

**ALL SAINTS CHURCH BOYNE HILL
MAIDENHEAD**

PARISH NEWS

www.allsaintsboynehill.org.uk

ISSUE 27 16 September 2020



Dear Parishioners and Friends of All Saints, Boyne Hill,

Monika, Lilly and I sat down and relaxed last Sunday evening and watched two programmes that left us with contrasting emotional feelings. The first was the delightful 'All Creatures Great and Small' a re-make of the serial based on the novels of veterinary surgeon Alf Wright, who wrote under the pseudonym James Herriot. It was set in the Yorkshire Dales in the 1930's and was on our screens in the 1970's and 80's. I can't say I was an avid follower of the original show but the re-make on channel five on Sunday's (I think it's shown earlier in the week too) is delightful. Monika loved it and even Lilly jumped at the TV screen as animals roamed about. It was gentle TV allowing the viewer a Sunday evening feel good experience.

Later that evening we watched the David Attenborough program 'Extinction: The Facts'. Whether everyone will accept the programme was offering factual information is questionable. One of the five marks of Anglican Mission is 'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.' It is I have to admit though a subject that leaves people strongly divided. However, anyone that watched the programme could surely not have failed to have been moved by the suffering shown.

The viewer was offered horrific scenes of destruction as a monkey leapt from a tree into a river to escape fire. A Koala limps across a road in vain search for shelter as flames consume the forest around it. Attenborough informed us of the loss of pollinating insects that could threaten food crops. He went on to tell us of the loss of trees and other plants that regulate water flow and produce the oxygen we breathe. 1.9 million Km of land have been lost since 2000, 1 million wildlife species threatened with extinction, but the issue that stunned me is the figure of 1.3 bn tonnes of food lost. This is said to cost 1 trillion dollars to the economy. On a walk with Mike Moss as he and Jan delivered this newsletter, he told me of a 40% food wastage in Britain. This figure is staggering and as Attenborough said as stewards of the world 'One of the things to do is to transform the way we produce and consume food, reducing food waste and eating food with a lower environmental impact.'

As I say, the subject of the environment divides opinion. Surely though we should not be wasting this quantity of food. On this one issue let all of us reflect on the way we use our food products. Someone I was friendly with in Maidenhead, who was a vegetarian said she didn't mind me eating meat but that I should respect the life of the animal killed. In other words, look at the way it has been reared and make sure you do not waste any of the food provided. If I am honest, I do not always check the former, but I do try to follow her words on the latter. Increasing numbers of people may well be struggling to find food to feed their families at this time of the Pandemic. On the 4th October we cannot celebrate Harvest in the traditional manner but perhaps we can support Food Share with donations at the various collecting places or by donating money.

Resources

Sunday 20th September The Fifteenth Sunday after Trinity. 10am Eucharist

Sunday 20th September 6pm Sundays @ 6 via Zoom

Wednesday 23rd September 10am Eucharist – The Revd Alan Dibden presides

Sunday 27th September 10am Eucharist – The Revd Alan Dibden presides

We welcome the Revd Alan Dibden to All Saints as he presides at our Wednesday and Sunday services. Alan who worshipped with us on a couple of occasions during the summer has kindly offered to cover me so that I can take a week's leave to visit my mother in Barton on Sea. Alan was for many years The Rector of St Nicholas, Taplow and St Anne's, Dropmore.

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

The Church of England's new resource 'Daily Hope' which includes comforting hymns, daily prayers and reflections can be found on free telephone 0800 804 8044.

Night prayer

Thursday 17th September 8pm – 8.30pm Feast of Hildegard, abbess of Bingen, visionary 1179

Join Zoom Meeting

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

Meeting ID: 759 7654 4021

Password: 5rHziv

The readings for this week are Psalm 34, 1 Corinthians 2.9-13, and the hymn 'All for Jesus, All for Jesus Ancient & Modern 421

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>

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

PLEASE NOTE THAT THERE WILL BE NO NIGHT PRAYER ON THURSDAY 24th SEPTEMBER

Sunday 20th September 12 noon Baptism of Guillaume Damagnez at All Saints

Sunday 20th September Revd Judith Thomas is received into the Roman Catholic Church.

Please keep in your prayers Revd Judith and Ron as they enter the next stage in their Christian journey. The service on Sunday afternoon will mark Judith's reception into the Catholic church. We give thanks for Judith's ministry here at All Saints and for the friendships she has developed during her time worshipping with us. I give thanks personally for all the time and encouragement she has offered me during my time of ministry at All Saints. We have all enjoyed your excellent sermons and valued your pastoral care to us. May you both be happy in your pilgrim journey at St Edmund Campion and may God continue to bless you.

Ride & Stride

Last weekend six members of All Saints enjoyed a walk to support Ride & Stride 2020. We began the walk at St Mary's before walking via St Luke's and St Peter's to All Saints. On route we enjoyed one another's company and an excellent coffee at Palmieri's on the Marlow Road.

This walk supports Berkshire Churches Trust. Last year £1000,000 was raised nationally and £100,000 came from donations within the Oxford Diocese. All Saints has benefitted by receiving a donation of £10,000 towards the floor restoration. Please see the just giving page <https://www.justgiving.com/berkshirechurchestrust> and remember to mention All Saints, Boyne Hill when you donate.

NO NEWSLETTER NEXT WEEK

There will be a one week break from the newsletter as Jan & Mike, Melanie and myself are away on holiday. The Newsletter will return following the week's break. Please let us know if there are items you value and indeed if there are extra items you would appreciate please let us know this too.

Although Revd Alan Dibden will be offering the Wednesday and Sunday Eucharist there will not be a recording offered.

Prayer Intentions

Father, you are the generous owner of the vineyard of your Church. As your servants, your children and your friends, we dare to approach you in prayer that all the peoples may receive the blessing of the new wine of grace.

Ever present God we pray for those who are overburdened, weighed down, fearful or desolate during this time of the Pandemic.

We remember those who are troubled in mind and spirit who find no peace or calm.

We pray for those who are alone and lonely, without friend or comfort.

We give thanks for your loving gift of New Life to us. May we respond by living grace filled lives knowing that you promise us the gift of sharing life with you in the Kingdom.

We pray for those known to us that are recovering from Coronavirus. We remember Nick Moss, Fr John Chadwick and we pray too for Mark, the grandson of Anita and all those seeking God's loving assurance at this time.

We give thanks for our local schools and for the opportunities to serve them. We give thanks for the chance to share the bible stories through Open the Book and assemblies through recordings and actual visits to the schools.

We give thanks too for our care workers the NHS staff and all those working on the frontline. We continue to pray from our community John, Helen, Joanne, Karen, Carole, Richard, Ricky, Dagma, Emmanuel, Magda and Eleanor.

We remember the recently departed including Anne Harrison and Les. We remember all our departed loved ones and those whose anniversary of death falls at this time.

We pray at this time for the migrants of Lesbos in Greece. We pray too for those suffering in the fires in Oregon, USA. We remember all those suffering at this time.

Heavenly Father, compassionate to all who call. Renew our hearts that we will not be idle in doing your work nor grudging towards others with whom we toil. Grant, we pray, the needs of our lives which we ask through Christ Our Lord.

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

Fr Jeremy

ANNUAL PAROCHIAL CHURCH MEETING CHANGE OF VENUE

Please note that due to the changed guidelines regarding gatherings of more than 6 people this will now take place via Zoom at 7.00pm on Monday 28 September. The Zoom link is as follows:

Join Zoom Meeting

<https://us02web.zoom.us/j/82126030039?pwd=OGZzRDNkWDNTays4WkxuSUNKY2hadz09>

Meeting ID: 821 2603 0039

Passcode: 916785

There are vacancies for both Deanery Synod and Parochial Church Council members. Anyone interested can email the PCC Secretary (jan.moss@btinternet.com) for more details or speak to Fr Jeremy. To be considered for election this year candidates must have been on the Electoral Roll for at least six months.

ALL SAINTS CHURCH ELECTORAL ROLL 2020

The church electoral roll is being revised in preparation for the APCM on 28 September 2020. If you are not on the All Saints Electoral Roll and would like to be, or you have moved house in the last year, or if you have a family member who has passed their 16th Birthday, then please contact me on sastannett@gmail.com.

Sue Stannett, Electoral Roll Officer

Worship for Sunday 20 SEPTEMBER THE FIFTEENTH SUNDAY AFTER TRINITY

Sounds of Worship

Brian Graves

The theme of today's readings is that God treats all who come to Him equally, regardless of how long people have kept their faith. This universal acceptance by God can cause a sense of unfairness amongst believers but we must learn to welcome all who come to Him and rejoice in His protection.

The first hymn, "Lights abode, celestial Salem" AM 710 set to the tune Regent Square, describes the glories of heaven. Verse 5 refers to the heavenly rewards available to all, whatever the burdens and

labour we have had to endure in our earthly lives.

The words are a translation made by John Mason Neale (1818 – 1866) of a Latin text “Jerusalem luminosa” written by Thomas à Kempis (c1380 – 1471). Neale was a prolific writer and translator. Although ordained as a priest in the Church of England, he was dogged by ill health and unable to sustain the rigours of a parish priest. In 1846, however, he was appointed Warden of Sackville College, a 17 th Century alms-house in East Grinstead. At Sackville College Neale was able to conduct services, albeit in a restricted way but lack of more onerous parish duties provided the opportunity for him to use his energies in other endeavours. These included not only writing and translating a large number of hymns, (the carol Good King Wenceslas, is one of his translations) but also to co-found the Society of Saint Margaret, an order of women in the Church of England dedicated to nursing the sick, be the principal founder of the Anglican and Eastern Churches Association, a religious organization founded as the Anglican and Eastern Orthodox Churches Union in 1864 and from his student days at Cambridge he was a leading light of the High Church movement there having founded the Camden Society and an associated periodical called “The Ecclesiologist”. Never enjoying good health, he died aged only 48.

Henry Smart, who wrote the tune Regent Square was organist at several London churches, including St Pancras New Church from 1864 until his death. He was highly regarded as an organist and composer in his day but now is best known this hymn tune. Smart composed Regent Square for the Horatius Bonar doxology “Glory be to God the Father”. The tune was first published in the English Presbyterian Church’s Psalms and Hymns for Divine Worship (1867), of which Smart was music editor. The text editor of that hymnal was James Hamilton, who was minister of the Regent Square Church, the so-called “Presbyterian cathedral” of London, which gave its name to this tune. Sadly, the church itself was demolished after being bombed during the second world war.

1. Light’s abode, celestial Salem,
vision whence true peace doth spring,
brighter than the heart can fancy,
mansion of the highest King;
O how glorious are the praises
which of thee the prophets sing!

2. There for ever and for ever
alleluia is outpoured;
for unending, for unbroken,
is the feast-day of the Lord;
all is pure and all is holy
that within thy walls is stored.

3. There no cloud or passing vapour
dims the brightness of the air;
endless noon-day, glorious noon-day,
from the Sun of suns is there;
there no night brings rest from labour,
for unknown are toil and care.

4. how glorious and resplendent,
fragile body, shalt thou be,
when endued with so much beauty,
full of health and strong and free,
full of vigour, full of pleasure
that shall last eternally.

5. Now with gladness, now with courage,
bear the burden on thee laid,
that hereafter these thy labours
may with endless gifts be paid;
and in everlasting glory
thou with brightness be arrayed.

6. Laud and honour to the Father,
laud and honour to the Son,
laud and honour to the Spirit,
ever Three and ever One,

consubstantial, co-eternal,
while unending ages run.

Amen

<https://www.youtube.com/watch?v=izXZjGCw1wg>

To serve as an introduction to the Gospel reading, I have selected the anthem “Like the Murmur of the Dove’s Song” by Alan Smith (1962 - 2017). The words of this anthem are taken from a hymn written by Carl Daw (b1944) which first appeared in The Hymnal 1982 - a hymn book of the Episcopal Church in the United States.

Carl Daw writes: “In the writing of this text, the content of the refrain (“come, Holy Spirit, come”) became obvious first. Once it became clear that each stanza would lead up to a prayer for the coming of the Holy Spirit, the stanzas fell into several natural clusters of images. The first stanza portrays how the Spirit comes... The second stanza turns to the where or to whom aspect of the Spirit’s coming... The third stanza is concerned with the purposes for which the Spirit is given (the why): for reconciliation, prayer (Romans 8:26), divine power (Acts 1:8), and quiet confidence.”

Carl Daw also explains how he settled upon the hymn’s opening phrase, saying that the image of the dove is not chosen because of its shape but because of its constant murmuring that can sound like a moan. Drawing upon the thinking of others, Daw says that it is because the Holy Spirit moans that the image of the dove is appropriate - as suggested in Romans 8:26 (“we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words”) and Isaiah 38:14 (“Like a swallow or a crane I clamour, I moan like a dove.”)

Alan Smith’s primary profession was as a school music teacher but he was a noted composer of choral and vocal works. This short anthem demonstrates his ability to capture the mood of the words with simple flowing melodies and interesting accompanying harmonies.

Like the murmur of the dove’s song,
like the challenge of her flight,
like the vigour of the wind’s rush,
like the new flame’s eager might:

come, Holy Spirit, come.

To the members of Christ's Body,

to the branches of the Vine,

to the Church in faith assembled,

to her midst as gift and sign:

come, Holy Spirit, come.

With the healing of division,

with the ceaseless voice of prayer,

with the power of love and witness,

with the peace beyond compare:

come, Holy Spirit, come.

<https://www.youtube.com/watch?v=4k2knKExNSU>

The final hymn today is "Sing of the Lord's goodness" AM 777 words by Ernest Sands, (1949 - 2016) and music by Ernest Sands and Christopher Walker (b1947). The words are a loose paraphrase of Psalm 145 (and Psalm 150), which is set for use on this Sunday.

Fr Ernest Sands was a Catholic Priest, musician and composer. He has very effectively created a joyful, lively and easy to learn hymn using a minor key and irregular rhythm. Originally published in 1981, this hymn received a major boost to its popularity when it was chosen by Archbishop George Carey for his enthronement in 1991.

1. Sing of the Lord's goodness, Father of all wisdom,

come to him and bless his name.

mercy he has shown us, his love is for ever,

faithful to the end of days.

Come then all you nations, sing of your Lord's goodness,

melodies of praise and thanks to God.

Ring out the Lord's glory, praise him with your music,

worship him and bless his name.

2. Power he has wielded, honour is his garment,
risen from the snares of death.

His word he has spoken, one bread he has broken,
new life he now gives to all.

Come then all you nations.....

3. Courage in our darkness, comfort in our sorrow,
Spirit of our God most high;
solace for the weary, pardon for the sinner,
splendour of the living God.

Come then all you nations.....

4. Praise him with your singing, praise him with the trumpet,
praise God with the lute and harp;
praise him with the cymbals, praise him with your dancing,
praise God till the end of days.

Come then all you nations.....

https://www.youtube.com/watch?v=q5R9PmGf3aE&list=RDq5R9PmGf3aE&start_radio=1

COLLECT

God, who in generous mercy sent the Holy Spirit upon your Church in the burning fire of your love: grant that your people may be fervent in the fellowship of the gospel that, always abiding in you, they may be found steadfast in faith and active in service; 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 Philippians 1:21–30

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well –

since you are having the same struggle that you saw I had and now hear that I still have.

GOSPEL Matthew 20: 1 – 16

Jesus said to his disciples: 'The kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the market-place; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard." When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last.'

SERMON Fr JEREMY

Texts Phil 1.21-end, Matthew 20.1-16

In 1970 the Italian Tennis Open took place at the Foro Italico. The winner of the men's title was Ilie Nastase (Remember the talented but temperamental Romanian) and the winner of the women's the famous Billy Jean King. Nastase earned \$3500 and King \$600, for their efforts. King is quoted as saying 'Everyone thinks women should be thrilled when we get the crumbs, and I want women to have the cake, the icing and the cherry on top, too.'

In 1973 before the US Open King threatened to pull out unless equal pay was offered. The organisers agreed to the equal pay and Margaret Court and John Newcombe walked away with \$25,000 each. This weekend Dominic Thiem and Naomi Osaka were awarded \$3.8 million each with the first round losers gaining \$54,000 each. Thiem won in 5 sets having been the first man since 1949 to win the US final from that seemingly hopeless position and Osaka too fought back from one set down to win in thrilling fashion in 1 hour 53 minutes. The other major Tennis titles all have equal pay now although it took time to find equality. The Wimbledon tournament only offered equal pay in 2007 although the difference between the prizes had been small since 1978 compared to the huge differences at

the other majors.

I must admit that I have thought at times that if equal pay should be offered then the men and women should play the same number of sets either the men reverting to best of three or the women to best of five. After all even when there are two great matches the men took more than double the time and presumably effort. Sometimes Nadal, Federer and Djokovic have fought out matches lasting six hours when Serena Williams has blasted opponents off court in an hour.

On reading the gospel this morning if I judge equality as our Lord does then the first three paragraphs of this sermon are irrelevant. (Yes, a typical Fr Harris sermon you may be thinking!). Let's look at the text. We find a landowner who runs his business differently to companies that use zero hours contracts. He hires some people in the morning and agrees the usual daily wage. Then at midday, and three o'clock he hires more people to work. Then at five o'clock he finds more labourers doing nothing. 'Why are you standing here idle all day?', the landowner asks them. 'Because no one has hired us.' The landowner sets them to work for the final hour of the day. Problems arise when the payments are made at the end of the day. Those who had worked throughout the day presumed like us today that they would receive more. However, all the workers were paid the same whatever the hours worked. The response of the landowner is one of a large-hearted man that is compassionate and cares for the poor. He is a man of grace not law. If you like, God's idea of generosity, transcends human ideas of fairness. How many of us side with the elder brother in the story of the prodigal son?

As we look closely at the text notice the response of the people who worked for only one hour. Why are you standing idle? Answer 'nobody has hired us, nobody will give us a job.' It is possible that they were people that for some reason others tried not to hire. When we look at inequality, we find over history that people have not been employed for various reasons, sometimes for cultural, racial, religious and yes the sex we were born.

The early disciples were no different to myself in using the idea of fairness. I equate efforts made with success gained. Why does Osaka get the same as Thiem for 2 hours less work? The disciples think that they will benefit in the new kingdom when our Lord triumphs over evil. Yes, they will but so will those who turn to faith later in the day. God's grace is not something that some people get lots of because they earned it and some people get a little of because they did less. The danger is

that those of us who attend church perhaps think we have earned God's grace. The question is do we live gracefully? Do we value God's love offered in his word and in the breaking of the bread that we are filled with joy to share that gift with others? God wants more people to receive his grace his love. It is by the way we lead our lives like St Paul in the epistle that leads others to faith. Paul is willing to face his own death because he believes the best is yet to come. However, if he is spared from prison and death, he would willing live his life to encourage the people of Philippi. He does this not for reward except for knowing that God loves him.

To conclude maybe the Kingdom is where we are at one with our Lord. The one who loves us and offers all people what they need enabling everyone to have enough. Do you recall the woman who said even the dogs get the scraps under the table to feed on as she spoke for the needs of the outsiders to Jesus? In other words, Billy Jean King, God wants all of us to receive the cake, the icing and one large juicy cherry on top in the Kingdom even if in human terms none of us deserve the crumbs.

YOUNG SAINTS AT HOME

See Issue 17 for the summer programme

REFLECTION by Greg Hurst

The re-tightening of coronavirus restrictions is a very difficult moment. Limiting social and household gatherings, indoors and outdoors, to six people has dismayed young and old.

I passed a neighbour, a widower in his 90s, and asked how he is.

"I feel like a prisoner," he replied bleakly. "I can do so little."

That same afternoon I saw our son's former scout leader, taking his daily walk. We stopped to chat, standing apart.

Since March his troop has not met in person. Although rules allow up to 15 scouts to assemble some leaders are worried about their health, he said, especially as this would mix young people of different ages and schools.

They missed their traditional two-week summer camp. They have video meetings on Zoom instead but it sounded a poor substitute.

I sense many people view the new limit on social gatherings with a similar dismay. We don't know how long it will last, or if further restrictions will follow. But we know the virus is likely to circulate more easily in autumn and winter.

The spirit of neighbourliness from the early weeks of lockdown seems a distant memory.

Many times while walking I have noticed cars racing past at reckless speeds. Older generations blame the young for the increase in infections by selfishly disregarding social distancing rules to party.

This will be a test for us all. As the Epistle of James begins (ch1, v2):

"My brethren, count it all joy when ye fall into various trials,

Knowing this, that the testing of your faith worketh patience.”

WAMCF Women’s Group Monday 21 September 7.30pm via Zoom

Join Zoom Meeting

<https://us02web.zoom.us/j/82549029323?pwd=WnFWOEhBd09uNVlsYlBDeEhHOGFvUT09>

Meeting ID: 825 4902 9323

Passcode: 358536

Ladies of all faiths and none are welcome to join the discussion on our Creation Season: How do we care for our world?