

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

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

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**Dear Parishioners and Friends of All Saints, Boyne Hill,**

This week seems to have marked a shift towards some form of normality for ministry which I am going to share with you. I will begin with telling you the exciting news that the Trustees of Street Angels that includes Mike Moss and Jeanette Lock have taken the decision to return to patrol the streets of Maidenhead from 10pm to midnight on a fortnightly basis. One of our members, Brian, has made a few test walks and has found that increasing numbers of people have returned to enjoy the pubs and bars around Maidenhead. Jeanette has shared with the team that some people will not have heard of the Angels so there will be time spent on letting people know who we are. Jeanette reminds us too of the need to listen to people who may well have been impacted by COVID in so many ways.

I have written about Street Angels before, but I will briefly remind you of what I shared with Radio Berkshire a month or so ago. The organisation was started over a decade ago by the former vicar of St Peter's, the Revd Mark Balfour, and is a national organisation that has helped with peoples well-being in many major cities across Britain alongside a similar group called Street Pastors. I am sure many of you know that I am Pastor to the Street Angels, and I have had the privilege to share with other volunteers on Friday and Saturday evenings the 'Walk around' ministry in Maidenhead.

The ministry involves talking and listening to people of all ages but especially young people out for a relaxing evening. As an Angel you go out equipped with bottles of water, flat shoes, lollipops and occasionally you return to base at the Methodist Church in town to find a sleeping bag for a person in need. As I said during the interview on the radio the water comes in handy especially for people who have perhaps had one or two many drinks and need rehydrating. Quite a number of people have benefitted from walking around the town or indeed walking home in flat shoes rather than the 5-6 inch heels that they may have begun the evening wearing.

My first taster evening out highlighted the value of the lollipops. Two young ladies were upset as their partners were acting in an aggressive way towards one another. One of our experienced Angels, probably taking a risk walked across the street and offered the two angry young men a lollipop each. This offer led to the two men laughing rather than trying to knock each other into the middle of next week! Perhaps one of the most important sides to Angels ministry is making sure that people get home safely particularly if they have had too much alcohol and have become detached from their friends. Young people have often commented on how safe they feel on the streets of Maidenhead as a consequence of the street Angels ministry. The local police and the owners of clubs and bars are also glad to work in partnership with

members of the Street Angels to try to keep people safe. Sometimes we find people who are alone and hungry and thanks to the relationship that some Angels have built up with local takeaways you can offer chicken or fish and chips to a hungry person free of charge. On one of the occasions that Angels offered food to a person a young couple who were walking past us, stopped to give us money to provide a meal for another person. This was a great example of the 'Ripple affect'.

Numbers for this ministry have dropped to ten people. If you feel you might be able to support it yourself please speak to Jeanette or me. The group will begin their patrols on Saturday 25<sup>th</sup> September and it would be lovely if you kept the group in your prayers.

Moving to our Harvest Festival service this year our Sustainability Group has suggested we support WaterAid by raising money through our auction of Harvest goods. 1 in 10 people worldwide still don't have clean water. As WaterAid points out there is an injustice as our climate is changing at an alarming rate, making it even harder for people to get clean water. More frequent flooding is polluting fragile water sources and longer droughts are drying up springs.

Possible help will come in the form of communities raising waterpoints so they withstand floods, storing rainwater in rooftop tanks for times of drought and monitoring water levels so that people can prepare for shortages.

If clean water can be provided people stay healthy, can earn a living and go to school and be more resilient to face future problems.

My last item this week concerns the return to some normality with schools ministry. Of course, over the last 18 months thanks to zoom, recordings and the brilliant Open the Book teams we have still offered a ministry to the schools in our parish. We have an exciting new development as well with the appointment of the Revd Jo Ellington as Chaplain to Altwood School alongside me and John Bolodeoku who serves as a governor. I met with Jo this Monday, and she is going to offer support at Altwood every Tuesday. This will include a walk around ministry, helping with the Christian Union and perhaps developing ministry to support religious education in the classes. Please keep Jo's ministry in your prayers. You will meet Jo on Sunday 26<sup>th</sup> September at the 9.30am Eucharist which she will be celebrating and preaching at when I take time off.

Thank you to all those who took part in the Ride and Stride weekend and the service and BBQ on Sunday. Good to see excellent support for the last BBQ of the summer.

## **RESOURCES FOR THE NEXT TWO WEEKS**

### **Friday 17 September Tiny Saints in the Quadrangle**

### **Sunday 19 September The Sixteenth Sunday after Trinity**

#### **9.30am Eucharist in the Parish Centre Also on Zoom.**

<https://us02web.zoom.us/j/83933190898?pwd=ZXJsY1RMUIFBUE3FYclY3aVpuVUJlZz09>

Meeting ID: 839 3319 0898 Passcode: 919539

#### **11.00am Eucharist in the Parish Centre.**

### **Monday 20 September 8.00pm Monday Night Prayer on Zoom**

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

Meeting ID: 820 4192 2070 Passcode: 587930



We pray for the ministry of The Revd Jo Ellington at Altwood, for the Open the Book teams and for John Bolodeoku, Dianne Farmiloe, Anne Sweeney, Jay Wilkinson, Jenny Wilks and Tanya Fullarton and all those who contribute through school governorship and all those who support the education of the young.

We pray for the city of New York and all those whose lives have been impacted by the events of 9/11. On the 20<sup>th</sup> anniversary we pray for peace throughout this troubled world.

We pray for all those in need. We remember Danielle, Nick, Fr John, Roger Baldery, Dave Hill, his wife Eliza, Dave's parents, Ann and Chris, Paul Latham, David Emerson, Doris Winn, Marjorie Pocock, Joan Poolman and John Hicks (brother of the Revd Joan Hicks of the Church of the Good Shepherd, Cox Green).

We pray for all the recently departed and all our departed loved ones and for those whose anniversary of death falls at this time. May they rest in peace and rise in glory.

As we celebrate another year of Tuesday Club at the AGM over a cream tea we turn to Charlie Mackesy: 'Do you have a favourite saying?' asked the boy. 'Yes' said the mole. 'What is it?' 'If at first you don't succeed, have some cake.' 'I see, does it work?' 'Every time.'

*May we all be blessed by God's love this week,*

*Fr Jeremy*

## **Worship for Sunday 19 September The Sixteenth Sunday after Trinity**

### **Sounds of Worship**

**Brian Graves**

Two themes emerge from today's gospel in which Jesus foretells his death and resurrection. One relates to the incomprehension of his disciples about Jesus' fate and their argument about who amongst the disciples was the most important. The other is, that by using the example of vulnerability of a young child, Jesus cuts through all of this confusion and posturing. He makes the point that that faith is not about being important but about being open and welcoming to the lowest in society.

The two hymns I have chosen explore the theme of building a community based on this interpretation of faith. The first is "Let us build a house where love can dwell" AM 365 words and music (Tune: Two Oaks) by Marty Haugen (b1950).

This hymn is often known as 'All Are Welcome', from the opening of the refrain. It was written for the Roman Catholic Community of St Thomas Becket in Eagan, Minnesota, and had thirteen verses, intended to reflect the rite of 'gathering-word-meal-ending'

In 1994, the hymn appeared in the Second Edition of the African American Catholic hymnal *Lead Me, Guide Me*, and in *Gather Comprehensive*, with the thirteen verses reduced to five. Each stanza begins 'Let us build a house...' and expands on a different feature that can be found in the 'house'. The house where love can dwell (verse 1) is the church, where prophets speak, and the cross stands as a witness of God's grace (verse 2). The service of Holy Communion, makes the church 'a banquet hall on holy ground' (verse 3), and verse 4 emphasises the church reaching out to 'the outcast and the stranger.' verse 5 brings these qualities to a conclusion, praying for a 'house' that is a place of 'songs and visions', which spring from the human condition, 'built of tears and cries and laughter'. The refrain complements the stanzas: it takes the phrase from every church notice board, 'All are welcome', and emphasises it by repetition, to encourage the visitor or the undecided.

The tune, Two Oaks, is by Haugen. The name is that of the house of Gene and Peggy Figliulo (uncle and aunt of Haugen's editor, Michael A Cymbala), to whom the hymn is dedicated. The house 'faces two large and beautiful oak trees'.<sup>1</sup>

1. Let us build a house where love can dwell  
and all can safely live,  
a place where saints and children tell  
how hearts learn to forgive.  
Built of hopes and dreams and visions,  
rock of faith and vault of grace;  
here the love of Christ shall end divisions.

*All are welcome, all are welcome,  
all are welcome in this place.*

2. Let us build a house where prophets speak,  
and words are strong and true,  
where all God's children dare to seek  
to dream God's reign anew.  
Here the cross shall stand as witness  
and as symbol of God's grace;  
here as one we claim the faith of Jesus.

*All are welcome, all are welcome,  
all are welcome in this place.*

3. Let us build a house where love is found  
in water, wine and wheat:  
a banquet hall on holy ground,  
where peace and justice meet.  
Here the love of God, through Jesus,  
is revealed in time and space;  
as we share in Christ the feast that frees us.

*All are welcome, all are welcome,  
all are welcome in this place.*

4. Let us build a house where hands will reach  
beyond the wood and stone  
to heal and strengthen, serve and teach,  
and live the Word they've known.  
Here the outcast and the stranger  
bear the image of God's face;  
let us bring an end to fear and danger.

*All are welcome, all are welcome,  
all are welcome in this place.*

5. Let us build a house where all are named,  
their songs and visions heard  
and loved and treasured, taught and claimed  
as words within the Word.  
Built of tears and cries and laughter,  
prayers of faith and songs of grace,  
let this house proclaim from floor to rafter.

*All are welcome, all are welcome,  
all are welcome in this place.*

'Let us build a house where love can dwell'

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Let us build a house AM 365 Two Oaks <https://www.youtube.com/watch?v=mTdxFRfEoMs>

The second hymn also explores the nature of community, as represented by the symbols of the place of worship. It also speaks to the importance of welcome of the vulnerable as represented by children. It is "God is here! As we his people meet to offer praise and prayer" AM 445 words by Fred Pratt Green (1905 – 2000) set to the tune Abbot's Leigh by Cyril Taylor (1907 – 1991).

Although this hymn was written in 1978 at the request of Russell Schulz-Widmar for a service to dedicate a new communion table, font and reading desks in a Methodist church in Texas, USA, it has found a much wider use. It reminds us of the presence of God within the physical surroundings of the church. Few other hymns focus on the familiar furniture of the church, 'table, font and pulpit', but they are used here partly as symbols of stability that identify a place of worship. The use in verses 2 and 3 of the repeated 'here' helps to centre the attention on the place itself as sacred space, but relates it to daily living. The last verse reminds people of the problems of belief 'in an age of change and doubt', in which the church is portrayed as a place of welcome, communion, dedication, and fulfilment.<sup>2</sup>

1. God is here! As we his people  
meet to offer praise and prayer,  
may we find in fuller measure  
what it is in Christ we share.  
Here, as in the world around us,  
all our varied skills and arts  
wait the coming of his Spirit  
into open minds and hearts.
2. Here are symbols to remind us  
of our lifelong need of grace;  
here are table, font and pulpit,  
here the cross has central place.  
Here in honesty of preaching,  
here in silence, as in speech,  
here, in newness and renewal  
God the Spirit comes to each.
3. Here our children find a welcome  
in the Shepherd's flock and fold;  
here, as bread and wine are taken,  
Christ sustains us as of old.  
Here the servants of the Servant  
seek in worship to explore  
what it means in daily living  
to believe and to adore.
4. Lord of all, of Church and Kingdom,  
in an age of change and doubt,  
keep us faithful to the gospel,  
help us work your purpose out.

Here, in this day's dedication,  
all we have to give, receive;  
we who cannot live without you,  
we adore you! We believe!

God is here! As we are his people AM 445 Abbot's Leigh

[https://www.youtube.com/watch?v=4\\_k\\_DCFGmWc](https://www.youtube.com/watch?v=4_k_DCFGmWc)

'God is here! As we his people'

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- 1 JRW. "Let us build a house where love can dwell." The Canterbury Dictionary of Hymnology. Canterbury Press. Web. 28 Aug. 2021.<<http://www.hymnology.co.uk/l/let-us-build-a-house-where-love-can-dwell>>.
- 2 Maureen Harris. "God is here! as we his people." The Canterbury Dictionary of Hymnology. Canterbury Press. Web. 28 Aug. 2021.<<http://www.hymnology.co.uk/g/god-is-here!-as-we-his-people>>.

## COLLECT

O Lord, we beseech you mercifully to hear the prayers of your people who call upon you; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil them; 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 forever. Amen

## EPISTLE James 3: 13—4: 3, 7—8a

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

## GOSPEL Mark 9: 30 - 37

After leaving the mountain Jesus and his disciples went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' Then he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'

## COLLECT & READINGS FOR SUNDAY 26 SEPTEMBER **Seventeenth Sunday after Trinity**

### COLLECT

Almighty God, you have made us for yourself, and our hearts are restless until they find their rest in you: pour your love into our hearts and draw us to yourself, and so bring us at last to your heavenly city where we shall see you face to face; 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 forever. Amen

### EPISTLE

**James 5: 13— 20**

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest. My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

### GOSPEL

**Mark 9: 38 — 50**

After Jesus had finished teaching the disciples, John said to him, 'Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.' But Jesus said, 'Do not stop him; for no one who does a deed of power in my name will be able soon afterwards to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward. If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched. For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.'

### **Ride & Stride 2021: Saturday 11 September**

A huge thank you to everyone who participated in the Ride & Stride event last weekend - our walking team and the volunteers who welcomed visitors to All Saints and, of course, everyone who sponsored them.

I will be at church on Sunday 19<sup>th</sup> September and would be grateful if any sponsors who have not yet let me have their sponsorship money could please do so then.

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### **PATHWAYS, OUR DIOCESAN MAGAZINE**

The Autumn edition of Pathways is now available in the Parish Centre and in the Parish Office. Please take a copy – it is free. Or you can read it on-line at <https://www.oxford.anglican.org/pathways-pdf-version/>



## REFLECTION by Greg Hurst

We are creatures of habit. Without consciously wishing it, we revert to ways we've always done things. We find comfort in the familiar. This is not in itself wrong. Behavioural science shows repeatedly that, unless challenged, this is how human instincts present themselves.

It's one of many reasons that I have always been so interested in Father Jeremy's sermons about his sabbatical: his experiences visiting the OAK project to train ordinands in Kenya and his pilgrimage on the El Camino de Santiago trail in Spain. He stepped back from the many demands of his day-to-day and week-to-week routine. He has told us how his thinking developed and changed as a result.

What I am about to say is a poor comparison. But the disruption of the pandemic has changed my own working routine radically. For my commute by train from Maidenhead into London I have started buying a 'carnet' or 'flexi' season ticket. These are pre-paid blocks of eight tickets to be used within a 28-day period. Crucially they can be used at peak time.

These were introduced during the pandemic. Previously, when I wanted to split my week between commuting to London and working from home I had to choose between an (expensive) peak-time ticket or an (inconvenient) off-peak fare. This combines both. After three decades of commuting, my whole experience is different. As I wrote last week, I cycle the last leg to my office, too.

I feel much better for it. Our natures can recoil from change. And yet, change can be refreshing, challenging, renewing.