

**ALL SAINTS CHURCH BOYNE HILL  
MAIDENHEAD  
PARISH NEWS**

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

**Issue 11**

**27 May 2020**



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

The last time I was able to share with you the Eucharist at All Saints was Sunday 15<sup>th</sup> March. Since that time, we have been sharing in different ways the Christian festivals of Holy Week, Easter, Ascension and now we move towards Pentecost. We are journeying with Our Lord through his death and resurrection, we have prayed over the resurrection experiences and the Ascension and now we pray for the coming of his spirit to support, nourish and guide us in these challenging times.

As I write this newsletter, I was due to be at Burnham Abbey to share the Eucharist with the community. I have had the joy of visiting Burnham Abbey since 1999 when I was part of the Bracknell Team ministry following my move from Ebbw Vale in South Wales in 1998. As I am unable at the moment to share with the community Sister Victoria Mary asked me if I would reflect on the theme of the day for Tuesday 26<sup>th</sup> May. It was the festival day of St Augustine of Canterbury who was sent by Pope Gregory to evangelize the English Church and who became the first Archbishop of Canterbury.

We learn from the Venerable Bede that King Ethelbert granted Augustine and his companions a dwelling in the city of Canterbury. He allowed them provisions, freedom to preach and they emulated the life of the Apostles that we have been hearing about in our Sunday readings. The Apostles of the Early Church joined together to pray, fast, share the eucharist, preach the word and share the common life or communion. In the Acts of the Apostles we read that many new believers were drawn to believe by the simplicity of faith. St Augustine and his 40 companions followed this example at the church of St Martin d'Ainay in Canterbury where they shared word and sacrament and many people including St Ethelbert came to faith and were baptised.

The text for the festival of Augustine was 1 Thessalonians 2:2-8 where we find St Paul's desire to share the message that he believed Christ had shared with him. Paul wanted the people to know that God loved them unconditionally (as my sleeping dog Lilly loves me), and that this love would embrace them. This weekend we celebrate Pentecost and we pray that God's unconditional love found in the power of His Spirit will embrace us all in these challenging times.

Last week I shared with you the prayer for our renewal as God's people from the Pentecost Liturgy. This week I will share a video from the church looking at the commissioning of us as members of Christ's Body. This prayer is the climax of the Pentecost liturgy. With our candles shining brightly we pray:

'For fifty days we have celebrated the victory of our Lord Jesus Christ over the powers of sin and death. We have proclaimed God's mighty acts and we have prayed that the power that was at work when God raised Jesus from the dead might be at work in us. As part of God's church here at All Saints, I call upon you to live out what you proclaim.'

Empowered by the Holy Spirit, will you dare to walk into God's future, trusting him to be your guide?

**By the Spirit's power we will.**

Will you dare to embrace each other and grow together in love?

**We will.**

Will you dare to share your riches in common and minister to each other in need?

**We will.**

Will you dare to pray for each other until your hearts beat with the longings of God?

**We will.**

Will you dare to carry the light of Christ into the world's dark places?

**We will.**

**News this week**

Sally, Joan and I are continuing to work together and this Saturday 30<sup>th</sup> May the three churches are praying twelve hours continuously for *Thy Kingdom Come* starting with a Zoom meeting at 8.00am and concluding at 7.45pm with a Zoom night prayer led by Joan; the Zoom link for these will be sent out on Friday. Each individual and family can pray for ½ hour through the day at home or in the garden. Let me now if you would like to pray as part of this day of prayer. You do not have to join the Zoom services to take part merely share the prayer time at home. Please let me know if you would like to take part.

The Diocesan worship on Sundays is continuing on the usual link via our web-site. You can now dial the service by phone 01865 920930 press 0 for the short service or 1 for the full service

Bishop Steven is offering a Podcast reflection for a church in Lockdown. <https://blogs.oxford.anglican.org/>

Jeanette and I have been delivering The Church of England Prayer Book for use during the Coronavirus. If you would like the readings for the morning prayer they are listed here:

Friday 29<sup>th</sup> May Morning Prayer Psalm 28, Old Testament – Numbers 27: 12-end, New Testament -Luke 8 : 40-end

Saturday 30<sup>th</sup> May Morning Prayer Psalm 43, Old Testament – Numbers 32: 1-27, New Testament- Luke 9: 1-17

Sunday 31<sup>st</sup> May – Pentecost Morning Prayer Psalm 87, Old Testament - Genesis 11: 1-9,  
New Testament – Acts 10: 34-end

Monday 1<sup>st</sup> June – Morning Prayer Psalm 85, Old Testament – 1 Samuel 2: 1-10, New Testament – Mark 3: 31-end

Tuesday 2<sup>nd</sup> – Morning Prayer Psalm 132, Old Testament – Joshua 2, New Testament – Luke 9: 28-36

Wednesday 3<sup>rd</sup> June – Morning Prayer Psalm 119: 153-end, Old Testament – Joshua 3,  
New Testament – Luke 9: 37-50

Thursday 4<sup>th</sup> June – Morning Prayer Psalm 143, Old Testament – Joshua 4: 1 to 5:1,  
New Testament – Luke 9: 51-end

We are continuing to try to reach out to the wider community. Jeanette is offering recorded services to our Nursing homes, Sue Norberg is working with a team of people supporting All Sorts with services and we are offering video assemblies to Boyne Hill and All Saints Schools.

**Prayer intentions this week:**

Pray for Mike and Lorraine Ansell as Mike continues to fight cancer. We pray for God's loving presence to be with Mike and his family

Pray for Nick Moss as he continues to recover from the virus. Pray too for Louise, his wife and his children, George and Lucy. It was Nick & Louise's wedding anniversary this week, and Louise was allowed onto the ward (suitably

masked, gloved and aproned, of course) to spend a few hours with him. The first time they'd seen each other face to face for two months!

Pray for the Government and our Bishops who have to make challenging decisions over the Pandemic.

We remember those still in hospital and those who have died

We pray for the vulnerable in Society and give thanks locally for the work of Food Share

We pray for our funeral directors supporting people in these difficult times.

We pray for our schools and children as they continue to learn from home and for all the staff as they prepare to return to the classrooms. We pray for Boyne Hill, All Saints, Altwood, Larchfield, Claires' Court, Highfield and Desborough Schools from our parish.

We continue to pray for our wedding couples who were due to get married this summer.

Tom Smith and Joanna Figueira, Jason Gratton and Samantha Palmer and Ryan Kennedy and Chloe Watts.

We continue to pray for the NHS and Health Care workers – John Bolodeoku, Helen Broad, Joanne Hawkes, Karen, Carole Nicholson, Richard Stafford, Eleanor Kershaw, Ricky and Dagma Powley, and Emmanuel. We give thanks for all those from our community who are supporting people via phone calls, emails, food shopping and other acts of kindness.

We continue to pray for our Baptism families who have had to postpone their services to a later date.

## Eucharist

Part five of Geoffrey Howard's book 'Dare to Break Bread'

### The Peace

Fr Geoffrey sets the scene for the Sunday Eucharist by inviting us to join him at the Christmas fair on the Saturday. Dora the girl's club leader has thrown out the clothes put neatly on racks by Brenda. 'This is not a jumble sale!' says Dora. 'Do you mind? Pipes up one of the other helpers, 'some of those clothes are mine.'

Later that same evening Geoffrey visits Mike who is a member of his congregation. Geoffrey has given information about Mike which has led to Mike being charged with a violent offence. Tension mounts as the two men talk on Mike's doorstep resulting in Fr Geoffrey receiving a punch to the face and a broken pair of glasses.

Ten minutes before the service begins on the Sunday morning Ernie is using an electric cleaner and Dora pulls the plug out. Ernie complains to his priest as he is putting his vestments on!

Geoffrey is about to begin the service when the guitarist complains about the choice of hymns chosen by the organist. Half an hour later Geoffrey says 'The Peace of the Lord be always with you' 'and also with you' replies the congregation. Geoffrey thinking of his own failings and those of others in the community wonders whether he should share the peace.

Geoffrey hears a voice. It is the spirit speaking to him. Remember the sixteen year old who became pregnant and the people supported her. What about when Vera was ill and her lifelong feud with Anne ended. Anne had taken flowers to Vera in hospital. What about Fred? Everyone knows he has a criminal record and yet everyone accepts him.

Geoffrey hears the voice continue. He is told about the Last Supper where tension was mounting. Peter would deny Jesus, Thomas would doubt him, Judas would betray him. Later in the evening the betrayer led the soldiers to me and gave me a kiss of peace. The kiss I gave back was unconditional. Fr Geoffrey is asked

'So, do you think you can go down the chancel steps and do likewise?'

The priest (Fr Geoffrey) is reflecting on community. We are not perfect people, we are the pilgrim people journeying through this life with all our concerns and imperfections and yet God's unconditional love accepts us as we are.

## Bible Study

Luke 6: 46-49 – The Two Builders

We often think of this parable as one for children and the song 'A wise man built his house upon a rock'. In Matthew's gospel (Matthew 7: 24-27) we find one man building upon sand and another on rock. In Luke we find one man who has a foundation and the other doesn't.

Interestingly Kenneth Bailey in 'Jesus Through Middle Eastern Eyes' compares the Luke text, which gets overlooked by most for the Matthew parable, with a prophecy from Isaiah 28: 14-28. Bailey reminds us that Isaiah was addressing a nation that was facing an invasion. The Assyrians were about to destroy Israel. So, to defend themselves the leadership of Israel formed an alliance with Egypt. Isaiah does not share the confidence of the leaders in this partnership with Egypt. He predicts a great storm (Assyria) which would destroy the temple. However, he also foretells a new temple that would be built on firm foundations based on the foundation stone at the heart of the Temple or the Holy of Holies. Jesus takes the Isaiah text on another level and stage. He says that the foundation is not a building at all. Jesus himself is the foundation and we must hear his word and act upon it.

Isaiah calls on his readers to hear the word of God. Jesus calls us to hear and act upon the word. It is an astonishing text in the sense that a person has replaced a building.

The foundation is the words and person of Jesus. We are called to hear and build upon that foundation.

Question 1. Note that in Luke we find that the storm hits both houses. Does that speak to us in times of trial? Does it speak to us in the times of the Pandemic?

Question 2. Isaiah in his text asks that we hear the word of God. Jesus in Luke is asking us to hear and then act. In other words, to build upon his foundation. At Pentecost can we see our need to hear the word of God and live spirit filled lives? Perhaps using another idea can we see the need to partake of the Body of Christ to become the body of Christ to the world?

Look at the two texts from Isaiah and Luke. Have a try at comparing and contrasting. I must confess that I had not seen the comparison before reading Bailey's book.

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

Fr Jeremy

## Worship for Sunday 31 May PENTECOST

### Sounds of Worship **Brian Graves**

There are two possible gospel readings today, and I have opted to base my selection of music on John 20: 19-23. Jesus appears to his disciples and after greeting them with the customary Jewish greeting of "Shalom" or Peace be with you, after which he breathed on them and said: "Receive the Holy Spirit".

This simple gesture encapsulates the well-spring of faith and the intangible nature of what we understand by what is the "Spirit of God".

The concept of the "Holy Spirit" has challenged and inspired authors and musicians both ancient and modern as we will see in today's selection.

We start with the ancient hymn "Come, Holy Ghost, our souls inspire" (AM 241). The hymn was written by a German Monk called Rababus Maurus (c780-856) who subsequently became the Bishop of Mainz. The original text consisted of 7 verses written in Latin. The English translation which we use was produced by John Cosin (1594-1672) for the

1662 edition of the Prayer Book. In this form it has been compressed into 4 verses with a short doxology. Cosin was ordained priest c1620 and held various academic (including vice-chancellor of Cambridge University) and church positions (ultimately he was Bishop of Durham).

From its inception this hymn has been used at the season of Pentecost and the ordination of clergy. In this country it was sung at the coronation of Charles I and has been sung at every royal coronation since.

1. Come, Holy Ghost, our souls inspire,  
and lighten with celestial fire.  
Thou the anointing Spirit art,  
who dost thy sevenfold gifts impart.
2. Thy blessed unction from above  
is comfort, life, and fire of love.  
Enable with perpetual light  
the dullness of our blinded sight.
3. Anoint and cheer our soiled face  
with the abundance of thy grace.  
Keep far from foes, give peace at home:  
where thou art guide, no ill can come.
4. Teach us to know the Father, Son,  
and thee, of both, to be but One,  
that through the ages all along,  
this may be our endless song:

Praise to thy eternal merit,  
Father, Son, and Holy Spirit.

Where Jesus uses breath as a symbol of the Holy Spirit, that is, sustaining life on earth, the symbolism of light and fire in the hymn add discernment and energy to a representation of the Holy Spirit. The attributes and benefits of the Holy Spirit are described in the subsequent verses.

This hymn continues to be sung to an ancient plainsong melody, the origins of which are obscure.

### [Come, Holy Ghost](#)

The anthem we would have used for this Sunday is "Listen sweet Dove" by Grayston Ives. The words are taken from a poem by George Herbert (1593-1633) called Whitsunday published in "The Temple" in 1633. Consisting of seven verses altogether, Ives has selected 4 of them as follows:

Listen sweet Dove unto my song,  
And spread thy golden wings in me;  
Hatching my tender heart so long,  
Till it get wing, and flie away with thee.

Such glorious gifts thou didst bestow,  
That th' earth did like a heav'n appeare;  
The starres were coming down to know  
If they might mend their wages, and serve here.

The sunne, which once did shine alone,

Hung down his head, and wisht for night,  
When he beheld twelve sunnes for one  
Going about the world, and giving light.

Lord, though we change, thou art the same;  
The same sweet God of love and light:  
Restore this day, for thy great name,  
Unto his ancient and miraculous right.

We previously encountered George Herbert on the 5<sup>th</sup> Sunday of Easter where his poem “The Call” was the text of the anthem. I mentioned then that Herbert revelled in word play and complexity in his poetry and today’s text is no different. Here the reference to the Dove represents the Holy Spirit and Herbert expresses it as a means of giving our souls freedom rather than being just the bringer of the Holy Spirit. The second verse references the way that the Holy Spirit can create heaven on earth, to the extent that the stars, i.e. heavenly bodies want to come to earth to create this earthly heaven. The third verse turns to the role of the disciples as the Jesus’s agents on earth to create this spiritual heaven. The final verse anchors everything to the eternal nature of God.

It is interesting to compare the complexity of Herbert’s poetry with the simple, direct style of Cosin’s translation of “Come Holy Ghost”. Both men were almost exact contemporaries.

The music is by Grayston Ives (1948-) who until March 2009, was Organist, Informator Choristarum and Fellow and Tutor in Music at Magdalen College, Oxford. In this role he was responsible for the daily musical life of the college chapel.

Ives was a chorister at Ely Cathedral and later studied music at Selwyn College, Cambridge, where he held a choral scholarship. After teaching music for a period, he became a member of the King's Singers, from 1978 to 1985

As a composer, Ives' work consists mainly of sacred and secular music for choir, much of it written for the liturgy at Magdalen College, Oxford.

### [Listen Sweet Dove](#)

Where the first hymn has been sung regularly for many centuries, the final hymn has had a meteoric rise in popularity and was voted one of the top 10 hymns of the BBC’s Songs of Praise programme in 2019. It is “Be still for the presence of the Lord” (AM 358) by David Evans (1957-). Evans wrote both the words and music taking his inspiration from multiple references in the Psalms and Old testament including the quote “then Jacob awoke from his sleep and said, “surely the Lord is in this place and I did not know”. The hymn was first published in 1985.

Although not written specifically as a Pentecost hymn, the words, capture that moment when Jesus appeared to his disciples and said; “Shalom, Be Still, through my breath you will find the power and Spirit of the Lord”. In the final verse we realise that His spirit and power surrounds us wherever we are gathered or indeed, stuck at home!

1. Be still, for the presence of the Lord,  
the Holy One is here;  
come bow before Him now  
with reverence and fear:  
in Him no sin is found-  
we stand on holy ground.  
Be still, for the presence of the Lord,  
the Holy One is here.
2. Be still, for the glory of the Lord,  
is shining all around;  
he burns with holy fire,

with splendour He is crowned:  
how awesome is the sight-  
our radiant King of light!  
Be still, for the glory of the Lord,  
is shining all around.

3. Be still, for the power of the Lord,  
is moving in this place:  
he comes to cleanse and heal,  
to minister His grace.  
No work too hard for him,  
in faith receive from him,  
Be still, for the power of the Lord  
Is moving in this place.

### BE STILL FOR THE PRESENCE OF THE LORD

#### Collect

God, who as at this time taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ our Saviour, who is alive and reigns with you, in the unity of the Holy Spirit one God, now and for ever. **Amen.**

#### NT Reading Acts 2: 1 - 21

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power.' All were amazed and perplexed, saying to one another, 'What does this mean?' But others sneered and said, 'They are filled with new wine.' But Peter, standing with the eleven, raised his voice and addressed them, 'Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'"

#### Gospel John 7: 37 - 39

On the last day of the festival, the great day, while Jesus was standing in the temple, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet

there was no Spirit, because Jesus was not yet glorified.

## Sermon      Jo Sheppard

### Pentecost

#### Come Holy Spirit

Alleluia, the Spirit of the Lord has filled the whole world. Come let us adore him. Alleluia. Amen

The Holy Spirit is a universal gift from God. A gift that at Pentecost made a small inward-looking group solidify their beliefs and gave them the courage to openly speak the truths of the Gospel. From this point forward the movement slowly but dynamically branched out to impact the entire world.

Jesus announces the coming of the Holy Spirit at the festival of Tabernacles, ***'If anybody is thirsty, they should come to me and have a drink. Anyone who believes in me will have rivers of living water flowing out of their heart, just like the bible says'***. John makes it clear that Jesus is referring to the Holy Spirit that had not yet come. Tabernacles is a joyful Jewish festival, sometimes known as a festival of shelter. It commemorates the years the Israelites wandered in the wilderness living in tents, hence tabernacles. It serves as a reminder of the presence of God who provided for them and that he would again dwell with his people. During the ceremony water is drawn from wells, which reflects Isaiah 12.3 ***With joy you will draw water from the wells of salvation***. The timing of the announcement reflects that God, in Jesus, is dwelling with them and not only is he their salvation but he will provide the living flowing water of the Holy Spirit. He tells us the water will be provided for all his people. Until now only a few, kings, prophets, priests and righteous people had received the Holy Spirit for a limited time but when the spirit comes after Jesus is glorified at his resurrection the Spirit will dwell with anyone who believes in him.

Moving forward to another festival. Pentecost. An agriculture festival celebrated 50 days after Passover. At this festival farmers brought their first sheaves of wheat as a gratitude offering to God and prayed for a successful harvest. The deeper meaning of the festival was remembrance of Exodus when God fulfilled his promise to Abraham by rescuing his people. Then 50 days after the Passover when they came to Mount Sinai, Moses received the law from God. A law that directed his people to a way of life and as Tom Wright says in John for Everyone, ***'They now must carry out his promises'***. The journey of the Holy Spirit at Pentecost reflects the journey of salvation in the Old Testament. Lambs were slaughtered so the avenging angel would pass over the houses of the Israelites, Jesus, the lamb of God, was slaughtered at Passover, he rose after 3 days rescuing his people. 50 days later Moses ascended Mount Sinai to receive God's Law and then descended to bring the law to his people. Jesus ascended to heaven and then at Pentecost the Holy Spirit descends on his disciples who are charged to bear witness to Jesus' salvation to the world. They are the first sheaves of the harvest and this is a sign of the great harvest to come as they start God's new mission. This day echoes the prophecy in Isaiah 12: 4-6 ***In that day you will say: Give praise to the Lord, proclaim his name; make known among the nations what he has done and proclaim that his name is exalted. Sing to the Lord because he has done glorious things; let this be known to all the world. Shout aloud and sing for joy, people of Zion, for great is the Holy one among you.'***

The Holy Spirit descended on the disciples as they were gathered in a house. It is not only as a spiritual experience but a physical one. With a gushing wind and tongues of fire descending on the apostles. Wind and fire are associated with God's self-revelation. Wind in Hebrew and Greek is strongly associated with 'spirit'. The image of fire links with the Spirit's work of judgement and the metaphor of tongues links with the manifestation of divine power in inspired speech. The Spirit has descended and now not only for a very few select people but as Tom Wright puts it in Acts for Everyone ***'Now, in a sudden burst of fresh divine energy released through the death and resurrection of Jesus, God's spirit has been poured out upon a lot of people all at once'***. Jesus' death and resurrection being a precondition of the coming of the Holy Spirit.

It began as a private experience, but the apostles immediately go into the streets to bring the experience to public view. To those, who we imagine, have gathered in Jerusalem for the festival. As a crowd begins to gather, they witness the effects of the Spirit on the apostles in different ways. Some see a spiritual event and can hear in their own language, whilst others hear a babble of drunken voices. This reminds me that God speaks to us in many



different ways but that we must be open to hear him. Ultimately, this is a miracle and a reversal of the confusion of tongues at the tower of Babel. It reminds us of the spread of the Gospel around the world and the journeys the apostles and evangelists will take in Acts and beyond.

Peter steps up and addresses the crowd. He tells them they are not drunk. That this is the fulfilment of prophecy and the works of the spirit of God. He quotes the prophet Joel. He encapsulates the basic Christian message of what we do. Repentance, baptism, forgiveness, and the Holy Spirit. That salvation is offered to whoever calls upon the name of Lord.

We cannot just look at the Holy Spirit as a theological expression or blandly discern what it is. The importance of the Holy Spirit is that you feel it, you accept it in whatever way the Spirit comes to you, and it sets you on fire. Tom Wright, in *Acts for Everyone*, eloquently instructs us ***'when it comes to Pentecost it's far more important that you're out there in the wind, letting it sweep through your life, your heart, your imagination, your power of speech, and transform you from a listless or lifeless believer into someone whose heart is on fire with the love of God'***. It reminds me of the description of a subwoofer once given to me by my old MD, Jim Harwood, you do not hear it, you feel it resounding through you and this is what makes you want to dance. The point is the Spirit is the creative power and work of God that transforms us and the world to do God's work and be God's kingdom on earth.

The first time I noticed the Holy Spirit was when I was in Rome. This was before I found Christ. He had been knocking loudly on my door for a long time, but I had never let him in. I was on a city trip, primarily to visit the ancient Roman ruins but also wanted to see the Vatican museum. The art in the museum was fascinating but it was very overcrowded and when I came to the Sistine Chapel, I was disappointed and felt claustrophobic in this small space covered from head to toe in world renowned paintings! I felt like a philistine! In this heady space I was drawn to the painting of the Last Judgement and the piteous damned being thrown into hell. Unfortunately, the room was packed, and you could hardly move and by this time I had had enough and wanted to leave. When outside I decided to rest my legs and I sat for a while in St Peters Square. As I sat, I felt a feeling of tranquillity and was filled with a sense of belonging and protection. I felt as though I was being held in a loving and caring embrace. It was a deeply spiritual experience that I could not explain. I did not know it at the time, but It was an experience of the Holy Spirit coursing through my body and I opened up and allowed the Holy Spirit to touch my soul and for the first time allowed Christ into my life. I believe the Holy Spirit first showed me damnation and then how I can be saved through the love of Jesus Christ. After this encounter I was driven to wander around Rome for the last couple days of my stay and found myself entering the Pantheon and the Church of St Ignatius where again I had these deeply spiritual experiences. This was the start of my search for Christ and led me on my return to the Alpha course, All Saints church, my conversion to Christianity and ultimately my salvation.

Now, with our lives turned upside down and not being able to have personal contact with other people it is hard to know how we can call on the Holy Spirit to carry out mission. I think at All Saints we are doing the best we can, and the Spirit has guided us to stay in touch with one another and pray for our community and those in need. I have a list of people I pray for every day and I donate to food share every week. I think many people have struggled, I certainly have, but I think this is where the spirit has guided me, and I wholeheartedly believe that the Spirit has been guiding me in writing this sermon. It may not be gushing wind or speaking in tongues, but this proves to me that the Spirit is alive, and God is working in me and others in our community.

The work of the Spirit began at the first Pentecost and continues to this very day for everyone who calls on the name of the Lord. The Spirit gives us hope that in the future we can call on the Lord and the Spirit will give us what we need.

A prayer to the Holy Spirit (Editor ConnectUs)

Holy Spirit, our Living Hope,  
we long for Your glory and power.  
Our hearts long to be overcome by Your presence.  
Like a mighty rushing wind, fill this place.  
Baptise us with Your fire.

Spirit of truth, teach us all things  
and bring to remembrance the words of Jesus.  
Guide us into all truth.  
Give us power in our weakness to boldly speak the Word of God.

Amen.

*(Note: Bible Translations of John's verses by Tom Wright in John For Everyone and Acts for Everyone by Tom Wright and Isaiah Verses from New International Version of the Bible.)*

## Young Saints at Home

This week we have put together a lesson plan, including a story and activity, for parents or carers to lead a session with their children. This lesson is about **The feeding of the five thousand** 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

He did not say 'you will not be tempted, you will not be troubled, you will not be distressed.' But he said 'you will not be overcome'. God wills that we take heed to these words and that we be very strong in certain trust, in weal and in woe, for as he loves us and delights in us, so he wills that we love him and delight in him and trust mightily in him, and all shall be well.

*Shewings Julian of Norwich*

Be silent. Be still. Alone. Empty. Before your God.  
Say nothing. Ask nothing. Be silent.  
Let your God look upon you. That is all.  
He knows. He understands. He loves you with an enormous love.  
He only wants to look upon you with his love.  
Quiet. Still be.  
Let your God  
Love you  
Let your God love you

Gentle me, Holy One, into an unclenched moment,  
a deep breath, a letting go  
of heavy expectancies, of shrivelling anxieties, of dead certainties,  
that, softened by the silence, surrounded by the light, and open to the mystery,  
I may be found by wholeness, upheld by the unfathomable, entranced by the simple,  
and filled with the joy  
that is you.

Guide me into an unclenched moment

*Ted Loder*

Lead me from death to life, from falsehood to truth;  
Lead me from despair to hope, from fear to trust;  
Lead me from hate to love, from war to peace;  
Let peace fill our hearts, our world, our universe. Amen.

Please send them to [nordbergjs@aol.com](mailto:nordbergjs@aol.com) or

Sue Nordberg, Twelfth House, Ray Mead Rd., Maidenhead SL6 8NJ

## Reflection by Greg Hurst

I'm on holiday! I don't mean I'm writing from a beach in Spain, or a cottage in Norfolk, let alone a yurt in a wellness retreat. None of that, of course, is permitted under coronavirus restrictions.

Instead I'm in my back garden - but it's still a holiday. Early in the lockdown my employer told us we must take at least one third of our annual leave by the end of June. This seems reasonable. If risks to public health were to diminish and many restrictions could be eased, we do need the country to get back to work rather than up sticks and all head for the beach at once.

And relaxation is important. The Book of Genesis tells us that after God created the heavens and the earth, on the seventh day He rested. Jesus was not doctrinaire about the Old Testament view of the Sabbath; in Mark's Gospel he tells the Pharisees that the Son of Man is Lord even of the Sabbath. And yet he knew the importance of rest and reflection.

Our back garden has many attractions. Blue tits are nesting in a bird box that I fixed to a tree several years ago. Watching them swoop in and dive out is captivating. As well as mowing the lawn I am tackling outdoor jobs neglected for years: digging out unwanted creepers, cutting back overgrown shrubs and trees. Whether I clear out the clutter from the garage is another matter.

A change of routine is invigorating as well as relaxing. I am grateful.

## 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