

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

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Dear Parishioners and Friends of All Saints, Boyne Hill

In this week's Newsletter I am going to share with you some thoughts of Bishop Steven from his last two podcasts on 'A Church in Lockdown'. Steven has been reflecting on the Letter of Paul to the Philippians. This tells the story of a small church finding its way. The people have many questions about the present and the future. It is a valuable letter to address at this challenging time for the world and the church as we face the issues raised by the Pandemic. Steven tells us that the people of the time had no common way of prayer and there was no hierarchy of leadership. The community was learning on the go.

Paul writing from prison offers the people advice. He starts by writing that they must try to live lives centred on Christ. Paul is dealing with disunity and suffering and yet Steven points out that Paul begins this letter with thanksgiving and appreciation. In verses 1-11 he is telling the people not to be bitter and cynical and begin by giving thanks. Steven takes this idea to share the idea of Eucharist which means thanksgiving. Steven tells us 'Nothing can replace the act of receiving bread and wine and finding God's presence.' The four words he mentions all have a deep meaning. Eucharist meaning thanksgiving for Christ's death and resurrection. Communion pointing to the oneness with God as Father, Son and Holy Spirit and the oneness with each other. The Lord's Supper pointing back to the last meal Jesus shared with his disciples before his death. The meal that takes us back to the Passover and looks forward towards the heavenly banquet. Finally, the Mass and charge to participate in God's mission. To answer our baptismal promises to go forth to channel God's love. Steven asks us to recognise the church both at a local level but also the wider level. The deanery, the Diocese and the Anglican communion.

Next Steven asks that we need now to re-assess our lives. Our work, families, our health and our wealth and even our faith. He suggests that church going will be different. By stripping away the things we love in our worship we will lose people. However, those that stay and return to the centre of the faith will be part of a smaller church with more depth. In this first study Steven leaves us with the charge that as Christians we are called to live out our lives in the public realm. The words 'We partake of the Body of Christ to become the Body of Christ to the world' remind us to live the Christian faith.

Steven reminds us that this is now the challenging time. If I am honest, I share the anxiety of the Philippian church. The church of today faces complex questions. What pattern of services? What about virtual services going forward? How do you resource the virtual or recorded with the actual? What about singing and liturgy that we have grown to love?

Some people will want to come back to church as if nothing has changed. Others will see an opportunity for change. There will be tired leadership, there may be conflict and arguments

ahead. Steven's advice is do not rush any plans. Be contemplative and if we can take a holiday to seek refreshment. Paul does not give answers in the text says Steven but he does say that whether we face trivial questions of what times services may begin or how many services we may have we need to seek the mindset of Christ to stop splits and division. We are to be of the same mind not seeking selfish ambition but the humility of Christ 'Though he was in the form of God, he emptied himself (Philippians 2 5-11). Jesus offers humility, service, and no personal ambition. All our decisions should be made with humility and for the common good. Steven concludes by challenging us to think about the three large problems that will he believes have a huge impact on the way humanity will flourish or not.

1. The complex issue of the Environment.
2. Equality and diversity – will we value a greater sharing of wealth.
3. New technologies – will they serve the common good?

We are then in all our small questions and larger ones to seek the mind of Christ and the humility he brought to this world.

We the congregation of All Saints will need to pray hard over the coming months to see the way forward for us as a community.

The Annual Parochial Church meeting has been provisionally booked for 6pm on the Monday 28 September at Boyn Hill Cricket Club. We will be praying for people to offer their time and gifts to help us continue the mission here at All Saints. Worship, School ministry and Welcome are three key areas. How we use the ideas of small communities in Philippians and in O'Halloran's book I began to share in last week's newsletter may offer us hope. Small pastoral teams that have been offering support, Open the Book teams that continue to offer the bible stories, small groups of people gathering across the town to offer Street Angels, small teams of people offering perhaps a variety of worship that may encourage different people to pray and be participants in the Christian pilgrimage.

The church has already opened for Eucharistic services and has been open for a funeral. We are now able to open for Baptisms and Weddings for 30 people. This offers again opportunities to share the Christian faith in small groups.

Resources

Eucharist 10am 26th July – The seventh Sunday after Trinity followed by private prayers

Eucharist 10am Wednesday 29th July

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 8pm – 8.30pm on Zoom

The readings for this week are Psalm 50 & 2 Corinthians 8.16- 9.5 and the song 'Give Thanks with a Grateful Heart.'

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

Friday 24th July Psalm 144, 1 Sam 9:1-14, Luke 22. 1-13

Saturday 25th July Psalm 117, 2 Kings 1. 9-15, Luke 9. 46-56 – St James the Apostle

Sunday 26th July Psalm 77, Song of Solomon Ch2, 1 Peter 4. 7-14

Monday 27th July Psalm 1, 1 Sam 10. 1-16, Luke 22. 24-30

Tuesday 28th July Psalm 5, 1 Sam 10. 17-end, Luke 22. 31-38

Wednesday 29th July Psalm 119. 1-32, 1 Sam. Ch 11, Luke 22. 39-46

Thursday 30th July Psalm 15, 1 Sam. Ch 12, Luke. 22. 47-62

We continue to offer one recorded service each week. You can find this service on the Web-Site.

Prayer Intentions

We remember in our prayers Nick Moss as he continues his recovery at home. We pray too for his family Louise, George, Lucy and Mike and Jan.

We pray and give thanks for Rosemary Tyson as she recovers well from her operation.

We pray for our schools this week as the term comes to an end. We pray for the students that are leaving to go to another school or to University and further education. We pray too for those seeking jobs. May staff and students find refreshment this summer.

We pray for the NHS and give thanks for those from our own community. We remember John, Helen, Joanne, Karen, Carole, Richard, Eleanor, Ricky and Dagma and Emmanuel.

We give thanks for the ministry of the Pastoral Care Team and for the flourishing relationships that have developed between people.

We continue to pray for Frontline workers who support each and every one of us.

We pray for all our small groups including Tiny Saints, Tuesday Club, Young Saints, All Sorts and Senior Saints.

We pray for our Nursing Homes of Boyn Grove, Clara Court, Normanhurst and Larchfield.

We give thanks that families can once again visit their relatives in Care Homes.

We continue to pray for the Government and Church leaders facing challenging 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 ones 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.

Small Christian Communities by James O'Halloran

My opening to this newsletter highlighted the need for small Christian communities and Bishop Steven's view of these communities found in the letter of Paul to the Philippians. Last week I wrote about the communion model as the heart-beat of the small community. This week with the help of O'Halloran I am asking what is our view of the Kingdom of God? O'Halloran believes that the immense love of the Blessed Trinity is poured out in all creation. That love inspired by the Holy Spirit reaches out to the whole of the world. Day by day many of us share the Lord's prayer. This prayer calls for the coming of the Kingdom in the present. What though do we mean by the Kingdom of God? In last week's sermon I looked at how it contains the good and the bad. Jesus began his mission in Mark's gospel with 'the kingdom of God is at hand' Mark 1.15. in the New Testament there are a number of points made which O'Halloran highlights. It lasts forever (Luke 1.33) and is present in the world, yet is still to come. (1 Corinthians 15.12-28) We understand it can grow from small things (Matthew 13.31-32) and is a leaven. (Luke 13.20-21) The Kingdom asks us to love and forgive (Matthew 18.23-35) and welcomes all people. (Matthew 20. 1-16 and Acts 5.34-39) it means doing the will of God (Matthew 6.10) and is where the hungry are fed and thirsty given drink. (Matthew 25.35)

The Kingdom can describe something of Jesus. In John's gospel we discover Jesus as the 'bread of Life', the light of the world, as the gate for the sheep, as a good shepherd, as the true vine and the one who is the way the truth and the life.

As a spiritual dimension the kingdom can be the new creation (Galatians 6.15), where there is harmony rooted in justice (Matthew 6.33) where there is an openness and tolerance (Acts 5.34-39). It may be the place where we will see each other made in God's image. The kingdom of God should have no room for sexism, racism or classism for as St Paul says we are all one in Christ. O'Halloran argues that Small Christian communities can be an effective way to building the kingdom of God. They can be groups that allow fuller participation for all and take on grass roots issues.

Questions

1. What do you understand by the term 'kingdom of God'? Use Matthew 6.24-34
2. What can small Christian Communities and groups do about justice in our area? Luke 1.46-55). We may ask what is justice? Matthew 25.31-40 gives us a view.
3. How do you feel with the option with the poor? Mark 10. 17-31.

Next week we will look at O'Halloran's third part of Small Christian Communities, The Prayerful Dimension.

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

Fr Jeremy

Worship for Sunday 26 July THE SEVENTH SUNDAY AFTER TRINITY

Sounds of Worship Brian Graves

The focus of the recent gospel readings, including today, has been on various parables through which Jesus provides a vision of heaven and how we should lead our lives not only to create heaven on earth but also to prepare our life beyond the grave.

To illustrate today's theme I have chosen two hymns with relevant words (which, coincidentally, have Welsh tunes and a railway connection) and an anthem which the choir has sung at All Saints many times and is a regular fixture of church weddings around the world.

The first hymn is "King of glory, King of peace" AM 698 words by George Herbert (1593-1633) to the tune Gwalchmai by Joseph Jones (1827-1870).

We encountered George Herbert previously as the author of "The Call", which was set to music by Ralph Vaughan Williams. (Easter5). Herbert uses a lot of word play in his texts and this hymn uses a lot of his trademark methods.

The lines of the verses interleave with each other. For example, in the first verse, read the second, fourth, sixth and eighth lines in succession and they make simple statements about the reader's relationship with God as follows:

I will love thee
I will move thee
Thou hast heard me
Thou hast spared me

Similarly, in the second verse the even numbered lines have the same "thee" and "me" structure

I will sing thee,
I will bring thee
Thou didst clear me
Thou didst hear me.

The third verse these even numbered lines are all about "thee"

I will praise thee
I can raise thee
To enrol thee
To extol thee

When you look at the complete verse, the first verse describes the Christian's personal commitment to God and the power of prayer. The second verse starts with highlighting the importance of praise and then the reason for praise is the salvation of forgiveness

through prayer. The third verse continues the theme of praise not only on earth but also in heaven.

Herbert was born into a wealthy and politically active family. After attending Westminster School, he received a scholarship at Trinity College Cambridge. Subsequently he was appointed a fellow of the College where he specialised in Latin and Greek. He then had a short career as a Parliamentarian before being ordained in 1629. He was appointed rector of the small parish of Fugglestone St Peter with Bemerton near Salisbury. He was there for only a short time before he died of consumption in 1633. However, he left a lasting legacy of poetry and other publications. He was also an accomplished lutenist.

The parents of Joseph David Jones (the composer of Gwalchmai) were so poor they could only give him a year's schooling. He spent his boyhood learning all he could about music. Before he was 20, he published a few psalm tunes under the title Y Perganiedydd (The Sweet Singer). From this effort he earned sufficient funds to attend college in London. Subsequently he became headmaster of the British School in Towyn Denbighshire Wales after which he founded his own Grammar school at Rhuthyn, Denbighshire. This story involving the sale of some hymn tunes financing Jones' upward social mobility has further significant consequences. J D Jones had two sons, the younger one, Henry Haydn Jones became an MP in 1910 a seat he held until 1945. He was knighted in 1937. In 1911 Haydn Jones acquired the Bryn Eglwys slate quarry, the Abergynolwyn estate and a small industrial railway which transported the slate to the coast of Wales. The Slate company thrived for some years but it finally was closed in 1946. However, Haydn Jones was determined that the railway would remain open while he was still alive. After his death, his widow reached an arrangement with L. T. C. Rolt and his associates allowing them to lease the railway. The railway is better known as the Talyllyn Railway, which continues operating to this day. The Talyllyn was the precursor of all the heritage steam railway lines that exist today.

1. King of glory, King of peace,
I will love thee;
And, that love may never cease,
I will move thee.
thou hast granted my request,
thou hast heard me;
thou didst note my working breast,
thou hast spared me.

2. Wherefore with my utmost art
I will sing thee,
and the cream of all my heart
I will bring thee.
Though my sins against me cried,
thou didst clear me,
and alone, when they replied,

thou didst hear me.

3. Seven whole days, not one in seven,
I will praise thee;
in my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
to enrol thee:
e'en eternity's too short
to extol thee.

King of glory, King of peace: <https://www.youtube.com/watch?v=xw2jpBwa2lo>

The anthem is “Jesu Joy of Man’s Desiring” by J S Bach (1685-1750), which is the final movement of his Cantata BWV 147 composed in 1723. The German church Cantata of which BWV 147 is a typical example, was a multi-movement piece composed to be performed usually before the sermon at Lutheran services. The Cantata would last 20 minutes or so and usually conclude with a movement based on a German chorale melody. Bach composed around 300 such Cantatas covering the sequence of services of the church’s year several times over. Around 195 of these Cantatas have survived today.

The title of Cantata BWV 147 is “Herz und Mund und Tat und Leben” (“Heart and Mouth and Deed and Life”). Bach used stanzas from words written by Martin Jahn in 1661 as the text for the 6th and 10th movements of the Cantata. The 10th movement is “Jesu joy of Man’s desiring” and uses the choral melody “Werde munter, mein Gemüte” composed by Johann Schop in 1642.

The most commonly used English words for “Jesu joy” are attributed to the British poet laureate Robert Bridges (1844-1930). Bridges’ paraphrase is not a translation of the stanza used in Bach's original version, but is inspired by the longer version of Jahn’s text: “Jesu, meiner Seelen Wonne”. Robert Bridges cropped-up earlier in Sounds of Worship (Trinity 1) as the translator of “All my hope on God is founded” AM 584.

The words of “Jesu joy” refer to the beauty of heaven and the reference in verse 3 to “Hark, what peaceful music rings” is captured in the continuously flowing accompaniment which, right from the start, has a rising motif which symbolises the flight to heaven.

Jesu, joy of man's desiring,
Holy wisdom, love most bright;
Drawn by Thee, our souls aspiring
Soar to uncreated light.

Word of God, our flesh that fashioned,
With the fire of life impassioned,

Striving still to truth unknown,
Soaring, dying round Thy throne.

Through the way where hope is guiding,
Hark, what peaceful music rings;
Where the flock, in Thee confiding,
Drink of joy from deathless springs.

Theirs is beauty's fairest pleasure;
Theirs is wisdom's holiest treasure.
Thou dost ever lead Thine own
In the love of joys unknown.

<https://www.youtube.com/watch?v=9trH72h6EDc>

The concluding hymn today is "God of grace and God of glory" AM 648. Words by Harry Emerson Fosdick (1878-1969) set to the tune Cwm Rhondda.

This hymn reminds us to seek the power of God to build his church as heaven on earth however, acknowledging the challenge of the task due to the manifestations of evil which beset such a task. Each verse invokes the prayer "Grant us wisdom, grant us courage, for the facing of this hour." Reminding us of the courage that Jesus showed as He faced his crucifixion.

Fosdick was an American Baptist pastor, theologian and outspoken critic of racism and injustice. He took the view that the Bible is a record of the unfolding of God's will not as the literal "Word of God". Also, he saw the history of Christianity as one of development, progress and gradual change. These are highly controversial views and ones that he had to defend from the Presbyterian Church where he was ministering in the early 1920s. Subsequently, he was called as pastor of a new type of Baptist church ministry at Park Avenue Baptist Church and then in 1930 to the famed ecumenical Riverside Church (later a member of the American Baptist Churches and United Church of Christ denominations) in Manhattan's northwestern Morningside Heights area overlooking the Hudson River and nearby Columbia University.

This hymn can be sung to several tunes and the one for I have been able to find a You Tube link is Cwm Rhondda composed by John Hughes (1873-1932). John Hughes was brought up in Llanilltud Faerdref, Pontypridd. At the age of 12 he began work at the Glynn Colliery in his home-town and subsequently became a clerk at the Great Western Colliery Pontypridd where he worked for over 40 years. He served as a deacon and leader of the congregational singing in Salem Baptist Chapel in Llanilltud Faerdref.

The first version of his tune Cwm Rhondda, named "Rhondda", was written in 1905 for the Cymanfa Ganu (hymn festival) in Pontypridd. The present form was developed for the inauguration of the organ at Capel Rhondda, in Hopkinstown in the Rhondda valley, in 1907. Hughes himself played the organ at this performance.

Hughes worked his entire life in secular jobs, although he participated actively as a member and deacon in Tonteg's Salem Baptist Church.

Similar to the tune Gwalchmai, Cwm Rhondda has emerged as an enduring and internationally known tune from humble origins in Wales and with more than a passing connection with railways.

1. God of grace and God of glory,
on your people pour your power;
now fulfil thy church's story,
bring her bud to glorious flower.
Grant us wisdom, grant us courage,
for the facing of this hour.

2. Lo, the hosts of evil round us
scorn the Christ, assail his ways;
from the fears that long have bound us
free our hearts to faith and praise.
Grant us wisdom, grant us courage,
for the living of these days.

3. Cure thy children's warring madness,
bend our pride to your control;
shame our wanton selfish gladness,
rich in things and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom's goal.

4. Set our feet on lofty places,
Gird our lives that they may be
Armoured with all Christlike graces
In the fight till all be free.
Grant us wisdom, grant us courage,
serving you whom we adore.

<https://www.youtube.com/watch?v=JTIg4Y0W7I4>

COLLECT

Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; 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 3: 5 – 12

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.' And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?' It pleased the Lord that Solomon had asked this.

God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word.

Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.'

EPISTLE ROMANS 8: 26 – 39

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ?

Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved

us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

GOSPEL MATTHEW 13: 31 – 33 & 44 – 52

Jesus put before the crowd another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.' He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened. The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it. Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Have you understood all this?' They answered, 'Yes.' And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.'

SERMON JO SHEPPARD

Thy Kingdom Come!

Holy everlasting Lord, through your mercy guide us to your Kingdom and help us to reflect on your holy word. Amen

The Gospel today challenges us to how we fit into God's Kingdom. The kingdom not being far away in a mysterious place but the in the kingdom movement that Jesus started on earth. The movement that through our Lords death and resurrection joins us with the heavenly kingdom where we will reside with him. Many people at this time because of the lockdown have considered their place in life. Their place in society. Their place in the kingdom. The coronavirus and the lockdown have made many of us reflect on our own lives and how we fit in to it or how it fits into us. Some people have made decisions to change their lives, not go back to their job so they can home school their children or do something less stressful or more meaningful to them. I know I certainly have considered my place in the world and need to make changes. Although I am not sure what they should be yet!

These parables in the Gospel are arranged in pairs and Jesus is telling us that our existence is about the Kingdom of God. How it grows among us, is at first imperceptible yet unstoppable like the mustard seed, which is an invasive weed or the yeast, which makes bread grow. Like Jesus' own ministry it starts in a small way with him and spreads out to the disciples and then grows to the entire world. It is about making God's kingdom a priority.

Jesus is telling us that through him we must repent for the kingdom of God has come near

in him and in his mission. The pervasive mustard seed reinforces that once the little seed takes hold it spreads everywhere and is hard to remove. A bit like Jesus' teaching. Once you hear his word you can try to ignore it but the truth takes hold and starts to spread both on a personal level as you change but also your community and eventually the world.

This is about growing the Kingdom and when you find the Kingdom it is about recognising that it is a priceless treasure and that you need to give something up, to repent, change, to join it. You need to discern what your part is in the kingdom. Instead of longing for the things that decay and disappear we should be longing for the pearl that we can only find in heaven. Tom Wright, in *Matthew for Everyone*, gets straight to the point *'the two parables cut across the idea, fashionable in the ancient world as well as the modern one, that the different religions, and experiences they offer, are like a set of pearls which you could collect. There is only one great pearl; there is only one treasure; and everything else is as nothing besides it'*. God has a plan for us, and the world and it is our choice what side we are on. The good fish or the bad?

The Gospel ends with the parable about judgement. Something that perhaps we are not comfortable with, maybe even fear. We are given a stark choice! We need to remember that we strive to be saved and if there was nothing to be saved from then this would not be required. The sorting of the wicked from the righteous reminds us that the kingdom is at hand and Jesus wants to save us and that is why he tells this parable. Jesus asks his disciples if they understand. He is asking us the same question. Are we willing to be transformed and turn our lives around? We are to be the scribe who is being trained for the kingdom. Here Jesus tells he is joining the old and the new. Bringing the old of the Old Testament with him and the new kingdom mission he is announcing. Tom Wright, In *Matthew for Everyone* explains *'Jesus and his kingdom message are meant to startle us; but part of the really shocking thing is that, when we blink and rub our eyes, we see that they are the true fulfilment of the long story of God and Israel, and indeed of God and the world'*.

Through small beginnings we can share in the kingdom. If we follow Jesus in and to the kingdom. If we follow Jesus, we can find the pearl and hidden treasure, but we must be willing to change, give up things to do this and devote ourselves to God. This means we must love God and love our neighbour. The kingdom is about community. Communion with God and community with our church and our neighbours. As Solomon asks God to help him to do what is right to distinguish good from evil, we too can ask the same question when we want to know how we and our community can do the right thing, go in the right direction to fit into the kingdom. God knows our gifts and if we let him the Spirit will guide us. For me and I am sure others this is not always easy. I like to be in control but need to learn to let God guide me. Doing God's work is helping me to do this. I did not have the energy to write this sermon. We are implementing new software at work and I have been working flat out since the middle of May. At the time of writing I spent Saturday setting up my mum's broadband and showing her how to use her iPad and by the end of the day was mentally exhausted. I had already done some discernment but needed to make a start on my sermon. Letting go when writing this and allowing God to guide me helps to free and open my mind. Although it took a while to sit down, I feel more content and less anxious than I did before I started.

Paul in his letter to the Romans helps us to know that even when we do not know what to say God hears our prayer and if we let him will guide us. He has the grace to provide salvation even when we do not know what to say to him or perhaps do not deserve his grace. His love is so great that that he sent his only son to save us and tell us what we need to do. Through the Spirit he is still doing this today.

Jesus wants us to be to be part of his kingdom and he guides us to do everything through love and with a pure heart, especially when we do the works of God but also when we go about our daily lives. Again, not always easy. I am no saint and am not perfect. Sometimes I do not want to do things and I do them begrudgingly. This does not make me happy. Still I do not think anything will ever make me happy when vacuuming the house! It is a chore I hate but I like the end result. There are things that just need to be done and being human sometimes it is difficult doing things through love. However, if the end result is being part of the kingdom, being accepted into heaven then putting aside my moans and groans and changing will give me happiness and a treasure beyond measure.

If I, we, are doing things through love, or attempting to, I will enjoy vacuuming, brings us closer to God and is something we can, or should, all strive to do. This reminds me of St Therese of Lisieux. Little Flower. Who said *'Our Lord does not so much look at the greatness of our actions, or even at their difficulty, as at the love with which we do them'*.

I have spent days, months and years discerning what I am called to do. It is not easy, and I think everyone is different and our call changes as we grow. At bit like the mustard seed. Only prayer and discernment and the love of God can guide us. I think sometimes you can have a revelation and see a way forward; you have a breakthrough that can only be God's intervention.

I end with a thought from St Therese of Lisieux.

'Miss no opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing the smallest right and doing it all for love'.

Amen

Young Saints At Home

See Issue 17 for the summer programme.

INSPIRATIONS

Peace is the first word the angels sang.

Once you make up your mind never to stand waiting and hesitating when your conscience tells you what you ought to do you have got the key to every blessing that a sinner can reasonably hope for.

When you find yourself overpowered , as it were, by melancholy, the best way is to go out and do something.

Give us grace to listen well.

John Keble

There is also a grace of kind listening, as well as a grace of kind speaking. Some listen with an abstract air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt and will not hear you to the end, and then forthwith begin to talk to you about a similar experience which has happened to them, making your case only an illustration of their own. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion. Kind listening is often an act of the most delicate interior mortification, and is a great assistance towards kind speaking

*F.W. Faber Spiritual
Conferences*

I am convinced that the jealous, the angry, the bitter and the egotistical are the first to race to the top of the mountain. A confident person enjoys the journey, the people they meet on the way, and sees life not as a competition. They reach the summit last because they know that God isn't at the top waiting for them. He is down below helping his followers to understand that the view is glorious wherever you stand.

S. Ader

A rabbi was once asked, 'What is a blessing?' He prefaced his answer with a riddle involving the creation account in chapter one of Genesis. The riddle went this way ; after finishing his work on each of the first five days, the bible states, ' God saw that it was good'. But God is not reported to have commented on the goodness of what he created on the sixth day when the human person was fashioned. 'What conclusion can you draw from that?' asked the rabbi. Someone volunteered , 'We can conclude that the human person is not good'. 'Possibly', the rabbi nodded, 'but that's not a likely explanation.' He then went on to explain that the Hebrew word translated as 'good' in Genesis is the word *tov*, which is better translated as 'complete'. 'That is why' , the rabbi contended 'God did not declare the human person to be *tov*'. Human beings are created incomplete. It is our life's vocation to collaborate with our creator in fulfilling the Christ-potential in each of us.

Wilkie Au By Way of the Heart

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

REFLECTION by Greg Hurst

Three times in recent weeks sums of money have been transferred into my bank account. All were unexpected. One is quite a large amount. Why, then, has each filled me with sadness? They were refunds for school trips and activities for our youngest child, who is 14.

The biggest was for a skiing trip scheduled over the Easter holiday for which we saved for a year (and bought a ski jacket and gloves that will soon be outgrown). Another was for a Duke of Edinburgh's Award bronze expedition and practice weekend. The third was to spend a day at an inter-school competition.

As schools broke up for the summer holidays this week we were very conscious of all those opportunities that were cancelled due to the coronavirus pandemic.

Even when term restarts in September school clubs will remain temporarily suspended.

Extra-curricular activities are so important for children when growing up, helping them to develop independence, self-confidence, resilience from tackling unfamiliar and daunting experiences and for deepening friendships.

And Year 9, in the third year of secondary school when children have fully settled in and established friendships, and before they begin higher-stakes GCSE courses, should be a time for new challenges and fun alongside academic study.

We are well aware that so many families have endured much, much worse and are grateful for our health and good fortune and of course we will make sure we provide new opportunities in the future.

And yet there are periods in your life that you can't get back. That is sad.

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=MEI0cHM1WXJQemhwRjZ6U2g5aVZzdz09>

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-servicesuse-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-reflectionsvicarage/>

All Saints YouTube Channel at: <https://www.youtube.com/channel/UCnPQFuQQ-YbOffFuT1Mjv8A/>

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