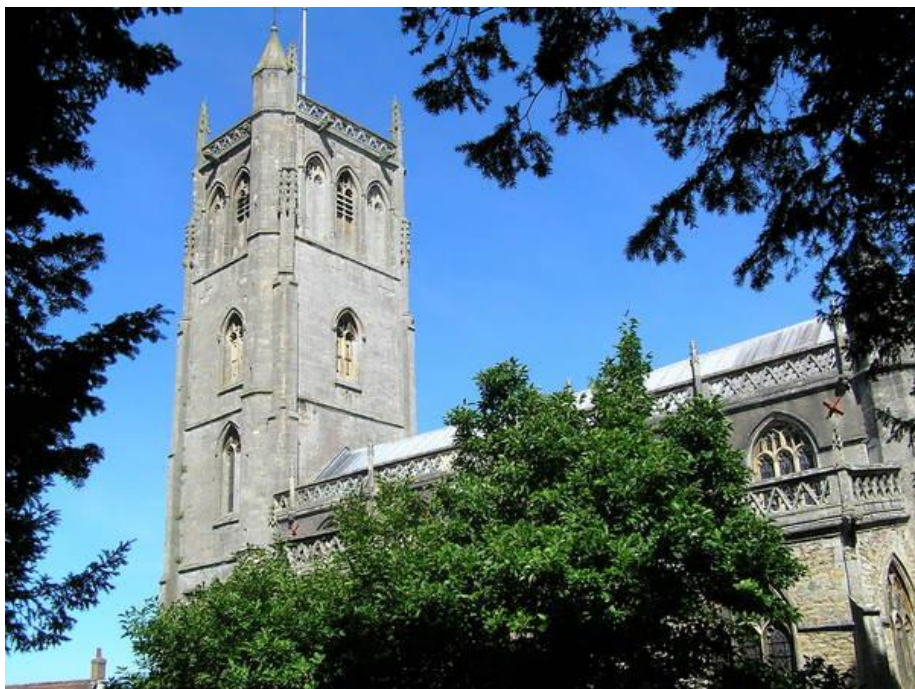




The Server



S. Andrew's, Banwell, Somerset.

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Guild of Servants of the Sanctuary

Guild Patrons: the Bishops of Beverley, Ebbsfleet & Richborough

The Warden:

The Reverend J D Moore
25 Felmongers, Harlow, Essex, CM20 3DH, 01279 436496
Email: frj david@aol.com

Chaplain-General, Chaplain of Ordination Fund:

The Reverend MC Brain
33, Dibdale Road, Dudley, West Midlands, DY1 2RX 01384 232774

Secretary-General, Membership Secretary and Webmaster

Mr Terry Doughty
7 Church Avenue, Leicester, LE3 6AJ, 01162 620308
sec-general@gssonline.org.uk

Treasurer-General & Secretary Ordination Fund:

Mr Louis A Lewis
184 Tottenham Lane, Hornsey, N8 8SG, 020 8341 0709

The Server Editor:

Mr Peter J Keat
19 Lyndhurst Road, Anns Hill, Gosport, Hants. PO12 3QY
Email: pj.keat@ntlword.com 023 9258 2499

Distributor of Guild Products & Publications:

Mr Nigel Makepeace
37 Dillotford Avenue, Styvechale, Coventry, CV3 5DR
Email: nigelmakepeace@btinternet.com 024 7641 5020

Master of Ceremonies:

Mr Craig Aburn
19 Wolseley Road, Aldershot, Hants GU11 1NE 01252 332298
Email: craigaburn@gss.org.uk

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Contents

Contents	1
Editorial	2
Welcome to New Members	3
The Faithful Departed	
The Chantry Book	
The Guild Shop	5
The Unknown Warrior	
In the Purple	6
Church Sundials	7
News from the Chapters	
Trip to Jerusalem	10
Olympic Determination	11
God had trouble with children too..	
Music from the Past	13
Invitation to Us All	
Letter to the Editor	14
Book Review	15
Cycle of Prayer	16
Guild Diary	19
Chartreuse	20
Geoffrey Chaucer	22
S, Anthony	23
Take Hold of Every Moment	25
Interegnum	26
Borley Rectory	
Roland Hudson	29
A Soldier-His Prayer	30
The Bird Cage	
And Finally	32

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From the Editor's Desk.



Love and concern for others in our daily lives is what we all strive for and this got me thinking back 40+ years and remembered my Godmother and her brother. They were both single and lived together in the parental home in a very small Essex village, long after their parents had died. Both of them were pillars of the community, she was a Sunday School Teacher, Guide Mistress and a member of the Church Choir and her brother, Martin, was a Sidesman and verger and the local postman.

Martin had lived an interesting life; he joined the Royal Marines and served in both World Wars and was highly decorated; but he was one of the quietest, gentlest, countrymen that I ever met, his working life revolving around the Post Office and helping others. He was well known throughout the village and could always be relied on to help. His round would take him hours because if he delivered a letter to a rural cottage to someone who could not read he would always, at their request, read the letters to them and then in a couple of days time return and write the reply for them. He would collect pensions for folks in isolated cottages, he would carry family messages and produce from one cottage to another. He would chop wood for the elderly and infirm and lay their fires and also deliver the daily papers at the same time.

Nothing was too much trouble for him, if someone needed something he was always there, if something had to be done, he was there and for every church service, he was there; he was a truly committed Christian who was called to higher service at the early age of 58. A real example to us all, someone for whom service to others was paramount but all done in a quiet unobtrusive way. Many of his works never came to light until after he died and my Godmother was forever hearing of what Martin had done for others.

He was not remembered in the parish as a rough, tough highly decorated Royal Marine but as a quiet, gentle and caring man who had a real concern for his fellow man. What more could anyone ask but to be remembered in this way.

Yours

Peter

Welcome to New Members

Full Members:

Robert Chappell, Thomas Greenwood, Sandra Holt, Wayne Horridge, Maureen Howlett, Juanita Joy, Anne Lawrence, Grant Mbewe, David Penny, Amanda Wren, Gillian Zarb

Probationers:

Michael Bailey, Elizabeth Chaney, Norah Clarke, Alice Clifflen, David Clifflen, Graeme Fincham, Thomas Fincham, John Gebbie, Christine Hurwood, David Miller, Anne Richards, Peter Shillito

Priest Associates:

Stephen Raine

The Faithful Departed:

William Adams, Stephen Andrews, Thomas Hackston, John Jenkins, Harry Lord, Norman Rook



The Chantry Book

Grand Councillor Fred Palmer R.I.P.

If the Rectory telephone rang rather late at night it was generally one of two things – an emergency of some kind to be dealt with, or (and probably the similar experience of many) it was Fred on Guild business – and they are the phone calls I'm now rather missing.

I'm very grateful to Fr. Colin and to Fred's beloved family for this opportunity to say a few words about Bro. Fred Palmer, Grand Councillor, Secretary and Treasurer of our Chapter of S. Michael the Archangel, of which I am the Chaplain. Perhaps, like Fred's title, that all sounds rather 'grand' but those who knew Fred would simply never associate such a word with him. Fred was the most unassuming, sincere and devout servant of our Lord and of his Church. His faith was firmly rooted within, and was fed by, the Catholic tradition within the Church of England and the Guild of Servants of the Sanctuary Fred served with distinction and a gentle enthusiasm that has nurtured and encouraged so many Altar Servers over so many years. Moving from South London as a young man myself some 38 years ago, it was largely down to Fred that within 2 weeks I was serving here at S. Mary, Ashford, and so I hope that today I may represent that

long line of Altar Servers whose faith mattered so much to Fred.

As I think of Fred, I think too of his wealth of stories. If Fred had the habit of sounding rather somber when reading a Lesson in Church, this by no means was a reflection of the Fred who could laugh until he cried and would have everyone else in the same state – just as he did when, so many years ago, he told of serving at the Altar for a priest with an unfortunate 'lisp' desperately trying to tell Fred that the list of names to be read of the departed (it was an All Souls Requiem Mass and hardly an occasion of mirth) had fallen down the back of the Altar, the giggling spread to 2 elderly ladies at the front who lifting their heads from prayer were confronted with Fred's rear (being the only visible part of Fred) sticking out from beneath the Altar – I can still hear Fred's laughter in relating that story.

Fred began serving 74 years ago in 1935 and was our Group Councillor for many years. In 1998 at my Church in Temple Ewell we had a special Mass and Presentation to Fred to mark 50 years of service as Chapter Secretary and Treasurer. Last year at our Group Festival at Charlton Church in Dover, we celebrated again, 60 years, and we shall never forget the lovely humility with which Fred received a special framed certificate so deservedly awarded and presented (together with a bottle of bubbly) by Bishop Michael Turnbull.

I understand Fred is wearing the medal and special ribbon of a Grand Councillor the title awarded him by the General Council. Fred was in the William Harvey Hospital when I took the medal and ribbon to him – he was rather frail, but so thrilled and then my last honour, on this last occasion that I saw Fred, was to give him my blessing. Kath, Stephen and David and all your families, you are surely in the prayers of many Guild members here last night at the Requiem Mass and here again today. Dear Brother Fred, 'Thank you' and probably like so many others the words of Our Lord that instantly come to mind are 'Well done, good and faithful servant'.

May our Blessed Lord receive you and the prayers of Mary, His Holy Mother, St. Michael the Archangel and all the saints speed you to your heavenly reward.

Amen.

A tribute to Fred Palmer at his funeral on June 1st 2009 by Fr. Paul Christian, Chaplain of the Chapter of St. Michael the Archangel, East Kent

The Guild Shop

The items in the Guild Shop are at present under review for details of the stock which is available please contact Bro. Nigel Makepeace whose contact details are:-

Mr Nigel Makepeace, 37 Dillotford Avenue, Styvechale, Coventry, CV3 5DR
Email: nigelmakepeace@btinternet.com tel: 024 7641 5020

oOo

The Unknown Soldier

The Tomb of the Unknown Soldier in Westminster Abbey was conceived as an act of mass therapy for a nation of grieving fathers, mothers and widows, each of whom might convince themselves that the body it contained was that of their husband or son.

The anonymous warrior, selected in the dead of night from four recovered from the four main British battlefields, was sealed in an oak coffin made from a tree grown in the grounds of Hampton Court. Its lid was adorned with a crusader's sword from the royal collection and the coffin was placed in the abbey, at the west end of the nave, in soil brought from France.

Today it remains wreathed in mystery and symbolism and has the same power to move that it did all those years ago in November 1920, when in the first week of "the great pilgrimage" more than a million people filed past the tomb to pay their respects. The Union Flag that covered the coffin on its final journey, which had been used as an altar cloth on the Western Front by the Rev. David Railton, whose experiences in the war had inspired the concept of the Unknown Soldier, now hangs proudly in the abbey's S. George's chapel. The bell from *HMS Verdun*, the destroyer that carried the remains of the British task force from Boulogne to Dover, can also be seen, as can the Congressional Medal of Honour which had been awarded to the Unknown Soldier by America.

Remarkably, the railway luggage van that carried the Unknown Soldier from Dover to Victoria remained in service until the Eighties. Found languishing in a



Chatham, Rail Van 192 (above) had seen such sombre service before, having carried the repatriated bodies of Captain Charles Fryatt, a merchant seaman, and Nurse E Cavell. The Germans, during the war, arrested Fryatt for attempting to ram a German submarine and Cavell for helping British soldiers to escape from Belgium where she ran a hospital had executed both.

By Peter Keat

oOo

In the Purple

I am reliably informed by a priest, with whom I work, that the following story is absolutely true:-

An elderly single priest retired to a quiet rural West Country parish and happily spent his last years assisting the local Parish Priest by undertaking services, visiting the sick and needy and conducting funerals of the villagers as required. Being a very prudent man he spent some time working out exactly the details for his own funeral when the time should come. He wrote it all down in a small notebook, he placed it in an envelope and sealed it and gave it to the Vicar who put it in the church safe for safe keeping.

The time came when the elderly priest died, but unfortunately the Vicar who, as so many are these days, was single handed, and he was in the middle of a period of sabbatical leave and having no Curate or other priest in the parish the Parish Clerk, knowing of the existence of the book, opened the safe to retrieve the notebook to find out the directions Father had left for his funeral service and the directions for the undertaker. On opening the book there in the old man's bold hand writing were his choice of music, readings, hymns

and prayers, in fact all the details that would be required for his funeral and the notes ended with the words "... ..and I wished to be buried in my purple".

The Parish Clerk accordingly made all the church based arrangements and then handed the book on to the local undertaker so that he could fulfil his part of the old priests wishes, and the Parish Clerk then thought no more about it. A few days later a small group of the parishioners who were close to Father went along to the Chapel of Rest to view the body and to pay their last respects. They were met by the Undertaker who quietly led into the Chapel and left alone. The coffin was laid there in front of them and so they prepared themselves to view Father expecting to view the body of a splendidly robed priest but they were staggered to see Father lying there serenely with a crucifix in his hands and dressed in his purple silk pyjamas.



Anon.

oOo

Church Sundials

Sundials are thought to have been used to mark the passage of time from the days of the earliest man. As early as 3500 B.C. the Ancient Egyptians began to build tall, slender, tapering, four-sided obelisks that served as the basis of their timepieces. The moving shadow of the obelisk formed a crude type of sundial and various markers arranged about the base separated the day into divisions as well as indicating which were the longest and shortest days of the year.

Have you ever noticed on a sundial that the shadow thrown by the needle, its proper name is a gnomon, only goes half-way round the circle, unlike the hands on a proper clock? The reason, of course, is simple as the sun's shadow can only move in that one direction, which will be therefore only be 180 degrees; i.e. the shadow will always move clockwise. Before mechanical clocks began to be commonly used in the late fifteenth century many local churches had some form of sundial on the wall to show when the 'Holy Mass' would take place. Many of these sundials were constructed differently and vary in form, size, materials, detail and position in the many ways. But they all have a central hole in which the gnomon or needle was fixed and from which lines, if any, radiate to marked

areas. One line is usually marked far clearer than the others this would be to indicate the usual hour of the mass in that particular church.

In Medieval days the walls of churches were coated with a form of cement and lime wash which was painted over both the inside and out of the churches- Mass or Scratch dials were then painted either onto the walls or they were scratched lines near to the main door or the priest's door and at a convenient position four to five feet above the ground, so it could be seen. Since Medieval times many churches have had parts rebuilt or porches added, so the mass dial can end up almost anywhere inside the building, even on a north wall. But there could well be other reasons for erecting a church sundial. The one pictured to the left is set high in the battlemented wall of Darley Dale Church. The face has been badly eroded but some of the engraving of the hours in Roman numerals may still just be made out. It has a scroll work gnomon made of iron. The sundial was erected on the church of S. Helen by the Vicar the Revd. William Wray in the 18th century to encourage punctuality at services amongst his parishioners, who, in his opinion, spent too much time gossiping under the ancient yew tree in the churchyard before coming to church.



Anon.

oOo

News from the Chapters

S. Cyprian, Strood. The last few months have seen several happy events in the Chapter. Three of our members have been blessed with their first children, Angela and Martin Hill had a son Joseph, Helen and David Robinson a daughter Lucy. Also John Abnett celebrated 70 years as a server and 55 years as a full Guild member.



S. John the Divine, Leicester. The April meeting was, in fact, held on March 31st at S. Mary's, Anstey, for Sung Mass our Chaplain, Fr Colin Southall celebrating. The address was given by Fr Simon Foster, Rector of S. Mary's. We met in the Church Hall afterwards for refreshments and fellowship. It was a great joy to meet again at S. Hugh's, Market Harborough on May 19th for Guild office and Address. Fr. Southall, our Chaplain, sang the Office and Fr. Andrew Quigley, Team Vicar, gave the address.

Corpus Christi Chapter, Essex: We would have liked to have seen more members present at the AGM, but the date chosen was during half term and, many took the opportunity for an early break. At the meeting the accounts were accepted; the existing officers were re-elected and the Chaplaincy was discussed and a Priest will be invited to become our Chaplain. The June meeting at S. Nicholas, Canvey Island, was in many ways one of the best we have had for some time. It would be very true to say that while we lacked a number of our regulars the congregation of the Canvey Island Team Ministry made up for it. Father Tudor made us very welcome and the Altar Party comprised of Servers from the various Churches within the team. It is with great regret that I record the death of Constance Godolphin, the sister of Richard our Master of Ceremonies and a very loyal member of the Guild of the Chapter of S. Peter the Apostle, Chelmsford, On a happier note, I am pleased to report that David Coster's admission to the Deaconate went very well S. Clement's welcomed him in true Anglican Style later that afternoon.

Saint Chad, Coventry : The April meeting was at the Abbey Church of S. Mary, Nuneaton and was attended by 32 members and friends. Our chaplain was on holiday so Fr. Mark Liddell and Fr. Paul Such led the service of Vespers of Our Lady and Benediction. We combined with the Coventry Cell of Our Lady of Walsingham on this occasion. We thanked Fr. Mark and the ladies of the parish for their hospitality on the evening. It was with sadness that we learnt that two of our former chaplains had died, Fr. Graeme Hands died in Walsingham in March and Fr. John Chapman died on S. George's, Fr. Chapman's Funeral Mass held at S. Nicholas Radford was well attended by GSS members. We joined with the Leicester, S. John the Divine Chapter at the 44th annual May Festival of Our Lady of Walsingham at S. Andrew's, Jarrom Street, Leicester. A procession around the streets of the parish and the De Montford University Campus preceded the Mass at which the Principal Celebrant and preacher was Fr. John Hunwicke who gave an inspiring Address on Our Lady and gave a tribute to the late Fr. Bernard Badger who instituted this May Festival in 1965. He was assisted by 12 Concelebrants. The summer outing was held on 27th June when we attended the 80th Annual Summer Pilgrimage to the Shrine of Our Lady of Egmonton.

S. Joseph of Arimathaea, Portsmouth: Our May meeting was slightly different we met on a Sunday evening in S. Peter's Racton where we said the Guild Office after which we made our way to the Inn in the next village where we had a very pleasant evening in their Skittle Alley and shared in a wonderful buffet supper. In June we met in the church of S. Matthew, Bridgemarky where the new

incumbent Fr Ruben Preston made us very welcome. Although we were small in numbers we sung the Guild Office enthusiastically and then met for tea and conversation afterwards. July saw us in S. Mary's Barnham as the guests of the Chichester/Bognor Chapter. Here we sang the Guild Office together. It is always good to meet together with other Chapters and to extend the hand of fellowship.

S. Werburgh, Stockport: 2009 began with a sung mass at the church of St James, Gatley to remember our patron, S. Werburgh, we were invited by the vicar, Can. Bob Read, who is a past Priest Associate. Mid March we returned to S. Matthew, Edgeley, for our AGM. In June the chapter was invited to the Roman Catholic Church of Our Lady & S. Christopher by Fr. Phillip Egan,



after devotions the service concluded with Benediction, after the service we adjourned into the parish house for refreshments & fellowship, the excellent refreshments provided by the ladies of the congregation the chapter has invited Fr Egan to preach at our chapter requiem in November. Left Bro. David Copage receiving his long service certificate from Fr. Kevin Ball.

The Chapter of S. Mildred, Thanet at All Saints church, Westbrook.



Holy Rood Chapter, East & West Ealing: At the recent Annual General Meeting Br. Alan Sabey (of St Mary The Virgin, Norwood Green) was elected Secretary as well as Treasurer. A programme to the end of the calendar year has been compiled. The new Secretary hopes to begin a Recruitment drive to try and attract more members. Bro. Peter Shillito has been introduced as a Probationer.

Ye Olde Trip to Jerusalem



Travellers to Nottingham often discover this quaint inn carved into the rock and connected with the labyrinth of caves at the foot of Nottingham Castle. The first question asked always relates to how it came to have such an unusual name. The answer to this lies in the date painted on the walls, 1189 AD. This was the year of ascension of Richard the Lionheart and one of his first acts as King was to crusade against the Saracens who had occupied the Holy Land. Nottingham Castle was a stronghold favoured by the King and legend says that the Knights and men at arms rallied to at the Castle to rest before journeying to Jerusalem. Legend also states that the Crusaders stopped off at the Inn at the foot of the Castle for refreshments being such a short journey it was probably more likely 'one for the road'. One of the confusions is the change of the use of the word trip over the years. In the Middle Ages, a 'Trip' was a resting place so it is understandable how the Inn came to be called 'Ye Olde Trip To Jerusalem'.



In 1330 the inn was the setting for one of the most dramatic twists in the history of England's monarchs. Today visitors to the castle can tour the passages that lead to the tunnels that run through Castle Rock. This is where Edward 111 entered the castle from the inn to arrest Roger Mortimer, his mother's lover. Mortimer and Queen Isabella had murdered Edward's father and were establishing themselves as corrupt rulers of the country. Mortimer was captured in the royal apartments and was hanged at Tyburn. Since that time the passage taken by Edward has been known as Mortimer's Hole. Today's visitor will see it is a cross between an inn and a museum. One point of interest is in what is called the Ward Room, is the fireplace. Once having chimneys that emerged through the top of the rock, they only needed sweeping every thirty years due to a large chamber behind the fireplace. A black painted near the stairway to the upstairs lounge is the area that houses the chimney alcove, which reputedly has a secret entrance to the network of caves, although that entrance is now blocked off. When this alcove or chamber was opened up in 1996, seven and a half tons (50+) sacks of soot were removed! At the far end of the Lounge is a little room (the Haunted Snug) which sits above an unused basement known as the 'Secret Cellar', So just when you are enjoying a quiet drink and you think you are alone when you might feel a tap on the shoulder - other people have!

Olympic Determination

It was the Olympics in Mexico, 1968: a crowd of die-hard spectators lingered in the Olympic stadium, watching the last finishers of the Marathon. An hour before, Mamo Wolde of Ethiopia had won. It was getting cold and dark and the remaining spectators were beginning to leave when suddenly they heard the sound of sirens and police whistles coming into the stadium. As they watched in amazement, one last runner made his way onto the track for the last lap of the 26 mile race. It was John Stephen Akhwari of Tanzania. As he ran the 400-metre circuit, people saw that his leg was bandaged and bleeding. He had fallen and injured it during the race, but he refused to let it stop him completely. Suddenly the people remaining in the stadium rose (some in tears) and applauded him until he crossed the finishing line. As he finally hobbled away, he was asked why he had not quit since he had no chance of winning a medal. He said simply: "My country did not send me to Mexico City to start the race, they sent me here to finish it!" What an attitude! He looked beyond the pain of the moment and kept his eye on the purpose for which he was there. What a parallel to our Christian lives because as Christians, we are also called to finish the race, to fulfill God's calling for us and not to just take part and drop out when the going gets tough.

God had trouble with the children too...

Whenever your children are out of control, you can take comfort from the thought that even God's omnipotence did not extend to God's children. After creating heaven and earth, God created Adam and Eve. And the first thing he said was: "Don't". "Don't what?" Adam replied. "Don't eat the forbidden fruit," God said. "We've got forbidden fruit? "Hey, Eve...we got forbidden fruit!" "No way!". "Don't eat that fruit!" said God. "Why?" "Because I am your Father and I said so!" said God, wondering why he hadn't stopped after making the elephants. A few minutes later God saw his children having an apple break and was angry. "Didn't I tell you not to eat the fruit?" the First Parent asked. "Uh huh," Adam replied. "Then why did you?" "I dunno" Eve answered. "She started it!" Adam said. "Did not!" "Did too!" "DID NOT!!" Having had it with the two of them, God's punishment was that Adam and Eve should have children of their own. Thus, the pattern was set and it has never changed. But there is reassurance in this story. If you have persistently and lovingly tried to give them wisdom and they haven't taken it, don't be hard on yourself. If God had trouble handling children, what makes you think it would be a piece of cake for you?

Music from the Past

There were church organs in Britain during the 10th century: Bishop Alphege installed one in Winchester but all we know of this instrument is that it had 400 bronze pipes. We also know S. Dunstan granted permission for one to be installed in Malmesbury Abbey and it was in place before the Winchester instrument. The oldest complete organ in the world was built in 1390 at Sion in Switzerland, but a strange piece of wood, which had been stored for years in Suffolk's Winsifield Church, was identified as a 16th century organ sound board. The date is difficult to establish it is believed to be between 1530-50. A new organ has been built around the original soundboard and historical details have been followed therefore the instrument sounds very different from what we are used to. Inspiration for the rebuild was taken from descriptions of organs in the Tower of London and at Coventry, now long gone but built in 1519 and 1526. The Reformation questioned the use of organs particularly in Scotland where the organ in Holyrood's Chapel was called a chest full o' whistles'. Few survived Cromwell's purge and those that did were later replaced with the introduction of two manual keyboard instruments with a swell box.

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A Date for your Diary from Fr Squire.



A Concelebrated Mass to celebrate the Silver Jubilee of the ordination to the priesthood of Fr. Geoffrey Squire will be held in S. Peter's, Barnstaple on Saturday 3rd October 2009 at 12 noon. The Rt Revd David Silk will preside and there will be refreshments after the mass. Priest-Associates are invited to concelebrate and all servers are invited to robe. Please telephone 01271 344935 for information sheet and to give Fr. Squire some idea of the number of concelebrants and servers participating. Though not a 'guild event', many guild members will be participating. Guild members will provide the altar party and with many members of the catholic societies being present this will truly be a great gathering of the traditionalist faithful. The mass will be fully in accordance with the principals of the traditionalist 'integrity'. Mark James will be organist and Director of Music and the singing will led by singers drawn from many church choirs. The event was to have been at my church in the village of Landkey, but it was beginning to look as though that church would be far to small, so I have accepted the kind offer of the use of the much larger parish church of Barnstaple. Fr. Geoffrey Squire SSC

Letters to the Editor

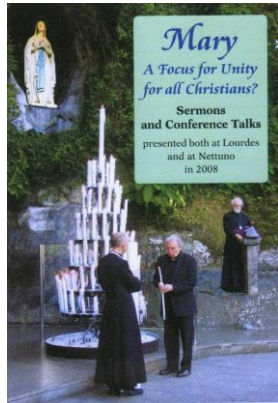
The article on Aggie Weston's in the summer edition brought back memories of my National Service as a Coder with the Royal Navy, 1954–1955, when stationed in Royal Naval Barracks and on the staff of the Commander-in-Chief, Portsmouth. Aggie's was on Edinburgh conveniently near to the Barracks and the Dockyard Main Gate. Many evenings were spent in clean, pleasant surroundings with an adequate supply of light refreshments and company whose conversation was above the level of that on the lower deck. Unfortunately when writing home to say that I had stayed at 'Aggie Weston's', without elaboration the response from Mother was that I should behave myself! A letter of explanation was required to confirm that I was not being led astray, but quite the contrary. I have not been back to that part of Portsmouth since my discharge and wonder what has happened to the premises, I imagine that with the much reduced Navy and a more relaxed style of life there may not be the need for the type of accommodation and facilities Aggies provided, which in some ways is sad, for I together with many others benefited from the facilities so willingly offered.

David Simpson

“Not just before Mass but what we do during”



Have you ever noticed when you attend Mass on a Sunday how often the priest becomes frustrated by the constant chatter that goes on in the church and also in the choir and servers vestries? When I attend Mass I examine the mass booklet of each church and locate where the Peace is going to be given and make sure that I am on my knees in devotional prayer and contemplation. It is not about being a misery; the Peace being offered correctly is a beautiful part of the Mass; usually being confined to the sanctuary, which saves time; here each person bows to each other, the two people place their hands on each others elbows and one quietly says “pax vobiscum” the other replying “ et cum spiritu tuo”. The person who has received the peace then goes to the next in line and so on. Kneeling and trying to focus on ones devotions becomes impossible because what we hear in akin to a noisy church. The noise, conversation and a lot of chatter, actual kissing and shaking of hands has taken the ‘pax’ well beyond an acceptable symbol that should be shared among the faithful. It is really distracting when you are trying to pray in church when children are running about, children should be seen and not heard. As the Holy Father points out “often this gesture is not completely understandable”. *Darren Goodwin.*



Mary. A Focus for Unity for all Christians?

This small book (92 pages) is attractively set out, and each section following on with a clear thread - Devotion to Our Lady- and a carefully presented reversal of what has often been Christian belief that Mary is a stumbling-block to unity.

The pilgrimage to Lourdes to celebrate the 150 anniversary of Our Lady's appearances to Bernadette was a popular gathering of Catholics and Anglicans and the sermons given there are to be found in this book [notably the words of Cardinal Walter Kasper, and the

Archbishop of Canterbury]. Expectations of a new understanding between Christians have certainly been aroused, but there is no attempt to gloss over the difficulties.

There is a helpful chapter on the history of Marian devotion in England (which includes emphasis on the Shrine at Walsingham as well as other holy sites); also there is a section about Ipswich and Nettuno and their shrines of "Our Lady of Grace". At Nettuno an Anglican-Catholic dialogue has established.

There is a beautiful pictorial record of the pilgrimages in 2008, the photographs are excellent, and the holy atmosphere in both centres is conveyed by the welcome that all pilgrims and their leaders received.

In all the sermons the Marian theology is notably scriptural - from the Annunciation to the Day of Pentecost. The link for all Christians is the spirit of Jesus Christ - the spirit of Unity. Mary was the first to be blessed with the indwelling of the Holy Spirit we must remember that Mary points to Christ, and that through her obedience, Jesus was able to share in our humanity. Above all, we recall the wedding feast at Cana - and her words :- "Do whatever He tells you".

The book, priced at £8, incl. P&p may be obtained from Richard North, Esq., 11, Larkfield Road, FARNHAM GU9 7DB. Cheques payable to: The Society of Mary'.

October 2009

- 1 Diocese of Ripon/Leeds
- 2 Diocese of Sheffield
- 3 Diocese of Wakefield
- 4 Trinity 17. For those whose marriages have broken down. For Cllr Roland Roberts of PG 20 (Northumberland).
- 6 William Tyndale, Translator of the Scriptures Reformation Martyr
- 7 No 20 S. Benet Bishop Newcattle Upon Tyne/Gateshead
- 8 May we pray for all chapters in abeyance
- 9 No 57 S. Godric of Finchdale Durham
- 10 No 128 S. Oswin Northumberland/N.Tyneside
- 11 Trinity 18. May we walk in the way of the Commandments
- 12 No 307 S. Hilda of Whitby Scarborough, Whitby
- 13 S Edward the Confessor Help us put our faith into practice
- 14 Diocese of Durham
- 15 Diocese of Newcastle
- 16 Diocese of York
- 17 S Ignatious of Antioch Martyr c107
- 18 Trinity 19. For all those who are called to be priests and Ministers in your Church
- 19 S. Luke the Evangelist .Our own General Practitioner, all Doctors, Dentists, Surgeons and all medical staff
- 20 Provincial Group 21 (Cheshire/Lancashire) Cllr Jeremy Wood
- 21 No 18 Our Lady & S Barnabas Lancashire/Furness
- 22 No 21 S. Francis & S. Chad South & Mid Cheshire
- 23 No 137 Our Lady & S. John The Wirral
- 24 No 152 Our Lady & S. Nicholas Liverpool & District
- 25 Last after Trinity. Bible Sunday May we all have an openness to the word of God
- 26 No 182 S. Warburgh Stockport & District
- 27 Diocese of Blackburn
- 28 S. Simon & S. Jude Lost Causes
- 29 Diocese of Carlisle
- 30 Diocese of Chester
- 31 Autumn Festival in S. Nicholas Guildford. Pray for all who attend and those who are unable to join in the Festival.

November 09

- 1 Fourth before Advent. All Saints May we follow them
- 2 All Souls The Faithful Departed
- 3 Diocese of Liverpool
- 4 Diocese of Manchester
- 5 Diocese of Sodor & Man
- 6 Provincial Group 22 Cornwall Cllr Nigel Owen
- 7 No 114 S. Michael Mount Bay, Mounts Bay/Penzance
- 8 Third before Advent. Remembrance Sunday. Remember all victims of war and those who have been bereaved because of hostile action.
- 9 No 170 The Sacred Host Falmouth/Penryn
- 10 No 231 S. Willow & All Crinish Saints Part Cornwall
- 11 Remember all the Armed Forces and those in the Reserved Forces.
- 12 No 240 S. Mark Cambourne/Redruth
- 13 No 247 S. Uny S. Ia S. Anta S. Ives
- 14 No 250 Holy Cross Liskeard
- 15 Second before Advent For all concerned in the affairs of the world
- 16 Diocese of Truro
- 17 S Hugh of Lincoln c1200
- 18 The Scottish Episcopal Church and all its people
- 19 Scottish Guild of Servers
- 20 Scottish Guild Council and all Officers
- 21 P.E.V. Ebbsfleet
- 22 Christ the King For all young people
- 23 P.E.V. Richborough
- 24 P.E.V Beverley
- 25 Isaac Watts Hymn Writer c1748
- 26 All Christian Work in Africa
- 27 Church of Ireland and all its people
- 28 Men's Groups and Societies
- 29 Advent 1 The Church's New Year
- 30 S Andrew Patron Saint of Scotland

December

- 1 AF/Z100 Sacred Heart Harare Zimbabwe
- 2 All Officers and Supporters in S. Africa
- 3 S. Francis Xavier The Church in Asia
- 4 Advent 2 Make us Ready

- 5 For the work of the Salvation Army
- 6 S. Nicholas. Make us mindful of the needs of others
- 7 S. Ambrose. May we benefit from his teaching
- 8 Immaculate Conception of Our Lady
- 9 Church Papers & Magazines
- 10 Diocese of Europe
- 11 Advent 3 Give us patience in all our dealings with others
- 12 No EU G9 S. Bernard of Clairvaux Gibraltar
- 13 All Catholic Societies
- 14 Episcopal Church U.S.A. Presiding Bishops, Clergy and People
- 15 For all prisoners of conscience, hostages and their families
- 16 For Deanery and Deanery Synods
- 17 For all P.C.C.'s , District Committee's and their members
- 18 Advent 4 The Coming Christ Child
- 19 For all who live alone
- 20 For all in a hospice, nursing and residential care
- 21 The bereaved
- 22 The lonely
- 23 Strengthen our faith to receive Him
- 24 Christmas Eve The Most Holy Night
- 25 Nativity of Our Lord. The Most Holy and Blessed Festival**
- 26 S. Stephen The First Martyr For all Martyrs
- 27 S. John the Evangelist Spread the Word
- 28 Holy Innocents For All God's Children
- 29 The Holy Family Blessings for relations and friends
- 30 For His Church throughout the world
- 31 Give thanks for the Blessings of 2009

Corrections, omissions and suggestions to:

Angela Mc Mullen,
46 Field House Road,
Humberston,
Grimsby,
DN36 4UJ.
Tel: (01472) 210596

angela.mcmullen.grimsby@gmail.com,

The Guild Diary

Saturday 5th September. The 81st Festival and AGM of the Scottish Guild of Servers. Holy Trinity, Stirling.

1pm: Solemn Eucharist at followed by refreshments, the AGM and concluding with the Guild Office.



Saturday 12th September Midlands Area Festival. S. Mary De Castro, Leicester

Noon: Concelebrated Mass: Principal Celebrant & Preacher: The Rt. Revd. Keith Newton, Bishop of Richborough
3.30 p.m. Solemn Guild Office, Procession & Benediction
Priests wishing to concelebrate, for Free Car Parking permits, Bell ringers wishing to ring the 10 Bells of St Mary's and other enquiries please contact Terry Doughty, address on the inside cover.



Saturday 31st October 2009. Autumn Festival: S. Nicolas,

Bury Street, Guildford, Surrey GU2 4AW

12 Noon - Solemn Mass

3.30pm - Solemn Guild Office, Sermon, Procession and Benediction



The church is at the bottom of Guildford High Street, by the river and Debenhams. Bury Street is off the A3100 Portsmouth Road. The best way to get there is by train - London Waterloo to Portsmouth line has a fast service. Also services from Reading, Ascot and Gatwick. The church is 5-10 minutes walk from the station. By car, the best car park is Farnham Road Long stay 80p per hour max. daily charge of £6.40 (pay on exit). This is by the railway and about 5-10 minutes walk from the church. NO parking at the church other than short stay pay & display Portsmouth Road car park £1 per hour, very few spaces. The church hall is available for packed lunches and robing for the afternoon. Tea and coffee will be available over lunch and after Benediction. Further details :-

www.gss.org.uk/autumn-festival

Saturday 9th January 2010 Epiphany Festival - Holy Trinity Hoxton

12 Noon - Solemn Concelebrated Mass

3.45pm - Solemn Guild Office, Procession to the Crib and Benediction www.gss.org.uk/epiphany



The City of Dreams

If you, like my wife and myself, love the City of Venice you will be pleasantly surprised to find the Anglican Church of S. George hidden on Dorsoduro. Here that the chaplain welcomes all who want to find, or to worship God, using English whilst they are in Venice. S. George's provides a worship experience in the familiar Anglican/Episcopalian manner using the Book of Common Prayer. All are made very welcome at the Services, on Sundays and Festivals and both of us can much vouch for this.

It is 400 years since Sir Henry Wotton's opened the Embassy from King James I and brought the first Anglican Chaplain, Nathaniel Fletcher, to Venice.. Anglican Chaplains always accompanied both resident and diplomatic missions until the Venetian Republic was ended by Napoleon. After the Congress of Vienna, Great Britain established a consulate in Venice and Anglican services were held there by visiting clergy. In 1842, the Diocese of Gibraltar was established to oversee the permanent overseas chaplaincies and to provide visiting clergy for English-speaking communities in the Mediterranean area. At the time of the unification of Italy, Rev. John Davies Mereweather, settled in Venice and held Anglican services in his flat until 1887. In 1888 a committee of English residents was formed to establish a permanent chaplaincy in Venice. The present St. George's Church was given to the Diocese and dedicated in 1892. Ever since, Anglican services in English, have been held here for the benefit of residents and visitors, apart from the years before and during the war 1935-45.



After 1945 the church became a garrison chapel, and later public services were resumed but just for the Summer season. During his chaplaincy of 1967-74 the Revd. Canon Stanley resumed year-round services, and these, as you can see, are still held every Sunday and they reflect the hope that visitors enjoy their visit and find that the experience of worship in the Anglican Church here uplifts their stay or visit in Venice the City of Dreams.

Geoffrey Chaucer

However like so many churches around the world S. George's is now in desperate need of maintenance and repair and now needs to find 500,000 Euros to restore and redecorate the church. In addition to this it is hoped to establish an endowment to provide a stipend for future chaplains to help the expansion the Chaplaincy work. The permanent Anglican residents are too few to maintain what has become a vital resource for English-speaking Christians worldwide. The life of the English Church here and its buildings have been dependent on the generous gifts from its visitors, and on its chaplains who serve without stipend. Previous appeals enabled the purchase and modernisation of the Chaplaincy house where the chaplain lives. The Venetian environment is hard on buildings, and makes constant demands on those who maintain them! So if you have ever been there, or are likely to go there or just want to support this cause please contact the chaplain.



© St George's, Venice.

OOo

Prayers in the House

Everyday the House of Commons starts with prayers, which are led by the Speakers Chaplain, Canon Robert Wright who is the 78th Speaker's Chaplain. Apart from the public and ceremonial part of his day the Chaplain's role includes officiating at the 12.45 Holy Communion held in the Chapel of S. Mary Undercroft every Wednesday when the House is sitting and as Rector of the church of S. Margaret's next door to Westminster Abbey. There is also a pastoral side to the position and he has pastoral responsibility for the MP's and the staff and has to be available to discuss weddings and baptisms or any pastoral matter.



Peter Keat

Most people know of the works of Geoffrey Chaucer, but what is often not realised was the part he played in the Royal Court of the time. Below is a very brief resume of his life and work.

Geoffrey Chaucers' father and grandfather were both London vintners and before that, for several generations, the family members were merchants in Ipswich. His name is derived from the French *chausseur*, meaning *shoemaker*. In 1324 John Chaucer, Geoffrey's father, was kidnapped by an aunt in the hope of marrying the twelve-year-old boy to her daughter in an attempt to keep property in Ipswich. The aunt was imprisoned and fined £250. John married Agnes Copton, who, in 1349, inherited properties including 24 shops in London from her uncle, Hamo de Copton, who is described as the moneyer at the Tower of London. Geoffrey Chaucer was born around 1343 and little is known about his early life. But there is strong evidence he attended one of three grammar-schools: S. Paul's, S. Mary-le-Bow's, or S. Martin-le-Grand's but there is no firm evidence for any of these establishments. The next information that comes to hand places him at the age of 14 as a page in the household of the wife of Prince Lionel, the third son of Edward III and it is known that he held this position for a long time.



Chaucer's first excursion into the King's Business was in the October of 1360, when he couriered letters from Calais to England during the peace negotiations. He held the official title of Clerk of the King attached to Prince Lionel. In 1368 he was awarded a royal pension for life, an indicator that he had served his King in long and valued service as a sort of jack-of-all-trades.

The only known facts about his life between 1358 and 1367 are that he was imprisoned in France during the Hundred Years War and was ransomed in March 1360, for a large sum of money. During this time Chaucer married Philippa Roet, lady-in-waiting to the Queen and she bore him at least two children. Between 1368 and 1367, Chaucer undertook nearly a dozen diplomatic missions to Flanders, France and Italy. Many were important; indeed many were so secret that they were not mentioned in the histories of the time at all. In 1381, he was sent to deal with marriage negotiations between Richard II and the daughter of the French King he was granted the title of "Knight of the Shire," an important Parliament post, and later (1389)

was installed as the Clerk of the King's Works at Westminster, the Tower. In 1399 he settled in Westminster, but he did not live long to enjoy his retirement, as he died on October 25, 1400.

A possible indication that his career as a writer was appreciated came when Edward III granted Chaucer *a gallon of wine daily for the rest of his life* for some unspecified task. This was an unusual grant, but given on St. George's Day 1374, a day of celebration when artistic endeavours were traditionally rewarded. It is not known which, if any, of Chaucer's works prompted the reward but he continued to collect the liquid stipend until Richard II came to power, after which it was converted to a monetary grant. The last mention of Chaucer is on 5 June 1400, when some monies owed to him were paid. Chaucer was buried in Westminster Abbey as was his right owing to the new house he had leased nearby on 24 December 1399. In 1556 his remains were transferred to a more ornate tomb, making Chaucer the first writer interred in Poets Corner. (Above).



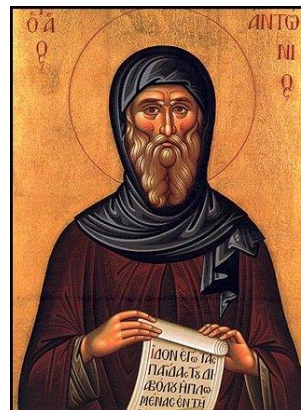
From: The Portsmouth Chapter Magazine

oOo

Saint Anthony. The first Christian monk

Among the contributions of S. Athanasius, Bishop of Alexandria, head of the Church in Egypt for nearly fifty years, was his writings the *life of St. Anthony*, a work which was monumental in its influence. His subject, Anthony of Egypt, who is commonly considered the father of monasticism, regarded his vocation as a call to the perfect fulfillment of Gospel teachings.

As a young man of about twenty, Anthony happened to hear in Church the words, "If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me"~ (Matt. 19:21). Certain that the summons had been directed to him personally, he proceeded to obey, and after entrusting his sister to the care of religious women, he went out into the desert. Within a short space of time, disciples, who were drawn by his holiness and example, began to congregate around him. It should be emphasized



that long before Anthony, and from the earliest days of Christianity, the ascetic impulse had been vigorously alive in the Church. Men and women lived their lives 'according to scriptural example in Christian ghettos or within close proximity to each other. But if Anthony was not the first Christian ascetic, he was for all intents and purposes the first Christian monk. The movement he inspired transformed the ascetic into a primarily solitary existence; it set him apart from his fellow Christians and enabled him to be seen as one living in a state completely removed from society.

What followed transformed a dry and barren quarter of the Middle East into an ocean of pious humanity. By the year AD 394, it was reported that there were nearly as many monks living in the Egyptian desert as there were citizens living in the cities. Communities of 7,000 and 10,000 existed and 7,000 men and women were supposedly living at Tabenna in the Nile valley. While it is very probable that such numbers were grossly exaggerated, it cannot be denied that there really was a major social phenomena taking place.

The life of a hermit was always viewed as being the summit of holiness; in fact considerable perils lay in wait for those who were inclined to this venture. There was no Rule to consult, no teacher existed whose position it was to correct the vanities and delusions of the monk who considered himself to be at one with God; nor was it possible for many of them to practice two of monasticism's most important tenets, those of obedience and humility and several of the Desert Fathers appeared to compete in their degrees of austerities.

A very similar movement took place in Ireland, reaching its peak between the 6th-7th centuries. In this case it was not primitive asceticism that grew but a flowering of the scholarly and creative. The flame of Western culture burned more intensely here than anywhere else at a time, this was when Europe was still gripped in realms of ignorance and darkness, the culture nurtured by the monasteries of Ireland was to be one of the world's glories, later the Benedictines would build upon these foundations of learning.

Take Hold of Every Moment

A friend opened his wife's underwear drawer and picked up a silk paper wrapped package: "This, - he said - isn't any ordinary package." He unwrapped the box and stared at both the silk paper and the box. "She got this the first time we went to London, 8 or 9 years ago. She has never put it on. She was saving it for a special occasion. Well, I guess this is it. He got near the bed and placed the gift box next to the other clothing he was taking to the Undertakers, his wife had just died. He turned to me and said "Never save something for a special occasion. Every day in your life is a special occasion".

I still think those words changed my life.

Now I read more and worry less. I sit in the garden without worrying about anything. I spend more time with my family, and less at work. I understood that life should be a source of experience to be lived up to, not survived through. I no longer keep anything. I use crystal glasses every day. I'll wear new clothes to go to the supermarket, if I feel like it.

I don't save my 'that special something' for special occasions, I use it whenever I want to. The words "Someday." and "One Day" are fading away from my dictionary. If it's worth seeing, listening or doing, I want to see it, listen to it or do it now, I don't know what my friend's wife would have done if she knew she wouldn't be there the next morning, this nobody can tell. I think she might have called her relatives and closest friends. She might call old friends to make peace over past quarrels. I'd like to think she would go out for Chinese, her favourite food. It's these small things that I would regret not doing, if I knew my time had come. I would regret it, because I would no longer see my friends and I would regret the letters that I did not write. I would regret and feel sad, because I didn't say to my brothers and sons, not enough times at least, how much I love them. Now, I try not to delay, postpone or keep anything that could bring laughter and joy into our lives. And, on each morning, I say to myself that this could be a special day.

Each day, each hour, each minute, is special, remember that "One day" is far away... or might never come...

Anon.

When we are in Interegnum. Who do we blame?

Who do we blame now we don't have a Rector?
Who's going to carry the can?
Where is the visible presence in the parish
of those who follow The Man?

Legally speaking, it's up to the wardens
to keep it all working out right;
to maintain the building and organise services,
making things ship-shape and tight.

There's no-one to blame if things are not working,
no-one to blame except us.

If we didn't notice and we didn't mention ...
there's no point in making a fuss.

All of us stand as the church here stands,
all of us Jesus's face;
Jesus's ears, eyes, arms, hands and witness
showing his love in this place.

There's no-one to blame, with or without a Rector -
we're all going to carry the can.

We are the visible presence here in the parish
of those who follow The Man.

oOo

Borley Rectory, Essex (1862-1939)

Borley Rectory was reputed to be the most haunted house in the Britain. It was built by the Rev. Henry Bull in 1863 near the river Stour in Essex, for himself, his wife and their 14 children. The Rectory burnt down in a mysterious fire in 1939 but it is thought that the Rectory was destined to be haunted from the start due to the events that had occurred centuries before. The foundations were on a Priory on land that housed a 12th century Church, Caretaker's House and other buildings. A.C. Henning, the Rector in 1936, discovered that the Doomsday Book told of Borley Manor prior to 1066 and

a wooden church being built there. The most popular story of Borley was that in 1362 Benedictine Monks built a monastery on the site. Legend told of a nun from the Bures convent, 7 miles away falling in love with one of the monks. They decided to elope but the elders discovered their plan. A friend was to drive a carriage to help them escape but on the fateful night they were captured; the coachman beheaded, the monk hanged and the nun was bricked up alive in the walls of the vaults. Their ghosts have haunted the site ever since.



The Rev'd. Henry Bull became Rector in 1862. He built the large, brick building the next year and added a new wing in 1875. The first ghostly sightings were reported by a visitor in 1885 who witnessed stone throwing and similar poltergeist activity. Other unexplained events are scattered throughout the early years of the Rectory. A former headmaster of the Colchester Royal

Grammar School reported seeing a ghostly nun several times during 1885. A series of incumbents and their families all reported sightings of the nun. It was said that at dinner parties guests saw the nun's face in the window. It got so bad that the window was eventually bricked up. Henry Bull died in the Rectory in May 1892 and was succeeded by his son, also named Henry. The younger Bull was called "Harry" to avoid confusion. On July 28th, 1900, three Bull daughters reportedly saw a figure on a path, which later became known as the "Nuns Walk". They were joined by a fourth sister and tried to greet the stranger, but the apparition disappeared. Harry also told of seeing the nun, with a phantom coach and she was also seen wandering the grounds always dressed in grey and there are reports of the Monk and Nun passing across the grounds. Several people said they observed "A lady in grey cloak" and "A gentleman dressed in a long black gown." In June 1927 Harry died in the same room as his father and the rectory was empty for some months but during the autumn of 1927, while it was still empty, a local carpenter, Fred Cartwright, said he saw a nun on four separate times by the gate. The Rev'd. Guy Smith and his wife moved in October 1928. Soon after, he heard and moans, including the words "Don't Carlos, don't." Henry Bull had the nickname of "Carlos". While living in the Rectory, the Smiths heard the ringing of the doorbell; saw pebbles being thrown, heard footsteps, noticed keys disappear and lights being turned on. A horse-drawn coach was also claimed to have been seen coming through the gates. The Smiths contacted the Daily Mirror in June 1929 asking for help. The newspaper approached psychic investigator Harry Price and sent a reporter Mr. C. Wall to

the Rectory, resulting in the first published report of paranormal activity. Wall listened to the Smiths tales and saw a "mysterious light" in the window. When Harry Price and his secretary, Lucie Kaye and the reporter arrived they witnessed stones and other objects being thrown across the room. Mr. Wall later said that he had seen the nun. Harry Price returned for a second visit when various phenomena were reported, including the appearance of a medallion, there was also incessant bell ringing. By July 1929, the Smiths moved out "owing to the lack of amenities and the nuisance created by the publicity of the newspaper reports." During October 1930, Rev'd Lionel Foyster, his wife and daughter moved into the Rectory. This was the beginning of the most famous period in poltergeist history being referred to as "the most extraordinary and best documented case of haunting in the annals of psychical research". At least 2000 phenomena were experienced between October 1930 and October 1935. In later years, Mrs. Foyster came up with explanations for how many of these paranormal events could have happened naturally, however there were some phenomena she was never sure about, including writings that appeared on the walls and on slips of paper that appeared out of nowhere. During their first year Lionel described many unexplained happenings including bell ringing, the appearance of glass objects out of nowhere and being dashed to the floor, books appearing, and many items being thrown, including pebbles and an iron. After an attempt at exorcism Mrs Foyster was thrown out of bed several times. The Foysters lived at the Rectory for 5 years before leaving, and contrary to popular belief they were not frightened away they left only because Lionel's ill health made it impossible for him to continue his work. After the Foyster's left, the house stood empty but the phenomena continued. Harry Price was given the opportunity to study the hauntings further when no one could be found to live in the Rectory. Price leased it for a year and advertised in The Times for "responsible persons of leisure and intelligence, intrepid, critical and unbiased", to form a team of investigators who would spend several nights in the building. The lease began in June 1937 and little, if any, poltergeist activity was witnessed during this year only the movement of objects and the sounds of footsteps. A coat appeared, but no sightings of the nun were observed. Some witnesses felt a sudden chill outside the room where the two Rev'd's. Bull had died and certain parts of the house were always colder than others. After the study group left the house was eventually purchased by Captain Gregson and his family were the last people to live there. The Rectory burnt down on the 27th February 1939 when Captain Gregson overturned an oil lamp whilst stocking some bookcases. Witnesses claimed to have spotted ghosts in the windows. The building was demolished in 1944.

ROLAND HUDSON obit PALM SUNDAY 2009

I have known Roland since I started attending the Guild Office in and around Nottingham in the early 1950s, with my two elder brothers and three uncles, all now deceased and with another uncle now 96 until recently still serving. It was Roland who sponsored my membership just before my National Service in 1953 and I my late brother presented me between leaving the Army in June 1955 and his death in February 1956. I was talking to Roland when my 50 years membership were up and enquired if he would be able, as Area Councillor, to find the exact date of my admittance. In his typical wry way he said that it might not be possible 'But I have accrued 60 years and no one has noticed, so there has been no fuss!'



The days of liturgical turmoil of the 1960s and 70s are to me are the most memorable, especially Roland's response to the 'card table' altars in the nave and the wonderful Easter Monday Festivals which Roland organised to various places including Newark when it snowed most of the day. Then there were the summer evening trips to the Shrine of the Society of Our Lady of Eglington, Southwell Minster and some of the delightful country churches with busloads of servers and friends

Roland was an organiser, very precise and detailed, as we all knew only too well, even to the very end when he had become frail. With Holy Week approaching he had clearly in his mind how each liturgy would be served and he told me that he had a team of 14 for Holy Thursday. At short notice he had to find a team for the Chrism Mass which Bp Andrew of Ebbsfleet was to offer on Maundy Thursday morning. Sadly Roland saw none of this - he was called home as he entered the west door of the church on Palm Sunday robed and carrying the thurible and facing the High Altar. It was my privilege to step in as thurifer at the Chrism Mass and proudly to carry the Chapter banner at his Requiem Mass on Low Monday. There is so much to say about Roland Hudson. He was a shining example of dedication, as all who have been trained by him and all who knew him would agree.

Brother Roland rest in peace and rise in glory.

Paul Smith

A soldier - his prayer

Stay with me, God, the night is dark
The night is cold: my little spark
Of courage dies. The night is long:
Be with me, God, and make me strong.

I love a game: I love a fight.
I hate the dark: I love the light.
I love my child: I love my wife.
I am no coward. I love life.

Life with its change of mood and shade.
I want to live. I'm not afraid,
But me and mine are hard to part:
Oh, unknown God, lift up my heart.

I know that death is but a door.
I know what we are fighting for:
Peace for our kids, our brothers freed
A kinder world, a cleaner breed.

I'm but the son my mother bore,
A simple man and nothing more.
But - God of strength and gentleness,
Be pleased to make me nothing less.

Help me, O God, when death is near
To mock the haggard face of fear,
That when I fall - if fall I must -
My soul may triumph in the dust.

This extract from an anonymous poem was blown into a slit trench during the battle at EL AGHEILA, and is quoted in 'The Spirit of Angus.'

oOo

The Bird Cage

George Thomas was a pastor in a small New England town. One Easter Sunday morning he arrived at church carrying a rusty old birdcage, which he

put by the pulpit. Eyebrows were raised and, as if in response, the Pastor began to speak. "I was walking through town when I saw a boy coming toward me, swinging this bird cage in it were three wild birds, shivering with fright.

I stopped the lad and asked, 'What you got there son?'

"Just some old birds," came the reply.

"What are you gonna do with them?" I asked.

"Take 'em home and have fun with 'em. I'm gonna tease 'em a little and pull out their feathers to make 'em fight. I'm gonna have a real good time."

"But you'll get tired of those birds sooner or later. What will you do then?"

"Oh, I got some cats. They like birds. Ill take 'em to them." The pastor asked

"How much do you want for those birds, son?"

Why? You can't want these birds, mister. They're just plain old-field birds.

"How much?"

The boy sized up the pastor and said, "\$10?"

The pastor took out a ten-dollar bill and out it in the boy's hand, in a flash the boy was gone. The pastor picked up the cage and carried it to where there was a



tree and a grassy spot. He opened the cage door gently persuaded the birds out, and set them free. Well, that explained the empty birdcage on the pulpit, and then the pastor began to tell this story. One day Satan and Jesus were having a conversation. Satan had just come from the Garden of Eden, and he was gloating and boasting.

"Yes sir, I just caught the world full of people down there. Set me trap, used bait I knew they couldn't resist. Got 'em all!"

"What are you going to do with them?" Jesus asked.

"Oh, I'm gonna have fun! I'm gonna teach them how to marry and divorce each other, how to hate and abuse each other, how to invent guns and bombs and kill each other. I'm really gonna have fun!"

"And what will you do when you get done with them?" Jesus asked.

"Oh, I'll kill 'em."

"How much do you want for them?"

"Oh, you don't want those people. Why, you take them and they'll just hate you.

They'll spit on you, curse you and kill you!! You don't want those people!!"

"HOW MUCH?" Satan looked at Jesus and sneered,

"All your tears, and all your blood."

Jesus paid the price.

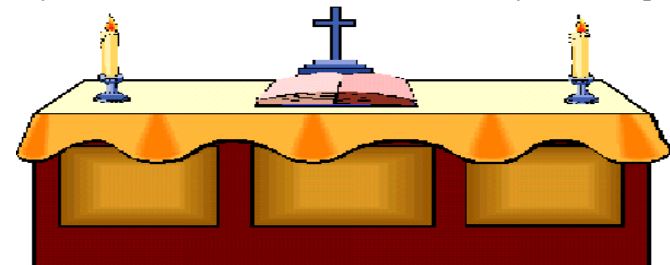
He picked up the cage.... HE OPENED THE DOOR.

From: US Pastors Review

And Finally:-

A kindergarten teacher told her class they could draw whatever they liked, a house, an animal, a car, a boat, they had to choose. Once they were started, the teacher walked round looking at what the children had started to draw. When she got to Tommy, she said 'what are you drawing'? Tommy said 'A picture of God'. The teacher said, 'but nobody knows what God looks like'. 'They will when this is finished', said Tommy.

Moses goes to heaven. When Moses got to heaven. God greeted him at the Pearly Gates. "Are you hungry?" God said. "I certainly am" Moses replied. So God opened a can of tuna and reached for the rye bread and they ate together. While eating of this humble meal, Moses looked down into the depths of hell and saw the inhabitants eating steaks, chops, and pheasants. Curious but trusting, he decided to remain quiet and not ask why. The next day God again invited Moses to join him for a meal. Again it was tinned tuna and rye bread. And, again, Moses could see all those in hell enjoying fine food and wines. Still he said nothing. But the following day, when yet another tin of tuna was opened, he could not contain himself any longer. Plucking up his courage he said: " I am really grateful to be in heaven with you as a reward for the pious, obedient life on Earth, but here in heaven all I get to eat is tinned tuna and a piece of rye bread, and in that 'other place they all eat like emperors and kings! I don't understand." God looked at Moses and sighed. "Now let me be honest with you," he said. "Just the two of us, it really does not pay to cook?"



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

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