



All Saints Parish Paper

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Holy Week and Easter

FR MICHAEL WRITES:

After last year's Holy Week, streamed from the Oratory, even the current limitations don't seem too constricting as we offer the liturgies of the Great Week and celebrate the Resurrection. Very many thanks, once again, to all those involved in live-streaming as well as servers, choir, churchwardens and all who've helped to make these offerings of worship possible, especially those of the Triduum. It is many years since I've had to be both priest and deacon at these liturgies: as I write to you I'm hoping that my voice survives and I succeed in multi-tasking my way to Easter evening (prayers, please, to S Blaise, patron saint of throats).

An extra reason for celebration this Eastertide is, of course, the imminent arrival of a new Vicar just before Pentecost. Much work has been done on the Vicarage and all will be ready in time for Fr Peter to move in. Particular thanks are due to John Forde for his careful work in arranging and overseeing the alterations and redecoration.

We are not likely ever (in this world, at least) to discover exactly what took place on Easter morning. But more important for us is that the first Christians, large numbers of them, immediately believed that something remarkable had happened

and acted on it. Witnesses saw Jesus alive (cf 1 Corinthians 15: 5 – 8); the disciples understood that God had vindicated Jesus and they trusted in this understanding to the point of risking their own lives; they were transformed, and the Church was born. The challenge of the Gospels to us is to share their gladness and trust and to let the risen Christ transform our lives.

This year we hope and expect Eastertide

to coincide not only with the coming of Spring but also a gradual relaxation of pandemic-related restrictions in daily life, which should mean a gradual return to our customary liturgical life as well. Add to that a new Incumbent for our parish towards the end of the season and we have many reasons to keep celebrating Easter this year.

Fr Michael

ALL SAINTS AND ST ANNE'S, SOHO

Though divided by Oxford Street and in different Deaneries, the parish of All Saints and St Anne's, Soho, have enjoyed a good relationship in recent years. The Rector of St Anne's has been a not infrequent celebrant at weekday Masses, and a few years ago members of All Saints supported St Anne's as they experimented with evening opening when the streets of Soho are at their busiest. The churches are very different in character though. Many regular worshippers at St Anne's actually live in the parish, and the church functions as much as a community centre as a place of worship. It currently hosts twenty-two 12-step meetings a week and under 'normal circumstances' would hold a weekly lunch for around thirty pensioners, community choir rehearsals, a monthly homeless meal, conferences and workshops and at weekends (until 5am) the night hub, mopping up those whose good night out has gone bad; and much more besides. It also has a particular ministry to the LGBT+ community.

The days when it had one of the most famous church choirs in London are gone. It was the first church in which Bach's *St John Passion* was heard in London (in

1874) and the first to broadcast a concert on the radio after the first world war. All that remains of the original church, built in 1686, is the second tower of 1811, under the floor of which are interred the ashes of crime writer, theologian and churchwarden Dorothy L. Sayers.

The church was totally gutted in the Blitz and left a ruin, which the Diocese planned to turn into a car park, until the tenacity of the locals brow beat the bishop into a u-turn, resulting in the multi-purpose site which was opened in 1991 and enhanced with an award-winning entrance five years ago. Last Summer the parish began funding the position of full-time curate, and the rector, **Fr Simon Buckley**, was delighted to welcome **Paul Gurnham**, from the 'other side' of Oxford St and who he interviews for the Parish Paper:

Paul, it's a great pleasure to be your training incumbent at St Anne's, Soho, where I think you might be the first full-time curate since Ken Leech in the late 1960s.

You went to Westcott House to train for ministry having been a member of ASMS. How formative was ASMS in your sense of vocation?

Although I was a regular at the Sunday 8 o'clock Mass and on weekdays when I used to live close by, I was not at ASMS for the Sunday High Mass, which might sound a bit odd. In the midmorning slot I attended Wesley's Chapel with my wife, Cheryl (a Methodist). My 'sending church' was in fact St Dunstan in the West, a City Church close to my workplace where I was an altar server and PCC secretary. Bishop Jonathan Baker was vicar there and he was succeeded by Fr Barry Orford who I had first met at ASMS.

And yet ASMS has been there at critical points in my spiritual formation, both in the worship of the church and in the clergy and laity I have met there. I first attended ASMS before I moved to London. This was for my USPG commissioning service before I went out to work at an Anglo-Catholic theological college in Tanzania. I had already spent some time at St Stephen's House in Oxford preparing for this post and was quietly determined that I would not be a priest.

Some years later, by then a barrister, Cheryl and I were living only a short distance from ASMS and we ran across it on a walk. This place seems strangely familiar, I thought. I went along to the 8 o'clock Sunday Mass.

I had discovered a church which gives space and time for prayer above any other activity. At Mass and at the Office, but most importantly in silent prayer before the Blessed Sacrament, I could listen to God.

It is a great testament to ASMS that it has a reach well beyond its main Sunday congregation. It is a spiritual engine house which resources the wider Church and especially those discerning vocation to

ordained life. I would often meet ordinands at ASMS who would visit and re-visit and conversations with them helped me in my own discernment.

Did you find a continuity with ASMS at Westcott?

Yes. My spiritual core had been built by prayer and the Eucharist at ASMS and this was to keep me centred and nourished at Westcott. Amid much that was new, the constancy and rhythm of prayer became all the more important.

It has been interesting meeting clergy in Cambridge who have some connection with ASMS, finding at the church a place where they grew in their sense of vocation to ordained life.

And what about continuity now at St Anne's... let's face it our church is not exactly a Butterfield gem, is it?

Like ASMS, St Anne's is a Eucharistic community where prayers are said and Christ crucified is proclaimed. Whatever the architecture, that is what is important!

What have you learned to appreciate here that you maybe hadn't experienced elsewhere?

St Anne's has very deep roots in the local community in a way that is uncommon in central London with predominantly gathered congregations. In part this is because of St Anne's recent rebuilding in the 1990s which incorporates a community hall used by local organisations, and offices for community organisations like the Soho Society located in the building.

I also much appreciate our work with our parish primary school which always brings new experiences, challenges and joys.

Be honest — I can take it — what aspects of ASMS are you missing here?

Fewer than sixteen candles on the altar, even on a Sunday!

Despite the differences, are there similarities between the two churches do you think?

The Catholic ethos of each is different, yet chip further down and there are interesting similarities, often unexpected. I have already noted the richness of prayer life in both churches. I wonder if this is one of many echoes of the religious communities that once ministered in our parishes: All Saints Sisters of the Poor in Margaret Street, and the Clewer Sisters and the Society of St Francis in Soho.

There is a healthy ‘seriousness’ about the spiritual life at both churches. It was at ASMS that I was introduced to sacramental confession. I’ve met ordinands who know St Anne’s because this is where they have come for spiritual direction or confession.

It is also very pleasing that both churches are supporters of USPG and have a good awareness of the wider Anglican Communion. This is a great legacy to the missionary impetus of the Catholic movement.

The Tractarian movement that is so obvious at ASMS had its impact in the parish of St Anne’s too. Part of my rôle as curate at St Anne’s is chaplain to the House of St Barnabas at 1 Greek Street, an employment training centre for those with recent experience of homelessness and a social enterprise private members’ club. I lead prayers in the ‘new’ Tractarian chapel, completed in 1864. The

predecessor to the House of St Barnabas, ‘the House of Charity’ was previously located on Manette Street in the former St Anne’s workhouse. In 1885 in the old chapel of the House, Fr Charles Fuge Lowder and his companions founded the Society of the Holy Cross (SSC). When the charity moved to 1 Greek Street the Manette Street building became the house of the Community of St John the Baptist (the Clewer Sisters) and the sisters ministered at the House of St Barnabas, at that time a house for destitute women and their children, well into the last century.

I find this history an important reminder of the outworking of Catholic spiritual life that ASMS and St Anne’s hold in common. You mentioned Fr Ken Leech; it is humbling to think of him as my ‘predecessor’ at St Anne’s. His writings and ministry show how authentic Anglo-Catholic spirituality fuels the Church’s action and advocacy for the poor and marginalised.

With experience of both and at this early stage in your three years at St Anne’s how do you think the experience of both churches will influence your ministry in the future?

ASMS gave me a Catholic spirit which resources me for ministry at St Anne’s. My spiritual life continues to deepen, now in the context of preaching and pastoral care, and from June, God-willing, in administering the sacraments. My prayer is that God would continue his work in me so this combination of the spiritual and the pastoral can be put to his work wherever he calls me next.

Fr Simon Buckley

WE LOVE THE PLACE, O GOD



*Fr Simon Buckley (and one of his parishioners), Yvonne Craig,
and Fr Simon's recently departed dog Betty.*

Hallowed and sanctified by centuries of prayer and the celebration of the Eucharist two companion churches have comforted and cheered me during the present pandemic. Their priests and parishes have each provided us with 'God's house of prayer, in which thy servants meet'.

Our own beloved All Saints, magnificent in its 19th century beautiful building and lovely liturgies, is close to Saint Anne's Soho. Founded in the 17th century, but tragically bombed, its Holy Eucharist and the reserved sacrament now grace its small square hall. These two churches, houses of prayer, relatively recent and very old, are revered and respected by me and many others for the spiritual sustenance and shelter given us in these days of distress and uncertainty.

At All Saints for 45 years I have been blest by the joys of the daily Eucharist which Father Michael and his helpers have devotedly continued to provide for us during the lockdown. They have opened the church safely for private prayer, and although we may be socially restricted, we are spiritually strengthened, united and upheld in worship. I have also been uplifted and delighted by the sight of Shawn Welby-Cooke's glorious flower arrangements, the previously unseen ancient funeral pall — and Father Michael's lacey vestments! Even more valuable have been his erudite scholarly sermons and writings which have enriched my mind, while Chris Self has safeguarded my old body as he escorts me and my wheelie up and down the church steps.

At Saint Anne's, the Rector, Fr Simon Buckley, has created a warmly welcoming family-centred rainbow church serving its local community of Soho parishioners. After enjoying the full range of formal and informal services the church then offers hospitality to parish local groups including feeding the poor and homeless, support for minority activities, and care for persons with mental health problems. I have always been revitalized by the church's imaginative and inclusive Holy Eucharist where young, the old, the disabled and strangers are enabled to participate in this joyful mystery. Afterwards I have been delighted to socialise with so many famous and infamous world visitors, while sharing our hopes and fears with loving friends. Fr Simon has continued to ensure such sustaining experiences through streaming services and study groups, Zooming meetings, online weekly spiritual reflections on the Psalms, and a video showing his pastoral and prayerful walks around Soho's deserted streets, with homely homilies of hope and comfort.

Thus I have deeply benefitted from being a member of both churches. This has renewed the gratitude I have always

had for being an Anglican with the Communion's many varied churches with their different traditions and wonderful ways of worship and belonging. It is this sense of belonging to the Body of Christ and the Christian community which has helped me and us all during the loneliness of lockdown. Through tragedy and trouble these churches have been beacons of hope, places of peace and strongholds of assurance that God loves us, sending us the Holy Spirit 'to pour is ever wont His blessings from above'.

Now 96 I greatly appreciate these Sanctuaries of Saint Anne's and All Saints. I increasingly value the kind pastoral care which our priests give to us all. Their personal friendship and companionate co-operation in encouraging good local community activities inspire us to grow in grace and also be blessings to one another and the wider world. Thus it is with heartfelt thanksgiving for our churches that within them I know I shall always find love and life.

We love the word of life
The word that tells of peace
Of comfort in the strife
And joys that never cease.

Yvonne Craig

SERMON on LENT 2

PREACHED by FR MICHAEL BOWIE

Today we've been hearing about *faith*, from its first manifestation in Peter's recognition of who Jesus is, to a definitive argument of post-reformation Christianity.

In 1994 I flew to Sydney just in time to see my father before he died and then

to celebrate his Funeral Requiem. The Archbishop, Donald Robinson, had been a close childhood friend of my father from their schooldays, and so, scarily, it was the Archbishop who appeared in the sacristy that morning just after I arrived. Seeing an unfamiliar cleric preparing to celebrate Mass in one of his churches, he

was at first a little standoffish, but after I'd introduced myself he warmed up, a bit. Not a famous conversationalist, he got to his point quickly saying, 'I remember the exact time and place where your father accepted Jesus Christ as his personal Saviour', giving me a date and a familiar road name. I was momentarily taken aback: this long-past teenage moment didn't, for me, resonate with the father I had just lost; to the Archbishop it was the correct reaction to a bereavement, to assure me that my father was saved, that he would escape eternal torment. My father had moved a long way from that conservative Evangelical Christianity, but it is one understanding of *faith*: you correctly acknowledge the truth about Jesus and you've ticked the box, you're in. You can read that out of some verses of St Paul. I'd say it's a start, but my Father's journey and the man I knew him to be had already shown me there was a lot more to it than that.

Today's Gospel is the turning point of Mark's account: there at Caesarea Philippi the recognition of who Jesus *is* and his road to the cross intersect. Since Christmas we've had various opportunities in the Gospels at Mass to reflect on how Jesus is recognized: at the Epiphany, the Baptism, the wedding feast at Cana and the Transfiguration. More follow in the Easter season, from Mary Magdalen in the garden on Easter morning to the two disciples on the road to Emmaus and the other resurrection appearances.

But today's encounter, what happens after Peter has ticked that box, shows that his recognition of Jesus does not effect a final or complete change in him; this

recognition has to face interrogation and correction. There is a whole life of growth and challenge after initial acceptance of who Jesus is. Peter had no difficulty in recognizing and acknowledging Jesus as the Messiah, the Christ. But he did not accept the price that had to be paid to *be a disciple*, the hard, unsentimental core of Mark's Gospel:

"If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the Gospel, will save it." *Mark 8: 34 – 46*

There is a 'Peter' side to each of us, a resistance to following Jesus in practice; it would be so much easier if we only had to tick that box. But as we backslide, and fail, and start again, we know that this active *following* is what faith means; it is a process and a perseverance, not the acceptance of a proposition. Peter shows us precisely how accepting Jesus as your personal Saviour is a beginning, but faith must be *enacted* to be true and to convince, not least ourselves, and that will involve challenge and cost. That process includes failure, as Peter's life and all our lives show; faith should enhance, not narrow, life experience. It will ebb and flow, change, grow weary and cold and then surprise us again with a fresh and different blossoming. That was my father's experience and it is mine: Lent is intended to help us with that. Faith is the underlying theme of our lives, not a separate theological compartment; it must bite us where we live, as well as enhancing life.

Today's other readings elaborate Peter's imperfect recognition-moment by revisiting the idea of faith with reference to the covenant of Abraham and Paul's Big Idea about Faith and Works, which is also the cornerstone of a Protestant argument with the rest of us which reckons 'faith' as good and works irrelevant. Underlying this argument is a good question which we rarely hear addressed. What exactly *is* faith? If it isn't just accepting that proposition, 'Jesus is Lord', what does it mean, to a first century Jew or to a citizen of the Roman Empire like Paul? Or to us? What did this terminology mean to its early Christian hearers; how did it change their lives so that Christianity even came to be known as The Faith.

Of course, this faith-vocabulary (*pistis* in Greek, *fides* in Latin) had meaning within the wider ancient world: it isn't a uniquely Christian usage. As a random example, the Roman poet Catullus' literary hymn to Diana begins *Dianae sumus in fide*, 'we are in the care of Diana': here *fides*, translated 'faith' in our texts, denotes the relationship of client to patron in both daily life and religion. For Greeks and Romans the word *pistis* or *fides* is used in religion as analogous to a social or legal relationship; it is transactional. An early Christian hearer would instinctively know that. But the prominence of 'faith' vocabulary in Christian theology, like another of our key words, 'grace', the generous giftedness of God's relationship with us, is in marked contrast to the theology of Judaism or Greek and Roman pagan religions. It reinterprets these 'faith' words' core sense of 'trust' and 'trustworthiness' as a description of our relationship with

God, to be understood within the familial relationships Jesus promoted, created for each of us by our baptism. The new parent / child relationship with God and the brother / sister relationship with each other are not about patrons and clients but about trustworthy bonds more significant than blood-ties, of which the Mass is the greatest and most abundant pledge.

S James is more help than S Paul here: he reminds us that our faith in Christ is about our daily life, what we do, in our making Jesus' way our own. The Lord forgives our mistakes along the way (and we have the sacrament of penance to help with that), but he continues to call us back to a faithfulness which demands solidarity with others, especially the poor and forgotten, and with all our fellow Christians. This is the essential relationship-based character of Christianity which Jesus taught, most familiarly in the Lord's Prayer.

Paul's apparent setting of faith against works is a rhetorical ploy aimed at Jewish listeners like him who regard the Law as paramount (that's clear in the tortured rhetoric of this morning's second reading from Romans [4: 13 – end]). Whenever Paul talks about 'works' he means the Jewish Law, *Torah* (primarily food laws, sabbath and circumcision). As St James observes,

...someone will say, "You have faith and I have works". Show me your faith apart from your works, and I by my works will show you my faith.

James 2: 18

That describes the taking up of one's cross and following Jesus to which we are called today in the Gospel.

Christianity developed the idea of faith as trust *in* God and the trustworthiness *of* God. Faith is how our commitment to that trust and trustworthiness alters our life, behaviour and who, in the end, each of us is going to be before God. We

begin the journey at our baptism, we are nourished in it in Christian community by the sacraments, especially here at the altar, and we finish it, if we persevere and grow in love, through our death, with the hope of glory.

MODELS of the CHURCH

What is the Church?

Following on the series of articles about Anglicanism and our Catholic pedigree, what follows are some further thoughts about the Church itself, the Catholic whole of which we claim to be a part.

In the most straightforward way, the Eucharist ‘makes’ the church, and what we do in gathering for the Eucharist probably deserves far more attention than most of us give it. I hope to revert to that next month. But first we need to consider what ‘church’ means; how we define the church, how we recognize it, know it exists and know what it is. This question was addressed very effectively by Avery Dulles SJ (+2008) who framed his survey in terms of ‘models’ of the church.

The Word ‘Church’ (*skip this if you aren’t interested in word studies*).

Before considering that approach, a word about the word ‘church’. One of our congregation recently asked me to give her an account of the Latin, Greek and Aramaic words for church, and to confirm that this word is first found in Matthew 16: 18. As so often with questions about scripture the answer to that is both yes and no.

Matthew 16: 18 and 18: 18 are the only recorded references to the word

we translate ‘church’ *in the Gospels*. In context these two verses denote two essential iterations of church, universal and local respectively (another long argument then follows about which of those is prior, but not here!). But the Gospels were written many years *after* the Pauline epistles in which the word we translate ‘church’ occurs frequently. And it is a word in general currency in secular Greek, with a settled meaning.

ἐκκλησία [ekklesia] in Greek = *ecclesia* in Latin. I understand the Greek word is closest to Hebrew *qahal* = Aramaic *qehela*, meaning ‘assembly’, ‘convocation’. We can’t avoid the likelihood that Matthew, writing so many years after the word *ekklesia* has become normative in Christian circles, has chosen to use it here to link the church he now inhabits more firmly to its founder. That would be understandable: Jesus gave his followers an apostolic mission, which Matthew is trying to define; the church, *ekklesia*, is the form it has demonstrably taken. As they are fulfilling his commission this ‘church’ must be what he was talking about.

Jews of Jesus’ time read their Bibles in the Greek Septuagint, where ἐκκλησία

[*ekklesia*] occurs frequently, meaning a ‘gathered group, meeting’. Jesus quite likely knew Greek as well as Aramaic and Hebrew: though it is often assumed he only spoke Aramaic, it is extremely likely that he knew the scriptures in Greek and also taught in Greek. There is good evidence that Greek was widely and even exclusively spoken in lower Palestine at this time: fishermen and tax collectors, for example, would have to use it every day in business and trade.

In secular Greek *ekklesia* means a gathering or meeting in a city state. The Greek word συναγωγή [*synagoge*, synagogue] translates a Hebrew word which means ‘religious congregation’ so it is thought that Christians chose a different word precisely to differentiate their gatherings from those of their Jewish contemporaries. Acts 20: 28 picks up the Septuagint reference to God ‘shepherding his congregation [*synagoge*]’ in Psalm 74: 2 and translates it *ekklesia*, which supports this argument.

Models of the Church

Word studies only get us so far. In his *Models of the Church* (1974) Dulles gave us a way of thinking about what we call the Church which helps to navigate all the subsequent iterations of the word in lived Christianity.

Very briefly, Dulles showed that for most of Christian history the church has understood itself, when it bothered to try, as an *institution* (he called this the ‘political society’ model, because the institution modelled itself on the Late Roman Empire and its Court). This is first made explicit by S Robert Bellarmine. Bellarmine was a rigorous Jesuit scholar of the early 17th century who defended

Galileo against the church’s attempts to silence him, arguing that if his scientific discoveries contradicted what was taught from scripture then scripture must be interpreted differently, a good patron saint for this exercise! In talking about the Church, he was involved in Roman Catholic arguments with the churches of the Reformation, seeking to define what the Church is, as the breakaways were also doing.

All churches have usually defined themselves as institutions: it is often the easiest way for us to understand them, as voluntary clubs (with which churches share many elements, in practice); clubs with various rules, constitutions, boundaries and hierarchies. Behind these structures lie distinctive beliefs. All churches would claim their beliefs are consonant with scripture; but many of the beliefs of different churches are mutually incompatible, so either some are just wrong, or scripture is capable of several interpretations, a safer conclusion. In the end it is very hard for us to get away from the ‘institution’ as at least a partial definition of the Church, because it is that, obviously enough, which we join, to which we belong, into which some of us are even ordained.

But Dulles realized that ‘institution’ is a dry and inadequate account of the Church when set beside the biblical image of the Church as the ‘Body of Christ’; it fails to do justice to the uniqueness we claim for relationship with Christ as well as to the story of salvation which the Bible offers us and indeed to the subsequent Christian story since the death and resurrection of Jesus. Dulles therefore suggested several ‘models’, using the scientific method

which describes a thing by analogy with something else which can be observed in an experimental sense, ‘modelled’.

In addition to the institutional model, he suggested the Body (a crucial piece of conceptualization from which we get our language of ‘membership’, a ‘member’ being part of a body); he also suggested the sacramental model, which I’ll unpack below, the ‘pilgrim people’ model and the ‘servant’ model. In what follows the italicized text is quoted or paraphrased from his work.

The ‘pilgrim people’ model — Church as the ‘pilgrim people of God’:

a historical community on pilgrimage. Not only has it not “arrived”, it still has a long way to travel; it has limitations that are to be overcome with the assistance of the Spirit of God...

It is possible to be excessively optimistic about the capacity of simple unstructured human communities to fulfil humanity’s deepest needs.

Hence the conviction that the institutional Church is essential is well founded, even from a psychological and sociological stand point.

The ‘servant’ model — Church as ‘servant of the world’:

This model makes many demands on the Church institution to become more obviously structured towards the mission of service instead of building up its own house. ... The impact of the model has been most felt in the third world, so it is not surprising that major contributions to the theology of liberation, as the theology dominated by this model has come to be called, have been made by nations outside

Europe, especially Latin America. It is not surprising, too, that in some areas theology of liberation has further evolved into “political theology”.

Both of these can be extrapolated from scripture, as can all the others he posits, except, ironically, the church as institution, the way in which we most clearly understand it. It is perhaps telling that the institution is also that which has given the scriptures to us and guaranteed them for us.

You can pursue the detail in Dulles’ book, which I commend to you. Each of these ‘models’ has pluses and minuses. The model of the Church as an institution or political society is unavoidable in the real world. But the **sacramental** model is one of the most enduring and flexible; in the RC church, from which Dulles is writing, this has found favour with many theologians:

To many it appeared to offer a solution to the dilemma of the relationship between the visible and the invisible. The visible community in this model was the visible form of the invisible communion in Christ. It was seen to have an advantage over the Body of Christ model in permitting a kind of shaded area in place of a sharp line of demarcation between Church and non-Church. ...

In this model, however, if the Church is the visible form of the invisible communion in Christ and the visible form of salvation itself, then there is little basis for the exclusivist claim that the Church of Christ or salvation itself is coextensive with the Roman Catholic Church.

For that very reason this is a useful ecumenical model and sits well with our looser Anglican understanding of the institution, as derived from the earliest traditions but not subject to the tight hierarchical relationships which rule the Roman Communion. This model also finds acceptance in the Orthodox churches of the East: *Being as Communion* by John Zizoulas (new edition 2004) is a difficult read, but the central premise of it is clear enough, that Church, Communion and Being are all one; the Church is a sacramental entity, a 'communion'. This word is central: the Greek is κοινωνία [*koinonia*], which is also translated 'fellowship' (as in 'the Grace of our Lord Jesus Christ, and the Love of God and the Fellowship / Communion of the Holy Spirit').

The model of the church you adopt significantly determines most of what you do with it and in it. As suggested in previous articles, the Lambeth Quadrilateral, so-called from its origins in the first Lambeth Conference, comes closest to defining what we Anglicans recognize as the marks of the church: Scriptures; Creeds; Dominical Sacraments; Episcopacy (Bishops). Of all these things, without which Anglicans do not recognize the Church, the only one which is absolutely and securely given by Jesus is the Eucharist (Baptism is really from John the Baptist; Holy Order and scripture are from the Church itself; the creeds are the Church's summaries of scripture).

Here is a fundamental reason why we may say that the Eucharist 'makes', or is fundamental to (a founding principle of), the Church. It is a sacramental way of

looking at the church: remember the BCP catechism's definition of a sacrament as 'an outward and visible sign of an inward and spiritual grace' (an institution could, helpfully, be a sacrament). The model can be expressed like this: Christ is the sacrament of God: he makes God present, real. The Church is the sacrament of Christ (the body image says this as well) it makes him present, real (in our fellowship / communion, worship and missionary activity). And we can then say that **the Eucharist is the sacrament of the Church** — it makes both the Church and Christ present and real, by means of a gift from Christ himself.

By way of a footnote to this discussion of how to describe the Church, it may be useful also to allude to two views in a theological argument about it, mentioned in passing above. Two of the outstanding theological writers of the 20th century were Karl Rahner on the Catholic side and Karl Barth on the protestant side. Barth's pedigree was Calvinist, Rahner was a Jesuit. On our present topic, both argued, very differently, for the primacy of the Christian assembly in understanding and defining the church. Barth (hoping to escape institutional definitions of the church) went so far as to say that the Church only exists when the assembly is gathered in worship as a series of events; it has no existence between such 'worship meetings'. Rahner was also wary of the institutional definition: while he would say that the Church is formed in the Eucharistic assembly, he would add that the communion there built and nourished exists beyond the individual celebrations (and indeed beyond time and space, in the Communion of Saints). We would naturally prefer Rahner's

view, but it doesn't matter, because both acknowledge that the worship assembly, rather than in a diocesan office or a synod, is the place where we can *see* the Church ('assembly' being the core meaning of the word, as mentioned earlier).

So what we think about the Eucharist, how we understand it, what we do and say during it and how we do it, is of primary importance to the Christian community. It is the one enacted expression of

our belonging and our faith which is guaranteed to us more securely, I would say, than scripture itself (it predates the completed NT and fulfils and transforms the promises and covenants of the OT). It is a direct link to the Lord, an acted parable of his supreme acted parable, his death on the cross.

Next month I hope to add some further thoughts on how the Eucharist 'makes' this happen.

MUSIC LIST APRIL 2021

Thursday 1 April — Maundy Thursday

SUNG MASS of the LORD'S SUPPER at 6pm

Setting: Darke in F (Kyrie, Gloria)
Mass X (Sanctus, Benedictus, Agnus)

Offertory Motet: O sacrum convivium — Byrd

Communion Hymn: 302 O thou, who at thy Eucharist didst pray

Post-Communion Motet: Ave verum corpus — Byrd

Procession to Altar of Repose: 268 Of the glorious body telling

Friday 2 April — Good Friday

SOLEMN LITURGY OF THE PASSION

AND VENERATION OF THE CROSS at 3pm

At the Veneration: The Reproaches — Palestrina

Procession from Altar of Repose: 79 The royal banners forward go

Communion hymn: 97 At the cross her station keeping

Motet: Crux fidelis — attrib King John IV of Portugal

Saturday 3 April — Holy Saturday

SUNG MASS OF THE EASTER VIGIL at 9pm

Setting: Krönungsmesse K317 — Mozart

Offertory motet: The right hand of the Lord — Cousins

Communion hymn: 113 Love's redeeming work is done

Voluntary: Final, from Symphonie I — Vierne

Sunday 4 April — Easter Day

SUNG MASS at 11am

Setting: Schubert in C

Preacher: Fr Michael Bowie

Offertory motet: Surgens Jesus — Philips
Communion hymn: 121 This joyful Eastertide
Voluntary: Toccata, from Symphonie V — Widor

EVENSONG, TE DEUM & BENEDICTION at 6pm

Office Hymn: 101 The Lamb's high banquet we await
Canticles: Wood in E flat no 2
Anthem: Ye choirs of new Jerusalem — Stanford
O Salutaris: French Chant
Te Deum: Stanford in B♭
Tantum ergo: Henschel
Voluntary: Carillon de Longpont — Vierendeux

Sunday 11 April — 2nd Sunday of Easter

SUNG MASS at 11am

Setting: Missa O quam gloriosum — Victoria
Preacher: Fr Michael Bowie
Offertory motet: If ye be risen again — Gibbons
Communion hymn: 122 Thou hallowed chosen morn of praise
Voluntary: Præludium in D BuxWV 139 — Buxtehude

Sunday 18 April — 3rd Sunday of Easter

SUNG MASS at 11am

Setting: Missa Sancti Gabrielis — Michael Haydn
Preacher: Fr Michael Bowie
Offertory motet: Jesus came when the doors were shut — Tomkins
Communion hymn: 115 Now the green blade riseth
Voluntary: Grand Dialogue in C — Marchand

Sunday 25 April — 4th Sunday of Easter

SUNG MASS at 11am

Setting: Mass for four voices — Byrd
Preacher: Fr Michael Bowie
Offertory motet: Surrexit pastor bonus — Lassus
Communion hymn: 282 Faithful shepherd, feed me
Voluntary: Prelude in C BWV 547i — Bach

*For a full Music List, including readings and psalms, go to asms.uk/music
All Masses are live streamed on asms.uk/youtube*

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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Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for APRIL 2021

1	Maundy Thursday	
2	Good Friday	
3	Holy Saturday	
4	✕ EASTER DAY	Parish and People
5	Monday in Easter Week	Thanksgiving for the Resurrection
6	Tuesday in Easter Week	Thanksgiving for the Resurrection
7	Wednesday in Easter Week	Thanksgiving for the Resurrection
8	Thursday in Easter Week	Thanksgiving for the Resurrection
9	Friday in Easter Week	Thanksgiving for the Resurrection
10	Saturday in Easter Week	Thanksgiving for the Resurrection
11	✕ 2nd SUNDAY OF EASTER	
	(Low Sunday)	Parish and People
12	<i>Feria</i>	Those baptized at Easter
13	<i>Feria</i>	Stewardship
14	<i>Feria</i>	Prisoners and captives
15	<i>Feria</i>	Unity
16	<i>Feria</i>	Persecuted Christians
17	<i>Feria (monthly Requiem)</i>	The faithful departed
18	✕ 3rd SUNDAY OF EASTER	Parish and People
19	S Alphege	Winchester and Canterbury dioceses
20	<i>Feria</i>	Devotion to the Eucharist
21	S Anselm	Theologians
22	<i>Feria</i>	Catechists and teachers
23	S GEORGE	England
24	<i>of BVM</i>	Shrine of OLV
25	✕ 4th SUNDAY OF EASTER	Parish and People
26	S MARK	Evangelists
27	<i>Feria</i>	Missionaries
28	S Peter Chanel	Parish of Notre Dame de France
29	S Catherine of Siena	Europe
30	<i>Feria</i>	Trust in God

