

## *FR HOYAL WRITES*

**1948/2008**

“Mankind is passing through one of the greatest crises in human history. Forces of disintegration have been at work. The discoveries of the astronomer and the scientist have destroyed traditional views of the nature and extent of the Universe. Amazing inventions has transformed our social habits. Literary criticism and comparative religion have shaken the authority of the Church and the Bible. Psychology has undermined man’s confidence in himself...We are living in a time of revolution. An old world is passing away and we are entering a new world to which we have not had time to adapt ourselves.”

These are unsurprising words written in 1948 by Cyril Garbett, an Archbishop of York now scarcely remembered, amid turmoil and scarcity following the Second World War. These days we would include in the analysis our anxieties about pollution, environment and climate change, but much else strikes chords still.

In the same little book Garbett also described Christianity as now a minority religion, no longer dominating the Western World, its power to impose its teaching on states and communities having long vanished. That is a little more surprising from an English bishop in the forties.

In addition, commenting on how loss of Christian faith has affected morals, he lamented, “Morality is now looked upon as something relative, man’s own creation which he can abolish, amend or modify as he will.” This view is the widespread assumption to-day, though sadly the situation is far more advanced than when Garbett expressed his own dismay.

Sixty years on the style is quaint, and we immediately note no account taken of a major phenomenon few would have foreseen in 1948, the

huge resurgence in the power and vitality of Islam. But these things apart, how much of what the good prelate highlighted is of a piece with our own experience now. He would be horrified, though, to discover how much further matters have deteriorated since he made his observations.

There remain degrees of Christianity both real and nominal, and there are pockets where it is still credible and vigorous. But, for the most part, Christendom – Christianity with real clout in society – is over, or that is certainly the majority view of informed commentators. So what do we do?

Lent takes us to the desert so that we can detach ourselves from misleading worldly preoccupations and regain a sense of spiritual priorities. It is an ideal opportunity to renew our resolve to stand squarely with Christ and his Church whether or not society approves.

In the desert we must rely on basics. There are no luxuries except space to think and pray and the Bread which comes down from heaven. If we – both we, the Church, and we ourselves – are to survive, and not only survive but grow, we shall need to think very carefully about priorities and basics.

In his dismay at the spiritual and moral decline he saw in an uncertain post-war world, Garbett pointed in hope to what we would call a growth strategy.

Growth plans and growth programmes are very much to the fore in current diocesan thinking, and at All Saints we are eager to take advantage of all the opportunities being offered to improve our situation. There are certainly things to do and steps to take, and I am very much in favour of identifying them and acting accordingly.

At heart, though, I would say the only sound growth plan is the Catholic Faith as rooted in the Gospel. I think that this is what in his own way Garbett was saying when he wrote:

“Though the Church is a minority, it possesses a supernatural Gospel and life. The world will only listen to it if it can give a message and offer power not from men, but from God. It is only this supernatural Gospel which will enable us to overcome the forces of evil which now threaten mankind with destruction and give us the true solution to the problems which are proving so baffling... Only in the light of a supernatural Gospel will man be able to walk firmly and hopefully on the highway of justice and mercy.”

Is this something we could fruitfully ponder as we go into the desert, hoping to survive and grow?



6 February      First Day of Lent

***ASH WEDNESDAY***

7.30 am Mass

9.30 am Mass

**7.30 pm**

**SOLEMN MASS**

*Ashing available at all Masses*



## **Churchwarden's Footnote**

Which is all I can manage this month, owing to everything else that's going on. And of course, assuming I do not get red pencilled out, I have already taken up several pages with other matters. But you'll like this one. I was approaching the Vicarage gate the other morning, and Fr Boss was standing looking at it. Seeing me he waved excitedly, 'Look,' he called, 'there's a pink elephant on the gate! Am I seeing things?' Well, I hoped not, because I could see it too. About 8" long, with lots of glitter on it. We agreed that some poor infant had cast it forth from its push chair, and I patted the Fabric on the head and went off to work.

That afternoon, I had an appointment with a Solicitor. I set off down University Road, and there, on a metal stump or bollard, sat a blue caterpillar. Well, it's not just me. If two of us are seeing visions, that's just fine. But do let me know if any of you have glimpsed a purple frog or an orange cow.

Please go and look at the bits of paper on the display boards at the back of the Church. Feedback would be brill. Hints on how you would like us to approach the Lent Groups would be wicked. Would anyone like to plant snowdrops on our front lawn? Just a thort .... Have a fab Feb.

## **Sermon preached by Fr Brendan Clover, feast of the Holy Family 2007**

One of the few card games I remember playing as a child was Happy Families. Some of you, I imagine, will have played it too. It was one of the few cards games I played because at most others I could not

bear to lose, and would thus regularly create ill-feelings and scenes at home. But Happy Families was somehow different. Given willing companions – but not my brother - I could be occupied for hours collecting together the members of the different clans, so that fetching the lurid pack out of the cupboard was a sign of good times to come.

Video games and electronic toys I guess must have killed such harmless endeavours. But the family is still the unit people talk most about and blame for all sorts of ills in society. The family teaches us about the respective roles of men and women, so the reasoning goes, it produces stability in society, and in its confines we can be nurtured for life's storms. You could not have a better advertisement for the family than those packs of cards. Each household with its own four contented figures - mum and dad, son and daughter, each one neat and tidy, each one smiling, each conforming to his or her proper role and responsibility (no flicker here of women's lib), each obviously prosperous, successful, and so happy.

The church claims to know a thing or two about the family. After all Christian marriage is still a fundamental of moral theology and the Church is one of the few institutions that spends time preparing people for such *'an honourable estate, instituted of Christ Himself'*. And our Church makes an enormous investment of money, people and energy, in the business of education with the church school as the extended family in which to nurture our children. The Holy Family then is built up as a model we are to emulate.

And all that is well and good. But as I look around many a congregation, including this one, there are people living a variety of lifestyles and I wonder what talk of the family does for them?

But we are wrong to assume that the life of the Holy Family conforms to our stereotype.

Let's look at the evidence.

First we know very little about the life of the Holy Family, and when we do hear anything we hear nothing from Joseph who seems consigned to insignificance in the story. He's hardly a paradigm for shared parenting!

The child Jesus is born of parents who were temporarily homeless, who then rapidly became refugees fleeing for their lives from certain death. At Nazareth their housing was poor, at best.

Next Jesus in the temple wonders why his parents are out of their minds with worry when he has been missing for three days. This story might demonstrate his devotion to his heavenly father, but it could also suggest a very rebellious and unthinking adolescent doing what adolescents do best!

And he has lots of brothers and sisters, many more than the nuclear family would allow - though we don't hear much about them, except that later in the story they turn up outside where he is speaking and he disowns them, suggesting that anyone could be his mother or his father or his brother or his sister if they did the will of God.

Later still his own family watched Jesus consigned to the death of a common criminal and have to deal with the ostracism that will bring.

*"Help us to live as the Holy Family, united in love and obedience"* the old ASB collect used to say. Thank God it is gone. It's a nice idea and the Christmas card industry thrives on it, but it is built on shaky evidence.

A proper trawling of the scriptures however suggests two things.

One. That the members of the Holy Family were faithful to a religion rooted in the everyday, and to its traditions and duties and formalities.

The Jewish religion is essentially a domestic religion rooted in the home. And the ceremonies of the religion are rooted in the home with trips to the temple exceptional.

I wonder if we would not do well to recover a sense of this? Let's learn again how to speak of faith and share the stories of faith in our homes. You know evangelical Christians are very good at this, with their home groups for prayer and study, with the easy way in which they tell the Christian story, and they are growing as a result. Don't leave it to the professionals be they teachers or priests...

And this is the second and crucial point. Mary and Joseph and Jesus and his brothers and his sisters lived life against the background of this belief in God. It was not an added extra for Sundays, but the bedrock stuff of everyday and of existence itself: God, in the everyday, and in everyday circumstances; God, in the moment, in the chance encounter, in the day's duties chores and tasks; God, all in all.

And it seems to me that anyone who dares to live like that has the perfect right to call themselves members of God's family because that is what they are.

## CONCERT MATINEES

Our Saturday afternoon concert matinees were very well received last year and we have an exciting programme ahead of us in 2008. On behalf of the Events Group, may I draw your attention to the next very special Concert Matinee on February 23<sup>rd</sup> when we are privileged to be welcoming **Steven Kings**, an accomplished local composer, arranger, conductor, teacher and pianist. His biography and the flier are elsewhere in the magazine. Do come with your friends if you can. Having heard him recently, I know that we are going to be thrilled by

such a talented musician. Note the time: 4.00 pm Sat. 23<sup>rd</sup> Feb.

AR

**STEVEN KINGS** received his musical training at the King's School in Worcester, St. John's College Cambridge and the Guildhall School of Music and Drama, studying the piano with Phyllis Palmer and Terence Beckles. He has performed around the country as a soloist, accompanist and chamber musician, from the 1980s, when he was a founder-member of the New Chamber Players in London, to his recent performances in a piano duo partnership with Christopher Northam. Over the past few years his solo repertoire has included sonatas by Beethoven, Berg, and Scriabin, as well as music by Chopin, Debussy, Liszt, Messiaen, Prokofiev, Ravel, Stravinsky and Webern, and a performance of Mussorgsky's *Pictures at an Exhibition* in October 2007. He has appeared as the piano soloist in Beethoven's *Fourth Piano Concerto*, Gershwin's *Rhapsody in Blue* and Lambert's *Rio Grande*, and in November 2006 was the soloist in Beethoven's *Choral Fantasia* with the Bournemouth Symphony Orchestra at Bristol's Colston Hall.

Steven lives in Bristol where he is in constant demand as an accompanist to choirs, vocal soloists, and instrumentalists. He is currently the accompanist and assistant chorus master to

the Bristol Choral Society and the BBC National Chorus of Wales. He has worked with many leading conductors including Thierry Fischer, Vernon Handley, Richard Hickox, Nicholas Kraemer, Tadaaki Otaka and Ilan Volkov. Since 2005 he has been Conductor of the Thornbury Choral Society, and before that he was Musical Director of the Cotswold Chorus. He has also conducted the Bristol Choral Society in performances at home and abroad, such as the opening event of the Bristol Harbourside Festival in 2006, and the concerts on their 2003 trip to Hungary.

Steven is an active and successful composer. In 1985 he won the Young Composers' Competition at the Huddersfield Contemporary Music Festival with *Snapshots* for flute, saxophone, 'cello, bass and percussion. His *red land spring* was a prize winner in the Tong International Piano Duet Competition in 2002, and received performances in London and Tokyo. His output includes a number of choral works, including *haiku mass* (for choir and brass) which was nominated for a British Composer Award in 2003, and *Songs of Mary and Simeon* (a setting of the Canticles) which was performed during the 2005 Three Choirs Festival in Worcester.

## **IN THIS MONTH .... FEBRUARY 1879**

### **SECRET INFORMATION!**

### **IMPORTANT ANNOUNCEMENTS**

Pass over this page and do not read it. It is meant only for those whom it concerns. If you have not got a very kind heart, and if you do not mean to do all the good that you can, it is not meant for you.

At the beginning of the year it is just as well that our readers should know what is wanted for All Saints'. Here is the little account. We do not expect to have it all paid up at once. Our readers can hang it up in the most conspicuous place in their Rooms, and not tear it down till All Saints' wants nothing more.

#### **WANTED**

**DOORS** that will cry out "Please shut me" when people go through them.

**CHAIRS** that will say "Please move on," when the outside chairs are filled.

#### **A TOWER FOR THE CHURCH**

**A PEAL OF BELLS FOR THE CHURCH TOWER.** (These must not be given till the tower is built, but our Readers may be allowed to order them.)

**A NEW HAT FOR THE VICAR.** (This is said to be a very appropriate present for Easter day.)

A NEW HEAD FOR THE VICAR. (He finds that the head he has at present cannot think of half the things which he ought to do for All Saints')

A NEW HEART FOR THE VICAR. (We heard him say the other day that he had no heart to go on begging for All Saints'. It will never do to have a Vicar without a heart. And all the All Saints' people are so large-hearted themselves that they must get the Vicar a good big heart, that he may love them as much as they ought to be loved.)

A NEW VICAR. (What is the good of patching up the old Vicar with a new head and a new heart? It will be a much more complete change to get a new Vicar altogether, and start fair.)

As long as the old Vicar does duty, we very much want:

MORE MEN TO SING IN THE CHOIR

MORE MEN TO FORM A SECOND CHOIR to sing in the body of the Church.

MORE MEN TO JOIN OUR GUILD.

MORE WOMEN TO JOIN OUR WORK SOCIETY OF S MARY to work the eight hangings for the Nave of the church to represent the Beatitudes.

MORE WORSHIPPERS at the daily matins and evensong, and above all at the daily celebration.

MORE COMMUNICANTS AT OUR COMMUNICANT CLASSES  
MORE COMMUNICANTS AT OUR ALTAR. More zeal, more love for God, more devotion, more earnestness amongst the people of All Saints', more obedience to all the Holy Rules of the Church. There is a great deal already, but we want ever so much more. We are a most

insatiable, covetous, discontented people. We must have more. The more we have the more we want. And now who will give the Tower, and who will give the Bells, and who will give his Voice, and who will give the hand and the time for work, and who will give worship, and who will give the heart and soul? And who will give nothing? As we used to say in the old Child's game, what shall be done to the man who will give nothing? He is nor fit to be one of the All Saints' Congregation. What shall we do to him? Shall we drive him away? Or shall we keep him with us, until he has learnt the great lesson which we are all learning at All Saints' that we must do all that we can for God, and give all that we can to God, and never think that we have done enough, or given enough, until we get into that good home, where God will give all to us, and we shall wonder to find that all the wants of this world are over because

ALL IS GIVEN, AND NOTHING IS WANTED.

### **All Saints' Lent Charities 2008**

As is our custom, we shall be supporting two charities this year, both charities which work with children, The Jessie May Trust and The Good Rock Foundation. They complement each other, in that one is local, based in Bristol and working specifically in the Bristol area, while the other works with orphaned children in China. But they also offer a tragic contrast: The Jessie May Trust works with children who are loved by their families but who are not expected to live beyond their 19<sup>th</sup> birthday, The Good Rock Foundation works with children who have been abandoned by their families, but who can, with help, not only live but thrive and succeed. Our Lent self denial can offer one set of children and their families time to be together, and the other set of children a happy childhood, a fulfilled adolescence and a future.

### **The Jessie May Trust**

*'The very best place for children and young people with a terminal illness is at home where they feel comfortable and loved. However, caring for them is a relentless responsibility for parents, family and friends.'*

This charity was founded in 1996 by the parents of a small girl who died aged 4. Her parents had benefited from home based respite care elsewhere, and when they found that Bristol lacked such a resource they founded the Trust. In the last ten years it has gained a reputation 'as an organisation that understands both the needs of children whose lives will end prematurely and those of their families'. The children are happiest at home, and the less time they spend in hospital the better, but caring for them at home puts a great strain on parents and siblings, unless palliative care is also available. In 2007 the Trust launched the Precious Time Appeal, intending not only to give the families already in their care longer and more frequent visits but also to offer help to the many families who lack even basic respite care. This care is the provision of nurses 'able to provide holistic care for terminally ill children, in their own homes, while the parents or carers take a break.' Sometimes that break may enable parents to spend time with their other children, sometimes it may be as simple as giving the mother or father the chance to do the shopping.

### **The Good Rock Foundation: the charity for China's children**

*'To her father his newborn daughter was a disappointment and a focus for his rage. He tried to kill her'.*

The charity was founded in 1997 and offers medical help, education, foster homes to orphans and abandoned children. Not all are disabled, but some have been born with a disability which has led to their being abandoned and others had the misfortune to be born a girl. Good Rock works closely with the orphanages and with existing excellent Chinese medical facilities. They have a lot to offer to supplement the basic

care usually available: best quality baby milk, surgery to deal with a medical condition beyond the means of the child's family, education for teenagers in orphanages so that further education or vocational training becomes possible, therapy centres, the chance to join activity camps. One orphanage has been able to open a teenage special needs room. Three boys live in what is effectively a small apartment: previously one lived in a sanatorium and the others would have been housed with the elderly and infirm, without the stimulation their minds needed. Now they are a family. A friend who works with them wrote to me, ***“For the rooms for the older children it means that they can be teenagers and gain the first steps towards independence and adulthood. It has been an absolute joy to see the young people gain skills and develop their personalities including a very cheeky sense of humour!”*** More children could be helped in this way, and the skills taught will, it is hoped, expand to include cooking and textile work – life skills that can lead to independence. Building on this, one of the newest programmes will provide living accommodation for young adults away from institutions, with whatever support they need to reach their full potential independence. Of great importance to younger children is the foster-care project. ‘Often we are placing a baby who has just been abandoned .....other children are older and have been traumatised from being left by parents they remember .... foster care is the best hope for those children who have no families of their own.’

Good Rock quotes a Chinese proverb applicable to both these charities as they work to extend and expand the work they do to help children, ‘A journey of a thousand miles must begin with one step’. They have both been walking for over ten years now, and All Saints will be helping them on their way this Lent.

Thanks, MCW

## **PARISH WORKSHOP: POST IT POINTS**

*You've seen the 32 point plan on the display board in the Baptistry, but that is the tip of the ice berg. This is what got posted up on post it notes – go on, think of something else and let me know!!!*

**Music Festival with Christ Church, SS Peter and Paul, Clifton College**

**Music Festival**

**Music Festival with SS Peter and Paul & Christ Church and Clifton College – Three Spires**

**Contact with Bristol University and UWE: they probably have funds/resources for community promotion and outreach and breaking down academic barriers**

**Use the garden  
Lectures arranged by Zoo**

**Birdsong lecture in our Garden of God in SS Peter and Paul**

**Zoo lecture**

**Mandy Levers at Zoo – huge contact possibilities**

**Environmental issues as well as soup run**

**Keep church open to all faiths and none and priests stay adaptable to needs of all**

**Keep the doors open and lots going on**

**Open Church – Sikh and Hindu contacts, people who have suffered tragedy ‘all faiths and none’**

**Keep doors open and spire lit**

**Switch spire off and reduce our carbon footprint**

**Keep people coming through the door and lots going on**

**Drop into Church when passing so that it feels lived in and secure; switch lights on if you find the porch and atrium in darkness**

**Go to Clifton Down Shopping Centre to help or to provide eg Carol Service, not just to collect money**

**Carol singing and handing out Christmas Service details at Clifton Down Shopping Centre**

**Carol Singing at Clifton Down Shopping Centre – print a leaflet, perhaps not just with our details but with those of the Whiteladies Road Churches**

**Carol Singing at Clifton Down Shopping Centre with CTCCR**

**Easter walk or procession or witness – like Remembrance Day**

**Could a Whiteladies Road group meet at ASC?**

**Links with TBC, URC, Alma, SS P & P**

**Make contact with one particular Church eg Tyndale Baptist after Godspell trip**

**Invite TBC to our music events after Godspell**

**BOV link to complement music with drama**

**And exhibitions**

**Link with St Edyth's Sea Mills – in place through Richard Caldecott and Liz Badman; Uganda link comes in here as well**

**Note Chinese link started by TBC and St Mary on the Quay**

**Link with Whiteladies Health Centre**

**9 30 – review needs and opinions; consistency of music and liturgy; need to share ideas with families**

**Emmaus Course**

**Or Credo**

**Or Alpha**

**Emmaus**

**More catching educational literature**

**Café Franchise**

**Business/retail chaplaincy: carol service or Easter service**

**Reach out to local business community**

**Charity fund raising in Clifton Down Shopping Centre with music groups**

**Keep on carrying on**

**Don't just do something – stand there**

**Daily Mass is fundamental to All Saints**

**Bring AHE link home to ASC people in the pews – just have the one service for major festivals; provide a minibus eg Ascension day**

**Worship – we do well, but need full blown Evensong**

**Revamp service booklets [Mass books] – a priority**

**Sermons**

**Folk Mass to pack the Church**

**Special services are our best link with other churches – major feasts that they do not cover – advertise them – issue invitations**

**Means of transport for isolated parishioners: vehicles/drivers**

**Transport: research availability of a bus**

**Clifton College has minibuses which could transport the elderly**

**Befriending and involving the 9 30 congregation**

**Recognition of those who come in during the day: foreign language leaflets, visitors book, remembrance book, prayer requests**

**Prayer board**

**Do other three growth promoters: numbers will then grow**

**What are people's expectations of the 11 00 in particular?**

**Recognise website as a tool; increase use of website; look at others and get best ideas**

**Possible ASC slot on the St John's School e-newsletter**

**Build relationships with St John's – cultivate a small group committed to visiting, helping, listening to reading; then when we take leaflets in for distribution the children know who it means**

**Befrienders Group for St John's – consistent and reliable help**

**Reading with St John's children**

**A Fair Trade Church**

**Carbon footprint – recycling here as a start eg boxes in Flower Room**

**Expectation that we should embrace and lead on fair trade, our carbon footprint and recycling – not radical, but get it right**

**CTCCR Justice Group: one world week service – may be too big Professional ASC leaflet to leave in Parish Room, in School(s), in Church entrance, in Clifton Down Shopping Centre, at musical events, when carol singing**

**Glenavon has asked for any sort of input from us; probably other local residential homes would like it too**

**Increase community use of Parish Room**

**Use of new technology in some services**

**Continue to engage effectively with the Soup Run**

**Continue to support the night shelter and the soup run**

**Co-ordinated communication – do we need a strategy?**

**Communications**

**Communications with the outside world**

**Trouble shooting group to facilitate hospitality and communications**

**Communications Group to maximise use of the Web**

**Use high quality learning via the Web**

**Sunday School in danger of decline**

**Develop opportunities for discussing our faith**

**Pastoral care – we do well in looking after our own**

**Pastoral care**

**Befriending; being inclusive**

**Pastoral care: weekday help**

**Extended pastoral care – a pastoral team**

**High quality pastoral care especially from the laity**

**House groups – small numbers**

**Grow small groups which will become large groups; share interests; back to basics**

**Can we extend Contact Groups?**

**Lent Groups are good – but more throughout the year**

**We have high quality lectures in place with eg Church Union**

**Clergy and laity working together for preparation for baptism and marriage**

**Growth and commitment starts with you [ie with me]**

**Personal generosity**

**Local businesses might not want to support a particular faith, but let them know we are here**

**Advertise on the website; adverts in the parish mag, increase circulation**

**Tell them ‘Can we do something for you? We are a useful space – use us.’**

**And not just the shops.**

# ***“Growing the Kingdom”***

*“I planted the seed, Apollos watered it, but God made it grow” 1 Cor 3.6*

## ***ALL SAINTS LENT COURSE 2008***

*- based on Bristol Diocese Growth Programme insights  
Every Tuesday from 12 February*

- *Simple Lenten Eucharist in church at 7.30 pm for those able to attend first*
- *Coffee served at 8.00 pm (Parish Room)*
- *Presentation & Discussion begins at 8.10 pm*
- *Night Prayer (Compline) at 9.20 pm said simply in the Parish Room for those who can stay*

*12 February            “Going for Growth”            Richard Hoyal*

*19 February            “Growing in Partnership” Anne  
Bradley*

*26 February “Growing in Numbers”            Mary Benton*

*4 March            “Growing in Influence”            Roger Hopkins*

*11 March            “Growing in Commitment” Norman Drewett*

\*\*\*\*\*

*A day-time house group meeting weekly is also offered for the benefit of those who cannot make Tuesday evenings. High Barron is kindly leading the group. Details in church.*