

Fr Hoyal Writes

FAITH AND FAMILY

The recent rivalry between David and Ed Miliband rather invites comparison with Biblical instances of brothers in conflict: Cain and Abel, Isaac and Ishmael, Esau and Jacob, and Joseph and his brothers.

Their notorious stories are tales of envy, deceit, hatred and violence.

Another grisly example is the case of Solomon and Adonijah. To secure his throne King Solomon eliminates his brother Adonijah without compunction (1 Kings 1,2).

Nor are sisters exempt. We have Leah and Rachel, the contending wives of Jacob, and in the gospels, of course, Martha and Mary.

As with the Milibands, in the Bible it is often a younger sibling who prevails over an elder, whether in terms of inheritance (Jacob), importance (Joseph) or, at any rate, of virtue (Abel). God's choices for us are not always in accord with human views of precedence and fairness.

But there are well-known Biblical examples of brothers who work together on good terms: Simon and Judas and Jonathan Maccabaeus in the Apocrypha, for instance, and in the Gospels Simon Peter and Andrew, and James and John. No doubt, brotherliness is the intended norm.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" So begins Psalm 133. But sometimes such unity is achieved, and sometimes not.

Some sayings of Jesus show coolness about family ties. One of the hardest is Luke 14.26: *If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.*

Another pertinent example is Luke 8.21. Told that his mother and brothers are outside, eager to see him, Jesus responds: *My mother and my brothers are those who hear the word of God and do it.*

There are times, then, when even the claims of family must come second to higher loyalties. For some, certainly, following Christ's call means facing family ostracism.

St John famously warns us that anyone who says he loves God but hates his brother is a liar, *for he who does not love his brother whom he has seen cannot love God whom he has not seen* (1 John 4.20). Here *brother* equally means family member and fellow Christian, as well as neighbour in the gospel sense.

So many things can divide families, just as they can fellow-Christians, even in the same congregation.

The Bible's powerful old tales of sibling quarrels are a warning about the temptations and their grim consequences.

Yet for some, the path of faithful discipleship may lead away from family bonds or a current church fellowship. Brothers will not always agree. Hopefully, though, any partings will be courteous and respectful on all sides.

For many, discipleship means staying together and resisting antipathies in a spirit of brotherly fellowship.

In every case, the gospel rule is loving integrity. Christian brothers and sisters are called to hold each other in respect, even when particular consciences dictate divergent paths to particular individuals.

We shall no doubt see how David and Ed get on as brothers in the wake of a gruelling leadership contest that led to a surprising result.

And perhaps they will see how we get on as members of Christ's Church amid our own controversies.

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

Ebbsfleet Lay Congress
Saturday 25 September 2010
Backwell School, North Somerset

The Congress began with a full report from +Andrew, his customary state of the union speech. He acknowledged that this is a difficult time and spoke of the Diocese of Ebbsfleet, of his pride in the successful creation of a coherent, purposeful and energetic institution and of his sadness that it has proved a failure: the Church of England has decided it should end, women bishops are coming and there is no future for Ebbsfleet and provincial Episcopal visitors.

He went on to describe two possible corporate routes his parishes could take (always allowing for other individual decisions). The first is to join the Ordinariate, the second is a new contender, the 'Society Model'.

+Andrew and the Bishop of Richborough both favour the Ordinariate. +Andrew calculates that he first used the expression RITA (Rome is The Answer) in 2001 but of course that has always been the long term aim of the Catholic Anglican, what SSC and ARCIC and FiF have worked towards. But again, a 'long term aim' is for tomorrow, not for today, and many people in a congenial parish and proud to be C of E have not expected the personal inconvenience of accepting RITA. Now that the C of E is fast moving away from Rome, the Catholic tradition and the Universal Church, the Ebbsfleet parishes and their colleagues could well finish up in a reserve, where their warpaint is tolerated, or in a nature reserve alongside nearly extinct butterflies, or in some sort of nursing home. Choose your analogy.

Two years ago, +Andrew and +Keith met two Cardinals, heading the two relevant Vatican dicasteries. The Pontifical Council for Christian Unity is responsible for ecumenical dialogue and relations with other Christian Churches and would therefore have operated at the level of the Church of England itself. The Congregation for the Doctrine of the Faith however can help and advise individuals and groups. The CDF informed our bishops that theirs was not the only approach, and that they would receive an answer. That answer arrived in 2009 with *Anglicanorum Coetibus*, and with ++Rowan's knowledge +Andrew, +Keith and the Bishop of Fulham again visited Rome. That is where Ebbsfleet stands now; there is no request that representatives either encourage or discourage any move to an Ordinariate, only that we are patient and respect each other and the diverse decisions made. But think mustard seed and mighty tree: this is church planting.

+Andrew went on to say that things will start to break up. He thinks of people in three categories, the non jurors who try to keep things as they were but who without mission may well die out; the solo swimmers who make their way to Rome as individuals – fine for the

laity but a pretty difficult decision for the clergy, whose jobs and pensions are involved; the members of his caravan, on a journey together, meeting old friends, perhaps losing some for a while and gathering others; like Exodus, travelling together to the Promised Land.

The above represents +Andrew's speech to his clergy yesterday. He then attempted to paraphrase +Keith's contribution but without the Liverpool tones. +Keith referred to the way Pope Benedict while in the UK referred positively to Anglicanorum Coetibus as the way to unity through sharing the gifts of our respective patrimonies. +Keith himself sees Anglicanorum Coetibus as a development of ARCIC. He believes/expects/hopes that the Ordinariate could start in January 2011 with the publication of the name of the Ordinary. Each group will move together to reception into the Roman Catholic Church, and the clergy may move then to formation and ordination. There are many practical matters such as the source of stipends which are still to be addressed. Buildings need to be discussed but this is not regarded as high priority at the moment. There will be close relations between Ordinariate and local RC parish. +Keith hopes to join the Ordinariate, 'I no longer believe it is possible to be a Catholic in the Church of England.

+Andrew then attempted to give a fair picture of the second route on offer, the Society Model.

[As this will be as new to many of you as it was to your Ebbsfleet representatives, I include the following note from the new Society:

The unveiling of The Missionary Society of St Wilfrid and St Hilda reflects a determination not to accept a Code of Practice as currently suggested by the General Synod but to work for and create a more realistic approach which allows the integrity of those who cannot accept this innovation to be preserved, to flourish and grow within the Church of England. This development represents a constructive

initiative on the part of those who cannot accept the innovations proposed in legislation and who are hurt and frustrated by the General Synod's inability to provide for their theological position.

The link to the website is <http://www.sswsh.com/> and this includes an application form.]

+Andrew explained that the new Society would be open to clergy and laity; it will operate as a group and is prepared to seize what it needs. Many Ebbsfleet clergy have joined. +Andrew described it as 'one more go' to convince the C of E to make proper provision and although he is clearly not sanguine he pointed out that General Synod will not give final approval until 2012 and there may be favourable changes and a move to proper provision. But he added, 'There is relentless opposition.' He concluded, Forward in Faith already exists and has lost the battle. He intends to join the Ordinariate and will speak with the Archbishop of Canterbury; Ebbsfleet needs a new direction. He admits he's taking a risk, but several Ordinariate groups already exist within Ebbsfleet and are ready to move. We have opportunity, wonder, fragility and danger. God is at work in his vineyard; it's fearful, it's awesome.

Mass was followed by lunch, and we then formed groups named to spell 'EBBSFLET' (sic). We were in Benedict. We were asked to bring comments and questions arising from +Andrew's talk, and the following arose within Benedict:

- everyone agreed that their churches include people who do not fully understand what is happening or who are not concerned;
- some congregations do not want change and PCCs have to act on that basis;
- there are practical difficulties eg if an aging congregation has to travel a distance to the meeting point;

- provision has to be made for those left behind, which led to
- the question of who owns the land and the fabric;
- groups are forming, but the machinery is varied and unclear;
- uncertainty as to the likely role and success of the new Society.

These questions were reflected in the general question and answer session which followed.

- The Ordinariate will start early 2011; +Andrew will leave to join it formally and ++Rowan would like to appoint a successor [the response here did leave the future of Ebbsfleet in doubt];
- Parishes should continue to vote for Measure C and to request A,B,C clergy;
- Bishops who attempt to ban the use of the Roman rite should be challenged;
- Validity of orders and sacraments: +Andrew explained Rome's recent more sympathetic approach, recognising previous roles; he also spoke of the valuable work done by women in the Catholic Church similar to work done by Lay Readers though this role exists only informally;
- C of E schools will remain with their Anglican parishes;
- Infallibility is rare and would never include a new statement by any Pope;
- +Andrew can provide details of existing Ordinariate groups;
- What chance of success has the new Society: probably very little given that FiF failed and the oversight by Provincial Episcopal Visitors abandoned. He added, 'FiF knew how to fight the battle, but not how to sue for peace.' Choices: 'It's either embracing the Ordinariate or re-embracing the C of E.'

Coda: The importance of this meeting was underlined by the presence of a number of clergy who had asked +Andrew if they might

attend as they were unable to make the Clergy equivalent. Clearly the dissemination of today's information is unusually popular. Sadly, the importance was balanced by the likelihood that this was the last effective meeting of the Ebbsfleet Lay Congress. Smaller numbers attended than might have been expected from the general invitation, and the complete absence of some parishes suggest that some parishes and people have already made up their minds. Even if the next General Synod revisits the earlier decisions and agrees to further and better provision for traditionalists, many clergy and laity who stuck with the C of E after 1993 (Priests (Ordination of Women) Measure 1993) will shortly leave to cross the Tiber. Or perhaps just Pembroke Road.

*Mary Benton
Anne Bradley
25 Sep 2010*

From Fr James

It's been said before in a sermon: you need to be careful what you ask for because you might get it.

It is a slow process. It was back in May 2008 that the application form went in, and then there was a process which included an exam and then interviews. Then it all went quiet, until the Monday before Christmas 2008, when I learnt that I would be appointed a circuit judge, but on the south eastern circuit, my second choice. Then it all went quiet again, until 3rd July 2010, when the offer came of a job in Wood Green, London N22. And then it all moved very quickly. There were clandestine visits to north London, looking at the court (the

former Masonic school, now a 10 court centre) and trying to get a feel for the place. Preaching in Stamford Hill at the end of August gave me an opportunity to flat-hunt. Luckily, I found something, and I am hoping to complete on that on 8th October, which is the day after I am sworn in (or sign on, as one friend has called it), and the day I start sitting for the first time.

It is difficult to know at the moment what this all means so far as priestly ministry is concerned. Helping Fr Roger during the interregnum a few years ago highlighted the difficulty of being a priest in one place and living and working in another, and so, sad and difficult a decision though it has been, it is clear that it would not be possible to stay on at All Saints as curate. Bishop Mike has kindly given me permission to officiate in the diocese, and I hope the Bishop of Edmonton will do the same in his area, so I can continue to exercise some priestly ministry until things are clearer. I am hoping to keep a toe-hold in Bristol, and I am sure I will be back from time to time.

It will be very difficult indeed to say goodbye on my last Sunday, 24th October. Eleven years is a long time. I have had some wonderfully happy times at All Saints, and have been privileged to serve here. Thank you for the patience, love, prayers, and many kindnesses you have shown me.

CHARLES WESLEY: The Gifted Brother

This was the title of a talk given at the joint day with Bristol Affirming Catholicism and The Methodist Sacramental Fellowship, on 18 September at Thornbury Methodist Church.

On arrival I was delighted to meet up with some people I had known some years ago when we had a branch of the Ecumenical

Society of the Blessed Virgin Mary in Bristol. The day started with coffee and a chat and a getting to know each other.

At 11 am we went into church for a Eucharist. I have to say here that my experience of Methodist worship comes from the late 1950s when I, as an Evangelical teenager in Hereford, went on Christian Summer Camps in Wales. There we used to link up with the local Primitive Methodist chapel for Sunday evening worship. So this Eucharistic worship at Thornbury couldn't have been more different. The sanctuary had 3 steps up to the altar and there were candles on the altar. The liturgy was much the same as ours and they believe very much in the Real Presence – that Christ is present in the bread and wine at the consecration. We sang some good hymns, the post communion hymn being one of my favourites, 'O thou who camest from above'. More about that hymn later. But the singing was enthusiastic.

We then broke for an extended lunch hour and I walked around Thornbury and had some much needed quiet time on my own.

At 2 pm we met up in the Church hall again for an excellent talk given by Gary Best, who is the warden of John Wesley's Chapel in Broadmead.

John & Charles Wesley, as young Anglican priests, went over to America for a visit. On the ship over they heard Moravians singing hymns. Now it wasn't really the norm to sing hymns in church in England at this time, so this interested them. John learnt German and translated Moravian hymns and published a hymn book.

During his lifetime Charles wrote 9,000 hymns – a hymn a day – and John edited them. Charles was the first person to write hymns for the Festivals of the church and he put many of them to the folk songs and dances of the day. His hymns emphasise the recreation of humankind, and he portrayed the bible through his hymns. Let me give you an example:

O Thou who camest from above	John 3.31
The pure celestial fire to impart	Luke12.49; Chronicles7.3;
Kindle a flame of sacred love	Isaiah 43.2
On the mean altar of my heart!	Leviticus 9.24; 1 Chronicles 22.1
There let it for thy glory burn	2 Corinthians 4.15, 8.19
With inextinguishable blaze	Leviticus 6.13
And trembling to its source return	Job 5.7
In humble prayer and fervent praise	James 4.6,10
Jesus, confirm my heart's desire	Roman 10.1
To work and speak and think for thee	
Still let me guard the holy fire	Leviticus 6.13
And still stir up thy gift in me.	2 Timothy 1.6

Ready for all thy perfect will	Romans 12.2
My acts of faith and love	1 Thessalonians 1.3

repeat	
Till death thy endless mercies seal	Ephesians 4.30
And make my sacrifice complete	Philippians 2.?

Charles was not a fundamentalist, he tried to see the theological meaning, rather than the literal one, of each bible story. He said only Jesus could unlock the scripture mystery. He took the bible as the inspiration for his hymns with questions and answers. His hymns have a vision of future heaven and Christ in glory. He combines personal feelings with profound mysticism, saying we must put our eyes on God's majesty and power.

Charles's gifts as a hymn writer stem from his other gifts which were his warmth of character, his support of his brother, being a good teacher, and his gift of friendship.

John & Charles Wesley lived and died Anglican priests.

Our day together ended with Church of England (Common Worship) Evensong, which I led. Again the singing was enthusiastic and we had a brilliant organist for the day.

A group of us, on the day, have decided to 'resurrect' the Bristol branch of the ESBVM and Prebendary Norman Wallwork (SMF) is going to approach Bishop Declan Lang. Previously we had members from the local Methodist, CofE, Roman Catholic, Presbyterian, and Orthodox churches. It would be good to get a group together again, especially in these tense times in all our churches. A typical meeting might be:

Saying The Ecumenical Office of the BVM together
A talk on some aspect of BVM
Sharing of food.

The talks can be quite intellectual, some titles we have had in the past:

Mary and Islam

Mary: Maid and Mother

Mary at the Marriage of Cana

Marian Hymns

Those are just three, but the committee decide on a speaker from one of the traditions in the group and they choose their subject. One of our speakers was Bishop Rowan Williams when he was bishop of Monmouth. We also went on pilgrimages to Penrhys, Glastonbury etc

If anyone here is interested in joining the group, please have a word with me sometime.

Liz Badman

ANGELS

Sermon preached at All Saints by Canon David Sansum Michaelmas 2010

He shall give his angels charge over thee to keep thee in all thy ways.
Ps 91.11

As a Michaelmas ordinand I am pleased to be asked to preach on St Michel's Day, but very surprised to be in the pulpit at All Saints, Clifton. In the year of my ordination as a deacon, which was 1956, I

had to fill in the weeks between leaving theological college in June and the date of the ordination, and also had to earn some money as all the grants which kept me in college had expired. There was no dole money for students then. So I worked, or to be strictly accurate, spent time, in the Council offices on College Green, receiving slightly more remuneration than was to come my way as a curate. One of my fellow workers there was a Mr Cross. We tended not to use Christian names in the fifties so I don't know his forename. He was a very keen member of this congregation which then met in the church hall as this building was still in ruins from bombing. When Mr Cross found that I would soon be ordained to what was for him a disappointingly Low Church parish, he said "You should have the experience of a Solemn High Mass at All Saints to see the Church of England in all its glory".

So one Sunday morning I met Mr Cross and attended the beautifully choreographed act of worship with a troop of servers and a number of priests. Father Luetchford was then the Vicar. Women sat on one side of the church and men on the other. If I had heard a forecast that after half a century I would be taking part and preaching at a service here I would have been rather incredulous but I am very glad that it has worked out that way.

I have recently returned from seeing the Oberammergau Passion play, and by a coincidence as I walked in the main street of that village in Bavaria someone came up and said Fancy meeting you here, or words to that effect. It was a fellow incumbent of mine from the diocese of Derby, and he and I had been made honorary Canons of Derby Cathedral at the same service in 1995, Donald Macdonald. He was surprised when I said I am to preach at All Saints soon as he had been the curate here. In fact during my brief tenure of a Canon's stall in Derby there were two fellow Canons who had been curates here, the other one being Raymond Ross. Clifton made a considerable contribution to the staffing of that Midland diocese where I spent 22 years as Vicar of the same parish.

The passion play at Oberammergau which some of you have no doubt seen puts much emphasis on tableaux of Old Testament events which are thought to be fulfilled in some way by the Passion of our Lord, such as the eating of the Passover meal, the crossing of the Red Sea, the preparation by Abraham to sacrifice Isaac. etc. Every one of those tableaux included at least one angel, of the winged type. There was also an angel on the stage for many parts of the Passion story itself, but the unwinged sort, and it took me quite a time to realize who this rather lost-looking person, who didn't at first seem to fit into the action, was supposed to be. He was there to keep a somewhat unobtrusive eye on these significant events, the betrayal by Judas, the trial before Pilate, and of course the actual crucifixion and the resurrection, suggesting that in a way all these events were part of God's scheme.

We have heard a reading from Revelation about the conflict between good and evil and this is also what the passion narrative is dealing with. Before the passage about Michael in Revelation we have the account of a woman, seen in heaven, robed with the sun, the moon beneath her feet, and a crown of twelve stars upon her head. She is about to give birth to a child, but a hideous red dragon with seven heads and ten horns is waiting to devour the infant as soon as it is born. The dragon is thwarted for as soon as a male child is born to the woman God snatches the child away from danger. The angels, led by Michael, then wage a successful war against the dragon.

If you interpret this as the birth of Christ to the Virgin Mary, you see the greatest display of goodness which has ever been known being resisted by the most strenuous efforts of evil. In some ways it is a picture of what is always going on. Christ enters our lives and Satan is at once ready to swallow Him up and remove Him from us. But there are the forces of Michael, God's heavenly unseen shock troops, to guard the Christ life in us and to oust the dragon.

The gospels, as brought out in Oberammergau, are a commentary on the same theme. The work of Jesus is seen as destroying the works of the devil, which He does by making mad people sane, and sick people well. Then the powers of darkness rally their strength and vent their full force upon Him as he goes through the Passion and hangs in death throes upon the cross. In a way which is mysterious but undeniable the crucifixion and the resurrection rout the powers of darkness and the angels have a part in it, just as they do in our Lord's resisting the temptation of Satan, that evil fallen angel, in the wilderness.

As today's collect puts it God's angels continually do him service in heaven, these beings incapable of meanness, cruelty or deceit, than whom we are made a little lower, in fact a whole lot lower. And they also succour us here on earth. Are we often aware of the protection and guidance of angels? I have always liked a story about Edward King, Bishop of Lincoln who died 100 years ago. He was the man who was taken to court for making the sign of the cross and other practices thought to be high church. The story is that Bishop King visited on a certain day of every week a sick man in a lonely cottage. Some thieves heard of this and planned to lie in wait for the bishop, mug him as they would say today, and steal his money. But to their disappointment they found this day that Edward King wasn't alone, but walking with a companion, and they dared not take on two people so the Bishop escaped.

Some time later the Bishop visited a prison and happened to find there one of his possible assailants who was serving a sentence for robbery with violence. The criminal confessed to the Bishop what he had planned to do and how he had been frustrated, but Edward King was puzzled. "But I never did have a companion" he said "when I went to visit that sick person. It must have been my guardian angel".

It really must be true that God has given his angels charge over us to keep us in all our ways, so that we in time will be able to stand around his throne with those wonderful beings who continually worship him

saying, "Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever". Amen



FRIENDS OF ALALAY (SANTA CRUZ)

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AUTUMN 2010 NEWSLETTER

It doesn't seem possible already, but welcome to my Autumn newsletter! I've been leading and funding three very special and exciting projects this year. I'm pleased to say that they all now progress well - despite many difficulties and pitfalls on the way - and I've learned a lot about the head-and-heart-ache of managing projects from 6,000 miles away!

The building work for the creation of a medical centre and accommodation block, within an existing run-down building, should be finished by the end of this month (four weeks ahead of target). The centre will make an enormous difference to the future health of the street kids, and will incorporate much preventative health-care. The accommodation block (named "Casa de Bristol" or "the Bristol House") will be for international volunteers and school groups from the UK and will provide income to support the medical centre.



The English teaching course is very advanced, with around forty street kids currently learning English. It is intended to at least double

this number by the end of the programme.

Four ex-street kid students are now well into their two-year vocational training courses (one IT student, one mechanics and two home economics). We are funding the full financial cost of their education.

The photo on the left shows an Alalay girl graduating, with the support of her house-mother and an Alalay friend.

All of this is in addition to the many other projects that have already been completed - the school bus repaired, cabins renovated, textile machinery purchased, the bakery expanded, the street kids' football team set up, the chicken farm launched, a vegetable garden developed, pig sties built, site drainage improved, warm showers plumbed-in, extra lighting installed and so on. Nothing would have been possible without the very kind and generous support that has been given by so many individuals and groups of people. I have no doubt that there are street kids who would not have been alive today without your help.

Let me restate my overall philosophy, which is to help the street kids to help themselves. I recognised from the beginning that simply directly paying for food and accommodation for them would never really make a long-term difference. Instead, I've concentrated on setting up projects that can teach new skills to the kids, provide them with ongoing income (and often food and clothing) and that will become self-financing in a short period of time. As I've said many times before, every penny goes to help the kids and nothing is spent on administration! Much more detail is given on my Website – please do take a look at it.

I'm also certain that education and skills development is the only sure long term way to help them to help themselves, by building up both their confidence and their competence; which is why so much emphasis has been on teaching the English language and supporting



the street kids through further and vocational education.

Finally and on a different note, I have a large number of super Christmas cards that have been individually hand-made by the street kids, with two examples shown here on the right - please do contact me if you would like to purchase any (£1.50 each or £5 for five). They have all been brought back to the UK in the backpacks of UK volunteers, at considerable cost in terms of pain!

Annie Syrett, Bristol, September 2010

www.alalay.co.uk

DO NOT ATTEMPT THIS QUESTION

unless you are one of those infuriating people
who go in for cryptic crosswords and lateral thinking.

Let us suppose I am writing a detective story.

The aristocratic hero is Gideon Staiconby, whose family crest
reads *Quis ut tute?*

From what familiar hymn is this character's name derived?

Prize for first solution: a jar of my wife's Damson Cheese,
(that's cheese as in lemon cheese, not fromage).

Ken Smith

- **BRISTOL CATHOLIC SOCIETIES -
ASSUMPTIONTIDE FESTIVAL 2010**

John Vile has written eloquently of the Festival in the September Magazine. It remains only for me to thank all those who gave of their time and talents so generously in so many ways. In particular, I am

indebted to Fr Richard for his encouragement and practical help, and to Fr Brendan for his advice and, on the day, his voice!

It has to be said, however, that apart from the “usual suspects”, the support from the All Saints laity was somewhat sketchy; let us hope for better things on August 20th next year.

Chris Verity

"JOHN HENRY NEWMAN GROUP"

This group, which I helped to initiate, is to enable those interested in the forthcoming Ordinariate to register their interest locally, without thereby committing themselves to any future course of action. The Lay Leader is Mr Bernard Coombs of Holy Nativity, and at present there are about forty people on the list, some from as far away as South Wales, mid-Somerset or mid-Gloucestershire. Within Bristol itself, there are members from a number of parishes, of which All Saints is one. This is in no way a proselytising group, which is why you may not have heard much about it, but neither is it intended to be secret. Anyone who would like to be on the list can contact me at paulspilsbury@btinternet.com, or in person. They can also look at my blog, fieldofdreams2010.wordpress.com. I try to gather what official information I can about the progress of the Ordinariate project, which it is hoped will be launched in earnest in the coming year.

Fr Paul Spilsbury

WE CAN BE PART OF A WIND OF CHANGE

christian aid

This harvest we are focusing on Christian Aid's work in bringing water to desert people. By harnessing the power of the wind, Christian Aid's partner RAADA is pumping water up from under the desert with a wind-powered well.

With funds from Christian Aid, the wind well has been built in the village of Baz Girha, in the western desert of Afghanistan. It transforms '120 days of wind' (which is what the people call their summer!) into water for animals, less arduous work for the people and a healthier life.

As Golah Nurzei (a Baz Girha resident) says: 'The wind well is wonderful! Before, we used to have to bring water up in a bucket from a deep well, it took a long time and a lot of hard work and it was still difficult to get enough water for all the animals to have a proper drink. But now the wind powers a mechanism that draws the water up for us. We can water 2,000 animals here now.'

We all become part of this wind of change - as we pray for the work of Christian Aid around the world, give money to improve the harvests and lives of others and thank God for all he has given us.

'Waters shall break forth in the wilderness, and streams in the desert, The burning sand shall become a pool and the thirsty ground springs of water.'

Isaiah 35:6-7

Gifts for a better future

The costs of a wind-powered well are substantial - just under £3,500 to get one running - and the local people need training to maintain it. But the change it brings is huge. Not just water but also more time for

other tasks, healthier livestock, more milk, more cheese, better health and a better standard of living.

Gifts to Christian Aid's Wind of Change Appeal will be used around the world, where Christian Aid determines the need is greatest and where Christian Aid can create the greatest change, but if you're up for a challenge, why not aim high and try to raise enough to 'buy' a wind well? They cost £3,438 and RAADA are planning more in the region.

Or could you raise enough to buy a couple of 12 volt motors? They don't sound glamorous but they're integral to a wind-powered well: easing the daily burden of pumping water for animals to drink. A pair costs £220.

Be part of a wind of change! For prayers, worship resources and more information on the work of Christian Aid and RAADA go to www.christianaid.org.uk/harvest

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