

## *Fr Hoyal Writes*

### **The Sign of the Cross**

No date is set for the election, but we know that it is coming. The phoney war is already in swing.

All Saints Clifton is no more a one-party state than it is a one-horse town. I hope, though, that all of us will want to vote, and that each of us will seek to vote as conscientiously as possible, with due regard to Christian principles as we understand them.

Certainly we have duties of citizenship as Christians, and obligations within society. The New Testament is clearly in favour of obedience to lawful authority and, yes, of our paying our taxes. Indeed, it is markedly more in favour of respect for superiors than most liberal democracies with a free press can be happy with.

But 1 Peter's famous "Honour all men. Love the brotherhood. Fear God. Honour the king" still commands our assent, with suitable updating of language, as does Our Lord's even more celebrated "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

As so often, the difficulty lies not with principles, but with their application in particular circumstances. Situations are compounded by different perceptions of circumstances, as well as by different approaches to those perceptions.

No wonder many are tempted to shrug, or throw up hands in horror, seeking refuge from complexity by simply voting unreflectively with the tribe or in accordance with personal self-interests.

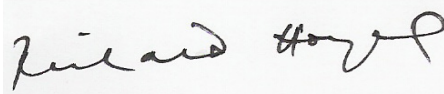
May we at least agree to pray frequently and thoughtfully for the welfare of our country under God, remembering both those who hold

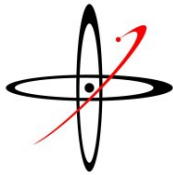
office and those keen to replace them? And may I suggest that we keep sight of our spiritual bearings?

Perhaps a Bible passage like Deuteronomy 11.26-28 will help, where Moses offers the people a choice between blessing and curse according to whether or not they will choose obedience to the LORD.

Or read Joshua 24.15, and reflect upon Joshua's powerful words. Calling on the Israelites to choose whether they will serve the LORD or the gods of the land, he adds with great poignancy, "but as for me and my house, we will serve the LORD."

We are unlikely to agree on diagnosis or treatment in regard to political matters. But perhaps we can unite in a shared policy of seeking to serve the LORD as the touchstone of our approach to them.

A handwritten signature in black ink, appearing to read "Richard Hoyle". The signature is written in a cursive style with a large, sweeping initial 'R' and a long, horizontal tail.



CHRISTIANS · IN · SCIENCE

a network for those interested in the  
relationship between science and Christian faith

BRISTOL LOCAL GROUP

Are Evolution and  
Genesis 1–3  
Compatible?

**The Revd Dr Ernest Lucas**

(Vice-Principal, Bristol Baptist College)

Friday 19th March 2010 at 8pm

Randall Room, All Saints Church,  
Clifton

Pembroke Road, Bristol BS8 2HY

This talk will address the principles of interpretation of the first three chapters of Genesis and cover such issues as death before the Fall and the historicity of Adam and Eve. There will be opportunity for questions and discussion.

Christians in Science Bristol is informally affiliated with Christians in Science ([www.cis.org.uk](http://www.cis.org.uk)). CiS is an international network of those concerned with the relationship between science and Christian faith, open to scientists, teachers, students and all those with an interest in this dialogue. The co-ordinator of the Bristol group is Dr Christina Biggs ([cmbbiggs@gmail.com](mailto:cmbbiggs@gmail.com)).

#### Finance Update

We have just completed the accounts for the year ending 31<sup>st</sup> December 2009 and I have reported to the PCC that we have been unable to fully pay our Parish Share to the Diocese and in order to balance the books we have had to dip into our ever decreasing reserves by nearly £3,000.

A full report will be taken to the Parish Annual General Meeting on April 18<sup>th</sup> but the PCC have requested that this situation is brought to everyone's attention. In addition to this article we will also be asking

you all to carefully consider how we can try and ensure that this serious shortfall does not threaten the future of All Saints. Look out for notices on the Pew Slip.

Our expenditure is very tightly managed and we are fortunate that we are supported by the Trustees for major repairs such as the asbestos removal completed last year. The All Saints Parish Share for 2009 was set at £67,000 and we were able to contribute £54,000 (but sadly a significant gap of £13,000). We have a major expense in heating and lighting the church. With regular monitoring and cutting down the heating to a bare minimum we have reduced our annual bill from £15,688 in 2008 to £12,143 in 2009. Other major expenses include insurance and the salary of our Organist and Parish Administrator.

Pledged giving in 2009 dropped from £57,390 to £51,404 and although gift aid (white envelopes) increased we were overall still £3,000 down on the previous year. At the moment we are able to claim the tax back at the old rate of 22% but only until April 2011 when it will drop to the basic rate of 20%. This will mean a further decrease in income of nearly £2,000.

It is hoped that as many people as possible will review their committed regular giving as it is only through the faith and commitment of us all that the life and work of All Saints will continue and hopefully flourish.

Norman Drewett  
PCC Treasurer

# **ANNUAL INCOME SURVEY**

## **SUNDAY MARCH 7th**

The Annual Income Survey, which the diocese requests us to carry out, will take place on Sunday March 7th

The results of the survey are used by the diocese to assist in calculating our Parish Share for 2011

It is important that all who regularly attend All Saints completes this simple and anonymous form in order that our parish share for next year is fairly and realistically apportioned.

If you have any questions or require assistance completing the form please speak to the churchwardens or Norman Drewett.

### **Sermon preached on Sexagesima Sunday 2010**

It's a story that he tells against himself. It's unusual for the church to get things in the wrong order, but they did in his case. David Thomas was consecrated to be the Provincial Assistant Bishop in Wales before his new house was ready, and so it made sense for him to carry on just for a few more weeks in his old parish after the great ceremony. And so it was that at the end of Mass on his first Sunday in his new Episcopal office, that he found himself still vested greeting people as they left. There he was in his brand new mitre, wearing his father's Episcopal ring and his pectoral cross on a green and gold cord, with his new purple cassock poking out at the edges glad-handing the faithful. And one elderly parishioner approached him, looked him up and down, and up and down, and took his hand.

"Don't you look wonderful in your new outfit? Still," she said, "same old sinner underneath."

It's a good line, and of course it's true. That we are all sinners, and we're in need of grace. But the theme for today reminds us of something else: that we are made in the image of God.

The first reading from the book of Genesis is one of the two creation stories that appear there. In chapter one, we hear about the creation in six days, with vegetation on the third day, creatures on the fifth day, man and woman created on that last sixth day, and rest on the seventh. But here in chapter two, we have the second creation story. In the day that God made the earth and the heavens, before there were plants, he formed man. Then he created the garden. And then he created the animal kingdom. So two stories in two chapters. Both different. We can perhaps understand why sometimes, particularly the old testament reading, is followed by the words, "***This*** is the word of the Lord?"

Both quite different. Both the crude attempts of a primitive society to explain a truth. The human mind, the human brain, the human vocabulary are all limited. It's not easy always with language to make the complicated simple. Both stories of course seek to explain the origin of man, but most importantly, they seek to explain the origin of the soul. That essence of self and understanding which separates us from other beings. Now is not the time to wrestle with Professor Dawkins, and nor am I the person to do it. I'm not sure that a pass at level C in physics O level, and two failures at D in chemistry and bilge would qualify me anyway. Others can demonstrate why it is no more possible to prove the existence of God through science than it is to prove his non-existence. That's a question of certainty. Ultimately, the opposite of faith is not certainty, but doubt. As Christians we sometimes doubt but if we do, we try to doubt faithfully. We're not

always certain, but we faithfully believe that it was God who created us, and as the second reading from the revelation of St John the Divine, reminds us, we are called to worship.

How are we called to worship? There's a clue in this morning's second reading, and there's a clue in each and every Eucharist. We're called to join with the Church in heaven and the Church on earth, in praising: Holy, Holy, Holy, is the Lord God of Hosts.

It's difficult to know what praise in heaven will be like, but we know from our confirmation classes and our catechism that we are made in the image of God and we are made to worship God, to praise him. That is why the church prays at morning and at evening, so a continual hymn of praise can be offered before God as the sun rises and the sun sets, to the God who created the universe and all that is therein, and the God too who can calm the winds and the waves.

The image of Christ calming the storm was one which was used most vividly twenty years ago by the priest who ministered to my grandmother as she lay dying of cancer. As she lay there wracked with pain, facing the uncertainty of death, he encouraged her and us to meditate on this wonderful image. If he can bring peace in a storm, what can he do within our lives if we but let him? Of course the Lord challenges the disciples. He asks them, where is your faith? And he asks that of us too.

It is easy for us to think of our unworthiness. Compared with the love and the beauty and the purity of God, we are unworthy. The collect encourages us to see God in his creation. But this morning, for a change, I want us to think not so much of our unworthiness, as our worth.



Why? Well, because the readings for this morning remind us of many truths. They remind us that we are created by God in his image. Not just everyone else around, but you. Each one of you. We are given the wonder of creation in which to live. Each one of us. You. God loved each one of us so much that he sent his son for us. For each one of us. You. And in the water of baptism we are washed clean of our sins and made members of the Christ's body puts us into the boat with the Lord. Each one of us. You. And they remind us that the destiny for us, for you and for me, is that we should join in praising God at the end of time. You.

I like the prayer which we use in Advent and Lent, which you probably all know by heart: "We do not presume to come to this your table O merciful Lord... We are not worthy so much as to gather up the crumbs under your table." I do like it, but if I'm honest, I'm uncomfortable having it where we then have it, at the invitation to holy communion. Why? Well it's because by that time, the baptised members of the body of Christ have confessed their sins, and been absolved. We were unworthy, but now we have been made worthy to receive the precious body and blood of the crucified Lord. It's perfect for use as a prayer of preparation before Mass, and you may disagree with me, but for me at least, in that place, it swings too far from the joy of absolution back to our unworthiness again.

There's a danger here, though. There's the danger that we remember the worthiness, and then think that excuses us our unworthiness. But equally, dangers can be recognised and faced. It's not quite Lent. So in these last days, as we prepare for sackcloth and ashes, let's give thanks that even though we are the same old sinners underneath, God loves each one of us uniquely, and in that sense, we are worthy to meet him here at the altar.

*Fr. James*

## **CELEBRATING THE FAITH: 2. Celebrating Prayer**

*Lent sermon preached at All Saints by Father Hoyal on Lent 2 28.2.10*

Celebrating the Faith is our overall theme this Lent. Last week in this Sunday morning series Fr Paul started us off with Celebrating Faith itself. To-day we are celebrating prayer.

If faith is our basic approach to life as Christians – our attitude of trust in the God we are growing to believe in – then prayer is very much the core activity of the Christian life – the generator at the heart of everything we try to do as Christians.

Right away we are up against people's scepticism about prayer. Our society sees it as an optional pursuit – a highly marginal activity for a pious minority who happen to be that way inclined. For many, prayer is no more than a last resort when everything else has been tried and they don't know what to do. "All lost! to prayers, to prayers!" cry the mariners as their ship is wrecked at the start of Shakespeare's *The Tempest*. But prayer isn't what we do when there is no hope. It's what we do because we hope.

Many good people who certainly regard themselves as Christians, hardly ever pray, in fact. And there are plenty of churchgoers who would admit that they rarely pray except at church.

It is sad that so much is being missed by so many, because prayer is such an essential activity in the life of faith. True prayer is like sharing the life-giving breath of God himself. It is the spiritual oxygen indispensable for the life of any healthy soul.

In the Gospels we frequently find Jesus praying, and praying at length. He gives his followers much advice on prayer. In the *Our Father* he sets them a definitive pattern of prayer. In Luke he exhorts them to go on praying and not lose heart. What's more, he encourages them to

expect answers to prayer – ask and it shall be given to you, seek and ye shall find...

Prayer is about communication, contact, being in touch – being in touch with God. It's talking to him, listening to him, or just spending time in appreciative awareness of his company. When we are joyful, this is praise. If we are full of love for God, it is adoration. If we are contrite, it is confession. If we are anxious or concerned it is intercession. When we're conscious of need, it is petition. If we are appreciative and grateful, it is thanksgiving. If our minds are in spiritual study, it is meditation. If our hearts are simply looking up to God in silent attentiveness, then it is contemplation. Talking or listening, or just heeding the Psalmist when he says, "Be still and know", all this is prayer – and it's so important!

Unprayerful people find it hard to understand what it's all about. The only praying they've come across seems to involve telling God how wonderful he is; telling him things that he should already know; or nagging him for favours. They don't see that it can do much practical good.

But the basic point about prayer has been missed – the fact that it's time and effort spent actively responding to God's friendship for us. No amount of adoration from us will swell his head, because it's just our faltering love beginning to respond to the greatness of his love, and that can only be good.

And when we bring people and situations before God in prayer, we are not presuming to inform him. Really, we are making ourselves available for his service on their behalf. Because God so respects our freedom, he always chooses to accomplish his will sensitively, and with our cooperation. "Thy will be done" is all about learning to cooperate prayerfully in the achievement of his plans. He chooses that our prayer is an element in his purposes. In any case, as someone said: "Prayer is the rule of the kingdom."

And if within the total spectrum of our prayerfulness, some of our prayers involve asking, then why not? Jesus encourages such prayer when he says: “If you, for all your sinfulness, are eager to give good things to your children when they ask, how much more will your heavenly Father shower you with his gifts if you approach him?”

Of course, some of our prayers will be declined if they are unworthy, or unhelpful, or untimely. And some will find an answer later because some things are better waited for. In this connection I think of Ruth Graham, wife of Billy Graham, who shrewdly observed: “God hasn’t always answered my prayers ( – or not as I wanted). If he had, I would have married the wrong man – several times.”

There are situations where God can’t say yes to our prayers until *others* say yes to *him* – as in the case of a devout severely disabled boy who prayed and prayed that God would send him a real friend of his own age. Other boys at the home taunted him for bothering to pray: “God hasn’t heard. He hasn’t sent anyone to help you.” “It’s not like that,” replied the disabled boy. “I think God has told someone to come, but they haven’t listened to him.” Sometimes it’s like that, I fear. We lift each other up when we cooperate with God; we pull each other down when we don’t.

Numberless books give advice on prayer, of course, and they can be useful. But as with sex it largely boils down to this: just get on with it and keep trying. Don’t resent the time and effort that are needed for prayer, any more than you would the time and effort necessary to maintain and develop a special friendship.

In any case, if we are to have a fighting chance, as to-day’s collect puts it, of rejecting those things contrary to our Christian profession and following all such things as are agreeable to the same, we shall certainly need grace – grace that comes above all through prayer. And

that means the public prayer of the Church's regular worship in word and sacrament; *and* our own ongoing private prayer.

Both are important, of course. Private prayer is necessary preparation for effective public worship, making us receptive to its spiritual possibilities. When people say to me: "I didn't get anything out of today's service," I wonder if they really prayed beforehand. If you don't put in, you probably won't get out. Equally, public prayer in worship is a vital source of challenge, support and nourishment for our private prayer, which otherwise all too easily becomes formulaic and narrow.

Because most of us get so busy and involved, the devil can all too readily hijack our prayer life. So it's valuable to have a few clear and achievable personal rules about which public services we should attend, how often, and what preparation we should make beforehand; and also about when and where we say our private daily prayers, how long we pray and indeed how we pray. Leaving things to whim and chance and how we feel is very, very risky. Let us pray how and as much as *God* wants us to, not how and as much as we might settle for in the cracks and crevices of our lives.

And, sorry, there is no shortcutting with prayer. No real prayer mean no real faith. We can't celebrate our faith without prayer. If others neglect it, we must not. And keep in mind John Wesley's famous remark, often repeated, I know, but justly so: "I have so much to do that I must spend several hours in prayer before I do it." Those words never cease to challenge, do they?

For, as a c20th spiritual write put it:

"The degree of our faith is the degree of our prayer.  
The strength of our hope is the strength of our prayer.  
And the warmth of our love is the warmth of our prayer."

So let us celebrate prayer, not be talking about it, but by doing it.

## **FOR RODNEY**

### ***Address given by Canon Neville Boundy at the Funeral Requiem for Rodney West 11 February 2010***

*It's been said before, but now is very appropriate: wouldn't Rodney be delighted? A packed House, Standing room only – and it's a matinee!*

Thirty one years ago Rodney (typical of his loving concern) made a Will, stipulating that he wanted a Requiem Mass for himself, and for us today, thus following a long tradition which links his death, our concern for his family and closest friends, with the last meal that Jesus of Nazareth celebrated with his chosen followers.

All of us can make life easier for those who love us by making our wishes known.

So, for now, here, there won't be anecdotes, tributes, offerings: those will come later – see the back of your Order of Service. Please fill in a name & address card; no doubt you'll be kept informed when and where the Thanksgiving and Celebration will be.

Oh, and talking of the Order of Service – it's not absolutely clear whether this is an appropriate gala-sized programme, OTT, or an accident between the printer and me. I give no answer.

After this Funeral Eucharist there is a well-laden opportunity for us to share memories.

Please gather in the Atrium.

Christine, Rodney's sister, has asked me to give great thanks on her behalf to those who watched and waited with love and care at Rodney's bedside these past months – naming especially Keith, Barbara, Graham and Alex.

Just one anecdote: a BOV colleague remembers him, Saturday by Saturday, bringing his car to the Rackhay, making it gleam. Crumbs! *Weekly*. Always Rodney's Wellington Boots would be spotless, and a crease in his jeans, too.

Never for Rodney that lazy justification: "*A tidy kitchen is a sign of a wasted life!*"

My personal note of gratitude is for Rodney's truthfulness, and courage; one of my hobbies is dropping clangers – and sometimes they do not work. Rodney found a way to say so, and in such a way that I *had* to take notice. I shall miss that guidance – and I'm not asking for a flood of volunteer replacements.

Most, if not all, of Rodney's friends would have known of his Christian Faith: quietly, and briefly, at each of my privileged visits to his bedside I'd whisper a familiar prayer, and often he'd silently respond. No doubt some wonder at such conviction, maybe others envy the comfort. Once, when we completed the Lord's Prayer, I suddenly remembered another bedside vigil at the bedside of Mother Mary Clare, the wonderful, vibrant Mother Superior of an Anglican Convent of Religious Sisters. A week before she died she said, "The Faith that has sustained me so far is NOT the Faith I need from now on."

Some do have certainty: others go on searching.

It feels right to say something about the two major parts of Rodney's working life. He was at the Bristol Old Vic from 1967 until removed in 1989 – finishing up as General Manager. I was around when he was – I suspect the euphemism *might* be – re-organized. I know that his colleagues were bewildered, deeply saddened, others mighty angry. Rodney himself was deeply hurt at the ingratitude and disrespect. It felt, to me, nearby but not *in*, a classic example of Roger McGough's *YOU AND I*; what is intended and what is received:

*I explain quietly. You*

*hear me shouting. You  
try a new tack. I  
feel old wounds re-open.  
I am a dove. You  
Recognise the hawk.  
You bleed. I  
See crocodile tears. I  
Withdraw. You  
Reel from the impact*

Whatever the reasons and the intentions, on the receiving end it felt cruel.

I mention it, not to rake over past history, but for one reason, now. One of Rodney's colleagues, not a regular Church-goer, but knowing his, said to me, "If worshipping often means that you may be helped not to be bitter when you've been badly hurt, p'haps I ought to look at Christianity differently."

His other long working service was with the London Arts Delivery Tours. Each visitor or user is asked for their reactions.

One complaining lady suggested, "It wouldn't have rained if Rodney'd been in charge!"

Another wrote

Rodney's knowledge of theatres and actors is impressive. En route to the theatre, he entertains people with anecdotes, while offering valuable information about London streets, exhibitions and places of interest. He is one the best interviewers I've ever encountered, relaxed, affable, knowledgeable. Membership of the Garrick Club enhances his value. A flamboyant and colourful figure, he fulfills everyone's expectations of the gracious yet pleasantly eccentric Englishman. The "play of the day" starts as soon as Rodney makes his appearance, so much so does he seem to be conjured up by someone's theatrical imagination. He dressed impeccably and interestingly: a green cloak, a soft brown coat



with beaver fur collar. Through some quirk of personality, he manages to convey aloofness and bonhomie, discipline and tolerance.

*I know this is a Requiem Mass – but I think I might invite some respectful applause if you agree with those sentiments.*

No doubt all of us are shocked by Rodney's early death: sixty six is no age at all – he in a mature prime of life. Bewildered, deeply saddened, maybe even angry in our hurt, I have tried to find Biblical passages to stand somewhere near us in our grief, in a hope they might now, or later, provide just a glimmer of light.

The first reading comes from the letter Paul wrote “to the Christians in Rome , beloved of God, called to be saints.” He intended to visit them, and sent this letter ahead, to dispel rumours and awaken appropriate interest. He wrote it while staying in Corinth with a cantankerous, divided and difficult congregation. Out of such human muck comes this amazing letter – the verses we've just heard are Paul's inspired Gospel in a Nut-Shell.

But there's a further possibility... with a bit of free imagination. *IF*, and it is a much disputed if, Paul had any hand in the letter to Timothy, then at the end of his life he was abandoned. An embarrassment, isolated, imprisoned. In that loneliness, maybe even despair, did he, I wonder, ever recall the words he'd written earlier, with no idea then how much he would need them for himself – now?

The second reading is the last verses in earliest manuscripts we have of the Gospel of Mark. Again it is much disputed whether he meant, ungrammatically and with a preposition, to end where he does. Christians soon tacked on “a better ending” – Matthew and Luke disliked it so much they wrote whole Gospels in order to put the record straight. In particular, Mark depicts the disciples as a bunch of total wallies, forever getting the wrong end of any divinely offered stick. Mark asks questions – leaves us floating in our humanity. I believe he meant to stop characteristically and provocatively

shocking, not having answers, but ready to search for them. “*They were afraid...*” is not THE last word, but A last word – Mark would not have written anything at all if he’d thought there was no more to be experienced, and to be discovered, and to rejoice in.

As T. S. Eliot wrote at the end of *FOUR QUARTETS*

*With the drawing of this love and the voice of this Calling*

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.  
Through the unknown remembered gate  
When the last of earth left to discover  
Is that which was the beginning;  
At the source of the longest river  
The voice of the hidden waterfall  
And the children in the apple-tree  
Not known, because not looked for  
But heard, half heard, in the stillness  
Between two waves of the sea.  
Quick now, here, now – always  
A condition of complete simplicity  
(Costing not less than everything)  
And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.*

## THE ORDINARIATE

*Fr Paul Spilsbury SSC*

“Traditionalist” Anglo-Catholics are frequently depicted as misogynists, looking to Rome simply in order to escape from women priests and bishops in the Church of England. While this may be true of a few, for very many the opposite is true. We oppose the introduction of women priests and bishops because we see it as finally scuppering our long-held desire for reconciliation with Rome. Let me explain.

I was born in 1939 and brought up in the Church of England, although our family practice was largely attendance at Mattins in the parish church on Sundays. My early education was in Church schools, but on reaching secondary school I went through a period of adolescent doubt. However, by my middle teens I had become convinced of the truth of the Christian faith in its Catholic form, and at the age of seventeen was received into the Catholic Church by the Franciscans of St Bonaventure’s parish in Bristol. I found Catholic doctrine intellectually convincing, and Catholic practice emotionally satisfying. In due course, led by devotion to St Francis, I entered his Order and for seven years of noviciate and study I prepared for priestly ordination, which took place in 1965. During this time the initiative of Pope John XXIII in calling the Second Vatican Council deeply influenced my student days, especially the ecumenical dimension that looked for the re-uniting of all Christians. I recall reading the *History of the World Council of Churches* co-edited by Bishop Oliver Tomkins, finding it a fascinating story.

After ordination I was sent to Nottingham University to study mathematics and philosophy, living at the friary. In the circumstances, I was an untypical member of the community, which was largely concerned with parish ministry. I made many new friends, including married Anglican clergy, and gained a new perspective on the Church of England. Anglican life on-campus at Nottingham was strongly Anglo-Catholic, and my friends included an Anglican religious, a

former curate of All Saint's Clifton and a future vicar of the parish. Anglicanism thus presented itself to me as soundly Catholic in doctrine and practice. At the same time, developments in the wider world, such as the meeting of Archbishop Michael Ramsay and Pope Paul VI in Rome, and the very generous language of the latter about "a beloved sister Church", to be hopefully united with but not absorbed by Rome, made it seem entirely realistic to think of a re-union of the Churches within my own lifetime.

Dissatisfaction with community life and a certain envy of the happy domestic life of Anglican clergy friends (together with voices in the Catholic Church asserting that married priests were "only a matter of time") made me ask whether I could not serve our Lord as well as a priest in the Anglican Church as in the Catholic. It was a difficult time for me, but I wish to emphasise that when I decided, more than forty years ago, to return to the Church of England, it was in the firm belief that the Anglo-Catholicism I admired was the authentic and mainstream expression of Anglican faith and practice, and that a reconciliation with the Holy See was only a matter of time.

After a short re-orientation at Lincoln Theological College (then also strongly Anglo-Catholic), I was appointed Curate in the Diocese of Bristol, then led by Bishop Oliver Tomkins, that pioneer of Christian Unity. The parish I served in was in the Catholic tradition, as were the parishes I moved on to as parish priest, in Swindon and Bristol. However, I soon came to realise that the Church of England as a whole was by no means exclusively Anglo-Catholic, but had strong Protestant and Liberal components as well. It was the influence of the latter I found most disturbing, as it pressed for relaxation of the Church's position in relation to divorce and re-marriage, and in respect of the ordination of women. Naively, perhaps, I had never even considered the question of "same-sex marriage". By this stage, I was happily married myself and a parent, a state which (I would say) had an entirely beneficial influence on my priestly ministry in a parish situation.

After forty years in the Church of England, I have sadly concluded that it is not in heart and mind a truly Catholic body after all, although parts of it are very soundly Catholic in belief and practice. Over this time, Anglicanism has become more and more affected by liberal theology, and its practice has weakened accordingly. After the decision to include women in the priesthood, I did not feel able to hold office in the Church, although the provision of alternative Episcopal care (the “flying bishops”) made it possible to carry on in priestly ministry, latterly at All Saints’ Clifton.

With the imminent arrival of women bishops, and the dismantling of the provision hitherto made for dissenters, the future looks bleak for the Anglo-Catholic movement. Certainly there can be no real hope or expectation of progress towards reconciliation with Rome, our long-cherished dream. It is at this point that Pope Benedict’s offer of “corporate reunion” in a distinct Ordinariate of Anglican ethos has come like lightning from a clear sky. Those of us who have benefited from a “quasi-Ordinariate” in the Church of England, in the form of the Sees of Ebbsleet, Richborough etc., but who will lose them under the new dispensation, see the Pope’s offer as giving us our last, best hope: the maintenance of our distinct Anglo-Catholic ethos (which is not precisely the same as the Roman ethos), yet reconciled and reunited with the See of Peter, which we recognise as the authentic instrument appointed by our Lord as the focus of unity in his Church.

**ANNUNCIATION OF OUR LORD  
TO THE BLESSED VIRGIN  
MARY**



**Thursday 25<sup>th</sup> March**

10.30 am MASS (NB)

**7.30 pm FESTIVAL MASS**

**Guest Preacher The Revd Graham Oakes  
(formerly on the staff of All Saints)**

**Refreshments after**

**ALL SAINTS ARTS: MARCH MUSIC AT ALL SAINTS**

***Saturday 6 March at 7.30 pm***

**CONCERT OF MUSIC FOR LENT Armonia Apprezzata** - directed by Tom Williams. This excellent young vocal ensemble returns for a programme including Domenico Scarlatti's moving *Stabat Mater* and other choral masterpieces for Lent. Tickets £7 at door.

***Saturday 20 March at 4.00 pm***

**CONCERT MATINEE An extravaganza of Organ Lollipops - John Davenport.** Admission free – retiring collection.

***Sunday 21 March at 6.00 pm***

**STAINER'S "THE CRUCIFIXION"** Amplified choir directed by John Davenport with Ian Yemm (tenor), Jeremy Watkins (baritone) and Eric Kyte (organ). **Come and sing with us!** Final rehearsal 4.30 pm on the day. Preliminary rehearsal 7.45 - 9.15 pm Fridays 12 & 19 March

for those willing to sing, but unfamiliar with the work. See atrium leaflet for details. Admission free – retiring collection.

Note also:

**Sunday 14 March at 8.00 pm**

**Bristol University Symphony Orchestra – Easter Concert.** Details in porch.

**CONFIRMATION 2010** *Members of the congregation interested in confirmation this year are asked tot Fr Richard.*

## **WALSINGHAM 2010**



Our parish pilgrimage this year to this lovely Shrine village is from Monday 4 to Friday 8 October, and we are once again sharing a coach with St Gregory's Horfield.

The beauty and holiness of Walsingham, and the wonderful spiritual fellowship on always meets there, make the pilgrimage a very special experience. Do ask Garfield Griffiths or Fr Hoyal if you would like to know more.

It is already time to book – please contact Garfield, either at church or at 0117 9441035 or [Garfield.Griffiths@uwe.ac.uk](mailto:Garfield.Griffiths@uwe.ac.uk) .