

# connect

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October 2020



Chinnor  
Community  
Church

## Who is the King of Glory?

- <sup>1</sup> The earth is the Lord's, and everything in it,  
the world, and all who live in it;  
<sup>2</sup> for he founded it on the seas  
and established it on the waters.
- <sup>3</sup> Who may ascend the mountain of the Lord?  
Who may stand in his holy place?  
<sup>4</sup> The one who has clean hands and a pure heart,  
who does not trust in an idol  
or swear by a false god.
- <sup>5</sup> They will receive blessing from the Lord  
and vindication from God their Saviour.  
<sup>6</sup> Such is the generation of those who seek him,  
who seek your face, God of Jacob.
- <sup>7</sup> Lift up your heads, you gates;  
be lifted up, you ancient doors,  
that the King of glory may come in.
- <sup>8</sup> Who is this King of glory?  
The Lord strong and mighty,  
the Lord mighty in battle.
- <sup>9</sup> Lift up your heads, you gates;  
lift them up, you ancient doors,  
that the King of glory may come in.
- <sup>10</sup> Who is he, this King of glory?  
The Lord Almighty—  
he is the King of glory.

Psalm 24  
NIV

*Pastor Pete*

***“Pray without  
ceasing.”***

*1 Thessalonians 5:17*



**On a SUNDAY pray for:**

- Our Fellowship
- The High Street, Doveleat, Grafton Orchard, Benton Drive etc
- Rectory Meadow, Musgrave Road, Lime Grove, Leverkus Court etc
- Those of the fellowship living there and their neighbours

**On a MONDAY pray for:**

- Keens Lane, Hill Farm Court, The Avenue, Church Road, Church Lane etc
- Those of the fellowship living there and their neighbours
- The vets, The shops, Post Office, Village Halls, The doctors surgeries
- St Andrews School, Mill Lane School, Nursery Schools
- The Parish Council, The Village Centre, Library, Recreation grounds

**On a TUESDAY pray for:**

- Golden Hills, Wykeham Rise, Chinnor Hill, The Kiln Lakes Estate etc
- Those of the fellowship living there and their neighbours
- The Railway

**On a WEDNESDAY pray for:**

- The Glynswood Estates (inc The Carriages, Oak Hill Park) etc
- Orchard Way, Siareys Close, Timber Way, Oakley Road, Crowell Road
- St Andrews Road, Station Road, Meadow Road etc, The Allotments
- Those of the fellowship living there and their neighbours

**On a THURSDAY pray for:**

- The Mill Lane and Cherry Tree Estates (Inc Windmill Chase, Driftway)
- Oakley Lane, Van Diemens Close, Duck Square etc, The Wee Bookshop
- Those of the fellowship living there and their neighbours

**On a FRIDAY pray for:**

- Thame Road, Burgidge Way, Dimbles Gate, Lower Road, Malyns Close,
- Springfield Gdns, Elderdene, Lower Icknield Way etc. Hempton Field
- Chiltern View, Henton, Wainhill etc
- Those of the fellowship living there and their neighbours

**On a SATURDAY pray for:**

- The other churches and their leadership teams
- The villages and towns around us
- Those of the fellowship living there and their neighbours



CHRISTIAN ACTION WITH THE WORLD'S POOR

## Tearfund News

### [Making the Rohingya refugee camps safer at night](#)

*Warning: contains mentions of sexual and gender-based violence that some readers may find upsetting.*

**It's not easy to find food and clean water or to see a doctor in the Rohingya refugee camps. It's also not safe to walk alone at night.**

Since August 2017, around 910,000 Rohingya people have fled violence in Myanmar and sought shelter in refugee camps in Bangladesh. The camps are harsh places to live. Reports tell of women and teenage girls being attacked, sexually assaulted, or abducted by human traffickers.

### **Bringing light**

Along with providing food, water and medical services, Tearfund's partner, COAST Trust, has also installed 463 solar powered street lights to make the camps safer. Before the lights, many people were housebound every night. Most women and girls were too afraid to use the toilet or washing facilities in the dark. Many of them had traumatic experiences fleeing Myanmar – the darkness added to their fears of being attacked again. Some children and elderly people also fell into drains because they couldn't see where they were walking.

'We couldn't go out to bring the water at night,' a woman called Jahura told our partner staff. 'But after the installation of the street solar light we can bring the water safely.'

### **A blessing**

'This street solar light is like a blessing for us,' says Laila. 'We were at risk in the night but now there is no problem at all.'

Sanjeev Bhanja leads Tearfund's Disaster Response work in Asia: 'I've seen it bring a sense of security among women and children. Women in the camps say they use the latrine in the evening without any fear. I've also seen children playing freely in the evening.' In the midst of such difficult circumstances, these lights bring some safety and freedom. In 2019, Tearfund's Rohingya Refugee Crisis Appeal helped raise money to pay for these street lights. Thank you, once again, for all your support. Please pray:

- Praise God for the many benefits the solar lighting brings – particularly to women, teenage girls and children in the Rohingya camps.

- Pray for all the Rohingya people who are still struggling in such a harsh environment.
- Pray for justice for the survivors of sexual and gender-based violence in the camps, and that these crimes will stop.

### Rising from the rubble

**Aya and her family were caught in a crossfire. Fighting began on one side of the town where they lived in Iraq, and opposition forces then entered from the other side. She was forced to shield her young children from blasts and bullets. The family escaped with nothing but the clothes on their backs. They drove as fast as they could – away from their home, and everything they knew.**

It was only safe to return four years later. Aya had fond memories of the place, but now only two houses remained standing in the whole town. Her family home had been reduced to rubble. ‘It was like seeing a loved one dead in front of me,’ says Aya. The family pitched a tent next to the ruins of their home and lived there as they set to work rebuilding.

### Looking ahead

As the worst of the conflict appears to be over, thousands of families have returned to find there’s nothing left for them to come back to. Many of them have spent the last few years away living in camps, and have no savings to build a new home. This means thousands of families were at risk of being pushed further into extreme poverty. Tearfund has been working in communities like Aya’s. We have given cash assistance to families in need, so they have been able to buy what they need to restore what they lost.

Aya used the money to help rebuild her home and business. She bought a sewing machine, so she can begin to provide for her family once more. ‘It was like my hopes and dreams had come alive again,’ shares Aya, after receiving the grant. ‘My house means to me dignity, being comfortable, and also dignity for my children,’ says Aya. And thanks to the prayers and support from people like you, this is what Aya now has again. This is an example of the work Tearfund is doing around the world to help people find home and hope again.

**Please pray:** Heavenly Father,

We lift up everyone without a permanent home. We ask that you will protect them, provide for them and bring them hope for tomorrow. We pray for continued peace in places such as Iraq, so that communities can begin to heal and restore what’s been lost. Amen.

*Aya is one of the 79.5 million people around the world forced to flee their home because of violence and conflict. Please prayerfully consider supporting Tearfund’s work to restore home and hope to families like Aya’s around the world.*

## Haitians living in fear of worst ever hurricane season

**The people of Haiti are bracing themselves for what could be one of the worst hurricane seasons on record.**

The Atlantic hurricane season takes place every year between June and November. This year, an unprecedented nine tropical storms formed before August, and thirteen before September. Haiti was hit by Tropical Storm Laura on Sunday 23 August. At least 21 people were killed, and many areas, including the capital Port-au-Prince, were flooded.

‘The storm seemed to have appeared overnight,’ says Marc Antoine, who leads Tearfund’s work in Haiti. ‘Many communities were unprepared for the rains that ensued. [It] has also caused damage to crops, which people were depending on for food. All of this comes in the wake of Covid-19 and a food insecurity crisis that has been increasing over the past year. ‘The pandemic exacerbated the food insecurity crisis for the most poor, because as daily wage earners they were not able to get out to work and therefore not able to get any income.’

### **‘The extreme limit’**

Haiti is one of the poorest nations on earth, with more than 2.5 million people living in extreme poverty. Few have access to electricity, meaning they receive little warning before a storm hits. People don’t have the resources to build homes able to withstand strong winds, and many people are forced to live in areas prone to flooding. In 2016, Hurricane Matthew killed over 500 people and left over 175,000 people homeless.

‘This flood and the fear of more rains and hurricanes in the coming months is not just a scary thought, but a crippling reality that’s pushing the most vulnerable to the extreme limit,’ says Marc. The climate crisis means that storms are increasing in both frequency and severity. For vulnerable communities like those in Haiti, this could mean disaster. Please join us in praying for the people of Haiti. Please pray

- Pray that the families affected are able to get the support they need, particularly those who have lost homes, jobs or crops.
- Pray that the farmers are able to salvage their crops, and that the recent storm won’t lead to food shortages.
- Pray that this year’s hurricane season will not be as bad as feared. And pray that governments around the world will take stronger action on the climate crisis.

*John Gravett*

*Tearfund Representative*

*Info from Tearfund message on 27 September: [www.tearfund.org/tamam](http://www.tearfund.org/tamam)*





When Boris put the country into lockdown on March 17th some of the questions that came to my mind were about the shoeboxes. Will they be able to go this year and if so how will we be able to collect things to put into them if we are unable to meet at CCC? Now I feel quite guilty about having these doubts because it meant I'd forgotten that God doesn't have lockdowns! I'd also forgotten that the folk in our Church are a loving and caring family and that is why I have a really lovely pile of things waiting to be packed!

Last year we broke all our previous records in the number of boxes we sent and whilst I think the number will be slightly lower this year it will still have been great to play our part in this fantastic project. As I'm writing this I estimate that we are going to need another £900 to cover the transportation costs and of course other years we have been able to pay for children to go on the Greatest Journey Bible Course, but that would mean we would need even more. It is sad that we haven't been able to have the annual coffee morning this year and interestingly £900 is roughly the amount we have raised at this event in previous years. I want to leave this with you for your prayers and if you would like to donate or have any ideas how we can raise some money I would love to hear from you.

This is part of Franklyn Graham's message in the recent update I received.

“This might be the most important year ever to reach children with the Gospel of Jesus Christ. In the midst of a pandemic, children are frightened, families are struggling, and people don't know what hope they have for the future. We want children around the world to know that God loves them, He has not forgotten them, and that He cares for them very much. Operation Christmas Child is a powerful way to share the message of God's love, and we are proceeding full speed ahead so that we can deliver gift filled boxes to millions of children. Each shoebox gift you can pack represents one more boy or girl we can reach with the Gospel. Dozens of countries that have been wracked by the Coronavirus are opening back up to receive and distribute shoebox gifts. At a time when many missionaries have had to retreat from their fields, our church partners worldwide are stepping up into the gap and we are ready to use these gifts along with the literature we provide to share the Gospel.”

I'm glad I can be a part of this .... are you?

Lots of love. Pam D xx



# The History of Bible Translation

*David Morgan writes: This is the second instalment of the overview of Bible Translation history that I have been writing for the Wycliffe Bible Translators website. It concerns someone you have most likely never heard of. But the story is definitely heart-warming!*

## **PANDITA RAMABAI**

an overview of her life compiled by David Morgan

Wycliffe, Luther, Tyndale, are names in Bible Translation history that you have probably heard of. But, forgive me, Pandita who??

Pandita Ramabai was born in India in 1858 into a Marathi speaking family, belonging to the priestly Brahmin caste. There were no schools for girls but, most unusually, both her parents gave her a thorough education in Sanskrit. They were, however, very poor.

As a youngster, she helped bring in money by reciting the Hindu Scriptures in Sanskrit. She wrote in later life: *‘We all read Puranas in public places, but did not translate them or explain them in the vernacular. The reading of the sacred literature was in itself believed to be productive of great merit.’*

For a Brahmin, begging and menial work were not options for earning a living. During the great famine of 1876-78, both her parents died from starvation. Living with her older brother, she became well known for her extraordinary intellectual abilities and teaching skill. It was at this time that the University of Calcutta gave her the title *Pandita*, ‘wise teacher’, the first woman to be so honoured. Even so she sensed increasing hopelessness at the place of women in Hinduism.

In 1880 her brother also died. Alone in the world, she married Bapu, a friend of her brother. But in doing so, she was held to have polluted herself, for he was from the lower Shudra caste. They had a daughter, and then Bapu died too. So Ramabai was left in the worst of all positions in the India of that time: an orphan, a widow and a single mother.

The longing for social reform that would improve the lot of women in areas such as child marriage and literacy and education grew ever stronger in Ramabai. She learnt English, started to write, and met, amongst others,

the Indian Christian leader and thinker, Nehemiah Goreh, who helped her to an understanding of the Christian faith.

In 1883, she travelled to England for studies and was invited to stay at an Anglican Community. In the community's London Rescue Home, she saw first-hand how women who had fallen on hard times were helped. This experience moved her enormously. In particular, the story of the Samaritan woman in John 4 impacted her. Acknowledging that '*Christ was truly the divine Saviour*', she was baptised. And yet she wrote later, that '*though she had found the Christian religion, she had not found Christ.*'

Back in India, she did indeed find the Lord Jesus. She wrote: '*The Holy Spirit made it clear from the Word of God that the salvation which God gives through Christ is present and not something future. I received, I believed and I was filled with joy.*'

She then undertook a lecture tour of the USA where she was able to raise funds to realise her growing vision of a refuge for women in India. In 1889, she founded the Mukti Mission for destitute orphans, widows and single mothers, offering a Christian welcome to all, irrespective of caste, gender or wealth. It remains open to this day. In 1896 she famously organised a caravan of ox carts during a severe famine, rescuing thousands of young girls and widows.

Ramabai tells of how, in 1905, she '*was led by the Lord to start a prayer circle*'. 70 people met to pray for the true conversion of all. They experienced an amazing Pentecostal outpouring of the Holy Spirit. One of the consequences of this was a conviction of the power of the Scriptures in the language of ordinary people.

And so she turned to Bible Translation. She learnt Hebrew and Greek and worked on a translation into Marathi. A translation into Marathi had already been completed in William Carey's day. There had been subsequent revisions too, but Ramabai thought that these translations relied too heavily on Sanskrit words and phrases. They did not speak to women of lower caste. Her translation had a specific audience: uneducated women of lower caste.

She died in 1922 just as she completed the final checking of her translation.

We could think of her as a token woman. After all, advances in 20<sup>th</sup> Century Bible Translation were so often made by women. It was after the third Camp Wycliffe in 1936 that single ladies went out together to work in Mexico. That may be the first time when an organisation sent out 'unaccompanied' women to work in that way. Today women make up around two thirds of the global work force of Wycliffe Bible Translators.

Similar expansion of the work force came about when Mother Tongue (as opposed to expatriate) workers began to take the lead in Bible Translation. Ramabai was in the vanguard of both these advances, but she is no token. Her life story is as remarkable as any in the history of Bible Translation. And her translation of the Bible into Marathi as spoken by lower caste women is utterly inspirational. Could it be that she has not received international prominence because she was a woman, an Indian, and worked independently?

Intellectually brilliant, Ramabai was deeply familiar with suffering, hardship and opposition. Her life journey with its gradual discovery of Christ is heart-warming. The constant in her life was the quest for social justice for low caste women. Only in her discovery of Christ did that quest find fulfilment. How fitting then that all this climaxed at the end of her life in a Bible Translation that was crafted for an audience that others had considered not worth the bother.

Thank God for the remarkable life of Pandita Ramabai!

Quotations in italics taken from *India's Woman of the Millennium*:

Pandita Ramabai: Her Story in Her Own Words (Int'l Christian Women's Hall of Fame Series Book 3)

# Ride and Stride in Oxford City - 2020

“How are we going to visit more Churches this year?”

We walked last year and only managed 4. I am not a particularly keen cyclist – in fact I am a very irritable cyclist!

“Let’s have a look at walking around Oxford”.

I thought we would try to visit 10; online research suggested we could manage 15; a clockwise route planned on the Ride and Stride website and we were off to the Park and Ride at Thornhill. It was going to be a lovely sunny day and we were keen for the exercise.

We had decided to start and finish at Christ Church as a central point, head West through Jericho and then North to Summertown. We would then turn south back to the City Centre of Oxford – it was a plan. We would have time to stop for coffee and lunch and shop afterwards (little did we know)!

Christ Church wasn’t open, as many of the Churches weren’t this year due to Covid restrictions, but we had our visiting sheets signed outside the Church and realised that even though we had started early, we weren’t the first visitors.

We headed west to Osney, past the deserted Ice Rink and eventually on to the Botley Road and to St Frideswide’s Church. St Frideswide was the Abbess of Oxford and is the Patron Saint of Oxford. An original combined Church and School here dates from 1854. New Osney developed rapidly from 1851 (the railway is very close), and was remote from other Churches and Schools in the Parish, that couldn’t cope with the influx of numbers anyway. A vicar at St Thomas’s Church in the Parish set about to provide for the Spiritual and Educational Welfare of the inhabitants. The Church and School opened in 1854 at a cost of £400! The Foundation stone of the building that is here today, was laid in 1870 and the building consecrated in 1872 after public appeals for more funds in 1871. The planned Tower and Spire were never built and there seems to be a failure to complete suburban Churches generally, in less wealthy areas. There is a famous fitting in this Church – the Alice Door. It was carved by Alice (In Wonderland) Liddell and maybe also her sisters. It was formerly in St Frideswide’s in Poplar, London, which was bomb damaged in World War II.

When that Church was eventually demolished, the door was returned to Christ Church and placed in this Oxford Church in 1954.

We walked on to Jericho – we can't spend as long in each Church – and we headed for St Barnabus Church. As we approached, we saw a Tower that looked very out of place architecturally. But this was the Church we were looking for, a Victorian Romanesque Basilica Style Church built in 1869. The need arose for this Church because of volume of worshippers at the time. The benefactor was Thomas Coombe, Printer to the University, along with his wife Martha. They were firm supporters of the Tractarian tradition (The Oxford Movement) which I have now read was a desire by the founders for High Church liturgy (ritual and high doctrine of the Sacraments) and mission (promoting education, health reform and social justice). This Church was built to serve the spiritual needs of the workforce of Clarendon Press (subsequently Oxford University Press - OUP), and the residents of the Jericho suburb. It was indeed decorated High Church inside - an amazingly bold mosaic of Christ above a gilded canopy and ornate incense lanterns around the Altar. As we walked into Jericho for coffee and cake, we passed the modern OUP building on our way.

Time to head North to Summertown. The United Reformed Church was just closing its' doors for Ride and Striders but we were assured we could get our sign in at St Michael and All Angels Church up the road. St Michael and All Angels was large and in lovely grounds and dated from 1909. A lovely welcome from the sign in team there, free goodies donated from Waitrose and a peek into the Church building which was sadly closed. But the peek revealed tall stone arches and a feeling even from the outside, of height and a wonderful space. Wooden chairs were arranged in singles, twos and threes, socially distanced of course, and it reminded me of films and pictures I have seen where old Churches and Cathedrals had no seats at all except for benches around the edges. That feeling of height and space where you could ride your horse into the building! This building has amazing acoustics and is a venue for concerts and recordings. Mental note that we have to go back for a concert.

We marched from Summertown back towards the City of Oxford, realising that we were taking longer than we thought, but would be able to see more Churches in a smaller area. I am just going to write about some of the highlights.

St Giles Church was very old, finished in 1120 – some of its walls are wonky! It lies 550 metres north of the original City Walls. When it was built, it stood in open fields and there were no other buildings between it and the City Wall. At that time only about 1,000 people lived within the walls of Oxford City – difficult to imagine isn't it. The Church was not consecrated until 1200 and the St Giles Fair was established in commemoration of the consecration. The Fair is still held to this day. The Church celebrates its 900<sup>th</sup> anniversary this year and it is interesting to note that St Giles is the Patron Saint of wanderers and the homeless, groups of people that it would have served sitting outside of the City.

Oxford Oratory, St Aloysius Catholic Church, wasn't officially taking part in Ride and Stride I don't think, but we visited anyway! The Catholic Parish Church for the centre of Oxford. Built in 1875 for the population of Oxford and surrounds, it is now for the historic Centre of Oxford. It was run for the first 100 years by Jesuit Fathers. The building has a French Gothic Inspiration and was originally decorated in Italianate style – it must have been very decorative. Apparently in 1954 it was redecorated in just two tones of grey, but then repainted in the 1970's to what it is today. We had just missed an Ordination Mass so our timing was perfect for a quick look in. I was hit by the impressive curved stone screen, with a double height of stone statues of saints. Beautiful and intricate stone carving. There was a powerful smell of incense and sunlight was streaming through the top windows and through the 'smoke' of the incense. It was very ethereal.

The Oxford Quaker Meeting House was next and they were so apologetic that because of Covid they could not show us around the meeting room or other rooms apart from the entrance hall where we signed in. They gave us an information sheet and urged us to join them at another time. The Quakers worship is silent worship – the silence of expectancy, seeking to come nearer to God. I think I would like to experience that silence in this busy world.

St Mary Magdalen Church is a Grade 1 listed, Anglo-Catholic High Church. It was originally a Saxon Wooden Church that burnt down in 1074. A Chapel was built to replace it and the Church was rebuilt again in 1194. There have been additions since. We were shown the oldest pillar with a cross etched into the stone, where the Church had been blessed on its rebuilding. At the modern end of the scale there are some very lovely

Copper Organ Pipes set up high, that are new replacements. They are rather striking.

St Michael at the North Gate Church, has probably the oldest surviving building in Oxford in its Saxon Tower, dating from about 1050. It is situated as its name suggests, just within the original North Gate of Oxford City and was protected by the City Wall. Bishops Latimer and Ridley and Archbishop Cranmer were incarcerated in the Bocardo Prison located here, prior to their burning at the stake, in 1555/6. You can walk up the Tower to learn a bit more about this and for the views across Oxford – yet another return visit required in the future for that.

We were shattered at the end of the day and after a race back to Chinnor to catch a sign in at CCC and a run up the pathway at St Andrews, we had seen or signed in to 20 Historic Churches. I am wondering if there is anyone who would take on an irritable cyclist for next year??

### **Reflection**

An amazing day – full of History, Social History, High Church, Low Church and Silent worship opportunities. Learning about wonderful God filled people and benefactors; provision for Spiritual needs, provision for community and provision for all in society. Wonderful structures for worship; living and vibrant Historic Churches for churches of people.

I think back to St Giles and an instruction from an information leaflet to turn back from the Altar and to look at the walls of the Nave of the Church. The building is so old that the walls are not straight, they are ‘misaligned’. Ultimately, we are all a bit misaligned, all a bit wonky like those walls. The buildings aren’t perfect but neither are we! God doesn’t mind on either count.

*Sue Moore*

*September 2020*

Sources of information were from individuals and from leaflets picked up in the churches and also from the internet in order to clarify the details.

**Shadow of the Almighty**  
**The Life and Testament of Jim Elliot**  
by Elisabeth Elliot

Paperback: Price £9.99

The murder of Jim Elliot and four fellow missionaries by the Waodani Indians in 1956 shocked the nation and motivated thousands to a life of service. The story of what led Jim Elliot to the jungles of Ecuador, told by his wife, Elisabeth, has become a modern Christian classic.

Shortly after Jim Elliot's death, Elisabeth Elliot began putting together the writings, which he left behind. Marilou McCully, Olive Fleming, Barbara Youderian and Marj Saint, the widows of the other missionaries who died, whom she describes as her friends in the truest sense and strong supporters, asked her to interrupt the writing of the biography in order to write, '*Through Gates of Splendour*.' I reviewed this in Connect last month. In that review I mentioned that I was still at school when these killings happened but that at the age of 18 I was personally and greatly challenged about serving God on the mission field and that the books about the lives and sudden deaths of these five young missionaries absorbed my heart, mind and concentration. I was challenged and humbled by the Christian lives of these young men who displayed a quality of devotion in their discipleship to Christ that to me at the time seemed rare or impossible to achieve.

The *Shadow of the Almighty*, the life and testament of Jim Elliot was one of the books that made a profound impression on me. I can still remember the time and place I was reading the book. I had become interested in the Wycliffe Bible Translators and the Summer Institute of Linguistics and had written to Wycliffe to ask if I could visit to find out more and how I might eventually join them. At the time, they were based in Merton near Croydon so I took a day off work for the interview. Afterwards, I had little else to do and had become absorbed in reading *Shadow of the Almighty* whilst travelling to the interview so spent the rest of the day going backwards and forward on the Central Line in order to finish the book!

Elisabeth Elliot has compiled this biography on her husband from his journal and diary entries, his letters to and from family members and friends and also the letters between her and Jim following the



establishment of their friendship when they were both studying Greek and Hebrew at Wheaton College, Illinois; a friendship, which eventually developed into marriage. Jim Elliot was a most committed and dedicated Christian who saw his future calling worked out in reaching the tribes in the jungle of Ecuador with the gospel of Christ. He had a passion to reach those who had never heard the gospel before and who had little opportunity to hear it compared to his contemporaries in the USA. Like St Paul, he also had a desire to preach the gospel where no one else had preached it before him. He realised early on that to work among the tribes of Ecuador, where the basic necessities of life were sparse or the things taken for granted in modern life did not exist, he might need to remain single and was prepared for such a calling. It was only when the mission station he was working on with the Quichua people was destroyed by flood and land slides resulting in an appraisal for the work to be opened in another area, that required a couple, he and Elisabeth became engaged and started working on the station at Puyupungu. Consequently, an interesting subplot in the book is the development of the love and devotion to each other that developed eventually into marriage and a working partnership in the gospel between Jim and Elisabeth.

Early on in his walk with God, Jim came to the conclusion and wrote:

*“He is no fool who gives what he cannot keep to gain what he cannot lose.”*

The truth contained in this statement came to epitomise his faith and commitment to his Lord and Saviour and which he sought to live out in every area of life. This book about his life and faith traces how he came to the Lord, how he grew in his faith, how he testified to the gospel, how he related to its challenges and truths. How he wished above everything to know the Word, be governed by the Word and to be devoted to the Lord Jesus Christ whom he acknowledged had done so much for him. This is an exciting, stimulating and challenging read but if you wish to examine how a modern disciple of Jesus worked out the truth of taking up their cross daily to follow Jesus this is an account well worth pondering.

*John Gravett*

# *The Unusual Gift ...*

*Therefore encourage one another and build each other up, just as in fact you are doing. 1 Thessalonians 5: 11*

If someone came to your home and cheerfully presented you with a bag of used tea bags as a gift, I suspect – like me – you'd be taken aback. Whatever your view on the double-use teabag strategy, I doubt it would be your first thought as a gift when you popped round to a neighbour's for coffee or turned up at someone's birthday bash.

The mission worker who'd been on the receiving end of this 'unusual' gift didn't bat an eyelid. "Was it all the person could afford?" I asked. "Unlikely," they replied with a smile.

I'm sure we've all been on the receiving end of an 'unusual' gift at one time or another but mission workers do seem to take the (stale) biscuit in this area. Like the Christian Worker who was given a giant Bob the Builder doll as a present from a supporter (let's not even try to work that one out). So to escape the nightmare of the giant Bob the Builder doll, the Christian Worker takes a night off to visit the cinema only to be spotted by a supporter who is surprised that she is taking a 'night off'. Just as well she wasn't spotted taking a holiday – that might really have put the cat among the pigeons.

She then decides to pay £1.50 (local rates) to visit the nail bar – a great way to meet some of the local women and get to know them. Again, more raised eyebrows when she mentions it in her newsletter.

I think we're starting to build a picture here. And it's a slightly distorted one in which we see people in full-time Christian work being somehow different from the rest of us.

Maybe the givers of the 'unusual' gifts might have been more thoughtful in their choices and picked something that expressed generosity rather than economy. Maybe the eyebrow-raisers could have considered the importance of taking time out to relax and recharge batteries and the lifestyle commentators might have shown interest in the activities rather than making judgements.

It doesn't just stop there, of course.

Holidays can be a real minefield. We know from evidence that people who don't take holidays are less productive and more likely to burn out than

those who do. We know that businesses regard employees who don't take time off for holidays to be a 'liability' and will make it mandatory to use allocated holiday entitlement. So why would anyone be surprised that Christian Workers need a holiday? Even more concerning is that there are still Christian Workers who feel guilty about taking a holiday or break from work in case their supporters think badly of them.

While this may all be in the mind, it may be helpful for supporters to show an interest in holiday plans, perhaps occasionally making an ad hoc gift specifically for the purpose of 'doing something for yourself'. In this way, we give the receiver permission and send the message that of course we understand that they appreciate the same considerations as we do.

A large part of our time may be spent working but we also need time with family and friends and to relax and recharge our batteries. This is just as true (and maybe even more so) for anyone in mission. We look after our well-being and care for ourselves with healthy activities, sports, visits to the hairdresser and so on. Again, true for anyone in mission.

Supporting someone's ministry shouldn't just be about the highlights that feature in the newsletter, behind the mission is a member of God's family whom He has called into ministry but who still breathes the same air as the rest of us. What do you appreciate, need or worry about? They will too. Feel tired after a busy week? They will too. Feel blessed when someone gives you a thoughtful gift or genuinely wants to know how you are. They will too.

Ultimately, this is about encouragement of the whole living, breathing, three-dimensional person; not just the work they are called to do. So let's consign any thoughts of the 'used teabag' variety to the compost heap and find more caring ways to build up our brothers and sisters.

*Fiona Mearns*

*Training and Events Coordinator, Stewardship.*

Submitted by *Jan Merrow-Smith* who says:

“My personal thoughts are that, though I very much doubt the somewhat extreme and old-style view of those working in mission expressed in the article are held by anyone at CCC, it's still a pertinent reminder to us all that everyone called to serve God in any aspect of ministry needs our support and encouragement in whatever way we can.”

# You Have My Attention

*You must warn each other every day, while it is still “today,” so that none of you will be deceived by sin and hardened against God. Hebrew 3:13, NLT*

Several years ago, we bought a nice new oven. It was so nice and clean! It was also very user-friendly. It was designed to be easy to clean. As this was the first time we had had a new oven, I was excited. We would be able to keep it clean and looking like new without the build-up from previous owners. Cook, wipe up any mess instantly, easy to keep clean!

Some of you may have already figured out where this story is going. You guessed it. Before long, life happened. One time a spill happens that didn't get wiped up right away. I kept meaning to get in there and clean it thoroughly but somehow it kept getting postponed. And that brings us to today. As I am writing this, I have baking soda paste soaking in parts of my oven. And this is after I already spent a long time working on cleaning it with other methods. After a while, I will take vinegar and try to wipe off the last of the cooked-on grease.

As I was scrubbing, I was thinking, “If only we had been consistent to clean it every time there was a spill!” Then the Lord started showing me how much there is a parallel between this and our spiritual lives.

When we first got saved, many of us had great enthusiasm to always do everything right. If we sinned, we were quick to repent and get right with the Lord. But oftentimes the busy-ness of life creeps in. Maybe we stop noticing the ‘little’ things, or we think it's not such a big deal. But God warns us in scriptures to take care of the little things before they bring ruin. Song of Solomon 2:15 says, *‘Catch all the foxes, those little foxes, before they ruin the vineyard of love, for the grapevines are blossoming!’* And in our main verse for today, the writer of Hebrews says how we must deal with our sins daily so that we don't become hardened. This reminds me so much of the grease and spills that have become hardened on my oven. Once it gets hard, it is much more difficult to get rid of it.

Today, I am encouraging myself, as well as you. Let us keep ourselves clean before the Lord on a daily basis. Let us allow the Holy Spirit to soften those hard areas in our lives and bring His cleaning.

*Tanya Person  
Ellel Ministries*

# Chinnor Thanks Week

19th Oct—25th Oct 2020

Being thankful for what we have.

Supporting those in need in our community.



For the past two years CCC has organised a food collection outside of the church garden. 2020 has seen an increase in the demand for essential food supplies. There will be a collection, once again outside the church complete with a couple of dummies. The past years, praise the Lord, has been very good.

THIS YEAR IS DIFFERENT

— could you or would you be involved?

It would be good to see as many collection points as possible. Would you put a plastic box with lid outside your property—the above sign will be given for you to stick onto the box as well as leaflets supplied to you. (Not forgetting appropriate sanitisation). If you feel this is something you could/would like to do to help others just let Jean or Cath know so we can publicise / want more info. / need a box? All the food would be collected from you on Saturday 24th Oct 2020.

Give us a call 07957813104 (Jean) / 07513190772 (Cath)

# CCC: For Such A Time as this, I Believe ..

CCC's Sunday Morning Zoom Meetings can be viewed via CCC's website:  
<http://chinnor.org.uk/messages/>  
or via Zoom on the day as they happen at 11am.

If you are new to this technology, Zoom allows participants to see and speak to one another on screen in a video conferencing style. Please click this link:  
<https://us04web.zoom.us/j/3049662326>  
(See the notices for the password)

If you have used CCC's Zoom before:

- 1) Launch Zoom, then click on 'join a meeting', and enter Meeting ID: 3049662326.
- 2) You may then need to click 'join' and then click 'join with computer audio' and 'start video' (bottom left of screen).

If you are new to Zoom: On a PC, you might need to download the file by clicking on 'Run', and then when prompted, click on 'join with computer audio', and then click on 'start video' (bottom left of screen)

On a Mac, there might be a few more steps, but if you're a Mac user, you can probably figure it out.

Whatever the case, if you are prompted to enter a Meeting ID, type in:  
3049662326

Once you're in the Zoom meeting, remember to click mute (bottom left of the screen) and only unmute when you speak to the other participants.

## **Sunday 4 October 2020 at 11am**

Word and Life for Such a Time as This – Fiona Ludlow

## **Sunday 11 October 2020 at 11am**

Belief in an Unbelieving World, Part 4 - Pastor Pete

## **Sunday 18 October 2020 at 11am**

1 John 1 - Pastor Pete

## **Sunday 25 October 2020 at 11am**

1 John 2 – Steve Ludlow

## **Sunday 1 November at 11am**

Word and Life for Such a Time as This – Jean Sutcliffe

# THE FUN PAGE

Find the missing words. They are found in the body.

e.g. Ankle sock

01. ----- chair
02. ----- lash
03. ----- dancer
04. ----- hound
05. ----- shaker
06. ----- wave
07. ----- plate
08. ----- beat
09. ----- nut
10. ----- wag

## Last Month's Answers:

01. May I borrow that book from you?
02. He is going to the shops on Saturday.
03. Linda will meet him at the airport at noon.
04. The forecast for tomorrow is 'sunny and warm'.
05. I will bring the birthday cake to the party.
06. I'll put out the rubbish tomorrow.
07. Please turn off the lights.
08. Brush your teeth at least twice a day.
09. How far is the theatre from the school?
10. Amanda doesn't like her room because it's too small.

# Who's Who at



## Chinnor Community Church

### Our Leadership Team:

Pete Walley (Pastor)  
Bruce Crawforth (Elder)  
Will Austin (Christians Together)  
Ann Long (Missions)  
Janine Adams (Evangelical Alliance)  
Sophia Botchway (Treasurer)  
Viv Haywood (Administrator/Premises)

### Our Trustees

Susie Kelsey  
Steve Ludlow (Chair)

### Small Group Leaders:

Ann Long & Janine Adams  
Viv Adams (Daytime)  
Sarah Mak (Food for Thought)  
Jean Sutcliffe (Daytime)  
Barbara Francis  
Viv & John Haywood  
Susie Kelsey  
Steve & Fiona Ludlow  
Jean Sutcliffe

### Youth Work:

#### Sundays:

**Pebbles (Under 5s):** Barbara Francis  
**The Rock (Yrs 2-6):** Anna Chalk  
**Rock Solid (Yrs 7-9):** Fiona Austin  
**Summit (Yrs 10-13):** Zoe Powell

#### Fridays:

**FN@6 (Yrs 2-6):** 6-7.15pm  
Gail Roberts / John & Viv Haywood  
**FN@7 (Yrs 7-9):** 7-9pm Shane Swaffield

**The Bridge:** Steve Kelsey

**The Journey:** via the Church Office

**Rainbow Tots:** Sarah Mak

**Call in for Coffee:** Cath Walley

**Men's Own:** Peter Hopgood

### CCC Coffee Pot:

**Ladies Nights:** Kim Hopgood, Sarah Mak,  
Anna Chalk

**Tear Fund Rep:** John Gravett

**Evangelical Alliance Rep:** Janine Adams

**Christian Aid** via the Church Office

**Samaritans Purse** – Pam Dunn

**CCC Bookshop:** Pam Dunn

**Health and Safety:** Bruce Crawforth

**Child Protection:** Jo Wootton &  
Anna Chalk

**Family Worker:** Kim Hopgood  
[familyworkerccc@gmail.com](mailto:familyworkerccc@gmail.com)  
07480334617 (9am - 5pm only)

**Connect Editor:** Barbara Francis  
[b.francis@btinternet.com](mailto:b.francis@btinternet.com)

### Contact Details:

Church Administrator/Premises:  
Viv Haywood 01844 352938  
[chinnorcommunitychurch@gmail.com](mailto:chinnorcommunitychurch@gmail.com)

**CCC Prayer Chain** operates 7 days a week from 9am – 9pm. If you have a prayer need and want it to go onto the chain, contact: Angela Martin on 01844 344945 or Viv Haywood on 01844 355935 or Sheila Gravett on 01844 353138.