

Fr Hoyal Writes

Our Dedication Festival on Sunday 1 July is to the day the 45th anniversary of the consecration of Robert Potter's new All Saints on 1 July 1967, an occasion that some among us can vividly remember.

Our festival is an opportunity to celebrate this particular anniversary, but we do so, of course, in the context of our thanksgiving for the building of the original 1868 Edmund Street church and for blessings that have flowed in abundance ever since.

Throughout its 144 years' service as a Church of England parish church, All Saints has borne staunch witness to the fullness of the Catholic faith. Always loyally Anglican in its expression of our essential catholicity, it has been for many a beacon of devout worship and sound teaching. Many lives have been brought into fuller service of Christ through its ministrations and witness.

We remain ever grateful for the chain of loyal worship and committed service that spans unbroken from 1868 to the present. As we celebrate our gratitude to God for the rich inheritance into which we have entered, we also look to those who will succeed us and we rededicate ourselves to faithful stewardship of a great and holy trust.

But 1 July has an additional significance this year.

The General Synod meets 6-10 July, and the matter of women bishops will again be debated. There is no doubt that a large majority in the Church of England looks forward eagerly to this development. Certainly, many hope that the July Synod will finally pass the measure which will give us women bishops. It will be hailed as a great and popular victory, long overdue

But a sincere and loyal minority with impeccable Anglican credentials continues to have conscientious theological reservations.

You may well think they are misguided, but you can hardly impeach as un-Anglican their loyalty to the historic formularies of the Church of England, their careful evangelical appeals to Holy Scripture, and their scrupulous catholic concern to secure the continuance of ministry and sacraments that are of sound form and of assured validity.

It is none other than the Archbishop of Canterbury who anointed and crowned our present Defender of the Faith who famously said of the Church of England: *We have no doctrine of our own - we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic Creeds, and those Creeds we hold without addition or diminution... The Church of England was in existence long before the Reformation, and while it was deeply affected by the travails of the Reformation, it emerged from them in all essential respects the same Church as before within the One Catholic and Apostolic Church.*

Unilateral deviations of any substance by Anglicans from the shared witness and practice of Eastern and Western Christendom throughout the centuries must cause concern.

A change may prove to be appropriate, certainly. But before making it one needs to be very sure it is *so* right and *so* important that it *must* be made despite the evident misgivings of the great churches whose apostolic ministry we purport to share.

The minority view may well not be your view. But it is a legitimate Anglican view. Our Church has officially endorsed a Lambeth Conference resolution that *both* Anglicans who support women's ordination *and* those who have difficulties about it are loyal Anglicans.

Humanly speaking, the outcome of Synod will turn on two things: the determination of intransigent winner-takes-all proponents of women bishops to resist any official incorporation of a legally secure continuing traditionalist succession within the Church; and the generous willingness of others, whatever their personal

views about the substantive issues, to give official living and growing space to a continuing traditionalist succession within the structures of our Church.

Sadly in my view, this is something that the measure currently before Synod does not provide. But in a genuinely broad and liberal church, there surely ought to be room for the generosity required.

If Synod members have to vote on a measure and a code of practice that purposely prohibit structural expression of thoroughly legitimate views about the sacred ministry, I believe they should vote against, however much they may favour the consecration of women bishops. It is a change that must not be bought at the price of theological totalitarianism.

I mentioned 1 July in this connection, because it is on this day that parishes like ours are asked to hold vigil for the counsels of the forthcoming Synod.

So as to avoid any element of inappropriate campaigning pressure on our regular services on the day of our Dedication Festival, I propose to see that the Blessed Sacrament is exposed from 8.30 pm to 9.30 pm for an hour of silent adoration and prayer. There will be no public prayer other than the quiet saying of Compline at the end of that time.

I shan't expect a flood of worshippers. But all are most welcome.

And all of us can be thinking and praying quietly about these things as we let our Dedication-tide thankfulness to God for All Saints renew our commitment to him within One, Holy, Catholic and Apostolic Church - *his* Church, of course, not ours.



Corpus Christi Sermon

Preached at All Saints by Fr Guy Jamieson 7 June 2012

This is a feast time which has always had a lot to do with provoking my own sense of vocation and I hope it is yours; that God is in our midst in a way which makes it possible to relate *to*, and rejoice *in* Incarnation.

Before going any further I want to express thanks to Fr Richard and Muriel. Fr Hoyal was a significant figure to many of us when he was “up north” not least in his role as the Director of Ordinands when I was having my own vocation examined and – yes, I know I should have said this first, forgive my pride ! he married Rachel and me (in 1995; sorry for the perspective dates give!) and of course none of this would have been as it was had it not been for Muriel, to whom we are also indebted and thankful. I'm not sure what sort of welcome the Hoyals received when they arrived in the north of England, but when we arrived in Halifax – all of 12 miles from Bradford where'd I been before – I was welcomed with a number of off-the cuff statements (or were they?); such as “are you like all vicars then; short arms and deep pockets” – no names of course – and then a little more cryptically, “Now, just because you've come to Halifax doesn't mean you have to make any links with either of the other two places...” Was this some kind of “local code”? After some quizzing, and begging for just a little more clarity, I discovered he meant, “Hull or Hell”! They keep their associations tightly defined!

As it happens I was preaching in Hull at a former student's first Mass on Tuesday, and admittedly it was difficult to resist the observation that as he now serves on the edge of Hull and I now serve on the edge of Halifax we must be careful not to slip into service of the other place...thank God for the assurance that Corpus Christi will keep us out!”

One of the joys of my own work in Halifax has been supervising students / ordinands from the college at Mirfield. For most of the years of my time there an ordinand has joined us with a particular programme depending on needs - needs which of course will never be completely to the Ministry Division's satisfaction as I've yet to be sent Archangel Gabriel – however, amongst many things they are a timeless reminder, not

simply of personal wrestling with vocation, but of the Incarnation; of that extraordinary act of heavenly condescension that God would become man and dwell among us, and that this is what he wills. You could, justifiably say, despite everything.

The outside impression we give may well be terribly flawed (we are) – that’s also the point – but in each case with faithful understanding and obedience – it all points to a heart of boundless compassion and patience that cannot stop beating for those who take up the call to follow him.

Amongst the many aspects of the ministry of the Church – all of us - is of course ministry amongst the sick – and at these times we are especially mindful of the body – the obvious outward sign of an ailing nature – and with each breath you take at the bedside or when you return to your own church and time of prayer, you have the vision and occasional glimpse of the healing to which we are called to move, a healing of the body, the whole of creation. Nothing is outside the revelation we have been privileged to receive – devotion to the body keeps our attentions complete.

Today’s festival throws our attentions back to that universal passion which Catholic Christianity has always claimed to have for the well- being of the whole of life. Later this evening, we will follow the Author of Life in procession, not as distant observers but as people immersed in that same body. The association of the Sacrament of the Lord’s body with the “body of the Church” is called to be of one heart and mind; of one calling and life.

So, what are the flaws and challenges we face in taking the completion of this a little further? *We* are, of course, the flawed challenge, and in our most exasperated of moments it’s easy to see how we perhaps do more to keep the Lord out than anything else ! For much of the time we live as though life were to be lived *outside* of the Body. Many pastoral conversations leave us with the distinct impression that we are people who gather, yes, but are sent as though some kind of distant observer. Where is the heart? Where is our heart in relation to the beating Heart of the Church?

Some years ago the RC Church toured the relics of the beautiful St Theresa of Lisieux. I hasten to add that Christians of many denominations joined in – I went to Leeds Cathedral - and amongst the many ways in which this provoked and stimulated our love of God – and showed how he has come among us - was the way in which this taught about our shared humanity and mortality - the importance of holding before our eyes a vision yet to be completed in the ongoing work of God’s salvation; the body is yet to be completely healed and so our belief in the Resurrection is revitalized. It was difficult, even for the most hardened of cynics, to leave such an act of worship and devotion without being compelled to further the work of healing - healing which knows no bounds, even that of death. Receiving communion the next time around was a poignant reminder in the light of “Theresa’s tour” (!) that we take the wholeness of healing into ourselves and yet struggle with the fact that our own flawed nature is busy undoing the work of that very same God within us! We see glimpses of this heart that will one day beat inside a perfect body in some of the events around us - that’s where worship and faith in the Incarnation teaches us to look.

In case you hadn’t noticed there’s been a bit of party going on across our land the last few days. In her own unique **and** blessed way, Her Majesty has been uniting a body of people, and in this there has been a living out, to a degree, of why we’re here this evening. Her Majesty was anointed at her Coronation, and sacraments are gracious. With faithful obedience and careful listening to the movement of God in the course of time – something we know Her Majesty has endeavoured to do throughout her life - we know that the consequences of the sacraments are real. Hope is belief in that which **will** happen, not wishful thinking ! There is a sacramental quality to monarchy – pointing us to the heavenly realm, and as we see **the Queen shaping the nation**, we see a glimpse of how **the Church is called to shape the Kingdom**.

From one great lady to the one I mentioned earlier, Theresa, it was her who said that “the Soul is the life of the Body”, and so the Heart of the Body, Christ’s own sacrament of Himself, makes Himself small enough, as he did in the Virgin’s womb, for us to take into ourselves and grow, as he did with Mary.

As Our Lord draws us to himself in this feast of Corpus Christi, we follow, not out of “blind faith” as such,

but because he is the, “Way, the Truth and the Life” and as such because we know the fruits of following are life more perfectly lived, “in and with him.” We follow because those fruits are in the building of a reconciled humanity and that the Church is God’s instrument of this.

It is possible to imagine the fruits of faithful adoration, and this is the exciting part of mission. The vision we nurture within us by feeding on Christ’s body, is irresistible. The presence of heaven on earth compels us to a new and revised care of the sick, the poor, the outcast, the young and the aged, the vulnerable and the tormented; the family, and the sanctity of life; work, business and education, justice and peace. The fruits of sacrifice and redemption are possible because even on damp, dark and gloomy days, be they in Bristol or Halifax, the Lord is here, waiting, making his “body”, the Church, into his life.

The Incarnation shows how the enormity of heaven becomes small, small enough for you and me - the “hosts of heaven” in the host of the Eucharist – the kingdom the Lord taught us to pray for amongst us, and at one and the same time, always **ahead** of us.

As our eyes follow the Blessed Sacrament; as the “ears of our heart” are renewed by his voice, yes, we follow very dutifully, but we also need to be following and listening very *knowingly*, in full knowledge that the Blessed Sacrament isn’t something we simply gaze at, but which is the Lord gazing right through us; reading us, loving us.

When I carry Our Lord aloft in procession or at Benediction, like others, I often ask the question, where are you taking me now Lord?” but what often seems to conclude such a time of questioning is the need to look longer, harder and deeper at where we are now.

Devotional life, beautifully expressed in Corpus Christi – keeping the Incarnation alive – is here to bear fruit, and does, whenever fidelity and grace go hand in hand.

Of course, love the Lord your God with all your heart and mind, especially in the Blessed Sacrament of his body, but remember also to *be* loved. Let him “look you over,” ‘till “Heart speaks to heart” and we are loved back into life.

Julian Trust

We are currently in great need of timed meat, corned beef, stewing steak etc., anything suitable to be used in preparing a hot meal for our guests in the evening. There will be a box in the Flower Room to receive your gifts.

If any member of the congregation is not familiar with what the Julian Trust is, please do not hesitate to contact me on 01275 814002.

Thank you very much.

Vera Sanders

DIARY NOTES

Reprinted from the recent Friends of All Saints Newsletter

The Silver Jubilee Mass on the Sunday before Christmas for Fr Roger Durbin’s 25th anniversary of ordination to the priesthood was a fine and moving occasion. Friends and colleagues associated with every phase of Fr Roger’s life and ministry were present. A special message from our new Bishop of Ebbsfleet, Dr Jonathan Baker, was read out. In a prearranged *coup de theatre* that only the wardens and I knew about, towards the end of the service the Bishop of Swindon stepped out from the body of the congregation to reveal his presence and in a warm speech paid handsome tribute on behalf of Bristol diocese to Fr Roger’s devoted and excellent service as a priest over 25 years.

Bishop Baker was with us for the first time officially as Bishop of Ebbsfleet on 8 January to preside and preach for our principal celebration for the feast of the Baptism of Our Lord, and he kindly stayed on to meet parishioners over coffee and the buffet lunch that followed. Following the for some disconcerting move of his predecessor into the Roman Catholic Ordinariate for former Anglicans, it was heartening for us to be able to meet his able young successor and be assured of continuing support for parishes and church-people with conscientious problems about women's ordination as priests and bishops. In this connection, what will emerge from Synod this July is still very uncertain, though it has to be said that the outcome of last February's Synod was not encouraging for traditionalists. But we shall only know when we know, and somehow life will go on, both for those who are pleased and for those who are disappointed. There will be no excuse for not continuing to be faithful Christians seeking to live with the fullest integrity and commitment we can according the light that is in us.

For the Feast of the Epiphany shortly before, we welcomed Fr Andrew Greaney, formerly Vicar of Little St Mary's, Cambridge, and one-time curate of All Saints. In 'retirement' Fr Greeney is Chaplain to Laslett's Almshouses and Non-Stipendiary Associate Priest of Old St Martin's, Worcester, so he is hardly less busy than he was in Cambridge. He preached us a fine sermon and clearly enjoyed his return to All Saints. I am hopeful we can persuade him to visit us again when he is free.

It was our nearest neighbour, Fr Richard Holroyd of St Paul's Clifton, who kindly preached for us at Candlemas. Although so close, All Saints' and St Paul's parishes are in different deaneries, so we are not always in as much contact as would be expected. Happily, Churches Together in Clifton, Cotham and Redland includes us both and provides a valuable meeting point. In January it was All Saints' turn to arrange and present the joint service for the Sunday in the Week of Prayer for Christian Unity. We followed this year's official guidelines from Polish church sources to produce what proved a rather challenging service on the theme *We will all be changed* (see 1 Corinthians 15). But it provided opportunities for many of the clergy and lay representatives to participate, which was welcomed, and, rather surprising everybody, there was an excellent attendance, very much to the credit of All Saints. The Minister of Tyndale Baptist Church, the Revd Michael Docker, preached.

Something that CTCCR does very well these days is arrange Lent lectures on topical issues. Last year's riots prompted a course on law, order/disorder and community, for which we had excellent speakers, among them our former honorary assistant priest, the Revd Judge James Patrick, now based in London. On his usual excellent form Judge Patrick provided much illumination on the courts' approach to this area as he tackled questions on the theme *Does Law Equal Justice?* The answer seems to be, 'No, not always, but people try.'

Arising from our parish conference last October and the desire it threw up for more Bible teaching, Fr Paul Spilsbury led a series of Lent evenings at All Saints on St Paul's Letter to the Romans. Father Paul is very well qualified theologically and has a real gift for teaching. The good attendances throughout amply testified to how much people appreciated his informative and very enlightening approach to St Paul's ideas. Alongside seasonal teaching and worship opportunities, we also benefited from no fewer than four sacred concerts over Lent and Passiontide. All were excellent. This year's Passion Sunday performance by All Saints choir members and friends was of Passion music from *The Messiah* interspersed with short prayers and readings. The format proved very effective.

Holy Week and Easter went well at All Saints. A strong spiritual atmosphere prevailed, standards were high and attendances were encouraging. At the end of a Lent for which our overall parish theme was *Seek and Ye Shall Find*, our Easter celebrations genuinely felt like a finding of the Risen Lord's presence after a time of purposeful work and faithful travail. In the light of Easter, of course, there remains the challenge of continuing to seek to live and share our resurrection faith more joyfully, more consistently and more convincingly.

On the eve of our annual parish meeting, it is appropriate to pay particular tribute to our splendid church wardens Philippa Drewett and Andrew Morgan. Church wardens at All Saints do a particularly demanding job and cover a wide range of important duties. Philippa and Andrew are wonderfully dutiful and talented, and we are extremely fortunate. Over the last year there has been a lot of extra fabric work for them in connection with our major refurbishing of the lavatories and replacement of the original boilers for the heating system. After more than 40 years' service, one boiler was completely defunct, and the other both inefficient and insufficient. All this meant a great deal of planning, liaison and supervision over the best part of six months and more. Happily the old boilers are now out of the tower (a major removal operation in itself) and three new gleaming new boilers connected in cascade replace them. There is nothing like practical Christianity, and both Philippa and Andrew are fine examples of it.

As always, in all our endeavours, we remain grateful for the kindness and prayers of all our well-wishers, friends and supporters. We hope that we have the pleasure of welcoming a good number of you for our Dedication Festival on Sunday 1 July. Our guest preacher at the Festival Mass will be Fr Michael Freeman, a former curate of All Saints (1988-92). Currently Vicar of St John the Divine, Horninglow, in Burton on Trent, Fr Michael was our last full-time stipendiary curate. It will be a great pleasure to welcome him back to All Saints, and he is looking forward to seeing old friends again.

With prayers for every blessing ...

Richard Hoyal

ASSUMPTA EST MARIA

(even in Protestant Bristol)

In Holy Week 1968 four nuns, two of whom were from Germany, visited a small country Parish Church in Bristol Diocese in search of the baptismal record of a member of an old Bristol family. They were delighted to receive the required information, and may well have been pleasantly surprised to learn that proper catholic practices were observed in the Parish, for the Vicar was Father Anthony (Tony) Waker SSC, a well known and respected Anglo-Catholic. Further, and reciprocal, visits took place, finally resulting in the ecumenical gift to the parish of a statue of Our Lady of Altoetting, one of the Order's houses in Bavaria.

The Parish was, in fact, St James the Less, Iron Acton, and during the 1970s Fr Waker instigated an annual celebration of the Feast of the Assumption of the Blessed Virgin Mary on the Saturday nearest to 15th August, at which the statue of Our Lady of Altoetting was carried in solemn procession. Perhaps it should be remembered that at that time the existence of the Feast of the Assumption was not recognised in the Church of England, apart from in Anglo-Catholic circles.

Despite being "unofficial" and in the middle of the summer holiday season, the Iron Acton festival grew, becoming famous locally as much as for the wonderful tea provided by the elegant Mrs Waker as for Fr Tony's diverse liturgy. High Mass in the morning and Solemn Benediction in the afternoon (after tea) was the order of the day, and the sun seemed always to shine.

In 1996 Fr Tony died in office (Mrs Waker is still happily with us) but the festival carried on, organised by the local Chapter of the Guild of Servants of the Sanctuary, of whom Fr Tony had been Chaplain for many years. The festival had survived the cataclysmic events of 1992, but after an Interregnum, St James was combined with another parish, and a lady priest was appointed. Although it has to be said that the lady concerned was not opposed to catholic practice, considerable embarrassment resulted, and the festival began to drift. Help was, however, at hand.

Father Brendan Clover SSC was appointed Precentor of Bristol Cathedral in 1999; he became the new Chaplain of the GSS, and brought his drive and enthusiasm to the situation. In 2001 the festival was transferred to the Cathedral, and 99 people attended the Solemn Concelebrated Mass held in the quire of the Cathedral. By happy chance, the local GSS secretary, Mr Alan Canterbury, was the Lord Mayor's Verger; this opened the way to concluding the day with Benediction in the beautiful 14th century Lord Mayor's Chapel on the opposite side of College Green. By happy coincidence, this Chapel has a side chapel dedicated to the Poyntz family – the same family for whom the Bavarian sisters came seeking information at Iron Acton in 1968.

Under Canon Clover's guidance, the newly named Bristol Catholic Societies Assumptiontide Festival grew steadily if not spectacularly, and has continued to do so after he left the Cathedral in 2006. The support of the Dean and Chapter and the Cathedral staff has always been unstinting and practical, as has that of Mr Canterbury's successor. Unfortunately, the Altoetting Madonna has not been able to accompany us from Iron Acton to Bristol, but we are able to carry in procession the impressive modern image of Our Lady of Glastonbury.

The then Dean of Bristol preached in 2007, followed by Monsignor William Mitchell, the former Vicar-General of the Diocese of Clifton in 2008. Since then, we have invited bishops to both preside and preach - Bishop Edwin Barnes, Bishop David Thomas (Church in Wales) and the Bishop of Gibraltar in Europe. We were pleased to welcome the new Dean of Bristol, Fr David Hoyle, as a concelebrant in 2011.

Having managed at first with a cantor and simple settings of the Mass, we first invited a choir, Vox Humana, in 2009, and now are able to make a more adventurous choice of music, which has met with very encouraging approval.

The pattern of the day is very similar to the original 1970s festival. A Procession of Our Lady precedes Solemn Concelebrated Mass in the Cathedral nave at noon, with Exposition of the Blessed Sacrament and Solemn Benediction taking place in the Lord Mayor's Chapel at 3.15. It is significant that our congregation is now drawn not only from Bristol but also from the surrounding area of the west country and from South Wales. The Festival is organised on behalf of the Bristol Catholic Societies by the Church Union and the Guild of Servants of the Sanctuary, and incorporates the area festival of the GSS.

The aim of the Festival is, of course, the praise of Our Lord Jesus Christ through his Blessed Mother, but it is also an attempt to maintain the traditional Catholic faith, and traditional Catholic worship, in these troubled and uncertain days for our beloved Church of England. All are welcome to assist us in achieving this aim.

The 2012 Festival takes place on Saturday 18th August, when Bishop Robert Ladds SSC will preside and preach. Further details may be obtained from the author on 01275-462927 or christopher.verity@virginmedia.com.

Chris Verity

From the Bishop

Ignorance of the law is no excuse....

I recognise that somewhere within me is an anti-nomian. Someone, who deep down is a bit ambivalent in my attitude to the law. I tick the box on websites that says, "I accept the terms and conditions", but the truth is that I have never read them, probably never will and then I am furious when something goes wrong and someone, somewhere in a call-centre tells me that if I *had* read them I would realise that I don't have a leg to stand on! Pleading ignorance won't work.

There is a long-standing principle of English law, which goes like this "ignorantia juris non excusat". Simply put it means, "ignorance of the law does not excuse." This shouldn't surprise us, because very quickly we can see that if this principle didn't exist, law and order would quickly fall apart. "I didn't know that robbing/beating/slandering/ this man was wrong m'lud". The defence, 'I didn't know' just won't work.

In other words, the law has to assume that people know the difference between right and wrong. Theologians of the past have argued as to whether the knowledge of right and wrong is innate within us, or whether it has to be taught.

Interestingly, in Deuteronomy Chapter 6, the imperative in the law of Moses requires the Jew, then and now, to "teach it (the law) to your children." So who takes responsibility for teaching our children what is right and what is wrong? What informs such teaching?

One of the changes that I have observed in my lifetime has been a change in the way we understand both the idea of family and what a family needs to take responsibility for. The first ten years of my life saw the effective end of the extended family. The next thirty years saw the rise and fall of the nuclear family and the last twenty have seen a more 'light touch' and ad hoc definition of family. The reasons for this are complex, but it kind of crept up on us.

Thirty years ago, I think if you had asked the question, “who is responsible for teaching children right from wrong?” you would have probably been told, ‘the family.’ Thirty years on and it’s not quite clear who claims to take this responsibility.

Is it school? Is it the Government? Is it parents? Is it the media? Is it all four in varying degrees?

Of course, that raises the key question of WHAT is taught. Fifty years ago our culture obviously drew heavily on its Judaeo-Christian heritage. Today’s culture is less reliant on such a source. What do we think and why do we think it? It’s hard for children to tell right from wrong if parents are less clear.

Here are just a few examples from our culture.

- Do we think that watching porn is OK? Acceptable if you like that kind of thing?
- Do we think that websites set up for people who are looking for a bit of extra marital action to make ‘contact’ are OK? If not then why do they attract so much interest?
- Do we think that television programmes that set out to humiliate are a harmless form of entertainment?
- Do we think that our children will understand love, if, instead of giving them time, we simply give them things?

The list of questions could go on and on... What is clear is that the way we behave will communicate as much, if not more than what we say.

If our culture, when addressing these questions, can only create confusion, then what of the outcomes for our children? Passing on a list of “don’t knows,” be that at home or at school or on telly is just unfair, and will lead to disordered community rather than healthy community.

“Teach it to your children”. The questions for us today are WHO teaches and who teaches WHAT? There needs to be more public debate about this, and believe it or not, people of faith have something to contribute.

+Mike

June 2012

A Prayer for Unity

Last year I was sorting through my old theatre programmes in order to give them to the University of Bristol Theatre Collection when I found this prayer in the Royal Court Theatre programme for a D H Lawrence series of plays that were being put on there, probably in the sixties or seventies. The programmes are now in the Theatre Collection; but , I find that, on looking through a rather rough and ready ‘common place book’ that I keep (spasmodically), that I had copied out this prayer. It strikes me that it might be of interest and relevance in our present troubled times.

A Prayer for use in all Churches issued by the Archbishop of Canterbury and York on the Eve of the National Coal Strike 1912

O God, who art the Father of all, and who alone makest man to be of one mind in a house, we beseech thee, at this time of strife and unrest, to grant to us, by the inspiration of thy Holy Spirit, a fuller

realisation of our brotherhood, man within man in Thee; allay all danger and bitterness and deepen in us a sense of truth and equity in our dealings with another.

For the sake of Thy Son, our Lord Jesus Christ Amen.

Anne Hancock

FEAST OF APOSTLES SS PETER & PAUL

*Day of Prayer for
the Apostolic Ministry*

FRIDAY 29 JUNE

10.30 am Mass

7.30 pm **JOINT PARISHES**

FESTIVAL MASS & CONFIRMATION

at All Hallows Easton

All Hallows Road Easton BS5 0HH

Chief Celebrant & Preacher

The Right Revd Jonathan Baker, Bishop of Ebbsfleet



SUNDAY 1st JULY

DEDICATION FESTIVAL

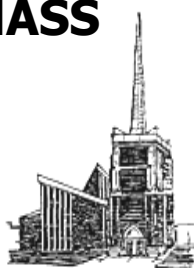
45th Anniversary of Consecration of the new All Saints and the 144th of the original Consecration

11.00 am FESTIVAL MASS

- attended by **Friends of All Saints**

***Sermon* Fr Michael Freeman**

Vicar of St John the Divine, Horninglow
Burton on Trent, and formerly Curate
of All Saints



Refreshments in church afterwards

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

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ALL SAINTS ARTS *Forthcoming Music at All Saints*

The Clifton Singers - 40th Anniversary Concert Directed by Nicholas Barlow, with John Talbot (organ). 7.30 pm Saturday 30 June at All Saints. Includes music by Bach, Barber, Britten, Byrd, Finzi, Gerschwin, Parry, Rheinberger, Wood. Admission £7 on the door.

July Concert Matinee

4 pm Saturday 7 July – Lucy Thomas (clarinet) and **Jennifer Carter** (piano) performing works by Bartok, Pierne, Gerschwin, Baermann, Weber. Admission free. Retiring collection. Tea and cake after (and our Parish Summer BBQ – see below).

PARISH SUMMER BBQ For all ages - 5 pm Saturday 7 July in church garden. Food provided - Bouncy Castle - Treasure Hunt. Tickets – Adults £5, Family £10. On sale now. Offers of help to Janice Hopkins.

A SPECIAL VISIT FROM OUR P.E.V.

The Right Revd Jonathan Baker, Bishop of Ebbsfleet, and our Provincial Episcopal Visitor at All Saints, is with us **7.30 pm Tuesday 26 June** in the **Randall Room**. Come and meet Bishop Jonathan over cheese and wine to hear him speak at this crucial time for the women bishops legislation. All are most warmly welcome to this meeting, which has kindly been arranged by Bristol branch Church Union.

CONFIRMATION – “ COME, HOLY SPIRIT”

Do please pray for candidates from All Saints and All Hallows being confirmed at our joint parishes 7.30 pm Mass on St Peter & Paul’s Day (Friday 29 June at All Hallows Easton) and be with us to support them, if you can. Among those being confirmed are Kirsty Dunn, Yemi Rowe and Ewan Turner.

‘THE GREAT LITANY PROCESSION’

3.00 pm Saturday 30 June

Christ Church, Broad Street, to St Mary Redcliffe

On 2nd July 1543, the feast of the Visitation of Our Lady, Cranmer’s original Litany in English (not published until 1544) was first sung in procession from Christ Church to St Mary Redcliffe, the Visitation being the patronal festival day of St Mary’s. It is effectively this Litany which formed the earliest contribution to the 1549 and 1552 editions of Cranmer’s ground-breaking English-language Book of Common Prayer, on which our 1662 Book of Common Prayer is closely based.

To mark both the 350th anniversary of the 1662 Book of Common Prayer and St Mary Redcliffe’s patronal festival weekend, the choirs of Christ Church and St Mary Redcliffe are combining to sing the Litany in public procession from Christ Church to St Mary’s, where a brief Act of Thanksgiving will be followed by refreshments. We hope that supporters from a good many churches will join us in this historic re-enactment / celebratory act of witness. More singers would be most welcome too. Details from Fr Richard.

“THE MISSION SOCIETY OF ST WILFRID AND ST HILDA”

Bath & Wells F in F are hosting an evening about this Society to support churches and individuals with difficulties about women bishops. Friday 13 July at Holy Trinity Church, Trinity Street, Taunton TA1 3JG. The Right Revd John Ford, Bishop of Plymouth, is speaker. Programme: 6.30 pm Arrival and Coffee; 7.00 pm Mass; 7.45 pm Talk; 8.15 pm Questions. Come and find out about SSWSH – all are welcome.

“The Gentlemen of the Parish”

Some people may be interested in the cricket team photograph shown on page 34 of the June Parish Magazine.

The team was known as “The Gentlemen of the Parish” and was formed to play the Choir School in three consecutive years in the early 1960s. The three games resulted in one win each and one rain-affected draw.

The team photographed played in either the second game (at the University Ground, Combe Lane) or the third, at the Clifton College ground at Abbot’s Leigh, probably the latter.

The photograph shows:

left to right:

back row – Fr James Owen (*scorer*) RIP; Jimmy Ridges; Philip Bird RIP; David Ponter RIP; Michael Hardwick; Charles Higgins; Richard McCrudden (*umpire*) RIP;

middle row - Donald Higgins; Fr Michael Sanderson RIP; Chris Verity; Tony Verity;

front row - Brian Astrand; Andrew Densham.

It would appear that playing cricket for the Parish carried a serious health risk.

In case you have any doubts, Messrs Hardwick, Verity (C) and Densham are in fact the three august gentlemen still with us, in the days of their youth. Remarks on the lines of “beardless youth” will be considered as being in poor taste.

Reports on the games appeared in the Parish Magazine under the pseudonym “Canard.”

The Gentlemen also played rugby football against the Choir School. On occasions, the team included such alumni as Andrew Densham, David Perkins, Jonathan Michael, Brian Astrand, Chris Verity, and, indeed, the Flying Welshman, James Owen. Suggestions that the Revd William Webb Ellis turned out for us are without foundation.

The series came to an end due to the demise of the Choir School. The Parish claimed overall victory.

Should any of our younger members consider reviving the team, Mr Densham, Mr Hardwick and I are available, but require notice, to enable us to arrange replacement parts surgery.

Chris Verity