

April & May 2024

# Around Langley



Marish Court

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

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### LANGLEY NEIGHBOURHOOD FORUM

**Sadly, LNF is no  
more**

On Thursday 14<sup>th</sup> March 2024, the AGM of Langley Neighbourhood Forum ( LNF) was held at Symphony House , Waterside Drive, Langley.

The only item on the agenda was 'The Future of the Organisation'. After some discussion, the decision to disband LNF was unanimously agreed.

According to the constitution, at termination of LNF, any money in the account may be donated to a charity. It was proposed that we send it to Slough Community Transport. This was also agreed.

## LANGLEY CARNIVAL

this year will take place  
 in the Memorial Park on  
 13<sup>th</sup> July, 12—4pm.

To book your stall  
 please contact

**Liz Barnett on 01753 539024**  
**or dstuartbarnett@aol.com**

Usual attractions  
 Details will be published  
 in the next issue of  
 Around Langley

## The Turmoil Continues...

Spring is here, early this year, global warming no doubt contributing. After all, February was the hottest ever month recorded. And yet, even with the vibrancy of spring flowers and the tender green of new leaves on trees, it seems hard to shake off a sense of unease: as Wordsworth observed (p.7), 'In that sweet mood when pleasant thoughts, Bring sad thoughts to the mind.'

The words of Grant Schapps, the Secretary of State for Defence, who in January described our current global situation as a 'pre-war era', were echoed and expanded recently by John Healey, the Shadow Defence Secretary. After 80 years of relative peace in Europe, there is an actual war going on in Europe, with one of the superpowers involved. Vladimir Putin, whom most people hold responsible for this, has just had his mandate extended for six years. The destructive powers in Sudan, aided and abetted by global powers are plunging the country into civil war.



Shalom  
Salaam  
Peace

Then there is Benjamin Netanyahu, determined to prolong the conflict in Palestine, where already over 30,000 people, including more than 13,000 children have been killed, with almost as many people injured. What this holds in store for the future of that region, for Palestine and Israel, is unimaginable. With the region being significant and important for Jews, Christians and Muslims, we can only pray with the psalmist: "O Pray for the peace of Jerusalem: may they prosper that love thee. (Ps. 122: 6)"

In this edition of the magazine, Father Kevin O'Driscoll writes about Pope Francis' message of love and kindness so important for our world at this time. On Page 11, Alfred Agius invites us to think about the Ascension of Jesus into heaven, appropriate as we celebrate the Feast of Ascension this year on 16<sup>th</sup> May. Also, I am grateful to Cllr Dexter Smith for his message.

In the meanwhile, we have Easter—just as this magazine comes out. We wish all our readers a happy Easter, and a refreshing Easter break.

**Anna Thomas-Betts**

# News from Around Langley

## Langley Community Coffee Shop



Each month we try to provide a speaker of interest to reflect on what's going on in the outside world to the members of the Coffee Shop. In January we had Jane Isherwood, the manager of the Slough Museum, now situated in Buckingham Avenue just past MacDonalds. Slough has an interesting history with people like the Elliman family who produced Elliman's Rub and Richard Cox who developed the first Cox's orange pippin apple. You can find the history of many of the well-known buildings such as the Adelphi cinema and the Montem, now gone, in the Museum. Also featured are famous factories such as Mars and Horlicks which started on the Slough Trading estate, first established by Sir Noel Mobbs in 1922, as well as the Hawker-Siddeley aircraft factory in Langley.

In February Liz Jones gave a slide show, giving us an interesting insight into Costa Rica, which she visited early this year. Costa Rica has an amazing array of wild life such as turtles, howler monkeys and macaws, as well as luxuriant rainforest. Thank you, Liz. for sharing your experience with us.

In March the speakers are from a Christian

Group called 'Embrace the Middle East', an organization tackling poverty and injustice in places such as Lebanon, Egypt and Israel. Embrace helps to support disabled and disadvantaged children in many of these places. For more information see [www.embraceme.org](http://www.embraceme.org) or [www.facebook.com/FollowEmbrace](https://www.facebook.com/FollowEmbrace).

On **April 16<sup>th</sup>**, the special event is a Happiness workshop by Linda Tabor-Thomas and on **May 21<sup>st</sup>** the talk will be on the Kedermister Library by the Honorary Librarian, Jane Sculpher.

On **June 18<sup>th</sup>**, we have our annual day trip, this year- to Broadstairs in Kent. We have hired a 42-seater coach. The cost of the coach is yet to be determined depending on numbers but will probably be £15. Please contact me on 07859 750 508 for more detail.

Our exercise classes continue, every week for half an hour. All are welcome. We meet every Tuesday between 10am and 11.30am in St. Joseph's Hall at the back of the Holy Family Catholic Church in Trelawney Avenue, SL3 7UD.

*Sheila Papali.*

## A Message from the Leader of the Council

While I am still quite new to the role of Council Leader, I am fortunately not new to the Council, nor to Slough, having lived



here all my life in Upton and Colnbrook, and having both studied and taught at Langley College; first becoming a Slough Borough councillor in the year 2000. Indeed, the point I would like to make, beyond wanting you to think of me as a local person (one of you), is to emphasise that having a sense of place, or belonging, as well as a knowledge of our local history are important – uniting past, present and future.

I am frankly limited by being Leader of a Council that has gone bankrupt (in 2021) and is “under intervention” by Government-appointed Commissioners. I am not saying I am a lame duck leader, or I can’t get anything done, but I am operating under a lot of constraints at the moment. Hence, I couldn’t do much beyond riding out, and making the best of, last summer’s switch to fortnightly bin

collections (put in the budget for 2023/4 by the previous Labour Administration). I am pleased to say that in the budget my Conservative Administration has just passed the introduction of a free weekly food waste collection service which will be implemented later this year. We have listened to residents’ concerns and we have acted upon them.

I know your biggest concern at the moment is probably the fact that my budget has just put up your Council Tax by 8.5%. I have at least kept our manifesto pledge that I would not put it up by the 10% figure Labour did last year, and planned to do again this year. Indeed, I did introduce a budget plan in December that did balance our spending plans with a proposed 4.99% increase in Council Tax, but the Government said my reliance on multi-year use of reserves was not sustainable finance given the risk of four years of unaudited accounts still to come from 2019 onwards. They are right – our 2018/19 audit in February 2023 reduced the value of the Council’s balance sheet by 14%, and an internal audit of the 2021/22 last autumn revealed that the Council had to find £39m to put back into our Housing Revenue Account. It also became clear in recent months that last years’ budget was inadequately providing for a number of major expenditures, such as Temporary Accommodation, which is a statutory obligation - £300,000 had been budgeted, enough for about 16 families for a year; SBC has over 700 clients in Temporary Accommodation at the moment!

So keeping to the national cap on Council Tax increases proved not to be possible for this year, but it is the working assumption for our next three budgets in our Medium Term Financial Strategy (MTFS) going forward. Interestingly, last year's budget didn't have an MTFS attached to it, as ours does, and within days of becoming Leader, I was summoned to the office of the Local Government Minister to explain why we didn't have one and how we intended to plan for this.

Some describe SBC as a "broken Council" – in some cases parts are missing as well as broken, but what I have found is that when we sort out a failing area (which is mapped out to do), suddenly the machinery of local government starts functioning as well as the best of them. The Council can and will provide better services – we promised to end the cycle of pay more to get less, and that is what we will do.

We are lucky to have a strong local economy; a growing population that actually has a declining average age; we have a very active voluntary sector – some great charities and not-for-profit organisations—doing great work. As the Council gets smaller and more efficient, and releases some surplus properties, we plan to build up the capacity of partner organisations and the voluntary sector generally, unlocking social value in the way we sell or lease some of our properties or buy services. We are helped by our Commissioners from Government who are widely experienced people who know what good practice looks like, and how to get there. We will get there – I apologise that it will be a bit of a bumpy ride, and it will take some time; the Commissioners are always pressing us to speed the pace of change – but we will get there!

**Cllr Dexter Smith**

### **Message from Rev. Chris Ferris: Toddler Group at St Francis of Assisi, London Road**


After many years, 'Little Flowers', the Toddler Group run at St Francis Church, which met weekly on a Friday morning during term time, has sadly come to an end. However, we prefer to say it has been paused, rather than ended. The group was popular and had a waiting list, but we lack the volunteers to make it viable long term.

We are planning to restart a Friday-mornings Toddler Group in September this year and we are looking for a team of volunteers who can commit to re-forming the group which will continue to meet on . If you are able to help in anyway, please let me know as soon as possible

(Rev. Chris Ferris 07910 077 885  
rectoroflangle@gmail.com)







## *Lines Written in Early Spring* *By William Wordsworth*

I heard a thousand blended notes,  
While in a grove I sate reclined,  
In that sweet mood when pleasant thoughts  
Bring sad thoughts to the mind.

To her fair works did Nature link  
The human soul that through me ran;  
And much it grieved my heart to think  
What man has made of man.

Through primrose tufts, in that green  
bower,  
The periwinkle trailed its wreaths;  
And 'tis my faith that every flower  
Enjoys the air it breathes.

The birds around me hopped and played,  
Their thoughts I cannot measure:  
But the least motion which they made  
It seemed a thrill of pleasure.

The budding twigs spread out their fan,  
To catch the breezy air;  
And I must think, do all I can,  
That there was pleasure there.

If this belief from heaven be sent,  
If such be Nature's holy plan,  
Have I not reason to lament  
What man has made of man?



**Save the Children**

## PLANT SALE

Saturday 25th May 2-4pm  
196 Langley Rd



Bedding plants,  
vegetable  
seedlings,  
perennials and  
more!

Tea & cakes in the  
garden

## Do you Enjoy Reading

*Around Langley*

If so, you may like to consider sponsoring us. A donation of a few pounds a year, towards the costs of the magazine, would be much appreciated. Please make your donation at any of the sponsoring churches, or through your distributor.

## Dee S Clark



*B.Sc(Hons) MChs Dip.pod.med. Member  
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## CHOIR CONCERT

Saturday, 18<sup>th</sup> May 7.30pm

Taplow Court, Cliveden  
Road, Taplow SL6 0ER

**CARL JENKINS:**  
*The Armed Man*

**SCRIABIN:**  
*Poème de l'extase*

Box Office: [Sloughphil.org](http://Sloughphil.org)  
0300 365 7445  
(£1 Tel booking fee)



# Did You Know about ... Global Emissions and the Armed Forces?



During World War 2, the consumption of petrol per soldier per day in the American army was one gallon. During the first Gulf War, it rose to four gallons per soldier per day and in the recent war in Afghanistan, the figure had risen to 16.

Today militaries of the world are the world's biggest consumers of fuel.



A single F-16 aircraft consumes around 1,400 gallons per hour in ordinary operations, and a whopping 12,000 gallons with afterburners used. The US Airforce alone has a thousand or so F-16 jets, themselves just a small part of their air fleet. You can see how quickly fuel gets used up in military use. They

account for 5.5% of the Greenhouse Gas (GHG) emissions globally – coming fourth in the global totals, after China, United States and India. (See also the website of Scientists for Global Responsibility: <https://www.sgr.org.uk/resources/how-big-are-global-military-carbon-emissions>)

And yet, there is a blind spot for militaries in GHG reporting. The understanding is that they do not report anything arising from operations outside their countries. But this can cover jet flights and ships as well as training exercises. They were left out of the Kyoto Protocol and the 2015 Paris accords, because it was alleged to threaten national security.

But some militaries are changing. NATO has made a statement recently that **what we need is not either green or strong militaries, but a strong and green military.**

**Anna Thomas-Betts**

# ***Regular Weekly Service Times***



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

We will be having Masses at 5pm on Saturdays and 9.30am and 11.30am on Sundays

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

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

Please note that there will be services on all Sundays at 10.30am.

Communion will be as pre-Covid with no restrictions.

Now that the church is without a minister, services will continue to be led by members of the congregation. Speakers will be drawn from within the church and from outside, including representatives of Christian charities and missionary organisations.

Communion will be taken on the second Sunday in the month,  
14<sup>th</sup> April and 12<sup>th</sup> May

## **The Anglican Churches**

### **St Mary the Virgin (St Mary's Road)**

**8am** Holy Communion (BCP, said)

**11am** Family Communion

### **Christ the Worker (Parlaunt Road)**

**9.30am** Holy Communion on Second and Fourth Sundays

**11am** Service of the Word on First, Third and Fifth Sundays

### **St Francis of Assisi (London Road)**

***All Sunday Services start at 9.30am (unless specified otherwise)***

Holy Communion First, Second and Third Sundays,

Service of the Word (all-age) Fourth Sunday,

Fifth Sunday, no fixed format

**ASCENSION DAY SERVICE: 16<sup>th</sup> May, 7.30pm, at St Mary the Virgin**

# Regular Activities at Langley Churches

## Bible Study

On Zoom Wednesday afternoons, 2pm  
(Contact: diana.iller@gmail.com)

**Langley Free Church:** Thursdays 7.30pm at church and mornings at a house.  
(Contact secretary@langleyfree.org.uk or phone 01753 540771)

**Christ the Worker:** Mondays, 2pm (Contact: Shola Aoko, shola\_aoko@yahoo.co.uk)

## 'MONDAYS' at LFC

If it's company you're after, why not join us at Langley Free Church on a Monday for a cuppa—any time between 11am and 2pm. Come for an hour or two, or stay for longer. Please bring your own lunch with you. There will be a Fish and Chips option on the first Monday of the month. Entry charge: £2.

## Oasis at Langley Free

Wednesdays from 1.30 to 3.30pm  
Midweek Fellowship and occasional guest speakers.

Contact: Ann Portsmouth 01753 585845

## Christ the Worker and Shamrocks Friendship Club



Every Monday (**NOT on 1st April**) at the Shamrocks pub, 10am—noon, 12 Parlaunt Road, Langley, SL3 8BB. Tea, coffee, useful information from guest speakers and more... Everyone welcome.

## Messy Church

For information about the next Messy Church, please see the Langley Free Church Website.



## REFRESH! at St Francis

Third Thursday of every month  
(April 18<sup>th</sup> and May 16<sup>th</sup>)

Join us for tea and cake and fellowship with a talk or maybe a quiz or even a surprise activity! A warm welcome awaits you!



## Craft Afternoons 2024 at LFC 12–4pm

Bring your hobby along and join us on the 3<sup>rd</sup> Saturday of every month. Next meetings 20<sup>th</sup> April and 18<sup>th</sup> May.

Contact Chris on 07789 838 500.  
(Suggested donation £2 towards refreshments)



# Faith Matters

## Where on Earth is Heaven?

Christians as well as followers of other world faiths are faced with the inevitable problem of having to use words to express realities of which they, in their earthly life, have no experience. Take 'heaven' for instance, sometimes referred to as 'paradise', the first meaning of which is a garden. God created and placed Adam and Eve in an 'earthly paradise'. In the Old Testament we read that the prophet Elias (Elijah), foreshadowing the ascension of Jesus into heaven, was taken up to heaven in a whirlwind (2 Kings 2:11-12). At the transfiguration on Mt Tabor (Mt 17), did Moses and Elias come down from heaven?

When Jesus taught his disciples to pray, he told them to say, "Our Father who art in heaven". Jesus speaks often of 'my father in heaven'. The words of Jesus 'heaven and earth will pass away but my words will remain for ever' make us wonder how heaven can 'pass away'. In our Creed we profess that (a) God is the maker of heaven (and earth), (b) that Jesus 'ascended into heaven' and that (c) 'we look for...' the life of the world to come'. St Paul writing to the Corinthians tells them that he "was caught up right into the third heaven" (2 Corinthians 12:2"). Attempts by humans to say what

heaven is like are bound to fail.

Faith in the existence of a heaven, never mind what heaven is like and where it is to be found, is not the tenet exclusively of Christianity. In some form or other it is found in the two other Abrahamic religions, Judaism (Isaiah 25) and Islam. It is also in other world religions such as Zoroastrianism originating in Persia (Iran) in the 6<sup>th</sup> Century BCE, as well as in India where the Hindu concept of heaven is *moksha*, release from the cycle of rebirth, dating back to about the 10<sup>th</sup> Century BCE.

The traditional religions in China and Japan all speak of the quest for an 'ultimate transformation'. Buddhism which started in India in the 6<sup>th</sup> century BCE is, however, somewhat unique. In fact, classified among the world religions, it may arguably not qualify as a religion at all. In Buddhism there is no faith in a personal God. Self-realisation is the fruit of personal effort. The Buddha taught that we should not spend our time trying to find out where we came from and where we are going to. Our job on earth is to remove our ignorance and selfishness and cultivate wisdom and compassion. When queried about this, the Buddha is said to have replied: "If you were shot by a poisoned arrow, should we first try to find out who shot the arrow, what kind of feathers were used etc? No, the first thing would



"Beatific Vision" (1Cor,13.12 & 1 Jn 3:2). Some Christians prefer describing heaven as "a new heaven and a new earth" (Rev.21). Jesus used his native Aramaic *Shamayim*, the heavens, when speaking of his Father's house.

A more important question for us about heaven, besides that it exists and what it is like, is how

be to remove the arrow". Surprisingly in the Buddha's words we detect something of what Jesus would teach six centuries later: "remove first the plank from your own eye" (Mt 7:5).

As to the existence of heaven, the Russian novelist Leo Tolstoy, who went through a faith journey that ultimately led him back to Christ, wrote that life would have no meaning if it ends with death. Philosophers have pondered deeply on the meaning of eternity as "the everlasting now". Talking of heaven being the destination of humans, in a book entitled "Where on Earth is Heaven" the author Jonathan Stedall quotes Carl Jung, the founder of analytical psychology, as saying: "I cannot define for you what God is, but I can tell you that my work has proved that the pattern of God exists in every man." Does that not look like something in the first chapter of the Bible? God, to show his love for humans, made them male and female, in his own image. One of the best-known descriptions of heaven is seeing God 'face to face', traditionally known as the

do we get there? Jesus has answered this for us: "I am the way." And on this way, we walk safely if we keep our eyes fixed on Him whom we discover in our neighbour.

And what does God do in heaven? The Bible tells us: 'The Lord looks down from the heavens and sees all the children of Adam. He moulded each one of their hearts, he understands all they do.' (Ps.32). The Bible has been rightly called the Word of God in the words of men. So, in reading the Bible we have to keep in mind and pray to understand what God is telling us about Himself. In his homily on the 15th of August 2008, the feast of the Assumption of Mary into heaven, Pope Benedict XVI invites us to lift our gaze to the true reality of heaven which is God Himself. God is Heaven. In the Youth Catechism of the Catholic Church which he wrote addressing young people he describes heaven as the 'endless moment of love'. It is to be able to see God face to face. It is like one, single, never-ending moment of love."

*Alfred Agius*

## Pope Francis' Message: Love and Kindness

Pope Francis was elected in March 2013, to lead our (Roman Catholic) Church. He succeeded Pope John Paul II and Benedict XVI. Has he been different? Has he led the Church in different directions? The answer is a resounding yes. He is different in style, in the way he expresses himself, in what he does, especially when he visits other countries, in the concerns he has and in what he wants us Catholics to think about and act upon.

He is comfortable in criticizing the Church and some of the ways it has acted in the past, in attacking populist politicians and *laissez faire* capitalism. He is a staunch environmentalist and supporter of the poor. He wants the ways that decisions are taken in the Church to change radically. In every way he wants the Church to reach out to those who feel excluded, as is demonstrated in the way he has opened the door to divorced and remarried people to receive Holy Communion. He has a particular concern for refugees and immigrants.

It is very difficult to sum up in a few words what has happened over the last eleven years because so much has happened and been spoken about, but perhaps in trying to do so we might note that he speaks very little about doctrine,



but rather focusses on pastoral issues. He distinguishes between Church teaching and pastoral practice, which suggests that the Church must re-examine its approach to many matters. And so often he teaches by gestures, by things he does, and by searing honesty and openness when he gives interviews.

When he was elected, his first visit outside Rome was to the Italian island of Lampedusa, which is actually nearer to Tunisia than to Italy. Many people had drowned near the island trying to reach Europe. Pope Francis, with no mincing of his words, condemned the "global indifference" to their plight.

In 2013 Pope Francis spotted in St Peter's Square a man with a disfigured face. The newspapers reported that Pope Francis paused to lay his hands on the man with



this disfiguring disease. The man gently buried his head in the Pope's chest, his many facial tumours visible. Later he said: "my illness is not contagious, but the Pope did not know that!" In this and in so many other ways the Pope expresses his love and care for those who are sick or disabled.

The newspapers in that that same year, 2013, reported, "Pope Francis continued his gleeful abandonment of tradition by washing the feet of a young Muslim woman prisoner in an unprecedented twist on the Holy Thursday tradition." While Popes have for centuries washed the feet of the faithful on the day before Good Friday, never before had a pontiff washed the feet of a woman.

Returning from his first overseas trip in 2013, Francis was asked by a journalist about gay men in the priesthood. A single line from the pope's response—"If someone is gay and he searches for the Lord in goodwill, who I am I to judge?"—quickly made headlines around the world. Vatican officials were quick to point out that the pope was not suggesting a change in the teaching of the church. Nevertheless, it quickly became clear that Francis wanted to take a more pastoral approach to the LGBT community. On another occasion he said, "I haven't met anyone in the Vatican yet who has 'gay' written on their identity cards," Francis said. "If a gay person is in eager search of God, who am I to judge them?"

That tension between not changing Church teaching and yet reaching out to care for those who wish to be comforted and cared for by the Church is the dynamic behind a papal declaration entitled "*Fiducia Supplicans*" issued recently..

The Pope says again that "marriage is the exclusive, stable, and indissoluble union between a man and a woman naturally open to the generation of children". However, he goes on to expound on the theology of "blessings", distinguishing them from a sacramental ceremony but seeing the person or persons who ask for a blessing as people looking for God's mercy and helping them to move forward, and to respond to God's will. And so, Pope Francis holds out "the possibility of blessings for couples in irregular situations and for couples of the same sex".

A further press release from the Vatican outlined more clearly how such blessings could be given and it is a little too complicated to explain here.

One newspaper recently described the Church as thinking in Centuries. However, I think Pope Francis is nudging us along quite quickly to a Church that is more understanding and caring.

**Canon Kevin O'Driscoll**

# Collects: the Little Gems of Prayer



I wonder what people, especially newcomers to our churches, make of the announcement of 'the Collect' in church services when what follows is a short prayer. Collects appear in the liturgies of many churches: Roman Catholic, Orthodox, Anglican, and Methodist churches, among others.

The word Collect comes from the Latin phrase *ecclesia collecta*, which means that it is a public prayer by and for the church: a prayer that "collects" the prayers of the people. They are usually formal, succinct and profound. Many Collects used in worship can do with a lot of reflection or 'unpacking' as we say these days. Indeed, new priests are often advised that they could do worse than basing their sermons on the Collect of the day!



Collects, short as they are, usually follow a pattern with four or five parts to their structure:

- (1) calling on God ,
- (2) recalling a truth about his nature,
- (3) requesting a gift or a blessing and
- (4) explaining why the petition is being made.

These could be called the address, the doctrine, the petition and the aspiration. The final part is the statement that the prayer is offered in Jesus' name.

You might like to consider some of the

regular Collects in our liturgies and analyse them: *Almighty God | unto whom all hearts are open, all desires known, and from whom no secrets are hid, | cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, | that we may perfectly love thee, and worthily magnify thy holy name, | through Jesus Christ our Lord, Amen*

Anglicans will probably think of Archbishop Thomas Cranmer's Collects in Book of Common Prayer (BCP) as the Collects, although they were translations and adaptations of much earlier daily prayers. The BCP has beautifully crafted Collects in the Morning and Evening Prayers, after the Collect for the liturgical season. Cranmer's Collects for the different Sundays are probably one of our greatest treasures. In other liturgies, the Collect comes just before the Scripture readings.

I have in the past reflected on the Collect for Advent. There is so much to choose from, but as I am writing this in the season of Lent, so I start by looking at the Collect for Ash Wednesday, which used to be said traditionally throughout Lent, although that practice is, sadly, not always followed these days. In modern language it reads:

- (1) *Almighty and everlasting God,*
- (2) *you hate nothing you have made and forgive the sins of all who are penitent:*
- (3) *Create and make in us new and contrite hearts,*
- (4) *that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness;*



(5) *through Jesus Christ our Lord, (who lives and reigns with you and the Holy Spirit, one God, for ever and ever). Amen.*



We can easily discern the invocation, the doctrine underlying this particular prayer (appropriate for the season of Lent), the petition and the reason for the petition and the result we hope for.

There is a danger that these prayers can become too inaccessible as they are too condensed, and too economical with words, unlike many spontaneous prayers. However, the distinction between private prayer and public prayer is worth noting. In public worship, the emphasis is on the collective nature of what we do: "Our Father...", "We believe in...", "We are truly sorry and repent of our sins...". In private prayer, the individual listens and talks to God one-to-one, about anything that concerns them and things that may be deeply personal.

I finish with the Collects for Pentecost (in May this year) and Bible Sunday. I hope that in these, and other Collects you come across, you may be able to discern their structure and that will draw you more deeply into the prayer they offer.

*God, who as at this time taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour.*

*Blessed Lord, who caused all holy Scriptures to be written for our learning: help us so to hear them, to read, mark, learn and inwardly digest them that, through patience, and the comfort of your holy word, we may embrace and for ever hold fast the hope of everlasting life, which you have given us in our Saviour Jesus Christ.*

**Anna Thomas-Betts**

## POST SCRIPT

There is an amusing footnote to add about the final part of our Collects. During the revision of the Anglican liturgical material in preparation for the new (2020, compared to the BCP!) Common Worship, some people complained that while praying to God the Father, through Jesus Christ, the Holy Spirit gets left out. So the Liturgical Commission added the words '... through Jesus Christ our Lord, *who lives and reigns with you and the Holy Spirit, one God, for ever and ever*'. Then there were complaints that the Collects were too long, 'going on *for ever and ever*'. The Chair of the Liturgical Commission smartly retorted that you could shorten it by leaving out the words that were added in as an afterthought.

In my view, the added words detract from the succinctness and delicate balance of ideas of these prayers: an attraction of the Collects is how in just a few words it invites us to join in the main theme.

I suspect also that not mentioning all three persons of the Trinity in every prayer does not diminish the importance of the person left off!

## Where Did That Come From!

1. Love all, Trust a few, do wrong to none.
2. Tis better to have loved and lost Than never to have loved at all.
3. Brevity is the soul of wit.
4. Oh what a tangled web we weave, when first we practise to deceive.
5. The course of true love never did run smooth.
6. How do I love thee, let me count the ways
7. All the world is a stage , and all men and women merely players.
8. It was the best of times, it was the worst of times
9. There are more things in heaven and earth ...than are dreamt of in your philosophy
10. The pen is mightier than the sword
11. Some are born great, some achieve greatness, some have greatness thrust upon them
12. Music hath charms to soothe the savage breast, To soften rocks, or bend a knotted oak

All odd-numbered quotes are from Shakespeare: 1. All's well that ends well .  
 3. Hamlet 5. A Midsummer Night's Dream 7. As You Like It 9. Hamlet  
 11. Twelfth night  
 2. Sir Alfred Tennyson: In Memoriam 4. Sir Walter Scott: Marmion  
 6. Elizabeth Barrett Browning: Sonnets from the Portuguese 8. Charles  
 Dickens: A Tale of Two Cities 10. Edward Bulwer-Lytton: Richieu  
 12. William Congreve: The Mourning Bride



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churchcentre@hotmail.com

Parish Administrator: Angus MacKenzie 01753 350444 langleymarish@gmail.com

## **St Francis Church**

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## **Christ the Worker Church**

**[www.langleymarish.com/c-t-w/](http://www.langleymarish.com/c-t-w/)**

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Parish Priest: Canon Kevin O'Driscoll

Deacon: Rev. Graham Jones

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## **Langley Free Church**

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