

All Saints Parish Paper

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THE ASSISTANT PRIEST WRITES:

As we head back into semi-lockdown I hope it is as helpful to you as it is to me to know that we are always united with the great Cloud of Witnesses, with Angels and Archangels and with all the company of heaven, whom we honour in our Feast of Title and whose intercession we seek for our dead. Our Festival is an all-encompassing celebration of all that we have received from God and all to which we are heirs.

Our celebration of the Festival this year, necessarily more restrained than we might like, will have something vital in common with our severely curtailed Triduum in April: the Offering will be made and we will all be gathered into it spiritually. As S Thomas Aquinas' antiphon reminds us, this is a

Sacred Banquet in which Christ is received, the memory of his passion renewed, the mind filled with grace, and a pledge of future glory given to us.

All of that happens at every Mass. Even in present difficulties the essentials of our Faith remain constant and nourishing and they need to be shared so that the world may be transformed.

Faithful and informed Christian commitment has never been more



All Saints New Lantern

important than at this time: my generation's expectations of unending material progress and the triumph of science over the spiritual have been brought face to face with the fragility of the planet and the human race and found wanting. Our Lord proclaims something counter-cultural, in our time as in his earthly ministry: the Kingdom of God. According to the scriptural narratives we stand in a long line of generations who have believed that everything that exists is there to serve our endlessly unsatisfied

needs and that we can control all of it. The Kingdom or Reign of God, meanwhile, continues to exist benignly, quietly and eternally, a background hum underneath all the clamour of our greed and self-serving activity, waiting for us to pause, listen and respond to the invitation to stop competing and start living. In his sermon for Michaelmas, printed below, Fr Daniel Dries speaks of angelic interruptions which set us on a new path. What is happening at the moment (though certainly an interruption) may not feel angelic, but Hebrews reminds us that angels are often entertained unawares. As S Francis taught, it is possible to be thankful in any circumstance if we receive it from God and wait to see where he leads us. That is

the opposite of our human urge to control and it is the Kingdom of God.

With prayers and best wishes,

Fr Michael

This month, apart from the sermon mentioned above, Fr Daniel Dries has kindly written about how these months have been at the other end of the world and in a very different diocese from ours; Tim Waterstone offers his reflection on faith and his membership of All Saints; Colin Podmore writes about the Eucharistic Sacrifice and the Anglican Tradition and there is also the first of a series of articles about Anglicanism and its Catholic pedigree.

FR DANIEL DRIES WRITES:

In the Southern Hemisphere, January is the peak of summer. In a coastal city like Sydney, January usually feels like a relaxed month, with some residents making the most of the city's magnificent harbour and seemingly endless sandy beaches. However, January 2020 was anything but a typically relaxed start to a new year. With others around the world, our news increasingly focused on a strange virus that was eventually named COVID-19. Australian news reports were initially dismissive of something so far from our shores. This changed in an instant when the first case of the mysterious virus was detected in Sydney on 25 January. In the weeks that followed, COVID-19 spread across the nation, and has dominated our lives ever since. International borders were effectively closed on 20 March, soon to be followed by restaurants, schools and churches. At this time there were fewer

than 1,000 confirmed cases of COVID-19 in Australia, with zero deaths. Given that Australia's population is now 25 million people, some described these lockdown measures as unnecessarily harsh.

The Australian Government maintained that a "hard and fast" approach would be most effective. In Sydney (a city of 5.5 million people) new COVID-19 cases are currently averaging less than 10 people a day, which are mostly international arrivals undertaking a mandatory 14-day hotel quarantine. The number of COVID-19 cases in New South Wales is being kept low by incredibly thorough contact tracing and mandated isolation for close contacts of confirmed cases, but this has all come at an immense social and economic cost. The effect of lockdowns and ongoing social-distancing regulations on church life has also been extremely disruptive and often disheartening.



Christ Church St Laurence in Sydney

In the week leading up to Mothering Sunday (22 March), the church wardens and I were still debating whether or not it would be advisable to bless and distribute simnel cake. As it turned out, there would be no simnel cake on Sunday 22 March, nor would there be a congregation. It seemed bitterly ironic that our parishioners were first denied access to their spiritual home on a day traditionally associated with returning home. With just a few days' notice, public gatherings were banned and, like so many parishes around the world, Christ Church St Laurence was suddenly thrust into the strange and complex world of live-streaming.

Thankfully, we have never been denied access to our church building. In the early days of lockdown, many parishioners wrote to me expressing their thanks for being able to see and experience Christ Church St Laurence virtually (a number

told me that they were lighting candles and burning incense in front of their smart televisions). For many people in isolation, the importance and power of place came as a revelation, with a number of people describing the live-stream as a "life-line" during a very difficult period. I can't imagine that this experience would have been as powerful if the streamed services had not come from our much-loved parish church. Presumably, theological students of future generations will write papers on what it meant to be church during a pandemic when the faithful were denied access to their spiritual homes. Although maintaining prayer and a community life were crucial, my sense is that many had not realised how important church buildings also were in the context of their spiritual lives.

Being denied the physical reception of the Eucharist was undoubtedly the greatest

loss during the period of lockdown. As the Celebrant at Mass, I acknowledge that staring at a camera on a tripod for several months was undoubtedly the loneliest experience of my life. In contrast, it was a tremendous joy to finally give the Sacrament to parishioners when they returned after the lockdown — both priest and people often had teary eyes!

Although parishioners of Christ Church St Laurence were denied the Blessed Sacrament for several months, I tried to emphasise the importance of remaining as a community strongly united in prayer. Each week I wrote to the parish, providing updates on the latest Public Health Order and how the ever-changing restrictions would affect us as a parish. Thankfully, the vast majority of the parish (around 500 active parishioners) make good use of electronic communication. Maintaining contact with the few parishioners who don't use email was also very important. However, when phoning our 'technologically-challenged' parishioners, I was usually delighted to be told how other parishioners were making regular contact to keep them up to date. When the New South Wales lockdown began in March, I also divided the parish roll into 30 days. During the intercessions at the daily Mass, around 20 names were read aloud on a monthly cycle. This was a way of assuring our community that they were being named before God in their church, even though they were not able to be present. The other clergy and I continue to read out the names of every parishioner over the course of a month, and will continue to do so.

We now have well over 200 people

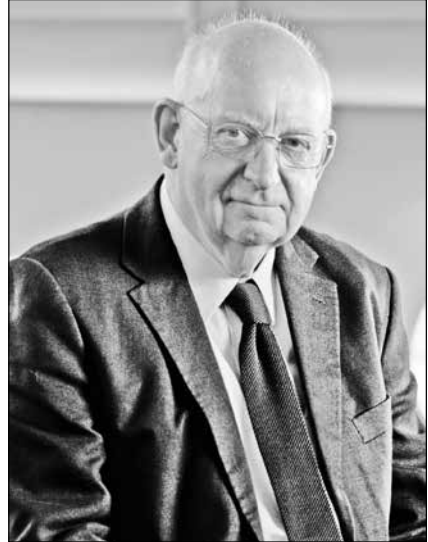
back in church every Sunday, but there are still some who remain in isolation. As COVID-19 is increasingly being brought under control in Australia, more and more parishioners are returning to church. Although they are always delighted to be back, everyone has expressed their gratitude for the live-stream that has enabled them to remain connected to Christ Church St Laurence. Although we all look forward to an end to this horrific pandemic, we have discovered a great deal through the challenges of this most difficult time. The most obvious lessons have related to our use of technology. As one of very few traditional Anglo-Catholic parishes in a famously evangelical diocese, we have been far too dismissive of the benefits of technology. Although most of our parishioners have returned, our Sunday live-stream continues to be viewed over 1,000 times every week across Facebook and YouTube. As Anglo-Catholic liturgy is in sharp decline in Australia (even more than in the United Kingdom), this has provided an invaluable opportunity for outreach. Correspondents from all around Australia and beyond have reminded me that our tradition has a great deal to offer; it is precious and needs to be shared. The challenges of 2020 have been immense, even in a part of the world where the impact of COVID-19 has been relatively minor. However, I firmly believe that our church community will emerge stronger and more energised at the end of this time. I also believe that we will emerge much more committed to looking beyond ourselves and sharing a liturgical and musical tradition with a world that stands to be greatly enriched by it.

Fr Daniel Dries

Many of you will know of Tim Waterstone (Sir Tim, since 2018) as the founder of Waterstones, the largest bookselling chain in Europe. Fewer of you will know him as a regular at All Saints as he has been, for many years, one of the extremely select congregation at the 8am Sunday Mass (which is at present suspended). He has recently agreed to become a trustee of the All Saints Foundation and I thought it would be good to ask him to write something about himself for the Parish Paper.

When Fr. Michael asked me a couple of weeks ago to write this piece, it caught me at a particularly appropriate moment. These long months of isolation and lockdown, plus the recent publication of my memoir — (*The Face Pressed Against a Window* — in all good bookshops! — quite wonderful value!) — added to the inevitable slowing of my life as I pass my 81st birthday, have all contributed to a brooding around in me as to where I have been, and where I am going.

Let's start with this. I am one of those beyond fortunate people who are born with an instinctive faith. I often think that my guardian angel must have taken one glance at me at birth, and realised that unless faith was made immovably available to me I would never amount to anything. There's something in that, I am certain. For the religious temperament is there, lodged in my genes — not Christianity per se, but the religious temperament. I am very fortunate to have it. I neither deserve it, nor fail to deserve it. I am simply someone instinctively convinced that the essence of human life is to relate to the spiritual reality that runs parallel to our material reality, each of them entwined with the other. Eliminate either the spiritual world or the material world, and life makes inadequate sense. Additionally — as William Blake thought — I am convinced that human beings have the spiritual means of perception of this spiritual reality. And that there is a process of spiritual development available



to us, enabling us to live ‘completely’, as for example W.B. Yeats wrote about in *A Vision*.

But all this, I repeat, did not make Christianity itself my route through to my adult life. From childhood onwards I could find little to no appeal around how Christianity was taught, with its all milksop and meek presentation of Christ, (nowhere to me more jarringly than in those sickening Holman Hunt paintings). To me Christ was not that at all, but in contrast a splendidly manly and fearless young Jew; a firebrand, a radical, an orator, a charismatic, a spellbinder. That was the Christ that I could respect and explore. So I did.

But I started my journey from a simple

position — what did I KNOW, from my own experience to be true? Not what I was being told to believe — what did I KNOW?

So I started, easily, from the Tom Stoppard position on human life, so devastating in its simple and brilliant clarity. *'I don't believe that we evolved moral psychology...'* Stoppard has written. *'It just doesn't seem plausible to me as a biological phenomenon. ...About 40 years ago I said I just didn't find it credible that some green slime grew up to write Shakespeare's sonnets. And I don't find that idea any more plausible today.'*

Absolutely right. I agree. Humankind's progression is inconceivably wonderful. Non Darwinian perhaps. I know that. Now — what else do I know?

Well, I know that hard-wired into the human consciousness is a sense of conscience. All of us know what is right and what is wrong. We don't need to be taught that. We know it. (And incidentally though I even now have difficulties in participating in Protestant worship, I do think that their insistence on the centrality of the individual conscience, their emphasis on that, is something to be profoundly cherished.)

We don't have to be taught that — we know it.

So — what else?

Well — I know this — that the Spirit is to be found everywhere, and always. It's there in every one of the world's great religions. It's there in the physical beauty of the world we have been placed to live in, and the way we play that back to ourselves in for example our music, our literature, our art. It's there — above all else — in the astonishing, illogical goodness of human lives when led at their best.

And, enough for now, I know one more gloriously simple truth — that St Paul is absolutely dead right — the peace of God does indeed pass all understanding. Just that.

So me and ASMS... What happened in time was I found myself drifting away from my interest in the other great religions, in which all my checklist, if you like, as above, could be satisfied, (particularly in Buddhism perhaps). I progressed rather towards a form of Christian practice where I found peace. I would like to have joined Rome, and tried to do so, but the train-crash of aspects around my personal history made that impossible. So, I moved towards Anglo-Catholicism, and experimented over the years within several church communities. But I could never quite settle. And then — in 1996 — I first made my way, accidentally really, to ASMS. And without any great process of decision, I have remained here ever since, (bar a period a few years ago when I was living abroad). No logic in it. It just happened. And, Sunday Low Mass to Sunday Low Mass, and with growing peace, I have made my way to a Rome, my Rome, Rome as lived within my own heart.

Dominic Maxwell, writing in *The Times* about David Baddiel, said, *"What he is interested in... and what he thinks most atheists undervalue, is the need for religion, the culture of religion, the beauty and poetry and magic and morality of religion..."*. Baddiel remembered how he felt when he moved in with his friend Frank Skinner in the 1990s, and was surprised that this *"incredibly bright, incredibly articulate comedian believed in God absolutely"*. Skinner, as a Catholic, told Baddiel, a Jew, that when the communion wafer went on his tongue he felt an immense rush of belief. And Baddiel remembered thinking I

can't argue with that...

Well — just like Frank Skinner — that is exactly what has evolved finally for me at

Mass at All Saints Margaret Street. Just the same. And I know what I have been given.

Tim Waterstone

THE EUCHARISTIC SACRIFICE IN THE ANGLICAN TRADITION

The doctrine of the Eucharistic Sacrifice is not explicitly enunciated in the New Testament, though some passages suggest it. None the less, in 1958 the Anglican theologian Alan Richardson (who was no high churchman) concluded his *Introduction to the Theology of the New Testament* with nearly seven pages on the Eucharistic Sacrifice, beginning thus:

‘In the Church of the Apostolic Fathers and of the Ante-Nicene Fathers the Eucharist is everywhere spoken of as a sacrifice... That the Eucharist is the Christian sacrifice, that the oblations of the royal priesthood are offered in it, and that Christ himself is the high priest of our offerings — these doctrines are clearly taught... It is unlikely that the unanimous tradition of the post-apostolic Church has misrepresented the teaching of the apostles or that there could be any other valid interpretation of the somewhat scanty and obscure evidence of the NT concerning the apostolic doctrine of the Eucharist.’

When the Reformation reacted against mediæval excesses in relation to the Eucharistic Sacrifice, the pendulum swung the other way. The Eucharist's sacrificial nature was downplayed; stone altars were removed. But Cranmer was too good a patristic scholar to deny that the Eucharist is a sacrifice. He wrote: ‘The thing which is done at God's board is a sacrifice, and so is that also which was made upon the cross,

but not after one manner of understanding.’ In Cranmer's Prayer Book, the Eucharist is our ‘sacrifice of praise and thanksgiving’: we ‘offer and present’ to God ‘ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice’.

During the Church of England's ‘long Reformation’ the pendulum returned to the centre: emphasis on the Eucharistic Sacrifice increased. In the settlement of 1662 small changes were made to the Prayer Book. At the ‘Offertory’, now so named, the alms ‘and other devotions of the people’ are now brought to the Priest. He is to ‘humbly present and place [them] upon the holy Table’ and also ‘place upon the Table... Bread and Wine’. In the Prayer for the Church we ask God to accept not just our alms but our ‘alms and oblations’ (and something can only be ‘accepted’ if it has been ‘offered’). The intention was surely to make clear that the bread and wine are offered to God in an action that associates the people, through their gifts, with the eucharistic offering. In what is now the ‘Prayer of Consecration’ the Priest must take the Paten and the Cup into his hands, break the Bread, and lay his hand upon ‘all the Bread’ and upon ‘every vessel... in which there is any Wine to be consecrated’. The seventeenth-century Anglican divines were clear that the Eucharist is a feast because, as Simon Patrick said, it is ‘a feast upon a sacrifice’. They taught that in the Eucharist we ‘plead’ Christ's sacrifice before his

heavenly Father, represent his death, lay it before the Father's eyes, and then feast upon Christ. The sacrifice is celebrated in a church which is the image of heaven, the holy table representing the celestial altar. This pre-Tractarian Anglican teaching was expressed in Charles Wesley's eucharistic hymns. In 1897 it was famously summarized in *Sæpius Officio*, the English archbishops' response to *Apostolica Curæ*.



Colin Podmore

celebrated other than in a building that has been consecrated or licensed for public worship (and therefore has a Holy Table), and that 'No chaplain, ministering in any house where there is a chapel... shall celebrate the Holy Communion in any other part of the house but in such chapel'. Thus, there are circumstances in which a priest can celebrate without an altar, but — in Anglican theology and law — where an altar is available, it must be used.

Sacrificial offering is a priestly rôle (in the Prayer Book it is the priest who places alms and oblations, bread and wine upon the Table), and sacrifice normally involves an altar. The name 'altar' remains taboo in the Church of England's authorized liturgies, but we have the thing (and the name, which is ubiquitous in theology, hymnody and conversation, has been judicially declared to be lawful). The Eucharist is not offered on any old table, but on 'the Lord's Table', 'the holy Table' — a table set apart for that purpose, which is what an altar is. Canon F 2 requires that 'The table, as becomes the table of the Lord, shall be kept in a sufficient and seemly manner'. In the 1662 rite, the Table is so important as to stand for the sacrament that is celebrated upon it: 'We do not presume to come to this thy Table' is the best known of several points at which this is so. Hence the requirements of Canons B 40 and B 41 (based on Canon LXXI of 1603/4), that (with the exception of celebrations in the homes of the sick and housebound, or with the bishop's specific permission), Holy Communion may not be

The early and mid-20th century saw both weighty publications by Anglican theologians on eucharistic theology and division within the Church of England over it. In the 1930s the Doctrine Commission tried to mediate, as did two diocesan bishops who were academic theologians. In 1935 Nugent Hicks, the high-church Bishop of Gibraltar, published his *magnum opus*, *The Fullness of Sacrifice: An Essay in Reconciliation*. In 1936 Richard Parsons, the liberal Bishop of Southwark, published a 60-page booklet, *The Sacrament of Sacrifice*. He observed that 'Christianity... must remain an essentially sacrificial religion,' and concluded with his hymn encapsulating Anglican eucharistic doctrine, '*We hail Thy Presence glorious*'. Always to the fore in Church of England discussion in this period was the sense in which the Eucharist is a sacrifice. A final rapprochement appeared as an appendix to the 1970 report *Growing into Union*, in which the Anglo-Catholic Eric Mascall and the Evangelical Michael Green affirmed the

Eucharistic Sacrifice while excluding any suggestion of supplementing or repeating the once-for-all offering on Calvary.

What influence this huge emphasis on the Eucharistic Sacrifice had on Anglican laypeople deserves investigation, bearing in mind that many who received their Christian formation in the 1950s are still sitting in our pews today. One could start with Evelyn Underhill, one of whose last publications, in 1938, was ‘a meditation on the liturgy’. What was it called? *The Mystery of Sacrifice*, of course: that was, at the time, the dominant Anglican way of understanding the Eucharist. Underhill writes of ‘the token gifts by which we associate ourselves with the oblation before God of the material for sacrifice, the “creatures of bread and wine”’. ‘Communion’, she is clear, ‘must ever be thought of as the completion, the fruit of sacrifice; having, indeed, no meaning or reality without sacrifice.’

Receiving communion is ‘the sacred act in which the Eucharistic sacrifice finds its consummation’.

From the 1970s onwards the Eucharistic Sacrifice largely faded from view. That classical Anglicanism taught it continued to be remembered, for example in the work of Bishop Kenneth Stevenson, but I imagine the twentieth-century writing is little known. The unhappy experience of the Church of England’s response at national and diocesan levels to this year’s lockdown suggests that it is high time to recall our church’s teaching about the Eucharistic Sacrifice, expressed in the Book of Common Prayer, and the importance of celebrating it on a Holy Table set apart for that purpose, and hence in a church building, whose principal function is to serve as a canopy over such an altar.

Colin Podmore

*(Secretary of the Liturgical Commission,
2002 – 2009)*

FR DANIEL DRIES’ SERMON

For SS MICHAEL and ALL ANGELS

Fr Daniel Dries, the Rector of Christ Church S Laurence in Sydney and a friend of our parish (in which he ministered during a month’s exchange with me in 2018) preached the following sermon at Michaelmas High Mass in his church this year. Since we don’t any longer offer a High Mass for that Feast, and since what follows is much more interesting than my thoughts on the subject, I am delighted that he has been prepared to share it with us in the Parish Paper.

Fr Michael

The Angel of the Lord brought tidings to Mary...

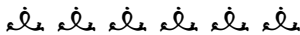
These familiar words break the silence, twice every day, as the faithful few gather in this place for Morning and Evening Prayer. The Angelus is also recited at the conclusion of High Mass every Sunday in this church as we prepare to go back out into the world. The Angelus was traditionally recited three

times every day — at 6am, 12noon and at 6pm — dividing the hours of the day into three distinct periods.

The Angelus has been read or prayed in many churches and monastic communities since the 11th century — making it one

of the most ancient and unaltered liturgies of the Christian Church. Of course, The Angelus records the moment that the Archangel Gabriel interrupted a young woman, bringing news that cannot possibly have been hoped for or expected.

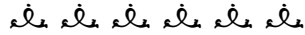
The Angelus is not just about prayer; it also involves the ringing of the ‘angelus bell’ — which is in itself an interruption — as any of our neighbours will tell you. The Angelus is an ancient ‘call to prayer’. In centuries past, it reminded the people of God that prayer was being offered in the church or the abbey, even though they were not there. It is wonderful to imagine workers in the fields being interrupted by a bell; putting down their tools and stopping for just a few moments of prayer three times every day. During the lockdown earlier this year, I felt that it was absolutely essential for the Angelus to be rung every morning and evening, even though our doors were closed — gently interrupting and reminding our city that prayer was still being offered here — particularly at a time when the world needed to be prayed for.



Today we celebrate the feast of Michael and All Angels; a feast day that — if misinterpreted — can seem rather quaint, superstitious or even silly. Scripture tells us that angels have existed before the earth was formed, and that they rejoiced at the completion of creation. Angels appear throughout Scripture, although there is very little consistency regarding their form or physical appearance. The prophet Ezekiel provides a truly bizarre description of angelic creatures, each with four wings and four faces — including a human face, the face of a lion, the face of an eagle, and the face of an ox. Such angelic figures do not

make it onto Christmas cards, presumably because they would terrify small children.

In contrast to this bizarre angelic imagery, the letter to the Hebrews makes no attempt to describe the physical appearance of angels. The letter says: Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.



We have a fairly good idea of what angels are not. However, even in the church, we’re not terribly clear on what angels are supposed to be, or how we might identify one. The word angel comes from the Greek meaning ‘a messenger’. This is certainly the case at the moment of the Annunciation, when the Archangel Gabriel delivers a message that will change the life of one young woman, as well as dramatically change the course of humankind.

Putting aside bizarre descriptions of angels and moving beyond pop culture that reduces angels to second class citizens of the fairy world, we see in Scripture that the appearance of angels is of little importance; form is not nearly as significant as function. The important aspect of angels in Scripture is that they are ‘interrupters’; they are the deliverers of divine messages that requires a response. At the moment of the Annunciation, Mary is interrupted with a supremely challenging message that requires a response. Mary says to the angel, “be it unto me according to your word”. This is one of many responses she could have made.

In celebrating the feast of Michael and All Angels, we affirm a belief that God still breaks into our world; we believe that God continues to deliver messages of hope;

messages that unsettle and challenge us; messages that require us to make a response. We often only identify these messages when we look back on our lives and see these divine and sometimes unwelcome interruptions... these interruptions often

require us to grow up, and to grow in the faith. For reasons that we cannot explain, these interruptions enable us to experience God's grace, to respond to this grace, and to share it with a world that desperately needs it.

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

It is not an exaggeration to suggest that there is, in our day, a battle being fought for the soul of Anglicanism. The arguments have been going on throughout our history, but they have sharpened of late. Christianity, it used to be taken for granted, did not exist without the Church. But many Anglicans tend, in my experience, to take the form of the Church for granted in a bad or negligent sense, even to dismiss the history and the detail as irrelevant. I would suggest that some of our present difficulties arise from a lack of attention to this detail by most members of the Church of England, as we get carried away by new things or sit lethargically where we have got to. This is my reason for taking our church itself as a subject.

The Church and the Churches

Some years ago in Arizona I met two keen Christians, active members of a large Baptist Church, who were seeking to minister to some of the prisoners on death row. Shawn's motivation was that he had formerly been in a maximum security prison himself. He was a biker and described himself as 'not Trinitarian' which sometimes caused him to argue with his Baptist Pastor. His wife, who'd been to London in the swinging sixties, was from a more orthodox Baptist stable. They asked me what I did and I tried to explain. They had never heard of Anglicanism or the Episcopal Church of the USA and wondered what the Church of England might be. Was it Catholic or was

it protestant: 'yes', I answered. Yes, because we are both catholic and reformed and yes, because the question is as important as the answer.

It's fashionable today to decry what is sometimes called denominationalism — we are to be Christians, not members of a denomination. What is often forgotten is that the Church of England is not and was never intended to be a denomination. Our claim to authenticity as the Church of God does not rest on a confessional document like the Presbyterian Westminster Confession, or the dogmatic assent to particular doctrines like penal substitutionary Atonement, biblical inerrancy, transubstantiation or papal infallibility.

Our claim is the simplest claim of all — that we continue to be the Church as first established in these islands during the Roman occupation, revived and strengthened by Augustine of Canterbury's mission. The Church in Wales, part of our Church until disestablishment in 1920, would say that since Augustine's mission was repelled at the Severn (hence the place-name Aust there), her credentials are uninterrupted from the earliest preaching of the Gospel within these shores.

The Church of England — origins and claims

Was the Church of England merely the fruit of Henry VIII's dubious marital history? There was a political separation from

Rome at that time which was considerably more complicated in its origins even than Henry's personal life. But there had been an extremely significant precursor to that separation: Constantinople and Rome had separated, again politically, several centuries earlier, and both claimed to be the one true Church, 'the whole Catholic Church without remainder', as it is sometimes put. The claim of the Church of England was always more modest: simply that she was the Church *in this land*. That is to say, the claim of the Church of England was not exclusive of claims held outside this realm: the Catholic Church was held to exist elsewhere under the governance of Rome or Constantinople. In England, however, all other claims were said to be superseded by the local Church.

What other parameters, beyond this very simple claim, can be identified for our Church? Appeal is often made to the thirty-nine Articles of Religion and the Book of Common Prayer. The truth is that the Articles are a time-bound formulary hardly known by most Anglicans, and the Book of Common Prayer has passed out of common use. These may have been significant documents during the process of separation (and although the separation happened swiftly these documents remained works in progress for a long time). Therefore to say, as people sometimes still do, that we define ourselves by a Prayer Book, by commonality in worship, rather than a body of Canon Law or a doctrinal confession, is disingenuous, now that we don't actually worship in the same way or from the same book from one parish to the next. Although there may once have been more uniformity than we now experience it was never, in fact, as simple as that. The attempts of some to find a solution to what they regard as a lack of Anglican rigour on the basis of common liturgy and practice would lead us, as Mark

Chapman has written,

...to a frightening vision of a church controlled by the Liturgical Commission.

A Fallible Church p 134

The Anglican Communion?

A second, related question: what is Anglicanism as a world-phenomenon? Wider Anglicanism is, in origin, a colonial development. It grew into what we would now call a 'denomination' or separate church in most countries of the world out of its rôle as a chaplaincy to English people overseas. One important *caveat* though should be recorded. Scottish Anglicanism is different in origin and type from English Anglicanism: not being an 'established' church it had an urgent need to define itself. Scottish Anglicanism produced the Episcopal Church in the USA, when the Church of England would not consecrate Samuel Seabury, the first Bishop of the Episcopal Church of the USA.

So the claims of Anglicanism outside England are different, and possibly more tenuous, than the claims of the Church of England. While it may be easy to claim the Church of England as a national church, rather as the Orthodox Churches are independent or autocephalous national churches, it is more difficult to justify the position of Anglicanism in, say Australia. There Anglicanism has never been an established church and the claims of the Roman Church are undoubtedly stronger, a large proportion of the population being of Irish Catholic descent or having arrived from other Catholic countries, and the Roman Church having an obvious claim to being the international Communion. In Australia, as in most of the world, Anglicanism *is* simply a denomination, regarded by the state as a form of Christianity on an equal footing with Presbyterianism, Seventh Day

Adventism or even Mormonism. Should it exist at all outside these shores? If it should, there must surely be some specific markers to help us identify what it is. These have been developing for a century and a half, and now necessarily have an impact on the Church of England itself.

Doctrinal markers?

Would such markers be doctrinal, as in, for example Calvinism or its offspring, Scottish Presbyterianism? To return to the Church of England, it is commonly observed that the C of E has *no* distinctive doctrines (because continuity rather than change is the key to who we are). That is why we are properly described as ‘reformed’ rather than protestant: protestants are definitively Christians who took stands on doctrinal points of difference. My father, an Evangelical Anglican for most of his life, always insisted that he was not ‘protesting’ about anything by his particular Christian allegiance.

Characteristically, we also have *fewer* doctrines than several sister churches, including our immediate Roman parent. The theological route taken by our reformers was minimalist. It was an attempt to find the core of what must be taught and believed and then to allow for difference in those things which could be said to be indifferent.

The clearest window I have found to understanding Anglicanism, both in England and abroad, is a line of thought developed by the nineteenth century Anglican theologian F.D. Maurice, elaborated by Michael Ramsey (especially in *The Gospel and the Catholic Church*) and by Bishop Rowan Williams. Maurice expressed it thus:

Our church has no right to call herself better than other churches in any respect, in many she must acknowledge herself to be worse. But our position, we may fairly affirm, for it is not a boast but a confession,

is one of singular advantage. ...[O]ur faith is not formed by a union of Protestant systems with the Romish system, nor of certain elements taken from the one and of certain elements taken from the others. So far as it is represented in our liturgy and our articles, it is the faith of a church that has nothing to do with any system at all. That peculiar character which God gives us, enables us, if we do not slight the mercy, to understand the difference between a Church and a System.

quoted in Chapman,
A Fallible Church p. 135

Bishops

If we are a Church without (or rather than) a system, especially in the sense of a systematic theology of the Thomist kind, where do we find our parameters, however widely-drawn? Even the minimal theological positions which have been preserved and handed on in our Church have tended to be implied rather than defined.

There have been (very occasional) doctrinal arguments in the Church of England, such as that in the nineteenth century over Baptismal regeneration, which caused theological dissent and even changes of allegiance, but one issue has always turned conflict into crisis — *Bishops*.

The upheavals of the Commonwealth and, later, the non-juring Bishops in the reign of William and Mary, were theological precursors of the arguments which turned Tractarians into Anglo-Catholics: who should appoint Bishops (the state or the church?) was the effective topic of John Keble’s Assize sermon on National Apostasy, preached on 14 July 1833 and always held to have signalled the beginning of the Oxford Movement. Our present arguments over the gender and sexuality of Bishops are the same topic being played out with different points of detail to the fore.

Who can be a Bishop and who chooses Bishops are clearly, then, questions at the heart of who we are. Where does their significance to the being, the *esse* of the church originate?

Councils

The first attempt to pin down the core theological being of Anglicanism as a larger phenomenon than the Church of England was also prompted by a question about who could be a Bishop. In order to make sense of this we need to consider briefly the function of Councils, sometimes called General Councils, in the history of the Church.

Councils can be traced back to Acts 15, to what is often called the Council at Jerusalem when the Apostles adjudicated the argument between Paul and Peter about whether gentile Christian converts must keep the whole Jewish law. You will recall that the whole of Paul's gospel mission turned on this question and there is a sense in which the answer to it creates Christianity (and the Church as we know it). Paul was vindicated and Christianity left behind the distinctive Jewish markers of circumcision, food laws and Sabbath-observance. Being heirs of Abraham and children of God was now to be achieved by faith in Jesus Christ, not legal observance or physical descent. This was agreed by a council of Church leaders, Apostles, the leaders we would now call Bishops.

Following on this, from the earliest time of which we have information about the workings of church order (3rd century?), the Bishops met with apostolic authority to settle disputes in the Church. So, for example, when Christians under persecution abandoned their faith to save their lives, and afterwards repented and sought readmission to the Church, some Bishops were severe while others were forgiving. It was necessary to find a common policy. There were many

other such issues to resolve.

When the Roman Empire became Christian, it was possible for Councils to meet which represented the whole Church. These great Councils, especially those of Nicaea and Chalcedon, won a permanent place in the history of the Church by settling the contents of Canon of Scripture, the Creeds and the right way to express the doctrines of God (three persons, one God: the Trinity) and Christ (the two natures, divine and human, and how to understand their subsistence in one person). Once these things were settled, the Church and the Scriptures that we recognize emerged. But these Councils did not only leave a structure of Christian doctrine. They left a memory and a precedent that the right way to settle the affairs of the Church is by meetings of Bishops, that is, by people of apostolic authority who are the representatives of God to their flocks and of their flocks to God.

Until and throughout the Middle Ages this was held to be axiomatic, but in practice it became less true. First, sovereigns, who saw that decisions by a council of Bishops could affect the laws of the land, wanted to establish some kind of control. Second, the growth in the Pope's power and in the effectiveness of his rulings undermined the rôle of Councils: if Rome could decide, what need was there of Councils? Surely it would save the trouble and expense of long journeys away from the Bishops' dioceses if the Pope could adjudicate. But by the end of the fourteenth century, the Pope's system had gone wrong. There were rival Popes, the ills of the Church were incurable by Rome and a great movement arose to heal the Church by means of Councils. These Councils did not only consist of Bishops; the theologians were there, and the representatives of sovereigns, or even the sovereigns themselves, and some priests were there to help their Bishops.

These Councils did not succeed in healing the ills of the Church. Therefore there came the Reformation and the division of Western Christendom.

At first Protestants had very little use for Bishops. That did not mean that the idea of a Council was dead. All agreed that the greatest dispute in Church history could only be settled by a truly representative council. But when was a council truly representative? The Roman Church responded to the Reformation by convening the Council of Trent (1545 – 1563) the deliberations of which were not acknowledged by any of the reformers. This issued in the Counter Reformation and a considerable strengthening and centralizing of Papal control over the Church. From the end of the Council of Trent, the notion that a council could heal the ills of Christian Europe was in suspense.

Conciliar Renaissance?

However, in the second half of the 19th century, Lambeth I and Vatican I gathered, almost at the same time. It was an interesting moment in Christian history. Since the early 1860s Pope Pius IX, trying to hold his corner against the new political unit called Italy, had been thinking about calling a Council, which would eventually be Vatican I and would give him the ultimate power — papal infallibility. Pius needed, in the Italian political landscape of his day, to assert the doctrinal power of the papacy; relations with other churches had broken down to the extent that they were not considered relevant to such a gathering.

Meanwhile there was a small Anglican crisis developing in Africa. Bishop Gray of Cape Town was establishing himself as Metropolitan (Archbishop with oversight of a Province — South Africa). There was a newly consecrated Bishop in his province, Bishop Colenso of Natal. Colenso was a

talented mathematician who had used his mathematics to disprove some numerical details in the Old Testament; he was relaxed about local customs such as polygamy and he questioned, for example, the morality of the OT patriarchs (in whose lives, he noted, polygamy was sanctioned). All his positions would now seem unexceptionable; Gray should undoubtedly have left him alone. Instead he deposed and excommunicated Colenso. The secular courts in South Africa then declared this deposition illegal. Gray now needed a council of Bishops to tell the lawyers that they had no jurisdiction to determine who was a Bishop in South Africa (rather as, in the larger world, Pius IX needed a council to tell Italian politicians to leave the Church alone); he also wanted an authoritative statement of doctrinal boundaries for Anglicanism (as did the Canadian Bishops, anxiously watching South Africa from a distance): I wonder whether this is beginning to sound familiar? The practical question took a pointed form: should Gray consecrate a new Bishop for Natal? If he had rightly deposed Colenso, he should; if wrongly, he should not. From this now-forgotten argument came the first Lambeth Conference. It won't surprise you to learn that it didn't solve the argument.

Lambeth I — 1867

Some colonial Bishops now petitioned Archbishop Longley of Canterbury for a forum in which to resolve such a question. The Archbishop of York and the Bishop of Durham refused to have anything to do with such a gathering, fearing, they said, that it would lead to too much doctrine and too much law.

The Thirty Nine Articles indicated that General Councils 'may not be gathered together without the commandment and will of Princes' (XXI), so this could not be a Council; nor could it be a Synod (an ancient

form of Episcopal government not yet reinvented in the Westminster parliamentary style we now enjoy in Anglicanism). Thus it became a Conference.

And it became a Conference which repeatedly insisted that it had no binding authority, while simultaneously developing a large body of Resolutions to which Anglicans began to refer. It was as if, though not actually a clearly developed theme of law, these resolutions were a sort of Anglican background-noise.

Lambeth III — 1888

Despite all this caution, the third Conference, in 1888 formulated a core Anglican definition of the marks of the Church: the concept of ‘marks’ of the Church derives from the Reformers’ *notae ecclesiae*, as they thought about how to identify the Church apart from the Roman Communion; these *notae*, or ‘marks’, finally identified three centuries after the break with Rome, became what we know as the Lambeth Quadrilateral.

The Quadrilateral was adapted from a statement known as the Chicago Quadrilateral of the previous year, formulated by the General Convention of the Episcopal Church of the USA: thus that strand of Anglicanism which had been exported to America, carrying as baggage the arguments of Scottish Anglicans with their Presbyterian establishment, was firmly reintegrated into the Anglican self-understanding. This ensured that Episcopacy (crucial to the argument in Scotland) once again determined what it meant to be an Anglican.

This declaration was conceived as a statement of terms for reunion with other Christians (from both sides of the Catholic / protestant divide). It was ecumenical in that it recognized (necessarily, because of the international and colonial context) that there were now other denominations to be

acknowledged. This was not just one local church arguing with an older parent.

1.11 The Lambeth Quadrilateral

The Lambeth Quadrilateral identifies four ‘marks’ of the Church:

- (a) The Holy Scriptures of the Old and New Testaments, as ‘containing all things necessary to salvation’, and as being the rule and ultimate standard of faith.
- (b) The Apostles’ Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two sacraments ordained by Christ himself — Baptism and the Supper of the Lord — ministered with unflinching use of Christ’s words of institution, and of the elements ordained by him.
- (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.

In summary —

1. The Holy Scriptures as a sufficient rule of faith
2. The two creeds
3. The two sacraments instituted by Christ
4. The historic episcopate.

Lambeth VII — 1930

Additionally, the Conference of 1930 defined the Anglican Communion in its Resolution 49:

The Anglican Communion is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional churches in communion with the See of Canterbury, which have the following characteristics in common:

- (a) they uphold and propagate the Catholic and Apostolic faith and order as they are *generally* set forth in the Book of Common Prayer *as authorized in their*

several Churches;

- (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and
- (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty *sustained through the common counsel of the Bishops in conference*.

Within this statement can be identified the oft-quoted threefold foundation of Anglicanism — Scripture, Tradition and Reason: the uniqueness and sufficiency of the Bible (Scripture); the authority of the early Church in understanding the Bible (Tradition); the value of the study of the Bible in each generation, whether by further study or new insights into its truth and its implications (Reason).

Resolution 49 of 1930 suggests several aspects of the Anglican Communion which are worth underlining.

First, the word itself: it is a *Communion*, by which designation it locates itself firmly within the New Testament and early Church construct of *koinonia*, which underlies all sacramental and ecclesiastical theology. There is a good deal more to be said about Communion.

Second, it *belongs to the one Catholic and Apostolic Church*: its ecclesiology is founded on the principle that there is more than one church that is catholic; that there are, therefore, non-Roman churches that are catholic; and that the existence of the Anglican communion, far from being a negation of the credal doctrine of the unity, catholicity and apostolicity of the church, is in fact an example of it.

Third, the faith and order of the Anglican communion are held to be those that are characteristic of the Catholic and Apostolic

church as they are *generally* set out in the Book of Common Prayer *as authorized in their several churches*. The emphasis on *generally* and *as authorized* is crucial — there is only an indicative or suggestive authority to be found in the Book of Common Prayer, and it can be changed without losing Anglican definition. It is, therefore, not in itself, as a fixed document, crucial to identity.

Fourth, it is by nature *neither centralizing nor uniform* in culture or style; the colonial elements in its origin are to be adapted and transformed by the local culture. This lies at its heart.

Fifth, the Anglican Communion has a common focus in the office of the Archbishop of the most ancient metropolitan See. *The practical test of membership is being in communion with the Archbishop of Canterbury*. Bishops are of course necessary to this communion.

Sixth, neither the Archbishop of Canterbury nor the Lambeth Conference is given the authority to rule the Communion. *The common counsel of Bishops, meeting in the Lambeth Conference, is intended to guide the life of the Communion*. Its bonds are those of mutual loyalty and committed fellowship.

A Conciliar Church

All that I have just outlined suggests a further characteristic of Anglicanism: it is inherently *conciliar*. The Anglican Communion with its Lambeth Conference, the Anglican Consultative Council, the Primates' Meeting and the structures of synodical government at deanery, diocesan and provincial levels, is a striking example of the conciliar ecclesiology which failed in the Roman Church and is still at issue there. Appeal to conciliarity allows a coherent understanding of how the Church of England

and the Anglican Communion can be at once Catholic and not a 'system'. But it will only work if we attend to the membership of the conciliar instruments; this will always and primarily comprise Bishops.

Bishops

And Bishops keep cropping up, don't they? They are, as ever, a source of argument in the Church. Throughout Christian history popes have repeatedly tried to diminish the significance of Bishops, and denominations have tried to be rid of them, but they always bounce back. They are in the bloodstream of the Body of Christ.

The Lambeth Quadrilateral insists that Bishops are crucial to our continuity with the undivided Church, part of the essence of what the Church is.

Next month...

The first two pillars of the quadrilateral are the scriptures and the creeds; in the next month's article I shall deal with these two together and seek to show how they are intimately and innately related strands of the tradition of the Church at large and Anglicanism in particular. A third article will deal with Anglican sacramental theology and the fourth and last will focus on episcopacy as a guarantee of the Church.

SERMON FOR ST LUKE

'It's the travelling that's interesting... not the sitting-still.'

So remarks the eponymous Aunt Augusta of Graham Greene's *Travels with my Aunt* to her querulous nephew Henry. He is complaining that they've just been deported from Istanbul before he's seen a single minaret. Just then she points one out from the train window and he misses it in trying to hear what she's saying. This is how the scene goes in the *film*, with Maggie Smith as an outrageously camp old aunt.

I had trouble locating the same exchange in the novel. I might have said, 'it's a film; she should have said that even if Graham Greene didn't get around to recording the words'. Greene often indicated in interviews that his characters had their own life and voice and led *him* through the logic of their stories. Obviously she *should* have said it! But after extensive research I discovered that the exchange *is* in the novel, in an earlier scene, before Henry and his aunt have even set off for Istanbul:

I picked my aunt up in the bar of the Crown and Anchor where she was having a stirrup-cup and we drove by taxi to the Kensington terminal. I noticed that she had brought two suitcases, one very large, although, when I had asked her how long we were to stay in Istanbul, she had replied 'Twenty-four hours'.

'It seems a short stay after such a long journey.'

'The point is the journey,' my aunt had replied. 'I enjoy the travelling not the sitting still.'

Not quite the same. Both versions are truly Aunt Augusta's words but the medium and context alters them. The train and the visual prop of the missed minaret provides a different context for the film version.

Gospel writing, and reading, works like this. Luke sometimes records things which no one else has written down (as do the other evangelists). That is not ammunition for atheists. It is an inevitable and providential

consequence of Luke writing later than at least two other Gospel writers, and writing from the perspective of a gentile Greek and a disciple and colleague of the Apostles, especially Paul (and like Paul he wasn't present as the Gospel events occurred). We are uniquely indebted to Luke for giving us volume two, the Acts of the Apostles. Luke is a historian of the nascent church, not just a biographer of the founder (he tells us he's writing like a contemporary historian).

My quotation from Aunt Augusta might describe his life in the faith: one thinks of him puffing in an effort to keep up with St Paul's restless energy:

'The point is the journey... I enjoy the travelling not the sitting still.'

That's also true of the process of Gospel composition and Luke's initiative in adding the Acts of the Apostles.

Not content merely to copy out someone else's work, Luke, perhaps spurred on by Paul, carefully sought out other witnesses and delved further into scripture: the Old Testament was new to him, a gentile convert. He searched the Old Testament better to understand the mystery and meaning of Jesus' birth and the particular rôle of Mary in bringing our salvation to pass. From him we have a greater emphasis on Mary (tradition says that he painted the first icon of her, in Ephesus) and also on the rôle of women as disciples and leaders in faith.

His emphasis on Mary and the other women in the story is paired with emphasis on justice (which he finds in the prophets, reading them with fresher gentile eyes than the Jewish Matthew). So, from Luke, we have the purer form of Jesus' beatitudes: Matthew reports him as saying:

'blessed are the poor *in spirit*, for *theirs* is the kingdom of *heaven*'.

Luke gives us the more direct, personal and concrete:

'blessed are *you poor*, for *yours* is the kingdom of *God*'.

Here is a direct line to the outspoken prophecy of the great Old Testament voices, rather than the less outward-looking theology of Matthew, who always has one eye on that synagogue over the road which he used to attend and where he has a personal argument with the Rabbi:

'The point is the journey... I enjoy the travelling not the sitting still.'

It seems from 2 Timothy that Luke was among the few who *could* keep up with Paul ('only Luke is with me'). From Acts we heard a taster of extensive journeying: through Phrygia and Galatia, passing by Mysia and going to Troas; then Paul has one of his visions and off they go to Samothrace, then Neapolis, and so to Philippi in Macedonia. In our second reading there is also the suggestion that Mark and Luke must have known each other (or at least that they're about to meet).

Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry.

In the Gospel we heard the Lord sending out the first missionaries to prepare the way for his own peripatetic preaching of the kingdom. More travelling. There was certainly no option of sitting still once you got to know Jesus. But there was also no sitting-still in recording and interpreting events for us. As the film and book of *Travels with my Aunt* are at once different and yet simultaneously true to the characters they portray, so Luke's Gospel is a true version of Jesus, every bit as true as Mark, Matthew or the much more interpretative John.

Within that truth, in Luke's case, lies an unmissable insistence on the pursuit of *justice* here and now, as well as hope for the future in glory. That is part of the response which Jesus demands. A very different character in a very different Greene novel says:

Sooner or later... one has to take sides.
If one is to remain human.

That's about the Vietnam war, in Greene's novel *The Quiet American*. A Vietnamese colleague speaks to the English

journalist Fowler, a man who has always tried to avoid involvement in the horrors unfolding around him in Vietnam. It was Greene's faith speaking when he wrote that and it could also be a text for St Luke, who finds our humanity redeemed by Christ. He shows how active involvement with others and *for* others is a sign of our faith in that redemption. Travelling and humanity go together. Because Jesus took on the fullness of our humanity, all true roads now lead us to God.

MUSIC LIST NOVEMBER 2020

✠ SUNDAY 1 NOVEMBER ALL SAINTS DAY

SUNG MASS AT 11 am

Setting: Missa Brevis in B flat K275
— Mozart

Preacher: Fr Martin Browne OSB

Motet: Glorious in Heaven
— Whitlock

Communion Hymn: 341 Blest are the pure
in heart

At the commemoration of past worshippers: 208 In our day of
Thanksgiving

Voluntary: Sinfonia from Cantata 29
BWV 29 — Bach arr Dupré

EVENSONG AND BENEDICTION at 3pm

Canticles: Stanford in C

Preacher: Fr Peter McGeary

Anthem: Give us the wings of faith
— Bullock

O Salutaris: Rossini

Te Deum: Solemn Tone

Tantum Ergo: de Séverac

Voluntary: 'Allegro con Brio' from
Sonata no 4 in B flat
— Mendelssohn

MONDAY 2 NOVEMBER ALL SOULS

SUNG MASS AT 11am

Setting: Officium Defunctorum a 6
— Victoria

Preacher: Fr John Pritchard

✠ SUNDAY 8 NOVEMBER 3RD SUNDAY BEFORE ADVENT (REMEMBRANCE)

SUNG MASS AT 10.58 am

Setting: Communion Service in F
— Darke

Preacher: Fr Julian Browning

Motet: Holy is the True Light
— Harris

Communion Hymn: 329 (ii) Jesu, Son of
Mary

Voluntary: Chorale Prelude on 'Dundee'
— Parry

EVENSONG AND BENEDICTION at 3pm

Canticles: Bairstow in G

Anthem: O pray for the peace of
Jerusalem — Howells

O Salutaris: Sumsion
Tantum Ergo: Sumsion
Voluntary: Vesper Voluntary no 5 — Elgar

✠ **SUNDAY 15 NOVEMBER**
2ND SUNDAY BEFORE ADVENT

SUNG MASS AT 11 am

Setting: Missa Simile est regnum
— Victoria

Preacher: Fr Michael Bowie

Motet: Ego sum panis vivus
— Palestrina

Communion Hymn: 385 Jesu, the very
thought of thee

Voluntary: Allegro' from Sonata no 1 in
E flat major — J.S. Bach

EVENSONG AND BENEDICTION at
3pm

Canticles: Sumsion in A

Anthem: O Lorde, the maker of al thing
— Joubert

O Salutaris: Elgar

Tantum Ergo: Bruckner

Voluntary: Chorale from Toccata, Chorale
and Fugue — Francis Jackson

✠ **SUNDAY 22 NOVEMBER**
CHRIST THE KING

SUNG MASS AT 11 am

Setting: Missa Sanctæ Margaretæ
— Gabriel Jackson

Preacher: Fr Michael Bowie

Motet: Great Lord of Lords
— Gibbons

Communion Hymn: 295 Let all mortal
flesh keep silence
Voluntary: Prelude and Fugue in C
BWV 545 — Bach

EVENSONG AND BENEDICTION at
3pm

Canticles: Watson in E

Anthem: A New Song — Macmillan

O Salutaris: Francis Jackson

Tantum Ergo: Francis Jackson

Voluntary: 'Lebhaft' from Four Sketches
for Pedal Piano — Schumann

✠ **SUNDAY 29 NOVEMBER**
ADVENT 1

SUNG MASS AT 11 am

Setting: Missa Qual dona — Lassus

Preacher: Fr Michael Bowie

Motet: Canite Tuba — Guerrero

Communion Hymn: 501 Drop down, ye
heavens, from above

Voluntary: Nun komm, der Heiden
Heiland BWV 661 — Bach

EVENSONG AND BENEDICTION at
3pm

Canticles: Short Service — Gibbons

Anthem: This is the record of John
— Ives

O Salutaris: French chant

Tantum Ergo: T Pange Lingua

Voluntary: Nun komm, der Heiden
Heiland BWV 659 — Bach

All services are streamed on [YouTube.com/AllSaintsMargaretStreet](https://www.youtube.com/AllSaintsMargaretStreet)

A reduced choir will be singing in church for all these services.

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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:

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

or

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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.

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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.

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The USPG—led UMOJA, HIV Project in Zimbabwe,

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Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for NOVEMBER

1	✘ ALL SAINTS	Parish and people
2	All Souls	Holy souls
3	S Martin de Porres	Christians in Peru
4	S Charles Borromeo	Seminarians
5	<i>Feria</i>	Confessors and penitents
6	<i>Feria</i>	Appointment of an Incumbent for ASMS
7	<i>of BVM</i>	Society of Mary
8	✘ 3rd SUNDAY before ADVENT (Remembrance Sunday)	Those killed in war
9	<i>Feria</i>	Penitence and a spirit of forgiveness
10	S Leo the Great	Christian unity
11	S Martin of Tours	Army chaplains
12	S Josaphat	Christians in Ukraine
13	S Frances Xavier Cabrini	Christian nurses and charity workers
14	<i>of BVM</i>	Shrine of OLW and all Pilgrims
15	✘ 2nd Sunday before ADVENT	Parish and people
16	S Margaret of Scotland	Scottish Episcopal Church
17	S Hugh of Lincoln	Diocese of Lincoln
18	S Elizabeth of Hungary	Christians in Hungary
19	S Hilda of Whitby	Order of the Holy Paraclete
20	S Edmund	Diocese of St Edmundsbury and Ipswich
21	Presentation BVM	<i>Monthly Requiem</i> : Holy souls
22	✘ CHRIST THE KING	Parish and people
23	S Clement	Pope Francis
24	S Andrew Dung Lac and comp.	Christians in Vietnam
25	S Catherine of Alexandria	Persecuted Christians
26	<i>Feria</i>	Christian Unity
27	<i>Feria</i>	Homeless rough sleepers
28	<i>of BVM</i>	Ecumenical Society of the BVM
29	✘ ADVENT SUNDAY	Parish and people
30	S ANDREW	Scottish, Greek and Russian Christians

