



NEWSLETTER ❖ 12TH SUNDAY AFTER TRINITY

Dear friends

The past week has included several holy days, as the quirks of history and of the Church's calendar has loaded the back end of August quite heavily. We began the week with St Bartholomew on Monday who, by traditional inference, is identified with Nathanael in the Gospel of St John: this yields a little more information about his character than the mere lists of the Apostles offered by the other three gospels. Tuesday brought the annual commemoration of the dark ages abbess, St Ebba or Æbba, the sister of St Oswald; Thursday was the *memoria* of St Monica, the long-suffering mother of St Augustine, whose holy day followed on Friday. Finally, Saturday was the Feast of the Beheading of St John the Baptist. St John has two feast days, the other being for his birth or nativity, on 24 June.

Since I began with an allusion to quiriness, you might ponder an improbable connection between St John the Baptist and Dame Julie Andrews. Yes, there is one and it is worthy of a Radio 4's quizz *Brain of Britain*; it's quite an enjoyable thread and not devoid of spiritual relevance.

An office hymn was probably written for St John the Baptist by the 8th century monk of Monte Cassino and acquaintance of Charlemagne, Paul the Deacon. Even in translation his poetry is good. This hymn ended up with a tune sometimes attributed to another Benedictine of the 11th century, Guido of Arezzo, although the tune is probably older.

Whoever wrote the tune, Guido did something interesting with it. Aware that new monks found it hard to learn and memorise music, he observed that in Paul the Deacon's hymn for St John, each half line began with notes forming an ascending scale. So he took the syllables of those notes from the first verse and named the notes of the scale after them. The first verse of the hymn is shown below together with a canny translation by Cecile Gertken OSB, preserving the syllables in question, except for the first.

Ut *queant laxis resonare fibris*
Mira *gestorum famuli tuorum,*
Solve *polluti labii reatum,*
Sancte Iohannes.

Do let our voices **re**sonate most purely,
miracles telling, **fa**r greater than many;
so let our tongues be **la**vish in your praises,
Saint John the Baptist.

History has assigned the invention of tonic sol-fa to Sarah Glover, a musician who worked in Norwich in the 19th century. As you can see, most of the system was in place rather earlier, thanks to Guido of Arezzo. Why the change of the first syllable? Well, Julie Andrews' song in *The Sound of Music* just wouldn't be the same, would it?

Several non-musicians have reminded me recently just how important music and singing are. People seem to be rediscovering how singing protects the concentration when praying, how it helps us learn and remember words that are sung, and how it requires more and deeper psychological commitment to sing than to speak. These are among the reasons Christians sing when worshipping God, illustrated by the early Christian writer who suggested that

Those who speak their praise give voice to their faith; those who sing their praise give voice to their love.

Fr Alasdair

THIS WEEK

The Rector is on leave from 1-8 September, which will effect the service schedule, as indicated below. In the event of pastoral need, please contact one of the Church Wardens in the first instance.

Sunday	8 am Mass 10 am Sung Mass 6 pm Evensong & Benediction 7 pm Mass	TRINITY 12
Monday	8.15 am Morning Prayer 6 pm Evening Prayer followed by Mass	<i>St Aidan</i>
Tuesday	6 pm Evening Prayer	
Wednesday	6 pm Evening Prayer & Compline at 9 pm	<i>The Martyrs of New Guinea</i>
Thursday	6 pm Evening Prayer followed by Mass	<i>St Gregory the Great</i>
Friday	6 pm Evening Prayer	
Saturday	6 pm Evening Prayer	

*** There will be no Zoom meeting on Wednesday this week ***

Audio recordings of some services will continue to be placed on the website here:

<https://www.allsaints-standrews.org.uk/category/virtualservices/>

MALAWIAN RICE

A renewed supply of Malawian rice is available from Lil at the Rectory, should you wish to purchase some. With thanks to Margaret Duffy who first made us aware of this source of excellent, ethically-sourced food.

MARMALADE & OTHER PRESERVES

Jill Cameron has produced a good supply of items that would normally be available at the produce stall, which we cannot arrange at present due to restrictions on gatherings. If you would like to receive some jars of preserves to support church funds, please let Jill know your requirements and

she will bring it to church. If you are not coming to church at present, other arrangements might well be possible. Jill can be contacted by email jillcameron38@yahoo.com or telephone 01334 474474.

UPDATE FROM THE TREASURER

Retiral Presentation for Fr Malcolm Aldcroft

With no sign of a return to normal services there are various matters that members of Vestry have been deferring but which must now be addressed one way or another. As Treasurer I seem to live with a list of items for All Saints' on my desk with varying degrees of urgency and this summer the restoration and shop leases have taken priority. With both matters in hand I am now catching up.

A few of you had mentioned to me that you would like to contribute to a retiral gift for Fr Malcolm to express our thanks for his devoted service to our congregation. We had hoped to make some semi-formal or formal presentation but this seems impossible with no end in sight to the restrictions on gatherings. In view of the passage of time the Rector will arrange to present a suitable gift to Malcolm shortly and if you would like to donate please contact me by the details below or make electronic transfer letting me know your donation is for Malcolm.

If you would prefer to hand your gift to me I will be on Church Supervision Duty on Sunday August 30th between 3pm and 5pm and look forward to seeing anyone then.

The fund will close and the gift be purchased during the week commencing 7 September.

Our bank details are –

Bank: Royal Bank of Scotland
Branch: 113 – 115 South Street, St Andrews, Fife, KY16 9QB
Sort Code: 83-26-28
Account name: All Saints Episcopal Church – St Andrews
Account number: 00104363

My contact details are –

Address: 8a Howard Place, St Andrews, Fife, KY16 9HL
Telephone: 01334 472358
Email: treasurer@allsaints-standrews.org.uk

My thanks to all who contribute so generously to our Church and good wishes for your safety during this difficult time.

Ian Palfrey
Honorary Treasurer

A THEOLOGY OF TRADITION

The Society of Jesus in the United Kingdom lost a greatly respected member earlier this summer with the death of Fr Anthony Meredith. He was known to generations of students at Oxford where he taught in tandem for several years with Rowan Williams, before he moved to London to teach at Heythrop College. As well as being a scholar of the early Church, Anthony had a gift for friendship that stretched well beyond the Roman Catholic Church and included many of his students, among them the Rector. Here is an article he wrote at the Rector's invitation some years ago that gives some indication of the importance of tradition.

This small contribution to vast subject is entitled *a* rather than *the* theology of tradition because there is more than one way of looking at the way the past influences, or should influence, the present and future. For some, the past - what has been handed down - exercises potent and vital influence on the present; for others it is dead weight that only serves to impede the progress of the Church in its endeavour to wrestle with the totally new challenges that face the Church and the world. So what IS tradition and how does it come about that it has so divisive an effect on the life of the Church?

Whether we like it or not - whether or not we are aware of the fact - the Church itself (or better herself) and all her members have at least four points of reference, dimensions which coexist and need to be held together. She has a *present* existence, she is called into the *future* and she has a *past*. But she also has a direct *upward* reference in the sense that she is called to worship her Lord and God who is not confined to any one dimension but transcends all.

That the Church exists in the present hardly needs proof, except for those who, in fear or foolishness, close their eyes to what is happening in the world around them. The future vocation of the Church is clearly emphasized by the eschatological character of the parables of Jesus, like those in Matthew 13 about the dandelion and the dragnet and, more importantly, by the eschatological dimensions of the Our Father which, despite the efforts of Origen in the third century and others to make it other-worldly, is emphatically in the mind of its maker a prayer about the future.

But the Church and her members can never escape from the fact that she must always treat her past seriously if she wishes to remain true to herself. It must be urged that we live in an age of transition and should not feel ourselves oppressed by the past. But if we either forget or ignore our tradition entirely, or in large measure, how can we any longer pose as members of the same Church that fathered the apostles, the martyrs of the pre-Constantinian period, the doctors of both East and West: Athanasius, Basil, Gregory of Nazianzus, and John Chrysostom, Augustine, Ambrose, Jerome and Gregory the Great?

As early as the latter part of the second century AD we find writers as diverse as the lawyer, Tertullian, the 'zealous African' as Gibbon call him, Irenaeus, the martyr bishop of Lyons, and Origen, the learned and perspicacious Alexandrian scholar and theologian, appealing to a rule of faith. This by itself is a witness to the desire felt by all three to find a cradle or structure for their beliefs. This was where they began, not where they ended, but none of them would have believed they could afford to dispense with the rule of faith which had been handed down to them. This belief in the importance of what they had themselves received, rather than their own insights, reflects the attitude of St Paul who on several occasions disclaims any originality on his own part in framing the message which he handed on. He was only handing on what he himself had received. He was at the same time both the recipient and purveyor of tradition. In his discussion of the Eucharist in I Corinthians 11.23 he writes 'For I received from the Lord what I also delivered to you'. Later in chapter 15 of the same letter he outlines the key points of his message as follows. 'For I delivered to you as of first importance what I also received, that Christ died for our sins, in accordance with the scriptures, that he was buried and that he was raised on the third day in accordance with the scriptures.'

Most of the subsequent history of the Church and of Christian doctrine is an effort to give structure and coherence to this primitive tradition. The efforts of Hatch and Harnack in the 19th century to strip the message of its metaphysical overtone and turn it into 'a form of morality tinged with emotion' are flawed because they rely above all on The Sermon of the Mount rather than on St Paul, most of whose letters may well predate the Gospels.

The trouble, of course, is that the progress of the gospel from its infancy to today has not been marked by uniformity in its attitude to either its founder, the mother of its founder, or to a number of other crucial elements. The history of the Church is littered with the remains - sometimes ill-preserved - of men who 'came to be regarded as heretics'. If only one could claim that the ancient fathers of the Church spoke with a common voice. But even the 'orthodox' ones disagree with each other. So if that is the case, if tradition is so divided against itself, what practical use can it supply for solving the question, 'What shall I believe?' or 'How shall I act?' Is not tradition a broken reed anyway, as well as being a force that demands we look backwards instead of trying to solve our problems afresh, unencumbered by the deadly hand of the past?

Three vital truths need to be maintained at all costs. First, if we wish to be serious in our claim that we are indeed continuous with the Church of the apostles and ultimately with Christ himself, we cannot afford to disengage ourselves from the past. The fatuity and pointlessness of such attempts is evident from the non-religious sphere. Young people try to emancipate themselves from their past, as do countries, and the emergent human being or country is immeasurably crippled if not actually destroyed.

Second, the Councils are vital as markers of the decisions of the leaders of the Church in their efforts to find answers to controverted points of belief. Such decisions were not arrived at without difficulty and do not owe their formulation simply to the genius of individual theologians, but to the voice of the bishops gathered together in council for the truth and unity of the Church. The extraordinary thing is that beyond the actual text of the Nicene Creed, we are remarkably ill-informed as to its genesis and what precisely is meant in it by the all-important phrase 'of one substance with the Father'.

Finally, the interesting question at once is raised, 'how traditional was the Creed of the 318 Fathers of Nicaea?' Did it simply repeat what had always been held or was it innovative? If we can answer this question satisfactorily we may be on the way to solving our question about the place tradition has to play in the life of the Church. There is no doubt that the actual language with which the faith of the Church is formulated is unusual and novel: the actual expression which is here canonized had itself been censured by a previous - but not ecumenical - council held at Antioch in 268. However, the claim that therefore it was innovative is an unwarranted inference from the above fact. Arius, the great enemy of all that Nicaea stood for, did indeed represent a strand of thought in the early Church, as did most heresies. But the belief in the full divinity of the second person of the Trinity looks back to Ignatius and Tertullian and Irenaeus, and others like them. In form, therefore, the Creed of 325 may be novel, but not in content.

Fr Anthony Meredith SJ, 1936-2020

CHURCH OPENING

With the church open for public services, the significance of reopening for private prayer a few weeks ago has slipped from our memories a little. Vestry discussed the issue last week, particularly whether we wish to continue opening the church each day ostensibly for private prayer but also for those who wish to come inside and have a look: people are naturally moved towards prayer in churches like All Saints', where tourists perhaps become pilgrims rather easily. We were mindful of the amount of time that is involved for those who supervise these daily openings, but Vestry concluding that it was an important thing to keep doing.

So far, this responsibility has been fulfilled by members of Vestry but your support would be very welcome, should you be willing to spend a couple of hours in the church every so often.

Sometimes several people come in during those hours, sometimes none; some are chatty, others are silent. However, the Government asks that we supervise the building to encourage people to observe protocols to minimise the risk of COVID-19 transmission taking place.

If you are able to help - once or twice a month would be splendid - you can use the online rota to book times here: <https://bit.ly/allsaintssupervision>

Alternatively, if you would prefer to book a time by 'phone or email, please contact the Rector.

INTERCESSIONS

In particular need

Debbie & Priscilla White, Eleanor Ross, David McLean, Anne Zweers, *Priest*, Amy Cox, Robyn Seenan, Anne Clayton, Ian Sadler, Andrew Mate, Robin White, Berenice Smith, Wilson Sibbett, Regan McMillan, James Ware

Continuing need

Lenora Mahoney, Effie Keracher, Jonah & Chris Andrews, Gareth, Jenni & Rosalie Saunders, Judy, Ashley & Kathleen Cummins, Charles & Thomas Ware, Ann Noltie, Lawrence Reynolds, Sally-Marie Gardner, Edie, Alice Bullough, Joan Day, Janet Reid, Catherine Rowe, Bill Hyland, Samantha, Steve Scott, Angela Allaway, Lori-Mark Quate, Elizabeth Talbot, Lucy White, Rebecca, Beatrice & Alexander

Residential care

Catriona, Fiona Ingham, John Shillaker, *Priest*, Marie-Louise Moffett, *Priest*, Charlie Mather

Recently departed

Bella Petrie

Year's mind

30/8 Margaret Sterling, 2016

31 James John Southwood, 1977, Margaret Wilson, 2011

1/9 May Gregory, 1931, Alexander Henry Morris, 1941, Frances Mary Parry, 2011

3 James Litster, 1977, Frederick Stephens, 1980

4 Susan Carter, 1939