



# The Server

SPRING 1969

**The Quarterly Magazine of the  
Guild of Servants of the Sanctuary**

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## THE CHURCH UNION

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## EDITORIAL

The attention of all is called to the message from Father Fox, our beloved Warden, printed at the beginning of this issue. His call to stand fast in our faith was never more needed than at the present time. The Guild has been served well by its Wardens since its foundation and the period in office in which Father Fox has so wisely directed us will be looked on in our history as one of advancement and solidarity for our faith. The Guild and indeed the whole Church wishes him well.

A glorious chapter in the history of our Guild finishes as will be seen does this seventh volume of our magazine with this twelfth issue. The past three years have been those of much searching and rethinking of our faith. The problem of the proposed unity scheme with the Methodist Connection is still to be solved. As this is written the results of the voting of the Diocesan Conferences is awaited and as this is read the voting of Convocation has still to take place. Arguments for and against have bewildered the ordinary churchgoer, the abysmal ignorance of some of our fellow churchmen has been appalling, the generalities bandied about have made one shudder. Christians have a mission to the world outside in office, factory, neighbourhood. A mission founded on the Gospel. The Guild is a devotional brotherhood; let us bring our lives to the altar for sanctification and go out living our faith, demonstrating its fullness and answer to the world's problems.

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## FROM THE WARDEN

My beloved Brothers,

Way back in the dim, dim past, as a young teenager server I joined the GSS, though this shattering event has been lost to the records. Like some I did not continue to have much contact with the Guild. At the end of the war, as a demobbed Chaplain to the Forces, the then Bishop of London appointed me seventh vicar of the famous S Peter, London Docks. I was charged with the task of restoring it after the war destruction and it was at this time I came in contact again with my good friend Fr Poole, then Warden of the GSS. He persuaded me to take a renewed interest in the Guild and I became Chaplain of the COF, a year later Warden, and have been so duly elected for the last twenty years. There have been seven Wardens before me but my service has been the longest of them all; much happiness has been granted me during those years.

Wonderful memories crowd in upon me—visits to festivals and chapters all over the country and the Channel Isles—preachments in many churches and many cathedrals,—social occasions and dinners—the great crowd of servers who came to Wapping, for the celebration of the Centenary of the founding of S George's Mission by the Reverend Fr Charles Lowder—the jubilee of my own priesthood observed here at S Barnabas—the gift of a handsome gilt monstrance—the generous hospitality and kindness received everywhere—the outstanding Easter and Autumn festivals. Now the time has come for a younger, more dynamic priest to take over the leadership of the Guild so I shall not stand for re-election at Easter. Please do not think I have become decrepit, senile or non compos mentis—I am still 'with it' but the time is ripe for you to have fresh inspiration from a new Warden. I hope I shall still be able to be of use to the Guild.

My gratitude to the Priest and Lay Officers of the GSS and all the Councillors, for their loyal support, tolerance and understanding and for the kindness shown to me by everybody. The Guild now has the patronage of our three Archbishops and is one of the largest and most influential societies in the Church of England, so go bravely on into the future upholding the WHOLE catholic Faith—give loyal support to the Church, the Guild, your parishes and priests but above all increase your devotion and love for our blessed Lord Jesus Christ whose Incarnation brings supreme hope and joy to the world. Whatever happens do not desert Him or denigrate Him. Proclaim Him as the real answer to all the problems of mankind. God bless you, Holy Mary sustain you by her prayers, the blessed Saints guard and keep you.

I have loved you all in the name of Jesus.

Yours sincerely,  
JOHN B M FOX.  
Warden.

S Barnabas Clergy House,  
Pimlico SW1.  
Christmass 1968.

## CHURCH FURNISHINGS

by FRANCIS STEPHENS

All the Christian Churches are sharing in the new experience and new insights of what has been called the Twentieth Century Reformation—the Liturgical Movement. A consideration of some practical points may be of help to clergy, architects and artists, and others concerned with church furnishings, when considering what is required for the successful use of the new liturgies now authorised for the Roman Catholic and Anglican Churches.

It should be emphasised that without a serious study of the whole theological setting and background, changes in church furnishings can become merely the following of the latest fashion and the adoption of the cliché or gimmick of the moment.

The Altar should be well forward in the church for celebration facing the people; where there is a chancel screen a nave altar may be the answer, either permanently set up or of a portable type. A long chancel retaining the original high altar, may be used for week-day services, as at All Saints, Sydenham. The choir may remain in the chancel or be placed at the west end. When the material of the altar is stone, the symbolism is that of the Place of Sacrifice; the shape however may well be The Table of the Lord, thus the double aspect of the eucharist is given visible form. The altar-table should be in proportion to the human scale of the celebrant and assistants; the church is built for the altar, not the altar for the church.

Since the first part of the service is to be taken from the seat and lectern, there is no need for "epistle" or "gospel" sides and the celebrant will use only the centre part of the altar. Thus a smaller squarish altar, after the ancient style, may well come to be the norm in the average parish church. However, the needs of concelebration should be taken into account. Where this is a regular feature the altar should be large enough for all the concelebrants to stand round without crowding.

The Candlesticks and Crucifix can be placed on or near the altar; the crucifix may be hung above or, if it is a processional cross, can be placed in a stand in front or to one side during the service. If the candlesticks stand on the altar they should be of a low, small style; but if on the floor they would be more in the nature of "Standards" and could well be more ornamental. A hanging painted rood may suit some circumstances, as in the modern chapel at Hemel Hempstead. A Christus Rex crucifix may be thought to have special value in our day as emphasising the Risen Ascended Lord, reigning now in glory, and acting through his Body, the Church.

The Altar Frontal. The traditional ruling is that the altar, representing Christ in the midst of his church, should be vested. The bare altar so often seen to-day has the immense disadvantage of doing away with all the teaching power of the liturgical seasons. The use of coloured pall or antependium also helps to make the altar stand out from its surroundings. A possibility might be for the altar to be vested during the day in its coloured frontal, but for the eucharistic service to appear as a table covered only with the obligatory linen cloths.

The Sacrament Reserved. A number of alternatives to the conventional tabernacle are in use. Probably there will never be the same insistence on one method or place of reservation as in the past, either in the Anglican or Roman churches. Perhaps the most striking and successful method is the Sacrament-House or Sacrament-Tower, separated from, yet in a direct relation with, the altar table itself. The veil (conopaeum) over the tabernacle is often omitted to-day, but is still a requirement of the rubrics. Not only does the veil serve as a sign of the Presence, but, in the same way as the coloured pall on the altar it is conveying the message of the liturgical season. Also the veil brings a note of that mystery and reserve, which perhaps to-day is specially in danger of being lost.

The canopy may take several forms, *eg.* a structure of some size built up with columns supporting it, as at S Paul's Cathedral, London, in an elaborate Renaissance style; or simple modern as at S Paul, Bow Common, in metal and marble. If of wood, suspended from the ceiling or projecting from the wall behind the altar, it is known as a tester, and the flat panel offers considerable possibilities for the artist. A variation is the corona, based on the mediaeval suspended circle of lights, as at the Metropolitan Cathedral, Liverpool. This is a striking method of focusing attention on the altar, and can incorporate not only lights but heating and loudspeakers.

The celebrant's chair is an important feature, since now the whole of the first part of the liturgy can be taken from it. It can stand either behind the altar-table or at one side, and it seems logical to provide a desk for the support of the service and other books. The Anglican clergy-desk and stall seems a very suitable solution.

The lectern or ambo is to be used by the readers of the lessons in the eucharist and hence can be of dignity and artistic importance. Westminster Cathedral has a fine antique eagle lectern in use.

The Communion Station. The custom of receiving Communion standing makes the communion rail superfluous. A small congregation can gather round the altar, but if there are many communicants, it will be helpful if one, two or more Communion Stations are provided. Probably the best design is some kind of pierced or ornamented panel, say

2ft. 9in. or 3ft. high, with a flat top; very like a short section of communion rail. The priest administering takes his place behind the station and the people file up to receive. For Communion in both kinds, the procedure used at Taizé may be followed where the minister delivering the Bread is flanked by two others, each with a chalice. Communicants then go alternately one to either side to receive the Wine, after the Bread. Assistants may refill the chalices from flagons, thus bringing back into use these large Anglican vessels.

The eucharistic vestments have been simplified by the omission of some minor items, such as the "broad stole" and the maniple. There seems to be little point in using a corporal, or the burse to contain it, when the hosts are consecrated on the paten. The full shape of vestments is to be encouraged, after the style of those worn at the Vatican Council masses. Liturgical colours are becoming less strictly defined; many churches will prefer, say, one good frontal of a festal nature to attempting to provide every colour.

In conclusion, we cannot do better than bear in mind the words of the Constitution on the Sacred Liturgy: that the architecture and art of the Church should be marked by "a noble simplicity" and that "church furnishings and vestments should be examples of genuine modern Christian art."

*Reprinted from 'Church Equipment Digest.'*

## **"I WAS GLAD WHEN THEY SAID . . . WE'LL GO INTO THE LORD'S HOUSE"**

When the Guild Office was sung by the Chapter of S Thomas of Canterbury in S Paul, Addlestone, the Revd Father Martin Hughes (Priest-in-charge of the daughter church of S Augustine of Hippo) gave the following address on Psalm 122 which forms part of the Office.

*Ps 122 commentary*

It is the proud privilege of the servants of the sanctuary to be of particular service and to have their particular ministry at the very central point of the worship of the Body of Christ, at the point where the eternal and the very basis of life meet together in the family at the Eucharistic breaking and sharing of the bread and wine. It is not therefore altogether surprising to find in the office of the Guild the Psalm which begins: *'I was glad when they said unto me, we will go into the house of the Lord'*, which is entirely about the Holy City of God, Jerusalem, the city where he chooses to place his Name to dwell there, and especially about the focal point of that city, the House of the Lord which is reserved for the worship of Him.

Moreover the Psalm has quite a bit to say about the nature of the house of the Lord, and about the things necessary for its well-being. And because this is in a very particular way our concern, I hope you will bear with me in looking at the four parts of it a little more closely. In looking at the first couple of verses it becomes clear that what I am going to say has nothing to do with the care of church buildings, or with the details of the ordering of the services that take place inside them. It would not matter very much whether we held this gathering in S Paul's or in the community centre down the road: no more than parliament is a set of buildings next door to Westminster Abbey instead of the members of it gathered together. We are the Church—and are therefore 'in Church' wherever we are gathered together in the name of the Lord. It is we, not I or you, that go into the house of the Lord, it is our feet, standing row upon row, sharing the floor of the meeting place, that are assembled in the place of meeting, for all the people of God, the holy city. That this is a not entirely fanciful interpretation is borne out in the next three verses. For the heavenly city is one of those strange places that is a unity, a whole existence in itself, it is not a symbol of unity so much as a unifying situation. For it is full of people who are brought together from all sorts of different places—*for thither the tribes go up even the tribes of the Lord'*. To this place of unity come men from all the corners and parts of the Kingdom of God. To the unity of the Eucharist come all the members of the body, of East and West, black and white, rich or poor, learned or illiterate: and they come, according to the Psalm for three purposes: first to witness to the power and the greatness of God among their fellow men: second to give thanks to the Lord for all his mighty acts in the history of mankind, and thirdly because there is the seat of Judgement: and these three are reflected also in the Eucharistic life of the Church. We meet to bear witness, to each other, to the world: when the bread is broken and the cup shared, according to

S Paul, we shew forth the Lord's death till he come: we give thanks—and this after all is what the word Eucharist really means—the blessed thanksgiving for all the mighty works of God from creation to the Ascension of the Saviour and thereafter in our history and our own lives. And thirdly we come to judgement: to quote series II on the basis of some older liturgies 'we look for the coming of his Kingdom', and in the ministry of the word, in the actions of the Church we discern the working of the Holy Spirit whose judgement and action are now.

So far this could appear to be a piece of straightforward devotional material, but any such notion is put to flight by the next verse 'O pray for the peace of Jerusalem: they shall prosper that love thee'. It seems odd that this place which is a unity in itself should need prayer for its peace—surely such a place should have peace in itself. But it doesn't and the reason is clear—it is the place where all the tribes go up—but they do not all seemingly love it sufficiently. That the Holy Spirit works in the Church, so the theologians say, is seen by the evidence of the life and work of the Church. But it is frighteningly clear to many people this is not so evident: the Church which should be a haven of peace and unity is not: it is divided, divided by Churchmanship, in doctrine, in worship and in government. The unifying force is itself divided. And this is not only clear in the universal Church but even in the Communion to which we belong.

The response made by the Psalmist to this prayer is immediate and straightforward: *Peace be within thy walls*—for because it is not just any old house, *but the house of the Lord our God and for my brethren and companions' sakes I will seek to do thee good*. It is not for the sake of the institution, not for the sake of the building, not for the sake of how we look, not even to have a nice comfortable feeling about ourselves that we seek to do good for the Church, but so that it may be a place which is a unity, which is at peace within itself, for the sake of our brethren who believe in the Lord our God, and for the sake of the glory of the name of the Lord.

*I will seek to do thee good*. It is, in my experience, often those who serve the altar who are best instructed, who, when they have got past the stage of thinking only where they move to next, or what bit of the service comes next, can best begin to see, if they will, the shape of the whole thing, who can best get past the words and the symbols to see the unity of the word and work, the worship and the witness of the holy Church of God. But it does require that they have the will to do this, that they do not run away from the effort into the vain concerns of the detail of actions and ceremonies.

We have looked together at this beautiful piece of poetry about the peace and unity of the worship of God. And what I want you to see, those of you who serve the altar, and are therefore, so to speak, at the centre of things, is how important is the weight of responsibility placed upon you. For to that place go up all the people of God—not just most Anglicans, but Romans, Methodists, Presbyterians, all those whose trust is in Christ Jesus, and him crucified. And you are called to bring peace and unity into that place of worship. You are not called to be concerned with the meanings of words and detail more than with the effort of love, you are not called to be more concerned with the form of service and making your own point of view felt than with peace. Oh, I know that for love and peace there has to be honesty and frankness, but we have to be sure first of all that the desire for peace and love is sufficiently strong for us not to disguise as honesty and frankness what is purely selfishness and the closed mind of sectarianism. We are proud to hold the Catholic Faith: we are proud, priests and laymen alike, to serve the altar of the living God. The Catholic Faith is concerned more than anything else with universality, with being open to all: the altar is that of the living God: a dead God remains the same, but a living one demands change and growth, and acts in them. Work therefore and pray for the peace of the Church with the life of the risen Christ: then and only then shall we be able to say with our brethren and companions '*I was glad when they said unto me: we will go into the house of the Lord. For Jerusalem is built as a city that is at unity in itself.*'

## KNOW YOUR BIBLE—(I)—INTRODUCTION

by the Revd W H BARNARD

"It is the duty of the laity to bring to the hearing of the Bible an expectant heart and to learn again the art of private Bible study and meditation". In these words, the last two Lambeth Conferences have emphasised the vital importance of Bible Study and reading for all practising church-folk, which includes, of course, all servants of the Sanctuary.

The reaction of many people to this is to say, "That's all very well but the Bible is such a difficult book. It is one thing to be told to read it and another to be told how. So many parts are beyond understanding, others seem irrelevant and crude in 1969, whilst some passages mean just nothing at all to me". In other words, *most of us need guidance in understanding God's Word if we are to receive its treasures.* A few may possess an up-to-date *Commentary* on the Bible which will help; or we may read it in a *modern translation* which could be a useful introduction; others will have found it useful to use the *Bible Reading Fellowship* notes published quarterly. But there remain many who "haven't a clue" or "couldn't care less" as to what it is all about. It is to put into their hands a few simple tools to start on the job of unearthing Bible treasures that we have been asked to write a few notes each quarter in this and succeeding issues of 'the Server'.

#### WHAT IS THE BIBLE?

It is the RECORD of the CHURCH, written BY the Church, FOR the Church, ABOUT the Church, and of God's dealings with man THROUGH the Church. First through the old Church, the Nation of Israel; then in the new Church, the Holy Catholic Church. The word 'BIBLE' means BOOKS and the Bible is a collection of books by different people all down the ages but all about God's relationship with man. It is a LIBRARY which contains books on LAW, eg. Exodus, Deuteronomy etc.; POETRY, eg. the Psalms, Job, Proverbs; HISTORY, eg. Kings, Chronicles, Acts, the Gospels; VISIONS, eg. Prophets, the Revelation; PREACHING, eg. Isaiah, Jeremiah, the Epistles; and FOLK LORE, Genesis, Joshua, Ruth.

Both *Old and New Testaments* are so clearly connected with each other that it is impossible to understand the New rightly without having studied the Old. Our Lord often quoted from the *Jewish Scriptures* and nowhere cast doubt upon their inspired character. They are in fact *the first chapter* of the Gospel of the redemption of the world by God. So we begin with a

#### GENERAL INTRODUCTION to the OLD Testament.

The Old Testament library contains a great variety of literature by men of varying outlook and temperament. It includes folk-lore, sayings of value but of no particular meaning; historical narratives; personal memoirs; sermons and people's notes thereon; poetry in wide variety; 'Wisdom' literature, much of which is proverbial Philosophy; 'Midrash', the development of some historical story for the purpose of deriving a religious truth from it; genealogies and 'Apocalyptic', a kind of writing describing in symbolic forms events which are partly historical.

One thing we must remember is that the Old Testament as we now have it has gone through a long *process of editing, revision and compilation*. It is doubtful if any book is exactly the same as when first written. The incidents recorded belong to a much earlier period than the written records of them, but all through the Chroniclers write from God's point of view. In the process of selection we can perceive God's hand.

The TWO main divisions of the Old Testament are *the Law and the Prophets*.

The LAW is contained in the first five books of the Bible and was completed about 400 BC. It was venerated by the Hebrews more than any other of the sacred Scriptures. The laws themselves, coming from various traditions and compiled at different times are all attributed to Moses, partly because he was pre-eminently the great law-giver and partly because they were based on principles acknowledged as binding since Moses' day.

The PROPHETS were not only people who foretold the future, though prediction was an important part of their work. They were more concerned with the present. It was in the home, the market, the court, the place of worship that they wanted to see the claim of God recognised. This will be seen especially when we look next time at the book of Amos. Amid the many diverse elements of the Old Testament there is a *real unity*. It tells the story of a growing revelation of God to man. The living God moves through its pages and our attitude to it should be this—

"It is not a study of something detached from the Christian faith, but something externally related to that faith, which on one hand illuminates our faith in the Incarnation and also is illuminated by and only understandable in the light of our faith in the Incarnation".

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## —ATIONS

by FATHER CHARLES

*Mortification*—Not exactly a popular idea in these days, for the word is derived from Mors which means death. Nevertheless it has its place in Christian practice. Mortification however is not Christian in origin. We are apt to think of the “jolly old pagans” who suffered from no inhibitions of any kind. As a matter of fact, about the beginning of the Christian era, and earlier, there were several varieties of ascetics, e.g. Stoics and Gnostics, who regarded Matter as evil. The human body being a material thing was also regarded as evil. From this belief two courses of action seemed possible, —1. Indulge in every form of fleshly lust for the body doesn't matter being evil, or, 2. Keep under the body and subdue it by means of fasting and punishment in order that the spirit may be set free from carnal lusts and appetites. To their credit most of the old pagan Gnostics and Stoics followed the second course. Like a good many other things in the Jewish and pagan religions, the Christian Church took over the idea of mortifying the flesh, but not for the same reasons as the pagans. They believed the body to be evil, but the Church which believed that God Himself had taken human nature into union with His Divine Nature, could not regard the flesh as evil in itself. By His Incarnation God has sanctified the whole of human life, including the human body. So Christian mortification took the form of rigorous fasting and other disciplines. To abstain from what is perfectly good and lawful in itself, e.g. food and drink, is designed to strengthen the will to refuse what is really evil, e.g. temptation to sin. Some devout Christians have gone further than this and adopted such disciplines as the wearing of hair shirts, and iron rings shod with spikes which pressed into the flesh, as well as other instruments of discomfort. There are people who practice these mortifications today but I would not recommend them for general use. To keep the Church's days of fasting and abstinence properly (and I do not mean just having fish on Fridays) is sufficient for most people, and what about reviving the ancient and Catholic practice of fasting from midnight before receiving Holy Communion? Since writing the above I have said the first Evensong of the Circumcision with its collect about our hearts and members being mortified from worldly and carnal lusts. I am also reminded that a few days ago I was praying on the Feast of the Holy Innocents that all vices might be mortified in us. Most of us I expect were baptised according to the rite of 1662 when our godparents were told that we (the newly baptised) were to follow the example of our Saviour Christ and be made like unto Him, and that in order that this might happen we were (among other things) to be “continually mortifying all our evil and corrupt affections”. Mortification therefore is part of the duty of all Christians and not merely an exercise for exceptional people.

*Nomination*—This is a word much in evidence at times when elections to parliament or to municipal bodies are to take place. Candidates have first to be formally nominated by people living in the constituency that they desire to represent. It is also a word used when a new diocesan bishop is to be appointed. In the Church of England it is the reigning Sovereign who nominates, although in actual practice the Prime Minister of the day does so, no doubt after consultation with the Sovereign and with others. One or two other names are then sent to the Cathedral Chapter of the Diocese together with what is called *Conge d'elire* i.e. leave to elect. By the same post comes the name of the person whom

they are to elect. Then after asking the guidance of the Holy Spirit they elect the person whom the Sovereign (really the powers that be) have chosen. To many of us this procedure borders on the blasphemous and provides a strong argument either for disestablishment or for such a measure of reform that the Church should be enabled to choose her own chief pastors. Whether we should get better bishops by being free to choose, is, I think, doubtful, but at any rate we should feel that no one else but ourselves were to blame if an unsatisfactory choice were made. One good thing would I think emerge; the clergy would render a more ready obedience to a bishop who was their own choice than to a man appointed by the State.

In the Roman Communion all nominations to bishoprics are the prerogative of the Pope, although in practice, nomination is exercised by many different people, but always subject to papal approval or veto. Whether this system works any better than our own I do not know but I cannot imagine any Anglican bishop demanding and obtaining the kind of obedience that has been manifested in connection with the Papal decree "Humanæ vitæ".

*Oblations*—In the Prayer Book rite of 1662, the expression "Our alms and oblations" occurs. "Oblations", by fairly common consent, is taken to refer to the bread and wine that have just been placed upon the altar but I have also seen the word used in a somewhat different sense. This was in Canterbury Cathedral which I last visited in 1936, in the days of the "Red Dean". In the notices displayed on a board was a list of the dioceses of the Anglican Communion, and the days on which they would be remembered at "The Offering of the Holy Oblation". If Dean Hewlett Johnson was responsible for this, it is one of many good things that he accomplished during his incumbency. I first knew the Cathedral in the time of Dean Wace, and such was the contrast between the dull drabness of unused chapels, and the bright cheerfulness of altars evidently in regular use, that one could hardly believe it was the same building. The phrase "The Holy Oblation" appealed to me as much as "The Holy Sacrifice of the Mass".

## THINGS SEEN AND HEARD

by EDMUND

You must excuse me if my remarks are more than usually jejune on this occasion but I am recovering from influenza, or something akin to it, and whilst my mind is not particularly active your editor's request for my copy is insistent! Epidemics of one sort or another have come and gone with the years and have taken their toll. Life was never the same in England after the Black Death of 1349 wiped out thousands of people and took with it the secrets and skills of many trades. Other plagues visited England from time to time until the London plague of 1665, which was the last serious visitation of this horror to these shores. Throughout the eighteenth century there was the constant dread of small-pox; the next century saw the arrival and, we hope, the departure of Asiatic cholera. Today we worry over influenza. It is the increase in medical knowledge over the years that has made us forget the lesson of the Bible phrase 'in the midst of life we are in death.' Those who condemn nineteenth century stories for their frequent deathbeds, or Victorian hymns for their 'morbidity' really don't know what they are talking about, or what they should be thankful for.

I see that a life has just been published of Mother Millicent Taylor, the foundress of the Society of the Precious Blood, now at Burnham Abbey, Buckinghamshire. The daughter of a general in the Indian Army—an unlikely beginning for the foundress of a religious community—she began parish work in the parish of S Jude, Birmingham, under Father Arnold Pinchard. Here the community was founded, first as an active order engaged in parish work. Later came the call to the contemplative life and in 1916 the sisters moved to Burnham, to the remains of a former Augustinian convent, which has been their home ever since. A greater change from the centre of Birmingham to this lovely place cannot be imagined.

In due course a full life may appear of the foundress of another enclosed Community who died last year. This was Mother Guenvrede, foundress of the Society of the Sacred Cross, at Tymawr in Monmouthshire. This community, following Cistercian ideals, is not particularly well known and would never seek any publicity. Mother Guenvrede was a remarkable personality. In her younger days she had lived on a farm in Canada and in her old age she was as happy working on the farm at Tymawr, or out with a gun shooting rabbits, as she was in what the world might consider more suitable occupations for one of her calling.

In younger days I was particularly fidgety in church, especially during what I used to term the "long kneel", i.e. from the opening of the Church Militant prayer to the beginning of the Gloria, and have often been reprimanded for ill-behaviour, just as I was a few years later for inattention (and distracting the congregation) during the sermon when a choirboy. I was delighted to find a few years ago that the English songchild has ever been rather a law unto himself. When Margery Kempe, that remarkable fourteenth century pilgrim from King's Lynn who wept her way over the whole of Western Europe, dictated in her old age her biography she recalled a happening in York Minster. Margery, although a wife and the mother of a large brood of children, at one time travelled in a white habit, thereby giving great offence to prickly clerics. One such spoke to her in York Minster and "taking her by the colour of her gown, said 'Thou wolf, what is this cloth that thou hast on?' She stood still and would not answer in her own cause. Children of the monastery going by said to the priest, 'Sir, it is wool!'"

## LETTERS TO THE EDITOR

### CHURCH UNITY and the METHODISTS

After reading announcements made both in Press (including "The Server") and in pamphlets, concerning Church Unity with the Methodist Church, it becomes apparent that all is not well. Surely Anglican-Catholics would agree, that membership of Church of England implies a readiness to respect Church laws and an unquestionable acceptance of Nicene Creed, Teaching of Real Presence of Our Blessed Lord under visible forms of Bread and Wine at Holy Communion Service, Apostolic Succession of our Bishops and Priests, and, in which case, Methodist Ministers, approved, would be required to be properly ordained by the "laying on of hands" by our Bishops and observing the charge of S Paul in his Epistle to Timothy I, Chap. 5, v. 22. Furthermore, their Church members would receive Sacrament of Baptism and Confirmation. Church Unity would depend entirely upon these conditions being wholly accepted by Methodist Confraternity. Unfortunately, there is not Methodist agreement on these fundamentals at the present time. The question arises why some of the promoters of the Scheme are in such a hurry? Is there fear of possible disestablishment and disendowment of the Church of England in the near future or, perhaps, some greedy eyes focussed on wealthy Methodist Church and its powerful membership? If there were genuine desire by all concerned for Church Unity (and there seems to be) then these difficulties, without doubt, could be overcome, but, *only if much more time* is devoted to prayer, study and discussion. At this present stage there is *certainly not* agreement, and, in fact, the emphasis is on complete absence of unity of purpose and we shall be required to vote "for" or "against" a "Church Unity" which really, does *not exist!*

ANGLICAN-CATHOLICS . . . BE ON YOUR GUARD. !!

C RUFFE-WILLIAMS.

Swansea

Dear Mister Editor,

What with the Vitican councill and votes for Women . isnt it about time that the catholic church had alter girls as well as alter boys. I'm sure we kood carry canndles and the wine and water jars, and the plate and I think we would look qwite nice.

LYDIA ASHTON.

almost 7.

ps We can ring bells to.  
Kent.

Sir,

I have had pleasure to read the letter from the Chapter of Our Lady and S George of Plymouth in the 'Autumn 1968' issue of our magazine and brooded particularly over the paras. 5, 6, 7, on page 26.

Speaking, and writing now, as a lay brother of the Guild for over fifty years dare I stress that we are a DEVOTIONAL BODY of LAYMEN and that bishops, priests and deacons are welcomed as Associates and much as we value their advice, assistance and help it is sometimes well to point out that they have no right of franchise, nor share in the government of the Guild or any chapter thereof . . . Manual Rule 2 (b).

Why oh! why must everything be changed?

Is there nothing nowadays that may be regarded as worthy of tradition?

Shortly we shall commemorate the seventieth anniversary of the Guild Office, and so, like an Old Age Pensioner—has its period of usefulness been passed, therefore scrap it and supplant something NEW—Is that the tenor of thought today—is that the method upon which this great Church in England was founded and expanded all over the World?

Does one just sit back in one's decline and allow change—and decay?—in all around I see to spread or who will 'rise and follow me' to TRY and save this wonderful heritage?

Can our Chapter Officers instil a little pride of tradition in their work, worship and members such as we find *overseas*?

(In passing it used to be the first item taught to a recruit in the Forces but I believe that it is discouraged now.)

Please accept this as the musings of a LAY BROTHER and not as the agreed policy of the General Council of the Guild, to which I have the honour to belong.

Yours sincerely,

RICHARD A W EDDEN.

Gillingham.

## THE SCOTTISH SERVER

The Advent forty-fifth edition includes an excellent article by Father C J Wood on the origins of our Scottish counterpart which keeps its fortieth anniversary at S Bride, Glasgow this year. Eleven fraternities cover that country.

## MIDLANDS CHAPTERS FESTIVAL

On Saturday October 26th, the eve of the feast of Christ the King, a joint meeting between the Chapters of Christ the King and the Holy Grail, Birmingham and S Chad, Coventry was held at S Michael and All Angels, South Yardley, Birmingham by kind permission of the vicar, Fr D T Hadley.

Solemn high mass was sung at 4 pm in the presence of the Bishop Suffragan of Aston the Rt Rev D B Porter who presided and preached. The vicar celebrated, assisted by Fr Willet. The Bishop's Chaplain was Fr Sweeney, and servers in attendance were Bros A Reid and R Tucker of Coventry. The Assistant Chaplain of S Chad, Fr Cowan, read the Epistle, and S Michael's servers provided most of the Sanctuary party. The mass was celebrated in the westward position and a number communicated. Bro N Cocking of Birmingham was at the organ.

After mass, tea was taken in the Church Hall and Bro P Shuttlewood, Secretary of Christ the King, welcomed visitors and thanked the vicar for our use of the Church and also the ladies who prepared tea. Bro S Harris, the Coventry Chairman, spoke in reply on behalf of the visitors. Bro A Reid PRO of S Chad conveyed greetings from Bro S Wilcox, the General COF Secretary, who was unavoidably absent. The General Council was however represented by Bro N Knight, councillor for the Birmingham area. A collection of £3 was made up to £7 by the Birmingham Chapters and the total was sent to COF.

## SOUTHWARK SERVERS' EPIPHANY FESTIVAL

On Saturday, January 11th 1969, some one hundred and fifty servers and their families and friends made their way to Southwark Cathedral to participate in a festival arranged by the diocese of Southwark and the GSS. They arrived on a murky morning by all forms of transport to an area desolated by building operations and the replacement of London Bridge (which our friends in the Guild of S Vincent might be seeing in the future when it is rebuilt in the USA), to a beautiful cathedral in this setting.

The day opened with a celebration of the holy communion at noon. The form of Series II was used and sung to the music of Merbecke and it took the form of a concelebration with the Vice Provost presiding and the Revd Frs Roger Royle, E H Walker, R W Stephenson (Chaplain for Ordination Fund) and D C Vincent assisting. Father A Treadwell was at the organ and the Guild choir led the singing. The epistle was read by P E Gilkes Esq and the Gospel by L Longhurst Esq.

The sermon was given by the Rt Revd John Boys, Assistant Bishop of Southwark, who took for his text the phrase "Everytime you eat this bread and drink this cup you proclaim the death of the Lord." Starting with a description of a typical Roman scene in 150 AD and taking us in thought to a celebration of the eucharist in a house church of that period he then went on to point out the accretions which had taken place since that time and the reasons for them and now the reversal of this trend and the stripping of all unnecessary action from the service. It was an interesting and very instructive talk.

At the end of the service the congregation was invited to coffee and a get-together at the West end of the Cathedral around the presentation of the Epiphany scene, a very good thought on somebody's part.

In the afternoon the numbers increased and the nave was quite full when the robed servers had taken their place in the front. The official party, the priests and the councillors and the Guild officers and choir sat in the choir. The Revd Fr E H Walker officiated at the Guild office assisted by the Guild cantors and it was a beautiful and moving experience to take part in this service.

At the end of the office a hymn was sung and the processional party formed up. Led by a Cathedral vergers the whole of the robed personnel processed around the Cathedral, a station was made at the Epiphany scene at the West end and then returned to their places. The blessing was given by Bishop Boys and the various processions reformed and left the Cathedral.

No report would be complete without thanking the Provost for the use of the Cathedral and for the great help given to the arrangers by the vergers and Cathedral officers and sidesmen and indeed to everyone for being there.

RP

## OBITUARIES

### JOHN KENNETH CONSTABLE

The sudden passing on December 9th of Bro J K Constable was a tremendous shock not only to fellow members of the Chapter of S Chad, Coventry but to very many in the diocese as a whole. Ken, as he was always known to his friends, had life long connection with S Thomas, The Butts, and whenever that parish was mentioned one invariably thought of Ken Constable so closely were the two linked. He joined GSS in 1930 and since then held numerous offices in the local Chapter. During the last war he was one of the prime movers in reviving the Chapter and was joint secretary with Bro S Wilcox for a time. In earlier years he had been vice-chairman, MC and COF Secretary serving on the Standing Committee for long periods. He was a cantor for many years and on the last occasion he was with us acted in that capacity. He had been in indifferent health for a considerable time and had the misfortune to lose his first wife in 1945. At the time we were visiting S Thomas' for the office and history was sadly repeated when we were again at S Thomas in the very month that Ken died; it was so unfortunate that he could not be there himself due to other duties. In spite of poor health Ken was always cheerful and anxious for the Chapter and its work. His quiet courage and faith was an example to us all. He was also well known locally as a lay reader for many years and a member of the reader's committee. His passing will leave a large gap in many Diocesan affairs and his presence among us greatly missed. At the funeral in S Thomas Church the GSS

was well represented along with a wide number of friends from all parts of the Diocese and a moving tribute was made by a former vicar, Fr G Southerd. Our deepest sympathy is extended to his wife and family. May he rest in peace.

### THE REVD CANON E K ELLIS

After an illness of some two years Canon Ellis died in December. He was a founder member of the Boston Chapter of S George, being elected a priest associate in 1923. His vicariate of Boston parish church will be long remembered.

### ALFRED SYDNEY FREDERICK MAITLAND

The Rt Hon the Earl of Lauderdale, priest.

The death of this well loved priest took place in November last. He was the first chaplain of the chapter of S Philip and S Richard. Though not in the best of health over the years he has always supported that chapter and will be sadly missed.

### JOHN PETERSON

In December the chapter of SS Osmund and Swithun suffered a sad loss in Brother John's death. He had been a loyal member for some years, strongly supporting the COF.

### PERCY WILSON

The Secretary/Treasurer of the chapter of S Mary and S James died in November at the age of 74 after a long painful illness. He has been a stalwart and enthusiastic member of the chapter.

### ERIC BURFIELD

Brother Burfield of the Chapter of S Peter the Apostle became a member of the Guild in April 1948. For many years a server at the old S Peter's Church, he also earned distinction as an organist and had played at many churches. Brother Burfield aged 48, passed to his rest after a short illness, on the 13th January, 1969.

MAY THEY REST IN PEACE

## GUILD OF S GABRIEL

We have pleasure to announce that, on Saturday 29th March 1969, the Guild will be mounting an exhibition of stamps in the crypt of S Paul's Cathedral. The theme is "Religion on Stamps". Approximately 100 frames will show the various aspects of Christianity depicted on postal material, ie Angels, Saints, Church History, Our Lord, Madonnas, Old and New Testament, etc. The exhibition is open to the public from 11 am to 5 pm and admission is free.

This exhibition is being held in conjunction with the Guild annual convention and the celebrations to mark the fifteenth anniversary of its founding.

To mark the occasion a special envelope has been designed for use with the souvenir postmark. This postmark will only be used on mail posted at the exhibition. The design, depicts S Gabriel. If any reader of "The Server" would like to order copies of the cover and postmark they may obtain them from me. Each cover will cost 1/9 or two international reply coupons.

Yours faithfully,  
H L WARD.  
*Assistant Secretary.*

47, The Chase,  
Stanmore,  
Middlesex.

*The Attention of Servers  
and all Catholics*

*IS CALLED TO  
THE WORK OF*

**“The Guild of all Souls”**

**Founded March 1873**

A Devotional Guild for Intercessory Prayer for the Dying and for the Repose of the Souls of Deceased Members and all the Faithful departed.

An Intercession Paper of names of the Departed is issued Quarterly, and an Anniversary Book, for perpetual remembrance is issued each year.

REQUIEMS, with commemoration by name on the anniversary of death, are said daily at the Guild Chantry Chapel at the Shrine of Our Lady of Walsingham. Regular requiems are also said at S Stephen's Church, Gloucester Rd, London S W 7, and in many benefices under the patronage of the Guild.

*Enquiries from:-*

The Rev. The Secretary  
G.A.S. Office  
St. Dunstan's Vestry  
184a Fleet Street, London, E.C.4

## CHANTRY BOOK

Of your Charity pray for the souls of the following our brethren whose years mind falls about this time.

### APRIL

BRUCE, Lionel  
CANN, Charles D  
CHILD, Leonard H  
COX, Cecil H  
CRAMPTON, John E  
DOWNEY, Walter  
GRANT, Sidney J (Priest)  
HAMILTON, Robert L  
HOLLAND, Byron  
JOBBIN, Henry R  
KING, Cyril H B  
LEADER, Frank C  
LINSTEAD, George A  
MOOR, C H  
NEWCOMBE, Percy C  
NEWSON, Edward H  
NUNN, Walter P G  
OWEN, John F N  
PIKE, Alfred E  
SALE, William J  
SELLARS, Samuel  
STOTT, Victor George  
TRIGGS, Charles R  
WESTON, Reginald G S  
WHEELER, Elvet W  
WHEELER, Baden R

### MAY

BALDWIN, Arthur S  
BAKER, William J  
BENNETT, Frank (Priest)  
BERRETT, David R  
BOOTH, Herbert A (Priest)  
BUTCHER, John H (Priest)  
BURVILL, William R  
BYRNE, Maurice W  
CASTLE, John A (Priest)  
CHENEY, Norman S  
CLARKE, Ernest P (Priest)  
COX, Edward S  
DUNN, William D  
GODWIN, Alfred F  
GROOM, Frederick (Priest)  
HALLETT, Edward A C

HARDING, Arthur J  
HARPER, Henry G  
HUNT, Edward G  
KELLOCH, Gilbert W  
MANN, James D (Priest)  
NAPPER, Sidney H  
PARKER, Joseph E F  
PAYNE, Alexander F  
REES, Percy B  
ROSEVEARE, Edward A (Priest)  
SCHOLES, Leonard  
SHALLIS, Boydell  
SHARP, Joseph T J  
SMITH, Frederick E G  
STEPHENSON, Herbert V P  
TABLING, Arthur E E  
TURNER, William D  
WALKER, Bromley (Priest)  
WRIGHT, Cyril A

### JUNE

BACON, Philip (Priest)  
BASSETT, Alexander W  
BOWMAN, Henry J E (Priest)  
BROWNE, H P Langham  
CHAPMAN, Arthur B  
COLLINS, Ernest E  
DALE, William  
DOXSEY, Terence  
DUFFIELD, Leslie H  
FORRESTER, Ernest J  
FRANKLIN, Robert  
GIBSON, Douglas H  
GIBSON, Elijah  
GILLMAN, Albert J  
HENDRICKSON, Charles J  
LANE, Herbert A  
LEECH, Frederick C  
MALPRESS, Arthur G  
MOORE, Kenneth V (Priest)  
MORRIS, Douglas  
NUTTALL, Walter H  
THOMPSON, Frederick T  
WALLER, George  
WETTON, Frederick S

## THE WARDEN

It should be stressed that Father Fox has not been and is not ill but is very well indeed. Of course we in the Guild must not let the opportunity pass to adequately and tangibly recognise the great debt we owe to Father Fox for so ably leading the Guild over so many years. The Secretary-General will be pleased to receive any donations from chapters or individuals by April 5th. It should be stressed the urgency to enable a presentation to be made at the AGM on April 12th.

FR JARRETT has not been instituted as incumbent of that well known west country church, All Saints, Clifton, but is an honorary assistant priest at that church.

# THE 259th GENERAL COUNCIL

1st February 1969.

With Father Fox, the Warden, in the chair, the Chaplain-General, Secretary-General, Treasurer-General and twenty-two Councillors present the Council met at S Barnabas, Pimlico. Apologies being received from eighteen others.

It was decided not to proceed either with the loan Fund or reprinting the Manual.

With regard to the Anglican/Methodist unity proposals it was agreed that no rigid Guild policy could be defined. Father Fox said that the present is a testing time in which all must hold fast to the faith and not fall apart.

The amalgamation of the chapters of S Chad and S Mary Magdalene, and those of Christ the King with the Holy Grail were approved. The revival of the chapter of Our Lady of Scarborough was welcomed.

The transfer of the Chapter of SS Mary and James from Group 4 to Group 3 was approved.

It was regretted that the Chapter of Our Lady and S Herefrid had lapsed.

In appreciation of his long service and good work for the Guild particularly in Wales Canon Ralph H Foster was elected an honorary life member.

Applause also greeted the fact that the Archbishop of Wales had consented to be a Patron of the Guild.

S Mark's Chapter was given permission to reproduce the Guild badge on a banner, subject to approval of the drawings, and Blasius is to insure their cope for £100 on the Guild's general policy.

The gift of £100 for general funds from Brother Harry Richards was gratefully accepted.

The reports and accounts, as printed elsewhere, were approved for submission to the AGM, as were also the officers of the Guild.

Honorary councillors Pitt and Shirren were re-elected for five years. In the Groups the following had been elected unopposed:—

- London Group 5 — H C M CHRISTIE
- Group 5 — G SQUIRE (new councillor)
- 10 — J E L CLEMENTS
- 13 — J J PAINTER
- 15 — S M WILCOX
- 16 — R F HUDSON (new councillor)
- 22 — M PETERS

The Guild copes and banner are to be used at certain festivals other than London; the new Council to regulate for their care and transit.

The Council rose at 5 pm with the Warden giving the blessing.

## ANNUAL REPORT

for the year ending 31st December 1968

We beg to submit the report on the Guild for the year 1968 shewing a gradual rise in membership and one of considerable controversy and upheaval. The Archbishop of Wales graciously consented to become a Patron of this Guild which now numbers all the Primates in England and Wales and to them we offer thanks for their great support.

Many chapters have accepted invitations from and to our Roman Catholic brethren with the result that we are much closer now than ever before—and this is to be applauded.

The normal Guild Festivals shewed a slight rise in attendance over previous years though the kindness of provincial Cathedral authorities in allowing us the entrée to our Mother churches does tend to spread the knowledge of the GSS in the country somewhat to the detriment of the London gatherings—this is not really a bad thing.

There are now 215 chapters functioning throughout England, Wales, Australia, Canada, New Zealand, Africa, South America, West Indies, HM Forces (at home and abroad), Ghana and Nigeria, with an ascertainable membership of 23 Prelate associates, 1298 Priest associates, 6836 Brothers, 1855 Probationers, at the end of the year—an increase of 186 on the year 1967.

*Anglo-Methodist Report* This continues to exercise the minds of many of us and your Council has given some indication of its views though in such a society as ours, which is mainly devotional, such advice must be chamfered to the consciences of our members. The coming year may well see a vast change in policy both within and outside the GSS.

*Selective Employment Tax* is still payable but recovered every quarter—it seems such a waste of time and paper for the few shillings interest our contributions raise.

*Financial Statements* will be issued in detail by the Treasurer General after the audit but we would stress that the increased annual subscription has been generally accepted. A suggestion that the abolition of the probationary period altogether would result in much better understanding and also provide a greater economy in stationery, postage and book-keeping is one that will need discussion by the Council ere long. Postage from the S/G office in 1968 alone amounted to over £83 on the 4505 packets despatched. Stationery stocks are ample for the coming year with reasonable care except for the necessary cash and record books so no purchasing is anticipated, though next year will need stocking up.

*Publications* to the value at cost price of £235 are in stock and with the exception of Manuals in plentiful supply. Medals and lapel badges are available too.

*Office equipment* is valued at £9.

There are 280 life members on the roll, 28 of them elected during 1968, 23 contributing and five honorary.

The illness of the Secretary General in the Spring is regretted but our thanks are due to Mrs Edden and Bro W D Varney who so nobly kept the flag flying and managed to control the "affairs of state" during that time.

The notice at the September meeting tendered by our Warden that he would not seek re-election at Easter 1969, was a complete blow, for whilst we appreciate to the full the immense interest he has in the GSS and the work he has performed on that behalf difficulty will be experienced in finding a priest able to follow him. We wish him good health in the future.

To our brethren in the other parts of the Anglican Communion we send our sincere best wishes for every joy and success in the future and would ask them to accept our appreciation of their continued support.

*Chantry Book* The decease of the following became known during the year and are included in the Chantry Book:

*Priests:* The Revds A J Atkinson, E A Brown, E P Clare, E L King, A S A Maitland, K V Moore, E M M Newbatt.

*Brothers:* G H Baker, J T Biscoe, N S Cheney, R J Coles, W Coolley, E Cox, T I Doxsey, P E Dunman, G M Dunn, C T T Evans, G H Fletcher, R G H Gallott, E P Gilby, E A C Hallett, R L Hamilton, H A Higgott, F G Hodgson, W H Hudson, E Humphries, C A M Knowles, F C Leader, C J Lowe, J Peterson, R B Pickworth, W R Pinnock, W H Rogers, H N Ryan, T J J Sharp, W J Sale, F A Smith, E C Simes, A E E Tapling, R Taylor, W E White, H Wickenden, P A Wilson.

Upon whose souls, and all Christian souls may the Lord Jesus have mercy.

On behalf of the General Council we should like to express sincere thanks to all, who, in any way, have helped towards the furtherance and success of the work of this Guild during the past year and pray that they may enjoy every success and happiness in the future.

R A W EDDEN,  
Secretary General.

JOHN B M FOX,  
Warden.

## CANDIDATES FOR ORDINATION FUND

### Brief Report for 1968

During the year £1,392 was received as against £1,448 in the previous year. Chapter donations were much reduced and personal gifts had almost vanished. It was gratifying to receive the usual gift of £100 from All Souls Chapter.

Sixty eight ordinands had received gifts totalling £1,585.  
S WILCOX, Secretary. R W STEPHENSON, Chaplain.

## THE SERVER

### Report for 1968

The issues in the past year have once again brought to the notice of the Guild the problems facing our Church in liturgical matters and unity proposals. However, it is hoped that a balance has been kept between informative items and those articles included to stimulate the faith and devotion of the brethren.

Events in the life of the Guild have been recorded and from many readers one receives appreciation of the efforts made, for which thanks are expressed.

Early in the year Brother Smallbone relinquished his work as business manager, and we thank him for his past efforts. To Brother Painter, who is now undertaking the task of extending the circulation and putting in order the financial side, we are greatly indebted. His work to date has in no small measure put the magazine again in a better position.

Thanks must also be expressed to our regular contributors for their excellent articles and to the secretaries, who forward the local news for inclusion.

To the brethren, thank you for your regular support, and may you extend The Server's influence throughout our Church.

W D VARNEY,  
Editor.

## FORTHCOMING EVENTS

EASTER MONDAY, 7th APRIL

EASTERN AREA FESTIVAL. BURY ST EDMUNDS. 12 noon High mass, S John's church. Preacher—The Bishop of Dunwich. 3.30 pm Office, procession and Te Deum. The Cathedral. Preacher—The Revd F J Shirley.

Lunches (coffee available) in Lathbury Hall.

Teas (2/6d) in Cathedral Close.

SATURDAY, 12th APRIL

EASTER FESTIVAL AND ANNUAL GENERAL MEETING. 12 noon High mass. S Augustine, Queen's Gate. 2.30 pm Meeting, Baden Powell House. 5 pm Office. S Augustine, Queen's Gate.

SATURDAY, 26th APRIL

ROCHESTER SERVERS' FESTIVAL. 4.30 pm Cathedral. Preacher—The Dean of Rochester.

SATURDAY, 10th MAY

CHELMSFORD, at S Thomas, Brentwood, noon. Sung mass. Preacher—The Dean of King's College, London. Canon S Evans. 3.30 pm Office, Preacher—The Bishop of Willesden. Further information from Bro Punter.

TUESDAY, 13th MAY

S Mary, Church Hill, Harrow on the Hill, 8.15 pm. Ecumenical Service with Arch Confraternity of S Stephen. Preacher—The Revd G R Whitcombe.

MONDAY, 26th MAY

National Pilgrimage to the Shrine of our Lady at WALSINGHAM. Preacher—the Bishop of Lynn.

SATURDAY, 31st MAY

Guild Council.

SATURDAY, 7th JUNE

Corpus Christi Festival at All Saints Convent, London Colney, St. Albans, 2.30 p.m. Names through Chapter of Our Lady and S Pancras, J W E Dennis, 40 Rowley Avenue, Sidcup, Kent.

SATURDAY, 10th JULY

Jubilee festival of the chapter of the Holy Resurrection, Brighton. 12 noon High mass S Bartholomew. 3.30 pm office—S Martin. Preacher—The Revd J B M Fox. Full particulars from L Dear, 23 S John's Avenue, Burgess Hill, Sussex.

SATURDAY, 20th SEPTEMBER

Guild Council.

SATURDAY, 18th OCTOBER

NW Chapters Festival, Stockport.

## REVENUE ACCOUNTS 1968

1967	EXPENDITURE	1967	INCOME	
£		£	£	
372	Secretarial assistance .. .. .	396	109 Entrance fees .. .. .	87
83	General printing and stationery .. .. .	85	841 Subscriptions .. .. .	962
126	Postages, telephone, etc. .. .. .	108	123 Donations .. .. .	35
182	Travelling expenses .. .. .	183	52 Interest .. .. .	61
9	Advertisements .. .. .	23	49 Festivals .. .. .	69
20	Expenses of meetings .. .. .	15	14 Medals .. .. .	12
4	Typewriter service .. .. .	—	113 Publications .. .. .	76
3	Insurance .. .. .	3	33 Badges .. .. .	28
351	"The Server" .. .. .	218		
171	Stock .. .. .	130	1 Sundries .. .. .	116
	Walsingham .. .. .	21		7
	1 Cheque books .. .. .	1		
	5 Audit fee .. .. .	5	1,335	1,337
15	Conference expenses .. .. .	11	14 Excess of expenditure over	
	Sundries .. .. .	1	income .. .. .	—
7	Depreciation .. .. .	1		
—	Surplus .. .. .	136		
<u>1,349</u>		<u>1,337</u>	<u>1,349</u>	<u>1,337</u>

## BALANCE SHEET AS AT 31ST DECEMBER 1968

1967	LIABILITIES	1967	ASSETS	
£		£	£	
	Net revenue a/c 1967 .. .. .	1,099	8 Office furniture .. .. .	9
1,099	add surplus 1968 .. .. .	136	29 Cash—current a/c .. .. .	398
		1,235	408 deposit a/c .. .. .	431
535	Life Member's fund .. .. .	615	782 Trustee S.B. .. .. .	820
12	Sundry creditors .. .. .	73	in hand .. .. .	—
21	Receipts in advance .. .. .	27	imprests .. .. .	50
74	Cheaney Memorial fund .. .. .	—		1,699
			68 Sundry debtors and payments	
			in advance .. .. .	20
			194 Stock of medals, badges and	
			publications .. .. .	183
			5 Officers' badges .. .. .	5
			34 Copes, etc. .. .. .	34
<u>1,741</u>		<u>1,950</u>	<u>1,741</u>	<u>1,950</u>

F HEWLETT,  
Treasurer-General.

## G.S.S. DIRECTORY

The Following amendments should be made forthwith please:—

*The Sacred Host, Falmouth*—M S SEYMOUR, 113, Killigrew Road, Falmouth, Cornwall.

*Grand Councilor*—A C WILLIAMS, 19, Ruby Street, Roath, Cardiff, Glam.

*Hou Life Councillor*—F E J STREETER, 64, Southwick Street, Southwick, Brighton,

Sussex.

*Christ the King, Ghana*—JOHN A COBBINA, Christ the King, Anglican Church, PO Box 38, Cape Coast, Ghana.

*SS Mary and James*—BERNARD GAYDON, 'Quinton', Yapton Rd, Clymping, Littlehampton, Sussex.

*Our Lady and S Herefrid*—Chapter dissolved.

*Our Lady and S Thomas of Canterbury*—DONALD A FITZHUGH, 70, Boughton Green Road, Kingsthorpe, Northampton.

## NEWS FROM THE CHAPTERS

### S ALDHELM, TROWBRIDGE AND BRADFORD ON AVON

The Chapter met at Hilperton Church for the Office in December, this was followed by the annual general meeting in the Day School. Owing to the impending departure of Father David Green to S Francis, Bournemouth it was necessary to elect a new Chaplain and Father F Smedley, vicar of Holy Trinity, Trowbridge was duly elected. Bro J C V Edwards was again elected Secretary and Bro Brian Francis Treasurer. The members were sorry to be losing Father Green as he had done so much for the Chapter during his term of Office and in many ways was responsible for the successful functioning of the Chapter over the last three years. Our loss will be Bournemouth's gain. After the solemn votive mass for Unity arranged by the Chapter in Holy Trinity Church, Trowbridge on the 24th January, the members showed their appreciation and thanks to Father Green by presenting him with a book and cheque.

Arrangements were now in hand for the Group Festival to be held at Holy Trinity, Trowbridge on Monday, 14th April at 7.45 pm., when the preacher will be Father A F Treadwell, Chaplain General.

### THE HOLY CROSS, AUSTRALIA

With a new Chaplain, the Revd A Kenny the chapter is regaining strength. At S Augustine, Mount Albert, there was sung mass with sermon followed by a business meeting. The chapter took part in the 111th anniversary of the Dedication festival at Christ Church, Brunswick.

### S BARNABAS, CARDIFF

In November the Chapter sang the Office in the Church of the Resurrection, Ely.

It was announced at the following meeting that His Grace the Archbishop of Wales had happily consented to become Patron of the Guild. This was no surprise to the brethren since Dr Glyn Simon, as Bishop of Llandaff, has always shown great interest in the Guild and its members in the diocese.

A paper was then read by Dr M Povey on the subject "Abortion", in which he outlined the problems met by his profession.

One suggestion was that there should be one law for the State and one law for the Church on the subject.

The venue for December was S German's, Roath, where Fr Turner of the Retreat House—newly arrived from Walsingham—gave a very thought provoking devotional address before Christmas.

On S Stephen's Day the annual high mass took place, again at S German's by kind permission of the vicar, Fr M F Gibbs.

The sermon was preached by Fr C David, rector of Merthyr Dyfan with S Paul's, Barry, a Priest Associate of long association with the Guild.

### S CHAD, COVENTRY

It was in 1921 when the first annual requiem mass for departed members was started and except during the war years the practice has continued ever since. Last year's took place in November at S Barbara, Earlsdon, believed to be the first GSS Requiem held there. The Chaplain, Fr D Moore, celebrated assisted at the Communion by Fr J Cowan, assistant Chaplain. For the first time in our history the mass was celebrated in the Series II rite. It is regretted that there was a poor attendance.

The November Office was in S Alban, Stoke Heath, a church we have not visited for some years. We had a warm welcome from the vicar, Fr P Grady. In earlier years S Alban's held a key note in GSS and at one time its vicar was local Chaplain. The veteran Fr W Oliver officiated, the vicar preached, and the service concluded with a procession.

A happy coincidence occurred when it was discovered that the acolytes at the office. Bros F Blundell and J Titterton had until that very evening not met since being demobbed together in 1946 shortly after the last war.

The Advent meeting was held at S Thomas, The Butts, another parish we have not been to recently and one having long associations with the Guild, our first visit being in 1921. As the Church was without a vicar we received a friendly welcome from the Rural Dean of Coventry South, Fr C C O Bennett. He preached an inspiring sermon from the Sanctuary step, traditionally the place most used by preachers at our services. The office was solemnly sung by the assistant Chaplain, Fr J Cowan. A penitential procession concluded the service. Booklets were distributed for monthly free will offering for COF. The Secretary gave encouraging examples of recent donations from other Chapters. It is interesting to note that S Thomas' was the second church in this country to institute the Sunday Parish Mass and breakfast.

For the Epiphany we went to yet another church having long connections with GSS namely S Peter, Hillfields, where our assistant Chaplain, Fr J Cowan is vicar. Since our first visit in 1921 the church has been noted for providing more Chapter officers than any other within our orbit of operations. The office was solemnly sung by the Chaplain, Fr D Moore. The vicar gave a short address. We concluded with a procession and a station at the Crib. The Memorial to the Faithful Departed was said on behalf of the late Bro K Constable. A good start was made with the COF free will offering when a large number of those present placed their envelopes on the Chairman's table at the subsequent meeting.

### ALL SAINTS, MELBOURNE

On Holy Cross Day the chapter sang the office in the church of Christ the King, Maryborough and high mass followed according to the liturgy of New Zealand during which the Revd Canon R S Halls, Dean of Bendigo, preached.

### S GWYNNO AND TYFODWG, RHONDDA, S WALES

1968 commenced with the AGM in January, since which time the Chapter has held monthly meetings at various churches.

One of the highlights was an invitation of the Bristol GSS to their church of S Edmund, Horfield in April. Unfortunately the day was wet, but this did not mar the meeting with our Bristol friends. An inspiring service ended with a procession of servers and clergy, after which we had tea in the Church Hall, before making our journey home.

Early in May was the Annual Festival of the South Wales Chapters. It was encouraging to see so many servers—young and older—present at Llandaff Cathedral where high mass was sung. The celebrant was the Bishop of Llandaff (now Archbishop of Wales).

For the September meeting, the Guild held its yearly Pilgrimage to Llanwonno Church. This is a very old church on the outskirts of Pontypridd and sees many visitors during the summer months. Guild office was sung, when Father F N Miles, the Chaplain, officiated. Tea was afterwards provided for servers and friends.

1968 culminated in a high mass at S Barnabas, Penygraig, Rhondda on S Stephen's Day. Father Miles celebrated and Canon Pritchard preached the sermon. Approximately fifty servers and clergy were present.

It is gratifying to know that this year 25 names have been received for application for membership.

### S JUSTUS, SIDCUP

The Chapter began 1968 with high hopes, but unfortunately things did not run smoothly, but yet, out of adversity often comes strength. Although ill at the time, the Revd K P T Daniels, vicar of Holy Redeemer, was appointed Chaplain. No one could predict, however, that he would only be able to officiate twice because he has had to spend the greater part of the year in hospital. We were fortunate in having Priests Associate who rallied round, and shared the duties. The Office has been sung by six different PA's and high mass was celebrated by another. With ten other priests attending at one time or another, we are indeed fortunate.

The attendance at our Annual Festival at S Andrew, Bromley in May was rather disappointing. The preacher was Fr Clutterbuck of the Church Union. He is a native of Beckenham now in the Borough of Bromley and served a curacy in a church belonging to this Chapter.

## WE CAN SUPPLY

SURPLICES, ALBS (with and without lace), COTTAS (with and without lace), VESTMENTS, COPEs, FRONTALS, etc. Washable red or black CASSOCKS from £2. 12. 6.

of the highest quality at less than highest quality prices because our overheads are less; also all materials by the yard (inc. cassock cloths); appliques; some paper patterns, etc. Ask for list V; stating interests.

CHALICES, CIBORIA, PYXES and some other church silver and metal items stocked. All church metal goods supplied. State interests, and details and illustrations will be sent.

All secondhand church furnishings in textiles, wood and metal (inc. cassocks, vestments, cottas, etc.). Also 'seconds' (slightly substandard) in albs, surplices, cottas, etc. Ask for list P.

(SACRISTANS: If you have things in your church which you never use we can buy them or take them in part exchange. Send us a list).

OPEN DAILY. Close 11.30 a.m. SATURDAYS

**PAX HOUSE, 29 Lower Brook Street,  
IPSWICH, Suffolk. Telephone 56832**

High mass was celebrated at S Andrew, Orpington in October. Here was an excellent offering of the 1662 Service with the vicar, the Revd J A Groves as celebrant, his curate as deacon and a lay Guild member as Sub-deacon. The complete altar party, organist and choir boys were all from S Andrews, and we owe them our grateful thanks. There was a good attendance of servers and friends to support them.

The Office has also been sung at S Alban, Dartford, where the vicar, the Revd P Frisby officiated. The Revd D Wilkinson, vicar of Holy Trinity, officiated at the Office, without ceremony, in the ancient church of S Martin, Chelsfield, and also at S John, Sidcup, where the vicar, Canon Oldaker gave an address. Canon P Collins, Rector of Crayford officiated at the Office and Devotions in his own church of S Paulinus. The Revd D Silk, Priest in Charge of the Good Shepherd, Blackfen officiated at the Office in S Francis, Petts Wood where the vicar, Revd J Hampton preached, and in December, Fr Silk sang the Office and Devotions in his own new, dual purpose Church.

During the year, our membership increased, but towards the end of the year we had to part with some old friends who moved away. We are sorry to lose faithful members, but especially were we sorry to see Bro Albert Knowles move to nearby S Cyprian Chapter. For many years Bro Knowles was the Committee member for S Alban, Dartford and under his inspiration S Albans has always had a strong Guild membership. Bro C Palmer, of Holy Trinity left in January a member for over 40 years and Committee member for Holy Trinity for a good number of those, he too will be greatly missed. To these, and the 10 or 11 others who have recently moved away we send our best wishes and hope they will be happy in their new Chapters.

### S MARTIN OF TOURS, MIDDLESEX

Formed at the end of September 1968 by creating a new centre of Guild activities in the southwestern corner of the Chapter of the Holy Rood, and centred on Ashford. The First Annual General Meeting was held in S Matthew's Church Hall to elect the Officers for 1969 who are:—Fr V Jaggin (S Matthew, Ashford)—Chaplain; Bro D J Prue, —Secretary; Bro T I Beckett,—Treasurer. To ensure continuity the Chapter elected Assistants to their Officers, who are, respectively, Fr C W Danes, Bro N Webb, and Bro D Marshall. The programme of Chapter Meetings for 1969 was discussed and agreed.

After the AGM the Chapter was joined by Bro Edden, representing the General Council of the Guild, and Bro D Lester, the Group 2 Councillor, who had been at the Epiphany Festival at Southwark Cathedral. Also present were two brothers from the neighbouring Chapter of the Incarnate Word.

The Inaugural Office was sung in S Matthew by the kind invitation of the vicar, Fr V Jaggin, who officiated. Before the Office the Secretary-General formally handed over the certificate of formation of the Chapter to the Chaplain, with good wishes of the General Council. Bro D Lester then presented five servers for Initiation as Probationers and one as a Junior Associate.

The names of 23 Brothers and 3 Priests-Associate were recorded as Founder Members of the Chapter.

## OUR LADY AND S GEORGE, PLYMOUTH

Departing from custom the Chapter abandoned its Briggs and Frere for the October meeting at S Aidan, Ernesettle and sang solemn evensong for the festival of S Luke, New Cathedral Psalter and all. The Chapter has little pretence of being a nest of singing birds and there was an unfortunate unresolved conflict in the singing of "The Eternal Gifts" between those weaned on the English Hymnal and those nurtured on the lush pastures of A & M Revised. However, we all more or less finished together. The Revd A B Robinson, vicar of Hooe and Chaplain officiated.

In discussion after the service regarding possible ways of improving attendance it was thought another evening than Thursday might help. Accordingly the November meeting at S Chad, Whitleigh was so arranged, the Annual Meeting to take place on the fourth Tuesday in January to avoid clashing with the Week of Prayer for Unity.

The move certainly resulted in improved attendance in November when, after Devotions, the Chapter got down to a discussion on the Anglo-Methodist re-union proposals. The vicar, the Revd D McCulloch, opened the proceedings then most people gave their views. Some support came for the proposals but the majority thought that principles which they had been brought up to believe essential now seemed to be regarded even by the very Church itself as optional.

The December office, perforce held on a Thursday, was poorly attended. The nearness of Christmas and the distance of Holy Spirit, Southway deterred too many and with only three members, one lady and the Revd K A Newing the Office was said. Solemn Memorial was made and prayers said for the soul of the Revd A R (Colin) Leggate, vicar of the Mother Parish of Tamerton Foliot, who had died that morning after a long illness.

## OUR LADY AND S PANCRAS, LONDON

The Chapter is able to look back with reasonable satisfaction on the past year. During the summer months the Chapter had a very interesting day at Hastings with Office and Benediction at Christ Church, St Leonards.

October brought together the local Roman Catholic Church of S Dominic and this Chapter with All Hallow's, Gospel Oak congregation and representatives from other churches in the area on the eve of All Saints. History was made on this evening, when two members of S Dominic's were made Altar Servers and took their promises in a Church of England church and received their medals. This is believed to be the first time this has happened outside of their own Church, truly a sign that we are getting closer together.

Generally speaking, the Chapter meetings have been improving over the months with the greatest problem being getting new blood into the Guild and Chapter. It is always hoped that the coming year will see this laxity on our part greatly improved.

We welcome always brothers and friends whenever in London to our meetings, details will be forwarded on request (J Dennis, 40, Rowley Ave, Sidcup, Kent. 01-302 9166).

## S OSMUND AND SWITHUN, BOURNEMOUTH

In October the Chapter was represented by several brothers at the Patronal Festival of S Luke, Winton. The vicar, Father Godman, welcomed us and the address was given by Bishop Roseveare, formerly Bishop of Accra, who gave us an interesting sermon about the great problems facing the Church in under developed nations. After the mass refreshments were served in the Church hall.

At the end of October the Chapter invited our Roman Catholic brother servers to a social evening at S Francis, Charmingster. Father Sass, RC Priest from Corpus Christi, Boscombe, and Father James, vicar of S Peter, Bournemouth, gave interesting talks on liturgical reform. After refreshments we were entertained by a folk-singing group and by a team of hand-bell ringers from Swanage.

The Chapter was represented by several brothers and priests associate at the Autumn Festival of S Swithun's Chapter, Winchester; the Chapter banner being carried in the procession.

Early in January the Chapter was invited to a social evening at Corpus Christi, Boscombe by the RC servers of the Archconfraternity of S Stephen. After being welcomed by Father P Quinn we were entertained by a small band and a conjurer. Refreshments were later served and a thoroughly enjoyable evening was had by all.

Also in January the Chapter held its Annual General Meeting at S Luke, Winton. Brother White gave some details about the proposed Pilgrimage to Assisi and Rome in 1971 to celebrate the Chapter's Golden Jubilee.

Brother White was re-elected as the Chapter Secretary and Brother D Ford was again elected Treasurer. Brother A Scott was re-elected Magazine Secretary and Brother M Jennings was elected to the new post of COF Secretary.

Father Sessford said how important it was for servers to make regular confession and to be present at mass at times other than when they were on duty. He went on to say that all servers had heard this said many times before but it was good to be reminded of it. All must be ready to accept changes in worship if they helped those who were on the edge or outside of Church life.

Brother White reported the Chapter had seventy eight lay members and nine priests associate. Throughout the course of the year there had been an average of thirty one members at Guild Offices. During 1968 Brother J Peterson one of our members had died. Brother White then spoke of the highlights of the year particularly the outing to the Isle of Wight and the Pilgrimage to Walsingham which had both been very successful. The Autumn Festival had also been a great occasion and the standard of serving at the mass had been excellent. The 1969 programme included a five day Pilgrimage to Walsingham beginning on July the 24th.

Brother D Ford as Treasurer reported that £38-10-6 was the amount collected for COF.

Father Wilkins, vicar of S Stephen, Bournemouth thanked the Chapter members for serving at Festival times at his church. Brother Scott the Magazine Secretary said the number of copies of "The Server" received by the Chapter was twenty eight. It was also mentioned by Brother White that one of our younger members, Brother S Andrews, was studying for the Ministry.

## THE HOLY RESURRECTION, BRIGHTON

The Chapter was inaugurated at S Bartholomew, Ann Street, Brighton on 10th July 1919 and it has therefore been decided to celebrate our Golden Jubilee with special services on Saturday 12th July. A high mass of thanksgiving will be celebrated in S Bartholomew's and our present Warden, Father J B M Fox will fulfil a longstanding promise to preach at the Solemn Guild Office at 3 30 pm in S Martin, Lewes Road, Brighton.

Following the mass there will be an official luncheon party at a nearby restaurant. The cost will be 7/6 per head and as the seats are limited early application should be made. It is hoped that many former Priests Associate and members of the Chapter will avail themselves of this opportunity of meeting old friends.

After the Office a cordial invitation will be extended to all of our members and friends to partake of tea which will be served in S Martin's Hall. The Secretary of the Chapter, Brother Leonard Dear, 23 S John's Avenue, Burgess Hill, Sussex will be pleased to send full particulars of the day's events to those interested. It must be emphasised however that application for reservations for the lunch and those expected to accept our invitation to tea must be made by 5th of July at the latest.

The collections at both services will be given over entirely to COF but an opportunity will be given for you to contribute to the expenses incurred.

## ALL SOULS', CANTERBURY

On All Souls' Day the Chapter combined the annual gift day for COF with their Feast of Title, and a solemn requiem took place at S Peter's, Canterbury, the celebrant being Father D Ingram Hill (the rector), assisted by Father E R Chappell as deacon, and Father D Heryet as sub-deacon. At the commencement, Father Hill dedicated a black and silver frontal in memory of former worshippers at S Peter. The church was filled with parishioners and friends as well as 33 lay members and 5 priests-associate. Subsequently refreshments were served in the Parish Rooms by ladies of S Peter's and S Alphege churches.

## S BRENDAN, BRISTOL

It was a happy coincidence that for the December office, we met, for the first time for some years, at the city church of Christ Church with S Ewen. During the hospitality which followed, the Chaplain, Canon Barnard referred to the impending departure from Bristol of Mr Harry Sharpe, the doyen of our members. He was one of the small group of servers who met some 45 years ago in the church of All Saints, just across the road in Corn Street, brought the chapter of S Brendan into being, became one of its original number, and remained a most faithful and conscientious member through all the years between.

During the last war he and the late Fr Gurney, of happy memory, met regularly to say the Office together, and keep the chapter in being. For more than 20 years he was the 'mainspring' of the Glastonbury Pilgrimage, and church life in Bristol, including the GSS and All Saints', Clifton, in particular, will lose much by his going.

As a memento of the happy fellowship shared with the brethren, Canon Barnard, on behalf of all, asked Mr Sharpe to accept two of the famous Reece Winstone books 'Bristol as it Was' and 'Bristol as it Is', so that in his new home he could recall memories and scenes of more than 50 years spent in this beautiful city of his adoption.

## S CENNYDD, SWANSEA

The first meeting after the summer recess took place at S Nicholas-on-the-Hill, Swansea, early in September. This was the first visit to the church under the incumbency of the Revd Geoffrey Thomas, who gave the address. It was a great pleasure to visit this lovely Church once again.

At the end of September the Chapter made its annual visit to Brecon Cathedral. This visit has now become part of the established life of the Chapter and we are grateful to the Dean (the Very Revd W U Jacob) for allowing us to come each year. The Dean spoke to us about the meeting of the World Council of Churches which he attended at Uppsala in July. Once again the Chapter is grateful to Bro C Pallister for making the arrangements for our visit.

We record with pleasure that on the Feast of S Matthew, Bro Roger Brown was ordained a deacon by the Archbishop of Wales in Llandaff Cathedral to serve in the parish of Penygraig, in the Rhondda Valley. Roger has been a member of this Chapter since 1959 and we wish him every blessing in his ministry.

Early in November, the Chapter visited for the first time the church of S Peter, Pontardawe, in the Swansea Valley, at the invitation of Canon T R W James who gave the address. Considering the distance from Swansea (about 10 miles) and also the fact that it was a very frosty night, there was an excellent attendance, and we were pleased to see two of our Brecon members who travelled a very long distance to be present at the meeting. The Chapter was also pleased to welcome Bro Norman Boakes of the Chapter of the Annunciation who is studying at the University College of Swansea, and also Bro Paul Reynolds of Sheffield, who is now resident in Swansea.

At the end of November, we visited our Chaplain's church at Clyne, Blackpill, and by way of a change, instead of an address, we held a session of "Any Questions?" which was very interesting and much enjoyed. We hope to repeat this on another occasion.

The December meeting was held at All Souls', Carnglas, and again by way of a change, after the Office, Bro John Burns showed a colour film which he made during his visit to the Holy Land last summer. He has added a commentary and we congratulate him on a splendid film which was most interesting and instructive.

## S WERBURGH, STOCKPORT

Twice during the second half of 1968 the Chapter meetings took place after evening celebrations of the holy eucharist, at S Martin, Marple in July and at S Mary, Newton, Hyde in October. The Office was sung in S John, Charlesworth, in the neighbouring diocese of Derby, in September and in S Mark, Bredbury in November; the latter church had not been visited for several years. Before the Annual General Meeting in December, the Office was solemnly sung in S Peter, Stockport, but the meeting itself took place in a room kindly provided by the nearby RC Church of S Joseph, where refreshments were kindly served by the ladies of S Peter's. The membership remains at 39, with four priests associate; there was no change among the officers as a result of the AGM. The Secretary's annual report told us that the average attendance was about a dozen at each meeting. It was the first year for which a duplicated list of all meetings from March to December had been sent to each member; in previous years each event had been circularised separately.

## S WILLIAM OF NORWICH

To offset the despondency of some Chapters concerning membership and the Office may we report that our monthly meetings invariably bring some forty servers together for the singing of the Office and a social meeting afterwards. This is one of the most 'live' church meetings hereabouts and we are always welcoming many friends, and wives at our gatherings. The Office is always sung, with incense if used at the church visited, Benediction also if customary at that church, or a hymn or a procession to follow. Those attending come from many varied churches and travel up to twenty miles. New probationers are being welcomed. So brethren take heart. The Chapter is not all show with scarves, but serves to promote brotherliness amongst all those serving God's altars in Norwich and district.

In December the church of S Peter, Parmentergate, Norwich was visited and the customary Epiphanytide visit to S Barnabas was made.

## FROM THE SECRETARY-GENERAL'S DESK

Congratulations to two stalwart priests associate of the Guild upon their preference—Fr E C Ford from Bowers Gifford to Walthamstow on February 14th, and Fr Green from Trowbridge to S Francis, Bournemouth on February 17th. May God bless them both and our prayers support them. Thanks too, fathers, for all your work for GSS.

The acceptance of a Patronage by the Archbishop of Wales gives us all great pleasure and we appreciate His Grace's support, evident very much in the Principality where the GSS is gaining strength.

Anglican/Methodist Union. I get a number of enquiries about the 'official policy' of the Guild in this matter. So far apart from the Warden's speech at the last year Annual General Meeting no statement has been issued and—may I say so on a personal note—I do not feel that we are competent to advise our members since we are essentially a DEVOTIONAL body and to my knowledge accept as members many who whilst accepting Catholic Faith and Practice still feel that there is room for other thought upon some subjects—I therefore, on a purely personal note and NOT as the Secretary General of the GSS, recommend that the matter is one for the individual conscience of the brother.

Many may disagree with me upon this but compromise is a strong platform in the English constitution—at least it used to be!

I am saddened to find the passing of the Chapters of S Aidan of Lindisfarne, Our Lady and S Herefrid, and S Augustine of England whilst rejoicing in the formation of S Martin of Tours in Middlesex, and Christ the King, Ghana.

May I clear up two points with regard to Entry fees and annual subscriptions? Entry fees are 2s. 6d. 'all ranks' and must accompany the application. The annual subscriptions are 3s. 6d. 'all ranks' due on the 1st January from existing members and upon their INITIATION from new members and should accompany the Form 3. Clear?

RICHARD A W EDDEN.

## INCENSE

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