



# The Server



S. Gregory the Great, Kirknewton

Volume 27

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# Autumn 2010

## 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](mailto:frj david@aol.com)

Chaplain-General,

The Reverend MC Brain

33, Dibdale Road, Dudley, West Midlands, DY1 2RX

01384 232774

Secretary- Membership Secretary and Webmaster

Mr Terry Doughty General,

7 Church Avenue, Leicester, LE3 6AJ,

01162 620308

[sec-general@gssonline.org.uk](mailto:sec-general@gssonline.org.uk)

Treasurer-General & Secretary Ordination Fund:

Mr Louis A Lewis

184 Tottenham Lane, Hornsey, N8 8SG,

020 8341 0709

Hon Organist:

Roger Marvin, 139 Knighton Lane East, Leicester. LE2 6FT Tel. 0116 221 3531

e mail - [madrm@btinternet.com](mailto:madrm@btinternet.com)

The Server Editor:

Mr Peter J Keat

19 Lyndhurst Road, Anns Hill, Gosport, Hants. PO12 3QY

Email: [pj.keat@ntlword.com](mailto:pj.keat@ntlword.com) [DUSTYKEAT@aol.com](mailto:DUSTYKEAT@aol.com) 023 9258 2499

Distributor of Guild Products & Publications:

Mr Nigel Makepeace

37 Dillotford Avenue, Styvechale, Coventry, CV3 5DR

Email: [nigelmakepeace@btinternet.com](mailto:nigelmakepeace@btinternet.com)

024 7641 5020

Charity number 251735

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## From the Editor's Desk.



First of all may I address the ladies? We are reaching a milestone in the history of the Guild. Next year will mark the 25<sup>th</sup> Anniversary of the admission of lady servers as full Guild members. How did we last so long without you, I ask myself? But as this anniversary is coming up can I ask that you all now to put into your 2011 diaries the date of the Easter Festival, April 30<sup>th</sup> at S. Albans, Holborn and come along and celebrate the Anniversary. It would be great to see a large turnout of ladies on that day.

A couple of times recently I have been asked the question 'What happens to my membership if I move and there is no local Chapter or if my local Chapter closes or goes into abeyance, will I still be able to be a Guild member?' The answer, of course, is that you most certainly will still be a Guild member as all solo or individual members then come under the watchful eye of the Secretary-General with their Chapter being termed as Headquarters, so your membership is safe. I hope that clears up any confusion that may be in some member's minds.

In May I was delighted to accept an invitation to attend a meeting of the Chapter of Our Lady and S. Swithun, in the Army Garrison Church in Bordon. This military church has a superb and very large painting of Christ on the Battlefield by the wildlife and railway artist David Shepherd, as a reredos. This was to be the last time that the Chapter could meet in this particular church and consequently the last time any member in the south of England would have to examine the picture at close quarters as the whole Garrison is moving to South Wales in the near future and the painting is going with them and the church closed. Out of all the hundreds of pictures which David Shepherd has painted this is the one for which he wishes to be remembered. It was a real privilege to be there as I hope you can see from the picture on page 9.

Once again a big thank you to all those who wrote to me and have sent me articles, items and pictures, it really does make my work a little easier

Yours

*Peter*

## Welcome to New Members

### Full Members:

Elisabeth Iles-Hunt, David Austin, Christine Hurwood,  
John Irwin,

### Probationers:

Philip George

### Priest Associates:

Andrew Teather, Neil Maxted,

### Faithful Departed:

Leslie Martin, John Burtenshaw, Michael Barrs, Richard (Malcolm) Perkins, Stuart Phipps, Leslie Platts, Ian Thomson, Arthur Thorne, John Trudgeon, Patricia Worcester,



### The Chantry Book

**Les Platts** was said he would like to serve at the 8a.m. Mass. He soon was welcomed with opened arms, as no one else would be committed to that service on a regular basis. He soon asked to serve at the 10.45 as well and he entered fully into the life S. Stephen's and as a member of the Guild and his duties extended beyond serving. Les, who had suffered a severe stroke, regained so much confidence and used his skills for S. Stephen's in many ways. The number of friends and family who attended his Requiem was over one hundred. At our festival this year Les Served at the Masses and Evensongs until the Concluding Evensong when he proudly carried the Processional Cross. It couldn't have been a more appropriate time for him to depart after hanging-up his robes and after we had sung at that Evensong 'Lord now lettest thy servant *depart* in peace.'



**Stanley Turner:** died on 17<sup>th</sup> April aged 82 years, after a short illness. He was a member of the Chapter of S. Hugh of Lincoln, a Life member and served for about 48 years. He was a gentle and very kind man who served not only at S Barnabas but also S. Chad's, Haggerston. His Funeral Mass, was held, at S Barnabas, Woodford and was very well attended by the people of S. Andrew's, Romford and members of his own Chapter. The Parish Priest and one Guild member helped to form the team of Pall bearers.

**Edward MacFarlane Howells 1933-2010.** Eddie served at the Arts and Crafts church of S. Martin, Low Marple, in the diocese of Chester. S. Martin's, at that time was noted for its carefully crafted liturgy and fine music and required a faithful team of servers to dignify and enhance the worship Eddie was a leading member of that team. Perhaps, it was his career as an academic in the field of chemistry that enabled him to do such wonderful things with the incense. Eddie enjoyed serving the 8 o'clock Mass where he also read and assisted with the chalice. He brought a quiet reassuring presence that was a great blessing to the recently retired, long-serving incumbent, Fr. Cam, as well as being appreciated by the congregation. Eddie was a native of Glasgow, a was past member the Boys Brigade so it was appropriate that we should sing "Will your anchor hold?" at his funeral. Also a serious football fan, Eddie would have been greatly amused to think that his funeral was held on Manchester Derby Day and when City and United were going at it hammer and tongs. Eddie was among the best of men, and believed wholeheartedly that we can each help to build the Kingdom through being faithful and compassionate in all the ordinary things of our everyday lives.

**Hon Councillor RHM Perkins.** (Malcolm) was born in 1922 and spent most of his life in Portsmouth. Over the years he worked in several fields and during the wartime period he was a member of the Auxiliary Fire Service. Malcolm joined the Guild and the Portsmouth Chapter in 1943 and up until a few years ago, when ill health hindered him, was always a regular attender at Chapter meetings. He was the Chapter Secretary for many years and during that period became the Group Councillor for the PG4 Area and on many occasions represented the Guild at the AGM of the Scottish Guild of Servers. On his retirement as Secretary he became a Life Member and on his retirement from the Council he was made an Honorary Councillor. Malcolm, who suffered several health problems and difficulties died after being admitted to hospital. His Funeral Mass was held in his beloved church of S. James, Milton in Portsmouth.

## **GUILD SHOP**

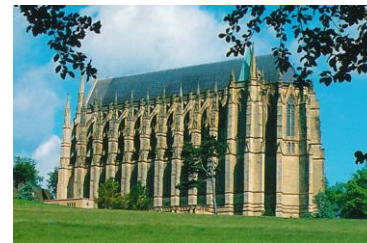
Spiral Bound Laminated Guild Office (can be personalised)			
A4	size	- Plainchant	£4.00
A5	size	- Plainchant	£3.00
Words	Only	Guild Manual	£0.90
Organ	Copy		£1.25
Guild	Lapel	Badge	£2.00
Prayer cards -Before and After Serving, Guild Collect, Key			
Fobs		all	£0.60
Pens			£1.00
Additional Copies of the Server			£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.			

## **Oldest Bell-Hangers**

It must have caused a great deal of surprise to the locals of The Greyhound in Besseleigh when their innkeeper, Alfred White, started moonlighting as a bell hanger. He was quite an all-rounder. Not only was this sideline going to become the basis of the oldest bell-hanging company in Britain, he was also a baker, ran the village shop and provided metal work from his forge. In his time, Alfred must have been seen as something of a "Miracle" man. He had even found time to learn the art of bell ringing when the nearby Appleton Church enhanced its peal of three for a ring of six bells in 1818. In 1824, Alfred began his bell-hanging company and traveled all around Oxfordshire and beyond, with his scaffolds, ropes and frames to remove, rebuild and replace the equipment in all types of bell towers. He took his sons into the business and called it A. White & Sons. It was not long before churches and cathedrals all over the country hired his skills. Alfred installed new oak frames at three Oxford colleges: Merton, Magdalen and Christ Church. He made everything in his workshops, originally at The Greyhound, then at The Three Horse Shoes in Appleton and finally at a workshop in the centre of town. Whites of Appleton became a limited company in 2003. The company has worked in some of the grandest churches and cathedrals in the land including St. Paul's Cathedral and Romsey Abbey.

## **Lancing College Chapel**

Travelling through Sussex near Shoreham, high on the hill overlooking the main road the traveller's eye is treated to an awe-inspiring Gothic vision rising out of the landscape. "It's incredibly imposing," says one resident. "You just have to look up at it in wonder!" A younger resident sums up the chapel's visual appeal in slightly different terms: "It's great, it looks like the school out of Harry Potter!" Considered both an architectural masterpiece and a national treasure, the chapel of Lancing College is open to the public throughout the year. With its French-Gothic appearance, the chapel could be mistaken for a remnant from the great years of mediaeval building; in actual fact, its construction commenced in 1868. The chapel was dedicated in 1911, and its most prominent features include its stall canopies, the 'Rose Window', a silver altar and some fine tapestries. The building certainly has an imposing, indestructible-seeming grandeur, but the truth is that the salty sea air is rapidly eroding its stonework. Local conservation group, The Friends Of Lancing Chapel, has sprung to its defence, raising funds to replace the eroded Sussex sandstone with the more hard-wearing York variety. The chapel is a world-famous building and a notable tourist attraction, but an estimated £1.5 million is needed to complete its construction, make repairs and continue with its costly maintenance.



The college holds Services in the upper chapel, with the crypt being used for smaller congregations and private prayer. Outside college service hours, thousands of visitors flock to this beautiful building every year. Situated overlooking the sea to the south and the Weald to the north, the grounds of the college comprise 550 acres and include a self-contained farm. The chapel and the land that surrounds it are steeped in history. Romans, Saxons and Normans all settled here, and a prehistoric hand axe has been found in the vicinity of the chapel. Lancing College itself is a renowned independent school for day pupils and boarders. Apart from high academic standards, the school, perhaps inevitably, has a strong tradition of choral music. "I came to the school to learn," said Lord Bearing on his visit to Lancing in February 2001. "And I went away knowing that I had been to a school where students and staff are learning much more than comes from formal lessons."

### Sewing the Seeds

As the threats of war and the cries of the dispossessed were sounding in his ears, Western Man fell into a very uneasy sleep. In his slumbers he dreamt that he had entered the spacious store in which all the gifts of God to men are kept. Looking round he addressed the angel behind the counter, saying 'I have run out of the fruits of the Spirit. Can you restock me?' When the angel seemed about to say no, Western Man burst out: 'In place of war, afflictions, injustice, lying and lust, I need joy, peace, integrity and discipline. Without these I shall be lost.' And the angel behind the counter replied: 'We do not stock fruits only seeds.' We must keep on sowing those seeds.

Canon Peter Townley

oOo

### A Wartime Railway Tragedy

A young couple were married for just four hours before dying together on the Bluebell Railway. This story is true, the information has been gleaned from local newspaper cuttings, the Bluebell Railway archives and "An illustrated History of the Lewes and East Grinstead Railway" by Klaus Marx.

In World War 11 Gunner Ronald Knapp married Corporal Winifred Standing on Saturday 31st May at S. Giles Church, Horsted Keynes. Gunner Knapp was going on an overseas posting so had been granted a short leave for his wedding and honeymoon. The couples were married for just four hours. As it was wartime the wedding breakfast was held in the brides' home, Nobles Farm, on the parish boundary between Horsted Keynes and Lindfield in Sussex. The groom's parents lived in Haywards Heath and had to leave early to catch the last bus home. The newly married couple decided to walk with them to the bus stop; here the drama began. It was dark on any wartime evening (no street lighting and the blackout) and with heavy rain visibility was poor. Having seen his parents off onto the at 20.20 the newlyweds decided to walk back to the reception not by the foot path beside the railway line but along the less muddy line itself which was the easiest route back to Noble's Farm. At the same time a train from Lewes to East Grinstead travelling backwards with the engine tender first at a speed of 25mph was passing along the line. The guard said later that as they passed the bridge over the road by Hollywell he saw something dark lying in the track, so when the train reached Horsted Keynes station  $\frac{3}{4}$  mile away, the guard got the

driver to look at the front of the train where he found an old raincoat. A linesman was called out from his home beside the station and while walking back along the line from Horsted Keynes towards Hollywell made a grisly discovery. Lying between the rails were the lifeless bodies of the newly married couple, and some distance further away was another mackintosh. The linesman told the inquest it appeared the couple had been walking with their backs to the train with coats over their heads. There had been a very heavy squall and they would probably not have heard a thing. The Coroner said that in his opinion the couple would have been killed instantly. They were trespassing on the railway and no blame could be attached to any railway worker. In fact, he said, that they performed in an exemplary manner. It was the same rector who married the couple, the Rev Stenton-Erdley, (right) who had the sad duty of burying them together in S. Giles Churchyard just over a week later. They still lie there together to this day.



oOo

### News from the Chapters.



**S. John the Divine, Leicester.** In April we met for a Sung Mass at S. Gabriel's, Kerrysdale Avenue. Fr. Burnham celebrated and preached. This was our last visit as the church will close in June.

We have visited here for many years and we wish the congregation God's blessing as they adjust to worshipping at S. Alban's. After the service we gathered for refreshments and fellowship. Our thanks to the people of S. Gabriel's for their welcome to us on this and other occasions over past years. When we arrived at S Andrew's Prestwold in May there were many cars parked outside. It turned out the church had been double booked and there was a rehearsal taking place for a choir concert; however, they curtailed their rehearsal so that we were able to hold our Guild Office at 8.15 p.m. Fr. Southall, our Chapter Chaplain, sang the Office, gave the address and led the devotions.

**S. Etheldreda, Cambridge.** Our April meeting was in the ancient church of S. Clement's, Cambridge. The Guild Office and Benediction and address was led by our Chaplain, Fr. Macdonald-Milne. S. Clement's is shared with the Greek Orthodox Church who have embellished it with icons. In May we sang the Guild Office and Benediction at S. Mary's, Linton, the vicar, Fr. Griffith preached.

There was a good turnout for the June meeting at S. Mary's, Newmarket where we sang the Guild Office with Benediction and Fr. Smith gave the address.

**The Incarnate Word with S. Alban & S. Edward.** On S. George's Day a fun time was had by all and well done to members of the Chapter who provided the full serving team. S George with relic oversaw a full High Mass, trumpets at the elevations and concluding with flag waving during "Land of Hope & Glory", then veneration of the relic. After Mass there was a splendid party with a cake decorated with the flag of S George, bubbling pink "Kir Royale" and fireworks.

**S. Joseph of Arimathea, Portsmouth.** In April we met in S. James-without-the-Priory-gate, Southwick This is an unusual church being a private 'peculiar' owned by the Squire of Southwick. We sang the Guild Office and the village Chaplain preached. Our May meeting was held in the Saxon Church, Corhampton. This is a well-preserved 11<sup>th</sup> century church with some fascinating wall paintings. We met there two years ago and sang the Guild Office and the Reader, who preached, asked if we would return. We did and this time her address was about Brother Lawrence. This Saxon church certainly makes anyone who visits it aware that prayers have been offered here for over a thousand years. In June we met at S. Faith's in Havant for a short Guild Office and Meditation.

**Holy Grail, Watford.** In Lent we visited S. John the Evangelist, Watford for Stations of the Cross and Benediction and the parish priest invited us back for the Corpus Christi Mass, Procession and Benediction. The Principal Celebrant was Bishop Wheatley, Bishop of Edmonton, assisted by Fr Lewis (Parish Priest), Fr Burton (Parish Priest, S. Peter, Bushey Heath) and Fr Belither (Assistant Priest, S.John). Bishop Peter carried the Sacrament in procession then gave Benediction. This was a most spiritually fulfilling evening concluded with the traditional S. Johns hospitality, in this case, a champagne reception.



**SS Osmund and Swithun Bournemouth** In May we had our bi-monthly service at S. Katharine's Church, Southbourne. The Service being led by Fr. John. After the service we said farewell to Bro. Austin Prosser (right) who was retiring as Chapter Secretary. He had held this position for 14 years and has carried out his duties faithfully. Austin has been a server for 47 years and has been battling cancer for



several years and he decided the time had come to stand down. Austin will continue to attend Guild Services whenever he can. He was presented with a retirement card signed by the Guild members also a cheque for his hard work over the years. Father John presented the gift and said a few kind words. A wonderful spread of refreshments was provided all prepared by three ladies from S. Katharine's Church. It was an evening to remember. It is with regret that two of our members passed away recently Bro. Peter Partridge and Bro. Les Platts



**Our Lady & S. Swithun. Woking, Guildford, Aldershot, Farnham & Farnborough.** The picture shows the Chapter standing in front of the David Shepherd painting of Christ on the Battlefield in the Garrison Church, Bordon. This will probably be the last time that we will be able visit this chapel, see Editorial. It was good to have members from the

Chichester and Bognor Chapter and a Grand Councillor with us that evening.

**S Julian, Frome.** We began our 2010 programme with Stations of the Cross and Compline at Christ Church, Frome where the Vicar, Fr. Maxted, officiated. In April we visited S.John the Baptist, Midsomer Norton for our Easter Mass where the celebrant was Fr. Chiplin. However, there was a disappointing attendance in May at S. Thomas, Wells where Fr Fridd celebrated and preached. In June we met in S. Mary's, Frome when our Chaplain, Fr. Barge, celebrated a Chapter Mass and Fr. Littler gave the address.

**Our Lady and St. Richard, Chichester and Bognor Regis.** The May meeting was at S. Mary our Lady at Sidlesham. The Guild Office was sung and Fr. Stephen Guise gave us an interesting overview of the history of the church. It is believed that this church was possibly part of a larger church built over 700 year ago. Afterwards we all met for refreshments at the Vicarage. In June where we visited SS. Peter and Paul at West Wittering. We sang the Guild Office and the Rector, Fr. John Williams spoke of the history of this ancient church, which goes back to before Saxon times. After refreshments in the parish rooms, we made a presentation to our long serving, Chaplain Fr Peter Vincent.



**S. Chad, Coventry.** Our April meeting was in the Nuneatons George Eliot Hospital Chapel by invitation of the Chaplain, Can. Pogmore. Fr. Stephen sang

the Guild Office and Can Pogmore spoke on 'Silence in our Liturgy'. We joined S. John the Divine Leicester at the Festival of Our Lady of Walsingham at S. Andrew's, Leicester. A procession around the streets and the University Campus preceded Mass. The President and preacher was Bishop Urwin whose address was on 'Our Lady'. For our outing we attended the Pilgrimage to the Shrine of Our Lady of Egmont. We have had two months of celebrations in June. We celebrated 25 years of Ordination of Fr. Such and on 4<sup>th</sup> July we attended the Ordination of Fr. Matthew Pittam at St. Luke's, Holbrooks.

**S Lawrence, North West Norfolk.** On 5 July we joined the congregation of S Mary and All Saints, Little Walsingham for a Mass of Thanksgiving for the 50<sup>th</sup> Anniversary of Ordination Fr. Vernon Scott. Fr Vernon presided at the Mass, the serving party being Chapter members. He was also celebrating 20 years as our Chaplain. It was a joyful occasion to mark the anniversary of a dedicated and faithful priest.



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**From the Secretary- General, Terry Doughty**  
**SUBSCRIPTIONS**

As you will have read in the last issue of The Server, the Council decided to increase the annual subscription to £8 per annum as from January 1<sup>st</sup> 2011. The current subscription of £5 was set in 2005 when the new arrangement of paying subscriptions direct to Head Office was put in place and when each member receives a copy of The Server. As you will appreciate, postage and other costs have risen over the last 5 years resulting in the printing and posting of The Server not being covered by the annual subscription. I am sure you will agree that The Server magazine alone is well worth the subscription fee. You should have received with this issue of The Server a Standing Order form for amending or setting up an annual subscription through your bank. Details of subscription rates are shown on the Standing Order Form but please do contact me if you have any queries. One final request, please do support the National Festival at Blackburn Cathedral on October 9<sup>th</sup>. A lot of effort is put in by various members at these festivals, which deserve better support than that of recent years.

My very best wishes to all members.

**Cycle of Prayer**

**October 2010**

- 1 Diocese of Bradford /Sheffield
- 2 PG20 Northumberland & Durham Cllr Roland Robbins
- 3 **Trinity 18 For all concerned in the affairs of the world**
- 4 PG20/20 S Benet Biscop Newcastle/Gateshead & adjoining areas
- 5 PG20/57 S Godric of Finchdale Durham
- 6 PG20/128 S Oswin Northumberland/North Tyneside
- 7 Diocese of Durham
- 8 PG20/307 S Hilda of Whitby Scarborough & Whitby
- 9 **AUTUMN NATIONAL FESTIVAL BLACKBURN CATHEDRAL**  
Pray for those unable to attend
- 10 **Trinity 19 For those called to the priesthood**
- 11 Diocese of Newcastle
- 12 Diocese of Sodor and Man
- 13 S Edward the Confessor Help us put our faith into practice
- 14 PG21 Cheshire & Lancashire Cllr Jeremy Wood
- 15 Diocese of Blackburn
- 16 Diocese of Manchester
- 17 **Trinity 20 Draw us into the peace that is beyond our understanding**
- 18 S. Luke the Evangelist For our own G.P, Dentists, Surgeons and all  
Medical Staff
- 19 Diocese of Chester
- 20 PG21/18 Our Lady & S Barnabas Lancashire & Furness Area
- 21 Diocese of Liverpool
- 22 PG21/21 S Francis & S. Chad South & Mid Cheshire
- 23 PG21/137 Our Lady & S. John The Wirral
- 24 **Last after Trinity Bible Sunday Openess to the Word of God**
- 25 PG21/152 Our Lady & S Nicholas Liverpool and District
- 26 PG21/182 S Werburgh Stockport & District
- 27 Diocese of Carlisle
- 28 S Simon & S Jude Lost Causes
- 29 Strengthen the hope and love that belongs to Christian people
- 30 For homes where there is sickness or any other troubles
- 31 **4 before Advent Give us a burning desire to be close to Jesus and to know him better**

## November 2010

- 1 All Saints Day May we follow them
- 2 All Souls The Faithful Departed
- 3 Diocese of Truro
- 4 PG22 Cornwall Cllr Nigel Allen
- 5 PG22/114 S Michael Mount Bay Mounts Bay, Penzance
- 6 PG22/170 The Sacred Heart Falmouth Penryn Christ the King For all
- 7 **3rd before Advent Remembrance Sunday. Remember all victims of war**
- 8 PG22/231 S Wyllow and All Cornish Saints Part Cornwall
- 9 PG22/240 S Mark Camborne/Redruth
- 10 PG22/247 S Uny S Ia S Anta S Ives
- 11 Remember all the Armed Forces and those in Reserved Forces
- 12 PG22/250 Holy Cross Liskeard
- 13 PG23 Birmingham Cllr Philip Jarvis
- 14 **2nd before Advent Strengthen the hope that is outside Christian people**
- 15 PG23/186 S Wulfstan Redditch
- 16 PG23/83 Sacred Heart Birmingham
- 17 S Hugh of Lincoln c1200
- 18 For all chapters in abeyance
- 19 The Scottish Episcopal Church and all its people
- 20 Scottish Guild of Servers
- 21 **Sunday next before Advent Christ the King For all young people**
- 22 S. Cecilia Martyr c230 Patron Saint of Musicians
- 23 Scottish Guild Council and all officers
- 24 P E V Ebbsfleet
- 25 Isaac Watts Hymn Writer 1748
- 26 P E V Richborough
- 27 P E V Beverley
- 28 **Advent 1 The Church's New Year**
- 29 Church of Ireland and all its people
- 30 S. Andrew the Apostle Patron Saint of Scotland

## December 2010

- 1 Anglican Church in Australia All the Servers and supporters
- 2 Episcopal Church in U S A presiding bishops clergy and people
- 3 S Francis Xavier For the Church in Asia

- 4 AF/Z100 Sacred Heart Harare Zimbabwe
- 5 **Advent 2 Make us ready for the birth of Our Lord**
- 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 Diocese of Europe its work parishes priests and churches
- 10 EU/G9 Bernard of Clairvaux Gibraltar
- 11 All Catholic Societies
- 12 **Advent 3 Give us patience in all our dealings with others**
- 13 For all in hospice nursing and residential care
- 14 Anglican Church in Canada All the Servers and supporters
- 15 For the work of the Salvation Army
- 16 For Deanery and Deanery Synods
- 17 For all PCC District Committees and their members
- 18 For all migrants and refugees
- 19 **Advent 4 The Coming Christ Child**
- 20 For all who live alone
- 21 The Bereaved
- 22 The Lonely
- 23 Strengthen our faith to receive Him
- 24 Christmas Eve The Most Holy Night
- 25 Thanksgiving for the Incarnation
- 26 **First Sunday of Christmas S. Stephen First Martyr**
- 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 2010

Corrections, omissions and suggestions to:

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

[angela.mcmullen.grimsby@gmail.com](mailto:angela.mcmullen.grimsby@gmail.com)



## Guild Diary

### Saturday 11<sup>th</sup> September East Kent Servers Festival

S. Andrew, West Street, Deal, Kent CT14 6DY

Noon Pontifical High Mass

3.15 p.m. Guild Office, Procession & Benediction -

Preacher: The Rt. Revd. Robert Ladds SSC, *Superior-General of the Society of Mary*



### Saturday 18<sup>th</sup> September Midlands Area Festival

S. Mary de Concelebrated Pontifical Solemn Mass. Preacher the Rt. Revd. Martin Warner, Bishop of Whitby

3.30 p.m. Solemn Guild Office, Procession & Benediction



### Saturday 9<sup>th</sup> October Autumn Festival, Blackburn Cathedral BB1 5AA

**12.00 Concelebrated Mass. Preacher: The Very Rev'd. Christopher Armstrong, Dean of Blackburn**

**15.30 Guild Office, Procession and Benediction**



### **Saturday January Epiphany Festival**

**Details to be announced**

### Saturday 10<sup>th</sup> April 2011. Guild Easter Festival & Annual

**General Meeting. S. Alban's, Holborn.**

**Noon: Concelebrated Mass**

**3.00pm Guild AGM**

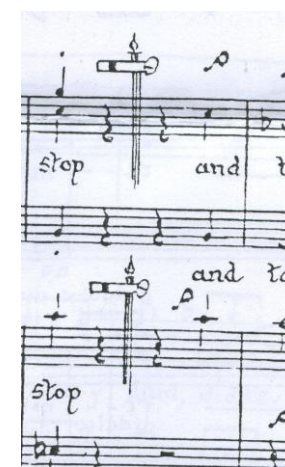
**4.00pm Guild Office, Procession and Benediction**



## Letter to the Editor from Graham Chapman

### The Spiritual Railway

I am the Organist of the Chapter of our Lady of Lincoln and have been their Organist now for 34 years and our Chapter continues to flourish. I was really interested in your article on the Spiritual Railway. In the article you mentioned that Dr Wills wrote a new setting in September 1986. When, St Marks Station closed in Lincoln in the early 1980's, it was decided that all the lines into Lincoln would go via the Central Station. The station was refurbished and the late Dr. Philip Marshall, Organist and Master of the Choristers from 1966 to 1986, was asked to write some music for the Cathedral Choir to sing for the re-opening on 13th May 1985. Apart from the opening gestures of regional reference "farewell, farewell to Saint Marks and greeting to Lincoln Central" the words were taken entirely from the Spiritual Railway. Dr Marshall handwrote all his compositions and as it was always neat and tidy publishers of his music just reproduced what he had written. I enclose a copy and you will see that underneath the melody sung by the sopranos and altos are the words "diddleley dum, diddley dum, diddley diddley diddley dum" sung by the basses and tenors almost throughout representing the noise the train makes in your carriage. In the music the tenors were required to sing "pah pah" being the cry of the diesel on C and G. When it came to the words "If you repent and turn from sin the train will stop" there was a pause in the music and, Dr Marshall instead of putting the musical term for pause, had drawn a railway signal for stop and then further where the music accelerates another signal



illustrating the train may go.

I was fortunate to be a Lay Vicar in the choir at the time and was able to keep the music, as it was never published. Dr Marshall died in 2004 but he lives on through his many compositions and some say that his finest work was his Concerto for Piano and Strings composed in 1986.

In relation to your article on Hymns and the fact that four Victorian Hymns were the most popular. I am now tired and fed up of the Victorian Hymns that seem to be obligatory at Christmas. We get so much of them played as background music leading up to Christmas. I would like to see them all being banned for 10 years and for new words and new tunes to be written and used.

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### Whilst on the subject of music

#### Hark the Beechams?

This version of Hark the herald angels sing is attributed to Sir Thomas Beecham, who was a member of the family whose fortune was founded by those packets of powder and the Beechams Pills.

Hark the herald angel's sing  
Beechams Pills are just the thing  
They are gentle, They are mild  
Two for a man and one for a child  
If you want to go to heaven  
Take a dose of just seven  
If you want to go to hell  
Take the little box as well.



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#### Life in a Medieval Monastery

Early monasteries originated in Egypt as places where wandering hermits gathered. These early "monks" lived alone, but met together in a common chapel. By the 5<sup>th</sup> century the monastic movement had spread to Ireland. The Irish monks spread Christianity into Cornwall, Wales, and Scotland. S. Ninian established a monastery at Whithorn in Scotland in 400 AD. He was followed by S. Columba (Iona), and S. Aidan, who founded a monastery at Lindisfarne. **Celtic monasteries.** The Celtic monasteries were very often built on isolated

islands, as the lifestyle of the Celtic monks was primarily one of solitary contemplation. Unfortunately, there are no preserved remains of these monasteries.

**The Benedictine Rule.** The big change came with the establishment of the "Benedictine Rule" in 529 AD. The vision of S. Benedict was of a community of people living and working in prayer and isolation from the outside world.

Over the next 1000 years a variety of orders established communities throughout the British Isles. These Orders differed mainly in the details of their religious observance and how strictly they applied those rules. The major Orders were the Benedictines, Cistercians, Cluniacs, Augustinians, Premonstratensian Canons, and the Carthusians. The first buildings of a monastic settlement were built of wood, then rebuilt in stone. This way of proceeding meant that the rest of the monastery which was of wood was at risk of fire, which accounts for the fact that many of the monastic remains today are in the later Gothic style of architecture.

**Daily Life.** Although the details of daily life differed from one Order to the next, monastic life was generally one of hard physical work, scholarship and prayer. Some orders encouraged the presence of "lay brothers" who did most of the physical labour in the fields and workshops so that the full-fledged monks could concentrate on prayer and learning. The day of a monk or nun was regulated by regular the prayer services in the Abbey Church. These services took place every three hours, day and night. When the services were over, they would be occupied with the tasks associated with maintaining a self-sustaining community. Abbeys grew their own food, did all their own building and, in some cases, grew prosperous doing so. Fountains Abbey grew to be enormously wealthy, largely on the basis of raising sheep and selling the wool. Throughout the Dark Ages the monasteries were practically the only repository of scholarship and learning. The monks were by far the best-educated members of society - often they were the only educated members of society. Monasteries acted as libraries for manuscripts, and many monks were occupied with laboriously copying sacred texts.



The abbey was under the authority of an abbot or abbess. The abbot could be a landless noble, who used the church as a means of social advancement. Under the abbot/ abbess was the prior/prioress, who ran the monastery in the absence of

the abbot/ abbess, when away on church business. There could also be a sub-prior. Other officers included the cellerar (in charge of the storage and preparation of food), and specialists in the care of the sick, building, farming, masonry, and education.

One of their main sources of revenue throughout the medieval period were pilgrims. Pilgrims could be induced to come to a monastic house by a number of means, the most common being a religious relic owned by the abbey. Such a relic might be a saint's bone, the blood of Christ, a fragment of the cross, or other similar religious artifact. The tomb of a particularly saintly person could also become a reason for pilgrimages. Pilgrims would be induced to buy an insignia that proved they had visited that particular shrine. Some popular pilgrimage centres built hotels to lodge pilgrims. The George Inn in Glastonbury is one such hotel, built to take the large number of pilgrims flocking to Glastonbury Abbey.

Monasteries were most numerous during the early 14th century, when there were over 500 houses. The Black Death of 1348 dealt the monasteries a major blow, decimating the number of monks and nuns, and most never fully recovered. When Henry VIII broke from Rome the rich monastic houses were one of his first targets. A few of the abbey churches near large centres of population survived as cathedrals or parish churches (eg Canterbury, Durham, and Westminster), but those that were isolated, including almost all the Cistercian monasteries, were demolished and the shells of buildings were used by local people as a source of building material. The Heyday of the monastery was over.

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### Prison Chaplaincy

I must admit that this is something that I had not given much thought to, I suspect that all most of us will know of the system are the adventures of Norman Stanley Fletcher. But recently I came across this brief history of the service.

Since the early 19<sup>th</sup> century there have been full time Chaplains within English prisons. The Chaplain is one of the three statutorily appointed officers of the prison, the others being the Governor and the Medical Officer. As officers of the prison Chaplains are paid by the Prison Service and subject to the same employment and disciplinary conditions as other staff.

Prisons are very closed worlds to the majority of the population and so it is important to remember that those held in custody continue to have the same spiritual, material and emotional needs as any other person. But their lives are further complicated by the loss of freedom and control over their own lives not to mention the feelings of guilt, hopelessness and helplessness that many experience. Those in prison have access to ministers of their own denomination or faith to support them in their spiritual needs and in times of crisis. Full time Chaplains, as well as caring for those of their own faith community, exercise a pastoral ministry to the whole establishment, staff as well as prisoners. They lead worship, teach groups, visit those in the medical and segregation units, see all new receptions and those to be released as well as advising on the humane treatment of all within the establishment.

The Chaplains seek to form a bridge between the establishment and the community bringing volunteers in to support them in their work and to visit prisoners as well as addressing various groups in the community on the work of the prison and the Chaplains. They also act as a reminder of the community's responsibilities toward those held in prison. Chaplains of all denominations are



available to prisoners, the senior Anglican Chaplain is the Chaplain General, the Venerable William Noblett and the The Bishop of Liverpool, the Rt.Revd. James Jones has the Episcopal oversight of all HM Prisons.

Peter Keat

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### **Tyneham (S. Mary) - The Day a Village Died.**

S. Mary's, Tyneham is small with walls of limestone rubble. The North Transept and parts of the Nave date from the 13th century, while the South Transept was rebuilt in the 19th century by the Rev. Bond and contains several monuments to the Bond family. But this is no ordinary Church. At Harvest Festival, the church would be decorated with flowers and vegetables from the gardens of Tyneham House, and it was not uncommon for animals to invade the services. Close by stood the single street with its 19th-century single-roomed National School, which, together with the Rectory, was one of the few substantial building in the village. Further along, in a line of terraced cottages known as The Row, stood the bakery, which became

the General Store, with the later addition of a Post Office, where Tyneham's only telephone could be found. There was no inn, the nearest pub being miles away. But as I have said Tyneham is no ordinary village; it was evacuated in 1943 to make room for the expansion of the gunnery ranges of the Royal Armoured Corps Gunnery School at Lulworth Camp. The village has never been handed back to the inhabitants and is still uninhabited, although now regularly open to the public. In November 1943 notice was given to the small population that they would be required to leave. 252 people from 102 dwellings left just before Christmas, they did however leave behind them a famous notice pinned to the door of the church.



**'Please treat the church and houses with care; we have given up our homes where many of us lived for generations to help win the war to keep men free. We shall return one day and thank you for treating the village kindly'**

The theory was that the village would be returned to the people after the war - it did not happen and in 1948 it received a compulsory purchase order from the army. One of the ironies that is apparent when visiting is the telephone box in front of the post office - it was only installed a few weeks before the evacuation. Those final Tyneham residents maintained that assurances were given that their removal was temporary and that once hostilities ceased they would be allowed back home. As tenants of the Bond family, who owned the Tyneham estate, the villagers did not own any of the properties, so when it became clear that the government intended to retain the land the ordinary folk merely received compensation for the produce of their gardens. Nevertheless, as far as the villagers were concerned, Tyneham, while not their property, was certainly their home, and had been for many years – in a number of cases, for generations. It was on the bitterly cold day of 17<sup>th</sup> November 1943, as the village began its preparations for the festive season that the postman delivered to each household the letters that brought the unwelcome news of



evacuation. The date set for the military takeover was 19<sup>th</sup> December. By that time, nearly half of the Isle of Purbeck had been requisitioned and the gunnery ranges at Lulworth expanded. An RAF radar station sat atop Tyneham Cap and women from the WAAF were billeted at Tyneham House and airmen in the village. Barbed wire had become a familiar as had the tank traps. Villagers did their duty and accepted the eviction, buoyed by the belief that they would be back before the hay was due to be harvested. Temporary accommodation and alternative employment were found, and the village emptied. Within weeks, this community had been scattered across Purbeck, yet the people's thoughts never strayed far from home, most were marking time until the end of the war. Sadly, the end of hostilities did not bring about the end of their exile. Frustrated and concerned Tyneham's villagers wrote to the War Office, dismayed at the deteriorating condition of their cottages, the overgrown fields and shell-damaged church. As time went by they intensified the pressure until finally, in 1947, the news that the village was to be retained by compulsory purchase to become part of a gunnery range. Though protests brought about a public enquiry, a White Paper made it clear that, while some promises might have been made, all personal considerations had to be overridden in the best interests of the nation.

As any last hope of returning home vanished many villagers were offered the chance to be re-housed near Wareham on a small estate of newly built council houses known as Tyneham Close. Light and modern, with electricity and indoor plumbing, these dwellings were a world away from the draughty old stone cottages of the village, with their antiquated sanitation. A number of former Tyneham folk were content in their new homes, but many others, broken-hearted, never recovered from the shock. (In fact one ex resident moved into our parish here in Gosport and the tales she told were certainly harrowing).

The story of Mark Bond, the squire's son, is worth telling. He expected to grow up and inherit Tyneham Manor. Born in 1922 he moved to Tyneham with his father in 1937 after his grandfather's death in 1935. The two-year gap was because the house had to be let for a while to pay death duties. Mark left Eton in 1940, joined the Rifle Brigade, saw service, was wounded, captured, escaped and re-captured, seeing his wartime out in a German POW camp. Having given 20 years service and leaving as a General, he was only told in 1951 the house was not his, that information being kept from him for reasons of security! Interest in the village never waned. The demise of Tyneham House, demolished by the

Ministry of Works in the 1960s, brought renewed protests. Candlelit vigils were held by pressure groups intent on gaining greater access to the village, with the result that firing is now halted on certain days allowing visitors into the village.

A special car park has been built, and picnic tables installed. Moreover, the old school (right) has been set up as though the children have merely stepped outside for a moment, while the church opposite, is restored and now maintained by the Army, it houses an exhibition chronicling both the history of the village and the current importance of the area as a protected natural habitat. On the rare occasion a service is held in the church keeping worship alive in this ancient building. In 1975, the graveyard was restored and is now used for burials of ex-villagers once more. With its gravestones cleaned and its village pond dug out, many conservationists feel that the village has become sanitised and its character lost. And yet this village still exerts a powerful attraction, having attained a mythical status in the public's imagination.



Visiting Tyneham today, on the odd days that the ranges are closed and the road down to the village is open, one cannot help but recall those heartfelt parting words that were lovingly pinned to the church door.



The Rectory as it was before the war.



The Rectory as it is now.

Peter Keat

### Food for Yorkshire Christians

I came across these different food items, which seem to have all their origins church based.

#### Yorkshire Christmas Pie from Hannah Glasse, 1796.

First make a good standing crust, let the wall and bottom be very thick; bone a turkey, a goose, a fowl, a partridge and a pigeon; season all very well, take 1/2 oz mace, 1/2 oz nutmegs, 1/4oz. cloves, and 1/2oz black pepper, beat all together well, add two large spoonfuls of salt, and then mix them together, open the fowls by cutting down the back and bone them; first the pigeon, then the partridge; cover them; then the fowl, then the goose, and finally the turkey, which must be large; season them all well first, and lay them within the crust, so as it will look only like a whole turkey; then have a hare ready cased and wiped with a cloth; cut this into pieces, and lay it as close as you can on one side; on the other side place woodcocks, moor game, and whatever sort of wild fowl that you can get; season them all well and lay them close; put at least four pounds of butter into the pie, then lay on your ready prepared lid, which must be a very thick one, and let it be well baked; this must be done in a very hot oven, and it will take between four and five hours to cook. This crust will take a bushel of flour. These pies were very often sent to London in a box, as presents; therefore, to stand the journey, the walls had to be well built.



#### Yorkshire Funeral Biscuits

In the North Riding of Yorkshire it was customary to hand round glasses of wine and small cakes of a crisp caraway sponge at the end of the funeral. These cakes were 4" in diameter and were stamped with a circular zig-zag design enclosing a heart, this was a symbol of death in Yorkshire. In the West Riding a similar mixture was formed into



fingers these being wrapped in pairs in small white paper parcels, tied with ribbon, and carried in a basket lined with white cloth to the homes of the friends of the deceased after the funeral. The wrappers for these biscuits were usually printed with some form of macabre verse, one from a Halifax confectioner, of the 1790s reading: "When ghastly death, with unrelenting hand, cuts down a father, brother, or a friend. The still small voice should make you understand, How frail you are, how near your final end."

**Yule Cakes**, together with pepper cake, frumenty and cheese, Yule Cakes formed an indispensable part of the traditional Christmas Eve supper. Originally an individual cake about the size of a saucer was made for each person, but in later years this changed and the cakes were baked as loaves, they were then sliced and served sliced with butter. These yeast cakes contained a mixture sultanas, candied peel, currants, cinnamon and nutmeg.

### **Bride Cake Leeds 1878**

This story comes from Leeds and says that after the wedding, it was customary for the bridal party to go to a nearby inn where the bride cake, which was a thin currant cake marked in squares, but not entirely cut through, was waiting. A linen napkin was then placed over the bride's head while the groom, standing behind her, broke the cake over her head, and threw all the pieces to the attendants.

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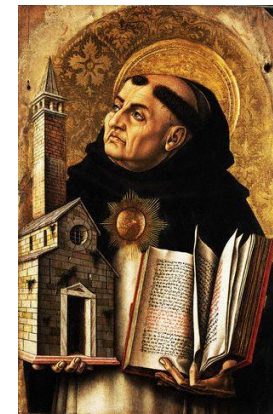
### **Thomas - The Divine Doctor**

An eon of time ago, as a Police Constable patrolling the northwest reaches of the Metropolitan Police District, I would find time to occupy my mind in addition to being a 'Staid Guardian of the Public Peace' as Wordsworth so eloquently has said. I would walk my beat at a steady 2.5 miles an hour, near the kerb by day for maximum deterrent visibility and close to the building line by night, for stealthy vigilance. In the quiet hours, usually beyond 2am I would recite my mathematical tables up to 20 x 20, conjure with magic squares of order 3, 4, 5 and 6, consider whether I could ever solve Fermat's Last Theorem and try to memorise some poetry and prose.

Among the latter pursuits, I committed to memory a monograph called '*de modo*

*studendi'* by S. Thomas Aquinas.. This piece was wise advice to a novice monk on how to study. It made a deep impression upon me and I later tried to put the counsel to good effect. When young, I was also a choirboy and would sing in church '*Adoro te devote...*' also by S. Thomas Aquinas. Later researches in the subject of philosophy indicated that this good doctor had been a powerful influence, not only on Christian doctrine, liturgy and worship, but also on revival of the works of Aristotle and in logical reasoning generally.

Thomas was born close to Aquino, in the castle of Roccasecca near Naples about AD 1225. He was soon noticed to be of powerful intellect and a compelling speaker. He received his early education at the abbey of Monte Casino and then



at the University of Naples. Whilst in Naples a group of mendicant friars (the Dominicans) persuaded him to join their order. His family opposed this and Thomas was captured by his brothers and imprisoned in Roccasecca. However, Thomas was determined. He escaped after two years and rejoined these preaching friars and was sent to Cologne to study with Albertus Magnus. From there he continued his studies in Paris and then to Rome. During these times he lectured, wrote and preached tirelessly, dying in 1274 at the age of 47. Aquinas was canonised by Pope John XXII in 1323 and made a doctor of the church by Pius V in 1567. He has been regarded as the patron of Roman

Catholic Schools since 1880.

This divine doctor harmonised the works of Aristotle with Christian Doctrines. His books - Summa Theologicae and Summa Contra Gentiles are still studied assiduously. His reasoning on the proofs of the existence of God are monumental in presentation and still the subject of much disputation. He held that there are two sources of knowledge - revelation (by subject - theology) and reason (by subject - philosophy). Revelation is a divine source of knowledge, which revealed truths to be believed even when they cannot fully be understood.

Like S. Thomas Aquinas we may also have to suspend our scepticism and doubt when in the presence of revelation, for as it is written "*only believe and ye shall be healed*".

### **Answer Your Anxiety.**

Darren Goodwin

It can only be assumed that primitive people led simple lives free from major cares and absorbing regrets in religious rituals. Our own world is full of anxiety and prefers political remedies to spiritual ones. The worries we accumulate today though comparable with earlier ages, are peculiar to ourselves to our own valuable time.

Five centuries ago ordinary people in Europe feared soldiers arriving to demand their support for Protestant Catholic armies. That could have meant peace or poverty. Today we fear bad news from financial departments, medical consultants or our favoured sporting team. For members of the Church of England comes a new anxiety, is the Established Church disintegrating? If this is so how are parishioners to survive in the faith in which we were baptised in the name of Jesus Christ our risen Lord and Saviour. Normal ways of greeting deep worries are not always so healthy. You might simply look away to immerse yourself in a leisure diversion; evasion or denial or you might join a protest group to resist the threat. One would even try drug relaxants, preferring to hallucinate; a few would surrender to the threat even adopting new personalities. Thankfully one or two souls might fall to their knees in silent and devotional prayer to our Lord.

High on the list of cares we face in Christian life is that of having our religious principles changed against our will. A sorrow we share is the protest of our Anglican heritage being forsaken, our Anglo Catholic roots denied, our pattern of faith and devotional worship being redefined. It may have happened to our ancestors but the problem is fresh and distracting.

How then will you answer your anxiety? One way could be patience, knowing that disasters that have taken centuries to unfold will not be healed completely in our time. Another will be trust, accepting that the Lord's assurance about the gates of hell not prevailing maybe relied on, yet further counsel is to learn from history that eventually all things will return to the design the Lord Jesus set upon them. This may be the moment when those Anglo-Catholics disposition embrace the liberation force appearing over the horizon, especially if we see it sent by God. Shall we then chose the agency that brought anxiety upon us? Or shall we look for the hand of God in an offer coming from afar with unexpected warmth

in its greeting? Moreover, whichever road we take will we manage to travel it in fellowship or allow ourselves to lose pilgrims on the way? And how may we assure ourselves that the anxieties we worry about will not be replaced by unforeseen cases?

The only answer to this last question lies in the words of Jesus Christ "Be of good cheer and I have overcome the world".

Amen

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### **Centenary of the founding of the Brotherhood of S. Paul**

**At noon on Saturday 11 September** a Eucharist of Thanksgiving will be celebrated in S. Katharine's Church, Little Bardfield, Essex, (pictured below) to mark the centenary of the foundation of the Brotherhood of S. Paul by the Rector, the Rev. Edward Mears (1864-1947). Following his graduation from Queen's College, Cambridge Edward Mears embarked upon a career as a schoolmaster and was ordained in 1900.



He became Rector of Little Bardfield in 1906 and remained for 34 years until retirement in 1940. He conceived the idea an Anglican Theological College on sound Catholic lines for ordinands from poorer backgrounds. Study at a Theological College in the early 20<sup>th</sup> century was expensive. Mears opened a Theological College in 1910 in his parish to train men who might otherwise not have fulfilled their vocation, and was run on a 'shoe string.' Edward Mears conceived a brotherhood of men living in community in preparation for ordination, and constituted himself the first 'Warden'.

The ordinands were obliged to pledge obedience to the Warden in regards to studies and general life of the community. The ordination course at Little Bardfield cost 25 guineas, books were extra. The ordinands lodged with local

families, and during term time they were expected to be dressed in a cassock, with a cross at the belt. There were four terms with a week's holiday at Christmas and a fortnight in the Summer. Ordinands aged under twenty three studied for nine terms, those over twenty three for eight.

Each day began with the Eucharist in S. Katharine's. A room at Little Bardfield Rectory was used for lectures and examinations, and the ordinands nicknamed it the 'Room of Pain.' Scholarly clergy were recruited to assist with the lectures. Latin and Greek were taught to all ordinands to enable them to read the New Testament in both languages. Seven courses were given covering the Old Testament, the Apocrypha, the Synoptic Gospels, the Fourth Gospel, the Acts of the Apostles, the New Testament Epistles, and Revelation.

Between 1910 and 1914 ordinands from the Brotherhood were accepted for ordination like students from any other Church of England Theological College. After 1914 it became difficult to find English bishops to accept them for ordination. Bishop Jacob of St Albans, whose diocese then covered Essex, was wary of giving recognition to the Brotherhood in its early days but he held Mears' work in high esteem. John Watts-Ditchfield, the first bishop of diocese of Chelmsford took a rather different view. He was a severe and authoritarian Low-churchman, who had no understanding of Catholic Theology. During the 1914-18 War, he famously pressurized the enclosed community of Anglican Cistercian nuns at Pleshey over their Reservation of the Blessed Sacrament and in the end they left his diocese and settled in Buckinghamshire.

Watts-Ditchfield arrived unexpectedly at Little Bardfield Rectory one day in 1914 to confront Mears about his use of vestments and Reservation of the Blessed Sacrament. An argument developed and Mears ordered Watts-Ditchfield off the premises. Watts-Ditchfield never visited the parish again during his years as bishop. Mears' reaction may have been counter-productive as the Bishop was unlikely to keep quiet about his apprehension of what went on in the Brotherhood. It may not be coincidental that around this time ordinands from Little Bardfield began to find it difficult to get English bishops to ordain them and in consequence they sought ordination overseas at the hands of colonial bishops. The occasional Little Bardfield ordinand managed to persuade an English bishop to ordain him during the 1920's and '30s, but most them went to Africa, Australia, USA and Canada as the Brotherhood was officially recognised

as a Theological College by a number of African dioceses. There seems to have been no shortage of ordinands and there were 20 in training per year between the wars, knowing that they would have to go overseas after their course.

The papers of Archbishops Lang and Fisher at Lambeth show that some bishops and clergy were worried that the training by the Brotherhood may have been of uneven quality. However, one former student went on to become a bishop of Worcester, a second a bishop in Canada, two were appointed to the ecclesiastical household of the Queen and one was elected the superior of the Society of S. John the Evangelist in Canada. Over 300 priests were trained by the Brotherhood the majority of whom served in parishes on mission stations and as military chaplains. Following Mears' retirement in 1940, the Brotherhood moved to Barton in Yorkshire, where Canon Joad became warden. In 1952 they moved to Tottenhill, King's Lynn and then to Great Snoring, near Walsingham.

The shrinking of the British Empire, declining numbers of ordinands, and the failure in the mid-1950s to secure recognition from the Church of England, despite a report from the C.A.T.C.M. college inspectors who visited the Brotherhood, all contributed to its demise. The Brotherhood of S. Paul finally came to an end in the Spring of 1957, after an existence of 47 years. Edward Mears may have been an irascible character and had limited resources at his disposal, but he was a gifted teacher with a love of the New Testament and a devotion to the Anglican parochial ministry. His vision of using his educational skills, his house and his parish to enable young men from poor backgrounds to realize their vocations at a time when the Church of England did not make it easy for them to do so, was noble and generous. It is said that a priest will affect the lives of thousands of people during his ministry, many people throughout the world, in consequence, must have been helped by clergy whose priestly formation took place in Little Bardfield. Edward Mears' vision and the vocations of the men whom he prepared for ordination will be remembered in a Eucharist of Thanksgiving in S. Katharine's, Little Bardfield, at noon on Saturday September 11th. The preacher will be Fr. Sheehy, Rector of Swinton and Pendlebury and former Principal of S. Stephen's House. The Service will be celebrated as it would have been in 1910, with the Book of Common Prayer and propers sung to Gregorian chant by the Horatio Singers. Further details are available from: **Father Robert Beaken, The Vicarage, Braintree Road, Great Bardfield, Essex, CM7 4RN. Telephone 01371 810267. E-mail [Robert@webform.com](mailto:Robert@webform.com)**

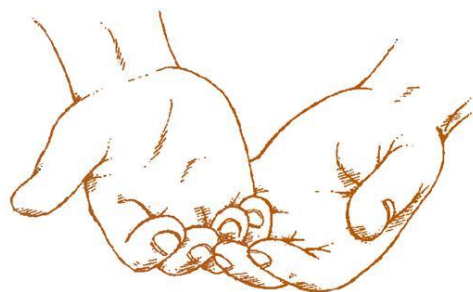


### Prayer is to be in God's presence

Prayer is to be in God's presence with open hands and an open heart.

There are many things in my life to which I cling as with a clenched fist, my possessions for sure.

But the immaterial things as well, the work I do, the position I hold, the friends I have my ideas, my principles, my image.



If I should open my fist.....they still remain. Nothing drops out.

But my hands are open. And that is what prayer is. After a while, if I am willing to remain long enough with open hands, the Lord will come. He will have a look and roam through my hands to see what I have. He may be surprised so many things !

Then he will look at me and ask,: "Would you mind if I take out this little bit? "

And I answer: "Of course you may take it out. That's why I am here with open hands."

And perhaps the Lord will look another time at me and ask "Would you mind if I put something else in your hands? " And I answer: "Of course you may."

That is the heart of prayer. The Lord may take something out, and he may put something in. No-one else can do this.... .but he may. He is the Lord.

I have only to open my heart and my hands and just stay there long enough for the Lord to come.....

Fr Peter Vincent from "Hear our Silence"

### And Finally:-

A Methodist minister was getting enthusiastic and "It's great to see so many Methodists here today". A voice from near the front said "I'm C of E". Seeing an interesting discussion there he turned to the man and said "Why are you C of E?". "Because my father was, and my father was because his grandfather was". This wasn't quite what the Methodist had been aiming for so he tried a different way: "What if your grandfather had been mad? What if your father had been mad as well?". "Well", came the reply "I guess I would be a Methodist"

Preacher: Can everyone hear me at the back?

Voice from the back: Yes, but I wouldn't mind changing seats with someone who can't.

The priest preached a vigorous sermon and a lady in the congregation praised him highly and suggested that he should publish his sermons. The preacher told her he was planning they be published posthumously. To which she replied, "Well good, the sooner the better."

A curate preaching for the first time stood silent before the people, the moments passed, at last he slowly he began to speak..."On the way here this morning, only God and I knew what I was to share with you and now only God knows!

The preacher was wired for sound with a lapel mike, and as he preached, he moved briskly about jerking the mike cord as he went. Then he moved to one side, getting wound up in the cord and nearly tripping before jerking it again. After several circles and jerks, a little girl in the third pew leaned toward her mother and whispered, "If he gets loose, will he hurt us?"

### 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.



# The Candidates for Ordination Fund



**Are you considering training for the priesthood?**

**Have you been a full member for over two years?**

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For further information contact the Fund Secretary:-  
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