

THE SERVER

THE QUARTERLY MAGAZINE OF THE
GUILD OF SERVANTS OF THE SANCTUARY



Volume 17 Number 1
SPRING 1995

GUILD OF SERVANTS OF THE SANCTUARY

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

Warden

The Reverend J D Moore
The Vicarage
St Ives, Huntingdon
Cambridgeshire PE17 4DH
Saint Ives 01480 463254

Chaplain-General

The Reverend A F TREADWELL
11 Misbourne Court
High Street
Langley, Slough
Berkshire SL3 3LG
01753 581672

Chaplain of Ordination Fund

The Reverend E C FORD
St Edmund's Vicarage
Larkswood Road, Chingford E4
0181 529 5226

Hon Organist & Master of Guild Choir

The Reverend A F TREADWELL



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.

Secretary-General

Mr R S T CRESSWELL
20 Doe Bank Road
Ocker Hill
Tipton
West Midlands DY4 0ES
0121 556 2257

Treasurer-General

Mr L A LEWIS
184 Tottenham Lane
Hornsey N8 8SG
0181 341 0709

Secretary to Ordination Fund

Mr S M WILCOX
28 Beanfield Avenue
Coventry CV3 6NU
01203 419002

Membership Secretary

Mr P DURRANT
7 Heather Drive
Woodlands Park
Bedworth
Nuneaton CV12 0AT

The Editor

Mr R J M WAKER
47 Shaw Green Lane
Prestbury
Cheltenham
Glos. GL52 3BS
01242 231219

The Server Distributor

Mr N Makepeace
37 Dillotford Avenue
Styvechale
Coventry CV3 5DR

Secretary of the Guild Choir

Mr B CHILTON
High Noon
12 Longlands Avenue
Coulson
Surrey CR3 2QJ
0181 660 0865

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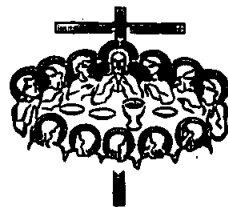
Matter for publication should be sent by the second Saturday of January, April, July & October . . .

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EDITORIAL

ONE MAN'S VIEW

What a pleasant surprise to read in the SG's report that new members have more than replaced the losses, for whatever reasons, during the past year. If only the chapters he refers to would complete their returns then we should, at last, have a realistic idea of our total membership.



However, as you will see elsewhere in this issue, the sales of *The Server* appear to be reduced.

So, another Theological College, Lincoln, is to close! More seem to have closed in the last few decades than are still open. Why has this been happening? Most, if not all, of the Theological Colleges were set up as independent foundations with their own sources of revenue but, after the Second World War, I believe, they found it necessary to accept subventions from the Church which gradually eroded their independence and the squeeze on Local Authority funding has made it necessary for students to be supported more and more by the Dioceses. So, if a College won't close when told, it can be starved of students and money.

Too many residential places available for the number of students is the usual justification, and the cost! There are also so many Diocesan Courses running for the training of Ordinands that are so much cheaper because they are, to all intents and purposes, non-residential. However, there are sound arguments for the maintenance of residential training, as well as non-residential. But all courses have to be demand led and, inevitably, if the Church is not fostering vocations, courses, whether residential or non-residential, will have to close. The most serious question which the Church has to ask itself is: Why are there, today, so few vocations to the Sacred Ministry? This appears to be a question which is not confined to the C of E.

Raymund JM WAKER

FROM THE SECRETARY GENERAL

1995 ANNUAL SUBSCRIPTIONS

These became due on 1st January and should be forwarded to the Secretary-General by Mid-Lent. Please include all Membership numbers.

APPLICATIONS FOR INITIATION AND FULL MEMBERSHIP

A Fee of £1 should be included in all Applications for Initiation and

A Fee of £1.50 should be included in all Applications for Full Membership. Both to be sent to the Secretary-General—*NOT* the Membership Secretary.

RECEIPTS will not be sent for amounts less than £5 unless a S.A.E. is included.

All enquiries regarding Membership Numbers should be made to the Membership Secretary.

LIFE MEMBERS are reminded that their LIFE MEMBERSHIP SUBSCRIPTION is only for MEMBERSHIP of the GUILD. It does not entitle them to receive THE SERVER for which an Annual Subscription is payable.

STAGE 2 REVISED CHAPTER ROLL FORMS

After several reminders, at much time and expense, the following Chapters have still not returned their revised Chapter Roll Forms to the Membership Secretary.

Our Lady of Walsingham & S Alban LG2/148
London

S Stephen LG2/173
London

Incarnate Word LG5/6
Southwark, Guildford

Epiphany LG6/48
Southwark

All Saints PG1/6
Otford

S Martin of Tours PG1/105
Mid Kent

S Sexburgha PG1/233
Gillingham

B V M & S Aldhelm PG7/77
Sherbourne

Our Lady & S Edward PG7/127
Wareham, Swanage

S Aldhelm PG7/232
Weymouth, Portland

Blessed Trinity PG10/23
S E Herts.

S Mary Margam PG12/242
Port Talbot, Neath, Margam

Our Lady & S Thomas of Canterbury PG15/146
Northampton

S Benet Biscop PG20/20
Newcastle upon Tyne

S Oswin PG20/128
Northumberland

The storing of the revised National Guild Roll cannot be delayed any longer and, as the Membership Secretary will have no record, regrettably, there is no alternative but to place the above Chapters 'in abeyance' until such time as they conform to the Guild's requests.
8/1/95

ANNUAL SUBSCRIPTIONS

The Annual Subscription of £1 must make the Guild the cheapest Organisation to belong to in the whole of the Church of England. It is rather disturbing that even after reminders, there are still 21 Chapters who have not paid any Subscriptions during 1994 - some have not paid any in 1993 either.

Will the following Chapter Secretaries/Treasurers please forward their Subscriptions immediately as they are now very much overdue:-

Our Lady of Willesden & S Mellitus LG2/112
London

S Stephen LG2/173
London

Holy Redeemer LG5/75
Eltham, Falconwood

S Alban LG6/3
S W London

All Saints PG1/6
Otford

S Sexburgha PG1/233
Gillingham

S Aldhelm PG7/232
Weymouth, Portland

B V M & S Aldhelm PG7/77
Sherbourne

SS Alban & Michael PG10/211
Letchworth

Our Lady & S Hugh of Lincoln PG10/205
S Brendan PG11/27
Bristol

Our Lady & S Edmund PG14/131
Downham Market

Our Lady & S Thomas of Canterbury PG15/146
Northampton

S Francis of Assisi PG20/228
Cleveland

S Oswin PG20/128
Northumberland

SS Francis & Chad PG21/21
Mid & S Cheshire

Our Lady & S Denys PG21/41
Manchester District

SS Michael & Petroc PG22/248
N & E Cornwall

THE ANGLICAN SOCIETY

Founded 1924

Immediate Past 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.

Subscription £5 p.a.

Secretary: Miss I. Reynolds, 338 Holly Lodge Mansions,
Oakeshott Avenue, Highgate, London N6 6EB.

CHANTRY BOOK

JANUARY

Ronald Metcalf
Jack Redrup
Frank Roberts
Roy Steer

MARCH

F Musgrave

APRIL

JC Boosey
JA Fox

MAY

Arnold W Garner

AUGUST

F Bridges
Norman Phillips

OCTOBER

Leslie Jerry Makins
Louis George Rabbetts

NOVEMBER

Harry Brain
W Harold Grose
A Hawkins
John Symonds
Alan Tucker

DECEMBER

Alan Frederick Copage
Arthur Oliver
Reginald Thirwall

1994

Graham Fielder
Edward Mann



R.I.P.

Harry Brain

Harry passed peacefully to his rest on the 16th November 1994, after a short illness. An honest and humble man, he is survived by his brother Fr George Brain.

Harry was born and educated in Coventry and was by trade an electrical engineer. He first became a server at the church of S John the Baptist in Coventry in his early twenties, at which time he joined the local chapter of S Chad. Later he moved to S Mary Magdalen at Chapelfields, Coventry where he continued serving until very recently when his duties were curtailed by failing health. He will always be remembered at S Mary Magdalen for the hikes he organised in his younger days. A good and faithful server he will be sadly missed by his brother and friends.

The funeral Requiem took place at S Mary Magdalen when the celebrant was Fr John Chapman, the serving party was provided by the church and the choir was also in attendance. The GSS was represented by Br S Harris a contemporary of Harry's, and other members of the local chapter.

Alan Frederick Copage

The oldest member of the S Werburgh, Stockport chapter BRO ALAN FREDERICK COPAGE died in an old peoples' home on 21st December 1994. He joined the Guild in May 1928 whilst serving at S Chad, Romiley.

From 1942 until 1954 he was chapter treasurer, a post he held again from 1968 until 1982, whilst his son was secretary. He was made an honorary life member on completion of this second term of office.

He was a Lay Reader in Chester diocese from 1932 at Romiley and latterly at S Peter, Stockport. His outside interests included local cricket and orchestral music.

A Requiem Mass was celebrated at S Peter on 29th December by Fr K D N Kenrick and was attended by a large congregation including several members of the chapter. Alan was buried at Romiley.

Harold Grose

Harold was dedicated to his church; he deemed it an honour to sing in the choir and, above all, to serve at the altar. He was meticulous in his duties, and calm and dignified in the way he took his part in the worship of the church. He believed that when we worship God, we do so to the best of our ability - so everything had to be in its place and everyone properly prepared, and on time, so that we could all give of our best.

When the CEMS was wound up and was replaced by the Gloucester Diocesan Men's Society Harold was ready to serve as its treasurer and his leadership and guidance helped it to flourish in his own parish.

From the time he transferred to the chapter of the Holy & Indivisible Trinity in 1974 he was a stalwart supporter and reliable cantor. He was also a keen advocate of the Guild and encouraged many of the servers at his own church also to join. We are all missing him.

Leslie Jerry Makins (1910-1994)

Jerry was born at Rudham where he lived until his marriage in 1930 when he moved to South Creak. He served there until his death. He was a member of the Guild for 65 years. Members of the chapter of S Lawrence attended his funeral. He was also remembered at the Guild Requiem Mass held at the Shrine in Walsingham on November 7th.

Arthur Ollver (1928-1994)

It was with regret that the chapter of S Joseph of Arimathea heard of the sudden death of Bro Arthur. He had failed to take his usual serving role at S Alban's church, Copnor, Portsmouth on the Thursday after Christmas. It was discovered that he had, unfortunately, died the previous day.

Arthur joined the chapter in 1950 following in the tradition of most of the servers of his church. He was a quiet man and had retired after service in the Post Office. For the chapter he was a keen photographer who kept an album of chapter events. Recently he had assisted with training Sanctuary teams in the Ceremonial of the Guild. As Master of Ceremonies he was an excellent teacher, an example to us all who will be greatly missed.

Louis George Rabbetts

Louis lived nearly all his life in and around Bridport in Dorset. He had been a server at S Swithun's church, Bridport from the age of 16 until the day before his sudden death on Monday, 10th October 1994 at the age of 71 years.

Louis was one of the most faithful, conscientious, thoughtful and hard working servers that any church could be privileged to have. He was a keen member of the Guild and, although in recent months he had found it difficult to attend meetings of the chapter of the Holy Cross; his heart was always with his fellow servers. But, despite that; he never missed Sunday Mass nor in the week. He would always be delighted to serve at the Altar and do whatever he was asked to do (he especially enjoyed being Thurifer). He loved S Swithun, Bridport so much that he would do any job when asked. The fruit of his woodworking skills are in use around the church.

His Requiem Mass was attended by a vast number of people from all walks of life, bearing testimony to his popularity and devotion and Fr Roger Shambrook (vicar and chaplain to the chapter of the Holy Cross) paid tribute to this remarkable servant of the Sanctuary in the Panegyric.

"Well done good and faithful servant, enter into the joy of Thy Lord".

Frank Roberts

The chapter has been saddened by the death of one of its longest serving members. Frank Roberts; Server and past Treasurer and Church Warden of S Anne Derby, passed away to his rest on 2nd January last. At the Requiem Mass in S Anne on 9th January, fellow servers gathered together with church members and friends to honour his memory and life. Always quick to correct, yet willing to help, Frank will be missed by all.

Reginald Thirwall (1912-1994)

One of the founder members of the chapter of S Michael and S Andrew, N Staffs, Reg began serving when he came to Saint Andrew, Porthill, in 1927, and continued faithfully at the altar until two months before his death, on 12th December 1994. He was a quiet and hardworking member of his parish, and could always be relied upon completely by a succession of clergy, servers, and other lay people. His last two years were a brave struggle, first with the loss of his dear wife Elsie, and then with lung cancer, but his faith never wavered, and he was able to be at the Saturday evening mass until a month before he died. He died peacefully at home a day after his last communion there. We commend him, confidently, into God's care.

The chapter and parish miss him greatly.

Alan Tucker

Alan Tucker, an altar server at S Martin, Barton, who died on Tuesday, November 29, at the age of 73, had lived in the Torbay area all his life.

In his boyhood he was associated with S John, Torquay, and his photograph, as a nine-year old, can be seen in a group photograph of servers and choristers at that church to be found in a parish history by the late Preb R J E Boggis.

When he was 12 his family moved to Barton, on the outskirts of Torquay, and he was associated with S Martin's church from its inception and served at the first Mass held at the present church which was consecrated in 1940.

He served in the Army during the Second World War. On his demobilisation he moved to Paignton - which, incidentally, was his birthplace.

He resumed his connection with S Martin, Barton, in 1980, becoming a server again, and subsequently joined the Guild of Servants of the Sanctuary. He and Brother Harry Bamber were the first two laymen at S Martin to be licensed to administer the chalice at Holy Communion.

He was highly regarded at S Martin and by his fellow members of the GSS for his high standard of serving at the altar, an activity which he greatly loved. It was a great sorrow to him that in his later years ill-health and disability prevented him from serving, while deafness caused him to be disinclined to attend GSS meetings.

The funeral service and Requiem were held at S Martin on Tuesday, December 6, the celebrant being the vicar, Fr Gorran Chapman, who is also one of the chaplains of the Torbay (S John Baptist) chapter of the GSS. His remains were taken into the church on the previous evening and the coffin placed in the Sanctuary as Father Chapman felt that his place was in the Sanctuary.

Brother Alan is survived by his widow, Lena, his son Alan, and two grandchildren, while his younger brother, Gilbert, is Churchwarden of Ellacombe Parish church, Torquay.

May they rest in peace and rise in glory.

ANNUAL GENERAL MEETING

Saturday, April 22nd, 1995 at S Pancras, Euston Road at 3.00pm.



Agenda

Opening Prayers
Apologies

Minutes of AGM of April 9th, 1994 (to be taken as read having been printed in The Server)

Matters Arising

Annual Report for 1994

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: Membership Secretary,
COF Secretary, The Server Editor,
Distributor

Group Elections Statement

Festivals 1995 (not yet in The
Server)

AOB

The Blessing

MINUTES of 1994 AGM

Guild of Servants of the Sanctuary

THE ANNUAL GENERAL MEETING

SATURDAY, 9th APRIL 1994

The Annual General Meeting held at 3pm on Saturday, 9th April 1994 at St. Augustine's Schools, Kilburn, London.

The School Hall was comfortably full with approx. 250 members present.

1. *Apologies* were received from around the country.
2. *The Minutes of the last Annual General Meeting* having been printed in "The Server" Magazine were taken as read.
3. *Matters Arising:* The General Council had decided that Bro. Leonard Canterbury and Bro. Malcolm Perkins should be made Honorary Councillors in appreciation of their long time service to the Guild.
4. *Secretary-General's Report for 1993:* Bro. Cresswell said that having only taken over this position towards the end of the year, he was unable to give a Report for the year. He could, however, inform the Meeting that the revision of the Guild Membership Roll was well under way and urged Chapter Secretaries to get the Stage 2 Form completed and returned to Paul Durrant as soon as possible, and certainly by the 30th April 1994. The names entered on this Form would be considered as THE GUILD ROLL—if names were not included, they could not be recorded as Members of the Guild—it was regretted that the present records are unreliable. Unattached members must re-register.

The Warden said how grateful we were to Roy for taking over the Secretary-General appointment. He thanked him for all the sorting out which had to be done at Howard's flat—a very difficult job

5. Financial Statements:

General Account: Bro. Louis Lewis said that our income had been decreased this year, mainly because interest from the C.B.F. had dropped along with all other investments—so there was a decrease of just over £3000. We still ended the year with an excess income over expenditure of £6000. The Guild Stock was small so it had not been included—a member requested that this be recorded.

Candidates Ordination Fund: The Treasurer-General said it was sad to note that not only was the interest from investments down by just under £2000 but donations and gifts were down by over £10,000 and this was the basis in a loss of just over £4000 as opposed to the previous year when we had an excess income over expenditure of £11,000.

£10,000 had been received from the estate of Howard Gadd which will go to form a Bursary along with our others.

Bro. Lewis said there was no need to transfer money from the General to C.O.F. as there were quite sufficient funds available at present.

The Accounts were accepted and the Warden thanked Louis for all the work he did in producing the Accounts. He also thanked the Auditors—Harper Broom Roberts—and proposed that they be re-appointed.

6. Candidates Ordination Fund Report:

Fr. Ford read the C.O.F. Report as Counc. Stan. Wilcox was unable to be present owing to ill-health. Copies of the Report had been circulated. The Warden thanked Bro. Stan. for all he did—he was immobile but still managed to carry out his work for C.O.F.

7. "The Server" Magazine Report:

This had been published in the current edition of "The Server". Fr. Moore thanked all those who were involved in what he called 'the Publication Team' —Bro. Raymund Waker the Editor, Bro. Nigel Makepeace the Distributor and Bro. Roland Hudson who assists in transporting the magazines from the Printers.

8. The Warden's Address:

The Warden gave his Address and this will be printed in "The Server" Magazine.

9. Confirmation of the General Council Elections:

The Meeting confirmed the General Council's Election of Officers and Appointments:-

<i>The Warden</i>	Revd J D Moore
<i>Chaplain-General</i>	Revd A F Treadwell
<i>Chaplain C.O.F.</i>	Revd E C Ford
<i>Secretary-General</i>	Roy S T Cresswell
<i>Treasurer-General</i>	Louis L Lewis
<i>Membership Secretary</i>	Paul Durrant
<i>C.O.F. Secretary</i>	Stan Wilcox
<i>"The Server" Magazine</i>	
<i>Editor -</i>	Raymund Waker
<i>Distributor -</i>	Nigel Makepeace

10. Group Elections Statement:

The Secretary-General reported that the following Councillors had been returned unopposed:-

LG4 Colin Doe (new)	PG5 Michael Bennett	PG17 & 23 Roy Cresswell
PG2 Fred. Palmer	PG7 Henry Frier	PG22 Geoffrey Wippell

The following Groups are arranging a Ballot as more than one candidate has been proposed:-

LG 5 & 6 PG1 PG21

Results of the Elections to be sent to the Secretary-General by 15th April.

Paul Durrant, the Membership Secretary, was installed as a Councillor by the Warden.

11. 1994 Festivals:

The Warden gave notice of various Festivals around the country.

12. Roll Call:

The Roll Call indicated that there were in attendance members, from Portsmouth, Canterbury, Coventry, Oxford, Grimsby, Northampton, Plymouth, Bristol, Telford, Leamington, West Riding, High Wycombe, Redhill, Brighton, London, Stockport, West Midlands and many others.

13. Any other business:

Counc. Trevor Theaker of PG19 had volunteered to take over the Cycle of Prayer".

Olwen Collinson, the Secretary of the chapter of Christ the King, Redhill wished to thank all who attended Counc. Charles Dixon's Requiem Mass at St. Matthews, Redhill and all the people who sent telephone messages of sympathy—she also wished to thank Roy for all the help he gave her over this difficult time.

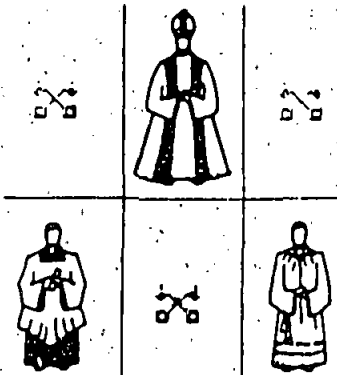
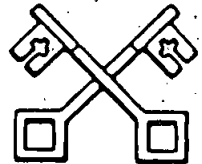
It was regretted that Counc. Don Perry of PG13 was not remembered at our Mass this morning. Don died in December and had previously provided us with the "Cycle of Prayer" for which we were all very grateful.

The Young Servers' Report had been distributed at the Meeting with thanks to Geoffrey Squire for all his work with the young people.

This completed the business of the Meeting and Members adjourned to sing the Guild Office in St. Augustine's.

Peter's Keys Vestments

14 Villa Lane,
Stanwick,
Northants
NN9 6QQ



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.

SHOP OPEN:
MONDAY - FRIDAY
9 am - 4 pm

A telephone call before your visit would be helpful **0933-622556**

SECRETARY-GENERAL'S REPORT FOR 1994

When I accepted the unanimous decision of General Council to succeed Howard Gadd as Secretary-General, I did not realise what I was letting myself in for. I soon discovered that it was a very time consuming job with hundreds of letters to attend to. Howard had been in failing health for some considerable time but continued his duties until 2 or 3 days before his death. Consequently, there was no 'handing-over' and I was thrown in 'at the deep end' which involved a visit to Buckhurst Hill with my friend, Counc Nigel Makepeace (to whom I am eternally grateful) to clear Howard's Office. This was a mammoth job and much was sent to the local tip.

I accepted the position of Secretary-General on condition that a Membership Secretary was appointed—complete with computer. Paul Durrant was duly appointed, and a computer purchased, but he has been unable to function because of the slow returns of the revised Chapter Roll Forms from Secretaries. Even at this time of going to Press, there are still 15 Chapters who have not returned these Forms and must now risk being placed 'in abeyance'.

With all the changes in the Church of England, I am happy to report that the Guild is still alive and that 329 servers have joined the Guild. This very much more than replaces those members who felt it necessary to leave the Guild.

The Easter Festival and Annual General Meeting at S Augustine, Kilburn was a great success with an increased attendance.

The Autumn Festival at Llandaff Cathedral was a happy occasion and we thank the Dean and Chapter, along with the Bishop of Llandaff for their very warm welcome.

We now look forward to our 1995 Festivals—the Easter Festival at S Pancras, London (by the kind invitation of the Parish Priest, Fr Brendan Clover) and the Autumn Festival in October at Peterborough Cathedral.

We offer our sincere sympathy to those Priest-Associates and Members who have passed on to higher service during the year: Priest-Associates: BROOMFIELD, Frederick H; BROWN, Ernest Frederick Leonard; PALFREY, Claude H; VALENTINE, Robin J.

Members: ABEL, Wilfred; BOOSEY, JC; BRAIN, Harry; BRIDGES, F; BRIDGES, Harold; BURGESS, Henry; BUXTON, Michael; COPAGE, Alan Frederick; DESBOROUGH, George; FIELDER, Graham; FOX, JA; GARNER, Arnold W; GROSE, W Harold; HAWKE, Gerald; HAWKINS, A; HOPCROFT, Alec; HOSKING, Grenville; LEWIS, Harold; MAJOR, Ernest G; MAKINS, Leslie Jerry; MANN, Edward; METCALF, Ronald; MUSGRAVE, F; OLIVER, Arthur; PHILLIPS, Norman; POTTER, Peter Edwin; PREBBLE, Colin John; RABBETTS, Louis George; REDRUP, Jack; REID, Alan Thomas; ROBERTS, Frank; SLATER, Jim; STEER, Roy; SYMONDS, John; THIRWALL, Reginald; TUCKER, Alan; TURNER, Henry; WALLIS, Derek.

We record our thanks to our Warden, Fr David Moore, for all his help and valued visits to Festivals around the country, to Fr Treadwell, our Chaplain-General, for presiding at the organ, to Fr Ford, our COF Chaplain and Stanley Wilcox, Secretary COF for their efforts for Ordinands, to Louis Lewis, our Treasurer-General, for all his work with the Guild Accounts, to Raymund Waker, Editor of "The Server" Magazine and Nigel Makepeace the Distributor, to Paul Durrant, our Membership Secretary, for his work on the computer, to Brian Chilton and the Guild Choir for their work in leading the singing and indeed to all Chapter Officers, Priest-Associates and Members.

31/12/94

THE SERVER REPORT FOR 1994

Last year I reported that nobody had volunteered to take over the job of compiling the Cycle of Prayer. I am pleased to be able to say this year that Trevor Theaker, Councillor for PG19, has volunteered and was responsible for the Cycle published in the Winter issue. On the other hand, no-one has yet felt inclined to express, in writing to me, any views about the value of a Guild Cycle of Prayer. Are Trevor's efforts appreciated?

When I wrote this report last year there were slight indications that the Warden's letter was bearing fruit and that orders were increasing, unfortunately, this promise has not continued and our last issue was despatched, for the first time for many years, to less than 2000 readers.

The time has come when your Council needs to consider whether some adjustment in the price is now due. This must be particularly the case for individual copies. It is not really realistic to sell copies at 50p when the postage on each is 19p. The last increase was 1990. One suggestion is to charge £3 pa Post Free, another idea would be to raise the cost to 75p per issue but to allow a discount for bulk purchases of, say, 10 or more.

Whatever decision is arrived at by the Council will only apply to future orders.

My thanks to the printers, distributors and all contributors.

FORTHCOMING EVENTS

1995

APRIL

17 PGs 13 & 14 Eastern Area Festival

S Paul, Colne Bank Avenue, COLCHESTER

Noon - Sung Eucharist, Preacher: The Bishop of Colchester (Rt Revd Edward Holland)

Servers to robe in the hall opposite for Mass

3.00pm - Guild Office, Procession & Benediction

Preacher: The Warden

Further info Ken Jennings, 15 Wivenhoe Rd, ALRESFORD,
Colchester CO7 8AD. 01206 822725

22 EASTER FESTIVAL & AGM

S Pancras, Euston Road, London. Noon - High Mass

3.00pm - Annual General Meeting

4.15pm - Guild Office, Procession & Benediction

MAY

13 Group 9 Festival

S Barnabas church, Oxford

Noon - Regina Coeli/Mass (Rite B - Shaw)

2.30pm - Guild Office & Benediction



29 WALSINGHAM NATIONAL PILGRIMAGE

1.00pm - Concelebrated Mass & Procession in the Abbey Grounds
Preacher: Fr John Gribben CR

JUNE

24 GLASTONBURY ABBEY PILGRIMAGE

Noon - Concelebrated Eucharist
3.30pm - Procession and Evensong

JULY

15 Chapter of Our Lady & S Swithun Patronal Festival

S Augustine church, North Lane, Aldershot
Noon - Mass; 3.00pm - Guild Office & Benediction
Bring a packed lunch. Tea/coffee provided

SEPTEMBER

9 Lichfield Diocesan & Midlands Area Festival

Lichfield Cathedral, Noon - Solemn Eucharist
Celebrant: The Bishop of Ebbsfleet (Rt Revd John Richards)
Preacher: Canon Peter McRory, Vicar of S Anne, Kew, Surrey
3.00pm - Solemn Guild Office & Procession
Preacher: *The Bishop of Ebbsfleet*

21 S Stephen, Bournemouth

Chapter of SS Osmund & Swithun Autumn Festival
7.30pm - High Mass, Celebrant: The Bishop of Fulham (Rt Revd John Klyberg)
Preacher: to be arranged

25 Holy Nativity, Knowle, Bristol

Group 11 Festival
7.30pm - Mass

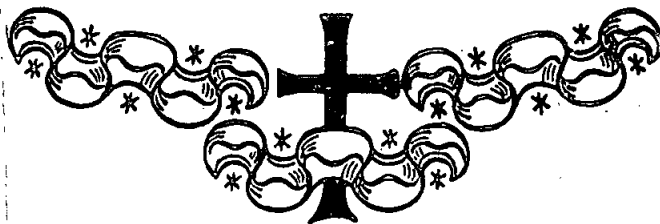
30 North Western Chapters Festival

S Benedict, Ardwick, Manchester
Noon - Pontifical High Mass
Celebrant: The Bishop of Beverley (Rt Revd John Gaisford)
Preacher: The Archdeacon of York (Ven George Austin)
3.00pm - Guild Office, Procession & Benediction
Clergy & servers are invited to robe both for the Mass & the Guild Office

OCTOBER

21 AUTUMN FESTIVAL

Peterborough Cathedral
Noon - High Mass; 4.30pm - Solemn Guild Office & Procession
Preacher: to be arranged



ABOUT GOD—(24)—“HE ROSE AGAIN”—

b) ALTERNATIVES suggested

Revd Canon Wm. H. Barnard



The evidence we have for what went before and what followed the Resurrection of Christ from the dead makes Christians believe in this stupendous event, which held first place in the Apostles' teaching. The Christian Church is based on an absolute conviction of its reality. But it is an occurrence so unlike anything else mankind has experienced that all down the ages men and women have sought alternative solutions to account for the *extraordinary change* in the Apostles, from men, at Christ's death overcome with a sense of failure and defeat, to enthusiastic heralds of a living, victorious Lord. **WHAT HAPPENED?**

One suggestion is that it was a *sheer invention* on the Apostles' part, a fraud, to satisfy their disappointed hopes. But what chance had they to persuade the world Christ had risen? There is nothing to suggest the Apostles were men who set on foot such a colossal hoax as is involved in this explanation. They actually suffered, and all but one reached a premature end for advertising the Resurrection, by doing which they had nothing to gain and everything to lose.

A *second explanation* is that the whole story was started by a *hallucination* on the part of Mary Magdalene whose hysterics spread expectation in the minds of the other disciples. Yet we know the fact of the Resurrection had to make its way gradually into minds depressed, baffled and slow to be convinced. If the disciples had been merely victims of hallucination, they would have become more doubtful instead of more convinced as experience tested the reality of that in which they believed.

So, a *third theory* is that the Resurrection came to be believed as a result of a slowly increasing conviction that Jesus was spiritually alive; that when the disciples recovered from the shock of the Crucifixion they recalled Christ's promise to return and became conscious of His presence among them. This theory has to explain away the evidence of the empty tomb and the fact that from the start, Sunday is the weekly festival commemorating the Resurrection. There was no long interval during which time the faith of Christ's followers was gradually being created. And if the tomb had not been empty, the Jews could have recovered and exhibited Christ's body. Perhaps the women *mistook the tomb* — went to a vacant grave where a young man was working who told them, "He is not here, come see the place where He has been laid"? They fled, imagining an angel had spoken. Then surely someone would have gone to verify their story.

Yet *another theory* is that the Resurrection manifestations were simply *spiritualistic* phenomena. But Christ's appearances in the Gospel story are most unlike the materialisations of a seance; no recognised "medium"; many appearances in broad daylight; the Master mistaken for some other person until identified by voice, gesture or display of bodily wounds; and there still remains the empty tomb.

So *one more theory* is that Christ did not die but swooned and afterwards revived in the cool tomb; though how a half-dead person could have pushed back an immense stone, crept out of the tomb with a badly mutilated body and be mistaken for the conqueror of Death is hard to conceive. Such are the desperate attempts to disprove the truth of the Gospel story that Jesus Christ rose from the dead, is alive and reigns in glory.

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THE CRAFTSMAN

Paul was a craftsman like his father and his father before him. In the local market was a stall and behind the stall was a curtain, behind which Paul and his father applied their craftsmanship. If a customer came to the stall, usually a rich Jew interested in their work, Paul would attend to their needs. But business was poor of late and the demand for the unique figurines or ornaments they created had dropped. Paul had a wife and three children to support and other work that came his way was, of course, highly appreciated.

Any work! Sometimes the Romans would employ him for the odd menial task. Today was such a day. In one sense it humiliated him. Not that the order came from the Romans, that never bothered his conscience, it was the work itself. Crucifixion crosses simple joinery. Hardly the work of a craftsman! Just a few hours work, but it would mean that his family could eat for a few days. Three crosses for a crucifixion to be held the following day. Another spectacle for a blood-thirsty audience enjoying a slow painful death for a couple of thieves or killers or even an innocent man standing up to the Romans, not accepting their ironfisted rule.

Why rebel? thought Paul, the end was inevitable.

Paul had often witnessed them and was, perhaps, in some way immune to these spectacles now. The first one was painful in his eyes. He couldn't wait to escape from the lull of death. Many nights after he awoke in the middle of the night recapturing those grotesque scenes, screaming and shaking in a cold sweat as his wife Ruth tried to calm him, reassure him, ease his tension.

But now, he would admit without shame, it had become commonplace to him, it no longer upset his system. He no longer threw up. It was Roman death — their way was helping him. Blood money to help his family to stay alive.

So it was that day. He told his father that he would be away from the stall that day. Paul had a large yard stacked with timber at the rear of his home. He began to put the crosses together, the sweat flowing off his brow beneath the burning sun. He would certainly earn his pittance today!

He continued relentlessly until the work was finished and, a little while later, a horse-drawn cart and a few Roman soldiers arrived at the rear of the yard and helped Paul to place the heavy crosses onto the cart. They threw a few coins before his feet and walked away. He picked up the coins. A craftsman! He was a respectable, talented man! On his knees, picking up a few coins for banging together three wooden crosses! His eyes filled with tears, but his children would eat today and they would eat tomorrow.

He pushed the humiliation to the back of his mind and reminded himself that survival above all else was the important issue. He fell asleep that night exhausted and Ruth let him sleep on. Paul's father could manage with the trade being so slow — and sleep on he did. He awoke to the sounds of excited voices, shouting, screaming, wailing, outside his bedroom window. The commotion continued and Paul staggered, wiping the sleep from his eyes, to see the very crosses he had constructed the day before being dragged over the shoulders of three exhausted men. They were being whipped and jeered on by the Roman soldiers as the voices of the crowd, in their excitement, rose to fever pitch.

One of them, frail in body, had great difficulty with his ordeal. Some heartless soul had placed a crown of thorns on his head and blood flowed down his face and into his eyes. Standing beside Paul was Ruth with a cloth in her hand and, suddenly, he found himself taking the cloth out of her hands and stepping forward to wipe the brow and then the blood off the face of the man.

Just for a moment the man looked up at Paul. His eyes were sad yet intense and Paul was visibly shaken, although not understanding why. Very soon the procession was on the way again, noisily making the journey to death, to the Hill of Calvary.

Later he made his way to the market but, somehow, he couldn't remove that expression of the doomed man from his mind. No doubt, now they would be hammering nails into his palms to attach him to the cross Paul had made the day before.

Craftsman, he thought to himself, a fine craftsman I am—wooden crosses. If only one day, that's all I ask, I could create something the world would remember me for, perhaps for generations, then I would die contented. But a cross! a simple cross constructed to crucify men, that was degrading! And who would want to remember that cruel simple construction in years to come?

The craftsman walked slowly to the market, his head full of pity and anger for his plight, frustrated dreams and idle thoughts, leaving far behind him the sounds of screaming and wailing from the Hill of Death.

Dave Atkins (Taken, with permission, from "Mature Times"—March 1994 Issue No 30.)

NEWS FROM THE CHAPTERS

S BIRINUS, Oxford

The last three meetings for 1994 were held in parish churches in the city for easy access. We visited S Mary Magdalen in October for the Office, Benediction and address by our chaplain, Fr Dennis Mason.

Our annual Requiem Mass was at S Barnabas & S Paul in November and the chaplain officiated.

In December we celebrated our patronal festival at S Mary & S John. We were able to meet the new vicar who replaced Fr Flatman who resigned over the ordination of women to the priesthood. We processed round the church singing the hymn of S Birinus, before High Mass, Benediction and an address, all by the vicar.

We are fortunate in having Fr Christopher Walker to play the organ for us at our monthly meetings.

S CHAD, Coventry

The annual supper of the chapter took place on Friday 23rd September in S Nicholas Church Hall, Radford. Bro Stephen and his helpers produced an excellent three course meal. Supper was preceded by the Guild Office, Fr Graeme Hands, chaplain, officiated.

Members of the Guild were privileged to attend the celebration of Fr Wilf Poultney's twentieth anniversary of ordination to the Priesthood on the 29th September. Fr Wilf celebrated High Mass in his own parish church of S Luke, Holbrooks, assisted by the vicar, Fr Twisleton.

The final mid-week meeting of the summer session was in the northern part of the Coventry Diocese, when we visited the country parish church of S Botolph, Burton Hastings, on 18th October. The officiant and preacher for the unaccompanied Guild Office was the Assistant Chaplain, Fr Wilf Poultney. Afterwards we enjoyed refreshments and a warm welcome from the church warden, Mrs A Boffey. We were pleased to welcome altar servers from the chapter of S John the Divine, Leicester, who reminded us that the Leicester Diocese begins at the A5 Watling Street just over one mile away from this church.

On Tuesday 15th November we went to S Nicholas, Radford for the Annual Requiem Mass. The chaplain presided and preached and was assisted by Dss Monica Obee (CA) who read the Epistle and administered the chalice. The church choir supported this Sung Mass.

The Advent meeting was held at the church of S Francis, North Radford. The Guild Office was sung with Meditation in place of the address, the chaplain was the officiant. The vicar, Fr Nicholas Taylor, had returned from a Retreat only minutes before this meeting and was in the congregation. We meet on Saturday afternoons during the winter months at 3.00pm. Unfortunately, some of our members were late arriving due to traffic problems in the city centre. Coventry City were playing Liverpool and the crowds travelling to the game caused the traffic problems.



S JOHN BAPTIST, Torbay

Our November meeting was a Sung Mass of Requiem for past members of the chapter at S John, Torquay. The Mass was celebrated by Fr Robert Thorp, honorary assistant priest of S John.

Our December meeting was at Totnes parish church and Mass was celebrated by the vicar, Fr Roger Smith, who preached on John Baptist and his example for us to follow as prophets bringing the peace which comes with the coming of Christ. In January we met at S Marychurch parish church, Torbay, where High Mass was celebrated by the vicar, Preb Dr Kenneth Moss, with Fr Keith Jeffries (assistant priest) as deacon and Mr Simon Moss as sub-deacon, whilst the setting was Schubert's Mass in G Major, sung by a local group - the "Marian Singers". In his sermon Fr Jeffries expressed the view that modern trends in worship tended to under-emphasise the transcendence - the "otherness" - of God. The collapse of the sense of the transcendent the undue simplification of the ceremonial, the modernisation of the language to that of the law courts, had resulted in literary beauty and mystical rhythm being lost. Yet the old liturgy, despite its beauty, had one serious flaw - there was no lay participation, "it promoted clericalism to an unacceptable degree and possessed a suggestion of esoteric secrecy."

"The worship of God," he said, "should be a combination of the transcendent and the immanent nature of God We need, in the church, to take the business of worshipping God more seriously. God has given us beauty in His creation and the senses to appreciate it. In turn we must use that beauty and our senses to give God something back of that beauty and do so to His glory. For those who serve the sanctuary there is the great responsibility to see that worship is carried out with dignity and reverence."

S JOHN the DIVINE, Leicester

Our October meeting was at S Hugh, Eyres Monsell. After the Guild Office & Benediction we met in the church hall for refreshments and AGM. The committee was re-elected. It was decided to continue with our bi-monthly leaflet. It was also agreed that, when servers have robed at meetings they would go to their places for a time of recollection and preparation for the act of worship to follow. This meant that there would be no procession at the beginning but it was felt that the time before meetings had become a time of chatter and 'holy disorder' and that we should 'talk to God before the service and talk to each other after'.

S LAURENCE the DEACON, Reading

To launch the autumn/winter series of meetings of the chapter, the October meeting was a Mass in the church of S Laurence-in-Reading. The celebrant and preacher was Fr Bernard Dagnall of S John, Newbury.

The November meeting (in the same church) was a Guild Office. Before the Office Bro Leonard Canterbury (former Group Councillor) gave an interesting elucidation of 'How to serve the Guild Office'.

We met again in S Laurence in December to sing the Office but without a priest to officiate.

In January we met in S Birinus, Calcot, to sing the Guild Office, at which Fr Dagnall officiated, and for the AGM at which Fr Dagnall consented to become our chaplain.

S MARK, West Cornwall

The meeting at S Andrew, Redruth in October took the form of Guild Office with procession. The new priest at S Day, Fr Andrew Gouch was elected chaplain, with Fr Roger Bush, team rector of Redruth as assistant chaplain.

In November our annual dinner was held at the Regal Hotel, Cambourne. Canon M Geach, vicar of Veryan was guest of honour, and the chaplain and many members and friends attended.

We also remembered past members and friends of the chapter in a Sung Requiem Mass at All Saints, Tuckingmill.

Holy Trinity church, Penponds was the setting for Advent lessons read by servers and carols. At the end of the service there was a candle lit procession of servers and clergy.

A NEW TRACTARIANISM

Fr Richard Giles

Reprinted from Church Observer

11th November 1992 is a date engraved on all Catholic hearts, but will it prove to be an Elba or S Helena experience—a temporary set-back or a permanent incarceration?

Seven inter-related elements can be identified both to explain the current collapse of this once stout party, and to point to its eventual, though painful, renewal.

Firstly the Catholic Movement has chosen to forget its very raison d'être; the holiness of the Church. On 14th July 1833 John Keble mounted the steps of S Mary's Oxford to preach a sermon which was to light the blue touch paper under the dry and dusty Church of England, since Tudor times a mere appendage of the State. Suddenly it was realised that this much maligned and compromised organisation was nothing less than the Catholic and Apostolic Church, no mere twinkle in Henry VIII's eye, but the bride of Christ, the mother of souls. The Church was holy ground; on which even Prime Ministers should take off their shoes.

Yet somehow it proved possible to launch a great movement of renewal and at the same time abandon the cause which had set everything in motion. Those who followed soon moved on to other things, like a child unwrapping too many birthday presents all at once. From that day till this, practically nothing more has been heard from Anglican Catholics of the cry hands off the Church!

In recent months the Royal House of Windsor has repeatedly offered Catholics in the Church of England an opportunity to proclaim a new battle-cry (or rather, Keble's old one), served up on a plate with all the trimmings. Yet never has the word disestablishment been heard from the lips of those who should care most about the Church's character and integrity. While Evangelicals tend to linger on the supposed benefits of Establishment in terms of mission, it has been left to Benn and Tebbit to teach liberation theology, while the Catholics within the Church have been busy, yet again, with other things. What use an 'untainted episcopate' if the Church itself is tainted?

Secondly must be cited the abandonment of personal holiness. The very phrase now sounds like a joke in the face of the general perception of the Catholic movement as a rabble of self-indulgent playboys. Although this is a caricature, we have been pathetically easy on ourselves; fasting is now for those with zip-up Bibles, prayer is rigidly confined to liturgical formulae, and the name of Jesus an embarrassment. (How strange for those who follow in the steps of Fr Stanton!). The first sermon in Newman's 'Parochial Sermons' was preached in 1826 on the same text as a previous sermon of Pusey's; "Holiness, without which no man shall see the Lord". This seems a million miles away from the world in which 'cottageing' has long ceased to mean a day off in the countryside.

Thirdly we have abandoned our prophetic vocation. Keble's battle cry, before the begowned and bewigged worthies of the Establishment, was prophetic and bold. The bishops had acquiesced, as bishops do, in the sensible reforms of the secular government, but the Tractarians would have none of it. They saw through the immediate dictates of expediency to discern the bare bones of the issue under God, and were able to touch a nerve in the Church's consciousness which caused it to wake up "like a giant refreshed with wine".

By definition, prophecy is not popularist, and prophets are not found in palaces, but it has proved no easier in the twentieth century than in the fourth to resist the seduction of power following persecution. Prophecy of course is a gift of God and cannot be drummed up at will, and yet it is possible to develop a prophetic stance or frame of mind in which popular trends are scrutinised for hidden agendas and long-term effects, and where necessary, loins are girded for a bit of crying in the wilderness or for a taste of episcopal displeasure which passes for persecution.

The abandonment of such a prophetic stance can be witnessed in the apparent failure ever to see the vehicle coming before the moment of impact; going along with the creation of the ravenous and uncontrollable monster called Synodical Government which was clearly going to reduce the episcopate to impotence and give any mischievous pressure group a free run of the agenda papers; or agreeing to admit women to the diaconate at the same time as conniving at the abject failure of the Church to create a permanent diaconate for both men and women; or failing to speak out against the undermining of episcopacy in the failure to create new dioceses, in which the proliferation of suffragan sees adds insult to injury.

Of greater significance however, has been the way in which the Catholic Movement has opted out of a dialogue with society. Is it not astonishing that those who savour the sound of the word 'apostolic' and who like to quote the Early Fathers, should have embraced such a thoroughly post-Constantinian attitude to those around them they are sent to love, and serve, and convert? Parish policies which seek to challenge people into moving from superstition into faith are dismissed as 'confrontational'. Ask most Catholic clergy about baptism or confirmation or marriage policy and you will hear the old chestnuts about 'Christ's sacraments not ours', and much reference to a debased form of incarnational theology. What this really means is the devaluation of sacramental currency and the abandonment of basic pastoral care; appeasement in preference to apostolate. The "stewards of the mysteries of God" have found it more congenial to set up in business as quack doctors peddling bottles of cheap grace; Purveyors of Folk Religion by Appointment to Her Majesty Queen Elizabeth II.

The fourth nail in the coffin is the most serious of all, albeit a recent development, and is seen in the response to the Charismatic Renewal Movement which has swept through every conceivable Christian tradition. In the face of this overwhelming manifestation of God's grace, Catholics in the Church of England have fled panic stricken. Never mind that the dynamic of the Holy Spirit is the genuine 'Apostolic' faith, or that the Roman Communion today has been enriched and invigorated by Renewal, or that Evangelicals in the Church of England have been transformed by Renewal in the last thirty years and brought from the margins to be a dominant force; what does all that signify besides the esoteric pleasures of those meetings of politically correct clergy where one can titter about people who raise their hands in the air or whose musical taste may be considered a little vulgar? **Staying at home while the rest of the Church is at the Holy Spirit's party has contributed forcefully to the fifth cause of trouble which is the continuing clericalisation of Christian ministry.** This is nothing new, but whereas other churches have experienced the power and liberation of every-member ministry, Catholics still only know the theory. Clergy have enjoyed clerical privilege, have kept all the cards in their own hands, and must not now wonder why women have come to see wearing the bit of plastic in one's collar as the be all and end all of Christian life. Priesthood has been confused with power, and we reap the reward in the comments of the secular media perceiving womens ordination as overcoming the last bastion of male privilege.

Sixthly, Anglican Catholics have been content with externals for too long. We have been naïve or lazy or both in believing that, because we have established 'Parish Communion' as the main Sunday service across the country, we now have a laity who know what they're doing when they offer

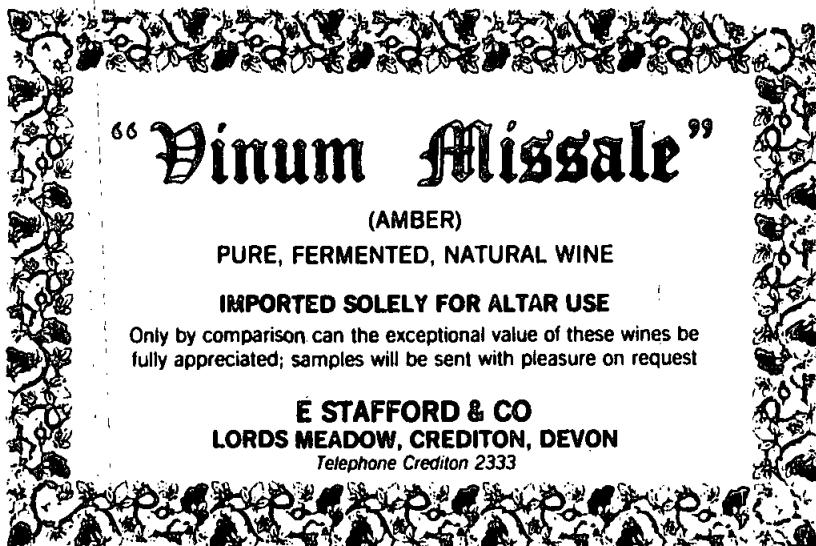
together the eucharistic liturgy; or that because we have got all bishops to wear mitres we have a Catholic episcopate; or that because we have a good time at Walshingham we know what pilgrimage is; or because we go on about confession we know what penitence means. It seems that at every turn we are content with the appearance rather than the reality, caught up in the outward and visible sign we have lost hold of the inward and spiritual grace. We have become used to the second best, cheating ourselves out of our inheritance, and allowing others to mistake the signs for the reality.

All these factors culminate in the seventh factor which is the overwhelming inferiority complex of Anglican Catholics, who by and large have relinquished the fierce independence of the Tractarians and their basic conviction that the Church of England is more Catholic than Rome, having retained the faith of the Early Church while Rome had erred. The Tractarians laid the foundations of a restrained no-nonsense Catholicism which above all was English. Today it seems one must be a crypto-Papist to be counted a true Catholic in the C of E.

Gone too is the conviction that the Anglican way is a godly way, the very phrase '*via media*' now a term of abuse. Yes, the Church of England drives us to distraction, but it does at least attempt to tackle ethical problems honestly and without double-think, and to live out a mature Christian life in which widely differing views are held in mutual respect, in a microcosm of the whole Christian community in all its richness and diversity.

Does all this mean that we have been finally dumped on our S Helena with death as our only escape? No, not at all, provided that there is a real attempt to address again those issues that the Tractarians put before the Church with such grace and vigour. One particular battle may be lost, but the war is only just hotting up; the war against relativism, arrogance and self-delusion in the Church. Anglican Catholics must begin with repentance, and mean it, and then behave like a mature and gifted Christian community which believes that church growth, and Christian nurture, and every-member ministry come not from the Evangelical Alliance, but from the Apostles themselves.

In a demoralised and jumpy state of mind, we must start all over again with those building blocks which the Tractarians left behind, some of which will need to be taken out of the toy box for the first time. We may be a century and a half on, but unaltered is the desperate need in the Church and in society for a humble, holy and prophetic community of men and women who will, in their worship, allow mankind a glimpse of heaven and who will captivate the Church by their zeal for the living Lord and by their love for all his children.



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22nd November 1994

Dear Sir and Brother

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From my time in England, I have been aware of many parishes keeping unwanted articles in dusty corners and cupboards, not quite knowing what to do with them. Perhaps such a parish might come to the aid of the party. In fact, we'd be interested in anything of use to a Catholic parish as we have a new daughter church now to furnish. Thank you for your assistance.

Yours sincerely

Cameron McIntosh

30 Claremont Avenue
CHORLEY
Lancs PR7 2HL
6th January 1995

Dear Bro Waker

On 21st June 1958 I was made a full member of the Guild in the church of Holy Trinity, Tarleton, PRESTON. On Saturday 4th February 1995 the chapter is to meet there again for Mass followed by our AGM. Is this a record? As far as anyone knows we haven't visited in the intervening 36 years.

Ian Herkess (Secretary, S Barnabas chapter, PG21/18)



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