 21:20) is very special. John was the only apostle not to die as a martyr, as far as we know. He was also the only apostle by the side of his crucified master accepting his parting legacy,

looking after his mother, in Ephesus as tradition has it.

It is good to be aware how the scriptures came to be written. It is perfectly legitimate to enjoy the beautiful narratives in them. But as we listen to God speaking to us through the reading of scripture we can ask ourselves: do I look for pleasure in prayer or do I seek to please God? For as Luke says, "Blessed are those who hear the word of God and act on it"

*Alfred Agius*

## Introducing ISAIAH

As I write, the world is largely in lockdown due to the COVID-19 virus. Flooding, which has left many still homeless, serious environmental issues, and news of war zones, particularly in the Middle East, have been side-lined by news of the pandemic. Into that Middle East setting nearly three thousand years ago, the prophet Isaiah was born.

At this time, his home city of Jerusalem, like all of Judea and Israel, would have been terrified at the threat of the powerful Assyrian Empire. From its new capital city of Nineveh, in what is now northern Iraq on the river Tigris, this long-standing power had emerged as the 'top dog' over states like Egypt, Syria and Babylon, with a ruthless army that all feared. To counter this threat, some

smaller states, including Israel and Judah, allied themselves with the larger ones, while others acknowledged Assyria and became vassal states; and some tried to alternate between the two.

Unlike most Old Testament prophets, Isaiah was probably royally connected, and he was usually readily available to advise the king, although he spent periods in 'sackcloth and ashes'. We are told in the opening verse of the book of Isaiah that he prophesied concerning Judah and Jerusalem during the reign of four kings - Uzziah, Jotham, Ahaz and Hezekiah.

However, Isaiah carried out his ministry over 50 years or more, from about 740 BC, although the book of Isaiah, a very long book of 66 chapters continues to cover a period some 200 years later. Indeed, most scholars believe there to have been more than one person responsible for these prophecies, due to differences in style and content. This article will only draw on the first 39 chapters, which undoubtedly relate to Isaiah's lifetime.

His overwhelming message was for the people of Jerusalem and Judah to put total trust in God; and in recognizing his sovereignty, holiness and grace, to turn from false idols to true worship and practice honesty, integrity and justice, particularly toward the poor. Much of the Book of Isaiah is written as poetry and needs to be read as such, recognizing that the language is often figurative. Although it was initially written accompanying situations of the time, directly relating to

them on occasions, it should not be regarded as a history book in which events always follow chronologically.

In his introduction in the Jewish Study Bible, Dr Benjamin Sommer describes Isaiah as the best loved of the prophetic books, containing some of the most well-known expressions and quotations that we use today. Examples of these can be found in Ch 22:13, which ends 'let us eat and drink for tomorrow we die', and Ch 9:2 beginning 'the people walking in darkness have seen a great light'. Sommer suggests that Isaiah should be read slowly, and then read again, in order to get a true understanding of its meaning. Isaiah was the foremost prophet for a messianic age, while expressing concern for a more genuine practice of true religion, and in his challenging of wealthy aristocrats to take better care of the poor.

Chapter One of Isaiah sets the overall scene for the book. The next eleven chapters provide a range of prophecies, or oracles, towards Judah and Jerusalem foretelling God's impending judgement and subsequent redemption. Prophecies mainly focused on other nations, or for foreign people, are given in Ch 13 to Ch 23. Ch 24 to 33 are often regarded as looking at 'end times', while the redemption of Judah is covered in the two chapters following, with Isaiah's role in current events bringing this section to a close in Ch 36 -Ch 39.

During Isaiah's lifetime close neighbour



Israel was overthrown in 722 BC and some Judean cities, but not Jerusalem, were captured. In chapters 14, 18 and 19 we read of Isaiah's opposition to alliances against Assyria. Then chapters 30 and 31 tell of another revolt in 705 BC which led to the fierce invasion by Emperor

Sennacherib and the Assyrians, whom Lord Byron describes as *'coming down like a wolf on the fold, and his cohorts were gleaming in purple and gold; and the sheen of their spears was like stars on the sea, when the blue wave rolls nightly on deep Galilee'*.

Chapters 36 - 38 give the account of King Hezekiah's fear during the siege of Jerusalem, but he prays to God and takes Isaiah's advice in this predicament. As the Assyrian power gave way to Babylonian, chapter 39 describes King Hezekiah's folly in showing off his palace and armoury, ultimately leading to the fall of Jerusalem.

Some of the oracles are in the form of woes, predicting misery ahead; in Chapter five the word woe is used no fewer than six times in fourteen verses.

Here the prophet speaks against building up great estates; drinking early and excessively; making bad judgements which leads to injustice toward others; deceitful and wicked thinking that regards evil as good and vice versa; and the arrogance of considering oneself too clever.

Of the oracles, chapter five is in the form of a love song where God is the loving gardener and the people of Israel and Judah a vineyard. It is a sad song, as verses seven and eight indicate that when the Lord God looked for justice and righteousness, he instead saw bloodshed and heard cries of distress.

Christians believe that some passages in Isaiah foretell of Jesus, as you will know if you attend any Christmastime services, where the story of Immanuel in chapter seven is included. But as it refers to the child of that time, it raises the

question of why words written about situations long ago have meaning for us today when their original context is past. However, that is a topic for another day.

**Tony Randall**





*With much regret, we are suspending all group activities in our churches until further notice.*

*We hope that our normal activities can be resumed soon.*

## **Response to the Lockdown: From Langley Churches**

**Rev. Robin Grayson writes:**

I have been amazed at people's calmness and resilience in the face of the Coronavirus pandemic and the necessary restrictions imposed on us all. Where there has been anxiety among those confined to their homes, my main recommendation has been to spend less time watching the news and more time doing constructive things – gardening, cooking, reading, listening to music, taking exercise and so on.

Meanwhile, along with many other clergy, I have been getting to know my new friend, Mr 'Zoom'. The fact that we can have meaningful engagements with families, colleagues and congregations by remote means has made the situation much more bearable, and even a positive learning experience.

In the Church of England Parish of Langley (St Mary's, Christ the Worker and St Francis) we have worked well together, keeping in contact with everyone by phone and email, and holding Holy Week and Sunday services on Zoom. On Easter Day up to 60 devices were connected, and between

90 and 100 people were 'in church'. Even those without internet are able to ring up and listen in. We have had housebound church members able to join in with the service for first time in months, or even years.

At the same time we are not forgetting those who are not online, so we deliver paper copies of a sermon and a weekly news sheet to another 40 addresses each week. Above all, we keep in touch with regular phone calls from our pastoral teams, to ensure that everyone has what they need and is coping with the situation. Perhaps the most important thing is to have someone to chat to, and to know that you have not been forgotten.

If you, or anyone you know, are in need of help or just a friendly voice on the phone, do feel free to contact one of the clergy – details on page 19.

**Father Kevin O'Driscoll writes:**

Lockdown for Holy Family church was particularly difficult during Holy Week. It is a time when Catholic people come together for a whole number of rich, powerful ceremonies: a procession on Palm Sunday, Reconciliation Services, a washing of the feet ceremony on Maundy Thursday accompanied by a collection for the poor, the veneration of the Cross on Good Friday and a Vigil

Mass on Holy Saturday when adults coming into the Church are baptised and confirmed.

We held Services on Good Friday and Easter Sunday over Zoom and we will continue to do that every Sunday. Parishioners are encouraged to pray at home and they are also visiting our website and our YouTube channel, which are frequently updated. But it is all very different and strange. Funerals, with only a few people allowed to attend, are very sad indeed.

I think it will be some time before we are allowed to gather again in big numbers to worship but it is good that we are playing our part in keeping each other as safe as possible.

### **Wendy Williams writes:**

So what changes have we at the Langley Free Church made in Lockdown? Like everyone else in all walks of life, the changes we have had to make have become more drastic with time.

Some churches are accustomed to live streaming their services but at L.F.C. we had not done this for years. To launch straight into live streaming is no easy task even with the expertise we have. So in order to ease ourselves into the situation, but give people the chance to be able to see and experience our services, we have been pre-recording and then posting them onto YouTube. If you, personally, are not familiar with the process, it is not as easy as you may think. Correct licences, safe guarding, data protection,

copyright and performing rights all come into play.

The Pastor and various leaders have regularly met together using conferencing sites in order to maintain the smooth running of church life. We have had to gather or confirm all members and friends details in order to keep close contact whilst we are unable to meet. We have several WhatsApp groups including, social networking, prayer and the craft group. In addition we have 'Kids online' and a Face book page.

If you would like to join us on Sundays, find Langley Free Church on You Tube from 10.30am or even if you just wondered what the church looked like on the inside you can experience that too.

Many people think about coming to church but nobody invites them. Crossing the threshold is scary and daunting. At the moment we don't have walls or a door to come through so you might like to try it out. Right now, it's easier for us to reach you and for you to reach us.

From the Old Testament: 'Each generation should set its hope anew to God, not forgetting his glorious miracles and obeying his commands' (Ps 78: 7).

*O Son of God, who did rise from us to heaven in glory, save us who sing unto Thee. Alleluia!*

*Second Antiphon of Ascension*

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# Parish Directory

## **St Mary's Church**

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

Rev. Robin Grayson 01753 542068 [r.j.grayson@btinternet.com](mailto:r.j.grayson@btinternet.com)

Curate: Rev. Sue Lepp 07930 520562 [revdsuelepp@gmail.com](mailto:revdsuelepp@gmail.com)

Hall Lettings: Mr Graham Jones 07802 784024 [st.marys.church.centre@gmail.com](mailto:st.marys.church.centre@gmail.com)

## **St Francis Church**

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

Hall Hire: Mrs Joy Raynor 01753 676011 [joyraynor@aol.com](mailto:joyraynor@aol.com)

Licensed Lay Minister: Mr Bill Birmingham 01753 548646 [billbirmingham@gmail.com](mailto: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](mailto:shola_aoko@yahoo.co.uk)

Hall Lettings: Mr Graham Jones 07802 784024 [ctw.langley@gmail.com](mailto:ctw.langley@gmail.com)

Parish Administrator: Mrs Dalletta Reed 01753 541042 [langleyymarish@gmail.com](mailto:langleyymarish@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](mailto:holyfamilylangley@yahoo.co.uk)

Parish Worker: Mr Kieran McKeown 01753 543770 [kieranmckeown50@yahoo.co.uk](mailto: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](mailto:pastor@langleyfree.org.uk)

Hall Hire: 01753 540771 [bookings@langleyfree.org.uk](mailto:bookings@langleyfree.org.uk)

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