

July 2013

Dear Brothers and Sisters in Christ

We are delighted to say that we will be advertising the post of Incumbent of All Saints Clifton this month. The paperwork has been approved by the Diocese and we have been informed that the suspension of the living has been lifted. The advert will be placed in the Church Times and posted on the Diocesan website as well as our own website.

Some people have asked what lifting the suspension of living means in practice. Well not as much as it did 10 years ago when the suspension was put in place when instead of an Incumbent we were only able to appoint a Priest in Charge. Times have moved on and newly appointed Priests whether they are Incumbents or Priests in Charge are now all subject to contracts, terms and conditions and regular reviews. The important difference now is that our next Priest can be called 'Vicar' and will be Installed at their induction. We are also now back under the Patronage of the Bishop of Bristol. Again not much change in practice but important to note that All Saints Clifton always was and continues to be under the Bishop of Bristol's patronage.

There is however an important positive message from the Diocese that lifting the suspension carries in terms of the future of All Saints and we are of course very pleased that we shall be appointing to a full time post. We do ask that everyone holds the future of All Saints in their prayers and more importantly pray that the right person applies. Shortlisting and interviews will take place in September. If you have any questions please do ask the Wardens.

We are as ever grateful to everyone who is committed to ensuring that our weekly services are covered during the Interregnum. If you are able to come and say the daily office with the Office Team or attend weekday Mass on a Tuesday, Wednesday, Friday or Saturday please do. See pew leaflet for details.

With love and prayers

Philippa and Andrew

Glastonbury 2013 Behold Your Mother

Faith was certainly in the forefront: a deeply held faith that even if soaked to the skin we would not succumb to pneumonia, arthritis, rheumatism. And this faith was justified, for I never even caught a cold.

What's more, despite the weather, Glastonbury Abbey was beautiful. I had no duties, but I did have the leisure to look properly at the remains and to think about the history of this place. To my shame, my Buddhist gardener had asked me what order

of monks had lived and worked there and I could not answer, but now I know it was the Benedictines. It survived longer than most religious houses, partly no doubt because of its size and wealth, but perhaps also because it was innocent of any crime. By January 1539, Glastonbury was the only monastery left in Somerset. Abbot Richard Whiting refused to surrender the abbey, which did not fall under the Act for the suppression of the lesser houses.[http://en.wikipedia.org/wiki/Richard_Whiting_\(abbot\)](http://en.wikipedia.org/wiki/Richard_Whiting_(abbot)) - [cite note-stanton-3#cite_note-stanton-3](#) On 19 September of that year the royal commissioners arrived there without warning presumably to find faults and thus facilitate the abbey's closure. Whiting, by now feeble and advanced in years, was sent up to the Tower of London. He returned to the West only to be executed, and was hanged, drawn and quartered on Glastonbury Tor. At the time, this must have been accounted a merciful death.

And so much survives. The stones were plundered, clearly, but this sizeable plot of land in the town centre is still open, and enough ruins remain to demonstrate the majesty of this monument to the catholic faith. I wandered around, between showers, and marveled. I took refuge in the Abbot's Kitchen and contrasted the abstemious diet (except when guests arrived) with our planned picnic. I also sheltered in the Museum before emerging into sunshine to take my seat for Mass. The folding chair I chose was damp, but easily wiped, and it was warm. To one side I could see the Abbot's Kitchen; ahead I could see foliage through the tracery, and immense clouds patched the blue of the June sky. The precentor began to lead us in practice singing, and the heavens opened. Rain pelted down, umbrellas went up and we carried on.

I think I am a Pilgrimage person. I love Walsingham, and when the then +Andrew Burnham preached against prayer shopping lists and in favour of reading the word of God and going on pilgrimage it struck a chord. And so did the day's sermon from the Right Reverend Michael Langrish, Bishop of Exeter. 'There are very special places, places of tangible prayer and service, where the veil between time and eternity ... between humanity and God, is just that – very thin – almost transparent.' Another thing which he said meant a great deal to me as a member of the All Saints family. He referred to his feelings of sadness that 'for the past 20 years, Glastonbury tended to become less of a place of encounter, of hospitality, and instead a place where differences were noted and separateness the order of the day.' So I hope that there will be more All Saints catholics there next year, wallowing in the liturgy, yumming up the picnic and embracing each other through their waterproof ponchos. Our Lady sat there in the front row, and I am sure she didn't mind the rain, but I fear she minded that not all her children were there. Behold Your Mother.

And the hymns, the hymns: Ye who own the faith of Jesus, Tell out my soul, Hail Holy Queen enthroned above, Lord Jesus Christ, Sing of a girl in the ripening wheat, Onward Christian pilgrims; later in the procession we had For all the saints, To God

be the glory, Thy hand O God, Lord enthroned in heavenly splendour, Be still A challenge to the prevailing 'Is man a Myth' retail presence. I confess I found the musical backing to the exposition a shade too uplifting, but the final hymn 'Thine be the glory' had 'em dancing in the aisles.

See you there,

Anne Bradley

HYMN BOOK SEARCH No. 7

Last month: Stars described as 'spangled.'

267 (1) Addison; 397 (5) Milton.

Now, a seasonal touch (let us hope!). There are at least fourteen places in the hymnal where Christ is described as SUN. Well, this series, now more than halfway through, is not a competition. But perhaps, just this once, for anyone who likes to produce a list of, say, ten such examples, a jar of made-at-home marmalade as a modest memento?

HERE IN TRUTH THY GARDENER STANDETH

When I was at school in the 1960s there was one form that had no fewer than nine girls called Susan. It presented a few problems for teachers in distinguishing them one from another. The Church seems to have had a similar problem with women in the gospels called Mary. Until relatively recently, three women who are now acknowledged as distinct from one another were, so-to-speak, conflated in the person of Mary Magdalen. Thus she is represented in art, (though not in iconography), as a combination of the woman out of whom seven devils were cast by Jesus and the first to witness his resurrection, the sister of Martha and Lazarus of Bethany, and the so-called Sinful Woman who anointed the feet of the Lord. She is instantly recognisable in Christian art as the sensual, passionate, and deeply contrite woman with long flowing auburn hair, at the feet of the Master - kneeling at them as a penitent, anointing them or trying to cling to them. And not only in fine art; in dramas, too, such as *Jesus Christ Superstar* and the more recent *Passion of the Christ* and in poetry and hymnody. One source suggests that the first line in verse 5

of the Office hymn for S Mary Magdalen's Day on 22nd July, (NEH 174) - "Faith that washed the feet of Jesus" should have the word **feet** changed to **limbs**, in order to make the present distinction as precise as possible! Thus portrayed, she has sometimes presented a somewhat unnerving figure among the followers of Jesus, and had her name given to infamous as well as worthy institutions. Colleges at both Oxford and Cambridge universities bear her name, but so did the now-derided, and thankfully defunct, Magdalen Laundries once prevalent in Ireland for the reforming of fallen women.

The most famous representations of her, ones by Titian and Giotto, for example, show her meeting Jesus in the garden when he had risen from the dead and are titled "Noli me tangere" – do not touch me – words spoken to her by Jesus in John 21:17 after she recognised him. Her natural instinct would almost certainly have been to embrace him whom she thought had been taken away from her. Hold him tight, look after him and never let him go again - understandable, of course. She had made the last journey with Jesus to Jerusalem, endured the sight and sound of him dying an agonising death, then assisted at his burial and was bringing myrrh to anoint his body. Her sorrow for the one who had transformed her life and inspired her total commitment and love is unimaginable. Those tears would not have been dainty ladylike weeping, dabbed at with a hanky, but the uncontrollable sobbing of one in total shock and inconsolable grief. Not only had she lost him but, as she supposed, some devil had come and snatched the body. The two disciples to whom she'd told the tale of woe had returned to their homes, leaving her alone in floods of tears.

Yet from this state of utter misery she has been uniquely privileged for all time and eternity. She is the first to meet the Risen Lord. No wonder she wants to cling to him! But she is the first one charged with understanding that this is no longer possible, if it ever was. She must share him as never before. She is to share the news with Christ's brothers, as he calls them, who in turn share the same Father in heaven – "my Father and your Father, my God and your God". She is to share in his risen life. There has been a change in this man, whom she didn't recognise and thought to be the gardener. But thinking him to be the gardener is not so wide of the mark. As the Office hymn mentioned earlier has it,

"Here in truth thy gardener standeth,

But the gardener of thy soul,

Who within thy spirit's garden

By his love hath made thee whole".

The gardener of her soul. The Saviour who saw the beauty of her soul in the time she was beset by demons restored it as a gardener clears the weeds and tends the garden, so that it can flourish and bloom to his glory. On 22nd July we give thanks for this saint and for her twofold restoration to health – once from mental illness and

once from the depths of grief. We give thanks for what was wrought in her by Our Lord as her life was transformed, and ask for her prayers that our lives, too, may be transformed to his glory. May we too learn the lesson she learned, not to cling to him, but to go and share with others the good news.

Jessica Smith, Parish Lay Minister

OUT OF THIS WORLD

A Bach Pilgrimage with Thomas Bowes

IT may seem presumptuous for an organist and pianist whose only other instrument is comb-and-tissue-paper to give his reflections on the solo violin recitals here on the 5th and 6th of June. But I do so to recall for those who were there, and to try to explain to those who were not so privileged, something of this unforgettable experience.

Thomas Bowes is an artist of dazzling skill, formidable memory and enviable stamina, and, as we quickly discerned, deep insight. Not for us on these evenings the concertos he plays to such acclaim, but something intimate and penetrating, just right for the All Saints acoustic. He has now given nearly fifty recitals of Bach's unaccompanied violin works throughout the country, constituting what he has called his Pilgrimage. Astonishingly, these six sets, sonatas and partitas (akin to suites), written between 1703 and 1720, were not published till 1802, half a century after his death.

Among the dance movements in the partitas there were certainly lighthearted examples which the listener could recognize from Bach's use in other contexts(for he was a great one for recycling) – a bourree here, a gavotte there – and Bach's jigs are as jiggy as anybody's. From the start, though, we were awestruck at the contrapuntal clarity that could be produced on a single instrument. I guarantee that we all, at times, closed our eyes and told ourselves, You are not listening to two, three or even four instruments, but to one player on this lovely 1659 Amati. And here I tuck in special thanks for Bowes's bewitching pianissimos.

But our appreciation demands a more searching approach. For you must understand that it is something rare when active professional musicians admit to tears, and grope for words like 'uplifting,' 'spiritual..' You just don't expect that from those "in the business.". Bowes's programme notes drew our particular attention to

the composer's grief at the sudden death of his beloved wife Barbara in 1720, perceptively pointing out the inner significance of "Solo senza accompagnato," written in his own hand. Anyone can have a stab at the surface inscription, but there is more. This is the composer saying to himself "You are alone now; there is no-one accompanying you." 'Raw' was a word uttered by an experienced musician present. Indeed this searing rawness expressive of bereavement took us into a dimension that was truly cathartic. And, you see, the thing about Tom Bowes is that he is not just an interpreter: he is a mediator. Tears? Of course it brings tears! What other outlet is there for earthlings caught up into Bach's innermost sorrows after nearly 300 years?

That final chaconne on the second evening was something the soloist had prepared us for. "So extraordinary in its scale, architecture and imagination that it transcends all other solo violin works." Here, above a repeated 'ground' bass the composer erects a series of structures of developing richness, compelling our growing wonder. It is music of this intensity that in Bowes's hands draws us into a cosmos inhabited only by musical sounds, something autochthonous, where words and even thoughts can't reach. Afterwards, oh yes, afterwards, you can try, for what it's worth.

For me, the nearest was Emily Dickinson. 'This world is not Conclusion.

A species stands beyond.'

At the end of this crowning masterpiece no-one moved a muscle. Nobody wanted to. Don't spoil it. Hold that silence just a little longer. But of course gratitude and admiration then took over, with prolonged standing ovations for one who took no payment, but left us in his debt for a lifetime.

Kenneth D. Smith

SEND DOWN YOUR HOLY SPIRIT ON THIS YOUR SERVANT

As I am writing this we are approaching the Petertide Ordinations – ordinations to the Diaconate and to the Priesthood. Both part of the *threefold* ministry of the Church. I have two friends being ordained this year, Pat Willson to be ordained Deacon in the parish of St Gregory the Great, Horfield, and James Monro, Mary Benton's brother, to be ordained Priest in the United Benefice of Hunstanton St Mary with Ringstead Parva St Andrew, Holme-Next-the-Sea St Mary the Virgin and Thornham All Saints, with Brancaster St Mary the Virgin, with Burnham Deepdale St Mary and Titchwell St Mary, with Choseley. My thoughts and prayers are with these two, and with all to be ordained this Petertide.

I have been giving a lot of thought to Ministry, both Lay and Ordained, it is something I researched for my Dissertation at university and also later when a Diocesan Officer in the Diocese of Monmouth. I am going to write about various ministries over the next few months, starting here with the Diaconate.

The Diaconate is a separate ministry in its own right, though in today's Church it is often a 'stepping stone' to the Priesthood. However, it need not be and some C of E Dioceses have rediscovered the Permanent Diaconate.

We hear of deacons in the primitive Church of the Pauline Epistles where the term "diakonoí" was used for both men and women, so Phoebe and Timothy would have had equal status in the Church.

The Deacon is:

...A symbol of 'the Lord who serves'

Deacons are distinctively called and ordained to work alongside others. They serve as ambassadors for the Church, relating church and world. Their particular liturgical role alongside a priest or a bishop reflects the relational nature of their ministry:

- bringing the needs of the world to the church and;
- leading the church in its mission to the world.ⁱ

The Septuagint version of the Old Testament uses the terms "diakonos", diakonein", "diakonia" when referring to service, particularly service at table. These are also the words Jesus used to describe His ministry and also His disciple's ministry, 'whoever would be great among you must be your servant (diakonos)'

By Origen's time (2ndC) it was universal for the sacrament of Baptism to be performed at Easter. At Baptism the catechumens entered a stream of "living" (flowing) water and were exorcised, they renounced Satan and his works and then publicly affirmed their faith. They were baptised by the deacons, male deacons baptised men and women deacons baptised the women. They were baptised, naked, by immersion so the sexes were kept separate. They would also anoint the candidates.

The Deacon in the C of E today

Vocational Deacons:

There is a great need for men and women with a commitment to diaconal ministry to serve as distinctive or vocational deacons. Deacons operate in teams, committed to collaborative working alongside priests, readers and other lay people, helping to facilitate the whole church to live out its baptismal call to serve as Christ in the world; discerning the key issues of injustice and need, and developing effective strategies to "make a difference". The diaconate represents and has as its focus "Christ the Servant". Deacons are called to remind the church of its diaconal responsibilities and to challenge the world beyond the church to tackle injustice and need.ⁱⁱ

The deacon's natural place before and after worship is to be at the doorway; welcoming people into the gathering and encouraging them as they leave. Particular prayer requests can be made to the deacon who can then ensure they are included in the intercessions. At the end of the service it is the deacon who speaks the dismissal: "Go in peace to love and serve the Lord".

The doorway symbolises the ministry of a deacon, who is called to encourage others in their journey of faith and also in their baptismal responsibilities to serve God in

their daily lives; being beside their fellow Christians as they gather for prayer and worship and as they make their way out again into the world.

So the Deacon:

- Represents Christ the Servant, it is the serving ministry.
- Fulfils the 'footwashing' role in the ordained ministry.
- has a pastoral ministry i.e. caring for the sick, the housebound, the poor of the community, taking the sacrament to the sick and housebound.
- Preaches within the Liturgy
- Teaches – i.e. preparing people for the sacraments i.e. Baptism, marriage, Confirmation.
- Prays with and for the whole community
- Gives Spiritual Guidance
- Assists and supports the priest, and when necessary is a liaison between the priest and the Laity.
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The Liturgical role of the Deacon:

- To read the Gospel and to prepare the table – the altar – for the Eucharist - represented by Martha (Table service) and Mary (the Word).
- To give the Dismissal at Mass
- To conduct funerals
- To perform Baptisms
- To anoint the sick
- To represent, with the priest, the threefold ministry of the Church at the altar.

The Church of England is, again, beginning to welcome the Permanent Diaconate as a visible part of the threefold ministry of the whole Church and is beginning again to accept and encourage those who feel called to this very special Ministry, which in some ways is similar to the ministry of Reader, but is also different and separate. There is something very special about seeing a Permanent Deacon at the Mass alongside the Priest.

Liz Badman (Reader/Licensed Lay Minister)

ⁱ Homepage of the Diaconal Association of the Church of England

ⁱⁱ From Web page of the Diaconal Association of the Church of England

Summer

BARBECUE in

All Saints Church Garden

Saturday 13th July – 4pm

Food provided

Pay bar available for 'Pimms', wine & soft drinks

Tickets on sale from 16 June or
e-mail Janice on rjhopkins57@yahoo.co.uk

to reserve yours

Adults £5

Accompanied **Children FREE** (under 16)

Fun for everyone

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*Another event organised by All Saints Social & Welcoming
for all to enjoy*

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