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EDITORIAL

DIALOGUE

The last three months have seen great events in history. In the life of the Body of Christ the visit of the Primate of All England to the Pope is surely one for great joy and thankfulness, that the disruptions and controversies of four hundred years are being cleared away to leave brotherliness and friendliness and mutual understanding between the Anglican and the Roman communions. That such may extend from the Vatican throughout the world was exemplified by the welcome presence of two members of the Roman counterpart of our Guild at the Easter Festival in London. As the Warden said in his address to the Guild, we should all walk and witness together in peace and understanding.

Of course one must look at all parts of the church for this mutual dialogue. There are the Anglican-Methodist conversations, the Anglican-Presbyterian report, the work of the Faith and Order section of the Councils' of Churches, etc., and it is hoped that brethren will take full part in next year's exercise "Know your neighbour", and bring the full faith to bear on all such discussions.

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In the church in England we have the two books of 'Alternative Services', the first regularises the many variations to be found in our churches. but the second book offers the first results of the Archbishops' liturgical commission, with proposed new matter for most of the services in the Prayer Book and an Order for Holy Communion. Articles in this issue will it is hoped cause us to commence rethinking in these matters.

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Rethinking in the method of our worship and in the setting of our worship. For those near Birkenhead visit the Roman Catholic Church of S Michael and All Angels and you will see how the architects, F X Velarde partnership, have grasped the liturgical requirements in a most successful manner.

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So we live in a world and church of change. Change perhaps in method and action, but not change in the fundamentals of our faith, for which the Guild stands so firmly. Again as the Warden said we must "in truth ever stand with faith's bright banner still in hand".

LITURGICAL REVISION

A DRAFT ORDER FOR HOLY COMMUNION

by the Revd J P LANKESTER

THE STORY is told of a member of a rural P C C who burst into the middle of a meeting and exclaimed "whatever it is you're discussing, I'm against it!".

The recently published 'Draft Order of Holy Communion' will not please conservatives who like to think and worship in the atmosphere of 1662. It will not please the individualist who claims catholic order or authority for his own revised liturgy. But it should help many to feel and to think their way through the present liturgical muddle in the Church of England. It could also enable clergy and laity to use the present opportunity for liturgical experiment and discussion in a fruitful way.

The Ministry of the Word

The Synaxis or 'Ministry of the Word' is unlikely to arouse much opposition. Surely it is right to omit the first Lord's Prayer and therefore avoid duplication. The omission of the Commandments finally removes one of the reformers worst liturgical blunders. But some congregations would resent the omission of the 'Summary of the Law' as an alternative to the Kyries. An Old Testament lesson will be welcomed by many; and the placing of the sermon between the Gospel and the Creed would be seen to be meaningful when people became accustomed to the change.

The Prayers

The short litany form for 'The Prayers for the Church' will help those who find it difficult to pray with the celebrant during a lengthy prayer. (But beware of the priest who cannot resist preaching a sermon when he makes biddings for prayer.) It should be possible to use members of the congregation for the petitions, or the recitation of the versicle, thus allowing a change of voice and preventing the liturgy from becoming too much of a sacerdotal solo.

The grouping of Cranmer's Communion devotions and placing them before the canon is a useful piece of liturgical tidying. Some may prefer to have them immediately before the communion of priest and people. The more concise form of confession and absolution will appeal to those who prefer to "call a spade a spade".

The Offertory and the Consecration

The transposing of the offertory to a point just before the consecration should enable worshippers to realise the true relationship between offering and consecration, both in liturgy and in life it seems a pity to intrude notices and banns of marriage at this point. Many would prefer the alternative of having them at the beginning of the service, a serious disadvantage in churches which have a number of late arrivals!

The canon or consecration would appear to include all that is essential without being too wordy. (Many will wish to discuss the theology of the Eucharistic Prayer). A lengthy canon may appeal to those nurtured in eastern orthodox traditions. But one wonders how many can concentrate for example on the lengthy Eucharistic Prayer of the Scottish rite.

The words of administration—'The Body of Christ' (Amen) and 'The Blood of Christ (Amen)' say all that needs to be said to each communicant. A gabble of words is neither necessary nor more edifying. A Parish Communion, with a large number of communicants, can often become tiring at this particular point (time is not, of course, the chief consideration, but it is a factor to be considered in modern worship).

The Dismissal

The abrupt conclusion, with only a short prayer of thanksgiving and a dismissal, (if one uses the alternative of the Gloria at the beginning) is deliberate and, for many Anglicans rather shattering. There will be those who prefer Cranmer's principle of making the ending into a thanksgiving. Others will feel that it is right to be sent out from the Eucharist feast to continue to be the church in the world.

Many clergy and laity may feel somewhat perplexed and frustrated that this is only a draft—an interim order. The Mass was obviously the most difficult and most controversial of all the services that the Liturgical Commission had to consider. They were justified in producing a draft as an interim measure. We can now discuss and experiment, and we must be allowed to do so.

"Fabulous?"—"Too old for changes?"

In my own parish we have already begun. The clergy took the view that people ought to know something about the alternative services. We therefore had a series of sermons at the parish Mass during February. At our February P.C C meeting we began with a celebration of the new rite and followed up with discussion. The result was a request by the P C C that we should have the new rite on a Sunday, in order to experience it in its normal Sunday setting. When this was done comments varied from 'fabulous', on the part of some younger members of the congregation, to 'I'm getting too old for changes' by a man in his late sixties.

No one would pretend that this 'Draft Order' is entirely acceptable it is not the last word. All one can say at present is that it is a useful contribution to liturgical revision. It deserves serious attention, widespread discussion and experimental use.

THE OUTWARD SETTING OF WORSHIP

by the Revd E C E Bourne
Guild Church Vicar of All Hallows on the Wall, London

LITURGICAL re-thinking is in the air; and if it is to be fruitful it will extend not only to the words of the liturgy but also to its outward setting. For the two cannot be separated. A liturgy is essentially something which the congregation does, not simply something which it reads or hears. Some kind of outward setting there must be, whether it is simple or elaborate; and the setting will either clarify and underline the significance of the rite, or it will obscure and detract from it.

The setting has two elements, the architecture and furnishing of the building, which is more or less fixed, and the ceremonial of the services, which consists essentially of movement. In both it is necessary always to distinguish what is of permanent validity and what is merely the fashion of a period. Failure to do this was the besetting weakness of many 19th century Anglo-Catholics. They were, to begin with, obsessed with the idea of 'the correct thing'. Gothic they held as the only correct Christian form of architecture, therefore churches must be built in the 'pointed style', and to the mediaeval plan, and services must be adapted to fit the architecture, instead of the other way round. Ceremonial, too, must follow the 'correct' precedent regardless of whether it interpreted the meaning of the rite, or indeed had any significance at all to a contemporary congregation. Often actions were borrowed from one rite, where they made sense, and applied to another in which they were meaningless.

We are at last beginning to break free from the tyranny of the 'correct thing' and to ask ourselves whether the 19th century idea of what went on in the middle ages is necessarily the best rule of worship for the present day. Unfortunately there is a strong tendency to throw away the good with the bad and to substitute modern gimmicks for those of the past. The 'westward position' for instance, is as much the 'correct thing' today as the 'eastward position' was a hundred years ago, and is sometimes adopted for no other reason. This is not good enough. Whether we are traditionalists or moderns we should do well continually to ask ourselves *why* we do what we do, and it is inadequate to answer 'Because this is the western use', or 'Because this is in accordance with the liturgical movement'. We must go deeper than this.

Our basic principle should be that services are for people. Of course they are something offered to God, but they are something that the whole people offer to God. However beautiful the architecture, or however 'correct' the ceremonial, they are useless unless they help the people to lift up their hearts in a corporate act of worship and praise and adoration. The one fundamental test of any part of the setting of worship is: Does it help the congregation? If it does it should be kept; if it does not, it should be ruthlessly changed or scrapped.

The first thing to do is to get rid of useless clutter, whether of furniture or ceremonial. This is not just a matter of taste. It is a necessary means to an end. The ordering of a service has much *in common with the production of a play, and any good stage director*

will tell you that the secret of success lies in the elimination of the inessential. If the congregation is really to participate in the service, its attention must be concentrated on essentials, not distracted by details. Judged by this standard, many of our existing churches and services are expressly designed to hinder participation. The building is clogged with extraneous bits and pieces of furniture; the service is littered with fussy details of ceremonial. Each may have had its reason once; the question to ask is whether there is any reason for it now. Does it help to bring home the essential significance of the rite to the man in the pew?

The man in the pew, *not* the man in the sanctuary. Those of us who play a more active part in the services, whether as priests or servers, often have a fatal tendency to assume that because the meaning of something is clear to us, it must be clear to everyone. Sometimes, indeed, we go further and pride ourselves on our superior knowledge. If we do that we are likely to make our services esoteric mysteries comprehensible only to the initiated; and this is liturgical snobbery of the worst sort. We need not go to the other extreme and eliminate everything that is not immediately comprehensible to the odd teenager who has come to church for the first time. Our test should be 'Is this likely to help the average church-goer to join in worship?'

Furnishings and ceremonial are of two kinds, practical and symbolic. The two are often confused. There is always a tendency to attach a symbolic meaning to what was originally purely practical; and the result is that the thing lingers on long after any intelligible purpose for it has vanished. To take a trivial example, the custom of the server holding up the priest's chasuble at the Elevation began at a time when vestments had become so heavy and elaborate that the priest needed assistance. Then a symbolic meaning was attached to it; and the result is that we have the absurdity of seeing it done with chasubles so skimpy that the server has difficulty in getting hold of them at all. A thing like this conveys nothing to the average worshipper but a sense of fuss. On a deeper level one may ask whether the traditional genuflections and censings and ringings at the time of the Elevation are of the same sort. They have a two-fold origin. In the first place they reflect a theology of the Eucharist which emphasised the 'moment of Consecration' above all else; and secondly, when the words of the canon could neither be heard nor understood by the congregation they were necessary to indicate when the moment of Consecration had arrived. Neither of these two reasons ever held good in the English rite, which was meant to be heard and understood and in which Communion as well as Consecration was an integral part. It is noticable that the Roman church which under the influence of the Liturgical Movement is more and more emphasising the place of Communion in the Mass, is also more and more simplifying its ceremonial at this point; and it would be a pity if Anglo Catholics continued with the 19th century customs for no better reason than that 'we have always done this', and it never occurs to us to ask why.

These are the sort of questions we ought to be asking about the furnishing and arrangement of our churches, as well as about our ceremonial. The questions must come before the answers, which is why I have not attempted here to make any concrete suggestions. To do so would run the risk of substituting a 'correct thing' of the present for the 'correct things' of the past. What I have tried to do instead is to make a plea for constructive thought as the basis for any changes we make, or refrain from making, rather than a slavish copying of either old or new fashions. There is great value in tradition, but only if it is regarded as a guide rather than a rule. Equally there is great value in new insights and practices, but only if they are based on a clear understanding of underlying principles. The purpose of the outward setting is to help the whole congregation to join as one body in an offering of worship which includes the imagination and will as well as the mind. Anything that helps in this is good: anything that distracts from it, however venerable, is no more than a hindrance.

TOWARDS A CHURCH ARCHITECTURE

by GILES BLOMFIELD

Today's situation

LAST YEAR the Church in England received definite instruction from the Bishops. We were asked to undertake an extensive examination of our life in the church. This effort was given a general title or guiding principle: that of 'NO SMALL CHANGE'.

Part of our parish life, which will well repay study under this heading, is our parish church, as a building. We have come to take our churchbuildings very much for granted; but many of them would benefit from a sympathetic breath of change. A large number of the buildings, for which we have a great and natural affection, are, on investigation, not planned in a way which is fulfilling the purpose for which they should have been built. Far from encouraging corporate worship, a majority are a positive hindrance to active participation. But it is in the arrangement and furnishing of our churches, that we are most suspicious of change. This is largely because we have grown so accustomed to a particular visual image that we tend to judge primarily only by appearance.

Today's situation

Our criticism of change is all too frequently based on aesthetic preference or nostalgic prejudice. The aesthetic viewpoint is not the only criterion, nor is it the most important consideration.

There is probably more confusion and bewilderment in approaching church architecture than in the consideration of any other type of building. To a great majority the church appears irrelevant and an anachronism; and this opinion is too frequently confirmed by new churchbuildings which are either pretentiously complicated or seem to be pre-occupied with sentiment or nostalgia.

We are not, in the first instance, concerned with the architecture at all, but with the reasons why these particular buildings are significant.

The Liturgical Movement

As a starting point let us take a definition of what a churchbuilding is—as given by an architect who is well qualified on this subject, Robert Maguire.

"I believe that a church is a *building set apart* by the christian people in any place; set apart, given over, for the gathering together of *the Christian people for the Corporate doing* or witnessing of various things: to baptise, to hear the word of God read and preached, to celebrate the eucharist, and to give praise. It is also a place of private prayer, private confession and spiritual advice, but these are a *result of its being set apart*; its main purposes are corporate."

So the reason why these churchbuildings are worthwhile and meaningful, is because they are informed by an understanding of the function of the church: what a churchbuilding is really for.

Thus before we start to analyse or critise any particular churchbuildings, we have to dismiss some possible misconceptions and ask some fundamental questions.

To understand the purpose of churchbuilding, we have first to seek to understand the purpose of the church itself. Before we can ask: What is a churchbuilding for? We must first ask: What is the church? These radical questions and the seeking for serious answers are first essential steps in the approach to church architecture.

Peter Hammond has reminded us that in talking about modern church architecture, one is talking about something the very existence of which is open to question. There are plenty of new churches: but how many of these churches can really be called serious modern buildings is another matter altogether. The great majority are essentially backwardlooking; medieval plans, or formal concepts from the past decked out in contemporary fancy-dress. It is lamentable that in this country the life of the church is positively hindered and restricted by so many of our post-war churchbuildings.

But there are now a few churches which do not fall into this category. They are usually unpretentious structures, which bear little resemblance to the popular image of the modern church. But significantly they all reflect preoccupations which are social and theological rather than formal or stylistic.

So far as an embryonic church architecture does exist today, it is mainly as a result of a movement which is not directly concerned with architecture, but seeks to create within the church a deeper understanding of its own nature and function in the modern world. This movement of renewal and reform began in Belgium immediately before the first world war. It quickly spread to Germany and to Austria. Since the 2nd world war this liturgical movement developed out of all recognition, chiefly in the Roman Catholic church; but in other Christian communities too, the movement is one to be reckoned with. One of its most striking characteristics is its capacity for transcending denominational frontiers, and for establishing a surprising measure of common ground

between churches of very diverse traditions. The whole basis of this liturgical movement or renewal has from the earliest days been doctrinal and pastoral; during the last fifty years it has led to a radical reassessment of the whole content of the Christian faith.

It is concerned with the fundamentals of doctrine; the theology of the church, the Bible and the Sacraments; the character and function of the Christian layman; the nature of the Christian assembly as the mystery of the church realised in one particular place and time, leading to the conviction that the building which shelters this assembly has a definite specific purpose—that is to house the Christian community when it gathers together for public worship, to celebrate the liturgy:—that in this religious assembly the liturgy is a corporate action, in which those present should not be passive onlookers but active participants.

In Germany by the mid-twenties the debate about churchbuilding was being drawn into this wider debate concerning the church itself, its structure, and the worship that is its most distinctive activity. Architecture was *beginning* to be related to theology.

So in order to understand the purpose of churchbuilding, one has to understand the purpose of the church itself. Through the new insights of the liturgical movement, we begin to re-discover the church's understanding of itself; the church should now be able to give the architect an adequate brief. This is the church's duty as client.

We now have to look briefly at the architect's background and his approach.

Modern movement in Architecture

There are three ideas which have influenced modern architecture:

First: from Pugin and Ruskin, there is the association with social idealism. The conscientious concern for adequate shelter, comfort and convenience; the building of good homes, the provision of acceptable working conditions. These are the humanitarian ideals. If the conscience of the architect is alive, he is aware of his responsibility not only to a special client, but to society as a whole.

The *second* influence has been the application of scientific theory. The logical analysis of the needs of the particular building; now associated with functionalism. The careful planning of environment to enfold human activities, relationships and values, which the building exists to serve and articulate. This ideal is that of 'nearness to need', which can only be reached by long, patient enquiry and comprehension of what the building is really for.

Thirdly: there have been the revolutions in art; the movements of art-nouveau, constructivism and cubism. These only concern us insofar as the architect has freed himself of previous restrictions; he should now have an enlightened view of space, the relationship between inside and outside, the flexibility of the open plan, the continuity and interpenetration of space, the lightness of new structural techniques; the qualities of simplicity and clarity. But it is the first two of these three influences: the moral conviction and the functional ideology: that have given the theory of modern architecture its recognisable character.

But, until this development in church architecture had become incomprehensible to the modern architect, because the subject had only been discussed in terms of atmosphere and sentiment. In the absence of a clear brief, many serious architects preferred not to tackle church design at all.

On the other hand, many christians have regarded modern architecture with suspicion, as being the product of materialism; and many clergy would be surprised to be asked by their architects: "seriously, what exactly is a church building for?"

But these misunderstandings or barriers depend on the old division of thought and action, between spirit and matter. On the liturgical side we are now reminded that christian worship is essentially something done, a corporate action which requires participation of mind and body. And on the architectural side, modern orthodox theory tries, from critical standards, to produce a working system which comprehends both function and spirit.

The approach to new churchbuildings

Sir John Summerson has written that there now exists among serious architects in this country an agreement on the right approach to a modern building. "It is an agreement to be radical, to be continuously critical of results and to go back again and again to the programme, and to wrestle with its implications till it yields an answer. which has the stamp of reality."

So in the approach to the design of a churchbuilding, there are two stages of questioning and searching: *First*)— questions of principle, theological, liturgical, pastoral. What is the church? What is its purpose? Father Jungmann (in his booklet—The Sacrifice of the Church) has defined: The church must be grasped as the community of those who

belong to Christ, and have a part in his life, as the temple of God, built of living stones.

What sort of community is this church? What is the meaning of the various activities to which it attaches such importance. What connection is there between what happens inside the worship room and the church's mission to society outside?

We must remember that the churchbuilding is not, as Basil Spence has suggested: "simply a place where man can experience peace and think". It is the house of God, where his people meet to do the liturgy, to offer praise and hear his word: the place where worship is somethihg done: the design of such a place must grow out of the real needs of the local Christian community.

And so to the second series of questions: those concerned with detail—matters of value and relationship within the building.

We are faced with questions of significance: questions concerning the altar-table: is the altar the symbol of Christ's priesthood? Should its design speak of values, concerning both the place of sacrifice and the table, around which God's people gather to share in the communal ceremonial meal? What should be its position in the sanctuary? And in relation to the whole enclosed volume of the worship room? What should be the relationship between celebrant and laity? How is the sanctuary to be defined as the holy place, accessible, imminent and yet separate, set apart? Where should the font be sited, so as to fulfil the requirements of the sacrament of baptism? What is the most appropriate plan to provide for and express the corporate nature of the worship? What is the most effective place from which to preach the word? Of what importance is singing in the worship? What is a choir for? It should certainly not separate the gathered people from the centre of the action. What should be the external impression of the building? Should it not be simple and modest, rather than elaborate and ostentatious? Should not the churchbuilding be, in fact, a Christian community centre, of which the worship room is clearly the most important? Is it not desirable that there should be facilities for young people and old? For physical as well as intellectual activities? Should the budget of the worship room be trimmed, if funds are short, in order to provide these ancillary rooms ?

I want to point out some architectural convictions which are based on the new insights into the nature of the church, and in particular three qualities should be evident.

First, *unity:* a single chamber for the worship room. Not a long narrow nave, at the end of which is a separate chancel and sanctuary. But a single volume where the people gather around an action and to hear the word. The sanctuary is now becoming a space within the enclosed volume; not a cramped step at one end, in which the altar appears purely as a holy side-board; but a special place set apart within the whole.

Secondly, *simplicity*: better the plain whitewashed brick box, rather than pretentious elaboration. In art, the exclusion of all that is unmeaningful or irrelevant. It is arguable in this affluent period that austerity and holy poverty may well be the more appropriate characteristics of our churchbuildings today.

Thirdly, *flexibility and space:* possibly only the holy table and the font being fixed. Seating, benches, reading desks all movable, so that by experience the best arrangement may be found, rather than an ill-considered rigid plan restricting the development of the church's life.

What is particularly encouraging is that the best church architecture is expressing the drawing together of the previously widely separated wings of Christianity. In the Roman church, the greater emphasis on the preaching of the word, the mass being celebrated in the language of the people: in the Anglican church the realisation of the Parish Eucharist as the central act of worship; these movements in the Catholic church have resulted in a few simple, clear-cut, straight-forward buildings, nearer to the reformed churches single preaching chamber, or the early modest Methodist chapels. This drawing together is truly part of the oecumenical movement expressed in concrete terms, the gradual approach to unity of the different members of the Body of Christ.

Finally three extracts from the admirable Church Building Directives of the Diocese of Superior, Wisconsin.

1. *The architect*, to execute a work of true aesthetic and religious value, must possess a true understanding of the meaning of sacred worship. He must be able to distinguish the essential from the peripheral, and to subordinate lesser values to the higher.

2. *The pastor* or patron should work in close collaboration with the architect. He ought to make certain that the architect assimilates the theological and liturgical principles which he is to interpret in the church edifice.

3. The primary purpose of the church is to serve the sacred liturgy. The church . . . is the dwelling-place of God's holy people; Christ's mystical body. In this sacred edifice

the whole Christ, head and members, offers perfect worship to the Father in heaven.

The churchbuilding must be inspired by these profound truths to be truly meaningful, beautiful and functional on the supernatural level. Unless these truths are the guiding principle of sacred building, church architecture cannot escape becoming static and lifeless.

What can be done?

What action should we take? I put forward three definite steps for your serious consideration:

1. *Awareness and responsibility.* Importance of our churchbuildings and how they can speak; both to the members of our own church and to observers and searchers from outside. First stage: that it is worthwhile investigating our churchbuildings. What they are for? How they can best be used—how they can help in the work and mission of the church.

2. *Research group or cell,* with the authority of the P C C, set up to question and debate these important questions at a fundamental level. This group should possibly be only four or five in number; be prepared to do some homework, in reading and learning and meeting together in critical and constructive dialogue.

Action

3. This group could thus become an informed core in the parish and *report and make recommendations* to the church council and to the A G M. Then if any matter concerning our churchbuildings is raised: the decision is based on understanding and conviction.

It is most encouraging, and surprising, how much can happen in advancing understanding of the nature of the church, of what our mission today should be. This is a challenge to both priest and laity. It is a sphere, in which the laity can undertake much responsibility can not only deepen their own spiritual life, but can encourage and enlighten the whole life of the local Christian community.

LITURGICAL REFORM

Continuation of an article by Fr L G Bond included in the September 1965 issue

IN SEPTEMBER 1965 I wrote about liturgical reform in broad principles, why it is that people are beginning to think about altering our Holy Communion service.

Most folk will know that our Holy Communion service is really two services joined together. The first runs from the Lord's Prayer to the sermon, and the second runs from the Offertory Sentences to the Blessing. (We hope that the sermon is a connecting link between the two halves and not the means whereby they are split from each other!) The first service has its origin in the old Jewish Synagogue worship. 'Synagogue' means 'a gathering' and thus we get the technical name for the first half of our double service-synaxis-meaning, the gathering together of God's people. And this, literally is what it is—a gathering together to hear God's Word, through readings of Holy Scripture, preaching, and prayer.

The second service has its roots deep in temple worship. For the Jew, Synagogue worship was a matter of Holy Scripture and instruction with prayer: there were hundreds and hundreds of synagogues, for wherever there were ten or more Jews gathered together with a suitable leader there was a synagogue, but there was only one temple—and this was in Jerusalem. Here the worship was entirely sacrificial. It is here in the temple worship that we must look for the origin of the second half of our combined and comprehensive act of worship, namely, prayer for the church, confession, absolution, consecration, communion and thanksgiving.

Before say 500 A D practice was very mixed, sometimes the services as we know them now, sometimes the first was used alone, sometimes the second was used alone.

There is one famous example in Jerusalem where one congregation used two separate churches for the two halves, moving from one to the other between the services but in this particular instance the whole rite lasted from dawn to midday—with three sermons!

It will be best at once to get a clear idea of the main contents of these two parts of the primitive liturgy. The first part, called the service of the catechumen, attended by those under instruction consisted of:-

(a) Lessons, more or fewer in number, from various parts of scripture, such as law, prophecy, epistle, gospel.
(b) Psalms and canticles sung between the lessons.
(c) Sermon.
(d) Prayers, including the special prayers for and dismissal of the various classes of persons, who were not qualified to remain for the liturgy proper.

It is well to note at this stage how valued and guarded were the Holy Mysteries of Communion.

The service of the faithful itself falls into two parts, (A) the first preparatory to the offering of the eucharist; (B) the second the offering itself, called technically the 'Anaphora'.

(A) (a) The prayers of the faithful.
(b) The offertory, that is the oblation of the elements, and the other offerings.
(c) The kiss of peace.
(B) (d) The salutation, sursum corda, &c.
(e) The great eucharistic prayer, containing, in one or other form:-
(i) The commemoration of God's eternal being and work in creation, leading to
(ii) The triumphal hymn of sanctus.
(iii) The commemoration of God's work in redemption, and of our Lord's incarnate work, including the recital of the words of the institution of the sacrament.
(iv) In virtue of this, the oblation of the elements and the invocation of God's power to consecrate them.
(v) The fraction, Lord's prayer, and the final amen.
(f) The invitation and the communion.
(g) The thanksgiving and dismissal.

Following this pattern, the members of the early church gave their little loaves and poured their own wine into the chalice. Here, the important thing is that they were repeating the first action of Jesus.

Next, the bread and wine was blessed by the presiding bishop *and* the presbyters around him. That is the consecration was effected.

Now the presbyters broke the bread—again following the pattern of our Lord. Finally, the broken bread was distributed to the faithful together with the wine, or, in other words they 'took communion. These four actions have technical names which you have undoubtedly heard, they are (1) offertory, (2) consecration, (3) the fraction, and (4) communion.

Here, basically, roughly, briefly is the foundation of our eucharist, liturgy, mass, or holy communion service.

The editing and polishing of history

When, in the 4th century the whole Roman empire flooded into the Christian church there were insufficient priests to cope with the work of instruction. Before this time, two years was quite the normal time given to the instruction of catechumen before their baptism, Now, all had to be polished down to Roman efficiency to cope with the rapidly increasing numbers in the church and the result of this 'change of course' was somewhat unexpected. The overall effect for the church was that the synaxsis, or the first part, and the canon, or second part, were welded together for once and for all, but with one exception—on Good Friday when some churches use the ante-communion or first part of the whole service, and perhaps now you will understand this use a little better too!

But in all the turmoil of editing and polishing that went on through the centuries, look what happened in England;

The synaxsis

The introits were cut down—or cut out altogether.

The litany turned into the nine-fold plea—Lord have mercy, Christ has mercy, Lord have mercy, repeated three times and eventually into the rehearsal of the decalogue with the answer 'Lord have mercy upon us,' followed by the collect of the day.

The trisagion, a three-fold hymn of praise turned into the gloria in excelsis and placed at the end of the service.

The scripture lessons were cut down to the epistle and gospel and the psalms and canticles omitted.

As a matter of interest of the 7,900 verses in the New Testament, only 1,025 are used at the eucharist and nine epistles are not used at all! This in spite of the fact that mattins is vanishing from many churches and many, many folk feel that if they attend a morning eucharist then evensong is just not obligatory—probably not even necessary! Thus, it is more than likely that most of our congregation hear but one eighth of the New

Testament . . . . if they come to the altar every Sunday of the year. In addition there are probably few folk who realize how our service is built up because it does seem to run together into one whole service . . .. this incidentally may not be a bad thing,.but that is all part of the present discussions in progress.

The Eucharist

By eucharist I mean the second half of the service which is also called the mass of the faithful, the communion, the canon. This section has lost a lot of its express forms for all but the learned. For example, I doubt very much whether many people in the congregation have any idea at all what goes on at the credence table just after the offertory sentences: to be told it is a distinct action called 'an offertory' would, I am sure, mystify a lot of folk because it is done 'in secret' as it were.

The blessing is fairly obvious as a distinct action, but, to it is added the fraction. That is, in the middle of our prayer of consecration the rubric says that the bread is to be broken. Again, I doubt whether many average-men-in-the-pew worshippers know very much about that 'cracking noise' which comes in the middle of the prayer. Thus it is that the four distinct actions of Jesus, taking, blessing, breaking and giving are clouded over.

Many people would dispute the reasons for this, but I think it is fair to say that Archbishop Cranmer, who is largely responsible for the present shape of our prayer book rite, was a wonderful diplomatist and in shaping the service for the church in England he was purposely leaving a door open toward Rome as well as another open toward the continental reformers.

There, I believe, is the hub of all the present discussion and dispute. Ought we to make the first half of the service, the synaxsis a more definite rite: ought there to be more reading of holy scripture ought the Old Testament and the liturgical psalms be introduced—or rather reintroduced: ought it to be more sharply distinguished from the second part of the service? (As, for example, in the experiment at Coventry cathedral) a host of tremendously alive issues around which the present thought, discussion, experiment and disputes revolve. For the second half, the issue is clear, but just as hotly discussed and disputed, it revolves round the question whether or not we should make the four actions of taking, blessing, breaking and giving more definite than they are at present, that is, more obvious to the man in the pew.

Readers are urged to consider the proposed alternative services put forward by the Church of England Liturgical Commission, particularly the order for holy communion.

And the object of it all, when all is said and done the objective is that by the Grace of God we might perhaps arrive at a revised form of our present holy communion service which will be more easily, more deeply and more intelligibly prayable for the man in the pew.

"——ATIONS"

by Father CHARLES

CORONATION. The custom of crowning monarchs goes back to the days of the Old Testament. The crowning was usually accompanied by anointing with oil. Both ceremonies were revived when the Catholic church became legalised. Theodosius in the latter part of the 4th century was the first Christian emperor to receive the blessing of the church by being anointed and crowned. England is one of the few remaining kingdoms where the anointing and coronation of the sovereign still takes place, and long may it continue. The rite as administered in England goes back for many centuries although it has undergone some alterations during that time. It falls into three parts—1. Promises made by the monarch and acclamation by the people; 2. The consecration and anointing (some have held that the anointing constitutes an eighth sacrament); 3. The vesting, coronation, and enthronement of the monarch, followed by the homage of the peers spiritual and temporal, and the sovereign's reception of holy communion. This is not the place to assess the respective forms of secular government, monarchical or republican, but the monarchy in this country means that the head of state is a sacred person as much as a bishop is a sacred person. Her Majesty the Queen is "the Lord's anointed" and as such deserves not only the homage of her subjects but their profound respect and loyalty.

Popes are also crowned but whereas the coronation of an English monarch takes

place as part of the celebration of mass, the coronation of a pope takes place after the eucharist in the open air, on a balcony over the portico of S Peter's in Rome and overlooking the great piazza. The second cardinal deacon removes the mitre from the head of the pope, and then the senior cardinal places the triple crown or tiara upon him. The papal tiara has a long and involved history and the meaning attached to it is of gradual growth. At the present time the meaning is expressed in the words used by the senior cardinal, "Receive the tiara adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our saviour Jesus Christ". The papal claims could hardly have been expressed more concisely, and there can be little doubt that they will loom largely in any conversations between Rome and Canterbury with reference to unity.

CORONATION OF OUR LADY is the fifth of the glorious mysteries of the rosary, and follows upon the mystery of her assumption; both are thoroughly scriptural ideas, and no anglican need hesitate either to use the rosary or to meditate upon the mysteries. This is not to say that everybody finds the recitation of the rosary helpful, and it should be left to individual devotion. What I am concerned to point out is, that it is neither unscriptural nor contrary to anglican devotion.

CREATION. This is the first article of Christian belief (or rather part of it) in both the Nicene and Apostles' creed. By creation is meant that God made all things, both visible and invisible, out of nothing. One has only to express such a belief to be conscious of the limitations of human reason. Our whole experience teaches us that things are made out of material that exists already, and although to make out of nothing may be the meaning of creation, our imaginations simply boggle at such a possibility. Some of the ancient philosophers felt like this and expressed it in the well known aphorism "ex nihilo nihil fit" ("nothing is made out of nothing"). Some of the early fathers seem to have held that God created the universe out of matter already existent, e.g. S Justin Martyr, and S Clement of Alexandria. These great men were probably influenced by the teaching of the Greek philosopher Plato, but the general sense of the church was against them. Following the teaching of the Old Testament scriptures the church holds that God created all that exists from nothing; "He spake the word and they were made; he commanded, and they were created" expresses this truth. Difficult as such a conception may be, to hold otherwise would seem to land one in even greater difficulties. If God did not create from nothing, then we are logically driven to suppose that matter is eternal. The scientific thought at the turn of the century was in favour of this. When I was taught physics of a very elementary kind, I was told that matter can neither be created, nor destroyed. In later life I questioned this statement as involving one in a dualism of "two eternals"—i.e. God, and matter. This seems to me to be contrary to the Catholic faith which asserts "one eternal" (see the Athanasian creed). and I would much rather put my trust in the teaching of the Catholic church than in what, at the time I mentioned, were called "the assured results of scientific thought and discovery". One thing that the present state of scientific knowledge seems to emphasize, is that there are no "assured results" of scientific investigation, and I doubt if any modern physicist would assert that "matter can neither be created, nor destroyed". A subject of debate amongst physicists is whether creation is still going on, e.g. is the universe expanding or contracting? The church has no doubt about the answer for at least from the 5th century onwards she has taught in the Latin canon of the mass, that God ever creates ("semper . . . . creas").

THINGS SEEN AND HEARD

by EDMUND

ARE THERE any school-teachers reading this? If so, have they heard of 'Amitie'? This describes itself as "a voluntary group of members of the teaching profession and others, united in a spirit of friendship and understanding, who desire to further the great cause of Christian unity." It began in France in 1927, the work of a Protestant professor, and gained the support of leading workers for unity, like the late Abbe Couturier. It was a reference in Fr Geoffrey Curtis's biography of the latter that led a group in London in June last year to come together in an attempt to organise the movement in this country. Now that the London group is a reality other groups have formed in different parts of the country, as in Birmingham and North Hertfordshire. A London meeting was held recently in the Jerusalem chamber at Westminster Abbey where there were Anglican, Roman Catholic and Free Church speakers. When one remembers the unhappy religious

strife there has been in English education anything like this is to be welcomed. Anyone interested may like to write for information to Robin Barker, 81 Woodwarde road, London, S E 22.

The annual festival of the Society of King Charles the martyr was well-attended in January and, as in several years past, members of the chapter of King Charles the Martyr, Walthamstow, assisted at the ceremony in Whitehall. The congregation for the mass at S Mary-le-Strand was quite seventy-five per cent male—where had all the ladies gone?

The record for length of service in any one parish by one priest is almost certainly that held by the Revd Bartholomew Edwards, rector of Ashill in Norfolk. He was ordained priest on Trinity Sunday, 1813, presented to the living the next day, and died in possession of it, and all his faculties, in March 1889. Preaching in a nearby church in the early 1880's he remarked that the last time he had preached there had been in June 1815, the Sunday after the battle of Waterloo. The current 'father' of our working clergy is another Norfolk incumbent who was mentioned in the "News from the chapters" in the last SERVER. Canon C C Lanchester came as a young priest to Norwich in 1902 as priest-in-charge of S Barnabas,s' mission, Heigham. A new church was built and consecrated in January 1906. Sixty years later Canon Lanchester is still there! I am going to hazard a guess that his ministry at Heigham is unique. Does anyone know of a priest who has built his church and celebrated its diamond jubilee still in charge?

Father Charles's series on "——ations" reminds me of a curious error some years ago in a local newspaper. A new vicar was announced to a certain parish and it was stated that he had been an assistant curate at a church dedicated to the emancipation. What was meant was the annunciation but the choice of word was rather nice, for the annunciation was indeed a great part in man's emancipation.

LIGHTEN OUR DARKNESS

by SYDNEY W. HART

Shadows have fallen,
The lights, once again,
Tell us of evening and prayer . . . .
Kneeling before Thee,
In homage and faith,
To seek Thee—beyond altar's stair.
Whatever the day gave,
We yearn to renew
Thy promise with the evening hour . . . .
Let us remember,
And, ask Thee, again,
"Lighten our darkness, with power."
We think of the Trinity,
Holy and wise,
Our hearts giving all to Thee,
And, with the benison descending
We know, the veil has been lifted—
WE SEE.

IS YOUR BUILDING REALLY NECESSARY?

by Dom CYPRIAN MARTIN, O S B

THREE WELL-WISHERS have queried the need for new buildings at Nashdom. The great problem of our age—and of the church in our age—is hunger. How can we spend £200,000 on building a monastery when there are millions in Asia undernourished and dying of starvation?

Again, do monks want to burden themselves with raising money to put up great buildings and then more money to maintain them? Is not this a great distraction from the life they are called to lead, 'hid with Christ in God'?

Thirdly, should not monks imitate the simplicity and poverty of Christ in the gospel, and be a sign calling the church, in what we were beginning to think was an affluent society, to detachment from money, possessions, influence and buildings?

We are grateful to our friends for their understanding of what we stand for, and of just those difficulties which have made us hesitate to appeal. We don't want to rival Oxfam. We wish we could avoid spending time on publicity and money-raising. We desire no luxuries. But we feel compelled to build.

Guests need our care. A handful of bishops, dozens of clergy, the Catholic league, some groups of the servants of Christ the King, a score of students and many other individuals find at Nashdom a haven of rest where they can make a retreat. Some come more than once a year. Hundreds of visitors come seeking counsel. Parish parties and school parties have tea after vespers. As the rush of life increases in the world more and more people find they must withdraw for a time to absorb the peace of God in an atmosphere of prayer. We need more guest accommodation but we have had to take one guest room to house the growing community. Unless we build, our usefulness to the church will be diminished while the demand for our services increases.

For the second pressure to build is the simple fact that God sends us vocations. We are growing steadily. There have been six solemn professions in the past six years. The novitiate is full. There are postulants queueing up.

We are doing all we can to increase accommodation in the existing building. Hammering disturbs the abbots' cell as the monks put up partitions to make three tiny cells out of what was the junior common room. We are trying to see how we can change the chapel round to make room for more monks and guests. Perhaps we can squeeze a bigger top-table into the refectory.

Then we either have to stop growing or to reduce the facilities for guests i.e. reduce our usefulness to the church. We have reached the limit of expansion in the present house. To grow we must build. As our life developes we hope we may be of more service to those outside who come to us. For them we must build also: bedrooms, a lecture-hall, confessionals, parlours.

Much anxious thought has gone into our plans. The estimates have been cut to the minimum compatible with efficiency. For instance, running water in the new cells will decrease distraction and increase work-time. If the money is not forthcoming we can survive without it but the saving does not seem to us at this stage to justify the loss. It is not a luxury but a useful aid to the service of God and the church.

Nashdom is mildly palatial. To copy Lutyens' style would increase costs by half as much again. We have had to satisfy planning authorities that what we want to build will not mar the architectural interest of the house but the design is functional.

The whole development project in three stages will cost £200,000. Stage I will (a) house the *novitiate* of twelve; (b) provide, till stage III, facilities to receive *visitors*; (c) include *heating* plant and extensions to the *sewerage* system, sufficient for the whole project. Stage II, a *church*, which links community and guests, will free the old chapel and sacristy for refectory and kitchen for seventy. Stage III, when a new *guest-house* has been built, the ground-floor of the first new block (1b) will be converted to *stores* etc. for the new kitchen.

This is the most economical answer we can devise to the problem of our population explosion. We appeal now for £50,000 to cover the first stage—11 months' work.

The church needs us. God wants us. You can help us to serve God's poor and feed those who are hungry for God.

BOOK REVIEWS

SERVING AT THE ALTAR: A manual for servers. Dennis E Taylor, Religious Education Press, Wallington, Surrey. Paperback 4s.

An excellently produced servers' handbook; pocket-size, this booklet should fill a real need. In addition to instructions on serving at the altar at low mass, it also provides devotional matter, such as prayers before serving and a good outline self-examination as well as a glossary of sanctuary terms, articles of high quality on vestments, seasonal colours and liturgical principles, with a form of compline and an office for the admission of servers.

The recent changes in the western rite receive a mention in passing; perhaps it is a pity there was not a separate section on the revised ceremonial. However, with the many variations encountered in different churches the booklet should prove a valuable aid and will be just the thing to put into the hands of a new server. The Religious Education Press and their printers are to be congratulated on a very attractive publication which should help many servers to execute their office with reverence and dignity. P F

CHURCH TRAVELLERS DIRECTORY Church Literature Association. 4/6.

Father Blagdon-Gamlen has compiled an extensive list of churches in the British Isles, which as the Bishop of Crediton says in a foreword will make travellers and holiday makers grateful to him in amassing and presenting the information as to where one will find a daily eucharist, a sung mass on Sundays, confessions heard and reservation. It will be of great help in planning holidays.

A GOODLY HERITAGE (4)

(4) THE MIDDLE AGES

by the Revd W H BARNARD

DURING THE 11th to the 14th centuries the MEDIEVAL CHURCH rose to the height of its power and despite frequent protests and revolts the Papacy also became supreme. But around 1300 decline set in. The schism between east and west in 1054 had brought lopsided development to each and led to excessive Papal claims. In 1305, owing to discord among the parties in Italy, Pope Clement took up his residence at *Avignon*, in France, and for 70 years the popes lived in exile and came under the domination of the French king, which proved a fatal blow to the prestige of the papacy. Then, two years after the popes returned to Rome, the *Great Schism* (1378-1415) broke out with two rival popes, each claiming spiritual overlordship of the world. This served to deepen the loss of moral power which the papacy had already suffered by the exile at Avignon. In England this feeling was strengthened by the growth of nationalism and power of parliament. As a result, during the 14th and 15th centuries, we get a spate of *anti-papal legislation*. The yearly tribute to Rome, "Peter's Pence", was refused and laws passed to stop the pope appointing his own nominee to vacant benefices regardless of the lawful patron's rights. Even so, this anti-papal legislation was directed purely against the temporal and administrative power of the papacy. The pope's position as supreme spiritual head of the church, the final arbiter in faith and morals, was never questioned. At home, too, laws were passed to limit the wealth and power of the church, especially the monasteries, which in general unheld the papal power and brought a growing dislike of them. Another great evil of the times was the sale of pardons (for sins), sanctioned by Rome, which added to the papal disrepute. On the other hand, during these centuries, the church showed a real regard for *education*, with the founding of Oxford and Cambridge universities and the first of the great public schools at Winchester.

The first hint of the reformation came with *John Wycliffe* (1320-84), who, striving for reforms of system and administration in the church, later turned heretic and attacked doctrines of the mass and claimed the bible was a sufficient guide to the faith. His chief work was a translation of the bible which formed the basis of our authorised version. He lived out his life in peace, but his followers with their 'communistic' doctrines brought about the *Peasants' Revolt* in 1381 which led to the first statute for the burning of heretics. A breeding ground for Wycliffe's doctrines was also formed by the miseries of the plague, *the Black Death*, in 1348, which depopulated town and country and led to much suffering, unemployment and high prices. The law to punish heresy by burning to death was the first step on the road of bitter religious strife which was to grow to its height in the 16th century. It repercussions are only beginning to die away in our 20th century.

LETTERS TO THE EDITOR

BROTHERLINESS

Recently a letter from an elder brother of this Guild pointed out a circumstance that I hope is not common amongst other Chapters of this Guild. My correspondent recently moved into an area where he travelled some thirty miles to attend the 'local chapter' where he made himself known to a brother, who after a few seconds chat was whisked away by a priest. No other brother came to make my correspondent welcome and after the Office 'all,' as he says, 'cleared off', neither lay nor cleric having made any contact!

Another member writes to say that having had a change of employment he attended a church in his new area. Not once has a local priest nor member of the G S S shown any interest 'in me or my spiritual welfare'.

I hope that we who are a BROTHERHOOD are not accepting these cases as normal but that when a stranger appears amongst us SOMEONE makes him welcome.

It may be of interest that the circumstances have also happened to me—recently I was in a vestry, robed and wearing the S G collarette some ten minutes before anyone said 'good evening' let alone welcomed me to the chapter. If this happens often can we wonder that outsiders are loth to attend our churches and be cold shouldered. Neither the Guild of Servants of the Sanctuary, nor the Church of England is a closed shop—and we should be the first to see that visitors are made welcome to our churches, offices and services generally.

Brothers of the Guild—please be BROTHERLY!

RICHARD A W EDDEN
Secretary General

"NO RUBRICS"

Fr Brecknell's article could be criticised, but one point must be taken up. He says, "*Similarly, at the Elevations, the bell is rung only once, gently*".

What is Fr Brecknell's authority for this categoric statement? Fr J B O'Connell, in his English version of the typical edition of "The order to be observed in the celebration of mass", published by the Sacred Congregation of Rites on 27 January 1965 (Burns, Oates), says on page 49 "The server . . . . rings the bell at each elevation, in accordance with local custom". The "local custom" probably in every English Catholic church has been the three bells, and only recently I checked the usage at the daily high mass in Westminster cathedral and the normal three bells were used there. While most of us would probably want to be in general line with modern western practice, especially where there is no carefully built up and settled custom to upset, surely there is no need to put the most "avant-garde" interpretation on everything, and ape the Roman "South Bankers".

P E BLAGDON-GAMLEN

Harrold Vicarage, near Bedford.

NO RUBRICS—Father Brecknell writes that after his article under this heading included in the March number, two corrections are now necessary. Under the heading "(b) The Communion" where it says 'centre of the altar' (para 6, line 2; para 10, line 1; this should be omitted as the offertory and ablutions should continue to be done "as of old"—*Editor.*

ORGAN AND MUSIC CIRCLE

I wonder whether any G S S members in North and East London would be interested in an interdenominational organ and music circle?

We meet twice a month at 16 Aberdeen Road, Highbury, N 5, at 8 15 p m for recitals of recorded organ music on the second Tuesday of each month, and of recorded orchestral and other music on the last Tuesday of each month. The recitals are preceded, at 7.45 p m, by a short service—usually either low mass or compline—at which attendance is entirely optional. Coffee and biscuits are served, and there is no entrance fee or subscription. Besides these regular meetings we visit, from time to time, the organs of local churches, and occasionally attend concerts and organ recitals together.

If any of your readers would care to come along to any of our meetings they will be made very welcome; or I will gladly send further information to anyone interested.

ROY JENKINS

67 St Augustine's road,
London N W 1

JOYOUS EASTERTIDE

Festival in Munster Square

ON THE LAST occasion the Guild kept its Easter festival at S Mary Magdalene, Munster Square, the writer commenced with "one of the loveliest days this spring', that was in 1959, but such was not the case this year with our brethren from all parts of Britain speaking of snow, even three feet deep in Wales. However the damp weather did not affect the joyous spirit of Eastertide which prevailed throughout the festival on Saturday, 16th April. The large blocks of flats have now been completed overlooking the very Victorian church with its schools and clergyhouse, but within the church one sees the full richness of the Victorian architect's ideal of a church devoted to catholic worship. In recent months the high altar setting as devised by Carpenter and amended by Sir Charles Nicholson has been completely restored and one sees the life sized painted figures of saints in the chancel as it were standing around the altar. The great rood is enhanced with the new lighting and indeed the church is a house of prayer and devotion.

The High Mass

The congregation of servers and friends filled the nave overflowing into the aisles for the high mass at noon. The vicar the Revd A J Whitehead celebrated, assisted by the Revd D Johnston, who helps at the church, and the Revd E Shotter, director of the London Medical Group of S C M. Over one hundred present communicated and the service was indeed one of joy led by the Guild choir with Father Treadwell, the Chaplain-General at the organ.

Some of the Council had their lunch at the nearby International Students House, whilst others went to Oxford street or farther afield. The Students House is a very modern building, though the Regency facade to Park Crescent has been maintained, and the facilities both for the lunch and the meeting were excellent. It was good to see all nationalities in the building.

The Annual General Meeting

The platform was well filled with the Provincial Group Councillors and the Officers of the Guild and punctually at 2 30 p m Father Fox, the Warden, who was in the chair asked the Chaplain-General, Fr Treadwell, to lead the prayers.

The Secretary-General, Bro Richard Edden, presented apologies from some of the brethren including Brothers Cheaney and Peters, who were ill, and Father Jarrett, to whom a special goodbye was given on his recent retirement.

The Scottish Guild of Servers were represented by Brother Perkins and sent greetings, as also was Brother Brian Finlay representing the Guild in New Zealand.

The Warden welcomed the presence of two members of the Archconfraternity of S Stephen, the Guild's counterpart in the Roman Catholic church, in Mr J Burton, a member of the Council of that body and Mr P Hutchinson. Mr Burton in reply said that he hoped the Guilds would get together and help to spread the ecumenical spirit. Fr Fox commented that "it was the beginning of the beginning".

In the roll call it was seen that despite the heavy snowfall in the country brethren were present from the West Country, Wales, North, South and East, and it was a reminder of the Guilds brotherhood that all were not of the same colour.

After taking the minutes as read since they had been published in THE SERVER, the Secretary-General reported that there were thirteen honorary life members of the Guild, one of whom had over fifty years membership.

The annual report and accounts having been printed in THE SERVER were also received, but the Treasurer-General, Brother F Hewlett was able to report some slight adjustment on SERVER income which reduced the year's deficit by £73 to £225-4-1, but he asked all to heed the fact that more had been spent than had been received. The Guild could not afford to allow the small balance in hand to be reduced. He pointed out that the outstanding arrears both for THE SERVER and subscriptions were more than a year's income and if paid would transfer a £200 deficit to a £600 balance. He hoped that all in arrears would soon pay the subscriptions owed. Brother Bones of the Exeter chapter moved the acceptance of the annual report and Brother Gilman of Reading the accounts.

The C O F

Brother Stan Wilcox, the Secretary, presented the year's report, which again had been printed in THE SERVER. He was glad to report that the fund had received more and paid out more in the past year, supporting sixty-two ordinands. He said a sincere thank you for the co-operation and gifts of the brethren. The Catholic faith is challenged and we desperately need more money to ensure Catholic priests to carry on the faith in our parishes; the C O F is the essential and principal work of G S S and he urged all present to encourage it in our chapters.

He asked if any ordinand being helped was present, and on none being seen, remarked how tragic it was that not one was able to be there.

Tribute was paid to the work of Fr Ralph Stephenson for his great help as Chaplain to the fund, and the Warden emphasised the need for greater support saying that we should not love money but part with it.

The accounts are summarised as follows:

RECEIPTS	£	EXPENSES	£
Subscriptions and donations ..	1,402	Gifts to candidates	1,405
Collections etc.	146	Administration	31
Interest	162	Balance in hand	274
	£1,710		£1,710

BALANCE SHEET	£	£		£
Balance at 1.1.1965 ..	2,723		Office equipment	47
Surplus	274		Bank accounts	952
		2,997	Investments	2,843
Jubilee fund		807	Refund due	5
Reserve fund ..		13		
Creditor		30		
		£3,847		£3,847

The report and accounts were adopted on the motion of Brother Findlay of New Zealand.

A report on THE SERVER was given by the Editor, who expressed the Guild's thanks to Brother Smallbone for the management and distribution and to the chapters magazine secretaries for promoting its sales and forwarding news. The Secretary General pointed out that it would contain official news in future and he would not circularise chapters; he hoped therefore that all chapters would take a copy officially.

The Warden's address

Fr Fox began his address by welcoming those present. You will recall last year I said a number of things about unity, etc., after which I received quite a number of letters from people. All of whom had not been present in the hall. They had written on hearsay. If you quote, quote correctly. Write down what I say. Don't take sentences out of context.

Since we last met there have been momentous happenings in the church. We are just not a little secret society that exists, but part of the whole body of Christ's church. We are scattered all over the place. Serving priests and parishes wherever we are. We must all be concerned with what is going on in the church as a whole. First there comes to mind the visit of the Archbishop of Canterbury to His Holiness the Pope in Rome. Everyone prayed for a blessing to come from this tremendous meeting, one of the great landmarks in the history of the church, a great comfort to many, many people. The Archbishop and Pope together produced a dignified expression of charity after having been parted for 400 years. This is important and we should give thanks to God for it.

The other thing is the witness of the opening of Westminster Abbey's 900 years. It was wonderful to see representatives of all parts of the church present there to give glory to God. Also, on Good Friday, many of us walked in the Westminster area in procession with our brethren—the Roman Catholics, Methodists and Salvation Army, led by the Salvation Army Band. We walked through Whitehall and went into Westminster Cathedral. A life size cross was carried and placed in the Sanctuary. There were prayers by the Bishop of London, lesson read by the Methodist minister and address by Cardinal Heenan, joining with various parts of the church—another mark in history that we hope will lead to greater things. It is important to keep abreast and to know

that there is a wonderful spirit of charity and understanding, and we should all walk and witness together in peace and understanding and sort out difficulties—questions of sacraments, anglican orders and papacy—all to be sorted out.

Faith—there have been various meetings and discussions about statement of Faith, and you may have seen it in the *Church Times*. May I say again that we as members of G S S within the body of Christ's Holy Catholic Church have never ceased to proclaim our belief in and practice of the whole Catholic faith without reservation. Any communicant who becomes a member of the Guild unreservedly accepts it. This we have continued to proclaim and we do so yet again. It is unnecessary for us to align outselves with any group. We are firmly committed to the faith of the church, as contained in the creeds, both scripturally and in the mind and teaching of Our Blessed Lord. Need I say more—we have, as members of the Guild agreed that this is so.

Ordination—we have read with some dismay of the lack of vocations. There is a drop of 40% in men offering themselves for the priesthood. Why is this? Is it perhaps because many, including those in authority, have lost sight of what the priesthood is? We are not welfare or civil service officers, we are servants of the servants of Christ. I believe that many do not think about it or ask if they have a vocation. Of course it is badly paid, we are in trouble with people, but we are part of the priesthood of Our Lord. There must be a re-awakening as to the true understanding of the priesthood and what it is there for. To feed the souls of the sheep of Christ. To absolve from sin, to visit the sick, to aid souls in their journey from this world into the next. This is the important thing of priesthood.

There was a college formerly at S Barnabas, Pimlico, and recently I tried to set up a training centre for ordinands. After much circulation and offers of help eight men were willing and able to start—it is a sad thing that I was not allowed so to do by authority. I believe young men do need help.

What the country needs is the devoted parish priest, who will live with his flock, play with his flock, and serve God, who can help young people. Who knows better than the parish priest? You will test many—many are called, but few are chosen. Young men should have the opportunity of testing this vocation. It is from the thousands of men in the Guild that we ought to draw. Draw a steady army of men into the church to give their lives as priests. Please think about it and pray about it. Pray and mediate together and know church life together. This is very important. We cannot drop 40% year after year. We shall not have many priests left. Perhaps you yourself could be a good example, not necessarily in offering for the priesthood, but showing others how they should go forward by your example. A moderately good Christian is as satisfactory as a moderately good egg! We must be much more outstanding examples of the church throughout the land. For example, the leaning tower of Pisa—it draws our attention because it leans when it ought to fall. We must be outstanding—something that will draw attention to us. As we sang in the hymn at mass this morning.

"May England's sons in truth e'er stand
with faith's bright banner still in hand."

This is what I give you for this year.

The elections

The Deputy Warden, Brother S E Russell then took the chair, and expressed the meetings thanks to Brothers Cook and Lewis for the day's arrangements. He said that the Council proposed that Father Fox should continue as Warden and this was unanimously agreed and Father Fox resumed the chair and expressed his thanks to the Guild. The other priest and lay officers were all re-elected and the Guilds hopes for joy in his retirement was given to Father Ralph Stephenson.

The Secretary General announced that the retiring councillors had been re-elected for London Group 6 and Groups 5, 10, 14, 15, 16 and 18, that in Group 21 Bro E W Hall had been re-elected following a vote in which only just over half voted. In other groups new councillors were 7, M Peters; 8, E T Christophers, and 13, J J Painter.

Probationary period review

On behalf of the Chapter of Our Lady and S Pancras Brothers Cook and Dennis proposed and seconded a resolution 'to urge the General Council to review the probationary period for members over 21 years of age and suggest that six months be sufficient." Points expressed by these and other brothers were that the present procedure was cumbrous, and that applications were being received from older servers; a certificate of 'good standing as a server' should be considered, and that the twelve months should coincide with the period of actual serving. It was however pointed out that a number of probationers disappeared after six months. The meeting agreed to the resolution.

The Secretary General drew attention to forthcoming festivals and asked those where possible to be at S Paul's cathedral on June 11th.

Thank yous

The Warden expressed thanks to Fr Whitehead for the use of S Mary Magdalene for the day's services, to the priest officers of the Guild, to the lay officers, Councillors, and particularly to the chapter secretaries and officers who have worked so well in the past year.

A vote of thanks was passed to Father Fox for his chairmanship of the meeting and also for his leadership of the Guild as its Warden.

Tea followed with the usual renewal of friendships amongst the brethren.

The Guild Office

Processing from the school, where they had vested, the servers and some dozen priests associate, entered the church for the office at 5 o'clock. The Chaplain General officiated, and four cantors in the Guild's copes leading the singing. A procession followed, presided over by the Warden with Father Stephenson and Father Whitehead as deacons. The large number of vested servers entailed the procession moving outside into the square thereby witnessing to the occupants of the flats, many of whom pulled back their curtains to peer at the goings-on, Benediction of the Blessed Sacrament followed, the altar having on it fourteen red votive lights besides the candles. Again with Father Treadwell at the organ the servers left to the triumphant notes of the Hallelujah chorus. A truly joyous Eastertide.

The following has been received from our Roman brethren:

15, Acfold Road,
London, S.W.6.
16th April, 1966

My dear Richard,

Whilst still overwhelmed by the welcome given to Peter Hutchinson and myself today—one of the most memorable days of my life and, I am sure of Peter's too, I write this to thank you for your own generosity in spending so much time with us when these functions occupy your time to the full—the very spirit injected into it has confirmed us 'ecumaniacs'(?) and we came away like new men having, like S Paul, thrown off the old!

I realise that unity is still in the distance but with prayers from gatherings such as Saturday's giving the holy Spirit a 'nudge' (respectfully) will surely bring it closer.

Yours sincerely in Christ,

JIM BURTON.

A WHO'S WHO

CORNWALL is now a new Provincial Group, No 22, formed from the brethren of the chapters of S Uny, S Ia and S Anta, S Ives, the Sacred Host, Falmouth, S Wyllon and all Cornish Saints, Par, S Mark, Redruth, S Leonard, Launceston, and S Michael, Penzance, with Brother Michael Peters of S Ives as the Councillor. Brother Peters has a young son, Ian, and is the manager of a printing works. A rugby player, his main interest is bellringing being a tutor of the College of Campanology. He is a member of the church council of Lelant parish church and a chorister.

The Guild now has two Christophers among its Council members in that Brother E C P Christophers has been elected as Councillor for Group 8. A member of the chapter of S Thomas of Canterbury he will represent servers in the Guildford area. Sacristan at his church he says his interests are singing and gardening.

Elected for Group B for the six chapters in southern Essex Brother Joseph J Painter is a regular server, and a member of the church council of the Ascension, Romford, besides being treasurer to the ruridecanal conference. All his interests are in church work and he is an active member of the S Andrew's Guild for Men which meets on the last Sunday of each month at his church. His wife is a churchwarden of S Andrew, Romford.

CHANTRY BOOK

OF YOUR CHARITY pray for the repose of the souls of our departed brethren whose year's mind falls about this time.

Rest Eternal grant unto them O Lord and may light perpetual shine upon them.

JUNE

Bacon, Philip (Former Chaplain General G S S)	1956	Forrester, Ernest J	1957
		Gibson, Douglas H	1957
Bassett, Alexander W	1954	Hendrickson, Charles J	1951
Bowman, Henry J (Priest)	1965	Leech, Frederick C	1955
Browne, H P Langham	1963	Morris, Douglas	1956
Castle, John A (Priest)	1964	Nuttall, Walter H	1965
Dale, William	1955	Thompson, Frederick T	1951

JULY

Chadwick, John W	1951	Jackson, John (Priest)	1964
Cox, Cyril G.	1964	Little, Bryan S	1944
Dipple, Horace F	1964	Murray, Alexander (Priest)	1950
Edmonds, Ernest G G (Priest)	1965	Piprell, Edward C	1943
Elvins, Thomas E	1958	Webb, Charles Edward (Priest)	1965
Hubbard, Francis	1963	West, Edward W H M	1965

AUGUST

Bates, Eric (Priest)	1958	Jellicoe, Basil (Priest)	1925
Carey, Douglas	1957	Nickolls, Thomas Hy	1959
Cruse, Alfred	1960	Payton, Samuel E	1963
Driver, Ernest	1951	Powter, William E (Priest)	1965
Elwick, Francis G C	1965	Prebble, George	1957
Field, Leonard	1960	Robinson, Henry Francis (Priest)	1965
Francis, Alwyn H	1960	Smith, Frederick	1965
James, Geoffrey (Priest)	1957	Underwood, Ernest N	1965

Names of departed members for inclusion in the Chantry book should be sent direct to the Secretary General, giving full christian and surnames and date of death.

OBITUARY

BROTHER EDWARD HENRY NEWSON, died on the 2nd April, 1966.

He enrolled in the Guild in July 1921 and had been successively a member of the Chapters of S Felix, Lowestoft, S John the Divine, Leicester, and the Assumption, Devon.

A life member of the Guild he was in his early sixties and had been a server for some fifty years, being Sacristan Churchwarden and Diocesan Lay Reader. R I P.

FORTHCOMING FESTIVALS

SATURDAY, 11th JUNE. GROUP 2. CANTERBURY.
3.15 p m Evensong, Cathedral, followed by pilgrimage, conductor, the Revd D Ingram Hill.
Tea following. Tickets 2/6d each from J Turner, 62 Pier avenue, Herne Bay, Kent.
7 p m Office. S Peter. Preacher, the Revd D Ingram Hill.
THURSDAY, 30th JUNE. HARROLD SERVERS' FESTIVAL.
7.45 p m Office. Preacher, the Revd Norman Smith, of Barrowden, Rutland.
SATURDAY, 30th JULY. ST ALBANS
5.15 p m S Albans' Abbey. Office, sermon and procession to shrine of S Alban.
SATURDAY, 17th SEPTEMBER. NORTH WESTERN CHAPTERS
SATURDAY, 8th OCTOBER. **AUTUMN FESTIVAL**
S Michael and All Angels, Barnes.
12 noon High mass. Office.
TUESDAY, 11th OCTOBER. SS OSMUND & SWITHUN, BOURNEMOUTH
8 p m S Francis of Assisi, Bournemouth. High mass. Preacher, the Revd T Southgate.
SATURDAY, 15th OCTOBER. SOUTHERN COUNTIES
6.30 p m Chichester Cathedral. Office. Preacher, the Rt Revd N W Newnham Davis.
SATURDAY, 22nd OCTOBER. S OSYTH & S HUGH AND ALL SAINTS
3.30 p m S Mary, Princes Risborough. Office. Preacher, the Bishop of Reading.
SATURDAY, 7th JANUARY, 1967. EPIPHANY AT SOUTHWARK CATHEDRAL

FESTIVALS

EASTERN AREA

DESPITE the overcast sky this year's Easter festival for servers in the Eastern Counties was one of joy. 'Joy' being the first word said at the high mass in S John, Felixstowe, where the festival was held for the first time. The great seaside church of the Victorian era, where Canon G L Tidey is vicar, has an atmosphere of prayer and devotion, which impressed itself on the several hundred present. Servers came from all the chapters in the Group, besides the neighbouring county of Essex. The Revd R Ball of S Thomas, Ipswich was the celebrant, and Canon W A C Ullathorne, Lakenheath, and the Revd A Johnson, Cowlinge, were deacon and sub-deacon at the mass, at which the singing of the Easter hymns was most inspiring.

The Ipswich chapter and their ladies made ample provision in the church hall for those who had brought their lunches.

The office was sung in the afternoon, Father Johnson officiating, and a very helpful sermon on the culminating revelation of the divinity of Our Lord as expressed in the Easter story of S Thomas was given by the Revd C J Carrier, of Hopton. The service concluded with the Easter procession and the Te Deum.

Tea was kindly provided in the church hall, when Councillor Banyard welcomed all attending the festival, and Canon Ullathorne expressed thanks to all who had arranged such a happy and joyful occasion—despite the weather.

(*N.B.—The local newspaper referred to us as the Guild 'of Health', may we always be a healthy Guild*)

EAST MIDLAND CHAPTER'S EASTER MONDAY FESTIVAL

The 43rd Annual Easter Monday Festival arranged jointly by the Chapters of S Jerome, Mansfield and Our Lady and S Eadburgh, Nottingham took place this year at the Mother Church of the diocese of Southwell, i.e. The Minster. Servers to the number of 90 or more with 20 robed priests from all parts of the county of Notts: along with others from Derby Diocese, also from Sheffield, Rotherham and Gainsboro' took part in the procession before a solemn eucharist, celebrated by the Bishop of Southwell, the Right Revd Gordon Savage, a large number of friends were in the congregation. The sermon was by the Provost, the Very Rev H C L Heywood, who also joined the parties for lunch. During the afternoon coaches took most of the servers and friends over to the House of the Sacred Mission, Kelham, they were welcomed by the Prior, Father Simon Mein, and shown over the house and chapel. Returning to Southwell Minster,

the Guild office was solemnly sung, the Mansfield Chaplain, Fr R D Seager, vicar of Kirkby Woodhouse officiating. The Bishop, robed in cope and mitre was again present and took part in the procession which concluded the services, he later joined all present for tea in the Minster hall and took the opportunity to speak with many of those present. This gathering was voted one of the best and happiest Easter Monday Rallies held jointly by these two chapters, many brothers having attended them over a very long period.

NEWS FROM THE CHAPTERS

S BENET BISCOP

Our chapter goes from strength to strength—our numbers have increased and the new members are from parishes in Newcastle and Durham, dioceses not before represented in the Guild, our number of priest associates has also increased and it is good to report that they do attend our monthly meetings. The highlight of 1965 was our weekend conference at the Retreat House Law Fell (Durham diocese) where we discussed together the reshaping of the liturgy. The Bishop of Newcastle suggested this and he came to the conference on the Sunday afternoon, and led the fourth and last session (the Bishop is a member of the Liturgical Commission) the other three sessions were led by a priest associate and our Chaplain, Fr David Mann was resident Chaplain and said mass in the Retreat House Chapel on the Sunday morning. This conference formed a most useful and happy event, we followed it up at our following monthly meeting and the final summing up is planned for our May meeting. Fr Mann is reporting to the Bishop the results of our discussions.

We now keep our Patronal Festival Feast of S Benet Biscop, January 12th, with a high mass at 7.30 p m and our brethren of the chapter of S Oswin joined us in this, we repaid the visit by joining their Easter Festival in S George, Cullercoats by the sea, on April 30th within the Octave of the Patronal Festival. Bro C F Shirren our Secretary has been honoured by the Guild Council by being elected an honorary life member of the Guild.

S CENNYDD, SWANSEA

Shortly after Christmass, the Chapter visited S John, Hafod, the Office was sung by the chaplain and the address was given by the Rev D W E Brinson, priest-in-charge. In keeping with the joyful season, the church was beautifully decorated and after the office, members were kindly entertained to a Christmass supper. It was indeed a very happy occasion.

In February, the chapter visited Christchurch, Swansea. The office was sung by the Rev Clive Loosemore (curate of Christchurch) in the absence of the chaplain, and after refreshments which were kindly provided in the parish hall, the annual general meeting was held. The secretary reported that the chaplain, the Rev T Illtyd Jenkins, after holding office for eight years, had expressed the wish to retire. Grateful thanks were expressed to Fr Jenkins for the splendid services he had rendered during this period. The Rev Michael J Short, priest-in-charge of Clyne chapel and a founder member of the chapter was duly elected chaplain for 1966-67. The following officers were re-elected and thanks were expressed to them for their excellent work:—chairman: Bro R W Bradley. secretary: Bro E G Wright; treasurer: Bro A P Willcocks; magazine secretary: Bro D Harvey. Thanks were also expressed to Bro John Davies, the chapter organist, for his excellent services.

The March meeting was held at All Souls, Carnglas, and took the form of a sung eucharist instead of the usual office. The celebrant was the Rev Dudley White (curate of Sketty) and the address was given by the Rev Clive Loosemore. After the service, members were kindly entertained to refreshments in the church hall.

S CHAD, COVENTRY

The February meeting took place in S John Baptist, the office was sung solemnly and the address given by the rector, the Rev T B Anderson. This famous old Coventry church along with S Peters paid a prominent part in establishing G S S locally in the early 1920's and it is sad to realise now that hardly any of the servers there are in the Guild. Our elder brethren recall nostalgically stormy annual meetings held in the parish or the socials and concerts we used to have at new year.

We observe the patronal festival in the octave of S Chad on Saturday, March 5th. The day began with the customary corporate communion in Coventry cathedral, this

year using the Chapel of Christ the Servant. The chaplain, the Rev D Moore, vicar of Longford was celebrant and served by Bro John Wainwright, chapter secretary. Attendance was noticeably higher than in recent years and it was very pleasant to be joined by our ladies on this occasion. Afterwards some of us enjoyed breakfast in the cathedral refectory. At 3 o'clock in the afternoon the A G M was held in the church hall at S Barbara, Earlsdon. We believe it is the first time in the 50 odd years history of the chapter that the A G M has been convened here. The chairman was Bro S Harris, and we were warmly welcomed by the vicar, the Rev K Pickett. There was an encouraging attendance, much better than in the last few years. The chaplain, in his annual address, said we ought not to worry overmuch about the respective merits of Western or Sarum use as long as things were always done decently and in order. Commenting on the poor attendance at corporate communion and requiem mass last year, Fr Moore said he wondered whether the right day and time had been chosen, he felt some serious re-thinking on this aspect was called for.

Almost all retiring officers were re-elected to the standing committee and including Fr W H Oliver as deputy chaplain, probably the oldest priest-associate having joined the Guild in 1897, he has been amongst the most faithful supporters of the chapter and is widely known in the district as a local historian and correspondent in the weekly press. We are indeed fortunate to be sustained by his example in upholding the Catholic tradition.

A number of members expressed concern at the apparent lack of organisation and direction at top level in the chapter. On a motion from Bro A Elton (a member for over 40 years) it was agreed that the committee would make recommendations on future policy to a general meeting on May 7th at S Peters.

The C O F Secretary, Bro Stan Wilcox (another long serving member of our chapter) gave a very heartening report on the C O F and we hope his remarks will spur us on to improve our donations which this year sadly only totalled half the sum raised last year. During the tea interval the chapter "wag" observing the number of parked cars (his own amongst them) was heard to say "By the look of this lot you'd think every member could easily afford 1/- per week for C O F".

After tea we went in procession from the hall to the church where the office was solemnly sung with the chaplain officiating. A moving address was given by the vicar, Fr Pickett and the service concluded with a procession in honour of S Chad, his collect being said on our return to the altar before the blessing.

CORPUS CHRISTI, SOUTHEND ON SEA

Fr W A Winfield, a priest-associate, became vicar of Christ church, Thorpe Bay towards the end of last year, and the chapter sang the office there in December, it being their first visit. The remaining founder of the chapter, Bro Walter Taylor, passed away in January this year and the Secretary was present at his funeral. The sum of £2-2-0 was sent in his memory to the C O F in lieu of flowers.

The A G M was held at S Albans on 10th February this year to avoid clashing with Lenten services. The officers were re-elected, Fr J L Head as Chaplain and Bro H G Walker as secretary and treasurer. Bro C E Lynn is helping as C O F secretary to which fund the sum of £61-7-0 was sent in 1965. The new councillor for the area, Bro J J Painter has paid his first visit.

The March office was sung at S James the Less, Hadleigh when the address was given by Bro Councillor Gadd who is an old friend of Fr John Hughes the rector. He gave a most helpful talk on the rules and recommendations of our Guild. The usual cantor, Bro Neath was unable to be present at the last moment owing to ill-health and Bros Hamper and Harvey of our host church, who seem to have been practising in secret, sang the office extremely well. It was indeed a pleasant surprise to have some one who could step into the breach at a moments notice.

Bro A L Martin has been made an honorary life member in recognition of his work for the Guild of which he has been a member for 63 years and was a member of the council for a number of years. The Good Friday procession through the streets of Southend on sea was again organised by our chaplain, it being led this year by the Bishop of Chelmsford and the Mayor. A number of servers also attended.

THE INCARNATE WORD, RICHMOND AND KINGSTON

During the year 1965/66 the chapter has met regularly, with an average attendance of 15 - 20. While poor in relation to our paper strength. because of the high cost in time and money for those brothers dependent on public transport to attend meetings, appears reasonable, and certainly no worse than the proportion attending the meetings of some neighbouring chapters occasionally supported by our members. Concern is felt that in some parishes, the welcome once afforded by the clergy to the chapter is now less cordial, and our chaplain and committee hope to investigate this. The committee is also considering the question of consolidating the area, and after consultation with interested neighbours, hopes to submit suggestions to the Guild Council for its views.

On two occasions the chaplain and several brothers of the S Edward Confessor chapter joined with us to sing the office, in April at S Mary, Oatlands, and in May at S Mary Magdalene, Littleton, at which lovely 12th century church, the rector always welcomes our visit.

For Corpus Christi, brothers assisted in the parish of Fulwell on the evening of the feast for the mass and procession, and on the Saturday afternoon joined with friends from adjacent chapters to serve the sisters' procession at Lalcham Abbey. After nearly twenty years, All Saints Hampton was revisited, with a warm welcome from the new vicar, Fr Cotgrove, who both preached after the office and officiated for benediction. He has a difficult task restoring the full teaching and practice of the faith in the parish, and we in common with branches of other Catholic societies in the deanery, are very happy to show our support for his work.

In order to ensure proper representation at central Guild Festivals in London, our policy now is to abandon our meeting locally in any month in which such a festival occurs, and to encourage instead attendance at the festival. Thus we have, without obliging members to support two Guild functions in rapid succession in a month, had reasonable attendances at the Easter, Autumn and Epiphany Festival.s

Although just across our boundary, in the territory of the S Stephen chapter, we welcome the arrival of our Chaplain-General, Fr Treadwell to the Borough of Richmond upon Thames as vicar of S Michael, Barnes.

Finally, we regret to report the death of the longest serving parish priest in the southern part of our area, Canon Beard, of S Andrew, Ham, on March 1st, 1966. While the chapter had not visited the church recently, we must express our appreciation of Fr Beard's great courage in continuing to work his parish despite failing health, his condition involving the loss of a leg some years ago. R I P.

S JUSTUS

In February there was a good attendance of brethren to sing the office at S Alban, Dartford.

The chapter sang the office at S Andrew, Orpington in March and the annual general meeting was held afterwards. Our chaplain Fr Turner, and the other officers were re-elected with the addition of Bro Hills who becomes the auditor, and Bro Preston, who was elected as a third chapter organist.

The church of S Martin of Tours, Chelsfield will be visited for the first time on Wednesday, 8th June. The office will commence at 8.15 p m and the chapter extends an invitation to any server who would like to join us on that occasion.

SS OSMUND AND SWITHUN, BOURNEMOUTH

The annual general meeting was held in January in S Luke, Winton, when 35 members were present, including Councillor H V Barnett. Fr Phillips, vicar of S Michael and All Angels, Verwood, was re-elected chaplain, together with the following officers who were re-elected: secretary, R S White; treasurer, D S Ford; magazine secretary, F Hilton and ten members representing the churches in the chapter, as committee members.

The secretary reported a very good year and in his remarks mentioned that Bro F Hilton had been offered life membership of the Guild upon passing 50 years continuous membership, this was received with acclamation.

The chapter programme for 1966, includes a Pilgrimage to Walsingham in September. A good report was given by the treasurer, who stated that £44 towards the cost of the chapter banner was now available.

Under the heading "any other business" the following resolution was proposed by Bro Hilton and adopted:—That this A G M of the Chapter of Ss Osmund and Swithun, Bournemouth, agrees and supports the Profession of Faith recently given unanimous approval at the Synod of the Society of the Holy Cross and other Catholic societies; published in THE SERVER under the heading "United we stand", December issue, 1965.

(*If you also agree write and say so to the Society of Faith, Tufton Street, London, S W.*1)

S THOMAS OF CANTERBURY

The chapter held its annual meeting in the newly-redecorated church of the Holy Trinity, Bramley, near Guildford, in March. In his annual report the secretary mentioned a satisfactory increase in membership, a considerable lowering of the average membership, age and larger attendances at meetings. He said he thought the most exciting meeting of the year was that at S Nicholas church, Guildford, in February when over fifty robed members of this and a visiting Chapter were present to sing the office and to hear an address by the rector, the Revd Father Goddard. Extracts were also read of a letter from Bro Jarvis who in September last started a trek to Australia by bus and ended up in a ship fast aground on the Great Barrier Reef—he finished the journey to Queensland in a small launch.

In March the Revd C Allingham addressed the chapter after singing the office in S John Evangelist, Farncombe.

THE HOLY FAMILY, SOUTHAMPTON

At the chapter A G M held at S Michael, Southampton, in January, Fr J D Pibworth was re-elected chaplain for the third successvie year and Fr G Webster was re-elected as assistant chaplain. The treasurer, Bro H K Collis, tendered his resignation from office owing to business commitments, after many years of loyal service to the chapter and Guild. No volunteer could be found to take his place and the meeting unanimously agreed that the offices of treasurer and secretary should be combined until a suitable person could be found, Bro D H Penney, the secretary, intimating that he would do the extra work involved.

During the year the office has been sung at S Nicolas, North Stoneham, S James, West End, Holy Trinity, Millbrook and the Chapel of the Training Ship "Mercury", Hamble. A further meeting has been arranged at S John Baptist, North Baddesley before the summer recess.

The Easter Festival was held at Holy Trinity, Millbrook, Southampton on Wednesday, 13th April. The chaplain of C O F, Father Ralph Stephenson, officiated for the last time as rector of the parish. Servers from neighbouring chapters joined in singing the office which was followed by procession and benediction of the blessed sacrament. A friendly gathering in the hall afterwards enabled the chaplain of the chapter, Father J B Pibworth to express on behalf of all present thanks and appreciation to Father Stephenson for his devoted and continuous interest in the Guild during his nineteen years as Rector of Millbrook and wished him joy and happiness during his retirement. The servers of the parish then presented Father Stephenson with a cheque in token of their love and affection for their parish priest.

It was gratifying to see members of the Guild from the Portsmouth, Bournemouth and New Forest chapters who had come along to bid farewell to Fr Stephenson.

The attendance at meetings this year has averaged about twenty members and two priest associates, which is under a third of the total roll. However quite a number of members are away at college and others send apologies when unable to be present. A number of servers whose membership of the Guild has lapsed have been removed from the roll so that the present membership consists of active and loyal servers and priests. Four servers have been made probationers and two priests admitted as associates during the year, and it is now felt that, after a decline over the past year or two the chapter is now on an upward trend again.

S BARNABAS, BLACKBURN

About 100 members, probationers, priest associates, and friends gathered in the recently re-hallowed Nave of Blackburn Cathedral to sing the office at Eastertide.

The Guild was greeted in the partly-restored cathedral (dedicated to S Mary the Virgin) by the canon domestic, Canon G A Williams, who said he was pleased that the Guild had wanted to visit their diocesan mother-church. In the vestry after the service the chapter chaplain, Fr G Eric Franklin, thanked the canon for the warmth of his welcome, adding that the chapter always looked forward to its meetings at the cathedral each year.

The address was given by Canon George Snowdon, the diocesan industrial chaplain, who recalled that as a boy he was a member of the Guild at Leeds, and always looked forward to the singing of the Guild office at their meetings. As his text, Canon Snowdon took "I have called you friends". He reminded us that although our human bonds of friendship alter with time and circumstances, Jesus' friendship with us never varies. He asked us to recall our first communion. Would we, on the morrow, receive the Sacramental Body and Blood of our Lord with the same humble devotion as on the first

occasion? And yet, he said, it is the same Jesus. And the same Jesus also whose friendship helped the saints to great acts of holiness.

After the service the members joined in a festal procession preceded by the chapter thurifer, with a vested clerk carrying the cathedral's beautiful processional Cross, and followed by priests associate and members of the cathedral staff in their splendid copes. It is difficult for us to imagine how, in 1606, the incumbent of this very church was deprived of his living for refusing to wear a surplice!

A chapter meeting followed tea in the cathedral rooms.

Future meetings of the chapter will be:-

June 11th, 1966 (S Barnabas' Day): 3.30 p m at Christ church, Carnforth. Preacher—Fr G E Franklin, Vicar of Carnforth and chaplain of the chapter.

September 17th, 1966: 3.30 p m at Holy Cross, Blackpool. Preacher—Fr N Dawson, priest-in-charge of Holy Cross.

January 7th, 1967: 3.30 p m at S George, Preston. Preacher—Rev Canon T Rockley, vicar of S George's, and chancellor of the diocese.

(This meeting will be preceded by a solemn eucharist.)

Visiting members of the Guild are always welcome at our meetings, and further information about our activities can be obtained from our chapter secretary, Bro W Howarth, 18, St Nicholas Lane, Bolton-le-Sands, Nr Carnforth, Lancs.

S UNY, S IA AND S ANTA, CORNWALL

The chapter met in March at S Elwyn, Hayle and the office was sung by the chaplain, the Revd B Thompson. A very large number of servers attended and the duties for the evening were divided between servers of seven churches. The sermon was preached by the Revd H E Hosking, vicar of S Peter, Newlyn and the organ was played by the chapter's organist Ernest Floyd, A R C O.

At the meeting held in the church hall afterwards Michael Peters from S Uny, Lelant was elected as first group councillor for the newly-formed Provincial Group no 22. The evening finished with tea and Cornish pasties.

S WILLIAM OF NORWICH

In February the chapter held a social evening after singing the office in S Julian Norwich. At the annual meeting in March after the office in S Giles, Norwich all the officers were re-elected. The chapter now numbers 75.

On Good Friday this chapter stewarded a United Procession of Witness, with the Bishop of Norwich at its head, through the streets of Norwich to the cathedral. On Easter Monday twenty members joined in the eastern area Easter festival at S John Felixstowe and on Easter Tuesday kept its own Easter festival in the great abbey church of Our Lady and S Thomas of Canterbury at Wymondham.

A mass in honour of S William of Norwich was sung on April 19th in S John Maddermarket, Norwich.

NOTES FROM THE SECRETARY-GENERAL

CONGRATULATIONS, and welcome, to Bro Michael Peters, of the Chapter of Ss Uny, Ia and Anta, at St Ives, Cornwall, upon his unopposed election to be the first Group Councillor for the recently formed Provincial Group No 22. This electoral group has been formed by dividing the old P G 5 roughly along the county and diocesan boundaries of Devon and Cornwall. Bro Cllr Peters has Cornwall and our great friend and supporter, Bro Cllr F M Cocksedge has his beloved Devon to supervise and represent.

There is a movement in the county of Somerset which will, it is hoped, strengthen the Guild in the formation of the new Chapter of 'S Andrew' in P G 11. We would thank the Revd A F Martin Langley and his secretary, Bro R D D Baker, of Greystones, East Horrington Wells, Somt., on their initial success.

JUNE the ELEVENTH, at Eight in the morning—Will those who can please get to S Paul's Cathedral in the City of London, where at the invitation of the Dean and Chapter our Guild will be the intention at the holy communion service there and then. Let us be well represented as befits our ten thousand strong membership.

Interesting news from New Zealand by way of Bro Brian J Findlay of the Chapter of The Epiphany there, who is now in England. H M S Mauritius has been in the vicinity of that island and Bro P A Hughes has made a few local contacts aided by a fellow voyager and Fr Sawyer. We hope that the seed now sown will increase and that a Chapter may be formed there.

Recently I have been able to make contact with the Archconfraternity of S Stephen which is the Roman Catholic counterpart to our Guild. Bro J Burton, who is one of their executives and I have met—he was at the annual general meeting—and I have accepted an invitation to represent our Guild at one of their festivals in the near future. May I ask your prayers for the venture that in due time we may be one? (*The Editor has also been in contact with the Editor of 'The Altar Server'*)

Whilst membership remains fairly constant—the number of applications for membership continues to approximate the lapses—it is depressing to find that the annual subscriptions are so slow in arriving. This Guild has considerable ramifications and the expenses are high even though every endeavour is made to economise. Will YOU please see that your Chapter Treasurer has YOUR subscription NOW and that HE sends it to this office with the minimum of delay PLEASE ?

By now every Life Member should have received a small card of election. Should any have gone astray will the members please write me at once?

Chapter Secretaries. Please will you notify all changes of address, officers, and other information affecting the ROLL to me—preferably upon Form No 5? URGENT.

Note to all members

Will you please ensure that your Chapter Secretary/Treasurer has a copy of THE SERVER quarterly since from now on I propose to discontinue the despatch of circulars by post. THE SERVER will be the means of disseminating information and it is hoped this will effect a vast economy in postal charges—hence the importance of YOU seeing that YOUR CHAPTER OFFICERS have THE SERVER regularly.

Many thanks to all those who so kindly sent messages for Easter—I am greatly moved by your consideration and good wishes—thank you all.

For use at the larger festivals there are 150 copies of the words only of the Guild office which may be hired from central office on payment of postage (3s 6d) in advance, and on the special understanding that they are returned to the Secretary General immediately after the festival with a remittance for any lost copies at fourpence each.

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