

SEPTEMBER 1953

THE SERVER

The Quarterly Magazine of the
Guild of Servants of the Sanctuary

Volume 2

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Chaplain of Ordination Fund

The Rev. N. S. POLLOCK,
S. Francis Vicarage,
Great West Road, Isleworth, Middx.

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Matter for publication should be sent to:
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THE SCHOOL HOUSE,
EAST CLANDON,
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Deputy Warden

Mr. E. G. R. WALE,
Hospital of the Blessed Trinity,
Guildford, Surrey.

All orders and Subscriptions to:
MR. W. G. HARE,
27, ELTHORNE ROAD,
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Secretary-General

Mr. W. T. CHEANEY
57, Kenpas Highway,
Coventry.

Treasurer-General

Mr. A. J. HARDING,
71, Gt. Peter Street, Westminster, S.W.1.

Queries regarding distribution to:
MR. E. G. R. WALE,
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Secretary Ordination Fund

Mr. R. A. W. EDDEN,
9, Stanley Road, Gillingham, Kent.

EDITORIAL

CORONATION OF H.M. ELIZABETH II.

On the occasion of the Coronation of Her Majesty Queen Elizabeth II on June 2nd, it was thought fitting that some indication of loyalty and devotion be addressed to Her Majesty from the Guild.

The following was therefore sent:—

GUILD of SERVANTS of the SANCTUARY

To Her Most Gracious Majesty
ELIZABETH, Queen.

May it please your Majesty,

On the occasion of your CORONATION and HALLOWING, the Warden and the Chaplain-General, with ten thousand laymen members, active servants of the Altars of the Anglican Communion throughout the Empire and Commonwealth offer your Majesty this expression of their loyalty and devotion.

Their prayer is that you may ever be guided, strengthened and sustained by Him to whom you have pledged your own allegiance and ours.

To this address the following reply was received from the Assistant Private Secretary to the Queen:

BUCKINGHAM PALACE.

8th June, 1953.

DEAR MR. CHEANEY,

I am commanded by The Queen to thank you for the kind message which you have sent on the occasion of Her Majesty's Coronation. Please convey to all on whose behalf you wrote, an expression of the Queen's sincere appreciation of their loyal sentiments.

Yours sincerely,

(Signed) EDWARD FORD.

As the Annual General Meeting has been transferred from December to Easter, 1954

An Autumn Festival has been arranged

at S. Peter's, London Docks on
Saturday, October 17th, 1953.

12 noon High Mass

3 p.m. Solemn Office, Procession
and Benediction.

Please make a note of the date and come

THE SOCIETY OF S. FRANCIS

Soon after the end of the First World War, the problem of the unemployed, homeless youths and men wandering from place to place in search of work, began to assume very large proportions. In consequence, various schemes were brought forward to help solve the problem, and out of one of these it may be said that the Society of Saint Francis was born.

A farm, tucked away in a fold of the Dorset Downs at Batcombe, near Cerne Abbas, was the scene of an experiment in which several Christian men began living and working together, and gathered into their "family" young wayfaring men who desired to get "off the roads" and eventually secure permanent employment. Some months after its commencement, this work came under the leadership of the Rev. Douglas Downes, then an Oxford College Chaplain—ever since known as "Brother Douglas," and for many years now the much-loved Father-Minister of the Society of S. Francis.

From the first the work had been carried on in the spirit of S. Francis of Assisi, and as time went on Brother Douglas and a few of his fellow-workers felt more and more that God was calling them definitely to the Friar Life. The "novitiate" of these first Brothers was not perhaps of the kind possible in a well-established Religious Community, but it was a very real testing time for all that, and eventually in 1931 the then Bishop of Salisbury was able to give the official recognition of the Church to the "Brotherhood of S. Francis of Assisi" and to receive the Professions of Brother Douglas and two of his fellow-members.

By this time the work for men on the roads was extending rapidly, and continued to do so, until by 1939 there were eight "Homes of S. Francis" in various parts of the country under the care (direct or indirect) of the Friars. From the first, however, the Brothers had, whenever opportunity offered, also carried on such direct evangelistic work as was possible, by means of Parochial Missions, Sermons, etc.

In 1936 the Brotherhood of S. Francis joined forces with another small Brotherhood (the Brotherhood of the Love of Christ), which had been established for several years at St. Ives in Huntingdonshire under Father Algy Robertson, and which was in origin an English Branch of the Indian Community *Christa Prema Seva Sangha*. The two Brotherhoods together formed the First Order of the Society of S. Francis. A Second Order (of Franciscan nuns) was from the outset visualised, but did not come

into existence until quite recently, but the Third Order, for men and women living in the world, was well established.

When war broke out in 1939 the situation changed overnight, and the need for the Wayfarers' Homes ceased. They were all given over to other purposes, with the exception of the Mother Home at Batcombe, which carried on its work, taking in boys and young men who were in various kinds of need—probation cases, slight mental cases, etc. During the war the Brothers were increasingly asked to undertake Missions and Retreats, and this work has gone on increasing.

There were also other developments. In 1938 the Brothers were given the charge of a parish in South East London, and they remained there until after the war had ended in 1945. Then the London work of the Society moved to Stepney, where since 1946 a centre has been maintained for work among the coloured men (seamen and others) who are increasingly to be found in this part of London.

The year 1940 saw the coming of the Franciscans to Cambridge, where by the kindness of the priests of the Oratory of the Good Shepherd they were able to take over the work amongst undergraduates carried on for so long by the Oratory Fathers.

The post-war years have seen further developments. In addition to the Stepney centre mentioned above, the Society has been able to establish a small Residential School for maladjusted boys at Hooke, in Dorset. The Headmaster is a priest of the First Order, and two other friars are on the staff, which also includes some members of the Third Order.

Another very important House of the Society is "Glasshampton," by which is meant the Monastery of S. Mary-at-the-Cross, Shrawley, near Worcester. In this lovely House of Prayer the Novices of the Society are trained during some eight or nine months of their novitiate, and other friars go there from time to time for spiritual refreshment after their more active apostolate. The withdrawn life of prayer is an essential element in the Franciscan tradition. The friars have only had the use of "Glasshampton" for the last few years, but the virtual necessity of such a House of Prayer to the Society has already been fully established.

The Rule of the First Order is a modern one, but it is broadly based on the traditional Rule of S. Francis. Priests and laymen have an equal status in the Community,

except that the Head of the Society (the *Father-Minister*) must be a priest, and normally the Head of a Friary (the *Guardian*) will be a priest also. The General Chapter of the First Order (the ultimate source of authority) must always include a proportion of laybrothers.

The time of *Postulancy* varies from three to twelve months; of *Novitiate* from two to three years. After this, *First Vows* are taken for a period of three years. Not until the end of this period may *Life Vows* be taken, and then only by those who have reached the age of thirty years.

At the present time the First Order consists of 25 friars in Life Vows, nine friars in First Vows, and there are 14 Novices.

THE LIFE OF A STUDENT AT CODRINGTON COLLEGE

(Barbados, B.W.I.)

At the request of the Secretary of the C.O.F., I am writing this article to give the Brethren of the G.S.S. some idea of how we spend our time here.

The Angelus rings at 6 a.m. A few students are already up and about, or are well on the way. The first streaks of dawn show up around 5.30 a.m. in December; rather earlier in July and August, but even in December it is quite light by 6 a.m. On festivals, when we have a Sung Mass, or if there are Deacons in College, a High Mass, we say Mattins at 6.30; but usually it is at 7 a.m. Mattins is followed by Mass every day: the student who says the Office also serves at the Mass. Duties such as saying the Offices and reading Lessons are by rota, a week at a time; and these duties are carried out only by students in their second and subsequent years. After Mass all Theological students are expected to have at least 20 minutes Meditation in Chapel, unless they get up early and meditate before Mattins.

On Thursdays, all students, including the few men who are studying classics, attend the Meditation period, and an address is given by the Principal or a Tutor.

Breakfast is at 8.30; after breakfast students make their beds and clean their rooms; lectures are from 10 a.m. until 12.15 p.m. There are three lecture periods of 45 minutes each; lecture notes are duplicated, each student receiving a set from each lecturer. This saves time, and is of considerable assistance to students who are not accustomed to taking notes. Of course, those who wish to make their own notes may do so: lecturers advise that students do

make notes as they read suggested books; to augment their knowledge.

At 12.20 the Angelus rings again, and by this time Theological students are expected to be in their places in Chapel for Sext; this Office is led by the same student who said Mattins. Lunch is at 12.30. After Lunch students are usually free, except on Fridays, when the Doctor comes to give his lecture to first and second year students; and on any occasion when the 'Ceremoniaris' wants a rehearsal for a High Mass or some other ceremonial.

At 2.30 all students do Manual work until 4 p.m. This may consist of work in the Library, Chapel, Garden, on the Sports ground, or in the Printing room; and is under the direction of a Manual chief, chosen by the Principal. One man operates the duplicator on which our lecture notes are duplicated.

Tea is at 4 p.m., and after tea English, and other Overseas students, wait for the postman: on most days of the week there are disappointments for the majority, but they always hope for the best.

On Mondays and Thursdays there are compulsory games, and those who do not wish to play must go for a walk.

On Fridays there is no Manual; Tea is at 3.30, and Theological students in their second and subsequent years, go visiting in the Parish from 4 until 6 p.m., as part of their training.

Evensong is at 6.30 p.m., preceded by the Angelus, and Dinner at 7. At all meals students take turn to serve the food and clear away the used dishes. Compline is at 8.15, and from 8.30 until 10.30 all students are expected to study. Freshmen do this in the Library under a senior student, who is selected by the Principal to do this duty for a week each term.

The rule is that lights are out by 11 p.m.

On Saturdays, students may go to Bridgetown, the principal town in Barbados, if they get permission from the Principal. But all students must return in time for Solemn Evensong at 6.30; unless they get special permission to be out late. Instead of Compline, on Saturday night we sing the Vespers of the Blessed Sacrament.

On Sundays we have High Mass in college if there is a deacon available; and the deacon

Continued at foot of next page

Please help to increase

the circulation of

"THE SERVER"

THE DAILY OFFICES

VI. THE PRAYERS AND THE LITANY

INTRODUCTION

By THE REV. W. H. BARNARD.

In our consideration of the Daily Offices, we have now reached the final section, in which we ask (in the words of the opening Exhortation) for "those things that are necessary as well for the body as the soul".

On the chart below we call this part, the Family prayers. Afterwards, there is a kind of *Epilogue* to the Offices, consisting of all that follows the 3rd Collect. We should note this sequence of events. Having *confessed* our unworthiness to approach God (in the Introduction) and lifted up our hearts to *praise* Him, for His greatness and goodness (in the Psalms), and seen Him afresh and *heard* His Word (in the Bible readings), and *thanked* Him for revealing Himself to us (in the Canticles) and summed it all up (in the Creed) we turn last of all to :

I. PRAYER OF INTERCESSION

So often in our private prayers, prayers of "asking" come at the beginning. But we can only really express our needs, or even know what they are, when we have "asked" for God's forgiveness and rejoiced in a new and ever widening vision of Himself.

This turning point in the Service, which we have now reached, is marked in two ways—

(1) by a change of position from standing to kneeling ;

(2) by the mutual salutation of priest and people in "the Lord be with you" and the response.

This greeting occurs regularly in all church services to mark a fresh stage in the Service and to remind priest and congregation of the *common* task on which they are engaged.

The bidding is now given, "Let us pray," and as an introduction to the Lord's Prayer there follows the Lesser "Litany" (as it is called) addressed to the three Persons of the Blessed Trinity.

(a) The Lord's Prayer, at this point is, in one sense, the *heart* of the service. As we said previously, it is out of place at the beginning of the service and is normally used once only at a significant point in every church service because it is the badge, the peculiar treasure, of the Christian Church.

All that has gone before is now gathered up in the model Family Prayer. Its common recital (whether said or sung) is, therefore, a solemn moment in the Offices.

What follows is a kind of shadow of it, or a leading away from it.

The *Versicles and Responses*, short answering prayers, between priest and people, and the subsequent collects and other special prayers, draw out in more detail some of the *petitions of the Lord's Prayer*.

(b) The Collects deserve a little more attention. The first (of the day) "shall be the same that is appointed at the Communion."

That is, it serves as a link between the Mass and these other "satellite" offices. There are Special Collects appointed for each Sunday, Holy Day and Saint's Day.

goes up to the 'Society' Chapel to assist with the Mass there at 8.30. 'Society' Chapel is so named because it is provided by the S.P.G., under the terms of the Will of Christopher Codrington (the Founder), for people living on the estates he left in trust for the founding of the College.

At 3 p.m. there is Sunday School at 'Society,' and students are selected after their first year to teach in this School. Supper is at 6.15, and at least three students go up to 'Society', for Evensong, one to sing the Office, one to read the Lessons, and one to preach the sermon. The Principal selects students who are to preach and also gives a list of subjects. He expects to be given the sermon to read on the Thursday before it is to be delivered.

On some Sunday nights, after Evensong, music on gramophone records is played by a student in the Principal's Drawing-room.

Codrington College is an ideal spot in which to study ; it is quiet, being about 14 miles from town, and is in beautiful surroundings, with 19 acres of land and a number of trees. It is in fact one of the most delightful spots in Barbados, and is an attraction for tourists and visitors to the Island. The old estate house, which is now the Principal's Lodge, is three hundred years old and was one of the first big houses built in the Colony. The College is attempting to meet a very pressing need of more clergy for the Province of the West Indies. At present it is full.

ALEC J. TATNALL.

These prayers are so named because they "collect up" the common petitions of the congregation which has "collected" together. They are essentially corporate prayers and are of a general character. Most of them, especially those translated from the old original Latin collects, are masterpieces of prayer. They are short, yet full of matter, and beautifully expressed. Usually they contain three parts, an introduction, a petition and an offering of the prayer through Jesus Christ.

In the English Office, after the Collect for the Day, two other collects, fixed and unvaried, are ordered to be said. The first is for peace, and the second has reference to the respective needs of morning or evening; for grace to live well during the day, or for protection during the night.

At this point, in the old pre-Reformation Offices, there were two final versicles and responses and a prayer for the departed, and so the Office proper ended.

II. THE ANTHEM

In the 1662 Prayer Book, however, there was inserted, after the 3rd Collect, this direction. "In Quires and Places where they sing, here followeth the Anthem."

Notice the words are *the* Anthem, and not *an* Anthem. The reference is to the pre-Reformation custom of singing an anthem (or antiphon) at the end of the Offices, which was usually one of four antiphons of the Blessed Virgin Mary. These varied according to the season of the Church's Year, there being one from Advent until Candlemass; another from Candlemass until the Wednesday of Holy Week; a third for Eastertide, and a fourth from Trinity Sunday until Advent. One of these was always sung after Compline, following the Collect, "Lighten our darkness." When the latter became part of Evensong it was natural to continue this custom.

So that *the* Anthem, to which the rubric in the Book of Common Prayer refers, is the appropriate seasonal hymn of our Lady.

This can be obtained from the Plainchant Publications Committee of the Church Union set to some beautiful Plainchant. Unfortunately, there are very few churches in England to-day where this anthem is sung, or even said.

After the Anthem the Service may continue in various ways.

III. THE EPILOGUE

On Sundays, the Sermon is often preached at this point and prayers suitable to the Sermon follow.

The 1662 Prayer Book gives no direction

for a Sermon at Evensong (or Mattins) at all, but gives five unvarying prayers with which the Service can conclude. They are for the Sovereign, the Royal Family, the Clergy and People, a prayer of Saint Chrysostom and the Grace.

There is also provided a small selection of *Prayers and Thanksgivings*, including two Ember week prayers, "to be used before the two final prayers of Morning and Evening Prayer."

Since 1662, revisions of the Book of Common Prayer have included a larger number of such prayers to provide for all the various needs of Man. Some of these are good, others bad.

One prayer of 1662 called the *General Intercession* (to correspond with the General Thanksgiving), was provided as a substitute for the Litany to meet Puritan objections to this particular form of intercession which the Litany provided.

We shall end our consideration of the Daily Offices by looking more closely at this special kind of prayer, which is headed

IV. THE LITANY

Or "General Supplication." It is a form of prayer in dialogue. The priest, or a cantor, chants a series of Petitions and the people respond in a fixed formula. It can be used in Processions or said kneeling, especially on days of penitence or special intercession, such as Rogation days or in time of war.

In pre-Reformation times it was known as the *Litany of the Saints* and is still so described in the greater part of the Western Church. As such it is used as part of the Ordination Service, at the Dedication of a Church and at the Blessing of the Font on Holy Saturday. Thus it is closely connected with the Mass.

The English Reformers, as one might expect, found it most unpalatable and altered it considerably.

They cut out all reference to the Saints and directed that it be used in various ways in successive Prayer Books.

The 1662 Prayer Book suggests *four possible uses*:—

(a) as a processional Litany after Morning Prayer and before the Sunday Mass;

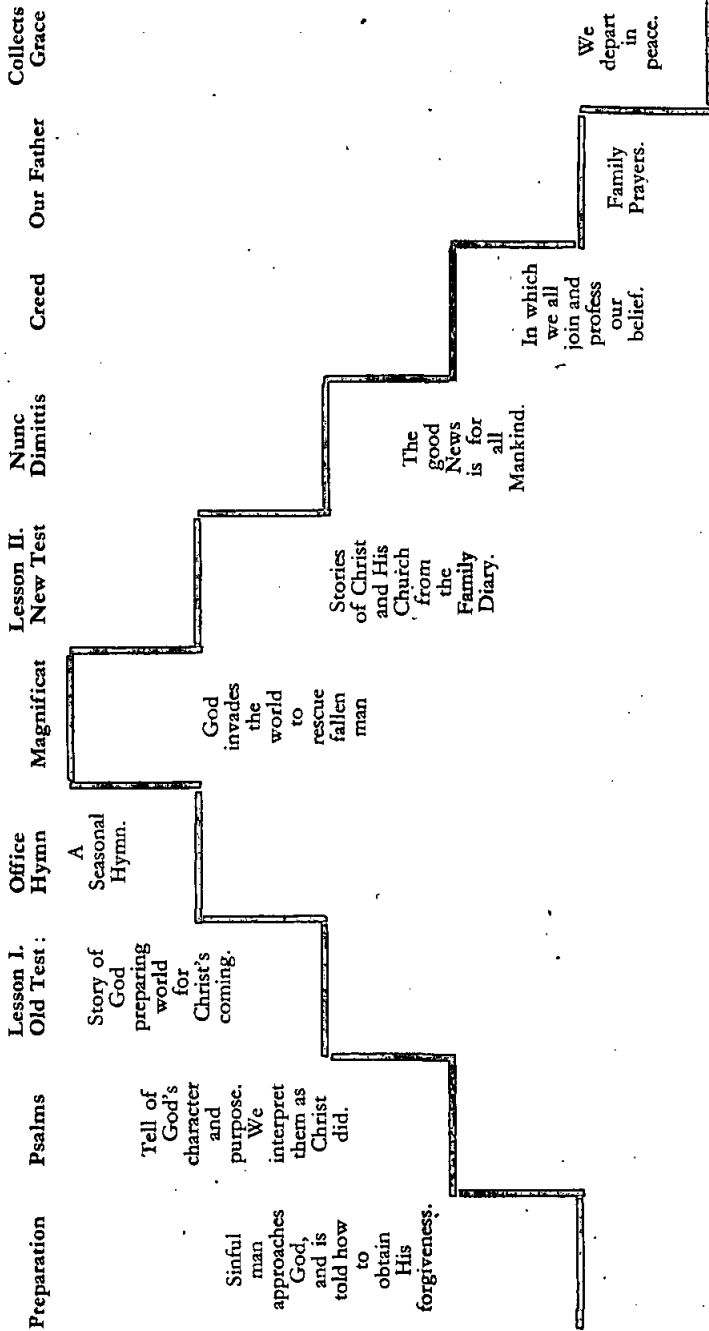
(b) as a special Votive Service, on Wednesday or Friday, said kneeling;

(c) as a special act of pleading at Ordinations;

(d) on any other solemn occasion when the Ordinary (usually the Bishop) appoints it.

This English Litany is a most effective form of Common Prayer, first composed by Archbishop Cranmer, and is in good and masterly language. But it demands ones

THE SHAPE OF EVENSONG



concentrated attention, which may explain why some people find it rather monotonous.

There are certain well *marked divisions* in it.

First, there is a solemn invocation of the Holy Trinity, followed by petitions for deliverance from evils to soul or body. Then we plead the great acts of our Lord's redemption for us and follow with a comprehensive series of intercessions for all sorts of people and of our needs.

At the end of these petitions, we have the *Agnus Dei*, the lesser Litany of *Kyries*, and the Lord's Prayer, with which the Litany proper originally ended. If Mass follows straight away, the Lord's Prayer is not repeated at the beginning of Mass. After the Lord's Prayer, in the old Sarum Litany, there was a Psalm and a number of Suffrages and Collects. Now there is only a versicle and response and one Collect.

The "Amen" at the end of this Collect was printed in the Elizabethan Prayer Book of 1549 and was omitted purely by accident in 1662. It should always be said.

What follows, as the *final part* of the Litany, is in the nature of an *Appendix*.

It comes from some old Medieval intercessions which were used "in time of War." The present Litany of Saints of the Western Church has an equivalent set of such war-time intercessions.

These were originally like the Introit at Mass and consisted of a Psalm, Gloria and Antiphon. Cranmer, when he composed the present arrangement for use during the

wars of the reign of Henry VIII, for some obscure reason muddled up the order and repeated the Antiphon (after changing the words) *before* the Gloria. This does not improve the sense and destroys the form.

After some further Versicles and Responses, this last part of the Litany concludes with three collects. The last two are those which come at the end of Morning and Evening Prayer; "a prayer of S. Chrysostom," taken from the Eastern Liturgy, and a closing benediction or Grace from 2 Corinthians 13, added in 1559.

CONCLUSION

The prayer of S. Chrysostom is a beautiful and most suitable prayer and adequately sums up an act of public worship. It gathers up our common supplications and asks God to fulfil them and grant to His worshipping people "in this world knowledge of His truth and in the world to come life everlasting."

To help us obtain these things, we ask finally for God's grace in words from Holy Scripture. With these words we will conclude our present consideration of the Daily Offices trusting that we have been helped by these studies and that the same will enable us to join more often and with understanding in the Church's daily round of public worship. May "the grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

THE CHAPEL OF S. PETER-AD-MURUM

The writer was recently able to visit the ancient shrine of S. Cedd at Bradwell-on-Sea, Essex. This chapel, erected by the hands of S. Cedd and his companions, is one of the earliest now surviving in this country. Originally part of a monastic foundation, the chapel was built about the year 654 A.D. As S. Cedd was a missionary-bishop the chapel has been called "the oldest cathedral in England." It is said that another monastery was also founded at nearby Tilbury, but no trace of this now exists.

After traversing a long and very muddy cart-track ending in a footpath, I finally reached this place of pilgrimage. A notice on the door states that the Chapel is never shut. The keeper of this holy place is a wild-fowler who lives not many yards distant in his tiny cottage. It is certainly one of the most lonely places on this coast.

Little is left of the original building, which, when first consecrated, consisted of apse, nave and west porch. The apse used to extend seventeen feet beyond the present eastern wall; and three arches, the outlines of which can still be traced, also then existed. All the buttresses have now vanished, but

the west door-way is still the original one as is the window above. Of the former porch only traces remain.

The ownership of the Chapel has passed through many hands, including the Benedictines and New College, Oxford. In the sixteenth century (during the reign of the first Queen Elizabeth) a beacon was set up on the tower. On a map of 1750 the Chapel was still marked as such although in 1774 another map describes the building as "a barn."

Coming to modern times, the building was reconstructed under Sir Charles Peers, through the generosity of an Essex donor, and on 22nd June, 1920, the Chapel of S. Peter's-on-the-Wall was re-consecrated by the first Bishop of Chelmsford. Services are now held here during the summer, and next year, being the thirteen hundredth anniversary of the building of the shrine, will see great rejoicings at this chapel of S. Cedd, from whom the local Guild Chapter takes its name.

One item of particular interest is the Russian Ikon which was recently presented to the Chapel and adds something to the primitive devotional atmosphere of the place.

GEOPFREY R. J. BLACKWELL.

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NEWS AND NOTICES FROM THE CHAPTERS

CORPUS CHRISTI FESTIVAL, 1953

The Guild held its Corpus Christi Festival on Saturday last, June 6th, at S. Augustine's, Queen's Gate, by kind invitation of the Vicar, Fr. Roy Foster.

At the High Mass, the Celebrant was the Chaplain of the Chapter of S. Stephen, Kensington, with Frs. Hannah and Moorhouse as assistants.

In the afternoon the Guild Office was solemnly rendered with Fr. Jarrett, the Chaplain-General, officiating. At the Procession, the Warden, Fr. Fox, officiated and gave Benediction after all the members and congregation had made the circuit of the church, and also passed outside into the busy road to complete it.

Collections for the day were for the Candidates for Ordination Fund which will be keeping its Golden Jubilee next year. Members from many parts of the country were present and we were indeed pleased to meet several from Sydney, Australia, along with Fr. Glennon also for that city.

The preacher was Fr. Tipper of S. John's Kensal Green, whose sermon from the words, "Not slothful in business, fervent in spirit, serving the Lord," also compared the significance of the Coronation of our young Queen, Elizabeth II, and all that was enshrined in that service of dedication to God and the people.

Altogether a very happy day—*Laus Deo*.

THE HOLY APOSTLES, GUERNSEY

Attendance at Guild Meetings

It has been felt for some time that members are becoming slack about their attendance at Guild Meetings and the witness and life of the local Chapter is suffering accordingly. There does not seem any reason why this unsatisfactory state of things should continue. The fixture of events is made at each Annual General Meeting and, apart from illness or absence from the Island, each member should endeavour to do his utmost to co-operate in the worship of the Guild.

Candidates for Ordination Fund Jubilee Year, 1954

The Fiftieth Anniversary of the founding of the C.O.F. takes place next year, and at a Chapter held on the 6th May last, it was decided to co-operate with Headquarters to

help to raise funds to celebrate worthily this Golden Jubilee Year of C.O.F. With this object in view, it was agreed to ask each member to set aside at least one penny a week between then and the 24th April next year.

A collecting card, for collecting purposes, was enclosed with this letter and an appeal was launched to every loyal member of the local Chapter to do his utmost to ensure a splendid offering being sent to Headquarters for such a worthy cause.

We celebrated our Golden Jubilee in 1949 in such a splendid manner and it behoves us, to continue our deep thankfulness for all the privileges which are so richly granted us.

In the June issue of *The Server* attention was drawn to the importance of careful Preparation before Mass. One further thought. Bearing in mind the sacredness of God's Holy Sanctuary where the Sacred Mysteries are offered, no server who has work to do in this most Holy of Holies, should do so without vesting in cassock. It may be difficult to do this in times of emergency, but usually, time can be found to dress appropriately before commencing any necessary work in the Sanctuary; it is, after all, our approach to these vital matters which counts for so much and must affect our lives accordingly.

OUR LADY OF VICTORY HENDON

On 16th May last, this Chapter—led a Pilgrimage to the Shrine of Our Lady of Willesden. The public were invited to take part and many Churches in London were notified, as well as many neighbouring Chapters and some more distant. The day commenced with High Mass at noon, celebrated by Fr. R. W. Matthews, Vicar of St. Mary's, and Rural Dean of Willesden; the choir was provided by the neighbouring Parish of S. Matthew, Willesden, whose Vicar was Deacon. After Mass, those who had brought lunch with them went into the Parish Hall, where beverages were provided, and at 2.15 gathered with new arrivals at the Church, to hear an address by the Vicar on the history of the Shrine, and the intention of the Pilgrimage, which was for God's Blessing on the Coronation and New Reign. This was followed by a procession, in which all joined, to various stations in the Church. During this, a Litany of the Church was sung.

It is regretted that continued restriction in the ration of newsprint makes it impossible at present to print more copies—be sure therefore your newsagent has an order for regular delivery of your————

CHURCH TIMES

(Established 1863)

Your friends in the parish can be encouraged to keep abreast of all that happens in Church affairs at Home and Abroad by reading (for the present) YOUR COPY—in due time it is hoped that conditions will enable us to produce enough for them to have their own copies.

**EDITORIAL, PUBLISHING AND ADVERTISEMENT
OFFICE,
7, PORTUGAL STREET, KINGSWAY, LONDON, W.C.2**

At 3.30 the Guild Office was sung solemnly, and the very fine unaccompanied singing was a great credit to those present. Afterwards came tea, again in the Hall. Last Year the splendid weather had allowed the material side of our refreshment to take place in the Vicarage garden, an additional pleasure which was denied us this time by the inclement skies.

Finally, Vespers of Our Lady were sung solemnly, with a procession, after which came the Adoration of the Blessed Sacrament, which concluded the Pilgrimage. A Pilgrimage provides an unusual and valuable way of combining spiritual profit with the pleasure of change of environment, which seems to become an increasing necessity to modern urban existence. The Willesden Pilgrimage, by its convenient proximity for Londoners, offers a good opportunity to many people to undertake such an object without undue fatigue, and can be a useful means of strengthening the Faithful and minimizing the tendency to parochialism. It is fashionable to call any journey taken with the object of visiting some notable place a "pilgrimage," but surely, the true pilgrimage may be not merely a quaint element in our mediaeval past, but a vital and useful part of the Church to-day, fulfilling a purpose and need felt now just as then. Walsingham would certainly seem to point to this.

Success in the spiritual sphere is never to be judged solely on numbers, but it was felt that the May Pilgrimage to Willesden would have been more complete if the smooth-running organisation could have served more pilgrims, both from the Guild and outside.

S. OSWALD, SHREWSBURY

Sunday, 14th June, 1953, was a Red Letter Day in the history of our Chapter. A party of Servers and Friends went to the Cathedral Church of S. Chad, Lichfield, to attend the Ordination Service, at which one of the Members of the Guild and this Chapter, and a Server at the Abbey Church of Holy Cross, Shrewsbury—Brother Harry Farley Pettman, was admitted to the Diaconate.

Seats in front of the Nave were reserved for the party by the kindness of the Precentor, Canon Exham.

The Service commenced with a very dignified procession up the Nave of the Cathedral, headed by the Processional Cross, Choir, Cathedral Clergy, visiting Clergy and finally the Bishop of Stafford, The Right Rev. D. L. Hammond (acting for the Bishop of the Diocese) in Cope and Mitre, attended by this Chaplain, the Rev. F. A. R. Chapman, Vicar of S. Chad's, Shrewsbury and two Cope Bearers. The Sermon was preached

by Fr. Huntley, Vicar of Fenton, Stoke-on-Trent, his text being "Ambassadors of Christ".

Then followed the Ordination of the Priests and Deacons and the Service of Holy Communion. The Ordinands were presented to the Bishop by the Archdeacon of Stafford, The Venerable W. A. Parker, one time Vicar of S. Chad's, Shrewsbury.

The Service concluded with a Recessional.

Following the Service our party adjourned for lunch, and were joined by our newly-ordained Brother.

At the conclusion of lunch, the Rev. Harry Pettman thanked everybody for coming to support him and said it had given him great encouragement.

The Rev. Harry Pettman begins his ministry at the Church of S. John, The Pleck, Walsall.

He has been a very devoted member of the Guild and this Chapter and held the position of Chapter Secretary for some time.

All Members of the Chapter assure Harry Farley Pettman of their prayers, and wish him a happy and useful ministry.

S. CEDD, COLCHESTER, CLACTON AND DISTRICT

The Annual Festival at S. Leonard's Church, Beaumont-cum-Moze, near Clacton-on-Sea, was held last Saturday, when many Servers from all parts of Essex and Suffolk attended. A Procession of Witness was made from the Parish Hall by the Servers with visiting Clergy to the beautiful Church, where The Guild Office was sung and a Sermon preached by The Reverend M. B. Morgan, Vicar of Hockley, Essex. The Service closed with a Procession around the grounds adjoining the Church. The Blessing was given by the Reverend J. D. Allen, Rector, and Chaplain of our Chapter.

OUR LADY AND S. PETER, BERKHAMSTED

Many years ago Berkhamsted was a rallying point for Catholics in those parts, and E.C.U., meetings held there were largely attended, some feeling guilty as to what their dear Vicars might think! The ideals they strove for and attained, known as "the six points," would almost be considered central Churchmanship to-day, but their triumph gained for us all that we so greatly value. It was fitting therefore that a few years ago a Chapter of our Guild, under the patronage of Our Lady and S. Peter, should be formed there; which under the able guidance of Fr. Erle-Drax, its Chaplain, and Bro. Kingland, its Secretary, is making steady progress. Monthly

FOR THOSE WHO TAKE THEIR CHURCHMANSHIP SERIOUSLY

THE CHURCH UNION exists to further and defend the Catholic Faith in the Anglican Communion. Since the days of the Tractarians it has been the *only* effective safeguard against attacks from within and without, and membership is urged upon all who believe that the Catholic tradition represents the true mind of the Church of England.

THE CHURCH UNION works through elected committees and a small headquarters staff. *The General Council* elected by diocesan committees is the governing body whose work is carried out by *the Executive Committee*. *The Catholic Group* organises the sympathetic vote in the councils of the Church. *The Theological, Legal, and Patronage Committees* are composed of members with specialised knowledge. *The Church Literature Association* publishes books, filmstrips, and tracts upon a considerable scale. *The Church Social Action Committee* arouses interest in social matters. *The Pilgrimage Committee* arranges pilgrimages to holy places. *The Fiery Cross Committee* links together churches and communities engaged in prayer for the conversion of England. *The Council of the Week of Prayer for Christian Unity* comprising the superiors of the men's religious communities and the Church Union organises the campaign during the octave January 18th to 25th each year. *The Overseas Department* assists priests and others in the mission field. *The Church Observer* (3d. monthly, 4/- post free annually) is the monthly newspaper; and the *Fiery Cross Inset* (5/- per hundred) is the parish magazine inset with definite Catholic teaching.

Members pay an annual minimum subscription of 2/6 and take part in this work. Members are normally attached to branches which organise festivals, special services, and meetings of every description. They have a direct voice in the policy of the Union through the diocesan committees elected from branch members.

THE CHURCH UNION

LORD HALIFAX HOUSE, 6, HYDE PARK GATE, LONDON, S.W.7.

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Meetings are the aim, at which collections will be taken for the C.O.F., and a recent service at S. Michael's, Sunnyside, was comparatively well attended. The enthusiasm shown warrants well for the future of this young Chapter.

S. BENEDICT, RUISLIP

The Annual Chapter Festival was held at S. Paul's, Ruislip Manor, on Saturday, 20th June.

Before the Service, a Film Strip was shown in the Church Hall, followed by tea, served by Mrs. Daley and helpers.

The Guild Office was sung solemnly, followed by a Procession and Devotions. The Rev. J. Carr (Chaplain) officiated. Bros. Collier, Bristow, Hare, and Jones were Cantors; Mr. Cyril H. Moore, Director of Music and Bro. H. Howell, M.C.

The collection was devoted to the Guild's Candidates for Ordination Fund.

S. STEPHEN, TUNBRIDGE WELLS

The Chapter Festival was held in the Church of S. Barnabas, Tunbridge Wells, on Saturday, 13th June. High Mass was celebrated at 12 noon. Afterwards lunch was provided in the Church Hall for members and visitors. In the afternoon there was a large gathering for the meeting, during which tea was served and Bro. Edden, Secretary of the C.O.F. made an appeal on behalf of the Fund.

At 5 p.m. the Guild Office was solemnly sung with the Chaplain, Fr. Oman, officiating. Bishop Tonks, and Frs. Steel, Langton, George, Wrenford and Codd were also present, and Fr. Gripper was one of the Cantors. Over 120 members were vested for this service, visiting members coming from a wide area of Kent and Sussex. Churches at Beckenham, Bexhill, Brighton, Gillingham, Haywards Heath, Maidstone, Orpington, Petts Wood, Rochester, Sevenoaks, Swanley, Southwick and Worthing were represented. The Sermon was preached by Fr. Steel on the parable of the Great Supper (Luke 14, vv. 16-24). He emphasized the supreme need for all the practising members of the Church to be missionaries in England to-day, and stressed the duty of the laity to do all in their power by their prayers and by their lives to bring into the Church the spiritually destitute, those who are living in sin and those who "oppose themselves" to the Catholic Faith.

The Festival concluded with a Procession, in which all the clergy and vested members joined, and Solemn Devotions were then sung.

The collections at the Festival were given to the Jubilee Appeal for the C.O.F.

S. OSYTH, AYLESBURY

The Chapter held their 26th Annual Festival on Saturday, 9th May, at the Church of S. John the Evangelist, Aylesbury.

In glorious sunshine, Priests and Servers from 20 towns and villages in the Archdeaconry and from Luton, Newbury, Northampton, Teddington and Uxbridge formed in two processions and walked through the streets from S. Mary's Churchyard to S. John's Church.

The first procession comprised the main body of Priests and Servers with the Incumbent, the Rev. H. Adeane Byard, and the Celebrant, the Chaplain of the Chapter, the Rev. W. R. Alderson.

The Lord Bishop of Buckingham, the Right Rev. Robert Milton-Hay with his attendants including the Deacons of Honour, the Rev. L. J. Tatham and the Rev. A. C. Elliott and the Assistant Priest, the Rev. P. W. Trutwein, who is Priest in Charge at S. John's, formed the second procession.

When all the Priests and Servers arrived in Choir, the Bishop's Procession, escorted by the two Churchwardens took their places in the Sanctuary to the singing of the hymn, "Praise My Soul the King of Heaven".

The Guild Office which followed was sung in the form of Solemn Vespers in the presence of the Lord Bishop of Buckingham. The Address was given by the Vicar and Rural Dean of Aylesbury, the Rev. H. Adeane Byard. The service concluded with a procession inside the Church and the Bishop's

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Blessing. The procession then returned to S. Mary's Parish Rooms where, together with the members of the congregation they were entertained to tea by the wives of Chapter members and their friends.

S. EDWARD, K.C., SURREY

Solemn High Mass was sung by the Brethren of the Chapter of S. Edward, King and Confessor, Guild of Servants of the Sanctuary on Whit-Monday in Christ Church Epsom.

The Brethren processed from the Vicarage to the Church at 10.30. a.m. through the lovely country road in glorious sunshine, to the singing of "Praise My Soul the King of Heaven". The Chaplain, Father Peter Dale was the Celebrant, and was assisted by Deacon and Sub-Deacon, Father S. K. Anderson of S. Barnabas, Epsom, gave a thoughtful and inspiring sermon. The Chapter Choir of sixteen was ably led by two Cantors, and the Mass was reverently and devotionally sung. The Pax was passed from one to another of the whole congregation, and assumed a special significance on this great Festival of the Holy Spirit.

This Annual Mass, and the one occasion in the year when the Brethren of the Chapter may join together in the Mass, was well attended by Brethren and visitors, many of whom went off on a Bank Holiday ramble after taking refreshments in Father Anderson's beautiful garden.

Ordination.

Alan George Cookham, a former member of our Chapter and a Server at S. Dunstan's, Cheam, was ordained Priest by the Bishop of Exeter on Sunday, 30th May. He said his First Mass on Trinity Sunday. He is assured of the prayers of the Brethren for blessings on his ministry.

CORPUS CHRISTI, LEIGH

The Annual Summer Festival was held at S. Mary's Church, South Benfleet on Saturday 9th May, 1953 (by kind permission of the Vicar, Fr. R. Henthorne).

A procession, which consisted of the Choir from S. Mary's Prittlewell, under the direction of Mr. Penny their organist, over 80 Servers and 10 Priests, together with Banners went from the Parish Hall to Church where the Office was solemnly sung. The Chaplain, Fr. Morgan, Vicar of Hockley, officiated.

A thoughtful Sermon on Ascensiontide and Whitsun was given by the Warden of the Guild, Fr. Fox, Vicar of S. Peter's, London Docks, after which the members reformed and processed back to the Hall, where refreshments were supplied by a Committee of Ladies from Benfleet.

Servers attended from Canvey Island, Laindon, Maldon, Leigh-on-Sea, Westcliff, London, Southend, Hockley and other places, and we welcomed Councillor Harding from Westminster.

It is the first time since pre-war days that the Chapter has been to South Benfleet for their Summer Festival and it was certainly a success as more Servers attended this year.

Now that these Festivals have been revived and take place annually (generally in May) we are looking forward to still further increases in numbers so that the Procession of Witness may be more impressive.

The St. Albans Servers

DIOCESAN FESTIVAL

will be held at 3 p.m. at

S. SAVIOUR'S CHURCH, ST. ALBANS
on Saturday, 7th November, 1953

Guild Office, Procession and Solemn Te Deum in thanksgiving for Jubilee of C.O.F.

The Lord Bishop of St. Albans will
preside and preach

Any information from Bro. H. F. Turner,
13 Lavinia Avenue, Garston, Watford.

THE CHAPTER OF THE HOLY GRAIL, ST. ALBANS

The Guild's Candidates for Ordination Fund's Jubilee was observed by the St. Albans' Diocesan Chapter at a Festival Service in St. Albans' Cathedral on S. James' Day, when Fr. W. J. Gallop of S. Saviour's, St. Albans, officiated at a solemn rendering of the Guild Office, sung in the presence of Bishop Tonks. Nearly 150 vested priests and servers attended from all parts of the diocese. Fr. Fox, our Warden, preached an inspiring sermon on "Vocation for the Sacred Ministry," which he said was a matter which should be looked at most earnestly by every man at least once in his life. After the Last Supper our Lord said: "Ye have not chosen Me, but I have chosen you," and the candidates for Ordination Fund had through its fifty years, helped many men to answer that call and test their vocation. It is the bounden duty of all to help in the training of priests, and it should loom large in every parish by a perpetual effort being made to help men to test their vocation and thereby not only help them but help God. It is hoped that Fr. Fox will accede to requests made that this sermon should be printed in *The Server*. A procession followed and a pilgrimage to the Shrine of S. Alban, in which the very large general congregation also took part.

CHAPTER OF S. CYPRIAN

Medway Towns

The

Patronal Festival

of

S. Cyprian

will be held at

THE CHURCH OF S. AUGUSTINE

RAINHAM ROAD, GILLINGHAM, KENT

by kind permission of the Vicar

REV. FR. G. W. LIMBERT

on Saturday, 12th September, 1953

High Mass (Sarum Use) 12 noon

Guild Office at 3.30 p.m. followed by a

Procession

Preacher: REV. W. L. HOWLDEN

(Vicar of Yalding, Kent)

Collection for C.O.F. Jubilee Fund

TRAVEL ARRANGEMENTS. Buses from Gillingham or Chatham Railway Stations, Nos. 8, 17, 26, 38, 39, 40, to Jezreels Tower. Turn right. Other buses, No. 5, stop at Church.

Ample provision for lunches in nearby Cafes.

Tea after Guild Office, one shilling. Numbers please to Bro. J. Filmer, 12 Chester

Road, Gillingham, by 9th September.

F. E. BENNET, Secretary.

34 Ingle Road, Chatham.

C.O.F. JUBILEE

The following have been arranged:

Saturday, 12th September, 1953.

S. Cyprian's Chapter Patronal Festival for C.O.F. (See Notice in this issue.)

Saturday, 9th January, 1954.

Southwark Diocesan Festival. Southward Cathedral.

12 noon. Sung Mass.

3 p.m. Guild Office and Procession. Te Deum.

Saturday, 6th February, 1954.

Chapter Holy Resurrection, S. Bartholomews, Brighton.

6.30 p.m. Guild Office.

Saturday, 24th April, 1954.

12 noon. Church of the Holy Redeemer, Clerkenwell, London. High Mass.

2.30 p.m. Hall at rear of above Church, Annual General Meeting of G.S.S.

6.30 pm. S. Paul's Cathedral, London, Guild Office, Procession and Te Deum.

Please note these arrangements and make them widely known so that all may have the opportunity of coming to support the C.O.F.

REVIEW

A. Daily Missal. Published by the Church Union. 19s. 6d.

Twenty years ago *The English Missal for the Laity* was produced; eleven years previously saw the publication of *The Anglican Missal* by the Society of SS. Peter and Paul. Now the Church Union gives us what is undoubtedly the best. Its size is convenient, and its type is clear, when one considers how many words have to be contained in a volume which can be easily carried. The compilers have wisely used the translations of *The Anglican Missal* which were largely, if not wholly, the work of that eminent scholar, the late Wilfred Knox. The Order of Mass is placed right in the middle of the book which makes for convenience. Thus all Sunday Masses, Holy Week Services, and Ember-tide Masses are placed before the Order of Mass. The new Paschal Vigil rite is included. The arrangement of the Canon should satisfy all schools of Catholics. The short explanatory notes which take the place of the more formal rubrics, and the titles, to the Epistles and Gospels are especially helpful. Perhaps a future edition will have a footnote on page 14 to say that Thursday after Trinity Sunday is the Feast of Corpus Christi.

We commend the use of this new Missal

to all servers and others who wish not only to follow the Mass, but also to learn more and more how to pray the Mass. A.L.P.

SPECIAL NOTICE TO SUBSCRIBERS

For a large number of Subscribers the receipt of this issue completes their Annual Subscription. If you are one of them you will find inserted an ORDER FORM overprinted in red. *Your Sub. is now due, 3s.*, which I ask you kindly to fill up promptly and return with remittance.

With a view to keeping postages down, the Council have decided that reminders will in future not be issued, so when you find the ORDER FORM inserted, kindly deal with it promptly.

The circulation of the Magazine is nearly 1,250 copies per issue. Since last Oct. about 250 new subscribers have been noted. But unfortunately over 250 have not renewed their orders, and in consequence the circulation remains approximately the same.

Please do your best to obtain at least one new subscriber. W. G. HARE.

The following copies of *The Server* are available and can be obtained from Bro. Wale at 3d. each including postage:

Jan., April, July, Oct., 1950; Jan., April, June, Dec., 1951; April, July, Oct., Dec., 1952; March, June, 1953.

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Enquiries from :-

The Rev. The Secretary,
G.A.S. Office,
39, Victoria Street,
WESTMINSTER, S.W.1.

I am proposing to augment the Guilds Choir for the Festival Service to be held in S. Paul's Cathedral on April 24th, 1954, and any who would like to be considered for inclusion in the Choir on this important occasion are asked to write to me as soon as possible.

There will be six Cantors, and a choir of about 50 and we do want the singing to be really well done. Those members who sing in choirs, and others used to singing plain-song will be specially welcomed.

It would be a good thing if this augmented Choir could sing at Southwark Cathedral on January 9th, 1954, this would give us the opportunity of singing together, and be of great value. I hope to arrange a meeting and rehearsal later in the year, and all who wish to be included should write to:

Mr. A. F. Treadwell, 19, St. Leonards Ave., Windsor, Berks.

A.F.T.

Bro. Geoffrey Blackwell wishes to purchase a copy of No. 5 (1949) of *The Server*. His address is, 10 Tilkey Road, Coggeshall, Colchester, Essex.

R.I.P.
OBITUARY

FREDERICK W. HUMPHRIES
(of Christ the King, Birmingham.)

Bro. Fred was called to the Nearer Presence on 13th May, 1953, very suddenly in his 56th year. He leaves a wife and daughter. For four years he was Master of Ceremonies for the Chapter, and was noted for his gentle and gracious manner and his devotion to our Lord. He will be sorely missed by all who had the pleasure of knowing him. We who knew him will not easily forget his example of Godly conduct and devotion to duty. He was a member of the Serving Company of S. Oswald, Small Heath, where a Solemn Requiem was celebrated in the presence of his family and many friends.

Rest eternal grant him and may light perpetual ever on him shine.

CONGRATULATIONS

To Fr. Barnard (who often contributes to this paper) on his preferment to the Rectory of Hinton Martel. He can be assured of our prayers and best wishes for a happy and useful ministry.

for your diary

SATURDAY, OCTOBER 17th

**Autumn Festival at S. Peter's
London Docks**

1954 C. O. F. JUBILEE 1954

SATURDAY, JANUARY 9th

**Epiphany Festival at Southwark
Cathedral**

SATURDAY, APRIL 24th

**Annual General Meeting of the
Guild**

**Concluding the Festival Service in
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