

# ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

## PARISH NEWS

[www.allsaintsboynehill.org.uk](http://www.allsaintsboynehill.org.uk)

Issue 17

8 July 2020



### Dear parishioners and friends of All Saints, Boyne Hill,

Following a gap that went back to the 15<sup>th</sup> March services returned to All Saints Church last weekend. 25 people shared a simple Eucharist, received communion and prayed on behalf of the community. It is important to highlight that those who gather are sharing communion not just for themselves but also on behalf of the church community and the wider communities that we serve. It is not the return to the church building that is important but rather that the gathered community return as members of the baptised body of Christ. Over time we hope that more people will feel able to share services at All Saints but only if as individuals they feel safe to enter a building with other people. If we feel we may have symptoms of coronavirus we need to stay at home and self-isolate. If we are in the 'vulnerable' category, please think carefully before attending. You need to make your own decision based on how comfortable you feel about going to a public place. I, along with the churchwardens and Standing committee, have taken careful consideration in the decision to re-open and we have received guidance from the government, The Church of England and the Diocese of Oxford.

Moving forward the services will be very simple. There will be no singing and no words or physical contact during the peace. We may on occasion have organ music or recorded music, but we will not be encouraging singing or indeed loud responses within the service. We will over time start sending service leaflets that can be downloaded for use on your own printer. For those without access to a printer or indeed a Laptop we will have some hard copies available in church. Once you have used your copy either that you have brought with you or picked up at church you will be expected to take them home with you following the service. Sadly, at this time we will not be able to offer any form of hospitality, but some people did, last week take the chance to talk within the quadrangle following the service to share conversation. This should be fine, as long as social distancing is maintained.

At the time of writing this newsletter I intend to provide 10.00am Eucharist on a Wednesday and a Sunday. The capacity of the church at this time is about 40 people. If a family attends, they can, of course, sit next to each other. On Sundays we will be offering private prayer time from 11.00am until 12 noon. If we find that more people would like to attend services, then I am willing to offer a second service on a Sunday.

On Monday 13<sup>th</sup> July at 10.45am Mike Ansell's funeral will take place in church. We will have a congregation that is limited to largely family. Mike was a very popular person within the All Saints community and also the wider community and many people would have wished to attend but sadly we cannot accommodate beyond the family at this time. Please keep Lorraine and her family in your prayers.

### Resources

This week's resources include Jeanette's sermon for the fifth Sunday After Trinity as well as the contributions from Brian offering thoughts on the music, Sue Nordberg offering prayer resources, Greg Hurst's reflection and Louise O'Dwyer Bernard offering material to use with children.

We will continue to offer this newsletter going forward alongside the recorded services, the night prayer on Zoom on Thursday's and on Sunday's we will continue to encourage you to share the Church of England and Oxford Diocesan services on-line. The dialling for those without internet can be found on 01865 920930.

**Eucharist 10.00am 12<sup>th</sup> July The Fifth Sunday After Trinity followed by private prayers from 11.00am to 12 noon.**

**Eucharist 10.00am 15<sup>th</sup> July**

If you have internet access, please continue to use the Church of England and The Oxford Diocesan resources. The dialling for those without internet can be found on 01865 920930.

**Night Prayer Thursdays 8.00pm – 8.30pm on Zoom**

Why not join me for Night Prayer on Zoom? You can download Zoom for free, and you join Zoom Meeting

<https://us04web.zoom.us/j/75976544021?pwd=Q1pJVlplTytOdHg0VXhSRGxWRzIzZz09>

Meeting ID: 759 7654 4021

Password: 5rHziv

We'll be using the simple service from the Church of England prayer books we've been issuing. It begins on page 24 and finishes on page 30. Or use this link: <https://www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-parishes/coronavirus-covid-19-liturgy-and-prayer>

You should have received a copy of this helpful blue book but if you haven't please let me know.

Readings Psalm 40, Romans 15.22-end and Amazing Grace

If you are using the blue Church of England booklets for morning prayer the readings for the coming week are;

Friday 10<sup>th</sup> July Psalm 88, Judges 17, Luke 19:1-10

Saturday 11<sup>th</sup> July Psalm 97, Judges 18: 1-20, 27-end, Luke 19:11-27

Sunday 12<sup>th</sup> July Psalm 64, Deuteronomy 28: 1-14, Acts 28:17-end

Monday 13<sup>th</sup> July Psalm 98, 1 Samuel 1: 1-20, Luke 19:28-40

Tuesday 14<sup>th</sup> July Psalm 106, 1 Samuel 1: 21 – 2:11, Luke 19: 41-end

Wednesday 15<sup>th</sup> July Psalm 111, 1 Samuel 2: 12-26, Luke 20: 1-8

Thursday 16<sup>th</sup> July Psalm 115, 1 Samuel 2: 27-end, Luke 20: 9-19

## Prayer Intentions

We remember in our prayers the recently departed Mike Ansell and Tom Wallace. We remember Lorraine and her family.

We give thanks for the news that Nick Moss has returned home following 99 days in hospital. We continue to pray for Nick and his family Louise, George and Lucy as he continues his recovery at home.

We pray for Rosemary Tyson as she recovers at home following a recent operation.

We pray for our schools, for staff, parents and the children as they learn at home and at school. Within the parish we pray for Boyn Hill School, All Saints Juniors, Altwood, Larchfield, Claires' Court, Highfield and Desborough Schools.

We continue to pray for our NHS and Care workers and give thanks for their dedication to caring for others. We remember John Bolodeoku, Helen Broad, Joanne Hawkes, Karen, Carole Nicholson, Richard Stafford, Eleanor Kershaw, Ricky and Dagma Powley, Magda Gozdek and Emmanuel.

We give thanks for the support and contact made by the Pastoral Care team to people within our community. We give thanks too for the growing friendships between people.

We pray for the Nursing Homes of Boyn Grove, Clara Court, Normanhurst and Lachfield. We pray too for our congregational members who are living in care homes.

We pray for our community groups including Tiny Saints, Tuesday Club, Young Saints, All Sorts and Senior Saints. We pray too for the organisations that use the parish centre. The Brownies, Rainbows, The Toddler Groups, The fitness groups and the AA.

We continue to pray for the Government and Church leaders as they make difficult decisions at this time. Pray too for all of us given the responsibility to make decisions on behalf of the church of All Saints, Boyne Hill.

We pray for all those suffering in any way as a consequence of the virus and Lockdown.

## **Eucharist**

In the final episode of Geoffrey Howard's book 'Dare to Break Bread' we look at the dismissal. 'Go in Peace to love and serve the Lord'.

This is when we as a congregation go out to share God's love in the world. This is when as baptised Christians we are called to be a light to the world. We are challenged to enable a ripple of God's light and love to move through our communities.

Howard writes about William a homeless man standing in his vicarage doorway. Geoffrey goes upstairs and finds a mattress, an old sleeping bag and some blankets. He takes them into the garage and moves the bicycles to make some space. As he does so he can see his breath in the ice-cold air. He puts the sleeping bag down and makes William the homeless man a hot coffee. He is very grateful and tells Geoffrey what a good man he is. 'I go back to my warm house to cope with my guilt.'

Geoffrey finishes his book by looking at the kitchen cupboard. He is still asking himself whether he should offer the tin of salmon he has been keeping for Christmas to the lady with the baby who he prepared for confirmation a few years ago. He looks at the cupboard and takes out soup, beans and a spare tin of ham but not the salmon. It would be a waste to give this to Deborah as she would only waste it. 'I can pretend to identify with parishioners and the poor but all the time I keep enough back for my own comfort, my own security.' Geoffrey thinks to himself that by helping in this way he is following his Lord. He realises though that Jesus would eat mouldy bread and give the salmon to us.

He packs the bag, gives Deborah some money and waves her goodbye with a smile. Deborah and her baby Catherine walk out into the rain. They have gone. Geoffrey is relieved. She gives me a bad conscience. I am glad to dismiss her.' What do we mean when we say the dismissal at the Eucharist? We can forget each other and those we meet until next week.

I hope that you have found the parts of 'Dare to Break Bread' that I have chosen to share with you helpful. Over nearly 15 years I have shared with you the Vatican 2 communion model we partake of the Body of Christ to become the Body of Christ in the world. Faith should never be passive. Are we able to create the ripples of God's love in the world? Personally, in my life I have far too often failed to give the tin of beans never mind the salmon.

## **'Small Christian Communities' – James O'Halloran**

Over the coming weeks I am going to share with you some thoughts on small Christian communities. I am not sure what direction the church is going in following the Pandemic. What appears to be apparent is that at least for the foreseeable future we will be gathering in smaller numbers. Some of the positives from this time of Lockdown has been the building of small groups of people supporting one another. I wonder if that offers a model for supporting

each other in the future? O'Halloran writing nearly 20 years ago believed that the church as communion should always be concerned with small groups. How can a large gathering of people give a true sense of oneness? The Vision has four dimensions.

1. The church as communion
2. The Kingdom of God
3. The Prayerful Dimension
4. Permeated by love

Over the coming weeks I will look at these areas of community life within the church.

Here are some Biblical texts to reflect upon

Matthew 18: 20 'Where two or three are gathered together in my name'

Matthew 21:28-32 – Doing is crucial in the Christian community

Matthew 22: 37-39 – The great commandment

John 17: 20-26 I pray that they may all be one

Acts 2: 42-47 The early Christian Community

Acts 4: 32-37 The Christian community

1 Corinthians 12: 14-27 ' you are the Body of Christ'

Galatians 3: 28-29 'There is neither Jew nor Greek, there is neither slave nor free...'

May you all be blessed by God's presence this week.

*Fr Jeremy*

## **Worship for Sunday 12 July THE FIFTH SUNDAY AFTER TRINITY**

### **Sounds of Worship**

**Brian Graves**

The parable of the sower is well-known. Its meaning is easy to grasp but rather more difficult to practice in our daily lives. The Old Testament lesson, from Isaiah, uses the same imagery as the gospel. The first two hymns I have chosen reflect on this gospel in slightly different ways. The first speaks directly about the parable itself, whilst the second one hails Jesus as the Word of God in a more general sense. The third hymn quotes one of the verses from the Old testament lesson.

The first hymn is "Rise and hear! The Lord is speaking" AM 387. Words by Howard Charles Adie Gaunt (1902-1983) set to the tune Sussex, an English traditional melody adapted by Ralph Vaughan Williams (1872-1958).

The words are simple and direct with a simple rhyming scheme for the ends of the 1<sup>st</sup> and 3<sup>rd</sup> and 2<sup>nd</sup> and 4<sup>th</sup> lines. This simplicity and clarity of meaning possibly reflect Gaunt's professional career as a schoolmaster and clergyman. A man of many talents he was also a very good sportsman.

Gaunt was educated at Tonbridge School and at King's College, Cambridge. While still at school he played first-class cricket for Warwickshire for a number of matches between 1919 and 1921. Subsequently, he became a schoolmaster and was assistant master at King Edward's School, Birmingham and at Rugby School. In 1937, he was appointed as headmaster of Malvern College and was in charge for 16 years, including the years of the Second World War when the school buildings were requisitioned by the UK government and the school relocated first to Blenheim Palace and then to Harrow School.

Gaunt resigned from Malvern in 1953 and went to Winchester College as assistant master and chaplain; he became a deacon in 1954 and a priest the following year. In 1963, he left the school to become full-time sacristan at Winchester Cathedral and was made precentor in 1967; he was made a canon in 1966 and became canon emeritus when he retired in 1974.

I have been unable to unearth much information about the tune Sussex, other than it is an English folk song which Ralph Vaughan Williams adapted and introduced into the First Edition of the English Hymnal in 1906 to the words “Father hear the prayer we offer. The tune is also well-suited to the direct urgency of the words of “Rise and hear!”

1. Rise and hear! The Lord is speaking,  
as the gospel words unfold;  
we, in all our agelong seeking,  
find no firmer truth to hold.
2. Word of goodness, truth, and beauty,  
heard by simple folk and wise,  
word of freedom, word of duty,  
word of life beyond our eyes.
3. Word of God’s forgiveness granted  
to the wild or guilty soul,  
word of love that works undaunted,  
changes, heals, and makes us whole.
4. Speak to us, O Lord, believing,  
as we hear, the sower sows;  
may our hearts, your word receiving,  
be the good ground where it grows.

<https://www.youtube.com/watch?v=rvBvrlIht8>

The second hymn is “Praise to you O Christ, our Saviour” AM 134. Words and music are by Bernadette Farrell (b1957).

It consists of a refrain which is sung first and repeated between the verses. The verses describe stages of the Christian journey and within each verse, each line builds a specific image. For example, the first verse describes Jesus calling us from darkness to light and leading through life’s difficulties. The second verse covers the foretelling of Jesus, that his word is relevant to-day and belief in him determines our future. Verse three speaks to the nature of service to Jesus and our wider community. The last verse is a call to unity and the creation of community through forgiveness.

The tune has the hallmarks of a traditional folk-song idiom and is very singable.

Raised in West Yorkshire, Farrell studied at King’s College London, and the Guildhall School of Music. Her first commission was from Liverpool Metropolitan Cathedral for the National Pastoral Congress of 1980. She released five collaborative collections with the St Thomas More Group from 1985, and seven solo collections from 1990.

A founding member of the St Thomas More Group, CHIME and the Music in Worship Foundation, she served on the Roman Catholic Bishops Liturgical Commission for many years. On the staff at Allen Hall Seminary from 1980-1986, her work in adult education encouraged the formation of lay liturgical ministries. She has been an adviser to two dioceses and a worship leader for organisations such as the Retreat Association and the Baptist Assembly. She is patron of the National Network of Pastoral Musicians (NNPM) and serves on the board of the Pratt Green Trust.

For three decades Farrell worked in London’s East End, as an Advisor to Bishop Victor Guazzelli, a sponsor of The East London Communities Organisation (TELCO) and a community organiser. One of the founding organisers of London

Citizens, she built the alliance across South London and authored a report on immigration (adopted by government), leading campaigns on safety, sanctuary, housing, wages and health. She was the first Deputy Director of Citizens UK.

*Praise to you, O Christ, our Saviour,  
Word of the Father, calling us to life;  
Son of God who leads us to freedom:  
Glory to you, Lord Jesus Christ!*

1. You are the Word who calls us out of darkness;  
You are the Word who leads us into light;  
You are the Word who brings us through the desert:  
Glory to you, Lord Jesus Christ!

*Praise to you, O Christ, our Saviour,  
Word of the Father, calling us to life;  
Son of God who leads us to freedom:  
Glory to you, Lord Jesus Christ!*

2. You are the one whom prophets hoped and longed for;  
You are the one who speaks to us today;  
You are the one who leads us to our future:  
Glory to you, Lord Jesus Christ!

*Praise to you, O Christ, our Saviour,  
Word of the Father, calling us to life;  
Son of God who leads us to freedom:  
Glory to you, Lord Jesus Christ!*

3. You are the Word who calls us to be servants;  
You are the Word whose only law is love;  
You are the Word-made-flesh who lives among us:  
Glory to you, Lord Jesus Christ!

*Praise to you, O Christ, our Saviour,  
Word of the Father, calling us to life;  
Son of God who leads us to freedom:  
Glory to you, Lord Jesus Christ!*

4. You are the Word who binds us and unites us:  
You are the Word who calls us to be one;  
You are the Word who teaches us forgiveness:  
Glory to you, Lord Jesus Christ!

*Praise to you, O Christ, our Saviour,  
Word of the Father, calling us to life;  
Son of God who leads us to freedom:  
Glory to you, Lord Jesus Christ!*

[https://www.youtube.com/watch?v=Hv\\_oh5zkl6I](https://www.youtube.com/watch?v=Hv_oh5zkl6I)

The final hymn, "You shall go out with joy" AM 484 provides no better way to conclude a service. It captures the joy we should feel from receiving the Word and revel in sharing it with the world at large. The tune for this hymn was composed by Stuart Dauermann who is a Rabbi. It too has all the hallmarks of its cultural origins. This short hymn is normally sung through multiple times, initially with a steady, dance-like feel to it. Progressively it gets faster until one is almost literally propelled out of the church.

Dr. Stuart Dauermann (b. 1944) was born in Brooklyn, New York, into a Conservative Jewish family. Music was Stuart's first chosen career, and it was in his second year as an undergraduate majoring in Music Theory at the Manhattan School of Music that he was invited to a discussion group where he began investigating the Newer Testament. In 1962 he became convinced that Yeshua of Nazareth is the Messiah of Israel and the Nations. By the mid-1960's, Stuart recognized he was being drawn to invest his life in interpreting Yeshua to the Jewish community. First as a volunteer, and later as a professional, he became involved in devising and pursuing fresh approaches to this task. After 17 years as a Jewish mission music director, Stuart came to Fuller Seminary in 1989. from which he now holds an M.A. and PhD in Intercultural Studies. His dissertation on "The Rabbi as a Surrogate Priest," examines the overlay between the functions performed by priests and Levites in the Older Testament and Second Temple Judaism, and the functions performed by rabbis from the inception of that role to the present day. Since December, 1991, Stuart has served as rabbi at Ahavat Zion Messianic Synagogue, Beverly Hills, CA. He is Senior Scholar of Messianic Jewish Theological Institute in addition to directing the Spiritual Life Track of this graduate institution. Stuart is Founder and President of Hashivenu, a Messianic Jewish think-tank, with the mission statement, "Toward a Mature Messianic Judaism."

You shall go out with joy and be led forth with peace,  
and the mountains and the hills shall break forth before you.  
There'll be shouts of joy and the trees of the field shall clap their hands.

<https://www.youtube.com/watch?v=unWnWSgoSt0>

### COLLECT

Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

### OT READING Isaiah 55: 10-13

Thus says the LORD: As the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off.

### EPISTLE Romans 8: 1-11

There is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law – indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

### GOSPEL Matthew 13: 1-9 & 18-23

Jesus went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other

seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen! Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

## SERMON      JEANETTE LOCK

### *"Listen with the ear of the heart".*

These are the opening words of the Rule of St. Benedict, followed by Benedictine monks, yet listening with the ear of the heart isn't always easy. We hear the word of God, but does it find a place of meaning and feeling within the depths of our inner beings? Or do we have selective hearing? Do we only hear what we want to hear? In today's Gospel reading, the parable of the sower, Jesus is challenging us not to fall into that trap. Jesus is inviting us to **listen** to the word of God, not just with our ears but with our hearts.

So, let's set the scene. Jesus is in a boat, he has made it his pulpit, and is announcing the word of God to those gathered on the beach. Jesus really wants their full attention. Listen up, pay attention, this is important! Just imagine the people there vying for the best place, the best position to hear what this man was saying to them. I wonder, where are you amongst that crowd?

Let anyone with ears listen! Its interesting that hearing and listening are not the same thing. In the Sunday School chorus, we sing, *"two little ears to hear his word"* but actually listening presumes attention and awareness, hopefully leading to understanding and implementation of what has been heard. And what is required from us is not just understanding-but importantly, understanding of the heart. We need to open our hearts to these nuggets of grace and make space for Jesus' message. To listen with a totally open and unconditional mind. As Rev Judith said in last week's sermon. "To soak ourselves in God's word so that it becomes a part of us".

This parable contrasts the different types of hearer; the four different examples of ground on which the seed falls representing the ways in which the word of God is received. God's word bounces off some people like seeds off hard ground. Others receive it gladly, but soon forget. Others are too tangled up in life's complications to benefit from it. Yet some absorb it and are transformed. I wonder what makes the difference?

The seed which falls on the path finds it difficult to take root because there is little soil there. It represents those whose ears and eyes are closed and unreceptive to the Word of God. Perhaps the hearer's mind is blocked by prejudice, pride or fear?

The seed which falls on the rocky ground where there is only a thin layer of soil fails to flourish because it doesn't get any nourishment and is soon burnt away by the heat of the sun. It represents those where there has been no real hearing, no real understanding, and no real commitment to the word of God. Here today, gone tomorrow if you like.

The seed which falls in amongst weeds is deceived by thinking the soil is good but actually other things get in the way of it thriving. It represents those who are distracted or crowded out by other things-perhaps those which are materialistic or consumeristic.

The seed which is sown in the good ground represents the one who listens to the Word, receives it, understands it, and then puts what is heard into action in service to God. It represents those with an open, listening heart.



If we are honest with ourselves, we can probably find evidence of several kinds of soil or ground in our lives. We can all recognise the beaten path of life, we've all stumbled along the rocky patches of life and we have all been scratched by the thorns of life. Yet Jesus knows the various landscapes within our hearts and thankfully, sows his seeds generously, even in the least promising places, giving us all hope and encouragement.

Jesus knew that not all his words would bear fruit, reflecting the image of the mixed ground of the field. Indeed, even Jesus's disciples at times did not provide very promising soil. But that didn't stop Jesus from teaching wherever he got the opportunity, knowing that sometimes it would indeed bear fruit, that the word of God would begin to take root in people's hearts. As we hear in Isaiah, *"so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it"*.

So, let our hearts be full of good soil where God's seed can go deep into us, transforming us and allowing us to grow and bear fruit?

Let us *"listen with the ear of the heart?"*

Amen

## YOUNG SAINTS AT HOME

This is the last lesson plan until September with activities for parents or carers to lead with their children. It's called **SUMMER A – Z** and **the plan is attached to the newsletter**. If you have downloaded any of these lessons for your children do let us know by contacting Jenny Wilks at [jwilks@jwa-consultancy.co.uk](mailto:jwilks@jwa-consultancy.co.uk) or Louise O'Dwyer Barnard at [lodwyerbarnard@hotmail.co.uk](mailto:lodwyerbarnard@hotmail.co.uk). We really would value your feedback!

## INSPIRATIONS

In life the wind is often contrary. There are times when we are up against it and life is a desperate struggle with ourselves, with our circumstances, with our temptations, with our sorrows, with our decisions. At such a time no man need struggle alone, for Jesus comes to him across the storms of life, with hand stretched out to save, and with his calm clear voice bidding us take heart and have no fear. *William Barclay Commentary on Matthew 14*

We can fall, but in the end we fall into God's hands, and God's hands are good hands. If we take the Lord's hand and let ourselves be guided by him, the path we take will be right and good. *Pope Benedict XVI*

I can do things you cannot, you can do things I cannot; together we can do great things. I used to believe that prayer changes things, but now I know that prayer changes us, and we change things. *Mother Teresa*

You pray for the hungry. Then you feed them. That's how prayer works. *Pope Francis*

I don't believe in denominations. I do believe there should be different flavours of worship for different folk, but the idea of one denomination denying Communion to another- or to any individual at all - is anathema to me. As far as I am concerned, I feel free to walk into a Christian church of whatever denomination because I belong there.

*M. Scott Peck Further Along the Road Less Travelled*

I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel. *Maya Angelou*

Everybody in Prague said ‘Look , there’s no organisation in Prague to deal with refugee children, nobody will let the children go on their own, but if you want to have a go, have a go’. And I think there is nothing that can’t be done if it is fundamentally reasonable.

*Sir Nicholas Winton rescued 669 Czechoslovakian Jewish children before the outbreak of war in 1939*

To live our lives and miss that great purpose we were designed to accomplish is truly a sin. It is inconceivable that we could be bored in a world with so much wrong to tackle, so much ignorance to reach and so much misery we could alleviate.

*William Wilberforce*

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

*John Wesley*

And on a much more frivolous note:

Spotted in Maidenhead this week a window-cleaner called “ManoftheCloth”; anyone know any moon-lighting vicars?

Please keep sending them to [nordbergjs@aol.com](mailto:nordbergjs@aol.com) or Sue Nordberg, Twelfth House, Ray Mead Rd, Maidenhead SL6 8NJ

## REFLECTION by Greg Hurst

It was all very different. Of course when I travelled to London on Monday for the first time in months I found things had changed, but not at all as I expected.

The platform at Maidenhead station was pretty empty and when I boarded the train only a handful of other passengers sat in my section of the carriage. We all wore masks. This was one of the slow Elizabeth Line / Crossrail trains that stopped everywhere. During the interminable stops I was a little disconcerted to notice a couple of travellers without masks joining us.

Paddington station was eerily quiet with one-way systems and little containers of hand sanitising gel at intervals. There were no queues for the Tube and the underground train was barely any busier – four or five passengers to a carriage. Here everyone wore masks, many of them stylishly fitted. People largely kept a two-metre distance from one another, with occasional lapses on escalators.

I travelled to three destinations across the capital: my assignment was to speak to former rough sleepers who were back on the streets for the first time to sell the Big Issue magazine. At all three locations I found near-empty roads, largely devoid of office workers and with many shops closed: suburbs where people live are probably busier than city centres right now.

Overall I felt much safer travelling around the capital using public transport than I had expected to. What was startling was the absence of bustle, the low levels of business activity. Many people’s livelihoods depend on this returning.

## QUENCH REOPENING HOURS

Quench Bookshop in Queen Street is owned by a local Christian charity. It provides active Christian witness and stocks a great selection of cards, books and gifts. The shop is subsidised by regular donations from Christians in Maidenhead. The shop has now reopened on Mondays, Tuesdays and Wednesdays from 10.30am until 3.30pm. Do please give Quench as much support as you can.

## Foodshare Needs

The Maidenhead Advertiser always has a list of things most needed each week, and there are food drop-off points all over Maidenhead; **see attachment [foodshare drop-off](#) on Newsletter Issue 8** to find one near you.

## On the Web + YouTube

There is a growing library of music to be accessed through our website. Please save this link in your browser

<https://www.allsaintsboynehill.org.uk/information-children-and-familie/services/holy-week-2020-easter-services-use-home/>

And if you're missing the church why not take a virtual tour by going to

<http://www.allsaintsboynehill.org.uk/welcome-about-all-saints/3d-virtual-tour-all-saints-church/>

Catch up with Fr Jeremy videos at:

<http://www.allsaintsboynehill.org.uk/welcome-about-all-saints/what-we-believe/fr-jeremys-video-reflections-vicarage/>

All Saints YouTube Channel at:

<https://www.youtube.com/channel/UCnPQFuQQ-Yb0ffFuT1Mjv8A/>

There are now twenty recordings plus six music tracks in the channel.

## Raise donations for All Saints Church, Maidenhead, at no cost to yourself, whenever you shop online:-

A few years ago, All Saints signed up with easyfundraising who collect small donations from selected on-line shopping, at no cost to the shopper.

During this time the Church has raised £256 and has 15 registered supporters.

If you have not registered please do consider doing so, especially with the current amount of on-line shopping taking place – it is very easy at:-

<https://www.easyfundraising.org.uk/causes/allsaintsboynehill/>

A wide range of on-line shops are signed up to this. More information can be found above or on our website at:-

<http://www.allsaintsboynehill.org.uk/welcome-about-all-saints/giving/easy-fund-raising/>

A big thank you to those who are already registered and contributing, at no cost to themselves, we hope that more people will join.

*Rod Broad Treasurer*

## Final PS from the post-Covid frontline

Most of you will already know that our son, Nick, was applauded last Thursday as he walked unaided out of Amersham Hospital to continue his recovery at home. Now back with his delighted family we'll leave him to continue what will assuredly be a lengthy recuperation process. We are so thankful for the prayers and good wishes that have come his way from the All Saints family. The ripple effect has been wonderful to see.

*Mike & Jan Moss*