

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 21 5 August 2020



Dear Parishioners and Friends of All Saints, Boyne Hill,

I begin this week's newsletter by sharing with you some of the main points from Bishop Steven's excellent podcast on Paul's letter to the Philippians. The bishop begins by telling us that Paul is encouraging people to rejoice in the Lord always. Paul is able to write this even though he is in prison following arrest, he has been shipwrecked and faces a martyr's death. The question posed by our Bishop is how can we experience joy when the world is gripped by anxiety. Many of us are tired, there are mental health issues, there is the on-going threat of infection, the prospect of job losses, we have had the closure of churches and even now we are back we cannot sing to rejoice to the Lord.

Paul in his letter to the Philippians has challenged the people to centre their lives on Christ, engage with the world as good citizens and look at divisions within the church with a sense of humility. Humility which is at the heart of the Christian faith and found in the incarnation when God humbled himself in the form of a vulnerable baby boy and grew to be a man that gave his life that we might experience new and transformed life. We believe as Christians that we are loved by God and through the Eucharist as we discovered in last week's gospel with the help of Bishop Philip North in the Church of England on-line service from Walsingham 'Jesus feeds us so that we can feed the world.' We partake of the Body of Christ to become the body of Christ to the world.

Bishop Steven tells us though that this does not mean that we thank God for the bad stuff but rather that we give thanks in the midst of the difficulties. Steven then shifts our thinking back to the psalms that we are using at our zoom night prayer on Thursday evenings. The early psalms (the ones we are using) focus mainly on lament but with the occasional one of praise. The final third move to praise with occasional lament. Steven says that as we get older the challenges of life increase particularly as we face the death of ones close to us and face the prospect of our own deaths. 'We rejoice in the Lord though because it is our song of protest, our rebellion, our victory before the Kingdom comes'.

We learn from Steven that this does not mean wearing a cheerful smile or seeing the silver lining in everything. In Lockdown we have been reminded of the things we took for granted. The hugs, the shake of a hand, the joy of sharing hospitality. We have been denied the gift of meeting physically in churches as gathered communities receiving the Eucharist. We can have joy that 'The Story of Salvation is great even in the midst of suffering'. Going forward we need to seek the humility of Christ as we discover how we walk alongside others in the pilgrim journey, we note the glory of God in creation and we are fed by Jesus in word and sacrament so that we can feed others. Bishop Steven is going to put the four weeks of his podcast on Philippians into a study course. We hope in the Autumn to share this study with the congregation of All Saints.

Eucharist at All Saints

We have been back worshipping at church for five weeks now. It is a simple service with Relf Clark playing the organ before the service, during communion and then at the end. The numbers on a Sunday have been between 30-40 people and a largely different congregation of 10-12 on a Wednesday. The two simple services will be the pattern throughout August, and I suspect for some time yet. The length of the service ranges between 30-45 minutes and

people have gathered within the quadrangle following the Eucharist to talk. We are beginning to book baptism services again with one in September and one in October.

The Thursday night prayer has become a way of praying that some people are appreciating. We follow the reading of the day, we share a psalm, listen to a few thoughts based on the psalm and towards the end of the prayer use Ignatius of Loyola's Examen where we look back over the day giving thanks, reviewing the day and noticing where we felt God's presence, we recall times of sorrow and need for forgiveness and ask for God's grace to see God's presence more clearly the next day. We have the joy at the end of listening to Deborah Firth sing a song that reflects the theme of the psalm.

I am continuing offering with the help of Rod Broad and Monika a recording each week. These services are short with a midweek theme. There are too the options on Sunday's to watch and participate in a Diocesan service or a Church of England service. Last weekend the Church of England Eucharist was from Walsingham and Bishop Philip North gave an excellent sermon which you may want to look at if you did not have the chance on Sunday.

Resources

Eucharist 10.00am 9th August – The Ninth Sunday After Trinity using Eucharistic Prayer B

Eucharist 10.00am 12th August – Eucharistic Prayer G

If you have internet access, please continue to use the Church of England and Oxford Diocesan resources. The dialling for those without internet can be found on 01865 920930.

The Church of England have started a new resource called 'Daily Hope'. This resource offers comforting hymns, daily prayers and reflections. It is a free telephone line 0800 804 8044 if you would like to listen.

The Readings for Morning Prayer this week are;

Friday August 7th Psalm 31, 1 Samuel 17. 31-54, Luke 24. 13-35

Saturday August 8th Psalm 42, 1 Samuel 17.55 – 18.16, Luke 24. 36-end

Sunday August 9th Psalm 88, Song of Solomon 8. 5-7, 2 Peter. 3. 8-13

Monday August 10th Psalm 44, 1 Samuel 19. 1-18, Acts 1. 1-14

Tuesday August 11th Psalm 48, 1 Samuel 20. 1-17, Acts 1. 15-end

Wednesday August 12th Psalm 119. 57-80, 1 Samuel 20. 18-end, Acts 2. 1-21

Thursday August 13th Psalm 57, 1 Samuel 21.1 – 22.5, Acts 2.22-36

If you have internet access, please continue to use the Church of England and Oxford Diocesan resources. The dialling for those without internet can be found on 01865 920930.

Night Prayer Thursdays 8.00pm – 8.30pm on Zoom

Join Zoom Meeting

<https://us04web.zoom.us/j/75976544021?pwd=Q1pJVtIpTytOdHg0VXhSRGxWRzIzZz09>

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>

Thursday 6 August: Psalm 72, Luke 9: 28-36 and Hymn 557 from Ancient and Modern Beauty for Brokenness

You should have received a copy of this helpful blue book but if you haven't please let me know.

Prayer Intentions

Lord we pray this week for all those people for whom taking risks is a way of life. We pray for the emergency services – paramedics, the police, the fire service – all who daily face difficult situations as they seek to help to protect us and make our world a safer and more peaceful place. Within our own congregation we pray for John, Helen, Joanne, Karen, Carole, Richard, Eleanor, Ricky, Dagma, Emmanuel and Magda.

We pray for people working in troubled areas of the world. The armed forces near war zones and those who bring humanitarian aid into areas of natural disaster.

We pray for those who take risks in your name, Lord Jesus – those who take your word where it is most needed. We pray for Church leaders at this time who try to stand for justice, who speak for the voiceless and who make decisions in challenging times. We pray too for government as they continue to face difficult decisions.

We continue to pray for people that are hungry; for parents who struggle to feed their children and themselves. We thank you for the work of the foodbanks and pray that they would have the resources to continue to meet so many needs.

We continue to pray for Nick Moss as he continues his recovery and begins to ease himself back into work. We give thanks to God for his loving presence with him at this time.

We continue to pray for the NHS and the economy as we face a demanding Autumn. We pray that we may centre our lives on Christ so that we may find strength to persevere and face the challenges ahead.

We continue to be grateful to the pastoral care team at All Saints and the support they are offering to people through phone calls and acts of kindness.

We pray for our small groups including Tiny Saints, Tuesday Club, Young Saints, All Sorts and Senior Saints. As the Senior Saints begin to gather again for fellowship and the Tuesday Club meet again using technology, we give thanks for the support for one another.

We pray for the Nursing Homes of Boyn Grove, Clara Court, Normanhurst and Larchfield. We give thanks that families can once again visit relatives in Care Homes. We pray for the members of All Saints who live in Care Homes.

Finally, we pray for all those suffering in any way as a consequence of the virus and the lockdown. We remember the thousands of people who have lost their lives and the loved ones who have lost someone dear to them. We pray for all those worried about their ability to keep their job, to provide for their family and to retain self-worth and value in their lives.

Small Christian Communities by James O'Halloran

4. *Permeated by Love*

O'Halloran begins this chapter by stating that humans are permeated by the love of the Trinity. Our spirituality is then Trinitarian. He goes on to write that God loved us before we were born. John 15.12. 'Love one another because God has loved you first.' I guess the problem is do we know that we are loved? Some of the most heartfelt and honest discussions of my cell group over the years have been centred around this question. We have as priests tried to teach and preach that as individuals, people are loved by God and yet we do not always feel the same ourselves. Eric Franklin my New Testament teacher at St Stephen's House used to say to his students. 'You have to get it in your guts not just your head!'

A few years ago, Jo Sheppard offered us a book on Saints to study in Lent. One of the Saints was St Therese of Lisieux. She regarded love as the greatest gift offered to us as humans. She believed that we should love one another as God loved us. Jesus' love was divine and ours human so Therese believed that God would loan his love through Christ so that we could channel it to others. (see our new Eucharist books and the sending out.) John Donne one of the poets I struggled with at school said, 'No man is an island'. It is true says O'Halloran of a couple. Friendship should go into the community.

Love should also drive out fear. (1 John 3.18) O'Halloran writes that we are loved by God even before we are in the mother's womb. When you look back over your life of lows and highs can you see what motivated us. Rowan Williams once told our deanery chapter in Monmouth that it was the Holy Spirit that quietly directed us and motivated us as we looked back through our lives.

Our motivation then should be the Holy Spirit. O'Halloran writes about Tanzania and the idea that we should dance to the tune and rhythm of the Trinity. Can we visualise the Trinity as a dance between three persons encouraging us to dance to the beat? As the body of Christ although we are individuals, are we not trying to move to the same dance? At the heart of this is the incarnate God who in humility came among us and redeemed the world. Christian community is centred on this belief. Jesus restores community by reconciling us to ourselves says O'Halloran and to each other, to God and to creation. (John 3.16)

In Acts 15.28 we find that the early church had a sensitivity to the Spirit. The early believers first discerned the spirit before each move. It is the Holy Spirit that activates love between the community.

Faith as Jonathan Romaine shared with us last year is participative not passive. O'Halloran uses two stories to highlight this understanding. One from Ireland 'Paddy Murphy went to Mass, never missed a Sunday. Paddy Murphy went to hell for what he did on Monday.' The second story reported a novice in a religious community falling ill. The doctor asked if he had had the illness before. Yes, when he was in the world came the reply. The doctor replied, 'Where the devil do you think you are now?' We are not just Sunday Christians we have a part to play in the world. As Christians we no longer see people in terms of 'gender, race, age, social conditioning or colour' says O'Halloran. (Useful for us to recognise in these troubled times.) Read Galatians 2.20 for a biblical take.

As a pilgrim people we can learn from culture says O'Halloran. In Kenya a man tells a story of when he was growing up. His mother told him about the Jumas who had large heads. If they fell over, they could not get back up and died much like the beetle. The young man was taught to help so that others might survive.

Deborah Firth and I shared a conversation last week about how this time might offer us a chance to develop small communities that journey together with the young and families. The diocese has produced a paper and course called 'Disciples Together' It asks that we make small 'Shifts' in thinking within our communities. Deborah saw this as every person welcomed and finding a sense of belonging. It hopefully would lead to relationships that are valued whether in worship or in activities. I have just received an email from Ian Macdonald the youth minister for the Diocese saying that he is happy to meet with a group of people interested in journeying with families and young people.

Can the small Christian community theology and spirituality lead us to members who are living faith in the world, in school, visiting the sick, supporting the bereaved, working with youth, the elderly or those with learning difficulties. Some of these ministries already happen at All Saints. Open the Book, Street Angels, Senior Saints, All Sorts to name a few. Small groups also desire knowledge. Bible studies and study groups and as Bishop Steven has been teaching through Philippians a sense of Joy. Can we recover holidays, pilgrimages and outings to bring community together?

O'Halloran offers a quote from Raymond Carver who died young following a difficult life and in which he experienced love at the end.

'And did you get what you wanted from this life even so? I did. And what did you want? To call myself beloved, to feel myself Beloved on the earth.' The origins of this statement are found writes O'Halloran in the Blessed Trinity.

Questions

1. What does the word spirituality mean for you? Is it relevant in your life?
2. From your own experiences of intimate relationships or friendship what would you add to or subtract from in O'Halloran's summary? He offers us John 4. 7-12, Galatians 2. 20-21, Galatians 3. 26-29 and Micah 6.8.

This concludes the thinking on Small Christian Communities from O'Halloran's book.

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

Fr Jeremy

Worship for Sunday 9 AUGUST THE NINTH SUNDAY AFTER TRINITY

Sounds of Worship

Brian Graves

This week's gospel describes the aftermath of the feeding of the 5,000 which was last week's gospel. Having performed the miracle of creating new food, at will, from the offerings of the crowd, Jesus wants solitude to pray alone. The disciples departed in their boat to go fishing. In the middle of the night, a storm rages and Jesus walks over the water to join them. Understandably, this miraculous appearance causes consternation amongst the disciples. Jesus calls Peter to join him on the water, which he does but confronted by the fierceness of the storm he loses his confidence and starts to sink. Jesus saves him but admonishes him for weakening at the moment of greatest trial. This event firmly establishes for the disciples that Jesus is the Son of God.

There are many themes in this short story and today's selection of hymns focusses on courage, the protection of God, especially for seafarers, and affirmation of faith in Jesus.

The first hymn, "Do not be afraid" AM 330 words and music by Gerard Markland (b1953) and written in 1978 is based on a text from Isaiah 43 v 1-4 but is equally apt for today's gospel.

The hymn has a refrain that is sung at the beginning and after each verse. The verses are irregular in metre and are intended to be sung by a cantor. The refrain highlights that faith and courage come from our redemption by the crucifixion of Jesus and the person calling that Jesus has for everyone. The verses describe a range of life's challenges and that in all cases, we are supported by the love of God.

I have been unable to find much information about Gerard Markland himself, other than he was an English teacher and this hymn was first published in 1978 in a collection of hymns written for the Catholic Church.

Refrain:

Do not be afraid,

For I have redeemed you.

I have called you by your name;

You are mine.

1. When you walk through the waters I'll be with you,
You will never sink beneath the waves.
2. When the fire is burning all around you,
You will never be consumed by the flames.
3. When the fear of loneliness is looming,
Then remember I am at your side.
4. When you dwell in the exile of a stranger,
Remember you are precious in my eyes.
5. You are mine, O my child; I am your father,
And I love you with a perfect love.

Refrain

<https://www.youtube.com/watch?v=baZV8E1my6k>

The story of walking on water inevitably makes me think of the mariner's hymn "Eternal Father strong to save" AM 623, words by William Whitting (1825-1878) and set to the tune Melita composed by his contemporary John Bacchus Dykes (1823-1876).

Whitting, William, was born the son of a grocer in Kensington, London, and educated at Clapham. He was for several years Master of the Winchester College Choristers' School. His "Rural Thoughts and other poems" were published in 1851. Around 1860, Whitting submitted his hymn "Eternal Father, strong to save" to Sir Henry Baker who was the editor of the first edition of "Hymns Ancient and Modern". Simultaneously John Bacchus Dykes submitted the tune Melita which has become linked with Whitting's hymn.

Dykes is a well-known and prolific hymn tune composer. For example, on Trinity Sunday I included his tune Nicea which is used for the hymn "Holy, holy, holy, Lord God Almighty". Bacchus Dykes was not only a noted musician but also a priest. In 1849 he was appointed Precentor of Durham Cathedral, which put him in charge of the management of the choir and music. Through his efforts musical standards at the cathedral improved considerably. In 1862 he left the cathedral to hold the living of St Oswald's Durham until his death fourteen years later. St Oswald's church is within sight of the cathedral

1. Eternal Father, strong to save,
Whose arm does bind the restless wave,
Who bids the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to thee
for those in peril on the sea.
2. Saviour, whose almighty word
The winds and waves submissive heard,
Who walked upon the foaming deep,
And calm amid the rage did sleep:
O hear us when we cry to thee
for those in peril on the sea.
3. Holy Spirit, who didst brood
Upon the waters dark and rude,
Who bad'st its angry tumult cease,
And gavest light and life and peace:
O hear us when we cry to thee
for those in peril on the sea.
4. Trinity of love and power,
Your children shield in danger's hour;
from rock and tempest, fire and foe,
protect them whereso'er they go:
and ever let them rise to thee
glad hymns of praise from land and sea.

The final hymn is "At the name of Jesu" AM 593 words by Caroline Maria Noel (1817-1877) to the tune Camberwell by Michael Brierley (b1932). There are several tunes for this hymn but Camberwell represents a significant turning-point in Anglican hymn tune composition in the twentieth century.

The words of this hymn are based on Paul's Epistle to the Philippians, 2. V5-11, which describes the mind of Christ. That is, that he came in the form of a servant, to humble himself, and be obedient to his death on a cross. This text also provides the memorable phrase "at the name of Jesus, every knee shall bow" which Noel uses to such good effect in the hymn. Today's gospel tests Peter's faith and obedience and this hymn calls us to aspire to the same confidence in faith.

Caroline Marie Noel was the daughter of an Anglican clergyman and hymn writer, she began to write poetry in her late teens but then abandoned it until she was in her forties. During those years she suffered frequent bouts of illness and eventually became an invalid. To encourage both herself and others who were ill or incapacitated, Noel began to write devotional verse again. Her poems were collected in "The Name of Jesus and Other Verses for the Sick and Lonely" (1861, enlarged in 1870).

"At the name of Jesus" was selected by Ralph Vaughan Williams when he was editor of the hymn book "Songs of Praise" first published in 1925. Vaughan Williams set it to one of his own tune compositions called "King's Weston". Subsequently, the hymn was linked to the more vigorous tune, Evelyns, by W H Monk (1823-1889).

However, this hymn gained even wider recognition when the tune "Camberwell" was published. This tune was published as part of a collection of tunes set to traditional words by the '20th Century Church Light Music Group', led by Geoffrey Beaumont. The notoriety of this group was brought into prominence by the publication of Beaumont's Folk Mass in 1957. Although only 2 or 3 of the tunes published by this group continue to be used today, their influence in provoking changes in liturgy and use of music in church has been profound.

Camberwell is not a "pop" tune, i.e. based on the prevailing commercial pop music styles of its day but an attempt to provide a style of music that loosened the rigidities of traditional hymn tunes, have the liveliness of folk music and make it uncomplicated to participate in singing it. Getting that balance right to be successful in a church context is always difficult which is apparent by the fact that so few hymns have survived in regular use but Camberwell proves the success of this approach and sets a standard for composers ever since.

John Michael Brierley was ordained in 1960. He was also an organist who while a student assisted Gordon Hartless at Malvern Link, and later teamed up with Patrick Appleford, Geoffrey Beaumont and others to spearhead the '20th Century Church Light Music Group' from the 1950s onwards. He retired to Cradley Heath, Warley, W Midlands, in 1992.

1. At the name of Jesus
Every knee shall bow,
Every tongue confess him
King of glory now:
'tis the Father's pleasure
We should call him Lord,
Who from the beginning
was the mighty Word.

2. At his voice creation
Sprang at once to sight,
all the angels faces,
all the hosts of light,
thrones and dominations,
stars upon their way,
all the heavenly orders,
in their great array.

3. Humbled for a season,
to receive a name
from the lips of sinners
Unto whom he came,
faithfully he bore it
spotless to the last,
brought it back victorious,
when from death he passed:
4. Bore it up triumphant
with its human light,
through all ranks of creatures,
to the central height,
to the throne of Godhead,
to the Father's breast;
filled it with the glory,
of that perfect rest.
5. Name him, Christians, name him,
with love as strong as death,
but with awe and wonder
and with bated breath:
he is God the Saviour,
he is Christ the Lord,
ever to be worshipped,
trusted, and adored.
6. In your hearts enthrone him;
there let him subdue
all that is not holy,
all that is not true:
crown him as your Captain
in temptation's hour;
let his will enfold you
in its light and power.
7. Surely, this Lord Jesus
shall return again,
with his Father's glory,
with his angel train;
for all wreaths of empire
meet upon his brow,
and our hearts confess him
King of glory now.

<https://www.youtube.com/watch?v=OI2rKRCWmOU>

NB This recording only uses verses 1, 3 and 7 above.

COLLECT

Almighty God who sent your Holy Spirit to be the life and light of your Church; open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love and joy and peace; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

OT READING 1 Kings 19: 9 – 18

When Elijah reached Horeb, the mountain of God, he came to a cave, and spent the night there. Then the word of the LORD came to him, saying, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' He said, 'Go out and stand on the mountain before the LORD, for the LORD is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' Then the LORD said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.'

NT READING Romans 10: 5 - 15

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.' But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

GOSPEL Matthew 14: 22 - 33

Immediately after feeding the crowd with the five loaves and two fish, Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.' Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

Whenever I read today's Gospel reading, it reminds me of this refrain:

*Turn your eyes upon Jesus
Look full in his wonderful face
And the things of the earth will grow strangely dim
In the light of his glory and grace.*

<https://www.youtube.com/watch?v=-dFfLt2Bd3o>

It comes from a hymn called "The Heavenly Vision", also known as "Turn Your Eyes Upon Jesus" by Helen Howarth Lemmel and is based on Isaiah 45.22 *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other."*

The account of Jesus and Peter walking on the water is a vivid lesson about turning our eyes towards Jesus and the role of faith and trust in being a disciple of Christ. It takes place on the Sea of Galilee just after the feeding of the five thousand. These waters would have been well known to the disciples. They would have played in the water as children and as adults would have fished in it. But it's on these familiar waters that Jesus chose to reveal new things to them.

Jesus has sent his disciples off across the lake in a fishing boat and dismissed the crowds so that he can take himself somewhere quiet for a time of prayer. We hear that he took himself up a mountain and was there throughout the evening and night until early morning. He clearly needed a time-out. Meanwhile a storm has developed on the sea and the disciples are battling the wind and waves, no doubt cold and tired. But remember they are experienced fishermen; they would have had ample wits and survival skills.

It is very early in the morning when it's probably still quite dark. The storm is howling. The waves are lashing against the boat. The spray of the waves is making everything misty. Then suddenly they see something mysteriously appearing before them, a figure walking on the water. They think they've seen a ghost! They must have been petrified. Although they cannot clearly see Jesus, they recognise his voice, reassuring them with those familiar, encouraging words which give them assurance of his presence, *"Take heart, it is I; do not be afraid."*

And now we have Peter, impetuous as always, the adventurous disciple, who once again cannot resist being the one to have a go! Even though he hears Jesus speaking, he seems to want Jesus to verify his identity because he says to him, *"Lord, if it is you..."* To which Jesus simply replies, *"Come."* So, in the middle of a storm, Peter climbs out of the boat onto the water and starts walking towards Jesus. His eyes are turned upon Jesus and all is well. He trusts Jesus to make this happen. But of course, as we read in the text, it all goes horribly wrong when Peter's focus is short-lived and when he is distracted by the strong winds and waves, he starts to sink. Peter's panicking, he cries out, *"Lord, save me!"* And immediately Jesus reaches out to him, albeit with a slight reprimand, *"You of little faith, why did you doubt?"*

Isn't it true that we can all be distracted or hesitate at times, or perhaps lose the focus of our faith? Like Peter, our faith can sometimes waver, we can get that sinking feeling. Indeed, our faith can be mixed with traces of fear and doubt. But Jesus recognises these qualities in us like he did in Peter and isn't put off by them. And as we sink into our own seas, Jesus tenderly reaches out to us in the midst of everything and reminds us of his faithful love for us, *"Take heart, it is I; do not be afraid."*

In his book *The Cost of Discipleship*, the German theologian Dietrich Bonhoeffer described this scene as the great image of discipleship. He said, *"Peter had to leave the ship and risk his life on the sea, in order to learn both his own weakness and the almighty power of God. If Peter hadn't taken the risk, he would never have learned the meaning of faith."*

Throughout our Christian journey of discipleship there are all sorts of twists and turns, of waves and winds and stormy waters. Over the last few months, we have had to get used to living alongside this deadly virus and all the fears and anxieties the pandemic has brought to us. So is this really the time to be metaphorically stepping out of the

boat onto the stormy waters and taking a risk like Peter did? Perhaps it is. Christian discipleship is not a static state but a dynamic journey which requires faith and trust. Jesus can choose to reveal new things to us in the same way he did to his disciples on the familiar waters of the Sea of Galilee. We have had to turn our eyes towards Jesus using new opportunities of being church, scattered, but together, and of worshiping in ways, perhaps virtually, which maybe we hadn't considered six months ago. We've had to listen through the roar of the waves and the winds to the sound of Jesus calling us to, "Come" in the safe knowledge that his affirmation to us will always be, "Take heart, do not be afraid, it is I."

Let us turn our eyes towards Jesus and look full in his wonderful face. Amen

ANNUAL PAROCHIAL CHURCH MEETING

This will take place in church at 7.00pm on Monday 28 September.

YOUNG SAINTS AT HOME

See Issue 17 for the summer programme.

REFLECTION by Greg Hurst

We had some reservations about going on holiday, even in this country. Pictures of jam-packed beaches in Bournemouth and Brighton looked alarming. We imagined streets thronging with visitors. Would we feel comfortable?

It was all fine. We were in luck that beaches in North Norfolk stretch on for miles. Other groups of holiday-makers sat far apart from us.

Only once did we feel nervous on arriving at a beach at Wells-next-the-Sea. The tide was in and the narrow strip of sand near the entrance was busy. But we walked on for several hundreds of yards and the crowds melted away. True, it was an adjustment to sanitise our hands before entering every shop. Sometimes the liquid provided by shopkeepers was thin and evaporated quickly; in others it was gloopy and sticky.

A couple of shops had bossy signs outside: take a basket, one-way system only, maximum group size of two, queue at the till, wait to be called. One book shop even barred children.

Broadly, however, they were fine. We went to a café where we were served at a table boxed in by makeshift perspex screens. We had lunch in a pub courtyard at a table with a plastic covering and throw-away paper menus.

The town of Cromer had one-way arrows on pavements on the opposite side of each street, although most tourists failed to spot them. But people wore masks, kept a respectful distance from one another and were good-natured about it all.

Our worries were misplaced. We had a lovely break.

QUENCH REOPENING HOURS

Quench Bookshop in Queen Street is owned by a local Christian charity. It provides active Christian witness and stocks a great selection of cards, books and gifts. The shop is subsidised by regular donations from Christians in Maidenhead. The shop has now reopened on Mondays, Tuesdays and Wednesdays from 10.30am until 3.30pm. Do please give Quench as much support as you can.

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