

Westminster Abbey



A Service of Thanksgiving for
The Reverend
Dr Anthony E Harvey
1930–2018

Tuesday 15th January 2019
6.30 pm



*Canon Anthony Harvey and Archbishop Desmond Tutu
outside Westminster Abbey, October 24th 1995*

AFP / Getty Images

Anthony Harvey has been, in a variety of quiet but deeply effective ways, a profound influence in the life of the Church of England. As a scholar, a teacher of ordination candidates and many others, a writer who has illuminated biblical topics and connected them with current theological concerns, and a pastor of acute sensitivity, he has helped to form generations of intelligent clergy and engaged lay people. He shows clearly that an “academic” ministry is anything but a detached one. An abiding and articulate care for the forgotten and neglected, for migrants and detainees, for those struggling with poverty in central Africa and those struggling with inflexible religious institutionalism nearer home, has been a constant thread in his ministry. From his involvement in the groundbreaking report *Faith in the City* and its implementation in the 1980s to more recent interventions in national and international issues, he has maintained a resolute independence and moral clarity, at the service of those most inconvenient to tidy-minded and nervous authorities.

Rowan Williams

foreword to *Drawn Three Ways,*
Memoir of a Ministry, a Profession, and a Marriage
by Anthony Harvey

BIOGRAPHICAL NOTE

“Putting principles into practice” was a guiding principle in my father’s life 1930–2018. He got a double first in Greats (Latin, Greek, Ancient History, and Philosophy) at Oxford, studied the violin at the Brussel’s Conservatoire, spoke French, German, and Italian fluently, and in his 80’s learnt Spanish so that he could give a sermon on Archbishop Romero in El Salvador. When he died the books on his desk included those by the Stoics, Shakespeare, Montaigne, Dante, St John of the Cross, Eckhart, Bonhoeffer, the Prior of Taizé, François de Sales, Kenneth Cragg, asylum seekers, George Bell, and the homeless shelter, *The Passage*. He applied the principles, perspective, sensitivity, and belief that he gained from his wide reading coupled with a sometimes alarming work ethic, to all areas of his life. When he was Warden of St Augustine’s Theological College 1969–1976, his students’ visits to a prison or a hospital were followed by discussions on how theological principles applied. He engaged his students with a wider experience of art and life by having a professional potter Geoffrey Whiting teaching at the college, as well as trips to Taizé etc. Father Alban McCoy who has been a close friend of the family since his days as a young Franciscan living in St Augustine’s College is reading the extract from Anthony’s memoirs.

As a New Testament scholar, his breath of knowledge gave him the ability to challenge presuppositions and his expertise in philosophy and ancient history to illuminate. He was also profoundly influenced by his eight months visit to Jerusalem in 1966–67 with his wife Julian and three elder daughters, Marina, Helen, and Christian where he did the research for *A Companion to the New Testament*. His published works include *Priest or President* (1975), *Jesus and Constraints of History* (1982), *Strenuous Commands* (1990), *By What Authority? The Churches and Social Concern* (1981), *Renewal through suffering* (1996) on 2 Corinthians, and *Is Scripture Still Holy?* (2012). He taught at Christ Church, Oxford 1962–69 and then The Queen’s College Oxford and Wolfson College 1976–1982.

As Canon Theologian and then Sub Dean between 1982 and 1999, he and Julian profoundly loved Westminster Abbey with great reverence for its history, tradition, and art. The redesign of the Abbey Museum, the conservation of the mediaeval Retable, the engagement of the Horse and Bamboo puppet theatre company for the Good Friday procession and being co-president with Rabbi David Goldberg of the London Society of Jews and Christians, were just some of the highlights. Hospitality was a key part of their life at 3 Little Cloister. Seeking justice and “the kingdom of heaven on earth” became increasingly important from the Faith in the City report to work for asylum seekers, the homeless and finally the campaign for Justice for Bishop George Bell. Above all there was the collaboration which created the statues of the 20th Century Martyrs above the west door of the Abbey. The epistle and three of the prayers in today’s service are taken from the Service of Dedication of the Statues of Twentieth Century Christian Martyrs 1998 and are read by Non Vaughan-O’Hagan who was personal assistant to Anthony during his time at the Abbey, historian Professor Andrew Chandler, Director of the George Bell Institute, who collaborated closely with Anthony on the Martyrs’ Project, and The Right Reverend Jonathan Goodall who was Minor Canon and Sacrist of Westminster Abbey 1992–1998. All became close friends. Anthony took an active part in choosing the words inscribed outside the West Entrance to the Abbey which are the Blessing today. Then retired, (1999–2018) he assisted in the parish of Willersey where Julian’s family had lived since the 1750’s. Gratitude, hospitality, and service became increasingly important while taking an open joy in the beauty of nature, art, and music, especially Monteverdi, and being a grandfather to Joy and Ross.

Victoria Harvey

The whole of the church is served by a hearing loop. Users should turn the hearing aid to the setting marked T.

Members of the congregation are kindly requested to refrain from using private cameras, video, or sound recording equipment. Please ensure that mobile telephones and other electronic devices are switched off.

The service is conducted by the Very Reverend Dr John Hall, Dean of Westminster.

The service is sung by an octet from the Westminster Abbey Special Service Choir, directed by James O'Donnell, Organist and Master of Choristers.

The organ is played by Peter Holder, Sub-Organist.

Before the service, a memorial stone bearing the inscription

Anthony Ernest

HARVEY

Canon Theologian

1982–1999

Sub-Dean

1987–1999

is dedicated by the Dean in the Great Cloister.

Music before the service

Heut' triumphieret Gottes Sohn BWV 630

Johann Sebastian Bach

(1685–1750)

ORDER OF SERVICE

All stand as the choir and clergy enter. The choir sings

THE INTROIT

DOMINE, Jesu Christe, qui me creasti, redemisti, et preordinasti ad hoc quod sum, tu scis quid de me facere vis; fac de me secundum voluntatem tuam cum misericordia. Amen.

O Lord Jesus Christ, who created me, redeemed me, and brought me to that which I am, you know what you will have me be; deal mercifully with me according to your will. Amen.

A Prayer of King Henry VI
Henry Ley (1887–1962)

attributed to Henry VI (1421–71)

The Dean gives

THE WELCOME *and* BIDDING

All sit for

THE TRIBUTE

by

his daughters;

Victoria Harvey and Helen Simpson

All stand to sing

THE HYMN



O FATHER God, you make us lords
of earth and sea and air:
forgive our world-exploiting greed,
and help us meet our neighbour's need
with reverence, zeal and care.

O Christ, you chose the harder way,
oppressed, demeaned, reviled:
convert our status-seeking life
to costly service: let all strife
in you be reconciled.

O Spirit, with your healing touch
you probe our deepest need:
dispel our private vanities,
renew us in communities
responsive to your lead.

O God of movement and of rest,
mysterious Three in One:
release our lives from daily stress,
invade our inmost consciousness—
through prayer your will be done.

O God of hope, you shape our lives
constraining us from birth:
give meaning to our history,
a shared and Christ-like destiny—
your reign revealed on earth.

Repton 353 NEH
Hubert Parry (1848–1918) from Judith

Anthony Harvey

All sit. Carole Goldberg, on behalf of Rabbi Dr David Goldberg OBE, reads

THE FIRST READING

IS not this the fast that I choose:
to loose the bonds of injustice, to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the Lord shall be your rearguard.
Then you shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.

The Lord will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water, whose waters never fail.

Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

Isaiah 58: 6–12

Thanks be to God.

The choir sings

THE PSALM

THE heavens declare the glory of God :
and the firmament sheweth his handy-work.
One day telleth another :
and one night certifieth another.
There is neither speech nor language :
but their voices are heard among them.
Their sound is gone out into all lands :
and their words into the ends of the world.
In them hath he set a tabernacle for the sun :
which cometh forth as a bridegroom out of his chamber,
and rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
and runneth about unto the end of it again :
and there is nothing hid from the heat thereof.
The law of the Lord is an undefiled law, converting the soul :
the testimony of the Lord is sure, and giveth wisdom unto the simple.
The statutes of the Lord are right, and rejoice the heart :
the commandment of the Lord is pure, and giveth light unto the eyes.
The fear of the Lord is clean and endureth for ever :
the judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea than much fine gold :
sweeter also than honey, and the honey-comb.
Moreover, by them is thy servant taught :
and in keeping of them there is great reward.
Who can tell how oft he offendeth :
O cleanse thou me from my secret faults.
Keep thy servant also from presumptuous sins,
lest they get the dominion over me :
so shall I be undefiled, and innocent from the great offence.
Let the words of my mouth, and the meditation of my heart :
be alway acceptable in thy sight,
O Lord :
my strength, and my redeemer.

Edward Hopkins (1818–1901)

Psalm 19

THE SECOND READING

WE do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

But just as we have the same spirit of faith that is in accordance with scripture—'I believed, and so I spoke'—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

2 Corinthians 4: 5–18

Thanks be to God.

THE ADDRESS

by

The Right Reverend and Right Honourable
The Lord Williams of Oystermouth

The choir sings

THE ANTHEM

LAUDA, Jerusalem, Dominum;
lauda Deum tuum, Sion.

Quoniam confortavit seras partarum tuarum,
benedixit filiis tuis in te.

Qui posuit fines tuos pacem
et adipe frumenti satiat te.

Qui emittet eloquium suum terrae
velociter currit sermo euis.

Qui dat nivem sicut lanam
nebulam sicut cinerem spargit.

Mittit crystallum suum sicut bucellas;
ante faciem frigoris eius quis sustinebit?

Emittet verbum suum, et liquefaciet ea;
flabit spiritus eius, et fluent aquae.

Qui annuntiat verbum suum Jacob,
iustitias et iudicia sua Israel.

Non fecit taliter omni nationi;
et iudicia sua non manifestavit eis.

Gloria Patri et Filio
et Spiritui Sancto;

sicut erat in principio et nunc et semper
et in secula seculorum. Amen.

*Sing praise to the Lord, O Jerusalem;
praise your God, O Zion;
for he has strengthened the bars of your gates,
and has blest your children within you.
He has established peace in your borders
and satisfies you with the finest wheat.
He sends forth his command to the earth
and his word runs very swiftly.
He gives snow like wool
and scatters the hoarfrost like ashes.
He casts down his hailstones like morsels of bread;
who can endure his frost?
He sends forth his word and melts them;
he blows with his wind and the waters flow.
He declares his word to Jacob,
his statutes and judgements to Israel.
He has not dealt so with any other nation;
they do not know his laws.*

*Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.*

*Claudio Monteverdi (c 1567–1643)
from Vespro della Beata Vergine*

Psalm 147: 13–end

The Reverend Mark Birch, Minor Canon and Sacrist, introduces

THE PRAYERS

Let us offer our prayers to God, who holds all souls in life.

All kneel or sit

LORD of all, we praise you for Anthony and all who have entered into their rest and reached the promised land where you are seen face to face. Give us grace to follow in their footsteps as they followed in the way of your Son. Thank you for the memory of those you have called to yourself: by each memory, turn our hearts from things seen to things unseen, and lead us till we come to the eternal rest you have prepared for your people.

Lord hear our prayer,
and let our cry come to you

Andrew Chandler says

INSPIRE us to pray constantly for those facing injustice, oppression and the threat of death; and strengthen them in their suffering and in their solidarity and compassion for those with whom, and for whom they suffer. May we be encouraged and purified by the sacrifice of those who have most recently given their testimony to the ultimate cost of Christian witness.

Lord hear our prayer,
and let our cry come to you

The Right Reverend Jonathan Goodall, Priest Vicar, says

STRENGTHEN our resolve not to hate the world that you have so greatly loved, but to withstand the power of its false aims and values. Give us perfect simplicity with regard to ourselves, perfect contentment with all that comes our way, perfect peace of mind in utter self-forgetfulness.

Lord hear our prayer,
and let our cry come to you

The Reverend Jane Sinclair, Canon in Residence, says

WE bless your name for the desire you have placed in the hearts of men and women to ensure justice and equality for every human being; and we give thanks for the progress of civil and human rights, for bold resistance against tyranny, for the attainment of greater freedom, for a deeper religious toleration, and for increased collaboration to secure the liberation of the poor and destitute.

This is the work of the Lord,
and it is wonderful in our eyes.

The Sacrist says

Let us pray for the fulfilment of God's Kingdom, in the words our Saviour has taught us:

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

All stand to sing

THE HYMN



GOD, you raise up true disciples,
teachers, martyrs deep in faith.
Like Romero, holy people,
giving witness to your grace.
Let us listen to their voices,
speaking of new ways to live.
By their words and by their actions,
we may know the love you give.

Yours the gospel that disturbs us,
words that must demand a choice;
speaking to a broken people,
hope for those who have no voice.
Stir in us your call to action,
rouse us from our apathy.
In the places lost to darkness,
we will shine for all to see.

Still our brothers, sisters suffer,
helpless and afraid to speak,
victims of oppressors using
power to dominate the weak.
When we see injustice near us,
we will cry out: 'This must cease!'
And by our example, turn this
world from vi'lence back to peace.

Brought together by your Spirit,
one in you, our risen Lord,
now you send us as your chosen,
hearts emboldened, hope restored.
Like Romero, we will serve you
and whatever may befall,
we'll devote ourselves to justice
and the common good of all.

Abbot's Leigh 185 NEH
Cyril Taylor (1907–92)

Chris Olding (b 1978)

THE THIRD READING

I USED to put a question to my students who were preparing for ordination. Suppose, when you die, you meet a figure at the pearly gates who you expect to be St Peter (but who does not look quite like him), and request admission. Suppose he answers (in a kind but slightly superior manner) that he regrets you have been taken in all this time. "This Christian story on which you have based your life is, of course, quite without foundation. This Jesus whom you have believed in and have been proclaiming was deluded if he really thought he was the Son of God, and his followers seem to have been equally deluded ever since. I am afraid it is all nonsense really." What would be your reaction? Would you say, "Oh if only I had known, I might have led my life quite differently"? Or would you feel that actually that it did not make that much difference? Was not the Christian life so obviously the right one, the teaching of Jesus so clearly self-authenticating, the examples of service, courage and hope given by his followers so inspiring, that no alternative course of life, no other moral and social priorities, could ever have seemed more challenging or more rewarding? And so it seemed to me.

the final chapter from Drawn Three Ways

Anthony Harvey

The Dean says

THE COLLECT

Let us pray.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. **Amen.**

The Dean pronounces

THE BLESSING

GOD grant to the living grace; to the departed rest; to the Church, The Queen, the Commonwealth, and all mankind, peace and concord; and to us sinners life everlasting; and the blessing of God almighty, the Father, the Son, and the Holy Spirit be among you and remain with you always. **Amen.**

All remain standing as the choir and clergy depart

Music after the service

Fugue in G minor BWV 542ii

Johann Sebastian Bach

The bells of the Abbey Church are rung

Following the service, members of the congregation are warmly invited to join the family for refreshments in the Nave

STRENUOUS COMMANDS

The distinctive quality of Christian living is now seen as philanthrōpía. Its distinctive teaching is no longer just loving one's neighbour (which was by no means a Christian monopoly) but loving one's enemies—this command of Jesus is one of the most frequently quoted in all this literature. It results in a style of generosity, of openness to strangers and foreigners, of the sharing of resources and the ready meeting of need which is a veritably amazing demonstration of moral goodness and constitutes a new model for society and a new standard of hospitality and mutual concern. There were some, of course, who suggested Christians encouraged these attitudes only to one another, and their charity was inward looking and sectarian. Certainly this is a charge that could be laid against Jesus' ethic as it is presented in the Fourth Gospel, where the "new commandment" of love seems invariably to be directed to "one another". But this accusation is indignantly refuted by the second century apologist Theophilus and is implicitly denied by the kind of humanitarian concern described by Justin: and the whole argument of the Letter of Diognetus, which stresses the marvellous and original quality of the Christian ethic, concerns the face which Christians turn towards the world: they love "everyone". The apologists are in no doubt that the church displays a new and remarkable style of morality, and that this is inspired by the command of Jesus that we should love our enemies and give freely to all who come to us for help.

An Impossible Ethic?

Anthony Harvey

Although the final chapter of his Memoir, to some extent reflects a time of personal doubt, Anthony chose to actually end "Drawn Three Ways" with Julian's description of pilgrims asleep in the scaffolding above the Tomb at the Easter Vigil in the Church of the Holy Sepulchre, Jerusalem 1967. Her piece concludes with the first words of Ephesians 5v 14 written in capitals, though not included this verse continues "arise from the dead and Christ shall give you light"

Anthony was on the ground among the crowds, where everyone had their bunch of tall thin candles waiting for the Holy Fire to come out from the Sepulchre. I, more fortunate was on a balcony among the crowds. It was easy to see from there. In the long wait I became fascinated by the "poor Copts", come from Egypt, worried and weary, in their long torn clothes. Many were perched up on the heavy metal scaffolding against the walls of this part of the church. They were the poorest of the pilgrims and had often walked much of the way. I did a quick, hidden pencil sketch of them waiting on the far side, some way below me, each one resting against the tall scaffolding that was the shape of St Andrew's Cross. Tired with their eyes shut, each clasping their bunch of candles tightly - might not one of them fall?

Later I took the sketch to the Armenian potter, Stepan Karakashain. Yes, he said, he could put it on a tile, draw it on, and he would add some of the original blue in their robes. "It is not difficult", he said. He was like that! And much, much later (we had left Jerusalem ten days before the June War in 1967 and had already been back in England for three or four months) I was amazed and deeply humbled, when a carefully packed parcel containing four heavy tiles of my sketch arrived! I never knew how it had come or who had brought it. And how clearly he had written on it the Greek words (suggested by Anthony) meaning WAKE, THOU THAT SLEEPEST

Julian Harvey



ceramic tile, designed by Julian, made by the Jerusalem Pottery 1967

