

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 50 10 March 2021



Dear Parishioners and Friends of All Saints, Boyne Hill,

The notes that I am sharing with you in this week's Parish News are written to help folk prepare for the fourth week of our Lent course looking at prayer with the help of James Martin's book 'The Jesuit Guide to (Almost) Everything'. I am hoping that even if you are not able to join the course on zoom that you may find these notes helpful for prayer. If you have bought the book by James Martin, I would recommend too his latest offering called 'Learning to Pray – a guide for everyone'.

This week I focus on Martin's chapter called 'God meets you where you are' and will be the focus for our discussions on Wednesday 17th March. The prayers used here are from the Ignatian style of prayer which are being used by the Oxford Diocese in its Lent course 'Come and See' and in schools across the Diocese using 'Ignatian Contemplative Toolkit for Schools'.

1. Ignatian Contemplation

This is a form of prayer where we imagine ourselves in a scene from the bible and take part in the story. James Martin writes that he doubted you could find God through the imagination until his spiritual director pointed out to him that you can find God through relationships, through scripture, sacraments, daily experiences and desires and emotions, your senses, so why not your imagination? To begin with you take a passage of scripture like the Storm at Sea found in Luke 8: 22-25. Ignatius asks us to use our 5 senses as we imagine the story.

- a. What do you see? You are in the boat (Some of us have seen this for real at the Sea of Galilee) recovered in 1986. It is a little cramped if all the disciples were present! The scene is in the dark. You are in the boat and you do not know what will happen. An unexpected wave, a lightning strike and with this you experience the fear of the disciples. Then you see Jesus asleep and realise that this is not a lack of care but a sign of fatigue. Jesus leads such an active life with people clamouring for his attention he is tired. You discover the humanity of Jesus and you find that you not only have fear but now compassion for Jesus.
- b. What do you hear? You imagine perhaps not only the howling wind and thunder but huge waves crashing over the side of the boat. Perhaps the fishing gear and nets are clattering noisily on the deck floor. You maybe hear the shouts of fear and protest from the disciples. This can lead us to

think of our protests to God in the problems of life. (I remember a priest praying this with us on the Sea of Galilee in 2000 although it was a perfectly calm day)

- c. What do you smell? Fish, seawater, body odour, the breath of disciples without their 'Colgate'!
- d. Touch – what do you feel? Your clothes are wet, perhaps itching and uncomfortable from the cold and wet.
- e. Taste – This is more important says Martin in stories of the wedding at Cana or the Last Supper, but you may experience salty spray.

From this prayer you may notice insights and emotions, feelings and desires. You may notice the fear of the disciples at the storm or indeed Jesus' display of power. This power may be awe-inspiring, exciting or frightening. Doing this sort of prayer may lead us into an insight of the scripture and offer us a personal feeling of God's presence. Am I afraid of God? When James Martin prayed this way on retreat, he felt fear of being 'swamped' or 'overwhelmed'. Think of people in the Pandemic, home schooling, or harried teachers, the stress of business people, in the holiday industry or hospitality industry. Think of NHS staff! James Martin asks us to imagine returning to the sunny shore of Galilee and speaking to Jesus. Share the feelings you have experienced. You may have a decision to make. Do you see the boat as damaged by the storm and perhaps your need for a change of vocation or direction in life and a new boat? Or do you see repairs taking place and you stay in your present situation but in the knowledge, Jesus is with you. James asked Jesus how he coped? Jesus he felt had trusted in God and not tried to plan everything and indeed he withdrew from the crowds sometimes.

2. Lectio Divina – Sacred reading

You can find notes on this type of prayer at the community at Burnham Abbey. Select a text. James Martin chose Luke 4: 16-30. This is where Jesus preached in the Synagogue in Nazareth on the prophet Isaiah.

- a. What does the text say? Find the context by using a commentary. Many of us use Tom Wright for the new Testament. Quench bookshop stocks many of Wright's books. Treat yourself and support Quench by choosing a commentary on one of the New Testament books.
- b. Meditate – What is God saying to me through the text?

Using the sermon of Jesus where he challenges the crowd do you feel called to stand up for justice? Do you desire to be courageous? Maybe this means standing up for someone at work. I recall when we did the London Institute of Contemporary Christianity course one man on hearing faith at work stood up for a colleague struggling in the workplace. He attempted to get the man a job that was more suited rather than lose his position. Martin writes that we can feel confidence and freedom in knowing Jesus stood up for justice.

- c. Prayer – after meditating on a text you may find yourself fearful. Standing up for a friend at work may have consequences. Jesus knew that he might not be popular but was 'Detached' in his thinking. St Aloysius Gonzaga SJ 'We ought not to be content with being hearers, but doers'
- d. Action – What do you want to do based on your prayer? If we have entered into relationship with God in prayer it should make us move loving and compassionate and move us to act says Martin. You may decide to forgive someone who has deeply hurt you.

Another way of doing Lectio Divina is something we have been doing at All Saints through 'Partnership in Missional Church'. This is 'Dwelling in the Word'. Take Psalm 23 writes Martin and 'relish' or 'savour' the text. In Psalm 23 you may contemplate 'green pastures'. It may remind you of peace or rest if you feel swamped. Maybe it will make you sad if you have no green pasture in your life. Share your sadness with God. Maybe you will notice green pastures in your life that you had not noticed. You could do the same with 'darkest valley'. What is causing upset? Is it guilt that by recognition could lead us to healing?

3. Centering Prayer

- a. Take a minute to quiet down and move in faith and love with God and take time praying slowly the Lord's prayer.
- b. After resting in God's presence use a single word that might express our response like 'Love' or 'Mercy' and use this as a mantra. I used to use the Jesus prayer. 'Lord Jesus Christ, pray for me a sinner.'
- c. C. If during prayer we get distracted return to your word or mantra.

4. The Colloquy

This is talking to God and Jesus in conversation. It might be focussing on the cross and asking 'What am I doing for you? What ought I to do?'

5. Other forms of prayer

- a. Communal – This can be the experience of sharing readings, songs and talks at Daily prayers like morning or night prayer as we are using at this time on zoom. It is of course when we gather as the Body of Christ at the Eucharist. We pray that we may return to being the gathered community in person soon.
- b. Rote Prayer – Use the Our Father and reflect on praise, hope, petition and forgiveness within the prayer.
- c. Journaling – try writing about your experiences on prayer. God can speak to us through writing. I notice this is being used by people in a non-religious way during Lockdown.
- d. Nature Prayer – Finding God in meadows, fields, gardens, peering up at the night sky, walking along a beach and finding divine presence. I have heard many people speak of this experience of noticing God in all things over the last twelve months.
- e. Music – 'Who sings well sings twice' – the words of St Augustine. Many people love feeling uplifted by the words and music when praising God. A number of folk spoke about the religious joy they experienced when on Advent four just before Christmas, Brian and the choir took us through the Christmas story with words and music.
- f. Work done contemplatively – CS Lewis said you can pray during washing the dishes. This is doing the small things well. As James Martin writes 'The Still Small voice can be heard. Pay attention and notice.'

Questions

1. Consider the prayers discussed in this chapter. Did any of these forms surprise you? Have you tried any new forms of prayer recently?

2. Fr Martin felt that Ignatian contemplation was 'just making things up in your head'. His spiritual director suggested God could work through the imagination. Does this make sense?
3. Have you used 'Ignatian Contemplation' by using a favourite passage from sacred scripture. What was your experience like?

RESOURCES THIS WEEK:

Thursday 11 March

7.00pm Art Course with Matt Firth on Zoom

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

Meeting ID: 862 4578 8427

Passcode: 439378

The second part of the course looking at paintings of the Passion and Easter story on zoom.

8.00pm Night Prayer & Stations of the Cross with Jeanette on Zoom

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

Meeting ID: 759 7654 4021

Password: 5rHziv

Sunday 14 March

10.00am Morning Prayer for Mothering Sunday

<https://us02web.zoom.us/j/89125977023?pwd=R0FaSjNMK2ExNnoyVGZXNTZ4cHhwdz09>

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

4.00pm MOTHERING SUNDAY ZOOM SERVICE FOR FAMILIES

<https://us02web.zoom.us/j/86868437012?pwd=YmFycEhGSDRNOGhybmlxT0EzamF0QT09>

Meeting ID: 868 6843 7012

Passcode: 214000

Please see the directions from Jo Towers on p 11 on how to make a Mothering Sunday posy. We are hoping that parents will help their children make one on Sunday. (great if dads gave this a go!).

Activity two – We will share the story of Moses. Many people cared for the infant Moses. Can children think about people who care for them. You can write a name down and tell me how that person is helpful to you. When you join this zoom service can you bring with you something that reminds you of the person who cares for you. Perhaps a toy, a special gift, a photograph. It would be lovely if you can explain what the item is and why it reminds you of someone who cares.

Monday 15 March 7.30pm Prayer Group on Zoom

<https://us02web.zoom.us/j/85011600714?pwd=Y0x2VWpMQ3JFUStsQ0plbEFLOEQrQT09>

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.

NEW Wednesday 17 10.00am Eucharist Live in the Parish Centre

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=S1MrNENDQlZEdlcyctUN0JQdlhDZz09>

Meeting ID: 851 9399 5613

Passcode: 429345

Chapter 7 'God meets you where you are'

NEW Thursday 18 10.30am – 11.30am Coffee Morning on Zoom

<https://us02web.zoom.us/j/81404382998?pwd=Wkp0SmY3MGxhNFdHSTRJNTRWSDkvdz09>

Meeting ID: 814 0438 2998

Passcode: 466266

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

PRAYER INTENTIONS

We give thanks for the continued recovery from Covid of Dianne Farmiloe's family and of Christine Pocock's brother Tony.

We continue to pray for Mandy Rogers, Danielle, Nick, Fr John, Sister Mary Philip, Roger Baldery and Mark.

We continue to pray for two people following their vocations in life. Chris Harding studying in The Lebanon and Chris Burnett as he experiences training for a career in the Royal Navy.

We give thanks for the beginning of the work on the restoration of the floor of All Saints. We give thanks for the skill and love of their work demonstrated by the people of Cliveden Conservation. We give thanks to all those who have contributed and who are continuing to contribute to the funding of this project that will enable mission to continue from All Saints.

We pray for the NHS and give thanks for the vaccinations. We give thanks for Jeanette and Dianne as they play their part in offering the vaccinations.

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

We pray for Quench bookshop that strives to offer a Christian presence in the town of Maidenhead. We give thanks for those that act as trustees and those that work within the shop to offer the Christian Gospel message through word, music and film.

Pray the Parish:

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

From Charlie Mackesy 'I'm so small.' Said the mole. 'Yes', said the boy, 'but you make a huge difference.'

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

Fr Jeremy

Worship for SUNDAY 14 MARCH MOTHERING SUNDAY

Sounds of Worship

Brian Graves

Mothering Sunday coincides with Laetare Sunday, also called Mid-Lent Sunday or Refreshment Sunday, a day of respite from fasting halfway through the penitential season of Lent. Its association of mothering originates with the texts read during the Mass in the Middle Ages which included several references to mothers and metaphors for mothers.

After the English reformation, the Book of Common Prayer maintained the use the same readings for this Sunday. During the 16th century, people continued the tradition of returning to their local mother churches for a service held on Laetare Sunday. In this context, one's mother church was either the church where one was baptised, the local parish church, or the nearest cathedral (the latter being the mother church of all the parish churches in a diocese). Anyone who did this was commonly said to have gone 'mothering'. In later times, Mothering Sunday became a day when domestic servants were given a day off to visit their mother church, usually with their own mothers and other family members.

In 1913 Anna Jarvis, an American woman from Philadelphia, hoped to introduce the American Mother's Day, which is observed on the Second Sunday in May to celebrate mothers, to the UK. To this end she published an article in the UK. Inspired by this article Constance Adelaide Smith (using the pseudonym Constance Penswick Smith), the daughter of the Vicar of Coddington Parish church in Nottinghamshire, started the Mothering Sunday Movement in the UK. Rather than a focus solely on mothers, Smith linked the concept to the established Mothering Sunday on the fourth Sunday of Lent. She published a play, *In Praise of Mother: A story of Mothering Sunday* (1913), as well as *A Short History of Mothering Sunday* (1915), which went through several editions. Her most influential booklet was *The Revival of Mothering Sunday* (1921). She advocated for Mothering Sunday as a day for recognising Mother Church, 'mothers of earthly homes', Mary, mother of Jesus, and Mother Nature, basing her work on medieval traditions.

The readings today focus on the nature of family life and relationships. In the gospel, as part of the passion narrative, we read about Jesus entrusting the care of Mary to his disciples.

The two hymns I have chosen refer to these themes. The first is "Our Father God in heaven" AM 138 words by Timothy Dudley-Smith (born 1926) to the tune Thornbury by Basil Harwood (1859 – 1949).

In this hymn Dudley-Smith focusses on the theme of family and community relationships. In the first verse he sets the context that God is the Father of all creation and that community is built on the relationships of families and friends but he singles-out the celebration of mothers. The second verse speaks to the mother's role in nurturing and providing a loving relationship with their children. This then links to the relationship between Jesus and Mary in verse 3. Finally, in verse 4 the relationship between God the Father and children and their mothers is restated.

The composer of the tune Thornbury, Basil Harwood accepted his first professional position as organist of St Barnabas', Pimlico in 1883, a post he held until 1887. He then served as organist at Ely Cathedral for five years, followed by a final move to Oxford in 1892 where he remained organist of Christ Church Cathedral until his retirement in 1909. After which he returned to Gloucestershire to manage his family estate there.

1. Our Father God in heaven
on whom our world depends,
to you let praise be given
for families and friends;
for parents, sisters, brothers,
a home where love belongs,
but on this day for mothers
we bring our thankful songs.
2. What wealth of God's bestowing
for all the world to share!
what strength of heart outgoing
to children everywhere!
Our deepest joys and sorrows
a mother's path must trace,
and earth's unknown tomorrows
are held in her embrace.
3. How well we know the story
that tells of Jesus' birth,
the Lord of heaven's glory
become a child of earth;
a helpless infant sleeping,
yet King of realms above,
to find in Mary's keeping
the warmth of human love.
4. Our Father God in heaven,
to you we lift our prayer,
that every child be given
such tenderness and care,
where life is all for others,
where love your love displays:
for God's good gift of mothers
let earth unite in praise!

“Our Father God in heaven” Words by Timothy Dudley-Smith © Timothy Dudley-Smith in Europe and Africa:
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and the rest of the world.

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Our Father God in heaven AM 138

<https://www.youtube.com/watch?v=tcHhrlY7tgk>

The second hymn focusses specifically on the Blessed Virgin Mary and is “Sing we of the blessed Mother” AM 315 words by George B Timms (1910 – 1997) set to the tune Abbot’s Leigh by Cyril Taylor (1907 – 1991).

The hymn traces the life of Mary and her relationship with Jesus, starting with the annunciation and Nativity in verse 1. Then to witnessing the crucifixion and the terrible emotions that that event would have caused her. However, the horror the crucifixion is overcome by the joy of the Easter resurrection. Finally, the hymn concludes with the assumption of Mary into God’s heavenly home.

George Timms was educated at Derby School and St Edmund Hall, Oxford he was ordained after a period of study at the College of the Resurrection, Mirfield in 1936. After curacies at St Mary Magdalen, Coventry and St Bartholomew, Reading he was the Oxford Diocesan Inspector of Schools from 1944 to 1949. He was Sacrist of Southwark Cathedral from 1949 to 1952 then Vicar of St Mary, Primrose Hill until 1965. After this he was Rural Dean of Hampstead and then Vicar of St Andrew, Holborn before being appointed Archdeacon of Hackney from 1971 to 1981. He was a noted author and chairman of the editorial committee of the New English Hymnal published in 1986.

1. Sing we of the blessed Mother
who received the angel’s word,
and obedient to his summons
bore in love the infant Lord;
sing we of the Joys of Mary
at whose breast that child was fed
who is Son of God eternal
and the everlasting Bread.
2. Sing we, too, of Mary’s sorrows,
of the sword that pierced her through,
when beneath the cross of Jesus
she his weight of suffering knew,
looked upon her Son and Saviour
reigning high on Calvary’s tree,
saw the price of man’s redemption
paid to set the sinner free.
3. Sing again the joys of Mary
when she saw the risen Lord,
and in prayer with Christ’s apostles,
waited on his promised word:
from on high the blazing glory
of the Spirit’s presence came,
heavenly breath of God’s own being,
manifest through wind and flame.
4. Sing the chiefest joy of Mary
when on earth her work was done,
and the Lord of all creation
brought her to his heavenly home:
Virgin Mother, Mary blessed,
raised on high and crowned with grace,
may your Son, the world’s redeemer,
grant us all to see his face.

“Sing we of the blessed Mother” words George B Timms

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“Abbot’s Leigh” music by Cyril Taylor

© From The BBC Hymn Book, 1941, Oxford University Press

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Sing we of the blessed Mother AM315 <https://www.youtube.com/watch?v=tXmrNZKJ3-A>

COLLECT

God of compassion, whose Son Jesus Christ, the child of Mary, shared the life of a home in Nazareth, and on the cross drew the whole human family to himself: strengthen us in our daily living that in joy and sorrow we may know the power of your presence to bind together and to heal; 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 for ever. Amen

O T READING: Exodus 2: 1 - 10

A man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him for three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him. The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, ‘This must be one of the Hebrews’ children,’ she said. Then his sister said to Pharaoh’s daughter, ‘Shall I go and get you a nurse from the Hebrew women to nurse the child for you?’ Pharaoh’s daughter said to her, ‘Yes.’ So the girl went and called the child’s mother. Pharaoh’s daughter said to her, ‘Take this child and nurse it for me, and I will give you your wages.’ So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, ‘because,’ she said, ‘I drew him out of the water.’

GOSPEL Luke 2: 33 — 35

The child’s father and mother were amazed at what was being said about Jesus. Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too.’

SERMON Fr Jeremy

Moses, Mothering Sunday and a community of care

This weekend we give thanks for the love and nurture of mothers, but we also think of those who play any kind of mothering role in the lives of children and young people, whether extended family members (siblings, aunts, grandparents) or those in the wider community (teachers, nurses, all those who care for others). This Monday morning as I write this sermon I think of the return of young people to school and give thanks for those who have taken responsibility for home schooling. The last twelve months of the pandemic have probably brought some of the most challenging times for parenting and indeed being a young person growing up in a world faced with extreme challenges.

The story of Moses highlights the community role of his rescue as well as that of the mother. The story also highlights the persecution of minority groups and racial discrimination. The context for this passage from Exodus was that the Israelites were slaves in Egypt and oppressed by their Egyptian masters, who feared being overrun by the Israelites. They exploited them and made them work as slaves without pay. Pharaoh

then orders all Hebrew male children to be killed at birth and the life of Moses was at risk. It seems appropriate at this stage to note that today is international Women's Day. Female heroes are certainly found in this story. The mother of Moses who has a daughter aged 12 and a three year old boy called Aaron decides that she must hide her baby. This she does for 3 months but realises that this will not work long term.

Moses' mother makes a basket that will be both a cradle and a boat and when the soldiers come to find the baby boys, she hides Moses at the edge of the river among the bulrushes. The cradle floated but did not move and her plan seemed to be a successful one until she noticed a group of women. One of them was one of the daughters of Pharaoh and heard a little noise or a whimper from a little boy who was probably hungry. Realising that Moses would be found his mother quickly tells her daughter Miriam to try to save the day. Miriam although young is another quick-thinking young female. When the princess decides that she does not have time to look after the baby she still has compassion for him and says that they need to find a nurse. Miriam replies by telling the princess she knows a nurse. The princess is delighted and ends up arranging for the baby Moses to be brought up in the royal palace with his mother being paid to be his nurse.

On this Mothering Sunday what can we learn from this story? As I said at the beginning there is the value of community care. There are intelligent, quick thinking and compassionate women in the story. Sadly, there is also racial discrimination and persecution in this story. The two issues are not often discussed at an all age family service but they are very much part of this story.

Ken Smith has recently given me a book he was given for Christmas by his grandson Tom. The book is called 'Caste – the lies that divide us' by Isabel Wilkerson is powerful, sobering and perhaps hopeful. The book challenges us to think about the artificial divisions that separate us and cause such damage in the desire and hope to move towards a freer, fairer world. In one chapter entitled 'Brown eyes versus Blue Eyes' we are told of a female hero and a carer from the wider community, a teacher by the name of Jane Elliot. Mrs Elliot, following the assassination of Martin Luther King, Jr decided she needed to 'teach her dominant caste students how it felt to be judged on the basis of an arbitrary physical trait – the colour of their eyes.' That day in school she told her students that they would experience what it is like to live by a caste system. Blue eyed children were told they were brighter and brown eyed-children were not as smart. Brown-eyed children couldn't drink from the water fountain and couldn't play with blue-eyed children in the playground.

The blue-eyed children would have longer breaks and would have lunch first and be allowed second helpings. Elliot asked during class 'Everybody ready?' and one little girl was still turning her pages to the right place. The teacher said with a sigh 'Everybody but Laurie'. A blue-eyed boy interjected. 'She's a brown-eyed', having caught the significance of what was being taught. One brown-eyed boy got into a fight because he was called 'brown-eyes' by blue-eyed boys. An otherwise neutral trait had been turned into a disability. The teacher changed the roles and the blue-eyed children became the submissive group.

The teacher watched in turn as the excellent blue-eyed children, and in the first exercise the brown-eyed children, became in turn, timid and angry and frightened. The teacher said to NBC News decades later 'If you do that with a whole group of people for a life-time you change them psychologically. You make one group feel less than the other. The teacher asked, 'What do you think that does to people over a lifetime?'

We can give thanks that people from all different backgrounds have given their lives sacrificially to love and support so many of us in our time of need particularly, parents helping their children, extended family members helping their children and the wider community of teachers and nurses who care for others.

On Mothering Sunday, we give thanks for our mothers, but also Mary the mother of Jesus and the mother of the church. Through our baptism we are all called to offer communities based on the value of love, nurture and pastoral care that begins with mothers and fathers and family life. The women in the story of Moses acted with compassion. May we this Mothering Sunday seek to be a community that acts with compassion. In the name of the Father, Son and Holy Spirit. Amen.

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

Amen

MAKE YOUR OWN POSIES FOR MOTHERING SUNDAY



Traditionally, each year members of the congregation gather to produce small posies for distribution in Church on Mothering Sunday. Sadly, because of the restrictions inflicted by the Covid virus, this is not possible, however, we thought it may be nice if we produced a small posy together when we meet on Zoom for the Mothering Sunday service at 4.00pm on Sunday 14 March.

If you would like to participate in this exercise here are some to have ready, a few small flower blooms for example a daffodil, spray carnations or any other small flower or blossom, a selection of small leafed foliage such as Rosemary, Pittosporum, Heather and or Euonymus.

Flowers and foliage to be cut to approximately 15cm (6 inches) long, an elastic band or a length of raffia or even some pretty ribbon, we can then make up a posy together.

Jo Towers



FLOOR RESTORATION PROJECT

Pictures in Supplement

Ken Smith

ALL SAINTS EASTER CARDS

Birinus Garden All Saints Easter cards are still 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 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 for places you can donate and what's most needed each week. The needs are also in the Maidenhead Advertiser each week.

PICTURE QUIZ COURTESY OF THE ROYAL BRITISH LEGION

Attached to email. Answers next week

REFLECTION by Greg Hurst

Monday was listed in my diary as a red letter day: the date schools could reopen, eight weeks (and a half term holiday) after being shut for another national lockdown.

In the event our youngest child's return to secondary school wasn't as simple as I had envisaged. Although I watched other parents walking smartly-dressed children to primary school, laden with backpacks, lunchboxes, satchels and the like, our week began with an ordinary day of remote studying from home; she had to wait until Tuesday for her year group's turn to file into the school hall for a coronavirus test.

She then left immediately and received a text message an hour or so later with the result (it was negative). It wasn't until Wednesday that she was back in school for lessons, but that was fine by us. We were delighted, and mightily relieved, that this interminable interruption to her education was over.

I was amused to follow the reactions of other parents via social media messages. Many with primary-age children celebrated the newfound-silence in their houses as they got down to remote working without home schooling duties. Some parents admitted that while they were desperate for their offspring to return to school their children themselves were nervous at going back.

Soon some parents were lamenting that their children had already lost items – in one case a blazer, wallet, bus ticket and cash card all at once. But this was reported without anger. It heralded a return to the routine chaos that is family life. How grateful we are for it.

Parish News Issue 50 Supplement



A hole in the floor where a bolt from the South door would have slotted in to before the 'box' was built.



See how the roof of the boiler room is built over the damp proof course of the



A not very clear picture of a crucifix that the guys have discovered. It has a screw at the base indicating that it is to be fitted to a staff, but the staff has not been found.

Floor Restoration Update Supplement No 2 - 10/03/2021



The dais under the side altar. Note the damage to the wall from the damp the other side – see boiler room on page 1.

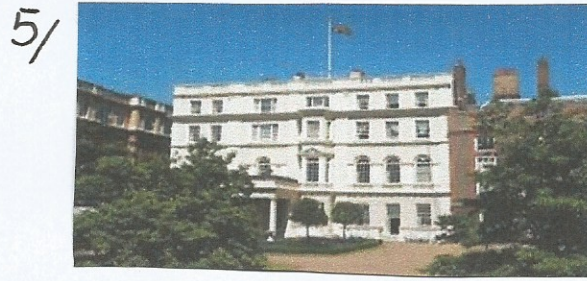
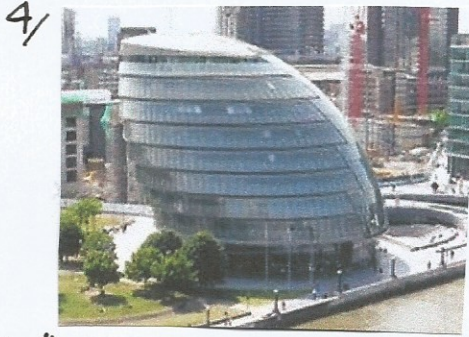
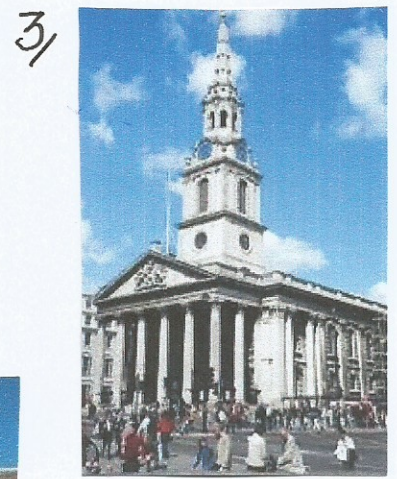
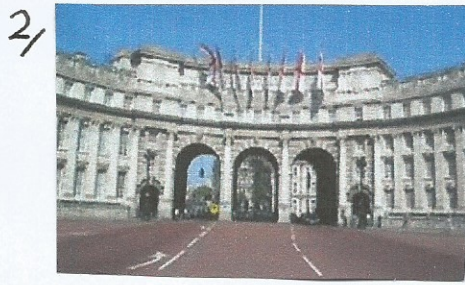


A beautifully made cloth of wool which I can only think is a coffin pall. Two more frontals have also been discovered, one red, one gold.

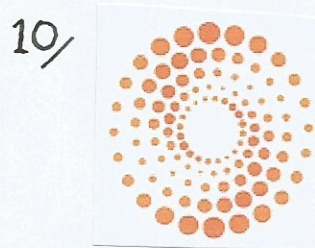
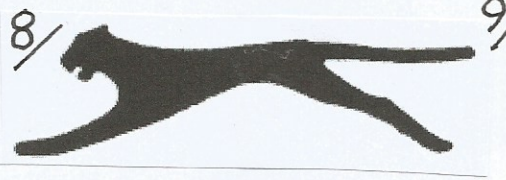


The 'box' is gone. The brackets which would have held a curtain prior to the 'box' are still there. One can be seen just under the corbel.

Your March picture quiz starts with 5 London landmarks :-



Whose company logos are these? :-



And some exotic fruits :-



What about these cartoon characters :-

