

*Fr Richard Writes*

## **DOVER BEACH & LESSLIE NEWBIGGIN**

Matthew Arnold's famous poem was the subject of a television programme I saw recently on BBC4 (the box's equivalent to BBC Radio 3 and often the only channel among hundreds which is watchable by a sensitive cleric).

Like me, you were probably put to this poem for the purposes of O Level English, as we called it then. It starts, of course:

The sea is calm tonight,  
The tide is full, the moon lies fair...

Arnold is fascinated by the pebbles crashing forward and back as the waves arrive and retreat along the shore. He is reminded of a passage from Sophocles where the classical tragedian likens the rhythmic sound to what Arnold famously calls "the turbid ebb and flow of human misery."

The author's message materialises in the final two verses:

The Sea of Faith  
Was once, too, at the full, and round earth's shore  
Lay like the folds of a bright girdle furled.  
But now I only hear  
Its melancholy, long, withdrawing roar,  
Retreating, to the breath  
Of the night wind, down the vast edges drear  
And naked shingles of the world.

Ah, love, let us be true  
To one another! for the world, which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain

Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night.

In 1851 this was a shocking poem. How could a son of great Dr Thomas Arnold, the devoutly Christian head of Rugby School, be so agnostic, atheistic even? Was faith really so untenable and irrelevant to reflective Victorians in the aftermath of generations of Enlightenment thinking and scientific advance? Was the universe really without purpose or meaning?

So Matthew Arnold believed.

His response to the situation is curiously modern: a passionate yet wistful marriage of sentiment and paradox. “Love, let us be true to one another,” he exclaims to his new wife – they happen to honeymooning in Dover. They are to find meaning in what they feel for each other, despite their being part of a value-neutral world where feelings, whether religious, moral or personal, have no objective status or reality. Essentially it is the paradox inhabited by Professor Richard Dawkins, who is passionately opposed to religion in a universe where, on his premises, passion can have no intrinsic meaning, any more than religion does. How absurd.

Quite by chance – or providence? – I also recently stumbled on a brilliant little collection of prescient lectures [*Truth to Tell* SPCK 1991] given nearly twenty years ago given by the late Bishop Lesslie Newbiggin. Newbiggin, a theological college principal and bishop in the Church of South India, was a scholarly ecumenist and theologian who still very much deserves to be read.

He blames the legacy of Descartes and ensuing Enlightenment rationalism for the notorious divide between the sciences and the humanities: We readily trust knowledge gained through science. But our knowledge about history and religion and art we regard as subjective, unreliable, tainted by relativism.

This shows itself, proponents allege, on the one hand in the “unstoppable dynamism of our technology, always forging ahead to achieve whatever ends – wise or foolish – we may desire.” On the other hand, on the

humanities side, for example in literature, it is “scepticism, nihilism and despair” which abound, for “Life has no point. Nothing is sacred. Reverence is an unworthy relic of past times. Everything is a potential target for mockery. There are no honoured models to shape behaviour.”

But *all* real knowledge, Newbiggin points out, involves both a knowing human subject and knowable objective reality. There can be no true knowing without a knowing subject; and in that knowing the mind of the subject is involved.

So science cannot be a value-free description of reality, “objective” truth in which the human subject and has no place and his life context no relevance. It takes only a moment’s thought to realise that scientific investigation, just like the search for truth in the humanities, involves a host of subjective human factors.

These include social and historical factors, among them the traditions of work and study and thinking that form young scientists. They also include personal elements such as intuition, imagination, background and character. The effort to know involves struggle, feeling one’s way, and at every stage current ideas and the prevailing culture play their part alongside the personal qualities of the seeker.

There is an important sense in which scientists no less than religious thinkers are in essentially the same position of St Augustine, who believes *in order that he might understand*, and St Anselm many centuries later, who in similar vein speaks of *faith seeking understanding*.

Find Newbiggin’s book if you can, and read it. It is very persuasive. To my mind it blows a fatal hole in the paradoxical dualism of Matthew Arnold and comparable views prevalent to-day. Knowing and feeling are *not* in separate compartments. All our knowing is dependent upon human subjectivities.

But this does *not* render us unable to progress towards objective truth, either in science or in religion. For though there is only space enough to state it brusquely and baldly for now, the bottom line is this:

If the Church's faith in God who has revealed himself in Christ is essentially true, it deserves to be the defining reality behind how we seek to live and think and work. The more we make authentic Christian teaching and understanding the central framework for how we live and what we commit to, the more we shall be living in him who, more than simply pointing us to truth, is himself the Truth.

No doubt it is valuable to be aware as we can of alternative frameworks of human thought and action. That can be a useful reality check. But our primary interpretation and exploration of life must be on Christian terms. Christianity cannot be an apologetic add-on to prevailing norms of secularism and rationalism, any more than to scepticism and subjectivism. At the end of the day it is a faithful Church which will in Christ judge a faithless world, not the other way about.

As for those attractive humanising passions of Matthew Arnold and Richard Dawkins, these are not surprising but meaningless by-products of a universe without purpose. They are profound evidence, albeit badly misunderstood, for the essential meaningfulness of our being, since it is being in God who is, God who cares.

As for the Sea of Faith, its tides are rising, depend upon it.

A handwritten signature in black ink, appearing to read "Richard Dawkins". The signature is written in a cursive, flowing style with a long horizontal stroke at the end.

## STEWARDSHIP 2009

### ALL SAINTS – LIVING and GIVING IN THE SPIRIT

All Saints is a stewardship parish. We undertake to respond to God's generosity by examining our commitment to All Saints in terms of time, skills and money. We give back to God what he gives to us so generously.

- WE contribute to All Saints and the wider Church through our Parish Share ( Quota). This supports ministry in parishes less fortunate than ourselves as well as in our own parish. Last year we met the majority of the share but only by using the surplus from the previous year. This year and in future years we need to commit to this vital obligation.
- 5% of our income is given to missions. This is a basic commitment. (We do have other fund raising events for specific charities).
- WE are a witnessing community – All Saints provides a daily Mass and is open for ALL as a place of prayer and welcome. We also seek to be an example to our local community – local schools, the work place and those with whom we can share our faith.
- WE have a beautiful building to maintain. Heating, cleaning, daily housekeeping and repair - all requiring care, time and money to support.
- WE enjoy the family of All Saints and wish to promote a friendly, open and supportive community - where all

are welcome and through our example and witness can share the love of God.

On Pentecost Sunday everyone will be handed a leaflet explaining our financial situation and future. It is essential that we regularly consider our giving to All Saints and the wider Church. There will be a list of necessary tasks that always require your help and assistance. If you are able to assist with any of these please tick the appropriate box.

Also there will be a response form and bankers standing order.

Please take these away with you and over the next week consider carefully and prayerfully what you can offer both financially and in terms of time and talents.

This is our stewardship challenge. Our time, our skills and our money. Through prayer we can achieve all that is ours to give within the sight of God.

### **Sermon preached by Fr James on 10.05.09**

It's always been a bit of a closed book to me: getting to grips with it has always proved difficult. I've never found science particularly easy, or particularly interesting. I managed to scrape a pass in physics, but comfortably failed chemistry and biology. But recently, there was a programme which had me captivated. I spotted it by chance, and set the machine to record it just as I disappeared out on Tuesday evening for the stewardship meeting. In the next few weeks, there's going to be a new stewardship campaign, looking at our response to God's love, and all the

benefits and blessings that we have received. We debated how we should best present the campaign, and decided that this year we must focus on money. So if you have a burning ambition to give in terms of time and talents, if you feel God is calling you to offer to take up some work or task, and have been waiting for someone to ask, well your best bet is to raise it with me, or one of the clergy or wardens, because within the next month we'll be looking clearly at money. But that's all by-the by, because it was after that meeting that I got home and switched on the programme. "Six degrees of separation". It focused on the "urban myth" that we are six people away from everyone on the planet. Let me give you an example of what I mean. Each one of us here is no more than 4 steps away from Barak Obama. How? Well, Fr Paul is presiding this morning. He in turn knows the Bishop of Bristol. The Bishop of Bristol, when he was appointed, met the Queen, and the Queen has met Barak Obama. 4 steps. You might be able to do it in fewer. But that's the principle that they were investigating. And to test it, a number of packages were left in a variety of different locations all with the aim of being delivered from person to person to a scientist in Boston. One started in a town in Germany, for example, and another an isolated tribal village in Kenya. Not all parcels were delivered, perhaps through apathy. But some were, having been passed from link to link. The average number of links was 6. When the results were analysed, it was noted that some people have lots of connections, like in my example, the Queen, whilst there were others with fewer, for example the woman in the Kenyan village who had real trouble finding someone from outside of her village to get the ball rolling. But even she was managed it. Her small contribution made all the difference.

This network theory really got me thinking in the context of this morning's readings, and most particularly the reading from the first letter of John about love. What is love? How should we love? And what's the point?

What is love? St Paul of course famously sought to define it in his first letter to the Corinthian Church, and from our perspective it's a good place to start. You could probably join in the chorus! Love is patient, kind. It doesn't envy. It doesn't boast. It's not proud, rude, or self-seeking. It's not easily angered, and keeps no record of wrongs. Love does not delight in evil: it rejoices in the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.

So if that is what love is, how should we love? Whether these words would have been familiar to John, it's difficult to say, but surely it is to that love that he is calling all Christians. Not a sappy, insipid, introspective love; rather, a love that encourages and respects and allows to blossom and flourish and grow.

As an example of that type of love, we see Philip from the reading from Acts. The angel points him to the Ethiopian. He teaches, and then the Lord snatches him away. Whatever was going on between Philip and the Ethiopian, it was pretty mind-blowing, pretty staggering. Philip used this chance encounter to bring the Ethiopian to faith. The Ethiopian's response was immediate and full. How easy it would have been for them both to have continued looking introspectively to each other. But there is no opportunity. Both have to let go. Both go on without the other.

Letting go can be enormously difficult. Whether it's a question of letting go of possessions, or habits, or responsibilities, or sometimes allowing someone to leave, or leaving a home or a job, sometimes all we want to do is cling on, avoiding change, perhaps even trying to preserve everything in aspic at all costs. But that's not love. Love often involves pain: letting go, and setting free. Not stifling, but releasing. Not clinging on for self-benefit, but

allowing someone else to flourish. Love isn't self-seeking; instead it should protect, trust, hope, and persevere.

But why did I start with the network theory? Where does that come in? We've thought about what love is, and how we should love. The network theory comes in with, what's the point? What difference can we make? Well it seems to me that the network theory shows that we can in fact make a difference. It's mind boggling to think it, but it's thought that there are 6.8 thousand million people alive today. If we think of ourselves as being just 1 in 6,800,000,000, then it seems impossible to think that anything we do can make a difference. However, if we take the same number, and think that with fewer than, say, ten steps, we can find a link between ourselves and every other person on the planet, then doesn't it then become more likely, more probable, that what we do can make a difference. It's the same sort of idea as the vine and branches from this morning's gospel. As members of the body of Christ, we are all linked together into one organism: members of the church linked with Christians throughout time. As we have heard together today, Christ wishes us to bear fruit, and to bear it abundantly. Sometimes it takes a leap of faith. On Holy Saturday I went to have my hair cut. I've always admired the person who, when asked, "How would you like it, Sir?" answered, "In absolute silence." I've never had the nerve. And the young man who was wielding the clippers started by asking what I was doing for that evening. There was someone in the chair next to me. It doesn't cover me with much glory, but feeling pretty embarrassed, I said, rather quietly, actually, I was going to church. I suppose really, I hoped he'd change the subject. Not only didn't he, but he started asking about the Easter story, about the cross, about the guards, about the crown of thorns, about Golgotha and the lance, about the burial, and about the resurrection appearances. You see, he'd just been reading an article about it in the paper, and was full of questions. And when I was trying to pay, another of the barbers

joined in, asking about it all, and so I suggested that they might try going to church for some of the answers. In the end, I'm ashamed to say, it wasn't the spirit of the Lord that snatched me away from this encounter!

Did it make a difference? Well, we'll never know. But it was a start, and as the proverb goes, a journey of a thousand miles begins with a single step. So as fellow branches on the vine, will you join with me today, as we take our first steps out, not towards that unimaginable nearly 7 thousand million, but to those whose lives we can touch with an unselfish, hopeful, life-giving love?

## **IN THIS MONTH ... JUNE 1985**

*Excerpts from the Vicar Fr Peter Cobb's letter, prompted by the forthcoming ordination to the diaconate of William Brunner at Petertide 1985. Fr Brunner was curate at All Saints' from 1985 to 1988. He died in London in 1994.*

The new Ordinal in the ASB [*Alternative Service Book of 1980*] makes it quite clear that ordained ministry, 'the historic threefold ministry of bishops, priests and deacons' as it calls it, is to be seen in the context of the ministry of the whole Church. The Collect used at every ordination, which is in fact an adaptation of a very ancient prayer, speaks of 'each in his vocation and ministry'. Every Christian, lay as well as ordained, female as well as male, has a vocation and ministry. It is not just the Charismatics who believe in every member ministry.

What this means for lay people is expressed in very general terms in the ASB. They are to be 'faithful soldiers and servants'. They

are to use the gifts of the Spirit 'to bear witness to Christ by lives built on faith and love.' They are 'to be ready to live his gospel and eager to do his will'. A General Synod document, however, spells it out more specifically: 'For many, perhaps the majority of Christians, their ministry is exercised in living the Christian life in their family and in their job, and in witnessing by the quality of their life and their work, and by speech when occasion offers.

For some Christians, it is the exercise of particular gifts, such as healing, teaching, prophecy, social care and certain kinds of evangelism. For others, their ministry may be in whole or in part some particular office for which they have been specially trained and commissioned by the Church, such as deaconesses, readers, evangelists, licensed lay workers. For some their ministry is a calling to serve in a community under rule and vows.'

Home and work, not the Christian community, is the normal sphere for lay ministry. Work within the Christian community is normally only a small part of lay ministry.

The functions of ordained ministry are described very clearly in the Ordinal. For deacons the emphasis is on service, for priests it is on their sacramental functions, and for bishops it is on their role as leaders.

The diaconate, the order of deacons, is the most undervalued and most neglected of the orders in modern practice. As the Bishop of Salisbury said recently, 'it is but an atrophied and symbolic survival of its original self.' Being a deacon is now commonly seen as no more than a probationary year before priesting.

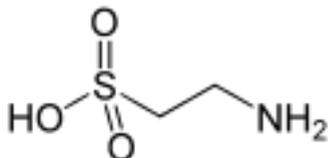
The diaconate, properly understood, is quite distinct from the other two orders which share the ministerial priesthood in different degrees. The diaconate is an order quite apart from the priesthood.

This is why for many Catholics there is no theological objection in principle to women being ordained to the diaconate, although they oppose the ordination of women to the priesthood. The difficulty is that there is no permanent diaconate. Almost invariably deacons go on to be ordained priests although there are a few exceptions.

The diaconate, the ministry of service, is needed now as much as it ever was. All Christians are called to serve their fellow men. A special order of deacons, those who serve, does not deny this. The permanent diaconate will not suppress the servant character of the whole people but will be the stable, permanent and effective sign (i.e. sacrament) to the world that the Church is authentically the servant Church, the servant body of the servant head. It is not the task of the ordained minister to “confiscate” the ministry of the whole Church but to make it possible for the whole Church to minister.

In my opinion, the Church of England should properly ordain to the diaconate those, both men and women, whom it at present “commissions” to such offices as deaconess, reader, evangelist and all the rest. But it is equally important that it should call to the diaconate only those who are exercising a ministry of service outside as well as inside the Christian community.

## Molecule of the month: Taurine (2-aminoethane sulphonic acid)



As exam and post-exam hangover seasons approach, our minds turn to energy-giving drinks such as Red Bull and its cheaper imitators.

The active ingredients of such drinks are caffeine, sugar and taurine. Taurine is classified as an amino acid, but is not in *sensu stricto* as it lacks a COOH group. Taurine is so called as it was first isolated from ox bile in 1827. It is produced in the liver and is essential for normal skeletal muscle functioning.

Red Bull was first sold in nightclubs and colleges in Austria, but spread rapidly. Some researchers maintain that the active ingredient in the drink is caffeine and that the effect of drinking a can of Red Bull would be identical to that contained in a cup of strong cold coffee. It has also been postulated that there is likely to be a psychosomatic element to the drink's perceived efficacy.

Seidl *et al.* (2000) carried out a double blind placebo controlled survey on a sample of university students who demonstrated increased motor response and alertness compared to those receiving a placebo. The test did not determine which of the ingredients were responsible for the effects. Arachnids are unusually rich in taurine, though to date no record of tests involving ingestion of spiders and their relations have been carried out. However, taurine is being investigated for its anti-manic properties in patients with bipolar disorder <sup>(1)</sup>.

Seidl R. *et al*, , (2000). A Taurine and Caffeine-containing drink stimulates cognitive performance and well-being,. *Amino Acids*, **19**, 635.

<sup>(1)</sup> <http://www.clinicaltrials.gov/ct/show/NCT00217165>

## **BULLET POINTS FROM THE BRINK**

No longer a warden, I do not write notes  
But jot down odd bullets ...  
*Complete the rhyme and earn my gratitude.*

### ***Failures***

Well, you remember the hour went back some weeks ago? I was on at 8 am and sadly, I did not. I could not understand why the doors were open and the ramps out, but as I ambled in part way through Mass, Norman's grin said it all.

Remember collecting for Christian Aid? aka the stickers war? The Head Sidesperson gave away 35 stickers to my 5 and got very uppity about it. This was after warning me that sticking them on the person counted as assault.

### ***Achievements***

I can now light the Paschal candle, with one of those taper/snuffer things, from the pulpit.

...stoats...?

I got an invitation. 'Are you coming to the Thekla with us?' At 10 o'clock at night, and at my time of life, no fear. But great to be asked.

We had a van parked/abandoned outside church for some months. It has gone.

One of the Church doors squeaked. I anointed it with oil, at its head and at its foot, and it squeaked no more. I rose above the consequent clerical comments on my WD40 and the thin red straw, and you can slip out discreetly again now.

### *Oddments*

I was elsewhere on Low Sunday. After Mass, a nice lady asked me if I had tea. Assuming she was on the welcoming team, I thanked her and said no, only to be congratulated on my good fortune, as the milk, she said, was off.

One Saturday evening, we had visitors in Church from a different tradition. They commented on the smell of incense. 'And that' I said, 'is from last Sunday'. Shock, horror.

...gloats...?

Is it the same magpie and the same blackbird patrolling the pavement before the 8 o'clock? Just four years older?

A typical All Saints party: red and white ready in glasses, cranberry juice on the side; so why was our choir member cum waiter heading for the drinks table with a watering can?

...boats...?

Many years ago I set out to write a thesis on Diodorus Siculus, a fourth rate historian. One of the problems was his dating. He hadn't caught up with Christianity, so he dated by Athenian archons and Roman consuls, starting each New Year with both

pairs. Alas, they started the New Year at different times in Rome and Athens, so it hindered rather than helped. This came back to me when I realised that for several weeks we have three Wardens, and it's a good thing they don't set the calendar by us. Or of course the clock by me.

...moats...?

Come to the Friday 10 30 sometime and hear the chalice greeted as 'Coffee!'

Rumours that I am going to Rome after my retirement are entirely true: for four days with my son.

### *Judgments*

Pro: the Bible is on my side. Deuteronomy 22.8. 'When you build a new house you are to give your roof a parapet; then your house [or church] will not incur blood vengeance through anyone falling from it.' Read at morning prayers just before roof safety consultants arrived to advise our builders on how to survive our roof. Spooky.

...dotes...?

Contra: There was a gap in the 9 30 rota and I said I'd help with coffee, but warned that I was inexpert and it would be a shambles. 'You're better than nothing', they said.

My exit line, I think.

But no. 24 May. I made it in time for the 8 am. Then the 9 30 Mass was a magnificent affair, three concelebrants including Father Vanilla Ice and Father Icing Sugar and a serialised sermon To Be Continued next Sunday. And I got given a rose, described as

Blooming Warden but beautiful for all that. But best of all, the bells, the bells. The Head Serpent stoked up the Thurible, swung it joyfully and off went the fire alarm. Usually does that for a Bishop, but I think this was directed at me.

... to earn a few groats.

Anne  
26 May 2009

## **`OUR PARISH RETREAT 2009**

This year as a one off we went on Retreat at the beginning of May, instead of the beginning of February. This is because our original date booked was snowed and iced off.

So a smaller number of us gathered on a lovely late Spring weekend at Abbey house in Glastonbury. There were very few of our regular retreatants this year, but we had some who had been in the past and also some first-timers. Fr Richard Williams, an old friend of mine from my Church in Wales' days, was our conductor, and he brought a charming young lady from his congregation. Altogether we were 13.

David Hill, the warden who has looked us after for many years retired in January and now the Warden is a very pleasant and efficient woman called Liz.

After supper on Friday evening we went into silence and Fr Richard led us for an hour round the Stations of the Cross in the garden, finishing at dusk at the 15<sup>th</sup> Station – The Resurrection.

I will give you some of idea of the things Fr Richard did and spoke on.

The following morning after a late-ish breakfast and Morning Prayer we went into our first address of the day. Fr Richard's style was informal, he didn't have notes and he spoke with deep spirituality, from the heart. He placed a large glass vase on a small table in the middle of us. In it was a bed of tiny shells and a large conch shell with some watercress, which he said was from his parish of Hay-on-Wye. Around the vase he had scattered other shells of various types. He started to talk about things from childhood – a favourite hymn that resonates in our heart and will be our companion when we die. He spoke of children's stories – of entering into the unknown/the known, far away, yet near; of getting closer to God and learning His ways. Prayer is the descent of the mind into the heart, into the depths of God. With God's companionship and one hand in Christ's we can face the hurts, degradations, worries of our lives. Hurts are an opportunity for God to enter the human soul. God's grace makes a broken heart whole. Baptism - the womb of the Church, the birth waters leads us to grow into the depths of Divine Love. Through acts of recognised kindnesses, through the act of Communion we descend ever deeper into Divine Love.

He told us each, at some point during the Retreat, to take a shell and look at it – what can we put into it? A fear? A grief? Put it into the shell and put the shell on the water and let it slowly sink to the bottom of the vase.

At Mass after the Lavabo, he took the towel, bowl and water from me and then went round and washed each of our hands, washing our sins away. He then took the patten with the wafers and the chalice and went round and asked us each to put a wafer in the chalice.

After lunch we had some free time and we all went off and 'did our own thing'. Fr Richard and I went into town to buy some incense for Benediction, and also caught up on a few years of not having seen each other.

After tea, 'Icon John', as he is known locally, an iconographer came and spoke to us for an hour and a half about writing icons and their symbolism. We were fascinated. And that is another article in itself!

Fr Richard started the evening talk with 'once upon a time....399 years ago last Tuesday there was a buttercup blooming beneath our feet.' This wasn't special to us or even witnessed by anyone, BUT it was known by God. All things are sustained in their being by His created thought. Traditional Jewish believers say that their dead exist because they are in the memory of God. To depart from that knowledge brings about disease and dislocation. The Protestant Reformation lost the sense of the Blessed Presence in the sacrament; the sacred priesthood; sacraments of Penance etc. In secularism there is a loss of the Holy, and so we don't feel we are worthy of Divine Love. We can only do particular things at a particular time and place, God can do infinite things at once. With humility we ask God to forgive us for ever doubting he doesn't love us. His love meets us and brings us home.

This talk was followed by Benediction and we used the monstrance from All Hallows and some incense we had bought that afternoon in Glastonbury.

On Sunday morning we had two more addresses, the first was after Morning Prayer. Fr Richard reminded us that Holy meant whole. We are dispersed individuals, but God meets us in the present moment (Therese of Liseux). We are usually stuck in our past regrets, but the Retreat time is a time of turning to Now, all of us to be gathered and assembled in one holy place to be holy people.

Heaven is under our feet not in the clouds. God communicates with us by kneeling before us; but the Devil parodies the lovingness of God. It takes a long adulthood to get over any horrors that may be in our childhood. Saint Francis tells us in his 'Canticle of the Sun' that we must bless Sr Suffering – it should bring us to God, our Healer, our Friend. Our wounds are for the blessing and salvation of the world. God won't take away our suffering and shadows, he will bless them and shine on our shadows so they stretch in front of us – where God is there is noonday.

After Mass we had our final short address where we looked at the part of the Creed which says, *I believe in God, creator all things visible and invisible*. These are signs of God's blessing. He told us that all traumas are brought into the Creed. Our personal creed is that we are part of God's visible creation and we must love all things that God has made. We should recognise the Holy Angels and pray for the angels to overshadow the sick. We are on the verge of mystery and content. We should realise that Heaven is found in God, not God in Heaven and we reflect the light of God. He then invited us to take a shell and keep to remember the retreat.

I have tried to give some idea of the themes we followed. Fr Richard gave a deeply spiritual and thought-provoking content to our retreat. He is a holy man – with a wonderful sense of humour. We were privileged to have him as our Conductor.

Everyone seemed to enjoy the Retreat and get something out of it. Unfortunately there were one or two who talked in the public rooms, rather than the garden, but I am sure this won't happen next year. Next year's Retreat is 5-7 February, details later.

*Liz Badman Parish Reader*

**GLASTONBURY PILGRIMAGE 2009    Saturday 20 June**

***This year: Celebration in honour of Saints Alban, Julius & Aaron, First Martyrs of England & Wales***

There may still be a few seats available on shared transport with All Hallows Easton for this year's Glastonbury Pilgrimage.

We warmly invite families and children and newer church members to join our stalwarts for what is a most enjoyable day.

Leaving about 8, we shall be at Glastonbury in good time for children to participate in special young people's activities at 10 before the great midday Procession through the town that precedes the Festival Mass in the ancient Abbey grounds. Guest Preacher this year is Canon Jeremy Winston, Vicar of St Mary's Abergavenny, who conducted our 2008 All Saints parish retreat.

We picnic in the grounds after the Mass, and then there is time to relax or look round the town before Pilgrim Prayers and Benediction at 3.30 pm close the day in time for us to be back in Bristol by 6 pm or so.

Please add your name to the porch list without delay. The new-look pilgrimage programme has made the event better than ever.

As in recent years, all collections will go to support WaterAid's vital work in Uganda, where many have no access to safe water.

\* \* \* \* \*

**WALSINGHAM 2009**

Our parish pilgrimage this year to this lovely Shrine village is from Monday 5 to Friday 9 October, and we are again sharing a coach with St Gregory's Horfield.

The beauty and holiness of Walsingham, and the wonderful spiritual fellowship one always meets there, make the pilgrimage a very special experience. Do ask Garfield Griffiths or Fr Hoyal if you would like to know more.

It is already time to book – please contact Garfield, either at church or at 0117 9441035 or Garfield.Griffiths@uwe.ac.uk .

\* \* \* \* \*

***SUNDAY 5th JULY***  
**DEDICATION FESTIVAL**  
**& FRIENDS SUNDAY**

*42<sup>nd</sup> Anniversary of Consecration of the new All Saints and  
the 141<sup>st</sup> of the original Consecration*

**11.00 am FESTIVAL MASS**  
- attended by **Friends of All Saints**

**Sermon Fr John Morley-Bunker**  
*In celebration of his 40<sup>th</sup> anniversary of priesting*

**Parish Picnic afterwards at church**  
*Come and give thanks for All Saints as  
we rededicate ourselves in God's service.*



\* \* \* \* \*

*Bishop Lindsay Urwin, Administrator at Walsingham, very much regrets he cannot now be with us for our Dedication Festival, but he looks forward to coming on another occasion. We are most grateful to Fr John for agreeing to preach at the festival.*

\* \* \* \* \*

## **CAN YOU HELP WESLEY OWEN?**

It was a great sadness to lose our Bristol *SPCK* Christian bookshop when the chain collapsed recently.

Fortunately we still have *Wesley Owen* in Park Street, and it is well stocked with Christian literature and church requisites and resources, including an excellent children's section and a good display of cards and religious articles. The shop has generously extended its range to include books and materials that were previously more likely to be found only at *SPCK*.

Like so many retailer at present, Wesley Owen faces difficult trading conditions, and would be most grateful for volunteers to support the staff team.

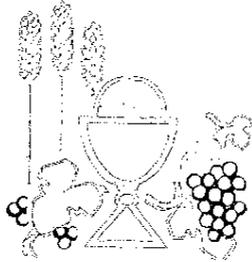
Would you be willing to think about giving help a few hours a week perhaps? If so please, contact Branch Manager Caroline Jenkins at (0117) 926 4426 - 60 Park Street, Bristol, BS1 5JN - or [bristol@wesley-owen.com](mailto:bristol@wesley-owen.com) . We can't afford to lose another church bookshop!

Other ways of helping:

- visiting and using the shop, and encouraging others.
- recommending books to friends
- praying for the staff and the work of the shop.

# ***FEAST OF CORPUS CHRISTI***

*Day of Thanksgiving for Christ's Institution of  
the Holy Eucharist*



**THURSDAY 11 JUNE**

7.30 & 10.30 am Mass (said)

**7.30 pm SOLEMN MASS & SACRAMENT  
PROCESSION**

**Guest Preacher The Revd Timothy Bugby**

Honorary Chaplain, Christ the King, Gordon Square, & formerly Vicar  
of St Augustine's, Highgate, and Superior General of the  
Confraternity of the Blessed Sacrament

*Party afterwards*

## **JUNE MUSIC AT ALL SAINTS**

**All Saints Arts announces a feast for June!**

### **‘HURRAH FOR HANDEL, HAYDN & PURCELL’**

*4 pm Saturday 6 June Joint Anniversary Celebration sung by St Mary Redcliffe Choir. Tickets £5. Tea. Programme list in porch.*

### **Exultate Singers 40<sup>th</sup> Anniversary Concert**

*7.30 pm Saturday 13 June. Conductor - David Ogden. Free.*

### **Summer Concert**

*7.30 pm Monday 15 June Song Recital by international United States artistes Christopher Swanson - tenor, Tad Hardin - piano & Michael Harper - counter tenor. Programme includes Dichterliebe - Schumann, Canticle 1 & Canticle 2 Abraham and Isaac - Britten. Free admission. Retiring collection for **Amnesty International***

### **“THE OPERA PICNIC”**

*Saturday 20 June with Ian Yemm (Welsh National Opera) & colleagues. Cream teas from 4.30 pm. Concert 6.30 pm. Supper break at 7.30 pm. Details in atrium, and see elsewhere.*

### **CONCERT MATINEE**

*4 pm Saturday 27 June Dorian String Quartet - George Lang and Sarah Ogden - violins, Richard Thompson - viola, John Lang - cello with Helen Finch - clarinet. Haydn - Quartet op. 77 no. 1 & Mozart - Clarinet Quintet K581. Free admission. Retiring collection. Tea and cake afterwards.*