

**July 2015, thoughts from Father Charles:**

## **Building on the Rock**

On the one hand, it does seem a pity that the two great names of Peter and Paul share a Feast Day (often termed a 'Greater Double' or 'First Class Feast'), as they were such significant individuals in their own right when it comes to shaping the future of the Church. They have been remembered jointly at this festival since the early church, primarily because it recalls their martyrdom in, probably, the year 64.

However, I can't help but think there is an additional reason why these two hugely important figures should be venerated jointly. My reasoning comes from the very different styles of leadership and contribution that they have made to the Church, which, in its combination, sets the stall for our work of Mission in this World.

Peter, often called the 'Prince of Apostles', was renamed by Jesus. His name Simon, Jesus changed to Cephas (the Aramaic version of Peter; where both Cephas and Petros mean 'rock' or 'stone'). It was on Peter, the 'Rock', upon which the Church would be built. In this sense, Peter's role was very much concerned with witnessing the Lordship of Christ within the early and growing Church.

Paul's role was somewhat different; it was he who developed the meaning of the Lordship of Christ so that it could be better understood by Jesus's followers, both Jew and Gentile.

These two perspectives are important to us as they highlight different approaches, which gain extra strength through their combination. What Peter might see as structure and law, Paul interprets through the life and death of Jesus. Peter seemed to indicate that living by the 'letter of the law' led to salvations, whilst Paul is saying that 'justification comes through faith in Jesus Christ'. It was addressing this difference of opinion that led to the dispute between the two at the Council in Jerusalem and the meeting in Antioch. (That we can read about in Galatians 2:1-10 and Galatians 2:11-21).

## **Growing the Church**

If we move forward a couple of millennia, from the first century to now, we confront a similar problem. Over the many centuries our Church has developed a 'way of being' which may be at odds with the world in which we live. A world into which we are commissioned by God to 'Realize the Kingdom'.

This problem is made all the more acute because of the resource issues we face as a Church: in relation to the deployment of priests; the demands of maintaining the infrastructure; and increasing financial limitations. In some ways it might be argued that the resource issue is a useful vehicle in that it demands that we rethink and reimagine many of the aspects of the Church that we have taken for granted.

This is a topic that the Church of England is addressing at the moment. What's important to me, and a point which takes us back to Peter and Paul, is that the demands of our situation are neither based upon cost reduction nor more efficient working practices. The demands require more theological thought, greater interpretation and understanding of our God given Mission, and the willingness to think and act differently.

## **Our Diocesan Strategy**

Each Diocese is addressing this question, ours included. And it was by good coincidence that we welcomed Archdeacon Christine at our worship on the Feast of Peter and Paul, and at which she spoke about this challenge.

Christine outlined our strategy, by reemphasising the need for us to refocus energy and resource, so as to deliver *'the compelling vision of the world as a different place, where peace and justice reign, where creation is redeemed and restored, where God is sovereign and where interdependence is the mark of the community we seek to create and serve.'*

This is a topic that we'll be addressing in different ways over the coming months and years. I have no doubt there will be times for us as the Church of England (and at all levels, National, Diocesan and Parish) where there will be 'dispute', as at Jerusalem and Antioch. However, our collective challenge will be to find ways to effectively navigate a difficult path, share in the responsibility given by God and modelled by Peter and Paul, and play our part in realizing the Kingdom.

With Every Blessing



## **Coffees and Teas**

When they departed the Taplins kindly left a number of gifts for the 'catering department' : some colourful cake-slicers – very useful for concert matinee teas, and several smart *cafetières* , which enable us to serve real coffee at events, and which have already been much appreciated at the recent Open Gardens days.

At events like the Open Gardens, where there is a charge for refreshments, it seems appropriate to serve tea and coffee in 'proper' cups, and we have a limited number of the smart pale blue cups and saucers which match our plates. Chryssa suggested we enlarge our stock by collecting attractive, vintage cup-and-saucer finds from charity shops. She gave one to start us off and a second donated one has joined it.

We could still do with more helpers for coffee after the Sunday 11 am mass. The more we are, the less often turns come round.

*Caroline Davenport*

**Matinée**

**Saturday 4<sup>th</sup> July at**

**4.00 p.m.**

**Bristol Brass** present a colourful and lively American programme

**Opera Gala**

**Saturday 18<sup>th</sup> July**

Singers from Welsh National Opera will entertain with some of your favourite numbers from opera. Tickets £25.00. Further details on All Saints Church website or from the Parish Administrator, All Saints Church. (0117 9741355)

**Matinée**

**Saturday 1<sup>st</sup> August at**

**4.00 p.m.**

**Toccatas and teas** – the versatility of the rebuilt organ will be evident in this wide ranging programme performed by John Davenport

**IN THIS MONTH ... JULY 1987**

From the (latest) Curate

This is the time of year when 'new curates' write snippets in the Parish Magazine to introduce themselves. I hope this won't be necessary in my case, but I wanted to say a few words in preparation for my ordination as deacon on the first Sunday of July. First, I want to express my delight at the privilege of being able to serve at All Saints', which has been my spiritual home ever since I first came to Bristol in 1978; many years before that, it had been recommended to me as 'the' church to go to if ever I were in Bristol.

I will continue to work at Wesley College in Westbury-on-Trym as Tutor in history, so the main bulk of my ministry will necessarily be spent there over the next three years. However, I hope to be able to offer as much help and support to Fr Peter and Fr William as I can in my non-stipendiary role at All Saints'. As a parish with a long and lively tradition, we have a special contribution to make to the life of the Diocese, and I hope that we can go on making a positive and vigorous witness to all that is good and alive in the Catholic tradition.

It has been good to come back from time to time while I have been at Ripon College, Cuddesdon, and to see old friends at All Saints'. However, I feel that in the past, I have been rather sheltered from getting to know many of the congregation in my remote eyrie at the back of the choir stalls! I'd be very pleased if those of you who feel we have never met properly could introduce yourselves so that we can get to know each other better. I want to be of service to everyone at All Saints', and I would very much value your help as I set out to find what sort of ministry I should develop in the future. I would also appreciate your prayers as this new phase of my Christian life begins, and I look forward to serving you. A final word on my impossible Christian name: it is best pronounced DERMID!

*Diarmaid MacCulloch*

Footnote: Diarmaid MacCulloch Kt, FBA, FSA, FRHistS, has been Professor of the History of the Church at St Cross College Oxford since 1997. He has written extensively on Tudor England. Titles include *Thomas Cranmer: a Life* (Yale UP, 1996); *The Reformation* (2003); *Christianity the First Three Thousand Years* (2009). He has written and presented several programmes for television, among them *A History of Christianity* (2009); *How God made the English* (2012); *Sex and the Church* (2015).

## PERMISSION TO OFFICIATE

When I reached 70, I had to hand my Authorised Lay Minister (Reader) Licence back to the Diocesan Registrar and apply for ***Permission to Officiate as a Diocesan Authorised Lay Minister (Reader)***, informally known as PTO.

The day I sent my License back I felt bereft, although I have continued to exercise a Lay Minister's role since January. This Licence was rather grand on cream card with the deep red Diocesan seal on it along with Bishop Lees' signature. I was licenced by +Lee as +Mike was on sick leave after his car accident. I held this Licence for just over nine years, and it was a privilege to do so.

On 27 June I received a slightly less impressive looking, but much welcomed ***Permission to Officiate as a Diocesan Authorised Lay Minister (Reader)***. This time signed by +Mike. The opening on both these documents is a time worn legal greeting, but a warm and welcoming one none the less.

**Michael by Divine Permission Bishop of Bristol, to our well beloved and approved in Christ *Elizabeth Stilliard Badman* GREETING**

This appears on every one's PTO (only with that persons name!).

I continue to do everything I have been doing for the last nine years. In that sense nothing has changed. The Reader's Licence has to be renewed every five years – you are not 'legal' otherwise. The PTO has to be renewed every three years – the last renewal for me will be in 2024 when I am 79.

The PTO gives me permission to Officiate and exercise the Office of Licenced Lay Minister (Reader) in the Church in any parish within the Diocese of Bristol to which I may be invited  
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To remind you of what these duties are I quote from the License:

1. *The Holy Communion*: Authorised Lay Ministers (Readers) may read the Epistle and the Gospel, may preach the sermon, may administer both elements and may take any part of the service which is not specifically reserved by rubric for a priest.
2. *Morning and Evening Prayer*: Authorised Lay Ministers (Readers) may take the services, and may give the address, but may not read the Absolution or give a Blessing but should use an authorized alternative form of words.
3. *Readers may say the Litany*
4. *Occasional Offices*: Authorised Lay Ministers (Readers) may not administer Public Baptism or take the Marriage Service. Authorised Lay Ministers (Readers) may read the Burial Service subject as provided in this licence
5. *Banns of Marriage*: In the absence of a Clerk in Holy Orders Banns of Marriage may be published by a layperson provided they are called at the hour usual in the church and that the Incumbent or Minister in charge has made or authorised it.
6. *General*: Authorised Lay Ministers (Readers) may officiate or preach in Free Churches with the permission of their Incumbent and the Incumbent of the parish in which the preachment is to take place.

We are also licenced to take the Sacrament out to the housebound, to Care Homes and to the sick in hospital. I have conducted funerals both at All Saints and at Canford. I have also officiated at Choral Matins at St Peter's Pilning, and led 1662 Prayer Book Evening Prayer at an Anglican Methodist Day Conference at Thornbury Methodist Church.

Before our Licensing we make a Promise to obey the Bishop of the Diocese and we renew this Promise every year at the Chrism Mass in the Cathedral.

In spite of ups and downs, clashes and conflicts, high and lows, it has been a joy and a privilege to serve at All Saints, and I rejoice that I can continue to do so.

*Liz Badman (Licensed Lay Minister)*

## **PMYBU**

The Feast of Corpus Christi was celebrated on Thursday 4<sup>th</sup> June (the traditional Thursday after Trinity Sunday) and was variously described, by those who know what they are talking about, as “sublime”, and “a glimpse of heaven.”

The Feast had had a knowledgeable and forceful introduction from the Preacher on Trinity Sunday, and much thought had gone into the preparation of the liturgy. The augmented choir had prepared a 16<sup>th</sup> century masterpiece - and a Palestrina motet: the clergy arrived early for a run through: some of the servers had attended three rehearsals: two of the servers had been rushed through the centre of Bristol in order to arrive in Clifton on time: the Administrants, Churchwarden and Sacristan multi-tasked to a degree. And what was the number of people in the church, apart from those personally involved? Fourteen!

Put another way, only fourteen people, in a parish which calls itself Catholic, could be bothered to turn out on a beautiful June evening to observe and take part in one of Holy Church’s most wonderful Feasts - the adoration and worship of Our Lord Jesus Christ in the form of the Blessed Sacrament of his Body and Blood. Even if one limits oneself to the rather trite CW title of Thanksgiving for the Institution of Holy Communion, the attendance was nothing more nor less than a disgrace. Corpus Christi flourishes, but what of Corpus Ecclesiae?

The Mass of Corpus Christi, and indeed every other Mass, is said to Almighty God, and will continue to be said, whether the congregation consists of 1 or 101 souls. Nonetheless.....

When I was in the Royal Navy, examples of dereliction of duty were often dealt with by a sharp memo, ending with the mnemonic: pmybu - “promise me you’ll buck up.”

PMYBU

*Chris Verity*

## **From the Bishop**

***Bishop Mike asks whether as Christians we should try emulate and be part of the society around us, or should we take pride in our distinctiveness?***

“If the Holy Spirit was withdrawn from the church today, 95 percent of what we do would go on and no one would know the difference. If the Holy Spirit had been withdrawn from the New Testament church, 95 percent of what they did would stop, and everybody would know the difference.” So said AW Tozer. We might quibble over the numbers, but the point is well made.

I don’t know about you but I find his comment challenging. Tozer’s point is this: the temptation for the Church in any age is the temptation to worldliness; to rely on our own effort and to relegate God to the substitutes’ bench. This is a claim that is worthy of scrutiny in the Church today.

I believe that if you were to ask most Christians whether secularism should define the Church or whether the Church should seek to engage secularism, most Christians would choose the latter.

I have often said that one of the big problems for the Church is that we fear being different. The slightly uninspiring outcome is that many 21st century Christians look and behave pretty much like everyone else. In terms of aspiration, lifestyle and the deployment of real faith in God, we are too indistinct. The determined effort of the secularists to obliterate all distinction has had its impact upon the Church.

Of course, the diagnosis of the Church's ills is oft pronounced. It's discipleship – we need more of it! For the 40 plus years I have been a Christian it's been identified as such and yet, despite being in full possession of the diagnosis, the change is minimal. Books, courses, teaching DVDs – they all fail to make the difference that those who write such things imagine they might.

Why is this? Well, the truth is that I have little idea, and I hesitate to offer any observations, but here's the way my mind has been working.

If we don't understand the price that God paid for our redemption, we will struggle to see discipleship in any terms of personal cost. Dietrich Bonhoeffer wrote his memorable book, "The Cost of Discipleship" in the 1940s. It's still worth a read today. Christian ethics in the final analysis are the ethics of response: response to what God in Christ has done for us in the events of Calvary almost 2,000 years ago. Unless we get this, we shall never achieve distinctiveness.

It's interesting how many Christians today and in the past have lost their lives for the sake of their faith. The problem in the Western Church is that such costly discipleship is "all out there somewhere"; the stuff of books about heroic Christian martyrs. It all seems a long way away from much of the "easy believism" of the 21st century Western Church. I think we need to wake up.

Sometimes, when I hear people talk about discipleship, it seems a bit "packaged". As if it was something you could capture and put into a bottle and then sell to others. I suspect this is a long way away from what is in the minds of those who seek to "bottle" discipleship in courses and books, but these things can only really be, at best, part of the answer. The danger is that we tick the box of a course completed and move on. Discipleship is for life, not just for...

There is something around the idea, exemplified in the way that Jesus ministered, that is to do with teachers who are alongside their pupils and who model the discipleship they teach. It works like this. Jesus taught his disciples and then sent them out to put into practice what they had been taught. He then called them back in for a "feedback" report. Spending time with a fellow disciple who models what they teach is important. Can our lifestyles and the set-up of many churches actually deliver this? That is a very searching question, I believe, for the Church today.

I think discipleship works like this. "What you sow, you will reap." If nothing gets intentionally planted you will only get weeds (ie "faux" growth that strangles and doesn't liberate).

Whilst we model this low octane commitment to growth in our discipleship, we shall struggle to have any impact in the face of the tide of secular thinking that threatens to swamp our churches.

It's time to wake up...

+Mike

### **Loud organs, his glory forth tell in deep tone....**

And so we have been able to glory in the sound of the rebuilt organ since May 3<sup>rd</sup>, and what a magnificent job Nicholson of Malvern have done. We now have an instrument that really works and is a joy to play, and I am equally sure that Bill Fry loves the sound of it in heaven! All being well, it should give 50 years trouble-free service. In theory, it should be going strong for hundreds of years!

Someone mentioned that it sounds the same – and that was always the intention. The Walker organ had a distinctive bright tone, and we never wished to change that, but through the addition of three new ranks, some sensitive re-voicing of existing pipes, as well as additional player aids we now have an instrument that is so much more versatile, and is even more distinctive. (Who would have believed that one of its first duties was to accompany the congregation in 'Dancing Queen'!) As James Anderton, one of the organ builder's, wrote: 'I have totally fallen for this organ – it has integrity, spirit and character! The more you play, the more you want to.' I couldn't agree more!

I am extremely grateful to all who have supported this project, in particular, the members of the Fund-raising Committee and the PCC, but also all those who have supported financially and in attending our various events. Unfortunately, there is still some way to go to cover all the costs, so I do hope that you will continue to support future events, including the Opera Gala on July 18<sup>th</sup> and the Celebrity Opening Recital by David Briggs on 19<sup>th</sup> September.

Meanwhile, if there are special requests for voluntaries (or any other music to enhance our services), please let me know, and do tell me if I am too loud. One can get carried away!

**O praise ye the Lord! All things that give sound:  
Each jubilant chord re-echo around.**

Long may this wonderful instrument re-echo at All Saints.

*John Davenport*