

**ALL SAINTS CHURCH BOYNE HILL
MAIDENHEAD**

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 66 14 July 2021

No Parish News next week



Dear Parishioners and Friends of All Saints, Boyne Hill,

Monika and I are away in Swansea and the Gower Peninsula for what will be, hopefully, a relaxing break. This Sunday, 18th July, we welcome a friend of mine of thirty years, Fr Kevin Scully. I first met Kevin at Theological College at St Stephens House in Oxford and we have been friends ever since. Fr Kevin will be sharing both the 9.30am and 11.00am Eucharist.

RESOURCES FOR THE NEXT TWO WEEKS

Friday 16 July 10.00am Tiny Saints in the Quadrangle

**Sunday 18 July The Seventh Sunday after Trinity Services led by Fr Kevin Scully
9.30am Eucharist in the Parish Centre**

11.00am Eucharist in the Parish Centre.

Monday 19 July 8.00pm Night Prayer on Mondays on Zoom

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

Meeting ID: 820 4192 2070

Passcode: 587930

Psalm 7, Luke 21: 29 - end

Wednesday 21 July 10.00am Eucharist in the Parish Centre

**Friday 23 July 10.00am
Tiny Saints in the Quadrangle**

**Sunday 25 July James the Apostle
9.30am Eucharist in the Parish Centre**

It will also be possible to watch on zoom:

<https://us02web.zoom.us/j/82041922070?pwd=blhkaGRnUWVNbmJ6K2JBQTdDamExZz09>

Meeting ID: 820 4192 2070

Passcode: 587930

11.00am Eucharist in the Parish Centre.

4.00pm Family Service & BBQ in the Quad

Monday 26 July 8.00pm Night Prayer on Mondays on Zoom

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

Meeting ID: 820 4192 2070

Passcode: 587930

Psalm 28, Luke 23: 13 – 35

Wednesday 28 July 10.00am Eucharist in the Parish Centre

FUTURE DATES FOR BBQS IN THE QUAD @ 4.00pm on Sundays

29 August – and if we're lucky we may be able to find some sunny weather in September.

PRAYER INTENTIONS

Over the coming weeks can we give thanks:

For the NHS as The Queen awards the UK's highest award for gallantry and heroism to mark its 73rd birthday following a year of unprecedented challenges.

We continue to give thanks for those who are offering the vaccination programme to people.

We continue to hold within our prayers the ministry of welcome at All Saints. We continue to plan for our return to the church building in the Autumn. We give thanks for the opportunity to share community services and events in the Quadrangle including the BBQs and Tiny Saints when we can share hospitality and friendship.

We pray for our schools at this time. We remember the teachers, staff, pupils and students of Boyne Hill, All Saints, Larchfield, Altwood and Claire's Court, Desborough and Highfield. May they find a time of rest and relaxation following another challenging year. We give thanks for our governors and those involved in schools ministry, Jay Wilkinson, Anne Sweeney, Dianne Farmiloe, Jenny Wilks, John Bolodeoku and Rod Broad and all those involved in the ministry of Open the Book.

We pray for those in need at this time. We pray by name for Mandy Rogers, Danielle, Nick, Fr John, Sister Mary Philip, Roger Baldery, Albert, Dave Hill, his wife Eliza, Dave's parents and Ann and Chris and for Paul Latham. We continue to pray for the family of Jordan Shawn Mhlanga-Viera.

We pray for the recently departed and all our departed loved ones and those whose anniversary of death falls at this time. May they rest in peace and rise in glory.

May we all be blessed by God's love,

Fr Jeremy

CHURCHYARD WORKING PARTY WEDNESDAY 21 JULY FROM 6.30pm

You will have seen the report from GoodGym in the last Parish News, and the very valuable contribution they made to the appearance of the quadrangle. I hope you have noticed the improvement.

They are returning on Wednesday evening 21 July to carry on with painting in the Parish Centre and other things and I feel it would be a good signal to them, and ourselves, if we could, at the same time, hold a working party in the churchyard.

Issues to be addressed include cutting down a few bits that have started to re-grow in the area we cleared a couple of years ago, the raking up of branches and twigs that lie on and near the path, clearing debris from the ledger stones in the interment area, and tackling the undergrowth that stands at the far end of the interment area.

Tools to bring could include rakes, garden shears and loppers, saws, brushes and gloves. I have a few to hand.

I shall be there at 6.30 so please join me if you can at whatever time suits you, and by all means have a word with me in advance about the details if you wish.

Ken Smith

Worship for Sunday 18 July The Seventh Sunday after Trinity

Sounds of Worship Brian Graves

The Epistle and Gospel illustrate the reconciling nature of Jesus' ministry from two different perspectives. The Gospel describes how that even when Jesus was trying to find a quiet place for rest and recuperation for his disciples, crowds of people sought him and brought the sick to be healed. These crowds had the advantage of securing their faith by miraculous healing that he provided. Jesus made no distinction between different groups of people all were welcome, all were treated the same. In the Epistle Paul is telling the Ephesians that Jews and Gentiles and for that matter any other ethnic or religious group, were all one in Jesus because in his death he broke the rules and barriers that created these differences. Everyone can access God the Father through Jesus as the one Spirit and foundation of the church on earth. Of course, Paul is talking about the risen Jesus who the Ephesians will never meet in person but the rewards of faith are no less for them than for those who encountered him in his earthly life.

The first hymn reflects on the gospel message it is "Immortal love for ever full" AM 675 words by John Greenleaf Whittier (1807 – 1892) set to tune Bishopthorpe taken from *Select portions of the Psalms* c1786.

The references to Olivet in verse 4 and the healing of his seamless dress in verse 5 root this hymn in the crucifixion. However, the theme of the hymn is the flow of love, healing and reconciliation to all people through faith in Jesus.

Interestingly this hymn is not itself one seamless whole but, in fact, an extract of a longer work entitled 'Our Master'. It was published in *The Independent*, a weekly periodical (New York City, 1 November 1866), and then in Whittier's *The Tent on the Beach, and Other Poems* (Boston, 1867). The poem had 38 verses, and many different selections have been made from it, if only because the quality is very uneven. The selection of verses is shown in the bracketed numbers in the hymn text below¹.

Whittier was the son of a poor Massachusetts farming family, and initially he had little education. But he read widely, especially his father's (very few) Quaker books; and he was influenced by the poetry of Robert Burns, introduced to him by his teacher Joshua Coffin. In 1825 he wrote a poem, *'The Exile's Departure'*, which was published by William Lloyd Garrison, editor of the Newburyport Free Press, in 1826. Garrison encouraged him to get an education, and he attended Haverhill Academy for a short time (1827-28). Garrison was also instrumental in finding work for Whittier on various provincial journals, notably the New England Weekly Review at Hartford, Connecticut (1830).

By 1833 Whittier had become involved in the anti-slavery movement. In that year he signed the Anti-Slavery Declaration, and he was a founder member of the American Anti-Slavery Society. Believing in the necessity of political action, he was one of the founders of the Liberty Party (later the Free Soil Party) in 1839. He worked tirelessly in this cause as editor, speaker, and poet: most of his published works of this period are on political and anti-slavery subjects.

With the Emancipation Proclamation and the end of the Civil War, Whittier was free to write on other topics, and his very successful poem *Snow-Bound* (published in pamphlet form, 1866) described his family childhood on the Haverhill farm. From 1866 onwards he lived at Amesbury, Massachusetts.

Whittier said 'I am not really a hymn-writer, for the very good reason that I know nothing of music. Only a few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one'. In spite of this modest disclaimer, his poems have sections that make them eminently suitable for hymns. Those sections have a sweet and delicate charm, and a Quaker-like simplicity, turning the mind to the contemplation of the eternal and timeless, and celebrating what Whittier called 'a Providence of love'².

The tune Bishopthorpe first appeared in an anonymous collection of tunes about 1780, *Select Portions of the Psalms of David, for the use of parish churches*, and set to the words of Thomas Sternhold's Psalm 15. The tune came into prominence when Edward Miller included it in his *Psalms of David* (1790), when he named it Bishop Thorpe after the archbishop of York's residence, and set it to five different psalms of the *New Version*.

Miller correctly attributed it to 'Jeremiah Clark', but not his more famous namesake renowned for his Trumpet tune but rather one Jeremiah Clark who was born in Worcester, c1743 and died in Bromsgrove, Worcestershire, 11 May 1809. He was raised at Worcester, where his father was a lay clerk at the cathedral. He published songs and chamber works, and played violin, harpsichord, and organ. He was organist of St Philip, Birmingham (1765–1803), and briefly of Worcester cathedral (1806–07)³.

1. (1) Immortal Love for ever full,
for ever flowing free,
for ever shared, for ever whole,
a never-ebbing sea.

1. (2) Our outward lips confess the name
all other names above;
love only knoweth whence it came
and comprehendeth love.

2. (5) We may not climb the heavenly steps
to bring the Lord Christ down;
in vain we search the lowest deeps,
for him no depths can drown:

3. (13) But warm, sweet, tender, even yet
a present help is he;
and faith has still its Olivet,
and love its Galilee.

4. (14) The healing of his seamless dress
is by our beds of pain;
we touch him in life's throng and press,
and we are whole again.

5. (15) Through him the first fond prayers are said
our lips of childhood frame;
the last low whispers of our dead
are burdened with his name.

6. (31) Alone, O Love ineffable,
thy saving name is given;
to turn aside from thee is hell,
to walk with thee is heaven.

Immortal Love for ever full, Bishopthorpe <https://www.youtube.com/watch?v=KEs3ArTVu0Q>

The second hymn responds to the Epistle and is "Church of God elect and glorious" AM 488 words by James Seddon (1915 - 1983) set to the tune Abbot's Leigh by Cyril Taylor (1907 – 1991).

This text is based on the well-known passage in 1 Peter 2: 9-12 where Peter calls the church "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (v. 9). Each verse of the text begins with one or more of these memorable phrases and then, following Peter's pattern, explains why the church should be such a holy people. Because it is the recipient of God's mercy, the church must be consecrated to holy living as a testimony of praise to God and as a convincing witness to the unsaved.

I used another hymn by Seddon last week so I will omit his biography other than to say that this hymn is one of the last he wrote (c1980) while Rector of Peldon a parish near Colchester Essex.

The tune Abbot's Leigh has appeared several times in Sounds of Worship and for that reason I will omit the biographical detail of its composer Cyril Taylor.

1. Church of God, elect and glorious,
holy nation, chosen race;
called as God's own special people,
royal priests and heirs of grace:
know the purpose of your calling,
show to all his mighty deeds;
tell of love which knows no limits,
grace which meets all human needs.

2. God has called you out of darkness
into his most marvellous light;
brought his truth to life within you,
turned your blindness into sight.
Let your light so shine around you
that God's name is glorified;
and all find fresh hope and purpose
in Christ Jesus crucified.

3. Once you were an alien people,
strangers to God's heart of love;
but he brought you home in mercy,
citizens of heaven above.
Let his love flow out to others,
let them feel a Father's care;
that they too may know his welcome
and his countless blessings share.

4. Church of God, elect and holy,
be the people he intends;
strong in faith and swift to answer
each command your master sends:
royal priests, fulfil your calling
through your sacrifice and prayer;
give your lives in joyful service
sing his praise, his love declare.

Church of God elect and glorious, Abbot's Leigh <https://www.youtube.com/watch?v=poStz-2Bjug>

"Church of God, elect and glorious"

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- 1 JRW. "Immortal Love, for ever full." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 19 Jun. 2021. <<http://www.hymnology.co.uk/i/immortal-love,-for-ever-full>>.
- 2 JRW/CY. "John Greenleaf Whittier." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 19 Jun. 2021. <<http://www.hymnology.co.uk/j/john-greenleaf-whittier>>.
- 3 Nicholas Temperley. "Jeremiah Clarke (II)." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 19 Jun. 2021. <[http://www.hymnology.co.uk/j/jeremiah-clarke-\(ii\)](http://www.hymnology.co.uk/j/jeremiah-clarke-(ii))>.

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.

EPISTLE **Ephesians 2: 11 - 22**

Remember that at one time you Gentiles by birth, called 'the uncircumcision' by those who are called 'the circumcision' – a physical circumcision made in the flesh by human hands – remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of

promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

GOSPEL **Mark 6: 30 – 34 & 53 – 56**

The apostles returned from their mission. They gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Worship for Sunday 25 July James the Apostle

St James the Apostle is celebrated on 25th July. This commemoration has a particular significance in Spain where he is the country's patron Saint and his remains are reputed to be held at Santiago de Compostela in Galicia. When 25th July falls on a Sunday, the year in question is referred to at Santiago de Compostela as a "Holy Year" and a special east door is opened for entrance to the Cathedral of Santiago.

James was one of the three Apostles selected by Jesus to accompany Him at His Transfiguration. In due course, it is thought that James preached the gospel in Spain although this claim is controversial. However, although little is known for certain about his life, we do know that he was martyred by Herod Agrippa in AD 44 and it is for this sacrifice that we recognise the true depth and nature of his faith.

The gospel reading refers to a request from the mother of Zebedee's sons to allow them to sit next to Jesus in the heavenly kingdom. Not only does this request cause indignation amongst the disciples but also it brings Jesus to admonish the two brothers by saying that whoever wants to be great has to be a servant. Indeed, in his own case Jesus came into the world to "serve all and to surrender his life as a ransom for many"

One of these two brothers, referred to in this reading, is James the Apostle.

The first hymn could not be more appropriate for expressing the theme of the Servant King, it is "From heaven you came" AM 489 words and music by Graham Kendrick (b1950).

Kendrick was the son of a Baptist minister. He started composing songs at 15 years of age, having taught himself to play the piano. In response to the Church's lack of connection with youth culture during the 1960s, he formed an early interest in the use of rock and folk music for outreach and evangelism.

His prolific song-writing career started in earnest in the 1970s. He was the leading singer-songwriter of the House Church movement and pioneered the use of contemporary music style Christian songs in local meetings and large national events, especially those involving open-air worship, witness and mission. He was a co-founder of the 'March for Jesus' (MfJ) movement, an international praise, prayer and proclamation event. Some of his songs originally composed for such outdoor events, for instance, 'Make way, make way, for Christ the King', quickly became adopted at indoor meetings and church services¹.

1. From heaven you came helpless babe,
entered our world, your glory veiled;
not to be served but to serve
and give Your life that we might live.

*This is our God, the Servant King
he calls us now to follow him,
to bring our lives as a daily offering
of worship to The Servant King.*

2. There in the garden of tears,
my heavy load he chose to bear;
his heart with sorrow was torn,
'Yet not my will but yours, ' he said.

Refrain

3. Come see his hands and his feet,
the scars that speak of sacrifice,
hands that flung stars into space
to cruel nails surrendered.

Refrain

4. So let us learn how to serve,
and in our lives enthrone him;
each other's needs to prefer,
for it is Christ we're serving.

Refrain

"From heaven you came, helpless babe"

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From heaven you came AM 489 Kendrick

<https://www.youtube.com/watch?v=E4963QPHAIM>

The second hymn is "Jesus is Lord! Creation's voice proclaims it" AM 690 words and music by David John Mansell (b1936).

The second hymn starts with a reference to the portrayal of creation as described in Psalm 8 rather than the incarnation used by Kendrick but of course, the two events are inextricably linked by the life of Jesus. The second verse builds on the quotation in the last line from today's gospel reading. The third verse proclaims the resurrection and Pentecostal spiritual power.

Stylistically, this song has more of a traditional hymn feel to it than the more overtly rock and folk idioms used by Kendrick.

Mansell was educated at King's College, London, where he read physics. He worked as an engineer and a physicist before becoming a full-time evangelist in London. He is known for his hymn 'Jesus is Lord! Creation's voice proclaims it', first published in *Sound of Living Waters* (1974). It quickly became popular at evangelical gatherings such as Spring Harvest, an event for which Graham Kendrick contributed a number of his songs and has been included in many recent hymn books².

1. Jesus is Lord! Creation's voice proclaims it,
for by his power each tree and flower was planned and made.
Jesus is Lord! The universe declares it;
sun, moon and stars in heaven cry: 'Jesus is Lord!'

*Jesus is Lord, Jesus is Lord!
praise him with Alleluias, for Jesus is Lord!*

2. Jesus is Lord! Yet from his throne eternal
in flesh he came to die in pain on Calvary's tree.
Jesus is Lord! From him all life proceeding,
yet gave his life a ransom thus setting us free:

Refrain

3. Jesus is Lord! O'er sin the mighty conqueror,
from death he rose; and all his foes shall own his name.
Jesus is Lord! God sends his Holy Spirit
to show by works of power that Jesus is Lord:

Refrain

Jesus is Lord! Creation's voice proclaims it AM 690 Jesus is Lord
<https://www.youtube.com/watch?v=8HHYt40whHQ>

"Jesus is Lord! Creations voice proclaims it"

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- 4 Nancy Jiwon Cho. "Graham Kendrick." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 26 Jun. 2021.<<http://www.hymnology.co.uk/g/graham-kendrick>>.
- 5 J RW. "David Mansell." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 26 Jun. 2021.<<http://www.hymnology.co.uk/d/david-mansell>>.

COLLECT

Merciful God, whose holy apostle Saint James, leaving his father and all that he had, was obedient to the calling of your Son Jesus Christ and followed him even to death: help us, forsaking the false attractions of the world, to be ready at all times to answer your call without delay; 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

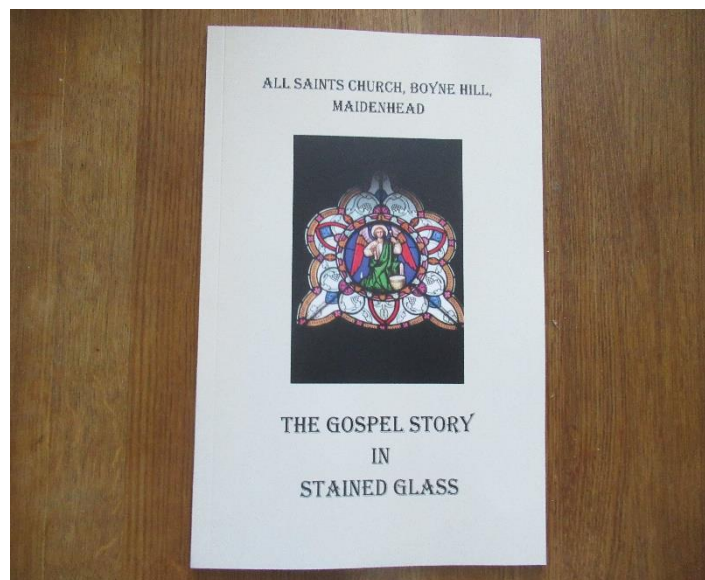
NEW TESTAMENT READING Acts 11: 27 – 12: 2

At that time prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the

reign of Claudius. The disciples determined that according to their ability, each would send relief to the believers living in Judea; this they did, sending it to the elders by Barnabas and Saul. About that time King Herod laid violent hands upon some who belonged to the church. He had James, the brother of John, killed with the sword.

GOSPEL Matthew 20: 20 – 28

The mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favour of him. And he said to her, 'What do you want?' She said to him, 'Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.' But Jesus answered, 'You do not know what you are asking. Are you able to drink the cup that I am about to drink?' They said to him, 'We are able.' He said to them, 'You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.' When the ten heard it, they were angry with the two brothers. But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.'



As a further fund-raiser for the floor project Ken Smith has created a pictorial record of ALL the stained glass windows in the church, including the angels in the cerestory windows and a record of the original windows that were installed by Street prior to their being replaced by the St Augustine window and the Annunciation window. The book consists of 48 A4 pages on semi-gloss stiff paper, most photos are page-size and all are accompanied by an appropriate biblical text. This is the only pictorial record of the windows that exists and only 100 copies have been printed.

Each copy is £10 and as the cost of production has been met by Citygate Automotive every sale will go towards the floor fund.

Sue Stannett has kindly offered to manage the sales so if you would like to purchase a copy of "The Gospel Story in Stained Glass", then please send an email to sastannett@gmail.com with the following information:

1. How many copies you would like to order.
2. How you would prefer to make payment, ie Bank Transfer, Cash or Cheque.
3. Whether you would like to collect the book from the Church Vestry door by arrangement or would prefer to have it delivered.
4. If you are without email, perhaps you could ask a friend or neighbour to request one on your behalf?

Windsor and Maidenhead Community Forum Women's Group Monday 26 July

Ladies of all beliefs and none are warmly invited to the next meeting from 7.30—9.00 pm on Monday 26th July. A celebration Social In the vicarage garden: 26 Norfolk Road, Maidenhead, SL6 7AX Further details from: sally514@btinternet.com www.wamcf.org

Hopefully it will also be available on

zoom:<https://us02web.zoom.us/j/89670291959?pwd=amVYS2YwRHUvaVdCSDFOeXplQmZDQT09>

Meeting ID: 896 7029 1959

Passcode: 825020

QUENCH CHRISTIAN BOOKSHOP HAS REOPENED: Monday to Saturday 11.00am – 4.00pm

Please support them if you can; they have an excellent selection of cards and gifts for all occasions as well as the books.

FOODSHARE NEEDS are in the Maidenhead Advertiser each week.

REFLECTION by Greg Hurst

The incidents of violence and racism that marred England's defeat in the European Championship were deeply troubling.

I noticed signs of what was to come before the semi-final when England played Denmark in mid-week. I had a morning appointment in London. Then I travelled to my office. I was the only employee there. By mid-afternoon, meetings were over, I headed home, planning to work on the train.

At Westminster underground station I found myself travelling down a long escalator behind a group of drunken football thugs: they chanted, bellowed, and staggered their way down. At the bottom, I paused to let them go ahead. But I ended up in their midst as two stopped to film each other performing unsteady somersaults.

I arrived at Paddington station to find more thugs embarking from trains: drunken, inconsiderate, abusive. So when I saw television footage of hooligans attacking stewards and forcing their way into Wembley stadium, I was not surprised. Nor by the racist abuse of some England players. But this minority did not define the tournament. England's matches brought families, indeed whole communities closer.

My dad, who has scant interest in football, came over for the semi final. I watched the final on a projector screen in a neighbour's driveway, under a gazebo in pouring rain.

We have an intuitive feel of moments when we may be on the brink of history, sporting or otherwise: we want to share those moments with others. Our instinct is to be together. What binds us is far more powerful than what drives us apart.