



# The Server

SPRING 1977

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

Volume 10 No. 8

20p

# How to keep well informed . . .

**ON THE CHURCH**

**AT WORK IN THE WORLD**

---

It is more than ever essential that Christians should keep themselves fully informed about the important discussions and developments that are taking place in the Church today.

The Church newspaper with universal appeal that gives the widest coverage of Church news, both home and overseas, is the **Church Times**. Its responsible editorials, stimulating articles, special features and book reviews are read by scores of thousands of active and thoughtful people of all shades of churchmanship and political following.

The **Church Times** plays an indispensable part in the life of the Church of England; it has maintained the highest standards of journalism throughout its 109 years of life. If you want to know what's going on in the Church today, read the **Church Times** every week. You may order from your newsagent price 5p.



**CHURCH TIMES**

**Free Specimen Copy from the Publishers**

---

G. J. PALMER & SONS LTD., 7 Portugal Street, London, WC2A 2HP

# SPRING 1977

## Contents

	Page
EDITORIAL — PAST—PRESENT—FUTURE ... ..	3
SOME RANDOM REFLECTIONS — MLP ... ..	4
OUR LADY OF EGMANTON — R WHITEHEAD ... ..	5
THE MARKS OF THE CHRISTIAN — FAITH ... ..	6
A VIEW OF PRAYER (II) — THE REVD G A CWHATTON ... ..	7
FROM THE SIDELINES — MARTIN ... ..	8
THE ROME PILGRIMAGE ... ..	10
OBITUARY — THE REVD A J WHITEHEAD ... ..	12
ANNUAL REPORTS & ACCOUNTS ... ..	15
NEWS FROM THE CHAPTERS ... ..	21
FROM THE SECRETARY GENERAL ... ..	24

## GUILD OF SERVANTS OF THE SANCTUARY

affiliated with the Scottish Guild of Servers and the Order of S Vincent, America

Patrons : THE ARCHBISHOP OF CANTERBURY

THE ARCHBISHOP OF YORK

THE ARCHBISHOP OF WALES

### OFFICERS

#### Warden

The Revd D MOORE  
St. Mary's Abbey Vicarage  
Nuneaton,  
Warcs.  
Nuneaton 0682 382936

#### Warden Emeritus

The Revd J B M FOX,  
18 Florence Court,  
Cornwall Gardens,  
Cliftonville, Kent. Thanet 0843 28309

#### Chaplain-General

The Revd A F TREADWELL  
S Michael's Vicarage,  
39 Elm Bank Gardens,  
Barnes SW13 0NX 01 876 5230

#### Chaplain of Ordination Fund

The Revd E C FORD  
S Edmund's Vicarage  
Larkswood Road, Chingford E4  
01 529 5226

#### Secretary-General

Mr H S GADD  
3 Albert Road,  
Buckhurst Hill, Essex IG9 6EH  
01 504 7216

#### Treasurer-General

Mr F HEWLETT  
4 Harvard Court,  
Greenacres,  
Eltham, SE9 5AY 01 850 2796

#### Secretary of Ordination Fund

Mr S M WILCOX  
26 Beanfield Avenue,  
Coventry, CV3 8NU  
0203 69914

#### Hon Organist and Master of Guild Choir

The Revd A F TREADWELL

### "THE SERVER"

Matter for publication should be sent by  
third Saturdays of January, April, July  
and October to:

#### THE EDITOR

The Revd W.D VARNEY  
10 Mornington Crescent  
Felpham, Bognor Regis  
West Sussex . PO22 8HL

All orders, subscriptions and queries  
regarding distribution to:

The Business Manager,

## FOR THOSE WHO TAKE THEIR CHURCHMANSHIP SERIOUSLY

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

THE CHURCH UNION work through elected committees and a small headquarters staff. The **General Council** elected by diocesan committees is the governing body whose work is carried out by the **Executive Committee**. The **Catholic Group** organises the sympathetic vote in the councils of the Church. The **Theological, Legal, and Patronage Committees** are composed of members with specialised knowledge. The **Church Literature Association** publishes books, filmstrips, and tracts upon a considerable scale. The **Church Social Action Committee** arouses interest in social matters. The **Pilgrimage Committee** arranges pilgrimages to holy places. The **Church Observer** (£1 post free annually) is the quarterly magazine; **Faith and Unity** is a quarterly devoted to reunion matters, minimum subscription 80p per annum, post free.

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

# THE CHURCH UNION

FAITH HOUSE, 7 TUFTON STREET, WESTMINSTER  
LONDON, SW1P 3QN

Telephone : 01-222-6952/4

## EDITORIAL

### PAST – PRESENT – FUTURE

Whilst this is being compiled ice, snow, frost have been experienced throughout the land, in contrast to the dry, hot days of the summer of last year; yet already in the garden are appearing the green shoots of the Spring flowers. Past—present—future. These happenings are an analogy of much of our thinking. Many of us dwell in retrospect on the glories of the past, thinking the outlook bleak with the trials of the present, and perhaps perceiving little glimpses of a better future; at least one can always be optimistic.

Such is our church life. We do indeed dwell on memories of great events and services, which have taken place in past years and the impact they made on us in the knowledge of how glorious the Faith is in all its fullness. Now, at this time we wonder where we are—bishops allowing women ministers of other denominations to officiate at the holy eucharist—Series 1 and 2 (revised) plus 3 in their many ramifications—ten propositions for unity—priestesses—so many problems, yet when there is any great celebration, copes, mitres, catholic trimmings everywhere. A winter of discontent?

Thank God for the green shoots of the future forcing their way to the surface, and one sees true Christian principles being expressed in many places. So the brethren must not be disheartened, but with the remembrance of past glories look to the future.

The Guild has a great part to play in the life of the Christian Church. All members should take an active part in their local community, and if possible extend it to diocesan and national levels. The Guild, as can be seen from the Annual Report, is extending its influence; numbers increase. We have the goodwill of many leaders of our Church. In that knowledge the Guild can go forward into the future with heads high faithfully witnessing to the Faith of our fathers.

Once again stress is put on the attendance, if at all possible, of at least one representative from every chapter at the Easter Festival at Queens Gate. There you will learn of the Guild's progress and take away enthusiasm for its future in the *life of the Church*.

---

It is sincerely regretted that due to circumstances beyond our control the distribution of the Winter issue was greatly delayed, although arrangements had been taken for their despatch. If any subscribers have not received their copies please accept our apologies, and inform the Secretary General.

Until a further announcement is made please send all orders and queries to the *Secretary General*.

Can any active retired brother volunteer for this important job? Get in touch with the *Secretary-General*.

## SOME RANDOM REFLECTIONS OF AN OLD TIMER (with apologies to the Churches' Commission on Unity)

MLP

I attended a Meeting to hear an explanation of the Ten Points put forward by the Churches' Commission on Unity. The speaker was a member of the Commission, Mr. John Beaumont, a solicitor and a member of the Baptist Church. His explanation of the Ten Points was fairly brief but lucid and I thought he was successful in showing the mind of the Commission. In a brief reference to the Anglican and Roman positions he seemed to show a depth of understanding quite remarkable in one who accepts the Nonconformist tradition. I wish I could say the same of some of the observations which followed which I found thoroughly depressing. Indeed, they took me back to the "dark ages" of my youth so that I wondered what, if anything, had been happening over the past fifty years or so of the ecumenical movement.

That night I had a dream. I seemed to be in a ship on the high seas. It was not like any other ship I have ever seen for it was built of only two constituents, namely, Faith and Doctrine. The keel was made entirely of Doctrine and had been laid with loving care in my infancy by my father and mother. The remainder was a mixture of both Faith and Doctrine and had been built over the years by my parents with the assistance of faithful priests. In addition, I had been provided with charts and a compass so that I could plot a course and have a reasonable chance of getting to port. I had also been shown how to sail the ship so that I could keep afloat. Over the years, in spite of much buffeting, I had managed to keep going. Sometimes we had shipped water, sometimes we had almost capsized, but always the ship had been righted and we had managed to carry on. During the night a terrible gale blew up and the most dreadful seas descended on the ship so that it shuddered again and again and I thought we should founder. I was thoroughly frightened and went up on deck. Thinking we had been blown off course I went forward to the chart house and there, to my astonishment, I saw that new charts had been substituted for those I had known for so long. Then I saw they were marked Series I, Series II and Series III. Next, I examined the compass and my heart froze at what I saw. The eastward position had become the westward position, there was neither north nor south and, on closer investigation, I realised that all points of the compass had been changed and in their places were the Ten Points of the Churches' Commission on Unity. This was absolute sabotage, for now I knew neither where I was going nor how to get there. I determined to summon the crew. Funny that, because I could not recollect having seen the crew before. Sullenly, they all paraded on the deck in front of me. I expect you've guessed. Yes, the crew consisted of the Churches' Commission on Unity. I really should have known. No other body could have caused so much disunity in so short a time.

Now I noticed another extraordinary thing. The sea did not consist of water but of countless copies of the modern translations of the Bible and the heavy "seas" had been caused by their quarrelling among themselves as to which should be accounted the greatest and the best. "I'll soon stop that", I said to myself, "I'll burn the lot". The mention of burning made me think back into biblical history and of sacrifices. Why not a burnt offering of Series III? That seemed to me as good a way as any of getting rid of it. No sooner said than done. I made a funeral pyre of all the modern translations of the Bible and on top of the lot I placed all the copies of Series III that have ever been printed. There followed the most wonderful

bonfire that has ever been known and then, on this night of all nights, another extraordinary thing happened. When the fire reached Series III there was a curious hissing noise, a ball of fire, consisting of all the liturgical colours combined, lit up the scene for an instant — and then fizzled out like a damp squib. It was then that the awful truth dawned on me. Series III would not even burn and there I was, lumbered with it for all eternity or until such time as the Commission could produce something better—or worse.

I lost no time in telling the Commission what I required and gave them 24 hours in which to produce a scheme of unity, but, at the end of that time, they hadn't even started on a scheme—they were still arguing as to whether their report should be a written one or take the form of the Reith Lecture for 1977. I must confess that, on hearing this, I lost my temper completely and threw them all into the sea with instructions to find their own way home, although I promised that if they could produce a scheme on the way home which preserved the Apostolic Succession and was in every way acceptable to all the Churches, I would come and rescue them. Oh yes, I nearly forgot. Being of a charitable disposition, and in order to help them to swim home, I gave them each a chart in the form of a scorched copy of Series III—and the useless compass.

## OUR LADY OF EGMANTON

R Whitehead

Egmanton is a small village in Nottinghamshire, 1½ miles from Tuxford on the A1 between Newark and Retford. The parish church is an attractive twelfth century building, at one end of the village, nestling among a number of horse chestnut trees.

The interior of the church presents quite a surprise to the visitor. There is a very early font, probably Saxon, the bench ends are Tudor and the South arch witnesses to an earlier Norman church.

More impressive still, however, is the wealth of colour and imagery provided by the resplendent chancel screen and the surround to the organ pipes above the south door. The screen dominates the whole of the interior, imparting a medieval charm. It is complete with Rood and loft and wide enough to house both organ console and choir.

The screen and altar, the glass of the east window and the Shrine of Our Lady of Egmanton are the work of Sir Ninian Comper, who was employed by the Duke of Newcastle to restore the church in 1890. Comper's scheme was intended to restore the colour and majesty of the medieval church and he certainly succeeded in his intention.

Egmanton church is the only one dedicated to Our Lady for many miles around, and there is evidence of a local cultus of Our Lady "of Egmanton" flourishing in the church until the shrine was destroyed in 1547. A number of carved crosses on the jambs of the main south door and on the pillars of the north aisle witness to the fact that the church was visited by pilgrims for many centuries.

Tradition suggests that the original shrine image stood on the north side of the sanctuary, and therefore within the rood screen. A new statue of Our Lady, crowned, with the Holy Child, gilded and coloured after the Gothic tradition, was set up in the same place in Comper's restoration of 1897. Public pilgrimages were resumed in 1929.

Nowadays the church has no resident priest, but is joined to the neighbouring parish of Laxton. An annual pilgrimage is still held, and often small parish parties

make their own private pilgrimages.

The church hall, near to the church, has been equipped with modern facilities, and lunches and teas can be served here to pilgrimages by prior arrangement.

A new Society, the Society of Our Lady of Egmonton, has now been formed to publicise and encourage pilgrimages to the shrine. With the increased costs of travel, the perpetuation of a Shrine in Our Lady in the East Midlands is of the utmost importance. The Society hopes to be able to interest more people in the annual pilgrimage, which this year will take place on July 2nd, and also encourage parish and other groups to make their own pilgrimage from time to time, so that this ancient shrine of Our Lady in central England may never lack pilgrims.

Full details of the Society may be obtained from the Hon. Secretary, Mr John Griffiths, of 148 Allestree Lane, Allestree, Derby, DE3 2JY.

## THE MARKS OF THE CHRISTIAN – FAITH

There is a great danger of using words without understanding their full meaning. At school, we teach children to look up any strange word in their dictionary. Yet dictionaries are remarkably deficient on Bible words or theological terms. (You can always ask the Vicar, of course).

Faith? What is it? That is not quite plain or easy at first sight, but we can't expect everything to be quite plain and easy when dealing with the fundamentals of living. Flip open your Bible and read Hebrews xi, 1: "Faith is the substance of things hoped for, the evidence of things not seen". This means that power within us which makes the things of the other (eternal) world as real to us as the things of this world. The great work of Faith is to REALIZE—to make real to us—the things of the world unseen.

Faith is "the eye of the soul". Just as the bodily eye has no DOUBT that the things it sees are true and real; so faith has no doubt about the things of the spirit that it looks upon. Faith is quite sure of God even if we can't know all about HIM. Faith has no doubt about the Saviour who died and rose again for us; nor about the Holy Spirit. Faith has no doubt about the reality of heaven or hell; or the Judgement or the other great things of the spirit world.

The bodily eye can't help seeing the things before it. When you walk down the road, you see the big post ahead of you. So Faith is not only sure of the reality of eternal truths but faith keeps them ever in view. Faith is not merely "Belief". We may have belief without faith. "The devils believe and tremble". Faith means not only believing a thing is true, but making it REAL to our souls, having it ever present in our minds, keeping it so clearly before us that we can't help ACTING upon it.

Your bodily eye guides you safely down the road because it sees all too clearly. It takes us right so naturally that we do not have to think about it. Faith, if natural, guides us as we go and keeps us from hindrances. We can't but help this when the unseen world is so real and present to us. As St. John said, "This is the victory that overcometh the world, even our faith".

So we pray, "Lord, increase our faith". We are bidden "to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our Faith". Spend more time meditating upon His written word, sharing His life in the Sacrament of the Mass, talking and sharing with Him in prayer and in love. As you look more at Him, so will your Faith grow—and as your Faith grows, so will the whole stature of your life grow, for you will be growing "in Christ".

One Church, one people.

If you look at the present Anglican situation you will find some of those complaints could be found in our Church today. For too long small pressure groups have pushed their causes regardless of damage caused to our Church's unity. We have had reunion schemes which have divided us and at present the ordination of women hovers over us, bringing a feel of uncertainty about the future structures of our church. Add to these major upsets the many minor matters which take up the time of our synods and of the ecclesiastical printing presses and you find there is little time left to deal with the one burning problem of our age, the conversion of the world. When did we last have a prolonged and probing debate in the general synod—or any other synod—on this subject? Admittedly, it sometimes gets mention but it should be debated so persistently that some kind of united policy should be agreed.

A Bridge too Far?

Do we find the reason for this in our political situation? That the matter is beyond the wit and effort of modern man? It is clear that if our country is to recover thoroughly we need to change our attitude to life radically, so radically in fact that we do not have the men with the brave leadership and economic wisdom to make the change.

In the field of evangelism we need the inspiration of outstanding leadership, a simple yet incisive programme of mission and everybody—yes, each Christian—putting it into action.

It would be good to think that if, in this Queen's Jubilee Year, we were thinking of a national mission, we could drop all other matters and concentrate on this alone. Yet I feel we have already left the matter too late. Such enterprises need long term planning and, as far as I can see, we have already started Jubilee Year without plans.

We need, too, a feeling of confidence in our church for the future, that it will take its decisions for new structures with the bulk of other Christians. That means that we work with the Roman Catholic and Orthodox churches and are not diverted down less-frequented lanes.

No serious programme of evangelism could be launched at present in our Church because our members are too unsettled and doubtful of the future. If my words seem to be too strong, just take a glance at the Episcopal Church in America and note what chaotic infighting is taking place over its ordaining of woman. Could you imagine a national mission emerging from that confusion?

Treat Yourself to a Mini Library.

With the publishing of the full Good News for Modern Man Bible, Collins have published a series of cheap paper backs (Fontanas) which provide wonderful commentaries on the whole of the New Testament. There is even a Companion to the Good News in the Old Testament at the cost of only 95p.

But undoubtedly the publication of the moment on the Bible is David Edward's Key to the Old Testament (Collins), This will cost you nearly £5 but is worth every penny.

**The Guild of Servants of the Sanctuary Pilgrimage to Rome  
October 13th to 19th, 1976.**

"ROME". What pictures are kindled in ones mind as one says the word. The splendour of Imperial Rome and the stories of innumerable saints and heroes of the Christian Faith who make up the history of that city.

A representative group of the Guild made a pilgrimage in October to the Eternal City. Among the group were the Secretary General, who arranged the tour and nine members of the Guild, four ladies and Father William Sprackling of Wyke Regis, Dorset officiated as chaplain.

Visits were made to all the historical monuments and churches and the pilgrims had a certain amount of free time to visit places they especially wished to see. The pilgrims attended a celebration of the holy eucharist each day, sometimes Anglican, sometimes Roman Catholic.

During a visit to the Catacombs permission was granted for a celebration of the Holy eucharist according to the use of the Church of England in the chapel of S. Oruntes, and on two mornings there was a celebration in the church of Our Lady of Guadalupe, next door to our hotel. On the Sunday afternoon the Guild Office was sung and Devotions in the Anglican church of All Saints.

One day was spent travelling in a coach to Assisi, visiting the Basilica, and the tomb of S Francis, being conducted around by an American Franciscan brother. The Anglican eucharist was celebrated in the ecumenical chapel of S Gregory. After lunch S Mary of the Angels Basilica was visited, with the little chapel which S Francis restored by his own labours and where he began the community which bears his name, and where he died. The body of S Clare enshrined in a glass coffin was seen in the Basilica of S Clare.

The two highlights of the pilgrimage were the canonization of S John Ogilvie and the Papal Audience. The pilgrims with an early start were in S Peter's by 8.30am, the service being due to commence at 9.30. It was obvious that the event was a celebration. The solemn hush of the Sunday morning service in England was entirely absent. About 25,000 people were present and the Scots were there in force. Princess Alexandra attended with Mr Angus Ogilvie. The officiating members of the hierarchy vested in a sacristy near the east end and passed down the aisle to the west end for the Procession. Many of them were greeted with tumultuous applause, especially Cardinal Hume of Westminster and Cardinal Graham of Edinburgh. One lad at the end of the row where the party was sitting was obviously delighted to be allowed to applaud in church and clapped everyone who came along. The applause rose to a crescendo of sound as the Holy Father entered. All sang "All people that on earth do dwell", "The Church's one foundation" and "The Lord's my shepherd". When the altar party had taken their places the choir of boys voices soared sweetly to heaven as the Kyries were sung.

The reading of the Document of Canonisation brought more applause as did the Pope's sermon. At the Offertory in addition to the sacramental elements an offering was made of bread, wine, candles, birds (three white doves) and a beautiful bouquet, presented by two ladies.

Eight Cardinals concelebrated with the Pope and the Communion was administered by twentyseven priests who moved down the aisles among the congregation. Even so many were receiving at side altars long after the service was finished. The altar party left to the same enthusiastic applause to which they had entered. At noon the Pope appeared at a window of his apartments, in S Peter's Square.

## LOVE

by Sydney W. Hart

"Are you in pain? They asked their God —

"Are you in pain?"

"Not yet," he replied. "Not yet!"

They left Him, and went their ways.

And, with the passing of time, they came to Calvary . . .

"Are you in agony?" They asked their God —

"Are you in agony?"

"Yes. — Yes," whispered The Christ — "Love demands it to be so."

They looked at Him. "What love, is this?" they questioned among themselves;

But the cries of the Son of God covered up their murmurings —

and, I heard Him cry:— "I die for you! This is my unchanging love!"

## A VIEW OF PRAYER II

The Revd G A C Whatton

**Being with God on behalf of others.** Intercession, like other kinds of prayer begins with the use of words, usually many words which tell God exactly what we think he ought to do for those for whom we intercede. Like other kinds of praying it often ends there, because prayer is given up when God does not seem to grant our requests in the way we want him to: but then neither does an earthly father, if wise, always say 'yes' to his child's requests in the form the child desires, though, like our Father in Heaven, he has the well-being of his children at heart, and this is often why he appears to say 'no'. Sometimes God does intend to give us what we want, but delays, since he sees that the continued act of asking is spiritually more profitable than is the thing for which we ask.

But asking is not the basic meaning of the word "to intercede". This word both in Greek and Latin, and of course in English since our word comes from the Latin, does not mean to ask for something for someone. It means "to be with God in behalf of another" as our Lord is in his Heavenly Intercession where his act of intercession is the very fact of his being with the Father and being what he is, the Glorified Victim of Calvary. Even on earth Christ's intercession for us was his being and doing what he was and did; his obedience to the Will of God even unto death on a cross; "for us men and for our salvation" as the Creed puts it.

Another point about intercession is that since Christians can only pray as **members of Christ's Body**, all Christian prayer is automatically intercessory for the *Body of Christ and for its members in particular, even if we do not advert to the fact*; and that God can apply our prayer (as we can too) to anyone he pleases; we need not and usually do not know who. Also of course the only value in our intercession or any kind of prayer of ours at all derives from its union with the Offering of Christ on our behalf in his unique Sacrifice, which he is always pleasing by his presence in Heaven with the Father.

The depth of intercession lies in the Mystery of **Interpenetration**—of Christ in God, and of us in Christ. This we have already said in other words, but we may add that as a result of this truth God may lay upon us in our time of prayer (in the sense to be described under the next heading "Being with God for his own sake") and trials and even temptations of others e.g. their boredom, their dryness, their distractions, their unbelief, even in some cases their sufferings. This of course he will not do unless the person concerned is far advanced in the ways of Commu-

ion with him in prayer. And some few chosen souls may even be called upon to offer themselves for such purposes and even for particular persons or objects dear to them

**Being with God for his own sake.** One of the first results of the Fall, according to the Symbolic Story in Genesis was the loss of this kind of Prayer. Before their act of disobedience to the Divine Will, we are told that "God walked in the garden in the cool of the evening" and had, presumably, familiar intercourse with its inhabitants, our First Parents. But the immediate result of this state of sin was that they "hid themselves" from God, rather than seeking him. Because mankind has chosen to be self-centred, rather than God-centred, we have lost the facility of being with God as with a dear friend or even parent or spouse. We have to devise methods of prayer in order eventually to achieve familiar intercourse with God our Father and Jesus our Elder Brother and Saviour.

Between the thirteenth and sixteenth centuries or thereabouts, the Christian West fell in love with systematisation in all departments of theology, and Spiritual or Christian Life not excepted. The old division of the course of the Spiritual Life into the Three Ways of Purgation, Illumination, and Union, and the Three Ways of Prayer corresponding, Vocal Prayer, Meditation, and Contemplation, were thought of as hard and fast divisions which had to be gone through in a fixed order by all; the "higher" stages of which could only be aspired to by the few. The Holy Spirit seems to be leading the Church away from all this rigidity of thought and practice. It is true that all need purification, enlightenment, and union with God, but these can occur in any order, and we can pass to and fro between them; though these will probably be on balance and as a general rule for most people a predominance of one or the other at any given time in their Spiritual Life. He is also leading many, if not most, to the simpler ways of prayer which we may call in a rather loose sense "Contemplation" rather than to a Contemplative State through elaborate (some would say over elaborate) methods of Meditation such as were universally recommended to those who would lead "a Spiritual Life" in the old days. On this point Bishop Michael Ramsey is a witness. He writes "We used to think that discursive intellectual meditation was the kind of thing for all Christians to practise, but that contemplation of God was something confined to mystics and saints and specialists ..... I believe that the opposite is the case ..... simple contemplation of God from the depths of the soul is something accessible to any Christian man, woman, or child". ("Thro the Year with Michael Ramesy" edited by Margaret Duggan, Hodder and Stoughton).

## **FROM THE SIDELINES**

**Martin**

If I were to begin by speaking about the resignation of a cabinet minister, you would think I was going to add my thoughts to the present political situation. Nothing of the sort. I am taking that starting point because it seems to me that Reg Prentice's letter of resignation highlights some of the grievances which church people have today.

You may remember that he complained that the Government was not tackling the most important issues of the day, that it was, on the other hand, engaged in controversial legislation and that it was being diverted from its course of government by small pressure groups.

The Angelus was said and he gave his Pontifical Blessing

The Papal Audience was a similarly joyful occasion. Through the good offices of Brother Tim Delaney seats were obtained very near the front. A copy of the Guild medal in gold had been brought for presentation to the Holy Father, and this was handed in beforehand. Groups were present from all over the world. Led by the pipers the Scottish contingent sang "Amazing Grace" and the hymn to S John Ogilvie. A group from the Greek church sang an anthem (We had heard this group singing when we attended a Latin mass at an altar near the tomb of S Peter, and one had never heard a small group of male voices produce such a volume of beautiful sound. They sang the eucharist according to the Greek order at the tomb of S Peter). A group of children sang a lovely song in praise of the Holy Father, The Pope entered and passed down the centre of the congregation. When he was in his place on the platform the name of the Holy Trinity was invoked. The Pope introduced the visiting Cardinals and greeted each of the groups separately. First the Italian speaking, then the Spanish, the Greeks and finally the English. It was a great moment when the Guild of Servants of the Sanctuary was mentioned and our party rose and waved our hands and clapped, while the Holy Father acknowledged our greeting.

When the greetings were ended the whole congregation sang "Our Father" in Latin and the Pope gave his Apostolic Benediction.

It was the first visit to Rome by the writer of these notes, and the pilgrimage in every way lived up to all his expectations. To have trod the ground which has been trodden by the saints through the centuries and to worship in places made holy by the blood of the martyrs is an experience, which will never be erased from my memory.

FROM THE VATICAN  
23 October 1976

Dear Brother Gadd,

The Holy Father had directed me to acknowledge the special gold exemplar of the medal of the Guild of the Servants of the Sanctuary which was presented for his acceptance at the General Audience of October 21. He is truly grateful for this thoughtful gift and wishes you to know that he appreciates the sentiments of courteous respect which prompted it.

Upon yourself and all members of the Guild His Holiness gladly invokes abundant blessings from God.

Assuring you of my own good wishes, I remain

Your sincerely in Christ,

+J. Benelli

## TO THE EDITOR

We have heard much lately about the Catholic movement in our two provinces of the Church having lost its nerve—of Christians having lost their nerve. Professional teachers of R E say they can no longer teach positively because homes are no longer Christian—I question whether most of them ever were—but in these days when many children get no continuing pastoral care other than at

school it seems to me that Christian teachers of all subjects should by the way they behave in everything show that they really believe in what they profess. One realises the difficulty of teaching Christianity in a multi-faith, multi-race state school, but what we can do is to become more aware ourselves of the inborn instinct to worship, make pupils aware of this in themselves and lead them to the right sources of religion, for if they do not learn to worship God they will worship His creatures—idolatry.

There is no need for Catholics to lose their nerve. We have in our hands a bigger thing than the splitting of the atom—something that can make the difference between life being a series of damn things and something positive, purposeful and full of joy even if that joy has to be shot through with pain. The trouble is that, as I see it, we are largely keeping it to ourselves. We should do well to read, ponder and act on Bishop Frank Weston's address to the second Anglo-Catholic Congress with its call to mission, recently re-issued by the Church Union. If we have lost our nerve it is, I think, because we have ceased at least to some extent to be missionary.

We look for our priests and bishops to be missionary minded and to train us for mission, but there are occasions when those who do not earn their living in the service of the Church should speak out—such issues as race, for example, for in the eyes of the world those who earn their living in the Church's service are paid to be Christians.

I am sure the root of this is the sort of prayer which says to Our Lord each morning—"Here I am, show me what to say and do and give me the courage and power to do it". In my recent experience God uses one in all sorts of unexpected ways if one does that—but you have to be careful—you may get what you pray for.

PETER EDWARDS — Leicester

### CHANTRY BOOK

Of your charity pray for the repose of the following brethren:

#### SEPTEMBER

John R. Germain  
Edward R. Williams

#### OCTOBER

Roland W Head  
Abram T Mitchell  
S W Price, priest

#### NOVEMBER

Bernard Dawson

#### DECEMBER

B. Hendrey  
Alfred W Snow  
Arthur J Whitehead, priest.  
former Warden

May they rest in peace and rise in glory.

### THE REVD ARTHUR J WHITEHEAD

The year 1976 ended on a sad note, when we learned of the death of Father Whitehead on December 10th in S James' Hospital, Leeds. He had been ill for some time entering hospital about the same time as Father Fox.

On the resignation of Father Fox in 1969 Father Whitehead was elected Warden of the Guild. He had done great work in the fostering of vocations to the ministry in his work in the West Indies, particularly in Guyana, and at the time of his election as Warden was vicar of S Mary Magdalen, Munster Square.

He resigned in 1972 but in his short term of office as Warden he was much respected by the General Council and the Guild as a whole. He endeared himself to countless numbers of members on his frequent visits to Chapters and Area festivals.

The Secretary General writes—"I had the great honour of knowing him, both personally and especially regarding the Guild having to seek his wisdom and counsel so often on many difficult problems, and never did I leave him without a suitable solution.

I shall never forget his kindness, his priestly advice and help.

His funeral took place in All Souls, Leeds, and the solemn requiem was celebrated by Father Luxmore, of S Michael and All Angels, Headingley, assisted by Father Squires (Chaplain of the S Ninian Chapter) and Father Nicholl; the Archdeacon of Leeds was also present, and the Bishop of Knaresborough gave an address. A large congregation was present, which included members of the S Ninian chapter.

A requiem was held at S Mary Magdalen, Munster Square which was attended by the Secretary General and other Guild members.

So passes another great Catholic priest. May he rest in peace.

#### FORTHCOMING EVENTS

- 12th March General Council
- 11th April Eastern Area Festival, S Bartholomew, Ipswich  
12 noon-High mass. 3pm Office. Preacher, the Archdeacon of Ipswich  
Easter Festival of Bournemouth Chapter.  
12 noon. Mass at the Community of S Denys, Warminster  
followed by visit to Lacock Abbey
- 16th April Easter Festival and Annual General Meeting  
S Augustine, Queens Gate
- 20th April Truro Diocesan Centenary Year.  
Truro Cathedral. Guild Office and procession.  
Preacher—The Revd A F Treadwell, Chaplain General
- 10th May Spring festival of the Chapter of The Resurrection  
All Saints, Weston-super-mare. 7.45pm  
Guild office and procession. Preacher—The Bishop of Bath and Wells.  
Refreshments in Hall. All invited
- 6th June National Pilgrimage to Our Lady of Walsingham  
The Bishop of Chichester
- 11th June Group 19 2.30pm High mass. Kirkstall Abbey 5pm Office.  
S Michael & All Angels, Headingley Leeds.  
Group 1 S Michael & All Angels, Maidstone.  
12 noon High Mass. 3.30pm office
- 14th June Festival of Christian Unity. City of London Group  
8 pm S Peter's Italian Church, Clerkenwell. Office  
Preacher—The Bishop of Stepney
- 25th June Glastonbury Pilgrimage

- 30th June      Rochester Diocesan Eucharist Festival. Cathedral 8 pm  
 Concelebrated eucharist. The Bishop of Rochester
- 2nd July        Hexham Abbey. 12 noon High mass. 3.30pm Office.
- 17th Sept      General Council  
 Diamond Jubilee, S Wilfrid, Eastbourne  
 11.30 am Mass at S Saviour and Peter  
 4.30 pm Office, S Andrew, Eastbourne
- 15th Oct.      Autumn Festival. Lincoln  
 Cathedral (note 3rd Saturday)

### SIXTY YEARS A MEMBER OF GSS

Brother Frank Clarke attained the diamond jubilee of his Guild membership in November last, and gave thanks at a solemn mass at SS Michael & George, Fulwell, where he has served for the past 25 years.

Because he first joined in the Chapter of S Hugh of Lincoln (now happily revived) on its titular feast, mass was a votive of the Saint, offered by Fr Philip Dyson, the vicar; Fr Gillam assisting as deacon and Frank himself as subdeacon, the order being that usually followed at Central Guild Festivals. The Chaplain-general, Fr Treadwell preached.

Although more than half Frank's service has been in parishes associated with 'Incarnate Word', he was for a while in the St Albans diocese after leaving north London, and the Chapter was very pleased to welcome the Secretary-General and the Councillors for all the districts in which he had served, also Fr Norman Pollock, a past Chapter Chaplain and former Chaplain of COF.

(Arthur F Goodall of Reading joined the Guild in 1903 and still serves at S Giles — Editor)

### FESTIVAL Group 9

To celebrate its fiftieth anniversary year the chapter of S Osyth acted as Host Chapter for the Provincial Group 9 Annual Festival. On 27th November high mass was celebrated by the Revd P B Graham (vicar of S Mary Aylesbury) assisted by the Revd B Houghton (Deputy Chaplain of the Chapter) and the Revd B Metcalfe in S Mary, Aylesbury.

The Guild Office was sung followed by a procession in the afternoon Fr B Houghton officiating, and the Revd Canon K W Wright being the preacher.

On both occasions, the support was very gratifying; priests and servers numbering 60 together with wives and friends. In addition to our Group Councillor, Brother L Canterbury, Councillor H S Gadd (General Secretary) and Councillor R Perkins (PG4) were also present.

Teas were served afterwards in the Church House by the ladies of S Mary, so concluded a memorable day.

## **EASTER FESTIVAL AND ANNUAL GENERAL MEETING**

**Saturday, 16th April, At S Augustine, Queens Gate, London SW7**

- 11.30 High mass with holy communion (Please inform stewards if communicating)
- 2.30 Annual General Meeting. Baden Powell House. Queens Gate.
- 4.30 Guild Office, Procession and Benediction  
robe in Church Halls. (Cassock and cotta)
- 5.30 Tea in Baden Powell House 15p.

### **AGENDA**

- 1 Opening Prayers by the Chaplain-General
- 2 Apologies
- 3 Minutes of Annual General Meeting April 24th, 1976, to be taken as read  
and as circulated in the Server
- 4 Matters arising
- 5 Annual General Guild Report
- 6 Financial Report
- 7 Candidates Ordination Fund
- 8 'The Server' Report
- 9 The Warden's Address
- 10 To confirm the General Council's Elections
  - The Warden
  - Chaplain-General
  - Chaplain COF
  - Secretary-General
  - Treasurer-General
- 11 Group Elections
- 12 Any other business
- 13 Festivals

The Blessing

### **ANNUAL REPORT FOR THE YEAR ENDING 31st December, 1976**

In our 76th year we are pleased to report a year of steady progress and despite a number of members falling by the wayside, in all 300, we have gained by new membership 595 an overall increase of 295. It is indeed regretted that the majority of these losses are due to non payment of subscriptions. It is necessary to raise some alarm on these losses and for each Chapter to consider by what means they can be obviated. Their loss is not only a matter of consideration by the Guild but a regrettable loss of man power and service at the altars of Holy Church. On the other hand we are pleased to report that we have had considerable support in reviving some Chapters which had lapsed for some years, that new Chapters have been formed and that a good number of smaller Chapters have been reinforced by new members making them more effective and a greater source of strength.

We are also very pleased to report that during the year several Chapters have met to give honour to those who have celebrated their 60th year of membership of the Guild and to them we have paid due regard to their long service and loyalty to the Guild and thank them for their encouragement, and example.

It was with deep regret that our Warden Emeritus was taken ill and had to be moved to hospital in London. We remember shortly before his illness we celebrated his 40th anniversary to the Priesthood at S Michael, Barnes. At the time of writing this report we give sincere thanks for his successful operation, and return home, and send our best wishes to him for his complete recovery.

We are most grateful to all who supported our Easter and Autumn Festivals. The former being held at S Augustine, Kilburn when this great church was completely filled. The celebrant at the high mass was our warden, Fr Moore with our Warden Emeritus, Fr Fox taking part. The Festival and AGM was reported in the summer issue of 'The Server'. The Autumn Festival held this year at Bath was a most impressive occasion, the mass being held in S Mary, and the Guild Office in S John. Here again a great gathering of members and far more attended than expected, and provided an opportunity for members in the West.

Many Area and Chapter Festivals have been held at which your Guild Officers attended bringing back excellent reports of good attendances and most successful meetings. Our thanks to all who were responsible for the arrangements. We have also been delighted with reports sent in from many Chapters on their own local Chapter's events. It is from these reports and visits that one can feel that the Guild is in good heart and fulfilling its obligations and purpose. Although we have during the last two years extended our areas of influence we cannot remain content whilst there are still many parts of the Country who do not appear to have heard of our National Guild.

Again we have with much joy recorded our sincere thanks to our Warden, Fr Moore, for his great contributions in many spheres of the Guild's work and for his attendance at many Guild and Chapter functions. Our thanks are also due to our Chaplain General and Treasurer General and indeed all members of the General Council, for their work for the Guild in their respective offices, not forgetting Fr Ford and Stanley Wilcox in connection with their work on behalf of Candidates for Ordination, and Fr Varney for his excellent work as Editor of 'The Server'. Our sincere thanks and blessings go out to all Chapter Officers, Chapter Chaplains, Secretaries and Treasurers and to those who have been appointed as COF Treasurers and 'Server' distributors.

The General Council have met for day Meetings as have your executive Officers, with their full interest on behalf of the Guild.

Your Officers have given much time in travelling and visiting various Chapters and especially festivals in many parts of the Country. From reports their visits have been greatly appreciated and their personal contact has given great joy and helped to promote a spirit of friendship and brotherhood which is so essential to the Guild. Their visits include Chichester, Aylesbury, Peterborough, Lichfield, Coventry, Monke Bretton, Bury St Edmunds, Barnes, Leytonstone, Bath, Walsingham, Glastonbury, Woodford, Newcastle, Margate, Rochford, Kennington, etc.

Much time and work has been involved in making fresh contacts and trying to revive Chapters fallen away and success has been achieved by the revival

of S Stephen Harding and S Hugh of Lincoln and new chapters, S Hilda of Whitby and others in Zambia, and Truro. In the ecumenical field we joined in offices at the Italian Church in London, Aylesford Priory, the Lutheran Church and the foundation prize to Cardinal Suenens.

Our relations with other Catholic Societies continue but there is room for improvement. Continued contact is being held with District Councils and Chapters abroad and many new members are recorded.

During the year we welcomed as new Councillors Bro D Tilley PG1, Bro David Squire PG19, and Jeremy Davies LG6. On the other hand we sincerely regret the passing of Fr Whitehead, sometime Warden of the Guild. Councillors Arthur Williams, William Taplin and Frank Went, all who have given many years of faithful service to the Guild and are sadly missed.

One of the high lights of the year, was the Guild's Pilgrimage to Rome, a most inspiring and memorable visit when we were privileged to attend the Canonisation of Blessed John Ogilvy and the Papal Audience. A full report of this is in the March 'Server'. Our grateful thanks in this connection are due to Fr Sprackling and Bro T Delaney.

Correspondence continues to grow as may be seen by the increased postal charges in the accounts. These are of course justified as it is necessary to maintain contact with all Chapters and members.

Despite many removals, mostly on account of non payment of subscriptions, the Guild continues to grow in numbers and the following additions to the strength of the Guild are recorded during 1976.

New members —	Bishop Associates	3
	Priest Associates	69
	Probationers	526
Losses Lapsed or resigned.	Priest Associates	42
	Brothers	271

We are unable to conclude this report without asking every single member for his loyalty and support to the Guild and his attendance and help in local Chapters and for faithful maintenance of its rules and obligations.

#### "THE SERVER". REPORT 1976

From correspondence received it appears that our magazine continues to be appreciated by the brethren, but one would wish that more of our members would be regular subscribers, since it is the main means of knowledge of all the Guild's affairs.

The Guild is indebted to Fathers Barnard, Whatton and 'Martin' (a well-known priest) and others for the articles on various subjects that have been included in the past year, and these all have in no small measure helped to keep up the standard of our magazine.

Thanks are expressed for the help of Secretaries in Groups and Chapters for the news items, which have ensured the interest and support of members.

It is regretted that rising costs in printing and postage once again make it inevitable to slightly increase the charge, but the Council feels sure that members will continue to support and value "The Server".

W D VARNEY — Editor

## CHANTRY BOOK

We deeply regret to announce the following deaths of members and Priest Associates during the year.

### PRIESTS ASSOCIATES

Arthur Whitehead (Sometime Warden)  
Ronald Baron  
William A Evans  
John E K Law

J B B Samuels  
F H E Tidmarsh  
Donald W Wood

### BROTHERS

Archie Birkett  
William R Chatfield  
Albert R Clarke  
Lewis Crook  
Leslie W Denton  
Paul Edwards  
Geoffrey Ellis  
Bernard S Field  
Charles Ford  
C W Fowler  
Philip Gressall  
Arthur Hardy  
Walter W Harvey  
William J B Hazelwood

Charles Henderson  
Percy C Hickman  
William H Hull  
Reginald T Knapman  
Sydney Miles  
Reginald K Neale  
D A Newcombe  
George P Odhams  
Leslie Orchard  
Donald Parnell  
Richard Plant  
B J Plumber  
Wilfred H Robinson  
Walter Rowlands

Roy Shapley  
Ronald Shepard  
R J Smith  
Arthur K Spear  
Wilfred Taplin  
L Lloyd Taylor  
Denis Thomas  
Samuel Thompson  
William Titcomb  
Herbert Vickers  
Cyril Warman  
Frank Went  
Arthur C Williams

HOWARD S GADD — Secretary General



Autumn Festival at Bournemouth

## REVENUE ACCOUNT 1976

### Expenditure

1975

£		£	£
100	Heating and lighting		100
83	Printing and stationery		118
205	Postages and telephones		217
281	Travelling expenses		304
83	Expenses of meetings		66
	Stock at 1.1.76	468	
	Purchases	88	
		<u>556</u>	
209	Less Stock at 31.12.76	378	178
18	Advertising		25
6	Insurance		4
12	Audit fee		22
	"The Server"	1,174	
288	Less income	<u>954</u>	220
—	Sundries		2
—	Christmas cards		176
—	Badges & Ribbons		31
30	Donation to candidates		—
5	Funeral tribute		—
2	Election expenses		—
653	Surplus		<u>1,088</u>
<u>1,959</u>			<u>2,551</u>
<b>Income</b>			
1,337	Subscriptions and entrance fees		1,522
20	Donations		12
37	Donations, covenanted		39
17	Tax recovered		16
283	Interest		368
87	Festivals		81
177	Sales	224	
1	" Christmas cards	<u>270</u>	494
—	Chapter balance		19
<u>1,959</u>			<u>2,551</u>

## BALANCE SHEET AS AT 31st DECEMBER 1976

1975		£	£	£
9	Fixed assets—office furniture			9
	Current assets			
17	Debtors and payments in advance		38	
468	Stocks—medals, publications, etc.		378	
8	Officers' badges		8	
34	Copes, etc.		34	
2,909	Cash—deposit account	4,223		
209	current account	481		
31	imprest, etc.	<u>50</u>	4,754	
<u>1,300</u>	7% British Savings Bonds		<u>1,300</u>	<u>6,512</u>
4,102				6,521
102	Less current liabilities—creditors, etc.			<u>270</u>
<u>4,883</u>				<u>6,151</u>
	Represented by:			
1,502	Life members' fund			1,682
<u>3,381</u>	Net revenue account			<u>4,469</u>
<u>4,883</u>				<u>6,151</u>

F Hewlett  
Treasurer General

## DIRECTORY

The Revd E Ford, S Edmund's Vicarage, Larkwood Road, Chingford E4  
01 529 5226

Note the Editor's new address, on page 1

## COUNCILLOR

PG25—D Lester, 4 Athol Square, Norton-on-Derwent, Malton N. Yorks

## Secretary

S William of York — P Jacobs, 5 New Walk Terrace, York

SS Philip & Richard — Worthing, 53 Silverdale Drive, Sompting, Lancing

## SOUTHWARK DIOCESAN SERVERS' FESTIVAL 1977

Although attendance was rather less than in some recent years, some 100 servers supported the annual Epiphanytide festival in Southwark Cathedral.

Mass was concelebrated at noon by Bishop Edward Knapp-Fasher, Archdeacon of Westminster Abbey, the Vice-Provost and Precentor of the Cathedral and Fathers Eric Ford and Eric Walker, the bishop also preaching. A group of regular servers in the Cathedral, directed by Brother Maurice Dunman (S Alban the Martyr Chapter) served the mass, the offertory party and intercessor being furnished by the Chapter of The Incarnate Word.

The newly refurbished nave altar was used, and for the first time at this festival all concelebrants were vested in full eucharistic vestments.

After lunch Father Peter Kefford officiated at the solemn Guild Office, served by members of Incarnate Word. This incorporated the Memorial of the Departed for Father Arthur Whitehead, lately Guild Warden. The Vice-Provost presided at the procession and gave the blessing.

Music throughout the festival was provided by the Guild Choir, accompanied by Father Treadwell.

## **NEWS FROM THE CHAPTERS**

### **S Cennydd, Swansea**

For some time our Committee has felt something should be done to make our meetings more instructive and so it was decided to change our procedure a little. Immediately after the Office we sing a concluding hymn and end with the Blessing. Then without leaving the church an address lasting about 10 minutes is given on a specific subject chosen by our members followed by a discussion. This new procedure has been a great success and already three very stimulating discussions have taken place on "The Real Presence", "Christian Witness" and "Meditation". These meetings were held at S Alban, Treboeth, S Nicholas Townhill and Clyne Chapel, Blackpill, and we are most grateful to the vicars of these parishes for leading the discussions.

### **S Chad, Coventry**

The Annual Requiem at All Soulside was sung in S Nicholas, Radford when the celebrant was the chaplain, Fr F Marriott assisted at the Communion by the vicar Fr P Simpson. Brother Stan Wilcox was MC with the Altar party drawn from various parishes. On this occasion we were most pleased to be joined by members of the local Church Union and hope this will be the start of close cooperation between our organisations in the coming months. It was therefore good to see the service well attended by both groups.

Early in Advent we visited S James Styvechale when the office was sung. The preacher was the vicar Fr L Mortimer who gave a very warm welcome to the chapter. A procession concluded the service after which we adjourned to the spacious recently modernised Church Hall to enjoy refreshments. Also attending were Fr S Hartley the assistant priest and Fr W Bradbury as the staff of S Michael Stoke and both have joined as priest associates. We are much encouraged by this support from local clergy.

### **S John the Divine, Leicester**

The chapter was revived in September 1975 and although still comparatively small in numbers is very much alive and kicking. Under the leadership of Secretary/Treasurer Bob Hawkins of All Saints Wigston Magna and chaplain, Father Gordon Sealy of S Paul, Leicester, we have visited S Andrew, S Philip and (several times) S Paul Leicester, S Christopher, Ellistown (where the vicar, Fr Glover is a Priest Associate), S Mary, Broughton Astley and S Hugh, Little Bowden, Market Harborough. The annual requiem and annual general meeting was held at S Paul in November, when Brother Bob and his committee were re-elected. On the Patronal

Festival of S John in December 1976 we had a high mass at S Paul where our good friend and faithfully ally, the Archdeacon of Leicester, who attends chapter meetings whenever possible, preached. We hope to visit All Souls, Leicester, S Mary Magdalene, Knighton, Leicester, All Saints, Narborough, where the vicar, Fr Tony Prockter is Chairman of the Diocesan branch of the Church Union, S Mary, Melton Mowbray where there is a small group of brethren led by Brother Roy Rex, who have hitherto joined the Coventry or Peterborough chapters for the office, and All Saints, Wigston Magna where Brother Bob Hawkins serves. A few brethren travelled to Kilburn last Easter and some to Bath in the Autumn, and some of us certainly hope to make Lincoln next Autumn.

### **S John of Jerusalem, London**

The visit of the Chapter to S Alphege, Southwark, in October was a very special occasion, for we celebrated also the eightieth birthday, a few days earlier, of our organist, Harry Edwards. Brother Edwards has been the Chapter's organist for over fifty years.

Our Chaplain, Father Geoffrey Pollard, sang the office, and this was followed by Benediction, given by the parish priest, Father Mathieson. There was a goodly congregation, drawn from the many churches which have reason to be grateful for Harry's ever ready service. The Secretary-General was also present.

Harry himself shows no sign of the "labour and sorrow" which the Psalmist foretold. There had been plenty of labour however at the Parish Hall (but again no sorrow) where a veritable feast awaited us, dominated by the birthday cake with its eighty surrounding candles. We are deeply grateful to our good friends Ann and Hilda who had prepared it all.

After Harry had lighted the candle for his eighty-first year and cut the cake, Father Pollard proposed his health and presented a record token from the Chapter. Altogether it was a very happy party and we are very grateful indeed to Father Mathieson and his parish for making it possible.

### **S Justus, Swanley**

In November the chapter met at S Andrew, Orpington, when Fr Behrens officiated at the Office. The vicar, Fr Groves was also there and ladies from the parish kindly provided coffee and biscuits afterwards.

Fr Gwyther, the chaplain, officiated at the office at Holy Trinity, Lamorbey, in December and again the ladies gave a welcome coffee and biscuits afterwards.

The first Office of 1977 was at S Paulinus, Grayford, Fr Gwyther officiating who also gave Benediction afterwards. Fr Collins, the vicar and his curate, Fr Behrens were also in attendance and one of the servers kindly provided refreshments afterwards in his own home.

### **Our Lady of Willesden and Mellitus, London**

It was the privilege and honour of our Chapter to provide the altar party for the Guild Office at the Easter Festival earlier this year.

Two days earlier, we sadly had to say farewell to our Chaplain, Father Roger Parsons as he moved out of our area. At our Chapter Annual General Meeting, he was presented with a book as a token of our gratitude for his help and encouragement.

Three months later we had another farewell to say, this time to Father G Carpenter, a former Chapter Chaplain and a priest associate, on his retirement. He received the best wishes of the Chapter and a cheque.

In September, we celebrated the Chapter Corporate Communion at S Mary Willesden, with devotions at the Shrine of Our Lady afterwards. The officiant on both occasions was Father Brian Moore, who was recently ordained priest after being a member of our Chapter for ten years as a server. Also this year one of our brothers, E A Eade was elected a Guild Councillor after serving the Guild for over 40 years.

### **S Lawrence the Deacon, Reading**

In November last the Chapter sang the office at S Bartholomew, Reading, and also held their annual dinner which was attended by some thirty six members and clergy from the Reading area. Father John Joyce is now the Chapter's chaplain.

Brother Phillip Wickens a member of the Chapter, serving at S Paul, Lower Whitley has been appointed to represent the Reading Deanery on the Oxford Diocesan Synod.

In December the office was sung in the Roman Catholic church of S William of York, Reading.

In the coming months it is hoped to visit churches throughout Berkshire for the Guild Office.

### **S Ninian, Leeds**

The Chapter met in September for its Patronal Festival at S Hilda, Cross Green, the celebrant at High mass being Father J Payne, Curate and a priest associate.

In October the Office was sung at S Michael and All Angels, Headingley where we welcomed servers from Saint Hilda who were among those admitted probationer. We were also pleased to see for the first time at one of our Chapter meetings our new Group Councillor, Brother D Squire.

In November members of the Chapter attended a Guild of All Souls solemn requiem at All Souls, Blackman Lane where Father C C Luxmoore presided being assisted as deacon by the late Father A J Whitehead.

In December we were all greatly saddened to receive news that Father Whitehead had died in hospital. Many members of the Chapter and a great number of friends and fellow priests attended his funeral at All Souls. As well as being a former Warden of the Guild he was also Chaplain of this Chapter for 2 years up to March 1976.

### **SS Osmond & Swithun, Bournemouth**

The old year ended for the chapter on a successful note, several new members being enrolled, some from S Clement, Boscombe. The autumn festival at S Francis of Assisi was packed and the high mass was a joyful occasion. Father McKenzie preached at the requiem at S Luke, Winton and in December a Roman Catholic priest preached at the office in S Alban, Charminster.

All the officials were re-elected at the annual meeting in January, and the Chapter was informed that it donated the highest amount of money for the COF throughout the country.

A mass for unity took place at S Francis in January, and in February a discussion on Series 2 and 3 was held in S Luke's Hall.

### **S Werburgh, Stockport**

The Chapter met on eight occasions during 1976, beginning in January in S Thomas, Stockport, which had celebrated its 150th anniversary four months earlier. We were at the small church of Holy Innocents, Greave Fold (Romily) in March and at S Martin, Marple, in April for the Easter Festival.

In June the Derbyshire church of S Mary, Chinley, was visited and then there was a lull until the autumn when the first of the evening meetings was held at S Peter, Stockport. This took the form of low mass with hymns. The Office was sung in S Mary, Newton (Hyde) in October and a Requiem was held at S Alban, Offerton, in November. The AGM was held in the parish hall of S James, Gatley, on the very foggy afternoon of Saturday, December 11. As a wedding was taking place in the church, the Office was said in the hall after the business meeting, instead of the normal practice of singing it in the church first.

## **FROM THE SECRETARY GENERAL**

### **Important Notice to all Members**

During the past year, many members have either moved away or have left the Guild without informing their Chapter Secretary. This is not only discourteous but causes an unnecessary loss to the Guild as it is not possible to contact them in order that a possible transfer can be made to another Chapter.

Considerable time and expense has been involved in trying to trace any such members, usually with no effect.

Will all members who move away, please inform their Chapter Secretary with the new address and I will make contact and try and arrange a transfer to a nearby chapter. In the case of those who find that they cannot maintain their membership please inform their Chapter and return their Guild Medal. This will avoid unnecessary correspondence from their Secretary or the Office.

Chapter Secretaries are asked to give due publicity to this to all members.

### **Guild Print**

I shall be most grateful if all members ordering Guild print would include sufficient to cover the postage involved. I make this appeal as often I find that packages sent out, cost more in postage than the contents.

### **Rendering of Chapter Subscriptions**

Will Chapter Treasurers please note that all subscriptions should be sent to the Secretary General and not to the Treasurer General thus avoiding extra postage in having to be forwarded to me.

### **"Server" subscriptions. Special Notice**

Please note that the issues of the Server for 1977 will be despatched only if your renewal form for 1977 has been completed and returned to the Secretary. If you have not reordered please use the Form printed on Page 25 or on page 24 of the Winter issue and send with remittance as soon as possible. Back numbers can be supplied.

# "Vinum Missale"

(AMBER)

PURE, FERMENTED, NATURAL WINE  
IMPORTED SOLELY FOR ALTAR USE

Only by comparison can the exceptional value of these wines be fully appreciated; samples will be sent with pleasure on request

**E. STAFFORD & CO.**  
LORDS MEADOW, CREDITON, DEVON  
TELEPHONE CREDITON 2333

**ORDER FORM**

**THE SERVER**

Published in Spring, Summer, Autumn, Winter—75p per year.

Please send me The Server commencing with

the.....issue, for which I enclose Cheque/Postal Order to value of.....for.....Copies.....Year(s).

Remittances to be made payable to "Guild of Servants of the Sanctuary"

Name.....

Address.....

Chapter to which you are attached (if any).....

Signed.....

Please complete and return with remittance. (75p) to:

R. Day, 4 Padstow Road, Enfield, Middx.

If receipt required please send SAE.

## INCENSE

MADONNA (an old favourite) —80p

SPECIAL—£1.10

ROSA MYSTICA—£1.20

Post extra

obtainable from . . . . .

THE REVD FR ANTHONY, OSP  
THE ABBEY  
ALTON, HANTS

AS FORMERLY SUPPLIED BY C BRITTON & SON

## We can Supply

CHALICES, CIBORIA, PYXES, CENSERS, CANDLESTICKS, PROCESSIONAL  
CROSSES, VOTIVE STANDS, FLOWER STAND and all other church metal.  
State interests, and ask for list M

COPEs; VESTMENTS, ALBS, COTTAS, FRONTALS, CASSOCKS, and all  
other textile items also ALL MATERIALS BY THE YARD (for banners, etc.)  
Ask for list V

SECONDHAND CHURCH FURNISHINGS in metal, wood, textiles, etc.  
Ask for list P

(We buy all unwanted church items; send a list of anything you have  
surplus to your needs)

INCENSE, CHARCOAL, ALTAR BREADS, WINE Ask for list W  
CATHOLIC BOOKS (New, secondhand and remainders). Ask for List B

**PAX HOUSE** ALL LISTS SENT FREE FOR STAMP  
no envelopes please. One stamp per list  
29 Lower Brook Street, IPSWICH, Suffolk IP4 1AH  
Tel. 56832

(Open daily 8.00 a.m. to 5.30 p.m., but strictly by prior appointment on  
Saturday afternoons)

**GUILD OF SERVANTS OF THE SANCTUARY**

Date.....197...

I.....  
(NAME IN FULL, BLOCK LETTERS)

being a server at the church of .....  
at.....and unreservedly accepting  
Catholic Faith and Practice, do apply for membership and do hereby  
concur in the Objects, Rules and Recommendations of the Guild.

Signature.....

.....Age.....

Address.....

Local Chapter to which it is desired to be attached

The above is a server at the church named and his request has my approval.

.....Incumbent/Chaplain

Address.....

Candidates for membership must serve a probation of twelve months from the date of initiation before they are admitted to full membership

A remittance of 50p must be sent with this form as entrance fee and first subscription.

PLEASE DETACH AND RETURN TO:

**The Secretary General,  
Mr H S Gadd,  
3 Albert Road, Buckhurst Hill, Essex**

**IMPORTANT NOTICE**

Members are invited to help the Guild in a way which can increase their contributions without extra cost to themselves.

If a member will covenant to pay an annual sum to the Guild for seven years, the Guild can then recover income tax: In this way a member's contribution of £1 can become £1.54 to the Guild—at present income tax rates.

This applies only to members who pay income tax. If you do, and are prepared to help the Guild's finances in this way, please complete and despatch the form below.

One Pound is suggested as a reasonable amount likely to appeal to most members. If you prefer to contribute a larger sum, please alter and initial the form accordingly.

F. HEWLETT, Treasurer-General

I.....  
(full name, BLOCK LETTERS)

of.....

.....  
(address, BLOCK LETTERS)

.....  
hereby covenant with the Guild of Servants of the Sanctuary that I will pay annually to the Guild for seven years or until my earlier death such amount as will after deduction of income tax at the standard rate leave a net sum of ONE POUND (£1).

Signed Sealed & Delivered

Signature.....

Witness: Signature.....

Address.....  
.....

Date.....

To: Mr F Hewlett, 4 Harvard Court, Greenacres, Eltham, SE9 5AY

Est.



1845

By Appointment to  
Her Majesty Queen Elizabeth II  
Chamberlain  
Charles Farris Ltd.

# FARRIS' ALTAR CANDLES

**CHARLES FARRIS Ltd.**  
have had the privilege of  
serving the clergy since  
1845 and would em-  
phasise the fact that

being **ACTUAL  
MANUFACTURERS**

of Church Candles a  
speedy and **DIRECT**  
service can be offered

IN ADDITION TO BEING ACTUAL  
MANUFACTURERS OF CHURCH  
CANDLES, BOTH HAND-MADE  
AND MACHINE MOULDED, WE  
CAN ALSO OFFER FROM STOCK  
ALL THE VARIOUS ITEMS HERE  
LISTED:—

"Olive" Sanctuary Oil  
Sanctuary Lamp Wicks  
Solid Wax Lights  
Votum Lights  
Charcoal  
Incense  
Lighting Tapers  
"Alto Vino" Sacramental Wine  
Convent-made Altar Breads  
Altar Cruets, etc.  
Steel Alms Boxes  
Hassocks and Kneelers

---

## CHURCH METAL & SILVERWORK

and in association with

**JAMES CHASE & SON (Furnishings) Ltd.**

ALL FORMS OF  
**CHURCH WOODWORK**

---

All enquiries, please direct to . . . . .

# CHARLES FARRIS LTD.

**BISHOPSGATE WORKS**

**STAINES ROAD, HOUNSLOW, MIDDLESEX TW4 5DN**

**01-570 1161 24-hour answering service**

**SEND FOR A COPY OF OUR LATEST CATALOGUE**

**WHERE TO CHOOSE . . .**

**SERVERS' MANUALS  
BIBLES, NEW TESTAMENTS  
PRAYER BOOKS, SERIES 3  
COMMUNION BOOKS, and  
wide range of Christian  
paperbacks and hardbacks**

*Also selection of cards and bookmarks*

Religious gramophone records available from London shop  
or sent by post. Are you on our mailing list?

**CANDLES, WAFERS AND WINE**

orders may be sent to all our shops (enquiries for Church Furnishings should be sent  
direct to Wippell Mowbray Church Furnishing Ltd. at Exeter)

---

**Mowbrays**  
**bookshop**

**28 MARGARET STREET, OXFORD CIRCUS  
LONDON, W1N 7LB**

**Tel: 01-580-2812 (24 hours)**

---

**Branches at Oxford - Cambridge - Birmingham**