

THE SERVER

THE QUARTERLY MAGAZINE OF THE
GUILD OF SERVANTS OF THE SANCTUARY



Volume 17 Number 3
AUTUMN 1995

GUILD OF SERVANTS OF THE SANCTUARY

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

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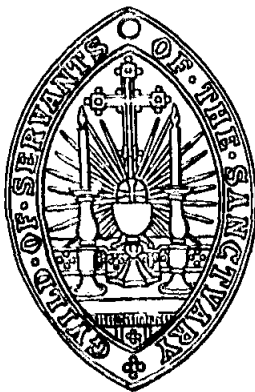
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To raise the spiritual tone of altar servers
To promote a conscientious performance
of the duties of altar servers
To encourage more frequent attendance
at the holy eucharist, in addition to times
of duty.

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

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EDITORIAL

ONE MAN'S VIEW

The most difficult part of being an editor, I find, is writing the Editorial. Other people can be persuaded to write everything else or, at least, to produce the information but, when it comes to the Editorial, you're on your own. What can I write about this time? I'm sure I've said enough, probably too much, about Women priests! The Bosnian crisis is back but there is nothing new to say on that. I don't feel I know enough about it to discuss the 'Toronto Blessing' although I am not certain this stops other people from commenting. I keep reading about how effective the Alpha course is, should there not be a Beta course or, perhaps, an Omega course for the Catholic side of the Church?



Have you ever looked at the back of your Guild Manual & Office Book? There are three Memorials printed there (the music is also printed in the music copies) but I wonder how often they are used. My own chapter always uses the memorial to Our Blessed Lady whenever we sing the office. I can never understand why it is not used at the Lichfield Festival which is always around Our Lady's birthday. We have also used the Memorial to The Faithful Departed if, as sometimes happens, we sing the office in November rather than a Requiem. Has anyone ever used the memorial to The Blessed Sacrament, I wonder, and on what occasions? Does anybody know what was the thinking behind the production of these Memorials?

Raymund JM WAKER

FROM THE SECRETARY GENERAL

TO SECRETARIES AND TREASURERS

Applications for Membership and all payments of Annual Subscriptions should be sent to the Secretary-General. (including Life Membership)

Transfers from one Chapter to another and also resignations should be sent to the Membership Secretary.

Notice of deaths should be sent to the Secretary-General and the Membership Secretary.

All queries on Membership Numbers should be sent to the Membership Secretary.

CHANTRY BOOK

FEBRUARY

Derek Spalding

MARCH

Cyril Ernest House
Albert Litherland

APRIL

Stuart Fairfield
Stewart Hendy
W Frank Spring

JUNE

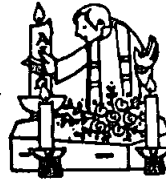
Ronald Dracup
Freddie Featherstone

1994

George Bissell

1995

H Brain
William Moule



*The souls
of the just are in
the hands of God*

WISDOM 3-1

R.I.P

Freddie Featherstone

The funeral of Freddie, who died on June 25th, in his 91st year, took place in Chelmsford Cathedral on July 10th.

He was the founder-member of the Essex chapter of Saint Peter the Apostle and also for many years a loyal and devoted server at the altar of the Cathedral. Since the chapter's inception in 1967, Freddie, its first Treasurer, helped in steering it through some of its difficult periods. During the latter part of his life, due to ill-health, he was, unfortunately, unable to attend chapter meetings.

Cyril Ernest House (1912-1995)

The chapter of S Laurence the Deacon, Reading, has been saddened by the passing to higher service of Cyril on Thursday, 23rd March.

Cyril was a man of immense compassion and had a capacity for applying himself willingly and tirelessly to those tasks, the fulfilling of which are vital to the welfare of a community and its activities, but which carry little or no kudos or recognition. It followed that, by the very nature of his character and his real sense of responsibility, in addition to his professional life, he held office, and often was the driving force, in numerous voluntary organisations without which the community of Reading would have been the poorer.

He was born on 11th May, 1912, and lived in Reading from the age of six months. In 1928, on leaving school, he joined the staff of the Reading Public Assistance Office and, in 1948, was appointed a Mental Welfare Officer, following the advent of the National Health Act. During the war years his work extended to the organisation in Reading of the Tuberculosis

Testing Programme and the visiting of affected patients. He also became an energetic volunteer worker for the National Savings Movement, continuing for the next 43 years.

Following his retirement in 1975 he was Clerk to the Trustees of the Reading Dispensary Trust for six years. A committed Christian, Cyril was a member of the congregation of S Bartholomew's church for over 60 years, holding office at one time as Church Warden and also as Secretary of the PCC and altar server for many years.

For the last 13 years of his life he attended S Andrew, Caversham, continuing as an altar server there despite the severe physical incapacities he suffered following a stroke in 1988. Last year, failing health forced him to retire from the rota, by which time he had been a member of the Guild for 65 years.

Cyril House was a true Christian with a great love of his fellow men and a zest for life, encompassing not only good works but many interests as well, including Music, Drama and, as an enthusiastic follower of his home town football club, Sport. He must have left his mark on many people and organisations in Reading during his lifetime and will be very sadly missed. His funeral at S Andrew on 30th March was attended by his widow and family and very many friends and colleagues.

Albert Litherland (1895-1995)

Albert died on 30th March, in his 100th year. He had moved from nearby Burslem to Porthill in 1922, after seeing service in many of the main battles of the First World War, and took a full part in the life of S Andrew's Church from then, until about four years ago. During that time he served, and acted as lay-subdeacon at High Mass, and was a founder member of this chapter of SS Michael & Andrew. He was a charming gentleman, and retained a clear mind, and a lively interest in the life of the church until a few days before his death, which was at his home cared for by his son and daughters.

He was proud to have been able to contribute to the worship of God, and had celebrated 60 years of serving in 1986. Thank God for people like Albert!

May they rest in peace and rise in glory.

GLASTONBURY PILGRIMAGE MASS SERMON

Lindsay, Bishop of Horsham 24.6.95

Words from Luke's gospel which give us some clue about the impact of the life and preaching of St John the Baptist: "And the people were all agog!"

A wise priest once advised me that on the occasions when I was called to preach at a patronal festival or at a mass in honour of one of the saints I should always begin my preparation by trying to 'step into the shoes' of the saint concerned. So as I reflected on this great celebration I have tried to put myself into the shoes of the one called 'the prophet of the most High'; of this one who was first to 'leap' in the presence of Jesus - in his mother's womb - (this first of the liturgical dancers!); into the shoes of one who was totally given to a life of worship and proclamation, who cared, or so it seems, so much about the salvation of others; this man who saw his vocation clearly in terms of his own personal diminishment.



To step into his shoes? How can I? And as I reflected it was as if John the Baptist was saying to me: "Talk about Jesus! Do as I did! Preach the Saviour!" So I will!

And I want to give you some simple scriptural scenes - of Jesus. On both occasions he is in a boat. First of all the story recorded in Luke Chapter 5 at the lake of Gennesaret. It says in Scripture that the people were 'crowding in to listen to him'. They couldn't hear, so Jesus asked Simon and some of the others to take him out in their boat, so he could address them more effectively... and it says, he taught them.

And it is clear that he taught them like no-one else ever had. He taught them with an authority unlike any of the scribes, and they thrilled at his words; words which he claimed would *never* pass away - even if earth and heaven were to disappear! And as they listened, it seems people discovered for the first time something of their true destiny. They understood their true value as those loved by the Father. And after they had heard, Jesus tells those with him, inspired by his words, - to let down their nets and there was a great catch! Obedient to his clear promises they let down their nets for a catch!

Now it's true isn't it, that in the spiritual life; in our own life as individual Christians, and in our corporate life, that there are great moments when we thrill to hear the word of the Lord; when the promises of the Gospel are alive and powerful to us. It may be at the moment of our own conversion, or at a particular time of renewal or at the time of our Confirmation. At such times we are filled with a deep sense of the truth of it all; that this *is* the word of eternal life. And there are times in the life of our community when the truth is proclaimed and lived with renewed power and vigour, when the Word seems near. Our brother John Wesley, initiated such a revival, and it is clear that the fathers of the Oxford movement had about them a great sense of power and proclamation. There was a great sense of confidence in Jesus. They were not afraid!

Now the second scriptural scene. Jesus again in a boat, recorded in Mark Chapter 4. This time not in the daylight but towards evening. Again he was with a few of his disciples, but not preaching. He is asleep in the boat. The Lord of heaven and earth having forty winks! There is a great storm and the boat is tossed about in the wind and waves. No thrilling to his words and presence now, just a sense of panic. "Wake up!" they cry. "Teacher, the boat is sinking. Don't you care?" And Jesus wakes and simply says "Peace. Be still ... peace". It seems as if it is easier to bring peace to the wind and waves than to bring peace to the hearts of men and women! And then Jesus asks a stinging question: "Why are you such cowards?" and "Have you no faith?"

This second experience reveals another truth of the spiritual life, for there are often times in our spiritual life when, like this boat, things are rocky; when it seems as if Jesus is asleep; times when we are praying and it can seem as if we are talking to ourselves; times in our worship when Jesus seems far away; times when we wonder - not so much in amazement, but in doubt; when we no longer thrill to the sound of the Gospel, but are spiritually tired, and it all seems like hard slog .

It is at these moments that we can grasp a fundamental truth of the Christian and Catholic life - that to follow Jesus is fundamentally and primarily an act of the will. A matter of being faithful to a mystery we do not fully understand. We just have to keep on keeping on, trusting that even when it seems that the Lord is asleep, he is no less Lord of heaven and earth, that he is no less in charge of the boat.

We must trust that Jesus 'remembers' us, and the mass, this mass is a reminder to us of that remembering. We are always in his heart. It is Jesus who makes us whole.

One could argue that our Catholic movement, perhaps the Church of England as a whole, is experiencing more of the second of my two scriptural pictures at present. The boat seems very rocky, and we are being tossed about. Some have jumped ship, only then to discover the truth that they are still in the same boat!

But our Catholic faith calls us to persevere; to keep on keeping on. Of course there are differences of viewpoint between us, but let the baptizer remind us that our Catholic belonging begins at our baptism. And we can walk for a very long way on the baptismal road together before matters of conscience must divide us. In Christ, we have nothing to lose, we must be bold and even if we *were* to lose our heads on a platter we will be in good company!

We Catholics must never be content to be a rump in the Church! We must not rest until there is *only* the Catholic faith. Let the people of the land listen to us and watch us; let us be known for our purity of heart and our faithfulness. Let people be with us, and as they spend time with us, may it be said of us as it was of John the Baptist "all the people were agog!"

WHO's WHO?

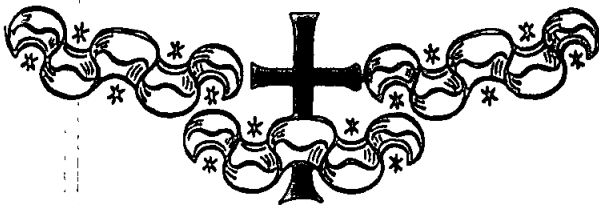
Donald Hoare, Councillor PG12

I grew up in Penarth and, from the age of six, attended S Augustine's church in the parish of Penarth with Lavernock.

In 1964 I left Penarth to join the Police and served in Glamorgan Constabulary, Cardiff City Police Force, and as a Sergeant in the Amalgamated South Wales Police Force, retiring on 27th January 1994 after 30 years service.

I presently serve at Holy Nativity church, Penarth and I am Sacristan of S Barnabas Guild.

I am married with two grown up daughters and my hobbies include Male Voice singing, gardening and sea fishing. I have just celebrated my 55th birthday.



FORTHCOMING EVENTS

1995

For Your Diary

SEPTEMBER

- 9 Lichfield Diocesan & Midlands area Festival
Lichfield Cathedral, Noon - Solemn Eucharist
Celebrant: The Bishop of Ebbsfleet (Rt Revd John Richards)
Preacher: Canon Peter McCrory, 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: Revd Terry Abernethy, vicar of Beaulieu
- 25 Group 11 Festival
Holy Nativity, Knowle, Bristol
7.30pm - Mass, Preacher: Fr Brian Arman, vicar of Filton
- 30 North Western Chapters Festival
S Benedict, Bennett St, 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
Preacher: The Archdeacon of Colchester (Ven Ernest Stroud)
4.30pm - Solemn Guild office & Procession

NOVEMBER

- 10 GAS Annual Requiem
S Stephen, Gloucester Rd 7pm

ABOUT GOD - (26) - "HE ROSE AGAIN" - (d) - a CHALLENGE to us all

Easter is not only a *proof* of our Lord's Divinity and an offer of *the hope* of immortality but a *Challenge* to everyone of us. We baptised Christians are living here and now with a risen life. As S Paul expressed it, "Buried with Him (Christ) in baptism; in whom also you are risen again". This fact was outwardly symbolised indeed in the early Church when adult baptism was more usual, with complete immersion. You were literally buried under the water; you died, as it were, *to rise again*, united with the triumphant Christ; i.e. after Baptism you were a *new person*. Your old self had died and a new person had come to life instead. Today we are apt to think of Baptism more as washing clean from sin. If this were all, then



why not repeat it? We certainly don't keep our baptismal innocence but continue to sin which is why we need to use the Sacrament of Reconciliation (Absolution) at intervals, which is washing indeed!

But the point of Baptism is that it cannot be repeated because the business of death and resurrection is unrepeatable. After Baptism, we are no longer what we were, with the devil having some natural claim over us maybe. Life has triumphed over death in our souls. There is now within us something stronger than sin, Divine grace, which means there is now no autumn in our soul but it is always spring.

Further, Christ's rising again has planted this irresistible principle of victory not only in the individual soul but also in the whole Church. Time and again in history the Church looks as if she might be, as it were, 'down and out' and 'should throw in the sponge'. The persecution of the world appears to have triumphed. We see it in the Dark Ages, when barbarians overran Europe; and at the Reformation, and during the Napoleonic wars. The Christian Faith seems to have ceased to count. There are many folk who consider we live today in a similar set of circumstances, a 'post Christian era' as it is expressed. But the Church is the Church of the Risen Christ and till the end of time every death she undergoes is but the prelude to resurrection. Jesus Christ lives and reigns triumphant!

CANON BARNARD

DIRECTORY

CHAPTER	SECRETARY	CHAPTER	SECRETARY
All Saints 1/6 Orford, Kent	In abeyance	Blessed Virgin Mary & S Aldhelm 7/77 Sherbourne	In abeyance
Blessed Trinity Ware, Herts 10/236	In abeyance	Epiphany L6/48 Croydon 0181 656 2753	David Rumsby 26 St Luke's Close Woodside LONDON SE25 4SX
S Laurence 14/230 NW Norfolk 01485 542016	Peter Walton 26 Old Hall Drive DERSINGHAM Nr Kings Lynn Norfolk PE31 6JT	S Laurence the Deacon Reading 9/99	Mrs Elizabeth P Field 37 Shepherd's Lane CAVERSHAM Reading RG4 7JJ
S Oswald 17/127 Shrewsbury 01743 350828	Brian Cowan 22 Bromley Road BICTON HEATH Shrewsbury	Our Lady & S Denys Manchester 21/41	In abeyance
Our Lady of Walsing- ham & S Alban L2/148 Wembley, Hayes etc 0181 863 9941	Mark C Wilson 122 Mason's Avenue Wealdstone HARROW Middx HA3 8NT		



GLASTONBURY PILGRIMAGE EVENSONG SERMON

Fr Martin Warner, Administrator of the Shrine of Our Lady of Walsingham 24.6.95

I bring greetings to you from the Shrine of Our Lady of Walsingham.

It is very, very good to be on pilgrimage with all of you and with this outstanding number of clergy, Bishops, servers and religious, particularly since somebody else is responsible for where they go, how they get there and what they do.



I have enjoyed telling friends that I'm coming to Glastonbury this weekend, seeing which of them knows about the Pilgrimage, and how those who have only heard of the Festival responded with polite bewilderment, which perhaps is not surprising when one remembers that Glastonbury was billed last weekend in the Independent as "Mud, music, dope, sex, dreams and money". Since no Church of England event would be complete without a collection, we can certainly offer one out of the six attractions available down the road, and given the excellent music from our choirs, I think probably two. Dreams, I'm tempted to say, are firmly in the Christian tradition, so that brings us up to three, and at that point I think it would be wiser to stop competing.

But elsewhere a comment about the Festival did rather seem to fit our bill, and perhaps suggest that the Christian Church does have something to offer which the world is sorely longing for; this comment described the festival as "a haze of smoke, sound and expanded consciousness". I think we can manage all three of those, and probably more besides.

"Go and tell John what you hear and see". There is great poignancy about this encounter. John who had prepared the religious awareness of Israel for the coming of Jesus is now in prison. He comes face to face with himself and his vocation and needs reassurance that he has got it right. It is an incredibly human moment - the chips are down, John is concerned only with essentials: "Are you the one who is to come?"

The answer Jesus gives is perhaps characteristic of the man who reveals through mystery, rejoicing that the mysteries of the kingdom of heaven are revealed not to the learned and clever, but obscurely, to children. And so to a prophet's question he gives a prophet's answer; John, the man spoken of by Isaiah as the voice of one crying in the desert, is now told that his ministry has been vindicated. In the lives of the crowds which gather around him Jesus reveals the signs which Isaiah prophesied would testify to the presence of God who comes to ransom his people; the blind see, the deaf hear, the lame walk, the dead are raised and good news is proclaimed to the poor. Tell John what you hear and see.

How extraordinary it is that the Baptist's name, John, resonates from the heart of the Gospel with such incredible Englishness. It is a name we could so easily associate with cream teas and country lanes, Pimms and Wimbledon and buckets and spades, linen jackets and uncertain weather. And like John in the Gospel, there is for John the person who today is the man on the top of the Clapham omnibus a sense of being imprisoned and finding that the chips are down, a crisis of identity which forces him to question who and what he is; there is a deep, deep longing to know about the essentials. The evidence for this is poured out in intercession at the Shrine in Walsingham by those who leave behind in their prayers a catalogue of fears and sorrows; the elderly who are lonely and

afraid, families which have broken up, the unemployed and youngsters in trouble with the law, miscarriages of justice and children abused by those they trusted.

In the context of a yawning emptiness at the heart of our life, the words of Jesus must surely strike us with terrific force: tell John what you hear and see. For the people of today you have good news which alone can satisfy the questions at the heart of their lives. And this pilgrimage is in itself a massive response to their searching, a statement which declares, "Here is your God."

Pilgrimage brings us face to face with God. It is a process of growth and learning in which we slowly become familiar with the contours of heaven as we travel to stand on holy ground and discover that here is God living among his people; here we become familiar with the culture of saints and angels; we are schooled by prophets and martyrs in the manners of perfect charity which are the foundation of the civilisation of love we seek to realize on earth. And having met here the living God you can never be the same again. This is the offer of new life, this is good news, this is Jesus therapy for a man-centred, go-get culture which is past its sell-by date, and doesn't know which way to turn next. And if you want to know about therapy that doesn't work, read David Lodge's new novel, called simply, **Therapy**: "I have a lot of therapy," he writes. "On Mondays I see Roland for physiotherapy, on Tuesdays I see Alexandra for Cognitive Behaviour Therapy, and on Fridays I have either aromatherapy or acupuncture. Wednesdays and Thursdays I'm usually in London, but then I see Amy, which is a sort of therapy too..." Actually it's not what you think, but it does all end in pilgrimage, and for the successful hedonist, Laurence Passmore, who narrates the story, that experience raises questions which cannot be answered by his complacent post-Christian value system. Tell John what you hear and see. For the person on the top of the Clapham omnibus, who may be John or who may be Jill or Janet or Jane, you have good news. Tell them to become pilgrims and come with you on pilgrimage.

But you have good news also for all those people who have already heard and seen, those who have been baptized. I do believe that Anglican Catholics have a unique contribution to make to the mission of the Church of England, and in particular to our understanding of the liturgy as the focus for evangelisation. For it is through the liturgy that we actually experience repentance and forgiveness, dying with Christ in baptism, in order to rise again with him; this is where we are shaped and moulded into the likeness of Jesus Christ, our sins forgiven, our souls fed, our bodies healed. It is in the liturgy that we hear good news and ourselves continue to be evangelised and transformed. It is through the liturgy that we can draw others to discover through "a haze of smoke, sound and expanded consciousness" that we are ushered into the courts of heaven and, lifted by the Spirit, are presented by Jesus the eternal High Priest to the Father and creator of us all. And in view of all of this I would ask you to go home with two questions in your mind:

The first is this: Is your liturgy word made flesh? By that I mean is it convincingly the moment of exchange between heaven and earth? Is it the means by which our language, music and art, in all their varied forms, old and new, become absorbed into the divine life and are not obliterated but transfigured, so that they remain themselves but become vehicles for communion with God himself in all the mystery of sacramental order. This is about seeing that liturgy is always more than the sum of its parts and it ought to be the kind of experience which would make you want to tell others about what you have heard and seen. So that's the first question, is your liturgy word made flesh?

And the second question arises from the fact that to maintain the celebration of the liturgy we need priests and we need new priests and we need young priests. To the young who are here today I address this challenge: is God calling you to be a priest? And to you all I say that the task of fostering these vocations rests with the whole Church; priests come from your families, from your parishes, they serve at your altars and sing in your choirs (and drink in your pubs). And actually, John the Baptist is a very good icon of what it will mean to be a priest in the next century. For a man following this vocation must undertake that joyful and sacrificial conformity to Christ the High Priest, beautifully expressed by John's testimony: "He must grow greater, I must grow less." There is the need to inspire those who search for God to travel as pilgrims to places strange and foreign by the world's standards, but where they might discover repentance and forgiveness in the waters of baptism. And it will be the task of every priest to be truly prophetic, to discern the signs of the times and to acclaim Jesus wherever he needs to be found. This is an awesome, wonderful and amazing vocation; is God calling you to be a priest?

Go back and tell John what you hear and see. I hope that on this pilgrimage you will have seen beyond the haze of smoke and tinkle of thuribles into the dazzling beauty of the glory of heaven; that you will have heard within the sound of word and music not just familiar phrases and favourite tunes, but the authentic message of eternal life; I hope that in the expanded consciousness of mind and spirit you will have passed beyond the beauty and colour of vestments and ceremonial to an encounter with Jesus in whom is found the abundant riches of good news which you must share with any who are poor and in need.

THE EMPTY TOMB

Bishop Michael Marshall

(With acknowledgements to The Church of England Newspaper)

I truly believe that the empty tomb constitutes the essential and particular piece of historical grit, around which the 'pearl' of the historical reality of the bodily Resurrection of Jesus Christ is formed.

However, our first task is not to explain that empty tomb (or even to explain it away).

Rather, the primary task is to explain the historical reality of the Resurrection in its contemporary form, viz: everything from the church building on the corner of your road, to the body of people (however small in number) who still persist in worshipping it; to the visible and tangible reality of the contemporary Body of Christ, with its billions of members throughout 2000 years.

For we might well ask, 'Where on earth is the Body of Jesus?'. Like it or not, the Gospel records were unanimously certain that he was not there, as they consistently tell us.

Even a cursory reading of Butler's *Quest for Becket's Bones*, or the recent television documentary on the quest for Hitler's bodily remains, is surely sufficient to convince anybody that if there were any bones of Jesus around the place, some amateur detective, or investigative journalist would sooner or later have produced them.

Cover-up jobs have a remarkably short span of life in any age.

No, what has to be covered up, or explained away, is the amazing Body of Christ, the contemporary Church which for 2000 years would seem to have an amazing aptitude for resurrection: it really is as though you can't keep a good God down!

Of course this body of the Church has perennially embraced various philosophical expressions of its truth yet only to disclaim them after a brief flirtation and then perversely to go on to outlive these philosophies by centuries.

For although the Resurrection of the Body of Christ is a concept, it is so very much more, it has become inextricably interwoven with flesh and blood, matter and even money throughout history.

For this living body we call the Church, or the Body of Christ, has lived long enough to bury many passing philosophies and ideologies from Platonism through to Darwin and Einstein.

Buried with them for a season, this body has been raised within a little while in new and dazzling forms and, in effect, can say after 20 centuries I am still here, alive and growing daily!

So frankly, the onus for explanation by this late hour must surely fall on the sceptics to explain (or explain away) the historical phenomenon of a mutating virus which would seem to pop up and to flourish unnervingly and generally unexpectedly at every turn in the road of history.

For what was raised on that first Easter morning was not an abstract idea of resurrection, or the impression of new life emerging from the old, communicated through the ether and pervading the collective subconscious of that Upper Room.

Such subjective impressions are not sufficiently robust to survive the inbuilt iconoclastic forces of history.

So what was raised in fact was made of more durable and sturdier material, material far sturdier than matter itself and the miracle is that it has been multiplying ever since in a myriad of forms and features - the worldwide Church.

For ultimately the words of the Angel of the Resurrection are vindicated by the flesh and blood facts of history more convincing as each decade passes.

It really is no use going to look for the living among the dead: He is not there, then and there: He is right here and now. Alleluia!



OFFERTORY HYMN

Arthur Day

Based on the Offertory Prayers in 'Missa Normativa' and in Rites A & B in the Alternative Service Book

- 1 Blessed are you, creation's Lord and King,
Through you we have this bread which now we bring,
Given both by earth and human industry,
The bread of life for us it now will be
And of your own we give you thankfully.
- 2 Blessed are you, creation's Lord and King,
Through you we have this wine which now we bring,
Fruit both of vine and human industry,
Drink for our thirsting spirits now to be,
And of your own we give you thankfully.
- 3 Lord, in these gifts before you now displayed,
Which earth has given and human hands have made,
Our daily living symbolised we see,
Our work, our pleasures, may they fitly be,
Offered to you in this great mystery.
- 4 Yours is the greatness, yours the power and might,
All things in Heaven and Earth are yours by right,
Yours is the splendour, yours the majesty,
Through you all things created came to be (1 Chronicles 29.11 & 14)
And of your own we give you thankfully.

N.B. If the first two verses are considered to be too repetitive, they could be combined as follows:

Blessed are you, creation's Lord and King,
Through you we have these gifts which now we bring,
Given both by earth and human industry,
Now for our spirits food and drink to be,
This bread, this wine we offer thankfully.

Suggested tune: 'OLD 124th' (16th century):

Hymns Ancient & Modern Revised 380, A & M New Standard 206
English Hymnal 114, E.H. Service Book 309, English Praise 57,
New E.H. 426

SOME OF MY FAVOURITE THINGS

Fr Howard Cocks

One of the most seemingly formidable books of the Old Testament is the Book of Job. It is long, and unless one uses a good translation, not easy to understand. Nonetheless it deals with some pretty fundamental questions that people still ask today. The basic story is well-known - at least the beginning and the end - but how we actually get to the end is not always obvious. So over two articles I want to look at this book in some depth.

For a start, the book is carefully and systematically constructed. It opens with a prologue, and closes with an epilogue, both in prose, while the main body of the work consists of three cycles of dialogue in poetry. It deals with the profound theological problem of the meaning and function of suffering in the life of a good and just man, and with the consequences of it for a man's attitude to God. It is universally agreed that the unknown writer was unquestionably a learned man, a very great poet and a religious thinker of genius.

Date: a difficult problem. Somewhere between 600-300BC! Quite possible that the first half of that period is more likely than the second, 600-450BC was the same time of the Babylonian Exile and return when Judaism was in acute crisis.

The Characters: None of the characters is an Israelite! Job and his three friends come from Edom or Aram. Teman was the capital of Edom and famous for its wise men (Cf Obadiah 8; Jeremiah 49:7). In fact there was constant tension between Israel and the Edomites (descendants of Esau).

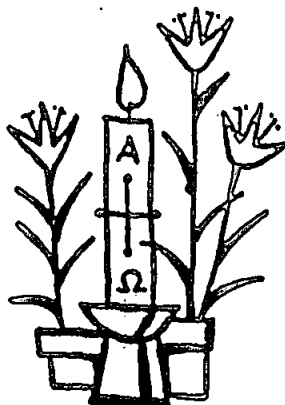
From Ezekiel 14:14, 20 we read of three legendary figures from the past, Noah, Daniel and Job, proverbial for their wisdom and righteousness. Our author used a well-known individual to weave his message.

THE PROBLEM

That God was just and the source of all justice had always been an axiom. The prophets had preached that God is both just and merciful, that obedience to him is rewarded and disobedience is punished. But since the Jews had no belief in life after death at this stage (apart from some shadowy existence in the dim underworld of Sheol) any rewards and punishments must be handed out in this life.

It was easy enough to agree with the rough and ready solution so long as Israel was a nation. Any good fortune or disaster could be accounted for by the good or bad behaviour of the majority. But when after the Exile the nation had become a small community governed by the priesthood and conforming to the Law of Moses, the prosperity or misfortune of the individual became a problem. Jeremiah and Ezekiel had both stressed the responsibility of the individual for his own conduct; Ezekiel in particular insisting that each one suffered or prospered on his own merits alone (Ez. 18).

Thus the orthodox point of view at the time of the Book of Job was that if a man suffered disaster or misfortune it must be as a result of his own sins, known or unknown. For a man



so overtaken the remedy was to confess his sin and throw himself on the mercy of God. Material prosperity on the other hand was the reward of a virtuous life. It is this facile solution of the problem of pain which our author rejects. If a virtuous and upright man becomes the victim of appalling disaster there may be no easy answer to the question why this should happen. In the person of Job the author challenges the superficial explanation which was offered in his day.

Job represents the problem and his three friends, Eliphaz, Bildad and Zophar are the eloquent defenders of the "traditional" case. Their arguments are taken seriously, their doctrine is positive, sound and helpful, but it is at the same time simple to the point of naïveté. It contains much moral and religious truth but they spoil it by exaggeration. They are not willing to leave a margin of uncertainty; to admit to limits of their understanding. They have fallen victims to the occupational hazard of the theologian (and any committed Christian) which is to forget that they are dealing with a mystery! God has been studied, analysed, predicted and understood. And in forcing facts to agree with their understanding they become wilfully dishonest. The lessons for us are obvious.

However, there is more to this book than a discussion of the problem of pain (there are 42 chapters) - for correction of the friends is comparatively simple and can be accomplished by Job himself. His own error is more subtle, and his correction must come from God. In the prologue, he makes no connection between his suffering and divine justice. But that loyal simplicity is not sufficient to refute his friends' accusations, for in maintaining his innocence as though God were denying it, he over-values it (his innocence). It is not a bargaining counter; it is not a token he can hold up to God saying, 'For this, you owe me happiness'. He is in the right against his friends; he is not in the right against God. He can make no claim on him.



Next edition I shall look at the book itself in more depth, but by way of preparation, why not read the first Cycle of Speeches, Chapter 4:1-14, 22? Just concentrate on this for the time being.

NEWS FROM THE CHAPTERS

S BARNABAS, Caerdydd

During the year the Chapter has continued to meet monthly, beginning at the medieval gem, S John, Danescourt, once standing in fields but now surrounded by estates. Here Deacon Barbara John preached at the Solemn Mass.

The AGM was in the Prebendal House at Llandaff and was followed by Evensong sung in the Cathedral Church by the Cathedral Choir for which the Chapter robed. At the AGM we said farewell to the assistant chaplain upon his appointment to an incumbency in the west of the diocese and presented him with a stole. We also thanked the Secretary, Terry Lewis, for his years in office and presented him with a tape of fairground and cafe organ music to mark his retirement from the secretaryship. He was replaced by Susan Atkinson Jones thus strengthening links with the University Church where she serves.



During Lent we met for Stations and Benediction, always popular, at Roath S Martin, and then in April - Llandaff North, just over the river from the Cathedral and lost to bombs on the same night as the Cathedral in 1941!

We met twice in May, firstly at the Resurrection Glan Ely (modelled on Mirfield and the gift of Lord Glanely) when the chaplain preached, and then for the South Wales Festival at S Gwynllyw, Newport, the Cathedral for the diocese of Monmouth. The Concelebrated Mass at Noon was sung by the Lord Bishop, who also praught the sermon. In this he reminded us that worship had been enjoyed by the Godhead from the beginning firstly by the Word and by the Angels and we have to step into that stream and be carried along by it. The Mass was glorious, the liturgy well performed and the organ played with great panache, it was easy to slip into the stream and be united with the heavenly host, a really lovely mass.

As the seasons turn so we move out to the country and visits were arranged to Pentych and Sully before heading into the Margam area for a Solemn Mass at S Brides Major where Archdeacon Raymond Roberts preached in the Octave of the Apostles Peter and Paul. This was followed by a barbecue in the Rectory garden when the Cathedral Head Virger, assisted by his sons, cooked the food and provided the strawberries and cream, this once again was an enjoyable and successful joint meeting with the Margam Chapter. August sees us at Penarth, S Augustine, a splendid Butterfield church on the headland overlooking Cardiff Bay, for Solemn Office and Benediction.

S CHAD, Coventry

We met for a second time during March, this meeting was held at S Luke, Holbrooks for the Stations of the Cross. We appreciated the meditations on each station led by Fr John Twistleton, the vicar. After we had completed the Stations we assembled around the Sanctuary for Benediction. Refreshments followed in the Church Hall provided by the Guide Leaders and their helpers.

We congratulate Bro Syd Harris, the longest serving member of our chapter who was one of the recipients of the Maundy Purses presented by the Queen in Coventry Cathedral during the Maundy Thursday celebrations.

A number of members attended the Easter Festival & AGM held in London. We are most fortunate in having in our chapter the Secretary to the Ordination Fund, Bro Stan Wilcox, Membership Secretary, Bro Paul Durrant and the Server Magazine Distributor, Bro Nigel Makepeace.

On Tuesday 25th April we met at Holy Trinity, Long Itchington for Guild Office and Procession. Fr Frank Marriott gave us a warm welcome and informed us that he is due to retire at the end of this year. Fr Frank was our chaplain for a number of years until he moved from Coventry to this country parish.

Our May meeting was held at All Saints, Withybrook. The Guild Office was sung with Meditations in place of the address led by our chaplain, Fr Graeme Hands. This church had only recently been reopened after extensive restoration work had been carried out to the roof, walls and flooring.

Our excursion to Norfolk on Saturday 10th June was well attended. We set out from Coventry at 8.00am calling at Wisbech for coffee. A visit to Sandringham Church was

followed by lunch at Walsingham. We left Walsingham at 2.00pm for the short journey to S Mary, South Creake for Guild Office, Procession and Benediction. We wish to thank Fr Andrew Thompson for allowing us to use his church and for his warm welcome. Also thanks to the local GSS representatives, Bill Smith and Peter Walton. We arrived back in Coventry at 9.45pm after a short break at Uppingham. Members are asking the secretary to plan next years day trip to All Saints, North End which is on the Burton Dassett Hills in South Warwickshire.

S JOHN BAPTIST, Torbay

Our April meeting was at Kingswear church on the Tuesday after Easter for Guild Office and Benediction. In his sermon, Fr Allen, the vicar, recalled that, on that first Easter morning the women went to the tomb to perform the usual grave rituals, as was expected, but that when they got there everything was unexpected. Everything is changed. The tomb is empty. Then the Lord is there. The normal has been broken. The expected has been snapped in two and thrown away. This is what we should expect when we receive the Sacrament of Holy Communion and come into contact with the risen Lord.

We should not expect to leave the altar without being transformed. We should approach the altar with fear and trembling - what happens there changes everything. We must expect to be changed and revitalised - look what happened to the disciples!

In May we visited Marldon parish church for Guild Office and Benediction which, in the unavoidable absence of the chaplains, was conducted by the vicar.

Our June meeting was a Mass at S Peter, Chelston, celebrated by the vicar of Cockington, who also preached about our duty to take Christ out into the world. In July we sang the Office at S John the Evangelist, Bovey Tracey.

S JOHN THE DIVINE, Leicester

We met for Stations of the Cross at S Aidan, New Parks estate in April whilst, in May we were joined by members of the Burton chapter for a concelebrated Sung Mass at S Andrew, Kegworth.

S LAURENCE THE DEACON, Reading

The February meeting, a Candlemass, was at S Laurence, Reading. The address, by Fr Ernest Federmann (Priest Associate) was based on the hymn "Blest are the pure in heart".

In April we sang the Office in S Andrew, Caversham. In the intercessions we remembered Cyril House who had recently died. Our May meeting was a Low Mass at S Paul, Wokingham.

In June we sang the Office and Benediction at S Giles-in-Reading. The chaplain officiated for the Office and the vicar, who also preached, for Benediction. Our July meeting, Guild Office, was in the "temporary" (built 1911!) tin-church of S Paul, Lower Whitley.

OUR LADY & S EADBURGH, Nottingham

Our May Festival was at the church of S Laurence, Long Eaton. The attendance was very good. We had invited Guild members from the neighbouring chapters of Derby, Mansfield, Burton on Trent and Leicester. After the singing of the Guild Office, at which our chaplain, Fr Geoff Cox, officiated, the curate of Sawley parish church, Fr Tomlinson, preached a short sermon in which he reminded us that our service at the altar should be realised in

our daily life, in our service to the people with whom we come into contact and to the wider community. Following the sermon we processed round the church bearing the statue of Our Lady and singing the Walsingham hymn. We completed the Festival with Benediction.

The chapter has recently been saddened by the death of our Brother Stuart Fairfield who served at S Laurence, Long Eaton. He was conscientious and thorough in his service and will be missed by us all.

OUR LADY & S PANCRAS, Camden etc

It is the practice of this chapter to organise at least one social event each year at which the monthly Office is sung. This year was no exception and on a fine and fairly warm Saturday, July 1st, members and friends visited the modern and very impressive building of the Poor Clare Monastery at Arkley, Barnet, to receive a very warm welcome. The singing, led by white robed members of the choir of Holy Cross, Luton, ably accompanied by their organist and chapter member Brother Colin Mellor was quite inspiring.

An interesting address followed, given by Fr Peter (attached to the Monastery) who then presided at a Procession of the Blessed Sacrament and Benediction. We were fortunate in having such ideal weather with so little wind for the outdoor part of the procession in the delightful Monastery grounds. We are most grateful to our chaplain (who is having a little trouble with walking at the moment) for so bravely attending to officiate at the Office. It was a very happy ecumenical occasion. The secretary wishes to express his gratitude to all those who contributed to such a happy event, especially to Mother Abbess Sister Mary Frances, Fr Peter, our chaplain - Fr Dennis, Brother Harry Barnard and Brother Colin Mellor for their willing co-operation.

S WULFSTAN, Redditch

On Tuesday, 6th June we visited the crypt of Worcester Cathedral to sing the Guild Office in celebration of the life of S Wulfstan. The preacher was Bishop Derek Bond, Assistant Bishop of Gloucester/Worcester. There were visitors from the Telford, Warwick and Wolverhampton chapters as well as the Secretary-General, Roy Cresswell. Our secretary expressed our thanks to Bishop Bond and also to Bro John Baxter for all his work in arranging for the use of the crypt.

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LETTERS TO THE EDITOR

30 Claremont Avenue
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4th June 1995

"Spiritus Domini Replevit Orbem Terrarum Alleluia"

In the many times I have been a pilgrim to Walsingham I have gazed at the above words painted on the wall in our very own Holy Ghost chapel. This year our party numbered only three and it was therefore possible for us, for the first time, to have a Mass there.

Would all members please remember that the sisters are having to build onto their convent so that they can fit in all the postulants wishing to join. Raffle tickets can be supplied or - like me - old fashioned cash is very welcome.

Yours in Christo
Ian Herkess

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