

Fr Hoyal Writes

OUR HOUSE OF PRAYER

Things change, superficially not always for the better. In terms of weekly attendance, for example, we are just a little down on the last year or two, and for a number of reasons. And I certainly regret that weekday Mass is less well supported than a few years ago. Lip-service to the Mass is no substitute for leg-service, regular attendance that is.

Yet we 'pray and faint not'. We continue to attract an encouraging trickle of new faces, and it is heartening to see how, over a period of time, tentative newcomers find their place within the church family.

One thing has not changed. We continue to get a significant number of people - largely unknown to most of us - who value the opportunity to drop into All Saints and spend a while in quiet.

I am grateful to our church wardens for being fully supportive of my keenness that All Saints should be a doors-open church that always looks inviting.

Some of our visitors are glad of respite in a trying day or amid bewildering concerns. Some simply value the calm atmosphere of the church, and it *is* remarkable; people often comment on it. Some look in to pray, and perhaps light a candle.

From time to time distressed or agitated visitors are glad to share their troubles with a priest, if one is present. I am often

‘interrupted’ during morning or evening prayer by someone who wants to talk. But that is part of what public daily offices in church are for.

I do so value the words of Jesus about the temple: “My house shall be called a house of prayer.” That is very much what I want All Saints to be – and rather more than it already is.

I particularly welcome the reference in this year’s Dedication Festival gospel (Year A, Matthew 21) to the blind and the lame coming to Jesus in the temple, and how he cures them. There are many senses in which we come blind or lame before the Lord’s presence, and it is good to know that he there and eager to heal.

In Matthew that we are told there are children in the temple, crying out with praise. The chief priests and scribes find their exuberance unwelcome, but Jesus takes the contrary view. He is glad they are there. And so, I think, should we be. Our lively younger visitors are not to be discouraged. Of such is the kingdom of heaven.

At the recent Southwark consecrations (see elsewhere for a report) Fr Bill Scott was preaching to a huge gathering of committed, influential and for the most part very busy church people. Disarmingly, he took us all back to essentials. As searchingly as Our Lord’s questioning of Peter in John 21, Fr Bill brought us directly to the nub of our discipleship: As individuals, and personally, do we actually *love* our Lord Jesus, and are we really seeking to *follow* him – as opposed to surviving, satisfying our own agendas and keeping the show on

the road? As is often asked, are we so embroiled in the work of the Lord that we neglect the Lord of the work?

Give thanks for all who look into All Saints. Give thanks that it is, more than many churches, a welcoming house of prayer. Let this encourage us to renew our own eagerness to find Jesus in the temple. The more often we ourselves look in at church to pray, the more likely we are to be prayerful at other times, and the more chance there is that our church allegiance will, as it needs to be, at heart be centred on personal loyalty and affection for our Saviour.

A handwritten signature in black ink, appearing to read "Richard Hooker". The signature is written in a cursive, flowing style with some loops and flourishes.

"When God Spoke English -- the Making of the King James Bible"

Adam Nicolson -- Harper Press ISBN 988-0-00-743100-7

Making of a Bible by committee? Committees these days don't get a good press, often deservedly so; and we don't have to look far from home to find some examples.

However, Adam Nicolson suggests that we might have something to learn from the example of the King James Bible. He tells the story of the creation of a great work, a work of outstanding and enduring quality, co-temperaneous with the great tragedies and late plays of Shakespeare, collaboratively produced by committees by 1611, and expressly under the auspices of political authority.

The Bible was conceived by James, self styled Rex Pacificus, as "an irenicon, a thing of peace, a means by which

the divisions of the church, and of the country as a whole, could be encompassed in one unifying fabric founded on the divine authority of the king." From the beginning there was a tightly organised, controlled and managed programme. Nevertheless it seems that the creation, and indeed the very survival of the Bible, from the conflict of mighty opposites at the conference called by James at Hampton Court on Christmas 1603 to the chaotic publication by Robert Barker, "Printer to the King's most excellent Majestie" in 1611, are truly something miraculous.

The actual making of the Bible, Nicolson admits, is still, despite some recent discoveries, something of a mystery, and many of the fifty or so Translators are either obscure or generally forgotten. But in this virtual anonymity he claims lies the power of the book: there is no question of authorship, and a necessary suppression of the individual of what John Keates called "the egotistical sublime" of the Romantics.

This is not to say that there isn't a store of history and anecdote about some of the rich caste of characters involved in this drama of organisation, scholarship and creativity, and Nicolson has great skill bringing these people alive, as if we might meet their counterparts on a committee today. At the top, of course, is King James himself, the great majestic controller, then Bancroft, Archbishop of Canterbury, chief organiser, and Lancelot Andrewes, Chief Translator. As might be expected, the Oxford and Cambridge Committees hold the characters those universities hold today: the Oxford Committee has glamorous Henry Saville, buccaneer --scholar, the only translator not in Holy Orders, Warden of Merton, Provost of Eton; the Cambridge committee consists mainly of Puritans and Calvinists, including

William Sancroft of Emmanuel College , later Archbishop of Canterbury.

All this makes for a fascinating read, but also we are given much to ponder and inwardly digest -- perhaps while listening to the readings from the King James Bible to take place at Christ Church in the City. Not only does Nicolson give details of of the six Companies of translators but also of the passages which they translated. He also gives a list and details of the Bibles they would have consulted, Tindalls, Matthews, Coverdales, Matthews, Whitchurch's, and Geneva. He says that the Translators knew of the Bible of the English Catholics - Rheims New Testament 1582 and Douai Old Testament 1609-10 but that Bancroft makes no mention in his instructions. I wonder if there is an extant copy of this Bible -- I have never heard of it but that doesn't mean it is not what well known.

I have learned much from reading this book and more I would like to discuss in this review; but time is very short if I am to achieve Mary's deadline. I have also had much pleasure in reading this book for the author is descended from the Nicolsons of Sissinghurst, and has a beautiful, persuasive and poetic style.

Now I will have to read it again, and would welcome any feedback from other readers.

Anne Hancock June 1011.

A day out in Southwark

The alarm goes off at 5.15am and I leap out of bed wondering why I was mad enough to sign up for this

adventure – I've only just got over getting up at 3am to get to the airport in Iasi in Romania and we got lost on the way (but that's another story). At 6.20am I park at All Saints and see Fr Boss marching purposefully across to the front doors and unlock them. I heave a sigh of relief - She Who Must Be Obeyed has impressed upon me the need to make sure that the church is unlocked before we set off so that people coming for the 7.30am mass can get in. I need do nothing except get on the coach which I do and say hello sleepily to all my fellow sufferers.

We wait and we are all here except one of our flock – but by 6.45am all is well, we have gathered in our lost sheep and set off for the open road. We bowl merrily along and stop for what they euphemistically call a “comfort stop” at Reading. I buy a hot chocolate and feel better for my second breakfast. However, the next part of our journey is not so smooth, we get caught in traffic and begin to wonder if we shall get there. Roadworks in Piccadilly do not help and it is 10.50am when we arrive at Southwark Cathedral. The service is due to start at 11am...We leave our driver to find somewhere to park – there are yellow lines everywhere. We agree that we'll come back as soon as the service is over and head into the cathedral.

We are asked if we have tickets which we haven't, so we are directed up the side aisle. But a row in the nave opens up and I find myself sitting next to a strange priest who towers over me and our Head Server. Before we know it the service starts with the Procession of the Cathedral. They gallop up the nave at a startling pace – not something we would allow at All Saints (the Head

Server and I exchange words to that effect and feel smug). We spot our Jessica among those processing along with other Readers. Then comes the Procession of the Archbishop of Canterbury at a more sedate pace and Archbishop Rowan casts blessings about him as he enters.

The service now really starts and it is all very familiar. We sing the Lourdes Gloria just like we do here and then the two candidates are presented. The Archbishop asks the Registrar to read the authority for the ordination. A chap in legal gown and wig mounts the pulpit and reads out the most wonderful piece of Elizabethan English I have heard for some time – I wish I could remember all of it, it was just so beautiful. There were a number of trusty and well beloveds in it and basically Her Majesty told Rowan she wanted him to ordain the two new bishops and please will he get on with it. So he does.

The Liturgy of Ordination is the heart of the service. Archbishop asked them both a lot of questions and they reply. We all say we would like them to be our Bishops and that we will pray for them and support them. Then there is a Litany followed by their anointing and they are both given bibles. The rest of the service is mass in its familiar form. The music is lovely – offertory hymn is Jerusalem the golden which we sing lustily, and the choir sing Victoria's Missa O quam gloriosam for the Sanctus, Benedictus and Agnus. The mass is of St Richard of Chichester which has a special significance for us at All Saints too. The final hymn is a Walsingham favourite – Joy to thee Queen, within thine ancient dowry – and once

again it is belted out with fervour while the Archbishop's Procession sets off. Rowan our Archbishop once again blesses us with enthusiasm.

We leave the cathedral and find our coach. Our driver has not been cast into the Fleet or any other noisome prison for parking where he shouldn't. In fact the reverse has happened – a friendly traffic warden has helped him find a nook where he will be ok so long as he leaves as soon as is decently possible. This means that we haven't got time to find all our old chums and swop notes about the State of the Church or the State of Anything Else. A member of the flock (not the one whom we shepherded earlier) has been ensnared by his chums though, but we winkle him out. A number of people who are nothing to do with us try to board as they think we are official transport to take them to the lunch and goings on at Lambeth Palace. We refuse them entry and start off. Our driver, warned by our escapades on the inward journey, ignores his sat-nav and takes us out of London by another route.

I listen to the Test Match. A late start because of rain means I have not missed much. Soon Sri Lanka are 29 for 3 but rain comes again and off they go. I doze to the rain commentary and wake up when we get to Windsor where we have a nice break. We all arrive home about 5.30pm and go our various ways.

I am glad I went. We had a good homily from Prebendary Bill Scott which I won't attempt to paraphrase – I hope that it is put up on the web somewhere. It was a lovely service and at its heart two people taking on probably the most

difficult job in the church at the moment along with Archbishop Rowan who has another of the most difficult jobs. I'm sure we shall meet our new Bishop sometime soon, and I was glad to go and be part of the support and prayer for him and his colleague Norman Banks as they begin their new ministry.

Jean Bradford.

Re Article on "Church Handshake"

As a newcomer to your church I would like to comment on the article that was printed on the above subject recently.

If you accept that the New Testament is the "Word of God" although written by various Saints of the early Church, surely what is written is the clear will of God? Vis-à-vis 2 Peter 1 v 14:

Give each other the handshake of Christian love. Peace be to all of you who are in Christ.

As this is a clear instruction why should a church member be allowed to write such an article?

Perhaps he considers himself 'outside' the body-of-Christ so this instruction in God's word does not apply to him. If this is the case he should not write against God's instructions in the first place.

Jill Dianna Masefield

Julian Trust Night Shelter

As most of you will be aware, All Saints has been supportive of the Julian Trust since its very early days.

This year in September we are celebrating our 25th anniversary.

It has turned out to be a bittersweet celebration. In May the founder and long time Chairman of the Trust Meg Grimes died, quite suddenly, coming as a great shock to all who knew her. She will be greatly missed by the Trust and the homeless people of Bristol.

However there is also very exciting good news for the Trust. On 2nd June 2011 it was officially announced in the London Gazette that the Queen's Award for Voluntary Services had been given to the Julian Trust.

It is pleasing to report that Meg knew the award was to be given. We are all so sorry that she will not be able to join in the celebrations.

If anyone is interested in finding information on the Julian Trust please do not hesitate to contact me on 01275 814002.

Vera Sanders

LOVE AND THE TRINITY

Sermon Preached by Jessica Smith, one of our Lay Readers/Licensed Lay Ministers, at All Hallows Easton on Trinity Sunday 19 June 2011

Some of you already know that on Thursday morning two new Bishops were consecrated by the Archbishop of Canterbury in Southwark Cathedral, not far from London Bridge. One of them, Bishop Jonathan Baker, is the fourth Bishop of Ebbsfleet, the pastoral Bishop for several parishes in the midlands and south west, of which All Hallows Easton is one. Many of you will remember his predecessors: Bishop John Richards, Bishop Michael Houghton, and Bishop Andrew Burnham.

Bishop Jonathan is quite young for a bishop – only 44. (Well, that’s young to some of us anyway!) He and his wife Jacqueline have two sons and a daughter - Dominic aged 16, William aged 12 and Caris aged 9. Caris read the first lesson at the consecration. She was *nearly* as clear and confident as *our* younger readers - but not quite! Bishop Jonathan won’t be with us on 29th June, when our four candidates are confirmed, but I’m sure it won’t be long before we shall meet him and get to know him as our pastoral Bishop.

I and some other Lay Ministers were invited to robe and be in the procession, so we had ringside seats and a good view of what went on. It was the first time I had been to a service for the consecration of bishops, so I was intrigued to watch and ponder everything that went on, and also very moved, so I want to share a few thoughts with you from the service.

First, it made me think more deeply about what the function of a bishop is. When the archbishop introduced the service he said *“Bishops are ordained to be shepherds of Christ’s flock and guardians of the faith of the apostles, proclaiming the gospel of God’s kingdom and leading his people in mission.”* We are all familiar with seeing bishops carrying a staff - what looks like a very fancy shepherd’s crook. It is a symbol of his being a shepherd in the way of Christ, who said “I am the good shepherd”. And what does a shepherd do? He looks after his sheep, such vulnerable animals who need protection. He keeps them together close to him, looks out for

them, guards them against predators, leads them to green pasture and running water, keeps them in the fold at night. If one of them is lost he goes to look for them and brings them back to the fold. He pastors his flock with loving care. That's the way Jesus wants us to see him, and bishops represent him in this very special way. They are the chief pastors – the chief shepherds – and they are for us a focus of unity in Christ.

Secondly, the service drew attention to a bishop having a particular duty to care for and speak up on behalf of the poor, the needy and the outcast, to confront injustice and work for righteousness and peace in the world. I'm sure some of you heard or read only the other day about the Archbishop of Canterbury's remarks about the policies of the present government which, he said, no-one voted for. Then more recently the bishop of Exeter took part in the debate following the controversial programme *Choosing to Die*, in which he argued the case for better care for those with terminal illnesses rather than helping them to die. There are those who say that bishops should stay out of politics, but it is definitely part of their function to speak up to those in power for those who cannot easily speak up for themselves. They are called to speak up for Christ himself, though, and not just giving personal opinions.

Thirdly, these two new bishops were making declarations not just about what they believe but about how they live their lives. They promised to be leaders for Christ, teachers of the true Faith, to make their homes places of hospitality and welcome, to exercise authority with justice, courtesy and love; always holding before them the example of Christ. When they were ordained, they were ordained as servants of God, in the same way that Aisha, Natasha, Nellie and Eve will in ten days time be confirmed as servants. It doesn't matter how high-ranking anyone is in the Church, they are still servants, just as Christ himself was a servant.

Today in the Church we are celebrating the Holy Trinity, the special way in which we as Christians know God as Father, Son and Holy Spirit. It is a very difficult concept. The other week, when I was talking about it to Nellie and Eve, I told them that if they asked the Bishop who will soon be confirming them if he understands the doctrine of the Holy Trinity he would probably tell them he is still trying to understand it. There are things we need to understand and there are things we just won't fully understand in a life time. I think the most important thing to grasp about God the Holy Trinity is that we believe in one God, as we say in the Creed, but within the Godhead there is relationship. And that relationship is a relationship of love. And further more it is a relationship of love into which we are invited and drawn. The love between Father, Son and Holy Spirit is never-ending and ever-flowing; it is perfect love. Our lives as Christians are not so much about trying to conceptualise this perfect love but about living in it and through it and by it, experiencing it and growing in it day by day. More about being and doing, if you like, than about trying to get our heads round it. That is why we so often find worship so moving, because it gets right to the centre of our being and draws us into the love of God. God chooses to reveal himself to us in loving relationship, not as a distant power that sometimes intervenes in our lives but more often stays out of things and allows bad things to keep happening. Whatever is happening, good or bad, the love of God is there, sometimes right in the heart of suffering as he was at the crucifixion of the Son, other times in moments of great joy. Maybe God doesn't ask us to understand him, he asks us to trust him, to enjoy him and allow him, like the shepherd, to keep us close to him. We are not to believe that Jesus was sent into the world so that we could nail the concept of what God is, but so that we could know God in the sense of knowing him as one who is loved and who loves in return. It's a 'whole being' relationship, and through it we are able to have more loving relationships with each other – caring selflessly for each other, putting others first, loving those we don't much like, going the extra mile, turning the other cheek, all those things that Jesus taught us. A way of loving that

would be impossible were it not for the love of God we experience through the Trinity, giving us grace and power to do his work in love. It's a great mystery that we'll never fully understand in this life, but our lives can be propelled along by it if we allow God into our lives and don't get in the way of all that he wants to give us in love. The responsibility of bishops is to be God's agents in a special way to lead God's people in love, but each of us is given our own special way too.

June 16th, the day of the consecration of the new bishops, is the day on which the Church commemorates St Richard, Bishop of Chichester, who lived in the 13th century. He is the author of this beautiful prayer which I'm sure many of you will know well: *Thanks be to you, our Lord Jesus Christ, for all the benefits which you have given us, for all the pains and insults which you have borne for us. Most merciful Redeemer, Friend and Brother, may we know you more clearly, love you more dearly, and follow you more nearly, day by day.* The great sacrifice of Our Lord Jesus Christ was possible because of love. The lives of us as his followers are possible because of love. Praise Father Son and Holy Spirit for his great love to us.

WEDNESDAY 29 JUNE
FEAST OF APOSTLES
SS PETER & PAUL
DAY OF PRAYER FOR
THE APOSTOLIC MINISTRY



9.30 am Mass
10.30 am Mass at All Hallows

7.30 pm FESTIVAL MASS & CONFIRMATION
Bishop of Plymouth
Refreshments afterwards

As is our custom, we keep this important festival as a DAY OF PRAYER for the Sacred Ministry. Please especially pray for those thinking about ordination, those in training, and those shortly to be ordained – among them Matt Wallace, our placement student from Trinity College last year.

Do also pray for our confirmation candidates: Eve Boniface, Nellie Collins, Thea Griffiths, Natasha Hammacott, David Jones, Charlotte Rudd, Isobel Sutton and Aisha Thomas.

SUNDAY 3 JULY
DEDICATION FESTIVAL

**44th Anniversary of Consecration of the new All Saints
and 143rd of the original Consecration**

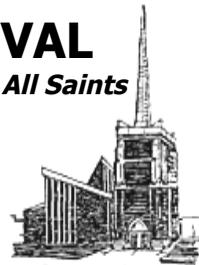
11.00 am FESTIVAL MASS

- attended by **Friends of All Saints**

Sermon Fr Roger Durbin

Bring-your-own Picnic afterwards in church gardens. Bar.

***Come and give thanks for All Saints as we rededicate
ourselves in God's service.***



July Concert Matinee

4 pm Saturday 2 July - Jeremy Watkins (baritone) and **David Naysmyth** (piano) return again to delight us with a programme of songs by Schubert, Mahler and Butterworth.

‘RAGA’ All Saints - 7.30 pm Friday 8 July

Night of classical Indian music and traditional food, with Simon Kolhi (*Sarod*) and Tapan Roy (*Tabla*). All proceeds to SEEDS India – www.seedsindia.net. Tickets £8.50 (£7 concessions) including an Indian snack supper.

Enquiries and tickets: please contact Peter Graham at 0117 9497379 or peter.graham@blueyonder.co.uk.

This concert is one of several this summer arranged by Richard Lees, an enterprising Church of England ordinand, who has been working with these SEEDS in India. We are hoping to adopt SEEDS as one of our official charities for the year. For details, see flyers in church .

NATIVITY OF OUR LADY – ALL HALLOWS CELEBRATION

Following last year’s wonderful festival, there will be a celebration of Our Lady’s birthday at All Hallows on **Saturday 3 September** at 12 noon. This will begin at 12 noon with Festival Mass, followed by lunch and, at 3 pm, Procession of Our Lady, Evensong and Benediction. Tea will be served at the end of the afternoon. Please put this date in your diary. It is hoped All Saints and All Hallows can once again join together to make this a splendid celebration and devotion to Our Lady.

OCTOBER PARISH CONFERENCE

Partly in relation to areas discussed in our Lent meetings, the PCC has called for a parish conference to help us examine a wide range of issues affecting our life and witness at All Saints.

The Standing Committee has settled on Saturday 8 October for this important initiative. Please make a note of the date NOW. We are in the process of forming a small planning group to spearhead work on the conference, and there is a preliminary meeting at Andrew Morgan's office in Clifton village on Thursday 13 July at 7.30 pm. Hopefully, there will be balanced representation, with newer church members participating as well as longer-standing worshippers. Please approach the wardens or Fr Richard if you feel you would like to be involved.