

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

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Please note there will be no Parish News on 16 June



Dear Parishioners and Friends of All Saints, Boyne Hill,

This week I am due to record an assembly for Altwood School on the theme of 'Wellbeing' and on Sundays @6 together with Jeanette we have planned the theme around 'Churches Count on Nature' part of the Church of England's Environmental Programme. With that in mind I have decided to write in this week's edition of Parish News about discovering God in Creation (Influenced once again by the writings of our friend James Martin) which can lead to a sense of wellbeing.

The last break that I enjoyed away from the vicarage was a trip to Barton on Sea to visit my mother and enjoy a week on the Dorset coast last September. Monika and I along with Lilly enjoyed the week by the coast and planned a few days using our National Trust cards. Lilly having mislaid hers while hiding a bone had to stay with my mother when we visited Brownsea Island! It was a terrific day out once we had discovered the correct ferry to catch. (We had waited for 45 minutes for what proved to be the wrong ferry!)

Brownsea Island for those of you that are not acquainted with this place of natural beauty is renowned for its wildlife, particularly red squirrels (a good reason for not having an enthusiastic dog that likes chasing moving animals that are smaller than her) and birdwatching. It is of course famous for being the place where Lord Baden Powell began the Scouting movement in 1907 following his first experimental camp there.

Brownsea is a place where you can escape the hustle and bustle and embrace nature. Martin's book 'Learning to Pray' points out in the chapter on 'Discovering God in nature' that spending time outdoors is good for your mental, emotional and physical health. 'Spending time in, or living close to, natural green spaces is associated with diverse and significant health benefits. It reduces the risk of type II diabetes, cardiovascular disease, premature death, and increases sleep duration.' Martin goes on to write that living closer to nature can reduce blood pressure, heart rate and stress which means that my walks at Cliveden or the Thicket are the perfect way of coping with a floor restoration project during a World Pandemic!

At Brownsea we enjoyed watching the red squirrels, the birds, and following the calming Cambridge Woods Walk, the Autumnal Self Led trail and relaxing sitting on a wooden sun lounger doing Japanese style 'Forest bathing'! This is where you find a comfy (relatively) piece of wood and lay back looking up through the trees. As you walk around the Island you may discover sika deer, tiny pink crab spiders (this may not appeal to sacristans of All Saints) and over a third of the bird species seen in Britain. There is a mosaic of wildlife habitats, open heath, woodland, seashore and the lagoon. You can read all about Lord Baden Powell's first

experimental camp and indeed if you are energetic with a sense of adventure experience the outdoor centre and do all those exciting things Cubs and Scouts, Brownies and Guides have done over the years. I have to say that while I agree it's a good thing to develop good citizenship, chivalrous behaviour and survival skills I always preferred playing football, cricket and tennis on weekends than the cub/scout weekends away. I was far too easily discouraged following my brutal introduction to 'British Bulldogs' at Scouts. This was basically a game where you tried to run through a wall of boys that were generally bigger than myself. Unlike a defensive wall in rugby, where with speed you might find a gap, in Bulldogs there were no gaps!

Finally, although I think one of Powell's wonderful quotes of wisdom 'The most worthwhile thing is to try and put happiness into the lives of others. Leave this world a little better than you found it,' has mileage and seems like the sort of thing St Paul would write in one of his letters, I decided to enjoy more of nature at Brownsea.

Rather than get stressed thinking about 'British Bulldogs' I relaxed among the trees, looking into ponds and enjoying the wildlife. At the end I enjoyed a chocolate ice cream and coffee and noted that my heart rate was slower, I was calm and possibly even disposed to pray. I know, I know I could have done without the ice cream to help the diabetes. Seriously though one of the things about walking on a retreat, especially on a pilgrimage is becoming the person you really think God wants you to be. Delighting in nature and indeed people who you have time to share with. Noticing God at work in your life, the lives of others and in creation. I am sure many of you have enjoyed sunsets, storms (From inside the comfort of your home and not in one of Baden Powell's tents), clouds, trees, flowers, mountains, waterfalls and waves and rocks on the coast. Coming from South Wales I think of the coastal walks along the cliffs from Caswell Bay back to Swansea, or the walks along the beaches of Rhossili and Oxwich.

James Martin writes of the use of the sea in imaging God. He 'Exhales his problems onto the surface of the sea into God's Care'. As the waves retreat, he sees his problems going into God's loving care. As he plunges into the sea he imagines being surrounded by God. This one only works in my experience when it's a hot day. He goes on to speak of the stars and sky being the overarching care of God, the wind an image of God's creative spirit, a soaring seagull an image of God's freedom. Those of us lucky enough to have experienced the Holy Land will be able to understand Martin's joy at seeing birds at the Sea of Galilee and imaging that Jesus delighted in the same species that he spoke about in his parables.

It is important that we take note of Pope Francis and his 'Gaze of Jesus'. 'Jesus was able to invite others to be attentive to the beauty that there is in the world because he himself was in constant touch with nature, lending it an attention full of fondness and wonder. As he made his way throughout the land, he often stopped to contemplate the beauty sown by his Father and invited his disciples to perceive a divine message in things.' This is what the Celtic tradition calls 'Thin places' where the gap between God and humanity is thin. Finally, we need to think about the environment and how as the Pope says, 'this is connected with the flourishing of humanity.' Pope Francis believes that everything is connected. The decisions we make about natural resources and the decisions we make about economic policies will influence not only the planet, but the well-being of our brothers and sisters.

I pray that we will all find time to relax and enjoy nature this summer and indeed autumn in our quest for wellbeing and maybe 'find God in all things.'

RESOURCES THIS WEEK

Thursday 10 June Night Prayer for St Barnabas–

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

Meeting ID: 759 7654 4021

Password: 5rHziV

Psalm 15, Acts 14: 8-end 'There's a wideness in God's mercy.'

Sunday 13 June The Second Sunday after Trinity

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.

6.00pm SUNDAYS@SIX on Zoom

<https://us02web.zoom.us/j/83960514349?pwd=YUxYSVZSVjF1cDVTdS85cDRlZm95UT09>

Meeting ID: 839 6051 4349

Passcode: 945101

Joining with the communities of The Church of the Good Shepherd and St Luke's. This week the Theme is ***Churches Count on Nature***

Monday 14 June 8.00pm Night Prayer on Mondays on Zoom

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

Meeting ID: 850 1160 0714

Passcode: 553120

Psalm 15, Acts 14:8-end 'Christ, whose glory fills the skies.'

Please note we are going to experiment with sharing Night Prayer on Mondays instead of Thursdays. We are hoping that All Sorts and the Royal British Legion will be returning to their Thursday evening meetings and this move will enable me to be present.

Wednesday 16 June

10.00am Eucharist in the Parish Centre

Sunday 20 June The Third Sunday after Trinity

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.

Monday 21 June 8.00pm Night Prayer on Mondays on Zoom

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

Meeting ID: 850 1160 0714 Passcode: 553120

Psalm 75 & Luke 15: 1 - 10. "Rejoice, the Lord is King"

Wednesday 23 June

10.00am Eucharist in the Parish Centre

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

27 June, 25 July, 29 August – If we are lucky we may be able to find some sunny weather in September.

PRAYER INTENTIONS

From Roots

Creator God, we bring to you all that is growing within us; FOR YOU TO BLESS AND NURTURE

We bring our prayers for the spread of your kingdom; FOR YOU TO BLESS AND NURTURE.

We bring the initiatives for justice multiplying among the nations; FOR YOU TO BLESS AND NURTURE

We bring the hopes and dreams, tiny and big, of all your children around the world; FOR YOU TO BLESS AND NURTURE.

In Jesus' name. AMEN.

God of all, you do not force growth but nurture it. You do not start big but start small. You do not sow greedily but graciously. You do not hurry the harvest but hallow it. FORGIVE US WHEN WE WANT TOO MUCH TOO SOON. Forgive us and accept the work of our hands, in Jesus' name. Amen.

We continue to pray for the ministry of welcome at All Saints Church. We begin planning for our return in September and we pray for our activities and worship throughout the summer. We pray for the return of Tiny Saints and for our BBQs in the Quadrangle. May there be opportunity to enable people to feel a sense of belonging within the community of All Saints.

We continue to pray for Cliveden Conservation and for all those involved in enabling All Saints Church to be the place where people can worship and share mission for the future. We give thanks for George Street's complex of buildings enabling worship to the glory of God, education of the young and pastoral care.

For those in need of prayer we remember Mandy Rogers, Danielle, Nick, Fr John, Sister Mary Philip, Roger Baldery, Albert, Dave Hill, his wife Eliza, Dave's parents and Chris and Ann Rawlings, for Paul Latham and Johanna Raffin. We pray too for the families of Tara Theogarajan and Jordan Viera, two young people who tragically died recently.

We remember departed loved ones, Tara Theogarajan, Jordan Viera, Enid Barber and all those whose anniversary of death falls at this time. May they rest in peace and rise in glory.

Charlie Mackesy: 'I've learned how to be in the present,' said the mole. 'How?' asked the boy. 'I find a quiet spot and shut my eyes and breathe.' 'That's good, and then?' 'Then I focus.' 'What do you focus on?' 'Cake' said the mole.

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

Fr Jeremy

Worship for Sunday 13 June The Second Sunday after Trinity

Sounds of Worship

Brian Graves

In today's gospel, Jesus likens the kingdom of God to the life cycle of crop-bearing plants, in particular the mustard. There are several layers of meaning in this parable. The obvious one, is in the nature of physical sowing and nourishment of the plant and our own spiritual growth. Also, harvest time is a moment of reckoning. This is also a reminder of the death and resurrection of Jesus as the ultimate redeeming harvest. These themes are represented in the hymns I have chosen today which have an agricultural feel to them.

The first hymn is "Now the green blade rises from the buried grain" AM 212 words by John Macleod Campbell Crum (1872 – 1958) set to the tune Noel Nouvelet a French 15th century carol.

Predominantly an Easter hymn, the wheat seed imagery of re-birth and new life fits today's gospel theme perfectly.

1. Now the green blade rises, from the buried grain,
wheat that in dark earth many days has lain;
love lives again, that with the dead has been:
love is come again, like wheat that springs up green.
2. In the grave they laid him, Love who had been slain,
thinking that he never would awake again,
laid in the earth like grain that sleeps unseen:
love is come again, like wheat that springs up green.
3. Forth he came at Easter, like the risen grain,
he that for three days in the grave had lain,
back from the dead the risen Lord is seen:
love is come again, like wheat that springs up green.
4. When our hearts are wintry, grieving, or in pain,
then your touch can call us back to life again,
fields of our hearts that dead and bare have been:
love is come again, like wheat that springs up green.

Crum was educated at Eton and New College, Oxford (BA 1895, MA 1901). He took Holy Orders (Deacon 1897, Priest 1900), serving as curate of St John the Evangelist, Darlington (1897-1901), chaplain to the Bishop of Oxford (1901-10), Vicar of Mentmore with Ledburn (1910-12), Rector of Farnham, Surrey (1913-28), and Canon of Canterbury (1928-43). He wrote a number of books, including *A Plainsong Hymnbook* (1932) in which six of his hymns and translations appeared.

He was particularly good as a hymn writer for children but, by far the best known of his hymns is 'Now the green blade rises from the buried grain'.¹

"Now the green blade rises from the buried grain"

Words from The Oxford Book of Carols, 1928 Reproduced by permission of Oxford University Press

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Now the green blade rises AM 212 Noel Nouvelet

https://www.youtube.com/watch?v=t_-6-VKu8SM

The second hymn is also borrowed from another season, in this case Harvest. It is the well-known hymn "We plough the fields and scatter" AM 290, words by Matthias Claudius (1740 - 1815) and translated from German to English by Jane Montgomery Campbell (1817 - 1878). It is set to the tune *Wir Pflügen* by Johann Abraham Peter Schulz (1747 – 1800) and harmonised by John Bacchus Dykes (1823 – 1876).

In his 20s, the German poet and journalist Matthias Claudius ceased being an active Christian, but when he was 37 he became seriously ill, which precipitated his return to the Christian faith. During his illness he wrote a number of poems including religious ones. In 1782, a friend invited him to dinner and asked him to bring an example of his Christian poems. Claudius wrote "Wir pflügen und wir streuen" based on Psalm 144 for this occasion. The poem had 17 verses, in due course it was published in "*Asinus omnia sua secum portans*" as a peasant's song. From there, it was published in number of German hymnbooks. The majority of which pruned most of the original 17 verses with the publishers often deciding to start with the 3rd verse which started with "Wir pflügen und wir streuen" (English: We plough the fields and scatter).

In 1862 in England, Jane Montgomery Campbell, who was proficient in the German language, started to translate a number of German hymns into English. She worked creating a version of "Wir pflügen und wir streuen" in English, where she did not make a strict translation from the original German but did retain the hymn's original focus of giving thanks to God for the harvest. She taught the hymn to the children at the Church of England parish school in London where her father was the rector. The hymn was later published in Charles Bere's "*Garland of Songs and Children's Chorale Book*".

Johann Abraham Peter Schulz was a German musician, most renowned today for writing the tune used for "We plough the Fields and scatter". However, in his day, he was a well-regarded professional music teacher, composer, keyboard player and Music Director for the Court of several European royal families.

1. We plough the fields and scatter
the good seed on the land,
but it is fed and watered
by God's almighty hand:
he sends the snow in winter,
the warmth to swell the grain,
the breezes and the sunshine,
and soft refreshing rain.
Refrain:
*All good gifts around us
are sent from heaven above;
then thank the Lord, O thank the Lord,
for all his love.*
2. He only is the maker
of all things near and far;
he paints the wayside flower,
he lights the evening star;
the winds and waves obey him,
by him the birds are fed;
much more to us, his children,
he gives our daily bread.
Refrain

3. We thank thee then, O Father,
for all things bright and good,
the seed-time and the harvest,
our life, our health, our food.
Accept the gifts we offer
for all thy love imparts,
and, that thou most desirest,
our humble, thankful hearts.
Refrain

We plough the fields and scatter AM 290 Wir Pflügen https://www.youtube.com/watch?v=ha628Pj_Rns

- 1 JRW. "John Macleod Campbell Crum." The Canterbury Dictionary of Hymnology. Canterbury Press. Web. 15 May. 2021.<<http://www.hymnology.co.uk/j/john-macleod-campbell-crum>>.

COLLECT

Lord, you have taught us that all our doings without love are nothing worth; send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtues, without which whoever lives is counted dead before you. Grant this for your only Son Jesus Christ's sake, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

EPISTLE 2 Corinthians 5: 6 -17

Brothers and sisters, we are always confident; even though we know that while we are at home in the body we are away from the Lord – for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. The love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

GOSPEL Mark 4: 26 - 34

Such a large crowd gathered around Jesus that he got into a boat and began to teach them using many parables. Jesus said, 'The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.' Jesus also said, 'With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.' With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

Worship for Sunday 20 June The Third Sunday after Trinity

Sounds of Worship Brian Graves

Today's gospel recounts the story of Jesus calming the storm on the lake. The story reveals Jesus' power and control over the forces of nature, which in itself made the disciples in the boat "awestruck". However, the telling comment from Jesus is the way he admonishes them (and us) for lacking the faith to use that power to overcome whatever challenges and barriers we encounter in our own lives to create God's world on earth.

The hymns I have chosen express the underlying calm, serenity and inner strength which faith in God can bring into our lives, the first is "Dear Lord and Father of mankind" AM 624 words by John Greenleaf Whittier (1807-1892) set to the tune Repton by Charles Hubert Hastings Parry.

This hymn oozes calm. The language is simple and direct. It conveys its message very clearly. The reference to "earthquake wind and fire" in the last verse is a reference to 1 Kings 19 but it helps to convey the feeling of the sudden squall on the lake and subsequent calming of the storm. It is also a wonderful opportunity for the organist to paint these words in the accompaniment. The tune matches perfectly the irregular metre of the words and the sense of climax which occurs in the penultimate line of each verse after which there is a resolution in the final line.

What is most remarkable about this gem of a hymn and its outstanding popularity is that the words and music came together in a somewhat surprising and convoluted way.

Whittier wrote a peculiar poem of 17 verses called '*The Brewing of Soma*' after he had read of Soma in the works of the anthropologist Max Müller, who is quoted at the head of the poem: "These libations mixed with milk have been prepared for Indra; offer Soma to the drinker of Soma." –Vashishta, translated by Max Müller.'

Müller's Sacred Books of the East included one of the most ancient and famous scriptures of the Hindu prophet Vashishta. The drinking of Soma, an intoxicating drug, was part of Vedic ritual, 'the Soma's sacred madness'. In the first 11 verses of his poem, Whittier describes this with a fine intensity, and then introduces the idea that there is an equivalent intoxication in some kinds of Christian worship. He includes incense, and even music. Whittier's Quaker self, brought up on silence and serious contemplation, uses Soma as a metaphor for elaborate ritual.

Then at verse 12 we reach the verses that have become the hymn we know today. They were used as a hymn by William Garrett Horder in *Congregational Hymns* (1884). It was Horder who saw the possibility of making a hymn from the last six verses of this strange poem, though with alterations which have been reversed in the version known today.

The tune Repton also has a chequered career. It is adapted from the aria in Act I of the Oratorio *Judith*, by C.H.H. Parry. The latter was first used for these words by George Gilbert Stocks in *Repton School: Hymns for Use in Chapel* (1924), and later published more widely. It was included in *Songs of Praise Enlarged Edition* and in *English Hymnal* in the edition of 1933, and thereafter has become well known and much loved¹.

1. Dear Lord and Father of mankind,
forgive our foolish ways;
re-clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence, praise.

2. In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord,
let us, like them, without a word
rise up and follow thee.

3. Sabbath rest by Galilee!
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love!

4. Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.

5. Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still, small voice of calm.

Dear Lord and Father of mankind AM 621 Repton

<https://www.youtube.com/watch?v=rSfk37xsoik>

The second hymn celebrates St Andrew, but it focusses on the theme of the power of faith in Jesus to overcome the trials of life. It is “Jesus calls us: o’er the tumult” AM 324 words by Cecil Frances Alexander (1818 – 1895) set to the tune St Andrew by Edward Henry Thorne (1834 – 1916).

Best known for the hymns, *All things, bright and beautiful*, *There is a green hill*, *Once in royal David’s city* and *I bind unto myself today*, Alexander was a prolific hymn writer and editor. She was the daughter of Major John Humphreys, a distinguished former marine who had served in the Napoleonic Wars, and his wife Elizabeth. Her father became agent to the Earl of Wicklow in 1825, and the family were closely associated with the Protestant aristocracy of Ireland. Fanny, as she was known to her family, was well educated and religious, much influenced by tractarian figures such as John Keble and Walter Farquhar Hook, the vicar of Leeds. In 1850 she married William Alexander, then a rector of a village in County Tyrone. Thereafter she was known as ‘Mrs Alexander’, signing her work ‘C.F.A.’. After serving in several parishes, her husband became Bishop of Derry and Raphoe in 1867, and Mrs Alexander led the life of a bishop’s wife until her death².

Thorne was a chorister at St George’s Chapel, Windsor, and a pupil of the organist, Sir George Elvey. He held organist’s appointments at Henley Parish Church (1852), Chichester Cathedral (1863), St Patrick’s, Hove (1870), St Peter’s, Cranley Gardens, London (1873), St Michael’s, Cornhill (1875) and St Anne’s, Soho (1891).

While at Henley Thorne published *A Selection of Psalm and Hymn Tunes* (1858), intended for use with Morrell and How’s *Psalms and Hymns* (1854); this later formed the basis of the music edition of *Psalms and Hymns* (ca. 1865), of which Thorne was the musical editor. He also compiled *Sacred Music for the Home Circle* (1870), besides contributing tunes to *The Hymnary* (1872), and to the Second Edition of *Ancient &*

Modern (1875). Only one tune by Thorne remains in regular use, St Andrew: its rhythm and melodic shape (including the transformation of the first line into the third) provide a perfect match for Cecil Frances Alexander's 'Jesus calls us; o'er the tumult' for which it was composed in *Ancient & Modern* (1875)³.

1. Jesus calls us o'er the tumult
of our life's wild restless sea,
day by day his sweet voice soundeth,
saying, 'Christian, follow me.'
2. As of old Saint Andrew heard it
by the Galilean lake,
turned from home and toil and kindred
leaving all for his dear sake.
3. Jesus calls us from the worship
of the vain world's golden store,
from each idol that would keep us,
saying, 'Christian, love me more.'
4. In our joys and in our sorrows,
days of toil and hours of ease,
still he calls, in cares and pleasures,
that we love him more than these.
5. Jesus calls us: by thy mercies,
Saviour, may we hear thy call,
give our hearts to thine obedience,
serve and love thee best of all.

Jesus calls us: o'er the tumult AM 324 St Andrew

<https://www.youtube.com/watch?v=Y5lxbPK8Ow4>

- 2 JRW/CY. "Dear Lord and Father of mankind." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 22 May. 2021.<<http://www.hymnology.co.uk/d/dear-lord-and-father-of-mankind>>.
- 3 JRW. "Cecil Frances Alexander." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 22 May. 2021.<<http://www.hymnology.co.uk/c/cecil-frances-alexander>>.
- 4 Peter Horton/JRW. "Edward Henry Thorne." *The Canterbury Dictionary of Hymnology*. Canterbury Press. Web. 22 May. 2021.<<http://www.hymnology.co.uk/e/edward-henry-thorne>>.

COLLECT

Almighty God, you have broken the tyranny of sin and sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that we and all creation may be brought to the glorious liberty of the children of God; 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 2 Corinthians 6: 1 - 13

As we work together with Christ, we urge you also not to accept the grace of God in vain. For he says, 'At an acceptable time I have listened to you, and on a day of salvation I have helped you.' See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful

speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see – we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything. We have spoken frankly to you Corinthians; our heart is wide open to you. 12 There is no restriction in our affections, but only in yours. In return – I speak as to children – open wide your hearts also.

GOSPEL Mark 4: 35 - 41

When evening had come, Jesus said to his disciples, 'Let us go across to the other side.' And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great gale arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, 'Teacher, do you not care that we are perishing?' He woke up and rebuked the wind, and said to the sea, 'Peace! Be still!' Then the wind ceased, and there was a dead calm. He said to them, 'Why are you afraid? Have you still no faith?' And they were filled with great awe and said to one another, 'Who then is this, that even the wind and the sea obey him?'

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 Book of Genesis is full of stories of men who take on new responsibilities in their advanced years. Adam "lived an hundred and thirty years and begot a son in his own likeness" (Genesis 2: 3). Jacob "loved Joseph more than all his children, because he was a son of his old age; and he made him a coat of many colours" (Genesis 37: 3). Many people suggest Jacob fathered his 11th son when he was 91 years old.

All I can say is, I don't know how they managed. I stress that our three dear children are quite enough for me. I plan no more. And I have a good few years yet on Adam, and indeed on Jacob.

But taking on new things once the flush of youth has passed is hard. Eight weeks into a new job I am still at sixes and sevens with the technology. In my 34 years as a journalist I worked hard to adapt to and embrace trends in digital publishing and social media.

Now, however, I work remotely – often under pressure - on a MacBook and wireless keyboard. Both have different keys to my personal laptop. I still cannot find certain keys and have to cut-and-paste the symbols.

My new colleagues work by sharing digital documents stored in drives. I add comments and often lose track of them, even of the documents. We use a messaging platform in which I lose track of messages. It's maddening. What will I be like at 91? Or even 130?