



All Saints Parish Paper

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The West window, Annunciation & Crucifixion 2019

Photograph: Andrew Prior

FR MICHAEL WRITES:

On the first Sunday in Lent we hear the Gospel of Jesus' temptation in the wilderness. In Mark this is economically described: 'He was in the wilderness forty days, tempted by Satan'. This wilderness is more than a physical desert: it is also a spiritual wilderness, a place in which the Spirit (who has put Jesus there) is lost sight of, leading to temptations by someone called Satan, 'the accuser' (perhaps the voice who fills the vacuum when the Spirit is ignored or forgotten). In our lives these are the times at which we think worst of ourselves and are most given to despair and moving in the wrong direction, times of abandonment, real or perceived, often experienced in a deep and insomniac night — 'night thoughts'.

The logic of the temptation story is clear enough, especially in the more expansive narratives of Matthew and Luke: three times the devil tests Jesus, using proof texts from scripture (fundamentalists beware: isolated biblical texts are here shown to be a source of misinformation). He tests Jesus by asking him to seize power, power to be used for his own benefit. And three times Jesus chooses to serve not himself but God: he 'turns to' the Father. He is offered the possibility of getting to Jerusalem and glory by a tempting short-cut, which comes without cost; or he may get there, conforming to the Father's will, by the way of the cross. At this season we recall how he chose the way of the cross and seek to understand what that might mean for us.

This year, when ashing seemed to be impractical, we began Lent with an adaptation of the old *Asperges* rite. In this ceremony of penitent preparation for our communal offering of the Holy Sacrifice, the priest sprinkles first himself and then all present with holy water, the water of baptism with which our life in Christ begins, traditionally accompanied by a chant from psalm 51, ‘purge me, O Lord’ (*Asperges me Domine* in Latin). This is how Sunday High Mass used always to begin. In Eastertide, when expressions of penitence are superseded by Resurrection joy, the character of this preparation rite changes with the use of a different text, *Vidi aquam* (again from the opening words of the chant, ‘I saw water issuing from the right side of the temple’, a quotation from Ezekiel 47, but also referring to the water mixed with blood which flowed from Christ’s side on the cross), emphasising the life-giving power of God which we celebrate in the light of the resurrection. At All Saints we have recently only experienced this at the Easter Vigil, but I hope we might consider reintroducing it at least for Lent and Eastertide in future.

Marking the beginning of this season with cleansing waters of penitence as a sign of our willingness to turn again to God reminds us to let go of what keeps us from God and to accept the life-giving water which flows from him to refresh and invigorate his people.

This Ash Wednesday I concluded the penitential rite with the charge we receive from John the Baptist on the first Sunday in Lent: ‘Repent and believe in the Gospel’ (‘turn to God and believe the good news’), words which can also be used with the ashing but are equally applicable to the *Asperges*. May we all find refreshment and new life in this holy season as we look forward to our emergence from the effects of the pandemic, and, at All Saints, to a new chapter in the life of our community.

I hope it may be useful to repeat here some suggestions for seasonal reading and devotion I offered in the parish email:

If you like something to contemplate every day, Sister Wendy Becket’s *The Art of Lent* (SPCK 2017) is a wonderful resource which I’ve only just discovered: there’s a well-reproduced painting and a reflection for each day, arranged in themed weeks in a small and inexpensive volume.

Reflections for Lent 2021 (Church House Publishing 2020) is a good resource, focusing on a daily reading from the Daily Office. The bishops of our diocese have also once again produced a book of daily reflections: *Rooted in Love: Lent Reflections on Life in Christ* (SPCK 2020).

From Bishop Rowan Williams (who we hope to have with us for Holy Week, pandemic permitting) comes *Candles in the Dark: Faith, Hope and Love in a Time of Pandemic* (SPCK 2020), 26 accessible meditations originally published online for his local parish.

Sheila Upjohn, who has written widely on Julian of Norwich, offers *The Way of Julian of Norwich: A Prayer Journey Through Lent* (SPCK 2020).

If you’re looking for a devotional booklet, I’d suggest *Our Lady of Silence: The Devotion of Pope Francis*, by Capuchin Fr Emiliano Antenucci (CTS 2020): devotions, including a set of mysteries for the Rosary, based on an icon and course (*Silence, Silence Speaks*).

Lastly, I’d suggest several of Melvyn Bragg’s *In Our Time* podcasts which can be found on the *In Our Time* website or wherever you get your podcasts (I’ve

found podcasts very useful in the Year of Lockdown). There's a subset of them devoted to religion and among these are excellent and informative discussions of the Oxford Movement, Jesuits, the Nicene Creed, St Paul, Gnosticism, the Book of Common Prayer, the Trinity, the Talmud, Mary Magdalene, Purgatory, Augustine's

Confessions, to name just a few of those I've found enlightening. There's a huge amount there in the Culture and History sections as well.

Have a holy and a happy Lent as we prepare together for Easter.

Fr Michael

MUSINGS (or ramblings) of a CHURCHWARDEN

When it was first indicated to me by Fr Michael that it was time that I wrote something for the Parish Paper I was at a loss as to what I might contribute. Unlike my fellow churchwarden, Mr Forde, I have no specialist knowledge about anything. I could never be a contestant on Mastermind. I know one or two things about many subjects: enough to bluff my way through most conversations without embarrassment except, of course, anything technological or scientific. At the end of my first year at school I came 106th out of 119 boys in the end of term exam in Physics. My Chemistry result was little better and I soon gave up science altogether with no regrets. What, therefore, follows are a few things that have suggested themselves to me since the invitation to contribute was first issued. I hope they might amuse, inform and perhaps remind you of things long forgotten.



Chris Self

as they applauded each point of sermons he preached in front of the tomb of the risen Christ. Fr Michael then said 'here we have the origin both of what we recognize as a confirmation course and also of the special services in Holy Week'.

This reminded me of my own confirmation which took place 61 years ago on 20th

December by the Bishop of Reading, Eric Knell. The priest who prepared me had served a curacy at St Alban's, Holborn, during the war but I do not recall during the course any excessive enthusiasm from the participants. I still have the prayer book given to me by the vicar. *The St Christopher's Prayer Book* was first published in 1937. My edition is the tenth reprint dated 1958. The book contains morning and evening prayers, the Service of the Mass, preparation for and thanksgiving after Holy Communion and the Sacrament of Penance.

In the note by the compiler it states that 'this book was originally compiled by the chaplain and wardens of the Fellowship of St Christopher for the use of boys under their care who were not familiar with the practice of prayer and the use of the

Confirmation

Fr Michael's latest erudite instalment of 'What is the Church of England?' How is it Catholic?' quoted from a nun called Egeria, a pilgrim to Jerusalem, who described St Cyril during the Holy Week ceremonies and the enthusiasm of the new Christians

sacraments... It is hoped that it may be useful also to others who are learning the Catholic Faith as taught by the Church Of England.' Only the initials of the compiler are given C.L.G-B. I would be interested to hear from anybody who might recognize the initials or know anything about the Fellowship of St Christopher.

I also still have the prayer book given to me by my godmother, '*The Sanctuary of God*'. This was first published in 1946 and my copy is the sixth edition of 1957 so this was obviously a popular Catholic prayer book for Anglicans at that time. It was subtitled a simple prayer book for members of the Church of England. Incidentally, at my advanced age I still have one godparent alive. My uncle is a retired priest in New Zealand where he emigrated when he was a young man. He came to High Mass at All Saints some years ago. Our tradition is not what he is used to! I'm not sure there is a Catholic tradition in New Zealand at all.

Other Books

I am sure quite a number of people reading this will still have a copy of the *Centenary Prayer Book*. This had a forward by the Late Lord Halifax written in 1933 which was observed as the Nineteenth Centenary of the Crucifixion. It was also observed as the First Centenary of the Catholic Revival in *Ecclesia Anglicana*. As well as all the usual contents of Mass etc it had a summary of the Catholic Faith, some rules of the Catholic Religion and a host of devotional material such as prayers and Vespers for various occasions, ten different litanies and a guide to meditation or mental prayer. My copy has almost disintegrated and I have never seen a copy in any second hand book shop despite very regular visits. These visits started from an early age. There was a

wonderful shop in Newbury that had a large religious section with many Anglo-Catholic volumes. I spent many happy hours there in my youth. Of the books I bought there, I will mention two that I still have. *Faithful Stewardship and other Sermons* by Father Stanton, mostly preached at St Alban's, Holborn, between 1899 and 1912. The price of two shillings is still marked in pencil inside the front cover. I finally read these sermons nearly fifty years later as a Lent book. They are very easy to read, devotional sermons with lots of helpful guidance for leading a Christian life. I was surprised by the odd shaft of humour which I wasn't expecting. I rather think I would have liked Fr Stanton. One other small book I still have is '*Ascensiones in Corde*' a Collection of Aspirations and Ejaculations Translated from the Latin. With a preface by the Revd P.N. Waggett M.A., S.S.J.E. It was published by Mowbray in 1912 and cost me one shilling in the 1960s. I would assure readers that I did have other, more mainstream, interests at that time!

Cats and Dogs

I should warn those of a delicate constitution or nervous disposition that they may want to skip this paragraph. (Of course, for other reasons you may have decided to skip the rest of these maunderings by now in any case.) At the risk of upsetting a goodly number of the regular congregation at All Saints I have to announce that I prefer dogs. I have always felt that cats have ideas above their station and the returns for keeping a cat are nothing compared to the love and companionship of having a dog. This confession was prompted by a recent article in the *Church Times* by Fr Simon Buckley, Rector of St Anne's, Soho, who many of you will know. He has said Mass for us during the week on occasions in the past.

Betty was a Jack Russell rescue dog from Battersea Dogs' Home who accompanied Fr Simon around the parish for nine years until her recent death. It is a wonderful article showing how Betty contributed and enhanced his ministry to the people of Soho which I commend to you. I had the pleasure of meeting Betty when she visited All Saints some while ago accompanied by Fr Simon, of course.

Flora

Another dog of my acquaintance is Flora, a French bulldog who lives opposite me. Two years ago I received an invitation from her to celebrate her 16 month birthday in Regents Park. Her actual birthday occurs in the winter when an outside party is not possible. I found a suitable gift for her in Waitrose of delicious doggie treats and repaired to the picnic area near the Boat House Café. Apart from the human guests there were a number of other dogs at the party. We took over a

small wooden table for the wine and snacks being served but this also had to be used for the dog nibbles so you had to be a little bit careful what you picked up from the table and not confuse a sausage roll with a dog biscuit although I'm sure they are equally delicious. I should say that Flora had some help in organising her party particularly with the invitation. Her only contribution to using the computer was to chew through the cable when she was young! Her owner's name is Susie. Unfortunately I was unable to accept the invitation the following year as I had to attend a meeting of the PCC.

Another Exam

I will end as I began with another demonstration of my lack of academic brilliance. At the end of the fifth year my geography master wrote in my report 'he tries hard but the subject is beyond him'. He was right! I failed my geography O level.

Chris Self

LENT APPEAL 2021

Proceeds from this year's Lent Appeal will be divided between:

American Church Soup Kitchen in Tottenham Court Road — towards the costs of their mental health worker.

Anglican Communion Fund — supporting communities throughout the Anglican Communion often in the poorest and most dangerous parts of the world.



**CHALLENGING
YOUTH VIOLENCE**

Bishop of London's Lent Appeal focusing on Youth Violence — supporting three charities working in different ways with young people.

How to Donate:

Please give generously by visiting our appeal page at cafdonate.cafonline.org/15898 Or you can send a cheque to the Parish Office, made payable to: "Parochial Church All Saints (Lent Appeal)". If you qualify for Gift Aid, please write 'Gift Aid' on the back of the cheque.

Lent Boxes will not be issued this year.

MUSIC IN LOCKDOWN

Sitting down to write this piece, I am reminded that this time last year I had just played recitals at St Paul's Cathedral, Glasgow University Memorial Chapel and the Reid Hall in Edinburgh, not knowing that these would be the last solo concerts of 2020 and that for most of the year I would not be providing live music at Mass. Like



Jeremiah Stephenson

so many others, I found the daily rhythm of streamed Mass an important anchor for reestablishing routine in the disorientating days and weeks that followed but of course it was a moment of great joy to return to playing in church on All Saints Day.

Although the vast majority of my live performance engagements have been cancelled, I count myself very lucky to have been able to continue supporting my twenty-something school aged and adult organ students online. I have even had new students approach me for lessons, keen to make the most of new home practice instruments and keep intellectually engaged with a lockdown project. One new student had put in his lesson application form that his goal in starting lessons was to play the entire organ works of Bach — I'm confident this will keep him amused throughout lockdown and beyond!

I was also very lucky to be able to perform live in France in August, spending the week of the Assumption (also my birthday) playing for the sacred music festival in Rocamadour with the chamber choir '*In Dulci Jubilo*' comprising friends from

Toulouse conservatoire. Together we performed Duruflé's *Requiem* and the *Trois Motets of Escaich* (which make the Duruflé look easy) in a back to back double performance in order to fit an adequately spaced audience into the basilica. The heat was definitely on both literally and metaphorically with 40 degrees showing on the

organ case thermometer, Escaich himself in the church for both performances and a TV crew there recording for broadcast on KTO (the French Catholic TV channel that broadcasts Masses from Notre Dame amongst other things).

It was my first time visiting the Rocamadour despite not living too far away while studying in Toulouse. My partner described it as 'Catholic Disneyland' though not uncharitably; there is certainly a resemblance to the fairytale castle. The whole place was packed with pilgrims and members of the French Catholic scout movement, so social distancing was for the greater part impossible. These haphazard flocks were shepherded by the long suffering 'benevoles' around a slalom of hardcore devotees, ascending the mediæval stairs to the sanctuary on their knees, saying ten Hail Marys and an Our Father on each step.

As heartening as it was to see so many of the faithful participating in the Offices of the day with such enthusiasm, I felt especially spoiled to have the run of the place to myself after 10pm (this being

the only time I could actually practice). The organ itself is only a few years old and, being designed to resemble the prow of a ship cutting the waves, provides a strong visual focus to the basilica without disrupting the ambience of centuries of prayerfulness. I spent many twilight hours that week alone with the Blessed Sacrament on one side and the famous *Vierge Noire* on the other: ‘*These stones that have echoed their praises are holy*’.

My French sojourn finished with a flying visit to Strasbourg, which takes the best part of a day to reach by train from the South West. Wine was swiftly replaced by beer, *foie gras* with *flammekueche*, and the ancient and crumbling stones of the mediæval Dordogne with the rather forbidding teutonic straight lines of the Protestant Temple Neuf where the final concert of the trip was to take place. It was an auspicious day, as not only was I about to find out if I could meet the virtuosic demands of the Escaich and Duruflé programme after a week subsisting on exclusively charcuterie and cheese, but it was also to the day the 150th anniversary of the fire which destroyed the previous Protestant church. I was to perform on one of the products of the lavish rebuild: a beautiful and completely unchanged Romantic organ by Merklin, complete with original pneumatic servo motors for the mechanical key action.

The memory of these wonderful experiences has been my succour in the two weeks’ home quarantine which met my return to England and further restrictions under which we now find ourselves. Although there have so far been no further concerts, I have had ample opportunity to contribute to various online performances including the virtual reincarnation of the St Michael’s, Cornhill, recital series. Started in

1914, this series has a strong basis to claim the title of Oldest Continuously Running Organ Recital Series in the World, and having outlasted two World Wars it wasn’t about to stop when the church closed to public worship.

It was in December, as I returned to St Michael’s to record a few more movements of Messiaen’s iconic Christmas cycle *La Nativité du Seigneur*, that I was waylaid by a Dutch journalist working for *De Volkskrant*. He was particularly interested in how Christmas plans in England were being shaped by the various rules on who we could and couldn’t meet, so naturally the conversation turned to church and how I don’t get to see my Sheffield family at Christmas anyway. I was surprised to find myself on the front page of their news app the following morning. Apparently the people at *De Volkskrant* considered my story of having to go back to St Michael’s to re-record a video recital because of my waistcoat being buttoned up incorrectly to be ‘very 2020’!

The mighty Harrison organ of All Saints has also made an online appearance in the Royal College of Organists’ Winter Conference, where I have had the honour and pleasure of presenting a short talk on improvisation based on hymn tunes. Those with an ear for such things may have heard allusions to communion hymns, seasonal melodies, and even some *Nutcracker* over the last couple of months (I am particularly pleased with how easy it is to overlap ‘*Twinkle Twinkle Little Star*’ and ‘*How Brightly Shines the Morning Star*’!). Far from being an intellectual indulgence for the organist, I believe that an imaginative and sometimes even humorous approach to improvisation helps lift spirits and enliven worship. I’m sure I’ll hear if others disagree

during the live Q&A session!

I am currently making arrangements for the 2021/2022 series of recitals at All Saints, starting with two recitals this autumn. On Sunday 26th September, I will be opening the series with a programme of English Romantic organ music (especially suited to the instrument) including the delightful and not often heard *Psalm*

Sketches by Percy Whitlock. On Sunday 7th November, Director of Music and leading recitalist Stephen Farr will give the world premiere of a new piece by Francis Grier. Both recitals will take place at 3:30pm in the case where Evensong reverts to its usual time of 6pm as restrictions on restaurants and hospitality are lifted in the last quarter of the year *Deo volente*.

Jeremiah Stephenson

What is the Church of England? How is it Catholic?

Part 5 — The Historic Episcopate

The fourth pillar of the Lambeth quadrilateral reads as follows:

- (d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

The Historic Episcopate

Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never by my consent call me a Bishop!

You will not be surprised to learn who said that: it was John Wesley. Methodism's divergence from episcopacy, following some older non-Episcopal denominations of the reformation, has been a stumbling-block to reunion with the Anglican parent ever since. What is the fuss all about?

The Greek word *episcopo* in the New Testament, from which we get both the word 'Bishop' and its theological background, means 'oversight'. In brief it seems clear that we can identify this ministry of oversight in the New Testament together with a ministry of service which we call deacons.

The ministry of presbyters or elders is also to be found in the New Testament, but the rôle is more difficult to pin down. Bishops and presbyters are probably much the same in origin. From the start, as you would expect, there is a need for overarching leadership within the group of overseers; this eventually takes on the rôle that we would understand to be that of a Bishop.

The Church grew and developed during the first four centuries, the 'Patristic' period, into the institution we now recognise, with the fixing of the Canon of Scripture, the composition and use of creeds and the development of sacramental theology. We can say that from the time of the Council of Nicaea (325) we see episcopacy becoming the deep organizing principle of the Church.

It is clear by now that Bishops have an apostolic function (the succession from the intimates of Jesus himself), a sacramental function (guaranteeing the ministry of others — ordination — as well as the validity of the Eucharist locally), and a function of identity — what we call 'Communion', in the sense of 'being in

Communion'. In other words, Bishops take on a variety of focal rôles in establishing where the Church is, what the Church is, and what the Church teaches.

In the second century, Ignatius of Antioch was already writing about bishops, priests and deacons in the relationship which we understand today; the rôles took a little longer to be fixed in some other places, but by the fourth century, as with so many other things in the Church (most notably the determination of what constitutes Scripture), the shape of holy orders which we know today was recognisable. As the Church grew larger Bishops needed to provide the Eucharist for swiftly increasing numbers of local congregations. Bishops had either to be significantly multiplied in number or they had to delegate some of their rôle, specifically presiding at the altar, to others. The distinct order of the presbyter — priest or elder — was therefore required to deputise for the bishop.

These episcopal rôles (apostolic, sacramental, securing identity) came to be crucial when Communion was fractured anywhere. If Communion with the Patriarch of Constantinople or the Bishop of Rome was lost, where then was the guarantee of unity in doctrine, sacramental life and ministry? And how would there be Councils to determine the answers to such questions?

As noted in an earlier article, the Reformation put this question pointedly: how were disputes to be resolved, now that the adjudicating rôle of the papacy had been lost? Looking to the Conciliar movement of the late Middle Ages and the crisis of the papacy at that time, many hoped that a General Council would be the

answer, at which all could gather before the divisions became entrenched. In the event no agreement could be reached, Bishops were lost to many and councils were suspended once the Council of Trent turned out to be the papacy talking to itself.

Henry Chadwick writes:

Most Protestant Churches either did not have Bishops or, if they had Bishops, treated them at first as a sort of survival or as a useful bit of administration. They did not need councils of Bishops, either because there were no Bishops or, where they existed, because they would not think the Bishops representative enough. The disputes in the Church were settled locally, by a mixture of lay and clerical decision, through some committee or other, usually called a consistory.

But in Sweden, and in England, Wales and Ireland, the Reformation left Bishops in office. And in England they came to be particularly valued, as symbols of continuity with the Catholic past and indeed with the English past. Therefore where Anglican Churches came to exist, not in England or Wales but overseas or across the border — in Scotland, then in the United States and Canada, then in Australia and NZ and India — the mark which distinguished them [from] Protestant Churches was the apostolic authority which they attributed to Bishops. When Anglicanism had ceased to be seen as a thing of England and Wales and Ireland, and was of the world, it was embodied across the continents by a pattern of Episcopal Churches with much the same style of worship and much the same expression of doctrine.

And if they attributed apostolic authority to Bishops, and had no higher authority like a Pope to settle matters that needed determining, they naturally thought — though at first they thought very hesitantly — that they must have meetings of the Bishops from all the various Churches of the Anglican Communion.

As I noted in the first of these articles, just as Bishops are in the bloodstream of the Body of Christ, so also there was and is a sense that Councils of, or led by, Bishops are the ultimate instrument by which to seek the will of God and to govern the Church. Councils are the administrative cognate of Communion as the relationship which underlies Christianity.

The focus of that Communion and leadership in Anglicanism was clearly the See of Canterbury. The Archbishop has increasingly taken a leadership rôle in the Communion, while the Communion, with Gilbertian logic, is significantly hamstrung by the Archbishop's lack of any juridical or even consensual power to enforce anything.

It remains the case that the only widely recognised definition of an Anglican diocese is one in Communion with the See of Canterbury (some dissenters in current arguments are trying to invent other terms of reference, but they do not convince most Anglicans, least of all the Church of England). The Archbishop also invites the Bishops to the Lambeth Conference: those who wish to push Anglicanism along novel fundamentalist byways, such as those involved in *GAFCON*, have legal (and therefore sometimes financial) difficulty in removing themselves from this Communion and remaining recognisably

Anglican.

Again, Bishops prove to be the key.

Why are Bishops so important?

As you'd expect, there are both theological and political answers to that question. Theologically, the Church of England has always taught, and the Lambeth Conferences and other Anglican bodies like synods have affirmed, that Bishops are a mark of the Church. For Anglicans they are also a sign of continuity with the wider Christian Body, a sign which has never been negotiable when in dialogue with others. They represent a kind of atomic structure beyond which the institutional Church cannot be reduced — where the Bishop is, there is the Church, as St Ignatius of Antioch wrote less than seventy years after the crucifixion.

And politically they remain, however ineffectively at times, the necessary meeting point of local Churches. Organisationally Bishops allow us to know who we are — Anglicans do not exist in a vacuum, but in their local Church. The local Church is, in our understanding, the diocese, not the parish. In this sense we have a higher doctrine of Bishops than our RC siblings, where Bishops have been effectively downgraded to the status of papal curates by the ever-growing power of the papacy and the local Church has tended to be understood as the Parish with its Parish Priest.

There is, I think, a conceptual level at which all these Episcopal functions meet. I have written and preached often about how the Eucharist makes the Church. Thinking about the Bible leads to the realization that Scripture is not printed words in a book (for a start it is a library, not a book); the creeds are another form of scripture, a

summary proclamation; the sacraments are where the Church happens. This means that the Church gathered at the Eucharist is actually where primary theology also happens, where the Church is found.

But what will guarantee those Eucharists and the relationships of the communities which celebrate them (the nexus between receiving Communion and being in Communion)? Looking at the Church with a capital C and realising that we exist in a Communion of Eucharistic communities soon leads us back to the Early Church understanding of the Bishop as the guarantee of those communities, the person (or rather the office embodied in a person for the time being) who is entrusted with the apostolic office of handing on the Church. In other words, because the Body of Christ is a living entity, just as we never tire of saying that the Church is people, not buildings, so its local focus is always a person, not a text.

Monarchical Hierarchy and Conciliar Communion

Anglicanism has maintained the classical Christian tradition (also expressed by the Roman Church at Vatican II): without the Bishop there may be Christian communities, but there is not the fullness of the Church in the traditional sense. The Roman Church adds that the Bishops must also be in Communion with the See of Peter: there, for now, we part company. Ours is a more federated understanding of episcopacy, like that of the Eastern Orthodox, but with a Western heritage of critical scholarship underpinning it. We (and several other reformed Churches) have been prepared to allow the necessity for a primacy among the Bishops, and even that the best claimant is the Bishop of Rome. But Roman theology has gone

much further in its desire to defend the Papal tradition. It claims that Episcopal Communion itself only exists through the See of Peter and extends the dictum of St Ignatius to claim that where the *Pope* is there is the Church.

Paul Avis, a distinguished modern interpreter of Anglicanism and Anglican theology has made a crucial link here, which relates back to that story of the failed Conciliar Movement of the late Middle Ages. Avis shows how, after the late-mediaeval crisis when at one time there were, simultaneously, three legitimately elected popes, the anxiety of the Roman Church about authority has tended to overplay the papal rôle. This is partly because the Reformers were the logical heirs of the conciliar tradition and wanted to revive and reform the Church by means of a Council or Councils, so Rome and the Council of Trent sought to foreclose the argument. Three hundred years later, Vatican I, interestingly just after the first Lambeth Conference, further magnified papal power (Infallibility). Vatican II sought to re-establish the collegial significance of all the Bishops in Communion, but the papacy has tended ever since to frustrate that development. Pope Francis, however, is now working hard to enact it.

Meanwhile, Anglicans, with our Lambeth Conferences and Synodical structures, have revived in practice the understanding that the Church is by nature conciliar. Avis shows that Cranmer and the first English Reformers as well as Anglican Divines from Richard Hooker onwards insisted on this model of Church governance in relationship. Almost uniquely, Anglicans also retained the distinctive rôle of Bishops within it, as understood in the early Church and

the Conciliar Movement: the Bishop in Synod, at the heart of how our Church is constituted, is essentially the conciliar model, found from Acts 15 onwards, transposed into the modern Church. There is an interesting parallel argument, which Avis also makes, that this Christian model is in fact reflected in the non-republican Westminster parliamentary system (the Sovereign in Parliament) and that it is unsurprisingly more in tune with a modern self-understanding of community than the monarchical absolutism into which the papacy tends to retreat.

Does Episcopacy = Bishops?

For the sake of ecumenism and in proper humility we can modify the statement that the fullness of the Church requires Bishops just far enough to suggest that ‘Episcopacy’, ‘oversight’ in the New Testament sense, can be recognised differently in some at least of the non-episcopally ordered Churches; we can say that in order to acknowledge, as in charity and truth we must, that these are honest attempts to incarnate the Church and actual witnesses to its presence, but we note that Anglicanism has always insisted that the *historic* episcopate is the guarantee.

The 2004 *Windsor Report* from the Lambeth Commission on Communion, the most recent statement of the matter, put it like this:

The unity of the Communion is both expressed and put into effect among other things through the *episcopate*. At the Reformation the Church of England retained the threefold order of ministry, in continuity with the early Church. As the events of the seventeenth century bear witness, it was by no means a foregone conclusion that the

Church of England would end up with a continuing episcopacy. But in the event, “there was no attempt [during the sixteenth-century Reformation] to minimise the rôle of Bishops as ministers of word and sacrament or to stop a collegial relation between Bishops and presbyters in the diocese or Bishops together at the level of Province.” [*The Virginia Report*, 3: 25] Within a short period of time, in fact, this retention of episcopacy as the foundational form of government within the Anglican Churches became the distinctive mark of its claim to be both Catholic and reformed; and, reflecting the practice of the very early Church, the ministry of Bishops as chief pastors and teachers of the faith, as the focus of unity and the source of ministry, became central. The principle of episcopacy was fought over and defended in the life of the Scottish Episcopal Church. It was retained in the life of the Episcopal Church (USA) [the names of both bodies witnessing to the importance of the principle]. It was subsequently, and carefully, preserved in the life of all thirty-eight provinces of the Anglican Communion... As recognised in the Chicago-Lambeth Quadrilateral, an episcopate at once local and universal *is therefore an essential element of the life of the Anglican Communion*.

...
It has always been maintained within Anglicanism that a Bishop is more than simply the local chief pastor. Bishops represent the universal Church to the local and *vice versa*.

sections 63 & 64

For those who worry about how this

pillar can be as important as the first — Scripture — the report is also very clear:

The place of Christian leaders — chiefly within the Anglican tradition, of Bishops — as *teachers of scripture* can hardly be over-emphasised....

The authoritative teaching of scripture cannot be left to academic researchers, vital though they are. The accredited leaders of the Church — within the diocese, the Bishop(s); within the Communion, the primates — must be people through whose prayerful teaching ministry the authority of God vested in scripture is brought to bear — in mission within the world and in wise teaching to build up the Church.

...

As this task proceeds, questions of *interpretation* are rightly raised, not as an attempt to avoid or relativise scripture and its authority, but as a way of ensuring that it really is scripture that is heard, not simply the echo of our own voices (though our responsive hearing is necessary) or the memory of earlier Christian interpretations (though we must always take them into account: ‘tradition consists primarily of the recollection of what the scripture-reading Church has said).

58 & 59

All this is to say, as I have been arguing, that episcopacy is of the essence of the Church because it is the only element which lives and breathes as we do. The Word of God may be ‘alive and active, like a two-edged sword’ (Hebrews 4: 12), but it easily becomes a dead letter if it remains a *printed* word; it also can be too easily skewed by individual readings and readers if the living Tradition of the Church does not guarantee its message for us. Bishops

are the focal point of our Communion with the Tradition to which we are heirs as well as our Communion with each other here and now. Their rôle is to guarantee the presence of the Church in reading the faith in Scripture, proclaiming it in the Creeds and sharing it in the Sacraments: that is why we call them the focus of unity. All these things can be hijacked by individual charismatic leaders or ossified by controlling institutions. Bishops are the human link which is intended to keep the gift of faith real as well as safe: a human incarnation of divine love.

This is a large responsibility and, to understate the matter wildly, there are a few real-world problems with Episcopacy as we have inherited it! We don’t very easily allow our Bishops to be this focus of unity; also, our Bishops are not always themselves clear that they fulfil this rôle for us. We, priests and parishes, have also hedged ourselves about with many rights and privileges to protect ourselves from Bishops, and we have expected Bishops, in England, to fulfil rôles in the wider community and even the State, which often make them distant and barely known figures. An ideal-sized diocese would probably have no more than 70 parishes in it, and a Bishop who was more like a senior parish priest, known, to some extent, in all of them. Instead, we often have many times that number of parishes; then we intrude other levels, of assistant Bishops, Archdeacons and so on, between them and us. If we were to reform our Church into smaller dioceses with much less administration and a more local Bishop who didn’t need so many administrative support staff, we’d be allowing Bishops to be what the Church intended. We are, however, a long way from understanding that.

Still, however imperfectly, the Bishop remains a crucial mark of the Church, a sign that we remain part of the apostolic whole. If it is true that, as liturgical theology maintains, the primary theological activity of Christians happens in our Eucharistic assembly and resulting from it, then it is also true that the primary essence of the wider Church — what makes the Eucharistic Church into the whole Communion of the Body of Christ — is in fact these overseers, these Bishops who are heirs to the apostolic office. Once we begin to see how, at a conceptual level, we can only understand the Church as a whole with Bishops as the glue, then we can also see why the battle about who can be a Bishop has found such a sharp edge.

As we have noted earlier, Bishops and priests are really and in origin the same order. The distinction between them is customarily made by saying that the Bishop possesses the fullness of priesthood: a Bishop can bless and consecrate some things and people that a priest cannot; it is usual for the Bishop to preside at Confirmation. Most importantly a Bishop and only a Bishop can ordain deacons, priests and other Bishops — the Bishop passes on Holy Order itself, demonstrating the link between Bishop and Church as Communion (Order and Eucharist are interdependent). Nonetheless, this is true only in virtue of the Bishop possessing the fullness of priesthood.

‘Locally adapted’

Now I return to that question of how we define this ‘oversight’. The fourth article of the Quadrilateral contains an important qualifier.

The historic episcopate *locally adapted* in the methods of its administration to the varying needs of the nations and

peoples called of God into the unity of his Church.

The conference of 1888, which passed this resolution, was substantially concerned with the need for Christian unity — or ‘Reunion’ as it characteristically named the matter.

Dr Vincent, assistant Bishop of Southern Ohio, was anxious in the debates of the 1880s to make it clear that the phrase ‘the historic episcopate’ ‘was deliberately chosen as declaring not a doctrine but a fact, and as being general enough to include all variants’. The intention was to make the Anglican doctrine of episcopacy as capacious as possible within the limits set by the realities of what episcopacy had been in the history of the Church; and at the same time to emphasise the importance of a history which contains tradition. ... It is what might be described as a fact of revelation, and thus a fact carrying doctrinal implications.

290. ...In 1920 the Lambeth Conference addressed the difficulty that the episcopate has not seemed the natural instrument of unity to those Churches which have, since the sixteenth century, rejected episcopacy. The Conference stressed that there was no question of denying ‘the spiritual reality of the ministries of those Communion which do not possess the episcopate’. But it held that the episcopate is nevertheless ‘the best instrument for maintaining the unity and continuity of the Church’. With the same proviso, the 1958 Conference spoke more strongly of the belief ‘that a ministry acknowledged by every part of the Church can only be attained through the historic episcopate’.

The rôle, not only of episcopacy as a particular form of *episcopate*, but of the ‘historic episcopate’, that is, the actual episcopate as it has existed in the Church and exists today, remains of crucial importance.

Episcopal Ministry, para. 289 – 90

The point here is that ‘locally adapted’ does not mean ‘altered’ in such a way as to be other than what a Bishop has been in terms of function and Order; adaptation was about local and cultural adaptations of the Bishop’s rôle rather than theology (Bishops who were not, for example, members of the House of Lords or nominated by the Sovereign). The English Bishops’ 1990 report on Episcopacy set a test: local adaptation must allow the episcopate to continue to act collegially with full interchangeability of ministries and a shared sacramental life under a single episcopate. This precludes dispensing with episcopal consecration or saying that a Presbyterian Moderator or a Methodist Chair of District is the same as a Bishop; they are functionally *similar*, but not the *same*. All of these may exercise *episcopate*, oversight, within a group of Christians, but they are not within the actual historic Episcopate which is in fact the living embodiment and guarantee of the Church.

The Significance of Bishops for the Church

The 1958 Conference again:

The Anglican tradition has always regarded episcopacy as an extension of the apostolic office and function in both time and space, and, moreover, we regard the transmission of apostolic power and responsibility as an activity of the college of Bishops and never as the result of isolated action by any individual Bishop.

It is strange that we pay so little attention to this pivotal rôle. As the 1990 report summed up:

...we may perhaps underline again the consistent adherence of Anglican theology and practice, in this world-wide arena of growing and diversified Communion, to a view of episcopacy derived from scripture and earliest Christian tradition; and in which the intersection of the three planes of the Church’s life in the person of the Bishop makes him the focus and minister of unity.

Episcopal Ministry, para 292

Reflecting on the pivotal rôle of Bishops in our Communion recalls for us some interesting and important things. Most of all it tells us that the Christian Church and Anglicanism in witness to it is, as the New Testament teaches, a living body, indeed literally ‘embodied’ in people.

In other words, the Anglican Church in its membership of the Church Catholic is not codified and unchanging; nor can it ultimately be defined by points of doctrinal agreement or disagreement. It is not found definitively in a particular confession of faith, or a building, or a book, whether Scripture or anything else. We truly have no distinctive doctrines except to say that we belong to something bigger than ourselves; we interrogate what we have received and seek to hand it on. Our interrogation has been characteristically more thorough-going and risky than that of some Communion — we do not proscribe areas of interrogation — but it has never fatally compromised or changed what we have received.

The Lambeth Quadrilateral helps us to understand that we find the Church in

the interaction of four essential elements which are all, in a sense, sacramental, signs of the deeper truths of God. Scripture is a human mediation of God, the Word of God in human words; the Creeds proclaim the core of scripture, again in human verbal constructs; the Sacraments are dynamic meeting-points with God which take place in each particular gathering of the Eucharistic assembly, an assembly

into which baptism grafts us; finally, our Bishops are the living focus and guarantee of all our relationships in the Church on earth.

We should pray hard for them, not least that they and we understand the vital importance of their rôle, to be not managers of an institution but embodiments of the Gospel.

Books relevant to all five articles:

Archbishops' Commission on Christian Doctrine, *Doctrine in the Church of England: The 1938 Report*

Archbishops' Group on the Episcopate, *Episcopal Ministry*

Paul Avis, *Beyond the Reformation? Authority, Primacy and Unity in the Conciliar Tradition*

Paul Avis, *The Identity of Anglicanism: Essentials of Anglican Ecclesiology*

Kenneth M. Carey, *The Historic Episcopate*

Roger Coleman, ed., *Resolutions of the Twelve Lambeth Conferences 1867 – 1988*

Doctrine Commission of the Church of England, *Believing in the Church: The Corporate Nature of Faith*

A.G. Hebert, *Apostle and Bishop*

J.N.D. Kelly, *Early Christian Creeds*

Kenneth E. Kirk, *The Apostolic Ministry*

Lambeth Commission on Communion, *The Windsor Report 2004*

Timothy Radcliffe OP, *Why Go to Church?*

Nicholas Sagovsky, *Ecumenism, Christian Origins and the Practice of Communion*

Kenneth Stevenson, ed., *A Fallible Church*

Kevin Ward, *A History of Global Anglicanism*

Edward Yarnold SJ, *The Awe-Inspiring Rites of Initiation*

MUSIC LIST MARCH 2021

Sunday 7 March Lent 3

SUNG MASS at 11am

Preacher: Fr Michael Bowie

Offertory Motet: Thou knowest, Lord — Purcell

Communion Hymn: 507 Hear us, O Lord, have mercy upon us

Sunday 14 March *Lent 4 (Lætare)*

SUNG MASS at 11am

Setting: Missa Jesu corona virginum — Vale
Preacher: Fr Michael Bowie
Offertory Motet: My shepherd is the living Lord — Tomkins
Communion Hymn: 184 Shall we not love thee, Mother dear
Voluntary: Prelude Op. 101 no 6 — Stanford

Sunday 21 March *Lent 5*

SUNG MASS at 11am

Preacher: Fr Michael Bowie
Offertory Motet: Miserere mei — Byrd
Communion Hymn: 507 Hear us, O Lord, have mercy upon us

Thursday 25 March *Annunciation of the Lord*

SUNG MASS at 12 noon

Preacher: Fr Michael Bowie
Offertory Motet: Ave Maria — Lassus
Communion Hymn: 161 For Mary, Mother of the Lord
Voluntary: Toccata Quinta from Apparato Musico-Organisticus
— Muffat

Sunday 28 March *Palm Sunday*

LITURGY OF PALMS and SUNG MASS at 11am

Setting: Missa Triste depart — Lassus
Preacher: *to be confirmed*
Offertory Motet: Hosanna to the son of David — Weelkes
Communion Hymn: 95 When I survey the wondrous Cross

Wednesday 31 March

TENEBRÆ for MAUNDY THURSDAY at 7.30pm

A service of Psalms and Scripture Readings
with motets by Ingegneri, Lassus, Victoria and Anerio

*We will be publishing music lists for the Triduum and Easter
in the April Parish Paper, when circumstances will be clearer.
For the fullest and latest music Music Lists, go to asms.uk/music*

– ALL SAINTS MARGARET STREET –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.
Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.
The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long—lasting effect rather than being used to pay day—to—day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Office can put you in touch with these individuals by email.

Please email in confidence: office@asms.uk

or telephone 020 7636 1788.

Mission Projects

All Saints year—round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone (**The Marylebone Project**)

The USPG—led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road)
feeding up to 80 vulnerable people daily

KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

The All Saints Website asms.uk

The Weekly Email

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest. You can subscribe for free at asms.uk/email — all subscription enquiries to the office: office@asms.uk

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The Revd Julian Browning 020 7286 6034

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Stephen Farr c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for MARCH 2021

1	S David	Welsh Christians
2	<i>Feria</i>	Our Bishops
3	<i>Feria</i>	Our clergy
4	<i>Feria</i>	Unity
5	<i>Feria</i>	Persecuted Christians
6	<i>of BVM</i>	Society of Mary
7	✠ LENT 3	Parish and people
8	S John of God	Hospital staff
9	<i>Feria</i>	Confessors
10	<i>Feria</i>	Christian teachers
11	<i>Feria</i>	Preachers
12	<i>Feria</i>	Persecuted Christians
13	<i>of BVM (Walsingham Devotion)</i>	OLW Shrine and pilgrims
14	✠ LENT 4 (Lætare)	Parish and People
15	<i>Feria</i>	Healing ministries
16	<i>Feria</i>	Christian counsellors
17	S Patrick	Irish Christians
18	S Cyril of Jerusalem	The Holy Land
19	S JOSEPH	Fathers
20	<i>Feria</i> (monthly Requiem)	The Faithful Departed
21	✠ LENT 5 (Passion Sunday)	Parish and people
22	<i>Feria</i>	Penitents
23	<i>Feria</i>	Faith
24	<i>Feria</i>	Churches Together
25	ANNUNCIATION OF THE LORD	Parish of the Annunciation
26	<i>Feria</i>	Persecuted Christians
27	<i>of BVM</i>	Devotion to Our Lady
28	✠ PALM SUNDAY	Parish and people
29	Monday in Holy Week	
30	Tuesday in Holy Week	
31	Wednesday in Holy Week	

