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# THE SERVER

THE QUARTERLY MAGAZINE OF THE  
GUILD OF SERVANTS OF THE SANCTUARY



Volume 16 Number 1  
SPRING 1992

# GUILD OF SERVANTS OF THE SANCTUARY

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

## Patrons

The Archbishop of Canterbury  
The Archbishop of York  
The Archbishop of Wales



## Objects of the Guild

- To raise the spiritual tone of altar servers
- To promote a conscientious performance of the duties of altar servers
- To encourage more frequent attendance at the holy eucharist, in addition to times of duty.

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# THE SERVER

## THE QUARTERLY MAGAZINE OF THE GUILD OF SERVANTS OF THE SANCTUARY

<b>Volume 16 Number 1</b> <b>SPRING 1992</b>
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EDITORIAL .....	2
FROM THE SECRETARY-GENERAL.....	2
ANNUAL GENERAL MEETING .....	3
MINUTES OF 1991 AGM .....	4
ANNUAL REPORT.....	5
THE SERVER REPORT.....	6
CHANTRY BOOK .....	8
R.I.P.....	8
FORTHCOMING EVENTS .....	10
TITCH .....	11
ABOUT GOD -(12)- <i>And in JESUS CHRIST -(c)</i> <i>Canon Wm. H Barnard</i> .....	12
DIRECTORY .....	13
FESTIVALS .....	13
GENERAL COUNCIL REPORT .....	13
SOME OF MY FAVOURITE THINGS <i>Fr Howard Cocks</i> .....	15
FATHER OR.....? <i>Arthur Day</i> .....	18
SCOTTISH GUILD AGM .....	19
NEWS FROM THE CHAPTERS .....	19
LETTERS TO THE EDITOR .....	23

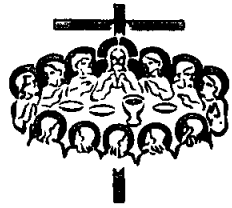
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*Matter for publication should be sent by the second Saturday of January, April, July & October*

## EDITORIAL

### ONE MAN'S VIEW



Please amend your Cycle of Prayer to take account of recent appointments: at June 15th add "Bp Peter Ball" and at July 2nd replace "Bp Royston Wright" by "Bp Rowan Williams".

It can be very difficult for chapters to avoid clashing Festivals when the dates cannot be announced sufficiently in advance—probably nothing less than a year's notice is adequate—but I was disturbed to see that the North Eastern chapters have decided to fix their Spring Festival to clash with the Guild's Annual Easter Festival and AGM in which all members are recommended to endeavour to take part. There may be few from the North East who can manage to attend the Easter Festival but it seems insensitive to force such a clash of loyalties when it is known that, except on the rarest of occasions, the Annual Easter Festival & AGM is always held on the Saturday after Easter. Clashes always raise problems, for the Officers, especially, since they cannot be in two places at once.

I am indebted to my brother for the following enlightenment which may also enlighten some of my readers. Have you noticed signs such as C.M.B.+1990 chalked on the doors and/or lintels of buildings in Germany, particularly Bavaria and wondered what they indicated? My private theory was that it indicated that the building had been checked by some municipal authority (drains, fire, safety etc). However the truth is much more interesting. On the Feast of the Epiphany the parish priest goes through the parish blessing the houses of his flock and writing this sign on the houses. It represents the traditional names of the Wise Men—Caspar, Melchior and Balthasar—and the year.

Once you understand what it is all about it is a clear sign of witness of where that household stands and perhaps we should adopt this or some similarly eye-catching sign as part of our effort in the Decade of Evangelism/isation. Who could tell from the outside of your house, or my house, whether we were Theists or Atheists, let alone Christians?

May we all profit from our Lenten exercises and have a Glorious Easter. The officers and General Council look forward to your attendance at the Easter Festival and AGM.

Raymund J M Waker

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FROM THE SECRETARY-GENERAL

### General Council Elections Easter 1992

The following Councillors are due to retire on rotation at Easter next but will be eligible for re-election.

LG1 North London	Terry Delaney
PG3 Sussex	Raymond CG Packham
PG4 Hants, E Wilts, W Sussex	Malcolm RH Perkins (not standing again)
PG10 Herts & Beds	Trefor H James
PG11 Avon, Glos, Soms, W Wilts	Raymund JM Waker

PG12 Wales  
PG19 W Yorks  
PG20 Northum, Durham, Tyneside,  
N Cleveland  
PG25 N Yorks, S Cleveland

Robert W Bradley  
Geoffrey Crowther  
Brewis Wellock  
David Lester

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## ANNUAL GENERAL MEETING

Saturday, April 25th, 1992 at S Mary Magdalene, Paddington at 2.30 pm.

### Agenda

Opening Prayers  
Apologies  
Minutes of AGM of April 6th, 1991 (to be taken as read having been printed in *The Server*)  
Matters Arising  
Annual Report for 1991  
Financial Statements—General & COF  
Candidates Ordination Fund Report  
*The Server* Report  
The Warden's Address

To confirm the General Council's Elections  
a. The Warden  
b. Chaplain-General  
c. COF Chaplain  
d. Secretary-General  
e. Treasurer-General  
Appointments: COF Secretary, The Server Editor, Distributor  
Group Elections  
Festivals 1992  
AOB

The Blessing



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## THE ANGLICAN SOCIETY

Founded 1924

Patron: The Bishop of Leicester  
Traditionalist in doctrine and liturgy

Members receive 2 copies of *THE ANGLICAN CATHOLIC* and 2 copies of the Anglican Association's *VERITAS* a year.

Activities include quarterly festivals (Holy Communion, lecture and evensong), 3-day residential conference, Bible study courses and retreat. Also regional festivals and own choir.

Subscription £5 p.a. (£3 for OAPs)

Secretary: D. Thomson Esq., 12 Tanners Lane,  
Barkingside, Ilford, Essex.

## MINUTES OF 1991 AGM

Minutes of the Annual General Meeting of the Guild, held on Saturday April 6th 1991 at St Mary Magdaiene Church, Paddington in the nave at 2.45 p.m.

The Meeting opened with Prayer by the Chaplain General specially remembering those members who had passed away during the year, and since we last met.

**Apologies.** Apologies were given for: Fr W Varney, P Blagdon-Gamlen, Cllrs Croucher, Shackerley, Knight, Canterbury and Taylor. Members—C Limming, A Saunders, R Paddock, D Gilman, S Jones, H Sutcliff, J Cockburn, J Uphill.

**Minutes.** Minutes of the previous AGM held on Saturday April 26th 1990 at St Augustine Church, Queens Gate having been printed in the *Server* were taken as read. These were agreed and signed correct, no matters arising.

**Annual Report.** The Annual Report for 1991 having been printed in *The Server* was taken as read, accepted with thanks to the Secretary General. Proposed by Cllr Bradley seconded by Cllr Hudson.

**Financial Statements.** Copies of the General and COF accounts were distributed and subject to Audit as the Auditor had been taken ill. From the Floor a question in regard to Festival collections. These were lower than usual as the collection from Bristol Cathedral only came in in February and thus will appear in the 1992 accounts. The COF account showed that some £9000 had been made in Grants to ordinands during the year. These were accepted on the proposal of Cllr Dunman seconded by Bro J Smith. Arising from the statements made it was proposed and agreed that the Auditors for next year would be Messrs Harper Brown & Roberts Chartered Accountants. General thanks accorded to the Treasurer General.

**COF Report.** In the Absence of Cllr S Wilcox, Fr Ford read this report which would be printed in *The Server*. This was accepted.

**Young Servers Groups.** Fr Geoffrey Squire reported a very successful year and had a good varied programme set out for this year. A full report will be found in *The Server*.

**Server Report.** Cllr Waker the Editor gave his report, also published in *The Server*. He stressed that names for the Chantry list should contain Christian names. Issues of *The Server* past and present were on the table at the back of the Church. The report was accepted with due thanks to the Editor and the Distributor. A question arose from the floor expressing a hope that the Titch cartoons could be revived.

**Wardens Address.** Firstly the Warden welcomed Fr Treadwell back again as last year he was absent on account of illness. His address will be printed in *The Server*.

**General Council Officers elections.** The Secretary General mentioned that individual nominations were made at the last Council Meeting and as follows—Warden Revd J D Moore, Chaplain General Rev A F Treadwell, Secretary-General H S Gadd, Treasurer-General L A Lewis, Chaplain COF Revd E C Ford, Secretary Cllr S Wilcox. Editor *The Server* Cllr R Waker. *Server* distributor Cllr N Makepeace.

**Group Councillors elections.** The following Group Councillors were reelected.

LG4 H S Gadd, PG7 H Frier, PG17/23 R S T Cresswell, PG2 F Palmer, LG5/6  
On Ballot M Dunman. New Coucillors PG22 G Wippell, PG21 A R Mays, PGI  
R P Primmer.

**Thanks.** Sincere thanks were recorded to retiring Councillors D Crisp, R Ogier and  
D Tilley. The meeting closed with sincere thanks to Fr Bushau for the use of St  
Marys and his help and cooperation.

**Roll Call.** Representatives attended from—Lichfield, Devon, Wales, Coventry,  
Enfield, Ashford, Chelmsford, Reading, Plymouth etc.

The Grace

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## **ANNUAL REPORT FOR 1991**

The Guild continues to play its part in the life of the Church and despite many changes, some for the sake of change, we continue to support our Priests in the celebration of the Holy Mass. We thank you for the work of the Guild and the many privlges we have and that we hold so dear and ask all members for their continued loyalty and support during the coming years. At the same time we are most grateful to all members, chapter chaplains, chapter Officers and members who help forward the work of the Guild.

From our observations by attendance at various chapter meetings and area Festivals the Guild is in good heart, this also is supported by our financial position.

This year we have had some 325 new members joining, 123 of these under 20 years of age, some 36 new Priest Associates.

A new chapter was formed at Birmingham with 34 probationers. Our sincere thanks are recorded to the Guild Officers, The Warden Fr J D Moore, Chaplain General Fr A F Treadwell, Fr E Ford Candidates Ordinations Chaplain. The Treasurer General, The Editor of *The Server* and its distributor and all working behind the scenes.

The General Council has met twice in London, the attendance quite good. We are most grateful to the Group Councillors for their work in their areas for the Guild. The meetings are full day meetings. Its debates on various subjects have been most stimulating and helpful.

The venue for this year's Easter Festival and AGM was changed to S Mary Magdalene, Paddington and thanks to the vicar, Fr Bushau, for his great help, all went well.

The Autumn Festival at Portsmouth Cathedral was a great success and we thank the Cathedral authorities for their kind cooperation and help. Some 300 communicants. The Bishop of Portsmouth, The Rt Rev T Bavin, preached an excellent Sermon which was much appreciated. A report of this was printed in *The Server*.

We especially record our sincere thanks for all their help in leading the singing to our Guild Choir. They are a great asset and their services are indeed much appreciated.

An account of the Guild's finances can be found in *The Server* (Summer Issue) as well as the Guild's Candidates for Ordination Fund. 17 Ordinands were in training and seven of these have been ordained Deacon.

Many Festivals have been held during the year and well attended, among these are—Prittlewell, Kings Cross, Reading, Chichester, Litchfield, Mersham, Southwark, Pentre, Tuebrook etc.

With sincere regret we are sorry to report the passing of several of our members during the year. May they rest in peace and rise in Glory.

Priest Associates:- Arrowsmith Frederick J, Button K E, Buttolph Robert, Cade Ronald W, Goodchild Brian, Harvey M J, Hyde-Linaker John E, Lyndon Philip J, Maybury Henry K, Portnall Ernest W, Pownall Godfrey C, Prockter Anthony, Rutter David C, Winderbank Frank, Winters Robert H.

Councillors:- Beckett, Norman H.

Members:- Allway Willoughby, Arnott William G, Barlow Wilfred, Brentnall Patrick, Brown Albert J, Brooker Henry S, Burrell Bertram G, Calversbert R, Clark John C, Clarke Frank, Coleman Arthur, Cross Sydney F J, Curd Jack, Dodwell Fredrick J, Fray James A W, Fox Frederick A, Garrett David, Goody Bert, Gould Malcolm, Grant Leonard G, Greaves Michael E, Green Glenister J, Greene Christopher, Hammond Henry, Hayes David, Hillier Andre S, Holliman Arthur, Horseley B, Jackman James G, Johnson Edward, Linton D, Lovelock Oliver, Madge Arthur W H, Mason Roly, Nelson Geoffrey, Parkin Anthony, Rice Peter, Richards David G, Rutterford Marge-son G, Samson Gordon, Shaw Fred, Sheppard John H, Stewart Frederick, Sutcliffe Jim, Waitland R C, Watkins R, Webster Bernard, Webster Joseph, William Tink, Yates Jack.

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## **THE SERVER REPORT FOR 1991**

Another good year for *The Server*, I believe. We have managed not to increase the cover price although it seems unlikely that we shall be able to avoid a price rise next year. We could still do with a wider readership. More readers could support a larger magazine with more, and more expensive, advertising and the same cover price.

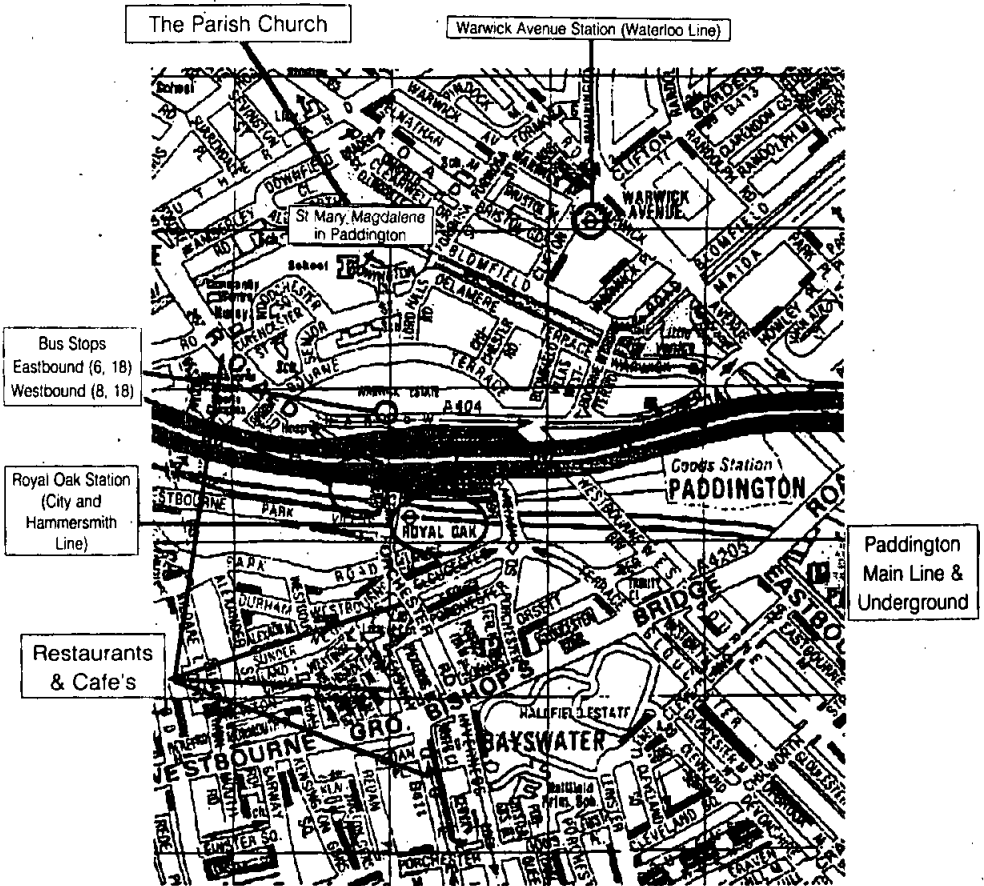
There have been no serious delays in the delivery of the magazine from the printers this year.

Most of you are remembering to supply christian names with your Chantry Book entries. Thank you.

I have received no offers for a 'Titch' replacement yet, although it has been suggested that I repeat them all. I am not convinced that this is a good idea. The Distributor's investigations into the acquisition of an inexpensive franking machine have been unsuccessful.

I should be happy regularly to have more items for publication than I can use. My thanks to the printers, distributors and all contributors.





The above map gives some idea of the area surrounding the Parish church, and the amenities available.

**Refreshments**

Refreshment facilities are numerous, with the Harrow Road, Porchester Road and Queensway being within a five minute walk of the Church, where upwards of 60 food outlets, to suit all tastes and pockets are available.

*Hot drinks will be available in the School Hall for those who bring packed lunches.*

## CHANTRY BOOK

### APRIL

Jack Yates

### SEPTEMBER

Christopher Greene  
Bernard Webster

### OCTOBER

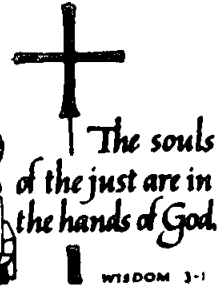
Wilfred Barlow  
Joseph Webster

### NOVEMBER

Roly Mason  
John C Clark

### DECEMBER

Willoughby Allway  
Leonard G Grant  
David Hayes



## R.I.P.

### Willoughby (Will) Allway

*Organist—Server—Friend of many*

It is with great sorrow that we record the death on 15th December of Willoughby Allway, Organist of the chapter of S Mary Magdalene, Wednesbury, West Midlands for over 50 years. He had been Organist at S Michael's church, Tividale for over 38 years until his retirement 10 years ago and was an expert at Plainsong. In his early days, he was a server at Christ Church, West Bromwich (now demolished) and had been Organist for the Lichfield Servers' Festival in the Cathedral since 1956.

The Requiem Mass and Funeral Service at S Edmund's church, Dudley was carried out with full Catholic Ceremonial as he would have wished. The Celebrant was Fr Michael Brain, vicar of S Edmund's and chapter chaplain assisted by Prebendary Kenneth Cresswell, a friend of Bro Will. The Altar Party and Bearers were all members of the Wednesbury Chapter and the Organist was Bro John Stokes, Organist of the Wolverhampton Chapter of S Peter ad Vincula.

The large congregation reflected the great affection and respect in which he was held. His remains were taken to S Peter's churchyard, West Bromwich where his father was a Church Army Captain for over 26 years.

### Wilfred Barlow

Bro Wilfred, who was Sacristan at Tisbury church died on 12th October 1991. A Requiem Mass was celebrated at S Francis church, Charminster Road, Bournemouth. In his address Fr Paul Berrett referred to Wilfred's unfailing good spirits and to the fact that he not only received from the Church but gave so much also. He was an example to us all. He took each day as it came as a bonus. He was a keen Guild member who died, at the age of 83, just as the chapter members were preparing to leave for the Autumn Festival in Portsmouth Cathedral.

### David Hayes

The chapter of S Chad, Coventry, was much saddened by the passing of Bro David on December 21st, 1991, aged 79. He was a baker by profession and a lover of steam engines, who served at S Michael's Caludon Team, more affectionately known as Stoke St. Michaels, was also a lay reader, vergier and general factotum. He will for ever be remembered as the dedicated local COF Secretary. In his

sixteen years of office, through his zeal and enthusiasm, the level of donations was sustained at a high level, and for the last twelve years a three figure sum was reached annually. He was most regular in chapter and also enjoyed a close relationship with the neighbouring chapter of S John the Divine, Leicester, whose meetings he attended from time to time.

S Michael's was full for the funeral when the rector, Canon George Warner, spoke in glowing terms of David's life and work for the Church in so many ways.

The GSS and Lay Readers were well represented by robed members at the service.

David will be sorely missed and remembered with affection by many.

### **Arnold Madge**

Brother Arnold, who died suddenly on July 12, 1991, at the early age of 52, was both a "character" and a man of parts. A keen photographer, an authority on British Wild Flowers and on Devon Dialect, a conjurer, a comedian, and by occupation a cinema projectionist, he had both a keen sense of history and an impish sense of humour. His portly figure on his moped—with outer garments in inclement weather making him look even more portly—was a familiar sight in the Torbay area.

But primarily he was a practising Christian with a deep faith. As Head Server at S Matthew, Chelston, in the parish of Cockington, he served at the altar on most weekdays as well as on Sundays. He placed his local history interest at the service of the Church in writing a booklet, "The Church in the Valley", to mark the Silver Jubilee of the Consecration of Cockington's youngest daughter church, S Peter, Sherwell Valley. The large congregation which packed S Matthew, Chelston, at his funeral and Requiem was an eloquent testimony to the respect and affection in which he was held by many sections of the community.

### **Bernard Webster**

It is with regret that we report the death of Bernard, a faithful server at the altar of S Margaret, Eastney, for 40 years and a staunch member of the chapter of S Joseph of Arimathea. He played many parts, literally, because he enjoyed his church's amateur dramatics, particularly the pantomime.

He was a strong Friendly Society member and attained the position of Grand Master of his district.

During the last few years of his life he had suffered increasingly the troubles of ill-health which led to his recent early retirement. He died in hospital after two operations.

May they rest in peace and rise in glory.



## FORTHCOMING EVENTS

1992

### APRIL

25 EASTER FESTIVAL & AGM:

S Mary Magdalene, Paddington, W2, Noon – High Mass

2.30 pm – AGM in church, 4.15 pm – Guild Office, Procession & Benediction

North Eastern chapters Spring Festival

All Saints, Middlesborough

Noon – Guild Office & Benediction

### MAY

4 Eastern Area Annual Festival

S James church, Victoria Place, Brightlingsea, Essex

Noon – High Mass, 3 pm – Guild Office & Benediction

Preacher – Fr D Moore, Warden

Nearest station Wivenhoe, For lifts from station 0206 822725

Bring packed meal, Hot drinks available after services

16 Group 11 Festival

All Saints, Weston super Mare

Noon – Sung Mass, 3.30 pm Guild Office & Benediction

25 National Walsingham Pilgrimage

30 Home Counties Servers' Festival

S Michael the Archangel, Broadway, LETCHWORTH, Herts

Noon – Pontifical High Mass, Celebrant & Preacher

Bp of Edmunton (The Rt Revd BJ Masters, MA)

3.30 pm – Choral Evensong, Procession & Pontifical Benediction

Group 9 Festival

SS Mary & George, Sands, High Wycombe, Bucks

### JUNE

13 FESTIVAL OF FAITH

Wembley Arena

1.00 pm Concelebrated Eucharist, admission by ticket (£5)

27 Glastonbury Abbey Pilgrimage

Noon – Concelebrated Holy Eucharist

3.30 pm Procession to Abbey for Solemn Evensong

Chapter of Christ the King, Redhill area

Quiet Day at S Dunstan, Ashurst Wood, East Sussex

Details:- Fr Peter Vincent, chaplain (0342) 311749

or Mrs Olwen Collinson, hon sec (0737) 761926

### SEPTEMBER

12 Lichfield Diocesan & Midlands Area Festival

Lichfield Cathedral – Noon – Solemn Eucharist

Celebrant: The Bishop of Dudley (The Rt Revd Tony Dumper)

Preacher: The Dean of Lichfield (the Very Revd John Harley Lang)

3.00 pm – Solemn Guild Office & Procession

Preacher: The Bishop of Dudley

### OCTOBER

17 AUTUMN FESTIVAL. Blackburn Cathedral

"Sister, did you ever try  
to leap over the wall?"

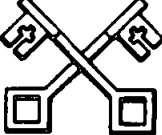






**ABOUT GOD—(12)—“And in Jesus Christ” —(c)— 4 Alternatives**  
**The Revd Canon W H Barnard**



“Jesus is the Christ” were our final words last time, which is a declaration of something God has done, something that happened and not a way of thinking or feeling about God. Christianity, in other words, is a Gospel (good news) and not a philosophy. In trying to explain this good news about *the mystery of Christ’s Person*, we find **FOUR ALTERNATIVE Solutions** suggested;

1. the *Humanistic*, which is the simplist, and fashionable among ‘moderns’. Jesus, it says, is only human, a good, indeed the very best man, but only man. As we shall see later this theory does not fit in with the facts as recorded by those who loved and knew Christ during his earthly sojourn.
2. the *Docetic*, at the opposite end of the scale, states that Christ only *seemed* to be really a man. i.e. not truly man. If this is so then our New Testament records are quite misleading.
3. the *Arian* solution which is a sort of middle position and so named after a priest, Arius, opponent of the famous Athanasius. This view makes Christ a kind of demi-god. It admits an “over-plus” in Jesus which makes Him unique but leaves Him too human to be absolutely God. Such a view would never have sent the early Church on its victorious mission of evangelism.
4. there remains the *Orthodox* or *Catholic* interpretation found in our Creeds, drawn up specially as a safeguard against heresy. This states that Jesus Christ was fully and wholly God. Unless Christ was both, then the Christian Gospel loses its power. Jesus Christ cannot be my Saviour if He was not God; and unless He was a man, He cannot be my understanding and sympathetic Friend. What is involved in this we shall discover when we consider next time the phrase, “His Only Son”.

<h1 style="margin: 0;">Peter’s Keys</h1> <h2 style="margin: 0;">Vestments</h2>		<p>14 Villa Lane,                  Stanwick,                  Northants                  NN9 6QQ</p> 
		<p>Vestments, Banners, Frontals, Cassocks,                  Cassock Albs, Clerical Wear, Altar                  Linens, Choir and Servers Robes,                  Restoration and Repair work undertaken                  on old vestments, Banners and Garments.</p>
		<p><b>SHOP OPEN:</b>  <b>MONDAY – FRIDAY</b>                  9am – 4pm</p> <p>A telephone call before your                  visit would be helpful</p> <p style="text-align: right;"><b>0933 622556</b></p>

## DIRECTORY

CHAPTER	SECRETARY	CHAPTER	SECRETARY
SS David & Gwynllyw 12/238	Andrew Downey 177 Alma Street ABERTILLERY Gwerit NP3 1QD	OL & S Edmund 14/131	Fred Galley Herons Edge Salters Lode DOWNHAM MARKET Norfolk PE38 0RB
S Stephen L2/173  071 244 8239	H Yeo 22 Kensingtonh Church Walk KENSINGTON W8 4NB	S Wilfred 25/	Jenny Bardgett 6 East Avenue BILLINGHAM Cleveland TS23

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## FESTIVALS

### North West Chapters Festival

The Festival was held at S John, Tuebrook on Saturday, 5th October 1991. It began with High Mass at 11.30 am celebrated in the presence of the Assistant Bishop of Liverpool, the Rt Revd Graham Chadwick, who was the preacher.

After enjoying a splendid buffet served in the parish hall, clergy and servers processed into the church at 2.30 pm to sing the Guild Office. The office was followed by a procession of the Blessed Sacrament in which the servers with their chapter banners participated. This was followed by Benediction.

The Festival concluded with refreshments again served in the parish hall.



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## GENERAL COUNCIL REPORT OCTOBER 1991

A total of 28 Officers and Councillors gathered at S Pancras church hall on Saturday, October 26th for the regular six-monthly meeting of the General Council. During the opening prayers we remembered Councillor Norman Becket who had recently and unexpectedly died.

The excellent cooperation which we had received from S Mary Magdalene, Paddington, for the Easter 1991 Festival was remarked upon and it was agreed that the same venue should be used for the 1992 Easter Festival and AGM. Certain members had reported difficulties in obtaining food and it was agreed that Tea and Coffee should be available in the hall. When the Council learnt that the local chapter had paid for the order of service it was agreed that the Guild should pay in future.

As a result of our enquiries about the lecture on "Sacramental Theology and the Priesthood", the Archdeacon of Colchester had advised us that those Catholic Societies which provided financial support would be involved in the management. We agreed to send £500.

The SG had had another appeal for money for robes etc from Africa, this time from Niger. It was agreed to send £150.

The TG reported on our sound financial position.

It was noted that there had been no expenses on advertisements for the Easter Festival. The SG felt it was a waste of money. However an alternative view was expressed that we needed, occasionally, to have a high profile. It was agreed to consider this matter again at the March meeting.

It was determined that there was no reason, at present, to increase the price of *The Server* but it was noted that a further postal increase might well change the situation.

Fr Ford presented Cllr Wilcox's COF report. At the beginning of the year we had been supporting 17 candidates; 7 of whom were made Deacon at Peter tide and 1 had withdrawn for domestic reasons, just before ordination, over a dispute with the bishop about his placement. At present we are supporting 10 in training and 3 applications are under consideration.

The following information was provided about those recently ordained:

<b>NAME</b>	<b>THEOLOGICAL COL</b>	<b>PARISH</b>
Richard Biggerstaff	Mirfield	S Martin, Brighton
Stephen Hoyle	Cuddesdon	S Lawrence, Little Stanmore
Gerald Pegg, NSM	Southwark Ordn Course	S John Baptist Belmont, Sutton
David Clues	S Stephen's House	All Saints, Notting Hill
Phillip Hamilton-Manon	S Stephen's House	S Mary the Virgin Norton, Teeside
Clive (Bill) Rogers	Chicester	S Aidan, New Parks Leicester

The following dates were agreed:

Easter Festival & AGM – April 25th 1992 S Mary Magdalene, Paddington  
Autumn Festival – October 10th\* 1992 Blackburn Cathedral  
Council meetings – March 14th & October 24th\* 1992

\* Subsequently changed to October 17th and 31st respectively.

Councillor Perkins reported on the Scottish Guild of Servers AGM.

The SG had been unable to elicit any reply from the South African District Council.

The SG advised that the lists of Grand and Honorary Councillors were full. It was decided that methods of alleviating this problem should be considered by the Warden's 'Future of the Guild Sub-committee'.

The Council decided that the Cycle of Prayer should continue for 1993 and the compiler asked for a volunteer to take over from him for the production of the 1993 draft.

The Council was reminded of the Festival of Faith in the Wembley Arena on June 13th, 1992.

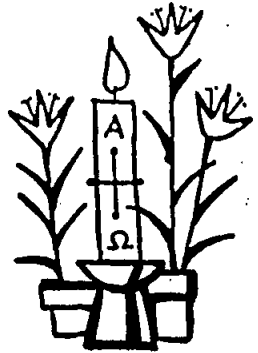


## SOME OF MY FAVOURITE THINGS .....

Fr Howard Cocks

In this article I want to look at one aspect of the Old Testament's attitude to war. Many dismiss the OT as simply being bloodthirsty and therefore they argue one should only worry about the NT— being the Gospel of Peace. This is less than adequate and ignores the vital fact that the OT is part of God's revelation to humanity. Our response to God based on the NT has its roots in the OT and to have a balanced understanding of our response we need to see the whole picture—even if it has its unpleasant aspects, such as war.

In the older parts of the OT one cannot separate the attitude to war from the type of worship to be offered and what God wants from his worshippers. Hence I am going to start with the idea of the 'Holy War'.



To us of the 20th century this sounds an obscene notion but given the history and the tragic history of religious wars in Europe during the last six hundred years I do not feel we can be too critical of our religious ancestors of long ago. Further the OT understanding of worship developed from the Holy War to the profound understanding that what God wanted was a 'broken and contrite heart' (Ps 51) and that we 'do justice, love kindness and walk humbly with our God' (Mi 6 v6). All in all it is a fascinating story and I will deal with just one small aspect of it in this article.

In the OT the notion of a Holy War demands the presupposition stated in Exodus 15.3 'The Lord is a man of war' and when that conviction is joined to the confidence that he can win victories (eg 1 Sam 17:47) a holy war ideology is inevitable. By its nature a holy war must have the sanction and active participation of the national god, and it needs to be stressed that the Holy War was not confined to Israel as we shall see shortly. Exodus 17.16 and Nu. 31.3 show that Divine approval was given for war. Consultation of the deity by one of the numerous methods available was, therefore a necessary prelude to battle. Dream, Urim, the ephod, or the word of the prophet was employed for this purpose (Judg 7:9–14; 1 Sam 28:6; 30:7; 2 Sam 5:19–23). Since no step could be properly taken without divine approval "inquiring of the Lord" was an important means of determining strategy while the war was in progress (2 Sam 5; 19–23; 1 Kings 22:5–8).

In general, any defence of Israelite territory against foreign invasion was a holy war. The enemy thrusting itself into the sacred land given by God to Israel was ipso facto a Holy War. This becomes more difficult when the invader has been called in by God himself in order to punish His people. Both aspects of war can be seen in the Book of Judges.

The link between a Holy War and worship becomes clear when we read about cities/towns being 'put under the ban', 'devoted to the Lord' or 'utterly destroyed'. This is part of the conception of war as a holy enterprise, directed not simply against the enemies of say Israel but also against a nation (be it Israel or another nation) being seen as enemies of the Lord or God. To put under the ban means to consecrate to the deity by total destruction.

In the 1870's a stele or column was found in the Middle East which tells of the victory of Mesha, King of Moab, when he conquered Nebo (this same Mesha is to be found in 2 Kings 3). What Mesha recorded is typical of 'devoting' one's enemies to the national god. An ancient Israelite of the 9th Century would have no problems with the sentiments expressed (though of course he would not have liked the victory over Nebo). Mesha records that '... Chemosh (his god) said to me 'Go, take Nebo from Israel!' So I went by night and fought against it from the break of dawn to noon, taking it and slaying all, seven thousand men, boys, women and girls and maid-servants, for I had devoted them before Chemosh'. Besides telling us in dreadful detail that ruthless warfare was part of life in the ancient world it also shows very clearly the nexus between a Holy War and Worship as common in the Ancient Near East. Now read 1 Sam 15 v3; Judges 6 v2 & 17.

Since the holy-war ideology was not confined to Israel, but was shared by her neighbours, it is not surprising that warfare often resolved itself into a power struggle between the gods of the warring nations, the victory going to the nation with the most powerful god (1 Kings 20:28; 2 Kings 18:28–35). When the hard-pressed Israelites brought the Ark of the Covenant into battle the Philistines exclaimed "The gods have come into the camp ... Woe to us! for nothing like this has happened before" (1 Sam 4:7). The Philistines accepted the defeat of the Israelites and the capture of the ark as evidence that their god Dagon was stronger than Yahweh. Accordingly they presented the ark as a gift to Dagon in his temple. The reader is made aware that the victory of the Philistines is not due to the weakness of Yahweh as Dagon falls on his face before the ark (1 Sam 5:1–5). At a later date Mesha (whom I have already quoted) attributed his defeat to the weakness of his god Chemosh, and sacrificed his son on the city wall in an attempt to revitalize his god (2 Kings 3:27). When the Israelites were defeated he ascribed the victory to the power of Chemosh ... though in 2 Kings 3:27 the outcome is not at all clear.

Two famous incidents of Israel putting cities under the ban may be found in Joshua 7 and 1 Sam ch 15. Again a link with worship is clearly shown.

After the great victory over Jericho (where everything was to be devoted to the Lord (Josh 6v21) the conquest of the insignificant town of Ai was expected to be a "push over". Instead the Israelites were repulsed with heavy losses. Why? If you read ch 7 you will see that defeat was due to the sin of Achan who in v21 confesses to keeping some of the objects that were devoted to the Lord ie to be destroyed. In other words the theft rendered the worship of Israel less than adequate. It was only when Israel was purged of Achan (v24ff) that Israel could offer pure worship in effectively putting Ai under the ban ie Yahweh was seen as accepting the worship offered.

The other famous incident is to be found in 1 Samuel Ch 15 when King Saul was charged by Yahweh to put under the ban (or 'utterly destroy') Amalek. Verse 9 tells how Saul and the people spared the local King Agag and the best of the sheep, oxen and fattlings etc and only destroyed what was despised and worthless. This was seen by Yahweh as an act of gross disobedience and tantamount to offering Yahweh second best (if that!). This prepares the way for Samuel's great statement on obedience as being better than sacrifice (v22). I would urge you to read both passages in full. (Just for fun and not related to the theme of this article look up as

many translations of the bible as you can and compare how they describe Agag's demeanour as he approaches Samuel in verse 32).

In my next article I will pursue the concept of a Holy War vis a vis worship further. Meanwhile some things to think about.

1. Whatever one feels about a Holy War and 'Devoting' cities etc to the Lord there is the clear understanding that worship demands ALL from us. We, like Saul, so often offer second best—We like Achan can be accused of 'keeping something back'. Do we? What do you 'keep back'?
  2. Read Roman 12:1 to see what sort of Sacrifice God wants from each one of us.
  3. Perhaps you feel that putting cities etc under the ban is monstrous and a total perversion of worship. Well you may be right. But, is your worship and your attitude to God and your neighbour so pure and wonderful that you can afford to be so critical?
  4. Ancient Israel understanding of worship grew and developed. Has your understanding of Yahweh and worship grown and developed over the years?
  5. Are you a pacifist? Why?
  6. If you are not a pacifist, why?
- 



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## FATHER OR .....



### Arthur Day

When you call your vicar "Father", you immediately find  
That Mr Average Englishman is sure to call to mind  
Associations of a most macabre, morbid kind.  
For, from his sketchy knowledge of church history and tradition,  
He'll recall the fires of Smithfield and the Spanish Inquisition,  
And how the late Guy Fawkes once had an unsuccessful try  
At undermining Parliament by blowing it sky-high.  
*Yes, some folk, when they hear you call your vicar "Father", feel*  
As if they'd been invited by the Borgias to a meal;  
Some ultra-Low Church types may wince, with disapproving shiver,  
To hear the term "Old Father Thames" applied to London's river.

Myself I am a batchelor, but if I were a dad,  
To hear such denigration would make me feel quite sad;  
You may call your priest a Shepherd caring deeply for his flock,  
But, if you bleated at him, it would give him quite a shock,  
*Or compare him to a Watchman, waking us from sinful sloth,*  
Admittedly appropriate for one who wears the cloth;  
The Catechism talks about our "spiritual masters";  
S Paul refers to "Stewards"—that is something of a riddle  
When we've got a parable about a steward on a fiddle;  
Another term is "Messenger"—perhaps that may suit some,  
Although to-day the thought of sending messages brings home  
The cost of first-class letters—not to mention Telecom,  
And then, of course, there is the good old-fashioned term of "Minister",  
But you mustn't call him "Father"—that really is too sinister,  
When some folk hear you call him that, they'll tell you they would rather  
You didn't use the term, and quote you: "Call no man your father",  
But, if I called no man my father, surely I would be  
Embarrassed deeply when I showed my friends my family tree.  
You may call your priest by all these names—but still its rather sad  
The one bod that you can't compare him to is dear old Dad.

But call him "Padre"—now that has quite a familiar flavour,  
That all denominations look upon with greatest favour.  
It conjures up the image of a jolly, sun-tanned figure,  
Involved in the community with verve and vim and vigour,  
Who can be all things to all men, be they saints or be they sinners,  
An amicable figure-head to grace Masonic dinners,  
Of whom they say: "We have no goody-goody as our vicar—  
A man's man—you should see him when he's knocking back the liquor",  
A real old-fashioned Brittisher, so sturdy, virile, mannish,  
It shows how the objections to the "Father" term will vanish,  
When, in the form of "Padre", its translated into Spanish.

## SCOTTISH GUILD OF SERVERS AGM SEPTEMBER 14th, 1991

The Festival started with a solemn Mass at 2.00 pm in Oban Episcopal Cathedral of S John with the Warden, the Very Revd Allan Maclean, presiding. Tea was served at the end in the crypt room to all attending.

The AGM was conducted by the Warden with the assistance of the Guild Officers. Apologies, Minutes of the 62nd meeting in Aberdeen and Matters Arising were all *dispatched without comment.*

The Almoner (who has returned to health after a serious heart attack last year) then presented the Balance Sheet. He commented on the low expenditure which allowed a good surplus for the period. He was thanked for his services. A report on the War Memorial Fund was given which showed a small increase. In answer to a question it was stated that the normal grant from the fund was up to £50 but the capital was very limited. The Treasurer was thanked for his services and the Auditors of both accounts were thanked for their work.

The Secretary-General gave his report and spoke of the need of Fraternities to be represented at Council. He appealed for Guardians to be appointed by the meeting to assist organisation. This was done on an interim basis.

The Chaplain-General then presented his Propers for the Mass in manuscript form for consultation during the coming year and for acceptance next year. He had also prepared a new Guild Office but had not been able to commit it to print due to his ill-health. *It was hoped to present it next year.*

*The Warden had stated at the last AGM that he would not seek re-election this year.* He proposed, on behalf of the Council, that Canon Harold Duff, rector of S Salvador, Dundee, be Warden for the next term. Carried. The Secretary-General, Bro R mor-ton, was re-elected for a further term.

Bro M Perkins thanked the SGS for their welcome and gave the greetings of the GSS which were reciprocated. The next AGM will be in Brechin on Saturday 12th September 1992. *At the end of the meeting the Scottish Guild Office was sung in the Cathedral.*

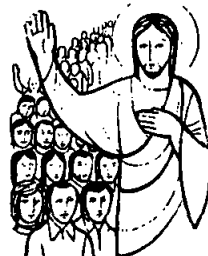
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## NEWS FROM THE CHAPTERS

### S BIRINUS, Oxford

In July we sang the Office at the parish church of S John, Kidlington. Our chaplain, Fr Dennis Mason officiated and the address, followed by Benediction, was given by the vicar, Fr George Coppin, a priest associate. We were also glad to welcome our first two female servers to the chapter, Diane and Gail, who were initiated as probationers.

August took us to Benson parish church for Guild Office and Benediction. After the service a presentation was made to Fr Lankester, priest associate, who has been very loyal and devoted. He is moving to friends in Hinkley and will be sadly missed but he leaves behind happy memories. We wish him well in his new home. He



mentioned that he will be returning to the chapter of S Chad of which he was a member some 40 years ago.

In September we went to S Mary, Bayswater, and in October to Holy Trinity, Headington, for Guild Office and Benediction.

The chapter High Mass of Requiem was celebrated in November in S John the Evangelist, New Hinskey, by Fr John Davis, priest associtea, assisted by Fr Denis Mason and Fr Alan Gordon. Fr Denis gave the address.

The Patronal High Mass of S Birinus was celebrated in December at S Barnabas, Oxford, by Fr Mason, Fr Gordon was Deacon and the Sub-deacon was Bro Philip Purves.

The chapter was represented at the Lichfield Festival and a coach party of servers and friends attended the Autumn Festival at Portsmouth.

Two members of the chapter have recently been ordained priest. Fr Richard Harrison was ordained at Christ Church Cathedral, Oxford to serve at S Giles, Reading, and Fr Michael Bowie at Rochester Cathedral to serve at S Mary, Swanley, Kent.

### **S BRENDAN, Bristol**

Like many others, this chapter of S Brendan the Voyager has met regularly month by month during the year just ended, beginning, in January with Guild Office at the chaplain's church at Iron Acton followed by the annual chapter Buffet in the Rectory when his culinary skill was much appreciated. In May we celebrated the feast day of our patron with a Solemn Mass in the magnificent chapel of St Monica's Home, after which Canon Richard Bennel was presented with a small Book token in appreciation of our annual service there during his term as chaplain.

August saw us at Iron Action again for the Procession and Sung Mass for the Assumption of our Lady, an annual occasion to which we look forward (tea at the Rectory again)!

We visited S Mary, Lockleaze, in October to celebrate a High Mass of S Francis, their secondary patron, and in November we joined with the other Catholic societies in the annual Requiem at All Saints' Clifton. Other months we visited Filton, Horfield (Holy Trinity), Frenchay, Westbury-on-Trym, and Horfield (St Gregory), while during Lent we spent a Quiet Evening at S Paul, Clifton, conducted by one of our senior servers.

One little thing clouds the enjoyment of our monthly meetings and it is that they are not supported by members as they should.

### **S CHAD, Coventry**

During October we went to S Mary, Walsgrave, when we were privileged to receive the Suffragan Bishop of Warwick, the Rt Rev Clive Handford, on his first official visit to the chapter. He presided and preached at the Office with Fr Wilf Poultney, deputy chaplain, officiating. The service concluded with a procession around the now somewhat enlarged church.

It was most pleasing to welcome Fr Fred Lancaster, a long time member and now living locally, transferred from S Birinus, Oxford. Older members recalled that Fr Fred was with us before when a curate at S Mary's Abbey Church, Nuneaton, over 40 years ago.

On the evening of the old Armistice Day we were at S Oswald, Tile Hill, for the Annual Requiem Mass and welcomed by the vicar, Fr Brian Doolan, who presided assisted by the chaplain Fr Graeme Hands.

The Advent Meeting was in S Peter, Hillfields, Coventry East Team. The rector Fr Giles Harris-Evans welcomed us for the Office with the chaplain officiating. The preacher was Fr Trevor Southgate, rector of S John Baptist, Fleet Street. It was most appropriate that we should visit S Peter which had just celebrated its 150th anniversary and has been represented in the Guild since 1921. The unaccompanied singing was led by Cantors, the veteran duo Bro Syd Harris and Alan Reid, servers at S Peter for 60 and 57 years respectively. A penitential procession concluded the service.

Sadly the Christmas period was overshadowed by the death of Bro David Hayes our local COF Secretary.

### **S ETHELDREDA, Cambridge**

There was a good attendance at the October meeting of the chapter when the Lord Bishop of Ely visited S Peter, Ely for the Guild Office and Benediction. It was an opportune visit on the Feast of S Etheldreda.

Bishop Stephen preached memorably on the Saint and drew interesting comparisons between her ministry and the position of women in the Church today. There was much food for thought!

The chapter continues to grow in numbers with an encouraging increase in younger members. There was also great interest in the Bishop's visit from neighbouring chapters who came along, having received invitations to attend.

The chapter committee is currently planning the 1992/3 'season' and is following the usual policy of asking churches not previously attended as well as going to 'tried and trusted' parishes.

### **S HUGH & BLESSED EDWARD KING, Great Grimsby**

Our October Meeting was held at S Nicholas, Great Coates. The address on this occasion was given by Brother Harold Stanhope a lay reader. Four of our members attended the Autumn Festival at Portsmouth. In November we held our annual Requiem for departed members at S Augustine of Hippo, Grimsby. The officiant and preacher was our chaplain Fr Malcolm King, OGS who is vicar of S Augustine. In December we held our AGM at Bishop Edward King church. The officiant was Father Malcolm and the address was given by Fr Davies the vicar. Well fortified by Sherry and mince pies we held our AGM. Fr Malcolm was re-elected chaplain and Brothers David Goldberg and Donald Locking were re-elected secretary and treasurer respectively.

At the Additional Curates Society Festival held at S Andrew, Kirton in Lindsey, our chapter formed the altar party. The celebrant on this occasion was the Bishop of Grantham, the Rt Revd William Ind. The address was given by Fr Stephen Bond who has a long association with the Guild.

We started the new year by singing the Guild Office at S Andrew and S Luke, Grimsby, officiant Fr Malcolm and the address was given by the Rev Wendy Isam, deacon in charge, who is a guild member. We welcome Fr Ian Walker, vicar of

Kirton Lindsey, as a Priest Associate. Our attendance at meetings improved during 1991 with an average of twenty-one attending our meetings. We hope to improve further in 1992.

### **OUR LADY & S GEORGE, Plymouth**

Chapter meetings have been held every month, except August, and have varied from 'Stations of the Cross' during Lent, visiting local churches and attending their mid-week eucharists, to Guild Offices with adjoining chapters in Torbay and Cornwall.

The chapter banner has been proudly carried in Buckfast Abbey, at the Glastonbury Pilgrimage and at the Servers Festival in Truro Cathedral. The Guild blazer badge has been worn by chapter members for many months and has been much admired. The chapter is pleased that it is able to promote the Guild and the badge in this way. Details, for other members requiring a badge, were given in the Summer 1992 issue of *The Server*.

Finally, the chapter is saddened to report the passing to greater glory of Bro Jack Yates during April. Jack had served at Christ Church, Wolverhampton, S John and S James, Wednesbury, and had been secretary of the chapter of S Peter ad Vincula before moving to Plymouth. Fr Theo Thomas, in his address at S Maurice, Plympton, spoke of Jack's dedication to his serving and to the music of the church, his sense of humour and the way he encouraged others in their devotions by his sincerity and example. The Mass of joy in the Resurrection was attended by a congregation of over one hundred, a full choir and members of the chapters of Wolverhampton and Plymouth.

### **PG13 (Essex) Diocese of Chelmsford**

*submitted by Cllr Don Perry*

Throughout this past year all the chapters in this area have met on, usually, a monthly basis for Guild Office and Benediction or a Mass, followed by a chapter meeting, with a reasonably regular and faithful attendance.

Of all the various activities of the group the most outstanding must surely have been the Corpus Christi chapter Festival on April 27th at Southend with the Bishop of Bradwell, the Rt Revd Derek Bond, in attendance at the sung eucharist, celebrated by the vicar and chapter chaplain, Fr Frank Oswin. The preacher was the Ven Ernest Stround, Archdeacon of Colchester. There was also a very well attended Guild Office in the afternoon. It was a day all can say they truly enjoyed but, sadly, it was the last time I would see Len Grant who had been chapter secretary and who died on 2nd December. Until ill health hindered him he had been a very active member and loyal churchman.

1992 will see the Eastern Area Festival held at S James, Brightlingsea on 4th May. This is the first time lately that this annual festival has been held at this end of East Anglia, so we are looking forward to a very good attendance.

I would like to end of a personal note. This year I will complete 15 years as the Councillor for this group. I was 81 last year, have been a member for nearly 50 years, have been a car driver for 63 and owned a car for 56 years but now find it best to give up driving which, of course, prevents me easily getting around the county, especially to country churches. I have, therefore, decided not to stand for



re-election to the General Council in 1993. With this in mind will all chapters in the group consider nominating a member to represent them. I must stress that this must be ready for sending to the Secretary-General as soon as possible after he has sent out the nomination forms next December.

I would add that I have enjoyed being a member of the General Council and the fellowship of the other members of the Council. I hope my efforts to compile the Cycle of Prayer in *The Server* will be continued.

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## LETTERS TO THE EDITOR

Bristol  
8 January 1992

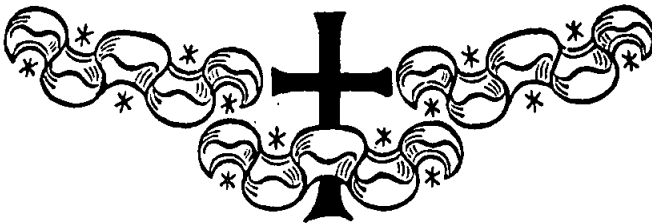
Dear Brother Editor:

Responding and replying (in short, I hope) to Fr Blagdon-Gamlen's Letter in the Winter Server.

Vatican II put Ritual Notes and Fortsecue out of order, and Knotts and Burns Oates out of business, consequently there seems no book of similar reference (as far as I know) for today's ceremonial: in any case the books mentioned always referred to the sub-deacon as the crucifer, and as there are now no official sub-deacons, and precious few processions, the situation is wide open to ceremonial eccentricities. I think the current use of the processional cross in certain places in the service, stems from the Anglican love of 'the cross of Jesus going on before', congregations liking to see the choir and/or the sanctuary party enter, led by the cross, and depart in the same manner. So, as the crucifer has no ceremonial duties during the service (and he would be bored otherwise) the cross is brought forward at the Gospel, sometimes for the bringing up of the elements, to precede a Baptism party on their way to the font, to accompany the Blessed Sacrament, to escort the sidesmen with the alms, anything which will give the server some little duties.

Two or three years ago a friend consulted my ceremonial books, in an effort to convince the local cathedral clergy here, that the acolytes should walk preceding the cross, but as he died rather unexpectedly, and I haven't worshipped at the cathedral since, I don't know if he was successful, but I remain doubtful.

Your sincerely,  
R Harvey



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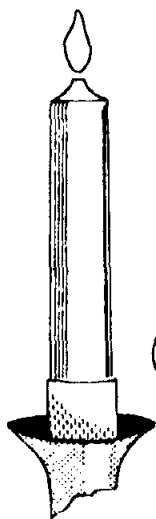
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