

July/August 2020

Around Langley



Langley College

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

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(Cont'd from p.3)

glaringly obvious discrepancies that Covid statistics has thrown up, related to ethnicities. The disproportionate death rates of BAME people in developed countries along with the horrendous difficulties faced by countries in Africa and Asia have given BLM its world-wide momentum.

There are different views about the value of mass protests like BLM, although one fervently hopes that some good will come of it, with clear steps taken towards the advancement of justice, equality and peace.

Whether removing statues is an effective way of learning from our shared history is a different question. It would be unimaginable to consider the demolition of the Auschwitz Centre, even though it is a reminder of huge inhumanity and cruelty—'lest we forget'. The removal of statues by BLM is just the opposite! We mustn't forget, however, that we need reminders of history, 'warts and all', so that we continue to learn from our past.

Holidays don't mean much under lockdown, but traditionally we don't produce *Around Langley* in August, so I wish you a happy and safe summer. Who knows what September will look like!

Anna Thomas-Betts

JUST IN CASE...

Lockdown restrictions have been relaxed a little, but we are still in the grips of the pandemic, although already recriminations and amateur analyses by hacks about the handling of the pandemic are rife.

As events have unfolded over the last few months, one of the many realities that



we have come to recognise is that we have become a 'just in time' economy. If, for example, a car assembly line can be assured that the parts it needs will get there just in time for it to be used, from some part of the globe, it makes economic sense to rely on that, rather than find long term storage space for them at the assembly plant.

Thus it was that we had not stockpiled protective equipment and ventilators, and indeed spare hospital capacity for just such an eventuality as the pandemic that hit us. It is easy to be wise after the event, but before that, would we have approved of spares of all that being maintained long term, especially with the danger of their becoming out of date and unusable?

Maybe we do need a shift in thinking—from 'Just in Time' to 'Just in Case'. This applies to industry in general, not just healthcare: globalisation means that we are looking for cheapest resources wherever they happen to be, but the supply chains are vulnerable as our current situation has demonstrated. We need to be seriously thinking about whom we depend upon for essential supplies.

Another (among many) issue that Covid19 has highlighted globally is the huge disparities in our communities at all levels, be it regional, national or international. It is painfully obvious that in sickness just as in health, in life as in death, the poor are disproportionately adversely affected. What are we prepared to do, at all levels, to eliminate the huge gaps in privilege that exist? Will we learn to value those who do essential ('key') jobs in our society and reward them accordingly?

The Black Lives Matter movement (BLM), following the murder of George Floyd by white policemen in Minnesota, was clearly nourished by the

(Cont'd on p.2)

News from Around Langley



Langley Neighbourhood Forum

The secretary writes:

Due to the Covid-19 restrictions, the AGM and next public meeting that was scheduled for Tuesday 30th June 2020 has been postponed.

Please note also that some members of the committee are moving out of the area, so there will soon be vacancies for committee members, including the posts of Treasurer and Secretary. If any residents wish to join the committee please contact the Chair, Liz Jones, on 07930 310 201. See their website, www.langleyforum.org/ for news and updates.

Lighthouse 'LIVE' Langley

27th to
31st July
2020



As with so many social activities at present, Lighthouse Langley (along with all other Lighthouses) sadly cannot run a traditional Lighthouse this year, but we will be running 'Lighthouse Live!' and here's some more info!

From Monday 27th to Friday 31st July 2020, that is, the week before we were due to run Lighthouse Langley, we will

bring Lighthouse to YOUR house 'LIVE' online and full of everything we all love about Lighthouse.

The day will start at 10am with an hour-long LIVE show full of songs, actions, messy games, drama, craft, stories, prayer and so much more! Once the LIVE show has finished there will be various activities available to watch throughout the day, whenever it suits you. There will be a Craft activity which you can complete at home, Prayer Activities, fun stuff to download, a quiz that everyone in the family can do – and quite a few surprises! At 4pm we will be LIVE again with more music and games – and someone somewhere will be gunged! If you want to know more take a look at this video [Watch the video here](#)

We are now registering children on the Lighthouse website as normal. Lighthouse will then be able to send you the link to access Lighthouse Live for the week. Also, the links to downloadable materials like colouring sheets and puzzles and the all-important list of what is needed for a week of Lighthouse Craft! And there is NO restriction on numbers so do let your friends and families know, wherever they live in the UK or the world – they can join you for Lighthouse this year!

Sign up here! [Register for Lighthouse Live](#)
(or <https://www.youtube.com/watch?v=g5cQaFodmLc&feature=youtu.be>)

It will be free to join in with Lighthouse Live, just as Lighthouse always is, but we

do have costs to make this happen as we want to provide a great experience for your child. So please support us financially if you can. Every donation, great or small, makes a difference.

Thank you for your continued support of Lighthouse and we look forward to welcoming your children to Lighthouse Live this summer.

Rev. Sue Lepp

Restoring "Millie", the Mobile Corn Mill

The phone rang. It was my friend Stuart. He sounded very excited. "I have a wonderful new project for us!" By the end of his first sentence I had already started to mentally circle my waggons determined to repel any blandishments. However, he struck at my Achilles Heel. "It's got cogs and gears and drive shafts". I surrendered to the inevitable.

September 2016 and I am standing in a field alongside the Chinnor Windmill. In the corner is a contraption on wheels but covered in rusting corrugated iron held in place by Breeze Blocks and rope. Throwing the Breeze Blocks and corrugated iron to one side we reveal a sorry sight. What stands before us is a "mobile corn grinding mill" from around the 1860s. It is mounted on a sort of cart frame. It smells of damp, rotting wood and it looks the epitome of neglect. "What do you think?", says Stuart. "Can we make it work again?" It looked a

hopeless case but even so I replied, "All the timbers are rotten ...but the running gear is cast iron so...probably...yes".

Restore – Preserve?

Our first task was to decide the end-product. A neat museum piece or a fully functioning mill? This was a question quickly resolved. We both wanted a working exhibit to demonstrate the evolving technology of the mid-19th century in farming and food production. But to achieve this we needed to do serious re-construction.

Restoring Millie – One Step at a Time

As with all restoration projects there are key stages to go through. The first being "stabilization" to prevent further deterioration. A bit like rendering first aid. We found a barn to rent a few miles away and got Millie under cover. We now needed expert advice. What timbers could be saved? What would need to be renewed?



Millie before restoration, with rotting timber

We were fortunate in that one of Britain's remaining Mill Wrights is local to Chinnor so detailed plans were drawn up of the mill's woodwork and all the large structural timber pieces were remade in Douglas Fir at his premises. The frame needed to have 100% structural integrity. To be a working exhibit the frame needed

wooden teeth will sheer off and the expensive cast iron will remain undamaged. Then the mill stones were recut. First the Bed Stone, then the revolving "Runner Stone" which needed to be re-balanced. A story for another time.



Millie now, without the hopper

to be able to carry nearly 3 tons of mill stone plus cast iron drive wheels and shafts. When working, the "Runner Stone" (the one that turns) would be turning at 125 revolutions per minute. Early in 2017 the new timbers arrived. We began bolting them all together.

After the framing the next major task was to reinstall all the running gear and power train. This involved remaking 72 wooden teeth or "cogs". Wooden gear teeth are used so that if the mill malfunctions the

Lastly the Tunn (the half barrel over the top of the mill), the Shute and Grain Feed (the Horse) were re-made and the hopper installed. A 1960s Fordson tractor with a drum power take off was bought to stand in for the traction engine.

Nearly four years on, we aim to start milling "human consumption" quality flour this month. We have a tentative name for the flour, "Millie's Marvellous Wholemeal".

Local Helpers

This has been a four year odyssey of fascinating incidents and challenges. The people we have met who have helped have been fascinating. Langley and its surrounds have also helped in Millie's restoration back to a fully functioning mill. Bearings and More (Engineers) in Trelawney Ave, Langley have helped with engineering problems, and Wagstaff Foundry on the Poly (Colnbrook) have recast key components of the drive shaft bearing.

A short history of mobile corn mills

In 1860 Thomas Aveling invented the traction engine, offering an alternative to horses, wind or water in agricultural haulage or power. Our Millie has a tow bar that would fit a traction engine and the mill needs an engine with a minimum of four Horse Power to turn the Runner Stone fast enough. It seems likely Millie was built to be towed round Hampshire, milling corn at various farms with the traction engine providing the power source. Quite how it was moved safely around the lanes of Hampshire with a three ton load over its rear axle and with no suspension, is a matter of speculation and wonder!

You can find out more about Millie by visiting our Facebook page. <https://www.facebook.com/CornMillMillie/>

Richard Shircore

The Almshouses need a new Trustee

The Almshouses in St Mary's Road are managed by The Langley Marish United Charity, a Charitable Trust. There are



usually seven Trustees, who volunteer and meet four times a year.

The earliest Almshouses date back to 1617, with other units being added more recently. They have been set up by various local people to support those in the community who are in need of good housing. Almshouses continue to be a key provider of housing for those in need nationally. Conservation of the historic buildings is part of the Trustees' responsibility, but responding to the changing accommodation needs of society is an equally important priority. So trustees should have an interest in people as well as historic buildings.

Please contact the Chair of Trustees, Dr Elizabeth Campbell, on 07930 310201 for more information.

Retreating at Home

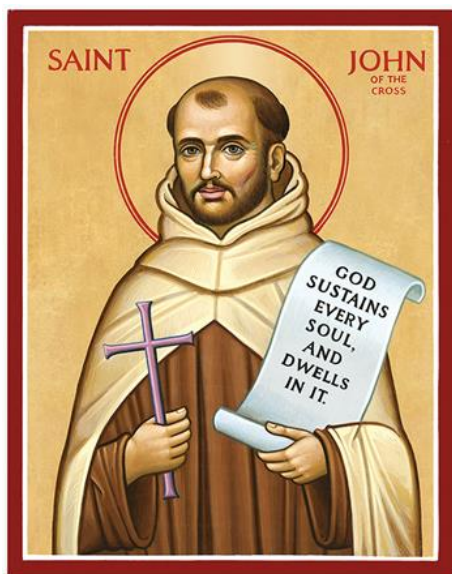
Amongst the many serious consequences of the pandemic there is one that is less critical, but still a significant loss both to Christians, and to those of other faiths. Normally by this point in the year I would have taken a couple of short 'retreats', usually around 48 hours of solitude and silence away from home and work; a time

to rest and reflect, and replenish my inner resources. I like heading to Burnham Abbey to share in their rhythm of prayer, to ask questions of myself, my ministry, my future, and to seek God's renewal and guidance. What to do then, to fill that gap under lockdown, when no such opportunities are available?

Just as many are finding ways to pray at home each day, when they can't get to church, so it is possible to recreate something of a 'retreat' without leaving the house, thanks to the internet! I chose the online Quiet Days at Home offered by Los Olivos Retreats in Spain, run by an old acquaintance of mine from theological college days, Danny Muños. It is Danny who appears in the videos for the quiet days, so when I attend, it does feel that I'm being addressed by a friend. Each day has a timetable of talks, said prayers and times of quiet reflection, running from about 10am to 4 pm; but of course you can adapt the day to suit yourself. One important discipline though: disconnect all phones, emails and social media feeds for the day!

The first of these Quiet Days focuses on two great Spanish mystics, Saint Teresa of Avila and Saint John of the Cross. They were involved in setting up and directing religious houses in the late 16th Century, a task that took them out of the place of contemplative prayer into the hurly-burly of everyday life and relationships. The challenge for them, as for us now, is to remain rooted in God through prayer, while dealing with practical challenges.

In the second half of the day, Danny talks through 'Ten Tips From An Enclosed Nun,



to live through the confinement and stay sane'. These were produced by a Spanish nun, Sister Maria Teresa de los Angeles, and have proved very popular across Spain and beyond. Here are some of my favourites from the 'Ten Tips' – good advice for those of all faiths and none:

'Embrace this new situation from a place of freedom' We may be physically confined, but we still can choose how we respond.

'Practise kindness, patience, love and self-control' This is especially important in relation to those we may be sharing our space with at this time, much more than usual. We need to pay extra attention in prayer, to allow God to grow these 'fruit of the Spirit' in us.

'Expand your horizons'. With many of our usual activities suspended, we now have time to explore the things we were too busy to do before – reading books, listening to music, learning a new language, and so on.

Recently I followed another Quiet Day, focusing on the resurrection appearances of Jesus in John 20 & 21, in a series of reflections called the 'Via Lucis', or the 'Way of Light'. This is designed to complement the more familiar 'Via Crucis' or 'Stations of the Cross'. Although we have left the resurrection behind for this year, this Quiet Day reminds us of its constant relevance, as we see how the risen Christ draws each of the disciples— Mary, John, Peter, Thomas, and the rest—out of darkness into light: from doubt to faith, from sorrow to joy, from guilt to restoration, from despair to hope. These are gifts that we all receive and can share with those around us as we spend time with God.

Los Olivos is just one resource – there are many others available. The important thing is to set aside time for God, so that we can become all that he means us to be and do.

<https://www.losolivosretreats.co.uk/online/retreats>

Rev. Robin Grayson



**Looking for
Trustees**

Crossroads Care Slough is a charity which provides care and care-related services for people in Slough. They have been working in Slough for nearly 30 years and have earned a deep level of trust from their clients as well as health, medical and social service professionals.

Due to some members leaving the Board of Trustees because of death, or leaving the area, they are keen to recruit new Trustees, who also act as the Management Committee, which meets every four weeks.

They are also interested in recruiting Carers or ex-Carers to join the board as trustees. To join our team or for further information, please contact Trisha Young: trish@sloughcrossroads.org.uk

Church of England Parish of Langley: Reopening of Churches

The Government have permitted places of worship to reopen from 4th July, subject to careful controls being in place. In view of the complexity of doing this safely, and the vulnerability of many of our congregation, we plan to resume services in our three church buildings from **Sunday 2nd August**. This is also the point at which those who have been shielding are expected to be allowed more freedom of movement. Our aim will be to offer a range of options, while continuing the Zoom services for those who prefer to stay at home. We will post details on our website, <http://langleymarish.com/>, as they become available. Thank you for your patience and understanding as we work out the best way of proceeding.

Rev. Robin Grayson

All group activities in our churches are suspended until further notice, but here are some puzzles for Lockdown.
Thanks to Angus Mackenzie for the picture puzzle
(Answers on page 17)



HOW MANY OF THE *TWELVE* DIFFERENCES
BETWEEN THE TWO PICTURES CAN YOU SPOT?

(Answers on p. 17)

HOW MANY OF THESE FAMOUS BOOKS CAN YOU IDENTIFY?

1. The Star in our Solar System comes up too
2. Courageous Globe with the Tag still on
3. Out of Here in the Current of Air
4. Tremendous Anticipations
5. About little white Rodents and Grown Boys
6. The Audio and the Rage
7. The Muscadines belonging to Anger
8. Towards what person(s) the end-of-recess sound is aimed
9. Pirate's Loot Counter in the Middle of a Kitchen
10. Felonies coupled with Spankings
11. One who Dominates over Insects on a Squatter
12. The Geezer and the Caribbean

WHO ARE THESE BIBLICAL CHARACTERS WHO HAD THEIR NAMES CHANGED?

1. __ R __ to __ R ____ (OT)
2. __ _ L to _ A __ (NT)
3. __ _ _ B to I _ _ _ E _ (OT)
4. D _ _ _ _ L to __ L _ _ _ _ _ Z _ _ (OT)
5. N _ _ M _ to M _ _ _ (OT)
6. S _ _ _ _ to C _ _ _ _ _ (NT)
7. __ R __ to __ R __ (OT)
8. G _ _ _ _ N to J _ R _ _ - B _ _ _ (OT)

Faith Matters

Hope Re-visited

The havoc that the Coronavirus pandemic is causing across the planet has set me thinking on what kind of future is in store for us. In such situations prophets of doom have a field day while starry-eyed optimists cannot be taken seriously when they forecast business-as-usual. I have often reflected on **hope in the past, but in an explicitly Bible-based way**, in the style of a theology text book.

My present reflection here is more grounded on life as we see it unfolding. It is still faith-based of course, and in spite of the ominous portents around us, I do not believe we are heading for self-destruction. I realize that here I am putting aside the possibility that the fatal pressing of a button might trigger a nuclear war wiping humanity out of existence! But somehow, instinctively, propelled by the will to live, our state of affairs does not shake my hope, a hope for the planet, a hope rooted in God's eternal plan. The world has known

apocalyptic scenarios, from the deluge in Noah's time through to plagues at various times, and survived.

Asian world religions like Hinduism, Buddhism, Jainism and Sikhism have a cyclical world view: basically that birth, death and rebirth follow each other in a cycle (*samsara*). The cycle of birth and death is seen as a consequence of action until one's bad deeds (*karma*) are redeemed and one is liberated and released from *samsara* to merge one's identity with the Absolute. By contrast, the Judaeo-Christian world view is unilinear, starting with creation, followed by the fall and redemption and ending in the second coming of Christ, the end of time as we know it, when the faithful will enjoy the beatific vision for ever and ever in "a new heaven and a new earth" (Rev. 21)

My optimistic Christian view of life is considerably helped by my readings of Jürgen Moltmann, a Protestant theologian now 94 years old, who was

... faith, wherever it develops into hope, causes not rest but unrest, not patience but impatience. It does not calm the unquiet heart, but is itself this unquiet heart in man. Those who hope in Christ can no longer put up with reality as it is, but begin to suffer under it, to contradict it.

Jürgen Moltmann

recently invited to talk on “A Theology of Hope for the Twenty-first Century” at the Westminster Abbey Institute’s spring programme. His theology of hope is quite simple and yet so profound: God is Love; the fruit of his love is creation; God will never wipe out of existence the fruit of his love, but will purify it instead.

Moltmann’s eventful life has taught him this. In 1943, aged 17, he was drafted into the Nazi German army in his hometown, where, battered by wave after wave of RAF attacks, about 40,000 people died.

Jürgen then cried out to God: “Where are You?” The year after, as he was at the frontline facing the advancing Allies, he

became separated from his platoon. “I hid myself in a bush”, he recalls, “when a British soldier spotted me.” “I surrender”, Jürgen shouted, expecting to be shot. But this soldier took him to his HQ and handed him over to his lieutenant. While still waiting to be shot, this compassionate “enemy” approached him and instead, offered him a plate of baked beans. Moltmann writes: “I have loved baked beans ever since.” “They taste of life”, he says. Taken as a prisoner of war for three years, he was put to building roads in Scotland. There he was treated with so much profound hospitality that it

made him understand what it is to be human. And he ended up falling in love with his enemy, the British people.

Reading the Bible- he was particularly struck by the words of Jesus on the cross: “My God, why have you forsaken me?” But he realized that God had not forsaken Jesus, and that God had not forsaken him either: God had been with him all the time. Enigmatically, he reflects, echoing St Augustine of Hippo, “God was more intimate with me than I am with myself.”



The beautiful book, “Hope for the Flowers” by Trina Paulus is the tale of a caterpillar who has trouble becoming what he really is, a beautiful

butterfly. It is like

me – like us. What we think is our end, is really our beginning.

Alfred Agius

Forgiveness: The Amazing Grace

Dr Rowan Williams once said that believing in the forgiveness of sin is no easier than believing in the virgin birth or resurrection of Jesus, all of which we affirm in the Creed week by week. It was that, and the reference to forgiveness in the Lord’s prayer, that got me started

thinking about it. Trying to understand what forgiveness means has been an intriguing journey for me (see for example, *Around Langley*, April 2020 p.13; September 2016 p.12)

The murder of George Floyd and the consequent Black Lives Matter campaign again first brought to focus the overwhelming need for justice, without which society will never have lasting peace. But it also raised in me again questions of repentance and forgiveness.

The Black Lives Matter campaign is not simply asking questions about the present: it is challenging us to think about whether, and why, black lives did not matter in the past, with particular reference to slavery to begin with, but closely followed by imperialism and colonialism. Which brings us to the question of who can forgive, and also to an extent, who can repent, for historical sins of (unimaginable) cruelty and injustices.

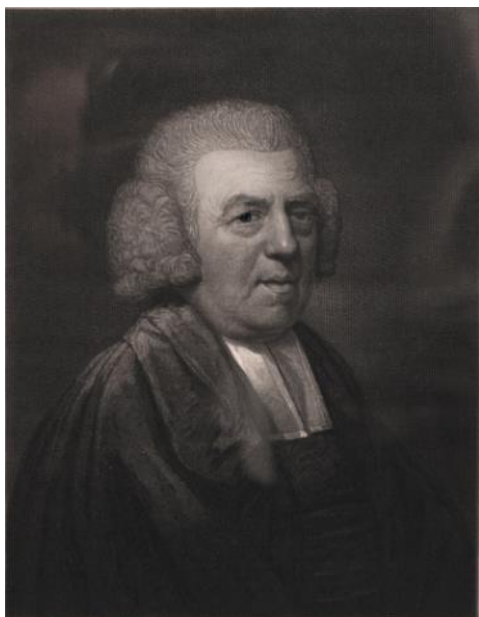
In one of his essays, Rowan Williams states that only the *victim* can forgive. So, in George Floyd's case, as he is already dead, those who are entitled to forgive are only his family. But forgiveness of God is open to all who repent. God can forgive because of Jesus, who was the ultimate victim and has known what it is to suffer insults, humiliation, injustice and ultimately death on the cross. So, the amazing Grace of God is that he not only *can*, but also *does* forgive the repentant sinner.

A great example of this is the life of John Newton. There can't be many readers of this magazine who at some time have not sung the great hymn, *Amazing Grace*, the first verse of which is:

*Amazing Grace, how sweet the sound
That saved a wretch like me
I once was lost, but now am found
Was blind but now I see*

I wonder how many people realise how very deeply personal the second and third lines of that verse were to Newton.

After a rather difficult childhood, Newton had been conscripted to join the Navy, but his misdemeanours in the Navy were such that he was kicked out and he joined the Atlantic slave trade, where he is said to have participated in most of the heinous activities with the rest of the crew. In 1748, at the age of 23, he was



John Newton

nearly shipwrecked while on a slaver ship, off the coast of Ireland. He worked hard to save the ship, and writes that he exclaimed, "If this will not do, then Lord have mercy upon us!"

From that time onwards, he felt a divine challenge, constantly pondering on 'Divine Mercy'. However, he continued to work for several years in the slave trade, later as Captain, on ships travelling along the coast of Africa, procuring slaves for North America. He gave up the slave trade after some serious illness at the age of 30 and devoted himself to studying theology and biblical languages.

Eventually he was ordained and became the curate of Olney, Buckinghamshire, in 1764. It was here that he made friends with many poets and hymn-writers like William Cowper and Charles Wesley, and wrote the famous hymn, Amazing Grace, among others.

Newton was always conscious of his horrendous past, and often preached about it, and about his conversion. It is amazing how God uses us, giving us the grace to repent however late in life, and granting us his Grace of Forgiveness. The hymn itself has been described as "a forceful, if simple, statement of faith".

There are Bible stories, of course, that tell us about God forgiving the repentant sinner and going on to *use them* to work in his service. King David in the Old Testament, who broke around five of the ten commandments in his efforts to possess Bathsheba, and Peter in the New

Testament who denies knowing Jesus three times because he was afraid, are prime examples of this.

So, back to forgiveness and repentance. Can the current government, or the current generation of white people, repent of what was done long before they existed? I suggest not, in any meaningful way. But can they repent of injustices existing now, fuelled by ignorance, apathy or deliberate selfishness and greed? They, and we, can and should. And is God's amazing grace of forgiveness just for repenting individuals, or does it extend to communities, nations, and indeed civilisations? The story of Jonah suggests it does.

Anna Thomas-Betts

Introducing Ruth

You might be surprised to find the book of Ruth in the Bible, as this short story would do credit to any romantic novelist. It is sandwiched between Judges and Samuel, two of the great history books of the Bible. Besides the romance, it is a story of overcoming racial prejudice, extreme poverty and a lesson in recovering lost joy as we get older.

Ruth is a young Moabite woman married into a Jewish immigrant family, for whom everything has gone wrong. Her father-in-law, then her husband and brother-in-law all die leaving her alone with her mother-in-law, Naomi, and widowed sister-in-law.

Naomi decides to return home to Bethlehem, since there is nothing to keep her in Moab, and things have improved back home following the famine, which was the reason she and her husband left Judah. Ruth decides to go with her mother-in-law, making the famous response to Naomi's second attempt to dissuade her – *'Do not urge me to go back and desert you. Where you go, I will go; where you stay, I will stay. Your people shall be my people, and your God my God. Where you die, there I shall die, and there I will be buried* (Ruth 1: 16-17).

So, the two women went to Bethlehem, where Naomi met up with her relatives, confessing to feeling bitter, rather than being in the "state of pleasantness" implied in her name. Not surprising since she had lost everything except a clinging, foreign daughter-in-law. Her part of the story reminds us that we may not be able to choose what we have to deal with in life, but we can choose how we react to it.

There was a buzz in the community at their arrival as well there might be. It was bad enough that Naomi and her late husband, Elimelech, had gone off to a foreign country, one which was often at war with Israel. They would have gone there

contrary to the behaviour expected of them. But she has now returned in poverty with a young foreign woman in tow.

Ruth decided to go into the barley fields to glean grain – the ancient practice whereby the poor and needy might follow behind the harvesters and scavenge from the left-over stalks for cereal. She was doing this in what turned out to be a field owned by Boaz, by chance a close relative of her dead father-in-law. Boaz, noticing Ruth, made sure that she was protected, and encouraged his workers to leave behind some stray barley stalks, so that she could get enough grain easily to meet the needs of Naomi and herself. He also invited her to join his workers at their lunch breaks.

When Naomi learnt that Ruth had been working in a field belonging to Boaz, she told her of their kinship and set about a plan to arrange a marriage between him and Ruth, instructing her how to play her part to make this happen.



The Gleaners, Jean-François Millet

On learning of Ruth's willingness to accept his protection in marriage, Boaz was more than happy to oblige and so provide for both her and Naomi but indicated that there was

someone with a prior claim.

Having offered this person the opportunity which he declined, Boaz willingly accepted his obligations and they married with the blessing of the whole community. Ruth became pregnant and gave birth to a son called Obed and Naomi was able to play the role of a loving and caring grandmother, and she was filled with pleasantness again.

A story with a happy ending, but why is it

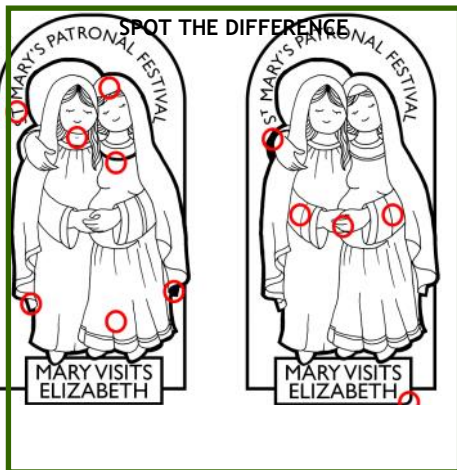
in the Bible? It tells the story of remarkable lovingkindness between the two women, and trust in God in extremely difficult circumstances – what the Hebrew Bible would have called 'chesed'. Ruth also became the great, great, grandmother of Israel's greatest king, David. That also meant that her family tree would go on to include Jesus himself. Not bad for an outsider!

Tony Randall

*Would you like to sponsor or support **Around Langley?***

If so, you may like to give £5 a year towards the costs of the magazine. Please make a donation at any of the sponsoring churches.

Answers to puzzles on pages 10 and 11



Can you recognise these famous books?

1. The Sun Also Rises
2. Brave New World
3. Gone with the Wind
4. Great Expectations
5. Of Mice and Men
6. The Sound and the Fury
7. Grapes of Wrath
8. For Whom the Bell Tolls
9. Treasure Island
10. Crime and Punishment
11. Lord of the Flies
12. The Old Man and the Sea

Name Changes in the Bible

- | | |
|---------------------------|----------------------------|
| 1. ABRAM to ABRAHAM | 5. NAOMI to MARA |
| 2. SAUL to PAUL | 6. SIMON (PETER) to CEPHAS |
| 3. JACOB to ISRAEL | 7. SARAI to SARAH |
| 4. DANIEL to BELTESHAZZAR | 8. GIDEON to JERUB-BAAL |

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St Mary's Church

www.langleymarish.com/stmary

Rev. Robin Grayson 01753 542068 r.j.grayson@btinternet.com

Curate: Rev. Sue Lepp 07930 520562 revdsuelepp@gmail.com

Hall Lettings: Mr Graham Jones 07802 784024 st.marys.church.centre@gmail.com

St Francis Church

www.langleymarish.com/stfrancis

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: Mr Graham Jones 07802 784024 ctw.langley@gmail.com

Parish Administrator: Mrs Dalletta Reed 01753 541042 langleyymarish@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

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