

The Server



Summer 2014

Volume 31

Issue 2

£1.50

Guild of Servants of the Sanctuary

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Charity number 251735

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Items should be sent or Emailed by the second Saturday of January, April, July and October. Printed by The Additional Curates Society.

The opinions expressed within this magazine are the opinions of the authors and not necessarily those of the Guild.

Front Cover: S. Agnes, Freshwater, only thatched Church, Isle of Wight

From the Editor's Desk.

Reverend Fathers, Brothers and Sisters,



I hope you appreciate the new look front cover, I decided that after several years of the same design it was getting a little dated so, as you can see, I have gone for the all over look. I hope it meets with your approval and don't forget I am always looking for pictures to feature on the cover so please send them in to me.

Peter

Letter to the Editor

Chapter of The Holy Redeemer, South East London

It was with great regret that I read the report that the Chapter has, once again, gone into abeyance. I became a Server, at the age of 16, at S. John-the-Baptist, Eltham, where there were some 30+ Servers and 30+ Bell Ringers. One had the choice of one or the other, although the Hall twins did both and John Hall took his Serving on to the Priesthood and is now Dean of Westminster. I took up bell ringing at S. Mary-the-Virgin, Horsell, some 11 years ago. I was encouraged to join the Guild by the Parish Beadle, a wonderful character by the name of Vic Bull, and joined the local chapter on the 4th November, 1968. As a result of financial irregularities, I agreed to become the Treasurer, being a bank clerk and put the affairs on a regular footing, complete with a bank account.

Having married the deputy head choirgirl in 1975, we moved to Woking the following year but I maintained contact for a few years until work commitments made the 70-mile round trip difficult. I now join the Chapter of Our Lady and S. Swithun, Aldershot, when shift work permits (I am now a train driver) but look forward to hearing that my first Chapter is restored to active life before too long.

Alan Nichols

Welcome to New Members

Full Members: Phillip Brook, Paul Fox, Judith Hambling, Lucy McKitterick, John Rickwood, Lewis Roberts, John Williams,

Probationers: Derrick Brown, Sorcha Burgess, James Churchman, Adam Davies, Craig Harris, Mark Jones, Arthur Osland, William Parton, David Pearson, Ian Pollard, Pamela Straw

Faithful Departed: , Desmond Capewell, John Clews, Richard Croft, Terry Delaney, Geoffrey Dignum, Sidney Jeffries, George Knight, Sydney Lang, Dennis Mullis, Haydn Ridge (Priest), Ronald Smith, Ronald Stacey, John Worsfold (Priest), John Wright, Ron Stacey

The Chantry Book



Bob Hawkins. He died in December, aged 82. Bob had been a member for 60+ years and was a most sincere Christian. His faith was firm and he practised it with deep humility. He was Secretary of the Leicester Chapter when it was re-formed in 1975, a position he held for many years. He worshipped and was Sacristan at All Saints, Wigston Magna. At his Requiem past and present Chaplains attended as did 15 robed servers. He was an inspiration to many others. May he rest in peace

Paul Summerfield So soon after the death of Bob Hawkins (above) another great sadness hit the Leicester Chapter when Paul died following a deterioration in health. Cancer had spread to his brain and despite an operation he died on Sunday 19th January. We will miss his prowess as Thurifer, he had also been MC and Secretary. His Requiem was concelebrated by Fr. Alan Cole and Fr. Colin Southall. There were 5 other priests present and 12 robed servers amongst the 100 present.

David Sanders died prior to Christmas aged 73. He had been a server at S.Glurias, Penryn for 38 years and was a member of the Sacred Host Chapter, Falmouth for many years, he had let his membership lapse and was re-admitted last July. He was faithful, reliable and would serve at the early Sunday morning Mass and sometimes returning to be thurifer at the Parish Mass. David was also a bell ringer for many years at St.Glurias and his main hobby was groundsman at Penryn Rugby Club. David will be sadly missed and for his Requiem at St. Glurias, the church was nearly full.

Geoffrey James Dignum died 16th March aged 74. a copy of the sermon preached at his Farewell Service can be found on page 10

Ron Stacey passed away in the morning of 8th April. He had been frail for some time and had been in and out of hospice and hospital. After falling the previous week and after x-rays and scans it was found cancer had returned and with other complications it was only a matter of time before he died .

oOo

One God

There was an Anglican, a Methodist, a Roman Catholic, a Jew and a Muslim all sat down for a meal. It isn't one those Englishman, Irishman, Scotsman jokes. It happened when I was invited to a dinner party. None of the diners knew each other; they were all friends of the hosts. The hosts had not looked at them from a religious background.

The writer's father always had pieces of advice and he said, whenever you have guests for a meal it is always best to try and avoid the subjects of politics, the Crown and the Church. That way you won't end up in heated arguments. By the time the coffee stage arrived they had all put the country to rights. The Queen must be doing the right thing because the Crown was never mentioned. The subject of religion only came up when one of the party started to talk about a fund raising event at their church.

Then everybody suddenly realised how different their beliefs and backgrounds were. It took the writer back to his Bible studies where Jesus revealed to his followers things they had not been aware of before, or things he had not wanted them to know until later. The conversation then became more interesting and they realised that, no matter what their religion, they all believed in a supreme being, a creator and an after life. So, they wondered, are we all, at the end of the day, praying to one god, what ever you want to call him, and looking to a wonderful afterlife in heaven. I think we are.



THE GUILD SHOP

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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 side Only £1 inc p&p. Please state when ordering 'standard' or quote your contact number. Available from Terry Doughty

Some thoughts on living as a Catholic in an Evangelical Parish by Jeff.rey Eaves

If I was absolutely honest I suppose I have to admit that the old saying, 'life is what you make it,' has a ring of truth about it! I have only for a year or two actually lived in *high church* parishes. My late father's bible has a faceplate which shows he was active in a welsh chapel community, whilst I believe my mother attended evangelical black country parishes, and that as a married couple they both sang in a methodist church choir in Warwickshire, whilst my brother and myself were sent week by week to a mission church in an extreme evangelical parish. Notwithstanding this mix, I learnt to love God, the encouragement of Christ and a spirituality which can only come from the Trinity.

As one of the last national servicemen, whilst in the R.A.F. I chose myself to be confirmed as a member of the Church of England, and at my church, (in Germany), invited to take four positions: as an altar server – and hence began a long, G.S.S. connection, as a Sunday School teacher, as chairman of the Church Fellowship, and elected to the P.C.C. Here I was also introduced to moral leadership courses (retreats), moderate to high anglo catholic worship, and *other* congregations.

On demobilisation I returned to England, and continued with most of these. G.S.S. was instrumental in giving me not only insight into other ways of honouring God, but also a deep down sense of knowing /accepting who he was and what he expected of me, together with an outward way of honouring the Trinity, whilst as a Sunday School teacher I found myself taking a morning class (before mass), in a catholic tradition parish, (and a three mile walk each way to get there) and another class in the evangelic neighbouring parish during the afternoon. Doing this, I probably learnt more than the children and after a short break re-commenced other parish work as well .Somehow, I now have to squash fifty or more years into one or two paragraphs. My love of God and seeking to do right things dictated my lifestyle – in the 1960's do I become a monk or marry? Do I follow my career in the rubber industry, or change to a social care one? And, what about that quiet nagging call from God in the background?

My youth's next door anglo-catholic parish above all taught me not only to love and work for God, but to honour him by offering the best I was capable of, be it through beautiful things, reverence in worship, the best of my thinking doing or saying – or whatever was needed, yet respecting the ways and traditions of where I was living, indeed, the evangelical tradition gave a sense of wanting everyone to join in too, regardless of churchmanship. The *knocks of life* saw me change from industry to care of neighbours (especially children), to marriage rather monasticism and training as a Reader, work as a church warden, of being a father to three children and even of being a Gideon Friend and monastic community supporter. So back to the title to this essay. I do not regret never having had a life in a 'catholic parish,' as the two styles have supported each other, and at times given different insights to question/reason things out, and whilst I get distressed at the “we have always done it

that way,” and hate undignified even sloppy worship and settings, I revel in meeting and worshipping with other congregations, (and as an former itinerant Reader there have been quite a few).

I am drafting these words whilst at a Retreat House, and as if by accident the bible readings of last night and this morning tell of what happens if you forget God, and at today's daily mass, where we met in a lady's kitchen as she was to infirm to cross the road to church we prayed for our world in fellowship with her and each other and as a catholic community, yet seeking to honour God as best we could, in the smallness of our divided selves – indeed I was reminded of the several occasions where I took communion to another blind elderly lady at her home – which we both appreciated – but it was the follow-on when I took my dog to visit her later that bound us together.

I really do miss regular smells, bells, ritual, and thinking, (about the etiquette of the church, -I also miss reverently lighting candles epistle before gospel side, and although I know God is omni-present , just to acknowledge him with a bow at the chancel step means so much), -yet they are the *polish* which makes my life's work the best I can offer special once in a while, and they are always in the devotional background of my worship and work for God, whatever, whenever and wherever and with whoever it may be, whilst, occasionally as a server or more frequently in administering the sacrament I get a quiet, secret fillip that makes me so thankful to have been called by God to his service and face the challenges he has put before me, and in turn show him to my neighbour. My only sadness is when the two factions cannot understand the others perspective and fight, rather than seeking solutions in harmony, together.



Message from the Secretary-General re E Mailing list.

Until recently I have sent out e mail notifications in batches of 40 to those who have signed up to receive e mail messages – thus having to send the same e mail to many lists of 40 or so members. This was somewhat time consuming. So I now use ‘Mailchimp’ whereby I can send only one e mail to all members. If you were receiving e mail notifications but are no longer receiving any, it may well be that any Spam filter is blocking ‘Mailchimp’ because the message may look like a spam e mail. If this is so, you need to allow ‘Mailchimp’ messages in your spam filter. Please do contact me if you are having problems. If you have not signed up to receive e mail notifications, then visit the web site www.gssonline.org.uk and click on ‘join e mail list’. It would be good if all members with e mail addresses were to sign up.

News from the Chapters

S. John the Divine, Leicester in January 20 members were present for Guild Office, Address and Benediction at S. Chad's, Coleman Road on January 8th. Before the Guild Office, Ian and Daxa Chauhan were admitted as Probationer members. Fr. Walter Burleigh, our new Chaplain sang the Office and gave Benediction. Deacon Clare King gave the address. After the service we gathered for refreshments and fellowship and thanks were expressed to Deacon Clare for her kind welcome. In February we celebrated a Sung Mass with an Address at the Resurrection Church, Weymouth Street, Fr. Walter celebrated and Fr. Pascal Clement gave the Address. There were 20 members and supporters present. Our thanks to Fr. Pascal for his welcome and the ladies who had provided the refreshments.



S. Chad, Coventry. As a number of members were unavailable we had to cancel our January meeting, which was a shame as we were due to meet the newly inducted priest at S. Andrew's Shilton, Fr. Andrew Coleman. Our Patronal Festival was held at S. Nicholas, Radford, Coventry on 1st March. There were 22 present including family and friends. We began by singing the Guild Office with our Chaplain, Fr. Norman Stevens leading. After a break for tea and excellent refreshments provided by the ladies of the parish. Our AGM followed when all the officers and committee were re-elected with the addition of a lady who will become responsible for the COF collections.

S. Joseph of Arimathaea, Portsmouth. Illness struck us in February with at least 60% of our members have one ailment or other. However we did meet and , as our organist, was one of the casualties, we said the Guild Office. The church we visited, S. John the Baptist, has no servers and the newish Incumbent was very interested to hear of the work of the Guild and made us very welcome. For our Lenten Service this year Fr Mark Whitting invited us to the Church of the Ascension in Portsmouth. Fr Mark celebrated and this was followed by the Chapter leading the congregation round the Stations of the Cross. A very meaningful and fulfilling meeting.

S. Luke, Northamptonshire. Our AGM took place in January at S. Mary the Virgin, Wellingborough, following Solemn Guild Office led by the Chaplain. 16 attended under the joint chairmanship of Fr Alan Cole SSC and Brother Ray Jackson. Office bearers, organist and cantors were elected, with the

exception of the Honorary Treasurer, this being deferred due to leave of absence. Our Lent gathering on 6th March was at S. Andrew's, Brigstock. Fr Alan sang the Office and gave Benediction with 12 attending. The unfortunate number of apologies was noted. Both programme and membership were briefly discussed. As a matter of urgency the position of Honorary Treasurer was considered. Bro. Michael Turner accepted the role for one year. A collection was made for the COF. In 8th May we will meet at S. Matthew's Northampton, for an open teaching meeting to which servers are invited. We hope this will widen the knowledge of the Guild and encourage greater support and increased membership.

Chapter Of St Andrew, Romford. Sadly we have to report the death of John Wright, our Organist for 30 years. Although his health had been failing he was able to continue attending meetings until late last year. His funeral was held at S. Andrew's, Romford, where he was a member for many years and where our Chapter was founded. We continue our programme of monthly meetings at our regular venues, attended by a small but faithful group and we were represented at the Autumn and Epiphany Festivals. In recent months Kenneth Durrant has been admitted as a full member, and we have welcomed two new Priests Associate, Fr. William Obedoza of S. Barnabas, Woodford Green, and Fr. Alexander Summers of S. Michael and All Angels, Walthamstow.

Our Lady and S. Richard, West Sussex. We met on a Saturday afternoon in January in Chichester Cathedral at the West Door as a guided tour had been arranged. The 17 members and guests, 25 in all enjoyed this and then the Office was sung in the medieval Bishops Chapel. Here we renewed our Guild promises being led by our Chaplain Fr Stephen Guise. We continued with Epiphany Hymns and readings and an address by our Chaplain. The chapel is in daily use by the Bishop and his household. We then gathered for refreshments in the Tudor room of the Palace. These Saturday afternoon meetings continue for a trial period to encourage better attendances during the winter months. The February meeting was also on a Saturday. This time at S. Richard's, Aldwick. We sang the Office and Benediction was given; 17 members were present. In March we sang the Guild Office at S. George's, Whyke and our AGM followed.

S. Etheldreda, Cambridge. In February, the Chapter sang the Guild Office followed by Benediction at St. Bene't in Cambridge. Before the service three probationers Lucy McKitterick, Paul Fox and John Rickwood were admitted as full members by the Chaplain Fr. Robert Mackley. The Vicar of St. Bene't, Anna Matthews, preached and the evening concluded with the usual social gathering. In March Fr. Robert led the Chapter in Stations

of the Cross at Little S. Mary's, Cambridge. Following the Service the AGM was held. It was reported that it had been an encouraging year with new members and an increase in attendance at Chapter meetings. A donation was sent to the College of S. Barnabas and the Chapter Officers were elected. We look forward to another year of progress with monthly meetings within the Ely Diocese and joint meetings with other Chapters in other Dioceses. Our April meeting was at S. Giles, Cambridge where the Chapter held its first service over a century ago. Our Deacon Associate Fr. Geoffrey Dumbreck preached on the theme of the Passion. The Office was sung and the Benediction followed.

Chapter of S. Joseph the Foster Father Isle of Wight. During the Week for Christian Unity in January, we were invited by the I.O.W, Personal Ordinariate of our Lady of Walsingham to a Choral Evensong at S. Mary's, Ryde. What made the service ecumenical was that members from the GSS and the Catholic Guild of St Stephen, robed and served alongside servers from the Ordinariate. Fr Anthony Glaysher (Roman Catholic), the parish priest gave the blessing. Fr John Davies (Anglican), GSS Chaplain preached and Fr. Jonathan Redvers Harris (Ordinariate) officiated. This was a successful and enjoyable Service, followed by tea, biscuits and chat. We hope this is the start of many services together. Thanks to Phillip Stillman, the Ordinariate Group's Head Server for making the arrangements.



Geoffrey James Dignum RIP A homily by Fr. Richard Watson

Talking to Geoff's sisters it was almost as if Geoff had different lives in different places. Somehow he was known *differently* in each place he lived, worked and worshipped. But in latter years he felt his spiritual home was at the S. Alban Abbey Cathedral. There were a number of places where he had worshipped and made friends over the years: S. Paul's, Croxteth, Liverpool; Holy Trinity, Hoxton; S. Magnus the Martyr, London Bridge where he served for many years as Churchwarden, and as an active member of the PCC, and most significantly as the Warden of the Fraternity of Our Lady de Salve Regina – through which he kept up his links and regular

Cycle of Prayer

July 2014

pilgrimages to the Shrine of Our Lady of Walsingham. The Geoff we knew at the Cathedral was a quieter man than he may have been elsewhere! He was a kind and generous man loving his God and his fellow man. He enjoyed playing and watching rugby and cricket. He sat on the Parliamentary committee on standards in Rugby and was a member of the House of Commons committee into public life and standards. A regular at Twickenham and Lord's. He had recently returned from South Africa where he watched Cricket. He played Rugby for too long and had an injury where he needed a hip replacement. In latter years, with his health problems and finding it harder to get about, he worshiped more at the 11.15 Choral Mass where he was a regular sidesman; many people wouldn't have got further than saying 'Hello', 'Thank you' and 'Goodbye'. He was known and loved and also a member of the Community of The Resurrection at Mirfield.

Geoff collapsed and died in the Cathedral on Sunday 16th March; those who were with him did their very best to help him and very quickly the paramedics were on the scene but to no avail. Although it was difficult for those that were with him, it was good the Geoff was there and with friends..

I shall miss Geoff and his sense of humour and we had just planned our visit to Walsingham.

Last night he was brought back to the Cathedral and here he rested in the Lady Chapel overnight. At the end of this service, and as we sing the final hymn, his coffin will be taken from the Cathedral to the Crematorium.

The simple symbolism of this Service puts into action and makes real the first words from John 14. Do not let your hearts be troubled.

Geoff resting overnight in this great Abbey. Do not let your hearts be troubled.

Surrounded by the prayers of the Church. Do not let your hearts be troubled.

In the company of Our Lady and all the saints of Heaven. Do not let your hearts be troubled.

In the peace and presence of Christ. Do not let your hearts be troubled.

Our prayer for him and also Geoff's prayer for *us*. Do not let your hearts be troubled.

The Lord will not forsake his saints they shall be preserved for ever in the company of heaven. Amen

- 1 Diocese of Ely.
- 2 PG14 Suffolk, Norfolk and Cambridge. Cllr Alan Caudwell.
- 3 S. Thomas. For those who have not seen but yet believe.
- 4 14/45 S. Edmund the King and Martyr, Ipswich.
- 5 14/47 S. Etheldreda, Cambridge.
- 6 Trinity 3 For all who suffer for the sake of truth.
- 7 14/234 All Saints, Great Yarmouth.
- 8 Diocese of Norwich.
- 9 Provincial Group 15 Northants, Warks, Leicester. Grand Cllr. Terry Doughty.
- 10 15/29 S. Chad, Coventry, Nuneaton, Rugby.
- 11 S. Benedict. For all Monastic Communities.
- 12 15/43 S. Dubritius, Leamington Spa.
- 13 Trinity 4. Sea Sunday. For all seafarers, homes and families.
- 14 The College of S. Barnabas, Lingfield.
- 15 S. Swithun. c862 Let us celebrate Christian simplicity and holiness.
- 16 Diocese of Peterborough.
- 17 We pray for all candidates we support through COF
- 18 15/91 S. John the Divine, Leicester.
- 19 15/102 S. Luke, Wellingborough, Kettering, Northampton.
- 20 Trinity 5 For all who are unwell. We lift them up in prayer.
- 21 We give thanks for the joy and support of our faith.
- 22 S. Mary Magdalene. May we proclaim His Resurrection.
- 23 For all retired priests and pastoral workers.
- 24 Diocese of Leicester.
- 25 S. James the Apostle. Let us follow his steps..
- 26 Anne and Joachim, Parents of the Blessed Virgin Mary.
- 27 Trinity 6 For all preparing for the Holy Sacrament and Holy Mysteries.
- 28 For all Lay Readers and Eucharistic Ministers.
- 29 Mary, Martha and Lazarus. Companions of Our Lord.
- 30 William Wilberforce. Social Reformer.
- 31 Diocese of Coventry.

AUGUST

- 1 Diocese of Southwell and Nottingham.
- 2 Provincial Group 16 Nottingham and Derbyshire. Cllr Chris Barnett.
- 3 Trinity 7 For all doctors and nurses.
- 4 16/58 The Good Shepherd. Derby.
- 5 16/118 S. Michael & S. Andrew. Stoke.
- 6 The Transfiguration of Our Lord. Give us the knowledge of Your wonderful Power and Glory.
- 7 16/134 Our Lady and S. Jerome, Nottingham.
- 8 Dominic, Priest, Founder of the Order of Preachers. c1221
- 9 Mary Sumner, Founder of the Mothers' Union, 1921.
- 10 Trinity 8 May we know the benefits of holidays.
- 11 16/187 S. Wystan, Burton on Trent.
- 12 Diocese of Derby.
- 13 Florence Nightingale. Nurse, Social Reformer. 1910.
- 14 (Aug 15) S. Tarcisius Patron Saint of Servers of The Sanctuary and his defence of the Blessed Sacrament.
- 15 Assumption of the Blessed Virgin Mary. Give honour to Our Lady.
- 16 Assumptiontide Festival. Bristol Cathedral.
- 17 Trinity 9 As we are all fed by the Holy Sacrament make us ever stronger in your service.
- 18 Diocese of Lichfield.
- 19 Provincial Group 17 Lichfield, Hereford. Cllr David Jones.
- 20 17/109 S. Mary Magdalene, Wednesbury.
- 21 17/119 S. Michael and All Angels, Stourbridge.
- 22 17/127 S. Oswald, Shrewsbury.
- 23 Diocese of Worcester.
- 24 Trinity 10 Bartholomew The Apostle. The Church Union.
- 25 17/140 S. Christopher, Cannock.
- 26 S. Peter and Vincula, Wolverhampton.
- 27 17/167 The Purification of the Blessed Virgin Mary, Telford.
- 28 S. Augustine of Hippo, For religious communities.
- 29 Diocese of Hereford.
- 30 John Bunyan, Spiritual writer. 1688.
- 31 Trinity 11 For all preparing for higher education.

SEPTEMBER

- 1 Provincial Group 18 Lincolnshire. Cllr David Boyd.
- 2 18/139 Our Lady of Lincoln, Lincoln.
- 3 Diocese of Lincoln.
- 4 18/216 S. George, Boston.
- 5 Provincial Group 19 West Yorkshire.
- 6 For all who work for the relief of poverty.
- 7 Trinity 12 The New School Year.
- 8 Birth of the Blessed Virgin Mary. Join Mary in giving thanks to God.
- 9 Diocese of York.
- 10 For all chapters in abeyance.
- 11 19/54 Friends of S. Francis, Rotherham.
- 12 19/1533 S. Paulinus, Mirfield.
- 13 For the congregations from where we all come.
- 14 Trinity 13 The Triumph of the Cross. For universal justice and peace.
- 15 For all coping with physical and mental trauma.
- 16 For all past members of the Guild.
- 17 Diocese of Wakefield..
- 18 Diocese of Bradford.
- 19 Diocese of Europe.
- 20 EU/G9 Bernard of Clairvaux, Gibraltar.
- 21 Trinity 14 S. Matthew the Apostle and Evangelist.
- 22 For all who are looking for work.
- 23 Diocese of Ripon and Leeds.
- 24 For the homeless and the work of Shelter.
- 25 Diocese of Sheffield.
- 26 William Carlile. Founder of the Church Army. 1942
- 27 Vincent de Paul. All Charitable Societies.
- 28 Trinity 15 The Harvest, the fruits of human hands and Creation.
- 29 S. Michael and All Angels. May they watch over us.
- 30 S. Jerome. For the British and Foreign Bible Society

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 16 August Bristol Catholic Societies Festival

12.00 noon in Bristol Cathedral Procession of Our Lady and Solemn concelebrated Mass
President & Preacher: The Rt Revd Roger Jupp SSC Superior-General, Confraternity of the Blessed Sacrament

3.00pm The Lord Mayor's Chapel, College Green Vespers of Our Lady and Benediction
Further details ring 01275-462927 christopher.verity@virginmedia.com

Saturday 4th October 2014 National Autumn Festival

S. Wilfrid's Harrogate.

12 noon Concelebrated High Mass. Principal Celebrant &

Preacher: Rt Revd Tony Robinson, Bishop of Pontefract.

3.00pm Guild Office, Procession and Benediction.



Directions: From railway station take bus number 36 for Ripon and alight at The Cairn Hotel, the church is then just a short walk away.

Saturday 7th June. Midlands Area Festival, Ludlow Parish Church

Noon: Solemn Sung High Mass.

3.00 pm Solemn Guild Office and Benediction

Details Hugh Smith 01746 763664 hugh-smith1@sky.com

Saturday 11th April Easter Festival Noon Concelebrated High Mass

3.00pm Guild AGM

3.45 Guild Office, Procession and Benediction

**Saturday 10th October Autumn Festival. St Mary the Virgin,
Church Street, Littlehampton.**



Council Meetings

Saturday 25th October General Council

Saturday 21st February General Council Meeting

If you have anything that you wish the Council to discuss please contact your Group Councillor.

S. Mary Undercroft

The Chapel of S. Mary Undercroft was completed by King Edward I in 1297, it was further developed under Edward II, and finally completed by Edward III in around 1365, the final completion date is uncertain. While S. Stephen's Chapel was the chapel of the Royal Family, the Court and the Royal Household worshipped at St Mary Undercroft. S. Stephen's Chapel, sometimes called the Royal Chapel of S. Stephen, was a chapel in the old Palace of Westminster, which served as the chamber of the House of Commons from 1547 to 1834. It was largely destroyed in the fire of 1834, but the S. Mary Undercroft in the crypt survived.

The present-day S. Stephen's Hall and its porch, which are within the new Palace of Westminster built in the 19th century, stand on exactly the same site and are today accessed through the S. Stephen's Entrance, the public entrance of the House of Commons.

S. Mary's contained five vaulted bays and clustered columns of polished Purbeck marble. Its ceiling was decorated with fanciful carvings of foliage, dragons, musical angels and the heads of men and beasts, and its floor was paved with tiles mixed with marble. By the time of the fire of 1834, the Chapel had been used as a wine cellar and (so legend has it) as stabling for Oliver Cromwell's horses. Part of the Chapel had also been turned into a dining room for the Speaker of the Commons, and holes were bored into the wall to accommodate the kitchen chimneys.

Because of its underground location, the Crypt Chapel was one of the few structures in the Palace of Westminster to survive the great fire, although much of its stonework was harmed. The chapel was heavily restored between 1860 and 1870 by Charles Barry's (the architect of the current Palace of Westminster) son, Edward, who tried to reproduce the earlier medieval decoration and vaulting in a neo-Gothic style. During the restoration works, the remains of William Lyndwoode, the Bishop of S. David's (who died in 1464) were



The Humour of the Saints.

found embalmed in the chapel's north wall; he was reburied in the cloister of Westminster Abbey.

The decision to reinstate the building as a chapel was much debated, but it was slowly brought into use as one. The Chapel is a Royal Peculiar, which means it does not come under the jurisdiction of a bishop but is under the Monarch's control. The Monarch exercises this via the Lord Great Chamberlain. Black Rod, who is also the Secretary to the Lord Great Chamberlain and has responsibility for managing the use of the Chapel chiefly by Members of both Houses and their families for Weddings and Christenings.



The concept of a Royal Peculiar originated in Anglo-Saxon times and developed as a result of the relationship between the Norman and Plantagenet Kings and the English Church.

As can be seen from the photograph the Chapel has a magnificent organ case which despite its appearance, is of much more recent origin, built by William Drake of Buckfastleigh, Devon and dedicated in 1999. The case is based on a woodcut.

Apart from Undercroft other Royal Peculiars in the country are:-

S. George's Chapel, Windsor Castle (Queen's Free Chapel of S. George in Windsor Castle)

The Chapel Royal, St James's Palace

The Queen's Chapel, St James's Palace

The Chapel Royal, Hampton Court

The Chapel of S. John the Evangelist in the Tower of London

The Chapel of S. Peter ad Vincula in the Tower of London

The Royal Chapel of All Saints, Windsor

The Queen's Chapel of the Savoy

The Royal Foundation of S. Katharine

The Chapel of S. Edward, King and Martyr, Cambridge

The Palace of Holyrood

The Collegiate Church of S. Peter, Westminster. Westminster Abbey

An amusing and informative sermon by Fr. Stephen Young at the celebration of the inauguration of the S. Mildred Chapter, Thanet. October 2013.

“ I will go unto the altar of God. Even unto the God of my Joy and Gladness”

The thing I love about Medieval saints is that they have such a wonderful sense of humour(at least the stories about them have). S. Mildred was no exception. From an early life this Anglo Saxon princess wished to please god by giving herself to the religious life. She was sent to school in a French convent and when a young nobleman persuaded the Abbess to force Mildred into marriage, however she refused and the Abbess, who was very jealous of Mildred's good looks, had her shut up in a hot oven expecting this to be the end of the tiresome girl.



When the oven was opened some hours later the Abbess was horrified when Mildred popped out unharmed and even more radiant with beauty than ever, much to the annoyance of the crabby old Abbess.

My favourite story takes place soon after Mildred's death. Apparently her successor as Abbess of the Minister in Thanet had not quite got things under control in the house. One night all the nuns were late getting up for Mattins as Belause, the bell ringer, had fallen asleep at her duties. Mildred, in truly medieval style, appeared from behind her shrine and boxed the ears of the sleepy bell ringer exclaiming 'This is an Oratorynot a Dormitory!'

The GSS has been a pillar of the catholic movement in the Church of England. It has brought many, many people to the Faith and Salvation itself. This, like S. Mildred's life is based on Sanctity and Joy. I know this through my own experience!

Although I was brought up a Christian the world of my youth in the 1960's Only this morning I was in S. Mary de Haura in Shoreham where I first served at the Mass. God moves in a mysterious way and has a plan for each one of us and in this beautiful medieval church, surrounded by the graves of

my forefather. I served at God's altar for many years; vital years as these were my teenage years of the 1960's when so many of my friends went off the rails. Although I was no angel the constant contact with Holy Things kept me from falling away from God. This has been the key to my life.

In those days the Mass began at the foot of the altar with the priest and server engaged in a quiet dialogue " I will go unto the altar of God. Even unto the God of my joy and gladness". Being a teenager has never been easy and mood swings are part of the course when I was trying to live a Christian life as everyone else (one's peer group) were all abandoning the faith for the attraction of the Swinging '60's.

That wonderful privilege of serving at God's altar, Day by Day, Week by Week, Year by Year is what got me through one of the most difficult and dangerous parts of my life and that is why I know that what the GSS stands for is the most important thing in the life of the church.

The devil's great weapon is illusion, he tempts us to give up in despair to find an easier way, by making us believe things that are not true. When the changes in the Liturgy came in during the late '60's and '70's many people said there was no longer any need for a Server (how clever of the devil!).

Another widespread illusion is that young people do not like traditional or even liturgical worship so 'Messy Church' started to replace the Holy Sacrifice at the Mass. People that should know better tell us that because older people form the bulk of our churches, the church will die! This is an illusion; mature Christians will always be the mainstay of the church. Yes, we must educate and include the young as the next generation. We must recruit young people to serve at God's altar. It was not "messy church" or "worship songs" that guided me through the perilous waters of my youth. No, it was the quiet, solid, deeply affecting practice of the Catholic Religion. It was the daily offering of Christ's Holy Sacrifice at His altars across the World that saved my soul.

At 61 years of age I am glad that I am full of joy and gladness. "He who once to die a victim, On the cross did not refuse", words from the Office hymn. Words that led me from those quiet morning Masses in that ancient church...through the slippery path of youth....through Ordination....in and out of many different and challenging tasks and situations...tears and joy...through ups and downs that life throws at us and all the time (every day) those words echoing down the years. "I will go unto the altar of God, Even unto the God of my joy and gladness"

.Sanctity and Joy, Holiness and Humour. The GSS supported me as a boy in the Brighton Chapter and through my training for the priesthood and today (with you) I thank God for this joyful Centenary. My prayer is that you will continue to maintain, practice and teach the catholic faith. That you will recruit others to the incredible privilege of serving at the altar of God. That you will deepen your personal devotion to Christ in the Holy sacrament of the altar. That by daily contact with 'Holy Things' the 'very things of God' you will be a light of joy and gladness in this world we live in. The catholic faith has given me un-fathomable joy from my youth onwards. The catholic religion is about joy because it is about holiness and holiness is about living close to Holy Things.



Fr. Stephen Young

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Food for Thought



Just because the message may never be received, it does not mean it was not worth sending.

A coincidence is a small miracle where God has chosen to remain anonymous.



You never know what makes some people really tick, until they start to unwind.

When everything that can go wrong has gone wrong, it becomes apparent that it wouldn't have worked anyway.

People may doubt what you say, but they will always believe what you do.

Titanic's Chaplain

Fr. Thomas Roussel Davids Byles (1870–15th April 1912) was a Roman Catholic priest who remained on board the *RMS Titanic* as she was sinking after colliding with an iceberg, hearing confessions and giving absolution.

Father Byles was born Roussel Davids Byles in Leeds and he was the eldest of seven children of the Revd. Dr. Alfred Holden Byles, a Congregationalist minister and his wife Louisa Davids. He attended Leamington College and Rossall School in Fleetwood between 1885 and 1889. He then went on to Balliol College, Oxford in 1889 to study theology, graduating with a Bachelor of Arts degree in 1894. While at Oxford, he became a convert to the Roman Catholic faith and in doing so took the name of Thomas. In 1899 he studied the Beda College in Rome as part of his training for the priesthood and he was ordained in 1902. On returning to England in 1905 he was assigned to St Helen's Parish in Chipping Ongar, Essex .



An invitation to officiate at the wedding of his younger brother William who had immigrated to America prompted Fr. Byles to make the fateful trip to New York. He made himself available on board ship and said Masses on the morning of the sinking; Low Sunday, 14th April 1912, this was for both second and third Class passengers in their respective lounges. The sermon he preached at both services was on the need for everyone to have a spiritual lifeboat in the shape of prayer and the sacraments when in danger of spiritual shipwreck in times of temptation.

Fr. Byles was walking on the upper deck praying his breviary when the *Titanic* actually struck the iceberg. He realised that ship was sinking and so he assisted many third class passengers up onto the Boat Deck to where the lifeboats were stored. He thought of others and reputedly he twice refused a place for himself on a lifeboat. He worked constantly a d towards the end of the ship he recited the rosary and other prayers, heard as many confessions as he could and reportedly gave absolution to more than 100 passengers who still remained trapped on the stern of the ship after all of the lifeboats had been launched.

He was lost at sea an his body was never identified and as a mark of respect his brothers installed a door in his memory at S. Helen's Roman Catholic Church in Chipping Ongar, Essex

Three times Fr Byles has been portrayed in films about the disaster. In the 1979 television movie *S.O.S. Titanic*, he was portrayed by Matthew Guinness. In the 1997 film, *Titanic*, he was portrayed by James Lancaster, and Richard Basehart played a very thinly disguised Fr. Byles in the 1953 film.



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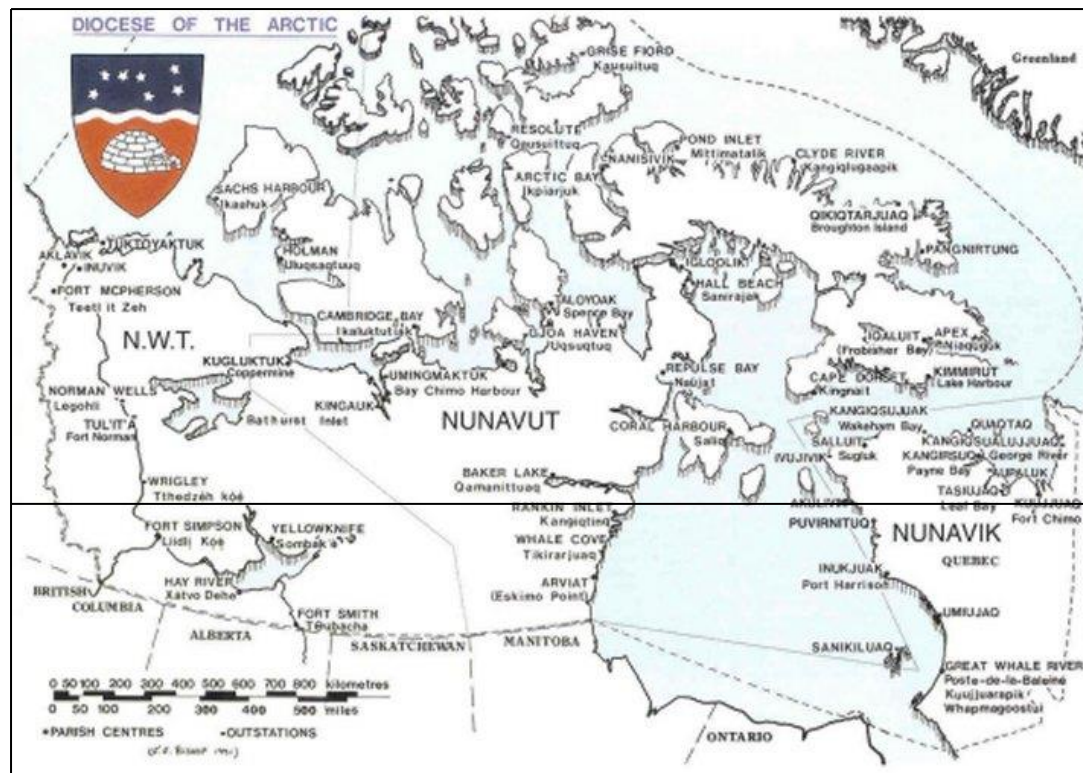
History of the Diocese of The Arctic

The Diocese of The Arctic covers 1.5 million square miles, 1/3rd of the area of Canada and 15 times the area of the UK. It stretches from the Yukon to the 60th parallel including the north coast of Quebec to Labrador. Northwards its stretches to the most northerly permanent civilian settlement in Canada, Grise Fiord; the people however number only 55,000 with the Inuit people living mostly above the treeline and the Indians living south of it. The Anglican and Roman Catholic churches serve the whole area and the United, Lutheran, Baptist and Pentecostal churches serve some communities.

The first regular Christian contact that the people of the area happened relatively recently; many of the first contacts were with whalers and traders some of whom were Christians bringing their faith as well as their goods to the North. Their support and encouragement were vital to the missionaries who came to founding of the Church here. The pattern of the coming of the Church relied on the development of the area for trade with the native peoples. The history of the work of the ordained members of the Anglican Church goes back to 1858 when Archdeacon James Hunter of the Diocese of Rupert's Land first met and ministered to the people of the Upper Mackenzie but it was not until 20 years later that the word was carried to the Inuit of the Mackenzie Delta and it was not until 1915 that the Revd. Herbert Girling

moved along the coast to reach the Inuit of Coronation Gulf. The Inuit's of the Hudson Bay learned of Jesus in 1883 where the Revd. Joseph Lofthouse ministered but it was not until 1926 that a long term ordained residential ministry was established by the Revd. Donald B. Marsh (later the second Bishop of the Arctic). 1884 saw the Revd. James Peck travelling overland from the coast into Ungava Bay that had been influenced already by the work of the Moravian Church.

In 1894 the Revd. Peck extended his work north establishing a mission at Blacklead Island and then Baffin Island. A special mention must be made of the role of lay people of all races who shared their faith by action and words. Hospitals and schools were established



by the churches and had an important role in bringing the Word to the people of the North.

Very quickly after conversion the native people began to take on formal leadership roles in their church, first in their camps but later in the large settlements. Early in the life of this northern church native people offered themselves for the ordained ministry, the first being

John Tssietla, a Gwich'in Indian, being made a deacon in 1928. Armand Tagoona was ordained in 1960 to become the first Inuit (Eskimo) priest to serve in the Diocese of The Arctic. The training of ordinands was formalized with the establishment, in 1970, of the Arthur Turner Training School. (Arthur Turner was the missionary in Pangnirtung 1928 until his death there in 1953. It is through this school that the Diocese has managed to appoint half of its priests who are taken from the native peoples.

For many years the work in the area, which now comprises the modern Diocese, was supervised by a number of small dioceses. This was consolidated in 1927 under the leadership of Archdeacon Archibald Lang Fleming the Diocese of The Arctic was formed and in 1933 he became the first Bishop. Other major changes occurred in the administration of the Diocese. In 1972 it held its first constituted synod in Iqaluit, adopting a constitution with canons leading to government by synod. This meets every three years and has the unique feature of having all its proceedings in at least two languages. With such a vast Diocese there has always been a problem as to where it is the best place for the Bishop of The Arctic and the administrative office of the Diocese should be located. When the Diocese was formed its Bishop and his offices were in Toronto but with the election of Bishop Cook, he set up his residence in Yellowknife. Then in 1996 the Diocesan Office was relocated to Yellowknife.

Over the years and particularly since the 1950s the small nomadic groups of people have gathered into permanent settlements many of which have populations of 1,000 or more, with varying degrees of self-government. The Anglican Church has congregations in 51 of these settlements and these grouped into 31 parishes. In all but six these congregations the native language of the area is used for the main Sunday worship in English taking a second although a very important place. Some measure of the commitment of Christ of the people of the North can be demonstrated by the fact that of the 31 parishes 9 are financially self-supporting, and this number rises even though this is the most expensive part of Canada and the economy is weak.



Right: The Bishop of The Arctic, the Rt. Revd. David Parsons.

Recollections of an Aging Server

'I was glad when they said unto me: We will go into the house of the Lord'

At our November meeting I celebrated, with cake and wine, 70 years of continuous serving at St John the Divine, Horninglow, in Burton-on-Trent and 60 years as a member of the St Wystan's Chapter. It all started at the end of October 1943 when, at almost 13 years of age, I was confirmed by the then Bishop of Lichfield, the Rt Rev Edward Woods. Our confirmation classes were taken by our curate, Fr Derek Knight. There were about 24 candidates, of varying ages from our church and Fr Knight asked one or two of the younger candidates, including myself, if they would like to become servers. I readily agreed, little thinking at the time that I would still be active in this role 70 years later.

So what about all of those years? In 1943 the Second World War was still raging and much has changed in society since then. But regardless of the social, environmental and economic changes that have taken place, the ritual of serving at the altar has mainly remained the same and most changes have involved the liturgy and the church layout.

When I first started serving the altar was firmly fixed against the east wall of the sanctuary. It was surrounded by full length curtains supported between four riddle posts. The sanctuary itself was separated from the chancel by the communion rail and I don't think that there were many servers who, on passing through the gap in the communion rail, weren't aware that they were entering a holy and special place.

Then, in 1991, the whole of the east end of the church was transformed. The communion rail was moved to the top of the nave, the altar was repositioned in the centre of the chancel and the choir stalls moved into what was the sanctuary. This meant some adaption to serving duties but these were soon accommodated.

Possibly the biggest change though is in respect of the liturgy. Up to the mid 1970's all Services were centred around the Book of Common Prayer. Then came the experimental forms of communion Services, known as Series 1 and 2, these being eventually adapted, in 1980, into the Alternative Service Book. Then, finally, at the beginning of the millennium we moved on to Common Worship.

As far as actual serving duties are concerned, in those early days, at the Sunday Sung Eucharist, there were six servers on duty; an MC, a crucifer, two servers and two torch bearers. The torch bearers were usually younger servers who generally carried the torches

in the procession into church, during the Gospel procession and during the recession at the end of the service. The two servers stayed within the sanctuary throughout the service assisting the celebrant in preparing the holy vessels and during the Ablutions.

The MC sole job, except for his overall responsibilities, was to hold the Gospel Book following the Gospel Procession. Unlike today, when the Gospel is read from the top of the centre aisle with the deacon, or president, facing the congregation. The procession then moved round to stand in front of the pulpit with the deacon/celebrant facing northwards thus signifying taking the light of the Christ into the dark pagan world. The Gospel, itself, was always intoned.

The Crucifer's job was to lead the procession at the beginning and end of the Service and collect the offertory from the sidespersons. Up to 1982 we only used incense on major festival and saint days. For many years, this duty was always carried out by the same server resplendent in a very elaborate lace surplice. We also, in those early days, used a gong rather than the present Sanctus Bell.

The weekday Communion Services were generally held in the Lady Chapel or, occasionally, at the High Altar. Up to the mid 1960's there was, apart from Christmas Midnight Mass, no evening celebrations of the Eucharist. On special Festival, or Saint Days, there was always a full serving team on duty at 6am for a Solemn Eucharist. This was timed so that the average working man could attend church and still get to work for a 7.30 am start. There were also one or two more said Celebrations later on in the morning. The only time a later Celebration took place was at Corpus Christi when, by tradition, a noon service was held. In those early days a full team of eight servers was always on duty when Festival Evensong was held on a Sunday evening. The chancel was so full of choir members that the serving team had to sit in the Lady Chapel for the first part of the service. The full team consisted of a crucifer, two torchbearers, two cope boys and three banner bearers. The order of procession was crucifer and torches, banner, choirboys, banner, choir men, banner, with clergy and officiant bringing up the rear. The cope boys held the folds of the cope in a horizontal position, this allowing the officiant free movement of his arms.

During my early years as a server we always knelt during the Creed at the

Incarnatus. Now this symbol of humility is reserved for the Good Friday Passion Gospel and during Stations of the Cross. Whatever the whys and wherefores of the change from the BCP to CW I will always be grateful for the grounding and influence that the BCP brought to my formative years.

Another change that took place at our church was the introduction of two girl servers in 1997. This evolved by the fact that the two girls in question were able to serve at their school and university but not in their parish church. Now, today, we have possibly an even match of male and female servers.

One thing that hasn't changed over the years is that our serving teams still wear red cassocks with a cotta. However, in my early days as a server, we always changed into black cassocks for the penitential seasons of Advent and Lent.

In 1952 I joined the GSS as a probationer and was admitted a full member a year later. In 1953 I also got married and one of the first sewing jobs I gave my new wife was to bind together the two ends of my medal cord. I remember her saying she wasn't sure how long her sewing effort would last but I often remind her that, 60 years on, the cord is still as secure as it was then.

Joining the GSS introduced me to the Guild Office, that wonderful service of worship and devotion that is as relevant today as it was when the Guild was formed in 1898. When I first joined the Guild we used to say the Office but it wasn't long before we were able to call on, what was a start of, a faithful band of organists, with the result that we have sung it, in all its glory, ever since. Our present organist is also one of our server members which is a bonus. We have also, over the years, been able to maintain a steady stream of cantors which adds to the dignity of the singing of the psalms. Possibly the only major change to the Guild Office occurred around 1960 when the 6th verse (the Doxology) was added to the Office Hymn. All members were issued with a page, with the added verse, to stick into their copies. My tattered copy of the Guild Office still bears witness to this.

I remember, with some amusement the lead up to the first women being admitted, as probationers in 1986. A short time before that each chapter was asked to vote on the matter and ours duly met for this purpose. I think the general feeling amongst most members, before the meeting, was that we should preserve the status quo. However, our chaplain, as chairman, came straight to the point and asked members if they could think of

any reason why women shouldn't be admitted. There was complete silence for a minute or two so the chairman called for a vote and the motion was carried unanimously. a good lesson on how to chair a meeting! I often think it's a shame that the Guild doesn't seek to ask members to similarly vote on the contentious issue of women priests.



seems to have gone out of fashion.

I still miss those heady days of Choral Evensong with packed churches and glorious processions with banners held high, singing 'Hail thee Festival Day....'

On the plus side I have been privileged and humbled to have been able to take a more active part in the worship by administering the chalice, reading the lessons, leading the intercessions and taking a form of Communion Service from the Reserved Sacrament, something that would have been unthinkable 70 years ago. So I end this ramble through the years with part of the Guild Office's final collect '*.... that we, following the example of Thy holy child Samuel, may faithfully minister before Thee in Thy Sanctuary.*' This says it all and I hope and pray that I have a few more years of service left in the engine room.

The Last Supper by Leonardo Da Vinci

The painting 'The Last Supper' by Leonardo Da Vinci took seven years to complete and all the figures, apostles and Jesus Christ, were painted from live models and there is a thought-provoking story that goes with it. It may be true or it may be not!



Jesus was chosen first, a young man of nineteen and Da Vinci took six months of painting before he was satisfied. Over the next six years other characters were added with just one space left, that of Judas Iscariot, the betrayer and Da Vinci searched hard for a person who he considered to have the looks of such a person who could betray his best friend. Finally he found him, a prisoner languishing in a dungeon in Rome and facing the death penalty for murder and other violent crimes. He was unkempt and had a face that displayed a character of viciousness and greed. Having found this model Da Vinci had his brought to his studio regularly and worked on him for months until at last he finished and told the guards to take him away for the last time. Suddenly the prisoner broke free from his guards. And rushed up to the artist. "Don't you know who I am." "No I don't know you," answered Da Vinci. "I'd never seen you until you were brought from your dungeon that first time." "Oh God, have I fallen that low." The prisoner cried. "Look at me again, I am the same person you painted just seven years ago. I modelled for Jesus Christ."

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Funeral Ministry

Someone asked me last week if I found taking funerals difficult. 'All that emotion', he said, 'and everyone so sad'. Of course it is true that funerals can be moments of intense emotion and also of profound distress, but it is one of the areas of ministry that I personally have found an amazing privilege to be involved in.

I am sometimes asked to walk with a person who has lost someone very dear to them and to listen as they take the first tentative steps on a new path on life's journey. Like all times of transition, bereavement causes us to take time to look at life through a different lens,

almost as though we take off our rose tinted optimism and look at life in a new and more urgent way. Death causes us to reassess what is important to us.

We usually need to talk through the changes that are affecting us; and it is sometimes the clergy who have the honour of being part of that conversation. Family and friends and the relationships that sustain us, become more important. Those who stand close to us at the funeral are physically enacting an emotional and sometimes spiritual support that offers love and light in these dark times. Temporal things and material things, are generally less important to the bereaved, it is as though they too are cut loose from this world.

And what of the world to come? There is a real diversity of Christian understanding of what eternity will look like. My father says if he has to sit up there on a cloud all day just playing a harp, then he'd rather not go.

S. Paul talks about death as entering sleep (1 Cor. 15), but the bible also tells us that we will be with the Lord in his many-roomed mansion (John 14). One day this earth will be replaced by a new heaven and a new earth, where God will reign and we will join God there (Rev 21). Our lives following death are not something to be feared, because we can be fully confident that we are going to a better place (2 Corinthians 5:8).



To walk with people asking questions about life and death, and life beyond death, is a gift. It is one of the few places where I seem to hear very honest questions about faith and am able to give the most honest of answers. I don't know "why", but I do know "where" – where God is. Because God is closer to us that we will ever know in this life, the light in the darkness, a very present help in trouble (Psalm 46).

My journey to this point has been a long one; it started 5 years ago with a visit to Mirfield College West Yorkshire for a vocations weekend. I met a variety of priests, bishops and other people who were exploring ministry. After that visit and a long conversation with my parish priest and my wife, I decided to arrange a meeting with my diocesan DDO, and after having a chat with her, it was decided I meet with a vocational adviser, which I did for about 12 months, during this time the DDO change her position in the diocese and a new one was put in place. I then went back to see him and after three meetings it was decided that I would go and visit two bishop advisers, one lay and one priest for an interview and chat which took about two months to arrange and complete. After these visits it was decided that I meet with the bishop to discern whether he would send me to a BAP (Bishops Advisory Panel) after only a short conversation he decided that he would recommend me to go.

The next few months were frantic for the DDO and I collating all the information required. I eventually went to the BAP panel in April 2012. It is one of the most intense three days I have ever spent, with a variety of interviews and exercises to carry out, after leaving the BAP all the assessors stay behind to make a decision and then send the decision to be typed up and sent to my Bishop, after a wait that seemed an eternity, it was nine days the phone call came from the Bishop, I remember it well I was shopping in Morrison's when my mobile rang, the caller ID was unavailable, when I answered the call the voice on the other end said that it was the Bishop, then the great news, I had been recommended for training as a priest, after the pleasantries shared by the Bishop and myself, I rang off, I felt like crying with excitement and anticipation, but couldn't be in the centre of the supermarket. I then telephoned my wife with the great news.

Next was a meeting with DDO to decide how and where to train. After investigating a few colleges, I decided on ERMIC based in Cambridge and linked with the Anglia Ruskin University on a part time course as at that time I wasn't sure if God was calling me to self supporting ministry or full time. The reason for deciding to go to ERMIC was the different style of church that I would encounter, which I may or may not use in my future ministry wherever that may be. Unfortunately during this decision making my incumbent retired leaving my church in interregnum, so it was decided to link me with a neighbouring benefice of three churches, I spend my time between four churches as of present, all of which are different, the priest there is my supervisor and he is very encouraging and of great support. I have almost finished my second year of training and with Gods continued blessing should be ordained in June 2015 in full time ministry.

Jonathan Aldwinckle (Saint Andrews Wellingborough).

And finally:-

A survey of churchgoers found that at least half have noticed their organist straying from the path of musical orthodoxy at some point, slipping in snippets of heavy metal classics, advertising jingles and even nursery rhymes into hymns and anthems.

Among the examples was the organist in Scotland who had fallen out with the elders in the Kirk but got his own back by inserting a thinly disguised rendition of "Send in the Clowns" as they processed in. Another congregation found themselves passing around the collection plate to the strains of "Money, Money, Money" by Abba.

The survey uncovered examples of Eucharist celebrations livened up with renditions of Bon Jovi's "Livin' on a Prayer"; the theme tunes from the Magic Roundabout, Blackadder and Harry Potter and even "I've Got a Lovely Bunch of Coconuts". Sung Evensong, widely regarded as the jewel in the crown of English choral music, has been spiced up by such unexpected offerings as "I'm a Barbie Girl" and "I'm Forever Blowing Bubbles"

One organist confessed to playing hits by Oasis, Billy Bragg and Kylie Minogue in services but added: "Nobody notices." But when an organist played a slowed-down version of Supercalifragilisticexpialidocious from Mary Poppins, even the most tone-deaf members of the congregation eventually recognised it, sending them into gales of laughter.

An older bridegroom took it in good humour when the organist played "No one loves a fairy when she's 40" at his wedding" while candidates at a confirmation service were left perplexed to hear the strains of "I'm a Little Teapot" from the organ loft.

It's an oft-repeated adage in church circles – 'What's the difference between an organist and a terrorist? -you can negotiate with a terrorist'. Hidden from view, your local church organist may appear unassuming and self-deprecating, but like any true artist, he or she can be eccentric and mischievous. Mess with them at your peril – they will pull out all the stops to get their own back.

Is Our Lord calling you?

Are you considering training for the priesthood? Have you been a full member for over two years? If the answers to all these questions are YES the Candidates for Ordination Fund could assist you financially. Apply in the first instance to the Administrator Cllr. Colin Squires whose address is on the front cover of this magazine.



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