



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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£1.00

VICAR'S LETTER

Fr Gerald and I have been reading Dr Alan Billings' new book "**Making God Possible**". He retired recently after a ministry which has combined being a parish priest, an academic and a local politician. He looks at the way the priesthood has been exercised in the Church of England and the future challenges facing it.

My attention was caught by something he writes in the chapter on the catholic understanding of the priesthood. **It takes time to be a Catholic.** He identifies one of the factors which has led to a weakening of Anglo-Catholicism. Anglo-Catholic congregations were easier to create and sustain where communities were relatively settled and lay people were willing to give a large proportion of their time to churchgoing over many years. It took time to be a catholic; there was so much to learn! Congregations had to be trained in catholic doctrine and practice. To feel comfortable in worship... required mastery of complex liturgies and ritual with considerable seasonal variation. Moreover, to perform these acts of worship well demanded servers and choirs with extensive repertoires. Fr Billings grew up in such a parish, so knows of what he speaks. But the history of post-war England was a history of people on the move. If we want proof of that, we need only look at the make-up of the congregation here at All Saints: almost everyone comes originally

from somewhere outside London. Fr Gerald is an exception to this rule, being a South London boy.

At the same time, I have made a start on reading a collection of essays by a group of distinguished theologians and biblical scholars called "**Seeking the Identity of Jesus: A Pilgrimage**". They were motivated in part by a desire to find together an identity of Jesus more substantial than either the individualist personal saviour of much evangelicalism, the icon of prosperity cults which seem to worship Mammon rather than the God of our Lord Jesus Christ, or the liberal academic portrait produced by a seminar of liberal academics. In the introduction the editors suggest a number of things necessary for the search. The final one which seems to echo what Fr Billings says is: "**The identity of Jesus is something that must be learned through long term discipline.**"

We find this in the Gospels themselves where Jesus calls disciples to follow him around for years without fully grasping who he is. Only after their extended exposure to him and after the shattering events of cross and resurrection do they even begin to grasp his identity. "Learning the identity of Jesus is a costly, lifelong process in which we grow under the tutelage of Scripture and the Church's disciplined practices of worship and service, toward a deeper understanding of the Jesus we know

inadequately.” Paul describes this life of discipleship; **“I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death.”** (Philippians 3: 10). This pilgrimage cannot be undertaken lightly or impatiently. One of the problems with many popular books and TV programmes about Jesus is that they neglect this costly call to discipleship as a prerequisite to knowing his identity. We come to know him rightly insofar as we are formed by the pattern of his life given for others.

For a century and a half All Saints has been committed to forming people in the Catholic faith as taught by the Church of England. This is not just a matter of learning some external practices. It is about a long term engagement in word and sacrament, tradition and fellowship with Jesus Christ who is the heart of our faith.

Many of you know that for some years now we have been working in support of one parish which has been going through difficult times: the Annunciation, Marble Arch. Now we are being asked to extend that relationship to include St Cyprian’s, Clarence Gate. Fr Gerald will be taking the lead in this venture, although we will still see a good deal of him here at All Saints. I will be concentrating my energies here at All Saints. The plan is to recruit a third member of staff to be based here, but like all of the clergy, to work in support of the other two churches.

While each of the parishes will retain its separate identity and pursue mission in its own district, there will be a good many areas in which we can collaborate and support each other. Among these will be the teaching of the faith.

In the autumn we will be holding a new

series of **“This is our Faith”**: a course for adults who wish to be prepared for baptism and/or confirmation. This will be for people from all three parishes. In Lent 2011, the 400th anniversary of the Authorised Version, we will have a course of sermons at Sunday Evensong on the Bible. Sunday evening regulars know that our sermons at Evensong are usually based on the scripture readings, but this series will look at ways in which the Bible has been used in life and worship. Echoing Alan Billings’ comments, we are also looking at a revival of something I have done occasionally in the past: **“Why do you do that?”** — an exploration of practices and disciplines in the life of the church.

We will also be co-operating in the production of a stewardship programme in order that this new development in our ministry can be properly funded.

So, along with celebrating the completion of Phase 2 of the restoration and planning Phase 3, we have a busy autumn ahead of us. In the meantime, I hope you have some refreshing holiday over the summer.

Yours in Christ,

Alan Moses

THE RESTORATION

PROGRAMME PHASE 2 PROGRESS SO FAR

We are almost at the half-way mark. In the week beginning July 19th, the scaffolding in the north aisle will come down and be reassembled in the south aisle for the work to begin there. Last week we had a site meeting and were able to see the work of cleaning and repainting that has been done. I’m sure the total effect will be even more astonishing. Some restored glass is already back in the great West Window and looks brilliant. While we wait for the unveiling of

the big picture in October, one of the delights of watching the work in progress has been the revelation of small things of beauty which have been hidden for generations. In the arch over the small door to the tower in the baptistery, where there was once dull paint, we can now see a design of flowers. In the north aisle, what seemed to be two black pillars have now been cleaned and revealed as pink Devonshire granite.

AND THEN, PHASE 3: THE CHANCEL

The major work in this phase will be:

- the conservation and re-leading of the chancel clerestory windows. These contain original glass from the 1850s and are far larger than they seem from ground level.
- The cleaning of the alabaster chancel arch revealed how much the alabaster arches and the wall surfaces in the chancel need cleaning. The paint will be removed from the piers behind the choir and the earlier surfaces reinstated.
- The sanctuary gilding needs to be refreshed and minor conservation work on the Comper figures on the east wall may be required.
- The wrought iron grilles will be restored to their original colour and their decoration re-gilded.
- The chancel floor will be cleaned and varnish removed.
- We would also like to include in this phase a long-contemplated project of installing a redesigned lighting scheme for the church. The new lighting will be in sympathy with Butterfield's interior, provide a good light for reading and eliminate the glare problems of the present lights. The scheme will involve

complete rewiring and new light fittings, and will be a costly undertaking.

PHASE 3: FUNDING REQUIREMENTS

In the course of the first two phases no significant unanticipated problems came to light, which would have needed extra expenditure. Some actual costs also turned out to be more favourable than predicted. This meant that there was a carry-forward of funds from phase one to phase two.

People have continued to donate to the appeal, including those who responded to the Vicar's call for money to include the cleaning of the font, pulpit and chancel screen in phase two.

This means that after covering the costs of £800,000 for the first two phases, we have been able to carry over more than £20,000 to phase three to pay for the exploratory work needed before the main project starts.

Phase 3 is far beyond our present reserves, so we are appealing for a further **£250,000** to bring this wonderful restoration of the interior of All Saints to a triumphant conclusion.

PARISH NOTES

PEOPLE

Fr Matthew Duckett

There was strong support from All Saints at Matthew's ordination as a priest by the Bishop of Edmonton at St Michael's, Camden Town, on Friday July 2nd and at Old St Pancras Church in the same parish for his first Mass the next day. Fr Alan was pleased to find himself sitting with another of our ordinands, Fr Tony Halton.

All Saints people present were amused

by Fr Philip North's reference to our sound and heating systems which work. The reality is we do not have a sound system and lots of people think we don't have a heating system either!

We wish Matthew every blessing in his developing ministry in the Old St Pancras team and hope to see him from time to time.

Fr North's sermon appears in this issue and we are grateful to him for allowing us to reproduce it.

Fr Allen Shin and Clara

All Saints was also well represented at Fr Shin's farewell Mass at Keble College, Oxford on the evening of Sunday June 13th. It was a splendid occasion with the college choir singing Vierne's *Messe Solennelle*. The respect and affection for Fr Allen and Clara were much in evidence during the service and the dinner and party which followed. Fr Allen's well-known resemblance to a younger version of the Dalai Lama, was picked up by the students who were all holding masks with a picture of the Tibetan spiritual leader.

Fr Allen has been appointed Rector of St John's, Huntingdon, in the Diocese of Long Island. He and Clara hope to visit All Saints on a Sunday before they leave for the United States at the end of August.

All Saints in Finland

Some weeks ago, we said a tearful farewell to **Maura** and **Blanche Tayler** as they left for their new home in Helsinki. A few weeks later **Jeremy** left to join them. Some of his fellow-servers organised an enjoyable party in the courtyard after Evensong on July 4th. Jeremy can hardly have unpacked when he 'phoned the Vicarage on July 13th with the good news that **Emily** had been born. Our congratulations go to them on this happy event. We look forward to meeting Emily

on Sunday August 29th when she will be baptised here at All Saints.

A Wedding

Jason Doggett and **Fiona Eldridge** were married at All Saints on Saturday June 10th. Our congratulations and best wishes to them.

A Departed Friend

John Pearce, a long-time member of the Friends of All Saints, lived in Northampton and died in a residential home there on July 3rd at the age of 89. John was a lifelong Methodist but until he became too frail to travel, he would come to London for outings to the theatre and worship here at All Saints. He said we preached and sang like Methodists. His funeral took place at Queensgrove Methodist Church on July 19th. May he rest in peace.

AUGUST PREACHERS

The preacher at Evensong and Benediction on the Feast of the Assumption will be Fr Richard Watson, Rector of St Mary the Virgin, East Barnet, and Rural Dean of Barnet, in the St Alban's Diocese. This is Fr Watson's first time in the pulpit at All Saints, but he is a frequent visitor on weekday festivals and was at Corpus Christi with a group from his parish. Fr Watson has also very kindly agreed to say the 5.15 p.m. Mass that day. Fr Gerald is particularly grateful as, in addition to the morning Masses, he is preaching at Evensong in St Paul's Cathedral that afternoon.

On Sunday August 29th we will be welcoming back Fr Nicholas Roberts, Chaplain to the Sisters of the Church at Ham Common. His sermon, based on his work with addicts, last year was very well received and we look forward to hearing him again.

General Synod — What actually happened?

Dear Friends,

Most of us get information about what is happening in the rest of the Church beyond our own patch from the mass media. Understandably in a fierce ratings war and in the struggle to get religious news of any kind reported, there is tendency to hype and dramatise and to give undue prominence to extreme voices.

Almost every week we are told that the Church of England faces “the greatest crisis since the reformation” and “that a split is imminent”.

Actually the weather at the 2010 General Synod in York was much more temperate than in July 2009. I was very proud of the way in which your representatives from the London Diocese, speaking from different viewpoints, made a constructive contribution to many of the debates. The Bishop of Willesden in particular with his characteristic candour shone a bright light on the complex business before us.

The outcome is that the measure to permit women to be consecrated to the episcopate has been remitted for consideration in the Dioceses. This process will take about eighteen months before the matter returns to the General Synod.

There is no doubt that a substantial majority in the Synod and in the Church is strongly in favour of this change and for many, the Synod’s decision will be a cause for heartfelt rejoicing. It was also significant that only a very few of those opposed to this measure sought to delay the process. There is a general feeling that it is urgent to conclude a debate which can appear somewhat introverted when our real focus must be on our unity in

mission and in service to a country facing turbulent times.

In consequence much of the discussion was about how to secure an honoured place for those who cannot accept such a decision as one authorised by scripture and tradition and who believe that it will erect new obstacles in our relations with other parts of the “one, holy catholic and apostolic church” to which we claim to belong.

It is emphatically not true to say that the measure as it stands contains no provisions for those who hold such a view. Attempts during the two days of debate to amend the draft measure to remove any arrangements to assist those who adhere to the present practice of the Church were decisively rebuffed.

The draft as it stands offers a “statutory code of practice” to protect the position of those opposed to this development. The question which occupied much of our time was — “Is it enough?”.

There was clearly an anxiety in some parts of the Synod that given the sense among a number of supporters of the proposal to ordain women as bishops that this was a Gospel and justice matter, “a code of practice” would not be strong enough to ensure respect for the minority who on theological and biblical grounds continued to resist the change.

It is a complex question particularly given the fact that the contents of such a code have not been worked out. At the same time a number of words which have been used in the debate thus far, such as “delegation” and “transfer” have become freighted with negative connotations.

The Archbishops attempted to clear a way through the impasse by introducing the concept of “co-ordinate jurisdiction”. The contents of such a “co-ordinariate” would also have to be settled by reference to the, as yet undrafted, code of practice. Although I voted for the amendment, it is unsurprising that there was a good deal of confusion about what such a concept might mean in practice. The Archbishops’ proposal failed to secure a majority in the House of Clergy although it passed the Bishops and the Laity.

The important point is that valiant attempts are being made to open the way for women to be consecrated bishops without excluding from the Church those who adhere to the present position and who share the faith which inspires our mission.

We now have an opportunity to consider the draft legislation in the Diocese and I shall be setting out the process for doing this in due course. At the same time the House of Bishops is charged with working on the vital question of the Code of Practice. The Bishop

of Willesden and I will be fully involved in these discussions.

There will be a special meeting of the Diocesan Synod to ponder and vote on the advice which London will be sending back to the General Synod.

I do hope that anyone questioning their place in the Church of England on the basis of media reports or premature judgements about the final shape of the legislation will get in touch with me or with their respective Area Bishop before making any personal decisions or public statements.

I returned from York clear both that the majority will is to ordain women bishops while at the same time preserving, as far as possible, the unity of the Church in her mission and service to our country.

With thanks for our partnership in the Gospel.

*The Rt Revd and Rt Hon
Richard Chartres KCVO DD FSA*

SUNDAY LUNCHESES

The tradition of providing a cooked lunch after High Mass on Sundays at All Saints began during the incumbency of Fr Marshall in the early 70s. Initially, this was produced by a married couple as part of their employment contract with us. When they left after a few years it was Fr Sparrow who suggested that members of the congregation might be able to continue to cook lunch and volunteers were recruited and trained. Some of those volunteers continue to this day!

After almost forty years the Sunday lunch has become an important part of our mission of hospitality and is enjoyed by many regular members of the congregation as well as occasional visitors.

During any year we try to provide lunch on an average of forty Sundays. A few Sundays exclude themselves for various reasons and there is always a summer break. However, since I became churchwarden in 2006 and took over responsibility for maintaining the rota, it has become increasingly difficult over the years to cover as many Sundays as we would like.

Not surprisingly, given their longevity as lunch providers, some teams are no longer in the first flush of youth and deserve a rest from their labours! We have been successful in recruiting some new teams but if we are to continue to provide lunch to the same level we will need more volunteers. Training and support are always available.

I raised this matter at the PCC at the beginning of July with the intention of writing a short piece for the Parish Paper to provoke discussion, suggestions as to how we might continue to provide a good level of hospitality, and a rush of volunteers!

Some initial thoughts came out at a brief discussion at the PCC meeting and I list them in no special order:

- To provide a simpler lunch on some Sundays.
- To draw up separate lists of those who are willing to be team leaders and those who are willing to be helpers.
- To only provide lunch once or twice a month on a regular basis so that people knew which Sundays lunch would be

available throughout the year.

- People with cars, taking shopping those team leaders who do not drive.
- Ordering food from outside providers delivered to All Saints to be prepared and cooked.
- To enhance courtyard snacks on those Sundays when lunch cannot be provided.

I would now be very pleased to hear from members of the congregation, and any suggestions as to how we might go forward would be gratefully received.

There is no doubt that the provision of a regular Sunday lunch at All Saints is a valuable part of our mission of hospitality and I very much hope we can continue to do this for the future.

Christopher Self, Churchwarden

DIARY DATES

Sunday 15 August — Assumption of the Blessed Virgin Mary

11.00 a.m. High Mass *Preacher:* Fr Gerald Beauchamp

6.00 p.m. Solemn Evensong and Benediction

Preacher: Fr Richard Watson, Rector St Mary the Virgin, East Barnet,
and Rural Dean of Barnet

*Fr Gerald is also preaching at Choral Evensong at St Paul's Cathedral
at 3.15 p.m.*

Saturday 18 September Cell of OLW/All Saints Pilgrimage Canterbury

Day Pilgrimage to Canterbury including Mass at the 12th century Greyfriars Chapel and free time. Expected assembly time in London St Pancras by 10.00 a.m. Please buy your own train ticket. Expected time back at London St Pancras by approximately 7.00 p.m. If you would like to come please contact Ross Buchanan who will give you more details.

**Saturday September 18th 10.00 a.m. - 5.00 p.m.
and Sunday 19th 1.00 - 5.00 p.m.**

Open-City Open House London Event

There will be a **short talk at 2.00 p.m. about the church** on both days
and

The London Gallery Choir directed by Stella Hardy

will be visiting All Saints in the course of Saturday to give a performance of their speciality, 18th and 19th century popular church music.

Thursday 23 September — Quiz Night at St Botolph's, Bishopsgate

in aid of the Restoration Appeal.

Why not get your team together now!

THE GREAT REREDOS OF ALL SAINTS', MARGARET STREET

By Colin Surtees — PART 2

When William Dyce died in 1864 Charles West Cope agreed to finish the frescoes in The Queen's Robing Room at Westminster and in the years that followed more or less repaired or repainted everything there. In the 1850s the same artist had been asked by Dyce to assist him at Margaret Street and had refused point blank. Cope was a churchman, but, of a very respectable type. Several books mention that the Margaret Street frescoes were repaired in the 1860s but fail to record the name of the artist who did the work. Basil Clarke, more knowledgeable than most, in his book of the 1960s, named the artist as Edwin Armitage and this identification was followed in one brief guide of the church published in the 1970s. There is a problem with this attribution; there does not seem to have been a fresco painter called Edwin Armitage working in the 1860s. Various publications of the 1860s' mention the "eminent artist" E. Armitage but I think that we need to put the record straight and give the name as that of the Academician and fresco artist Edward Armitage. He was an artist who had won renown in three Westminster Hall competitions, including the one where Dyce's *Ethelbert* had been shown. His rôle in saving the reredos should be held in high honour.

Edward Armitage was born in London in 1817. He studied painting under the French Master Paul Delaroche whom he assisted with the famous frescoes the *Hemicycle* in the Ecole des Beau Arts in Paris. He provided extensive works for the Roman

Catholic chapel in Islington where Frederick Oakeley was Rector; mostly painted out but there are still two oil paintings by Armitage in the church. He also painted gratuitously a series of frescoes in University College Hall, at that time a Free Church settlement. These commemorated the life of Henry Crabb Robinson. The friends of Robinson, shown standing round his portrait, included colossal portraits of Dr Arnold, Edward Irving, Wordsworth, Madame de Stael, Princess Amalia, Goethe, Schiller, Coleridge, Mary and Charles Lamb and many more of the intellectual giants of the age. In the end a total of forty seven friends stood round Crabb Robinson. Engravings of the pictures were sold, especially in Free Church circles. Armitage gave some drawings to illustrate the two volumes of *Lyra Germanica*, translations of German poems which became a basis of many Free Church hymns. He provided a reredos for St Mark's, Hamilton Terrace, which is simple and now much in need of cleaning but quite charming. He also executed a set of life-size paintings of prophets and saints for Marylebone Parish Church. These were destroyed in World War II.

After the death of the artist the Rector of Marylebone wrote to the *Times* to pay tribute to his work and "his noble character and great gifts". He painted various Biblical oil paintings for exhibition at the Academy but his religious views might best be described as comprehensive rather than exclusive. He seems to have worked for any who sought his help, often gratuitously.

A letter written by Armitage to the *Times* in 1864 gives us some insight as to the state in which he found the frescoes at Margaret Street and of what he did to repair the damage. Some of the figures were totally disintegrating, the colours having turned to dust. Damp had badly affected certain areas but even where the colour was still visible it was not always fixed. In some places there was said to be general decay. Armitage set about a total repair. While doing this he changed the background to the lower two levels, where the apostles stand, making it lighter to that executed by Dyce, this so that the figures would stand out more.

The troubles with buon fresco work at that time had led to experiments with a German method of painting (Waterglass) where paint was applied to dry plaster and then sprayed with a fine coating of silicon to protect the work. This method was used in churches in Notting Hill, at the Palace of Westminster and at the new Butterfield creation of St Alban's, Holborn. In fact the new method was really no better for the Westminster paintings darkened and the wall paintings at Holborn soon fell into total decay. Acid could attack by soaking through the brickwork walls from behind as well as attacking from the atmosphere to the front of the paintings. At St Alban's, Holborn, the fresco work was replaced by a wooden reredos set in front of and not occupying the full wall space. This might well have also happened at All Saints' had it not been for the work of Armitage. Armitage was also to remain faithful to Dyce's painting in the buon fresco method. He had to rely on reports as to colour in one of the figures in the upper section which had turned to a uniform grey dust but using his painter's knowledge he repainted much of the work and generally sought to replace vegetable colours with mineral colours which he

believed more likely to endure.

By the beginning of the twentieth century it was clear that the painting had been further discoloured and the decision was taken to protect it by placing in front copies painted in oil onto wooden boards lined with zinc. Having enjoyed the reredos for fifty years, the idea of replacing the Dyce/Armitage work by something different was by then unthinkable. Ninian Comper was commissioned.

Comper was born in 1864 and like Dyce he was born in Scotland, again in Aberdeen, though his parents were English. The fourth of seven children, his father was the Revd John Comper, a priest of the Scottish Episcopal Church. Influenced by the Oxford Movement John Comper was one of the northern leaders of the Anglo-Catholic movement. Ninian went to Kingston College, Aberdeen, and Trinity College, Glenalmond. He left school at the age of sixteen to start drawing at Aberdeen School of Art. For a time he studied at Ruskin College, Oxford, and then began work painting glass for Charles Eamer Kempe. Kempe arranged for Comper to be based in his drawing office in Marylebone so that he could continue with his studies at the South Kensington School of Art. This training and experience gave Comper the skill and technical understanding for his extraordinary career in church architecture and furnishings. He went to North Germany where he travelled round many German Gothic churches studying their forms and developing his early love for the Gothic revival and the architecture associated with it. In later life he became open to some aspects of Classicism and his final works sought to incorporate the pointed arch with the circle and the square line in what has been called a style of "Unity by Inclusion". Ninian Comper had been working on

church projects for twenty years when this important commission was given to him.

The work in the later part of the nineteenth century of Ford Maddox Brown and of Sir Edward Burn Jones had set a fashion for longer, thinner bodies in art work and when Comper set about copying the frescoes he is said to have lengthened the figures. He seems also to have given the apostles in the lower levels a darker and more gilded background thus reversing the Armitage change. The throne of the Madonna and Child of the Nativity, once seen to be covered with a cloth of a definite red colour became a more gilded, darker colour as we now see. The upper fresco, showing Christ in Glory, was also probably darkened. All this work was carried out in 1910 following on from the celebrations of the church's fiftieth anniversary. In 1950 Ninian Comper received a knighthood from King George VI. He died in 1960.

After doing all the work on the reredos Comper was called upon to produce side panels to stand where in 1859 blank wall space had been left on either side of the sanctuary. On the south wall Comper was able to set panels with Four Greek Doctors of the Church. Thus we see St Gregory

Naziansus, St Athanasius, St Basil of Caesarea and St John Chrysostom. On the north wall he set the Four Latin Doctors, St Jerome, St Ambrose, St Augustine of Hippo and St Gregory the Great. These paintings greatly enriched the sanctuary and brought the reredos into better relation with the rest of the choir. It is quite likely that had any attempt to paint the doctors of the church been undertaken in 1859 there would have been trouble. Painting bishops was one thing but showing a Pope (St Gregory the Great) and a Cardinal (Jerome is usually shown in the robes of a Cardinal) was controversial. It might be noted that when in 1876 the architect of Bristol Cathedral was working on the north porch he believed that he had been given permission to set up four statues of the Latin Doctors. After they were in place he was plunged into a furious row with the Dean. The National Press soon became very involved with various people taking sides. Eventually the architect was forced to take down the statues and the plinths were left empty. In the new century the painting in All Saints' of a Pope and a Cardinal was allowed to pass largely without comment. Of course Dyce had managed to slip one Pope into the Upper regions of his reredos but that needs more comment.

To be continued.

**THE SERMON IN ST MICHAEL'S, CAMDEN TOWN,
BY FR PHILIP NORTH, RECTOR OF THE OLD ST PANCRAS
TEAM MINISTRY, ON JULY 2nd 2010, AT THE ORDINATION
OF FR MATTHEW DUCKETT**

About a year ago I was pedalling through a housing estate (not in our own Parish, I hasten to add) looking for a hidden-away church where I was due to attend a Patronal Festival. High up in a balcony of one of the blocks of tenement flats there were two sweet little girls in school summer dresses, playing

cheerfully. They saw me cycle past and stood up to wave to me. I was just reflecting on how charming this all was until they spoke. 'Good evening, Father,' said the first one. To which the second added, 'Pervert!'.

It's a story which tells us quite a lot about

the ambiguous way in which our secularised, European culture considers priesthood. Time was when the priest was the very pillar of respectability. Ordination was what the aristocracy did with the third son of a family. It was the goal of the aspirational middle classes. It was the lifestyle of choice for most academics. The priest lay at the heart of most communities, honoured, revered, respected, a central part of the social structure. It's all very different today. That little girl revealed all too clearly the battered and tarnished reputation of modern clergy. In the papers, priesthood has become virtually synonymous with child abuse as all churches are shaken and undermined by the scandals that have so effected our Roman Catholic colleagues. In other places the priesthood is no more than an object of fun, a chance for some cheap laughs. Think of the *'Vicar of Dibley'* or *'Father Ted'* or most recently *'Rev.'* The fewer people go to church, the more they enjoy getting a laugh out of it. Mostly, though, priests are neither reviled nor laughed at. They are simply ignored. We are sidelined, forgotten, or worse still, patronised. We are considered as irrelevant, outdated symbols of a bygone age. As one little boy said to me in Sainsbury's the other day, 'Why are you wearing those funny clothes?'

We could get depressed by this steady erosion of the reputation of priesthood. However, personally I found it rather exciting and filled with opportunity. Now that we have been stripped of the veneer of bourgeois respectability, we have the chance to discover afresh what priesthood is really all about. Because there is nothing at all respectable in what we are about to witness tonight. We might be in the middle of Camden Town surrounded by clubs, pubs, gigs, events and facilities of all sorts and shades and description. But in terms of pure

scandal, none of them can begin to compete with what's going on in this church.

We will soon witness an act of such degradation, of such wilful and foolish self-sacrifice that we should be embarrassed to look on. Soon a man we love and respect will be lying prostrate in our midst, flat out on the floor in an act of abject surrender. Then he will kneel before the Bishop, and as hands are laid upon him, he will give everything he is, everything he has, and everything he will be to God. He will simply give himself over totally and unconditionally. Forget the razzmatazz, the clothes, the music, the beauty of this building. Forget the wine bottles waiting to be cracked and the burgers waiting for grill. What we see here is an act as humiliating as washing feet, as degrading as being nailed to a cross.

Of course a lot of people can't quite handle the radical nature of the act of self-surrender which is Ordination. So, especially in the Church of England, we have sought to change our understanding of what priesthood is all about in order to render it a little more acceptable and dignified. Perhaps we think of the priest as a social worker or youth worker, doing worthy deeds of good for the community. Or maybe we think of him as an administrator, chairing meetings, exercising leadership, holding the keys, restoring buildings, moving tables and so on. Or perhaps we think of our priest as a socialite, someone whose basic rôle is to keep us happy or cheer up an otherwise dull dining table. I remember an item on the radio in which a woman was praising a newly appointed Chaplain to Asda. 'Ooh he's lovely,' she said, 'I've met him four times and he hasn't once mentioned Jesus.' That's the kind of denuded, washed out priesthood we can handle.

But of course it won't do. A priest may indeed be a leader, a socialite, a community worker, but that's not what he is at heart. What we witness tonight is an act of sacrifice, and it's only with the language of sacrifice that we can begin to understand the remarkable mystery that takes place here this evening. Here Fr Matthew gives himself as a gift to God in order that God might make of him a gift to the world.

The moment hands are laid upon him Fr Matthew will gather with his Bishop around the altar to celebrate with him the Mass. That sacrificial action is the one that will from this moment on define the whole of his life. Fr Matthew is going to spend the remainder of his days living out what he does at this altar. Let me give you a couple of examples. In this Eucharist we witness God's work of reconciling the world to himself, we enter into restored relationship with God and with each other. And so as a priest of the Eucharist Fr Matthew is given by God to the world to be a reconciler. From now on God gives him authority to forgive sin. He is to proclaim God's mercy, he is to work towards the restoration of broken relationships, he is to make sense of messy lives. He will do this work sacramentally as he celebrates the Mass and hears confessions. But he will do it also in his daily life. By the way he ministers to others, by the way he conducts his personal affairs, by his pursuit of justice he will point to the God in whom men and women can live together in harmony. As a priest, God calls Fr Matthew to be a reconciler.

And also in this Eucharist, we meet with the God who gives us new life. As we feed on the body and blood of Christ under the forms of bread and wine, we share in God's life in the most physical, tangible way possible. As a priest, Fr Matthew will hold up and show to the world Jesus, the living bread. And as

he does that at the altar, so in the whole of his life he is given by God to the world as a life-giver. His work is to breathe into the dried out bones of a weary world the breath of God's life. He is to give every gift he has, every ounce of energy, everything he is to the work of calling men and women back into relationship with God. He is to re-capture imaginations, to open up hearts, to challenge and inspire lives with the possibility of God. The priest is nothing if he is not first and foremost an evangelist, a life-giver.

On Tuesday this week our much beloved colleague, Fr John, celebrated his anniversary of Ordination to the Priesthood. Most of us are content to mark such anniversaries with a quiet Mass of thanksgiving. Not Fr John. While we were at Morning Prayer, Fr John was busy pursuing a criminal through the streets of Somers Town. Having caught redhanded the man who's been smashing church windows with stones, he wasn't going to let him go and, while maintaining a continuous dialogue with the emergency services, me and at least two pastoral assistants, he chased the hapless vandal into the long arms of the law. On reflection, it's perhaps appropriate to celebrate an anniversary of priestly Ordination with an act that was at the same time courageous, controversial and slightly stupid. Because that's the life that Fr Matthew is now to adopt. Courageous. Controversial. Slightly stupid.

For now we have the privilege of being witnesses as Fr Matthew gives himself unconditionally into the hands of God. Tonight he gives himself as a gift to God in order that God in turn might give him as gift to the world as a reconciler and a life-giver. It's courageous. It's controversial. It's slightly stupid. But above all it is fantastically beautiful. Fr Matthew, it has been a joy for

us as a Parish to accompany you on part of your journey to this day. Our prayers are with you now as you reach this moment for which your whole life to this point has been a preparation. This is what you were born for. May God's life shine forth brightly in you, that from your priestly life all might catch some glimpse of the glory of Jesus. Amen.

100 YEARS AGO

Notes from the Vicar

The Edwardian age seems very distant from ours but life at All Saints in 1910 had some things in common with life now. There was a massive programme of restoration and the fund-raising needed to pay for it. Those of us who have been living with scaffolding and the nauseous smell of paint-stripper for the last few months, know how Fr Mackay must have been feeling.

“We have now reached, I hope, the deepest depths of our discomfort in church. Before long the organ will have been fitted together in its appointed positions and the floor will be clear once more. I earnestly hope that the Organ Fund will grow simultaneously with the organ. It will be seen that we are still in want of a very large sum.”

Here at All Saints we take Health and Safety precautions very seriously. This is not just a modern concern of a litigious society. A century ago, the Vicar wrote:

“The reconstructed west door is hung, and with a slight alteration will be quite satisfactory. The old door violated every regulation made for safety by the authorities. The new doors open outwards and could not be jammed by the pressure of a crowd.”

A.M.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 1 AUGUST TRINITY 9

HIGH MASS at 11.00 a.m.

Entrance Hymn: 103 (v 4 Descant

— Caplin)

Troait: Ecce Deus

Mass: Missa Brevis in G — Mozart

Lessons: Ecclesiastes 1: 2, 12 - 14,
2: 18 - 23

Psalm 49

Colossians 3: 1 - 11

Hymn: 360

Gospel: Luke 12: 13 - 21

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Ave verum corpus — Elgar

Hymns: 286, 480 (T 15), 339

Voluntary: Te Deum — Langlais

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 107: 1 - 32

Lessons: Genesis 50: 4 - end
1 Corinthians 14: 1 - 19

Office Hymn: 150 (R)

Canticles: The Second Service — Byrd

Anthem: Prevent us, O Lord — Byrd

Preacher: Fr Julian Browning

Hymn: 89 (i)

BENEDICTION

O Salutaris: Byrd

Hymn: 248 (ii)

Tantum Ergo: Byrd

Voluntary: Tiento de Primero Tono de
mano derecha — Bruna

● **SUNDAY 8 AUGUST**
TRINITY 10

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 205

Introit: Dum clamarem

Mass: Missa Brevis
— Andrea Gabrieli

Lessons: Genesis 15: 1 - 6
Psalm 33: 12, 18 - 22
Hebrews 11: 1 - 3, 8 - 16

Hymn: 381 (v 4 Descant — Caplin)

Gospel: Luke 12: 32 - 40

Preacher: Fr Julian Browning

Creed: Credo II

Anthem: Glorious and powerful God
— Stanford

Hymns: 344, 412, 338

Voluntary: Toccata (Suite Gothique)
— Böellman

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 108, 116

Lessons: Isaiah 11: 10 – end
of Chapter 12
2 Corinthians 1: 1 - 22

Office Hymn: 150 (S)

Canticles: Service in F — Dyson

Anthem: Abendlied — Rheinberger

Preacher: Fr Gerald Beauchamp

Hymn: 447 (v 5 Descant — Caplin)

BENEDICTION

O Salutaris: Elgar (No. 1)

Hymn: 63

Tantum Ergo: de Séverac

Voluntary: Prélude (Op. 18) — Franck

● **SUNDAY 15 AUGUST**
THE ASSUMPTION OF
THE BLESSED VIRGIN
MARY

HIGH MASS at 11.00 a.m.

Entrance Hymn: 188 (ii)

Introit: Signum magnum

Mass: Missa Brevis in B flat
— Mozart

Lessons: Revelation 11: 19 – 12: 6, 10
Psalm 34
Galatians 4: 4 - 7

Hymn: 186

Gospel: Luke 1: 46 - 55

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Tota pulchra es — Bruckner

Hymns: 182, 183, 185 (v 4 Descant
— Caplin)

Voluntary: Regina Pacis
(Symphonie No 1) — Weitz

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 132

Lessons: Song of Solomon 2: 1 - 7
Acts 1: 6 - 14

Office Hymn: 180

Canticles: Service in F — Ireland

Anthem: Ave Maria — Stravinsky

Preacher: Fr Richard Watson,
Rector, St Mary the Virgin,
East Barnet

Hymn: Sing of Mary, pure and lowly

BENEDICTION

O Salutaris: Harry Brama (No 1)

Hymn: 187

Tantum Ergo: Harry Brama (No 1)

Voluntary: Meine Seele erhebt den
Herrn, BWV 648 — Bach

● **SUNDAY 22 AUGUST**
TRINITY 12

HIGH MASS at 11.00 a.m.

Entrance Hymn: 427

Introit: Deus in adjutorium

Mass: Missa Choralis — Bruckner

Lessons: Isaiah 58: 9b - end

Psalm 101: 1 - 11

Hebrews 12: 18 - end

Hymn: 367 (ii)

Gospel: Luke 13: 10 - 17

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Panis angelicus — Franck

Hymns: 357, 481 (T 462), 391

Voluntary: Prelude and Fugue on
B.A.C.H. — Liszt

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 49 - 72

Lessons: Isaiah 30: 8 - 21
2 Corinthians Chapter 9

Office Hymn: 150 (R)

Canticles: Service in A flat — Harwood

Anthem: O thou the central orb — Wood

Preacher: Fr Gerald Beauchamp

Hymn: 498

SOLEMN BENEDICTION

O Salutaris: Nicholson

Hymn: 299 (i)

Tantum Ergo: Nicholson

Voluntary: Cantabile — Franck

● **SUNDAY 29 AUGUST**
TRINITY 13

HIGH MASS AND BAPTISM
at 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant
—Caplin)

Introit: Respice, Domine

Mass: Mass in G minor — Rheinberger

Lessons: Ecclesiasticus 10: 12 - 18

Psalm 112

Hebrews 13: 1 - 8, 15 - 16

Hymn: 335

Gospel: Luke 14: 1, 7 - 14

Preacher: The Vicar

At the Procession to the Font: Litany of
the Resurrection (arr Kitchen)

Anthem: Gott ist mein Hirt — Schubert

Hymns: 374, 389, 258

Voluntary: Fugue on B.A.C.H.
— Schumann

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 81 - 96

Lessons: Isaiah 33: 13 - 22
John 3: 22 - 36

Office Hymn: 150 (S)

Canticles: Service in G (upper voices)
— Sumsion

Anthem: O viridissima virga
— St Hildegard von Bingen

Preacher: Fr Nicholas Roberts,
Chaplain to the Sisters of the
Church at Ham Common

Hymn: 410

BENEDICTION

O Salutaris: Norman Caplin (No 2)

Hymn: 463 (ii)

Tantum Ergo: Norman Caplin (No 2)

Voluntary: Variations sur un thème de
Clément Jannequin — Alain

CALENDAR AND INTENTIONS FOR AUGUST 2010

<p>1 ✕ THE 9th SUNDAY AFTER TRINITY</p> <p>2</p> <p>3 r Requiem (6.30 p.m.)</p> <p>4 <i>Jean-Baptiste Vianney, Cure d'Ars</i></p> <p>5 St Oswald</p> <p>6 Transfiguration of Our Lord</p> <p>7 <i>John Mason Neal</i></p> <p>8 ✕ THE 10th SUNDAY AFTER TRINITY</p> <p>9 Mary Sumner</p> <p>10 St Laurence</p> <p>11 St Clare of Assisi, <i>John Henry Newman</i></p> <p>12</p> <p>13 Jeremy Taylor</p> <p>14 St Maximilian Kolbe</p> <p>15 ✕ THE ASSUMPTION OF THE BVM</p> <p>16</p> <p>17</p> <p>18</p> <p>19</p> <p>20 St Bernard</p> <p>21</p> <p>22 ✕ THE 12th SUNDAY AFTER TRINITY</p> <p>23</p> <p>24 St Bartholomew the Apostle</p> <p>25</p> <p>26</p> <p>27 St Monica</p> <p>28 St Augustine</p> <p>29 ✕ THE 13th SUNDAY AFTER TRINITY</p> <p>30 John Bunyan</p> <p>31 St Aidan</p>	<p>OUR PARISH AND PEOPLE</p> <p>The homeless</p> <p>The departed</p> <p>Spiritual Directors</p> <p>Unity</p> <p>Those in need</p> <p>Church musicians</p> <p>OUR PARISH AND PEOPLE</p> <p>The Mothers' Union</p> <p>The unemployed</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>Martyrs of our time</p> <p>OUR PARISH AND PEOPLE</p> <p>Hospitals</p> <p>West London Day Centre</p> <p>Church Army Hostels</p> <p>Unity</p> <p>Those in need</p> <p>Society of All Saints'</p> <p style="padding-left: 40px;">Sisters of the Poor</p> <p>OUR PARISH AND PEOPLE</p> <p>Richard Owen's work in Trinidad and Tobago (USPG)</p> <p>Renewal in witness</p> <p>Sidesmen</p> <p>Unity</p> <p>Those in need</p> <p>Theologians</p> <p>OUR PARISH AND PEOPLE</p> <p>Spiritual writers</p> <p>Iona Community</p>
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Please note:

All Friday Masses are 'for those in need' — intercessions from the board inside church are used on these days.

r — the monthly Requiem, 6.30 p.m. this month — there is a book inside church in which you are invited to PRINT the names of those you would like remembered at this Mass.

