

Dear Brothers and Sisters in Christ

May we wish everyone a very joyous and relaxing August. Many people will be taking well earned breaks and we look forward to welcoming any visitors to All Saints as they too enjoy their holidays.

September will of course soon be upon us and we hope that for All Saints this will bring with it some news of our next incumbent. But also, a refreshed purpose to our worship and witness at All Saints. We have so much to look forward to and to be thankful for.

With very best wishes to you all.

Philippa and Andrew

Churchwardens

## **ALL SAINTS DEDICATION FESTIVAL (7<sup>th</sup> July 2013)**

### **Sermon preached by Fr Kim Taplin**

*“A church building, however beautiful, is not a static object, but the focal point of a living church.”* These words from the All Saints’ Church Guide Book summarise what today is all about. We remember and give thanks for the consecration of this present Church building on 1<sup>st</sup> July 1967. And we can travel further back in time, to 1868, when the chancel of the original Church was consecrated. But, we’re not sitting in a museum, an art gallery or a concert hall. No, this morning we occupy a *sacred* space. A place where generations have prayed and worshipped. Where the rhythms of life have been hallowed. So, today is about this marvellous building, but it’s also about *us*, the living Church of Jesus Christ.

This building is about community. A community which has taken great steps of faith in the past, and continues to do so in the present. You see, incendiary bombs and bitter theological disputes cannot destroy foundations which are built on rock. St Paul’s encouragement to the Ephesians could equally well apply to us on this Dedication Festival:

*“You are members of God’s household.....in Christ you are being built together to become a dwelling in which God lives by his Spirit.”* (Ephesians 2: 19, 22) – a living church.

This is all very well. But how do we play our part in God’s construction process? How do we do justice to the vision of our founders and rebuilders? Well, I think we cherish what they cherished. We value and defend our traditions. But we also cultivate openness to new spiritual insights. Again, the final page of the Guide Book puts it so well:

*The basic truth remains the same: but its expression must be today's expression, for today's society.*

So the great challenge we face as a Church is to hold, in creative tension, these two vital and indispensable approaches – on the one hand, tradition and continuity; on the other hand, newness and change.

For many people today, tradition has become a dirty word. Modernity and post-modernity have interrogated the past and found it wanting. I think most of us would agree that the prejudicial barricades of class, race, gender and sexuality needed to be torn down. Fairness and equality of opportunity are noble aims. Democratization has certainly levelled the playing field. This is all good. But, there have also been costs. Institutions like Governments, Banks, the Police and Churches are now increasingly regarded with suspicion, or ignored as irrelevant. All hierarchy, it seems, is passé.

Some traditions in the Anglican Church have sought to respond to the *zeitgeist*, this spirit of our age, with an 'if-you-can't-beat-them-join-them' approach. In a headlong dash for relevance, some Christians have abandoned their church buildings for coffee shops. "Café Christianity is where it's at", we're told by the advocates of Fresh Expressions. And it's certainly true that Christian Mission must meet people where they are geographically and philosophically. But what happens when coffee drinking goes out of fashion? I fear that a generation could suffer from Church-attendance amnesia! We have to be careful that we don't build on sand.

This Church has been a beacon of the Catholic Tradition for 145 years. Long may its flame burn brightly. At this Dedication Festival we celebrate the impact which its life has had locally, nationally and internationally. The power and beauty of its liturgy enables worshippers to encounter God. In this place, at times, a sense of the numinous is almost tangible. But we mustn't be complacent. Just because tradition is cherished, it doesn't mean that it should never be questioned.

The Jesuit priest, Anthony De Mello, told the story of 'The Guru's Cat' (in *The Song of the Bird*, Image Books, 1984). *When a guru sat down to worship, each evening the ashram cat would get in the way and distract the worshippers. So he ordered that the cat be tied during evening worship. After the guru died, that cat continued to be tied during evening worship. And when the cat expired, another cat was brought to the ashram so that it could be duly tied during evening worship. Centuries later, learned treatises were written by the guru's disciples on the religious and liturgical significance of tying up a cat while worship is performed.*

We must always ask ourselves *why* we do what we do? Tradition and continuity are positive. They give us stability and structure. They allow us to inhabit our comfort zones. As we've already heard, *The basic truth remains the same*. But remember the second part of that quotation – *(Truth's) expression must be today's expression, for today's society*. So, how do we handle newness?

As we age, we inevitably think about *change*.....change in our bodies, in our minds, in our expectations of ourselves and in other people's perceptions of us. Change, of course, is inevitable. Our bodies are always mutating as cells reproduce and die. Our relationships are always modifying as we learn more about each other and as we grow together or grow apart. Our world is always evolving; it's weathered, eroded, impacted upon and torn asunder by seismic activity. It's been icy cold and steamy hot. Creatures come and creatures go. One day, we're told, the Earth will be swallowed whole by a giant Sun. Our universe is constantly expanding until one day.....who knows?

If we can't arrest change, it follows that it's futile to fear it. Please don't misunderstand me. I'm not advocating a *laissez-faire* approach to all change. Far from it. To simply shrug your shoulders and say, "*Que sera, sera*" flirts with the demon of indifference. Far better to look change in the eye and to learn how it may be channelled for good.

Change in organisations is always a thorny issue. It can be a catalyst to more negativity and complaint than almost anything else. You don't need me to tell you that! Shortly after we arrived at Clifton College in 2001, we had an Advent Carol Service. The Director of Music and I changed the pattern. Of course, we retained the moving choral anthems, the rousing Advent hymns, the traditional Bible readings. Every member of the congregation had a votive candle as usual. However, this time the choir moved in stages from the ante-chapel to the sanctuary, on a symbolic pilgrimage towards 'the sacred'. Meanwhile, the lighting was subtly increased as the whole building expressed the theological transition from darkness to light.

Well, a few days later the Head Master received a vitriolic, anonymous letter. The hatred was very thinly disguised as we were accused of destroying a much-loved tradition. "Where was the darkness to light motif?" demanded the writer. Well, for me, the darkness could quite clearly be seen in the words of that letter!

With tongue in cheek, I offered the following insight:

*Institutional change usually goes something like this. In the first year it is met by protest. The second year brings grudging acceptance. In the third year, it becomes tradition. In the fourth year, it is a much-valued tradition, and by the fifth year we have always done it that way!*

Tradition is often change with a few more miles on the clock. What's to fear, especially if we travel together? Christ is the Cornerstone of all we do here. *"In him the whole building is joined together and rises to become a holy temple in the Lord."* (Ephesians 2:21)

I want to finish as I began, by referring to the conclusion of the Guide. It puts what I've been trying to say clearly and succinctly:

*"The Church must always strive for the best expression, in time, of that which is timeless and eternal."* That's exactly it! Cherished continuity and sensitive change in the name of our Lord Jesus Christ. We are a pilgrim people, loving and learning from each other; always thankful for what we have gained on our journey, but still peering into the distance with wide-eyed excitement about where God may lead. So on this Dedication Festival, let's echo the sentiment expressed by the Swedish diplomat and former Secretary-General of the United Nations (1953-61), Dag Hammarskjöld:

*For all that has been – thanks.*

*For all that shall be – yes.*

### **Sermon Preached by the Revd Dr Paul Roberts on 21st July 2013**

I wonder how many of us find today's gospel story more than a little irritating: One hard working sister, who is trying her best to fulfil the role of a good host by preparing a meal for Jesus and his friends. And one pious sister, listening at Jesus' feet, blissfully unaware of her sister's activity on their behalf. Then, when Martha finally gets to the point of exasperation and tries to get Jesus to intervene on her behalf, she gets gently, but clearly reproved. What kind of a kingdom of God is this? Is it some kind of dossers' charter?

You may have heard of Ignatian meditation, which encourages us, when reading a passage, to use our imagination and adopt different roles in the passage, to discover different perspectives within it and also different perspectives on ourselves. It's rather fun to do it with this short passage from Luke's gospel:

Imagine where you are in this story: are you one of Jesus' friends, gradually observing, first the difference in the women's activities and then the growing tension growing. Or perhaps you're Mary, slowing being absorbed by Jesus' teaching until all the usual tasks and concerns get eclipsed with the wonder and importance of his message. Or maybe you instinctively connect with Martha, stressed with so many sudden demands on your time, from convention, because of circumstances and - as usual - there's Mary, away with the fairies, mind on other things and once again, leaving you to get on with all the tasks that really need to be done. It's happened so many times before, you love her, but she's bone

idle really and at the moment you just want to give her a good shaking. Or maybe you're one of the pots and pans, being bashed around with increasing vigour...

We can discover a lot of meanings in this story. For example, we could see it as a story which overturns social conventions about women and their role: Martha is playing the traditional role, working away in the kitchen, preparing the meal for the important men. Mary has stepped out of this role and has joined the band of disciples, attending to Jesus' teaching with the assumed outcome that at some point in the future, she will become a rabbi and pass on the teaching herself. Maybe this is what Jesus means when he says that Mary has 'chosen the better part.' If so, then who is finally going to get a meal ready for when everyone's stomachs start to rumble? What should we do about those matters of necessity which have, up to now, been answered by traditional roles and actions? In God's kingdom, who does the washing up? For certainly, until Jesus comes again with power and great glory to judge both the quick and the dead, there will be washing-up to be done. Life brings labour, and division of labour is real issue of justice, so what does Mary think she's playing at?

But a slightly different reading of the story is about choice and necessity. 'Martha, Martha, you are worried about so many things. One thing is really needed...' I have two children who are of almost completely opposite personality-types. When they were at school, one would work really hard, constantly thinking of things around her, concerned about her performance and would move from one thing to worry about to the next. The other, the boy, would work the bare minimum, fascinated by inner concepts and abstract ideas, apparently unconcerned about his performance and seeming to have an amazing mechanism for dispelling them by thinking about something else instead. You can probably work out which one I was like when I was younger. --- 'When I was younger...'

But even boys grow up in the end, and with the years comes responsibility and worries. It's easy for age to envy the capacity of youth to proceed, worry-free, from one thing to the next without the burden of anything really depending on them. Age sometimes tries to export worry to youth. We say things, like: 'if I were at your stage in life, I'd be concerned that such and such happens...' But really, until they have a real responsibility which matters to them, most of them just carry-on enjoying themselves. 'Martha, Martha, you are worried about so many things. Only one thing is really needed...' Life has a habit of turning us from Mary to Martha.

The other worrying thing about the passage is that Jesus seems to imply that both Mary and Martha had a choice. 'Mary has chosen the better part, and it shall not be taken from her.' What does Jesus mean by that? Does he mean that in the Kingdom, women have a choice: they're not bound by social roles, but are free to choose their roles in a way similar to men? Or is he expressing a broader principle within God's Kingdom? When it comes to shouldering the burden of our responsibilities, what does it mean to 'choose the better part'?

For me, this passage is about an unheard-of freedom: which breaks out of the cycle of both earlier tradition and present necessity. Jesus is clearly challenging the assumptions that Martha has about her role and that of Mary. But he's also challenging all of our assumptions not just about tradition, but about the kind of cause and effect thinking that can end up taking over all of our choices, particularly as we move on in life and bear greater and greater responsibilities.

I can't help wondering how much of my life, my decisions, the way I fill my remaining hours is tied up with almost automatic assumptions based on 'having to do things'. Jesus doesn't deny that there is housework to be done. He is saying that there is only one thing - one thing - which is *really* needed in our life. And for Martha, it was staring her in the face: Mary had seen it, but Martha, dear, reliable, trustworthy and dependable Martha, hadn't noticed it: *life is more than what we always seem to think we have to do*. God wants to come into our lives

to free us from being cogs in a machine of routine necessity. God first, everything else comes later.

It can take something which is a mixture of insanity and astonishing courage to put down the thing which 'seems' essential in favour of that thing which seems to be a luxury: time with God, time spent listening to the Word of Jesus. In the rush of day-to-day life, choosing *not* to do what is pressing upon us, in favour of time to be with God may seem, in the heat of things, irresponsible madness. But if we stand back, and take the longer view, then it's more essential than anything else. Better to be less-well-prepared for that meeting, than to have missed a chance to be with God for the last three days because you were so busy. God first – only one thing is *really* needed.

Perhaps when we think about this kind of thing now, in church, we recognise that inner hunger we have to know God more deeply and to know our souls better. The point is, to 'choose the better thing' means to listen to that hunger more intently, not just when we're in church, but in the rest of our life – and to *act* on that hunger.

And if this passage is also about freedom and breaking out of the roles society demands of us, then surely the one role today we all need liberating from is the one which says, 'you are a cog in some enormous machine, and you *must* perform your function!' If that is all life is about, then there is no Kingdom, no Gospel.

But there *is* a Kingdom, and the Good News - we know - is that Jesus has come to bring us freedom to be God's children and to discover, by having a relationship with God, the very purpose for which we were created – why God dreamed us up. And it was emphatically *not* to fulfil a function. This is what Jesus meant, surely, when he said, 'Mary has chosen the better part.' If we allow the Holy Spirit to liberate us from these chains of necessity which we too easily allow to distract us from what is really important, then the good news for us today is that 'the better part', which is life with Jesus, will not be taken away from us.

### Inside TV: How God made the English

So what next? the BBC said to me once the bunting had been taken down and the ballroom hoovered after the launch-party for 'A History of Christianity'. There followed a year of cheerful discussions, in which in the end, I got my own way (I'm slowly learning how to do this amid the veritable Byzantine Court that is the Beeb). I wanted to talk about Englishness, past, present and future. It wasn't just to be a history of English religion, which could have been a bit bland, nor a discussion of Church and State, which makes you yawn just to hear the phrase, and which no-one would want to watch, including me. No: there is a real question: what has it meant to be English in history, what does it mean now, and what lessons can we draw from the past for the future? We did this in three episodes, an hour each, which aired in spring 2012 on BBC2: 'HOW GOD MADE THE ENGLISH'.

The jokey title came to me in the bath, like all good ideas. It wasn't just meant to annoy the Scots, Welsh and Irish; as my unpronounceable name indicates, my father's family is Scots, so I would never wish to do that. It was meant to remind us all that English identity has been inextricably bound up in religion throughout English history. The English didn't exist until a brilliant Northumbrian monk, the Venerable Bede, thought up the idea in the draughty library of the monastery at Jarrow in the early eighth century. He constructed Englishness out of the most important book in his life, the Bible, and he turned the image of the Kingdom of Israel which he found there into a blueprint for a united kingdom in an island full of

squabbling warlords, Saxons, Angles, Jutes. There was then no united kingdom of England, nor for another century and more: only the united Church which had sprung out of the Catholic mission sent by Pope Gregory the Great. So God, or his monk Bede, really did make the English; and he manufactured them out of the Bible's vision of the ancient Israelites.

Later, Henry VIII remade the English in order – as he saw it – to please God. Henry had quarrelled with the Pope for refusing to admit that the royal marriage to Catherine of Aragon was null and void. Catherine and most of the women of England also refused to admit it, but Henry was convinced that God was on his side, and in his egotistical fury, he broke with the Pope. This had a remarkable result. The English had previously been known as the Pope's most loyal children in all Europe; that was what had made them English. Now King Henry and two out of his three children took the kingdom through a 180-degree turn: the English were now destined to be the people who hated the Pope the most in all Europe. In 1707, this Protestant England did a deal with another Protestant kingdom, Scotland, to create yet another new identity, Britain and Britishness. This fuelled an Empire which lasted until living memory, certainly my living memory, and that of my parents who both served in its army. Now the Empire has gone, and perhaps Britishness with it. What do we do next? What is Englishness now, as it emerges from under the shadow of Britishness? And what part will religion play in the changes this time?

There are just some of the stories and questions we tackled in this series. You (and the Archbishop of Canterbury) might have been surprised by the answer I offered at the end of Episode Three; I was certainly a little surprised that I was allowed to state my answer so forcefully. The question really matters. An anecdote to illustrate that: we thought of shooting the opening titles from a helicopter, hovering above a village green on which the village gathered to lay out a huge St George's Flag. Then the villagers had a meeting, and decided that they didn't want to do it. They thought that St George and his flag were now too associated with racist politics in the public mind, and they didn't want people to think of them like that. That is very sad, and it shows that we need to do some serious thinking about national identity and what it means to us. And where better than on BBC TV?

I hope that you enjoyed the series and profited from it; if you didn't see it, you should be able to catch up with it on YouTube. Not so much foreign travel as for 'A History of Christianity', though we did get to France, Italy and Israel for reasons you will understand if you watch. And the hat was back, a bit battered this time, because it was the same hat – it just made it to the end of filming. Replaced now, thanks to the generosity of one of my graduate students, who gave me a hat token – did you know that there are hat tokens, just like book tokens? You go to Lock's of St James's with it, and they give you a hat. It's as simple as that. Now look out for Christianity and sex, in three episodes.

*Diarmaid MacCulloch is Professor of the History of the Church in Oxford University; he was knighted for services to scholarship in 2012.*

## **As it was in the beginning.....**

At Dedication-tide – the time we give thanks to Almighty God for our church building and the people who made it what it is – it's worth looking back, not in nostalgia, but to remind ourselves of what we are about so that we can move forward with renewed energy into the future.

All Saints was a radical vision of a group of lay-people who wanted to establish a church where sittings were free (in all the other Clifton churches at the time the 'pew system' operated – you had to pay-to-pray, thus excluding poorer people). They also wanted to provide a very much fuller and richer pattern of worship than was generally available.

A speech made at the laying of the foundation stone on 3<sup>rd</sup> November 1864 said it all.

*“This church is to be no common building, not one of those grudging offerings which man sometimes makes to God, after adding up his ledger many times. It will be the perfection of an offering – its solid buttresses symbolising the lasting nature of the truth which it will show forth, its broad curved expanse symbolising the vault of Heaven, under which rich and poor, old and young, men and women, shall meet together as one family, without any distinction, to worship their one Lord.*

*“This building, if I understand it, is to symbolise what a church should be in its fourfold aspect – as a house of prayer, as a house of praise, as a house of preaching and as a house of the Holy Sacraments. In all these four relations, each one most important to a parish church, this church is to be the best. It is not to be a building in which religion is to be folded up and put in a cupboard, like a Sunday suit of clothes, to be used only one day in the week.*

*“These, sir, are the principles upon which, if I understand it rightly, you are to build this church. You build it, first, as an offering to Almighty God; secondly, as a means of evangelising His people; and thirdly, as a testimony of faith and love and confidence in that Church of England of ours which is eventually to take her legitimate true place – impregnable as the rocks of the ocean, however much the winds and storms may idly beat against her sides.”*

So the work began in 1868– daily Morning and Evening Prayer, a daily celebration of the Holy Eucharist and with two celebrations plus a children's service on Sundays and on all Saints days, together with Bible classes, talks and special care of the religious education of the young.



Our work continues. Our 'solid buttresses' and 'broad curved expanse' may now be of concrete, but our modern church remains 'no common building', its people still striving to live-out the vision of faith and discipleship spoken of all those years ago. Indeed, the modern version of the Objects of All Saints (set out in the PCC's Annual Report) carry this forward:-

- *To proclaim the catholic faith within the Church of England.*
- *To be a faithful and lively house of prayer, praise, teaching and sacrament.*
- *To respond generously to issues and needs at home and abroad.*
- *To be a church that is open and accessible to everyone, all day, every day.*

This is our challenge, now and for the future. We remain true to that radical founding vision. As it was in the beginning, is now and (through faith, faithfulness, prayer, praise, teaching and sacrament) ever more shall be. Thanks be to God.

*Roger Hopkins*

**“Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.”**

*(An adapted version of an Address given at the Family Mass on 15<sup>th</sup> August 2009)*

As we well know, in a parish church in the Catholic tradition like All Saints, the saints each have their special day on which they are remembered. Nearly always that is the day on which they were believed to have died – sometimes called their 'heavenly birthday'. Those dates are often not strictly *historical* and owe a lot to *tradition*, the handing down of belief through generations - a very important source for the Church, as well as the Scriptures. Last month in July there was the apostle St Thomas's day on July 3<sup>rd</sup>; St Mary Magdalen's day on 22<sup>nd</sup>; the apostle St James's day on 25<sup>th</sup>; and then St Anne and St Joachim (traditionally believed to be the mother and father of Mary the mother of Jesus) on 26<sup>th</sup>. There's a saint remembered somewhere in the world every day of the year.

Our most important saint, though, apart from Our Lord himself, is his mother Mary. She is the most honoured saint, which is why we call her Queen of heaven. And if you didn't know any better, you could be forgiven for thinking that there might be a day during the year called St Mary's day, though of course there isn't. She is so honoured and important, as the mother of Jesus, that she is remembered not only on *one* day of the year but on *several* days. Some of them are connected with her son's birth, such as Christmas Day, Epiphany and Candlemas.

The first day in the year she has all to herself is 25<sup>th</sup> March, often called Lady Day, exactly 9 months before Christmas - the day we recall the Angel visiting her in Nazareth to tell her

that she had been chosen to conceive and bear the most special human being the world has ever known. The Lord of the Universe would grow inside her womb. He would take his human life from within her, look like her and have her DNA. That is the highest honour God could bestow on anyone. We remember that time Sunday by Sunday here at the end of the Solemn Mass, when the Angelus is said or sung – *The Angel of the Lord brought tidings unto Mary ...* - and indeed it is said here every day, more than once. Christians worldwide in the Catholic tradition recall this event so regularly and often because salvation through Our Lord Jesus Christ *began* with Mary hearing God's word by the message of an Angel and saying 'yes' to God. There's another day on September 8<sup>th</sup>, on which we remember Our Lady's own birthday and yet another early in December when we recall the time she was herself conceived in the womb of her own mother, St Anne. 15<sup>th</sup> August is when we celebrate her heavenly birthday, the day on which her earthly life came to an end and she was taken up to be with her Son in heaven.

There is no record of Mary's death in the Acts of the Apostles. That is a problem for some Christians who might say that if something isn't word-for-word in the Bible then it can't be true. There are Christians who wouldn't want to be associated the Feast of the Assumption of the Blessed Virgin Mary for that reason. The doctrine of the *falling asleep*, (or *dormition* as it's called in the Orthodox church,) of the BVM, has been present in the Church since the 4th century, though, and came about because, by being so highly esteemed and honoured by God, it was believed she was *assumed*, body and soul, at the natural end of her earthly life, into heaven, to share in the resurrection life of her Son in a unique way.

Our Lady, Mary Mother of God, is without question important to all baptised Christians, because when we are baptised we become brothers and sisters of Jesus, and Mary is therefore *our* mother also. Indeed Our Lord gave the clearest message about this from the cross as he spoke to his mother and to the beloved disciple: "Here is your son ... Here is your mother." As our mother and Queen of saints she watches over and prays for each one of us. We are able to ask for her prayers, as we do in the Angelus: '*Pray for us now ...*' That is why we may go to the statue of Our Lady in church, to light a candle and say a prayer. It might be a prayer for someone who is sick, or someone who has died, or sometimes people feel they specially want to ask Our Lady to pray for them when there are problems in family life, because Mary, especially, knows and understands the joys and sorrows of family life.

We honour Mary because when the Angel Gabriel came to her with a message from God she said 'yes' to God, and went on saying 'yes' to God. She didn't understand *how* she could become the mother of God's son, but she still said 'yes' because she knew she could trust God. And because she trusted God she gave birth to the Lord Jesus, saviour of the world. She and Joseph brought him up in Nazareth until he grew to manhood. She played the most vital part in God's plan to reveal himself to us as a human being. It wasn't easy for her; she suffered a lot, especially watching her precious son die on the cross. A sword pierced her heart, as Simeon said it would, but she was steadfast and kept company with the Apostles after Christ's ascension.

We can never be thankful enough for Our Lady and that is why we celebrate her on so many days throughout the year. Her heavenly birthday is one of the most important, because we remember that as Our Lady, Queen of Saints, just as she was chosen to be the mother of God's Son, so she has been chosen, in this unique way, to share in his resurrection life.

*Jessica Smith, Parish Lay Minister*

## THE EDINGTON MUSIC FESTIVAL 2013

SUNDAY AUGUST 18<sup>th</sup> - SUNDAY AUGUST 25<sup>th</sup>

### APPEAR and INSPIRE

For one week in August every year since 1956, Edington, a small village on the edge of Salisbury Plain in Wiltshire, has hosted a festival of music and liturgy in its magnificent 14<sup>th</sup> century Priory Church.

Singers from many Cathedral and Collegiate churches gather to take part in the daily services throughout the week.

The Solemn Eucharist and Solemn Evensong are the principal daily services together with the offices of Matins and Compline sung to plainsong.

The theme of this year's festival, **Appear and Inspire**, explores the lives and teachings of a group of female saints: Mother Julian of Norwich, St. Teresa of Avila, Blessed Teresa of Calcutta, St. Cecilia, and St. Teresa of Lisieux. Saturday 24<sup>th</sup> will celebrate the Blessed Virgin Mary.

As usual, many renowned composers will feature throughout the week among them Lobo, Britten, Holst, Howells, Finzi and Tippett. On Friday 23<sup>rd</sup> Durufle's Requiem Mass will be sung and Mozart's Coronation Mass will be the climax of the festival on Sunday 25<sup>th</sup>.

This is a wonderful opportunity to experience fine music in the context for which it was written and discover the beauty of the Priory Church and the Wiltshire countryside.

Further details can be found at [www.edingtonfestival.org](http://www.edingtonfestival.org). There is also a poster displayed in the porch.

*Norman Drewett*

## **Father Peter Dill**

Father Peter Dill has been helping us during the interregnum by celebrating weekday Masses and more recently on Sundays at 8.00am. Father Peter had been a regular celebrant at All Saints for some years on Thursday mornings at 7.30am and we are delighted that he has become better acquainted with more of the congregation by assisting us during this vacancy.

Fr Peter was born and brought up on Merseyside on the Wirral and his vocation emerged while teaching in Nottinghamshire. His training for the priesthood was at Kings College London and St Augustine's College Canterbury and he was ordained in 1973.

Fr Peter's first curacy was near Mansfield in a mining community where he met his wife Jean. (Jean died in 2004). He then went on to curacies in north Wales and Birkenhead and subsequently two incumbencies – Newton-in-Mottram near Manchester and Shelton and Oxon near Shrewsbury.

In 1987 he became Chaplain at Clifton College where he ministered and taught for thirteen years.

Before retiring he spent a short time in Devon and then became Pastoral Co-ordinator at Westbury Fields, St Monica Trust when this was first being established as a new community.

Fr Peter has a daughter, Rachel and two sons Andrew and Thomas – all of whom have grown up.

Fr Peter is currently a member of the ministry team at St Mary Redcliffe having assisted them through their interregnum before the recent appointment of the new incumbent.

Fr Peter says that his interests and pleasures are: playing badminton, gyroscopes and spinning tops and tea drinking. He also is keen on athletics (he longs to pole vault!) and cultural studies.

**Last month: Christ described as SUN**

Once you start looking it never ends. Straight off at No. 5 we have 'Christ her Sun all sloth dispelling.' It's a favourite later with Chas Wesley – 'Sun of Righteousness' in 'Hark the herald' and 'Christ whose glory,' and the startling 'Lo, our Sun's eclipse is o'er' at 113. The C19th gives us 'Sun of my soul' (Keble) and there's the tender reference at the end of 'I heard the voice of Jesus say.' And so many more.

This month: an ACROSTIC.

You know the sort of thing: read the initial letters of each line downwards. The original English Hymnal left you to happen upon it. The editors of NEH have spoilt it all by telling us! All right, then, let's make it easier still. It's August, isn't it?

**DOORS OPEN DAY – SATURDAY 14<sup>th</sup> SEPTEMBER 2013**

This year we are again taking part in the Bristol Doors Open Day. On this day, lots of buildings of interest throughout the city are open for visitors. We, of course, are open every day, but this is a particular opportunity to be part of an initiative that welcomes thousands of people to places they might otherwise not think of visiting.

We need lots of help on the day, in one-hour periods – people to provide and serve refreshments and people to act as stewards/welcomers.

This is always great fun for us as well as being a great privilege for us to welcome people to All Saints. If you can help for an hour (or even more) on the day or provide cakes, please sign the list in the porch.

*Janice Hopkins*

**BRISTOL CATHOLIC SOCIETIES**

**NATIVITY OF THE BLESSED VIRGIN MARY**

14 September 2013 at All Hallows Church, Easton.

12.00 noon: Concelebrated Festival Mass,

*preacher:* Father David Prothero SSC

3.00 pm: Evensong, Procession and Benediction.

All are welcome to this traditional celebration of the birth of Our Lady,  
the Mother of God.

*Further details from Jessica Smith or Chris Verity.*

# BEAR FRUIT FOR THE FUTURE THIS HARVEST

This harvest, as we celebrate God's bountiful creation, our church is standing alongside communities in Brazil whose most important harvest is under massive threat.

**Did you know that every Brazil nut you've ever eaten was gathered from wild trees in the Amazon rainforest? They cannot be cultivated: they do not survive without the complex forest ecosystem and are dependent on particular types of bees, orchids and rodents that live there.**

Every March, Bebé Albenize and her community work incredibly hard gathering Brazil nuts from the rainforest. These nuts play a central role in the life of the



Bebé Albenize is well-known in her community for her knowledge of where the Brazil nut trees grow



community, who live in poverty. They provide vital nutrients in a place where up to 10 per cent of children are malnourished, and they are virtually the only source of income for buying essentials like medicine. Without the nuts, life would be almost impossible for the community: and yet the rainforest is under threat from mining and logging companies. That's why Christian Aid partner the Pro-Indigenous Commission of São Paulo (CPI) is helping the community gain the legal rights to its land.

As we celebrate God's good gifts this harvest, let us remember CPI's work, Bebé's community and their struggle to protect this complex and fragile creation. This harvest, we are helping them bear fruit for the future. Thank you so much for all you can give.

**'Pray for us to find a way to make a living from the Brazil nuts and continue living here on our lands.'**  
– Bebé Albenize



Donations to the harvest appeal will support Christian Aid's work in Brazil and around the world.

UK registered charity no. 1105851 Company no. 5171525 Scot charity no. SC039150  
NI charity no. XR94639 Company no. NI059154 ROI charity no. CHY 6998 Company no. 426928

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