

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

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Issue 12

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Dear parishioners and friends of All Saints, Boyne Hill,

As I write this letter it feels as if we are moving into slightly more relaxed times. Some people are now able to visit or invite family this week to see people in the flesh. This of course is encouraging for ourselves and those we visit. The hope is that allowing for the large challenges that we face in terms of risk assessment, hygiene and social distancing to name but a few we may see ourselves back in church perhaps later in the summer. There are no guarantees of course, the pandemic is still present and all of us need to still be aware of the dangers and risks that this horrible virus brings.

Bishop Steven is sharing a brilliant podcast, and last week I listened to 'Church in Lockdown'. In this podcast he focused on the loss of our church buildings. The Bishop took the listener through the bible references using psalm 5 to begin. The text Psalm 5: 7 'the house of the Lord being the temple'. Steven then said that all of us has been denied the joy of sharing worship in church since the 15th March and, he like us is missing church. He spoke of shedding tears at not being able to share with the clergy the Chrism Mass on Maundy Thursday at Christ Church cathedral. However, he continued by saying that God met humanity in a garden, met Abraham, Isaac and Jacob on a mountain, and Moses in a desert. The Bishop balanced the argument by saying that David offers the way for Solomon to build the temple, the space where God's glory dwells. The people prayed in the synagogue but even allowing for that Steven rightly points out that buildings are secondary to the meeting of people. The key point that he and the New Testament make is that the building is not the centre of faith, but rather that God dwelt in flesh, Jesus Christ and dwells with us through the Holy Spirit. Christ is present with us in our everyday lives and we believe as baptised members of Jesus' family, that when Jesus left us in the physical sense his spirit would be present through us, it's members, The Body of Christ. We rejoice that in many ways you the congregation have shared God's love through phone calls, emails, making sure that each of us is ok and hopefully not feeling too isolated.

In this week's newsletter I have tried to understand the meaning of the Trinity through the model of communion. The only prayer I have shared in Zoom meetings has been at the end when I have shared the beautiful prayer of the grace. It is perhaps a good prayer to share with each other at this time. Even without our buildings we know that God is present with us and that is found in that beautiful Trinitarian prayer.

News this Week

One of our three mission objectives at All Saints is to build relationships with our schools. One way is through members of our church community offering to give time and energy to our schools as governors. All Saints Church of England Junior school needs three new church governors. I am not expecting to be able to replace all three posts, but it would be great to have one or two new governors. This is a vitally important role within the community helping young people to have a good education in a safe, caring environment. Our church schools have consistently achieved this I believe, and it would be great if one or two felt God calling them to help.

Bishop Steven podcast for a Church in Lockdown. <https://blogs.oxford.anglican.org/>

Jeanette and I have delivered or posted nearly 120 church of England prayer books. I am hoping that we might use them in some way using Zoom to share community and prayer. If you are interested, please let me know so that I can invite you to a small act of worship.

The Diocesan worship on Sundays which I know a number of you are appreciating can now be found by phone. You can dial the service on 01865 920930 and press 0 for the short service or 1 for the full service.

My memory fails me as to the exact year we visited St Alban's cathedral for their wonderful pilgrimage. However, the ministry team of St Alban's have invited us to join them for a virtual pilgrimage on the 21st June. The day will begin with a service at 10am which will be live streamed with Bishop Alan presiding at the Eucharist. The preacher will be the Revd Richard Coles, a popular radio and tv personality and as I remember him a pop singer with The Communards in the 1980s. We will give further information on this pilgrimage in next week's newsletter.

Readings for Morning Prayer this week

Friday Psalm 144, Joshua 5: 2-end and Luke 10: 1-16

Saturday Psalm 147, Joshua 6: 1-20, Luke 10: 17-24

Sunday Psalm 8: 8-13, Exodus 3: 1-6 & 13-15, John 17: 1-11

Monday Psalm 1, Joshua 7: 1-15, Luke 10. 25-37

Tuesday Psalm 5, Joshua 7: 16-end, Luke 10. 38-end

Wednesday Psalm 119.1-32, Joshua 8: 1-29, Luke 11: 1-13

Thursday (Corpus Christi) Psalm 147, Deuteronomy 8: 2-16, 1 Corinthians 10: 1-17

Sue Nordberg and a team of AllSorts leaders have just put together the first little activity for that group. We are hoping that you will be able to see it via our website shortly.

Congratulations to our Parish Administrator, Melanie, and her husband Pete, who celebrate their 8th wedding anniversary this week. Does anyone recognise who married them on 2nd June 2012?



Prayer Intentions

Continue to pray for Mike and Lorraine Ansell and that God's loving presence will be with them.

Pray for Nick Moss as he continues to recover from the virus. We pray for Louise his wife and their children George and Lucy. Give thanks for Nick's first steps this week.

Pray for Theodore Daniel Bosman, husband of Varina Bosman of Lamotte House, who died recently.

Continue to pray for the Government and our Bishops making difficult decisions over the Pandemic

Pray for the vulnerable in Society and give thanks for Food Share

Pray for Funeral Directors as they support people in these difficult times

We pray for our schools as the children continue to learn from home while others return to the classrooms. Pray for all staff taking on this important task of educating our young people and pray for parents helping their children at home. Pray for Boyne Hill, All Saints, Altwood, Larchfield, Claires' Court, Highfield and Desborough Schools from the parish.

Pray for our wedding couples Tom Smith and Joanna Figueira, Jason Gratton and Samantha Palmer and Ryan Kennedy and Chloe Watts who were due to be married at All Saints this summer.

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

We pray for Brogan Whitelock who was due to be baptised at All Saints this weekend. Pray too for his family and godparents.

Eucharist

Part Six of Geoffrey Howard's 'Dare to Break Bread'

The Bread of Life

'Blessed are you, Lord, god of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.'

In this particular chapter Fr Geoffrey takes us away from his parish to the Sahara Desert in the footsteps of Charles de Foucauld. Look up the life of Charles Eugene, the French explorer and 'Hermit of the Sahara'. He lived a hermit's life in the desert, studying the language of the Tuaregs and living a life of prayer, penance and works of charity. He was one of those people whose fruits were recognised after his death.

Geoffrey spends time in the same desert. He lives in a small room, made out of rocks and worships in a chapel 7 foot by 11foot. It is all made of rocks. The altar is a two-foot wide rock on top of another making it look like a mushroom! The only contrast he has with stones are a candle, icon and Madonna. He lights the candle and stands behind the altar. He has never celebrated the Eucharist alone before. Is this Eucharist valid? In what sense is this Christ's body? How and in what form is he present? He looks at the bread but cannot bring himself to eat it. He hasn't eaten for 3 days as he is fasting. He has done this to learn what bread is!

All around the mountain he sees rocks and stones that are 'mocking the hungry.' He looks at the bread in his hand and he sees 'that which gives strength to the weak, that which feeds the world.' It is the contrast of the bread with the stones that speaks to Fr Howard. 'A small kindness in a concentration camp is a symbol of kindness where as kindness in a caring community might go unnoticed. Geoffrey writes 'it is the insignificance of a Galilean peasant that makes him God. It is weakness that gives him power. So too in this insignificant morsel.'

Fr Geoffrey holds the bread and sees the God who created, sustains and saves the world. He sees food for the hungry and power for the powerless and strength for the weak. Is it still, just plain bread? Howard says, 'I look at bread but see God.'

In this pandemic many priests will be celebrating the Eucharist in much more comfort than Fr Geoffrey but maybe asking some of the same questions. The real belief is that God is present with us through his spirit.

Bible Study

I am moving from the parables to look at Paul's letter to the Romans. In the coming weeks our lectionary offers us, during the weeks of Trinity, passages from Romans.

Romans 5: 1-8

Tom Wright in his commentary on Romans speaks in Chapter 5 of the story of a comedian who had fallen out with his father when he was a young man and they had never made up. Imagine being in that position knowing that there is someone just on the end of a telephone call away, yet you don't want to speak to each other. Wright says, imagine that going on for years. It is a disturbing picture but one many of us have faced in our lives.

An even greater tragedy says Wright is that many people view their relationship with God like this. 'At the centre of this promise is the establishment of a loving, welcoming personal relationship between individual humans and the creator God himself.'

Qu 1 Do you have examples in your life of broken relationships that have not been healed for a long time?

Qu 2 Wright suggests we read more text from verse 1 to 21 to see the key phrase 'Peace with God'. What does peace with God look like in verses 1-2?

Qu 3 How are verses 3-5 both difficult and hopeful for us as we live the Christian faith in the world today?

Qu 4 Think about a situation in your life, in the community or in the world that highlights the brokenness of sin. How might that situation be different if we saw God's power to reconcile?

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

Fr Jeremy

Worship for Sunday 7 June TRINITY SUNDAY

Sounds of Worship Brian Graves

Today's gospel is taken from the final section of the book of Matthew. It describes how Jesus tells his disciples to teach to the world; "Go forth therefore and make all nations my disciples; baptise men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you."

This reading emphasises the power of teaching in the name of the Trinity and the importance of baptism as the route to following Jesus. It also reminds us of the eternal and combined nature of the Trinity itself.

The music I have chosen interprets some of these themes particularly around the nature of the Trinity and the importance of teaching.

The first hymn is the classic Trinity hymn "Holy! Holy! Holy! Lord God Almighty! (AM 276). the text of which was written by Reginald Heber (1783 -1826) and the music is by John Bacchus Dykes (1823-1876).

Heber wrote this hymn in the early 1800s during his time as vicar in Hodnet, Shropshire, a period when he wrote more than 100 hymns, many having survived to modern times.

Holy! Holy! Holy! was first published posthumously in "A Selection of Psalms and Hymns for the Parish Church of Banbury (Third Edition, 1826)", and thereafter by the writer's widow in "Hymns Written and Adapted to the Weekly Church Service of the Year (1827)", one of the first hymnals to group the hymns by the liturgical occasion within the church's year.

The opening line (Holy, Holy, Holy! Lord God Almighty!) references Isaiah 6:3 and Revelation 4:8 and mirrors the opening line of the Sanctus (Holy, Holy, Holy, Lord God of hosts). The text does not "initiate praise", but rather

invites to join in an endless song. It is notable that every line throughout the hymn ends with an “ee” vowel which rhymes with the second syllable of “holy”.

The hymn’s four verses successively reference humans, saints, angels and all living creatures. The second stanza magnifies the opening idea, with saints joining “in adoring the Majesty in heaven”. The third stanza describes some attributes of the Christian deity, while the final stanza is a climax of the preceding with “earth and sky and sea” joining in praising the divine.

The tune for this hymn, Nicaea, was composed by John Bacchus Dykes for the first edition of Hymns Ancient and Modern in 1861. The tune’s name is a tribute to the First Council of Nicaea – held by the Roman Emperor Constantine I in 325 – which formalized the doctrine of the Trinity.

The tune begins with an ascending triad, which can be seen as symbolizing the Trinity. The second line of the tune acts as a counterpoint to the first one. From then on, the first line is repeated and the final line of music brings us back to the home key.

Bacchus Dykes was not only a noted musician but also a priest and held the living of St Oswald’s Durham from 1862 until his death fourteen years later.

1. Holy, Holy, Holy! Lord God Almighty!
early in the morning our song shall rise to thee;
holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!
2. Holy, Holy, Holy! all the saints adore thee,
Casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert and art and evermore shalt be.
3. Holy, Holy, Holy! though the darkness hide thee,
though the eye of sinful man thy glory may not see:
only thou art holy, there is none beside thee
perfect in power, in love, and purity.
4. Holy, holy, holy! Lord God Almighty!
all thy works shall praise thy name in earth and sea;
holy, holy, holy! merciful and mighty,
God in Three Persons, blessed Trinity!

<https://www.youtube.com/watch?v=uBAps6KOzNU>

The anthem that the choir would have sung this morning is “Praise to the Trinity” by Hildegard von Bingen (1098 - 1179) who was a German Benedictine abbess, writer, composer, philosopher, Christian Mystic, visionary and polymath. She is one of the best-known composers of sacred monody (a single melodic line) and has been considered by many to be the founder of scientific Natural History In Germany.

She wrote theological, botanical and medicinal texts as well as letters, liturgical songs for women choirs to sing and poems. There are more surviving chants by Hildegard than by any other composer from the entire Middle Ages and she is one of the few known composers to have written both the music and the words.

Hildegard uses single line melodies that have a bigger range and jumps between notes which leads to a more expressive use of melody than more traditional Gregorian chant.

The recording of this anthem is sung in Latin and I provide the English translation below. It is interesting to note that in the original Latin, Hildegard uses the word creatrix, that is, a female creator in the second line of words.

Praise to the Trinity, which is sound and life,
creator of all beings in their own lives;
and the praise of the angelic host,
and wondrous splendour of the mysteries
that are unknown to all humankind
and which in everything is life, is life.

<https://www.youtube.com/watch?v=6KUICvzM6DQ>

The final hymn is "Thou, whose almighty word" (AM 810). The words were written by John Marriott (1780 -1825) and set to the tune "Moscow" by Felice De Giardini (1716 -1796).

Marriott was an English poet and clergyman who was educated at Rugby school and Christchurch Oxford. He was initially rector of the Church of Lawford in Warwickshire, a living which he retained to his death. However, due to his wife's ill health, he and his wife lived in Devon where he was successively curate of Saint Lawrence and other parishes in Exeter and of Broadclyst near Exeter where he died in 1825. His published works include a volume of "Sermons" which he issued in 1818, and a posthumous volume of "Sermons", published by his sons in 1828. His hymns were never published but despite the lack of publication, the words to "Thou, whose almighty word" have achieved a lasting place in modern hymnals.

The composer of the tune, Giardini was born in Turin. He was a child musical prodigy and studied singing, harpsichord and violin in Milan. He excelled as a violinist and became a virtuoso performer. He spent the early part of his career performing in orchestras in Italy. During the 1750s Giardini toured Europe as a violinist and became well known in Paris, Berlin and England where eventually he settled. In 1784 he returned to Naples to run a Theatre, but it was financially unsuccessful, so he returned to England in 1793. However, his fame had faded and he subsequently moved to Russia and died in poverty in 1796.

Although a prolific composer specialising in opera and chamber music his work is largely out of print and little-known today.

Giardini composed the tune at the request of Selina Shirley, Countess of Huntingdon. Giardini was living in London at the time and contributed this tune and three others to Martin Madan's Collection of "Psalm and Hymn Tunes" (1769), published to benefit the Lock Hospital in London where Madan was chaplain. Originally known as the Italian Hymn, it has been subsequently given the title "Moscow" after the city where Giardini died.

1. Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and where the gospel- day
sheds not its glorious ray,
let there be light.
2. Thou, who didst come to bring
on thy redeeming wing
healing and sight,
health to the sick in mind,
sight to the inly blind,

O now to all mankind
Let there be light.

3. Spirit of truth and love,
Life-giving, holy Dove,
speed forth Thy flight;
move on the water's face,
bearing the lamp of grace,
And, in earth's darkest place
let there be light.
4. Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might!
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light.

<https://www.youtube.com/watch?v=7iUYYir9ujY>

COLLECT

Almighty and everlasting God, you have given your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, that we may evermore be defended from all adversities; 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 2 Corinthians 13: 11 - 13

Brothers and sisters, put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

GOSPEL Matthew 28: 16 — 20

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

SERMON Fr Jeremy

The Principal of Heythrop College London, John McDade wrote in an article on the Trinity, 'that a good preacher is someone who can preach in a way that is both personal and ecclesial (About the Body of Christ) so that you 'enable people to respond to the God whom they know imperfectly but towards whom they want to move closer in faith and trust.' McDade in the same article mentioned Karl Barth, the great Calvinist theologian 'of whom it is said that God let him live so long so that God could find out more about himself.' Calvin said that preaching is 'The repetition of God's promises.' If we are not trying to make real God's promise of sharing his life with us his creation, then don't preach at all!

So my role in this sermon which is no longer offered to a congregation in the spoken word (My favoured method of communication) but in the written form where people who read it can see the faults, is to draw out the readers faith in of all subjects the Trinity! So my friends as I write these words to the people who McDade said 'Know God

imperfectly' believe me you are going to be reading a text from someone who by no means would claim to know God perfectly in the understanding of the Trinity or for that matter in any other way!

So, in my imperfect sermon I begin with the words of scripture. (I must be safe starting there). 2 Corinthians says 'Brothers and sisters, put things in order, listen to one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the Saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.'

One of two of you may have read the piece I am writing each week in the newsletter that speaks about the component parts of the Eucharist based on a book called 'Dare to Break Bread' by Geoffrey Howard. Last week's part was based on Fr Geoffrey's experience of sharing the peace. He described the bust ups at the Christmas fair, the punch up with one of his parishioners, the arguments over church music, before struggling in his own mind as to whether there is anything genuine in the peace at Church. He then hears the voice of Jesus recount the Last Supper, of how He himself forgave Thomas, Peter and even Judas who he allows to offer him a kiss of peace before going to the cross! This is the God of unconditional love.

At the Eucharist we share the trinitarian love of God. (It breaks my heart we can't share it in communion at this time). As Paul's 2nd letter says in the prayer of the grace we are offered God's love in giving Jesus his Son who in grace gave his life that we might have the gift of new life through the Spirit. Paul in that famous prayer (the only one I have so far shared at the end of Zoom meetings) offers us the idea of the Trinity being a community of love and we are to respond to that gift of love by living it in communion with each other.

There are a few obvious problems at this time of the Pandemic. We can't share communion in the sense of actual worship and we certainly can't share the kiss of peace. Even Monika thinks twice before giving me a kiss at the moment. Only Lilly (Our dog) doesn't seem worried! The Holy Kiss in the ancient world was a sign of friendship and in Judaism reconciliation. Maybe this is why we find the peace just after the word of God and just before the Lord's Supper at the Eucharist. Let's try to be at one with each other before experiencing Paul's prayer of grace in the communion where we believe the spirit will be at work, transforming all of us to be God's baptised people in the World living out as Matthew's Gospel tells us the great commission of baptising others and making disciples of Christ. In our words partaking the Body of Christ to become the Body of Christ to the World. Or if you prefer being the salt to the world or the light to the world.

James O'Halloran SDB, in a book called 'Small Christian Communities' quotes Genesis 2:18 'It is not good for us to be alone'. If ever a text came at a time in history maybe it is now. I visited my mother for the first time in five months yesterday. Monika and I were able to buy her some food, share some of that food in the garden, walk to the coast together with the dog and eat 99 ice creams overlooking the sea. (The ice cream with the flake not that we ate 99 of the things!). It was wonderful to be together.

In his book O'Halloran talks about a lady called Sylvia living in Nairobi, Kenya who attended a large RC Church. She heard a lot about community but didn't feel it. She joined a smaller church and experienced the togetherness that she so badly sought. She found the church perhaps of Acts 2:42-47 that is the basis for communion. The Trinity is a community of love and sharing, full participation of the three members, equality of the three persons and outreach to the other. In Africa they say there are three dancers but only one dance. We the body of Christ the People of God need to learn to dance to the tune of the Spirit in harmony with one another.

If we believe that Christ left us at the Ascension to be with the Father, and we the church received the Spirit at Pentecost then following Matthew's great missionary commandment in the Gospel becomes clear. We are to go out as Baptised Christians to channel God's love, to walk in God's light to rejoice in God's love and to reflect God's glory. The community we share will not be perfect but vulnerable, but we share the journey together.

Our All Saints small communities in the past have been our Baptism preparation team sharing faith with young families, our pastoral care team in care Homes, our Tuesday Club and Senior Saints sharing companionship, our Tiny Saints and Young Saints sharing with families, our Open the Book teams sharing the word of God with schools, our OAK project helping train clergy to set up community in Kenya. The list goes on, but we now have to reflect on what these times are telling us for the community of the future.

Maybe we need to find ways of gathering on-line to share prayer time. Some churches are doing this through Zoom morning prayer. Maybe we can find a way of night prayer with an examen, deepening our sense of solidarity with others. Pastoral Care has already changed for us. We now have groups of people keeping in contact with each other, making sure people have food, medicines and company either by email or phone or maybe in the future face time or zoom. This crisis has highlighted the need for community. The local authority has won for us a £500 grant in recognition of our community care. Only this week Family and Friends the charity that supports children and families who need support have contacted us about how they might partner us. Continuing recorded services and maybe a shorter newsletter that keeps people connected might also be a way forward.

James O'Halloran finishes with a quote from 90 year old black American, Pearl, who in the 1960's (when she was merely 70) demonstrated outside the White House against racism. James asked Pearl, 'What is happiness?' Without hesitation she said, 'Happiness is belonging'. On a simple personal note my mother this morning said, 'I feel so much better'. Let us give thanks today that we belong as we pray 'The grace of our Lord Jesus Christ, the Love of God and the fellowship (communion) of the Holy spirit be with us all evermore. 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 about **Daniel in the Lions' Den** 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!

INSPIRATIONS

We must not think that God takes no notice of us when he does not answer our wishes: for he has a right to distinguish what we actually need.

John Calvin

- *To be a Christian is to forgive the inexcusable because God has forgiven the inexcusable in you.
- *Relying on God has to begin all over again every day as if nothing had yet been done.
- *True humility is not thinking less of yourself, it is thinking of yourself less.
- *You can't go back and change the beginning, but you can start where you are and change the ending.

C.S. Lewis

*If there is anywhere on earth a love of God who is always kept safe, I know nothing of it, for it has not been shown to me. But this was shown in that falling and rising again we are always kept in that same precious love.

* God loved us before he made us; and his love has never diminished and never shall.

* Jesus wants us to understand four things; first that he himself is our ground, the soil from which we grow. The foundation on which we are built. Second that He guards us and keeps us safe when we are in the midst of sin, when our choices allow our enemies to surround us, when we do not even realise our need. Third that He guards us with care and kindness, showing us where we have gone astray. And fourth that His presence is always with us, His loving gaze never wavers, for He wants us to turn back to Him and become united with Him in love, as He is with us.

Julian of Norwich Revelations of Divine Love

Give me my scallop shell of quiet
My staff of faith to walk upon
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of Glory, hope's true gage;
And thus I'll take my pilgrimage.

Sir Walter Raleigh

Calm me, Lord *(as sung during Communion at the Diocesan Eucharist on Pentecost Sunday)*

Calm me, Lord, as you calmed the storm;
still me, Lord, keep me from harm.
Let all the tumult within me cease,
enfold me, Lord, in your peace.

Margaret Rizza & David Adam

Please send them to nordbergjs@aol.com or

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

Reflection by Greg Hurst

After a week off spent mostly around the house and back garden, clocking back on to work from home should be no big deal, right? Er, wrong. At least in my case. I have found it unexpectedly hard to log back into emails and messaging platforms to reconnect with my professional life.

In a rather intense way it brought back to me many of the downsides of working remotely out of necessity not choice. There were no exchanges of greetings with colleagues as I returned to my desk; no informal chats to catch up with what happened during the week I was on leave; no catch-up conversations with managers. Just work. I am, of course, fortunate to be working at a time when so many people have lost jobs, forfeited income, have been stood down temporarily on 80 per cent of their salary on a job retention scheme or fear for their business or their prospects of finding a job.

And yet I am so conscious of missing constant human interaction at a professional level: not electronic messages or scheduled video calls but conversation, face-to-face communication, informal rather than pre-arranged discussion or encounters, spontaneity not preordination.

Paul says in the first book of Corinthians, as the body is one and hath many members, all the members of that one body, being many, are one body. Paul was, of course, talking about the body of Christ: the church. I think the same applies to other communities to which we belong. Substitutes for keeping in touch have their purpose. But nothing replaces the fellowship of personal interaction.

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

PS from the post-Covid frontline

Our son, Nick, first showed signs of the virus on Sunday 15th March. After all the trials and tribulations of the past eleven weeks he took his first steps on Monday. On a walking frame and with a physio on either side but steps. He has now moved to Amersham hospital which we hope will be his final stop before going home. He would like to be able to climb stairs before that happens but we'll have to wait and see. He also has running another marathon in his sights – having assured us in November that his first would be his last! And the 3 peaks challenge he planned to do in a couple of weeks is to be deferred until next June apparently. Watch this space! *Mike & Jan Moss*