

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 49 3 March 2021



Dear Parishioners and Friends of All Saints, Boyne Hill,

The newsletter during Lent is focussing on the course that we are following on prayer using David Martin's excellent book 'The Jesuit Guide to (Almost) Everything.' I am pleased to hear that quite a number of you have purchased the book and are enjoying reading it for yourself. These notes are for those who haven't got a copy of the book but would like to follow the course either on zoom or by reading this introduction and thinking about the questions raised. Last week we looked at 'The Examen' a way of noticing where God may have been present in the day that has passed and this week we look at 'Beginning to Pray' which is chapter five of Martin's book and will be discussed on March 10th at 7.30pm on Zoom.

In this chapter James Martin asks can I ask God for help? He tells the reader that in his childhood he saw God as the 'Problem solver'. God was not the creator or supreme judge but rather the fixer. He would help Martin with his trumpet and baseball skills and get him through his maths tests. I can remember my following this path as a youngster too. I became a regular at Evensong in my teens not just because of youth club that followed but because of facing examinations on the Monday morning!

Martin does not criticise this type of prayer. Being a human means we need at times in our life the support and help of another. Asking help from God is perfectly natural. How many Our Fathers or Hail Mary's depended for James Martin on how much he felt he needed support! When we ask for help this is called petitionary prayers. We are warned of the danger of this type of prayer. We can feel as if we are trying to force God into action on our behalf. Another problem can be that we feel guilty about our prayer when others in the world face far bigger and more serious issues. Despite these concerns we are told that it is important to ask God for help. God desires honesty in relationship. If one of us loses our job or is faced with a worrying diagnosis of illness we should cry out to God.

As we follow the chapter, we discover that petitionary prayer has been used by humans since we became aware of our limitations. We see evidence of it in history when people prayed to deities and offered sacrifices for favours in return. The Old Testament has characters, psalms and prophets that all appeal to God in time of need. In the New Testament we find Jesus telling his disciples to pray 'Give us this day our daily bread.' This is perfectly natural and human and expresses our human desire to seek God's help.

James Martin then describes his testing of a vocation to become a Jesuit. He is told to go on a 8 day directed retreat. This is bewildering to him as it is over half his annual leave. He asks for an agenda and is told there isn't one! The person acting as his director tells James on his first day to enjoy nature. Many of us have been

more aware of nature I think during the pandemic. Perhaps with less things to occupy us we have been more in tune with natural beauty. On day two James is encouraged to read books, lie on the grass and enjoy the sunshine. For a man coming from a stressful corporate business world this is joy.

On day three James is invited to think about who God is. James writes that God is creator, love and almighty. Day 4 leads the director to suggest that James might want to think who Jesus is? Jesus is God, replies Martin. Yes, says the director but who is Jesus to you? James, following the pattern of the previous day, writes saviour, messiah and prince of peace. Then in his imagination James Martin sees Jesus as a friend. If Jesus is like other friends, he would be happy to listen, to celebrate success and share sadness. Jesus would want the best for us. James then contemplates what Jesus would be like as a person. He would be supportive and comforting. When James spoke to his director the next day he spoke about Jesus as Judge, lamb of God and Good Shepherd and then as an afterthought mentioned Jesus as a friend. The guide smiled and said, 'I think you are now beginning to pray'. The guide was highlighting that using your imagination and seeing Jesus as a friend was forming a relationship with Jesus. James realised too that this was God wanting a relationship with him. That God wants to communicate is key to St Ignatius and his spiritual life.

James Martin then writes about his experience in community. The days were spent studying and working in a hospital for seriously ill people. The day would begin with morning prayer of the psalms and bible readings and sometimes with times of meditation. At 5.15pm Mass was said. The daily mass had prayers, a homily, a little singing and people stood around the altar. For anyone who has visited Burnham Abbey you would get the feel. James loved listening to the daily bible readings. He was not aware of all the stories of for example Joseph in Egypt. He would look forward each day to hear how the story unfolded like a film or novel.

Feast days were exciting too. Here he would discover the life of the Saints and also the Jesuit Saints who had done remarkable things sharing the gospel message. He discovered that this was prayer. Alongside the Mass, the morning prayers, an hour of contemplation was a daily examen, which we looked at last week. As I read this it reminded me of my college days at St Stephen's House and of my training parish of SS Julius & Aaron in Newport. There was for James though still questions surrounding his relationship with God. How do I know if God is communicating?

He quotes St John Damascene who writes that 'Prayer is raising of one's mind and heart to God.' This tells us that prayer is emotional as well as from the mind. It is indeed praying that God will help as in petitionary prayer. We learn too of Walter Burghardt who says prayer is long or done in a quiet unhurried way. It is always in the context of loving and it is real. By this he means the spiritual life is noticing what is happening in our daily life. St Teresa of Avila says prayer is a two-way conversation and again we may notice this through scripture, through nature and through people in our daily life.

Questions from David Martin's book.

1. Do you feel guilty about asking God for help? Does the author's advice that petitionary prayer is 'natural, human, and common' help you feel more comfortable with that form of prayer?
2. One revelation that Fr Martin gained from his first retreat is that God wanted to be in relation with him, or as Ignatius said, that the 'creator deals directly with the creature.' Do you believe this in your own life?
3. Which of the traditional definitions of prayer (raising of one's mind and heart to God, God's self communication, a long loving look at the real and conversation with God resonate with you?

WOMEN'S WORLD DAY OF PRAYER FRIDAY 5 MARCH

<https://www.wwdp.org.uk/>

Above is a link to some virtual services taking place on Friday.

Also don't forget **Come and See**. This Lenten initiative from the Diocese based on the text from John 1.35-42 can be found on: <https://www.oxford.anglican.org/come-and-see>

As I wrote a couple of weeks ago you will find Bishop Steven's podcasts, testimony films and Daily pilgrim reflections. Bishop Steven's podcasts will use the Ignatian contemplative model too as he looks at the meaning of the creeds.

RESOURCES THIS WEEK:

Thursday 4 March

7.00pm New Art Course with Matt Firth on Zoom

<https://us02web.zoom.us/j/86245788427?pwd=SkFPYlc4SytGY3I5U2J3Q1RyUlRndz09>

Meeting ID: 862 4578 8427

Passcode: 439378

This time a two week course looking at paintings of the Passion and Easter story on zoom.

8.00pm Night Prayer on Zoom

<https://us04web.zoom.us/j/75976544021?pwd=Q1pJVTlpTytOdHg0VXhSRGxWRzIzZz09>

Meeting ID: 759 7654 4021

Password: 5rHziv

Psalm 71, Mark 11: 15-19 and a new Bernadette Farrell song.

Sunday 7 March

10.00am Morning Prayer for the Third Sunday of Lent

<https://us02web.zoom.us/j/89125977023?pwd=R0FaSjNMK2ExNnoyVGZXNTZ4cHhwdz09>

Meeting ID: 891 2597 7023

Passcode: 369388

For the Diocesan Link for the Eucharist please see the front page of our website. The Diocesan resources can be found without internet on 01865 920930. The Church of England's new resource 'Daily Hope' which includes comforting hymns, daily prayers and reflections can be found on free telephone 0800 804 8044

6.00pm SUNDAYS@SIX on Zoom for St David's Day

<https://us02web.zoom.us/j/83960514349?pwd=YUxYSVZSVjF1cDVTdS85cDRlZm95UT09>

Meeting ID: 839 6051 4349

Passcode: 945101

Come and join Jeanette and myself as we share Welsh music and a little poetry.

Monday 8 March 7.30pm Prayer Group on Zoom

<https://us02web.zoom.us/j/85011600714?pwd=Y0x2VWpMQ3JFUStsQ0plbEFLOEQrQT09>

Meeting ID: 850 1160 0714

Passcode: 553120

This group, following the example of our successful 'Church on the Move' from a decade ago, focusses on an area of mission that we would like to pray for. If you have anyone you would like us to pray for please let Fr Jeremy know.

Wednesday 10 10.00am – 11.00am Coffee Morning on Zoom

<https://us02web.zoom.us/j/85980143355?pwd=Nm1kZmNLdHNmRG1sajF1OEplMVl2QT09>

All you need is a cup of coffee or tea and perhaps a biscuit or two. Then feel free to share a conversation.

Meeting ID: 859 8014 3355

Passcode: 412790

7.30pm – 8.30pm Zoom Lent discussion group on David Martin's book 'The Jesuit Guide to Almost Everything'. – 'The Six Paths'

<https://us02web.zoom.us/j/85193995613?pwd=S1MrNENDQlZEdlcyctUN0JQdlhDZz09>

Meeting ID: 851 9399 5613

Passcode: 429345

Heads up for Mothering Sunday (14 March)

In addition to Morning Prayer there will be a Zoom Family Service at 4.00pm. See page 10 for more details.

PRAYER INTENTIONS

We continue to pray for Mandy Rogers, Danielle, Nick, Fr John, Sister Mary Philip, Roger Baldery and Mark. We continue to pray for Christine Pocock's brother Tony as he recovers at a rehabilitation hospital following his battle with Covid. We continue to pray for Dianne Farmiloe's daughter and son as they recover from Covid.

We pray for two people following their vocations in life. Chris Harding studying in The Lebanon and Chris Burnett as he begins training for his new career with the Royal Navy.

We pray this week as work begins on the restoration of the floor at All Saints. We give thanks for the skill of Cliveden Conservation undertaking the work and we look forward to returning to gather as the Body of Christ at All Saints in early September. We give thanks too for all those who have contributed to the funding of this project that enables mission to continue from All Saints.

We give thanks again for the marvellous work and ministry of the NHS as they care for people and provide the vaccinations. We give thanks for the contribution of Jeanette and Dianne towards the vaccination programme.

We pray for Food Share as they provide food for all people struggling during the pandemic.

We pray for those who face uncertainty in their work. We lift before God those who have lost their jobs and face an uncertain future. We pray for a renewed commitment to our common life together.

We pray for Family, Friends and loved ones. We lift to God those we hold in our hearts – praying for health, their well-being and their sense of hope. We pray that even when loved ones cannot physically be together, they would not feel apart. We ask for God's help in our communicating, our connecting and our caring.

Pray the Parish:

The list of streets in our Parish was attached to Issue 41: this week we remember the ones beginning with L, M & N.

From Charlie Mackesy : 'So much beauty we need to look after' as the boy, the fox and the mole look out on creation.

From St David 'Do the small things well'

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

Fr Jeremy

Worship for SUNDAY 7 MARCH The Third Sunday of Lent

Sounds of Worship

Brian Graves

Today's readings refer to the power and authority of God through Jesus Christ. In the Epistle, Paul speaks of how we might perceive power and authority in earthly form such as wisdom and working of miracles but that it is through the crucifixion of Jesus and his resurrection that God demonstrates his true power and authority. In the Gospel reading Jesus also invokes the power of his resurrection as the authority when he rids the Temple of the nefarious business activities.

The two hymns I have chosen two hymns have very strong connections with dance.

The first is "I danced in the morning when the world was begun" AM 667 words by Sydney Carter (1915 – 2004) and music adapted by him from a Shaker melody. I can do no better in discussing this hymn than the words of Sydney Carter himself:

"I see Christ as the incarnation of the piper who is calling us. He dances that shape and pattern which is at the heart of our reality. By Christ I mean not only Jesus; in other times and places, other planets, there may be other Lords of the Dance. But Jesus is the one I know of first and best. I sing of the dancing pattern in the life and words of Jesus.

Whether Jesus ever leaped in Galilee to the rhythm of a pipe or drum I do not know. We are told that David danced (and as an act of worship too), so it is not impossible. The fact that many Christians have regarded dancing as a bit ungodly (in a church, at any rate) does not mean that Jesus did. The Shakers didn't. This sect flourished in the United States in the nineteenth century, but the first Shakers came from Manchester in England, where they were sometimes called the "Shaking Quakers". They hived off to America in 1774, under the leadership of Mother Anne. They established celibate communities – men at one end, women at the other; though they met for work and worship. Dancing, for them, was a spiritual activity. They also made furniture of a functional, lyrical simplicity. Even the cloaks and bonnets that the women wore were distinctly stylish, in a sober and forbidding way.

Their hymns were odd, but sometimes of great beauty: from one of these (Simple Gifts) I adapted this melody. I could have written another for the words of 'Lord of the Dance' (some people have), but this was so appropriate that it seemed a waste of time to do so. Also, I wanted to salute the Shakers. Sometimes, for a change I sing the whole song in the present tense. 'I dance in the morning when the world is begun...'. It's worth a try".

From Green Print for Song, Stainer & Bell (1974)

and Lord of the Dance and other Songs and Poems, Stainer & Bell (2002)

Carter studied at Montem Street Primary School in Finsbury Park, Christ's Hospital School in Horsham, West Sussex and Balliol College, Oxford, graduating in history in 1936. A committed pacifist, he registered as a conscientious objector in World War II and joined the Friends' Ambulance Unit, serving in Egypt, Palestine and Greece. He worked as a lyricist for Donald Swann's revues and musicals in the 1950s and in 1962 produced an album, *Putting out the Dustbin*, with Sheila Hancock. "Last Cigarette", a song from the album about failing to give up smoking became a minor hit. In 1972, a collection of his poems, *Love More or Less*, was described in a review by Michael Grosvenor Myer in the English Folk Dance and Song Society's magazine, as the work of "an impressive spokesman for the believer in an age of general unbelief". After retirement Carter lived in London, where he attended his local parish church of St Paul's Church, Herne Hill.

1. I danced in the morning when the world was begun,
 and I danced in the moon and the stars and the sun,
and I came down from heaven and I danced on the earth;
 at Bethlehem I had my birth.
*Dance, then, wherever you may be;
I am the Lord of the Dance, said he,
and I'll lead you all, wherever you may be,
And I'll lead you all in the Dance, said he.*

2. I danced for the scribe and the pharisee,
 But they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John –
 they came with me and the Dance went on.
Chorus

3. I danced on the Sabbath and I cured the lame;
 The holy people said it was a shame.
They whipped and they stripped and they hung me on high,
 And they left me there on a cross to die.
Chorus

4. I danced on a Friday when the sky turned black –
 it's hard to dance with the devil on your back.
They buried my body and they thought I'd gone,
 But I am the Dance, and I still go on.
Chorus

5. They cut me down and I leapt up high;
 I am the life that'll never, never die;
I'll live in you if you'll live in me –
 I am the Lord of the Dance, said he.
Chorus

“I danced in the morning when the world was begun” words and music by Sydney Carter
© 1963, Stainer & Bell Ltd, London, England www.stainer.co.uk
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I danced in the morning AM 667 https://www.youtube.com/watch?v=QQ8UwK_f1LY
The second hymn combines words by a contemporary author and a tune derived from an older tradition. It is
“Jesus Christ is waiting, waiting in the streets” AM 563 words by John Bell (b1949) and Graham Maule (1958
– 2020) set to the French carol tune Noel Nouvelet.

This hymn uses the recurring image of Jesus’ actions occurring “in the streets” not only does this provide wide range of rhyming words but also grounds his ministry on earth, with us, in our neighbourhoods. The power of this ministry comes from his message of love and ultimately the power of resurrection. It is interesting that the authors refer to Jesus dancing in the streets in verse 4. In both the “Lord of the dance” and this hymn the use of the dance is a metaphor for calling people to be followers of Christ. The dance theme is subtly reinforced by the use of the French carol tune Noel Nouvelet. As you may recall from my discussion of Christmas Carols at the end of last year, the word carol derives from a word describing words and music for dancing.

1. Jesus Christ is waiting, waiting in the streets:
no one is his neighbour, all alone he eats.
Listen, Lord Jesus, I am lonely too;
make me, friend or stranger, fit to wait on you.
2. Jesus Christ is raging, raging in the streets,
where injustice spirals and real hope retreats.
Listen, Lord Jesus, I am angry too.
In the Kingdom’s causes let me rage with you.
3. Jesus Christ is healing, healing in the streets;
Curing those who suffer, touching those he greets.
Listen, Lord Jesus, I have passion too;
let my care be active, healing, just like you.
4. Jesus Christ is dancing, dancing in the streets,
where each sign of hatred he, with love, defeats.
Listen, Lord Jesus, we should triumph too;
Where good conquers evil let me dance with you.
5. Jesus Christ is calling, calling in the streets,
‘Who will join my journey? I will guide their feet.’
Listen, Lord Jesus, let my fears be few:
walk one step before me, I will follow you.

“Jesus Christ is waiting, waiting in the streets” Words From Enemy of Apathy, 1968 © 1988, WRG WGRG,
Iona Community, Glasgow G2 3DH Scotland www.wrg.co.uk
“Noel Nouvelet” Harmonisation: © David Iliff / The Jubilate Group. Administered by The Jubilate Group,
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Jesus Christ is waiting AM 563 <https://www.youtube.com/watch?v=O6ilgzTu9P4>

COLLECT

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; 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.

EPISTLE 1 Corinthians 1: 18 - 25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

GOSPEL John 2: 13 — 22

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' His disciples remembered that it was written, 'Zeal for your house will consume me.' The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' They then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

SERMON Fr Jeremy

'Ooh you are awful but I like you' – Dick Emery

As you all know my wife Monika is from Poland. When we first met, she spoke little English. To this day I speak as much Polish as I do Welsh (Not something to boast about on St David's Day). Our first date at an Italian restaurant in Henley in March 2015 was an interesting evening spent trying to pronounce Polish and English words from respective dictionaries! It will not come as a surprise to you all that occasionally language barriers exist between us. Not that long ago Monika asked me what the word awful meant. I replied for example your spelling of English words is awful. I said why do you ask? Monika replied that I had apparently called her awful. I felt awful my self at this point. Had I really called her awful or had it been the overcooked roast beef or new shoes she had bought?

Recently, on looking through the psalms I discovered the original meaning of the word. Awe Full meant awe inspiring, or in awe of God. It had lost it's meaning! With huge relief I dashed to explain this to my wife. Monika didn't seem convinced and I think I have some way to go before redemption!

I am writing this sermon on the 1st March. Not only is it St David's day but it is also the day work begins on restoring the floor of the awe-inspiring grade one listed building of George Street that is All Saints. Let's be clear about this I am looking forward to the day when hopefully in early September we can once again worship in this glorious building, praising God and continuing Our Lord's mission within the community. At

this moment in time though we mark one year of the pandemic, our third lockdown, and our second Easter spent without the ability to worship at All Saints Church. We will be doing all we can to offer creative Holy Week services on zoom and small in person services in the Parish Centre but I long for the time when as a community we can celebrate the Eucharist of transformed new life, gathered together in the presence of God and each other at All Saints.

When we read our text from the Gospel of John how do we view the temple? Was it a place of 'Awe fullness, an awe-inspiring place filled with the presence of God? Or was it a place that was just awful for the way it was being used? To seek an answer, I turn to Tom Wright. Wright using the Matthew text from chapter 21 that points to Jesus healing the blind and lame who visit him in the temple. Wright, knowing his Old Testament points to King David and the Temple at Jerusalem and the rule that the blind and the lame were not welcome. (2 Samuel 5.6-10) Jesus, writes Wright, 'not only turns the money-changers upside down but the temple's traditions too.'

The Temple had become then a place of importance, the place where God's presence was found. This was the place where sacrifices were made. This was the place where the stone tablets of the covenant relationship with God were kept. It was the place where Passover lambs were sacrificed as well as goats and bulls to signify deliverance and atonement – At One Ment. It was majestic and awe-inspiring'. The covenant people had a relationship with God despite the defeat and exile to the people of Babylon although the grip of Roman control was afoot.

When Jesus arrives at the temple it is thought he reacted in anger. Was this anger an aggressive response to the abuse of the Temple and more importantly God's people or was it a calculated act to point to a different Temple? The likely outcome is the latter as using the words of Stephen Cottrell in a Book 'The Things he Did' writes 'He swept through the courtyard like a man possessed of God, as if the Temple was suddenly made redundant.' Clearly the people needed to make a living out of pilgrims and pilgrims needed to make a sacrifice. Look at Rome and Santiago or Canterbury and you will still find people making profits out of prayer and pilgrims making sacrifices to follow laws. In one sense Jesus wasn't that worried about the business. It was the Temple that he sees being destroyed. This was because he was the living Temple. Jesus was the one who would go through the Passover of pain suffering and agony. Jesus was the place where God's glory dwelt on earth and he would offer his body on the cross for New Life to take place. Cottrell has a way of putting this. 'they only saw the harvest, never the tilling of the soil, or the painful pruning of the plant.' They were like Peter in last weeks Gospel not wanting Christ to go through suffering. He like us all wanted and desired a conquering hero not a suffering servant who washes feet. Therefore, people thought that Jesus' actions were a judgement on business ethics and not on the Temple itself! They didn't see how the Son of God would win New Life in such a dreadful manner.

Matthew's Gospel tells us that when Jesus left the angry, confused and perhaps frightened crowd of the temple he comes across another crowd. The crowd of lame, blind, small children and widows. Unlike David's Temple, the Temple of God, Jesus body on earth would receive the needy. A reversal has taken place and now Jesus' body would be the place of healing, welcome and transformation. Cottrell writes 'Jesus' presence, his touch, his actions and his words, this was the living temple that transformed people's lives.' When we return to All Saints to worship in early September, we will return to worship Jesus who is the Body and temple of the church. All Saints church with shining tiles will act as a place where the community gathers to be in communion with God as Father, Son and Holy Spirit and with each other. We will go out to meet the vulnerable of society, we will support the education of the young and welcome all those seeking the one who loves them. We will all be in AWE FULL Ness of the one who is the living temple, who broke the chains of death and gives us new life.

In the name of the Father, Son and Holy Spirit.

Amen

MOTHERING SUNDAY ZOOM SERVICE 4.00pm SUNDAY 14 MARCH

<https://us02web.zoom.us/j/86868437012?pwd=YmFycEhGSDRNOGhybmlxT0EzamFOQT09>

Meeting ID: 868 6843 7012

Passcode: 214000

MAKE YOUR OWN POSIES



Traditionally, each year members of the congregation usually gather to produce small posies for distribution in Church on Mothering Sunday. Sadly, because of the restrictions inflicted by the Covid virus, this is not possible, however, we thought it may be nice if we produced a small posy together when we meet on Zoom for the Mothering Sunday service at 4.00pm on Sunday 14 March.

If you would like to participate in this exercise here are some to have ready, a few small flower blooms for example a Daffodil, spray carnations or any other small flower or blossom, a selection of small leafed foliage such as

Rosemary, Pittosporum, Heather and or Euonymus.



Flowers and foliage to be cut to approximately 15cm (6 inches) long, an elastic band or a length of raffia or even some pretty ribbon, we can then make up a posy together.

Jo Towers

FLOOR RESTORATION PROJECT –MARCH PROGRESS REPORT

I am pleased to say that Cliveden Conservation began their work on site at the beginning of this week, on 1st March. To ensure that that could happen a willing band of volunteers turned up on Friday 19th March and moved everything out of the nave – pews, candlesticks, ornaments, banners, sound system, tables, chairs etc etc. – mostly to the West end but also to the Birinus room, sanctuary and chancel. A veritable quart into a pint pot. Now it is possible to see the floor with all its damage and begin to imagine what it will look like in six months' time when it is fully restored.

The organ has been fully protected from the dust, with all the pipes covered in plastic sheeting, and the radiators which have been taken down have also 'disappeared' to the West end somewhere.

Happily we were able to squeeze in a couple of hours last week when people could come in to see the result before Cliveden started work and it was good to see some twenty-five of you come along.

As you pass the church you will notice that construction signs have been posted and fencing erected in the north entrance where the skips will be placed for loading the rubble.

Cliveden have made a couple of interesting finds for us. Firstly, the box surrounding the South door has to be temporarily taken down to allow the tiling underneath to be carried out. On one of the wooden planks used to form the ceiling of the box are pencilled the words "This screen was made and fixed November 1910 by W. Creed Maidenhead. F Townsend J Thame F Spackman F Singer (workmen)". Secondly, there has been in the sacristy for many years the head of a processional cross which very much looked like a Street design. Today one of the Cliveden guys found at the back somewhere (how could any of us have ever missed it?) parts of a pole which screw together. It is the missing pole for Street's cross, so we now have the original 1857 complete processional cross.

Rod tells me the sum still outstanding for the floor is now just below £30,000 so it is moving in the right direction. Thank you.

Finally, an encouraging moment this afternoon. I was outside the church and a man, a stranger to me, stopped to ask me what was going on – the construction signs are obvious. When I explained he was impressed and said he was going home to make a donation. If only we could reach the community en masse.

Pictures to accompany this article are in the Supplement

Ken Smith

ALL SAINTS EASTER CARDS

Birinus Garden All Saints Easter cards are now available in packs of five for £5.00. Thanks to Reg Denison for allowing us to use the painting. So if you would like to help with the final push for funds for the floor whilst celebrating the Easter season then please buy some. All the proceeds go to the Floor fund as they have been donated. To place an order please send an email to Sue Stannett at sastannett@gmail.com giving the following details:

- (1) The number of packs required
- (2) Whether you are able to collect them from church at an arranged time or you need to have them delivered to your home
- (3) Your choice of payment - bank transfer, cash or cheque.

Please do celebrate Easter with our cards and help deliver the floor project.

Jeremy Nordberg

FOODSHARE NEWS

Lockdown means an increasing need for Foodshare. Please see www.foodshare.today for places you can donate and what's most needed each week. The needs are also in the Maidenhead Advertiser each week.

REFLECTION by Greg Hurst

Like so many others, right now I seem to spend most of my time waiting. I am waiting for schools to reopen. I am waiting for a letter or text message telling me it's my turn to book a covid vaccination.

I'm counting the days until the end of the month when stay-at-home restrictions are relaxed meaning we can leave the immediate area where we live and think about a long-overdue family reunion. I am waiting until I can go browsing in some shops, meet friends in a pub garden, go for a swim. And, of course, I am conscious of my modest sacrifices during Lent and, therefore, I wait for Easter.

Meanwhile I wait for professional contacts to respond to my telephone calls or emails, unable to follow them up with a face-to-face meeting as I might otherwise do. It is frustrating. We are all waiting. After the stop-start of three national lockdowns in the past 11 months it feels to many of us that our lives have been on hold for the best part of a year.

Waiting is difficult. It is easy to convince ourselves of a narrative that, once the waiting is over, everything will be fine; that we can pick up our lives just as they were, that our difficulties will vanish behind us. And yet life rarely works out that way. It can be easier to travel than to arrive.

While I wait for all these things, I tell myself life must go on and I must engage with it now.

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Jan and Ken discuss how much easier it is to Social Distance in an empty church



The organ has been carefully protected by the Organ Builder and his team



Ken explains how every last inch at the West End has been used to store the furniture



This piece of planking is from the ceiling of the box around the South door which they are presently taking down. It reads: "This screen was made and fixed November 1910 by W. Creed Maidenhead. F Townsend J Thame F Spackman F Singer (workmen)" So we know now exactly when it was built.



One of the Cliveden guys pointed out to Ken the name of Stevens on the ironwork on the dwarf wall. It appears again on the other side. I have no idea who Stevens was as the iron work is attributed to Leaver.



One can now see the step that was covered by the platform at the entrance to the chancel. Note the row of Minton tiles. These same tiles appear along both sides of the nave at roof level.



Considerable damage to the floor under the platform. In the photo on the left you can see a tile smashed into little pieces. It seems as though something very heavy was dropped on it as the floor is even indented at that point.