

# ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

## PARISH NEWS

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

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### Dear Parishioners and Friends of All Saints, Boyne Hill,

In last week's newsletter I wrote about 'wow' moments as we begin our Lent course using David Martin's wonderful book 'The Jesuit Guide to (Almost) everything.' This week I am offering you some thoughts on the second part of our course ready for the session on zoom on the 10<sup>th</sup> March. This week we will be noticing God not only in peak moments but in daily events where God's presence is all too easily overlooked. St Ignatius discovered that finding God was 'noticing' where God was already active in their lives. Can we notice the divine in the ordinary?

One of the most important books that I was introduced to at Heythrop College was 'Models of The Church' by Avery Cardinal Dulles. It helped me with some of my thinking on the model of the church as 'Communion' though his brilliant work goes beyond 'Communion' as he assesses the role of believers in the churches mission on earth. Dulles is a brilliant academic, but David Martin highlights in The Jesuit Guide how Dulles came to a faith that was beyond one of the mind. During a walk in his time studying at Harvard, Dulles noticed a young tree. On its branches were young buds – 'These young buds in innocence and meekness followed a rule which was of God'. This simple noticing led Dulles to see that our lives are suffused with God's presence. If we see God by noticing, we can see God at work in our lives.

The question David Martin asks on our behalf is **How?** In answering his own question, he turns to St Ignatius and offers us the 'Examen' a way of prayer that a number of people from All Saints are experiencing on Thursday at night prayer. The examen normally has five steps but as you read various books on the subject you find different orders. We will look at the traditional order used by St Ignatius.

Before beginning the steps however, we need to find silence and pray that God will be present with us. One of the problems some people have with the Examen is that it becomes a (boring) list of things to name. What the Examen should be is a conversation between us and God. That is what we pray when we ask for God's presence.

### Step One – Gratitude

The first part of our conversation with God should be saying thanks. One of the important parts of my week since the Pandemic has been the Monday evening prayer group when a small number of us offer up any good news or signs of God's presence in the last week. Over the months we have heard how zoom has enabled a man who has been fighting cancer can now share bible stories with children in schools just as he used to do before illness prevented him from doing so. We have heard stories of a grandmother walking

with her grandson noticing beauty in creation at Cliveden, people's delight at receiving their first vaccination, witnessing families enjoying throwing snowballs in the darkness of the pandemic and winter, receiving a gift of kindness from another person who shows they care. David Martin adds a shaft of sunlight on the pavement on a bleak day, a tender moment with a spouse and finishing a piece of work. By noticing these small things, we are says Martin 'Savouring' like a gorgeous meal of medium rare steak or if you prefer vegetarian lasagne or last evening, Monika's delightful Polish stew. When we savour, we reflect on our enjoyment and we might become human beings not human doing. The Indian Anthony de Mello who a friend in Bracknell introduced me too writes 'You sanctify what you are grateful for'. When we show gratitude, we show humility to God and others. We recognise that we are not self-sufficient.

### Step Two – Knowing one's sins

When did we act contrary to our better judgement or to God's voice? Maybe a mean spirited conversation with someone. Treating a family member without respect. Ignoring someone in need. It is clear in scripture that Jesus was unhappy not so much with weak people trying to improve but strong people who frankly couldn't be bothered to help. David Martin quotes the 'Good Samaritan'. Two people who could easily have helped didn't and the one who had to make sacrifices did help the man left for dead. I would add Dives and Lazarus. The rich man angers God not because of his wealth but because he ignores the poor man outside his gates, day after day!

How could we be more loving? Do we neglect to help a friend? Do we know of people unwell waiting for a call? Is there a person who you know maybe in our congregation who is missing company or conversation? This step is NOT to make is feel guilty but rather humble so that we know our need for God and become more compassionate. Maybe this is why de Mello writes 'Be grateful for your sins. They are carriers of grace.'

Remember as well that the Greek Orthodox (As described in Fr Kevin Scully's excellent Lent book 'Simple Gifts') make deliberate mistakes in things they make as only God is perfect. Remember too Leonard Cohen 'There is a crack in everything. That's how the light gets in.' From George Street, the man who designed All Saints Church, Boyne Hill (and the floor that we need to repair!) who made mistakes in the design. Ask Ken Smith to point them out to you when you get the chance. It is believed by scholars of Street's work that this was intentional as with the Greeks and Cohen.

### Step Three – Review the Day

David Martin tells us that we might want to review the day like watching a film. Push the play button in your head. What made you happy? What made you stressed? What confused you? What made you more loving or grateful? What made you smile or laugh?

As I write this, I have played the movie 'Ladies in Lavender' with Judi Dench and Maggie Smith over in my mind. What made me happy? The sights of Cornwall's beaches, the taste of a Cornish pasty, and the awe of listening to a young polish man play the violin. I think, too, of the sadness of seeing two women who because of war lost the chance to love. Finally, the ending that showed me that two people could, despite their unfulfilled dreams, help another person fulfil his.

Martin challenges us to notice sights, sounds, feelings, tastes, textures and conversations in our day. When we look back on our day do we see only problems and challenges or signs of blessings? Recently I described my day turning up at church for a funeral to find no heating, a leaking radiator, a freezing church and a family seeking solace for one they loved and had lost. The day continued as I returned from the crematorium at Slough along the M4, a journey I have made 100's of times only to miss the turn off for Maidenhead! I don't want to review this day, Fr Martin, as it's horrible and I can't feel God's presence at all. I receive a

phone call from a priest who cares, and I am consumed with my problems missing the encouragement being offered. Only later when someone says 'but at least you had time to enjoy the countryside as you drove the back lanes home from Bracknell' did I notice consolation.

This is living life with a glass half empty. We need to take a leaf out of Jamie and Aiko's gift to me of Charlie Mackesy's gem of a book which has been mentioned before. 'I think I'm grateful to have a glass.'

#### **Step four – Asking for forgiveness from God**

One of the positives of zoom has been the chance for me to share with two great blokes Gary and Guillaume a confirmation course. Monday gave us the chance to discuss 'Confession'. Guillaume at one point during the conversation said 'there has been a silver lining to the Lockdowns and that is 'Knowing oneself better' Guillaume you are I think correct and the examen is one way of knowing oneself better, but also getting to know God better. Confession is seen as an awfully negative thing in some circles. In reality though, confession is not focussing on what we have done badly says Martin but how good God is.

The key to confession is preparation. We reflect on what has gone wrong in our lives in preparation for saying sorry. In so doing we become more humble, compassionate, and accept other people's weaknesses too. Also, the priest in confession or if you prefer your spiritual director in conversation will listen and try to notice and bring to your attention one or two good things about you too.

There is something else about saying sorry. It enables someone else to forgive. You all know that I once went to the wrong crematorium for the cremation of a young husband who had died suddenly leaving the wife who had been a childhood sweetheart and three young boys. I had not checked with the funeral directors and they had not sent confirmation. One kind priest in Amersham led that short act of committal on my behalf. I was faced with returning to a full All Saints with heart broken people awaiting a service of thanksgiving and possibly hope. I went to the back of the church to offer apologies to the family as they arrived from Amersham. Filled with dread as to how they would react they smiled and said everyone makes mistakes and 'He would have loved this!' The way that family forgave me enabled me to feel free to offer the service of hope. I am not sure I could have done so if forgiveness had been denied.

Rembrandt's painting of 'The Prodigal Son' highlights the welcome of the father to the son he had thought lost. The son is not rejected having sought forgiveness but is accepted with joy and released to live for the future. This grace is as Guillaume, Gary and I discussed at the heart of our Christian faith. The God of grace who loves us and wants us to live lives of love in return. I told the two men if you haven't watched it before watch 'Les Miserables' to learn of God's grace.

#### **Step Five – Ask for God's grace to help during tomorrow**

Peter-Hans Kolvenback the superior general of the Jesuits from 1983-2008 says you do not see God, but you can know God's presence. God has said to Moses (Exodus 33.20) 'You cannot see my face'. But God also said, 'You will see me pass' (Exodus 33.23) This means perhaps that looking back we can see the passage of God and his presence with us. As we do so we hope to be more aware of his presence the next day!

Questions

1. Fr Martin asks 'How can we avoid the pitfall of moving through the examen like a checklist?
2. Fr Martin says it's often easier to see God in retrospect. Does that ring true? Looking back over your life, can you see God in places you might have overlooked at the time?
3. Thirdly a question from me. Have you experienced another person's forgiveness that has released you?
4. Another from me. Can you see where forgiveness on a national level has enabled a more positive hope for the future?

Hope to see you next Wednesday to continue the course and to pray.

Also don't forget **Come and See**. This Lenten initiative from the Diocese based on the text from John 1.35-42 can be found on: <https://www.oxford.anglican.org/come-and-see>

As I wrote a couple of weeks ago you will find Bishop Steven's podcasts, testimony films and Daily pilgrim reflections. Bishop Steven's podcasts will use the Ignatian contemplative model too as he looks at the meaning of the creeds.

## RESOURCES THIS WEEK:

### Thursday 25 February

#### 8.00pm Night Prayer on Zoom

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

Meeting ID: 759 7654 4021

Password: 5rHziv

Psalm 142, 1 Peter 2: 13-end Hymn: 134 Praise to you O Christ our Saviour *Bernadette Farrell*

### Sunday 28 February

#### 10.00am Morning Prayer for the Second Sunday of Lent

<https://us02web.zoom.us/j/89125977023?pwd=ROFaSjNMK2ExNnoyVGZXNTZ4cHhwdz09>

Meeting ID: 891 2597 7023

Passcode: 369388

For the Diocesan Link for the Eucharist please see the front page of our website. 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

### Monday 1 March 7.30pm Prayer Group on Zoom

<https://us02web.zoom.us/j/85011600714?pwd=Y0x2VWpMQ3JFUSStsQ0plbEFLOEQrQT09>

Meeting ID: 850 1160 0714

Passcode: 553120

This group, following the example of our successful 'Church on the Move' from a decade ago, focusses on an area of mission that we would like to pray for. If you have anyone you would like us to pray for please let Fr Jeremy know.

### Wednesday 3 10.00am – 11.00am Coffee Morning on Zoom

<https://us02web.zoom.us/j/85980143355?pwd=Nm1kZmNLdHNmRG1sajF1OEplMVl2QT09>

All you need is a cup of coffee or tea and perhaps a biscuit or two. Then feel free to share a conversation.

Meeting ID: 859 8014 3355

Passcode: 412790

## 7.30pm – 8.30pm Zoom Lent discussion group on David Martin’s book ‘The Jesuit Guide to Almost Everything’. – ‘The Six Paths’

<https://us02web.zoom.us/j/85193995613?pwd=S1MrNENDQlZEdlcytUN0JQdlhDZz09>

Meeting ID: 851 9399 5613

Passcode: 429345

Heads up for Thursday 4 March Art course with Matt Firth

<https://us02web.zoom.us/j/86245788427?pwd=SkFPYlc4SytGY3I5U2J3Q1RyUIRndz09>

Meeting ID: 862 4578 8427

Passcode: 439378

## PRAYER INTENTIONS

We continue to pray for Daniel Honey whose funeral took place this week. We pray for Jackie, Sarah, Joshua, Margaret and Jo during this very sad time.

We continue to pray for Mandy Rogers, Danielle, Nick, Fr John, Sister Mary Philip, Roger Baldery and Mark. We give thanks as we hear that Christine Pock’s brother Tony is well enough to move to a rehabilitation hospital following his battle with covid. We pray for Dianne Farmiloe’s daughter and son as they battle covid.

We pray for two people following their vocations in life. Chris Harding studying in The Lebanon and Chris Burnett as this week he begins training for a new career in the Royal Navy. We give thanks too for the hard work both Chris and Guillaume have offered by decorating the Birinus Room.

We pray this week for the start of the floor project and for the conservation company Cliveden who will be undertaking the work. We look forward to the time when the building can be restored for worship and for the mission of Christ’s church within the community. We give thanks to all those who have given money, time and energy to enable this project to take place and for Christian ministry to continue at Boyne Hill.

We give thanks for the NHS and for the wonderful work of the roll out of the vaccination programme. Within our own community we give thanks to Jeanette and Dianne.

We pray for Food Share as they provide food for all people struggling during the pandemic.

We pray for those who face uncertainty in their work. We live before God those who have lost their jobs and face an uncertain and difficult future. We pray for a renewed commitment to our common life together.

## Pray the Parish:

The list of streets in our Parish was attached to Issue 41: this week we remember the ones beginning with I, J & K.

Church of England to ‘Pray for the Nation’ via the link below.

[https://www.churchofengland.org/sites/default/files/202011/15348%20PftN%20Booklet\\_6th%20PROOF.pdf](https://www.churchofengland.org/sites/default/files/202011/15348%20PftN%20Booklet_6th%20PROOF.pdf)

From Charlie Mackesy: ‘One of our greatest freedoms is how we react to things.’

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

*Fr Jeremy*

## Worship for SUNDAY 28 FEBRUARY The Second Sunday of Lent

### Sounds of Worship

Brian Graves

The theme of the readings today is about how God thinks and to use that knowledge to guide our own thoughts and actions. In the Old testament reading, it concerns the covenant that God makes to his people and the promise that in return we have faith and trust. The ultimate expression of this covenant is in the sacrifice of Jesus on the cross. Jesus also makes clear that in our own lives and in our own ways we too will have to make choices that may call on this sense of self-sacrifice. Understanding the nature of this covenant and living it will bring its own spiritual and heavenly rewards.

To illustrate this theme, I have chosen two hymns, the first of which is "Take up thy cross, the saviour said" AM 135 words by Charles William Everest (1814 – 1877) to the tune Breslau which is a traditional German melody.

The hymn repeats the phrase "Take up thy cross" in the first line of each verse, except the last, which reinforces not only the quotation of these words from the gospel reading but also the images of Good Friday itself. The verses each carry a theme of the journey from becoming a disciple of Christ in the verse 1; the strengthening power of God in verse 2, the need to avoid sin in verse 3, the reward of sacrifice in verse 4, the faith and trust in Jesus, the Son of God, in verse 5 and a summary of praise to God in the final verse.

Charles Everest M.A. was born at East Windsor, Connecticut, USA. He graduated from Trinity College, Hartford in 1838 and took Holy Orders in 1842. He was rector at Hamden Connecticut from 1842 to 1873. He died at Waterbury, Connecticut in 1877.

"Take Up Thy Cross, The Saviour Said" was included in the *Episcopal Watchman* magazine titled *Visions of Death* in 1833. It was published in the UK a year later in *The Tract* magazine. It was first published as a hymn in *Union Sabbath-School Hymns* in 1835. This hymn version of the poem later came back to the UK where it was published with alterations in the *Salisbury Hymn Book* in 1857. The hymn was eventually included in *Hymns Ancient and Modern*, being one of only two American hymns to make it into the first edition of the hymnal in 1861. The editor of *Hymns Ancient and Modern*, Henry Baker, made a number of alterations and added an extra verse to the hymn. As a result, the majority of Baker's alterations continued to be used in subsequent publications.

The tune is Breslau, a 15th-century German folk melody. Felix Mendelssohn wrote a choral arrangement of the tune for his 1836 oratorio *St Paul* and this harmony, or simplified versions of it, are frequently used.

1. Take up thy cross, the Saviour said,  
if thou wouldst my disciple be;  
deny thyself, the world forsake,  
and humbly follow after me.
2. Take up thy cross, let not its weight  
fill thy weak spirit with alarm;  
his strength shall bear thy spirit up,  
and brace thy heart and nerve thine arm.
3. Take up thy cross, nor heed the shame,  
nor let thy foolish pride rebel;  
thy Lord for thee the cross endured,  
to save thy soul from death and hell.

4. Take up thy cross then in his strength,  
and calmly every danger brave;  
'twill guide thee to a better home,  
it points to glory o'er the grave.
5. Take up thy cross and follow Christ,  
nor think till death to lay it down;  
for only those who bear the cross  
may hope to wear the glorious crown.
6. To thee, great Lord, the One in Three,  
all praise forevermore ascend:  
O grant us in our home to see  
the heavenly life that knows no end.

Take up thy cross AM 135      <https://www.youtube.com/watch?v=t5xlxaesqQg>

The second hymn, “The kingdom of God is justice and joy” words by Bryn Rees (1911 – 1983) AM 569 set to the tune Paderborn, a German folk melody included in *Gesangbuch Paderborn*, 1765.

Similar to “Take up thy cross” the first verse of each verse, except the last, repeats a short phrase, in this case “The kingdom of God”. Unlike the previous hymn which signifies the beginning of a journey, this one sets our sights on the destination. Each verse describes a facet of the nature of this kingdom, starting with justice and joy and the overcoming of sin. The second verse considers mercy and grace and God’s welcome and for us a sense of place in that kingdom. Verse 3 it is the reward of choosing repentance of sin and the challenge that creates in our lives. Finally, a verse of praise for the promise this kingdom not only in heaven but also on earth started by the ministry of Jesus.

Bryn Rees, was born in Chelsea, and died in Epping, Essex. He was educated at Neath Grammar School, South Wales and subsequently trained for the Congregational ministry at Hackney and New College, London. He was ordained in 1935, and held pastorates at Sawbridgeworth, Hertfordshire; Ipswich, Suffolk; Felixstowe, Suffolk; Muswell Hill, London; and, as a United Reformed Church minister, Woodford Green, Essex, and Epping. He was a chaplain to the Royal Air Force during the war. In collaboration with Dr William S. Lloyd Webber, organist of the Methodist Central Hall, Westminster, he wrote several anthems and an Easter cantata, *The Saviour*.

1. The kingdom of God is justice and joy,  
for Jesus restores what sin would destroy;  
God's power and glory in Jesus we know,  
and here and hereafter the kingdom shall grow.
2. The kingdom of God is mercy and grace,  
the captives are freed, the sinners find place,  
the outcast are welcomed God's banquet to share,  
and hope is awakened in place of despair.
3. The kingdom of God is challenge and choice,  
believe the good news, repent and rejoice!  
His love for us sinners brought Christ to his cross,  
our crisis of judgement for gain or for loss.

4. God's kingdom is come, the gift and the goal,  
in Jesus begun, in heaven made whole;  
the heirs of the kingdom shall answer his call,  
and all things cry 'Glory!' to God all in all.

"The kingdom of God is justice and Joy" words by Bryn Rees © Alexander Scott  
Used by permission. CCLI Licence No 60056

The kingdom of God is justice and joy AM 569 <https://www.youtube.com/watch?v=vqCOggQhFyo>

### COLLECT

Almighty God, you show to those who are in error the light of your truth, that they may return to the way of righteousness: grant to all those who are admitted into the fellowship of Christ's religion, that they may reject those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit one God, now and for ever. Amen

### EPISTLE Romans 4: 13 - 25

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations') – Abraham believed in the presence of the God who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations,' according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him,' were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

### GOSPEL Mark 8: 31 — 38

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.' He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

## SERMON Fr Jeremy

Sometimes it's hard to receive a difficult truth.

Do we find it hard to accept difficult truths? I mean is it true that the world we live in is not fair to people based on their gender, colour of their skin, their background their faith? Is it true that humanity is being told that we are using creation only for our own benefits without thinking of the needs of all God's creatures and the world itself. I may argue (And I have done) that everyone has equal opportunities to make good in life and that when we fail, we seek to find a reason for our failure. I may argue as I have done that creation will go through decline and then be renewed so maybe we shouldn't worry too much about sustainability. On both these questions though I need to accept hard truths. Hopefully, the world is moving in the right direction in respecting people of different backgrounds, gender, colour, ability but clearly there are still problems. As for the issues concerning sustainability you need only to watch recent Attenborough programmes and you will see the damage we are doing to God's creation.

Peter faces a difficult truth in the scriptures today. Jesus is telling the disciples a difficult truth about what will happen to him in his death and resurrection, but Peter finds this truth hard to take. This leads Peter to argue with Jesus who previously he has called 'God's messiah!' Peter like many of us wanted an all powerful, all conquering saviour not one who would be a suffering servant, who would die a horrible death on the cross, feeling forsaken by God. (psalm 22 – appointed for today). Peter is unhappy as Tom Wright says, like one of my favourite cartoon characters 'Charlie Brown' who says 'winning ain't everything but losing ain't anything.'

Jesus is not going to be deflected from obedience to God the father whether in the wilderness with the devil or by the temptations of one of his dear disciples Peter. Jesus by being obedient to God's will, establishes a new community as he invites us to follow his generous way of self-giving and compassion to others. This will involve letting go of selfish ambition for the sake of the good news of God's wonderful purpose for humanity.

The vision of a world made in God's image, where we see each other made in that image means we try with God's grace and forgiveness try to live in harmony with others. Paul in the letter to the Romans writes about the Jewish roots of the gospel but that the promise of blessing through Abraham is for Jews and Gentiles. Paul encourages Jewish and Gentile Christians not to argue about regulations and laws but to live together tolerantly. Abraham has been told that he would be 'The Father of many nations.' As I think about these words, I am reminded of Imam Hashmi, speaking at All Saints Church a couple of years ago when he described the Jewish, Christian and Muslim faiths starting in the root of Abraham. From that same root different directions are taken but at the heart is that God is compassionate and merciful.

If we accept the difficult truth that Jesus came to save and reconcile all people how might we live our lives? Romans 4: 13-17 points to the story that we are all his children. That we are a multi-ethnic family. This challenges us to view the way we respect people of different faith, of different gender, of different backgrounds. I think this relates to the way we view as I said in last week's sermon success. We need to value the good fortune we may have had in our journey in life and value those less fortunate.

In terms of the church, we need to be as Pope Francis said a church of mercy. We need to have doors open wide enough to let in people of every ethnic group, every type of family, every geographical region, every sort of background and every sexuality to enable us to flourish together. The one key point of this community is that Jesus is, as Peter said, God's Messiah, and gave his life that we might all have renewed and transformed life. God promised Abraham a single great family and that is accomplished in Jesus.

One of our three focus areas of mission alongside our worship and education is welcome. In the 'Everybody Welcome' course by Bob Jackson we are told that the hospitality of our welcome is central to our calling. The gospel is about unconditional acceptance in the Body of Christ. Interestingly it was Peter who in Acts chapter 10 and chapter 11 was taught in a vision to accept Gentiles as well as Jews into the church. Welcome ministry is at the heart of ministry that brings reconciliation between God and us as humans. Surely at the heart of the gospel is that we are all called, all are included and allowed to enter the Kingdom of heaven. As Paul writes in Galatians 3.26,28 'There is neither Jew nor Greek, slave nor free, male of female, for you are all one in Christ Jesus.'

As you know I have been reading Michael Sandel's 'The Tyranny of Merit – What's become of the Common Good? Whose argument challenges us to value people beyond the obvious winners in life and to have humility in doing so. Ken Smith has given me Isabel Wilkerson's 'Caste' which explores the idea that humanity is shaped by a hidden hierarchy of human rankings and unless we acknowledge the negative impact of this we will never move to a fairer, freer world that Jesus' death and resurrection seek. Here at All Saints, Boyne Hill, Maidenhead we may feel we can have little impact on the issues raised by Sandel and Wilkerson, but we can be a church that aspires to gospel standards of welcome and hospitality and become communities that God intends us to be.

When we re-open our doors to All Saints in late summer my prayer is that we will be confident in walking in God's presence in prayer and open to all God's people whatever challenges we might face. Can we like Peter come to know hard truths?

In the name of the Father, Son and Holy Spirit.

Amen

### **TUESDAY CLUB VIA ZOOM 7.30pm - 8.15pm 2 MARCH**

<https://us04web.zoom.us/j/78139344395?pwd=emRyUEJ4dm5CdGJkOGMwUnBLVIN3QT09>

Meeting ID: 781 3934 4395

Passcode: AKYR27

No external speaker this month but everyone is welcome to join us for a social evening. A sort of Knit and Natter without the knitting. A chance to catch up with people, and maybe a couple of poems shared and some music.

*Jan Moss*

### **ALL SAINTS EASTER CARDS**

Birinus Garden All Saints Easter cards are now available in packs of five for £5.00. Thanks to Reg Denison for allowing us to use the painting. So if you would like to help with the final push for funds for the floor whilst celebrating the Easter season then please buy some. All the proceeds go to the Floor fund as they have been donated.

To place an order please send an email to Sue Stannett at [sastannett@gmail.com](mailto:sastannett@gmail.com) giving the following details:

- (1) The number of packs required
- (2) Whether you are able to collect them from church at an arranged time or you need to have them delivered to your home
- (3) Your choice of payment - bank transfer, cash or cheque

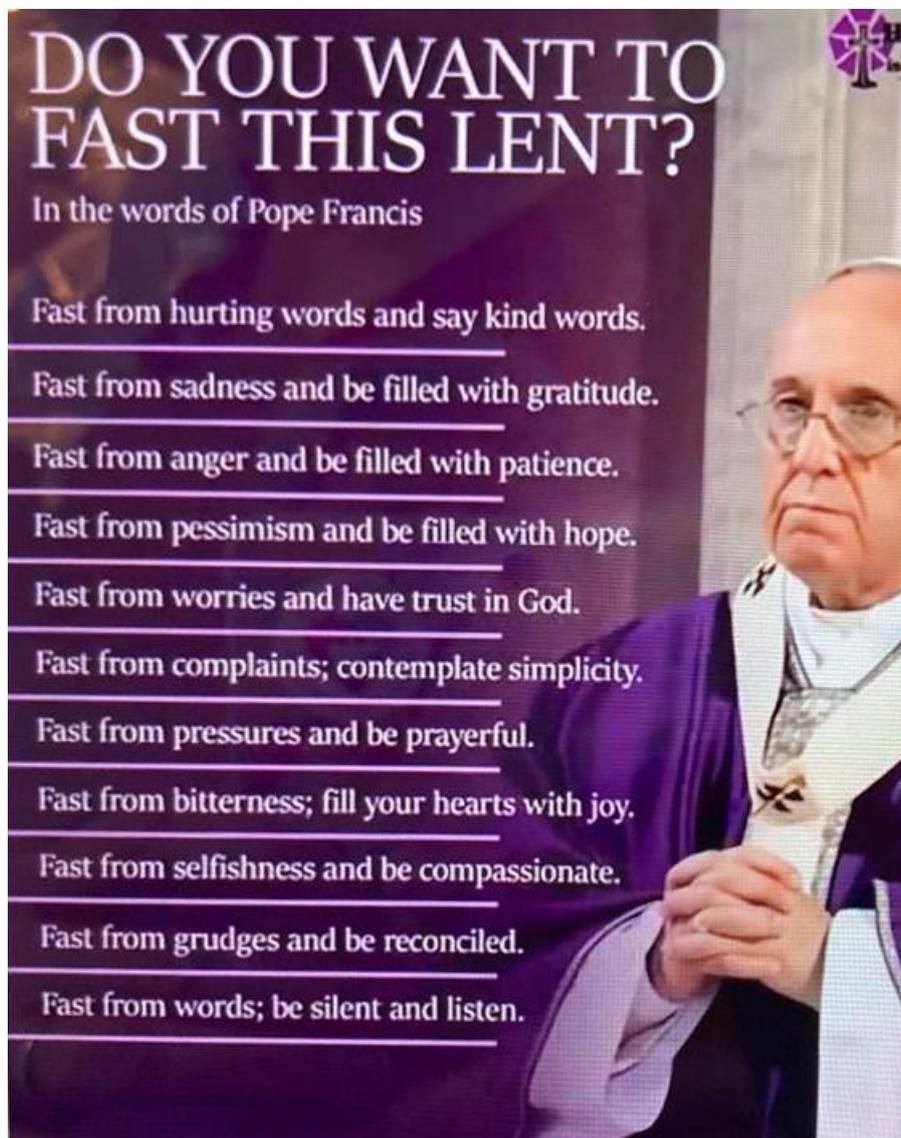
Please do celebrate Easter with our cards and help deliver the floor project.

*Jeremy Nordberg*

## FOODSHARE NEWS

Lockdown means an increasing need for Foodshare. Please see [www.foodshare.today](http://www.foodshare.today) for places you can donate and what's most needed each week. The needs are also in the Maidenhead Advertiser each week.

## LENTEN INTENTIONS



## REFLECTION by Greg Hurst

Seeking somewhere different to exercise, we drove last weekend to Burnham Beeches. Walking in this ancient woodland would be refreshing, we thought.

Immediately I regretted it. We queued – the first time I’ve done so – for a space in a small car park. A large sign warned that numbers of visitors had been “unsustainably high” causing damage to the nature reserve. Some paths were roped off. Others were so well-trodden that we squelched through black mud. The experience seemed to symbolise how so many of us feel many weeks into this third lockdown: weary, worn down, frayed.

And yet at one point we heard in the trees above the distinctive dry rattle of a woodpecker at work, a harbinger of spring and of brighter days ahead. The following day came the government's step-by-step announcement of future plans to lift lockdown restrictions.

Perhaps it was fitting, as we entered the first full week of Lent, that all of them required patience and continued self-restraint for now. But they offered tangible reasons for optimism. Everyone will have their own most cherished experience they long to do above all others. For us, it is seeing our older children who have moved away from Maidenhead, especially our son who was prevented from coronavirus restrictions from coming back for Christmas.

Now, at least, we can start to make plans. The next morning brought bright sunlight, belying the winter chill still in the air. To my surprise I found the first of our daffodils had flowered. Spring is coming and, with it, hope.