

*Fr Hoyal Writes*

## CELEBRATING FAITH

I love the Church's changing seasons, and her calendar of feasts and fasts.

Each season has a different mood and its own spiritual agenda, and that is cumulatively so valuable and so enriching. We need stability and security in religion. Within doctrinally acceptable limits we also need variety and a degree of change.

The calendar is a string of gems, gems of different compositions, hues and brilliances, but together forming a rich and instructive chain of Christian celebration. It is a most wonderful spiritual ornament.

We have so much to learn from Christian men and women of every age whose lives variously speak to us of courage, love, leadership, wisdom, compassion, holiness and faith.

Some are familiar to us, many are not. I find that as we celebrate the round of saints' days, I am always learning new things about individuals who have often been little more to me in the past than a name, if that. This is one good reason for coming to a quite weekday Mass when possible. It helps turn names into people.

Of course, the calendar is merely illustrative. It is but a tiny cross-section of a huge and holy company of godly souls from every Christian generation who came close to God in this world and are now close to him in heaven.

Our great feast of title, All Saints Day, is a recognition of this fact –it celebrates *all* the saints of God gone before us. It is an opportunity to rejoice in this truly great cloud of witnesses surrounding us from above, to us both known and unknown, renowned and obscure, but to God all known fully and lovingly embraced in his glory.

We celebrate what God's grace has done in their lives, what his love has made of them, and with their example and prayers to help us, we gain encouragement to follow them 'in all virtuous and godly living'. For what he has done for them he is eager to do for us.

It is this inspiring vision that All Saints Day sets before us as a great and joyful encouragement. I do hope we shall do our best to see we benefit from it again, and not least because, as our feast of title is a special opportunity to give thanks for All Saints Clifton, to celebrate our own church and parish, and all the people associated with us now and through the years.

On All Saints Day we are celebrating the faith, not just those who have gone before us (among them truly saintly souls associated with All Saints Church). We are also celebrating the life and faith and witness of All Saints Clifton today, and praying that God's saints in glory will continue to inspire and support us.

How valuable it is to have the Commemoration of All Souls immediately following All Saints Day, for how important it is to remember and think about the particular people who have had a part to play in our lives - friends, loved ones, colleagues, mentors, fellow worshippers and so on.

There will be people we may have let down or with whom our relationships were uneasy. Some will have been saintly, but most, perhaps, will have been more like ourselves, a bit of a mix.

Certainly, no Anglican need feel committed to the *particular* 'Romish doctrine concerning purgatory' as perceived at the time the framers of the Thirty-Nine Articles of 1562 (see Article XXII). But we *are* taught to pray: 'We also bless thy holy name for all thy servants departed this life in thy faith and fear' and to beseech God's grace that we may follow their good examples (1662 Holy Communion: Prayer for the Church).

Moreover, there are certainly official Church of England prayers that in various ways *are* prayers for the departed. It is open to all Anglicans, if they are led to do so, to pray that, in his mercy, God will grant forgiveness, peace and glory to our brothers and sisters gone before us.

All Saints Clifton has always been a place where such prayer has been encouraged. For my part, I certainly hope kind people will pray in this vein for me when I am dead. It is my conviction that there are those, perhaps still on the way to glory, who wish me well and continue to pray for me as I do for them. I do not believe death is a total separation from those still living.

All Souls Day, then, is about remembrance and gratitude. But it is also, like All Saints Day, an expression of our resurrection hope. In faith we celebrate the life of the whole church - on earth, on the way, and in glory. And in faith we celebrate even now the resurrection of the dead and the life of the world to come.

Whether or not you choose to add names to our All Souls list, do join us if you can at one or other of our requiems, and do hold those particular people of yours both in your thoughts and your prayers. Celebrate them by your faith.



*From the Diocese*

## **THE VOTE FOR WOMEN BISHOPS**

*Posted Friday, September 28th 2012*

**The General Synod returns to the subject of and 21 November. Read more to understand how you can contact our representatives.**



**Women Bishops between 19 what is being discussed and**

In November, General Synod will vote on legislation to allow the admission of women to the episcopate – to become Bishops in the Church of England. While there is a general acceptance that this will happen eventually the current discussion continues to centre on what provision can be made for those who reject the authority of women bishops for theological reasons.

At the July Synod the debate focused on one particular provision, the now notorious Clause 5.1.c. which required diocesan bishops to ensure for those parishes requiring it:

**“the selection of male bishops or male priests the exercise of ministry by whom is consistent with the theological convictions as to the consecration and ordination of women on grounds of which parochial church councils have issued Letters of Request under section 3.”**

For many conservative evangelicals and traditional Catholics this wording was welcomed as just enough to allow them to feel that they still had an authentic place in the Church of England. Indeed it seemed for a while as though this would also be acceptable to many women and supporters of women bishops and had, therefore, a chance of passing.

However before and during Synod a number of prominent voices began to be heard suggesting that this would inevitably lead to ‘second class’ women bishops and was therefore totally unacceptable. A resulting loss of nerve led to second thoughts about pressing for a vote on the legislation as it then stood.

As a result the steering committee for the legislation decided to ask Synod to adjourn the main motion and ask the Bishops to look again at the relevant amendment.

This has subsequently happened and having looked at different options, including retaining the clause as it stood, abandoning it or finding another alternative. The Bishops have chosen to adopt a different wording now known as the Appleby amendment, named after the woman priest who proposed it. A wording which requires diocesan bishops to ensure:

**“the selection of male bishops and male priests in a manner which respects the grounds on which parochial church councils issue Letters of Request under section 3”.**

Will this make a difference? The signs are that while the proposed new wording is more likely to be acceptable to the supporters of women bishops many of those opposed on theological grounds feel that their position in the life of the church will become untenable. The response of one fairly moderate evangelical when asked their opinion was:

“It would be hard for me to vote for women bishops. But I have been longing for a wording on which I could abstain, so that we could have women bishops in the Church of England and settle the issue, while securing a safe and permanent place for conservative evangelicals to minister with confidence for the future, and continue to offer their gifts to the Church. But this falls a long way short. I shall instead be campaigning hard, along with others, in the hope that this legislation will fall, and we can begin again.”

If this view is representative not just of the evangelical and traditional clergy in General Synod there is a strong possibility that a vote on the current draft legislation may be lost, especially since it is recognised that the House of Laity is dominated by members from those traditions.

It may be that this amendment stands even less chance of being accepted than the original draft amendment 5.1.c. If that happens the legislation will fall from the agenda of General Synod for the duration of these sessions and the admission of women to the episcopate is likely to be delayed by up to 10 years.

What happens in November will have long lasting effects on the future shape of our church. Please pray for all those involved in the debates, in reflection and ultimately in whatever vote is taken.

Finally please will you contact your General Synod representatives over the next few weeks by email and let them know your views on the proposed clause and your hopes and expectations for the eventual outcome.

**CofE briefing note on the outcome of the Bishop’s deliberations**

<http://www.churchofengland.org/media-centre/news/2012/09/women-in-the-episcopate-the-next-steps.aspx>

### **Diocese of Bristol General Synod Representatives**

#### **Bishop**

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#### **Clergy**

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#### **Lay**

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## **Getting the Women Bishops Legislation Right**

*[This comes from the 'Catholic Group' in General Synod and complements the diocesan article. I incline to the views expressed. Richard Hoyal]*

### **The wrong legislation**

1. The current draft Measure is the wrong legislation for introducing women bishops; its consequences would be disastrous for the Church of England. Far from bringing closure, were this legislation to be passed, it would lead to more years of unseemly wrangling over the contents of the proposed Code of Practice. Once the Code was established, judicial reviews in the secular courts would be the only way of resolving disputes over its application. We may expect a series of motions from the Diocese of Southwark calling for parts of the Code to be amended so as to reduce provision for traditionalists over time. These motions, and amendments to the Code would only need a simple majority to pass. Eventually, there would be so little provision left that the traditionalist position would be excluded from the CofE.

### **Listening to the Statistics**

2. Recent research by *Christian Research* shows that 31% of practising members of the CofE are opposed to women bishops at the present time. Provision is therefore needed for nearly one-third of the CofE, not a tiny minority. This is a similar percentage to those opposed to the ordination of women in the 1980's, showing that opposition has not diminished over time.
3. *Christian Research* also found that while 47.6% wanted to see women bishops as soon as possible, 21.5% wanted to see women bishops within the next 5-10 years. There is thus no overwhelming desire among practising CofE members for legislation to be passed this November. 82% wanted to see provision to enable traditionalists to remain in the CofE; given that the draft legislation does not provide properly for traditionalists, a large majority would want to see better legislation being brought forward.
4. A recent *BBC* poll found that while 80% of the population as a whole wanted to see women bishops, 80% also said they would not think any worse of the CofE if there were not women bishops. Again, it would not be a disaster were this legislation not to be passed in November.
5. The evidence of the statistics is that General Synod should take the further time and effort required to get this legislation right the first time.

### **Stifling the voice of the Laity**

6. The draft Measure would make lay people dependent on their clergy: a PCC could only request episcopal ministry from a male bishop if the incumbent were to agree with the request. There is no equivalent to the present Resolution A, whereby a PCC may decide not to permit the exercise of priestly ministry by women in their parish; lay people would be dependent on the incumbent's decision as to who exercised priestly ministry in a parish.

### **Refusing to provide for theological conviction**

7. The draft Measure provides only that diocesan bishops must delegate certain aspects of episcopal ministry to a male bishop; incoherently, even male diocesan bishops are required to delegate to another male bishop! Much is being made of the requirement of the new clause 5(1)C that the Code of Practice shall give guidance as to the selection of male bishops respecting the grounds for a PCC requesting a delegated male bishop. As one member of the House of Bishops has written, respect, in legal terms 'requires one person to be informed of another's viewpoint and able to demonstrate how that information has shaped any action that follows. The information cannot be entirely disregarded, nor does it have to be followed in a narrowly prescriptive way. The person's viewpoint that is to be respected is not an ultimatum.' There is therefore a world of difference between a Code of Practice giving guidance about respect, and a legal requirement that the ministry of the delegated bishop be consistent with the

theological convictions underlying the request. In any event, the requirement should be fully in the Measure, not in a Code of Practice.

### **The weakness of a Code**

8. Unlike the original Measure, the provisions of a Code of Practice can be changed by a simple majority of the General Synod; no clear consensus is required for change. We should therefore not rely on a Code of Practice to provide for significant minorities. Bishops would not be obliged to follow the Code if they could show “cogent reasons” for not doing so (e.g. the shortage of suitable bishops and priests, or the need for parishes to be amalgamated). The only way that the Code could be “enforced” would be through judicial review in the secular courts, which few parishes could afford.
9. The illustrative draft Code of Practice is unclear about the extent of the delegation of episcopal functions, stipulating that clergy appointments and the licensing of clergy, readers and preachers would be “shared” between diocesan and delegated bishops. The illustrative draft remains just that: the final form of the Code could only be brought to Synod by the House of Bishops for approval after the Measure has received the Royal Assent. No guarantees can be given at this stage as to the final contents of the Code, which only needs a simple majority to pass first time.

### **Two-tier Episcopate ~ Two-tier Church**

10. A bishop is essentially an overseer, as well as a minister of the Word and Sacraments; oversight must involve jurisdiction. The draft Measure would mean that bishops provided for traditionalists would almost always have a limited jurisdiction delegated to them, rather than having jurisdiction in their own right – they would not have the freedom for independent action that diocesan bishops have. Bishops for traditionalists would therefore be 2nd. class bishops, thereby making traditionalists 2nd. class Anglicans.

### **No guaranteed future**

11. There is no provision in the Measure that there should not be discrimination against candidates for ordination on the grounds of their theological convictions regarding the ordination of women; there is not even any such provision in the illustrative draft Code of Practice. It is easy therefore to see that traditionalist candidates for ordination could be refused or restricted as time moves on.
12. There are no guarantees in the Measure that there would be an ongoing supply of bishops for traditionalists – the provision of special suffragan sees was removed by the Revision Committee; again, there is not even any such provision in the illustrative draft Code of Practice. If no traditionalist bishops are appointed in the future, provision for traditionalists would simply cease, without any prior synodical decision.

### **A Fatally Flawed Process**

13. Contrary to normal practice, the legislative process was begun before there was a consensus on the substance of the provisions to be contained in the draft Measure; it was left to the legislative process itself to determine the substance of the provisions – which is not what the legislative process is designed for. Time after time, votes by the slenderest of majorities led to weaker and weaker provisions for the minorities. Not surprisingly, the end-result is a draft Measure that does not command enough consensus to pass at Final Approval. Its supporters are now reduced to unprincipled attempts to persuade the minority to abstain rather than vote, with their consciences, against this bad piece of legislation.

### **The right kind of legislation**

14. The Church of England needs legislation that will provide fully and fairly for all her loyal members, as is clearly the desire of over 80% of practising members of the Church. We need legislation that will give a lasting settlement, not lead to further years of wrangling in synods and in the secular courts, resulting finally in the exclusion of traditional theological convictions from

the CofE, and the narrowing of our Church's diversity and comprehensiveness.

15. We need a new Measure that will provide fully and fairly for all loyal members of the Church of England.

*Fr. Simon Killwick*  
(Chairman of the Catholic Group in General Synod)

**Wednesday 5 December 7.30pm – 9.00pm**  
**Advent Quiet Evening**

led by Canon Wendy Wilby and the Revd. Anja Thomson at Bristol Cathedral.  
(Meet at 7.15pm in the Coffee Shop). Please enter by the Cloister Door. (There will be a small charge).

**PARISH RETREAT 2013**

Our Parish Retreat will be from 5 pm on **Friday 1 February to 4 pm on Sunday 3 February 2013**, at Abbey House, Glastonbury.

Details to follow.

Please make a note in your diaries of these dates, and we look forward to seeing you

**London 2012: my very small part in its outstanding success**

Cast your mind back to July 6<sup>th</sup> 2005, it was the day that the country received the news that the XXX Olympiad was to be held in London. In other words "London 2012" burst into our lives.

The announcement was met with a mixture of great joy and excited anticipation from one sector of our society and gloom, despondency, annoyance from another. There was also a third group whose attitude was, if the Olympic Games are coming, lets make the most of it.

As we now know, the XXX Olympiad turned out to be an outstanding success and even the most outspoken critics remained silent.

It was on that day, July 6<sup>th</sup>, I made my mind up to apply to become an Olympic Volunteer, or as they became known, Games Maker. My family and friends were greatly amused by this, as my interest in sport was negligible apart from watching the occasional international rugby match. I am not sure what my motivation really was, apart from being a lover of spectacle and very nationalistic. And I wanted to contribute in some small way for London 2012 to be the best ever. I also realized I would never have another chance in my lifetime to participate in such an event.

My action plan was set in motion during spring of 2011. I was registered as an applicant to be a volunteer.

An invitation to interview on 31<sup>st</sup> August at the Exell building in London Docklands arrived. The interview process took the whole afternoon, consisted of viewing the video made by previous Olympians and Lord Coe, extolling the vital role that the volunteers have made in previous Olympics. Then a photographic exhibition of the history of the modern Olympics, and a scale model

of the Olympic Park at Stratford, East London. During the process we were encouraged to eat as many chocolates as we could, supplied by Cadbury Schweppes. They were the confection called Little Heroes!

Then followed a one to one interview which consisted of set questions about motivation, availability, what particular skills and knowledge I had to offer. It was at interview I learned there had been 240 000 applicants for volunteering and 70 000 were required. I felt privileged to have been shortlisted. We were informed that we would receive confirmation of success or otherwise by November 2011. It was during the interview that I made the error saying I could go to Weymouth if necessary, having friends who could accommodate me. You've guessed, it was Weymouth for me.

My knowledge of sailing or anything vaguely nautical is nil, I would even go so far as to say I am a water phobic if there is such a thing, apart from the need to shower or take a bath.

However, my great pleasure at being selected as a Games Maker was only a little blunted by going to Weymouth. In the event, going to Weymouth for the Olympics and Paralympics sailing events was a fantastic experience, wall to wall sunshine throughout (well, apart from one day), and I gained a very small but useful knowledge of sailing.

Next month, the training events.

*Vera Sanders*

## **LETTERS TO THE SAINTS**

*A letter to S Andrew from a 21<sup>st</sup> century disciple  
30<sup>th</sup> November 2012*

You are a most apt saint, Andrew, for us to be contemplating and celebrating between the feast of Christ the King and Advent Sunday, for you connect with both in unique ways. If we peruse what the gospels tell us about you, the special insights given to you about Our Lord and His ministry, and your particular gifts of discipleship, we can see you as a kind of bridge between the Church's old year, which has just ended, and the new one about to start.

You and your brother Simon Peter, firstly as disciples of John the Baptist, were caught up in the excitement and expectation of the one crying out in the wilderness, witnessing baptisms of repentant tax collectors and soldiers, listening with eager anticipation to what the Forerunner had to say of the coming Messiah, he who would baptise with the Holy Spirit and with fire. The holy warm-up act had surely sharpened your mind and perception. You were the very first to recognise your Lord and Master. Hearing the Baptist hail Jesus as the Lamb of God, it is you who tell his brother, "We have found the Messiah." Simon Peter later on acknowledges Jesus face-to-face as such in response to the Lord's own question, "Who do you say that I am?" but you were the forerunner, you might say, in terms of discipleship, to Peter. We are to hear more, so much more, of Peter's story as the gospels move on with Jesus's public ministry, his arrest, his crucifixion, resurrection and ascension. And then yet more still in the Acts of the Apostles, where Peter dominates, in the early chapters at any rate, and you warrant only a mention in the list of apostles.

Are you overshadowed by your greater brother? In some ways, possibly, yes. He must have been tough to live with! You can seem more ordinary, quieter, less flamboyant. Yet in your quiet way, you exemplify several traits of discipleship with which we can identify and to which we might aspire. The first and obvious one is your immediate obedience to the call of Christ, the one which throughout the gospels is a pre-requisite of following the Lord - what Dietrich Bonhoeffer called "*the immediate sequence of call and response .... a testimony to the absolute, direct and unaccountable authority of Jesus*". There is an urgency about it, whenever and however it happens. In the case of you first

four what we might call 'senior' disciples - you, Simon Peter, James and John, it meant leaving your livelihood as fishermen to be fishers of men. Fishers of men for Christ, and you were certainly true to your calling all the way. You are noted for being one who brings others to Jesus, including gentile Greeks, quietly understanding that they might need an advocate and encourager in one who has known him longer.

But you are also in the role of questioner, asking the kind of questions we might ask ourselves. "There's a boy here who has five barley loaves and two fish. But what are they among so many people?" That question has a certain extra intrigue in the miracle of the feeding of the five thousand. Jesus, according to John's account, had already questioned Philip about how there would be enough to feed them, although the Lord knew what he was going to do. Philip answers that six month's wages wouldn't cover the amount of bread needed. You, though, seem to have a greater perception of the mind of Jesus. You spot the boy with the barley loaves and fish, whom the Lord has already spotted, though you don't know how the miracle could be performed. Still, a glimpse of the mind of Christ. A moment to treasure.

As Advent draws on apace, though, perhaps we might finally consider the time when Christ responds to the question put to him by the four 'senior' disciples: the coming destruction of the Temple, the coming persecution of his followers, the coming Desolating Sacrilege, the coming of the Son of Man, the coming necessity for watchfulness. Keep awake. Our Lord's prophecy makes for very uncomfortable contemplation in our present age, as it did for you yourself, for Peter, James and John. Yet you seem to have embraced it manfully, as befits your name, and lived it out to your life's end. We know next to nothing for sure of your life after the first Pentecost, but tradition has it that you preached in the countries now known as Turkey, dying, as did your Master, by crucifixion about 30 years after him. Tradition also tells us that you were bound, not nailed, to the cross we now know as St Andrew's cross, the X-shaped *Crux decussata*. Bound in more senses than one. Bound to your Lord, continuing to preach the gospel to the crowds who came to watch you die your slow agonising death, in the sure and certain hope of the resurrection to eternal life.

*Holy Andrew, pray for us, the Church militant, Christ's disciples here on earth, that we may be faithful as you were faithful to your calling. Pray that your home may be our home also. Point us, as you pointed others, to the Risen Christ who, lifted up, will draw all people to Him. Amen*

## How observant do you think you are?

I thought I was quite an observant person but when I read the recent **Welcome to All Saints leaflet** I realised that I haven't really looked at, and thought about this beautiful church. It isn't as if there are no objects of contemplation and interest.

The three original windows in the St. Richard of Chichester chapel are lovely and full of historic interest – what are the places depicted above the great men of the Catholic revival church? I see that one window was dedicated in memory of someone who was Arch? bishop of Tasmania.

Of course, when in the lovely peaceful atmosphere of All Saints there is the opportunity for reflection and one's mind should also be on the written and spoken word.

But I have to confess that frequently mine is not – I wonder about the date of the next concert and other information in the service leaflet, or when am I down for reading the old Testament lesson? Sometimes it is an effort to concentrate my mind and then perhaps I am distracted by something quite irrelevant in my surroundings.

A recent incident has brought home to me how familiarity, and present preoccupations can blind me to my surroundings, and stifle my curiosity and interest.

I visit Princess Victoria St. in Clifton Village frequently as it is just round the corner from where I live and is my main shopping area. However I realise that from the moment I turn the corner from Regent St., my mind set is on everything I think is destroying the environment of this elegant street which, if streets were listed should be Grade 2.

“Why doesn’t the Council do something about this forest of signs - some obsolete anyway? And what about the potentially dangerous clutter of tables, chairs etc. etc on the pavement? “

“And what is the use of our council, elected by us, being given more powers in local planning if such undesirable developments get planning permission?”

“There are too many cafes, and insufficient useful shops; and can’t something be done about those lumbering great lorries delivering to Tesco, to the Co-op and to those people who shop on line.”

With all these bees buzzing in my head, I have never looked up and noticed the remarkable inn sign over the Somerset House public house; that is until, near the end of August, I did look up and with a shock of recognition recognised the subject of the painting.

Previously in August I had visited the wonderful exhibition *Shakespeare: staging the World* at the British Museum. The inspiration for this exhibition came from a realisation that, in the search to understand the remarkable creative genius of Shakespeare, studies have concentrated on the few known factual details of his life, and on what we know, and what we think he might have read: and have ignored what he might have observed – for instance the tombs in Westminster Abbey as a source of inspiration for the Henry plays.

The Somerset House inn sign is a skilful reproduction of a painting from the National Portrait Gallery on display at the exhibition. This painting records the signing of Treaty of London, August 24th, 1604, called by James 1 to negotiate peace between Spain and Britain.

According to Professor Jonathan Bate, who has written an excellent commentary for the book, published as complementary to this exhibition, (not a catalogue) this painting shows “Spanish and Flemish negotiators on the left and British negotiators on the right, as they conclude peace after two decades of open and covert war.” Juan Fernandez de Velasco, Duke of Frias and Constable of Castile is seated near the window on the left. Robert Cecil is clearly recognisable, nearest right, with quill pen in inkstand and neat little document before him.

The painting is beautifully detailed as all the faces are of individuals. The unknown painter has also carefully detailed the room at old Somerset House: the grand tapestry covering on the table, the plant at the back by the casement windows, one of which is open, showing the building opposite.

Jonathan Bate thinks that Shakespeare’s Company, then The King’s Men may have performed before the King and visiting Spaniards on this occasion. Was this conference the source of inspiration for some of Shakespeare’s later plays – “Cymbeline” for instance.

It seems to me that this inn sign is a record, and reminder of a remarkable event; a conference that ended in a peace agreement. It was a triumph for James 1 to negotiate with an imperial power like Spain. At the same time he must also have been co-ordinating various committees to compose the King James Bible of 1611.

This shock of recognition did set me thinking.

Yes, I know that there is the Gunpowder plot which has catastrophic consequences for Catholic churches the next year.

But perhaps there is a contemporary message here for all of us : sometimes, perhaps, something significant can be achieved through conferences and committees. There is certainly a personal lesson for me - take time to observe, contemplate and reflect.

And now of course, my curiosity is active – like Curiosity on Mars – probing away to learn something for the future from the past. What is the history of Somerset House Public House and, why have reminder of the 1604 Peace Conference on the inn sign. ?

I am sure someone at All Saints will be able to help me.

*Anne Hancock*

## **CLIFTON'S EARLY ACT OF REMEMBRANCE IS WELCOMED BY LOCAL SCHOOLS AND BUSINESSES**

This year's Whiteladies Road Annual Act of Remembrance at the St John's war memorial on the junction of Apsley Road and Whiteladies Road in the Clifton area of Bristol takes place two days before Armistice Day so that local schools and business people can attend.

Parish priest Father Richard Hoyal of All Saints Clifton will, for the seventh consecutive year, conduct the short public Act of Remembrance at 10.50 am on Friday, November 9.

He said this week: "Every year the size of the crowd attending has exceeded that of the previous year – even with continuous torrential rain two years ago! – and clearly this annual opportunity to pause and reflect is valued by many local people.

"This year Armistice Day and Remembrance Sunday coincide on November 11, so many who normally would attend our ceremony will be occupied elsewhere that day – at church services, other war memorials and the cenotaph in the City Centre. For that reason we are holding our public Act of Remembrance two days earlier and this move has been welcomed by the local schools, businesses and clergy who attend it."

The short service will be conducted around the St John's war memorial which is engraved with more than 80 names. All but half a dozen of them are local people who fell in the First World War.

During the ceremony Colonel Clive Fletcher-Wood, whose home is in Redland, will speak the words of the exhortation:

*They shall grow not old, as we that are left grow old,  
Age shall not weary them nor the years condemn.  
At the going down of the sun, and in the morning  
We will remember them.*

Major Mick Scaife from Clifton College will recite the words of the epitaph engraved on the memorial commemorating the men of the British 2nd Division who fell in the Battle of Kohima on the Indian/Burmese border in 1944:

*When you go home, Tell them of us and say,  
For your tomorrow, We gave our today.*

*The Last Post* and *Reveille* will be sounded by bugler Sergeant Major Martin Dove of the Army Cadet Force's Bristol Corps of Drums. Also present will be Royal British Legion standard bearer Douglas Sandrone.

Last year almost 300 people attended the ceremony and more are expected this year. Among those laying wreaths will be representatives of the Clifton College CCF (Combined Cadet Force), Avon & Somerset Constabulary, and businesses in Whiteladies Road. Others will include Redland Green School, St John's Primary School and Belgrave School. Staff and pupils from SS Peter and Paul RC Primary School and Clifton High School also will attend.

**For more information contact Father Richard Hoyal, telephone 0117 9706776.**