

# ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

## PARISH NEWS

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

Issue 5

15 April 2020



### Dear parishioners and friends of All Saints, Boyne Hill,

I guess we will all remember Holy Week 2020. Many of us will have missed sharing the pilgrim journey through Holy Week sharing services, particularly Palm Sunday, Maundy Thursday, Good Friday and the Easter vigil before the celebration of Easter morning.

However, there were some highlights for some judging by the feedback I gathered. Anyone that listened to Bishop Steven Croft's 6 meditations on Good Friday could not fail to have been moved. Bishop Steven took us through the Passion of John and related the story to our situation facing COVID 19.

One of our Young Saints mothers said it had been a time when they had grown closer as a family. They had shared the Easter story with their children. It was a time when they had read the stories to their boys and had found it, 'Hugely refreshing for the soul'. Another family spoke of reading 'The Easter Story book' to their children which led to questions about the story. 'It was perfect for explaining the meaning of Easter as a family.

Mike and Jan Moss shared the vigil service together. Reading the Old Testament stories to each other, before lighting their Easter candle, listening to me warbling the Exultet, renewing baptismal vows, sharing bread in the form of agape and celebrating with fizz and nibbles at the end!

A good number of people watched the Church of England service on Sunday morning from the Archbishop of Canterbury's kitchen. He has clearly been watching Jamie Oliver 'Keep on cooking and Carry on'! Others watched Steven Croft and the Oxford Diocesan service, and some will have then tuned in to listen to Pope Francis' powerful talk from an empty St Peter's in Rome.

For my part I enjoyed listening to the input from the wider church but the key for me has been the response of people to care for their neighbour. I wrote a blog on the 9<sup>th</sup> April and I am going to repeat some of it here;

From my first day at All Saints church in September 2005 I have, following the course I completed at Heythrop College, London believed strongly in the value of the communion model of the church. It is a belief, at its most straight forward that we are drawn into communion or oneness with our Lord at the Eucharist. That we are drawn into oneness with the Father, the Son and the Holy Trinity in Trinitarian Love. We are joined too in the breaking of the bread with one another as the Body of Christ. Henri de Lubac, influential in Vatican II thinking said, 'We partake of the Body of Christ to become the Body of Christ.' We receive God's great act of love in bread and wine and we go out to the world, transformed to be a light to the world as our baptismal promises challenge us to do.

Having stated those things that I believe, and more importantly a large part of Christendom believes, we find ourselves at a loss. We cannot partake of the bread! And yet what have I noticed going on around me? I have noticed members of the church community setting up a pastoral care team to phone other members, to check that they are ok. I have discovered young members of the community getting food and medicines for those that are self-isolating. I hear stories of people from different congregations speaking to one another over the phone. I have heard of people praying for one another's needs at this challenging and worrying time. There are stories too of on-line scrabble being played by members, zoom meetings with

family and friends, of individuals using their initiative and contacting one of the other community help groups like the Maidenhead football team who have provided a lovely lady to help them with their shopping. There is news too of people arriving with a person's shopping and offering that person a bunch of flowers!

Rebecca Kelly from the Royal Borough of Windsor & Maidenhead has contacted me to say that it has been great to read of All Saints community efforts to help people. She liked the way we have been interacting with one another but also with the wider community too. Rebecca has offered us more help and we are now open via our website to other people from the Boyne Hill, Larchfield and Altwood community who are seeking support.

We are then trying to bring the word alive or to put it another way to live sacramentally. We are noticing too that the love of God is truly around us. Fr Kevin Scully, my friend and a priest I trained with at St Stephen's House, Oxford said to me 'You are no longer talking about the communion model of the church, the parish is living it!'

As we move forward then as a parish, I am hoping to continue using our strapline 'To encounter Christ in Word and Sacrament'.

I will be sharing some teaching on the understanding of the Eucharist week by week and offering a Bible study.

Please note in this edition of the newsletter Revd Judith's powerful, challenging and moving sermon based on this weekend's readings. Mary Cooper and Sue Nordberg are offering some prayers and readings and Greg Hurst shares his weekly reflection.

## **Bible Text for reflection and study**

Life in the Body of Christ – 1 Corinthians 12: 1 - 20

Tom Wright in his Bible for Everyone bible study guides tells his story of learning to play the trombone. When you learn to play an instrument, you learn or practise by yourself or at least with a teacher. Eventually you get to play with a group of other musicians and discover that although you are all playing different instruments, and most playing different parts, it all fits together. If everyone is playing their part as they should it should make a wonderful combined sound!

Wright says that the problem with the Corinthian church is that within the community some considered themselves superior to the others leading to the symphony sounding out of tune.

Of course, we could use the example of a choir, or a football team or any example that works for you.

Some questions that you may use.

1. According to what Paul says in 12:1-11 what is the point of spiritual gifts?
2. We speak of being a church member, but the word member comes from Christian thinking based on 1 Cor 12:12-20 where the word means limb or organ. Wright says 'We might expect Paul to say in 12:12 'as the body is one and has many members .... So also, is the church.' Instead he says, 'so also is the Messiah'. When you think of yourself as a member of Christ himself, what comes to mind?
3. How does thinking of other Christians as members of Christ himself affect the way you see them?

Next week we will look at 1 Corinthians 12: 21-31.

Blessings,

Fr Jeremy

**Sounds of Worship by Brian Graves**

The Gospel reading for Easter 2 describes the first appearance of Jesus to his disciples when they gathered together on the evening of the resurrection. They subsequently tell Thomas, who was missing from the gathering, of their encounter with Jesus, but he wants to see Jesus himself rather than rely on their testimony. Jesus does indeed appear again in Thomas' presence. This is the point at which Thomas fully and irrevocably commits his life to spreading the gospel message. This story illustrates the challenge of what events in our own lives that precipitate our Christian commitment. How do we meet the living Jesus in a way that alters our life? Conversely, how do we reflect our faith to others to encourage and nurture their faith?

Two of the hymns chosen for Easter 2 explore the challenge of turning to Christ.

The first is "In Christ alone!" AM 678 : <https://www.youtube.com/watch?v=RY4CW5pte98>

1. In Christ alone my hope is found,  
he is my light, my strength, my song  
This Cornerstone, this solid Ground  
firm through the fiercest drought and storm.  
What heights of love, what depths of peace,  
when fears are stilled, when strivings cease!  
My Comforter, my All in All,  
here in the love of Christ I stand.
2. In Christ alone! - who took on flesh,  
fullness of God in helpless babe!  
This gift of love and righteousness,  
scorned by the ones he came to save  
till on that cross as Jesus died,  
The wrath of God was satisfied  
for every sin on Him was laid;  
Here in the death of Christ I live.
3. There in the ground His body lay,  
light of the world by darkness slain:  
Then bursting forth in glorious day  
up from the grave He rose again!  
And as He stands in victory  
sin's curse has lost its grip on me,  
For I am His and he is mine  
bought with the precious blood of Christ.
4. No guilt in life, no fear in death,  
this is the power of Christ in me  
from life's first cry to final breath,  
Jesus commands my destiny.  
No power of hell, no scheme of man,  
can ever pluck me from his hand  
till He returns or calls me home  
here in the power of Christ I'll stand!

“In Christ Alone!” was the first of many collaborations between Stuart Townend and Keith Getty. Keith Getty is a professional musician who wrote music for commercial projects and cinema as well as church music. He was determined to write a melody that could work both in for a worship group band and organ/choir accompaniment. He then sent the music to Stuart Townend, another well-known worship songwriter and musician to seek his input for writing a suitable lyric. Townend recognised something very compelling about the tune and was inspired to write the lyrics we now know as “In Christ alone!” In the 20 years or so since its composition, this hymn has become a firm favourite. The words describe the power of Christ in people’s lives, his birth, life and death and a final statement of Christian commitment. The power of the music is in the opening arching phrase of the melody of the first two lines of words, which is repeated for the next two lines and returns for the final two lines. The intervening melody rises to new heights and maintains the arch-like shape.

The recording I have used is particularly apt because it uses a virtual choir. In due course, I expect we may see more such virtual music-making during the “Lock-down” measures

It is relatively unusual for the melody to be written first, but it proves the point that words and music need to be of the highest calibre to achieve the full power to inspire.

The second hymn is “All for Jesus, all for Jesus” AM 421. The words were written by W J Sparrow-Simpson as part of the passion-tide cantata “The Crucifixion” set to music by Sir John Stainer.

<https://www.youtube.com/watch?v= 0Ddg5rqB3s>

1. All for Jesus, all for Jesus,  
this our song shall ever be;  
for we have no hope, nor Saviour,  
if we have not hope in thee.
2. All for Jesus, thou wilt give us  
strength to serve thee, hour by hour,  
none can move us from thy presence,  
while we trust thy love and power.
3. All for Jesus, at thine altar  
thou wilt give us sweet content;  
there, dear Lord, we shall receive thee  
in the solemn sacrament.
4. All for Jesus, thou hast loved us;  
all for Jesus, thou hast died;  
all for Jesus, thou art with us;  
all for Jesus crucified.
5. All for Jesus, all for Jesus,  
this the Church's song must be;  
till, at last, we all are gathered  
one in love and one in thee.

The hymn comes at the end of the cantata “The Crucifixion” written by Sparrow-Simpson and set to music by Stainer. Although some of Sparrow-Simpson's text elsewhere in “The Crucifixion” may not reach as high a standard as one might expect, this hymn very effectively summarises the hope, atonement and power of faith. Themes also found in “Christ alone”. However, we inhabit a completely different sound world with Stainer’s music. The verses are

short and the melody is march-like where all the notes have equal length. The melody itself, starts with a rising shape after which it descends progressively to the end of the second line of words. Then the music follows a more arch like structure ascending to a climax at the end of the third line of words and a steady march home to the end.

I had planned to play the Menuet (Minuet) from Leon Boëllmann's Suite Gothique as the concluding Postlude on the organ and I have included a recording of it to complete this week's Sounds of Worship. As you will hear it is a lively piece in three sections, the first presents an opening idea repeated in different keys. The second section has a contrasting theme to it. Finally, the opening section returns to conclude the piece.

Leon B Boëllmann (1862-1897) was a French organist and composer who wrote music for a wide range of instruments and ensembles in his short professional career. However, his most enduring work is the Suite Gothique for organ. The Minuet has its origins as dance music and was introduced into classical music by Lully for the court of Louis XV1 (The Sun King). At that time, Minuets would have been played at a relatively stately speed, suitable for dancing. However, over time the Minuet movement became a regular feature of the orchestral symphonies, for example those of Haydn and Mozart, where they became increasingly lively and light-hearted. The Boëllmann Minuet follows in that later tradition.

### [Léon Boëllmann - 2. Menuet Gothique from Suite Gothique, Op. 25](#)

#### **Collect**

Almighty Father, you have given your only Son to die for our sins and to rise again for our justification: grant us so to put away the leaven of malice and wickedness that we may always serve you in pureness of living and truth; through the merits of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit one God, now and for ever.

Amen

#### **New Testament Reading**      [Acts 2: 14a, 22 – 32](#)

On the day of Pentecost, Peter, standing with the eleven, raised his voice and addressed the crowd, 'You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know – this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, "I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence." Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, "He was not abandoned to Hades, nor did his flesh experience corruption." This Jesus God raised up, and of that all of us are witnesses.'

#### **Gospel**      [John 20: 19 - 31](#)

It was evening on the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews. Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe.' A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.' Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But

these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

## Sermon

## The Revd Dr Judith Thomas

One of the interesting aspects of these last sequestered weeks of being locked down (or as my American friends remind me of being 'sheltered in place', is that I have been bombarded with emails, WhatsApps and tons and tons of information. One three minute video in particular caught my imagination. Its theme was that 'I was part of history.' In its three minutes of changing scenes and scripted words, it emphasized the message that future generations would look back at this time and marvel at what we as a society and as individuals have gone through. Covid -19 has been a definitive moment.

The three minute video set off many associations in my whirling brain as I played it more than just a few times. It dominated my phone. What *would be* the repercussions for the future ? More to the point how would it affect the faith I profess, my faith ?

When I lecture in the Far and Middle East (and indeed in any academic lectures I present) I use the standard practice for writing dates in our multi-cultural global context of other world religions. In my slides, I put BCE (Before Common Era, and CE (Common Era), rather than the BC /AD dating which I would think has permeated all our lives. My three minute video suggested, somewhat tongue- in cheek, that our dating could become BC –(Before Covid) and AC (After Covid).

What therefore has the major feast of the Christian calendar, Easter, to say to a world which is hurting so badly ? Like that three minute video, perhaps more to the point - Where has this time where I am part of history, where have these circumstances intersected my faith ?

Our very first reading today declares the life changing history of these events – it is there in the first lines of our reading from the Book of Acts. Peter standing with the eleven declares,

“ This Jesus God raised up, and of that all of us are witnesses.”

Another reading for today from I Peter 1 , puts it even more strongly “ Blessed be the God and Father of our Lord Jesus Christ ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled and unfading, kept in heaven for you. “

How relevant these verses are , not only to first century history but to what we have all been experiencing, some considerably more than others, whether workers on the front lines, or those who have loved ones with the illness, or to those who grieve an unexpected death from this awful disease. We have ALL in some way or another been affected.

Our faith' tested by fire'. The readings, as we will see when we look at the gospel reading, emphasize the need for a discerning faith, a tested faith, an evolving faith.

More than ever , the events we are living through demand that I, that we, be **discerning**.

My three minute video which I mentioned at the beginning, appeared amid a torrent of information overload. The choice of churches live-streaming were more overwhelming than the cereal choice in the average supermarket.

' Did I fancy one with a good sermon, or maybe a live-stream with superior singing and better instrumentals or maybe the length of the service fitted in more appropriately with my locked in timetable, or maybe the vestments worn ( or not) appealed to my aesthetic sensibility - the choice was endless. What I did learn and what I am realizing more than ever- is that this online smorgasbord of choice is of little relevance in comparison to the time that I, Judith Thomas, am spending in developing *my* relationship with the divine. This 'furnace of fire', time is the challenge to *me* ( and in a mixed metaphor), a time for *me* to get 'out of the boat' and learn what God was saying to his unworthy servant, Judith.

It all reminded me of the passion with which I had written an email at the beginning of this pandemic. I had written it to my beloved three chicks all living in America. I omit the pieces in the email where I had spoken very seriously of the situation with loved ones in another country, I omit the pieces where I speak of leaving this mortal coil but amid that, I wrote words with a depth of feeling that was almost overwhelming. I wrote,

*“To Alison, Jessica and Owen,*

*These are unprecedented times, serious times. I need you to take on board what I am writing.*

*Now, more than ever, all those Bible times, Vacation Bible school and all the other moments of faith, **now** is when they need to kick in.*

*You know that I have a deep and active faith - I wouldn't be a priest otherwise.*

*I know that Christ is with me - whatever life may bring. That is something you do not need to worry about in regard to me. I am not alone, even if as this disease rampages, there might be no 'human person' around !!*

*Make prayer the start and end to the day, Talk things over with God. Bring this day, you are now facing, bring all that you must do before God, ask for strength, guidance. Nothing is too great nor too insignificant. See how you can be the light of Christ, today to those around you.*

*This note is not one of 'Mam's eccentric religious emails,' this is to tell you in these serious times, that I am so very proud of you all. You give me great joy.*

*My deepest desire, my heartfelt prayer is that **you**, Alison, Jessica and Owen, now exercise the faith which you saw me, however imperfectly, try to pass on to you. I love God, and I love you three-' Lotus Blossom', 'Apple Blossom' and 'Cereal Blossom' .”*

This Covid-19 Virus time faith, however faltering, must be **YOURS**. It must be exercised with all the fears, concerns, tremblings, joy, excitement that is **YOUR** ( and my) relationship with God. It cannot be passed on like contact Covid. It must develop from the moments where we have individually wrestled with God in the darkness. It must come from where God has related to us as if we were the only ones on the planet because that is what our faith proclaims. We matter to God as if we were the only ones on earth. That figure on the cross was for *me*.

Let us look now at our gospel story, familiar as it is with the incredulity of Thomas. I see intersections with my technological online world. Thomas too was bombarded with information - after all he had the rest of the disciples and others telling him what had happened, what he had missed, describing it in all its various aspects. Yet, God in his graciousness and love wanted Thomas to claim his own understanding. The response is one that never fails to move me, Thomas makes the declaration that we all need to claim *for ourselves* no matter how many years we have experienced the faith. We need, to say with all that our individuality entails, ‘ *My Lord and my God.*’

I said at the beginning that our faith is discerning, tested and evolving. Covid-19 has taught us all what truly matters in life. Now the props have been taken away, it is us before our Maker. Crisis yet opportunity. Victorian floors may not be viewed in the same light in a world where doctors, nurses, care- home staff, bus-drivers and all the thousands of unsung and unrecognized heroes have selflessly and in reality, ‘ laid down their lives’ for those around. The technology that was sidelined in many churches has now brought hope and comfort to so many who otherwise would be alone and frightened. Our Covid -19 world has emphasized what I already knew from my living in far flung countries, that we are citizens of the world, more – we are members of a world -wide Christian congregation with a richness of wondrous music and liturgies and styles. The non-discriminatory Spirit poured out.

That first Easter day brought a new hope, a new joy to the world, it saw those who were frightened and unsure trust the Spirit into a future that they could not possibly have imagined. The power of the Risen Christ, the indwelling of the Spirit is ours, today, in this place, in this time in history.

The words of Isaiah 43:19

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

Let us do all in our power to ensure that we do not miss it.

Amen.

## **INSPIRATIONS**    **Poems and prayers that some of you have found helpful**

LORD, I BELIEVE....

Lord God, I believe that you love me and that you made me for a purpose.  
Lord, I believe that I shall die not a moment sooner, nor a moment later than you decree.  
Lord, I believe that I shall suffer neither more nor less than you decide.  
Lord, I believe that I shall complete the work that you have planned for me to do on earth.  
Lord Jesus, cos you died and rose from death so I believe that I too shall rise from death.  
Lord, I believe that in the resurrection I shall see and understand all that is hidden from me now.  
Lord, I believe that, because of this resurrection new life springs out of every kind of death.  
Lord, I believe that all my dear ones in the same way are safe in your capable and moulding hands.  
Therefore, Lord, I believe that all anxiety is sin  
And I renounce it as unnecessary, wasteful and hurtful,  
And Lord, I commit myself to you with all my heart to be set free to live and love and serve your children.

**Richard Holderness**    *suggested by Sue Nordberg*

ST THOMAS AQUINAS 1225-74 of Aquino, Italy - theologian, ethical thinker and model for priesthood.

Give to me O Lord, a steadfast heart, which no unworthy affection may drag downwards: give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside. Bestow upon me also, O Lord my God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee and a faithfulness that may finally embrace Thee.

God of all goodness, grant us to desire ardently, to seek wisely, to know surely, and to accomplish perfectly thy holy will, for the glory of Thy name.

ST IGNATIUS LOYOLA 1491-1556 of Loyola, N Spain- soldier, wounded 1521 , then visionary missionary.

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any rewards, save that of knowing that we do Thy will.

*Suggested by Mary Cooper*

WHEN THIS IS OVER by Laura Kelly Fanucci

When this is over,  
may we never again  
take for granted  
A handshake with a stranger  
Full shelves at the store  
Conversations with neighbors  
A crowded theatre  
Friday night out  
The taste of communion  
A routine checkup  
The school rush each morning  
Coffee with a friend  
The stadium roaring  
Each deep breath  
A boring Tuesday  
Life itself  
When this ends,  
may we find  
that we have become  
more like the people  
we wanted to be  
We were called to be  
we hoped to be  
and may we stay  
that way—better  
for each other  
because of the worst.

*Suggested by Jenny Wilks*

Inspirations are edited by Sue Nordberg: nordbergjs@aol.com

### **Hand Sanitizer**

Charlotte Roszkowski has 45 bottles (c.100ml each) of hand sanitizer she would like to donate to anyone who in a 'vulnerable' group or shielding. The hand sanitizer is made using the WHO recommended method; [https://www.who.int/gpsc/5may/Guide\\_to\\_Local\\_Production.pdf](https://www.who.int/gpsc/5may/Guide_to_Local_Production.pdf). It is 80% alcohol. If you would like a bottle, please contact Charlotte directly on [charlotte.mace06@gmail.com](mailto:charlotte.mace06@gmail.com) or 07789 888305 (please leave a message or send a text if there is no answer!). She would be happy for a pick up from outside her house, or for her to drop some round to the requester's house (as long as the area is reasonably local to All Saints Church).

### **Reflection by Greg Hurst**

The bins have been making me anxious. Days before the lockdown I drove to Braywick tip with two giant bags of garden refuse but found the gates locked. I was 15 minutes late.

The following day the tip shut. Next, green bin collections were suspended. My giant sacks of bramble stalks, pruned branches and lawn clippings remained with me.

Things got worse when the council announced fortnightly refuse collections: black rubbish bins one week, blue recycling bins the next.

A neighbour sent me a grid of Maidenhead streets with a colour code and calendar indicating which bin would be collected which week but it looked too complicated to fathom. Instead I asked another neighbour who told me: "Tomorrow is black bin day."

The next day I discovered, to my horror, it had been blue bin day. Our black bin remained un-emptied on the street. Our blue bin, packed so full of recycling that the lid was slightly ajar, sat untouched on the drive. It would have to accommodate two weeks' more recycling before it was collected, I realised.

The council had said it would resume green waste bin collections but, again, ours sat unemptied beside the black bin.

I was marginally relieved when another neighbour told me that, according to the complicated colour-coded calendar, green bin collections had indeed resumed for other streets but our turn would be the following week.

What have I learned? Love thy neighbour, yes, but don't always rely on him. And learn to read colour-coded grids, however complicated.

### PS from the Covid19 Frontline

Day 23 of the lockdown and Day 21 for our son, Nick, on his ventilator at Stoke Mandeville. Not much has happened since last week; there's been the odd hiccup where things have got very slightly worse, and then been put right. Today, for the very first time, we've seen maybe a tiny flicker of light at the end of the tunnel. If all has gone well, they will have reduced his sedation to see how that goes.

Last November Nick ran his very first marathon. He chose Bedford because it's a very flat course, and, unusually for a marathon, runners just had to complete laps of an old airfield. So Nick ran round and round, and we, the support crew (Mike, me, Nick's wife and children), walked to and fro across the course to cheer him on, seeing him twice on each lap. Unusually it was a very small field for a marathon and instead of the cheering crowds you see at the London Marathon there were just one or two for each runner. This race was well ahead of its time; not only were the runners socially distancing, the spectators were too!

Now we're in almost the same situation; we can't physically cheer him on each lap, but all of our prayers are the same as they were that day when he was finding it so hard – "Come on, Nick!" "Come on, Daddy!" "We know you can do it!" And he did! So let's hope that that determination gets him over the line this time.

We feel very blessed to be supported by the prayers of so many people, thank you all very much!

Mike & Jan Moss

Xxxxxx

If anyone has any items for future newsletters please email them to [jan.moss@btinternet.com](mailto:jan.moss@btinternet.com) deadline each week is 12 noon on Wednesday. This is to enable delivery to people without email.