

## **A SHORT INTRODUCTION TO THE APOSTLES' CREED -- 8.**

**The Reverend Canon John A. Hollister**

**I BELIEVE in God the Father Almighty,  
Maker of heaven and earth:**

**And in Jesus Christ his only Son our  
Lord: Who was conceived by the Holy Ghost,  
Born of the Virgin Mary: Suffered under Pon-  
tius Pilate, Was crucified, dead, and buried:  
He descended into hell; The third day he rose  
again from the dead: He ascended into heaven,  
And sitteth on the right hand of God the Father  
Almighty: From thence he shall come to judge  
the quick and the dead.**

**I believe in the Holy Ghost: *The holy  
Catholic Church; The Communion of Saints:*  
The Forgiveness of sins: The Resurrection of  
the body: And the Life everlasting. Amen.**

**“The holy Catholic Church;....”**

The ninth part of the Apostles' Creed deals with what we believe about the Church. Its statement that we “believe in ... The Holy Catholic Church; The Communion of Saints”<sup>1</sup> is equivalent to the Nicene Creed's averment that we “believe one Holy Catholic and Apostolic Church....”<sup>2</sup> All of the Church's members have not always or everywhere behaved in a holy fashion, and today it is *visibly* neither one nor universal (“catholic”).

Nevertheless, at its founding the Church was endued with these qualities by Our Lord Himself. Thus we still say the Church

itself is “holy”. The Church was founded by Our Lord, as His chosen means of making Himself present in the world after the departure of His human body at the Ascension. Anything that was founded or created by God for God’s own purposes must, by definition, *be* holy because it is God’s and is of God.

Further, the Church is *dedicated* to God’s work and purposes. Anything that is expressly given over to God is “hallowed”, or “made sacred”, by that act of dedication. This is true even if that something thereafter does not always act, or is not always used, in a fashion appropriate to that destiny. Put another way, the Church is holy because God has called it to be holy, and has filled it with His Spirit,<sup>3</sup> no matter how often or how widely it has failed to live up to the obligations implied by its origin.<sup>4</sup> The Creed’s acknowledgement of this is a statement of underlying reality, not of present behavior.

The same thing is true of each of us who are members of that Church, that is, who have been baptized. We are all “saints”, that is, “sanctified people”. That is another way of saying each of us is “holy” because our baptisms dedicated each of us to God and called us to be His. Thus at a baptism, the celebrant says to the sponsors: “Dearly beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jesus Christ ... *sanctify him with the Holy Ghost....*”<sup>5</sup> It was in this sense that St. Paul wrote to “the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints”,<sup>6</sup> even though he was writing them precisely because many in that congregation were behaving in ways that were very far from saintly.

Notice, too, that this clause regarding the Church is placed in the *third* paragraph of the Creed, the one that deals generally with the Holy Ghost or Spirit. The Holy Spirit is the Person of the Trinity whose particular work includes being the direct presence of God in the Church. Thus, just before His Ascension, Christ told his followers: “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of

Truth...”<sup>7</sup> and said that “when he, the Spirit of truth, is come, he will guide you into all truth....”<sup>8</sup>

The Church is “Catholic” because it is the Church of the whole world: “catholic” just means “universal”. From the time of Christ down to 1054 A.D., there was only one Christian Church anywhere in the world. Although from time to time that universal Church was troubled by “schisms” (“cuttings”), the main body, called the “Orthodox” (“Right-Believing”) or “Catholic” (“Universal”) Church always endured.

This does not mean that it always looked the same or sounded the same. By the Eleventh Century, the Mediterranean world of the Roman Empire had developed into two broad areas, differing in language and culture. From Greece eastwards, the language of the former Empire was Greek and in that area the Church therefore naturally used Greek in its services. There its vestments,<sup>9</sup> architecture,<sup>10</sup> and other visible features reflected local traditions. Most importantly, the forms of the liturgy used there<sup>11</sup> were unique to that area, as were many forms of popular piety.<sup>12</sup>

From Italy westwards, and including Northern and Western Europe, the language of the old Empire was Latin, not Greek. So the Church there used Latin in its services, which tended to be more austere than those in the Greek East, and which generally followed one main pattern in each place.<sup>13</sup> Dress, architecture, and forms of personal devotion<sup>14</sup> all reflected the Roman culture of the West and differed markedly from those in the East.

Nevertheless, all these differences were, and are, only matters of outward appearance and forms. The Faith that was held and taught throughout that one Church was the same everywhere and all Bishops of that one Orthodox, Catholic Church were in communion with each other.<sup>15</sup> Therefore the people subject to each of those bishops were also in communion, through their respective Chief Pastors, with the people of every other Bishop in the Church.

In 1054 A.D., however, that state of communion was broken when the leader of the Eastern part of the Church, the Pope<sup>16</sup> and

Patriarch<sup>17</sup> of Constantinople, and the leader of the Western part of the Church, the Pope and Patriarch of Rome, mutually excommunicated each other. This happened for essentially political reasons which themselves arose from the broad cultural and linguistic divisions the Church had inherited from the Roman Empire.

Thereafter, the Eastern Christians, under their Patriarch, have been known as the “Eastern Orthodox Church”,<sup>18</sup> and the Western Christians, at least until 1517 A.D. under their Pope, have been known as “The Roman Catholic Church”. However, both major surviving portions of that original united Church of the Apostles are equally “orthodox” and, to the extent they can be in their mutually separated state, “catholic”. This fact of history makes a mockery of the repeated claims of each of those portions that it, and it alone, is the only true representative of that ancient Church.<sup>19</sup>

(One of our most theologically astute Priests<sup>20</sup> has an amusing term for these two church bodies that highlights their mutually exclusive claims to preëminence: he calls them “the two One True Churches”).

Instead, in today’s context of fragmented communions, each surviving branch of that one ancient undivided Church is truly catholic precisely to the extent that it teaches the entirety of the faith, and maintains all of the practices, that were characteristic of the Church from the time of the Apostles until the Great Schism. To precisely that same extent does that branch participate, so far as it presently can, in the universality, of that one original Church.

Among the church groups that evidence this type of catholicity are the Roman Catholics and Eastern Orthodox who have already been mentioned but also those canonical Old Catholics and Anglicans who have remained true to the fullness of the Catholic Faith, in particular with respect to the Catholic form of ministry. The Polish National Catholic Church may be the sole surviving example of the former and the Anglican Catholic Church is the principal example of the latter.

We should take a moment to reflect on the *nature* of this Church in which we declare our belief when we recite the Creed. Just as its founder, Jesus Christ, is simultaneously fully divine and fully human, so the Church He established is an institution that is simultaneously divine and human. It is *divine* because it was established by God,<sup>21</sup> because it is intended to be the means of God's making Himself present to the people here on earth,<sup>22</sup> and because it is, in a real, although somewhat limited sense, a part of the Kingdom of Heaven.<sup>23</sup> It is *human* because it is composed of human beings, who struggle, in all their innate imperfections, to do as Our Lord commanded them.

These first and last points highlight one of the chief differences between Catholicism and Protestantism. Catholics view the Church as a divine institution into which Our Lord has called us.<sup>24</sup> Because it is His Church, we who inhabit it at present are merely temporary stewards of what He has entrusted to us, so we are not free to alter any fundamental aspects of that Church, such as the nature of or qualifications for its ministry. Protestants, on the other hand, tend to see the Church as “a gathered body of believers”, *i.e.*, an association of Christians who voluntarily come together to facilitate their worship and fellowship, rather as avid golfers may form a country club to assure themselves of a place to play their favorite game.<sup>25</sup>

Similarly, because Our Lord called sinners to repentance and membership in His Church, Catholics recognize that it is presently composed of sinners, saints, and people in all stages on the journey between those states. Where their individual journeys of faith and development (or regression) are still under way, their final fate will only be determined by Christ Himself at the Last Judgement. Protestants, on the other hand, and especially those who are under the influence of Jean Calvin, tend to see the Church as a society solely composed of those whom Christ has already selected for salvation.

As a direct result, when prominent members of the Church, and in particular Church leaders, display human failings, many

Protestants conclude that “the Church is not” where those sinners were found. Thus, for example, when the pastor of an Evangelical Protestant organization is caught up in open scandal, as were Jim Bakker and Jimmy Swaggart, their congregations usually start to wither away almost immediately.

Their disenchanted followers make the mistake of identifying a human, and therefore fallible, leader as the essence of the Church, rather than recognizing its true, and perfect Leader, Jesus Christ.<sup>26</sup> Then the fall of that human leader from grace is to those followers proof that the group concerned could not be a true portion of Christ’s Church.

In its organization, the ancient undivided Church was a network of *dioceses*, a term it adopted from the administrative provinces or districts of the late Roman Empire. It means a group of local churches, in the sense of congregations, gathered around their senior pastor who is called their *Bishop*. This term derives from a Greek word meaning “overseer” and refers to the man selected by the Apostle who first planted the Christian Faith in that area to be the area’s founding leader.

It also refers to the lineal successors of that founding senior pastor. The sign and symbol that the community of the original Apostles persists today, and therefore that the community of all Christians likewise persists, is the sharing in the Eucharist by the Bishops who are both the successors to those Apostles and the leaders of the present Christians. We call this Eucharistic sharing “being in communion” with each other.

Note that this Catholic form of Church organization comes from the top down, not from the bottom up. Catholic Christians believe that characteristic is the deliberate choice of Christ Himself, who in His own person selected and appointed the original Apostles<sup>27</sup> and gave them their commission to go out and make disciples of all living persons.<sup>28</sup> Thus each living diocesan Bishop *is*, by Christ’s authority, the current Apostle to the place wherein that Bishop exercises the Church’s jurisdiction.

The worldwide visible Church is simply a network or community of these Bishops. Each Bishop's flock participates in that community by virtue of being the subjects of a Bishop who is a member of that network, a community that is given objective expression by the personal act of Eucharistic communion between those Bishops.<sup>29</sup>

Finally, we must note that this Catholic Church to which we refer in the Creed, and to which we give our allegiance by reciting that Creed, is not *our* Church but rather is *Christ's own* Church. He established it and confided temporary oversight of it to His Apostles, and to their successors the Bishops after them. He has invited each of us to join Him in it but, if we accept His invitation, we are guests in His house, not owners of our own dwelling.

Thus each of us has, in reality, only one choice with respect to His Church: we can accept His invitation and join it, as it stands and on His terms, or we can reject His invitation and remain outside it. What we are not free to do is to join it under false pretences and then from inside seek to alter its fundamental characteristics, even under the argument that its ways of doing things are "old fashioned", "out of date", or "conditioned by ancient cultural stereotypes".

If we truly believe that Christ is God in His own Person, then we must also believe that He has the power to rise above any cultural presuppositions or stereotypes whenever doing so furthers His plan for us. Indeed, the record of His ministry on earth shows precisely that: He reached out to the neglected and marginalized members of Palestinian society, including women, aliens, and the rejected, even when doing so scandalized the "respectable" members and the leaders of that society.

So in humility we must accept that Christ knew what He was doing in the way He set up and operates His Church. We are only temporary stewards of what He has entrusted to us and, as good stewards, we are bound to hand over to our successors what we received, whole and unaltered. We received the Gospel to

communicate it to others, not to “correct” it according to our own whims nor even according to current academic fads.

### **“The Communion of Saints:”**

This ninth clause of the Apostles Creed ends with the statement that the Holy Catholic Church *is* the Communion of Saints. This expresses the Church’s belief that it is equally, and simultaneously, composed of all those whose lives have been dedicated to Christ -- all the “saints” in the sense in which St. Paul addressed the Corinthians -- past, present, and future, who are all united together in this Church.

One may well ask, “How can the departed be united with those now living on earth, or with those who have not yet been born?” The answer is that *time* is a characteristic of the *created universe*, just as are length, width, height, and mass. God, however, did the creating of this universe and dwells, to some extent, outside it. Because He has complete control over what He created, He is not limited by those physical factors of time, distance, direction, and so on.

Thus prior to Christ’s Resurrection, His physical human body walked over the land of Palestine at the usual human pace of three or four miles an hour, opened doors to walk through them, and otherwise obeyed the physical laws that bind all of us. After His Resurrection, however (that is after that same body of His had transcended the physical limitations of death) His body was no longer bound by distance or walls. He could twice appear to the Apostles in the midst of a room with solid walls and locked door<sup>30</sup> and could vanish in a moment from a place where He had been physically present.<sup>31</sup> Then, of course, as if that were not enough, His complete mastery of those physical limitations was demonstrated conclusively by His Ascension from earth to heaven.<sup>32</sup>

Because God transcends all limitations of time and space, it is perfectly feasible for Him to join all His people -- whose existences are in purely human terms past, present, and future but who are always present to Him -- into one united body. We sometimes



speak of those Christians who have, from our human perspective, already experienced life here on earth as “the Church Triumphant”, meaning that they have already received their promised rewards and now dwell in fellowship with God. Similarly, we speak of “the Church Militant”, meaning those of us who presently (again, from the human perspective) struggle here on earth to attain the salvation already enjoyed by members of the Church Triumphant.

To these two aspects of the Church, our Roman Catholic brothers and sisters add a third, “the Church Expectant”. By this they mean those who have died to earthly life but who have not yet reached fellowship with God because they are not yet ready for that. This doctrine arose by applying human logic to make mutually consist the ideas of an absolute Judgement and the unquestioned mercy of God as taught by Christ. It holds that these souls dwell in a sort of halfway house called “Purgatory”, where they are “purged” or purified to make them worthy to live in the presence of God.

This concept is nowhere referred to in Scripture and both the Eastern Orthodox Churches and traditional Anglican ones reject it as *dogma*, that is as a belief that the faithful are required to believe in the same way as they are required to believe the truths recited in the Creed. Rather, all the Catholic Churches, except the Roman one, view Purgatory as a “pious opinion”, that is, as a belief that is not essential to the Catholic Faith but which is not inconsistent with it. Thus individual Christians are permitted to hold this belief if they choose to do so, and many do.<sup>33</sup>

One of the chief benefits of the Communion of Saints is in the way it enriches the possibilities for our personal devotional lives. Because time and space are aspects of the created physical order, and because God exists outside of, and is not limited by, those aspects of time and space, the entirety of the Church Militant and of the Church Triumphant are contemporaneous to Him in a way that is difficult for us to understand.

Thus we can always offer our prayers to God on behalf of those who have lived out their earthly courses and now, we hope, reside with Him in Heaven. Similarly, because the members of the Church Triumphant continue to live in fellowship with God, the Church has always believed and taught that we in the Church Militant may ask them for their prayers on our own behalves, just as we may ask any other member of the Church to pray for us. A prime example of this occurs in the *Ave Maria* or “Hail Mary”: “Holy Mary, Mother of God, pray for us sinners, now and in the hour of our deaths.”

The only difference between making such a request of a member of the Church Militant rather than a member of the Church Triumphant is that in the first case, we can hear that member’s assurance that our request will be carried out and, not infrequently, later receive a report that it has indeed been so done. In the second case, that of the departed, because we cannot receive messages from the ones we ask to pray for us, we must simply trust that those in the Church Triumphant will treat our requests just as any other good churchman would, that is, as a matter of Christian duty.

Why those who have gone before us can still hear our requests for prayers when we cannot hear their responses is a mystery, but this is what the Church has always taught. In any case, the Christian Faith is fraught with mysteries, the answers to which we may learn when we, in our turns, pass over into that other portion of the Church.

. . . [L]et us remember before God all those who rejoice with us, but upon another shore and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one.<sup>34</sup>

---

<sup>1</sup> *The Orders for Morning and Evening Prayer*, THE BOOK OF COMMON PRAYER 15 & 29 (PECUSA 1928).

---

<sup>2</sup> *The Order for The Administration of the Lord's Supper or Holy Communion*, *id.* 71. The word "Holy" was omitted from the "marks of the Church" in the Nicene Creed by a Seventeenth Century printer's error. Anglicans are so conservative that this mistake was long continued, and even persists in the American prayer book. However, it was corrected in many later prayer books, starting with the Scottish one in 1929. Three of the books in which the word "Holy" was reinserted are lawful prayer books in the Anglican Catholic Church: the South African book of 1954, the Canadian book of 1962, and the Indian book of 1963. Also, many American congregations include this word when they recite the Nicene Creed and it is printed in their Missals.

<sup>3</sup> Acts 1:8.

<sup>4</sup> See, e.g., St. Paul's letters ("epistles") to his new congregation at Corinth, where he lists the unholy behavior that required him to write it, reproving its members and urging them to improvement.

<sup>5</sup> *The Ministration of Holy Baptism*, THE BOOK OF COMMON PRAYER 276 (PECUSA 1928) (emphasis supplied).

<sup>6</sup> 1 Corinthians 1:2 (KJV).

<sup>7</sup> St. John 14:16-17 (KJV). In the English of King James's time, "comfort" meant "strengthen". Thus the Holy Spirit is the Strengthener of the Church.

<sup>8</sup> St. John 16:13 (KJV).

<sup>9</sup> As just one example, Eastern bishops commonly wear crowns where Western ones wear two-pointed mitres.

<sup>10</sup> Eastern Orthodox church buildings often have one or more prominent domes, almost all have a cross-shaped floor plan, and separate the chancel from the nave by a solid screen with three gates or doors and decorated with thematic icons.

<sup>11</sup> E.g., the Liturgies of St. John Chrysostom and of St. Basil, which are still used in the so-called Eastern Orthodox Churches.

<sup>12</sup> E.g., the almost universal use of the "Jesus Prayer": "Lord Jesus Christ, Son of the living God, have mercy on me, a sinner."

<sup>13</sup> E.g., the Gallican Rite, now almost disappeared, and the Roman Rite, which is the ancestor of the Roman Catholic services universally used in the Western portions of that communion from 1570 to 1970.

<sup>14</sup> The Eastern Churches are deeply devoted to Our Lady, whom they call the "Theotokos" or "Bearer of God", and who figures so prominently in their iconography. However, they do not use the rosary, Hail Mary, or other characteristically Western forms of Marian prayer.

<sup>15</sup> Otherwise, they would not have been able to meet and worship together in the seven vitally-important "Ecumenical Councils", *i.e.*, the "Councils of the [Whole] Household [of the Faith]", which were held under the presidency of the Holy Spirit.

<sup>16</sup> "Pope" is actually a traditional title used by each of the five Patriarchs, or senior Archbishops, of the ancient Church. Thus the present head of the Coptic

---

Church, the ancient Egyptian church, is His Holiness Shenouda III, Pope and Patriarch of Alexandria.

<sup>17</sup> A “Patriarch” is a senior Archbishop, who is responsible for a Province, or group of dioceses, in the Church. In the ancient Church there were five Patriarchs. Each had his See either in a city of particular historic importance to the Church, *i.e.*, Jerusalem, or in one of the great administrative centers of the Empire, *i.e.*, Antioch, Alexandria, Rome, and Constantinople. Rome and Constantinople, of course, were the twin Capitals of the Empire and therefore their bishops were the two senior bishops of the whole Church, not by divine appointment but by political, economic, commercial, and cultural happenstances.

<sup>18</sup> Its official name is “The Holy Catholic Orthodox Church”.

<sup>19</sup> Today, many Roman Catholic parishes omit the word “Roman” from their lawn signs, saying just “Our Lady of Lourdes Catholic Church”, *etc.*. Similarly, Roman Catholics are now encouraged to refer to themselves as “Catholics”, without designating their communion. Thus an appropriate Anglican Catholic response to someone who says “I am a Catholic” is to ask, “To which branch of the Catholic Church do you belong? The Holy Orthodox Catholic Church or the Old Catholic Church? Or do you belong to the Roman Obedience?”

<sup>20</sup> Fr. Robert Hart, presently Priest-in-Charge of St. Benedict’s Anglican Catholic Church, Chapel Hill, N.C.

<sup>21</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together growth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 2:19-22 (KJV). “Christ is the head of the church: and he is the saviour of the body” Ephesians 5:23b (KJV).

<sup>22</sup> “Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27 (KJV).

[T]he God of our Lord Jesus Christ, the Father of glory ... according to the working of his mighty power, Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, ... And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Ephesians 1:17-23 (KJV).

<sup>23</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

St. Luke 17:20-21 (KJV).

---

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

St. John 12:12-15 (KJV). Theologians call this idea that the Kingdom of Heaven appears on earth, actually although imperfectly, through the Church “realized eschatology”.

<sup>24</sup> See, e.g., St. Matthew 4:18-22; St. Mark 1:16-20; St. Luke 5:1-11, 27-32; and St. John 1:35-51.

<sup>25</sup> This shows the radical individualism underlying much of Protestantism which is one of that movement's principal legacies to Western culture. In this view, God deals primarily with individuals, not with groups or institutions. Thus Protestants see the Sacraments not as effective channels of God's covenanted Grace ordained by Christ to benefit the members of His Church but instead as mere symbols of or testimonies to a relationship already extant for the believer. Too, this view implies that the religious relationship originates with the worshipper who reaches out toward, and calls upon, God, not with the God who reaches out for, and calls to Himself, that worshipper. Thus it is particularly ironic that the first Reformer, Martin Luther, questioned whether the Epistle General of James is truly inspired Scripture on the ground that it puts too much emphasis on the act of the believer.

<sup>26</sup> Catholic churches of all branches are usually named after some hero of the Faith or some vital principle: “St. Mark's Church”, “Holy Trinity Church”, *etc.* Sometimes Evangelical Protestant ministries are named after the place where they are planted, such as “Main Street Baptist Church”, but all too often they are named after their human organizers: “The Billy Bob Smith Evangelistic Association” or “Johnny Deaux Ministries”, *etc.* One may ask whose Gospel is preached in such an organization: the Gospel of Christ or that of Billy Bob Smith?

Recall that some of President Nixon's White House tapes were opened to public inspection only to reveal an appallingly coarse and open anti-Semitism in both Nixon and in his spiritual adviser, Billy Graham. Jimmy Swaggart announced from his pulpit to a large congregation and to a wide television audience that no one more liturgically inclined than a Lutheran can possibly be saved.

<sup>27</sup> See, e.g., St. Matthew 4:18-22; St. Mark 1:16-20; St. Luke 5:1-11, 27-32; and St. John 1:35-51.

<sup>28</sup> St. Matthew 28:16-20.

<sup>29</sup> In somewhat similar fashion, I, as an individual American citizen, can travel to Great Britain and be admitted to that country by showing my American passport.

---

Unlike many others, I do not first have to obtain a special visa from a British consul in my own country. I have this privilege not because I myself have any personal relationship with the British Crown but because, as a member of the community of American citizens, I participate in and benefit from the relationship my nation has with the people of Great Britain. That relationship, of course, was negotiated and formalized by our respective leaders (governments), each acting on behalf of its own subjects.

<sup>30</sup> St. John 20:19 and 20:26-29; *cf.* St. Mark 16:14 and St. Luke 24:33-43.

<sup>31</sup> St. Luke 24:31.

<sup>32</sup> St. Luke 24:51.

<sup>33</sup> Other such *pious opinions* are the Roman Catholic dogmas of the Immaculate Conception of Mary (the belief that Our Lady, unlike all other human beings, never received the taint of original sin), promulgated as binding in 1854; the Infallibility of the Pope, promulgated in 1870 in response to criticisms of the Pope's taking it upon himself to elevate the Immaculate Conception into dogma; and the Bodily Assumption of Our Lady into Heaven, promulgated in 1950.

<sup>34</sup> "The Bidding Prayer", *A Festival Service of Nine Lessons and Carols 2004*, King's College, the University of Cambridge, England.