

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 18

15 July 2020



Dear Parishioners and friends of All Saints, Boyne Hill,

I begin by sharing with you some thoughts following our return to church for Eucharistic worship. Last Wednesday we had our first midweek service and a small congregation of 8 people shared a simple communion. Relf Clark played the organ before the service, during communion and at the end. We kept the service to 30 minutes with no sermon so that people felt comfortable not staying in the building for too long a period. Relf has kindly agreed to play the organ for both our Wednesday and Sunday services and he again treated us to some beautiful music on our second Sunday in Church. A congregation of 28 people received communion and the service took 35-40 minutes without a sermon which was replaced by a few thoughts to highlight the theme of the readings.

People on arrival are giving their name and telephone number for track and tracing, they are invited to wear a mask and clean their hands with gel. The sides person then guides the person to their pew. All the pews have been marked clearly for people to social distance but of course if a family attends, they can sit together on the same pew. During the peace we just turn and bow to one another making recognition that we are all one in Christ before coming forward to receive the gift of communion.

During the Eucharistic prayer, the bread and wine that the priest receives is uncovered but the bread that the congregation receive is covered. People are invited forward to receive and stretch their arms out making a cup with their hands for me to drop the sacrament into the hands without touch. Before offering the gift, I have cleansed my hands with gel. I wear a mask and no words are exchanged although I will have offered the general invitation to the congregation to receive Our Lord's great gift of new and transformed life in the breaking of bread.

Once the person has received communion, they return to their pew via a side aisle. At the end of the service people follow the arrows leading to the exit into the quadrangle. People have so far enjoyed sharing a conversation (with social distancing) outside in our beautiful quadrangle. The services have offered people the chance to gather as the baptised, body of Christ so that they may be fed and nurtured by the sacrament to go out into the community to share Christ's light. Equally though they are praying for the whole community of our church family as well as the wider community that we serve.

I hope over time that people will feel safe to return to worshipping at All Saints but only if as individuals they feel safe to enter the building with other people. However, if we feel we may have symptoms of coronavirus we must stay at home and self-isolate. If we are in the 'vulnerable category', please think carefully before attending. You need to make your own decision based on how comfortable you feel about going into a public place. I, along with the churchwardens and Standing Committee of the PCC, have followed the guidance of the Government and the Church of England before opening. That guidance is being updated and small changes are being made.

At the time of writing we cannot sing in church, but we can have instruments played as long as they are not played by blowing into them. Obviously, the organ is safe as would be a guitar. We can invite a solo from someone confident to sing. Deborah Firth has been singing for us at our zoom night prayer on Thursdays and this could be a lovely way to enhance our worship over time.

The Bishop of Oxford, Steven Croft has said that he believes services will be shorter but offered more frequently. This means that over time we can develop perhaps a different style of service alongside our more traditional ones. With services of 40 minutes for the foreseeable future this may be one of the benefits moving forward. However, we will need people to clean pews between services if we wish to move to more than one service on a Sunday.

Finally, I feel having been to a restaurant, shopping at various supermarkets and a few shops, and officiating at a crematorium that we are following advice correctly and offering a safe place to worship. I would say that I felt much safer at the church than in any other venue. Thanks go to the planning team and cleaning teams that are helping with the process.

As we move forward, a service booklet is attached for you to download, or preferably read directly from a smart phone or tablet. In the coming weeks that will be Eucharist prayer B. For those that are unable to read directly from a portable screen we will have a few hard copies that you take away with you following the service.

For those that for all the right reasons are staying at home I will continue recording a service to watch, we will continue with the newsletter and advertise the virtual services from the Diocese of Oxford and the Church of England. We will continue with our pastoral phone calls which I know many people have found helpful.

I will be offering some thoughts over the coming weeks of how I think there may be value in gathering as small church communities whether in worship or for other activities. In this letter I will write about Small Church Communities.

Alongside Eucharistic worship we can now take services for Baptisms, Weddings and funerals. Each service does have to be limited to 30 people. The importance of the service is not diminished by the numbers attending. Mike Ansell's funeral service was I believe a dignified one where the family remembered the wonderful qualities Mike possessed and we were also able to share the Christian Hope of the gospel that Mike cherished. Hopefully in the future a service celebrating the lives of our loved ones will be able to take place when more people can attend. My homily for Mike is attached to this newsletter.

If people would like to plan a small baptism or wedding, we can now offer to plan this with them. I will need support though in cleaning the church following every service.

Resources

We will continue to offer the resources that we have been offering throughout the Pandemic. This week we have the following;

Eucharist 10.00am 19th July The Sixth Sunday After Trinity followed by private prayers from 11.00am – 12 noon.

Eucharist 10.00am Wednesday 22nd July

If you have internet access, please continue to use the Church of England and the 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>

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

The readings for this week are Psalm 42 & 2 Corinthians 3 and the song *As The Deer Pants For The Water*

If you are using the Blue Church of England booklets for morning prayer the readings for the coming week are:

Friday 17th July Psalm 139, 1 Samuel 3:1-4.1a, Luke 20: 20-26

Saturday 18th July Psalm 121, 1 Samuel 4: 1b - end, Luke 20: 27-40

Sunday 19th July Psalm 71, Deuteronomy 30: 1-10, 1 Peter 3: 8-18

Monday 20th July Psalm 126, 1 Samuel 5, Luke 20: 41- 21.4

Tuesday 21st July Psalm 132, 1 Samuel 6:1-16, Luke 21: 5-19

Wednesday 22nd July Psalm 150, 1 Samuel 16: 14-end, Luke 8:1-3 – Mary Magdalene

Thursday 23rd July Psalm 143, 1 Samuel 8, Luke 21: 29-end

Prayer intentions

We remember in our prayers the recently departed Mike Ansell and Tom Wallis. We pray for Lorraine and her family at this sad time.

We continue to pray for Nick Moss as he continues his recovery at home. We pray for his family Louise, George and Lucy as they support him at home.

We pray for Rosemary Tyson as she recovers at home following a recent operation.

We pray for our schools, praying for staff, parents and pupils as they learn at home and at school. We pray that all those from government and those chosen to lead schools may be filled with your discerning spirit as they return in September. May our places of education be a safe environment for young people to flourish.

We continue to pray for our NHS workers and give thanks for their dedication to caring for others in the most stressful of times. From our community we pray for John, Helen, Joanne, Karen, Carole, Richard, Eleanor, Ricky and Dagma and Emmanuel.

We give thanks for the support and contact made by the Pastoral Care Team to people within our community. We give thanks too for the growing friendships between people.

We continue to pray for all Frontline workers who have lived sacrificially over the last few months supporting each and every one of us.

We continue to pray for are small community groups including Tiny Saints, Tuesday Club, Young Saints, All Sorts and Senior Saints.

We pray for the Nursing Homes of Boyn Grove, Clara Court, Normanhurst and Larchfield. We pray too for the members of our congregation who are living in Care Homes.

We pray for Government and Church Leaders as they face difficult decisions as a result of the Pandemic.

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 one who have lost someone dear to them. We pray for those worried about their ability to keep their job, to provide for their families and to retain self-worth and value in their lives.

This week we remember and honour the service and sacrifice of the British and Commonwealth men and women who protected our nation during the Battle of Britain 80 years ago.

Small Christian Communities by James O'Halloran

Over the coming weeks I will be sharing with you some thoughts from O'Halloran's book and offering his Bible study questions.

As the magnitude of the situation caused by the Pandemic began to hit home, people across the world had to try to react. Within the faith communities people tried to find ways of supporting the wider community. Here at All Saints we set up this weekly newsletter with contributions from different people to offer variety and to keep people connected. Alongside this we set up the pastoral care support teams that have phoned people making sure that they are ok and getting food and medical supplies for people that needed them. Some people have made lovely acts of kindness such as buying flowers when people are feeling down or lifting spirits with a bar or two of chocolate. I have heard frequently how people who did not previously know each other have become friends over the phone. People who would have attended different services have said that they would like to meet up one day over a coffee.

As we tentatively move back to church for services which now need to be very simple in format, I have been thinking what this might mean to the church community moving forward. Numbers will be small and re-establishing groups will take time. However, if we think of the early church communities, they often met in small groups even people's houses, as we read in Romans.

I have returned to a book by O'Halloran that I first read at Heythrop College in 2005. James O'Halloran sets out a vision which has the church as communion, an understanding of the Kingdom of God, a need for prayer and communities that are permeated by love. The vision is one of 'Small Christian Communities.'

He begins his book by writing about a lady who worshipped in a church with a large congregation. She heard the message of love and community but frequently she went home unnoticed. O'Halloran says, 'Without the sunshine of love and the rain of acceptance, we cannot grow as persons.' The Vatican Council between 1962-65 said 'The universal church is seen to be a people brought into unity from the unity of the Father, Son and Holy Spirit.' This is of course the idea that the relationships of people within community should mirror the image of relationships within the Trinity. Intimate loving and sharing, participation of the three members with equality and outreach to the other.

In Africa they describe the Trinity as three dancers with one dance. We as participants need to learn to dance to the tune of the Holy Spirit. The Spirit that gives us gifts as baptised members to use for one another.

In Galatians 3:28 Paul states that there is neither Jew nor Greek, slave nor free, male nor female for we are all one in Jesus Christ. Why must we play our part in community? Because God is community. In Baptism we are born into Christ. We are born into his body. We become brothers and sisters of His body, the people of God who believe that Christ died for us that we might have new life. Christ is no longer present physically, but we believe that he is present within the church community. How can we express this? We need to build community. This is best found in small groups. Whether it is praying together, learning together, explaining the faith to others (Catechesis)

For this vision to succeed we need to care about the community and participate through our ideas, good works, and our material possessions. It might be sharing spiritually, intellectually, emotionally and practically writes O'Halloran. The passage I used at my interview for the position at All Saints was Acts 4: 32-37. We need commitment so Like St Paul in Galatians we can say 'It is no longer I who lives, but it is Christ who lives in me.' Galatians 2:20. This doesn't mean we are perfect for we are people that make mistakes. As we walk through life as the pilgrim people of God, we find that just as on a physical pilgrimage there are times you need the support of the neighbour. When I walked to Santiago, I knew that feeling of wanting to give up. The kindness of a stranger and the smile and encouragement of a fellow walker helped me to carry on. That is what it is like for us as we journey through life towards the heavenly banquet of Heaven.

Maybe at this time of great upheaval the model of communion can reap benefits by finding expression in the changing church we are called to be. Can we support our small groups pastorally, can we grow spiritually, and can we become more Christlike?

Questions from O'Halloran's book

1. Have you any experience of being in a small group, religious or other? What are your thoughts of your experience? Bible reading Acts 4:32-37
2. How does the Trinitarian model of church as communion relate to your own experience? John 17:20-26
3. Commitment is never ceasing to try. Do you agree? Mark 10:17-31

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

Fr Jeremy

Worship for Sunday 19 July THE SIXTH SUNDAY AFTER TRINITY

Sounds of Worship Brian Graves

This week's gospel concerns the parable of the sowing of weeds (tares) among wheat and the nature of God's harvest to remove the weeds. It is a reminder that we inhabit a world where there is evil as well as good and that as Christians we need to shine like the sun in the Kingdom of their Father.

The first hymn is "Happy are they, they that love God" AM 653. The words were written by Charles Coffin (1676-1749) a French academic and poet. The original text was in Latin, which was translated by Robert Bridges (we previously encountered Robert Bridges in the Trinity 1 "Sounds of Worship" as the translator from the German of "All my hope on God is founded"). Thus, the structure of the hymn and rhyming scheme are possibly lack the flow of the original text. However, the sentiment of the hymn is clear and well expressed. The text draws on several biblical references including today's gospel, as is apparent in verse 3.

Despite the diversity of the biblical references, the hymn is coherent as it evolves from the statement in the first verse about the commitment and joy of receiving salvation through the crucifixion of Christ. To importance of prayer and praise in verse 2. Then describing the protection from evil in verse 3 and welcoming protection of Jesus in verse 4. Before finally expressing the resurrection hope of eternal heavenly life in verse 5.

The tune is Binchester written by William Croft (1678-1727). Although he was an exact contemporary of Charles Coffin, it was not until the 19th Century and the Yattendon Hymnal compiled by Robert Bridges that the English translation and tune would have become connected.

Charles Coffin was principal of the college at Beauvais, 1712 (succeeding the historian Rollin), and rector of the University of Paris in 1718. In 1727, he published some of his Latin poems, for which he was already noted, and in 1736 the bulk of his hymns appeared in the Paris Breviary of that year. Simultaneously, he published them as "Hymni Sacri Auctore" Carolo Coffin, and in 1755 a complete edition of his works was issued posthumously in 2 volumes.

William Croft was born at the Manor House, Nether Ettington, Warwickshire. He was educated at the Chapel Royal under the instruction of John Blow and remained there until 1698. Two years after this departure, he became organist of St. Anne's Church, Soho and he became an organist and 'Gentleman extraordinary' at the Chapel Royal. He shared that post with his friend Jeremiah Clarke.

In 1707, he took over the Master of the Children of the Chapel Royal post, which had been left vacant by the suicide of Jeremiah Clarke. The following year, Croft succeeded Blow (who had lately died) as organist of Westminster Abbey. He composed works for the funeral of Queen Anne (1714) and for the coronation of King George I (1715). Croft's Funeral Sentences were sung at George Frederic Handel's funeral in 1759 and have been included in every British state funeral since their publication.

1. Happy are they, they that love God,
whose hearts have Christ confest,
who by his cross have found their life,
and 'neath his yoke their rest.

2. Glad is the praise, sweet are the songs,
when they together sing;
and strong the prayers that bow the ear
of heaven's eternal King.

3. Christ to their homes giveth his peace,
and makes their loves his own:
but ah, what tares the evil one
hath in his garden sown!

4. Sad were our lot, evil this earth,
did not its sorrows prove
the path whereby the sheep may find
the fold of Jesus' love.

5. Then shall they know, they that love him,
how all their pain is good;
and death itself cannot unbind
their happy brotherhood.

<https://www.youtube.com/watch?v=Zckq2QgbzDo>

Our second hymn is "Blessèd assurance, Jesus is mine" AM 601. Words by Fanny Crosby (1820-1915) and music by Phoebe Palmer Knapp (1839-1908). This hymn is part of the American revivalist gospel song tradition. The words speak of the hope and idyllic nature of a heavenly future. The reference to "angels descending from above", in verse 2, although not necessarily a direct refence to today's gospel nevertheless provides a clear link to the way that the "wheat" would be selected from the "tares"

As a young girl, Phoebe Palmer Knapp displayed great musical talent; she composed and sang children's song at an early age. The daughter of the Methodist evangelist Walter C. Palmer, she married John Fairfield Knapp when she was sixteen years old. Her husband was a founder of the Metropolitan Life Insurance Company, and after his death, she shared her considerable inherited wealth with various charitable organizations. She composed over five hundred gospel songs, of which the tunes for "Blessed Assurance" and "Open the Gates of the Temple" are still popular today.

In the case of this hymn, the tune inspired the writing of the words rather than the other way round. Fanny Crosby was visiting her friend Phoebe Knapp during the installation of a large pipe organ in her home. The organ was incomplete, so Mrs Knapp, using the piano, played a new melody she had just composed. When Knapp asked Crosby, "What do you think the tune says?", Crosby replied, "Blessed assurance; Jesus is mine."

The hymn appeared in the July 1873 issue of "Palmer's Guide to Holiness and Revival Miscellany", a magazine printed by Phoebe Knapp's parents, Dr and Mrs W C Palmer, New York City.

1. Blessed assurance, Jesus is mine:
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
born of his Spirit, washed in his blood.

Refrain:

*This is my story, this is my song,
praising my Saviour all the day long;
this is my story, this is my song,
praising my Saviour all the day long.*

2. Perfect submission, perfect delight,
visions of rapture now burst on my sight;
angels descending, bring from above
echoes of mercy, whispers of love.
[Refrain]

3. Perfect submission, all is at rest,
I in my Saviour am happy and blest -
watching and waiting, looking above,
filled with his goodness, lost in his love.
[Refrain]

<https://www.youtube.com/watch?v=bYolOcUUA2A>

The final hymn is "Unless a grain of wheat shall fall on the ground" AM 155 words and music by Bernadette Farrell (b1957). As a contemporary hymn writer, Farrell is finding new and memorable expression of the scriptures. This particular hymn is based on John chapter 12, which is where Jesus foretells his impending death and resurrection. However, his specific sacrifice provides the hope for all which is described in today's gospel. The grain may be different from that referenced in the gospel, but the fruits of the harvest are the same.

Please see Newsletter 17 (Trinity 5) for notes about Bernadette Farrell.

Refrain:

*Unless a grain of wheat shall fall upon the ground and die,
it remains but a single grain with no life.*

1. If we have died with him, then we shall live with him;
if we hold firm we shall reign with him.

Refrain

2. If anyone serves me then they must follow me;
wherever I am my servants will be.

Refrain

3. Make your home in me as I make mine in you;
those who remain in me bear much fruit.

Refrain

4. If you remain in me and my word lives in you,
then you will be my disciples.

Refrain

5. Those who love me are loved by my Father;
we shall be with them and dwell in them.

Refrain

6. Peace I leave with you, my peace I give to you;
peace which the world cannot give is my gift.

Refrain

<https://www.youtube.com/watch?v=Z2fR9fUD5bM>

COLLECT

Merciful God, you have prepared for those who love you such good things as pass our understanding: pour into our hearts such love towards you that we, loving you in all things and above all things, may obtain your promises, which

exceed all that we can desire; 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 **Isaiah 44: 6 - 8**

Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

EPISTLE **Romans 8: 12 - 25**

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh – for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

GOSPEL **Matthew 13: 24 – 30 & 36 - 43**

Jesus put before the crowd another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain then the weeds appeared as well. And the slaves of the householder came and said to him, “Master, did you not sow good seed in your field? Where, then, did these weeds come from?” He answered, “An enemy has done this.” The slaves said to him, “Then do you want us to go and gather them?” But he replied, “No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”’ Then Jesus left the crowds and went into the house. And his disciples approached him, saying, ‘Explain to us the parable of the weeds of the field.’ He answered, ‘The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!’

SERMON **Fr JEREMY**

I remember preaching on this text from Matthew many years ago at St Paul’s church in Harmanswater, Bracknell. I can’t find the text but I am sure I used it to speak about an inclusive church. One that welcomed people particularly those that found themselves marginalised. In more recent times Pope Francis has called this being a church of mercy with open doors to offer God’s compassion and love. At the end of the sermon I do remember a young man taking me to task for not condemning people who felt called to same sex relationships. I said that any potential judgement that he (the man) felt necessary is left to God.

In lockdown during the Pandemic I have been reading the novels of C.J. Sansom and the brilliant Shardlake series which covers a period in history from about 1539 through to the late 1540’s. The 6th novel which is centred on the last year of Henry VIII’s life we find a major heresy hunt, an attack on the Queen, an attempt at reconciliation with

the Pope and a move from traditionalists to radicals or reformers. The first lines of the novel called 'Revelation' describe the horror felt by Shardlake the wonderful lawyer who attempts to seek justice having to attend the burning alive at the stake of four living people, one a woman by the name of Anne Askew. The cause of complaint was that these people denied the true presence of Christ in the Mass. The novel centres on Catherine Parr's 'Lamentation of a Sinner' the contents of which would cause suspicion among traditionalists. The weeding out of the darnel or the weeds from the wheat went to another level it would appear in these dark times.

In more recent times you might add Hitler and from my memory of reading John Pilger's graphic accounts of Pol Pot and the year zero in Cambodia you can see why people ask why does God allow these things to happen? The problem occurs when there is a lack of resources, when a group seeks its own interests, when there is patriotism, tribalism, issues of ethnicity and as the example from Sansom highlights in religious grouping. We can find problems too when there is economic exploitation and apartheid and you could add more to the list. The parables taken from Matthew's gospel over a three week period speak about the Kingdom. If it has been won for us by Christ, why do we still see so much evidence of evil or perceived evil?

In Matthew's gospel we find two sorts of seed. The first is the food crop wheat and the weed which is probably darnel. This apparently looks similar to wheat until the heads form. It also has deeper roots than wheat and so if you pull it up at an early stage you may pull up the wheat too. For less skilled gardeners or farmers like myself you can even end up cutting away beautiful flowers when attempting to cut the boundaries of your lawn. Comical yes until you think that some pruning in history has probably led to the loss of beautiful lives.

If you leave the pruning or cutting later, you can more easily see the good from the bad. The parable goes on to say that evil is still present even at the advent of the Kingdom of God. As St Paul writes in Romans, we await with longing the final fulfilment of his work and the release from slavery suffering and decay. The story then is perhaps about patience as we try to live life seeking God's Kingdom to find fruition here on earth. If we hold to a theology that condemns others, we might hinder potential growth. God doesn't enjoy weeds but equally he doesn't want to destroy the wheat.

We know that God in Christ went through pain, suffering and agony on the Cross and he is in the suffering of life alongside us. He has won for us the Kingdom where healing will take place, where openness and tolerance will be found, where the lame will walk and the blind see, where the hungry will be fed and where harmony will reign and as Isaiah moving writes 'The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf, the lion and the fatling together, and a little child shall lead them.' Isaiah 11:6

Our role as followers of Christ should be to reflect his love, recognise our own failings, being God reflectors, pointing to his light. We can look at the text and think we want all evil doers to burn or all weeds be made into wheat. However, the question of what Kingdom we will discover is for God to answer. Only God has eyes sufficiently discerning and fingers gentle enough for the job. Evidence of our history suggests that the weeding needed for the Kingdom, despite its suffering, will be better left to God.

YOUNG SAINTS AT HOME

See Issue 17 for the summer programme.

INSPIRATIONS

Said the robin to the sparrow,
'I should really like to know
why these anxious human beings
rush about and worry so'
Said the sparrow to the robin,
'Friend I think that it must be
That they have no heavenly father
Such as cares for you and me'.

Elizabeth Cheney

Do not abandon yourselves to despair. We are the Easter people and hallelujah is our song.

Pope John Paul II

Criticism of others is an oblique form of self-commendation. We think we make the picture hang straight on our wall by telling our neighbour that all his pictures hang crooked.

If you don't behave as you believe, you will end by believing as you behave.

F J Sheen Lessons from Cana and Calvary

A sacrifice to be real must cost, must hurt, and must empty ourselves. Give yourself fully to God. He will use you to accomplish great things on the condition that you believe much more in his love than in your weakness.

Mother Teresa

Silence frees us from the need to control others. One reason that we can hardly bear to remain silent is that it makes us feel so helpless. We are accustomed to relying on words to manage and control others. A frantic stream of words flows from us in an attempt to straighten others out. We want so desperately for them to agree with us, to see things our way. We evaluate people, judge people, condemn people. We devour people with our words. Silence is one of the deepest disciplines of the Spirit simply because it puts the stopper on that. When we become quiet enough to let go of people, we learn compassion for them. We can be with people in their hurt and need.

Richard Foster Freedom of Simplicity

The sympathy of Jesus was fellow-feeling for all that is human. He did not condole with Zaccheus upon his trials, he did not talk to him 'about his soul', he did not preach to him about his sins, he did not force his way into his house to lecture him; he simply said, 'I will stay at your house': thereby identifying himself with a publican: thereby acknowledging a publican for a brother.

F W Robertson Triumph over Hindrances

Please keep sending them to nordbergjs@aol.com or Sue Nordberg, Twelfth House, Ray Mead Rd, Maidenhead SL6 8NJ Humorous items very welcome too.

NEXT NEWSLETTER

If you have anything for Issue 19 of the Newsletter please send it to allsaintsboynehill@gmail.com. If you normally receive a printed copy delivered by hand this issue will arrive by post.

REFLECTION by Greg Hurst

How heartening it was to read Father Jeremy's account last week of church services resuming at All Saints. And how instructive, too: 25 parishioners sharing a pared-down Eucharist, shorn of some of features (no singing, no handshakes or hugs at the Peace) but the essence of collective worship returning. As it should, our church is reflecting our broader community. Like people emerging from shelter after a great storm, we step gingerly and what was once familiar still seems strange.

In other settings I have found the same. Before my first haircut in many months I had a gadget like a mini hair drier pointed at my forehead to read my temperature. The salon was only two thirds of its capacity. My hair dresser wore a visor. But she cut my misshapen hair and I felt better.

My family and I visited a pub before a Sunday afternoon walk. Half of the bar was stripped of furniture and I stepped between circular yellow and green stickers on the floor two metres apart, like giant lily pads, to queue to be served at the bar. But, once seated outside at a table in the beer garden, it felt almost normal.

Another day we drove to Bristol and took our son out to lunch: we had to book and sanitise our hands and every other table inside the restaurant was blocked off. But it felt busy enough to be atmospheric and we had a lovely time.

All of these experiences were outwardly odd. But in essence they were reassuringly familiar.

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.

WINDSOR & MAIDENHEAD COMMUNITY FORUM WOMENS' GROUP ZOOM MEETING

Tuesday 28th July 7.30pm - 9.00pm

Ladies of all faiths and none welcome to join the discussion on "How we have looked after ourselves during lockdown". Please supply your own coffee.

<https://us02web.zoom.us/j/86592296440?pwd=MEI0cHM1WXJQemhwRjZ6U2g5aVZzd09>

Meeting ID: 865 9229 6440

Password: 323381

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