

Chalfont St. Giles Parish Magazine



Sept - Nov 2021

The Parish Church of Chalfont St Giles

in the Benefice of Chalfont St Giles with Seer Green and Jordans

www.chalfontstgilesparishchurch.com

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As of this printing, plans for a return to office-based work have not been finalised.

See inside back cover for details of other Parish roles

How to Contact the Magazine Team

Put your copy in the post rack at the back of church (in the slot "Magazine Articles")

Email your copy to: stgileschurchmagazine@hotmail.co.uk

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Chalfont St Giles Parish Magazine is edited, produced and distributed
entirely by volunteers.

Welcome

Welcome to this edition of the parish magazine, and a big thank you to all have contributed to this issue.

The series on the Beatitudes continues, as do the articles relating to the ECO church, Fairtrade and the Foodbank.

Rachel Leonards article is very readable, and its quite clear there's a lot of extra work to be done during the interregnum. Elsewhere there is work to be done, mainly in outreach, but very few volunteers coming forward to ensure continuity.

There is a flurry of activity with the choir and children's and families group; so much so that over five pages are devoted to their programmes through to Christmas!

The images on the front page obviously relate to harvest time, but the important message there is the disparity between rich and poor nations. The back cover image is the link to St Giles Day on 1st September and article in this issue.

There's a lot more very readable content but insufficient space here, so read on and enjoy.



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Magazine articles and photos are always welcome and can be emailed to:

stgileschurchmagazine@hotmail.co.uk

placed in the pigeon hole in church, or the post box close to the Plumb gate.

Kevin

The next magazine deadline is:

20th November 2021

A Churchwarden's Report

I'm not sure what happened first: Ian, assisted ably by Eileen, talking me into putting my name forward for the post of



churchwarden or Ian announcing his retirement and the prospect of an interregnum. What I do know is that when I mentioned this to my cousin who lives up in Nottinghamshire she pursed her lips, tutted sympathetically and muttered something which included the words "brave" and "nightmare". It was too late: I was committed. And so, I found myself on November 1st last year being sworn in and the die was cast.

With Ian still in post and the expert guidance of Eileen, who actually continued to do most of the work, the first five months were quite painless. Then the time arrived for Ian to go, followed shortly afterwards by Eileen and there we were – Jenny and I theoretically in charge. And I'm sure Jenny won't mind me saying that we were (and still are to some extent) two complete novices. Thankfully we had Jenny and Paul to keep us on the straight and narrow.

So, what have I learned? I've learned that like most other large organisations the Church of England is top heavy, and the money gravitates towards the top, rather than staying at the bottom where it is needed. (Why on earth are we paying for an incumbent we don't have?) It also works incredibly slowly –

the interregnum lasts at least a year. Do schools wait a year before they appoint a new headteacher or companies have a period of time without a CEO? Its accounting methods are at best eccentric and at worst very inaccurate and its rules are very complicated. Thank goodness we have officers who can interpret these rules and see through their accounting methods.

I have learned about other more practical issues: about rampant leylandii, rotten flagpoles, terriers (don't ask), the registration of baptisms and marriages, where to find the minutes of PCC meetings in 1937, what two of the keys on the wardens' key rings are for (the purpose of the other nine escapes me), the capacity of the church in normal times and the names of a great many people who I've known by sight for years but never been able to put a name to. I've also learned that sometimes our stand-in clergy do not arrive as early as we might expect and that we could put a contingency plan into operation if they didn't arrive at all. I've learned much more about Seer Green; I now know their wardens and PCC and what the inside of the church looks like.

I'm in the process of learning slowly about making decisions, specifically making them early in the morning. Everyone seems to be up about 6 if they haven't been working until the early hours and I find emails needing a response when I get up at a time I find it taxing to decide whether to have toast or cereal. Also, I do like to mull things over. So I'm not ignoring you, I'm thinking. I'm getting to grips with the accounting

system and the prompt approval of invoices and I'm becoming a bit less anxious about giving out notices and doing votes of thanks.

What do I wish for? A speedy and successful end to the interregnum. The appointment of a full time Children and Families' worker. More families and children in church – though there is already excellent work on this front.

And on a more frivolous note, that the two people I work most closely with were not both called Jenny. I hope you managed to work out which is which in paragraph two.

And I haven't even mentioned the C word!!

Rachel Leonard

Streaming Churches

Almost two thirds of UK churches plan to carry on streaming online, even after restrictions lift.

According to a recent survey by the insurance group Ecclesiastical and The Bible Society, 93 per cent of churches have used new ways to keep in touch with their congregation and over two in five churches (43 per cent) saw an increase in attendance as a result.

Live streaming has undoubtedly helped churches keep their services going during the pandemic, but this research suggests most, 62 per cent, would like the new habit to stay.

In the survey, 93 per cent said that they had used the video platform Zoom since March 2020, while others used Facebook (60 per cent), YouTube (5 per cent) and Microsoft Teams (1 per cent) to stream to

their congregation.

Over two in five of the churches who had used these new channels said that they had seen an increase in attendance against their usual numbers, leading most to say they will carry on streaming after lockdown ends.

As one vicar in Norfolk said, "At the height of the pandemic we were getting over a hundred visits to our Facebook page a day, ten times as many as beforehand.

"By using social media we've been able to reach many more people than ever came through the actual church door each week, so it's definitely something we're looking to continue offering. There is certainly more hope now than there was this time last year and we look forward to the Lord leading us from this difficult time into freedom and new beginnings."

By the Revd Peter Crumpler, a Church of England priest in St Albans, Herts, and a former communications director for the C of E.



LITERARY FESTIVAL 2022

I'm pleased to announce that next year's Chalfont St Giles & Jordans Literary Festival will be held between 10th and 22nd May.

Helpers welcomed!

Kathleen Martin 870704

View from the Vestry or How I Ate A Frog

As Mark Twain once said “If it's your job to eat a frog, it's best to do it first thing in the morning.

You know how births and deaths are registered at the Register Office? Not church weddings though. You know how, when you want a copy of a birth or death certificate? Register Office. Not church weddings though.

Church wedding documentation is created, by yours truly, in staggering amounts, IN QUADRUPLICATE. Had I made even one teeny mistake, the happy couple might very well have been married in the sight of God, but not in the sight of Buckinghamshire County Council.

But all that changed on Tuesday, 4 May 2021 (Star Wars Day!), and now all we have to do is fill out a form, pretty much the same as our usual basic first contact form, print it out for signature, then take it to the Register Office.

But, while I knew it would be pretty simple, I had no idea of how simple it would be. I put off and put off figuring it out—in my job, there's ALWAYS something else I can be doing—so, in effect, the frog ate me. And it was an embarrassingly tiny frog.

Sylvia

Sep	5	Trinity 14	Isaiah 35:4-7a	Mark 7:24-end
	12	Trinity 15	Isaiah 50:4-9a	Mark 8:27-end
	19	Trinity 16	Jeremiah 11:18-20	Mark 9:30-37
	26	Trinity 17	Ruth 1	Mark 9:38-end
Oct	3		Ruth 2	Mark 10:2-16
	10	Harvest	Ruth 3	Matthew 11:20-30
	17		Ruth 4	Mark 10: 35-45
	24		Jeremiah 31:7-9	Mark 10: 46-end
	31		Deut. 6:1-9	Mark 12:28-34
Nov	7	3 before Advent	Jonah 3:1-5, 10	Mark 1:14-20
	14	2 before Advent	Psalms 46	Matthew 5:1-12
	21	1 before Advent	Daniel 7:9-10, 13-14	John 18:33-37
	28	Advent	Jeremiah 33:14-16	Luke 21:25-36
Dec	5	Advent 2	Malachi 3:1-4	Luke 3:1-6
	12	Advent 3	Zephaniah 3:14-end	Luke 3:7-18
	19	Advent 4	Micah 5:2-5a	Luke 1:39-45
	24	Christmas Eve	(Isaiah 52:7-10)	(John 1:1-14)
		Christmas Day		Luke 2 (1-7), 8-20

St Giles – Feast Day

1st September

St Giles was an immensely popular saint in the Middle Ages, and no wonder: he was the patron saint of cripples. In those days, there were many people who, once injured, were never really whole again. Even today, a serious injury – either physical or mental or emotional, can leave us damaged for months, years or even longer. At such times, we, too, find inspiration in others who, though also damaged by life, have not been overwhelmed.

St Giles was probably born in Provence, southern France early in the 7th century. The 10th century *Legenda Aurea* (Golden Legend) tells us he lived as a holy hermit deep in the forest of Nîmes, near the mouth of the Rhone. A hind, or Red Deer, was his only companion. Then one day, while out hunting, King Wamba spotted the deer, and pursued it. The hind fled back to St Giles for protection. King Wamba shot an arrow which missed the deer but pierced the saint who was protecting it. Thus the king encountered the saint. The saint's acceptance of his injury, and his holiness impressed the king, who conceived a great admiration for St Giles.

In the end, much good came out of the original harm of the encounter, for the king built St Giles a monastery in his valley, Saint-Gilles-du-Gard. The little monastery was put under the Benedictine rule and became a source of blessing for the area roundabout. In later years,

St Giles' shrine would become an important pilgrimage centre on the route for both Compostela and the Holy Land.

There is a further story connected with St Giles. Another legend tells how an emperor sought forgiveness from him for a sin so terrible he dared not even confess it. While St Giles said Mass, he saw written for him by an angel the nature of the sin in question. But his prayers for the emperor were so efficacious that the letters naming the sin faded away. As Christians, we know that the Bible urges us to pray for others, no matter how hopelessly bad they seem, because Christ's mercy and forgiveness are extended to everyone who truly turns to Him and repents.

St Giles, the crippled saint who helped others find wholeness with God, became patron saint of cripples, lepers, and nursing mothers. In England 162 ancient churches are dedicated to him, as well as at least twenty-four hospitals. The most famous of these are St Giles in Edinburgh and St Giles in Cripplegate, London. In art, St Giles is represented as either a simple abbot with staff, or protecting the hind, or saying the Mass, and thus interceding for the emperor.

St Giles is portrayed above the porch entrance to the church – see back cover.

Joan Youngs 100!



Joan recently celebrated her 100th birthday and many sent their greetings and congratulations in a joint card from church. Below is a copy of a thankyou email on behalf of Joan from her niece Ros together with a selection of photos taken on the day.

*Dear Eileen,
Thank you for your card and kind words about Joan.*

The church card did arrive along with many others, including one from the Queen of course.

It was a very special afternoon in the lovely sunshine and grounds of her care home. I'm attaching a couple of photos for your interest and



hopefully one might be suitable for the magazine. In the second she is with her two nieces and nephew, Janet, Stephen and Ros. Two great nieces were also there and a great great niece and nephew!

Our thanks to everyone who remembered her birthday. Although she is no longer able to reply herself, I know she will want her cards read to her each time we visit!

Best wishes Ros

The Beatitudes: How could Jesus be other than the greatest Teacher ever?

Continuing the series from 'A Devotional Commentary on Matthew's Gospel', by Mavis Flower, here we consider the remaining Beatitudes found in Matthew Chapter 5.

The Sixth Beatitude

'Blessed are the pure in heart, for they shall see God' (verse 8).

The scribes and Pharisees had a kind of virtual, ceremonial purity. But their purity was of an outward piety which Jesus afterwards castigates in chapter 6. Of what use are alms and prayers before the public? The pure in heart enter into a place where they can be alone with their heavenly Father. They do not seek the reward of praise from men and women. They want only to be alone with Him in that quiet place. The purity of their heart lies in this one desire. They allow nothing else to distract them, *they have an undivided heart.*

Does this mean therefore, that to withdraw from the world into a realm of private piety is an acceptable way of life for a disciple? For some it may be, but for others surely not, for in that private place they have seen God, not with the seeing eye, but with the eye of the spirit. There is a future total and overwhelming vision of God of which the psalmist speaks [Psalms 17:15] which will one day be theirs, but they have a foretaste of what that

experience will be like.

The book of the Revelation speaks of a time when the Lamb's servants shall worship Him and *they shall see His face* [Revelations 22:3-4] as the song has it: And I shall see Him face to face, and tell the story, saved by grace.

When the pure in heart leave the sanctuary, they take with them something of Jesus, something of the Father. This enters into all their relationships with others, for they see something of the image of God in them. *They bring His fragrance with them.* Purity of heart means that they think God's thoughts after Him and say what God would have them say to those around them, to their blessing.

The heart, in Jewish usage, is not indicative of some organ or part of the body, but rather a centre within the human person where human wanting, thinking, and feeling take place. It is true, as Paul explains in 1 Corinthians 13:16 that now we see in a mirror darkly, but we do see. This sight, though partial, is the blessing given to the pure in heart.

The fulfilment of the promise that we shall see God if we are pure in heart, will come. But we are grateful that meanwhile, He has allowed us to see even as much as we do of the amazing reality of who He is. Blessed are the pure in heart, for they shall see God.

The Seventh Beatitude

"Blessed are the peacemakers, for they shall be called sons of God" (verse 9).

Peacemakers are those who stand in the breach. Sometimes they stand between

people in disagreement with each other; sometimes the opposition is against them personally. Peace-making is making peace with others and making peace between others. In attempting to mediate, they also attempt to lead others to the one God, and the one mediator between God and men, the Man Christ Jesus [1 Timothy 2:5].

These disciples are blessed by knowing that they belong to God, they are His sons, they may call Him Father. As Paul writes in Romans 8:15, they have received the spirit of sonship whereby we cry Abba! Father! This understanding of sonship with God opens up a completely new perspective for these disciples. They recognise that peace with God comes only through repentance and faith. On these two principles peace-making becomes their mission in life, to bring the peace of God which He gives to those in sore need of it, and to assure them that relationship with God through Jesus will bring peace not only to them, but to all their family and friends. Jesus has forgiven them, now they forgive one another. Their message is: 'Be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.' [Ephesians 4:32].

How precious is peace after the storm! How precious those who come to us, bringing the peace of God with them! They bear all the characteristics of God. *They shall be called sons of God.* The calling of God is on their lives.

The Eighth Beatitude

"Blessed are those who are persecuted

for righteousness' sake; for theirs is the Kingdom of Heaven" (verse 10).

All peoples from many nations, all down the ages, have been persecuted. We can think of many examples in our own day. The persecution of believers is different. Israel had been through times of foreign occupation, through exile, through invasion by world powers. But Jesus is not speaking about those, although throughout the Old Testament, there are those who stand firm in their faith against malignant opposition. The eleventh chapter of Hebrews enumerates many of them.

Jesus is speaking about present (contemporary) persecution for righteousness' sake as the present experience of those who confess Christ. Though so recently entered into a relationship with Him through repentance and faith, persecution for them may have already begun. They were being faithful to what they had already received of the grace of God to them.

But Jesus is speaking not only to them, but to those who should come after them, for there have always been Christians who were and are persecuted for their faith.

The promise of the Kingdom of Heaven takes on a different note in this beatitude. Amplified as it is in what has been regarded as the *ninth beatitude*, it predicts an eschatological time. The joy and rejoicing are *here and now*. The full consummation is *yet to come*. Nevertheless, it will be theirs, theirs is the Kingdom of Heaven.

The *first four* beatitudes have

emphasised the relationship of Jesus to His disciples, or perhaps their relationship to Him. They are, by definition, *learners*. They have entered into the Kingdom of Heaven through repentance and faith and are now learning from their great Teacher how to live the kingdom life.

The *latter four* beatitudes are still principles for the discipleship of the disciples but describe how they relate to the world and the people around them.

The ninth and final beatitude indicates the cost involved in following Christ, of being reviled, being falsely accused, being persecuted. But *also*, the joy, the gladness when Jesus comes into His ultimate kingdom.

There is a Taizé song, 'Jesus, remember me when you come into your Kingdom.' They are the words of the repentant thief who was crucified at the same time as Jesus [Luke 23:42]. They also reflect the desire of James and John as they come to recognise more fully who this wonderful, special person is who has called them into fellowship with Him. [Matthew 20:20]

But Jesus never forgets those who trust in Him [Isaiah 49:14-15]. He has a place for them all. It is at the marriage supper of the Lamb when the Bride has made herself ready [Revelations 19:7], when there is a great multitude that no man can number, from every nation, from all tribes and peoples and tongues, standing before the throne of God and before the Lamb, worshipping God [Revelation 7:9]. This is the reward for those who are persecuted for

righteousness' sake, *theirs is the Kingdom of Heaven*.

Yet even as we consider this beatitude, we recognize that there are in a sense degrees of persecution. Because the believer has not been beheaded, or thrown to the lions, does not mean that his being persecuted in less dramatic ways does not entitle him to this great reward. We do not all suffer for our faith as Paul did, and who can determine whether what some go through is trivial or serious? Yet there is a place for us too.

Many Christians throughout the world are today suffering for their faith. We do not know how we would react if that persecution came to us. But we believe that we would be given grace and strength, and forgiveness for our persecutors, even as they.

The Genocide of the Armenian Christians in 1915, the sufferings of Christians in China, the individual sufferings of people like Terry Waite and Corrie ten Boom, to name but a very few, all lead us to believe that the word is true that says: In all their affliction He was afflicted, and the angel of His presence saved them [Isaiah 63:9].

There is always a cost in following Jesus. Perhaps the persecution had already begun in Matthew's community. Jesus knew it would get progressively worse, so that some would turn away from Him, as they did in John 6. Jesus says to his disciples, 'Would you also go away?', to which we have Peter's poignant reply, 'Lord,

to whom should we go? *You* have the words of eternal life. And we have believed and have come to know, that you are the Holy One of God' [John 6:66.] This becomes even more poignant as we consider the reaction of the crowd at the trial and crucifixion of Jesus.

But there is always a remnant, a core of believers who are prepared to suffer all for His dear name's sake. Sometimes they come from unexpected places, like Nicodemus and Joseph of Arimathea, members of the Sanhedrin. These have been written about, but there must have been so many others, their lives hidden with Christ in God.

Suffering is part of the human condition, 'from life's first breath to latest cry.' Persecution is different. It is the intentional mindset that wishes to do harm, especially to those who are known to follow Christ. *Jesus has a word for both! Come* unto Me, all ye that labour and are and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly of heart, and you shall find rest unto your souls. For my yoke is easy and my burden is light' [Matthew 11:28+]

Paul, who knew a good deal about persecution in his own life wrote to the Philippians, 'It has been granted to you – *it is a gift to you*' – not only to believe in Christ, but also to suffer for His sake [Philippians 1:29, AV & RSV], and in 2 Corinthians 4:17, 'This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the

things which are seen but the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.' That is pretty inclusive and conclusive!

TRAIDCRAFT : LIVING THE BIBLE

HARVEST FESTIVAL

Harvest is a time to give thanks and to celebrate the blessings and provision that God has given to us. It is also time to think about where our food comes from and to show our support for farmers and producers in developing countries who struggle to make a decent living from their work because of low prices, unfair trade rules and the effects of climate change. Traidcraft works all year round to help these farmers and workers to improve their position in the supply chain, support their families and have more control over their own lives. If you would like a harvest food bag do let me know and I will pack one for you to the value you specify.

COFFEE

Traidcraft continue to stock both Traidcraft and Café Direct coffee, ground, whole beans and instant both of which come in either strength 2, 3 or 4. What's your preference, strong, medium or light? Traidcraft supply them all and you can rest easy that as you enjoy your cuppa no one has been exploited, the environment has not been abused and supply is sustainable.

STALL DATES

'Normality' is returning and I am

delighted that once again we will be able to have Traidcraft stalls at the back of Church. There is just one change; the Sunday when they happen will vary and the dates will appear in the Church diary and on the pew sheet. So far the following have been set:

September 19th October 24th
November 7th

It will be very helpful if you know what you would like if you would pre-order but no problem if not. I will continue to make home deliveries if that is your preference.

“A poor man’s field may produce an abundant harvest but injustice sweeps it away.” Proverbs 13 v23

Margaret Dykes 874511

Food Bank Update

Your generosity and that of others in the local area has been overwhelming and we together have been able to help the food bank with almost £ 40,000. worth of high quality, ethically sourced, environmentally sound products over the last 16 months since the pandemic struck.

Almost 3,000 residents in the Chesham and Amersham constituency have been considered to be in crisis during that time and the referrals to the Food Bank increased by nearly 300% between March and June 2020. Food parcels equivalent to 53,838 meals have been delivered to folk in need in the last 12 months.

We also learned that each food parcel delivered has a retail value of around £100 and must weigh no more than 15 kg. Each client has a referral voucher from one of the organisations the food bank works with for example CAB,

Housing Associations, local schools etc. and they are receiving help and support with the root cause of their crisis situation. The food bank provides five types of parcel, single person, couple, single parent family, family and homeless person and although the latter is mercifully rare there are a number of people who are sofa surfing. Recipients are limited to one parcel per month unless in extreme circumstances when the food bank use their best judgement to increase that.

Whilst there is hope that the upcoming relaxation of covid restrictions will in time lead to an improvement in economic conditions and a reduction in the demands on the food bank this will not be immediate and there are serious issues down the track that are a source of concern. The following is a list of the major worries our contacts have, this list is not exhaustive.

End of Furlough - increase in unemployment-increase in demand
Savings running out- increase in demand

Universal Credit uplift being phased out – increase in demand

End of cut off period for settled status for EU citizens, those who haven't registered are predominately low skilled and will no longer be able to work- increase in demand.

The lifting of the stay on evictions-increase in homelessness

The 5 week wait involved in the move to Universal Credit-increase in debt

The increase in domestic disruption including violence will continue to lead

to more family breakups

The potential devastation of illness with SSP being £ 95/week

It is also a sad fact that pre pandemic the demand on the food bank had increased year on year over the last 10 years and it is anticipated that post pandemic this will continue to be the case.

The Chiltern Food bank is an independent charity which works under the auspices of the Trussel Trust who have produced the following information which we found revealing.

¾ of all food parcel recipients live in a household containing an individual with mental health challenges.

1 in 4 working age recipients have a disability

1/3 of all parcels are eaten by children.

A majority of clients are in full time work but due to low income and zero-hour contracts are unable to get by without help.

The main crisis triggers are Debt, Unemployment, illness and mental health issues, family breakdown and domestic violence. Food poverty is a by-product of these and other major issues.

The food bank has collection points in Supermarkets in the area and collect from these 2 or 3 times a week, food champions offer communities a local drop off point, we provide a significant amount of support due to your generosity. Supermarkets are no longer donating directly to the food bank as they did in the early days of

the first lockdown. Direct financial donations are also made by individuals and groups to the food bank.

The food bank in collaboration with the Trussel Trust and other partners is working to address some of the root causes behind people getting into a crisis situation and supporting them through it and hopefully out the other side. They have a hardship fund they can use; they provide fuel vouchers and they help fund local support groups and charities to support those who need it the most.

So, where do we go from here?

I wish I could say that our work is done and that we are not needed anymore, but sadly that is not the case. In a perfect world our government would have sorted the welfare state and the social care structures so that people didn't fall through the cracks, but in the here and now that is also not the reality. We need to continue to do what we are doing because we have become part of the safety net created by the Food Bank, the Trussel Trust and other organisations and charities. We hope to be able to continue to source high quality, ethically and environmentally sound produce which is so valued by the food bank and their clients, and which allows them to provide range and variety to the food parcels. With our smaller pack sizes and the variety we can offer these goods are invaluable to the food bank. We very much hope that you will be able to continue in your wholehearted and generous support, but we accept that it is a big ask. We

would be grateful for feedback on the foregoing and any ideas of how we can adapt going forward. Also, if anyone has any questions on what we do and how we operate please don't hesitate to ask.

Margaret & Bill Dykes

UP THE GARDEN PATH

It has been a challenging growing season with a good mix of wet and warm and occasionally hot sunny conditions, however with some strong winds and cool spells encouraging the plants to grow well and blow over! Gardening is always challenging and it would be very boring if not. We have had some wonderful crops and continue to harvest, beetroots, courgettes, raspberries, potatoes, lettuces etc and I hope you have too. Things to do in the autumn are:

Keep dead heading the annuals, dahlias, roses and others to keep the flowers coming and looking their best and continue to harvest.

This is a good time to plant trees and shrubs whilst the soil is still warm and this year the soil is nice and damp too. It is also a good month to move any shrubs that are in the wrong place and lift and divide congested herbaceous perennials. Always prepare the hole where they are going before digging up the plant, try to make it larger than you think necessary, add some homemade compost or similar and mulch to retain moisture.

Tidy penstemons but do not trim back until next spring. Give perennials a lift by dividing and replanting the best sections.

Lift and store gladioli.

Plant spring-flowering biennials like foxgloves and sweet Williams

Plant spring bulbs, leaving tulips until November

I will also sow some cos lettuce which will be ready in April and May. They can be sown direct into the soil or into modules for planting out when large enough. Cloche protection during the harsher weather will give an even earlier crop. This was proven this year when we had garden lettuces in February.

Remove the saucers from beneath outside pots to prevent the plants from drowning.

In October sow a couple of trays of pea shoots for use in winter salads. They grow quickly and are very tasty. I will also sow a tray of oriental mustards, the leaves make a tasty addition to winter salads.

Reduce the height of buddleias by about a third to reduce the possibility of wind damage during the winter. I try to leave a few seeds heads on for the birds.

Gather fallen leaves especially from areas where they could cause plants to rot and provide hiding places for slugs and snails. I put the leaves into old compost bags, water them well and then put out of sight for a couple of years. The leaf mould produced is marvellous.

Take down spent runner beans and climbing French beans. Clean and dry the canes before storage.

Spread homemade compost on bare soil 4 to 5 cm deep

Take time to enjoy the colours, not

just of trees but of the autumn flowering perennials; asters, chrysanthemums and monks hood to name just three and congratulate yourself on the gardening achievements in 2021.

Margaret Dykes

RESTORE HOPE LATIMER

Do you have a glut of tomatoes or too many beans? Are your courgettes in danger of turning into giant marrows? Please don't let them rot in vegetable patches or go to waste on the compost heap. Restore Hope Latimer are providing cooked meals to the fuel and food poor in the area and will be delighted with your excess. They are open for excesses on Mondays and Tuesday between 10am and 5pm or I am happy to take them along. Just give me a call to arrange to drop them in or I will collect.

Restore Hope Latimer also run Food-life courses which incorporate fun, cooking, gardening, budgeting and health and wellbeing using foods that have been grown in their Community and Market Gardens on their on-site facilities in Latimer. These courses in turn help them to continue to support families in need by growing vegetables that can be used in the Food-life boxes. For more information visit:

www.restorehopelatimer.org

Margaret Dykes

Year 2 visit the church!

Our churchyard is a beautiful place visited by many in the community for rest and reflection as well as for its history and the personal memories it carries. It is also rich in wild flowers with their attendant insects and is a place of beauty in all seasons. It offers huge potential for learning both about community history and science as well as the spiritual side of life.



The Project: To create a teaching tool which would inspire learning and an appreciation of the natural world using the diverse and beautiful environment of our churchyard.

Motivation: To build on our relationship with the village school and to play our part in managing God's acre for

the benefit of both people and the natural world. This fitted in well with our work with Eco-church.

The teaching tool: With the help of the school science curriculum and an experienced teacher a flexible teaching tool was designed consisting of a pack of cards each with a



picture of a flower taken in our churchyard on one side and information about that flower on the back.

This is accompanied by work-sheets with flowers to find in spring and in summer and some work on textures and things to notice in the churchyard.

The effect:

These are early days as the first set of resources was only shared with the school in the summer term however the feedback has been very encouraging as the following

excerpt from an email following a Year 2 visit shows.

Thank you very much for allowing us to visit the church this afternoon. We had a fantastic science lesson which the children loved. (Year 2 teacher)

'As a science leader for the school, it was wonderful to be presented with the opportunity to use the resources to do with plants that the church offers. Using the Village churchyard is wonderful for the children as we get off the school site and have the chance to see different plants, we would not otherwise be able to see. Combining the plants activity with historical learning about the church makes for an engaging afternoon that the children were really looking forward to. We look forward to visiting next year and enjoying the educational fun on offer!' (Head of science Chalfont St Giles school)

Jenny Tebboth, with thanks to Janet John who designed the teaching pack and to Pat English for her advice.

Reading Room—Behind the Scenes

Thank you to all those, quietly working behind the scenes maintaining and improving the Reading Room. The floor looks brilliant—not meant to be a pun, it just is!

The back wall is also much improved after work to repair moisture damage.



Outside the garden is a real selling point for users, particularly families running parties for their children. Many complimentary remarks have been made by users over the past two weeks, as have those coming to view before making a booking.

Church Choir News

After such a hard year the pleasant rhythm of Friday choir practices has been forcibly interrupted. We are very grateful to Sylvia Valentine, Mike Pearsall and Clive and Jessica Richards who led our worship harmoniously once a small choir was permitted. Then came the ruling 'Now we are Six' but both Christine and Margaret who had been longing to start again have not been well enough. Other friends, old and new however have been very happy to join us and the chancel has rung with the sound of singing since April this year.

We remember with affection and gratitude the long and faithful service of David Worley and Jill Dean and feel their loss very much.

Now it is time to look ahead and welcome keen singers to join us.

International Chorister Day

We begin with children's' recruitment on Sunday 19th September in this fantastic initiative of the Royal School of Church Music. (See page ???)
4.00 -5.30 pm Chris Weaver and I will run a workshop using fantastic music provided by the RSCM and have student speakers , past and present.

Volunteers needed to welcome and be ushers, also to make and serve refreshments at 5.30 pm (Please contact Cathy or Janelle Stevenson).

Please can you all spread the word to children and families on your street and help us to encourage children to share in this rich tradition which for many people has been the doorway to faith. Flyers will be available in church from September and Chris and I are going to visit the St Giles Junior school in the week before.


Children's Choir Children 8+



When: 19th Sept
Where: Church
Time: 4-5:30pm
Who: Ages 8+
Cost: Free

International Chorister Day

Working with Royal School of Church Music (RSCM)

- If you like to sing come and see what it means to be a church chorister
- Join in a singing workshop led by Cathy Langdale & Chris Weaver
- Hear why other students enjoy being part of the choir
- Parents welcome at 5:15pm to hear a short performance
- Tea & refreshments to follow 

Please bring your own water bottle to use during practice

Cathy Langdale- Music Director. csgchurchchoir@gmail.com
Janelle Stevenson janelle_stevenson@yahoo.com

CHORAL EVENSONGS- 4TH SUNDAYS AT 6.30 PM

During our interregnum we have agreed to have a service of Evensong at 6.30 pm on the 4th Sunday of each month. This will OFTEN be Choral Evensong.

Many singers from here and other churches like to join in, and they are very special occasions, much appreciated by those who have attended this year.

So, save the dates, invite friends, and come and join in.

26th September- Choral Evensong for Harvest

24th October- Evensong (regular, as Half Term)

28th November - Choral Evensong on Advent Sunday

Cathy Langdale -Music Director



Teddy Bears' Picnic

A Teddy Bears' Picnic is asking for families to have fun with bears and that is what happened on Sat. the 14th of August. The weather was beautiful and the sounds of children in the churchyard and the church were as melodious as the bells ringing on Sunday. Everyone enjoyed being out and socializing after the loneliness of the last 18+ months.

Thank you to everyone who took time to help and to attend.



Children and Family Calendar Dates



Yzone

10th September
7-9pm
Aged 11+

Chatterbox

September 2nd
9:15-11am

Choir

19th September
International Chorister Day
Regular rehearsals begin
September 10th
Aged 8+

Family at 4

October 17th
4-5:30pm



October

September

2nd	Chatterbox 9:15-11am
9th	Chatterbox 9:15-11am
10th	Choir 5-6:15pm
	Yzone 7-9pm
16th	Chatterbox 9:15-11am
17th	Choir 5-6:15pm
	Yzone 7-9pm
19th	International Chorister Day 4-5:30pm
23rd	Chatterbox 9:15-11am
24th	Choir 5-6:15pm
	Yzone 7-9pm
26th	Harvest Service 10am
30th	Chatterbox 9:15-11am

1st	Choir 5-6:15pm
	Yzone 7-9pm
7th	Chatterbox 9:15-11am
8th	Choir 5-6:15pm
	Yzone 7-9pm
14th	Chatterbox 9:15-11am
15th	Choir 5-6:15pm
	Yzone 7-9pm
17th	Family at 4 4-5:30pm
21st	Chatterbox 9:15-11am
22nd	Choir 5-6:15pm
	Yzone 7-9pm
28th	Half Term Break
29th	Half Term Break

November

4th	Chatterbox 9:15-11am
5th	Choir 5-6:15pm
	Yzone 7-9pm
11th	Chatterbox 9:15-11am
12th	Choir 5-6:15pm
	Yzone 7-9pm
18th	Chatterbox 9:15-11am
19th	Choir 5-6:15pm
	Yzone 7-9pm
21st	Family at 4 4-5:30pm
25th	Chatterbox 9:15-11am
26th	Choir 5-6:15pm
	Yzone 7-9pm

December

2nd	Chatterbox 9:15-11am	12th	Toy Service 10am
3rd	Choir 5-6:15pm	16th	Chatterbox 9:15-11am
	Yzone 7-9pm	17th	Choir 5-6:15pm
5th	Christingle Service 4pm		Yzone 7-9pm
9th	Chatterbox 9:15-11am	22nd	Travelling Carol Service
10th	Choir 5-6:15pm	24th	Crib Service 4pm
	Yzone 7-9pm	25th	Merry Christmas!



Family Christmas Services



December 5th



Christingle 4pm



December 12th

Toy Service 10am



December 19th

Carols by Candlelight 6:30pm



December 22nd

Traveling Carols TBC

December 24th

Crib Service 4pm



Ribbons of Hope



During the chilly, early, Spring of 2021 colourful ribbons appeared on the churchyard railings. They were tied there by members of the village community in memory of family, friends and the wider community who had suffered during the Covid 19 pandemic of 2020/2021. The accompanying poster read; **Reflect, Support, Hope** – much needed sentiments at any time

but especially to a weary community at the end of a long winter period of lockdown. Eventually, the ribbons were detached from the railings and there was a discussion as to how they could be used to commemorate the occasion. Rev Jenny Tebboth asked Mary Bentall for help. Mary immediately knew who she would ask for that help and without hesitation took the bag of colourful strands to her friend Elaine Watts.

I asked Elaine how she had reacted to the collection, and she tells me that she had been apprehensive as to the state of the ribbons prior to seeing them as the weather must have taken its toll. However, on receiving them she saw that the quality of the ribbons and the colours were lovely and importantly there were good lengths with which to work. Weaving was obviously an option and Mary suggested a runner, but it took a day or so before it was decided to





represent The Seasons. Miraculously, there were sufficient lengths and colours to support this choice. The size of the piece was decided by the finding of a convenient piece of wadding lurking in Elaine's studio, Mary helped as Elaine taught her how to weave the ribbons. This took place over several sessions. The background was quilted by Elaine, using matte black material so to enhance but not overpower the colours of the ribbons. A backing material was used to give weight and an old piece of curtain pole was employed to hang the piece. The result is very beautiful. If you look closely at the Winter piece you will see a vertical purple net ribbon that suggests trees in winter on closer inspection and maybe despair. But Spring as always is on the way with its

connotations of renewal and hope.

The piece is to be hung in Church and Elaine will be at the 10 am service on Sunday 5th September to receive our thanks. We may like to **Reflect** on the past year and how we can **Support** each other creating **Hope** for the future. During the pandemic our community has surely demonstrated these qualities in abundance as people rallied to help those in need. Let us hope that Elaine's work will be a visual reminder to us all.

Meg Blunsdon August 2021

Eco Church progress

As many of you know, we obtained the Bronze Eco Church award in June this year, just before the successful



Climate Sunday service on 27 June. We are now working towards Silver. Our current status in the five categories is:

Worship: 93 out of 110 points = Gold

Buildings: 187 out of 410 points = Bronze

Land: 120 out of 155 points = Gold

Community and Global Engagement: 118 out of 230 points = Silver

Lifestyle: 61 out 160 points = Bronze

To obtain Silver we need to have at least 50% of the maximum points in each category. We therefore need to work on Buildings and Lifestyle and have various ideas of how to do this.

For Buildings we are planning to change our electricity and gas supplies to those generated from renewable resources, increase the LED lights in the church and church hall, use only environmentally cleaning products, never use disposable cups or plates, and only use recycled paper in the office, most of which can be achieved easily and without increased expenditure.

For Lifestyle we plan to encourage church members to regularly undertake a personal carbon footprint audit and a personal environmental lifestyle audit (see attached article), regularly

encourage people to reduce their personal energy consumption (see article in the June Magazine), invest church funds ethically and encourage church members to do the same.

Although the other three categories have already reached Silver or Gold, we still need to maintain and increase our achievements in these areas, so they will not be neglected!

Working together towards these goals, we hope to achieve Silver by the end of the year.

Ann Alderson

Our contribution to the Climate Change Agenda: Environmental Lifestyle Audits

Carbon dioxide is a major cause of climate change and acidification of our oceans, both of which impact on biodiversity and potentially the way we live. 40% of UK emissions come from households (Climate Change Committee, CCC), which means we each have an important part to play in reducing emissions to meet the Climate Change targets.


The average carbon footprint per person is currently just under 8 tonnes CO₂e (Carbon dioxide equivalent, which includes other greenhouse gases) per year; this needs to be reduced by over 50% to 3 tonnes of CO₂e per year by 2035 (CCC).

There are numerous ways in which we can each reduce our carbon emissions and, in some cases, expenditure, many of which are well publicised. To be effective

these need to be targeted to our activities which generate the most CO₂, which can be determined by carrying out an **environmental lifestyle audit**. There are at least two on-line programs to assess one's personal environmental footprint.



One is produced by the World Wildlife Fund : <https://footprint.wwf.org.uk/>, which asks simple questions about food consumption, travel, energy use and purchase of consumable products. The results give your total carbon footprint, the percentage for each category, and your footprint compared to a linear reduction of the UK average to zero between 2016 and 20405.

The second,  **Climate Stewards** produced by : <https://www.climatestewards.org/offset/>, is longer with more categories and more information required but equally gives a clearer, more detailed analysis of your carbon footprint. The survey covers travel - divided into air, private vehicle and public transport, home energy, food and expenditure on services and products. Your carbon footprint is calculated for each category, which is converted into the amount of money you need to pay to an appropriate organisation to offset your carbon dioxide emissions, calculated at £20 per tonne of CO₂.

I would strongly recommend doing one, or both of these audits, which only take a few minutes to complete, as they

allow us to understand how much our personal lifestyle contributes to climate emissions and help us decide where we can effectively reduce our impact. They also provide tips which could potentially save us money.

Ann Alderson

Rev. Pownoll William Phipps
Rector , Chalfont St Giles
1886 -1901

The following article is really an extract from an extract! The Revd. Pownoll Phipps (who had a brother who was leasing "The Stone" - the large house on the right coming down Pheasant Hill into the village) actually wrote a three volume autobiography and I recently came across a fourteen page extract. From this I have picked out the references to Chalfont. Pownoll Phipps came here in 1886 from what appears to have been a very successful incumbency at Upton-cum-Chalvey near Slough, and stayed for seventeen years. Those who have been/are involved with iterregna may like to note the speed with which the nomination for a successor at Chalfont was made and confirmed (no interviewing candidates here!).

This article covers the period up to the point where having arrived in the village, he started to live at the Rectory, having been living with his brother at "The Stone" previously. I found the references to Chalfont fascinating and I hope you do too.

John Davidge

1886

On the 20th January I heard from my brother Ramsay that the Revd. Edward Barber, Rector of Chalfont St. Giles,

had been offered the Archdeaconry of Chester, and as he was vacating Chalfont, Barber wished to know if I would accept it if it were offered me. Barber had been Diocesan Inspector of Schools for some years and we could only suppose that it was his large acquaintance with the Clergy which made Bishop Stubbs of Chester wish to have him near as likely to be useful to him. Anyhow it caused some surprise that he should so suddenly be made Archdeacon of Chester, Canon of Chester, and Rector of Bridget's, Chester, although unconnected with that Diocese. I replied that I was inclined and willing to entertain the idea.

On Sunday 14th February I received a letter from MacHarmen, Bishop of Oxford offering me the Rectory of Chalfont St Giles and next day I wrote to accept it. I knew a little of the place, as I thought, and it seemed to offer me rest and health. It had a good house, a fair income then, of over £450 a year (*purchasing power then around £250K*), and above all it seemed providential in enabling us to be near my brother so that my wife could be of use to him in sundry domestic matters and with his young family, now that he had lost his wife.

What a mercy it is that we cannot see into the future. Had I known all I discovered afterwards, I doubt if I should have accepted Chalfont. Poor Barber declined in health after going to Chester. He had always suffered from an injury to the bone of his leg, and this

became worse. He used to be a tall good-looking fresh-coloured man, always with a rose in his buttonhole. He became very ill, underwent several operations and at last had his leg amputated at the thigh in 1897. At the time, however, we both felt pleased.

This is looking forward, but in 1886, when I knew I had Chalfont to count upon. I certainly experienced a great sense of relief, for my health never had a chance of recovery in the constant work and anxiety of Slough. The people were so considerate and kind, urging me to remain and superintend the Parish work without myself doing more than was necessary, but this was impossible. I had been 13 years at Slough and it was quite time a fresh, younger and more capable man should take my place, and I felt most grateful to be offered an opportunity for retiring in what appeared so satisfactory a manner.

On the 7th April after a hard day's work, I drove to Chalfont St. Giles in the evening, and spent two days there, seeing the Rectory and calling on the Churchwardens and schools and my agent James Gurney, and on Mr. Allen who showed us The Vache.

On Tuesday, 1st June, I went to Cuddesdon and was collated to the Rectory of Chalfont St Giles to Bishop MacHarmen at 12.30. The Bishop was very unwell, but his Chaplain Holmes pressed me to remain to luncheon as it did the Bishop good. Afterwards, in walking about, he told me the Bishop was anxious I should go away for a year

before beginning work at Chalfont. I was feeling wretchedly exhausted and ill but I had a feeling that the change to country air and life would be sufficient and I had already been away so much that I determined to go straight to my new work.

Accordingly next day I went to all the schools and said goodbye and then at 5.30, in pouring rain, I started the cart of Hewett the Butcher who drove me to Chalfont St Giles where I stayed at the Stone, my brother's house until the Rectory was ready.

So ended my life at Slough. It lasted from 11th Nov 1870 to the 1st June 1886. They were the happiest years of my life and the kindness and support I received during that time can never be gratefully enough acknowledged. An atmosphere of confidence, unity and friendliness became so recognized as the characteristic of our Parochial life that strangers remarked we seemed like one large family. It is no wonder that the sums collected for Church purposes amounted to about £3,500 during those years. The District Visitors increased from 24 to 42. The Sunday School Teachers to 60. The Choirs to 70 and the Treasurers to 15..

Hitherto I have been writing about things and people sufficiently separated from the present by time to make it comparatively easy to judge of them, but when I turn to Chalfont St. Giles where I now am I find it harder to speak. It is impossible to conceive of a much greater change than our removal

from Slough to Chalfont St Giles involved.

At that time Chalfont St Giles was a healthy and pretty place but we gradually learnt that we must not expect much happiness there. The inhabitants were almost all Dissenters, Primitive Methodists principally, but some Independents. We had known this, but having always got on well with Dissenters, we anticipated no difficulty on that account, and we could not understand why the poor people and tradespeople at Slough, expressed their regret and sympathy at our going amongst such people. It turned out that they were right. From various causes, such as the length and unwieldy nature of the county, its having been in the huge Lincoln Diocese until Bishop Wilberforce, its being the home of the Puritan and Cromwellian adherents, and the cradle of Quakerism, the absence of railways, and its separation from the world, the poor were uncivilized and rude and a prey to violent socialistic agitators who lived by stirring them up to attack the Parson, the Squire, the gentry and Property. Intermarriage had reduced them in many cases to a low intellectual condition. They had hardly heard of Slough, though only 10 miles distant from it. And though London was only 23 miles away yet only the carriers and market gardeners or hay and straw men had ever visited it. A good

many rowdy lads and rough girls stood about the streets shouting - and the people, who lived mostly with their cottage doors open, turned their backs as we passed and then turned back to stare at us.

The cottages, though picturesque with timbered walls and red tiled roofs, were disgracefully devoid of decent arrangements and there was much immorality in consequence.

The influence of the gentry was very slight and often bad. The Squire, Mr. Thos. Newland Allen, son of an Army tailor who had been given by the Government two bridges, Walton and Kingston, for tolls, was one of the old sporting cockfighting squires in top boots and top hat. He kept two places, The Vache in which he resided, and Newlands which he would let no one occupy for fear they might interfere with his sport. He was deaf, from an old fall in a steeple chase, and he made this the excuse for never entering the Church, but he kept a big square pew in it unoccupied. He cared for nothing but pheasants which he bred in enormous numbers, being very jealous of their being shot. He employed a great many old labourers whom he kept out of the workhouse and to whom he habitually used foul and violent language. He was very courteous in manner. took quantities of snuff and refused to take any part in Parochial matters, hating and despising the people.

Bishop Wilberforce was coming to consecrate a church in the

neighbourhood and wrote to the Rector Canon Lloyd to ask him to arrange it for it. Lloyd wrote to Allen to say the Bishop preferred staying with a Squire, and could Allen entertain him? Allen replied that he only entertained foxhunters. Lloyd forwarded his letter to the Bishop who wrote to Allen: "Dear Sir I understand from your Rector that you only entertain Foxhunters. As an old Foxhunter I claim hospitality. I shall arrive at such an hour on such a day and I trust it may be convenient to you to receive me: Allen sent round and invited all the Foxhunters to meet the Bishop. They came, and the Bishop won all their hearts. Next day Allen mounted him on his best highly bred horse. Before the Bishop got his foot into the stirrup after mounting, the horse took fright and galloped off. Allen was terrified seeing the horse make for the Park railings which bounded a deep lane. The horse stopped there and gave 3 buck jumps which the Bishop sat beautifully till Allen came up and made him take another horse. "From that moment, said Allen to me, I would have done anything for that man".

Mr. Samuel Sanders of the Grove was a distinguished collector of books and pictures and resided chiefly in London at 7 De Vere Gardens. He was nervous and timid, was afraid of the people and disliked them. His family were nice good people, his wife charming. They were rich but lived very quietly and sparingly and had no taste for country pursuits, being regular cockneys.

Mr. C. H. Faquer was an eccentric nervous man who had a school for little boys chiefly of nobility, Prince Christian's boys, the Duke of Westminster etc.

My brother was the only gentleman who took any interest in the people, or tried to do good. This state of things was taken advantage of by two farmers named Gurney to try to obtain influence. James Gurney was a land agent acting for me and for many of the gentry and compelling the labourers he employed to vote under his direction at Vestries etc. "I know the gentry better than you do", he used to say to me, "They're most of them ruined. Believe me Rector, their day is over, and it's men like me that's coming to the front." His brother William was a big good-humoured, unprincipled fellow, who neglected his work, lost all his money, and gradually became a demagogue, always going about speaking on platforms. Both of these men call themselves Conservatives and Churchmen. James was my Agent, William my Churchwarden. I soon found both were false. Their influence was irreligious and demoralizing, and while they boasted that they were the links to unite the upper and lower classes, they were really seeking their own ends. There were 3 or 4 unscrupulous dissenting radicals who competed with the Gurneys for influence with the people. They were mild and plausible in conversation, but were secretly always engaged in some plot and all meetings broke out in

violence. To disestablish the Church and to get their rights and obtain other people's property was their constant aim and cry.

Unfortunately the conduct of my predecessors had tended to increase these evils. The Living had been one of the chief benefices of the Lincoln diocese and as such had been held by the Chancellor of the Cathedral and other dignitaries, who did not reside. The Revd. George Thomas Pretymann, son of the Bishop, was a dreadful instance of Pluralism. He held the living from 1840 to 1859 without ever residing and when he came to visit it once a year the people hissed him, and the congregation got up and left the Church.

For 42 years there was no resident Rector, until Canon Lloyd came in 1859. He was a big handsome man, fond of horses, and always drove a Tandem, going about to preach for the SPG. To see him at advantage it was said you should see him preaching a Harvest sermon in his gown with a bunch of corn in his button hole. He had tried to bully the people and was a magistrate. One man whom he tried to drag out of a Public House wrestled with him and broke his leg. In later life he suffered from stone and look to drink, and the Gurneys got him into subjection under them. He was succeeded by Barber who had been many years Diocesan Inspector of Schools and

had no Parochial experience. He was a great deal away from the Parish while he held the Living. My brother came at the same time as Barber, and naturally both of them being without experience, they fell into the hands of the Gurneys, who practically ruled the Parish. Their one idea was to do everything for popularity, and never to annoy or resist Dissenters.

As for society, the neighbourhood was very peculiar. At Denham the squire, Ben Way attacked his Rector, The Revd. R. H. Lathbury, simply on some silly question of shooting and after writing him insulting letters, dressed up a figure to represent a clergyman with a bible and placed opposite the Rectory, with the words "Blessed are the peacemakers". He invited the public to play football in the field on Sundays and at last shot the figure. He also threatened the poor on his estate that if they let the Rector visit them, he would turn them out. For this, and for his scurrilous letters, he was at last brought to trial and the judge told him it was the most disgraceful case he had ever tried, and had it not been for the Rector's kindness he would have punished him severely. Ben Way used to circulate infidel tracts among his tenants, and when he died, he was buried in unconsecrated ground in his Park by his own directions

On first reaching Chalfont St. Giles, I stayed with my brother at the Stone. My first service was on Ascension Day, 3rd June. On the following Friday 4th June I was inducted by the Revd.

Leslie Randall, (Archdeacon of Buckingham), at the 6.30 p.m. service.

It took some time to get the Rectory into order for us, as the drains were all wrong, the wall papers (6 or 7 thick) in so foul a state that the workmen were made sick in removing them, and the fire grates were so bad they had to be replaced. The dirt and smell of the house were dreadful, and the cistern which served for drinking purposes as well as for the W.C. was sufficient to breed fever. Gradually we succeeded in rectifying all this and, after considerable trouble, we made the house clean, warm and comfortable.

I went over every day after breakfast to work. On the 9th, Wednesday, Beatrice came from Slough with the servants and a Slough charwoman, and the same afternoon our furniture vans began to arrive. On Friday, 11th June, Hetherington's last van arrived, and at 7 p.m. my wife came, all of us sleeping at the Stone.

On Saturday 19th June I went to the Rectory and slept there alone, and on Monday my wife came and slept there too. The next Tuesday, Beatrice came, and so we began our actual residence then. On the 25th we all dined at the Vache with Mr. Allen, and his ward Miss Bollon, for the first and only time.

John Davidge

One Year On - Zoom Zoom

Zoom zoom goes my heart as I click
on the App
Type in the password; give myself a
silent clap
Zoom was an ice lolly when I was a
kid
Of that notorious now, I must
clearly be rid!
Who'd have thought that at eighty-
eight
I would cope with this device?
And yet I'm zooming everywhere
With precious little advice.

Zoom goes my heart, as I click in the
code
To daily prayers near my previous
abode
These are said for those in need
And prayers for ourselves we
sometimes plead

I Zoom to Sweden once a week
To connect with my son, with whom
I speak
I watch him ruffle his tousled head
And wonder "has he just jumped out
of bed?"
We've both been zooming to study
the Bible
And to hear all the church news,
We tune in calmly, attend with
thought and care
And then exchange our views.

I Zoom to my Great Granddaughter
And watch her giggle and dance
She's only three, so soon
disappears
From my screen, without even a
glance

Zoom goes my heart as I make the
connection
Two U3A groups here what a
selection.
The Book Group click in and then
there's the art
I'm learning on Zoom, what a good
start.

I've logged into FaceTime to
connect with my friends
With this modern technology there
are no ends
(Except my limited ability, on
which it depends).

If only I could Zoom to heaven
Amid Angelic Hosts
If only I could catch a glimpse
Of the one I miss and love the
most!

Although this pandemic has been
hard all the while
Learning to Zoom has helped me to
smile.

Shirley Woodall
August '21
Knutsford

Job Vacancies

The following is an extract from a recent edition of a daily newspaper.

“Job vacancies in the UK continued to surpass their pre-pandemic level, with vacancies 21.4% (168,000) above their pre-pandemic level.”

Sitting at home reading the article it suddenly occurred to me that this position is very much the same in our church, albeit for different reasons! Here, we are missing key people through those moving away from the area, attending university, illness and sadly death; often COVID related. We are now in a position where we need volunteers to come forward to help or lead in several areas. If we don't, then some of these activities will have to close. The following is a selection where help or leadership is needed.

Chatterbox – essential need to engage with children and parents

Rendezvous – to reach out and provide social activity for anyone, but particularly those on their own

Songs of Praise lunches – another outreach and support activity

Lent lunches - or comparable activity supporting local charities and involving the local community

Running the AV system in church for services and other events

Major steps forward with the choir plus children and family programmes are

well documented elsewhere in this magazine, but again more help is needed to help share the load.

An interregnum puts an extra load on clergy, churchwardens, and other officers of the church. Don't wait to be asked to help, step forward and offer your talents whatever they may be before it's too late.

Kevin Searle

Financial matters

As mentioned in the previous issue of this magazine it is now free to everyone, both in the church family but importantly in the wider community of the village. Plans to have the magazine available in waiting rooms throughout the village have had to be shelved because of the understandable concerns regarding transmission/ contraction of the virus.

The priority was to be able to share the work of the church and our beliefs, but this approach is now on partial hold. However, you can help, pick up spare copies and give them to friends or contacts who you believe might benefit. You never know, that action might just provide the opportunity to talk about the contact and your/our beliefs.

As mentioned above the magazine is free, but many are offering to make donations to cover the costs of producing the magazine. If you would like to do likewise then you can make your contribution as follows.

Payment can be made in three ways, all addressed for the attention of the Treasurer:

- **Cheque** by post, in the post box just by the Plumb gate, or in the pigeon hole at the back of church, made out to **CSG Parish Church (marked on back Magazine)** and addressed to:

Treasurer Magazine
Chalfont Giles Parish Church
Chalfont St Giles
Bucks HP8 4QF

- **BACS details as follows**

Account : PCC of Chalfont St Giles
Sort code : 60-05-50
Account no : 03602796
Ref: Magazine + Your initials

Tea Party on Saturday 4 September 3pm

A last chance
to say
goodbye to
Ian and Julie;
weather
permitting
hopefully in
the Reading
Room Garden.

If you like to
help in setting/clearing up or with the
catering contact Rachel Leonard.



Prayer and Reflection

Evil all about us

Lord, I don't understand how people do the horrible things to each other which I read about in the newspapers. Lord, I cry to You to help those who inflict such injuries. Take hatred from their hearts; give them understanding of the evil they do. Strengthen the persecuted; give them courage and a firm belief in You.

Give me and all who try to serve You the desire to serve the suffering and fill us with the love which will defeat the power of evil in the world.

Climate Change

Sunday 5th September is being designated Climate Sunday, ahead of the UN's climate change conference, COP26, in Glasgow during November. How should we approach the challenge of climate change?

An invitation to respond: Simple everyday actions can help to sustain our planet, including recycling of waste, energy saving and changes in our lifestyle and diet to help the planet. We can fix our eyes on Jesus, as we pray for our world for our world leaders, gathering in Glasgow, asking that they may reach a good agreement for the future of our world.

The Bible Society

At the 10am service on August 22nd the featured charity was the Bible Society, and more specifically the need for Children's bibles in the schools of Malawi.



In Malawi's Sunday schools, 25 children share a single Bible. Will you help provide more Bibles?

As churches reopen in Malawi, will you help fill the Sunday schools with children’s Bibles?

Children in Malawi love God’s word, but there aren’t enough Bibles to go round. Can you imagine sharing a Bible with 25 others?

Churches have reopened in Malawi and Sunday schools are full of children but short of Bibles. Can you help? Go to <https://www.biblesociety.org.uk/get-involved/donate/appeals/as-churches-reopen-in-malawi-will-you-help-fill-the-sunday-schools-with-childrens-bibles/> for details.



Summer Picture Trail

The Parish Council have installed a picture trail at the Bowstridge Lane recreation ground. There are 15 pictures hidden in the area. The answer sheets can be found on the gate to the play area, explore the area and find the pictures which will spell out a secret message. This is a fun free activity.

Now for a little light relief

A couple had two little boys, ages 8 and 10, who were excessively mischievous. The two were always getting into trouble and their parents could be assured that if any mischief occurred in their town their two young sons were in some way involved.

The parents were at their wits end as to what to do about their sons' behaviour. The mother had heard that a clergyman in town had been successful in disciplining children in the past, so she asked her husband if he thought they should send the boys to speak with the clergyman.

The husband said, 'We might as well. We need to do something before I really lose my temper!' The clergyman agreed to speak with the boys, but asked to see them individually. The 8 year old went to meet with him first. The clergyman sat the boy down and asked him sternly, 'Where is God?'

The boy made no response, so the clergyman repeated the question in an even sterner tone, 'Where is God?' Again the boy made no attempt to answer. So the clergyman raised his voice even more and shook his finger in the boy's face, 'WHERE IS GOD?'

At that the boy bolted from the room and ran directly home, slamming himself in the closet. His older brother followed him into the closet and asked what had happened. The younger brother replied, 'We are in BIG trouble this time. God is missing and they think we did it.'

How do you decide to marry?

No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with. -- Kristen, age 10 .

What do most people do on a date?

Dates are for having fun, and people should use them to get to know each other. Even boys have something to say if you listen long enough.

-- Lynnette, age 8

On the first date, they just tell each other lies and that usually gets them interested enough to go for a second date. -- Martin, age 10.

