

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

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Dear parishioners and friends of All Saints, Boyne Hill,

We were told by various people, early in the Lockdown, that we needed to find a routine within our daily lives. Of course, as people of faith the most important part of daily living will be our time in the presence of God and I hope that you will have found some time to pray in a way that is helpful to you. Keeping fit and healthy would also be part of the routine and for a few weeks I went mad running close on a half marathon around the garden with Lilly and even using the exercise bike with Monika something that had stood unused pretty much since we bought it 3 years ago. I heard too that singing was good for me so during my time on the exercise bike I started singing to Abba, Queen, the Beatles and Monika and Lilly (to escape the noise) went out for a walk!

Saturday's have become my day off. It begins with a little lie in, some reading of the latest Sansom novel discovering that if I had lived in Reformation times I would have been thinking twice before saying publicly whether I believed in the real presence of Christ in bread and wine! Following my reading I have been cooking various types of eggs, scrambled, poached, fried or boiled and then set off with Monika and Lilly for a long walk. Late afternoon has been cooking time when I have tried some of Paul Lion's recipes and then an evening watching a film such as 'Groundhog Day'. With my love for sport and football I have finished the day by watching Lineker, Wright and Shearer all fantastic former football players discuss the 10 greatest matches, goals and haircuts of the Premier League. This programme is preceded by the BBC news which I was half watching and listening too. Suddenly my routine was disturbed, out of the blue, came some 'Breaking News' – Churches are able to open on the 16th June for private prayer! This is a few weeks earlier than any of us had thought and left me ill-prepared, much like the weeks leading into my school examinations.

Now let's be clear about this. Nobody wants more than me to return to the church for Eucharistic worship. This is where we gather as the people of God, to worship with all our hopes and concerns, it is the time when we can support and pray for one another and share Christ's great gift of New Life through his death and Resurrection. We can partake of the Body of Christ to be the Body of Christ in our communities. However, if we are to return to church, we must do this safely and for the time being it will only be for private prayer. Some European countries are ahead of us and have returned to a simple form of Eucharistic worship. That is still a long way ahead of us but having met with our church wardens, deputy wardens and people with health care backgrounds we are starting to plan for a re-opening.

Before opening we will need to have briefed our new cleaning teams. Those people will have been risk assessed, given the right protective equipment and cleaning materials. The church will have been made safe so that it is following government guidelines concerning social distancing.

Here are some of the things you will need to think about before returning.

1. Obviously if you have symptoms of Coronavirus stay at home and self- isolate.
2. On arrival follow the advice by maintaining distancing between yourself and others outside and inside the church.

3. You may be asked to wear a mask or facial covering. You will be asked to use hand sanitiser, or even better bring your own.
4. You will be asked to sit in a seat/pew that has been marked out with social distancing between the seats. We will probably have arrows marking the direction of movement around the building.
5. We will not be able to hand out prayer resources so it may be helpful if you bring your own book of prayers to use should this help you.

With all that we need to prepare before opening we will at the earliest be looking towards the latter part of the month. The information above may change slightly because we are awaiting advice from the Diocese before the re-opening but at least you can see a plan and a possible way forward.

Thank you to those who have already agreed to help with the potential re-opening of All Saints. We will be needing help over the coming months to welcome people to church in this new way.

News this week

We are seeking governors for All Saints School. If you feel you have the gifts and time to support school ministry which is one of our three strands for mission, please contact me.

Bishop Steven's podcast is excellent. Last week he contemplated Psalm 7 and 'A Cry for Justice' particularly in the light of racial injustice that has impacted upon America and indeed Britain in the last couple of weeks following the death of George Floyd when the police officer was kneeling on the man's neck. These are distressing times with the Pandemic and concerns for the poor and vulnerable are apparent and now in the 21st century we are still seeing racial tension. Let us pray that we move forward where we see each other through compassionate eyes.

<https://blogs.oxford.anglican.org/>

Jeanette and I have delivered or posted the small Church of England prayer books. You can use these for private prayer and hopefully if the vicar ever gets the hang of Zoom we will have the occasional midweek act of worship or gathering via this form of communication. See page 4 for details of service on Thursday 11 June.

The Diocesan worship on Sundays can be found via our website as can the Church of England service. Last weekend Archbishop John Sentamu gave his last sermon. You can still listen to his words via the All Saints website.

There is too a way of dialling the Diocesan service on 01865 920930

For those of you following the order for morning prayer you may like the readings for the coming week.

Friday Psalm 100, Jeremiah 9: 23-24, Acts 4: 32-end

Saturday Psalm 23, Joshua 9: 3-26, Luke 11: 29-36

Sunday Psalm 45, Deuteronomy 8: 2-16, Acts 23: 12-end

Monday Psalm 30, Joshua 14, Luke 12: 1-12

Tuesday Psalm 36, Joshua 21: 43 – 22:8, Luke 12: 13-21

Wednesday Psalm 34, Joshua 22: 9-end, Luke 12. 22-31

Thursday Psalm 37, Joshua 23, Luke 12.32-40

Prayer intentions

We continue to pray for Mike and Lorraine Ansell and that God's loving presence is with them as Mike continues treatment.

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 that Mike and Jan were able to see Nick this past 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 decisions over the Pandemic

Pray for funeral Directors as they continue to support people in these difficult times

As some children and teachers return to their classrooms, we pray for them and for those still learning and being taught from home. We pray for Boyne Hill, All Saints, Altwood, Larchfield, Claires' Court, Highfield, and Desborough schools.

We continue to pray for the people due to be married at All Saints this summer and for families who had arranged to have their children baptised. We look forward to the time we can share the sacraments of Marriage and Holy Baptism at All Saints.

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, Emmanuel and Magda Gozdek.

We continue to give thanks for our Pastoral Care team supporting the community of All Saints with phone calls, emails, food shopping and other practical support.

Our prayers are with our Nursing Homes of Boyne Grove Day Centre, Clara Court, Normanhurst and Larchfield. We pray too for those from our congregation who are living in care homes.

We give thanks this week for the ministry to All Sorts and for the people who were able to share a recorded activity and prayer time for the members.

Eucharist

Real Presence

This Thursday we have thought about Corpus Christi and thanks-giving for Holy Communion. This is the greatest gift we can be offered, the body and blood of Christ and the promise of new and transformed life.

In the forward to 'Dare to Break Bread' by Fr Geoffrey Howard we discover from Bishop Trevor Huddleston CR that he shared with Fr Howard a devotion to Charles de Foucauld. Huddleston writes of the 'extraordinary French soldier, explorer and hermit.' 'A missionary who never converted a single one of the Tuareg tribe of the Sahara to whom he dedicated his life.' 'A priest who, for most of the time he was in the desert, had to celebrate the Eucharist (with special dispensation) in solitude.'

Perhaps most powerfully though in this time when the church, particularly those of us who believe in the sacramental church, are being challenged to think how we find a way of worshipping and living in the future, this mystic had a remarkable dedication to the Blessed Sacrament. Foucauld's dedication to the sacrament meant that he had little or no need for other signs or symbols of worship. Howard then succeeds in the book to make the connection with a simple but profound spirituality and the complex lives of the people of God.

Foucauld would spend five hours in prayer each day adoring the Blessed Sacrament. When Fr Geoffrey was in the desert, he discovered a similar way of prayer that led him to feel and experience the presence of Jesus. However, in his parish it was more difficult to feel that presence. Howard believes that God is present in his people, but he sees Alf who is crippled with arthritis. He looks for Jesus in the word, but Fred is reading the words so quickly that they are not understood. Howard finds even the bread and wine to be merely symbols of presence. He knows that Jesus became known in the breaking of bread with Cleopas, but he doesn't see Jesus in the bread. Geoffrey believes however that Christ speaks to him by showing him evidence of his presence. Fr Geoffrey offers the host to Amy at 80 years of age, three year Carmen with sticky fingers caused by her lollipop, receives a blessing, with Brian her father a 30 year old teacher next to her. Then comes Harry who can neither read nor write and lives in a squalid bedsit. Debbie a local journalist is next, then William the homeless alcoholic, followed by Susan a mum bringing up her children alone. Shoulder to shoulder is Paul an electronic engineer and Ron who was recently convicted of theft.

Fr Geoffrey suddenly realises that how Jesus is present remains a mystery. That he is present is beyond doubt. Only Jesus of Nazareth could have brought such a diverse people together. As we move forward to a new future of being the church we too may need to watch and wait to see the presence of Our Lord in simple but profound ways.

Bible Study

The Trinity season continues with readings from Romans as part of our lectionary. Using Tom Wright, we look at chapter 6 of St Paul to the Romans and look at verses 1-5.

In this short passage we discover an understanding of the need for forgiveness and an understanding of Baptism.

Tom Wright makes the comparison between this text and the Prodigal Son. A good number of us have had the joy of studying this story with the help of Rembrandt's painting (Printed Copy in the Birinus Room) and Henri Nouwen's book (The Return of the Prodigal Son DLT). I have used it in every parish I have served from 1994!

We all know the story of how the loving father receives the Lost Son back into the family home. Wright though asks the question. What if the lost son decides a couple of years later, thinking all has been forgotten to do the same again! Absurd or unthinkable we may think says Wright but actually this is exactly how a good number of us think. I guess it's not too far from the thinking of Dietrich Bonhoeffer's cheap and costly grace in his great work 'The Cost of Discipleship'. If God forgives us with unconditional love, he will go on forgiving us. Tom Wright in his commentary then compares the message from Romans to the story of the Exodus which is part of the Baptism liturgy of the Church of England.

Question 1. Read further on and cover Romans 6: 1-23. Can you see any echoes of the exodus story in verses 1-5?

Question 2. How does Paul proceed to answer the question he raises in 6.1?

Question 3. What is Paul's understanding of baptism in 6:1-5?

Question 4. According to Paul's argument in these first five verses, a believer has experienced a change of status. What is required of those with this new status?

New – Night Prayer Thursday 11 June 8.00pm – 8.30pm on Zoom

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

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

Meeting ID: 759 7654 4021

Password: 5rHziv

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

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

Fr Jeremy

Worship for Sunday 14 June THE FIRST SUNDAY AFTER TRINITY

Sounds of Worship

Brian Graves

As well as being Trinity 1, the Royal School of Church Music (RSCM) has designated the 14th of June as Music Sunday. The purpose of Music Sunday is described in their publication, "Sunday by Sunday" which was distributed in December 2019. I quote "Music Sunday is an opportunity for all to come together to celebrate and to give thanks for the role of music in the life of the church, and the way in which music is something that can draw church and community together. We have a vision to involve churches, organisations and communities across the land, as well as overseas, and hope to see a wide variety of activities on or near the day: from extended services to afternoon teas, from recitals to cake sales and sponsored hymn singing of old favourites."

Well, how the world has changed since those words were written. However, the point is how music is one of the facets of our worship which brings community together. No matter how imperfect the YouTube recordings are that I use in this Sounds of Worship series, the music itself is chosen from our normal repertoire in the hope that familiarity and association will help keep the spirit of the All Saints community alive even when we are dispersed and maybe alone.

One consequence of Lock-down is that it has created opportunity for a number of our community to live the message of today's gospel. Even if we do not raise the dead or cast out demons, we do have the power to act in ways that make compassion of Christ known in the world through helping to support those of our community, and beyond, who are isolated and would struggle to sustain themselves without a friendly call or doing the shopping and keeping them connected with the wider community.

The first hymn for today is "Will you come and follow me" (AM 510) often referred to as "The Summons". The words are by John Bell and Graham Maule sung to a Scottish folk melody arranged by John Bell. John Bell is well-known to the All Saints community after he led a workshop on the Psalms in 2018. I also, previously included a hymn by John Bell in the Easter 4 Sounds of Worship.

Bell composed "The Summons" after being accepted into the Iona Community in 1980. His co-author, Graham Maule was a long-time collaborator with John Bell at the Iona Community. Some of you may be aware that Graham died, after a short illness, on 29th December 2019.

The first four stanzas of "The Summons" contain thirteen questions asked by Jesus in the first person. The fifth stanza is the singer's response to them. The hymn is based on [Mark 1:16–20](#) and alludes to Jesus calling his disciples to follow him. However, these words are equally applicable to Jesus' subsequent instruction to his disciples to "Heal the sick, raise the dead, cleanse lepers and cast out devils."

1. Will you come and follow me
if I but call your name?
Will you go where you don't know
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you and you in me?
2. Will you leave yourself behind
if I but call your name?
Will you care for cruel and kind
and never be the same?
Will you risk the hostile stare
should your life attract or scare?
Will you let me answer prayer
in you and you in me?

3. Will you let the blinded see
if I but call your name?
Will you set the prisoners free
and never be the same?
Will you kiss the leper clean
and do such as this unseen,
and admit to what I mean
in you and you in me?

4. Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside
and never be the same?
Will you use the faith you've found
to reshape the world around
through my sight and touch and sound
in you and you in me?

5. Lord, your summons echoes true
when you but call my name.
Let me turn and follow you
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you and you in me.
<https://www.youtube.com/watch?v=zk6IUaIJ3sk>

An anthem which we frequently use at All Saints is a setting of the Prayer of St Richard of Chichester by L J White. St Richard of Chichester (1197-1253) was Bishop of Chichester from 1244 until his death. Richard was born into a wealthy family but he and his brother were orphaned at a young age. When eventually they inherited their parents' estate it was encumbered by a form of death tax which meant that they were impoverished and Richard was forced to do manual work on the estate. However, he pursued a scholarly career and was educated at Oxford in canonical law. Subsequently he had positions of increasing responsibility at the University and within the Diocese of Canterbury. In the year 1240 he decided to become a priest and was ordained 2 years later. Eventually he was elected bishop of Chichester by the Archbishop of Canterbury, but his appointment was blocked by King Henry III. Thus, Richard was denied access to the cathedral and the living associated with it. Once again he was forced to rely on the charity of others and his own efforts to survive. To resolve this situation the Archbishop of Canterbury appealed to the Pope Innocent IV who confirmed the appointment of Richard to the Diocese of Chichester.

During his time as Bishop he enacted various statutes to eliminate corruption poor practice among the clergy in his diocese. His reforms led to a resurgence of religious activity in the area. The words of his prayer are reputed to have been recited by him on his death bed. the full prayer is as follows:

Thanks be to Thee, my Lord Jesus Christ
For all the benefits Thou hast given me,
For all the pains and insults Thou hast borne for me.
O most merciful Redeemer, friend and brother,
May I know Thee more clearly,
Love Thee more dearly,
Follow Thee more nearly.

The anthem setting uses only the final four lines of the prayer which reflect on the redemptive power of the crucifixion to enable us to become a better follower of Christ. Not only are the words of this anthem appropriate for use this week but also, as it happens, the 16th June is his saint's day.

While origins of the text, written 800 years ago are widely known, I have been unable to cast any light on the composer, L J White. Other than to say that the setting was published in 1947 and is dedicated to Mrs D R Marlowe and the Dudden Girls' School Choir. As far as I can tell, the Dudden Girls' School no longer exists and the site was taken over by the Willesden College of Technology in 1964.

Nevertheless, the anthem is a gem of a piece and remains very popular with choirs. It has a long sweeping melody, the final part of which, to the words "and follow thee more nearly" is delayed by a couple bars of organ solo, which gives added emphasis to these words. The melody and words are repeated but with a descant line interpolated to provide an echo to the words.

<https://www.youtube.com/watch?v=gf9m90pqk-g>

The second hymn is "All my hope on God is founded" (AM 584) set to the tune Michael. The original words "Meine Hoffnung stehet feste" were written c1680 by Joachim Neander. In 1899 they were translated into English by Robert Bridges, who would later become British Poet Laureate. He was, at the time, living in the Berkshire village of Yattendon, where he was choir master for the parish church of St Peter and St Paul. Disappointed with the range of hymns available, he made his own collection which he entitled the Yattendon Hymnal and included this hymn. The original tune was a German chorale melody named Meine Hoffnung (from its German text). In 1930, Dr Thomas Percival Fielden, director of music at Charterhouse School, sent Bridges' text to a friend, composer Herbert Howells, requesting Howells compose a new setting of the hymn for use at the school. Howells received the request by post one morning, in the middle of breakfast. Almost immediately a tune suggested itself to him and the hymn was apparently composed on the spot (in the composer's words) "while I was chewing bacon and sausage." The completed setting, titled "A Hymn Tune for Charterhouse", was sent to Fielden, and became a regularly used hymn at the school.

Fielden was one of the editors of The Clarendon Hymn Book, and when that book was published in 1936 he chose to include the hymn. Howells' son Michael had died in childhood the previous year, and in tribute Howells rechristened the tune Michael. The hymn's popularity increased in consequence as it became more widely known, though its use remained largely confined to public school use in Britain for the next thirty years or so. Its popularity began to spread in 1969 when it was included in the "100 Hymns for Today" supplement of the Hymns Ancient and Modern. The last verse encapsulates the theme of the day.

1. All my hope on God is founded;
he doth still my trust renew.
Me through change and chance he guideth,
only good and only true.
God unknown,
he alone
calls my heart to be his own.
2. Human pride and earthly glory,
sword and crown betray his trust;
what with care and toil he buildeth,
tower and temple, fall to dust.
But God's power,
hour by hour,
is my temple and my tower.
3. God's great goodness aye endureth,
deep his wisdom, passing thought:
splendour, light and life attend him,
beauty springeth out of naught.
Evermore
from his store
new-born worlds rise and adore.

4. Daily doth th' Almighty giver
bounteous gifts on us bestow;
his desire our soul delighteth,
pleasure leads us where we go.
Love doth stand
at his hand;
joy doth wait on his command.

5. Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of Christ his Son.
Christ doth call
one and all:
ye who follow shall not fall.

<https://www.youtube.com/watch?v=5l1HTkKI7A8>

As I mentioned at the beginning, today is Music Sunday and to round-off Sounds of Worship, I have included the "Marche Triumphale on Nun Danket Alle Gott" by Sigfrid Karg-Elert (1877-1933). This is a piece I always enjoy playing and the chorale theme (Now thank we all our God) is cleverly disguised in the music but the effect of the music is one of great power and majesty which is entirely fitting for the sentiment of the words and a representative for Music Sunday.

<https://www.youtube.com/watch?v=nV0o0n9rbk0>

COLLECT

O God, the strength of all who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; 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.**

OT READING Exodus 19: 2 – 8a

The Israelites had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the LORD called to him from the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.' So Moses came, summoned the elders of the people, and set before them all these words that the LORD had commanded him. The people all answered as one: 'Everything that the LORD has spoken we will do.'

EPISTLE Romans 5: 1 - 8

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person – though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

GOSPEL Matthew 9: 35 –10: 8

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest

is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.' Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, "The kingdom of heaven has come near." Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

SERMON The Revd Dr Judith Thomas

A large part of Matthew's gospel is devoted to the commissioning of the disciples for a journey.

I suppose that is why the gospel reading for today, from that gospel, grabs my attention so vividly. I love journeys. From the moment they begin. I used to love arriving at an airport (hard to believe) but yes, the watching of the whole variety of peoples pass before me. I found it quite moving and even when I was jet lagged and tired from rushing between terminals for connections, it still impacted, at some level, my spiritual self. I suppose I felt something like the experience of Thomas Merton, Trappist Monk and writer., In 1958, Merton had a dentist appointment in Louisville, Kentucky. While standing at the intersection of a busy street, he became aware of his connection with all people. In a journal he wrote, " I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs , that we could not be alien to one another even 'though we were total strangers.' (Conjectures of a Guilty Bystander)

Covid, and hopefully other times in our lives, has coerced us into 'contemplative solitude' give or take Netflix, and some good books. Like Thomas Merton in his Trappist monasticism, we can use the time to go deeper into ourselves and into our relationship with God. The situations we have been forced into by the circumstances of recent weeks have called us out of our comfort zone. What a blessing!

Matthew the author of our gospel reading today was called out of *his* routine, *his* comfort zone - called to follow Christ, no matter what the cost.

Matthew writes with his tax collector's attention to detail. His gospel begins with the genealogy of Christ. Those are the very first words – " The book of the genealogy of Christ" (v1) Later he will record the sermon known as the Beatitudes. At the beginning of today's gospel reading we have details of what Christ has been doing -the teaching, the preaching in the towns and villages and then later we read of the calling of the twelve and their commission. How appropriate for us 'Covid contemplatives' after the Sundays of Pentecost and of Trinity ! The disciples are commissioned for a journey and - so are we. Our journey of faith. No one else can make it for us. It will take bendy ways, it will take us up hill and down dale. Not everyone will understand how and why we walk it, but walk it we must as we follow the cross- carrying Christ.

Our texts today hit us between the eyes. It is our unique walk with God, in community- but totally our own before the Cross.

Let's look again at the text. It begins with a summary of what Jesus has been doing in and around Galilee. Teaching in the synagogues, preaching the gospel of the kingdom, healing diseases and infirmities. (v 35 and 36)

Matthew is not just recording the ministry of Christ but the words are meant for his listeners and for *us*. Our ministry is rooted in Christ's ministry. We are just branches, and sometimes pretty pathetic ones at that, but in the strength of the vine, rooted and grounded in Him – well that is a different matter. We, like the disciples are invited to engage in a mission that is established and supported by Jesus himself.

The whole gospel passage shouts out at us as we are caught up in our life journey and situation. We must contemplate, reflect, digest, percolate -whatever term you use - we must do all this to the events around us in our world. Through this pandemic time, we have been made to spend hours away from the routine, we have been challenged to reflect. What a non-sought-for blessing!

Our reading from Matthew oozes God's compassion for this world. It is that 'wounded womb of God'. The compassion of God for each one of us, the compassion of Christ described in our reading today. We can only in our feeble humanity scarcely appreciate that. Matthew writes, " He (Jesus) had compassion for them -the crowds" They were harassed and helpless.

What comes across more and more as I reflect on the passage is that this thoroughly confused group is seen by Christ as ready for the message of the kingdom. The perfect timing of God. It is just a few verses later when he has talked of the need for labourers of the harvest that he commissions the twelve - " Go to the lost sheep"

Notice verse 38, " *Pray to the Lord* that He will send the necessary labourers." Yes, we will get the commissioning of the disciples but the mission is *God's*. Sometimes God's choice of who he chooses and how he sends them, is completely baffling. There is no 'one pattern fits all' !

The whole text of our Gospel reading seems to write large a relevance to our world. Just take your Bible and read that list in Matthew (verses 2 to 4) of the disciples. They are given small but insightful epithets. Matthew , " the tax collector." His life journey was certainly interesting - from collaborating with the enemy Romans to a different lifestyle. Then we have 'Simon the Zealot' - the political enthusiast. Finally in the list ' Judas', who will oppose the very ministry and purpose to which he has been commissioned. Yet they are told to proclaim that 'the kingdom of heaven is at hand' (v7).

Crowds mill around in the verses of today's reading, crowds then - and crowds of today.

One might be in ' contemplative solitude' like Thomas Merton, in his Trappist monasticism , but even he in his cell was an active writer in his time, speaking against the Vietnam war. So we in our life journey, are swirled in texts from Matthew's Gospel and from scenes in our newspapers and televisions. Scenes of protesting groups around the world. In this situation - this is where today's other reading from the Epistle to the Romans kicks in. Verse 5 is indeed a word on target,

" Hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit. "

I love the phrase ' poured'. Not trickled in tiny droplets, but lavishly, poured like a river, like Niagara Falls into our hearts. The catch is that we must have open hearts to receive it, Even water cannot be poured and received by hard ground, nor can the message of love and compassion be received by hardened hearts.

So, here we are, called to be " a priestly kingdom, a holy nation " (the words of our first reading from Exodus 19 v6) Here we are - commissioned by Christ and thrown in the midst of turbulence and social unrest and all kinds of things happening around us in this country and abroad- and virtual church services to boot!

Christ when he looked at the crowds saw the opportunity of harvest. The Psalm for today, Psalm 116 begins, " I love the Lord for he has heard the voice of my supplication". In our 'contemplative solitude' what supplications are we throwing up before the Almighty and the whole company of heaven ? What prayers are we praying before the throne day and night ? After all, it is Matthew in his gospel, who records the words of Jesus, " But, when you pray, go into your room, and shut the door and pray to your Father who is in secret " (Matthew 6 : 6).

Like Christ are we moved to compassion at the harassed and helpless crowds – or do we switch off, appalled at the violence, using it as an excuse not to see deeper into what feelings and truths lie behind it ? Are we not only begging God for justice in our world but are we also *listening* as he tells us what part we are to play in it ?

The hope given by God is vastly different from the world's conventional optimism. What are the specific characteristics of a community that reflect the life of God's kingdom? First there is inclusiveness. It is loud and clear in that wonderful chapter of the prophet Isaiah, verse 7, " My house shall be called a house of prayer for all

peoples.” The kingdom of Christ is for *all* of God’s children. In that kingdom, Ethiopian eunuchs are baptized, Roman centurions display faith, Samaritan women respond - the list is endless through the centuries- all signs of the kingdom.

Second the kingdom is one of justice. It does not simply mean that the good will be rewarded and the evil punished, it means the ordering of things - that all people will have what they need. The early Christians knew that could no longer live as if the old order was still sovereign.

The third theme of the kingdom we see referred to in our reading is the empowerment of the powerless.

Even today in our June 14th 2020 world, the choice presented by Easter is still with us. If the kingdom has dawned, either we are its citizens and seek to obey and proclaim justice and peace -or we have no part in it.

It is the uncomfortable truth that the Good News of the gospel as we read in Mathew today, is good news when it is proclaimed and our eyes opened .Then we discover that not all faces are happy, not all bodies are healthy and the lives of most are far from easy. The light of Christ also shows our wounds and scars. The light of that gospel shines on cities where there is poverty and violence, it shines light on countries where innocent children are being bombed, it shines light on the bleeding wounds and scars of our world. When the Good news is proclaimed it shines on faces of different colours and peoples of other languages, but what it does reveal is that the God proclaimed - *that God* loves us concretely. *That God* wills for wounds to be bound, captives set free and for justice to be done.

So umpteen weeks into this strange, unfamiliar world we now inhabit, the words of scripture confront us. We have to reflect in our ‘contemplative solitude’ a world where we have incredible wealth and unlimited promise, yet where even in this country alone around five million children live in poverty,

For us, it cannot be just private devotion and/or public worship. Following the way of Christ, transforming the world- is an integral part of preaching the gospel of Good News – to *all*.

Amen.

YOUNG SAINTS AT HOME

We have put together another lesson plan, including a story and activity, for parents or carers to lead a session with their children. This lesson is about *The Lord’s Prayer* 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!

WAMCF LADIES’ GROUP Tuesday 23 June from 7.30 – 9.00pm on ZOOM

To reflect on the impact of the pandemic on creation.

You may like to have a photo of some aspect of creation that speaks to you on your device ready to share
Bring your own coffee!!

You don’t have to have Zoom on your device, just click on the link (I will have my mobile and phone at hand for anyone who was problems to call).

<https://us02web.zoom.us/j/88335793768?pwd=ZzIPQ0ZLUjZJSW16TGcyNIEyR2ltUT09>

Meeting ID: 883 3579 3768

Password: 176134

The Revd Sally Lynch 01628 783033

INSPIRATIONS

I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world; but still I am not what I once used to be, and by the grace of God, I am what I am.
If the Lord be with us we have no cause to fear. His eye is upon us, His arm is over us, His ear is open to our prayer. His grace is sufficient, His promise unchangeable.

John Newton , former slave ship captain, Anglican minister and abolitionist

It would be well if every now and again in life we were to ask ourselves what in the depth of my heart, am I really trying to get out of life? There are some who are searching for some kind of peace, for something to enable them to live at peace with themselves, and at peace with God, and at peace with one another. That is the search for God; that is the aim that only Jesus Christ can meet and supply.

William Barclay Theologian

In Tamil we have a polite word , which tells someone who asks for something that we have nothing to give; we have run short of it – Poochiam.

One day I felt like saying Poochiam about love; I had run short of it. I was in the forest, and I had just read a letter that was hard to answer lovingly. I was sitting by The Pool at the time, and presently began to watch the water flow down through the deep channel worn in the smooth rocks above it. There was always inflow, so there was always outflow. Never for one minute did the water cease to flow in, and never for one moment did it cease to flow out; and I knew, of course, that the water that flowed out was the water that flowed in. The hollow that we called The Pool had no water of its own, and yet all the year round there was an overflow.

God hath not given you the spirit of fear but of love.

If love flows in, love will flow out. Let love flow in. That was the word of The Pool. There is no need for any of us to run short of love. We need never say Poochiam.

Amy Carmichael Christian missionary.

Why me Lord? What have I ever done to deserve even one of the pleasures I've known?
Tell me Lord, what did I ever do that was worth loving you for the kindness you've shown?
Try me Lord, if you think there's a way I can try to repay all I've taken from you.
Maybe Lord I can show someone else what I go through myself on my way back to you.
Lord help me Jesus, I wasted... so help me Jesus, I know what I am.
Now that I know that I needed you so help me Jesus, my soul's in your hand.

Kris Kristofferson Singer, songwriter

Even if you're allergic to country music you might find his singing of this song and his testimony powerful (YouTube)

Please send them to nordbergis@aol.com or

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

REFLECTION by Greg Hurst

It was such a simple plan. Once lockdown restrictions eased so groups of six could meet in private gardens, I invited my parents for lunch. We wanted to follow the rules. As Matthew's Gospel says, render unto Caesar things that are Caesar's; and unto God, things that are God's.

The evening beforehand I set out tables and chairs on the patio, two metres apart. I'd invited them during a heatwave but my weather app showed a grey cloud and raindrop the next day. As a precaution I put up the canopy of our gazebo-marquee. By Saturday morning there was a cold breeze so brisk I added canvas sides. It began to rain, hours earlier than forecast.

My parents arrived in overcoats and hats. As we sat down for lunch I saw the marquee's central support pole had come apart. The pressure was too strong to reconnect it so I stood on the table and bound it with duct tape. Water

dripped down on us. The rain picked up. Our children donned coats, my mum put on gloves and wrapped herself in a blanket.

Blasts of wind tilted the tent at right angles, straining the guy ropes. Support poles were lifted up, displacing their tent pegs. The sides flapped furiously. Everything around us dripped. We did not prolong lunch. As I waved my parents off, a ray of sunshine lit the sky as if to mock us, although a deluge followed.

It was lovely to see them in person. We could say hand-on-heart we observed the rules. And yet there was a grim madness to the occasion, too.

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

As Fr Jeremy mentioned we were able to see our son Nick face-to-face for the first time last Sunday. That's not quite as straightforward as it sounds as hospital bedside visiting is probably some way off. But Nick's ward has a small patio outside, and on a **fine** day he can be wheeled outside and pushed up to a window which looks into a waiting area. Visitors may sit by the closed window and speak to the patient via mobile phone. Think of it as 3D FaceTime! But this is as good as it gets so Louise and the children are able to see him, and one of his brothers has been too.

Mike & Jan Moss