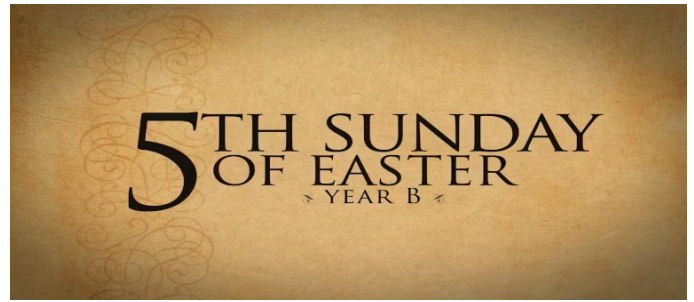
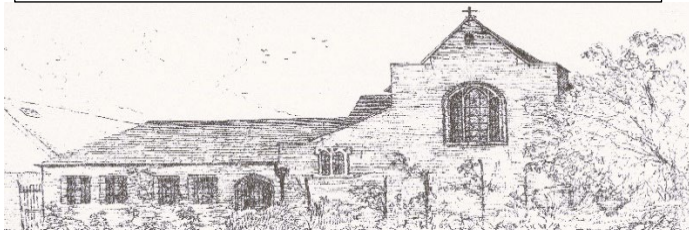


All Saints' North Hillingdon
28th April 2024



Jesus Christ is the Vine, the true Vine. The union of the human and Divine natures, and the fulness of the Spirit that is in him, resemble the root of the vine made fruitful by the moisture from a rich soil. Believers are branches of this Vine. The root is unseen, and our life is hid with Christ; the root bears the tree, diffuses sap to it, and in Christ are all supports and supplies.

The branches of the vine are many, yet, meeting in the root, are all but one vine; thus all true Christians, though in place and opinion distant from each other, meet in Christ. Believers, like the branches of the vine, are weak, and unable to stand but as they are borne up.

The Father is the Husbandman. Never was any husbandman so wise, so watchful, about his vineyard, as God is about his church, which therefore must prosper. We must be fruitful. From a vine we look for grapes, and from a Christian we look for a Christian temper, disposition, and life.

NEH:HYMNS AT 10 O'CLOCK

- Gathering 103 Alleluya! Alleluya!
- Gradual 408 Love Divine, all loves excelling
- Offertory 115 Now the green blade riseth
- Comm. 445 Rock of ages
- Sending 420 O Jesus, I have promised

Notices This week

Wednesday May 1 st 10 am	Revd Ulric
Sunday May 5 th - 6 th Sunday after Easter 8 & 10am	Revd Ulric
Summer Fete Saturday 29 th June 12-3pm	Church Grounds
Tuesday 2 nd July 7:30pm Archdeacon Visitation service	Archdeacon Katherine Pickford

Rev Ulric James Gerry
 All Saints' Vicarage, Ryefield Avenue,
 North Hillingdon, Middlesex UB10 9BT
 Telephone: 07909 127929
 e-mail: ulricgerry@icloud.com
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 Churchwardens:
lkthmp@aol.com

THIS WEEK'S INTENTIONS

We hold in your presence all who are being cared for in this parish, for the staff at the care homes for their care and dedication. We name before you all those with particular needs who have asked for our prayers;

Joan Taylor, Vernice Clarke, Linda White, Daphne Dix; Macey Ann Brazil, Veronica Samuels, Gill Mayer; Beverly Leavy, Hazel & Helen Parris, Pearl Syer, Lynn Taylor, Mark Callaghan, Susie Bromham, Georgie Isaiah, Marion Fogell, The Reverend Greville Thomas and John Clarke.

May they know your presence with them, and that you are their strength, their healing, and their salvation.

We remember before God those who have died recently:

Give strength to those who are left to grieve and help us to share in each other's sorrow.

For those whose anniversary falls at about this time;

+++++

29 th	Edward Hensley
30 th	Harry Franklin

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To book Barns of Marriage, Weddings, Baptisms and so on, please come along to Vestry Hour, which normally takes place in church on Saturdays between 10:00 & 11:00 (No appointment is needed.)

COLLECT

Almighty God,
 who through your only-begotten Son
 Jesus Christ
 have overcome death and opened to us
 the gate of everlasting life:
 grant that, as by your grace going before
 us you put into our minds good desires,
 so by your continual help
 we may bring them to good effect;
 through Jesus Christ our risen Lord,
 who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever.

FIRST READING

The reading from Acts must be read as either the First or Second Reading.

Either **Acts 8:26-end**

A reading from the Acts of the Apostles.

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him

no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Or **Baruch 3:9-15. 32 – 4:4**
 Or **Genesis 22:1-18**

PSALM Psalm 22:25-end

R *Be not far from me, O Lord.*

From you comes my praise in the great congregation;
 I will perform my vows
 in the presence of those that fear you.
 The poor shall eat and be satisfied;
 those who seek the Lord shall praise him;
 their hearts shall live for ever. **R**

All the ends of the earth
 shall remember and turn to the Lord,
 and all the families of the nations shall
 bow before him.

For the kingdom is the Lord's
 and he rules over the nations. **R**

How can those who sleep in the earth
 bow down in worship,
 or those who go down to the dust kneel
 before him?

He has saved my life for himself;
 my descendants shall serve him;
 this shall be told of the Lord for
 generations to come.
 They shall come and make known his
 salvation,
 to a people yet unborn,
 declaring that he, the Lord, has done it. **R**

SECOND READING

Either **1 John 4:7-end**

A reading from the first letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God

abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Or **Acts 8:26-end**

GOSPEL John 15:1-8

Hear the gospel of our Lord Jesus Christ according to John.

Jesus said to his disciples: "I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

POST COMMUNION

Eternal God,
 whose Son Jesus Christ is the way, the
 truth, and the life:
 grant us to walk in his way,
 to rejoice in his truth,
 and to share his risen life;
 who is alive and reigns, now and for ever.



Be not far from me, O Lord.

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SUMMER FETE



Saturday 29th June
12pm to 3pm

ALL SAINTS CHURCH HALL AND GROUNDS

£1 ENTRY



JOIN US FOR LOTS OF FUN!

- bouncy castle •
 - BBQ •
 - homemade cakes •
 - bottle tombola •
 - games •
 - books •
 - raffle •
- and much more!





St Philip baptising the Ethiopian eunuch, St Mary Abbot, London

No time like the present

Gillian Cooper *reflects on* Acts 8:26-end

Philip should probably have consulted the church leaders before baptising a foreigner. He should have suggested to Queen Candace's servant that he might like to worship at the Temple in Jerusalem for a few months, and attend a course of preparation classes. But these were the heady days when the implications of the death and resurrection of Jesus were beginning to be understood. "What is to prevent me from being baptised?" asks the eunuch, and Philip has no answer. His unintended venture into evangelism has proved surprisingly successful, and now he has to deal with the consequences.

Peter has not yet had the vision that for him opens up the Gospel to the Gentiles. Paul, that

great apostle to the Gentiles, does not appear until the following chapter of Acts. Yet in this astonishing story, against all expectations, outside the rules, an Ethiopian comes to faith in Jesus and is baptised into eternal life.

In the centuries that have passed, the Christian faith has inevitably become institutionalised. Our role in the world has changed beyond recognition. But still we read these stories, and know that, miraculously, life is stronger than death, and that with the Spirit of God let loose in the world, anything can happen. Each year the Easter season helps us to recapture a little bit of the excitement of the Gospel, and gives us a small encouragement to expect astonishing things of God. 🌟

We give thanks, O God, for the baptism that draws us into your family in union with believers past, present and future. Help us to know the power of your Spirit; that we may draw others to your love. Amen.

Walking with Rosie *Resurrection joy*

by Gillian Cooper

Rosie and I go into town. As we enter the car park, Rosie starts to squeak with excitement. She bounds out of the car, and pulls me towards the shops and cafes. She knows where we stop for coffee (me) and treats (both of us). She knows which shops have biscuits behind the counter. And she knows who to stare at to get admired and fussed over. She

extracts every bit of fun from the outing, until we head back to the car, both exhausted from pulling on the lead.

Rosie is reminding me about joy. It is, of course, what Easter is all about, but it is easy for us to forget. After a dark time of stress and grief, Rosie is pulling me back into Christ's resurrection light. It is impossible to see Rosie's frantically wagging tail and not share her joy at being alive and being loved (and being given food, of course). 🌟

“Let God's promises shine on your problems.”

Corrie ten Boom (1892-1983), Dutch Christian watchmaker and writer

The Church Fathers *Part 6, Clement of Alexandria*

by Richard Gunning

Clement of Alexandria (c. 150-215) was born of pagan parents but as a young man converted to Christianity. He travelled widely and in AD 180 reached Alexandria, where he began teaching at the city's catechetical School.

Clement's writings draw heavily on Stoic philosophy and, in great contrast to his contemporary

Tertullian, he argued for the equality of the sexes. Christ is neither male nor female, Clement suggested, and God the Father has both male and female aspects. He likened the body and blood of the Eucharist to milk from the breast.

As for martyrdom, Clement taught that while all good Christians should be unafraid of death, they should not actively seek a martyr's death. To do this was not to pay sufficient respect to God's gift of life. 🌟