

ALL SAINTS NEWS

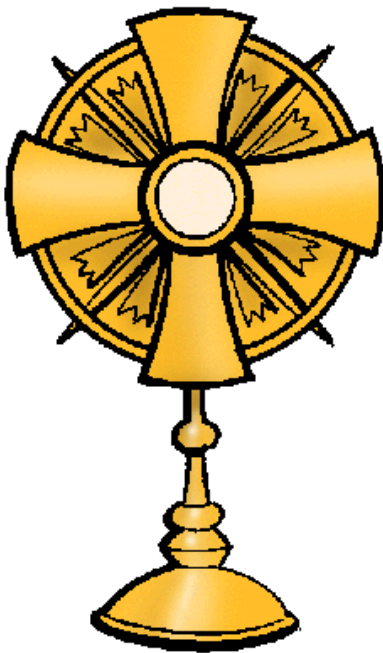
19th July 2026
7th Sunday of Trinity

Eucharistic Adoration or Exposition of the Blessed Sacrament

Eucharistic Adoration or Exposition of the Blessed Sacrament is adoring the Eucharistic Presence of Christ. In a deeper sense, it involves the contemplation of the Mystery of Christ truly present before us. During Eucharistic Adoration, we “watch and wait”, we remain “silent” in His Presence and open ourselves to His Graces which flow from the Eucharist ... In our adoration of the Eucharistic Jesus, we become what God wants us to be! Like a magnet, The Lord draws us to Himself and gently transforms us.

In its fullest essence ... Eucharistic Adoration is *“God and Man reaching out for each other, at the same time!”*

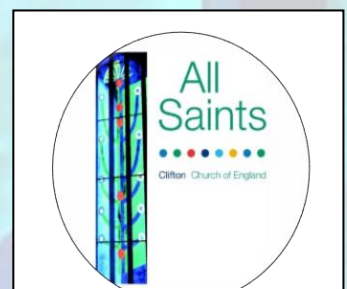
Because, we believe in the ‘Real Presence’ of Christ in the Eucharist, the Blessed Sacrament is given the same adoration and devotion that is accorded to Christ. The exact nature of this Presence is a holy mystery.



At the beginning of the exposition of the Blessed Sacrament, a priest or deacon removes the sacred host from the tabernacle and places it in the Monstrance on the Altar for adoration by those gathered together. “Monstrance” is the vessel used in the Church to display the consecrated Eucharistic Host, during Eucharistic adoration or benediction. The word monstrance comes from the Latin word *monstrare*, meaning “to expose”. It is known in Latin as an *Ostensorium*. When a consecrated host is placed in the monstrance, it is said to be a solemn exposition.

Contact us

Office	01179741355	
Web	www.allsaintsclifton.org	
Email	office@allsaintsclifton.org	
Address	68 Pembroke Road, Clifton, Bristol, BS8 3ED	
Vicar	Fr. Charles Sutton	Home 0117 9078088
Mobile	07785912663	Email charleses@me.com
Associate Priests	Fr Paul Hawkins Mthr Nicola Stanley	



The views and opinions expressed in this Newsletter are those of the authors and do not necessarily reflect the views or positions of the All Saints Church community.

We grow spiritually with each moment we spend with Jesus! Through our Adoration, Jesus calls us to a personal relationship (to become His friends and disciples), to “remain in Him” (Divine Intimacy), to “remain in His love” (Keep His commandments). He promises that all those who remain tightly bonded to Him, will bear much fruit and “their joy will be complete”. For without Him, we can do nothing.

Through this “friendship”, we are inspired and strengthened to take on life’s challenges, to carry our daily cross with a new attitude, to become a “new creation” (more and more like Jesus).

Please do join us for Eucharistic Adoration, at All Saints, from 4.00pm to 5.00pm on Saturday 25th July. Whilst the Exposition lasts an hour feel free to spend as much or as little time as you wish - to simply ‘dwell in the Presence’.

AGNUS DEI – LAMB OF GOD

‘Lamb of God, you take away the sins of the world, have mercy on us/ grant us peace’ we sing at Mass. This text was introduced into the Roman Rite Mass by Pope Sergius I in the late seventh century as a reaction to a decree of the Council of Trullo (AD 692) which forbade the depiction of Christ as anything other than a man. While influential in the Eastern Church this Council was never accepted in the West, and so depictions of Christ as a lamb persisted. Here at All Saints we are familiar with Christ being so depicted: at the top of the ciborium over the altar we see the victorious lamb carrying the banner of the resurrection. But the picture reproduced here is a different image; Christ as the lamb of sacrifice.



This painting by Francisco de Zurbarán in the Prado Museum in Madrid was brought to The National Gallery in London in the year 2000 as part of the major exhibition titled *Seeing Salvation*. It is not a large painting, (38 x 62 cm – 15 x 24 inches) but its effect on the viewer is immense. Sarah Kent, writing on theartsdesk.com comments “Zurbarán has painted its fleece with such exacting detail that you could almost plunge your fingers into its warm, woolly depths. Its feet protrude over the ledge so they appear to jut out of the picture into your space, literally and metaphorically. You are not just a bystander, then, but a participant – morally implicated in the animal’s fate.” <https://theartsdesk.com/visual-arts/zurbaran-national-gallery-review-invisible-made-breathtakingly-real>

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Quoting from the catalogue of the exhibition:

As well as being the Good Shepherd, Christ is also the Lamb. John the Baptist, when he first saw Jesus approaching him at the River Jordan, cried out, ‘Behold, the Lamb of God which taketh away the sin of the world’ (John 1:29). Zurbarán’s highly naturalistic painting shows a young lamb with horns, lying on a stone slab, its feet bound with rope. By setting the brilliant white lamb against the dark austere background, the artist has intensified the sense of the animal’s physical presence. Although it could be considered a still life in its own right, this painting is intended to be interpreted symbolically, as an image of the sacrifice of Christ.

According to the law of Moses, in Exodus and Numbers, two lambs were to be offered daily in the future Temple, one in the morning and one in the evening. This was certainly happening in Jesus’ time. It was the core of Israel’s daily worship, which was seen as a means by which the world was kept in being. According to Leviticus, lambs could be offered by individuals who wanted to sacrifice to God for personal reasons. But most famously, most prophetically, there is the Passover Lamb of Exodus chapter 12. The setting is slavery in Egypt, a lamb was to be selected. It was to be slaughtered, its blood put on the doorposts and lintels of the Israelites’ houses, its flesh roasted and eaten. It was to be eaten, in each household, that very night, while the plague-bringing angel passed over the Egyptians, those at the meal, standing, ready to set out on the great expedition of the exodus, the journey to freedom. In Jesus’ time the slaughter of the Passover lambs took place in the Temple, and the rabbis by then understood this, not just as a practical piece of butchering, but as an atoning sacrifice. So, on the threshold of the exodus, of being set free from slavery, “redeemed” (which is what that word means), a lamb is sacrificed, his blood sprinkled as a protection from harm and the flesh eaten as food for the journey. From a Christian perspective the Eucharist fulfils and completes the Jewish Passover. It re-presents the sacrifice of the true Lamb, and gives us his flesh to eat, strength for the journey to God, and blood to drink, protection for the doorposts of the heart. No wonder we invoke the Agnus Dei, the Lamb of God as we approach.

Quoting again from the *Seeing Salvation* catalogue:

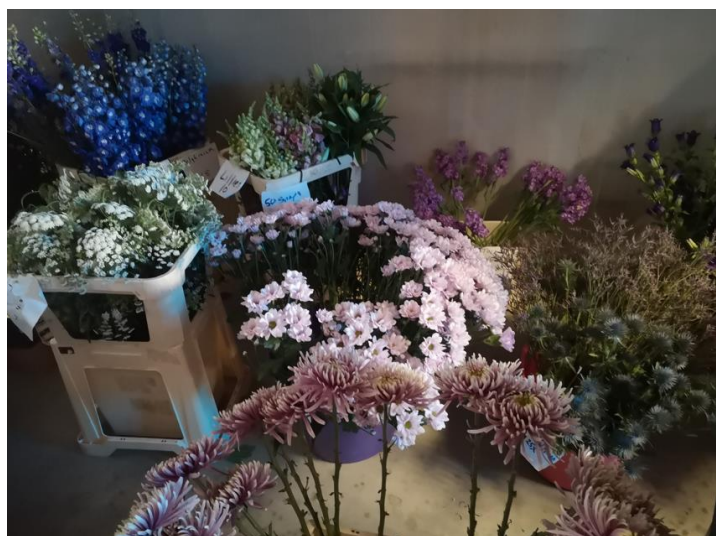
The Old Testament offerings of an unblemished lamb are seen by the Biblical writers as a foreshadowing of the death of Christ, a sacrificial substitute for sinful mankind. Saint Peter, for example, makes the comparison explicit: ‘ye were not redeemed with corruptible things ... but with the precious blood of Christ, as of a lamb without blemish and without spot’ (Peter 1:18-19). Such comparisons were influenced by the prophecies of Isaiah – often quoted in the Gospels and in the Acts of the Apostles – which speak of a suffering Messiah characterised as a sacrificial lamb: ‘He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth’ (Isaiah 53:7-8). In his conversation with the Ethiopian eunuch, Saint Philip says explicitly that this passage refers to Christ (Acts 8:32), and Zurbarán too, in two of the six known versions of his *Bound Lamb*, makes the imagery explicit by including a halo on the lamb’s head and the inscription ‘*Tamquam agnus*’ (like a lamb), a paraphrase of Isaiah’s words.

The Lamb appears again in the very last book of the Bible as the victor over death, the Lamb on a throne at the centre of heaven and who receives the homage of all creatures. Another quote, this time from Joseph Ratzinger, (Emeritus Pope Benedict) *The Pierced One*:

The lamb which lets itself be killed without complaint is a symbol of meekness: Blessed are the meek for they shall inherit the earth. The Lamb with his mortal wound tells us that, in the end, it is not those who kill who will be the victors; on the contrary the world is sustained by those who sacrifice themselves. It is the sacrifice of him who becomes the "Lamb slain" that holds heaven and earth together. True victory lies in this sacrifice. It gives rise to that life which imparts a meaning to history, through all its atrocities, and which can finally turn them into a song of joy.

The Zurbaran *Agnus Dei* has once again come to the National Gallery as part of the highly recommended exhibition *Zurbarán* which runs until the 26th August. The exhibition includes many other wonderful works by him (and a few by his son) which have been lent by other major European and American galleries. The sound guide is particularly good. Tickets should be booked in advance via the National Gallery website: <https://www.nationalgallery.org.uk/exhibitions/zurbaran> .

Fr Clive



The flowers in church this Sunday are arrangements made for the wedding of Mark and Rachel on Saturday.

We send them our congratulations and thank them for sharing their beautiful flowers

The All Saints Flower Team have worked tirelessly over the last three days conditioning and arranging six pedestals and over twenty pew ends.

Thank you – Jenny, Ro, Sandy, Remi, Suzy and Carol for working in difficult circumstances to produce such stunning displays for the Bride and Groom, their families and guests, and for us to share.



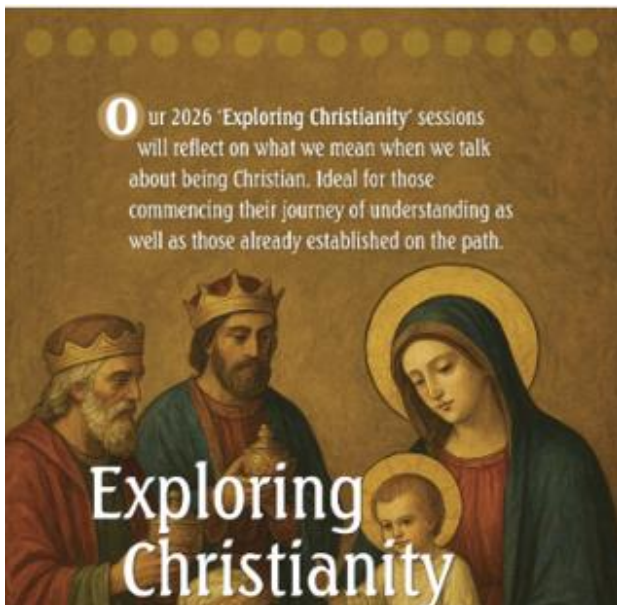


The Atrium Development

In the latest phase of the work the last part of the atrium is now closed. This will protect the organ from the dust of more demolition and secure the site for safety.

It will remain as a fire escape route so that the church retains its fire compliance. Entry to the sacristy is now via the rear door reached from the side gate of the Vicarage garden.

The office pod has now arrived in the church, this will provide a secure area to house equipment and will mean that all the church can be open all day as the computer can be secured when the 'office' is closed.



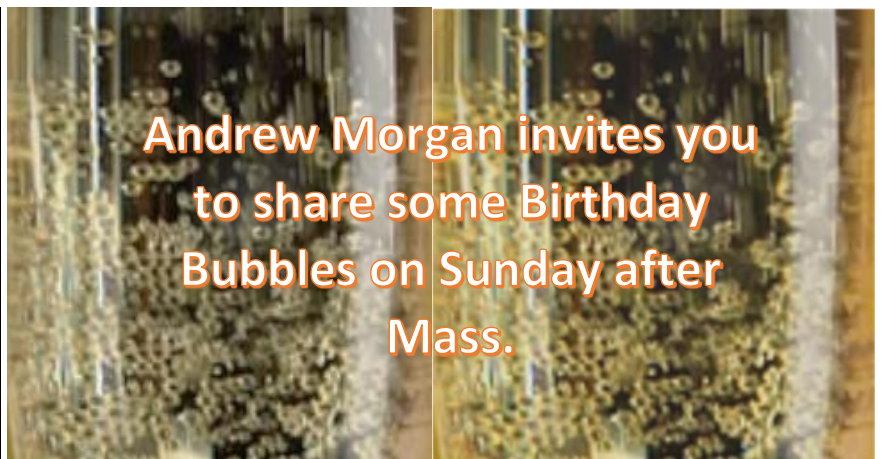
Exploring Christianity

12.30 - 1.30 (with sandwiches) in the Randall Room after Mass on Sundays:

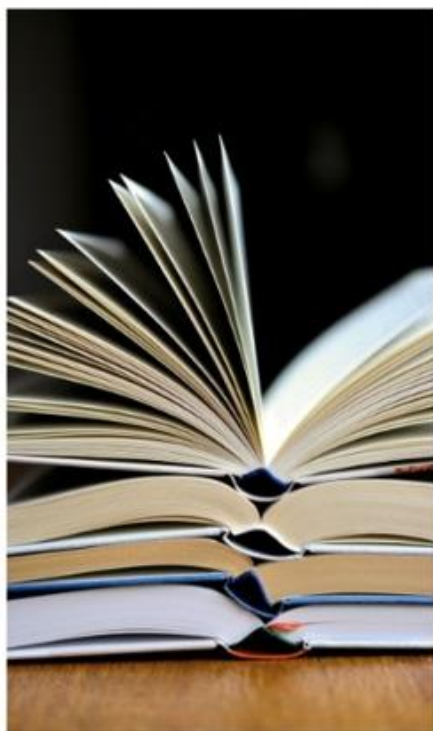
July 12 The Sacraments

July 26 Heresies

All welcome, at whatever stage of the journey of faith.



Andrew Morgan invites you to share some Birthday Bubbles on Sunday after Mass.



All Saints Book Group

Wed 22nd July 2026, 7-9 pm

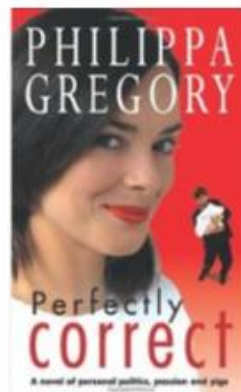
Join us for our bi-monthly All Saints' book group

Every other month, a new book – bringing readers together for lively discussions and great company!

The book for our July 2026 meeting will be:

Perfectly Correct
By Philippa Gregory

Future Dates (all Wednesdays)
23 Sept; 25 Nov 2026



All Saints Church Pembroke Road Clifton

Saturday
August 1st
4pm

Anya Szreter
soprano
Stephen Browne
piano

Mozart, Mahler and...
Manhattan!

retiring collection

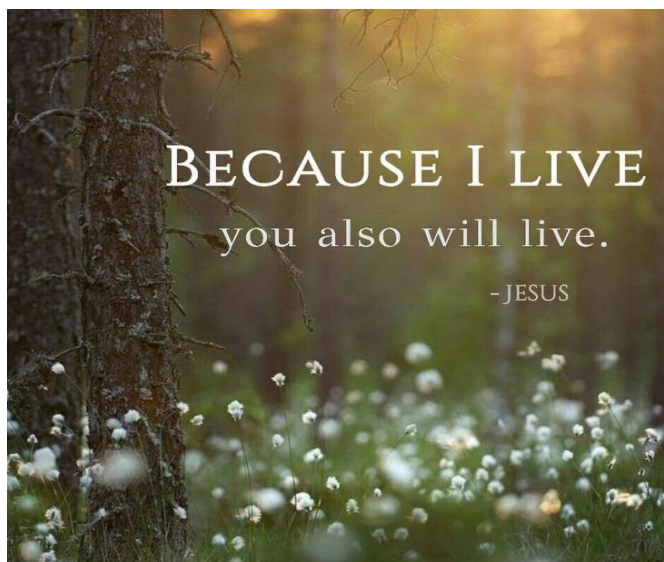
refreshments

Prayers Requests

'In a little while the world will no longer see me, but you will see me; because I live, you also will live.'

(John 14: 19).

Please let Fr Charles know of anyone who would like to be remembered within the weekly prayer list or anyone who you would like to be remembered in prayer.



Those of the parish and our hearts whom we remember in our Prayers:

Sunday

Tabitha Clark, Ruth and Richard Harding, Katie Norman, Neal Gordon, Joyce Shepherd, Cynthia Ashford Nicky Epina Sarah Jean Bradford Ossama & Clare Sader Debbie Gibbs Sara Maitland Jessica Smith Sue Gaylard-Hughes Georgina Harford

Monday

Tuesday.

Wednesday

Katrina and Katherine King, Philip Miles, Samantha Tucker, Maureen Mumford Jennie Williams

Thursday

Friday

Charlotte Hopkins, Caroline Semon, Nadine Benn The O'Sullivan family

Saturday

The Departed

Brian Davage Jean Payne Jeremy Younger (Pr) Judith Bramhall Andrew Densham

Years' Minds - this week we remember:

Audrey Hopkins Gwen Rundle Dorothy Stephens Raymond Tong Marlena Fitzner
Diana Gloria Collins Margaret Hill Marilyn Bateman Michael Morgan Michael Ball
Anne Hancock

ALL SAINTS PRAYERS

Mon 20	Over the next few days most schools in Bristol will be reaching the end of 'what's left' of their academic year. Pray for teachers, pupils and administrators as they reflect on their year and take time out to relax and recharge.
Tue 21	Open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love and joy and peace
Wed 22	Mass 10.00am Mary Magdalene Mary cured of the seven demons and a constant companion of Jesus. Pray for all who suffer from mental illness, for woman who act as role models of faith, and remember it was Mary who was one of the first to whom the resurrected Jesus showed himself
Thurs	International wild life charities, who work to conserve the richness of creation, halt suffering, maintain natural balance, and protect threatened species on land and in sea
Fri 17	Mass 10.00am Pray for the work of the Cathedral in Bristol.
Sat 18	James the Apostle Give thanks that Jesus calls us all to be disciples – the educated and the unlearned. Pray for those who have, or are subject, to fiery tempers
Sunday 19	Trinity 8 Almighty Lord and everlasting God, we beseech you to direct, sanctify and govern both our hearts and bodies in the ways of your laws and the works of your commandments; that through your most mighty protection, both here and ever, we may be preserved in body and soul Early Worship 9.00am Parish Mass 10.30am

If you would like to give regularly to the Church, please set up a standing order to the church account, details below

Parochial Church Council of All Saints

Account No. 65256747

sort code 08 92 99

Gift Aid forms are available from the office
office@allsaintsclifton.org

We are committed to safeguarding children, young people, victims of domestic abuse and vulnerable adults.

If you have any Safeguarding concerns please contact :
The Parish Safeguarding Officers - Caroline Davenport
& Janice Callow at safeguarding@allsaintsclifton.org