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THE SERVER

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Guild of Servants of the Sanctuary

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of kicking the ball when it is near the imaginary line and this causes annoyance to the man who is about to take a mighty lunge and the small child then runs for his life ! He returns ten minutes later and does it again. I am not certain whether a member of another tribe can take these 'free' kicks but I remember on one occasion a passing Makua happened to take a kick at the ball during a Yao game. On that occasion the game was stopped and the gentleman was helped on his way !

On the whole Soccer is worth playing out here." W.H.B.

MINOR ORDERS.

From the very earliest days of Christian history, there have existed several grades of " ministers " apart from those ordained for priestly or episcopal functions. St. Mark was probably the first " minister " or server as it is held that he was " the man bearing the pitcher of water," and that he was " the son of the goodman of the house " where the Last Supper was held. In this case, he may have had the privilege of preparing the bread and wine for the first Eucharist, and lighting the lamps in the Upper Room. For the purpose of this brief article it is necessary to trace the history of the minor orders, and it will be sufficient to give an outline of their duties of each office. Normally there were four "grades" in the Western Church (the Eastern Church has only two-lector and subdeacon) and these were, Doorkeeper or Ostiarius, Lector, Exorcist, and Acolyte, which names indicate the duties of each office.

The Doorkeeper or Ostiarius was the lowest order in the ministry but his office was quite important in the early days of Christianity for he had to prevent the heathen from entering and disturbing the service, to keep the clergy separate from the laity, the men from the women, and to keep order if required—perhaps the children may have been as troublesome then as now ! He had to guard the church and all that it contained, to open and close the church at the usual times. This office is mentioned as early as the third century and the rite of ordination consisted in the bishop handing the keys to the person with the words, " Go act, as having to render to God an account of the things locked by these keys." In the present rite, the doorkeeper is led by the archdeacon to the church door which he locks and opens, and then rings the church bells. This office in the Church of England is usually carried out quite adequately by a verger.

The Lector's duties, as the title suggests, consisted in reading the church lessons. This office is also mentioned in the third century. At the ordination of a lector, the bishop hands him the book (Codicem) with the words, " Take it, and be a faithful reader of the word of God, to have, if thou fulfil thy office faithfully, part with those who have ministered the word of God." Besides reading in church, lectors were also employed as secretaries to bishops. At present this office is regarded as a step to the priesthood in the Western Church, but it is only on Good Friday that the missal recognises their functions.

The Exorcist. The custom of attempting to drive out the devil from a possessed person was familiar with the Jews (St. Matthew 12, 27 and Acts 19, 13) and for this they employed forms said to have been derived from Solomon. Their office in the Christian Church is mentioned in the third century and in the prescribed form of ordination, the bishop gave the book of exorcisms to the ordinand bidding him learn them by heart and to receive the form of laying on of hands on the possessed. He was to exercise this power only by permission of the bishop.

The exorcisms of water, salt, and oil, and even the water for the Mass was part of the exorcist's duties, but these are now carried out by the priest.

The Acolyte. The name is derived from the Greek word "akoloutheo" meaning "to follow," and is given to the highest of the four minor orders. It is the duty of the acoylte to hand the wine and the water to the priest and to carry lights at the Mass. Orignially the bishop ordained him for these functions by placing the cruets and a candle into his hands, and indicating by words the the nature of his office. Nowadays the function of acoyltes are performed by any layman although the order is still received by them if they aspire to the priesthood in the Western Church. The title now includes all who minister at the altar—the M.C., Thurifer, Crucifer, Torch bearers—and perhaps even a diminutive boat boy.

(Note on the employment of girl "servers." It is absolutely forbidden by Canon Law for girls or women to serve at the altar. It seems that there are good grounds for assuming that the pre-Reformation Canons are still binding as they have been upheld by law in recent years. The decretals of Gregory IX. in 1230 have something to say on this subject and it may be that Canon 813 of the Codex Juris Cononici came into being from this source. Paragraph 2 of this Canon says, " Minister missae inserviens ne sit mulier." But 500 years later, Benedict XIV again had to insist on its observance. So it appears that the ladies, undeterred by Popes and Canon Law, attempted to gate crash the sanctuary).

Methods in Sacristy Work

This paper will not deal in any way with the Spiritual or Devotional side of Sanctuary work, for that is a matter which can, and I hope will in future papers, be done by the Clergy. Neither will it deal with rites or ceremonies or any Church Service, but it will rather attempt to put forward for consideration a few suggestions which may help Sacristans and Servers in those many works which are done in the sacristy or in church by way of preparation for Divine worship.

In writing to servers on such matters it will be unnecessary to make any apology for dwelling upon details which are generally looked upon as of very secondary importance. *Indeed I would put down as the most fruitful* of all methods, that attention to detail without which no service, be it ornate or simple, can be rendered in a manner befitting the worship of Almighty God. If your *Sacristan is—to use a common phrase—above* details, you will probably find a general lack of discipline about his sacristy, the Altar linen may be dirty or crumpled, dust may show itself in all sorts of places, cruets may be unclean, and even the sacred vessels themselves, if by formal "permission" they have been entrusted to his care, may shew signs of neglect. I do not think I should be wrong if I said that he will make the best Sacristan whose sense of the fitness of things would be more offended by a dirty corporal than by a Procession going the wrong way round the Church. That may be stating an extreme case, but what terms can be used to describe the most correct and ornate ritual *if the Altar linen is dirty.*

The same method should rule the work of the Server. I expect in every church when a Server first starts his duties he is taught a code of rules specially designed to ensure attention to detail, in order that Divine Service may be rendered in more seemly and reverent fashion, but alas ! even in our best regulated churches this attention seems to diminish rather than be maintained. Vestments are scrambled hurriedly away, cruets left unattended to, cottas and surplices hung up by the hem, and shoes left on the floor. What has become of that deep reverence we first felt for even the least thing used round the Altar? Where is the awe with which we first knelt and said Confiteor with the Priest? Where is the loving regret with which we laid out the Chasuble after serving our first Mass.

But it must be admitted that attention to detail can be and often is carried too far. It is carried too far when the detail is made to obscure the whole, or when it stands alone and is not employed as a means to an end, and that end the greater glory of God. It is carried too far if it becomes the cause of friction or ill-feeling among those engaged in Sanctuary work. And here we naturally *come to another consideration in Sacristy* methods.

Any friction, ill-feeling, jealousy, or other condition contrary to charity must be absolutely unknown in Sacristy work. How much has been spoilt by offences against this rule one cannot tell, but, speaking with the greatest anxiety not to exaggerate, I believe we have here a subject for deepest humiliation. Where we should look for the highest and noblest thoughts, how often have we found jealousy? When all should be done with a single eye for God's glory, how often has a manner and more personal motive been intruded? Forgive me for touching on a most unpleasant topic; but as a server to his fellows may I plead that along with devotion to the Blessed Sacrament, with attention to every detail surrounding the Blessed Sacrament, we should exercise patience and forbearance towards those with whom we work. A readiness to attribute the best motives to others will help very greatly to make the wheels move smoothly, and a willingness to do anything that our senior officer may require will complete the lubricating process.

Another and absolutely essential method in Sacristy work is that of loyalty to the parish priest. A server may have his own ideas and hopes, and may think he knows much better than the parish priest what should be done in Sacristy work, but this should never lead him into doing anything for which he has not got the express authority of the Parochus. I think it is a pity to hear a sacristan say "Oh ! I do as I like here," when asked as to the work placed in his charge. It is when work is done is such a spirit that the germ of disloyalty creeps in. There is of course room for the exercise of a layman's discretion in these matters, but as throughout he has to remember his responsibility to his parish priest, I fail to see how any sacristan can advisedly say he does as *he* likes.

But it will be said that this paper paints the server's character in very gloomy colours if he wants so much talking to. Such is not really the case. The purpose of all these special papers that are appearing in the Occasional Papers, I take it, is to effect an improvement in that which, thank God, is already done well. I believe the Altar servers of the Church of England are a devoted and zealous body of men, and taken as a whole they will be found as keen over their work as any other band of voluntary workers. In the meetings of our Guild one of the most striking features has been the presence of a number of members of middle age, and even beyond middle age, and that is a most notable fact. It has indeed led me often to think of another valuable consideration for servers, and that is the method of perseverance.

There will be comparatively few of us who have not in the course of our serving experience come across young men who in a first flush of zeal have undertaken sanctuary work, and who have for a time proved regular and devout servers. But the novelty has worn off, and the keenness has faded, and the server gives up his duty, or worse still, allows it to go by default. Do we, who have kept on, judge such an one harshly? We, who have " kept on " although we well remember how in our own experience the first zeal died down, duty became monotonous and then irksome, and eventually even needed the exercise of a strong effort of will. We have experienced how hard it may be to continue in our work as well as we began, even though at one time we were sure such a thing could never be. And so, let us always be ready to lend a helping hand to one who seems likely to give up when the test of his zeal comes. There is no one needs our sympathy more than he who is manfully fighting against a sloth which he feels is trying to conquer him, or against an indifference born of familiarity. Such trials however are almost inevitable sooner or later, and the Grace of Perseverance will be sorely needed to carry the server through his temptation to give up. I cannot help thinking that it is a mistake ever to imagine that a server grows either too old or too big for his work. Provided a server has shown diligence and perseverance in the performance of his duties and is willing to continue, why remove him in order to appoint some other who has not been proved? We want to get rid of any idea that Altar serving is not a man's work, but only fitting for boys or youths. In a great number of parishes I know the servers are of varying age, but in others when a server reaches man's estate it is expected that he will give up serving. In such parishes as these latter, it is frequently the practice to make a youth a server in order to give him something to do and so " keep him straight." This is, I am sure, a mistake, for you do not want in Altar work young men who need keeping straight, but rather those who are steady and devout, and regular in their religious duties. From these you can expect that perseverance and constancy in their work which is so very desirable, but from the others you must not be over surprised if you get the work done in very perfunctory fashion.

To conclude, I think all will agree that if there is any church where the servers are careful in every detail of their work, on terms of absolute friendship among themselves, loyal in all things to their parish priest, and persevering and diligent in their duties, such servers will find round the Altar on earth a foretaste of the joy of the Blessed Ones who worship at the Golden Altar before God's Throne.

A. J. J.

MEMORIAL FOR A DEPARTED BROTHER

CANTORS.

1. For that Brother lately with us,
   now departed to his rest
   In Thy faith and fear, dear Jesu,
   who on earth Thy Name confessed,
   Raise we now our supplication Lord:
   number him among Thy blest.

UNISON.

2. In his life beloved and loving,
   trusting in Thy saving Grace,
   Faithful to attend Thine altar,
   serving in Thy Holy Place,
   Grant that as he loved Thee veiled from sight
   so he now may see Thy face.

CANTORS.

3. Mary, Blessed Virgin gentle,
   intercede before the Throne
   That this soul who gave thee honour
   may thy sweet protection own.
   All ye Saints of God your prayers conjoin:
   leave, ah! leave him not alone.

UNISON.

4. Rest eternal grant him, Father,
   with the Blessed in Thy sight.
   All his earthly sins forgiven,
   may he rise to glory bright,
   Serving Thee in Heaven's sanctuary,
   mid the realms of endless light.
   Amen.

A. LLOYD-TAYLOR.

To be sung to the tune of " *Let all mortal flesh keep silence.*" (*Picardy*).

The Eastern Orthodox Church

Many keen Anglican servers like to extend their knowledge of the Catholic Church by visiting churches of other communions of the Western Rite, but comparatively few people probe the seemingly mysterious rites of the Eastern Church. Some servers possibly took the opportunity during their military service in Egypt or Palestine of paying a visit to the many Eastern Churches in Cairo, Alexandria, and Jerusalem. Londoners have the advantage of possessing two Orthodox Cathedrals in their midst, namely, S. Sophia, Bayswater, and S. Philip, Buckingham Palace Road. A few details of the Eastern Churches may now be discussed.

The Orthodox Church uses almost universally the Bynaztine Rite, that is, the rite formerly used at Constantinople when it was the centre of Orthodoxy. The rite is sung in more than a dozen languages in various parts of the world, but chiefly Greek, Arabic and Slavonic are used.

The most striking feature in an Orthodox Church is the large solid screen reaching up to the roof right across the building. It is called the Ikonastasis and has three doors in it, that in the centre being the largest. This screen is covered with pictures of Our Lord and the Saints. Before this screen hang a number of sanctuary lamps. It should be noted that there are no statues or crucifixes in these churches. A few churches have a curtain instead of a screen. The choir sometimes stand on the steps in front of the screen, but, in some churches, the choir is concealed.

The Sanctuary is situated behind the screen. During part of the service the centre door, called the Royal Door, is open so that the altar is visible. The altar consists of a solid cube of stone which is covered with a linen cloth reaching down to the ground on all sides. The altar never stands against a wall. In fact, behind the altar in most churches is an apse where the bishop's throne stands. On the altar stand the candlesticks and during part of the services, the richly ornamented Book of the Gospels. Strictly, there should be only one altar in each church, and this should be used only once daily.

On the north side of the altar behind the north door of the screen stands the Credence Table, called the Prothesis. Here the bread and wine are prepared and, at the Offertory, the elements are carried in an impressive procession round the church to the altar. This procession is known as the Great Entrance. On the south side of the altar is the sacristry where the vessels are kept. It is not separated from the altar as in Western churches.

The vestments of the Eastern Church have the same origin as those of the Western Church but have developed on different lines. Except for the use of black at funerals, little attention is paid to the liturgical colours, the general rule being the more important the feast, the finer the vestments used. The usual colours used are white and gold, or red and gold.

The usual dress for walking in the street is the black cassock. When vesting for the Eucharist, the priest first puts on the Sticharion which is identical with the Western alb except it may be coloured and made of silk or velvet. Then he puts on the Epitrachelion or stole. This reaches almost to the feet but the hanging pieces are joined together. Sometimes it is made of a broad piece of material with a seam down the centre and a looped hole for the head giving it the appearance of a Western stole. The Zone is a narrow belt of stuff joined by a clasp and is used to hold the stole against the alb. The Epimanikia are fixed with strings on to each wrist so that they appear as cuffs or apparels. The Epitrachelion, the Zone and the Epimanikia are all ornamented with crosses. The Phainolion corresponds to the Western chasuble and almost covers all the other vestments. It is like a cope sewn up at the front leaving a hole for the head or it might be compared with a very full Gothic chasuble lengthened all round to reach almost to the ground.

The Deacon, who has a very important part in the Liturgy, wears a Sticharion (alb), and the Epimanikia (cuffs) but no Zone (girdle). His stole is called an Orarion and is identical with the Western stole, but is worn differently. It hangs down from the left shoulder to which it is fastened, one end hanging in front, the other at the back. The centre of the stole passes across the breast and the back, hanging in a loop under the right armpit. He holds the stole between his fingers during certain parts of the Liturgy.

The Sacred Vessels required for the celebration of the Liturgy are the chalice and a large deep paten (since they use leavened bread instead of wafer bread). The paten has a foot to it as it is never placed on the chalice. The asterisk is made of two metal pieces in the shape of a cross and bent so as to form a frame to prevent

the veil (called the aer) touching the chalice and paten. A spoon is used for giving Holy Communion, the Host being dipped into the Precious Blood. The Holy lance is used in one of the distinctive ceremonies of the Liturgy, namely, the cutting up of the bread.

As regards the music of the Eastern Church, the most striking feature is the absence of the organ as it is not permitted to use any kind of musical instrument. Plainsong and polyphony are both used, and the singing of a good choir in a Russian Church is not easily forgotten. Sometimes the music is written for a sixteen part choir.

The service of the Mass or the Liturgy as it is called is very impressive and usually rather lengthy. The main features are the preparing of the elements for consecration by the ceremonial cutting of the bread; the Little Entrance or procession of the Book of the Gospels before the reading of the Gospel; the Great Entrance or procession of the Holy Gifts (bread and wine) together with the spear and spoon; the Consecration during which the Royal Doors are closed. At Holy Communion the faithful receive standing, the priest placing the Blessed Sacrament into the mouth of the communicant with the spoon, the deacon wiping the lips of the recipient, who kisses the chalice. The communicant then goes to a table where a Reader stands with a ladle of warm water and wine to drink to rinse the mouth. He then receives the Antidoron, bread that has been blessed at the Eucharist but not consecrated. Babies, who are confirmed immediately after Baptism, receive the Precious Blood only.

In conclusion, to appreciate the Liturgy to the full, a translation should be carefully read and studied. The reader should note how the essential parts of the Liturgy agree with the Roman and Anglican rites, though they are expressed in the more florid manner of the East.

W. B. GAYDON.

REVIEW

"*This Our Sacrifice.*" By L. A. E. Horsfield and H. Riley (C.L.A. 6/-).

Why hasn't this been done before? is the first thought which occurs to me on seeing this publication. The joint authors are to be congratulated on the arrangement of a rite which (although it may not suit everyone) contains the 1662 Mass together with portions from the "Anglican Missal." The "ordinary worshipper" whether nursed in the tradition of the Roman rite or of the "1928 Book" should have no difficulty in following the very excellent illustrations which accompany each section of the commentary.

Every chapter of the Guild could study this little book with profit, and we should like to see a copy in the hands of every Server.

D. R. W.

CORRESPONDENCE

Sir,

If it is not raking up past history too much, Mr. Purver's letter to the *Church Times* regarding the Mass at the Annual Festival last December reminded me of an incident in the story of Lawrence of Arabia. One day an Arab Sheik, who was fighting with Lawrence against the Turks, was discovered pounding his dentures to fragments on a rock. While he was completing this work of destruction, he was asked why he was doing it, and he replied, "They were made for me by a Turkish dentist, and I cannot possibly eat my lord's food with teeth made by his enemy."

Mr. Purver described the Mass of December 4th as "sung with due solemnity, the ceremonial faultless in every detail and the whole service was one of inspiration and beauty." But in spite of the solemnity, the faultless ceremonial, the inspiration and beauty, he felt that he had to write a letter of complaint to the *Church Times*.

I wonder why?

Adrian Hewlett.

Sir,

I am rather puzzled to know why the Guild is so inexplicit about the subject of Sacramental Confession. The Recommendations say, "Make Confession to a priest as conscience may require," Should not this be one of the Rules and not merely a Recommendation?

"RECENTLY ADMITTED."

The Guild admits any man or boy who has been confirmed who unreservedly *accepts Catholic Faith and Practice. His application form must be signed by his parish priest or by a priest who knows him well, and the Guild naturally assumes from this that the applicant does accept the whole Faith of which Sacramental Confession is undoubtedly an obligation. "As conscience may require" directs the server to use this Sacrament when he is conscious of having committed sin. It would be presumptious to have a rule about a practice which is obligatory upon all who profess the Catholic Faith. This is expressed quite clearly in one of the papers of information issued by the Guild to inquirers. If there are servers who neglect this Sacrament, that is a matter which must be left to the parish priest who is responsible for the spiritual welfare of his parishioners irrespective of their membership of any outside Guild or Society.*—EDITOR.

April 3. PASSION SUNDAY.

The fifth Sunday in Lent, not permitting the celebration of any feast of whatever rank, but allowing a commemoration of feasts which are not transferred. Before the first Evensong, crosses, statues, and pictures of Our Lord and the Saints on the altar and throughout the church, with the sole exception of the Stations of the Cross, are to be covered with purple veils, not translucent, nor in any way ornamental. The Crosses remain covered until the solemn unveiling of the principal crucifix on Good Friday. The statues and pictures retain their covering no matter what feast may occur, until the Gloria in excelsis of Holy Saturday. The statue of St. Joseph, however, may be kept unveiled, if outside the sanctuary, during the month of March which is dedicated to his honour. (If the Ceremonies of Holy Week are not carried out according to the Western Rite, it is assumed that the unveiling will be carried out at the discretion of the parish priest.) In the Mass of Passion Sunday, the Psalm at the Preparation, the Gloria at the Asperges, Introit, and Lavabo, and the Gloria in Excelsis are omitted. The crosses are veiled because Christ no longer walked openly among the people. In some places, the crosses were covered on Ash Wednesday, and in others on the first Sunday in Lent. In England it was customary on the first Monday in Lent to cover all crucifixes, images of every kind. The veils were of white linen or silk on which a red cross was embroidered.

April 10. PALM SUNDAY.

The sixth and last Sunday in Lent and the beginning of Holy Week. The name is naturally derived from the action of the onlookers on the first Palm Sunday when they broke off branches of palm and placed them on the road during Our Lord's entry into Jerusalem. The day has had (and still has), many names in various parts of the world. In England it was called Olive or Branch Sunday, Sallow or Willow, Yew or Blossom Sunday, or the Sunday of the Willow Boughs. Since the celebration recalled the solemn entry of Christ into Jerusalem, many quaint and realistic representations were made including a figure of Our Lord seated on an ass, carved in wood, was carried in procession and even brought into the church. Such figures are now " museum pieces " and may be seen as Basle, Zurich and other places. The actual ceremonies of Palm Sunday date back to the fourth century and possibly originated in Jerusalem. Today the principal ceremonies are the blessing and distribution of palm branches and crosses, the procession, and the Mass during which the Passion is sung. The palms are placed on a table on the Epistle side of the altar and are blessed by the celebrant. They are then distributed to the people, after which a procession is formed during which all carry palms. The procession goes outside the church and on arriving at the west door, the cantors re-enter the church after which the door is shut. They then sing the first verse of " All glory, laud, and honour," and the verse is repeated by the priest and others outside the church. At the end of the hymn, the sub-deacon with foot of the cross knocks at the door which is then opened, and the procession enters the church singing, " When the Lord entered the holy city . . . " The Mass is then celebrated during which the Passion according to St. Matthew is sung.

The restoration of the Palm Sunday, Liturgy in the English Church has met with little or no opposition from Protestantism. Perhaps it is so completely a common sense dramatisation of the events of the first Palm Sunday that its revival by our church is unchallenged today.

April 14. MAUNDY THURSDAY

Is the Commemoration of the Institution of the Blessed Eucharist and is the oldest of the observances peculiar to Holy Week. In addition to the Mass, other ceremonies were added, *e.g.*, the baptism of the neophytes, the consecration of the holy oil, and the actual Maundy—the washing of the feet. In Rome in the early centuries, all was carried out in daylight ; but in Africa, the Eucharist was celebrated after the evening meal in conformity with the time of the Last Supper. Canon XXIX of the Council of Carthage dispenses all the faithful from the fast before Communion on this day because it was customary to take a bath ; a bath and a fast were considered quite incompatible !

The modern observance consists of the Mass (of which one only may be said in each church), and this must be a public Mass. The bells are rung at the Gloria in excelsis but remain silent until the Gloria of the Mass of Holy Saturday. The celebrant consecrates an additional host which is placed in a chalice which is taken in procession after the Mass to the Altar of Repose.

During the procession, the "Pange Lingua, gloriosi" is sung, and the chalice containing the Host is placed in an urn or sepulchre on the Altar of Repose which is decorated with lights and flowers. Continuous watch is then kept by the faithful before this altar until the Mass of the Presanctified on Good Friday.

After the Mass of Maundy Thursday, the altars are stripped, all lamps are extinguished and Holy Water (apart from that which is retained for the blessing of the new fire on Holy Saturday) is thrown into the sacrarium. The Holy Oils should be burned in the sanctuary lamp and new oil procured from the bishop. The stripping of the altars may be followed by the Maundy but this ceremony is usually now only carried out in cathedrals or religious houses. The word "Maundy" is derived from "mandatum" from the words of the antiphon sung during the ceremony "Mandatum novum"—"a new commandment give I unto you that ye love one another." The principal priest or prelate of the church washes the feet of twelve poor men, but the Pope washes the feet of thirteen priests in St. Peter's, Rome, because many centuries ago when the twelve poor men were assembled for the Maundy, it was discovered that an extra one was added, and he was accounted an angel. (With every respect for this pious custom, the thirteenth may well have been a determined member of the faithful who wished to participate in the ceremony to have his feet washed by the Holy Father.—Ed.) This custom does not seem to have acquired any marked degree of observance in the Anglican Church. Since the VII century, the Holy Oils have been consecrated by the bishop on Maundy Thursday, but the rite of reconciliation of penitents has passed into disuse.

April 15. GOOD FRIDAY.

The most solemn day of the Christian year. At the Mass of the Presanctified, the sacred ministers wear black vestments and prostrate themselves before the stripped altar which is afterwards covered with a white cloth. Passages from the Old Testament are read which are followed by the Passion from St. John's Gospel. Prayers are said for all conditions of men, and before each prayer the ministers genuflect except before that for the Jews when the genuflection is omitted in detestation of the feigned worship with which the Jews mocked Christ. Then follows the Veneration of the Cross during which the Reproaches are sung. The Reproaches are addressed by Christ to the Jewish people—"O My People, what have I done unto thee, wherein have I wearied thee?" It appears that from ancient times the Greek church abstained from celebrating the Eucharist during Lent except on Saturdays and Sundays, and substituted for it the Mass of the Presanctified in which the priest received communion from the Host previously consecrated. The Greek church still observes this custom but the Western Church abstains only from celebrating the Eucharist on Good Friday. After the ceremonies mentioned above, the altar candles are lighted and the Blessed Sacrament is carried from the Altar of Repose to the High Altar where it is adored and afterwards divided into three parts, one of which is placed in the chalice containing wine and water. The priest then consumes the Sacrament and takes the wine containing the third portion of the Host. Originally, about the year 800, the ceremony concluded with the silent communion of the faithful, but the church now forbids communion to be given on Good Friday except in cases of sickness.

The Book of Common Prayer makes no provision for any of these Catholic observances and contents itself with three collects, an epistle, and the Passion according to St. John which are contained in what is called "Ante-Communion"—a strange and quite meaningless rite. But the Devotion of the Three Hours, introduced by the Jesuits, has long been what is perhaps the most popular service of Holy Week in the Anglican Church.

April 16. HOLY SATURDAY.

Originally the office began at the ninth hour *i.e.*, 3 p.m. The people kept vigil in the church and the Mass was celebrated at midnight. This lasted until late in the middle ages when the custom was introduced of anticipating the vigil to an early hour of daylight. The present Holy Saturday function is simply the Easter vigil and Mass anticipated without sitting up all night! It is an arrangement of convenience which some authorities regard as indefensible. Others would argue that everything in Holy Week is anticipated in practice, *e.g.*, the Palm Sunday procession really took place in the afternoon, and the Maundy Thursday Mass and Good Friday functions are evening or afternoon services. It is thought that some attempt might have been made to restore the Holy Saturday function to the proper time. This might be done by separating the vigil service from that of Easter and holding the former on Saturday

evening, and the Litany and Mass on Sunday morning; or the service might begin at, say 10.30 p.m. and end with the first Mass of Easter at midnight. Another arrangement would be to have the ceremonies at 4.30 a.m. ending with the Mass at dawn. No serious effort seems to have been made to adopt any of these suggestions and most churches who carry out the Holy Saturday ceremonies use the modern Roman system.

The actual ceremonies are :—

1. The Blessing of the New Fire.
2. The Blessing of the Paschal Candle.
3. The Prophesies.
4. The Blessing of the Font followed by the Litanies.
5. The Mass.

Space forbids a full description which can be found in many books and pamphlets and it will be appreciated that the above are merely brief notes.

April 17. EASTER DAY.

The name given to the Feast of Our Lord's Resurrection in this country is unique. It is derived from that of the Anglo-Saxon goddess, Eastre, as the divinity of dawn. The Venerable Bede tells us that the Anglo-Saxons called the spring month "Easter-monath" and it was perhaps natural that the Teutonic nations should call the great church feast, which fell in the beginning of spring, by the name we now know it. All other Christians call the feast by some modification of "Pascha," a term of Jewish origin which refers to the Feast of the Passover—Exodus 12, 27. Our Blessed Lord observed this Feast the night before He died and made it the occasion of instituting the Holy Eucharist. He, in His Passion, was the true paschal lamb prefigured by the lamb of the Old Testament Feast.

The Festival of the Resurrection, although of great antiquity, can be assigned no exact date. About the year 150, there were two dates on which Easter was kept. Some Christians adhered to the Sunday after Nisan 14—the Sunday following the first full moon after the vernal equinox. They also kept the previous Friday in memory of Christ's death and for a long time this date was also called Pasch. The churches of Asia Minor, however, kept their Easter (as does the Orthodox Church today) on the same day as the Jews kept their Passover. The date of Easter caused some dissension between St. Augustine and the Celtic Bishops as the latter, isolated for a long period from Rome, were out of touch with the Roman revision. The rule for determining Easter as given in the Book of Common Prayer is "the first Sunday after the Full Moon which happens upon or next after the twenty-first day of March, and if the Full Moon happens upon a Sunday, Easter Day is the Sunday following." The demand for a fixed Easter has not met with much support and the present system may last for some considerable time.

April 24. LOW SUNDAY.

The name, like the Greek "antipaska," emphasises the contrast between the great solemnity which ends the octave. In the Western Church it is called "Dominica in albis" because the newly baptised wore their white robes for the last time.

April 25. ST. MARK, Evangelist.

St. Mark was probably the first "server" in the Christian Church, (see "Minor Orders" in this issue) as he was a "minister" to St. Paul and to his uncle St. Barnabas until the dispute as to whether Mark should accompany them on a tour of the cities which they had already visited. So Barnabas and Mark sailed for Cyprus while Paul went to Syria. Later, Mark went to Egypt where he founded the church of Alexandria. It was here that he died in prison in the year 68. In the IXth century his body was brought to Venice, where it still remains in the great church which takes his name.

April 26. ST. GEORGE OF ENGLAND.

St. George is honoured alike in East and West but he is one of the Saints of whom we know least. He was an officer in the army of Dioclestian and was beheaded at Nicomedia in Asia Minor about the year 300. He is usually represented on horseback slaying a dragon which is merely symbolic of the saint's triumph over Satan. The popular legend is, of course, quite fabulous. The Crusaders gave a great impetus to the western devotion to St. George, and from about the XIIIth century he became the Patron of England partially displacing Edward the Confessor. The cross of St. George (a red cross on a white ground) has been a war emblem on sea and land since the Battle of Crecy and is still the major part of the naval ensign. St. George is also the patron saint of Greece and Russia although perhaps the present regime of the latter country can hardly be said to encourage the Religion of their patron.

May 1. SS. PHILIP AND JAMES, Apostles.

The conjunction of the two apostles seems to arise from the two coincidences that on May 1st the Church of the Sancti Apostoli was consecrated in Rome and that it contained their relics. Both were called by Our Lord to be His Disciples and St. Philip is said to have preached the gospel in Asia Minor when St. James the Less, the "brother," or more correctly the cousin of Our Lord, became Bishop of Jerusalem. The Epistle of St. James reveals the saint as a man of great piety, devoted to good works, resigned in persecution and a true apostle of Jesus.

May 3. THE FINDING OF THE HOLY CROSS.

The anniversary of the dedication of the two churches built by Constantine in Jerusalem in 335 on the site of Calvary and the Holy Sepulchre to commemorate the discovery of the true cross by his mother, St. Helena. The Feast was celebrated with great splendour in the early centuries, and in 614 Heraclius, the Bishop of Jerusalem, was carried away into captivity by the Persians, taking with him a part of the Holy Cross. In 628 he returned bringing the relic with him, and the old festival was henceforward celebrated as the Exaltation of the Holy Cross.

May 4. SOLEMNITY OF ST. JOSEPH.

In addition to the commemoration of St. Joseph on March 19th, the Solemnity is kept on the third Wednesday after Easter each year. St. Joseph, the foster father and guardian of the Holy Child Jesus, was not commemorated in the church's kalendar until about the XVIth century although the Coptic Church appears to have observed a feast in his honour on July 20th, many years before this date, and they called the feast "The Rest (Repose) of the holy old man, the just Joseph, the carpenter, husband of the Virgin Mary, Mother of God; who merited to be called the Father of Christ." It was not, however, until the last century that the feast in honour and devotion to Joseph was finally promulgated.

May 7. ST. STANISLAUS, Bishop and Martyr.

One of the most famous Polish Saints. Born near Cracow in 1030 and educated in Poland and Paris, he eventually became Archbishop of Cracow. He was obliged to rebuke and to excommunicate Boleslaus II on account of his evil life. The king ordered the guards to put S. Stanislaus to death and on their refusal to do so, murdered the Archbishop with his own hands in a church near Cracow in 1079. For this act, the king was exiled by his own subjects who acclaimed Stanislaus a saint and martyr and secured his canonisation.

May 9. ST. GREGORY NAZIANZEN, Bishop, Confessor and Doctor.

Gregory the Elder was Bishop of Cappadocia and Nonna, his wife, were the parents of Gregory of Nazienzen. Gregory studied at Caesarea, Alexandria, and Athens and had for his fellow student, St. Basil the Great, with whom he retired to live a monastic life at Pontus on the Black Sea. He was recalled by his father who ordained him to the priesthood in 361, and he was consecrated bishop by St. Basil eleven years later as suffragan to his father. He later went to Constantinople in 379, expelled the Arian intruder and was recognised as the legitimate holder of the See. His life was anything but easy; his lowliness, his austerities, the insignificance of his person, and above all his success, drew upon him the hatred of his enemies and he was persecuted, stoned, and even deserted by other bishops. He resigned the See during the Second General Council and retired to his native town where he died in 390. His learning, writings, and preaching, earned for him the title of Gregory the Theologian.

May 10. ST. ANTONINUS, Bishop and Confessor.

There are no less than twelve saints of this name in the church's kalendar, but Antoninus (or Little Antony as he was called, on account of his small stature) was born in Florence in 1389. As a boy he begged to be admitted to the Order of St. Dominic and the Superior, to test his sincerity and perseverance, told him to learn the Book of the Decretals by heart. He managed to accomplish this apparently impossible task in a year and was received into the Order at the age of sixteen. He eventually ruled several Dominican houses before being ordered to accept the Archbishopric of Florence in which office he earned the title of "the Father of the Poor" for all he had was at their disposal. His household consisted of six persons only; his palace contained no plate or costly furniture, and was often nearly destitute of the necessities of life. The Saint would often raise money for the relief of the poor by selling his mule, but when this was known, some wealthy citizens would hasten to buy the animal back for the archbishop!

May 11. ST. ERKENWALD, Bishop and Confessor.

A prince of East Anglia who founded two famous abbeys of Chertsey and Barking. He was consecrated Bishop of London by Archbishop Theodore and ruled that See for eleven years until his death in 686. His tomb in old St. Paul's was regarded with great devotion and a feast was also kept on November 4th, the anniversary of the Translation of his relics to a shrine over the high altar. The relics, however, disappeared during the Reformation.

May 17. ST. PASCAL BAYLON, Confessor.

A Spanish saint, born of poor parents, who became a lay brother in the Order of St. Francis. His life of humility, penance, and prayer attracted the veneration of all who knew him, and after his death, in 1592, many miracles were attributed to his sanctity. His great devotion to the Most Holy Sacrament has singled him out as the Saint of the Eucharist. He was canonised in 1690.

May 18. ST. VENANTIUS, Confessor.

A youth who, at the age of eighteen, was beheaded for his faith in the Decian persecution (250). Little is known of him although his cultus in comparatively modern times has become widespread.

May 19. ST. PETER CELESTINE, Pope and Confessor.

A Benedictine monk who founded the Celestine Congregation. He was elected pope, but after only four months resigned the highest of all earthly dignities to return to his monastery. His successor to the papal throne feared that the simple old man might become the tool of schismatics and removed him to a castle where he died in 1296. He was canonised in 1313. Dante and others have judged him harshly and unfairly, but the veneration of the church has more than justified his memory.

May 20. ST. BERNADINE OF SIENA, Confessor.

This saint, although a nobleman began life by being what we should describe as a hospital orderly. The insanitary state of the hospitals of that period (XVth century) may better be imagined than described and the work in such surroundings would be quite revolting. Later St. Bernadine became a Franciscan friar and was famed for his devotion to Our Lady, the Feast of whose Nativity was the date of his own birth, of his religious profession, of his first Mass, and of his first sermon. He refused three bishoprics but was elected Vicar-General of his order in which he carried out many reforms. He was canonised five years after his death on the Eve of the Ascension in 1444 while his brethren were singing the antiphon, "Father, I have manifested thy name to men."

May 23, 24, 25. ROGATION DAYS.

These days before Ascension Day are observed by all Catholics as days of solemn supplication. They originated about the year 470 by Mamertus, Bishop of Vienne, ordering Litanies to be said out of doors at the time of earthquake. The devotion spread through Gaul to England and later reached Rome about the year 800. The observance is now the occasion in many places of the blessing of the crops growing in the fields.

May 26. THE FEAST OF THE ASCENSION.

This Feast was originally kept at Jerusalem on the same day as Pentecost. But the feast had been kept for many years on the Feast of St. Augustine (Vth century) who attributes its institution to the Apostles. The faithful went in pilgrimage to Bethany and the Mount of Olives continuing the dramatic representation of Holy Week. The practice of lighting the Pascal Candle at solemn Mass from Easter until Ascensiontide was established throughout the Franciscan Order by a decree of 1263. The extinguishing of the Pascal Candle on Ascension Day symbolises Christ's leaving the world.

May 27. ST. AUGUSTINE, Bishop and Confessor.

Apostle of England, St. Augustine shares his title with St. Gregory who himself set out to come to England but was recalled to Rome. Later, he ordered Augustine with a band of forty monks to come to this country. The journey was full of dangers and the missionaries returned to Rome only to be sent out again by Gregory. In due course they arrived at Ebbsfleet in the Isle of Thanet where they were received by King Ethelburt, and his wife, who was already a Christian. Some months later the King received Baptism and established Augustine and his monks at Canterbury in 597. Augustine was consecrated bishop and received the pallium (an ornament distinctive of archbishops) from Gregory who also sent reinforcements of missionaries among whom were Mellitus, Paulinus, and Justus. Mellitus became Bishop of London ; Paulinus,

Archbishop of York ; and Justus, Bishop of Rochester and later he succeeded Augustine as Archbishop of Canterbury. Augustine passed to his rest in 604 and was buried in the Abbey church which he had founded.

June 4. VIGIL OF PENTECOST.

The Vigil of Pentecost resembles the vigil of Easter except that it begins with the reading of six prophecies followed by the collects. The font is blessed as on Holy Saturday and Solemn Baptism is administered.

June 5. PENTECOST OR WHIT-SUNDAY.

The name " White Sunday " is obvious from the reference to the white baptismal robes worn at Pentecost. To Christians the day has naturally become especially sacred in commemorating the coming of the Holy Ghost (Acts 2) as promised by Our Lord fifty days after Easter. The Feast was observed with great solemnity and elaborate ceremonial at Jerusalem in the IVth century, and in some measure, this has continued to this day, especially in the Latin countries.

June 12. THE MOST HOLY TRINITY.

This feast is thought to owe its origin to the reception of heretics on the Sunday following Pentecost which would give it a kind of " Orthodoxy Sunday " character. It was first observed in this way at Liege in the tenth century and Pope John XXII ordered its universal observance in the year 1334. The special popularity in England was due to its association with St. Thomas of Canterbury, who was consecrated in the Octave of Pentecost. The English (Sarum) reckoning of Sundays after Trinity, instead of after Pentecost, is also followed by the Carmelite Rite of the Dominican Order.

June 13. ST. ANTONY OF PADUA, Confessor and Doctor.

Antony was a native of Lisbon and joined the Order of the Canons Regular at an early age, but exchanged to the Franciscans in 1221. He took the name Antony, when he was professed in honour of St. Antony of Egypt. He wished to become a missionary in Africa but illness brought him back to Italy, where, under the guidance of St. Francis of Assisi, he began his career as a preacher. He died in Padua in 1231 and was canonised the following year. In art, he is always represented as carrying the Child Jesus in his arms.

June 14. ST. BASIL THE GREAT, Bishop, Confessor and Doctor.

One of the most celebrated of the Greek Fathers came of a family of Saints ; his brother was St. Gregory Nyssen, and his sister, St. Macrina. He was born at Caesarea and distinguished himself as a student at Constantinople and Athens. He was famous for his defence of the Catholic Faith before the Emporor Constantine. Erasmus declares that he was the greatest Christian orator. He led the life of a monk and drew up a Rule which is still followed by his brethren in the Eastern Church.

June 15. ST. VITUS AND COMPANIONS, Martyrs.

St. Vitus (Guy), a child, with his nurse Crescentia and her husband Modeantus, by whom he had been instructed in the Christian Faith, was driven from his home by his parents, and was taken from Sicily to Italy. In Italy, the three saints suffered martyrdom together in the Diocletian persecution about the year 302. St. Vitus, for some unknown reason, has come to be regarded as a saint whose prayers may be invoked to cure cases of epilepsy, and a form of that disease is known as St. Vitus' dance.

June 16. CORPUS CHRISTI.

From Apostolic times the church has celebrated the Institution of the Holy Eucharist on Thursday in Holy Week. But since the church at that time is occupied with events of Christ's Passion, it was thought desirable to set apart another day for the Festival. Blessed Julian, a nun of Liege, believed that she had seen a vision encouraging her to persuade the authorities to introduce this Feast, and the Bishop of Liege ordered it to be kept in his diocese. In 1264, the Feast was ordered to be kept on the Thursday after the first Sunday after Pentecost throughout the church. The custom of carrying the Blessed Sacrament in procession has always been a recognised part of this Feast. The Office and the Mass for the Feast were compiled by St. Thomas Aquinas.

June 24. THE MOST SACRED HEART OF JESUS.

The special devotion to the Sacred Heart owes its origin to a French Visitation nun, St. Margaret Mary Alocoque, who lived in the XVII century. It is related that Our Lord appeared to her and declared that this devotion was acceptable to Him. The devotion was readily accepted in England and Europe generally but it was ridiculed

by the Jansenists. The seal of approval was given by the beatification of St. Margaret Mary in 1864 and her canonisation in 1920.

June 24. THE NATIVITY OF ST. JOHN BAPTIST.

St. Luke 1, 57-80. Church Festivals do not always correspond to the original dates even when these are known. The Nativity of St. John Baptist is a very ancient festival and was kept on June 24th as early as the time of St. Augustine of Hippo (Vth century).

June 29. SS. PETER AND PAUL, Apostles.

According to all tradition this is a combined feast of the two apostles though for some reason different days are given in the Book of Common Prayer. In Rome, in the early centuries it was observed as the greatest feast of the year except that of Easter Day. Besides the Mass of the Vigil, there were three other Masses, the first of both of the Apostles, the second of St. Peter, and the third of St. Paul. Later the Commemoration of St. Paul was transferred to June 30.

THE PRAYER-BOOK SAINT.

LUCIAN, P. & M. on January 8th. in the Prayer-Book Calendar I call the Prayer-Book Saint because, although he is well-known to history, he is not celebrated in any other Calendar than that of the Church of England. Here is the account of his exploit in saying the Holy Mass when in chains and lying on the floor.

" He says that when this martyr was about to die, and was debarred from the church and the altar by the hand of tyranny, and when chains and stripes forbade him even to move, he lay upon his back and offered the venerable sacrifice upon his own breast, and so partook himself, and gave his companions the opportunity of receiving likewise of the unspotted sacrifice. This act of sacrifice was performed in the prison, and the holy band of Christians who stood as it were around his dying bed, at the same time represented the church, and afforded a screen to prevent the heathen from seeing what was being done." (Philostorgius about 400 A.D. His history is now lost but this extract is from an epitome of his work by the Patriarch Photius of Constantinople A.D. 853. " He," above, is Philostorgius).

PHILIP G. BACON.

Server's Alphabet

(continued)

BENEDICTION OF THE BLESSED SACRAMENT

A comparatively modern rite which appears to have been the result of evening devotions of singing canticles and hymns before shrines of Our Lady during which the Blessed Sacrament was exposed. The custom of giving actual Benediction seems to have been added simply because it was usual for the priest to make the sign of the cross over the people whenever the Blessed Sacrament was replaced in the Tabernacle after a procession. The service is extremely simple. The priest takes the Host from the Tabernacle and places it in the monstrance which is then put on a throne above the Tabernacle. While the people sing ' O Salutaris Hostia,' the priest incenses the Blessed Sacrament. Then come prayers, a Litany, or the Te Deum, which are followed by the ' Tantum Ergo Sacramentum ' during which the Host is again incensed. Then the priest, wearing a humeral veil over his cope, goes to the altar and taking the monstrance in both hands, makes the sign o the cross in silence over the people. The service ends with the recitation of the Divine Praises and the singing of Psalm 117. What is popularly known as ' Little Benediction ' is the same rite except that the actual Benediction is given with the ciborium and not the monstance. There are many variations of this devotion in Western Christendom, and in our own Church the act of devotion is often made without Benediction being given.

BIRETTA

A square cap with three and sometimes four projecting corners rising from the crown. There is usually a tassel or tuft of silk in the middle. It is worn by a priest as he approaches the altar to say Mass, by priests in choir, and during processions out of doors. Some priests of both Anglican and Roman communions appear to disregard the usual rules for wearing this clerical headdress. The temptation to wear it at all times is more prevalent with advancing years and loss of hair! The colour is black for priests and purple for bishops, but the variety of hues of the latter colour (especially among out American Fathers in God) at the recent Anglo-Catholic Congress was truly startling.

BISHOP

The word bishop is derived from the Greek "episkopos" which means overseer. The Christians adopted the word as an ecclesiastical dignity who has received the highest of the sacred orders and is invested with authority to rule a diocese as its chief pastor. The Church of England has always retained and vindicated episcopal authority, unlike Protestant sects which severed their connection with the Western Church at the Reformation. The Bishop is the Father of God of the people of his diocese. He alone can Confirm and Ordain. He can make laws for his diocese which are not contrary to the laws of the Church. He decides all ecclesiastical causes; he can inflict penalties, suspensions, excommunications and the like. He may dispense from the observance of his own laws and he watches over all temporal matters in his diocese. His insignia of office are the pastoral staff, the ring, the pectoral cross, the episcopal throne, the mitre, the episcopal vestments, gloves and sandals. In some countries, the bishop has special rights and titles of honour accorded by the State. Originally he was elected by the suffrage of the clergy and people but in this country the King appoints bishops to sees, though undoubtedly on the advice of and after consultation with the Primate and other State ministers.

BURSE

A square case (of the same colour as the vestments) which holds the corporal. It was introduced in the XIVth century. The priest places it on the chalice with the open end towards him and when he arrives at the altar, he removes and spreads the corporal and places the burse on the Gospel side of the altar.

BUSKINS (or Sandals)

These are part of the bishop's liturgical dress. They, like other vestments, were part of the original dress but have now acquired a liturgical use.

CANDLES AND LIGHTS

St. Luke in Acts 22, 8, mentions "many lights in the upper chamber" while St. Paul "continued his speech until midnight." Christian assemblies during the times of persecution were held before dawn and made the use of lights necessary. We may well assume that the early Christians, familiar as they were with the symbolic meaning of the candlestick in the Tabernacle and Temple, also attached a symbolical significance to the lights which were used during the Eucharist. This is confirmed by the fact that the church of the IVth century still continued the use of lights when no longer needed. "Throughout the church of the East" says St. Jerome, "lights are kindled when the Gospel is read, although the sun is shining; not, indeed, to drive away the darkness, but as a sign of spiritual joy." So St. Paulinus of Nola speaks of "Altars crowned with a forest of lights." The present custom of the church requires that candles should be lighted on the altar from the beginning to the end of Mass. Two only must be used for a priest's Low Mass, but four may be used if the Mass is said for the parish or on a greater feast. It is customary to use six at High Mass, and seven if a bishop pontificates. Candles are also used at Baptism, Sick Calls and in the administration of Extreme Unction.

CANON

This term has many ecclesiastical meanings. It is derived from the Greek word meaning a rod for measuring or rectifying what is crooked. Hence it came to mean a rule of belief or conduct decreed by the church.

CANON (Ecclesiastical Title)

The clergy of every large church in the early centuries were termed "canonici." They lived under a definite rule (canon) much the same as the monastic orders. Later they ceased to live a common life and the common property was divided into portions called "prebends." In the English Church, each Cathedral has a number of residentiary canons, and some parish priests are given the dignity of honorary canons with certain privileges while remaining in their parishes.

CANON LAW

This is a collection of rules or laws relating to faith, morals, and discipline prescribed by ecclesiastical authority for Christians. The assembly of Apostles and presbyters as recorded in Acts 15, made an express canon; we find St. Paul doing the same in his epistles and the word first appears in this sense in Galatians 6, 14. Convocation is at present engaged on a revision and amendment to the existing Canon Law. Certain pre-Reformation Canons are still binding and have been upheld by law in recent years.

Continued on Page 35.

Ninety Years of Catholic Witness

Ninety years ago, on May 12th, 1859, a small meeting was held in a house at 14, Essex Street, off the Strand, at which there was passed a resolution of considerable importance in the subsequent history of the Church of England. It was "that this meeting do now form itself into the Church of England Protection Society." For some years past a number of "Church Unions" had been in process of formation in various parts of the country, and the new society was intended to bring their members together in one large organisation.

The rather Victorian name of the new society lasted a year; at the end of that time a new resolution was passed, bringing the "English Church Union" into being. The new name lasted until 1934, when the amalgamation of the E.C.U. with the Anglo-Catholic Congress organisation brought about another change of name, and the Church Union began to be spoken of.

The Need for Church Defence

The earliest pioneers of the Oxford Movement had debated whether or not they should form themselves into what they then called "an association." In the 1830's they decided it was wiser not to do so. There was no obvious need for such a society when all the leaders of the Movement met frequently in Oxford. But in 1859 all had changed; the Oxford Movement had become a movement in the parishes of the whole land. New dangers were arising, and especially the danger of persecution for those who taught the Catholic faith. The E.C.U. was the answer, and a very effective answer, to these dangers. Defence for those "suffering under unjust aggression or hindrance in spiritual matters" was among the professed aims of the new society. The history of the Church of England in the nineteenth century is on one side the history of resistance to this aggression.

Defence, however, was not the whole purpose. The E.C.U. set out also "to promote the interests of religion . . . . and to advance and enforce the doctrine and discipline of the Church." There was even a project of running a newspaper—a project which has now made a modest beginning by the monthly publication of the *Church Observer* in the last year, and which it is hoped will see further developments in the future. From the beginning the Union engaged in the printing of leaflets and papers of various kinds, in the holding of meetings and services, and in the multifarious activities which we may group under the heading of propaganda.

The Congress Movement

At the end of the 1914 War, the first Anglo-Catholic Congress was held. It was an unexpected success, for it sounded a clear note of Catholic teaching just at the time when men were looking for some kind of lead in religion. The first Congress was followed by others, until in 1933 the Centenary of the Oxford Movement was celebrated. In that year as many as 74,000 people enrolled as members of the Centenary Congress.

The Centenary saw the amalgamation of the older society with the new evengelistic Congress organisation. At the beginning of 1934 the Church Union began its new phase. A seven years' period of work was intended to be followed by a Congress in 1940. In fact the Congress did not take place in 1948, London being the scene of very different events when the year 1940 came.

The second world war brought its difficulties not only to Church societies such as the C.U., but also to the Church as a whole. At its end, the holding of the delayed Congress was a sign of the continued vitality of the Catholic Movement, and a proof that it would go on with its work with undiminished vigour in the future.

Defence To-day

The need for the defence of the Catholic religion is as real to-day as ever it was. The frequency with which the C.U. is called upon to help in legal actions is perhaps less than once it was—a measure of the success so far achieved. Cases, however, still arise from time to time, and the Union prides

itself on being willing to help whenever parishes are in difficulties through their work in teaching and practising the faith.

A different kind of defence has become even more important. In the unsettlement of English religious life, and in the many movements in the world towards reunion, it has become very necessary that there should be a consistent witness to the true principles of the Church's life, and that the Catholic nature of the Church of England as a whole should be constantly vindicated. It seems that the need for this will not be less in the immediate future.

Catholic Witness

The Union's activities take other forms also : it deals with the organisation of Catholic opinion in the assemblies of the Church—Convocation and the Church Assembly on the national scale ; Diocesan Conferences and such bodies on the smaller scale of Church life. In the local branches, the work of Catholic teaching and witness goes on all the time.

Apart from the spoken word, the Union engages in the production of literature, especially of the tract type, so that there shall be a constant supply of small and scholarly productions for the teaching of the faith. In the last year a start has been made with the production of film-strips—a type of teaching method which is being very much developed in these days.

The Future of the Union

The future of the Union is a matter of concern to all who care about the progress of the Catholic movement. No other organisation has ever attempted to link together all who pride themselves on the Catholic name, purely for the purpose of advancing the Catholic Movement. The Union is not meant to be a devotional society—there are plenty or these (such as the G.S.S. itself) doing their own admirable work. The Union is for one purpose—to take every opportunity to further the progress of the revival of Catholic faith and practice throughout the Anglican Communion. Its strength is not in what it gives to its members, but is what it enables them to do together. It provides the means by which the great multitude of people who love our religion can work together to further its progress. In doing this, it has a claim on the help of all Catholics. There is no Church in England where the faith is taught in its fulness which in some way or another has not been indebted to the Union for making this possible.

HAROLD RILEY.

SERVER'S ALPHABET

Continued from Page 33.

CANON OF SCRIPTURE

The word is used here to denote the authoritative collection of sacred books of the Christian Faith—the Old and the New Testaments. Of the great mass of writings, both before and after the Christian era, the church had to decide which books should be included in the Canon of Scripture, and it was not until the Vth century that a final decision was made. So those who would argue that they appeal to Scripture against the teaching of the church forget that it is only from the church and her authority that Holy Scripture has been received. In other words, the Church gave the Bible to the world.

CARDINAL

The Church of England ceased to use this, the highest ecclesiastical office next to the pope, after the Reformation. It may be of interest to know that the office was not always held in conjunction with the episcopal or even sacerdotal office. Cardinal Pole (the cousin of Henry VIII) was created a Cardinal at the age of thirty-six but he was not ordained to the priesthood until he was fifty-six. Cardinals take preference before bishops, archbishops, and even patriarchs and on the death of the pope to them falls the duty of the election of a successor.

CASSOCK

Originally the cassock was the ordinary dress of the layman and its use was continued by the clergy when laymen began to wear shorter clothes, and thus it became associated with the ecclesiastical state. The colour for priests is black (although white is worn in the tropics) as is also that for servers. The latter, however, sometimes assume the episcopal purple, and even more often the scarlet of a cardinal !

CATECHIST

A name originally given to those who instructed persons preparing for Holy Baptism. This office used in the mission field and catechists are usually educated natives who are capable of giving instruction to others.