



The Server

£1.50



Wilmslow Parish Church.

Volume 30

Number 1

Spring 2013

Guild of Servants of the Sanctuary

Guild Patrons: the Bishops of Ebbsfleet & Richborough

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

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

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

Treasurer-General: Mr Louis A Lewis
27 Latymer Road, London, N9 9PF, 0208 807 3071
louislewis184@googlemail.com

Chaplain Candidates for Ordination Fund:
The Reverend Darren Smith, Gordon Browning House, 8 Spitfire Road,
Erdington, Birmingham, B24 9PB 0121 382 5533
Fr.smith@additionalcurates.co.uk

Administrator: Candidates for Ordination Fund: Mr Colin Squires.
Southdene, Slimbridge Road, Burgess Hill, W. Sussex. RH15 8QE
squires603@btinternet.com 01444 244 737

Hon Organist: Roger Marvin, Marvin, Cannon House, Maderia Road, Littlestone,
New Romney madr m@btinternet.com 0179 7363578

The Server Editor: Mr Peter J Keat
19 Lyndhurst Road, Anns Hill, Gosport, Hants. PO12 3QY
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 024 7641 5020

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

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www.GSSonline.org.uk

From the Editor's Desk.



Firstly an apology, if you wrote to me and expected to see your letter in the last issue I am sorry you were disappointed but there was a hitch in the printing Department. However, your letters are on page 21 of this issue.

My brothers and sisters I hope you will agree with me that it is not said enough how really lucky we are, as a Guild, to have so many committed priests within our numbers and supporting us. Over the years we owe a great debt to Fr. David, Fr. Michael and more recently Fr. Darren to say nothing of the countless priests who have held the position of Chapter Chaplain or Priest Associate over the years. Therefore may I ask you all, in your prayers on one particular day, to make a point of thanking the Lord for their service, support and help so that together we can form a wave of prayer and thanksgiving. I think the most appropriate day is Easter Monday; so can I ask that we all make a big effort on that day to offer up our own thanks and that of our Chapters.

You will have noticed that the last Autumn Festival was not in a major cathedral but in a large parish church in Coventry and it is hoped to hold this years Autumn Festival in the chapel of an Oxford College. Over the years we have found that the cost of hiring a cathedral for the day has become more and more prohibitive and difficult. The Council felt that a contribution to a local parish church's coffers would be greatly appreciated and also with the numbers now attending we have started to rattle around in a large cathedral. Also, on a few occasions, certain cathedrals have told us that they would lose the days entrance fees from the general public if we took the church for the whole day and they would also loose money in their shops; so if some of you are wondering why we have veered away from cathedrals I hope this explains why. Whilst on the subject of festivals, it has been suggested to me by the Canterbury Chapter that maybe we could field a serving team of younger members plus an experienced MC at a festival. So if you are under 30 and would like to help form this team for the Autumn Festival let me know A.S.A.P. and I will pass your names on to the Secretary General.

May God bless you all and may I wish every one of you a joyous Easter.

Yours in Christ,

Peter

Welcome to New Members

Full Members:

Patricia Bullen, Patricia Chidlow, Hazel Haskayne, Andrew Howat, Doreen Jackson, Angela Pyatt, David Sergeant, Luke Whittaker, Irene Williamson, Richard Winchester, David Yates, Jennifer Smith. Jason Baker, Mary Mitchell, Hilary Parmakis, Angela Pyatt, Jennifer Smith,

Probationers:

David Adlem, Daniel Auckland, Phillip Brook, Philip Geldard, Richard Mason, Wesley Shelbourne, Matthew Smith, Bethany Amos, Terence Goodman, Robert Hollands, Christopher Jones, David Kibert, Jean Milburn, Ruth Patterson, Ivy Proctor, Donald Shaw, Henry Smith, Alan Stewart, Derek Tee

Faithful Departed:

Susan Adcock, Sidney Cox, Peter Dicken, Eric Leeming, Anne Massey, Kenneth Thomas, Brian Arnold, Graham Blackwell, Peter Guntrip, David Hannant, Margaret Hogben, Colin Markey, Peter Spenceley,

Priest Associates:

Walter Burleigh,

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The Chantry Book



Peter Spenceley died in November aged 81. He was a long-time Guild member and served as the last Secretary of the Corpus Christi Chapter, Southend on Sea and as the Essex. He had a stroke in 2010 that left him paralysed down his left side, in a wheelchair and virtually blind. He had been very active and was still running the Corpus Christi Chapter; but after his stroke, no one took over and the Chapter closed. For the last couple of years he lived in the Westerley Care Home, Westcliff but tests revealed that he had acute myeloid leukaemia which was untreatable and he died peacefully on 14th November. Fr Shaun Conlon, the Vicar of S. Mary, Prittlewell, had given him his Final Communion the previous evening and his children were at his bedside. The funeral at S. Mary, Prittlewell and was attended by over 136 people from all areas of his life including Guild members.

Norman Alan Rogers was a lifelong member of the Guild, he was also a lifelong member of the Guild Choir and sang as a cantor at the Guild Office for many festivals. Bro. Norman rarely failed to attend any meeting, be it a Chapter meeting or a festival. His great friend Bro. Harry Weston was also a lifelong member and they were the two senior brothers of their local Chapter, having joined in 1929, some 84 years. Now that's what I call service. Bro. Norman passed away after a good long life spent serving the Lord. Many Chapter members, plus some visitors from other Chapters, where he was well known, attended his funeral. Our dear Bro. Norman will be sadly missed.



David Hannant was born at Carshalton in August 1931. At the age of 18 he was called up for National Service and ended up serving at the Military Hospital in Hereford. He married Maggie and they then made their home in Haywards Heath. After retiring they settled in Chichester and he was a member of the serving team at the Cathedral. He was also Secretary of the Bognor/Chichester Chapter of Our lady and S. Richard for a time. The Hannants moved to Frome in 2001 where David joined the local Chapter of S. Julian. They worshiped first at the church of S. John, then at S. Day's but eventually they found themselves a spiritual home at Christchurch and it was here that David's Requiem Mass was celebrated.

Peter Dicken. Although Bro. Peter's health has not been good for some months it nevertheless came as a great shock to learn of his sudden death on January 5th. He had been a stalwart of the Cambridge Chapter of S. Etheldreda for many years as well as Councillor for some considerable time. He had supported his local Chapter as Treasurer where his skill and expertise on the computer made the keeping of the records accurate and up to date. He was always present at Chapter meetings where his fine voice as Cantor enhanced the worship. His own church of S. Mary the Virgin, Sawston will miss his skill and abilities for it was here that he trained many servers over the years. Our sympathy and prayers go out to his wife Mary and all his family. At the time of writing there were no details to hand of his funeral but it is certain that the local Chapter will be represented by a large number of the brothers and sisters as we remember a much loved friend. May he rest in peace and rise again in glory.

GUILD SHOP

Spiral Bound Laminated Guild Office (can be personalised)

A4 size - Plainchant	£4.00
A5 size - Plainchant	£3.00
Words Only Guild Manual	£0.90
Organ Accompaniment to The Guild Office	£1.25
Guild Lapel Badge	£2.00
Prayer cards -Before and After Serving, Guild Collect, Key Fobs	
individual costs	£0.60
Pens	£1.00
Additional Copies of the Server	£1.50
Guild Ties Royal Blue	£8.50 All

the above figures include p&p and are available from Grand Councillor Nigel Makepeace, address inside front cover.



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

The Legend of Ludds Church

The immediate followers of John Wycliffe, who was known as the dawning star of the Reformation, were called Lollards. Walter de Lud-auk was certainly one of these Luddites and he was one of their most zealous supporters so much so that the local ecclesiastical authorities sought out every means possible to incriminate and discredit him.

Walter had started to live in a cavern in the summer months where he was joined by several of his friends and it was here within this cavern that their devotions could be conducted in relative safety. They made this cavern, which is situated above Gradbach in Staffordshire, their headquarters and it was here that they preached their doctrines among the local peasants. The cavern is not small it is well over 100m long and 18m deep. Even today it can be visited but is mossy and overgrown, dank and wet and always cool.

This place, over a period of time, became known as Ludd's Church and several local legends have it that not only Robin Hood but also Bonnie Prince Charlie actually found refuge its depths at one time or another, but from researches I understand that there is actually no physical or documentary proof of either of these legends. It is all just hearsay.

One fine summer afternoon the Lollards assembled as usual to hold their form of Divine Service in the cavern of Ludd Church. The assembly was small. They were just fourteen in number and they were ranged around in a circle, having their appointed pastor, Walter Lud-auk, positioned at the centre. On his right stood a beautiful young girl who was about eighteen years of age at the time. She was Alice de Lud-auk, Walter's grand-daughter. Among the rare qualities which she possessed, Walter Lud-auk had claimed, was that she possessed a matchless and clear voice.



Standing, or rather, leaning against the cave wall at the entrance to the cavern was the head forester, a man of enormous stature. After a short but earnest prayer from the pastor, the opening hymn began. At a certain place in the hymn the other singers stopped and the voice of Alice clearly sounded out through the vaulted chamber. When her voice was at its highest pitch and when all eyes and thoughts were engaged in their deep devotional contemplation, a quick tramping of feet and ringing of arms were suddenly heard.

Before any movement could be made, a tall and powerful man, who was clad in steel, rushed through the cavern entrance, and was quickly followed by many others. The meeting was hushed; the man stopped short, and waving his sword cried "Yield in the name of the Church and of His Gracious Majesty King Henry."

The Lollards seized their weapons and they prepared to defend themselves but were commanded to desist by their Pastor. All obeyed except for the forester, who, seizing the officer in his firm iron grasp, dashed him backwards with such force among his followers that they were all forced back to the entrance of the cave. Then, slowly drawing his sword the forester shouted to the other Lollards to make their escape by another, smaller, outlet while he attempted to hold the intruders at bay. Suddenly, one of the men fired a pistol as the forester pressed his way forward. The bullet whistled past his shoulder just missing him completely, but suddenly a loud shriek rent the air behind him. The forester turned round and was almost afraid to trust his eyes. However, his foreboding was true; and he saw Alice being supported by her grandfather and from where he stood he could see that the fatal bullet was lodged deep within her bosom. Local legend has it that Alice was buried close to the cave. This was the end for the Lollards who then surrendered en mass and were taken prisoner and then marched off to London to stand trial. The forester escaped and went to France, but their pastor Walter de Lud-auk died in gaol

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Left: Celebrations at the East Kent Festival 2012.

News from the Chapters.



Our Lady Star of the Sea and S. George, Plymouth. We ended our year when we gathered for a service of Advent hymns held in the church of S. Mary the Virgin and All Saints, Plymstock.

S. Andrew, Romford. The highlight was our Chapter Centenary in May at S. Albans, Romford, where we welcomed members from other Chapters. Mass was led by our Chaplain, Fr. Hingley with the Warden preaching. After lunch we sang the Office, followed by an outdoor procession and Benediction and the Chaplain General preached. The day ended with tea and a Centenary cake. We maintain monthly meetings alternating between Mass and Office and Benediction, visiting S. Margaret's, Leytonstone; S. Albans, Romford; S. Barnabas, Woodford Green; and S. Thomas, Brentwood. In June we held a joint meeting with the Chapter of S. Hugh of Lincoln, for a Mass at S. Mary Woolnoth.

S. Werburgh, Stockport & District: The Northern Chapters Area Festival was held in S. Peters, Stockport, the principal celebrant and preacher at the Mass was the Bishop of Burnley, the Rt. Revd. John Goddard. Also present were the Secretary General and the Deputy Warden along with Councillor Roland Robins and several priest associates from local chapters. There were 50 communicants and some of our Roman Catholic brothers and sisters were present. A light lunch followed the Mass. In the afternoon Fr. Andrew Teather, Chaplain of the Blackburn Chapter, who loaned his monstrance, officiated at the Guild Office and Benediction, which concluded with an outdoor procession ending in the Civic Square for a group photograph. A vote of thanks was given to Alan Corbett and Irene Horne, Churchwardens of S. Peter's. The Chapter continues to meet, but it is becoming more difficult to find churches of our tradition; presently we have 40 members and 2 probationers. I do not know of any other chapter in the country who are invited to hold their meetings in a Roman Catholic Church. This chapter does, we are invited back year after year to the Church of Our Lady & S. Christopher, Romily by the former Parish Priest The Rt. Revd. Philip Egan, (now RC Bishop of Portsmouth) and the new Parish Priest has indicated that he wishes to continue visits by this Chapter. Our final meeting of the year was the Chapter Requiem in November at S. Peter, Stockport, the celebrant and preacher was Fr. Tom Davis, Parish Priest of S. Barnabas, Morecambe. Our next meeting is at S. Peters, Stockport Guild Office and Benediction followed by

our AGM. The Chapter looks forward to visiting our new member's parishes, in the coming year and holding another meeting at the Roman Catholic Church of Our Lady & S. Christopher, Romiley.

S. Chad, Coventry We congratulate and thank Nigel Makepeace for all his hard work with the Autumn Festival at S. John the Baptist, Coventry. His organizational skills enabled the Festival to proceed without a hitch. We also thank the parish ladies for putting on the Lunches and teas which were superb. The Services were well attended with 140+ communicants at Mass, about 110 staying for the Guild Office, Procession and Benediction in the afternoon. Our Requiem was held at S. Thomas's, Longford, Coventry on 8th November. Fr. Norman Stevens was the Celebrant. Intercessions were offered and departed members remembered. A total of 17 attended. The church is still in Interregnum and a point of interest is that Fr. Moore was parish priest here between 1962-75.



Purification of The Blessed Virgin Mary Telford: We were delighted to welcome Preb. Edward Ward (Rector of Edgmond) as our new Chaplain in December 2012. This appointment filled the vacancy created by the death of our former Chaplain Fr Jim in the summer, Picture left shows: Fr Edward & Fr David Wright (Rector & Assistant Rural Dean of Wolverhampton) and also Dr Phillip Brook & Mr John Williams who were both admitted Probationers.

S. Joseph of Arimathaea, Portsmouth. In November the Sisters of the Convent of the House of Bethany warmly welcomed us as we celebrated our Annual Requiem for departed members in their beautiful convent chapel. We had a good number attend and Fr Alan Ball, our Chaplain, gave a splendid address on the meaning of a Requiem. Our Christmas Praise, American Supper and Compline was held on 5th December at SS. Peter & Paul, Wymering, Portsmouth, where the Vicar preached and as our organist was unwell played the organ as well. Our numbers were hit by illness plus our Chaplain was unable to be present. Nevertheless we had a good Advent Service, which finished with Compline.

Our Lady of Walsingham and St. Alban LG2/148 We held our requiem at Kenton in December at which Bro. Walter Gurten was remembered. His family attended and it was nice to see so many people there. Fr. Edward Lewis, the Vicar

and a Priest Associate celebrated and it was good to have Frs. John Cornish and John Metivier con-celebrating. We had a good attendance with 26 apologies. The London Group has lost many members during the last year, all of whom have been very faithful and were remembered at the Requiem Mass.

London Area Festival was held in Holy Trinity, Hoxton where the Angelus, the Epiphany Mass and the Blessing of the Chalk was celebrated by the Incumbent Fr Andrew Newcombe (who was admitted as a Priest Associate on the day). After a superb lunch and much networking we returned for the Guild Office, Procession and Benediction, again led by Fr Andrew. Having been booked on a specific train home (which we missed) I could not avail ourselves of the tea and cakes afterwards. An interesting day and the music was more than unique!

S. John the Divine, Leicester September saw our first visit to Holy Cross Convent, Costock. nine members and three supporters spent an uplifting time with the Sisters. We joined them for Sext at 11.45 a.m., then a Sung Mass of S. Michael & All Angels at noon. After Mass we met in the Visitor Centre for lunch. The Chapel then was the venue for a half hour silent time in front of the Blessed Sacrament. Tea and cakes followed in the Visitor Centre before joining the sisters for Vespers. The peace of the Convent, the beautiful Chapel and the kindness of the Sisters made the visit an inspiring one. We met at S. Hugh's, Eyres Monsell in October for Renewal of Promises, Mass & Address. The Celebrant and Preacher was Fr. Tony Jordan, the Vicar. After Mass and refreshments we held our AGM. At our Annual Requiem in November the Leicester Branch of the Guild of All Souls joined us. A choir sang the Mass Setting "Missa pro Defunctis" by Tomas Luis de Victoria, which was most moving. Our Chaplain, Fr. Southall celebrated and preached, with Fr. Walter Burleigh, representing the Guild of All Souls.

S.Mary of Margam. In April we met at S. Catherine's, Neath for an Easter Mass. In May we celebrated a Votive Mass at S. Mary's, Llansawel in honour of Our Lady and in June we went to S. Illtud's for Mass and Benediction for Corpus Christi. We visited Margam Abbey in July for a Mass but we had to cancel our September meeting. In October we visited S. Teilo's, Tonmawr for a Votive Mass in honour of the Most Blessed Sacrament. In November we met at S. Illtud's for our Requiem and went to S. Teilo's in December for an Advent celebration. Thanks go to our Chaplain for his support over the year.

Our Lady and S. Richard. Reflecting on last year's meetings, we visited various historic Churches, met many celebrants and had a variety of Services. We thank all parish priests for their time and for our members who attended these Services. Some of our members are fully employed, but still manage to attend. The range of Services covered, were - Chapter AGM, GSS AGM, The Office, Benedictions, Mass on Saint's days, Requiem Mass and joint meetings with local Chapters. A social event also took place and was well attended.

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COF News from Fr Neil Bryson. All Saints' Boyne Hill, Maidenhead

To all those who wonder what happens to their donations to COF I'd like to express my thanks as a happy beneficiary. I retired a month before I started as a training. During that time there was a never-ending requirement to buy books. Whilst others had to make very careful choices, I was able to purchase whatever books I needed without worry about the cost. This made life much easier throughout my training. Clerical clothing, robes and vestments are a considerable expense; although the diocese where you'll serve your title pays you an ordination grant, it doesn't cover the greater call on funds that Catholic clergy face. I did ask some evangelical ordinands what they were going to do with the rest of the grant, because they were quids in only having to buy shirts and collars, cassock, surplice and black scarf (the latter thrown in for free with the cassock and surplice). Once again, COF came up trumps because the final in-training grant came a few weeks before ordination, and I wasn't going to spend it all on books at that stage. I was able; therefore, to buy good quality bespoke shirts (that haven't faded to grey), fabric collars and collarettes, albs, amices, girdle and stoles. There are still some items to buy, but I have just received a post-ordination grant from the COF, so I can also pay for one of those clerical cloaks - very handy for outdoor burials. Now when I attend GSS services, I look a well turned out deacon, and it's all thanks to your generosity. On the diaconate, I will say that I am thoroughly enjoying it. I was privileged to be deacon at four Masses at Walsingham (three of them pontifical) and also at the GSS Autumn Festival in Coventry. Having a deacon, who functions as the celebrant's right-hand man throughout, hugely enhances the liturgy. I do wonder if it's as much fun being a priest, so I'll have to let you know in due course!

Cycle of Prayer

April 2012

- 1 Easter Monday Easter Joy and Glory. Our Priest Associates.
- 2 Easter Tuesday All Area, Suffragan, Assistant Bishops and PEV's
- 3 Easter Wednesday All Archdeacons and Rural Deans.
- 4 Easter Thursday All Parish Priests.
- 5 Easter Friday All Assistant Priests, Curates and Deacons.
- 6 Easter Saturday Guild Easter Festival and A.G.M.
- 7 **2nd of Easter For peace in the troubled places of the world.**
- 8 The Annunciation of Our Lord to the Blessed Virgin Mary. Pray for us O Holy Mother of God.
- 9 Provincial Group 6 Channel Islands.
- 10 6/65 The Holy Apostles, Guernsey.
- 11 Provincial Group 7 Dorset and East Somerset.
- 12 7/78 The Holy Cross Chard, Bridport, Crewkerne, Poole, Bridport.
- 13 For all looking for work.
- 14 **3rd of Easter Those who are persecuted for their witness to truth.**
- 15 7/126 S. Osmond & S. Swithun. Bournemouth, Poole, Christchurch & Ringwood.
- 16 Provincial Group 9 Berks/Bucks/Oxon.
- 17 Diocese of Oxford.
- 18 9/23 S. Brinus, Oxford.
- 19 9/53 S. Frideswide, Oxford.
- 20 9/82 Hugh and All Saints West Wycombe.
- 21 **4th of Easter. May we be led in the paths of righteousness.**
- 22 9/99 S. Laurence the Deacon, Reading.
- 23 S. George. Patron Saint of England c.230
- 24 9/129 S. Osyth, Princes Risborough.
- 25 S. Mark the Evangelist. Anzac Day Australia and members in the Antipodes.
- 26 Provincial Group 10 Hertfordshire/Bedfordshire
- 27 Diocese of St Albans
- 28 **5th of Easter May we follow by example.**
- 29 10/68 The Holy Grail, Watford.
- 30 10/211 S. Alban & S. Michael, Letchworth..

May 2013

- 1 S.S.Philip and James. For all area festivals.
- 2 Provincial Group 11 Avon, Gloucester/Somerset/Wiltshire. Cllr Chris Verity.
- 3 11/69 The Holy and Indivisible Trinity. Gloucester Diocese.
- 4 Diocese of Gloucester.
- 5 **6th of Easter Rogation Sunday. For wiser use of your creation.**
- 6 Rogation Day Harvest of the sea and all seafarers.
- 7 Rogation Day Industry and blessings on the work of our hands.
- 8 S. Julian of Norwich. Spiritual writer c.1417
- 9 ASCENSION Give us strength and hope in the Ascended Christ.
- 10 11/95 S Julian. Midsomer Norton, Frome.
- 11 Diocese of Bristol.
- 12 **7th of Easter. For the needs of the world.**
- 13 11/224 S. Peter & S.Paul. Bath.
- 14 S. Matthias the Apostle. Let us hear your good news.
- 15 11/243 The Resurrection. Weston Super Mare.
- 16 Diocese of Bath & Wells.
- 17 Provincial Group 12 Wales. Cllr Michael Andrew.
- 18 12/19 S. Barnabas, Cardiff.
- 19 **PENTECOST Give us the strength, wisdom and judgement through the Holy Spirit.**
- 20 Diocese of Swansea and Brecon.
- 21 S. Helena, Protector of Holy Places.
- 22 12/123 S.Mary, S.Brigit & S.Asaph Dyserk.North Wales.
- 23 Diocese of Bangor.
- 24 John & Charles Wesley. The celebration of God's grace through the singing of hymns.
- 25 S. Bede the Venerable. May we love you with singleness of heart.
- 26 **TRINITY SUNDAY Father, Son and Holy Spirit in Unity.**
- 27 12/226 S. Cennydd. Swansea City.
- 28 12/238 S. David & Gwynn. Monmouth & Gwent.
- 29 Diocese of Monmouth.
- 30 CORPUS ET SANGUIS CHRISTI The Blessed Sacrament.
- 31 The Visitation of the Blessed Virgin Mary to Elizabeth. For all pilgrims.

June 2013

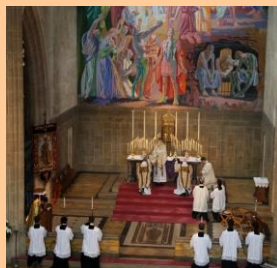
- 1 12/242 S.Mary of Margam. Port Talbot.
- 2 **Trinity 1 Give wisdom and fellowship to all Church leaders.**
- 3 Diocese of Llandaff.
- 4 Diocese of St. Davids.
- 5 12/245 Gwynno, S. Tyfogwg. Rhondda Valley.
- 6 That all chapters in abeyance may have new life.
- 7 Diocese of Asaph.
- 8 For all who live alone.
- 9 **Trinity 2 That we all will be led in the way of truth.**
- 10 Provincial Group 13 Essex Cllr. Keith LLoyd.
- 11 S. Barnabas the Apostle. Give us the gift of grace.
- 12 13/4 The Ascension, South Essex.
- 13 13/8 S. Andrew. West Essex.
- 14 13/28 S. Cedd. East Essex.
- 15 13/36 Corpus Christi. S.E. Essex.
- 16 **Trinity 3 Strengthen the hope and love that belongs to Christian people.**
- 17 13/78 The Holy Sacrifice. North Essex.
- 18 13/92 Sacred Heart of Jesus. Braintree Area.
- 19 13/154 S. Peter the Apostle. Mid Essex.
- 20 Diocese of Chelmsford.
- 21 Provincial Group 14. Norfolk & Suffolk. Cllr Alan Caudwell.
- 22 S. Alban 1st Martyr of Britain.c.250 The fellowship of Saints.
- 23 **Trinity 4 Let us be sustained by your continual presence.**
- 24 The birth of John the Baptist. Thank God for our baptism.
- 25 Diocese of S. Edmundsbury & Ipswich.
- 26 14/22 S. Felix & S. Fursey Bury St. Edmunds.
- 27 For all hospital chaplains and voluntary chaplaincy visitors.
- 28 Pope Benedict XVI and all the Roman Catholic Church.
- 29 S.S. Peter & Paul. For all ordinands and C.O.F. students.
- 30 **Trinity 5. For our families, friends, neighbours and colleagues.**

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 April 7th Guild Easter Festival and AGM S. Albans, Brooke Street, Holborn, London

**Noon Solemn Concelebrated Mass: Preacher The Chaplain - General
3.00pm AGM then followed by Guild Office, Procession and
Benediction.**



Soup and Rolls and cake will be available at lunchtime order from the Secretary General (address in front cover) by 23rd March.
Payment £5.00 with order. Cheques payable to GSS

**Saturday 13th July PG3 Festival S. Bartholomew's,
Church Ann Street, Brighton, BN1 4GP
Noon Solemn Mass: Preacher the Bishop of Richborough.
3.30pm Guild Office and Benediction**

**Saturday 17th August Bristol Area Assumptiontide
Festival, Bristol Cathedral.**

**Noon Mass: Preacher; the Bishop of Plymouth
3.15pm Benediction in Lord Mayor's Chapel. Members to robe only at this
service please.**



Saturday 5th October Guild Autumn Festival, details to be confirmed.

Mad Jack Fuller

The members of the Fuller family were landowners at Brightling, East Sussex from the late 16th Century onwards. The family fortune had been built upon iron and the manufacture of iron goods, especially cannons and similar equipment for the Royal Navy. There was also a substantial income from sugar plantations in Jamaica. By the time that John Fuller inherited his family home and fortune in 1777 at the age of 20, the family was heavily involved in national and local politics, John as well as being the local squire served several terms as an MP and was forcibly ejected from the House of Commons on more than one occasion, once for calling the Speaker 'the insignificant little fellow in the wig'.



He was a large man, living life to the full, single, he enjoyed supporting good causes and assumed the role of local philanthropist - he paid for the first lifeboat at Eastbourne, and towards the building of the Belle Tout Lighthouse at nearby Beachy Head. He was also instrumental in founding the Royal Institute. However during his 77 years he gained the reputation as an eccentric and revelled in the name 'Mad Jack Fuller'. During his life he arranged for a number of follies around Brightling, perhaps the strangest being his own tomb in which he is buried in Brightling churchyard.

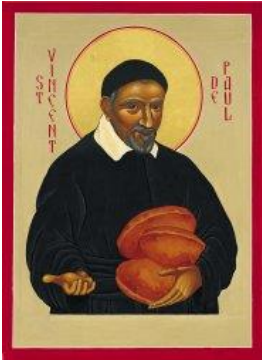
The tomb: During his lifetime he arranged for the building of his own tomb in the shape of a Pyramid and set within the churchyard at Brightling. It was said that he was buried inside the tomb sitting at a table, complete with bottle of wine in his hand and wearing a top hat. Broken glass was strewn right across the floor to stop the Devil approaching and claiming his soul! Sadly both of these stories were proved to be untrue when, several years ago, it was necessary to enter the tomb to carry out restoration work many years later. Jack died in 1834.



The Company of Mission Priests

The Company of Mission Priests is a dispersed men's community set up during the war by Kelham and the Community of the Resurrection, Mirfield, to work in hard parishes. It was envisioned that the Company would be based upon a common life; two priests would combine their stipends to provide for a third; living was to be frugal and cars were prohibited as were luxuries. With the outbreak of World War II the Church of England was presented with many urgent pastoral and practical problems. In January 1940, these problems led the Superiors of the three Religious Communities (SSJE, CR and SSM) to issue an Appeal addressed to the clergy, supported by a covering letter from the Archbishop of Canterbury, Dr. Cosmo Lang. There was a need to form a company of Mission Priests, who would undertake to remain free from the personal and financial obligations of marriage and family life so that they could work, if necessary, without a full stipend, and be available to go wherever they might be needed especially concentrating on the pastoral provision for the future growth of housing estates. These Mission Priests would not take vows, as members of the Religious Communities did, but would bind themselves to by a solemn Promise to be renewed annually; and could withdraw from the Company on giving the required notice.

A number of priests responded, and the first members were admitted on the 2nd May 1940. By 1944, the Company had twenty six members, nineteen of whom were serving in parishes, while the others were chaplains to the Armed Forces or working in Africa. Since then, the Company has continued to serve both Church and people, primarily in the large housing estates and inner-city areas of England, but also, for many years overseas, in Guyana and Madagascar.



In 1992 the Company had over 40 members; but Synod's decision to proceed to the ordination of women to the priesthood caused a crisis of conscience for many. As a result, in 1994 over half of the members withdrew in order to seek admission to the Roman Catholic Church. During 1994 and 1995, the remaining members engaged in a re-examination of the Company's life and purpose. This led, among other things, to a recognition of their affinity in spirit with the original body of Mission Priests, founded by St. Vincent de Paul in 1625.

Since the Millennium their numbers have doubled and there are signs of further growth. Members can still be found working primarily in the big housing estates and inner-city areas, engaging in mission, but a change has occurred. Once it was well known for operating "clergy houses", where two or more members lived and worked together. Now, because of the shortage of clergy and the needs of the Church being different; many members live and work separately. All members of the Company undertake to observe simplicity of life, to remain unmarried so long as they are members ("and in all personal relationships to exercise that care which befits priests leading dedicated lives"), to observe a personal rule based on the principles derived from St. Vincent de Paul's instructions.

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English Heritage – Caring for Places of Worship Key Facts



ENGLISH HERITAGE

As part of English Heritage's 'Heritage at Risk' programme they have carried out a survey to find out just how many places of worship are 'at risk' from serious disrepair. They talked to congregations across the country that care for places of worship, to find out what challenges they are facing. This first ever survey of England's 14,500 listed places of worship and was published on 30 June 2010. It suggests that approximately 90% are in good or fair condition but 10% are potentially in need of urgent major repairs.

The Society for the Protection of Ancient Buildings - Faith in Maintenance: Faith in Maintenance is a new initiative, which aims to help volunteers who look after historic places of worship. It provides free training courses available to any volunteer who helps to look after an historic place of worship. They also provide advice and guidance resources.



The Other Chapel Royal

I am sure we have all heard of the Chapels Royal and know of the ones in S. James' Palace, Hampton Court, Windsor Castle, the Tower of London and the one attached to the Savoy Hotel but just how many people have heard of, let alone visited, the Chapel Royal in Brighton?

But first what is a Chapel Royal? The term Chapel Royal did not originally refer to a building but to an establishment. It was a body of priests and singers specially selected to serve the spiritual needs of the Sovereign. Over time the term, Chapel Royal, has become associated with a number of chapels used by monarchs for worship over the centuries. Today the main Chapels Royal are located at S. James's Palace in London: The Chapel Royal in the Tower of London and The Queen's Chapel in the Savoy.



But what about the Brighton Chapel (left)? It is very easy to miss even though it is situated on one of Brighton's main thoroughfares, as it blends in well with the shopping street and to look at it the building could easily be mistaken for a bank or a building society or even a small civic building. But it is a building which is steeped in history and is a wonderful peaceful place to visit, to escape to or to attend a concert or to visit to worship.

The Foundation Stone of the Chapel Royal was laid by the Prince Regent in 1793 and the building was opened in 1795. It was originally intended to be a Chapel of Ease to S. Nicholas, the old Parish Church, which could not accommodate Brighton's enlarged summer population who were following the Prince Regent's patronage of the town. For this reason the Chapel Royal, when it opened its doors, was only open from June to September but following an Act of Parliament legalising it as a Chapel of Ease, the building was consecrated on August 16th 1803 and became a church in its own right.

Although frequented by Regency Society, the Prince himself stopped attending, following his supposed displeasure with a forthright sermon on immorality within the nation. As the Regency period came to an end and royalty ceased to visit the

town, the centre of town became increasingly inhabited by poorer people and the ministry of the Chapel Royal became more concerned with the problems of poverty and deprivation. Much of this occurred during the long ministry of the Rev'd Thomas Trocke (1834-1875).

By 1876 the Chapel Royal was in a bad state of repair and when the adjacent North Street was widened urgent work was necessary. The Rev'd Seymour Penzer attacked the problems with vigour and he employed, Arthur Blomfield, the well-known Victorian architect to supervise the repairs and improvements. It was at this time that the clock tower was added. In 1897 the Chapel Royal was designated a parish church and a small area around the pavilion was designated the Chapel Royal Parish and the young Winston Churchill was a member of the congregation from 1883 to 1885.



Gradually over the years the population has moved out of central Brighton and the Chapel Royal ceased to have many local residents to whom it could minister, so the work of the church has gradually developed towards caring for those who come to visit the town centre and those who work locally. In 1978 the Chapel Royal Parish ceased to exist, and the church returned to its early nineteenth century status, when it was amalgamated with the parish of S. Peter's, the Parish

Church of Brighton.

In 1993 the Chapel was substantially reordered to mark its bicentenary. New furniture was designed and built to suit the present look of the building. In the Twenty First century, the Chapel Royal serves a growing Sunday congregation and has weekday services, concerts and exhibitions. In 2010 The Chapel Royal became a separate Parish again and remains in the centre of the city to remind all of God's love.



Psalm 23 for Busy People

The Lord is my pace setter, I shall not rush
He makes me to stop and rest for intervals.
He provides me with images of stillness, which restores my serenity.
He leads me in ways of efficiency, through calmness of mind.

And His guidance is my peace,
Even though I have a great many things to accomplish each day,
I will not fret, for His presence is here.
His timelessness, His all-importance will keep me in balance.

He prepares refreshment and renewal in the midst of my activity.
By anointing my mind with His oils of tranquillity.
My cup of joyous energy overflows.
Surely harmony and effectiveness shall be the fruits of my hour,
For I shall walk in the pace of the Lord and dwell in His house forever

Anon.



Letters to the Editor

I have had the following from Fr. Geoffrey Squire who says that I may be interested in these 'howlers' to fill in an odd spaces in 'The Server'

Divine Praises Plus.

Many years ago when I was a boy server at the then rather 'low' S. Peter's, Barnstaple, A visiting priest came to celebrate the Eucharist. He added many 'Catholic bits' that people at the church were not familiar with including the Divine

Praises, to which he added two more; 'Blessed be Barnstaple', Blessed be the people of the City of Barnstaple' (he obviously did not know that Barnstaple at the time was only a small town) and he concluded with 'May the people of the City of Barnstaple live for ever'.

Reader blunders.

Around the same time, a reader who had problems with pronunciation came to officiate at Matins. Among his howlers was a prayer for the Queen and the 'Dook of Hedinburg', a prayer for a lady who was suffering from 'The Tuberculossus' and a hymn announced as "'im umber two, the tooth 'im."

Ordinary BCP?

Shortly after ordination I visited a country church to sing Evensong. On arrival, I said to the Churchwarden 'Tell me what you do?' to which he replied 'Oh just the straightforward Prayer Book, vicar'. All went well until I sang 'O Lord, save the Queen' at which the churchwarden bellowed out 'Be upstanding for the Queen' and they all sang the National Anthem.

Second Letter to the Editor

(held over from the last edition due to lack of space)

I read with more interest than usual the Autumn edition of The Server, and was particularly interested in the articles "The Church Commissioners" and "Key Facts to tell your Friends". There is the trend today to amalgamate parishes and staff them with Non Stipendiary Priests either full or part time. One wonders what happens to all the stipends that were paid beforehand to priests who had the Freehold. Parishes are still exhorted to pay their quota, having been told in the past that the largest part of the Quota went towards the Stipend of their Vicar. This is no longer the case, simply because in most cases, there is no vicar or paid priest. We are now like a doctor's surgery. You turn up and see whoever is available and you do not get to know or be known, and it is remarkable that so many priests today consider themselves to be social workers. Many have qualifications in nursing or Social Service work. Those with qualifications in the teaching of Theology are getting thin on the ground. I fear that little will change until the purse strings of the diocese are affected, It is remarkable how changes such as these bring a diocese out of the darkness into the full clear light of reality.

Bro. Robert Britton

Electric Sanctuary and Votive Lights.

I appreciate that to many, electric lamps in the Sanctuary are complete anathema; I myself feel there is nothing to compare with the beauty of a real flame. However, in these days when the spectre of "Elfin Safety" stalks the land, the ever rising cost of wax products, or even the difficulty of finding someone to tend the Sacred Flame, electrification becomes the preferred option, needs must!

The first lamp I converted was at Little S. Mary's, Cambridge in the 1970s. Using a 12 Volt 5 watt capless car side light bulb run at 9 Volts from a small transformer, I found at a distance it was a fair imitation of the original oil lamp. In fact, the following Sunday, a server paid me the ultimate compliment; he tried to light a taper from it! The bulb was mounted on a Perspex block and a half-inch strip of yellow cellophane placed in the glass to give the impression of oil.

Running incandescent bulbs at less than their rated voltage changes the colour from white to a yellow/orange, a more realistic flame colour and also dramatically increases the operating life. It is however, a good idea to have some spares, bulb quality control is rather poor. The first one at LSM lasted 6 months, the second a matter of weeks and its replacement, as far as I know, has lasted for decades!

Another bulb worth considering is the one used in Candle Bridges, which are on sale around Christmas time. There are seven 33Volt lamps run in series from the mains. A single bulb run at 24 Volts gives a very acceptable result. I have also tried dipping the bulb in Flat White,Plasti-kote Projektpaint (sic) Fast Dry Enamel. These bulbs are very effective on riddell post candles. If they cannot be purchased locally, they are available online from Nomadirect.

Always ensure that the transformer or power supply is rated at LEAST twice the required power. A Plug Top power supply may be considered, ensure good ventilation, as they tend to run warm, also they have an internal thermal fuse, which is not replaceable. The latest type of plug top has dispensed with the transformer and now relies on all electronic technology. I have no experience of their long-term reliability. Incandescent lamps can be run from either an AC or a DC supply. I am working on Light Emitting Diode (LED) lamps at the moment. A 5mm diameter black tube, lined with aluminium foil and a flame-shaped hole cut in the side looks promising, unfortunately, they can only be viewed from the side and are rather fiddly to make. LEDs must be driven from a DC current limited source,

or with a series resistor to limit the current to 10 to 15 milli Amps. Lifetimes of 10,000 hours are quoted and power consumption is minimal.

Votive lamp glasses are quite expensive, at about £7 each. An alternative can be made using a plastic film, available in A4 sheets for about 50 pence from craft shops, 3-4 lamps can be made from one sheet. I recently made 7 blue and 7 red LED lamps for LSM. For the red, red LEDs were used, but for the blue, white LEDs were needed. The original glasses were 65mm high, 60mm dia at the top and 50mm at the base. The plastic sheet has to be curved using a template, which I can supply on request, together with any information that may be of help.

For LED votive lights, take a piece of 6mm dia. Perspex rod (or "cast acrylic rod", as it is now known) and taper it down to a point using a file and an electric drill. Roughen the whole surface with medium sand paper. Cut off the required length and attach to a single LED using one turn of double sided sticky tape. Surround the whole LED and the first few mm of the rod with aluminium foil (shiny side in), this "launches" the light into the rod. As mentioned above a red LED is used for a red light and a white one for a blue light. Voltage requirements for a single lamp are very modest: 1.8 V for a red, 2.8 for a white. They must be driven either from a constant current source or with a series resistor to limit the current to 5-15 Milli Amps. Candle wax makes a good base, which can then be dropped into a glass, or plastic surround (see above).

Howard Thompson, Ely, Cambs.

oOo

Bible Cake

1. ½lb Judges 5 v 25 (last clause)	7. 2 oz Numbers 17 v 8 (blanch and chop)
2. ½lb Jeremiah 6 v 20	8. 1lb Kings 4 v 22
3. 1 tablespoon 1 Samuel 14 v 25	9. Season with 11 Chronicles 9 v 9
4. 3 of Jeremiah 17 v 11	10. Pinch of Leviticus 2 v 13
5. ½lb 1 Samuel 30 v 12	11. 1 teaspoon Amos 4 v 5
6. ½lb Nahum 3 v 12 (chopped)	12. 3 tablespoons Judges 4 v 19

Beat 1, 2 and 3 to a cream. Add 4, one at a time, still beating. Then add 5,6 and 7, still beating. Add 8,9,10 and 11 (having previously mixed them) and, lastly, 12. Bake in a slow oven for 1½ hours. ***The key to the ingredients is on page 26.***

'Processional'

From a Chorister of S. Mary Felpham.

I have just completed a year in the choir of my village church, after a period in a suburban church without one. It has been wonderful: regular worship does so much to support one's faith! As a choirboy, I grew up with the 'processional entry' to a suitable hymn. To follow behind the Cross had real symbolism and was a very visible form of witness. Nowadays, our choir enters ahead of the Crucifer and the feeling of being 'all one body we' is lost - although there is time to sort out the paperwork before the service starts!

One of the great processional hymns is 'All glory laud and honour', still sung on Palm Sunday in most parishes. Composed in 820 AD by Theodulph, Bishop of Orleans, it originally ran to seventy-eight lines of which twenty-four are sung today, in six verses. A story tells how King Louis, Charlemagne's son, held Theodulph imprisoned in the cloisters, suspected of supporting a rival. On Palm Sunday, the King leading the procession, stopped momentarily before Theodulph's cell. The prisoner sang out this hymn with such conviction that the King was moved to release him and restore him to the bishopric. Theodulph was canonised and the hymn became part of Palm Sunday worship for Protestant and Catholic alike. The bishop came to be symbolised by seven choirboys who sang the opening verses at a prominent point in the procession. At York, a gallery was specially built above the door of the Minster for seven white-surpliced choirboys to sing the verses while the others knelt below and sang the refrain.

John Mason Neale translated the hymn; he was born in London in 1818, educated at Sherborne and Trinity College, Cambridge. He had a genius for translation and mastered twelve languages. The following story speaks of Neale's prowess. Neale was visiting his friend John Keble, a colleague in the Oxford Movement. Keble showed Neale a hymn he had just finished writing and then left the room briefly. Upon his return, Neale said: 'I thought you said this was an original?' 'It most certainly is!' said Keble. Neale then passed to Keble what appeared to be the original version of his own hymn, written in Latin and said: 'How do you explain this then?' Keble was speechless and much relieved when Neale admitted that he had just written a Latin translation whilst alone in the room. Neale believed that all hymns, once published, should be the property of Christendom and hated the notion of 'copyright'. Musicians have always been casual about copyright too.

The tune to which our hymn is sung today is S. Theodulph, written by Melchior Teschner and published in Leipzig in 1625. Bach himself 'borrowed' Teschner's melody and used it in the S. John Passion.



Acknowledgements: Bradley, I., Book of Hymns. London 2005. Brown, T. and Butterworth, H. The Story of the Hymns and the Tunes, Boston 1906. (Biblio-Bazaar reproduction, 2009). Gillman, F.J., The Evolution of the English Hymn, London 1927. Guthrie Clark, M. Sing them Again, London, 1955.

Picture: S.Mary's, Felpham.

oOo

Bible cake key (according to the King James Bible):

1. butter, 2. sugar, 3. honey, 4. eggs, 5. raisins, 6. figs, 7. almonds, 8. flour, 9. spices, 10. salt, 11. leaven (baking powder), 12. water.

You must use the King James version otherwise with the modern language in the NIV and Good News Bibles you have a very strange cake indeed!

oOo

It's easy to be the Perfect Young Priest

A recent survey has compiled all the qualities that people expect from the perfect young priest. They are easy to follow:

The perfect priest preaches for exactly 12 minutes.
He frequently condemns sin but never upsets anyone.
He works from 8 a.m. until midnight and is on call 24/7, but is always relaxed, with time for a coffee with you whenever you like.
He earns £200 a week, wears good clothes, buys good books, drives a good car, and gives about £100 a week to the poor.

He is 28 years of age, but he's been preaching for 30 years.
He is wonderfully gentle with everyone and always gives people in the church their way, but the church is run supremely efficiently.
He is amazingly good-looking and eligible, but too committed to your church to want a private life.
He gives of himself completely, but never gets too close to anyone to avoid criticism.
He speaks boldly on social issues, but never becomes politically involved.
He has an outstanding 'street cred' with the teenagers, spends many happy hours each week lighting up the lives of the church's senior citizens, and is very popular with all the mums and tots.
He makes 15 daily calls to church families, visits the housebound and the hospitalised, spends all his time evangelising the un-churched, is something of a notable scholar (writing an authoritative book on Hebrews), and is always in the office when needed.

See I told you—it's easy

oOo

Some Things to Think About

Sue was a single mother, battered and bruised by the events of life, and by her abusive husband, from whom she eventually separated. She came in contact with her parish priest who talked to her and listened to her and she began to regularly attend her parish church, where she and her two children were welcomed and befriended. Circumstances were such that she and her young family had to move to another town. Sue was very anxious about this, but her parish priest assured her that if she attended her new parish church there, she would again find herself in a caring community.

The first Sunday in her new town, Sue and her children very apprehensively went to the local church and sat in a pew. Striding down the aisle came a couple, who stopped at Sue's pew and said sternly, "You are sitting in our pew." Sue and her children got up and moved - right out of the Church, with Sue in tears, and went home.

A few days later two Jehovah's Witnesses knocked at their door and they talked and listen. Now Sue and her children are now active members of their church

Anne had been thinking about going back to Church for some time, so today seemed like a good time. Apart from the occasional wedding or funeral she had not been to Church since her confirmation. However she did quite often watch religious programs on TV. As she walked in she was handed a card with the order of service, a hymnbook and a pew sheet. Much as she tried to follow the service, there were many parts of it, which were not on the printed card, and it was all a bit different from what she remembered. Everyone else seemed to know the prayers, which were not printed, so she felt the odd one out. She left quickly after the service; sure that everyone had noticed that she had not known all the prayers. "I'll stick to watching Church on TV," she thought. "That way I won't feel embarrassed about not knowing all the words.

(Editor's note: The names in these two stories are fictitious, but the details of the story are true, maybe we should ask ourselves, could these situations apply to our own churches!)

oOo

Those Special days

The Cross-quarter days i.e., the days falling half way between a solstice and an equinox, are universally acknowledged as having had great significance to pre-Christian groups, particularly the Celts. They are also days on which Christian festivals occur, that were in mediaeval times quite significant, but have become progressively less so in modern times, particularly among some Protestant groups.

Lammas Day falls on 1st August and was the first-harvest festival and derives from Lughnasadh, the pre-Christian Celtic first-harvest festival. It is still celebrated in Ireland and Europe with special fires and dancing and in Scotland the Highland Games are always held around Lammas Day.



Walpurgis Night is on 1st May, which in Christian tradition is dedicated to the Eve of the feast of S. Walburga, but was previously Beltane, the Celtic spring festival, when people would ritually purify themselves by walking on glowing coals. Since this pre-Christian tradition survived in the popular form of lighting large fires, the Church did its best to allow this harmless practice, although

disapproving of its origin as it was also closely associated with the interest in witches and their relations with demons during this specific night. Walpurgis Feast actually refers to the translation of the relics of S. Walburga to Eichstatt 870 A.D., whereupon medicinal oil miraculously began to pour from the rock around her tomb. The day is often celebrated with evening parties and bonfires.

Candlemas on 2nd February, celebrates the ritual purification of the Virgin Mary in the Temple in Jerusalem and according to ancient Hebrew Tradition, has long been considered a day on which future prosperity, or not, can be prophesied. This is probably due to the startling prophecy of the aged Simeon, to whom the Holy Spirit had revealed that he would not see death before he had seen the Messiah. In America the association with Mary and Simeon has been reduced to a level that the day is mostly known for the prophecy ritual, and is now known as Groundhog Day.

Imbolc was the Celtic festival held at the same time as the onset of lactation in ewes that were due to give birth to spring lambs and was consequently seen as a time when animals had the ability to indicate future prosperity. The day was also celebrated by lighting lamps or candles, representing the lengthening of the day an event, which becomes noticeable around the time of Imbolc. Conversely, Lupercalia on 15th February was the Roman festival concerned with the ritual purification of women

In most Christian groups there is an annual commemoration of the dead on 2nd November, known by various titles such as All Souls' Day or the Day of the Dead. It follows All Saints Day on 1st November, which in Western Europe and North America is preceded by Halloween, which now has become somewhat detached from the original commemoration aspect. In pre-Christian times, this cross quarter day was celebrated as Samhain, in Celtic countries, and Dziady in Slavic countries. Looking at most of the Guild's Chapter Programmes it is very noticeable that the vast majority still have their Chapter Requiems sometimes in November.

This period also marked the start of time and in many of the early cultures, including the Celtic traditions and the Hebrew culture, the standard reckoning of time considered the day to start with the darkness and then as it gradually becomes lighter the day begins; dusk was therefore the start of a day and not an indication that it was approaching its end. Similarly, in Celtic countries the year was

considered to begin in winter at Samhain, and it was thought that the start of the year was a time when the world of the dead met with that of the living and, this seems to me, to be a rather than a sinister event but was considered a time when a feast should be laid on for the supposed temporary visit from the souls of the dead. The Orthodox tradition, deals rather more with the zealous prayer for the dead, whom they believe are allowed to visit the living during 40 days after the moment of death and always are greatly comforted and even saved from hell, through these prayers.

In catholic traditions, this night is the one when the graves of dead relatives are visited, with candles being lit and various ceremonies undertaken to remember the dead and these very often included a picnic and party at the graveside. The Christian festival was originally held annually on the week after Pentecost and is still held at about this date by the Orthodox churches, but in Western Europe, churches began to hold it at the same time as the pre-Christian festivals commemorating the dead and it was eventually officially moved by Pope Gregory III. The pre-Christian Romans also had festivals concerning the dead 9th May, 11th May and 13th May, known as the Feast of the Lemures, which cultural historians have identified as the source for All Saints Day.

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Sixty Years a Guild Member

Peter Malvern, a member of the Chapter of S. Luke in Northamptonshire has just celebrated 60 years of unbroken membership of the Guild. Peter who was a printer by profession was born and lived in Dunstable. He commenced serving at the age of 15 and joined the Guild when he was 19 and became a member of the Chapter of Our Lady and S. Hugh of Lincoln in Leighton Buzzard. His work then took him to Beccles in Suffolk in 1969 and for three years he was a member of the Chapter of All Saints in Great Yarmouth before he moved to Rushden where he still resides. He still serves regularly at S. Mary's Higham Ferrers and S. John the Baptist at Chelveston and is currently the last surviving member of the Chapter of Our Lady and S. Peter but as this Chapter has in reality ceased to operate he has been a loyal and faithful member of the S. Luke Chapter. Peter rarely misses a service and frequently attends Regional Festivals as well. He sets a fine example to us all of dedicated worship and loyalty to both the Church and

the Guild of Servants of the Sanctuary. We send him many congratulations and long may he continue. The picture below shows Terry Doughty, the Sec. General, Peter, the Warden, and Mick Farr the Chapter Secretary.



oOo

8th February – The Feast of Saint Kew

S. Kew has nothing to do with gardens or the ‘Q’ of James Bond fame. This Kew lived in Cornwall in the 5th century and should be the patron saint of girls with difficult older brothers. Kew’s older brother was a hermit who felt his younger sister was not worthy to even visit his cell. But big brothers often underestimate their younger sisters, and he was no exception. One day Big Brother saw a wild boar charge out of the woods towards his sister. She spoke to it kindly in tones of such purity and sweetness that it immediately slowed down to a peaceful walk. Her brother was so shaken by this that he repented of his superior attitude. When he bothered to spend time talking with young Kew, Big Brother discovered her nature to be of rare virtue and holiness. Other people thought so too, and after her death they decided Kew had been a saint and should have the parish church named after her. Perhaps the moral of all this is that if you want to win over a difficult older brother, you should first practise on wild boars.

And Finally:-

Black death

An elderly parish priest was, tending his garden near a convent when a passerby stopped to inquire after the priest's much-loved roses 'Not bad.' said the priest, "but they suffer from a disease peculiar to this area known as the black death." "What on earth is that?" asked the passerby, anxious to increase his garden knowledge. "Nuns with scissors," was the reply.

Contentment

Adam and Eve had an ideal marriage. He didn't have to hear about all the men she could have married, and she didn't have to hear about the way his mother cooked!

Flood

During a recent flood in the Lake District, one family sent its little boy to stay with an uncle in a dry part of the country, accompanied by a note repeating the reason for the nephew's sudden and unexpected visit. Two days later the parents received a message: "Am returning boy. Send the flood."

Shocked Nun

A doctor was going into hospital when he passed Mother Angelica walking very briskly while saying her rosary nineteen to the dozen just then he saw his associate, a Psychiatrist, come round the corner so he asked if she's all right." "Oh, I just told her she was pregnant." the psychiatrist answered "My God, is she?" "No, of course not, but it finally cured her hiccups!"

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The Guild Collect

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



Candidates for Ordination Fund

Are you considering training for the Priesthood?

Have you been a full member for over two years?

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

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



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