

The SERVER

Summer 2012

Volume 29 Issue 2 – ISSN 0265-6558

£1.50



S. Aiden
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GUILD OF SERVANTS OF THE SANCTUARY

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Charity number 251735

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Any items for publication should be sent or Emailed by the second Saturday of January, April, July and October.

Printed by Additional Curates Society
www.additionalcurates.co.uk

www.GSSonline.org.uk



FROM THE EDITOR'S DESK

It was with great sadness that we learnt of the death of Pam Cairns, the widow of the late Grand Councillor John Cairns. Pam had been a strong supporter of the Guild for many years and even after John had died she could be found supporting us at Guild Festivals in the London area. In fact, I last saw and spoke her at this years Epiphany Festival. She did sterling work in the catering department at our Council meetings when they were held at Holy Cross. The Guild was well represented at her funeral at S. Augustine's Kilburn. We will all miss her. May she rest in peace.

On a brighter note at the AGM Fr. Darren Smith was appointed Deputy Warden. Fr Darren is already Chaplain to the Candidates for Ordination Fund and the General Secretary of the Assistant Curates Society. We warmly welcome him to this new post.

Another bright note is that out of our total membership less than 1% have felt the need to move to the Ordinariate.

We have several areas where there have been no nominations for Councillors. Can I ask you all to consider putting yourselves forward? You will not find the duties too onerous. Elsewhere there is an article from the Secretary General outlining the work of a Councillor. So please give it some thought.

Talking to some Chapters there appears to be confusion as to the number of times they have to sing the Guild Office; each Chapter should say or sing the Guild Office at least four times a year to maintain their status as a Chapter. Do you visit the Guild's web site? Here you can find information on Chapter meetings throughout the Country, an online Chantry (let us know of any departed members to be added), Intercessions, the Prayer Cycle and much more. Is your chapter information up to date? Have you joined the e mailing list? Contact Terry Doughty with any suggestions/amendments www.gssonline.org.uk

Yours

Peter

WELCOME TO NEW MEMBERS

Full Members: Benson Izekor, Kenneth Johnson, Anthony Lawrence, Deiniol Morgan, Richard Newton, John Smith, Kim Thomas, Elisabeth Wicks.

Probationers: Mary Carpenter, Steven Chalke, Geoffrey Dye, Alexander Garner, Beryl Glassey, Christopher Lathan, Jacqui Love, Ann Owens, Nigel Powell, James Smith, Kathleen Wood.

Priest Associates: Christopher Collins, David Fletcher, David Raine, Alan Raine.

THE FAITHFUL DEPARTED

David Anthony, Peter Brown, David Burchell, Pam Cairns, Elisabeth Crocker, Eddie Cutler, Kenneth Dando, Dorothy Faithfull, John Goodfellow, Harold Gould, Walter Gurton, Henry Heath, Geoffrey Howells, Christopher James, Edward Jenkins, Frank Levell, Brian Marshall, Vernon Scott (Priest), Claes Selim (Priest), Randolph Thompson (Priest), Gillian Warren, John Wells (Priest).

THE CHANTRY BOOK

David Goldberg died in December aged 81. He had been a server at S. Augustine's Grimsby and Churchwarden. For 22 years he was the Grimsby Chapter Secretary and had been a Guild member for over 50 years. He was a Grimsby man and apart from his RAF service (when he marched in the Queen's Coronation parade) lived there all his life. On leaving the RAF he joined the Grimsby Docks Transport Police. His interests were reading, cricket and railways and the Church, even more so in retirement. One of David's big interests was the GSS and whilst Chapter Secretary he maintained its smooth running writing up the Minutes of each meeting. He organised visits to the Midlands Festival and loved attending



Guild Festivals. David and Doris used to have a holiday close to the venue of each Autumn Festival. Ill health made them stop doing this but David continued to attend the Easter Festival in London. Although he had retired as Secretary, he still attended Guild meetings and the well running of his church was David's life.

Arthur Day was a long standing, member of the Chapter of S. John the Baptist, Torbay. He lived in Paignton all his life and worked for the local Council. With his quiet manner and wry sense of humour, supporting a great knowledge of local history Arthur was popular around town. He had a fantastic memory for words and music and could be relied upon to tell you where a certain phrase came from and quote chapter and verse. Arthur's funeral was at Paignton Parish Church and a large congregation with many GSS members attended.

Michael Snow. Michael was a server and past Churchwarden at S. Magnus the Martyr. His Christian upbringing and Eton College schooling moulded him into a courteous and gentle man. Nothing was more precious to Michael than serving the Lord and giving his devotion to Our Lady. Close to Michael's heart was the GSS and its fellowship. He only missed a meeting of the Chapter if he was ill. He was a wonderful man, a good friend and a lovely person too. He radiated goodness and humility and taught us what it means to be holy.

Harold Gould. The Chapter of S. Wystan lost a long serving member when Harry died in February. Although he had been a server at S. John's, Horninglow, for many years his funeral was in the Church of the Holy Angels, Hoar Cross. Harry came from a Hoar Cross family. After National Service and short spells as an insurance salesman and policeman, his working life was in the legal profession. At his funeral, prayers and readings were read by his children and grandchildren. One of Harry's poems entitled 'I Am' was also read. Fr. Freeman, Vicar of S. John's, gave the Address and spoke of Harry's devotion to his wife, his children and his many grandchildren.

Kenneth Dando. The Chapter of S. Julian has lost its oldest member, Ken was born in 1915 and worshipped at S. John the Baptist, Midsomer Norton and was involved in all aspects of local life. He joined the Guild before the

Second World War and became Chapter Secretary in 1947, a position he held until 1996 He was also a Chapter cantor. He worked for British Railways for 27 years and his final years were spent in a residential home. A Service of Thanksgiving was held at the Mendip Crematorium.

Fr. Ray Follis. One thing I will remember about Fr. Ray is his voice, his honeyed, melodic voice, which drew you to this lovely, faithful, wise man of God. Another Anglican priest Fr. Farrer, who died in the 1960's, described priests as "Pygmies in giants armour". What he meant was that priests, at their Ordination, have a huge responsibility for the care of souls and a huge commission to make Christ known laid on them, and have Christ's towering armour buckled on. Priests generally clank about, knocking things over generally causing chaos, learning how best to get used to the extraordinary weight of their Office. Fr Ray here was a priest who fitted into spiritual armour perfectly. The armour of Holy Orders which was buckled onto him at his ordination fitted him like a glove. Since retirement Fr Ray lived the parish of Felpham for 17 years before moving to the College of S. Barnabas. He was one of the kindest, funniest, wisest, and wittiest, priests I have ever known! His sermons were inspirational and from the heart but with a twinkle in his eye. After celebrating the Mass on many occasions, he would turn and he would say" That's (The Mass) the nearest we can ever get to heaven." *Fr Timothy Peskett*

THE COLLEGIATE PARISH CHURCH OF ST JOHN THE BAPTIST, COVENTRY

With the Autumn 2012 Festival of the Guild being held in the Collegiate Church of S. John the Baptist, Coventry, many may like to know a little of its history, which has been described as a mini cathedral.

The history of S. John's, a Grade One Listed Building, dates back to 1344 when Queen Isabella, a widow of King Edward 11, granted a piece of land called "The Bablake" to the Guild of S. John the Baptist, a medieval religious guild of merchants and craftsmen who also carried out



philanthropic work. The purpose of Queen Isabella's gift was to build a chapel "there to have two priests daily chanting Masses and other Divine Services". The chapel was dedicated in 1350 (occupying what is now the chancel/sanctuary area of the church). It would have been able to serve the adjacent College of Priests (Bablake College), which was probably established about the same time. Several enlargements of the church building and precinct took place over the ensuing 200 years, as the Guilds – that of S. John the Baptist being combined later with those of Holy Trinity and S. Catherine – grew in importance and wealth. Known stages in this process include:-

1. addition of a new aisle, financed by Queen Isabella through her steward William Walshman – this has usually been identified with the present South Chancel (now called St John's Chapel) Aisle;
2. (1357) land on the North side given by Edward the Black Prince, for the priests to build their domestic quarters: this site is now partly occupied by the C16th Bonds Hospital.
3. (1362) permission given to Robert de Worthin, a hermit/anchorite, to have a cell adjoining the chapel, probably where the present sacristy is;
4. (between 1375 and 1400) addition of the North Aisle and Tower;
5. (15th century) remodelling of the church, was probably fairly continuous.

The shape of the building evolved to a combination plan (at ground level) with a cruciform clerestory level – producing the impression of height and light, which greets today's visitors. The span of the church's growth is reflected in contrasting Gothic styles, now seen particularly in the three windows: these are mostly Perpendicular in character including those in the North Nave, South Arcade clerestory, and the great West Window, restored in 1848 as opposed to examples of earlier C14th style in the South Nave Wall and in the three windows (perhaps from the original nave) now in the North clerestory.

When the monasteries were dissolved during the reign of Henry VIII, the Guilds and their College – which had become a substantial establishment, with a warden, 12 priests and 12 singing men – were suppressed also (1548). The Mayor and Corporation of Coventry successfully petitioned the King to grant the church to them and it was stripped of its treasurers. Thereafter, until the 1700's, the building was rarely used for Divine Service. Amongst various other uses:-

During the Civil War the church, being just inside the city walls, and very close to the old Bridewell prison, itself served as a prison for Scottish Royalist soldiers after the battle of Preston in 1684. (The prisoners were allowed to walk in the city but the people of Coventry, supporters of the Parliamentary cause, would have nothing to do with them – the origin, it is commonly held, of referring to people who are ignored as being ‘sent to Coventry’.) The church was used as a market, and also as a stretch yard by the local Dyers.

Following the Restoration of the Monarchy (1660) Coventry gradually lost its city walls and extended outwards, with population growth leading eventually to the establishment of S. John’s as the city’s third Parish Church (1734). There had been some sort of school on the Bablake land since the foundation of the church and, at the Dissolution, the buildings behind the church continued to be used by Bablake School.

When S. John’s became a parish church, in recompense for losses of land suffered by the school, the Master of the school was appointed the Rector of the Church. This joint position continued until 1857, when school and church separated. Although there have been few structural changes since 1548, (other than some mid-C19th re-ordering by Sir Gilbert Scott), all subsequent centuries have seen restoration work some of it very extensive. For example:- Substantial work was necessary to make good serious flood damage in winter 1900/01 when the River Sherbourne burst its banks after heavy snow and rapid thaw. Whilst the efforts of World War II bombing were largely confined to window damage, a disastrous organ fire in 1945 destroyed major areas of the church’s roof: restoration took until 1952 to complete; Work in the 1980’s included reinforcement of the Tower and in 1990’s refurbishment of the exterior fabric; Continuing structural movement led to a 4-year survey and necessitated a massive underpinning of the upper stonework in 2000-2001.



Access improvement work in 2007 involved floor levelling and creation of ramps, whilst the hall facilities were upgraded with a new kitchen, the choir vestry was refurbished and a new office area was created.

Meanwhile the pipe organ, which was considered uneconomic to repair, was removed and replaced by a digital instrument. Rainwater down pipes had to be replaced in 2009 to stop water ingress. Since its inception as a parish church in 1734, S. John’s has seen

many changes. In the early years it was quite a wealthy parish with influential residents such as the Rotherham family whose watch-making factory was nearby.

Gradually, over the Victorian and Edwardian periods' the wealthy families moved out to the suburbs while their lands were used to provide smaller houses which, by the 1930's, could be described as slums, many of these slums were destroyed by bombing in the war or demolished during the construction of the Ring Road in the 1970's, effectively cutting off S. John's from most residents of its parish. It has been calculated that S. John's parish is the third poorest in the Diocese of Coventry and amongst the 10% most deprived of all parishes country-wide, according to Government sponsored Index of Multiple Deprivation data (2004).

The present congregation consists of some people from the parish, but over 80% live elsewhere and value the Anglo-Catholic tradition (established during the incumbency of Rev. Augustus Gossage Robinson – Rector from 1896 to 1918).

The congregation hope that they can hand on the heritage of this building as the focus of the Church's positive role in the community, welcoming visitors and offering to them the opportunity to seek, find and be touched by God's presence in this place, as have so many through the past ages of our history.

Nigel Makepeace

NEWS FROM THE CHAPTERS

S. Etheldreda, Cambridge

2011 was our centenary year and the pinnacle of our celebrations was a Solemn Pontifical Mass at Ely Cathedral celebrated by the Bishop of Ely. He also preached. It was a liturgy, full of dignity and joy and sent a large congregation of servers away cheered and inspired. The Bishop reminded us that 'a commitment to high standards has always been the hallmark of the Guild'. The GSS was not about mere 'survival' but of 'steadfastness and looking to the future'. Later we sang the Guild Office and processed to the Shrine of S. Etheldreda for prayers. Celebrations ended with a dinner at a nearby restaurant with the Bishop as our guest. We had our Advent Service of Carols and Readings



at S. Mary's, Linton, presided over by our Chaplain, Fr Mackley, and the Rector, Fr. Steve Griffiths, preached about the importance of the seasons and not allowing Christmas to crowd out Advent. January we returned to S. Clement's in Cambridge for Office and Benediction with a procession to the Epiphany House, while February kept us in Cambridge also, at Emmanuel College where Fr Mackley is currently based and the beautiful Wren college chapel hosted a lovely Office and Benediction.

Chapter of the Incarnate Word with S. Alban and S. Edward

On 16th June the Guild Office was due to be sung at the Church of the Ascension, Lavender Hill; seven turned out but owing to a mix up over opening up the church, an impromptu meal was held instead. Five stayed for the meal and, on a rainy evening, we made the best we could of the disappointment. In July We were invited to join our neighbouring Chapter (the Epiphany) for Guild Office at S. Michael and All Angels, Croydon. In total there were twenty members of the Guild present. In September we held a special Mass at S. George's, Hanworth. Nine members attended and seven sent apologies. A great deal of effort was put into the planning; a souvenir booklet was produced, there were appropriate hymns on the seven sorrows of Mary and the responses of the new Roman English Missal were given an airing. Refreshments were served afterwards. In October Fr Martin Hislop asked the Chapter to provide additional servers for the Patronal service at S. Luke's, Kingston. Eight Chapter members were present and six robed to boost the home serving team. The Service was well attended and there was a splendid spread after the Service. Our Requiem was held at All Saints, South Wimbledon in November, 12 members (with 4 apologies) was an excellent attendance. The names of departed members were read out and prayers said for their souls. In December Can. Norman invited us to join S. Nicolas' Patronal Festival. Bishop Banks preached a lively sermon on the life of the Saint. A well attended Service, beautiful music concluding with the kontakion at the icon of S. Nicolas.

S. Joseph of Arimathaea, Portsmouth

Our AGM was on 29th February in S. George's, Waterlooville. The date made for an interesting sermon on unusual saints days. We said the Guild Office and proceeded to the business in hand. A suggestion was to visit the

Orthodox Monastery at Brookwood, Fr Alexi is an ex GSS member it will make an interesting day. After the AGM we all renewed our Guild Promises and then enjoyed some excellent refreshments. In March we joined the parish of the Ascension, North End for Mass and Stations of the Cross led by Fr Mark Whiting. This was followed by refreshments.

S. Chad, Coventry

Our Patronal Festival was held at S. John Baptist, Coventry in March. Fr Stevens officiated and preached. Then followed superb refreshments provided by the members wives. Our 98th AGM followed and the officers and committee were re-elected unopposed. The chairman thanked the loyal group of members who have supported our own meetings. We have lost some members to the Ordinariate which has reduced our membership to 27 and we are privileged to learn that we are to host the National Autumn Festival at Saint John's, in October. You can when you attend the Autumn Festival this year be assured of a warm welcome from our membership.

S. John the Divine, Leicester

All Saints, Wigston Magna was the venue for our January meeting. Despite the cold weather 29 members were present and several supporters and members of All Saints. Fr Southall, our Chaplain, celebrated the Mass and preached (Fr Curtis having to attend Deanery Synod meeting). After Mass we gathered in the Church Hall for refreshments and fellowship. Our grateful thanks to All Saints for their kindness and welcome.

West Midlands Chapter's Requiem

On 9th November five West Midlands Chapters, met in S. John's, Wolverhampton to offer a Solemn Requiem Mass for the past members from each Chapter. Names of the departed were read out during the Intercessions and about 70 members were present. The Mass was celebrated by the Chaplain-General Fr Michael Brain and assisted by the Rector of Wolverhampton Fr David Wright with Fr Alan Roberts as Sub-Deacon.



S. Joseph the Foster Father, Isle of Wight

The Chapter sang the Guild Office and admitted one full member and one probationer at their meeting in S. Saviour on the Cliff, Shanklin in March. The Office was followed by a Renewal of Guild Promises and the Chapter AGM.

S. Swithun & S. Osmund, Bournemouth

The chapter joined the congregation of S. Katherine's, Southbourne, Bournemouth for Stations of the Cross in March. This was followed by our AGM and superb refreshments.

S. Andrew, Romford

Our October meeting was at S. Mary's, Ilford, for Guild Office and Benediction, before which Elizabeth Walker-Smith was admitted as a full member. In November we met at S. Andrew's, Romford, where being forced to postpone our annual Requiem we substituted a singing practice and social evening. Our December and January meetings were Guild Offices and Benediction at S. Mary Magdalene, Harlow and S. Francis, Barkingside. In February we visited the Hospital Chapel, Ilford and held our Requiem. In March we were at S. Alban's, Romford for Stations of the Cross, and admitted Derek Greening and Bruce Lockhart as probationers, our AGM and buffet followed.

THE GUILD DIARY 2012

SATURDAY 16th JUNE
GLASTONBURY PILGRIMAGE
Details on the PAGE 16



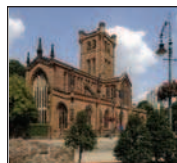
SATURDAY 23rd JUNE – EASTERN AREA FESTIVAL
S. MARY'S, WALSINGHAM
12 noon Solemn Mass – The Right Revd John Salt, OGS
3.30pm Solemn Guild Office, Procession and Benediction

THE GUILD DIARY 2012 *continued*

Saturday 15th September 2012. Midlands Area Festival.
S. Mary de Castro, Leicester.

Cancelled

SATURDAY 20th OCTOBER – AUTUMN FESTIVAL
S. JOHN THE BAPTIST, COVENTRY
12 noon Concelebrated Mass: *Preacher: Fr Darren Smith*
3.30pm Guild Office, Procession and Benediction



THE GUILD SHOP

Spiral Bound Laminated Guild Office (can be personalised)	
A4 size – Plainchant	£4.00
A5 size – Plainchant	£3.00
Words Only Guild Manual	£0.90
Organ Accompaniment to The Guild Office	£1.25
Guild Lapel Badge	£2.00
Prayer cards – Before and After Serving, Guild Collect,	
Key Fobs individual costs	£0.60
Pens	£1.00
Additional Copies of <i>The Server</i>	£1.50
Guild Ties: Royal Blue	£8.50

All the above figures include postage and packaging and are available from Grand Councillor Nigel Makepeace, address inside front cover of *The Server*.



Key Rings (above) can be personalised with Guild Badge on one side and contact number on other side or with Guild Badge on both sides. Only £1 inc p&p. Please state when ordering 'standard' or quote your contact number. Available from Terry Doughty.

THE GUILD CYCLE OF PRAYER

JULY 2012

- 1 **Trinity 4. For those with no work.**
- 2 14/45 S. Edmund King and Martyr, Ipswich.
- 3 S. Thomas. For those who have not seen but yet believe.
- 4 14/47 S. Etheldreda, Cambridge.
- 5 14/230 S. Lawrence, North West Norfolk.
- 6 S. John Fisher and S. Thomas More. For those who suffer oppression and denial of human rights.
- 7 Diocese of Ely.
- 8 **Trinity 5. Sea Sunday All seafarers, their homes and families.**
- 9 Diocese of Norwich.
- 10 14/234 All Saints, Great Yarmouth.
- 11 S. Benedict. For all monastic communities.
- 12 Diocese of Peterborough.
- 13 Provincial Group 15. Northants, Warks, Leicester. Grand Cllr. Terry Doughty.
- 14 15/29 S. Chad, Coventry, Nuneaton, Rugby.
- 15 **Trinity 6. For our families, friends, neighbours and colleagues.**
- 16 15/43 S. Dubritius, Leamington Spa.
- 17 15/91 S. John the Divine, Leicester.
- 18 The College of S. Barnabas, Lingfield.
- 19 We pray for the following candidates we are supporting through C.O.F. Mark Lyon.
- 20 Richard Down, Neil Bryson, Nick Debney.
- 21 Timothy Laundon, Stephen Parker.
- 22 **Trinity 7. S. Mary Magdalene. May we proclaim His Resurrection.**
- 23 For all who suffer alone, in mind, body or spirit.
- 24 15/102 S. Luke, Wellingborough, Kettering and Northampton.
- 25 S. James the Apostle. Let us follow in his steps.
- 26 S.S. Joachim and Anne. Parents of the B.V.M. For parents and grand parents.
- 27 Diocese of Leicester.
- 28 Diocese of Coventry.
- 29 **Trinity 8. For all who suffer for the sake of truth.**
- 30 For all who work for the relief of others.
- 31 Provincial Group 16 Nottinghamshire, Derbyshire. Cllr John Barnett.

THE GUILD CYCLE OF PRAYER

AUGUST 2012

- 1 16/58 The Good Shepherd, Derby.
- 2 Diocese of Southwell and Nottingham.
- 3 16/70 Holy Faith, Matlock, Alfreton and District. (*In abeyance*).
- 4 16/118 S. Michael and S. Andrew, Stoke.
- 5 **Trinity 9 May we know the benefits of holidays.**
- 6 The Transfiguration of Our Lord. Give us the knowledge of your glory.
- 7 16/134 Our Lady and S. Jerome, Nottingham.
- 8 16/187 St. Wystan. Burton on Trent.
- 9 Diocese of Derby.
- 10 Provincial Group 17 Lichfield and Hereford. Cllr. Philip Jarvis.
- 11 Diocese of Hereford.
- 12 **Trinity 10 For all monastic communities.**
- 13 Florence Nightingale. Nurse and social reformer. 1910.
- 14 Diocese of Lichfield.
- 15 17/109 S. Mary Magdelene, Wednesbury.
- 16 17/119 S. Michael and All Angels, Stourbridge.
- 17 Diocese of Worcester.
- 18 17/127 S. Oswald. Shrewsbury.
- 19 **T11 Give us the grace of your Holy Sacraments.**
- 20 17/140 S. Christopher, Cannock.
- 21 17/159 S. Peter Ad Vincula, Wolverhampton.
- 22 17/167 The Purification of the Blessed Virgin Mary, Telford.
- 23 Provincial Group 18 Lincolnshire/East Yorkshire. Cllr. Malcolm Williams.
- 24 S. Bartholomew The Apostle. For the Church Union.
- 25 Diocese of Lincoln.
- 26 **Trinity 12 For the healing of divided families.**
- 27 18/139 Our Lady of Lincoln, Lincoln.
- 28 S. Augustine of Hippo. For all religious communities.
- 29 18/216 S. George. Boston.
- 30 John Bunyon. Spiritual writer.
- 31 S. Aidan and Saints of Lindisfarne. For all involved in the training of priests.

THE GUILD CYCLE OF PRAYER

SEPTEMBER 2012

- 1 18/225 S. Hugh and Blessed Edward King, Grimsby.
- 2 **Trinity 13. The New School Year.**
- 3 Provincial Group 19 West Yorkshire. Cllr. David Simpson.
- 4 Diocese of York.
- 5 Diocese of Wakefield.
- 6 Diocese of Ripon and Leeds.
- 7 Diocese of Sheffield.
- 8 Birth of the Blessed Virgin Mary. Unite with Mary in giving thanks to God.
- 9 **Trinity 14. For all preparing for higher education.**
- 10 19/54 Friends of S. Francis, Rotherham.
- 11 19/117 S. Michael and All Angels, Doncaster.
- 12 19/153 S. Paulinus, Mirfield.
- 13 Diocese of Bradford.
- 14 The Triumph of the Cross. For justice and peace throughout the world.
- 15 For the bereaved and lonely.
- 16 **Trinity 15. For all journalists and broadcasters.**
- 17 S. Hildegard. For Christian mystics.
- 18 That we may have tolerance as we live and work with others.
- 19 Let us be sustained by your continual presence.
- 20 For all in hospice, nursing and residential care.
- 21 S. Matthew. The Coptic Churches.
- 22 Strengthen the hope and love that belongs to Christian people.
- 23 **Trinity 16. For the harvest and fruits of human hands.**
- 24 May we walk the the way of your commandments.
- 25 For all chapters in abeyance.
- 26 For the homeless and the work of Shelter.
- 27 Wilson Carlile. Founder of the Church Army.
- 28 Diocese of Europe.
- 29 S. Michael and All Angels. May they watch over us.
- 30 **Trinity 17. For those whose marriages are broken or under great strain.**

Corrections, omissions and suggestions to:

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GLASTONBURY PILGRIMAGE: 16TH JUNE, 12 NOON

Although the pilgrimage began in 1924, I would suspect few of us can remember back to those early days. Having said that I am sure many GSS members like me, have very fond remembrances of previous Pilgrimages, whether it be as children participating in the carnival atmosphere or as adult servers being part of the Procession witness. I love the way Glastonbury was always referred to as the Church of England's Tea Party! As well as enabling us all to come together as parish groups there was also a sense in which we were able to celebrate and witness to the beauty of Catholic worship in an alien and pagan environment. Let's face it perhaps more than any other act of Catholic worship in the Church of England, Glastonbury and GSS seem to fit so snugly together.

This year's theme is All 4 Jesus. The Bishops of Plymouth, Beverley and Ebbsfleet will lead us in this Anglo-Catholic Jamboree, recapturing something of the past; bringing back elements of the traditional Walk of Witness with parish groups with their banners and clergy and servers walking together. Hopefully, reassuring something of the present making our worship truly Eucharistically centred, vibrant, engaging and relevant to 2012 and looking forward to the future as we witness to the importance of all that we hold dear and precious. Quite literally it is days before General Synod will make important decisions that can affect us all as it debates women bishops and provision for our constituency. Let us not forget Glastonbury has been courageous in standing up for the Catholic faith, making the declaration it did, like GSS, about women's priestly ordination. It needs us all now to stand shoulder to shoulder and speak not only with words but with actions about the faith handed on by the Apostles. There is no getting away from the fact that Glastonbury has faced a decline over the years. This can be attributed to many of things, not least the decline in church attendance. The imaginative committee have devised a number of things which we hope will help to abate this decline. Firstly all organised groups will be offered a 50% subsidy on coach or mini bus travel on the presentation of an invoice and free parking. This will ensure large groups are not penalised for arranging a day pilgrimage. Secondly we have kept an eye on the entrance costs and we believe coming to Glastonbury represents excellent value. Thirdly worship is going to be both old and new, with a children's tent and engaging all age worship as we walk the streets of Glastonbury. Fourthly, we are hoping to really help to centre things on the Eucharist with a greater emphasis upon the afternoon Benediction, the

Eucharist and Walk of Witness all complementing the one theme of All 4 Jesus. Fifthly all Catholic Societies are invited to come and exhibit and celebrate their work in a special marquee. Sixthly over the fellowship of a shared lunch we will be entertained with live music all helping to create that carnival atmosphere that was always synonymous with Glastonbury.

Please do come in parish groups, bring your banners. We want not only the church but also this land of ours to realise the enormous contribution of Anglo Catholicism. This is an act of witness not only to Glastonbury but to the Church of England that we have much to offer. To download a booking form visit www.glastonburypilgrimage.co.uk or contact me at the Additional Curates Society for a poster or any other information, fr.smith@additionalcurates.co.uk. Bishop John Ford our Chairman concludes by saying *“Could I not only invite you all but also challenge you to advertise the pilgrimage in the best way possible, that is by personal invitation to others to join you”*.

CANDIDATES FOR ORDINATION FUND

Now in its 108th year C.O.F. continues and I am grateful to the Chapters and individuals who support the Fund through their donations, without these we would be unable to support our brothers who are in training. As interest rates remain low these donations are critical to the work of the Fund. We are making grants to seven candidates and are keen to make Grants to any of our brothers who have completed their probation period and have been a full member for two years. It was encouraging that of the twenty-five aspirants attended the God Calling Vocations Conference last September two were GSS members. These Grants are an entitlement, so please contact Colin Squires for an application form.

Name

Mark Lyon	Deaconed in June 2011	To be Priested in June/July
Richard Down		Ordination 2013
Neil Bryson		Ordination 2012
Nick Debney		Ordination 2014
Stephen Parker		Ordination 2013
Timothy Laundon		Ordination 2012

Ed Note: The total amount granted to a CoF candidate during training is at present £5,500

**EXTRACT FROM THE HOMILY AT THE FUNERAL MASS OF
PAMELA BEATRICE CAIRNS
(WIDOW OF THE LATE GRAND COUNCILLOR JOHN CAIRNS)
BY FR DANIEL HUMPHREYS**



‘This is the Bread come down from heaven.’

Pam received her last Communion the day before she died from the Bishop of Richborough. She would have liked that. The occasion was the Induction of Fr Amos as the Vicar of this S. Augustine’s, Kilburn. Pam had been more than a little interested in this appointment and when the interviews were taking place last spring, she got herself down here for the Wednesday evening Mass in order to see the beauty parade of candidates. This was just like Pam, supportive and kind to the clergy but keen to know what was going on! Pam would have prepared properly before receiving as she always did. Hers was a fervent and living faith, she had been taught the Catholic way, the ritual reason why, and she cherished it to the end.

Each of us relies on the encouragement and example of others as far as faith is concerned. This was undoubtedly the case for Pam. Her long marriage to John, they met in Church, was built on a shared deep faith; that was the glue that held them together. Pam met John when she moved Churches and arrived at S. Anne’s in order to join the choir. They complemented each other well and those who saw them together witnessed a very strong bond, they were friends as well as husband and wife. Pam’s consistent support of John was particularly evident in her commitment to the G.S.S. though she was never a member. After John’s death Pam remained steadfast in her attendance at meetings of the local chapter and in attendance at the Epiphany and Easter festivals and until recently overseeing the refreshments at Guild Council meetings. The presence of so many members of the G.S.S. here today bears witness to the respect and love in which Pam was held by many members of the Guild.

Amongst Pam’s other ‘religious business’ she was a staunch supporter for the work of *Forward in Faith*, and the *Guild of All Souls* and she had a special

love for the Shrine of Our Lady of Walsingham and the annual pilgrimage was the high point of Pam's year.

At S. Augustine's she was appreciated as a good reader, a welcomer, a flower arranger and a regular on the tea rota. She offered great support to clergy. I know many priests have benefitted from the loyalty and kindness shown by Pam. She had a healthy respect for her priests, meaning that from time from time she would not be shy of a little constructive criticism.

Her friends reminded me of her interest in sport. Never a sportswoman, she had a real interest as a spectator, snooker, darts, football, and cricket. Indeed, I am reliably informed that when she was working in the accounts department of *House of Fraser*, she would often stop off at Lord's cricket ground on the way home in order to see the last hour or so of the day's play.

Pam was deeply saddened by John's death but she had continued to live as well as she could given her difficulty in walking. She was further saddened by the death of her sister more recently. Many of us will have cause to be thankful for Pam's friendship, she knew her own mind and could be quite difficult to budge. Yet beneath it all there was a genuine warmth, a lovely sense of humour and an appreciation of others which made her a consistent friend and a guide to many.

Pam carefully planned her funeral and chose the hymns for her Funeral Mass. She wanted things done properly and we hope we have honoured her wishes. I know that she would expect me to conclude not with her but with her Lord and Saviour. So may Christ, the Good Shepherd welcome our dear sister into his eternal kingdom of love. Let us pray for the soul of our dear friend and fellow pilgrim, as we say 'Thanks be to God, who gives us the victory, through our Lord Jesus Christ.' Amen.

HERE'S A THOUGHT

There are two things I've learned:
There is a God. And, I'm not Him.

EASTER FESTIVAL AND A.G.M.

by Terry Doughty, Secretary-General

Over 100 attended the Easter Festival at S. Alban's, Holborn on April 14th. At the Concelebrated Sung Mass there were 10 Concelebrants with Fr. David Moore as Principal Concelebrant and Fr Mark Lyon as Deacon (he is one of the Ordinands being supported by COF). At the A.G.M. Fr Darren Smith was welcomed as Deputy Warden. Following the A.G.M. members robed for Guild Office, Procession & Benediction. It was a most joyful and uplifting occasion. Do seriously consider attending next year's Festival – a chance to meet and worship with fellow members from all over the country.



Photo: Mary Attenborough

THE WARDEN'S EASTER ADDRESS 2012



After the Chrism Mass in Chelmsford Cathedral on the Monday in Holy Week, I was talking to a priest whom I have known for many years ... in the course of our conversation he made the observation that 'the Church is frail'. He then expanded in more detail what he meant by that statement. He continued by referring to the lack of young worshippers where he ministers and that the average age of worshippers was high. I replied that on the whole that was my experience in two of the parish churches in which I celebrate Mass.

But another church I help out at has a Sunday School and the children come into Mass at the Offertory. The numbers fluctuate and, at times, there seem to be more adults than children.

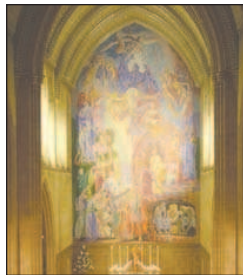
However, 'The Church is frail', those words almost haunted me for the rest of the week until Maundy Thursday when I sat quietly in S. Alban's, Holborn, before vesting for the Concelebrated Mass and the thought came to my mind that being frail is not the same as being in the throes of death. Of course, the Church of England is somewhat 'frail' brought about largely by the departure of bishops, priests and lay people to the 'Ordinariate' or

have 'Crossed the Tiber' on another boat. I am loosely connected with Harlow Common Church, the priest of which and an N.S.M. priest, ordained last Pentecost, and eighteen lay people have gone with the Ordinariate to a nearby R.C. Church. There is quite a gap. This week there was a report in the 'Daily Telegraph' that Fr. Minchew and seventy worshippers, half the congregation, from S. Michael's Church, Croydon, have joined the Ordinariate.

Yes – we conscious Catholics of the Church of England have been weakened, BUT and it is a big 'BUT' – we are not going to disappear. We still have a real part to play in the life of our Church. Earlier this year I was invited to speak at an open meeting of the Deanery Synod of Chipping Ongar Deanery about why there ought to be a proper safeguards for those of us opposed to the Ordination and Consecration of women ... that we Catholics need, hope and pray for a rightful and safeguarded and honoured position in the Church which has led and fed us. I was amazed at the applause I received and at the number of people who thanked me as they left for making them better informed. So we stand fast knowing that there is still real commitment by faithful priests and lay people keeping the flag flying.

There are forces outside the Church trying to weaken the influence of Christians in our land. Again we stand firm, I trust. Remember when such attempts to undermine Christian influence happen, the trials faced by Christians in other lands – Pakistan, Nigeria, Iraq, to mention but three. But Christians are remaining faithful and in Nigeria, for example, there are 5,000 ordinands in training.

We are called to stand firm and called to a common mission-to witness to and make present the great love of God who sent His Son for the world's salvation. As we kneel at Benediction later this afternoon in the sacramental Presence of our Crucified, Risen and Glorified Lord – we shall spend a few minutes of silence gazing up at the inspiring Hans Feisbusch Mural on the east wall of Gilbert Scott's inspiring post-war rebuild of this quite splendid church. Every time I gaze at the Mural I find a new personal message for me and, I pray, that this afternoon each and everyone of us will find a personal message to take away in our hearts as our 2012 Easter Festival ends.



S. MARGARET'S CHURCH, BROAD SANCTUARY LONDON SW1

In London many different attractions are presented to the visitor but maybe one of the most delightful lies literally within the shadow of Westminster Abbey and across the road from the Houses of Parliament and that is the Parish Church of S. Margaret, Westminster.

S. Margaret's is the smaller neighbour of Westminster Abbey and stands adjacent to that great building. This is the official place of worship for the House of Commons (which is just across the street to the east) and it is the bearer of several lovely memorial windows. Being the official church of the House of Commons the front pew is always reserved for the Speaker of the House.

Many people find this 15th Century church a delightful quiet diversion prior to joining the long queues for entrance to Westminster Abbey. S. Margaret's has had many famous people within its walls and has hosted many notable weddings including those of Sir Winston Churchill, Samuel Pepys and John Milton. The building is surprisingly austere in comparison to its very ornate neighbour. The unusually lackluster interior includes an ordinary clerestory and eight bays, but it lacks a screen. Without the distraction of opulence and luxury, the eye is drawn to the host of memorials that line the walls of the church, memorials of the rich and famous. The old east window, which depicts Catherine of Aragon and her doomed fiancée, Prince Arthur, was commissioned by her parents, Queen Isabella and King Ferdinand of Spain. As most people know Henry VIII married Catherine of Aragon, this was before the window was complete and he had it sent to Waltham Abbey, where it remained until the 18th century until it was relocated to S. Margaret's.

The west window is an American tribute to Sir Walter Raleigh who was the founder of Virginia. A brass plaque states that he lies buried here, but it is believed that some time after his burial following his execution in Palace Yard that his widow removed the body to his estate in Surrey. Many other personalities are commemorated by



the windows at S. Margaret's including Admiral Blake, whose interred body was removed from here by Charles II. Also buried here are John Milton,

William Caxton of printing fame and Goldsworthy Gurney, the pioneer of road steam coaches. On the exterior is a remarkable bust of Charles I (above). This is a quiet church in the middle of the bustle of Westminster and away from the tourists and is a sanctuary of peace set in the centre of a busy world and is most certainly; if you have time, it is well worth a visit.



The picture above shows S. Margaret's on the left with her big brother, Westminster Abbey, on the right.

LITURGICAL COLOURS

According to Gilbert Cope's article in 'A Directory of Liturgy and Worship', general rules for the use of liturgical colours were not formally defined in the Church of England before the 16th century. The rules were set down in the reformed missal under Pope Pius V and even then some latitude was permitted. In the days of pre-Reformation England green and yellow were considered interchangeable, and so it was perfectly possible to find two different colours being used on the same day in neighbouring churches. In fact green or yellow could be well used at any of the following times:- Sundays after Epiphany, Sundays after Trinity and ordinary weekdays. But sometimes separate regional variations also existed this could mean that one particular church could reserve the 'best' vestments, whatever the colour for the major festivals.

The Reformed Churches generally ignored the use of liturgical colours completely. However, practice varied throughout the country and it was not until the middle of the 19th century, through the influence of the Oxford Movement and the Cambridge Camden (Ecclesiological) Society, that more attention was given to ritual and ceremonial, which meant the restoration of the Table of Liturgical Colours in vestments, drapes and ornaments.

The Evangelical churchmen of the Church of England resisted this movement declaring it to be 'Popery', meanwhile the members of the Oxford movement saw it as a return to the old English pre-Reformation customs.

After a time Victorian commercialism came to the fore when clerical outfitters saw the establishment of standard and 'correct' colours as a good manufacturing and marketing opportunity. Eventually all churches within the Church of England, with the exception of the most basic parishes had some touch of seasonal colour.

Right: Canon Hindley, Canon Sacrist, Blackburn Cathedral

Photo: Mary Attenborough



GRACE DARLING

Grace Horsley Darling was born on 24 November 1815 in her grandfather's cottage in Bamburgh. She was the seventh child of nine, and the fourth daughter of William and Thomasin Darling. Horsley was her grandmother's name. When Grace was 3 weeks old, she was taken to Brownsman Island, where her father was the lighthouse keeper. The family had a small cottage attached to the island's lighthouse and were the only people who lived on the island. Their cottage had no running water, but it had a pond and a walled garden where the family kept chickens and grew their own vegetables and flowers. They also caught fish and collected sea birds' eggs. Unfortunately, the lighthouse at Brownsman Island was not in a good position for guiding ships past the dangerous rocks. So a new lighthouse was built at Longstone in the Farne Islands. In 1826, when Grace was 10 years old, the Darling family moved to the new lighthouse.

In the early hours of 7th September 1838, Grace was looking from a window of the Longstone Lighthouse on the Farne Islands, when she spotted



the wreck and survivors of the *Forfarshire* on Big Harcar, a low rocky island. The *Forfarshire* had foundered on the rocks and broken in half and one of the halves had sunk during the night.

She and her father determined that the weather was too rough for the lifeboat to sail from nearby Seahouses so they took a rowing boat (a 21 ft, Northumbrian boat called a coble) across to the survivors, keeping to the lee of the islands, a distance of nearly a mile. Grace kept the boat steady while her father helped four men and one woman into the boat. Although she survived Mrs Dawson had lost her two young children during the night. William and three of the rescued men then rowed the boat back to the lighthouse. Grace then remained at the lighthouse while William and three of the rescued crew rowed back and recovered the remaining survivors. Meanwhile the lifeboat had sailed from Seahouses but arrived after Grace and her father had completed the rescue: all they found were the dead bodies of Mrs Dawson's children and a priest. It was too dangerous to return to Seahouses so they rowed to the lighthouse to take shelter. Grace's brother, William Brooks Darling, was one of the seven crew in the lifeboat. The weather deteriorated to the extent that everyone was obliged to remain at the lighthouse for three days before returning to shore.



Four years later Grace died of tuberculosis in 1842, aged just 26; she is buried with her father and mother in a modest grave in St. Aidan's churchyard, Bamburgh (see front cover), where a nearby elaborate cenotaph (left) commemorates her life. This memorial is not her grave which is about 20 yards to the east. The memorial was paid for by public subscription and erected shortly after her death in 1842. Placed, at the request of local seamen, so as to be clearly visible from the sea. A plain stone monument to her was also erected in S. Cuthbert's

Chapel on Great Farne Island in 1848. Grace's achievement was celebrated in her lifetime: she received a large financial reward in addition to the praise of the nation. In Bamburgh there is a museum dedicated to her achievements and other seafarers of the area and it contains the boat that Grace and her father used.

AMAZING GRACE

The Revd John Newton wrote 'Amazing Grace' for the New Year's Morning sermon at Olney parish church in 1773. It was based on the sermon's text, I Chronicles 17:16-17. 'Faith's Review and Expectation'



and was published in *Olney Hymns* in 1779. His friend our, William Cowper, wrote 67 of the hymns in this book, the remainder of the 348 being written by Newton. These hymns were intended to illuminate a particular point or sermon during the weekly Bible meetings and were chanted. 'Amazing Grace' was no exception. In England it was first sung to the tune 'Hephzibah' but in New York another tune, 'Loving Lambs', was used in the early 1800's, while from the mid nineteenth century ten other tunes were used. Between 1779 and 1807 the hymn was published in four other hymn collections, three being American, The familiar

tune, which we all associate with it was unknown in the States. Two similar tunes were published in Cincinnati in 1829. One was 'Gallaher' which was used for a Wesleyan hymn: the other, 'St Mary's', for a hymn by Isaac Watts. In 1830 the tune, now called 'Harmony Grove', was published in America using the words of 'There is a Land of Pure Delight'. The tune was published again in 1831 to the words 'There is a Fountain Filled with Blood' and in 1835 William Walker adjusted the tune named it 'New Britain' and set Newton's words to it.

In 1844 Benjamin White, published 'Amazing Grace' to the tune 'New Britain', in a collection *The Sacred Harp*. This was instrumental in spreading the hymn in the northern states. By the American Civil War it had become popular in the north and was associated with the Union cause, helped by its inclusion in *Hymns for the Camp* and *The Soldier's Hymn Book*, and issued to troops along with the New Testament. There is a school of thought that says it is an old Scottish tune; another that it is an American plantation song. It could be both: an old Scottish melody taken to America by emigrants, the area associated with the source of the tune contained many Scottish immigrants. If the tune does have Scottish roots, it was unknown in Scotland at the time. What is certain is that Newton never heard his hymn

sung to this melody. The familiar tune and words were introduced into Britain during the nineteenth century. Indeed 'Amazing Grace' was not the most popular of Newton's hymns, the British preferring 'Glorious Things of Thee are Spoken', sung to Haydn's tune 'The Austrian Hymn', and 'How Sweet the Name of Jesus Sounds'. It is only with the growth of the record industry that the hymn's popularity spread internationally. Two recordings should be mentioned. The first is by Judy Collins that made the pop charts in the USA and Britain in 1971; the second, a recording by the pipes and drums of the Royal Scots Dragoon Guards in 1972. This has led to pipe bands all over the world making the tune their own, perhaps reinforcing the idea of a Scottish origin for it.

During the American Civil Rights campaign of the 1960s the hymn became associated with the struggle for equality in the southern states. This is perhaps ironic for a hymn that was written by Newton who was a former ship's captain in the slave trade but converted to the Abolition cause and was a friend and colleague of William Wilberforce, and lived to see the trade abolished in 1807.

AREA COUNCILLORS – VACANCIES

From the Secretary-General

You may not be aware that the country is divided into 20 Provincial Areas (Groups) each of which is entitled to an Area (Group) Councillor.

What are the duties of Group Councillors? Quite simply, to attend as many meetings of the Chapters in their area as possible, in order to act as a link between the National Council and Local Chapters. This is a two way link – to inform local chapters of national decisions and policies and also to inform national council of any matters that the local chapter may wish to be put before the council.

The councillor is expected to attend 2 national council meetings held in February or March and October each year normally on a Saturday, in London – travelling expenses are reimbursed and lunch is provided. Local chapters are encouraged to contribute towards the councillors' travel expenses when attending local meetings. The councillor is elected from the local members in the area, serve a term of 3 years but can be re-elected after

each 3 years period. This is an important role in the Guild. However, there are at present 6 areas which do not have a councillor to represent them.

The areas are:-

PG5 Devonshire

PG6 Channel Isles

PG7 Dorset, West Hampshire

PG9 Berkshire, Oxfordshire

PG10 Hertfordshire

PG22 Cornwall

Are you a member in one of these areas? If so, would you consider taking on the role of Area Councillor, all that is required is enthusiasm for and commitment to the Guild. Please contact the Secretary-General if you are interested or require further information.

NEED WASHING??

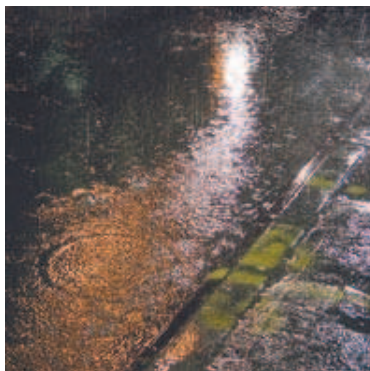
A little girl had been shopping with her Mum. She must have been 6 years old, a beautiful red haired, freckle faced image of innocence. It was pouring outside. The kind of rain that gushes over the top of the gutters, so much in a hurry to hit the earth it has no time to flow down the drain pipe. We all stood there under the awning and just inside the door. We waited, some patiently, others irritated because nature messed up their hurried day. I am always mesmerized by rainfall. I got lost in the sound and sight of the heavens washing away the dirt and dust of the world. Memories of running, splashing as carefree as a child came pouring in as a welcome reprieve from the worries of my day. The little voice was so sweet as it broke the hypnotic trance we were all caught in 'Mum let's run through the rain,' she said. What?' Mum asked. 'Let's run through the rain!' She repeated 'No, dear, we'll wait until it slows down a bit,' Mum replied. This young child waited about another minute and repeated: 'Mum, let's run through the rain, "We'll get soaked if we do,' Mum said. 'No, we won't, Mum. That's not what you said this morning,' the young girl said as she tugged at her Mum's arm.

This morning? When did I say we could run through the rain and not get wet? 'Don't you remember? When you were talking to Daddy about his cancer, you said, 'If God can get us through this, he can get us through anything!'The entire crowd stopped dead silent. I swear you couldn't hear anything but the rain. We all stood silently. No one came or left in the next

few minutes. Mum paused and thought for a moment about what she would say. Now some would laugh it off and scold her for being silly. Some might even ignore what was said, but this was a moment of affirmation in a young child's life. A time when innocent trust can be nurtured so that it will bloom into faith.

'Darling, you are absolutely right. Let's run through the rain. If GOD let's us get wet, well maybe we just needed washing,' Mum said. Then off they ran.

We all stood watching, smiling and laughing as they darted past the cars and yes, through the puddles. They held their shopping bags over their heads just in case. They got soaked. But they were followed by a few who screamed and laughed like children all the way to their cars.



And yes, I did. I ran. I got wet. I needed washing. Circumstances or people can take away your material possessions, they can take away your money, and they can take away your health. But no one can ever take away your precious memories. So, don't forget to make time and take the opportunities to make memories everyday. To everything there is a season and a time to every purpose under heaven.

I HOPE YOU STILL TAKE THE TIME TO RUN THROUGH THE RAIN.

They say it takes a minute to find a special person, an hour to appreciate them, a day to love them, but then an entire life to forget them. Show this to the people you'll never forget. It's a short message just to let them know that you'll never forget them.

HERE'S A THOUGHT ...

On a very cold, snowy Sunday morning, only the vicar and one farmer arrived at the village church for the service. The vicar said, 'Well, I suppose, seeing the lack of numbers, we won't have a service today.' The farmer replied: 'Not at all father, even if only one cow shows up at feeding time, I feed it.'

THE MIRACULOUS REALITY

by Rob Solomon

(A brief corollary to 'The Dawkins Delusion' in the Spring Edition)

As the brilliant theologian and Dominican Friar Meister Eckhart (1260) teaches: – In himself, God is utterly and completely uncaused and uncreated. Not dependant in any way upon his creation. Of course creation flows from God, and contains his love and spiritual substance, but he himself is always completely changeless, not subject to his creation, unaffected, completely and utterly 'beyond'. This by no means denies the divinity of the incarnation: quite the opposite. *(Briefly digressing from the main point of this article, this raises a very interesting question:- 'discounting any spiritual 'hierarchy', does prayer do anything to God?' The answer, according to the theologians and religious mystics I am aware of is 'No'. Rather, prayer is analogous to the drawing aside of a curtain, allowing the sunlight to stream in. The gift is already given, it being our responsibility to accept it. Not only for ourselves, but on behalf of others too.)*

In any event, no matter how far they are distanced from the initial 'Fiat Lux' space, time, the physical universe and the laws of nature – are themselves objects of creation. Emanating from, and drawing their existence from God. If this premise is accepted, it would be odd indeed if the 'normal and usual' verdicts of nature and 'the world' could not, under the special circumstances of faith, prayer, and grace be overruled; by implicit reference to that first cause. As our Lord states " ... with God all things are possible." (Matthew 19:26). Therefore how astonishing it is, that some who describe themselves as Christians find it impossible to truly believe that events such as the resurrection, or the miracle at Cana historically occurred. Or that these miracles are, or could be, real! Much less that miraculous events are possible in the everyday world of today. This even includes (hopefully few) regular and communicant churchgoers! One wonders what they are attending for? For them the church must be merely a 'club', and our Lord some sort of advanced social worker! And what argument can they hope to present against atheists like professor Dawkins?

Of course, the resurrection is often used as a metaphor for amazing spiritual transformation in the individual. But this by no means implies that the

historical event did not truly and actually occur. I believe it surely did; that miracles can and do occur. And that if they are rare, it is because complete and utter faith (at least nowadays) is rare.

YOUTHLINK

Though I retired from leading Youthlink groups of juveniles some three years ago, Youthlink is still very active. I am often invited to parishes, synods, and clergy conferences to speak to them about the evangelisation of the young and I am sometimes able to assist parishes to organise and lead their own Youthlink-style groups. We have also been able to organise a few very small groups of young people aged 18-25 to go to pilgrimages in places like Walsingham and the great Procession of the Holy Blood in Bruges (Belgium) as well as to 'secular' events like the great Somerset carnivals, the Notting Hill Carnival, and New Year's Eve in Central London and all for a very low cost. Anyone aged 18-25 from any area who may be interested, please e-mail me on gfsquire@yahoo.co.uk or telephone 01271 344935. It may be possible to include any aged 16 & 17 if we can organise the group to comply with child-protection regulations. Fr Geoffrey Squire. Administrator; Youthlink (England & Wales).

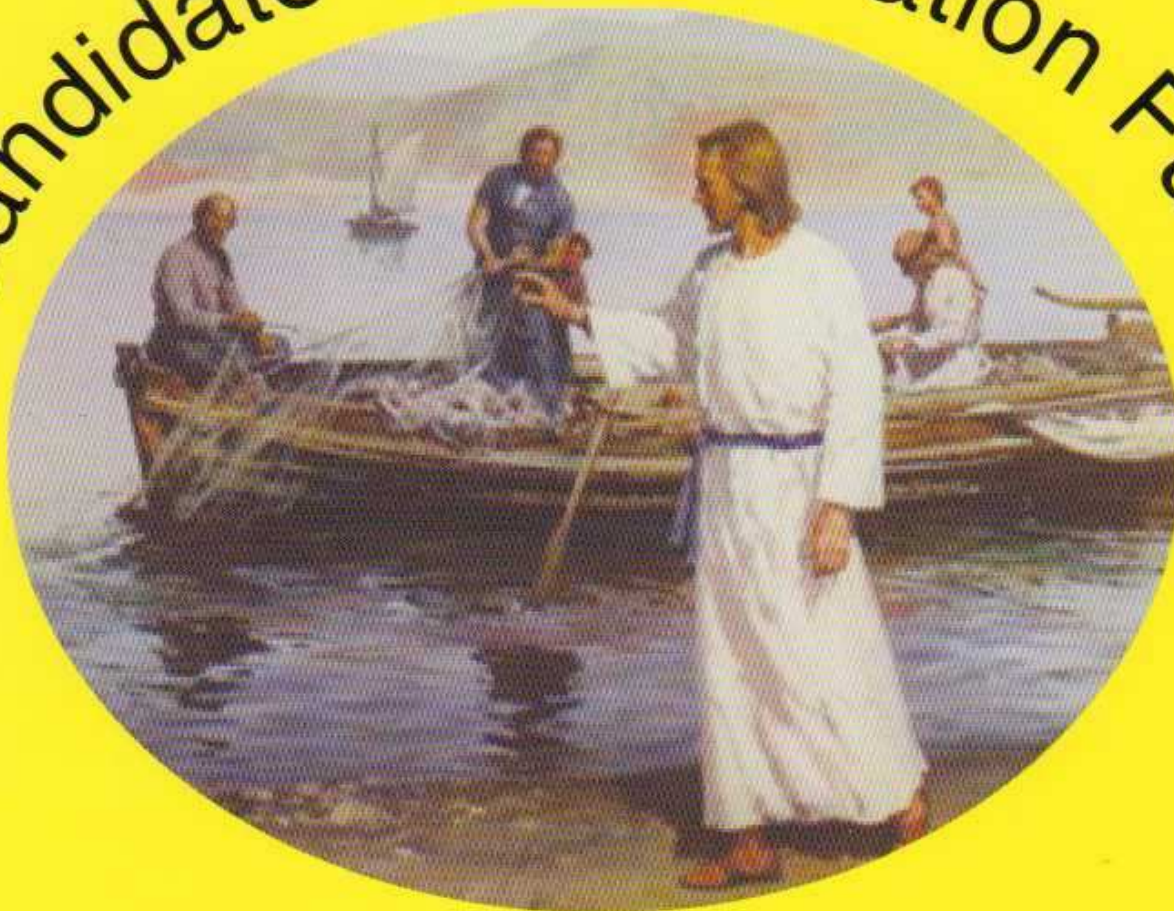
AND FINALLY ...

A family group were relaxing on the beach when the four-year-old son ran up grabbed his father's hand and led him to the shore, where a gull lay dead in the sand. 'Daddy, what happened?' the little boy asked. 'He died and went to Heaven,' the father replied. The boy thought a moment and then said, 'And God threw him back down?'

THE GUILD COLLECT

Grant, we beseech Thee, Almighty God, to us Thy servants, the spirit of holy fear: that we, following the example of Thy holy child Samuel, may faithfully minister before Thee in Thy Sanctuary; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever One God, world without end. Amen.

Candidates for Ordination Fund



Are you considering training for the Priesthood?

Have you been a full member for over two years?

The Candidates for Ordination Fund could assist you financially with an annual grant.

Apply in the first instance to the Administrator of the Fund Bro. Colin Squires whose address is on the front of this magazine



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