

Fr Hoyal Writes

SAINTS MARCHING ON

We hit All Saints-tide 2009 with the Anglican world in bewildered ferment following last week's surprise announcement from the Vatican about the Pope's generous arrangements for Anglicans who may feel called to move Romewards.

For elucidation of the proposals, do please turn to Fr James's most helpful article elsewhere in this issue. Of course, Anglican responses have been very mixed, both in the UK and elsewhere. In any case, details of the papal offer have yet to be published.

At the same time we continue to wonder what will result from the Church of England's protracted efforts to provide for those who will be unable to accept the authority and ministry of women bishops.

A recent decision of the revision committee dealing with this matter has thrown out an unexpected crumb of hope to traditionalists (for want of a better term) so shaken by the intransigence of the July 2008 general synod. But it could all be reversed. There are many unknowns ahead.

Even now, though, it remains legitimate for traditionalists to hope that they may yet secure a continuing and uncompromised orthodox succession of acceptable bishops within the Church of England as a whole.

Should this goal not be attained, then many will have to think hard about the various options that Fr James has outlined. For some, this will undoubtedly mean accepting the authority of the Holy See via one route or another.

Perhaps three things at least can be said which may help those who are affected by these matters, and each of them has a bearing on what we make of celebrating our great festival.

The first two are self-evident:

Yes, if we are concerned, there are things we can do – inform ourselves, make our convictions known, and of course pray (and not narrow-mindedly).

And, yes, we don't have to feel too pressured. Things are not going to happen overnight or the week after next. Nothing is happening so fast that we won't have time to assimilate and evaluate carefully before major decisions may need to be made. Anyway, worse things happen at sea.

The third thing that comes to my mind in this connection is the tremendously valuable counsel of the 18th century French Jesuit priest, Père de Caussade, in his famous *Abandonment to the Divine Providence*.

The greatness of his thinking is beautifully encapsulated in his phrase 'the sacrament of the present moment'. De Caussade emphasizes the unique specialness of *now* in our discipleship. Through the sacrament of the present moment, our will can be united to God's at every moment, through trusting abandonment to God's ever-providential love for each of us.

It is not a particularly original idea in essence, but de Caussade's brilliant phrase gives it a sharp and practical focus for us. We suddenly see how important this way of seeing things is. The most important thing about now is our relationship with God, and nothing less.

All the things that rightly or wrongly we think are so important have to take second place to this spiritual imperative. Our immediate spiritual state is far more significant than our theories, our hopes, our fears about what the future may or may not bring.

There is a sense in which, paradoxically, every Christian has to live for *now* – not in the self-obsessed hedonistic way we generally take this idea, but in the sense of seeking to live so that every moment we have is a precious moment under God and deserves to be sanctified by our attitude and response to him *now*.

For myself, I have no doubt that those who are now saints in heaven are holy souls who, sometimes very fitfully perhaps, have nonetheless travelled a path of faith which has brought them live in this acute realisation of the holiness of every *now*.

We may get what we hope for in this life. We may not. Perhaps it will turn out that it would have been better if we hadn't. But what particularly affects our salvation is not any of these matters. It is what we are doing with our current and immediate *now* before God.

Getting that right is what keeps the saints marching.

A handwritten signature in cursive script, appearing to read "Richard Taylor".

Something has been afoot in Rome.

It came as something of a surprise, not least apparently to the Archbishop of Canterbury who had received only about 48 hours' notice, when it was announced simultaneously in London and at the Vatican on 20th October 2009 that the Pope has approved an

Apostolic Constitution which introduces "a canonical structure that provides for... corporate reunion (of Anglicans with the Roman Catholic Church) by establishing Personal Ordinariates, which will allow former Anglicans to enter full communion with the Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony".[\[1\]](#)

What does all that mean? Well, few people know about the detail at the moment, because the constitution, although written, is in Rome for translation (from Latin, of course). But that is the detail. What has been going on?

Of course, individuals have always been able to seek reception in the Roman Catholic Church (usually called personal or individual submission), and our parish has a long history of that. However, it is now clear that in recent months and years, a variety of groups of Anglicans have been making approaches to Rome seeking to *explore* the idea of corporate reunion with the Holy See, among them are members of the Traditional Anglican Communion, and some serving Anglican Bishops, amongst them the Bishops of Ebbsfleet and Richborough. It is clear too that they have been stressing that there is not only something authentic in our Anglican Catholic tradition, but that it is a treasure, which can compliment Roman Catholic traditions and is worth preserving. As Cardinal Leveda said when this was announced, "Those Anglicans who have approached the Holy See have made clear their desire for full, visible unity in the one, holy, catholic and apostolic Church. At the same time, they have told us of the importance of their Anglican traditions of spirituality and worship for their faith journey". It is the number of approaches and the variety of them, which has encouraged the Pope Benedict to propose something radical, seeking to encourage not only individuals to convert but larger groups, from individuals to parishes to dioceses (if your reaction is to scoff at the idea of a

diocese going over, then think first of the Traditional Anglican Communion, rather than the Diocese of Bristol).

As we have noted, without seeing the Constitution, it is difficult to know quite what is proposed, and what it will look like. Of course, unless and until people come forward, nothing will happen; but some things are clear.

- Rather than being absorbed into a diocese and come under a Roman Catholic Diocese, individuals and groups (even parishes and churches) pastoral oversight and guidance will be provided through what's called "an Ordinary"[\[2\]](#) who will usually be appointed from among former Anglican clergy. So it seems clear that this is not primarily a piece of head-hunting designed to recruit clergy.
- There is a recognition that local situations are likely to vary significantly. I may be wrong, but it seems to me unlikely that All Saints with St John, Clifton, will seek to be received into communion with the Roman Catholic Church under the Apostolic Constitution, but there are other parishes I know in the Church of England, which would want to be, and would be interested in taking their buildings with them. The Constitution recognises that, and offers a flexible model for use world-wide.
- It continues to provide for the ordination as Roman Catholic priests of married former Anglican clergy, but not as Bishops. Interestingly enough, a priest can be the Ordinary, so it is conceivable that a married Roman Catholic priest who was an Bishop within the Anglican Communion might become the Ordinary.

- Ordinands would be prepared alongside other Roman Catholic seminarians, though there would be flexibility to ensure they were taught about Anglican Patrimony.
- Former Anglicans who have already converted to Rome would be welcome to worship within an Ordinariate church, whilst members of the Ordinariate would also be able to worship in other Roman Catholic Churches

All Saints is clearly within the Catholic Tradition of the Church of England, but I do not know, dear Reader, where you are with all of this. You might simply like the High Churchery, the bells and smells, the outward and visible signs of our worship. You might like to term yourself a Liberal Catholic, one who seeks critically to continue to balance scripture with tradition and both of them with reason, and re-examining the historic faith handed down to us, seeing where you think it might best be improved. You might be one who dislikes developments in the church, but this is the place where you have always worshipped and nothing is going to take you away from this building. You may be someone who hopes that the General Synod will provide a structural solution to provide care for those who cannot accept women bishops, a structure which will allow for sacramental certainty, and ensure validity of orders. You may be of the view that the writing has been on the wall for years, and those who cannot accept women priests and bishops should leave.^[3] Or you might be someone for whom the words of Jesus Christ in his High Priestly prayer, "that they may be one, Father, as you and I are one"^[4], are a call to Christian unity. Wherever you are personally and individually, we are all on a journey together. You might be interested to know that some of those views were expressed at National that Assembly of Forward in Faith in October. We may be divided as a congregation, but that is divided as an organisation. So what are we to do?

The first thing surely is to pray. Through prayer we open ourselves to God, we offer him our concerns and fears, and we open ourselves to perceive his will. We have time on our side. Once in place, this provision is not going to disappear: that is not the way things are done in the Roman Catholic Church.

Bishop Andrew and Bishop Keith are calling for a day of prayer on 22nd February for parishes and individuals to pray, preferably before the Blessed Sacrament, about what all this means. That date is kept in the Church of Rome as the Feast of the See of Peter, which celebrates the place that the successor to Peter has as the one who stands in the shoes of the fisherman of whom it was said by the Lord, that he was the rock on which the church would be built; and it serves as a reminder that when the church finally achieves unity, it will be with the Roman Catholic Church. By then, we will have been able to study the Apostolic Constitution and see what it in fact creates, and we will also have heard a few days earlier the response of the General Synod to the Revision Committees' proposals for a structural solution. Both Bishops have written "we have chosen 22nd February, The Feast of The Chair of Peter, to be an appropriate day for priests and people to make an initial decision as to whether they wish to respond positively to and explore further the initiative of the Apostolic Constitution'. To be clear, they have not said that this is a deadline: rather it is a date that they are setting aside for deliberation, and they are discouraging swift reaction.

But they are encouraging discussion. At the Forward in Faith National Assembly, the Assembly (of about 600) passed a resolution (with only 3 against) that Catholic parishes should be asked to consider (that is debate, and perhaps vote on) the resolution "that this PCC welcomes the proposed Apostolic Constitution of Pope Benedict XVI and trusts in God's good time to take advantage of it". For some of us, it would be helpful to know what people's views are. And discussion is a good way of achieving that aim.

As I have said, I do not know what your reactions to all of this are. It may excite you; it may make you anxious for the future; it may depress you; or, frankly my dear... You will know that I have been working for and seeking a new province of the Church of England (a structural solution) in the event of the consecration of a woman bishop, and so the remark of a friend of mine after the announcement made me at least laugh: he said, "We've been asking for a new province of the Church of England for years. But no one expected it to come from Pope Benedict."

[1] From a note prepared by the Congregation of the Doctrine of the Faith (once known as the Holy Inquisition). "Patrimony" may be thought of as that which we inherit or receive from a forebears, and in this context can include the Book of Common Prayer, the King James Version of the Bible, the New English Hymnal, Anglican chant, and anthems, as well as ideas such as providing a focus for a parish, and pastoral visiting.

[2] We have an Ordinary at the moment: Bishop Mike. If we worshipped at the Lord Mayor's chapel, the ordinary would be the Lord Mayor, and if at Westminster Abbey, the Ordinary is HM The Queen.

[3] A view once expressed to me in the Atrium after mass.

[4] John 17.21

Fr James

**BRISTOL BRANCH – CHURCH UNION ANNUAL
LECTURES**

Randall Room at All Saints, Pembroke Road

7 for 7.30 pm Tuesday 10 November

EDWARD KING

The Revd Dr John Newton CBE

former President of the Methodist Conference

7 for 7.30 pm Tuesday 24 November

EDWARD PUSEY

Fr William Davage, Librarian of Pusey House, Oxford

*Bishop King and Dr Pusey, leading Victorian Anglo-Catholics, are
displayed in the glass of the St Richard Chapel of All Saints.*

Retiring collection – All most welcome

All Saints Arts presents

“CELEBRATING PURCELL”

Ian Yemm (tenor)

Charlotte Newstead (soprano)

Claire Alsop (harpsichord)

*Candlelit musical feast for St Cecilia’s Eve
followed by Old English fork supper with wine –
7.00 pm Saturday 21 November*

in the splendour of the Oak-Pannelled Sacristy of All Saints.

Tickets £12 from Andrew Morgan:

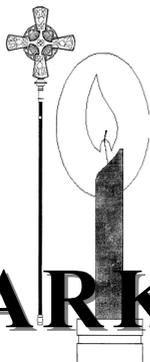
Morgan Beddoe

147 Whiteladies Road, Clifton BS8 2QT

andrew@morgan-beddoe.co.uk

0117 9467100

ALL SAINTS with ST JOHN, CLIFTON

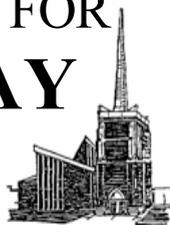


**“FROM
DARKNESS
TO
LIGHT”**

CANDLELIGHT SERVICE OF
MUSIC AND READINGS FOR
ADVENT SUNDAY

6.00 PM 29 NOVEMBER

All most welcome



CHRIST CHURCH, BROAD STREET

While remaining Priest-in-Charge at All Saints Clifton and at All Hallows Easton, Father Richard Hoyal has been appointed Priest-in-Charge of Christ Church, Broad Street, Bristol City.

This appointment, which has been under consideration for some while, has the warm support of the wardens both at All Saints and at All Hallows.

The Licensing will take place during Choral Evensong at Christ Church on Sunday 22 November at 6.30 pm, and all members of All Saints and All Hallows are warmly invited. For seating and refreshment purpose it will be very helpful if those hoping to attend would sign the list in the porch.

Christ Church have been without a priest of their own for five years, but the church has remained open and active thanks to a dedicated laity and the faithful ministry of a group of retired clergy who will continue to assist.

The Book of Common Prayer is used for all services. Worship is in the Prayer-Book Catholic tradition, and the PCC has passed resolutions A and B. The 18th century church houses a fine period organ, and a strong choral and musical tradition is maintained.

Fr Richard looks forward to working with new colleagues at Christ Church while ensuring that worship, fellowship and outreach at All Saints and All Hallows are in no way impaired. He hopes that links will be formed that will be mutually beneficial, as well as extending All Saints' commitment in the city and the diocese.

CHRISTIANS IN SCIENCE

Inaugural Meeting of Bristol Local Group

Science, Suffering and a God of Love

Andrew Halestrap, Professor of Biochemistry, Bristol

*How can we reconcile suffering in creation with
a loving God and a "good creation"?*

8-10 pm Friday 27 November Randall Room

Refreshments – Donations welcome

Details – see porch or contact Tina Biggs cmbiggs@gmail.com

**Ebbsfleet Lay Congress, St Thomas Longworth, Coventry
26 September 2009**

The AA got the timing right for once, so the representatives from Easton and Clifton arrived early and had just under an hour in which to enjoy tea (or coffee) and biscuits in the parish room. We noted that this was on the ground floor, equipped with disabled access, disabled lavatories (you know what I mean) and a commercial grade kitchen. It is clearly available all week as a social centre, which probably attracts funding. It certainly attracted lots of people, OAPs like me and lots of youngsters playing with Lego, toy soldiers and the like. Excellent.

Proceedings began with Mass. +Andrew had arranged a separate Clergy Council meeting, so the altar party was the Incumbent and the Bishop, suitably attended by acolytes, thurifer, crucifer. We admired the Episcopal monastic sandals and puce socks. Words and music were Powerpoint, very competently presented, but it was still the case that words and congregation parted company and the screen

decapitated the Ascending Lord. As at Walsingham, we saw the sacred Feet. +Andrew spoke of our host Church, especially noting the fact that in their recent Interregnum attendance at daily Mass was consistently in double figures. Sunday attendance is rather lower than All Saints Clifton, so let us look again at St Thomas: Interregnum, daily Mass, double figures. Bishop Andrew habitually emphasises that we are fighting for our Catholic form of worship, specifically the Mass, and he asked that Ebbsfleet Churches become beacons of excellence and centres of light.

Lunch in the church hall (excellent tea provided) gave us the opportunity to mention to appropriate people that communications regarding the venue, the times and the agenda were poor and was followed by the Meeting in church. The outgoing Chairman, Christopher Mott, gave the Lay Council Report. He began with a recent cynical newspaper item on the Church of England, which referred to the struggle between Liberals and Evangelicals and left the Catholics out altogether. What we contribute to Anglicanism is being eroded and slipping out of sight. Christopher went on to say that the Council had a militant aspect and felt that 'activism will do good'. He urged that we lobby our Diocesan Bishops, emphasise the lay voice of Ebbsfleet, take part in Synods. The excellent Council member for the Diocese of Derby is getting his church representatives together [not to throw Molotov Cocktails but to talk and to discuss and no doubt to try to understand the complex situation we are in] and he personally intends to attend synods of all levels and ask the awkward questions. I was reminded of our PCC's meeting with the Archdeacon and the Area Dean, at which we vociferously proclaimed our individuality and they replied vaguely that they thought we might combine nicely with Westbury on Trym. We too need to talk and ask questions and get to grips with what is happening and where we might be in a few years' time.

Specifically referring to General Synod and the ordination of Women to the Episcopate, Christopher reminded the meeting that the Bishops' position was clear, the Clergy battle was lost and the ball is in the lay court. The critical moment is apparently defined as when the Canon is promulgated (sic), so we have 3 or 4 years as we are, and in that time we need to keep the Church of England aware of what the Catholic wing offers and that we should not be ignored.

He urged us to read Ebbsfleet Extra, our magazine. It's available on the web. I'm sorry, we should have been printing it out and making it available.

Finally he asked us to support our priests, and, indeed, our Bishop.

There was some discussion of the Bishop's Mission Fund. This is or what it says it is for, mission work, not for political activity, and I have an electronic promise from +Andrew that the balance sheet is to be available to Lay Congress members. He has 75 churches, and only one third are paying up (this includes us) so funds are low. The Chairman asked if any of us had any comments. Well, naturally. I suggested they improve communications and write to the reps and ask them to nag their parishes. If people don't know about the Fund they aren't going to contribute.

Then came the Election of Chairman of the Lay Council 2009 – 2012: one David Smart, who I believe represents the Diocese of Gloucester.

We then came to Elections for Lay Council members for various Diocese, not including Bristol. The machinery for these elections is variously described as 'informal', 'local' and 'up to the people concerned'. The result is that there is no discernible system, the possibility (I really do not know) that members are effectively co-opted, the probability that not all Lay Congress members are

involved and the certainly that again the grass roots aren't kept informed. So 'informal' is the machinery that there were conflicting statements as to whether Lay Council elections technically happened 'locally' or there at the Lay Congress meeting. Add to this the frequent comment 'at the meeting of Forward in Faith we elected so and so as our Council rep' and you will appreciate why Clifton stood up and asked why FiF elected Ebbsfleet reps. We are assured that they do not, but in some Dioceses the membership is much the same. We have asked that this situation be considered, with especial reference to the fact that All Saints Clifton is not a FiF parish, and the election machinery looked at. For our part we need to remember that we are part of Ebbsfleet, that +Ebbsfleet has pastoral oversight for us, works hard on our behalf and needs our support. ('Hates politics, loves confirmations'.)

The Bishop of Ebbsfleet's Report

+Andrew began by lancing the incipient boil with a definition of our gathering and indeed our parishes, as a provisional group of people who look to Ebbsfleet. Ebbsfleet parishes have very different backgrounds. All too often we are seen as 'single issue, misogynistic and backward looking' and he personally is often assumed to be single. His frequent references to 'her Indoors' would of course have corrected this mistaken assumption'.

He thanked his Council for their hard work and their support.

The Revision Committee is hard at work. It has no preferred option, therefore the preferred option is not a code of practice. The points at issue are how the liturgy is celebrated, how order is maintained, ensuring that we receive the Sacraments in truth, how we maintain unity with Catholic churches. This is not about the genitalia situation or about who is on duty today.

The schism of 1054 between East and West could be resolved soon; Anglicans should be involved, not giving the impression they are following their own agenda. We are in the back scullery while the big boys talk in the drawing room. In this context he has talked with Rome, and he hopes for a major ecumenical initiative to help. He has prayed for a resolution to the situation and he has engaged in skulduggery. He is clearly determined not to let things slide.

Meanwhile he sees the people concerned in three groups, those who will stay Anglicans whatever happens; those who will go to Rome (aside 'They never mention anywhere else') and Us, the people travelling with the Ebbsfleet caravan, waiting to see. He asked, 'How do you make God Laugh?' 'Tell him your plans.'

He asked us to be faithful, but to be faithful to the right things, not to a church building, however lovely, nor to a liturgy, however lovely, nor to the C of E or the Diocese or even a Synod. We are on a pilgrimage, and we must be faithful to Jesus Christ, to the Catholic Faith and to making sure the earth is still there after us. Imagine a parlour game; What would you do if you could no longer go to your Church? Who would you want to go with? Would you mind if you were on your own? Or would you need a bus with 48 other people? There are deep associations. Be brave, expectant, prayerful, confident. No last ditch defence of what we have. There is massive change ahead. Be not afraid.

Questions to the Bishop and Lay Council followed. We kicked off with an enthusiastic appeal for UDI and a Third province, to which the courteously expressed response was a warning against USA style splintering, a preference for staying within the main stream and trying to influence it and a determination that if he goes it will not be to a smaller church group. This was followed by an announcement of a 'Fan the Flame Week' (from another interregnum parish – we need to look into this) which involves writing to all the Diocesan Bishops

to ask for their prayers to show them that the Catholic wing is active in spreading the Gospel.

Benediction ended the day and gave us a chance to relax after the excitement. It was a full day, and if this report has left you confused, do ask one of us for clarification.

Anne Bradley

Mary Benton

30 September 2009

All Saints Parish Retreat 2010

Our Parish Retreat is the weekend of February 5-7 2010 at Abbey House, Glastonbury.

Those of you who have been on our retreats before will be able to extol the virtues of Abbey House to others and encourage them to join us in February. Abbey House is a large, elegant early 19th century house set in beautiful gardens overlooking the Abbey ruins. It is peaceful, comfortable, warm, and the food is excellent and there is a bar – all to ensure 48 hours of spirituality and ‘winding down’ from the stresses of our everyday life. The delights of Glastonbury with its interesting High Street and the beauties of the countryside are an additional attraction. Many of us take advantage of a weekend in the country to intersperse our spiritual activities with fresh air – and there is always the Tor to climb.

The cost of the Retreat will depend on the number of retreatants. There have been changes at the Retreat House and the Trustees have put the cost up, but as a Church Group we still get a good discount. Ideally, we will fill all 20 places and the cost will be around £115 each. Unfortunately, if we are a smaller number we still have to pay for the empty places and this will inevitably increase the cost for those taking part. **Please think hard about this opportunity** and sign up in the porch. You will not regret it. Where

else would you find 48 hours full board in such glorious surroundings for such a low cost? Perhaps you could bring a friend along as well.

We will have to ask for a non-returnable deposit of £30 to book a place, the remainder to be paid on arrival at Abbey House. Please make cheques out to All Saints with St John.

Please sign list in porch.

For further details please contact Liz Badman at All Saints, Clifton on 0117-9741355 or allsaintsclifton@tiscali.co.uk

Liz Badman
Parish Administrator

ROCK 'N' SOUL

Put this date in your diary, Saturday 22 May 2010, the Vigil of Pentecost. All Saints Clifton is doing a new thing.

Some of you may have come across the concept of the 'Youth Mass' or 'Rock Mass'; some of you, like me, may have attended the final Mass of the Youth Pilgrimage at Walsingham and found it both exhilarating and spiritually uplifting. On Holy Saturday 2008, Fr Brendan and I led a meeting of our young people and fed by the famous Benton Bacon Butties we brain-stormed ideas for raising the youth profile at All Saints. This was one of the ideas put forward, and the time has come to implement it. The PCC has given its support to our plans, and voted a budget. We have lift off.

Fr Brendan, who is experienced in these arcane matters, is currently hiring a band, while I, in an unwonted fit of domesticity, arrange catering, publicity, portaloos and vestments. All will be welcome. The day will start with workshops (decorating the Church, practising the music, putting finishing touches to vestments and banners,

learning the choreography of an All Saints Solemn Mass, rehearsing the readings) take in a sandwich lunch, continue with further workshops, break for tea. Deo Gratias. Mass will be at 5 pm for approximately an hour, followed by a picnic, in the garden if dry, as the saying goes.

The workshops and the action are intended for the 11 – 19 age group, so you will appreciate that our target congregation goes well beyond our parish boundaries. In practical terms we think a congregation of about two hundred would be a good balance. We trust our own young people will adopt the project as their own. We hope young people will come from the parish to see what the publicity is all about, and from all the local schools with which Fr Richard has made contact – St John's, Belgrave, Clifton High, Clifton College. Beyond that, we shall promote this venture among the parishes in our Deanery and Archdeaconry and in our local fellow Ebbsfleet parishes. Younger children will enjoy the music and the alternative presentation, so, we expect, will grown ups. If you're not sure, bring your ear plugs and give it a whirl. The All Saints Publicity Machine has proved its capabilities, and when we have all done everything we can possibly do to make this a success we shall acknowledge that we celebrate Pentecost, and put our faith in the Holy Spirit.

Anne Bradley

Children and Young People's Committee