

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 9

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Dear parishioners and friends of All Saints, Boyne Hill,

In this week's newsletter I will reflect on the work of Christian Aid and think about the challenge to follow the Good Samaritan with some insight from Dr Rowan Williams in a blog that I wrote on Monday. I will look at some of the services being offered by the Church of England and indeed ourselves here at All Saints and offer the usual items of the Bible study and our look at the Eucharist through the book by Geoffrey Howard called 'Dare to Break Bread'.

The Church of England service last weekend had Sarah Mullally, the Bishop of London and former chief Nursing Officer for England leading. The Bishop spoke about the frontline nurses and doctors and made particular reference to Florence Nightingale. Florence was born in 1820 at Florence and from an early age took an interest in nursing and care. During a visit to Egypt in 1849 Florence studied the nursing system of the Sisters of Charity of St Vincent de Paul at Alexandria. Following training she was made head of a hospital in Harley Street. This hospital looked after invalid women. In 1854 Florence went to the Crimea to organise the nursing of the sick and wounded English soldiers. She is said to have changed the barrack hospital at Scutari from indescribable neglect to one that reduced the death rate of soldiers. This was due to her devotion to improve the conditions for care. She returned to England in 1856 and in recognition of her services the Nightingale School and Home for Nurses was set up at St Thomas's hospital in 1860. Her other work included advice to the governments during the American civil war of 1861-64 and sanitary reforms in India. The Bishop of London gave thanks on the 200th anniversary of Florence's birth for all those who were in the nursing and care professions. She gave thanks too for the privilege that she had serving Christ both in the care profession and as a Bishop. Thank you again to our health care workers John Bolodeoko, Helen Broad, Joanne Hawkes, Pauline Hole's daughter Karen, Carole Nicholson, Richard Stafford, Eleanor Kershaw, Ricky Powley and Dagma Powley.

The Diocese are shortly going to be asking us as a church what things we are learning from being a community at this challenging time of Covid 19. What are the things that are going well, what are we missing and what is not going so well? My immediate reply would be that we are learning to improve as a community, I think. The pastoral care team providing food, phone calls and occasionally medical supplies has been excellent from what I hear. The phone calls are growing relationships between people that didn't know each other before. Many have said it would be lovely to meet over coffee/tea and a cake when we are able to.

We are offering through the web-site recorded materials and occasional services such as VE commemorations, homilies, night prayer recording, Easter resources and a few others. Jeanette Lock put together an excellent service for the Nursing Homes at Normanhurst, Clara Court and Larchfield. We have sent two video assemblies to both All Saints School and Boyn Hill School. Next week there will be a third recording for an Ascension/Pentecost assembly to those two schools. Recently, thanks to Monika recording and Lilly's unexpected input we are offering video Tiny Saints services.

Going forward we will try to offer a recorded service for Wednesdays as we traditionally have always met on that day in church. Most importantly, I am getting positive feedback from people saying that they are enjoying the experience of Diocesan and Church of England services. Thank you to Rod Broad for maintaining the web-site which

is helping us greatly at this time. Clearly another important part of our communication is the newsletter. Jan and Mike Moss are doing a great job collating this document and thanks too for the many contributors including Jeanette, Jo and Revd Judith for sermons, Brian for music and Greg Hurst who by the way is a correspondent for the Times newspaper sharing his thought for the week. This letter is going to everyone on the electoral roll and to a few people who have expressed an interest in the news.

Going forward we may discover new ways of being church and we will at some point (possibly in July) need to think how we might take services again in church.

Blog reflecting on the Christian Aid week and the words of Rowan Williams.

I remember the day of my ordination to the diaconate in the Church in Wales. It was June 1993 and following a retreat at St Michael's College, Llandaff I alongside other deacons and those to be priested met at the Bishop's house at the top of Stow hill, in Newport. I knew Stow Hill well from my early years at South Wales Electricity Board when I used to go disco dancing at Rudi's nightclub on a Friday night with work colleagues like my friend Peter Boak. Actually, if truth be told I watched others disco dance while I looked on. Dancing has never been my forte and my feeble attempts at Salsa later in life did nothing to dispel the fact that I was not ever going to have rhythm! This occasion on Stow Hill was of course different. Instead of stumbling out of the night club seeking a curry or a kebab I was processing into the Cathedral for the ordination service. Supported by people who had seen me grow up at St John's Rogerstone, and St Basil's Bassaleg as well as folk from my training parish at St Julian's and of course all my family and friends I was ordained deacon by the Bishop of Monmouth, who at that time was Dr Rowan Williams who went onto be the Archbishop of Wales and Archbishop of Canterbury. I have few memories of the service other than my glasses falling apart at just the moment I was due to read the Gospel. My friend Fr Kevin Scully had wondered if I had bravely introduced a new liturgical movement as I held what was left of my glasses up to my face in an attempt to see the words.

Just before the service, we were given words of encouragement from the Bishop. Seeing that I was looking apprehensive Rowan said 'don't worry you will be ok' or words to that effect. Imagine then my joy when I joined the virtual Christian Aid service on Sunday evening for Marlow and Maidenhead to discover that the recorded sermon was given by none other than Dr Rowan Williams. In these times of uncertainty, it is comforting sometimes to hear a much loved and familiar voice, one which took me back all those years.

The words Rowan shared were typically thoughtful, brilliant and challenging. Here are some of the hard-hitting points he made. He shared with us the words of a friend in Sri Lanka who had reflected that social distancing has always been with us, 'Between those who have the resources to manage their lives with a degree of freedom and control and those that don't'. Rowan reminded us that while sickness like Covid19, doesn't discriminate between rich and poor, the risk varies. I have just watched the BBC news highlighting that blue-collar workers have a higher risk than those working from home. He reminded us of the need to thank health and care workers, shelf stackers and rubbish collectors.

Rowan challenged the listener to think about what life would be like for people in Africa without for example clean water to wash or drink. Think about places where no health care provision, pensions and unemployment benefits are in place. We were then given the example of the Good Samaritan used in our bible study last week. Rowan writes 'He (The Samaritan) must distance himself from his own prejudice and hostility towards a stranger' a man who in other circumstances might be a dangerous person to him. 'What would the world look like if we could all live like the Samaritan?' Rowan says that place is the Kingdom of God.

We are reminded too by the virus that problems are less local these days and because we are interconnected, we need to care more for the needs of the global world as Christian Aid have historically sought to achieve. They have supported refugees following the second World War (raising the equivalent of 3 million in today's money), fought against racism in America, sought fair trade and cancelling 3rd World Debt and sought to bring to our attention the problems of climate change. In 2000's they helped many people suffering by co-ordinating aid relief not least following the floods in Asia.

Finally, and movingly Rowan reminded us that the Incarnate God, the one born as a vulnerable baby boy 'abolishes distance, and breaks down the walls of separation and loves us as one family.' May we all follow the example of the Good Samaritan.

Eucharist

In this third instalment from Geoffrey Howard's book 'Dare to Break Bread' we discover Howard's experience of the Word within the Eucharist.

He begins by telling us that Eucharist is word and sacrament. We meet God in both. Geoffrey's first reflection is from Good Friday in Salford. Each domination carries a cross and gives a talk. People in their thousands sidestep the word to get to the fish and chips and ice cream van. Howard says he wishes he could eat fish and chips firstly because he is hungry and secondly, he is embarrassed. Why do we offer words when no one listens?

His second story is from a sermon that he gave on the Second Sunday of Easter on the Gospel reading of the Road to Emmaus. 'I preach on Jesus being made known in breaking of bread.' 'they laughed at my joke but is Jesus made known?' He asks the first two people he sees who don't remember a thing he has said. Another two remember the joke! 'What compels words when no one listens?

On Advent Sunday he is the guest speaker at a local church. 'I have given the sermon. At the end of the service the vicar asks me to give my testimony. I squirm – this was not planned, I don't like testimonies and I have preached my heart out.'

In Israel on Pilgrimage a woman speaks about the Holy Places. People hang on her every word. Howard says to the lady 'You talk like you believe'. 'Yes' she replies, 'when you get \$80 a day it pays to believe!' Some days I am Jewish, some Muslim but I'm agnostic.

Finally, he goes back to the church he preached at a year before and gave his testimony. A lady comes up to him and says 'I want to thank you for what you said last time. I became a Christian and so did my husband.' Howard says oh yes, I remember that sermon. 'No not your sermon, your testimony!'

Howard reminds us that the word of God has a dynamic all of its own. 'God chooses to speak in spite of the intentions of the preacher.' The spirit blows where he will.'

It is good having shared those insights to reflect that as a congregation we do listen to the gospel. The readers practice hard their readings and read with understanding. The intercessors prepare and think about local and world-wide needs. All our preachers I think prepare well and people frequently give feedback. However, it is true that it is God's spirit that guides the preacher and the listener.

Bible Study based on Kenneth Bailey's book 'Jesus Through Middle Eastern Eyes'

Luke 12:13-21 the Parable of the Rich Fool

Bailey reminds us that Jesus says more about money than prayer. However, it is the way we use it that counts. We are stewards of what we possess. Money is neutral but how we use it is important. For example, money spent on hospital drugs as against recreational drugs!

This parable is all about a man who fails to recognise his accountability to God as a steward. The start of the parable is sad. It begins with a man who is blessed with many crops. So many he doesn't know where to store them. He discusses the problem with himself. This is sad as in the Middle East he would normally be able to discuss with his family and friends or indeed the people who have farmed his lands. Is there no one outside of himself with whom he can share his thoughts, never mind his wealth?

Bailey says that some wealthy people isolate themselves and withdraw from their neighbours. He quotes from Isaiah 'woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.' (Is 5.8) This man sees this as HIS crop and not given by God and the hard work of others. Bailey quotes Augustine of North Africa 'He did not realise that the bellies of the poor were much safer storerooms than his barns'.

The man then thinks that he can eat drink and be merry. Going back to Augustine who believed that his soul was restless until it rested in God' the fool believes 'My soul is restless until I am assured of an over abundance of food and drink.' It is too late for him to discover that his life is accountable to God and it is God who decides his length of days. Our wealth and our life are on loan. God is asking us to reflect as we journey through life how we might give thanks for God's blessings and share with others.

1. How do we view our lives? Do we give thanks to God for our possessions or do we think this is all down to us? A lovely Simpson's prayer from Bart at family dinner goes 'Thanks God for nothing we got this ourselves?' Do our prayer lives reflect God's grace in our lives?
2. When we think about our charitable giving, are we a cheerful giver or one who gives grudgingly? Do we believe that giving up what is ours takes away our security?
3. Some modern-day authors like Sebastian Faulks in 'A Week In December' highlight how some people can become so focused on making wealth that they forget even their loved ones alongside them. Others make wealth out of allowing poorer people to struggle. Look at the work of Christian Aid to see if you can find some examples.
4. Does this parable challenge us to think about Augustine's spiritual life as well as our material needs?

News this Week

Monika, Lilly and I will go for a two hour walk this Saturday to raise money for Christian Aid. My knee was painful following the jog so taking it easy this time. See Christian Aid news on page 10. There is a Just Giving link there too. Otherwise cheques payable to All Saints Church Fund marked Christian Aid on the back.

Jeanette has sent some very helpful Church of England prayers for use during the Coronavirus lockdown. If you haven't had a copy and would like one, please email or phone Jeanette or Fr Jeremy.

Please pray for Emma, the niece of Christine Pocock, whose funeral takes place on Wednesday 20th May, and Giles Haslam whose mother, Connie, died recently.

Pray also for parishioners of our parish who have died. Francis Hepburn whose funeral is on Friday 15th May and John Mclean whose funeral takes place on 19th May. Thank you to Revd Sally who is taking these services for me. I am officiating at the service of Joan Simmonds of Ross Road whose funeral will take place at the graveside on the 28th May.

The parishes of St Luke's Cox Green and All Saints are planning a day to pray for Thy Kingdom Come the time when we move from Ascension Day to Pentecost. On Saturday 30th May we will begin at 8am with a short morning prayer via Zoom and finish at 8pm with night prayer on Zoom. However, you do not need to join the services to be involved. All you need is to let me know if you would like to pray for half an hour or an hour between 8am and 8pm on that Saturday. We can provide some prayer resources to help if you would like to be part of the day. Email me on jeremy-harris@outlook.com or 01628 626921

Some much better news about Nick Moss. I am sure Jan & Mike will update you in this letter but Nick is communicating with his family. This is fantastic and I know that all of you will be encouraged alongside the family for this step forward to recovery.

A prayer for Nick from the Church of England resources.

Merciful God, we entrust Nick to your tender care. We ask that whenever danger threatens, your everlasting arms are there to hold him safe. Comfort and heal him and restore him to health and strength; through Jesus Christ our Lord. Amen

For those who care for Nick and others suffering with the virus

Gracious God, give skill, sympathy and resilience to all who are caring for the sick, and your wisdom to those searching for a cure. Strengthen them with your Spirit, that through their work many will be restored to health; through Jesus Christ our Lord. Amen.

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

Fr Jeremy

Sunday 17 May THE SIXTH SUNDAY OF EASTER

Sounds of Worship Brian Graves

The unity of the relationship between God, Jesus and his followers is made strong and cohesive by obedience to, and through the love of, Jesus himself. By this means we can be open to the spirit of God and his heavenly love in our lives.

This gospel theme can be expressed in a number of ways in words and music by focussing on the various facets of the relationship between love and obedience to Jesus and ultimately our relationship with God.

The first hymn is "Christ is the one who calls" AM 487. This hymn describes how our relationship with Jesus can be built. Starting with Jesus, calling us, seeking us, dying for us, his resurrection and sending us out in his name. The words were written by Timothy Dudley, probably best known for "Tell out my soul, the greatness of the Lord" but who is a very prolific hymn writer and many of them are widely used. As you will see from the words below, the hymn has a structure based on the way in which only the final word of the first line of each verse varies. This sort of technique makes the hymn's theme clear, cohesive and memorable.

Dudley Smith claims to write his hymns without a tune in mind, in this case, there are a number of options for a tune but it works extremely well with "Love Unknown", which is normally used for "My song is love unknown" AM 147 which I discussed in the Sounds of Worship for Palm Sunday. "Love Unknown" is an excellent tune and it is good to have the opportunity to use it on occasions other than Passiontide.

Text: Timothy Dudley Smith (1926-) Tune: "Love Unknown"; John Ireland (1879-1962)

1. Christ is the one who calls,
the one who loved and came,
to whom by right it falls
to bear the highest name:
and still today
our hearts are stirred
to hear his word
and walk his way.
2. Christ is the one who seeks,
to whom our souls are known.
The word of love he speaks
can wake a heart of stone;
for at that sound

the blind can see,
the slave is free,
the lost are found.

3. Christ is the one who died,
forsaken and betrayed;
who, mocked and crucified,
the price of pardon paid.
Our dying Lord,
what grief and loss,
what bitter cross,
our souls restored!
4. Christ is the one who rose
in glory from the grave,
to share his life with those
whom once he died to save.
He drew death's sting
and broke its chains,
who lives and reigns,
our risen King.
5. Christ is the one who sends,
his story to declare;
who calls his servants friends
and gives them news to share.
His truth proclaim
in all the earth,
his matchless worth
and saving Name.

[Christ Is The One Who Calls](#)

In the past the choir has sung the Anthem "If you Love Me" by Thomas Tallis (c1505-1585). The words of the anthem are taken directly from the gospel reading:

If ye love me
Keep my commandments
And I will pray the father
And he shall give you another comforter
That he may abide with you forever.

Tallis lived through the very turbulent times of the 16th century which included the creation of the Church of England in 1534 the inauguration of Cranmer's Book of Common Prayer in 1548, attempts by Mary Tudor to reverse the protestant direction of the church and then with the reign of Elizabeth I a more hard-line enforcement of the protestant faith. Tallis himself was an unreformed Roman Catholic all his life but was such a highly regarded musician coupled with "keeping his head down" and adapting his music to the prevailing times that he maintained a thriving career as a professional musician throughout. Indeed, he was one of the first composers to write anthems in English of which "If ye love me" is one of his most beautiful. It was composed during the reign of Edward VI (reigned 1547-53). At this time, Tallis was a Gentleman of the Chapel Royal and hence this piece would have been written specifically for use in services attended by the King. This was a period when religious controversies were raging and being on the wrong side could have very serious consequences, it is not too far-fetched to think that Tallis may have

chosen the text to send a political message. Obedience to King Edward was a good idea as well as obedience to Jesus.

<https://www.youtube.com/watch?v=eqt005j1dB0>

The final hymn is “Great is thy faithfulness” AM 650 which tells of the enduring strength of God in providing for all our needs and the creation of the natural world around us. There is no particular rhyming scheme to this hymn and the language uses the archaic pronouns of Thou, Thee and Thy. Such choice of language not only makes the hymn sound “religious” but also the vowel sounds of these words become significant when sung. For example, compare “Great is thy faithfulness” with “Great is your faithfulness” by saying them out loud. The high and light vowel sound of “thy” creates the bright confident character of the hymn, whereas “your” is a more closed vowel sound which subtly changes the character of hymn.

Today, it is rare for a hymn writer to use such language but in this case meaning and sound are important considerations. The author of this hymn, Thomas Chisolm, was an American Methodist Minister wrote over 1,200 sacred poems during his lifetime. He wrote “Great is thy faithfulness” in 1923 which he submitted to William Runyan who set it to the tune “Faithfulness”.

William Runyan was an organist and ordained Methodist Minister, based in Chicago when he wrote the tune “Faithfulness” in 1923.

1. Great is thy faithfulness, O God my Father
there is no shadow of turning with thee;
Thou changest not, thy compassions they fail not,
As Thou hast been thou forever will be.

*Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
all I have needed Thy hand hath provided,
Great is Thy faithfulness, Lord unto me.*

2. Summer and winter, and spring-time and harvest,
Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To thy great faithfulness, mercy and love.
3. Pardon for sin and a peace that endureth,
thine own dear presence to cheer and to guide
strength for today and bright hope for tomorrow
blessings all mine, with ten thousand beside!

Text: Thomas O Chisholm (1866-1960) Tune: “Faithfulness”; William M Runyan (1870-1957)

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

Collect

God our Redeemer, you have delivered us from the power of darkness and brought us into the kingdom of your Son: grant, that as by his death he has recalled us to life, so by his continual presence in us he may raise us to eternal joy; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit one God, now and for ever. **Amen.**

NT Reading Acts 17: 22 - 31

Then Paul stood in front of the Areopagus and said, ‘Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with

the inscription, “To an unknown god.” What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him – though indeed he is not far from each one of us. For “In him we live and move and have our being”; as even some of your own poets have said, “For we too are his offspring.” Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.’

Gospel John 14: 15 - 21

Jesus said to his disciples: ‘If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.’

Sermon The Revd Dr Judith Thomas

One quote that stuck in my mind from the weekend paper was one by the 19th century explorer, Sir Richard Burton, He declared, “ the gladdest moment in human life is a departure into unknown lands. “

I have spent the greater part of my life echoing that sentiment. It has been one of the greatest blessings of my life that I have been privileged to do this, yet the quote sticks in my mind for another reason. In our reading today, the 17th chapter of the Book of Acts, St Paul is in foreign territory. He is in Athens, the hub of culture at the time. Here he stands in a world and culture far different from his Jewish roots. Here he stands arguing vehemently with the philosophers. We are told he is deeply distressed that the city was full of idols. (v 16)

In the midst of the foreign, like the explorer Richard Burton, Paul seeks to remind his listeners of the unchangeable. Verse 18 is stark in its simplicity -“ he was telling them the good news about Jesus and the resurrection.”

I started to examine why the quotation about foreign lands echoes so deeply with me and why it seemed highly appropriate that St Paul speaks to us across the centuries at this present pandemic time. The explorer Burton, the apostle Paul and ourselves are in ‘ unknown lands’. Phrases like ‘unprecedented times’ are being thrown at us day in day out. So if St Paul is, amid everything speaking about Jesus and the Resurrection – what are we doing and saying on the matter as the people of God ?

Take a moment to let the verses soak in, mull over them.

One, Paul meets the people, the philosophers of Athens, *where they were at in their mind set*. He empathizes. “ Athenians – I see how very religious you are in every way.”

Many years ago I went to a week conference in the Middle East with Bishop Kenneth Cragg, a gifted authority on that region, a fluent Arabic speaker. He spoke of the necessity of finding our commonality in discussing other religions. The pandemic has affected our desire to return to church but it has also affected our neighbours in their celebrations of Ramadan, the mosque prayer routines, those also who worship in gudwaras, and, not forgetting our roots in Judaism those who celebrate Passover.

Our reading speaks loud and clear in how important it is to identify what we and others have in common. This is indeed a challenge, perhaps one of the greatest in our times. I do not live in a tower block, I am not locked down with three small children in a small confined space ,worrying how I am going to pay a mortgage and mounting bills. I

do not have an elderly family member in a care home, I am not worrying if I might be able ever to visit them again. I am not alone and struggling with issues of depression and suicide. I am not sleeping in a shelter nor on the street. What our text challenges us to do is to imagine ourselves in such a situation and in so doing pray from the core of our souls. To pray that those in these many varied and awful circumstances feel the presence of God in such need, we are to pray for a society, a world which strives to remove inequalities, to help the lonely and the needy. We are to be stripped of our indifference.

Paul emphasizes our commonality. 'We are all children of God' – "From one ancestor God made all nations to inhabit the whole earth. "(v26)

Perhaps even more poignantly, he declares "as even some of your own poets have said, 'we too are his offspring.'" (v28).

It hurts me to see how across the world countries are more often doing their own thing than taking a course of action after group cooperation.

In order to go forward as the family of God worldwide and as the church in our own small space, we pray, we consult, we decide. What we cannot, and should not do, is never to make the break with the past to go into the land unknown. The Israelites longed for the good life which wasn't a good life in Egypt. I suspect that many of Christ's followers wanted the old days when he walked and talked among them in his physicality and when they could speak with him in person, see him, hear his audible words. Not to see him caused an issue. Yet, yet, the verse in our gospel promises the coming of the Holy Spirit, the Advocate, What more powerful words can we receive than ,

"You know him (the Spirit of Truth) because he abides with you and he will be in you. " (v 17)

The Spirit whom Paul had told the Athenians were nearer to them than their very selves, the Spirit Christ talked about to his disciples is with *us*.

It is the simplest of messages. We confess it in the Creed. It has certain implications. To go into any unknown land, actual or symbolic- is to *go in the power of that Spirit*.

There are three distinct phases - Endings, then No man's Land and then New beginnings, As Sir Richard Burton that Victorian explorer states 'going into an unknown land'. We cannot do that if we are stuck in the old land !

My doctorate thesis was on the Desert Fathers, St John of the Cross, but it was also about women living in Company compounds in the Middle East. How the unknown, the frightening could be viewed positively, One has to have an ending to have a new beginning and yes, there is that frightening time in between 'the No man's land. ' when all is uncertain.

Now more than ever, these three stages have implications for the Church worldwide and for the church we attend. What do we need to leave behind but perhaps more importantly - what new and exciting things do we find in going forward ?

I hear spoken and read daily in the Press words like 'the return to normal.' That is something we should resist - it is the looking back. We need to stand on the mountain top and *look forward* ! How can we minister to those whose lives and situations we can barely imagine ? What gifts, what treasures have we found in these times that we can build on ?

Rejoice, rejoice that there are new ways of relating.

The church must know how, as St Paul reminds us "to preach Christ and his Resurrection. " in a new land.

In this new uncharted territory -if we sing from a screen not a hymnbook so be it- does it honour God and worship his Majesty any the less ?

If we have to find another way to express joy, so be it. The good news of the kingdom of God cannot be fettered. What matters is not *how* it is preached - whether by virtual means or in a building – what matters is that the gospel *is preached*.

We must revere tradition, important beliefs and values were bequeathed by tradition and we need to pass them on, but as the philosopher Kierkegaard stated, “ Life can only be understood backwards but it must be lived forwards.”

The tumult of change that has upturned every aspect of life will not bypass us – not in our lives, nor in the way we express our faith.

Why fear? We take our faith forward, let us not, like Lot’s wife, look back and become a lifeless block.

The words of Isaiah 43: 19

“ I am about to do a new thing, now it springs forth, do you not perceive it ? “

Amen.

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 called **Zaccheus** 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 or Louise O’Dwyer Barnard at lodwyerbarnard@hotmail.co.uk. We really would value your feedback!

CHRISTIAN AID WEEK



Thank you for all you are doing and giving during this somewhat strange Christian Aid Week. I thought you might be interested to learn how our campaign is going.

We had a well supported, wonderful Zoom service to set us on our way on Sunday afternoon - many thanks to Revd David Downing for putting technology to such good use.

Since then the 'JustGiving' page has been steadily visited and people are being extremely generous in their donations. I realise that I have already relayed the information to you regarding the site, however at the risk of repeating myself, and apologies in advance for doing so, could I just re-empathise the importance of spreading the word. A small red envelope sitting on the hall table helps to remind folk, this year that is not possible and so word of mouth, E-Mail, telephone, Facebook, etc. are the means we have to use.

Please, as you are able, encourage your collectors, to continue communicating to those around them and in turn asking those they encourage to encourage others so that the 'JustGiving' site is visited by as many people as possible. Of course, those who have not got access to a computer can still donate directly by post, Christian Aid's Head Office address is: [CHRISTIAN AID, 35-41 LOWER MARSH, LONDON, SE1 7RL](#).

In these difficult times this is the week when we can really make a difference.

In closing just to confirm our 'JustGiving' site can be found

at: <https://www.justgiving.com/fundraising/MAIDENHEADCHRISTIANAID2020>

THANK YOU your energy, your support and your prayer.

Roger Clarke

Acting Chair - Maidenhead Christian Aid Group (Tel: 01628632626)

Fr Jeremy, Monika & Lilly are planning to walk for Christian Aid on Saturday 16 May and would be grateful for your sponsorship using the Justgiving page. Otherwise cheques payable to All Saints Church Fund marked Christian Aid on the back

Inspirations

To take Christ’s yoke upon us means that we are content that He appoint us our place and work, and that He himself be our reward. Christ has many services to be done; some are easy, others are difficult; some bring honour, others bring reproach; some are suitable to our natural inclinations and material interests, others are contrary to both. In

some we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is given to us in Christ, who strengthens us.

From The Covenant Service of The Methodist Church

God give me work 'til my life shall end And life 'til my work is done *Winifred Holtby*

Don't count the days. Make the days count. *Mohammed Ali*

Never give up. There is no such thing as an ending. Just a new beginning. *Anon*

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

Tw'as grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

Through many dangers, toils and snares
I have already come;
Tis grace has brought me safe thus far
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

John Newton

We would really welcome words to inspire us from everyone reading this. We're all in it together!

Please send them to nordbergjs@aol.com or

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

Reflection by Greg Hurst

They were under the bed, discoloured and coated in dust: tennis shoes I last wore years ago. My gym kit is in my desk drawer in London Bridge, 32 miles away. Old tennis shoes are all I have for this next phase of life under lockdown.

This week the public mood shifted again with much criticism of the government's staged plan to lift lockdown restrictions in England. Politicians, officials and their advisers will have to answer for their decisions.

One thing I am grateful for, however, is their foresight in allowing daily exercise for physical and mental wellbeing during the stay-at-home period.

Not all countries did this. In Spain citizens, including children, were confined indoors for six weeks. In Italy, where apartments with balconies not gardens are also common, only solitary exercise was permitted in many regions. In Paris exercise was limited to before 10am or after 7pm.

In these unsettling times it has been a delight to see families exercising on Maidenhead streets – walking together, wobbling along on bicycles, jogging slowly with small children. I hope these habits continue.

And this is where my tennis shoes come in. I too have enjoyed daily walks with my family and the odd bike ride. But several weeks in I feel I need more: an elevated heart rate, hard breathing to fill my lungs.

So I have started jogging, usually in the early evening when in normal times I would be sitting – or standing – on a crowded commuter train. Two runs in, so far so good. Can I keep it up?

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.

Music on the Web

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/>

Armchairs in need of a good home

2 very comfortable excellent quality armchairs originally from Maples, which have been reupholstered and all fireproofed. If interested please contact Andrew Stafford ahstafford@hotmail.co.uk

PS from the Covid19 Frontline

Day 51 of the lockdown and Day 49 in hospital for our son, Nick, who is today at last off the ventilator! The tracheotomy tube has been removed and by the time you read this he could well have moved from the ICU to a recovery ward. I have to say that there have been times over these seven weeks that I wondered if I would ever write those words! Things have certainly moved apace since he was moved to Wycombe Hospital. He is concerned about the lack of mobility on his right side but we are optimistic that the physios will work on this in recovery.

The new service books which we began using in 2019 all feature the water rippling from a font. Never has this image seemed so relevant as during these last seven weeks – the news of Nick's illness rippled through friends and family and then we began to receive messages from friends of friends, people we'd not heard from for years made contact to send love and prayers. Then some of you mentioned it to other people and we received support from folk we didn't know ... the ripples just go on and on. Now every day we see that all these prayers are beginning to be answered as Nick takes the first steps on what is, at long last, beginning to look like the road to recovery. We are so thankful for everyone's love and support.

Mike & Jan Moss