

# ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

## PARISH NEWS

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Issue 6

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### Dear parishioners and friends of All Saints, Boyne Hill,

I wrote in last week's newsletter that I was intending to share with you over the coming weeks our mission statement that 'We are to be a church of Word and Sacrament'. I intend offering each week some thoughts on the Eucharist and a short Bible study.

This week I want to look at the idea of the Eucharist as a gift. I preached at Corpus Christi in May 2018 and some of the text is taken from that evening where I looked at Eucharist as a gift from God. At that time John Elliot who was 101 years of age was in hospital and I asked him how long he had been receiving the gift of the body and blood of Christ. He replied that he thought it must be about 90 years. John who led a remarkable life as the Ghanaian Ambassador to Russia in the 1960's and gave service to this church of All Saints as verger, sub-deacon and server for many years, loved receiving that gift from God in Christ of New Life, of Transformed life. St Augustine once said, 'You will be changed into me' and Henri de Lubac said, 'Partake of the Body of Christ to become the body of Christ'. We are drawn then into communion, or oneness with God and each other, to be His body in the world.

We are pilgrims journeying, perhaps, a little like the early disciples on that road to Emmaus. The story that Jeanette has shared with you this week. For them it perhaps seemed like the end of all their hopes. For us today in a world of suffering and uncertainty we too are seeking hope. We are worried about ourselves, the ones we love and care about, we are concerned about our jobs, our futures and perhaps we are reflecting on the meaning and purpose of our lives. Will this horrible period in all our lives lead us to a better way of living? A life where we care more about the people who do important frontline work in this country. We may consider that moving forward we will care more for the value of community, the need to support the vulnerable in society. We might try to notice the presence of God in our lives and in the lives of others.

Timothy Radcliffe in his wonderful book 'Why go to Church?' – writes 'The Last Supper looked like a collapse not just of one person's world but of any meaning at all for anyone. In this seemingly hopeless moment, Jesus spoke words and made a sign. He said this is my body, given for you.'

On the road to Emmaus the early disciples felt that meaning had gone. Yet Christ appeared to them and explained the scriptures and then they invited Jesus to the supper that Caravaggio so brilliantly depicted. There Jesus shared a meal, and took bread, blessed it, broke the bread and gave the greatest gift this world could receive. It was a thin place where the disciples felt the presence of the Risen Lord in the breaking of the bread and their hearts burned as they reflected on God's word.

I have experienced 'Thin places' in my life. Perhaps most movingly when I was walking to Santiago. That early morning when I had witnessed the elderly French couple so much in love walking every step of the 500 mile journey joyfully and the autumn crocus blooming in front of me. That morning was the day I looked towards Burgos and tried to take a photograph and instead of Burgos the sun behind me sent my shadow straight down the Roman pilgrim path. That had been a dark time in my journey up until that morning but that moment I felt close to God. I only discovered the photo that had appeared, not as I thought of the town of Burgos, but of my shadow, weeks later.

The gift of bread and wine is a thin place. It is a gift of love. Some of you have been giving flowers, chocolates and even meals to others during this time of crisis. When you bought them in the shop, they were just chocolates, flowers and food. When you gave them to a member of the community they were still just that, but the love they were given with and the affection with which they were received ( I know – recipients have told me of the joy), changes the gift. When we come with empty hands to receive Christ's gift of his body, we leave our own egotistical selves behind and are filled with God's love. We are transformed to use our gifts.

We can't receive that gift physically at the present period in our lives. But it is said that when there is absence the heart grows fonder. May we look forward to receiving that gift once again at All Saints and then go out into the world to share it with others. Thank you for the example of people like John Elliot who for over 90 years received that gift and shared it in abundance. Thank you too at this time to all of you sharing the gift of practical care within our community.

### **Much loved member of All Saints who received the Gift and shared it – Ella Titchener**

This newsletter allows me to write about another wonderful stalwart of All Saints, Ella Titchener. Sue Stannett shared with me the sad news that Ella had died last week at the age of 98. Ella had been, until she moved to be near her daughter, a wonderful member of All Saints. Although many of us are surviving (or trying to survive in my case) using the modern technology available to us to cope with this time of Covid 19, Ella, did not to my knowledge, use this technology. Ella did however accomplish much through being a welcoming, hardworking, hospitable and intelligent woman. Ella supported the ministry of baptism at All Saints. The occasion when we welcome a person into the body of Christ. Ella would welcome people into the church on the day of the service perhaps helping people to feel at home. Ella would send anniversary cards to the baptism family not just for one year but for 5! Her filing system was amazing using cards that covered the five years. Unlike some computerised systems I do not think anyone was forgotten over the 20 years plus that she took on that role. Ella also welcomed families who had booked our parish centre and made sure that everything they needed was available to them. She took on tasks no one wanted like cleaning the toilets and church and set up a cleaning rota. (I don't think we have had a rota since) Ella was a loyal member of the Mothers' Union and raised money and organised the street collections for Christian Aid. As we think about the huge losses faced by charities in this time of crisis, Ella's work in the charity and voluntary sector is even more poignant.

Ella hosted 'Church on the Move', an idea we ran at All Saints from 2010-12 where we visited people's homes, shared communion, shared hospitality and had a talk on some area of ministry. In Ella's case the talk was about children and baptism. Sue told me that Ella did many of these things over a 20 – 30 year period.

Finally, being well read and intelligent, if you ever visited her house, you would find Ella reading many different and varied books. God bless you, Ella. Well done good and faithful servant, may you rest in peace and rise in glory.

### **Bible Study and the Church of The Word**

1 Corinthians 12: 21 - 31 Please read this text

Tom Wright tells us 'Paul undermines actual or potential boasting in the church by insisting that every member of the body is just as indispensable as any other. He insists on equality between different functions, leaving no room for social, cultural or spiritual elitism or snobbery within the church. He wants every Christian in Corinth to value to every other Christian and care for him or her, just like the hand comes to bandage the injured foot, or the foot hurries to take the injured head to the hospital.'

Questions

1. What are the practical ways you have seen verse 12.26 in action?
2. How can Christians be connected not only with members of their local church but with Christians around the globe?

3. 1 Corinthians 12: 28-30 is one of several scriptural lists of spiritual gifts. (Others are Romans 12: 6-8, Ephesians 4: 11). The gifts differ from each other with some overlaps. What does this rich diversity of gifts say to you about the Holy Spirit's work in the church?

### **Our community of All Saints at the frontline**

Many of us have been going out onto the street on Thursday evenings to clap for the NHS, care workers and all those workers in shops, those who teach the young, our utilities companies, our funeral directors, the list goes on. Clearly those who are right at the front of caring for people with Covid 19 are the doctors, nurses, health care assistants, people working in some care homes and those who are first response.

I was looking through our Electoral Roll and can find the following people:

John Bolodeoko, Helen Broad, Joanne Hawkes, Pauline Hole's daughter Karen, Carole Nicholson, and Andrew Stafford's son Richard. Can we keep in our prayers these people and the Care Homes of Normanhurst, Clara Court, St Mark's and Larchfield. Thanks too for Jeanette and the pastoral and spiritual support that she is offering to the homes at this time. I may have missed someone from this list and if so apologies.

In our prayers we continue to pray for Nick Moss in his battle against the coronavirus. We remember Nick's wife Louise, his children George & Lucy, His parents Jan & Mike, Chris, Rachel & William and Oli and Aimee. We give thanks too for the wonderful care of the doctors and nurses supporting Nick at this time.

I know Jan & Mike are thankful to you, the community at All Saints, for your prayer, love and support.

### **Sponsored jog on Sunday 26 April**

This weekend then I am going to run for 2 one hour slots and 57 seconds (my time in 2010) with my dog Lilly in memory of the Reading Half Marathon race and for the 26.2 challenge that has been organised to raise some money for charities. I am going to try and raise some money for Alexander Divine Children's Hospice and the Thames Hospice. If it goes well, I may take on some other challenges to help support some of the other charities we as a church would normally help through the year.

Blessings,

Fr Jeremy

### **Worship for the Third Sunday of Easter**

#### **Sounds of Worship by Brian Graves**

The Gospel reading for Easter 3 describes the road to Emmaus where Jesus appears to Cleopas and another, unnamed disciple who fail to recognise him. They tell this apparent stranger about their despondency at the death of Jesus and that his tomb was found to be empty. Jesus, then tells the two disciples about the fulfilment of the scriptures. After they three of them reach the village of Emmaus, Cleopas invites their companion to join all the disciples for a meal together, at which, Jesus is revealed as his true self and the disciples greet the resurrected Lord.

This event illustrates the ministry of Jesus, meeting people on their journeys of faith, learning about their needs, teaching the power of his Word and sharing hospitality.

We had chosen, to sing "One is the body and one is the Head" AM 501 as the gradual hymn. The words of this hymn are based on Ephesians 4. V11-16 which expresses the theme that we all have gifts and talents which if there are used in the service of Jesus create a united sense of purpose and community. This nicely reflects the gospel theme of power of the Word and sense of a new Jesus-led community.

The words and music are by John Bell, who two years ago led a day-long workshop at All Saints on singing the psalms. John Bell's hymns have become a rich source for congregational worship because of the expertly crafted words and unpretentious melodies.

### One Is the Body

1. One is the body and one is the Head,  
One is the Spirit by whom we are led;  
One God and Father,  
One faith and one call for all.
2. Christ who ascended to heaven above  
Is the same Jesus whose nature is love,  
Who once descended  
To bring to this earth new birth.
3. Gifts have been given well-suited to each,  
Some to be prophets, to pastor or preach,  
Some, through the gospel,  
To challenge, to convert and teach.
4. Called to his service are women and men  
So that his body might ever again  
Witness through worship,  
Through deed and through word  
To Christ our Lord.

In verse 1, Bell reinforces the oneness of purpose and community by repeating the word "one" 6 times. There is also a subtle rhyming scheme, not only the obvious one at the end of the first and second lines in each verse but also in the first two verses, the final three words of the final line (v1 "call for all", v2 "earth new birth")

These technical features in his writing contribute to the metrical flow of the words and cleverly encapsulate the meaning and mood of the message.

The Emmaus story is a very intimate one. It involves three people in quiet discussion as they walk and concludes with an evening meal. Unlike the Last supper, just a few days before, which was imbued with a sense of foreboding, this meal is a sudden and dramatic confirmation of the resurrection.

"One is the body" captures the sense of intimacy with the very simple melody that John Bell has written for his words. The piece has the feel of a psalm chant to it, with a very limited range of notes and simple harmonies.

More generally, John Bell draws on folk melodies from around the world, especially from Africa and South America. These influences are very apparent in the easy to learn, direct and memorable qualities of his own music.

To reflect the eucharistic theme of the gospel we had chosen "Sweet sacrament divine" AM 464

The words and music are by Francis Stanfield (1835-1914). He was an English Catholic priest who worked in the Roman Catholic Archdiocese of Westminster. He was a son of the painter, and friend of Charles Dickens, Clarkson Frederick Stanfield. Given the large number of hymns written by non-conformist writers that have transferred into main-stream hymn books it is important to recognise this contribution by a Roman Catholic priest. The quality and craftsmanship of the writing is excellent. Features like the subtle shift of the final word of the first line of each verse which sets the course of each verse and the rhyming scheme. The consonance created by use of "s" throughout is notable and lends a subdued sense and sound to the hymn.

Like the John Bell hymn above, the author is also the composer of the tune. It has a classic melodic structure consisting of the basic initial melody for the first two lines of words (Melody A), which is repeated with a slight variation for lines three and four (Melody: A<sup>1</sup>). Then a contrasting melody for lines five and six (Melody B) and a final variation of melody A to conclude. This is similar to the melodic structure of “Christ alone” (A; A; B; A) which was included in last week’s Sounds of Worship. Stanfield’s melody has an enduring quality that enables it to sustain the multiple repetitions inherent in such a structure, which, of course, also reinforces its memorability.

[Favourite Catholic Hymns: Sweet Sacrament Divine](#)

1. Sweet Sacrament divine,  
Hid in thine earthly home,  
Lo, round thy lowly shrine,  
With suppliant hearts we come;  
Jesus, to thee our voice we raise  
In songs of love and heartfelt praise:  
Sweet Sacrament divine.
  
2. Sweet Sacrament of peace,  
Dear home for every heart,  
Where restless yearnings cease  
And sorrows all depart;  
There in thine ear all trustfully  
We tell our tale of misery:  
Sweet Sacrament of peace.
  
3. Sweet Sacrament of rest,  
Ark from the ocean's roar,  
Within thy shelter blest  
Soon may we reach the shore;  
Save us, for still the tempest raves,  
Save, lest we sink beneath the waves:  
Sweet Sacrament of rest.
  
4. Sweet Sacrament divine,  
Earth's light and jubilee,  
In thy far depths doth shine  
The Godhead's majesty;  
Sweet light, so shine on us, we pray  
That earthly joys may fade away:  
Sweet Sacrament divine.

Last week, I included the Menuet from “Suite Gothique” by Leon B Boëllmann (1862-1897) as my concluding voluntary.

This week I conclude with the toccata from this suite. I have used a recording of a performance by Olivier Latry on the organ of Notre Dame, Paris not only because this is a very exciting performance but as a reminder that it is one year ago (15<sup>th</sup> April) that Notre Dame was engulfed in flames.

The piece starts quietly and mysteriously. It builds towards a big triumphant conclusion which expresses, for me, the progression from the first encounter with the mysterious stranger on the Emmaus Road, to the realisation by the disciples that he was indeed their resurrected Lord.

## COLLECT

Almighty Father, who in your great mercy gladdened the disciples with the sight of the risen Lord: give us such knowledge of his presence with us, that we may be strengthened and sustained by his risen life and serve you continually in righteousness and truth; 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.**

## EPISTLE

Acts 2 : 14a, 36 — 41

On the day of Pentecost, Peter, standing with the eleven, raised his voice and addressed the crowd, 'Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.' Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?' Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.' And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' So those who welcomed his message were baptized, and that day about three thousand persons were added to their number.

## GOSPEL

Luke 24: 13 — 35

On that same day, two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' Jesus asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see Jesus.' Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

## SERMON

Jeanette Lock

### **The Road to Emmaus**

Every Christmas the Sisters at Burnham Abbey give out gifts of crib cards from a simple wicker basket in their chapel. On each crib card is a word or words describing a quality, and also the name of a saint to help you pray for that quality. This year the crib card I randomly picked out had the quality "HOPE" written on it along with the name of St. Clement, who I have since found out has the "anchor of hope" as his commemorative symbol.

When the coronavirus pandemic first started, I was listening to the news several times a day, but found, probably like you did, that this was just worrying me and depressing me. So, I quickly stopped doing this and just focused on the daily briefing given by the politicians at around 5pm and then the evening news later on. But the items of news which really made my ears prick up were those which gave a sense of hope. The news that people were getting better and being discharged from hospital for example. The news that people were obeying the social distancing measures and that this was making a real difference. The news that our brilliant NHS was coping. The news that less people were dying. All these lifted my spirits because they gave me hope.

At the heart of our Gospel text today is hope. It's one of the most beautiful stories in the Bible. It's one that we at All Saints should be very familiar with as it's probably Fr Jeremy's favourite and most referred to Bible text. Indeed, if we were in church today, the inside cover of our worship booklet would recall for us this wonderful story.

One of the beautiful strands in the resurrection stories are the encounters that took place between Jesus and those who were still grieving him. The gospels tell us that the disciples were profoundly changed by their encounters with Jesus after his resurrection. There is a distinct transformation in the affective experience of those who knew Jesus when they encountered his risen self: from grief, sorrow, fear and hopelessness at his death, to hope, life, joy and energy to go out and tell others after his resurrection.

In our story today, we hear of two disciples on the road to Emmaus. Notice they are walking away from Jerusalem; they are journeying away from hope. They've witnessed their friend, their hoped-for saviour die. They've seen their community scattered. In one short week their hopes and their world came crashing down around them. Remember that on Palm Sunday the energy of the disciples had been at fever pitch when the excited crowds hailed Jesus as the Messiah. But now their expectations have been dashed, the dream was over, they think their trust in God was misplaced. What is left for them?

And then a stranger comes along and joins them. He doesn't seem to know about the things that had happened. "Haven't you heard about Jesus of Nazareth?" they say. "We had hoped he was the one to redeem Israel". As Jesus fell into step alongside them, he became aware of their sorrows, he listened as they poured out their hearts, he recognised their brokenness. Jesus didn't hurry them or tell them to snap out of it. He didn't point out that they were wrong or should have listened more carefully. He waited with them with patient gentleness. Listened to their sorrows. Until, at last, they were ready.

Jesus of course, turns them round-quite literally by doing three important things here: he opens scripture, he opens their eyes and then he opens their minds.

Human hope is a fragile thing and hopelessness is desperately hard to cure. The two disciples put up a wall of hopelessness around them to such an extent that, at first, they did not recognise Jesus. But once Jesus has unpacked the word of God to them, they move from faces downcast, to exclaiming in wonder, "Did not our hearts burn within us as he talked to us on the road?"

Later the two-Emmaus bound pilgrims reached out to take a piece of bread only to see candlelight shining through the holes in the stranger's hands. And when Jesus broke, blessed and gave them the bread, their eyes were opened, and they recognised him. Even though he vanished from their sight they were not disappointed. Their faith was no longer downcast as their eyes had been on that earlier journey. They were no longer confused, or sad, or struggling but instead things were clear, joyful and certain. The ashes of the coals of hope had been reignited. They were no longer hopeless but burning with hope.

The disciples reverse direction, and having seen and met the risen Christ, head back to Jerusalem full of joy to proclaim the good news to their fellow disciples.

What is so wonderful about scripture is that each time we read it, something new can call out to us, something which is perhaps relevant to what is happening in our lives here and now. With this passage today, in the middle of the coronavirus lockdown, I get a sense that it can be used as a model for prayer or as a focus for meditation. For example-I start out feeling hopeless, worried, anxious and then Jesus comes by unobtrusively. I welcome him and tell him my story bringing before him my problems, my agonies. He listens intently, then gently throws light and hope on what has been bothering me. I don't want him to leave, but I know he will always be watching out for me and will meet me again.

This story highlights the living hope we have in the Resurrection of Jesus. We are all pilgrims on the road to Emmaus, the road of life, possibly even more so at this difficult time. But Jesus comes alongside us and walks with each of us on our roads, in our worries, our fears and our anxieties. The risen Christ wants to be active and present in our lives. Let us welcome and recognise the stranger that joins us on our journey, that listens to us and gives us hope, so that

our hearts are warmed by his company and our lives set on fire with passion to want to share with others that we know the risen Lord.

Let us pray-

Gracious and holy Father, please give us:

Intellect to understand you;

Reason to discern you;

Diligence to seek you;

Wisdom to find you;

A spirit to know you;

A heart to meditate upon you;

Ears to hear you;

Eyes to see you;

A tongue to proclaim you;

A way of life pleasing to you;

Patience to wait for you;

And perseverance to look for you.

Amen.

(A prayer of St Benedict)

### Reflection by Greg Hurst

Spare a thought for the children. This week, as many parents will acknowledge with a grimace, ushered in the summer term for schools and nurseries. Or, for most pupils, virtual schools.

Some schools and nurseries remain open to look after children of key workers and from vulnerable families; my sister-in-law was among those still teaching during the Easter holidays But very few children attended. Most parents have kept their children away.

For the vast majority of children the new school term meant continuing to stay at home but resuming remote learning on laptops.

The experiences of children during this lockdown will have been very different depending on family circumstances. For an article this week I interviewed a social worker covering a poor area of Manchester. To observe social distancing she has switched to video calls to keep in touch with children whose families are deemed lower risk; she still visits high-risk families, wearing a mask and gloves.

Children in these families, she said, are pleased to be off school. That said, she found them nervous on her visits, confined to flats and houses where family life does not thrive and learning limited.

In contrast, I chatted to a neighbour in Maidenhead whose daughter misses her primary school so much that this week she dressed in her summer school uniform to resume her studies at home.

The coronavirus pandemic and social restrictions make anxious times for younger children. The closure of schools, and loss of access to supportive adults and a routine of learning, magnify the impact for poorer children.

### PS from the Covid19 Frontline

Day 30 of the lockdown and Day 28 for our son, Nick, on his ventilator at Stoke Mandeville. There've been ups and downs since last week; a lung infection not related to Covid which had to be identified and treated with the appropriate antibiotic but his wife was able to see him briefly on FaceTime on Monday. Like trying to talk to a very, very drunk person, she reported, but he did open his eyes fleetingly when she spoke to him, and some family photos have now been put near his bed.

Nick's relationship with the church has always been slightly quirky. When he was a baby we attended St George's at Larchfield and at nine months old whilst his 3 year old brother could recite whole chunks of the communion service



(and used to dress up as Fr Roy at home) Nick's contribution was to crawl under the altar and play there. After St George's closed and we got a free transfer to All Saints, Nick joined the serving team under the tutelage of Don Young. But even that august worthy could not convince the small boat boy that it wasn't a real boat and didn't need to be undulated through imaginary water during quiet moments. Having been promoted to acolyte he continued to serve into his teens and continued as rostered even when he discovered the night-time attractions of Maidenhead so familiar to our Street Angels. He would drift through the door at 9.58 and waft his candle around as required. He had undertaken to serve and that is what he did. We are hoping that this sort of commitment will see him through this next period to get him off the ventilator and on to what will be a very long hard road of convalescence. But we mustn't get ahead of ourselves. The consultant told Louise that there will probably be other turns on the roller coaster along the way. We continue to be uplifted by the prayers of so many people, thank you all so much!

Mike & Jan Moss

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If anyone has any items for future newsletters please email them to [jan.moss@btinternet.com](mailto:jan.moss@btinternet.com) deadline each week is 12 noon on Wednesday. This is to enable delivery to people without email.