

THE SERVER

THE QUARTERLY MAGAZINE OF THE
GUILD OF SERVANTS OF THE SANCTUARY



Volume 17 Number 7
AUTUMN 1996

GUILD OF SERVANTS OF THE SANCTUARY

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

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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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EDITORIAL	2
FROM THE SECRETARY-GENERAL	3
BLAZER BADGES	4
CHANTRY BOOK	4
R. I. P	5
ABOUT GOD	6
Revd Canon Wm H Barnard	
ADDRESS AT THE GLOUCESTER DIOCESAN SYNOD	7
Very Revd K N Jennings	
FORTHCOMING EVENTS	10
WALSINGHAM NATIONAL PILGRIMAGE 1996	11
Archbishop of York	
GLASTONBURY PILGRIMAGE EVENSONG SERMON	14
Bishop Colin James	
NEWS FROM THE CHAPTERS	17
FROM THE DISTRIBUTOR	22
LETTERS TO THE EDITOR	22
DIRECTORY	25
THE SERVER ORDER FORM	26
COVENANT FORM	27

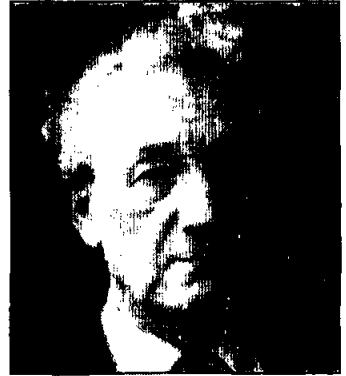
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EDITORIAL

ONE MAN'S VIEW

The Glastonbury Abbey Pilgrimage.



Someone asked me over our picnic lunch, it was their first experience of the pilgrimage, how often I had been. After a moment's thought I replied—at least 30 years; subsequent consideration suggests it is probably 40. How it has changed! In those days the numbers were far less than today and, of course, it was a *non-communicating Mass*. Then there was always a wet weather provision—S John's church. And I can remember one very wet morning when it was decided that Mass would have to be celebrated in S John, twice, to accommodate the pilgrims; and the poor preacher, I think it was the Bishop of Coventry, would have to preach twice! Of course, the church was crammed to overflowing on both occasions, with people standing in the aisles, around the pulpit etc. I cannot remember the message of the sermon but I shall never forget the extravagant gesture of the preacher which knocked his glass of water all over a poor babe in arms below, and great was the outburst of tears created! Fortunately the weather relented for the afternoon and the procession of witness took place as usual. Over the years it became a communicating Mass and the numbers built up so that it was no longer possible to have a wet weather provision and, fortunately, it has never been missed.

There has always been a GSS association with the Pilgrimage, since the Bristol chapter of the Guild was heavily involved, if not instrumental, in getting it started. Understandably, the General Synod's decision to Ordain Women Priests and the Pilgrimage Association Council's decision that it 'considers it inappropriate to invite women priests to celebrate or officiate at any Pilgrimage service at least until after the Pilgrimage in 2000', has resulted in some drop in numbers and the need to make certain different arrangements but the numbers are still not inconsiderable. This year, for instance, there were something like 5000 in the congregation and 3670 communicants. They are creeping up again.

If you haven't tried it—put it on your list. It's an experience not to miss!

The Glastonbury Pilgrimage today principally consists of a Concelebrated Mass with sermon at noon and the procession of witness which leads on to Evensong and another sermon at 3.30pm. Most people have a picnic lunch in the Abbey grounds.

For many years the Bishop's throne at Glastonbury has been sighted in the quire, just west of the site of the original High Altar, this year, and for the future, this was changed and it was placed to the south west of the Pilgrimage altar. This was a much happier position and greatly appreciated since the Bishop was now in full view of most of the congregation.

There is an unending demand for robed stewards, men and women, to assist at the Eucharist, at the procession and at Evensong, and for stewards, robed or unrobed to assist with the collection at Mass and at Evensong. The costs of organising the Pilgrimage—hire of chairs, tents, PA system, toilets etc are high but, in the past, with the gate money receipts

and the collections it has been possible to support various charities from the surplus. In recent years, it seems, the faltering collection arrangements have made this almost impossible—too many people seem to be missed.

Raymund JM WAKER

(Photo on Page 24)



**FROM THE SECRETARY GENERAL
GROUP COUNCILLORS—TRAVEL EXPENSES**

Chapters are requested to assist their Group Councillor with the Travelling Expenses for visiting the chapters within the Group by donating a yearly amount.



Roy Cresswell

1996 ANNUAL SUBSCRIPTIONS

These became due on 1st January and should have been forwarded to the Secretary-General by Mid-Lent at the latest. Will the Secretaries/Treasurers of the 30 chapters who have not yet complied please do so now. The same applies to the 7 chapters who have not yet forwarded their 1995 Annual Subscriptions.

The Annual Subscriptions received for 1995 did not cover the 'running costs' of the Guild.



APPLICATIONS FOR INITIATION AND FULL MEMBERSHIP

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

A Fee of £1.50 should be included in all Applications for Full Membership.

Both to be sent to the Secretary-General—NOT to the Membership Secretary.

BLAZER BADGES

Blazer Badges, which have been approved by the General Council, are still available from Cllr M Bennett, 6 Launceston Close, Southway, PLYMOUTH, PL6 6DD (01752-778432) Badges, individually made through a Naval Tailor, cost £16 each, including p & p. The badges which measure 5" x 3½" are woven in gold wire on a black background. Colouring is added to give a pleasing visual effect. Why not look towards the Guild Centenary by making a chapter Stole, or every member sporting a badge? A donation of £1 will be sent to COF from every badge ordered. Please allow 6 to 8 weeks for delivery. A receipt will be given for all orders. Please make cheques or Postal Orders payable to Guild of Servants of the Sanctuary.

CHANTRY BOOK

APRIL

George Jones

MAY

John Ambrose
John Martin (priest)

JULY

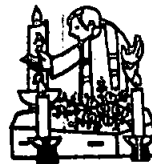
Robin Barlow
Roland Harvey
Bill Taylor (Hon Cllr)

1995

T S Holden

1997

R Patey



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

WISDOM 3-1

R.I.P.

John Ambrose

Brother John was Organist, server and Church Warden at S Michael's church, Thorpe-Le-Soken. He died, aged 49, on May 5th 1996 in Broomfield Hospital, Chelmsford, to which he had been taken following a cerebral haemorrhage. It so happened that he had just enjoyed the Diocesan Church Union Festival.

He had been a member of S Cedd's chapter for some years and was always willing to fill any post required at Guild functions. A very talented organist, he will be greatly missed in the Clacton area for his services to many different churches. Over 20 clergy and several servers attended his Requiem Mass on May 20th, celebrated by Fr Paul Carter, vicar, and Fr Terry Watson, chaplain of S Cedd's chapter.

Robin Barlow

Brother Robin of the chapter of S Peter ad Vincula, Wolverhampton died on 8th July.

He was a server at the church of The Epiphany, Wolverhampton for 54 years and a member of the Guild of long-standing. His faith was paramount throughout his life.

Syd Harris

Syd passed peacefully to his rest in Walsgrave Hospital, Coventry on Sunday 10th March, 1996 after a short illness. One of the longest serving members of the chapter of S Chad, Coventry, he attended meetings up to the time he was admitted to hospital.

He was made a Probationer at S Giles, Exhall 20th March, 1937 and a Full Member at S Peter, 26th February, 1938. Over the years he held every position from Boat Boy to Chairman. He currently held the position of Deputy Chairman.

Syd had been a server for over 70 years, mostly at the parish of S Peter, Hillfields, Coventry. His main interest outside church life was to look after pensioners, both locally and nationally.

His funeral took place at S Peter on Friday 15th March with a Requiem Mass on Wednesday 3rd April. Many members and friends attended. Syd was a well liked and cheerful friend who will be sadly missed by all his colleagues at the church of S Peter and the chapter of S Chad, Coventry.

William Taylor

With immense sadness, the chapter of S Barnabas, Cardiff learned of the death in July of Bro Bill Taylor. Born in Leeds in 1912, he was a Yorkshireman to his finger-tips, retaining his links with his home-county throughout his life. A career as a leading-draughtsman with what is now British Telecom involved meticulous attention to detail; and he applied this to his involvement as a server in each of the parishes where he and his family worshipped. Orderliness never degenerated into the finicky, as it was always matched by a genuine personal concern for his fellow-servers.

After a brief career-move to Essex, Bill came to Cardiff in 1951; and, following the closure of S Dyfrig, he worshipped at S Samson—where Guild members were present for the Requiem Mass and Funeral on 15/16th July. Throughout his serving life, Bro Bill was a loyal GSS member and was, for over thirty years, the Councillor for Wales, energetically

encouraging chapters and individuals in their devotion to Our Lord through their serving at the Altar—as he did for this chapter during his long service as its secretary. Bro Bill held deep convictions as to the practice of the Catholic faith within the Anglican obedience; and he was widely respected for his knowledge of liturgy and ritual, based firmly on his love for his Saviour in the sacramental life of the Church.

His wife, Vi—herself a sacristan of no mean ability—was an immense support to Bill (and to the chapter, too); and to her, their daughters and the many grandchildren and great-grandchildren, the chapter offers its deepest sympathy. Perhaps the best tribute that we could pay to Bro Bill would be to apply to him what Acts 11.24 says of the patron of our chapter: “for he was a good man, full of the Holy Spirit and of faith.”

May they rest in peace and rise in glory.

ABOUT GOD—(30)—“He shall come to JUDGE.”—(b)—The Difficulties involved.

Revd Canon Wm H Barnard

Last time we said the SECOND COMING of Christ at the end of the world would be His *final triumph*. Though such a belief has come naturally to Christians from the first century onwards (only the timing of the coming has provoked controversy) yet *certain difficulties* are obvious. It is not so much that a last Judgement is difficult to believe in; rather it is difficult to understand. Why is it necessary to have a last judgement at all? As we know, we shall all have been judged at the moment following death. This *particular judgement*, as it is usually known, determines our eternal destiny, whether in heaven or hell. Throughout our earthly life, Our Blessed Lord keeps on coming to us, and we make a choice as to whether we accept or refuse Him; ie *He is always coming* to us in *judgement*. At our particular judgement, one imagines, we shall each see his or her own life as the biography of a solitary individual person. Whereas, at the *general judgement* at Christ's second coming, we shall, as it were, “read the story again as it fits into a vast history, the history of all mankind”, since the world began. We shall discover just how right God was in the way every single one of us was treated and how it all fitted into His Master plan. God had known all along, of course, the exact state of our souls. No judgement at all is needed so far as He is concerned. But the object of judgement, like that of examinations, is for others to discover what we have been doing with our lives. While God knows, even better than we do ourselves, others are certainly in the dark. At the particular judgement, at death, God will make clear to us the exact state of our soul: at the general judgement such knowledge will be made clear to



mankind as a whole. God won't find out anything He didn't know before; He will let us know which souls were true to Him in life and which were not and why.

One last point to notice is that the Creed tells us it is *Jesus Christ* who *will* come to *judge*, not God. It evidently means Jesus Christ as man will judge our reaction to His love and offer of salvation. All who have known and been brought into contact with Christ will have accepted or rejected His offer. Accordingly we shall be judged. Which means that all the time Our Lord is sitting in judgement on us. His *judgement is being formed now* according to our response. It is *this* judgement which will be *pronounced* when Christ comes again in His glory to proclaim His kingdom. Dare we say now "Even so ... come Lord Jesus come"? Will He say then "I never knew you" or "Come ye blessed of my Father"? The answers are being determined at each moment of this earthly life.

ADDRESS AT THE GLOUCESTER DIOCESAN SYNOD

22 June 1996

Very Revd Kenneth N Jennings

I am honoured but also awed by the President's request that I should give the address at this Diocesan Synod. As I look back over my ministry, I must express sorrow and penitence for my shortcomings, but also thanksgiving for forty years of ordained ministry and, particularly, for the last third of it which has been spent in the Cathedral and in the Diocese of Gloucester.

There is, I think, a very different feel to the Church and to the world than there was when I began my ordained life in 1956. For all its difference the world is no more secure a place now than it was then. The Church is very considerably less secure a place than it seemed then—and I use the word "seemed" deliberately. The mid 50s was a time when Church life was still outwardly flourishing. Theological colleges were full; curates were plentiful; and vicars seemed to grow on trees and be obtained at little or no cost to the parish. Theology was confident in its handling of the Bible, its understanding of Tradition and in the respectableness of belief. But this was a late summer flowering that hid from us the onset of a hard winter. We did not recognize how far the tide of faith had already receded, nor how much we were living on inherited capital, not just in the monetary sense, but also in the spiritual sense. And intellectually the Church as a whole had failed to take sufficient note of new knowledge and of the challenge of a changed world. The Church was still living in a world that was increasingly being left behind. For far too many the Church was in its own world in which the signs of the times were not read, and knowledge and insights were not assimilated. For far too many the Christian Church and the Christian faith were a safe harbour where nothing should change or need to change, and where faith did not receive much thought.

The forty years during which my ordained ministry has been exercised have seen that world burst asunder. There are, of course, still many people who cling to various planks and try to pretend that the old world is still with us; those who cannot be separated from

the Book of Common Prayer; those who think our society is still Christian; those who cling to various fundamentalisms, as if we were still living in a pre-critical and pre-scientific age. And there are many and various fundamentalisms: the Bible says; the Church teaches; the Prayer Book directs; and the ever popular version, we've always done it that way. The situation is rather like a person resolutely using an old map, when it no longer bears much relationship to what is actually on the ground. But when maps fail you, you are back to a real venture of faith in which a distant goal is your objective, a compass is your guide, and only a few landmarks are your aids—and some of those will occasionally disappear in clouds or darkness. From reliance on false gods, faith becomes a search for, a trusting in, the true God. And like Jesus going ahead of His disciples as He set His face towards Jerusalem, so God is always out ahead of us, and we are faint but pursuing and, like the disciples, often afraid. I am reminded of the words of RS Thomas: "He is such a fast God, always before us, and leaving as we arrive".

In the end of the day, the only question that really matters is "In whom is my trust?" "Who is the root of my life?" For the believer the answer to that question has to be God. Not an idol whether of wood or stone; nor an idol of human words and explanations, but God in all reality. There are two basic things that the Christian wants to say about God. One is that God is creator, source of all being, and therefore ultimately responsible for all that is, for all that we can discover, all that we can truly know. And therefore there is no ultimate conflict between faith in God and knowledge of His world, which is also our world. We may not yet have been able to bring them into proper focus one with another, but that is the measure of the task that still lies ahead of us.

The second thing that the Christian wants to say about God is that He is Christ-like, for in Christ we believe we see God's true likeness spelt out in a particular life. That does not mean that in any simplistic way we can go back to the Gospel stories and, as it were, read off God. But it does mean that in a devout wrestling with the human record of that extraordinary life we do come to a discerning of the mind of Christ which is at the same time a revealing of the mind of God. But it is not just a backward looking exercise, as if faith were just spiritual archaeology. There has to be also a constant openness to the presence now of the risen, living Christ, and an awareness of His Spirit: only so will we be drawn to a true knowledge of God.

If God is to be known and proclaimed, He has to be sought and found afresh in every age and every culture. Unless He is only a tribal God, or the prisoner of a particular age and culture, we have to let Him reveal Himself and we have to find Him in each age and culture. If He is God, if He is one, if He is true, if this is His creation, then no other conclusion can follow. With my intellect and understanding, such as it is, I can draw on all the riches of Christian tradition through the ages, but unless I can find and follow Him in the world of my own experience and understanding, I will not know how to proclaim Him other than as a historical curiosity. Contemporary knowledge of the biological world, of the physical world, of the psychological world, can be seen either as destructive of religious faith as expressed in a bygone age, or as handmaids to the expression of a faith that can speak to our world as we perceive it to be. Our perceptions and understanding of the world will not be the last word, any more than the perceptions and understandings of the first century mind, or of the medieval mind, or of the 19th century mind were the last word. But pray God that our awareness will help to bring faith back from the margins of life to the centre

of life where it rightly belongs, for we are made for fellowship with God, and our hearts and minds are restless till they find their rest in Him. Everyone of us is different, but God seeks to bind us all into a fellowship of faith. One of the glories of the Anglican Church is that it can hold so many of us together with our differing views and temperaments, and I pray that our Church will be preserved from the splits that appear to be threatening it. We all have our individual histories: we are all making our own journeys of faith. If we were cradle Christians, as I was, there has to come a point where what we almost take for granted has to become a matter of personal commitment and response. That, for me, came in my middle teens through the converting experience of realising what it was God was giving me through my sharing in the Eucharist. Faith then sought understanding. Not that I do understand yet, but God has compelled me to think and enquire so that my life has been a pilgrimage of mentally moving on and, I trust, of some spiritual growth. I can look back and see a counterpoint of continuity and change with God more and more taking centre stage and churchiness being more and more on the margin.

I think God has given me a liberal protestant head and a catholic heart, and I am immensely grateful for both. I don't know what He has given you but, whatever it is, I pray that God keeps you on the move as He still keeps me on the move. Retirement from ministry will not see an end either to my worshipping or to my thinking. And one day I shall know as I am known.

THE ANGLICAN SOCIETY

Founded 1924

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Traditionalist in doctrine and liturgy

Members receive 2 copies of *THE ANGLICAN CATHOLIC* a year.

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FORTHCOMING EVENTS

1996

SEPTEMBER

- 14 Lichfield Diocesan & Midlands Area Festival
Lichfield Cathedral, Noon - Solemn Eucharist
Celebrant: Rt Revd Michael Bourke (Bishop of
Wolverhampton)
3.00pm - Solemn Guild Office & Procession
Preacher: The Bishop of Wolverhampton
- 16 Group 11 Festival
Holy Trinity, Bath, 7.30pm - Sung Mass

OCTOBER

- 12 AUTUMN FESTIVAL
Worcester Cathedral, Noon - Solemn Eucharist
3.00pm - Solemn Guild Office
Preacher: The Revd David Moore (Warden of the Guild
and Vicar of St Ives, Huntingdon, Cambs)
- 18 Chapter of SS Osmund & Swithun Autumn Festival
S Stephen, Bournemouth
7.30pm - High Mass
Celebrant: Rt Revd Geoffrey Rowell (Bishop of Basingstoke)
Preacher: Very Revd John Southgate (Dean Emeritus of York)
- 19 Chapter of Our Lady & S Eadburgh, Nottingham
75th Anniversary celebration at S Cyprian of Carthage church
Lancaster Road, Nottingham
3.00pm - Procession & Solemn High Mass

NOVEMBER

- 11 Chapter of S Justus Patronal Festival
All Saints church, Bark Hart Road, Orpington, Kent
Con-celebrated Eucharist - 8.15pm
Further info from Mrs B Reeve, 22 Mallard Walk, Footscray, Sidcup, DA14 6SQ
0181-300-2465



WALSINGHAM NATIONAL PILGRIMAGE 1996

Sermon—The Archbishop of York

"You shall be my witnesses... to the end of the earth" (Acts 1.8)

Making my way to Walsingham today, I remembered the first time I came here in 1954. I still have the booklet I bought then, written by Father Hope Patten—which tells the story of Mary's Shrine. Never did I then for one moment imagine I would be here before you today in the Archiepiscopal office to which I have been appointed and with which I have been entrusted. In those early days of which Father Hope Patten speaks, an Archbishop may have been much more hesitant of making any appearance, after a founding Guardian, in one of the more heated controversies of the day, had expressed the strong view of the then Archbishop of York - "I cannot conceive anything more splendid than that Your Grace should be executed on Tower Hill. Nothing but the martyrdom of the Archbishop can save the Church of England. I crave the honour of it for you and that I should be there, that I might plunge my kerchief in your blood..."

No doubt some of you may harbour similar thoughts and desires from time to time, perhaps—all of the time over quite different yet equally controversial matters! Certainly our protesting brothers and sisters in the market place would undoubtedly welcome such a move even today!

So what is it that has kept us coming here to Walsingham year by year? What is it that down the ages and over the years has drawn countless pilgrims—young and old, rich and poor, high and low, to England's Nazareth? There is this National Pilgrimage—the "big do" event which we all appreciate and enjoy. And it is entirely right that we should enjoy such a day together. There are the quieter occasions too—times of thanksgiving and joy as well as of personal anguish and trouble—all reflected as we make our way here and echoed so movingly at Shrine Prayers every evening; and once here, like Mary, we ponder on the deep mystery of God's love for us, just as we are, in the gift of His only Son. There is something of a sense of "coming home" to Walsingham; a coming home which one day will be eternally.

I remind you of my text from the Acts of the Apostles—

"You shall be my witnesses... to the end of the earth"

What then is it to which we bear witness in coming here to Walsingham? The truth of the Incarnation sets before us a world "charged with the grandeur of God". Yes, the wonder and beauty of God's creation is here all around us and yet the environment is increasingly threatened by greed and misuse. If we are truly to celebrate the glory of God's creation then we have a responsibility to ensure the safeguarding of our environment for generations yet to come. Just as God entrusted His Son to the arms of the Blessed Mother, so the world has been entrusted to humanity, not to squander and to plunder, but to tend and cherish, to care for and to nurture. And No! I am not becoming a trendy green—yet I do believe that the witness of Walsingham is altogether more profound and far-reaching than perhaps we even realise. Walsingham is, in the first place, a witness to God and His initiative in creation and to His act of re-creation in Christ.

"You shall be my witnesses... to the end of the earth"

We are witnesses then to the God who created us and in Christ redeemed us. At the heart of Walsingham is the foundational and fundamental truth of the Christian religion—the Incarnation of the Son of God. It is the witness to that astounding claim that in Jesus Christ the eternal and everlasting God has spoken His final and definitive word, that in Jesus Christ God has revealed Himself uniquely. The apostolic preaching was not only folly and a stumbling block to those who heard it; it was nothing less than a scandal. Yet this is the faith of the Church which comes to us from the apostles—the faith in which we celebrate this Eucharist today, in which we remain steadfast and, indeed, rejoice.

Complacency, however, is dangerous. We live in a world where many people do not know about Jesus Christ. They have never heard because they have never been told. And I am not talking here about people in other lands. I am talking about people in our parishes, deaneries and dioceses—in our own land. For far too many the name of Jesus is more by way of a curse than it is a blessing.

There is an urgent need for more effective teaching of the basic truths of our faith—for catechesis—the word itself implies not only a thoroughness and enthusiasm for what is being taught, but that the very teaching has a sort of resounding, ringing effect which not only re-echoes back to the teacher, but actually resounds, rings out in the very life and style of the individual and community so catechised; such teaching setting out a clear basis for our values, standards and style of life.

It is a huge encouragement to know that the Shrine has taken an initiative in teaching and nurture with a particular emphasis on young people, as today we recognise and bless Janet Marshall - our Education Officer.

This enterprise is the responsibility of us all. It must be firmly rooted in the worshipping life of the Church—"Theology with church bells" Michael Ramsay once called it—where Christian faith is caught as much by exposure and experience in the context of worship and prayer as it is in the more formal setting of instruction. How many of you present here have not experienced again and again the converting and renewing power of the liturgy—Christ present and active in the sacramental life of the Church?

"You are my witnesses..."

From the earliest times, and the New Testament itself provides ample evidence of this, there have been differences and divisions with varying degrees of virulence and invective. Differences among us remain, both within our own Church and in relation to other Churches and Denominations and whilst we ought never to minimise those things which keep us apart, it is equally vital, for the sake of the Christian mission in our land, that we seek to make common cause on the very truth on which this Shrine of Our Lady of Walsingham is established—the Incarnation.

Walsingham remains what it is and has been and always will be—a sign and symbol of the Catholic revival in the Church of England. The Chapter of Guardians is clear that it has no intention of handing this Anglican Shrine over to any other ecclesial body and that we

are now beginning the process of election to fill the vacant places both of priest and lay guardians who are in good standing in the Church to which the Shrine is affiliated, namely the Church of England.

We have a new Master of Guardians, Father Peter Cobb—we welcome him and assure him of our prayers and support. And in so welcoming him we must also express our gratitude to Christopher Colven whose association with the Shrine has stretched over many years, not only more recently as Master, but as Guardian and Administrator and, like each of us and really most importantly of all, as a pilgrim.

The tensions and difficulties we have faced recently might well be interpreted as a disturbing power of the Holy Spirit to alert us to fresh and new ways of sustaining and nurturing relationships between the Roman Catholic Church and the Church of England and where, in particular here in Walsingham, the paradox of the one domain which encompasses the two Shrines is perhaps already a sign and foretaste of that day when the for now imperfect communion we share will be brought to the fulness of perfection in and through Him the one Lord and Saviour of us all.

Meanwhile, if the healing, reconciliation and renewal which is at the very heart of our witness here in Walsingham is to have about it any reality at all, it must be in the patient forbearance we have one with another as we seek not to have our own selfish and partial wills and ways - but the true discernment for God's will and God's way. After all we are not strangers but, rather, pilgrims together—pilgrims together along Walsingham's way, united in baptism in the One Lord and Saviour whose kingdom we proclaim—a kingdom of justice, righteousness, peace and love.

Most important and vital of all, we need to remember that, as with the fundamental parochial principle of the Church of England, the Shrine is open to all and for all. The image of Our Blessed Lady holding out, offering, her Incarnate Son and Lord to any and all who would see Jesus. That witness remains and it is yours and mine too—to hold out Jesus Christ, to make Him known—to make His name glorious in our land.

“You are my witnesses...”

So then, we go from Walsingham into the world which God has entrusted to us, strengthened in faith and renewed in the power of the Holy Spirit. We can have no illusions about the challenge which is before us as we seek to make Christ known, to tell and to live the Gospel message in an anxious, troubled and increasingly confrontational world.

The witness to which the Church is called remains a martyrdom—not the martyrdom of bloodshedding but the martyrdom of obedience and faithfulness, patterned for us in the Blessed Mother; the martyrdom of not being conformed to this world but, rather, ourselves and our world being caught up into the transforming re-creation of all things effected by God through the Incarnation of His only Son, and in the power of His Holy Spirit—a new Pentecost, which is both our confidence in the present and our hope for the future.

GLASTONBURY PILGRIMAGE EVENSONG SERMON

Bishop Colln James (formerly Bishop of Winchester)

For some this will be the first time here. Others are regular pilgrims. Still others come from time to time. Why do we come? Because this is an historic shrine? Perhaps the earliest church in England? We know that Celtic and then Saxon monks lived and worshipped here in the centuries before Dunstan and the subsequent building of the mediaeval abbey.



Glastonbury has aptly been called 'the most sacred spot in England'. So, we have come to a holy place—the soul of England—to rejoice together as fellow pilgrims and also remember those who lived consecrated lives here in former days; to give God thanks and praise for the Good News of the Gospel and our life in Christ; to pray that we may be strengthened in faith, deepened in devotion, and be given the grace to work more effectively for Him.

We are celebrating today the Festival of S Peter and S Paul—the apostle to the Jews and the apostle to the Gentiles. I want to focus our attention on the scene in the Upper Room on Maundy Thursday evening. Our Lord institutes the Eucharist and speaks of what lies ahead of Him. But the apostles do not really understand this; instead they argue about precedence—which of them was to be the greatest in the coming kingdom. Our Lord silences them—'I am among you as one who serves'. The leader is the servant - the servant Messiah. And He reflects on the trials they have shared together; knowing that the greatest trial now lay immediately ahead.

'Simon, Simon, behold Satan demanded to have you that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again; strengthen your brethren'.

It was a crisis of understanding. Peter and the others have acknowledged Jesus as the Messiah and followed Him gladly. But what sort of Messiah? Their pictures were of a Saviour coming to Jerusalem in triumph—in terms of victory and success. What they could not grasp was that victory would come through defeat. That the Messiah would save others by not saving himself.

Jesus had proclaimed the Good News of God's love. They had seen that love demonstrated as He healed the sick and forgave the sinner. He directly faces the evil of the world. His love tackles it, not externally but from within our human condition. He accepts for Himself the pain and suffering that evil brings. He gives Himself to bear the weight of the world's sin. His love is so infinitely resourceful that, as He hangs on the cross and dies, He redeems the world. He reconciles mankind to God.

Peter and the others did not know how they could follow the Lord through this. They forsook Him and fled. Our Lord dies alone; Peter even denying that he was a follower at all.

'Sifted as wheat'. Satan claims them. Yet Our Lord prays for Peter that his faith will not fail; prays for his conversion, his turning again to discipleship. And the redeeming,

transforming love that Our Lord reveals on the cross overturns Peter's denial and restores him. 'Simon, son of John, do you love me?'

'Yes, Lord, you know that I love you'.

Three times Our Lord puts that question, matching the threefold denial. It is in the deepest anguish that Peter finally cries out: 'Lord, you know everything'—everything about me, there is nothing I can hide, you know it all—and you know that I love you'. So Jesus commissions him. Peter the Shepherd, feeding, tending, strengthening the brethren. Peter who now walks in the pattern of the Master and will die a Martyr's death. Peter the leader of Mission.

The Gospel, which Peter and Paul proclaimed, was for everyone; open to people of all races, countries and cultures. It had a universal appeal

We read in the Acts of the Apostles that the Gentiles gladly heard the Good News, they responded in penitence and faith, the Holy Spirit fell upon them, and they were baptized. They rejoiced in their newness of life in Christ. So far so good.

But some of the Jewish converts to the faith believed that you could only be a real Christian if you agree to be circumcised and to observe the Law of Moses. That you had to become a Jew to be a Christian. Although the Council of Jerusalem said 'No' to that, the problem rumbled on. Poor Peter got caught in the cross-fire at Antioch. He used to eat with Gentile Christians but, under pressure, had stopped doing so. Paul rebuked him openly of cowardice and hypocrisy. It was a denial of the Good News—of the freedom Christians have in Jesus.

There was a danger of polarisation. That if Jewish and Gentile Christians could not meet for table fellowship, then it would not be long before they could not meet to celebrate the Eucharist either. The Body of Christ divided, with one group thinking that the others were not true Christians.

Despite all that has been so good in the history of the Church, the blessings God has wrought and the saintly lives of countless men and women, sadly there have been times when Christians have over easily defined their own position as being against other Christians; Protestants over against Catholics, Anglicans over against Dissenters, Evangelicals over against Tractarians, Yes, my brothers and sisters, we have even heard people speak of being 'real Catholics' over against... the others!

'But the walls that divide Christians do not reach up to heaven', said the Abbé Couturier. Let's remember that our fundamental unity comes from God, His gift. We are called to be His people. We have a common baptism, a common faith, a common witness and God would draw us all to the same heavenly goal.

In our own Church, where some with deep convictions about ministry diverge from others, we must still affirm this wide God-given unity. We must never allow disagreements to become so dominant that we define ourselves by them, so that we see our identity as being over against others with different convictions. It is God's Church, not ours—and He will be faithful.

We are here as pilgrims because we have a desire and yearning for God. We know our need of a deeper conversion.

'Simon, son of John, do you love me?'

To be deepened in prayer, in holiness of living and in an ever greater love for Our Lord—in gratitude for His love for us, our Saviour and Redeemer, our Master and Friend. As God draws us to Himself in love, He draws us closer to one another in a wider and deeper charity. Whatever the differences between Christian traditions, and within our own tradition, we must cultivate Christian friendship and trust; and work, worship and witness together wherever we can.

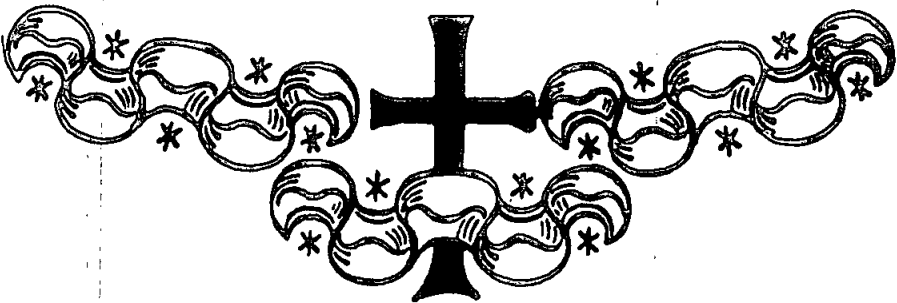
'When you are converted, strengthen your brothers', the Lord told Peter. That deeper conversion in love for Christ, in accepting and obeying His teaching, growth in faith and holiness of living—all this is necessary for our good. And may God grant that it be fruitful for others. We are called to encourage one another as brothers and sisters in Christ, to build each other up in the faith, and to share the faith with others. Peter and Paul are leaders of the Church in mission.

We live in a country where half our fellow citizens profess no belief in God. There is an enormous task of evangelization, of declaring and living out the Good News of God's love. The most disconcerting question we face in a diocese or parish is: will people searching for faith find that our Church is one that they believe is worth joining? Does it bear the marks of holiness, unity and truth? Does it express the winning love of Christ so that people are drawn to Him?

Yes, we must evangelize and share the faith. We must serve the community in Christ's name. But remember that we do so as the pilgrim church. Here on earth we have no lasting city. We seek one which is to come, a city which has foundations whose builder and maker is God, where we may realise the full wonder of His love and be perfected in it, where we may see the vision of His glory and become partakers of the divine nature, dwelling in His eternal life. This is the high calling of which S Paul speaks: that human life had meaning, purpose and direction.

As we go back home—seeking that deeper conversion in prayer, faith and Christian love, for our good and the building up of the Church and the extension of God's kingdom—may God grant us anew the strength to walk in the way of holiness and to come at our journey's end to the full radiance of His glory.

Amen.



NEWS FROM THE CHAPTERS

S BARNABAS, Caerdydd

Visitors to Cardiff are always welcome and details are available from the writer on Cardiff 563248. ...

S BIRINUS, Oxford

We visited Keble College in April for Guild Office & Benediction sung by our chaplain, Fr D Mason. The address was given by the College Chaplain, Fr John Davies in the beautiful chapel which dominates the College. The interior is richly decorated with stained glass and mosaics. The well-known Holman Hunt painting 'The Light of the World' is in a side chapel.



In May we returned to visit the parish church of S Thomas the Martyr after a few years. We were welcomed by Fr Robert Sweeney who sang the Office & Benediction and gave the address.

In June the chaplain sang the Office & Benediction in one of the parish churches in the Kidlington Team, S John the Baptist. The address, on S John, was given by Fr George Coppen, Team vicar and Priest Associate. We also took a coach party to the Glastonbury Abbey Festival.

S CHAD, Coventry

It is with great sadness that we have to report the death of Brother Syd Harris. One of our oldest members, he passed away on Sunday 10th March. A tribute to Syd is to be found in the Obituary section of this magazine.

Our April meeting was held at S Thomas, Longford. This church has a long association with the Guild. Fr David Moore, the Warden, was vicar here from 1962 to 1975. The present vicar, Fr David Bruce, was our local chaplain for a number of years. A Concelebrated Mass was held for S George, Fr Bruce and Fr John Twistleton were the concelebrants. We are grateful to Ian O'Hara for providing the serving team and the ladies of the church for supplying an excellent tea. We welcomed Fr Twistleton as a Priest Associate and also as an assistant chaplain of the chapter.

We met with members of the S John the Divine chapter at a 'May Festival of Our Lady of Walsingham' at S Andrew, Leicester on 13th May. The principal Celebrant and preacher was the Rt Rev Martyn Jarrett, Bishop of Burnley, in the Diocese of Blackburn, who, before becoming Bishop in 1994, was vicar of All Saints, Chesterfield. An outside procession preceded the Mass with the image of Our Lady being the focal point of our devotion. Our chapter monthly meeting was at S Mary & S John, Camp Hill, the following day. The vicar, Canon Dennis Sneath, gave us a warm welcome to his church which is situated in the middle of a large housing estate on the outskirts of Nuneaton. He has been vicar here since the estate and church were built in 1968. Fr Graeme Hands, our chaplain sang the Guild Office and Canon Sneath gave the address which was followed by a lengthy procession involving the congregation.

The chapter was well represented at the Mercia Region 'Forward in Faith' Mass in Lichfield Cathedral on June 1st. Brother Geof Howells and Sister Monica Obee (CA) led the intercessions.

In June we had an excursion to the Burton Dassett Hills in the south of the Coventry Diocese for 'A Faith Picnic' and singing of the Guild Office in All Saints, Burton Dassett. Fr Hands was the officiant and preacher. This type of 'event' for our June meeting is becoming very popular and many members are asking where we are planning to go next year.

CHRIST THE KING, Redhill area

Although a comparatively small chapter in number, we cover a wide area and, as a result, have many churches to choose from for our monthly meetings for Mass or Guild Office. We try to alternate these through the year, meeting for ten months, leaving August and December for obvious reasons. We also have an annual Quiet Day and, this year, we renewed a former practice and met for Dinner

Following the Guild Office in January we held our AGM at S Matthew, Redhill, from where many of our chapter members, including the secretary, come. March took us to a new venue, All Saints, Roffey, where we sang the office.

In May we rejoiced with our chaplain, Fr Peter Vincent, at Holy Trinity, Forest Row, in celebrating the 40th anniversary of his Ordination to the Priesthood. We returned there in June to sing the Office and, two days later, we held a very restful Quiet Day at S Silvan, Staffhurst Wood, near Oxted. This was led by Sister Elizabeth, a former member of our chapter. She is now at St Mary's Convent, Chiswick, but keeps in regular contact. The theme of the three addresses was 'People like us'. The Priest-in-Residence, Fr Geoffrey Moorgas opened the proceedings by celebrating Mass and the day ended with the Guild Office led by our chaplain. For the rest of the year we will visit Merstham, Horley and Turners Hill. We always make our November meeting shared worship at our Mother Church, Christ the King, Salfords.

HOLY CROSS, South Somerset

In April we met at the church of The Good Shepherd, Chard, to celebrate the Patronal Festival with Solemn Evensong and Benediction. The officiant was the Ven Frederick Hazell, former Archdeacon of Croydon. This was a special occasion since this is the centenary year of the parish. Our chaplain, Fr Roger Shambrook, gave an excellent off-the-cuff address befitting the occasion. In May we visited the delightful little church of Thorne Coffin, a village on the outskirts of Yeovil, and sang the Guild Office.

S Swithun, Allington, was host parish for Corpus Christi. Fr Shambrook was celebrant and Fr Ross Davies gave the address. We processed the Blessed Sacrament around the *outside of the church and finished the evening with a reception in the church hall.*

HOLY NATIVITY, Teignmouth, Newton Abbott

Our April meeting was at S John, Bovey Tracey, where we sang the Guild Office and Benediction. Our AGM was in May at S Peter, Shaldon, following a eucharist. In June we visited the east of our area, with a eucharist, celebrated by Fr Ron Burrow, at S Andrew, Colyton - our first visit to this church, for what proved to be a most enjoyable evening.

S JOHN BAPTIST, Torbay

In May we visited Buckfast Abbey and sang the Office. Our June meeting was at S Martin, Barton, Torquay, where Fr Gorran Chapman, joint chaplain, who is vicar, sang the Guild Office, preached on "Barnabas, son of consolation", officiated at Benediction and admitted two members.

In July we sang the Office in Totnes parish church where Fr Roger Smith, the team rector, preached about vocations to the Sacred Ministry.

S JOHN the DIVINE, Leicester

The meeting in May was at All Saints, Narborough. Fr Lawrence officiated at the Guild Office and Fr Nick Burton gave an address on Our Lady followed by Benediction of the Blessed Sacrament. There were 33 servers in attendance and, together with friends and people of All Saints, there were over 50 present.

Our annual Summer Festival at S Egelwin, Scalford, on June 12th was attended by about 100 - consisting of 33 members of the chapter, friends, people of Scalford and others. The Mass of Corpus Christi was concelebrated. Fr Lawrence was the principal concelebrant and was assisted by Frs Clifford Bradley, David Cawley, Brian Glover, David Howell, Gordon Sealy and Geoffrey Spencer. The choir of S Egelwin assisted in the service which concluded with a Procession of the Blessed Sacrament and Benediction.

S JOSEPH OF ARIMATHAEA, Portsmouth

The chapter continues to meet on a monthly basis and also continues to grow. Over the last four months we have had two priests associate join us, one new probationer and three full members admitted. In April we visited the church of S Francis, Leigh Park, whose incumbent is one of our assistant chaplains. That evening Fr Bob sang the Office and then presided over Benediction and Fr John Draper was admitted as a priest associate. April also saw the attendance of several of us at the Easter Festival at S Stephen, Gloucester Road, in London and we all found the experience very rewarding. In May the chapter visited the church of S Peter & S Paul in Fareham and here we met Fr Franklin who had been involved with the Guild in a previous diocese and he was asked and accepted the invitation also to become a priest associate. The Office was preceded by the admission of one probationer to full membership by the chaplain, Fr Henry. A few days later several members joined the congregation in the same church to help another of our priests associate, Fr Douglas, to celebrate his 40 years of priesthood.

The plans for a chapter picnic followed by a service on a Saturday evening in a local Country Park had to be cancelled, not through lack of interest, may I add, but because the de-consecrated 13th century chapel we were going to use had its roof declared unsafe and was consequently closed. This was a great disappointment to us all. Another disappointment was the unavailability of our usual splendid venue - the church of the Holy Trinity in Bosham - for our annual combined Office with the Bognor chapter. Luckily, the incumbent of S James, Milton in Portsmouth invited the chapters to use S James. Here Fr Henry admitted two probationers as full members of the Guild and the vicar, Fr Oriol conducted Benediction.

We are now making plans to celebrate our centenary in the year 2001 but, first, we look forward to our chapter's 95th Festival in September which will be held in the church of the

Holy Trinity in Gosport, where we hope to welcome some members over from the Isle of Wight. Holy Trinity has also asked for our assistance in their tercentenary celebrations throughout the year and we will, of course, endeavour to help as much as we can.

SS OSMUND & SWITHUN, Bournemouth

In April the chapter was represented at the Easter Festival and AGM and our secretary took the opportunity to renew old friendships.

The May Festival of the chapter at S Stephen, Bournemouth went very well. The Rt Revd Edwin Barnes, Bishop of Richborough, celebrated and, in the absence of the Dean of Westminster Abbey our chaplain preached on the Visitation of Our Lady.

Our Pilgrimage to Glastonbury also was very successful, with members acting as stewards during the Mass. It was appropriate that the chapter was represented as Colin James had been rector of Bournemouth. Everyone had a good day and promptly rebooked for the next pilgrimage.

Sadly, we lost one of our priest associates in June, Fr Frank Vear passed to higher service. His requiem was at All Saints, Southbourne and the chapter was well represented.

Our Diamond Jubilee year is passing quickly and is now drawing to a close. The celebrant at our chapter Autumn Festival will be the Rt Revd Geoffrey Rowell, Bishop of Basingstoke, as the Rt Revd Jim Thompson, Bishop of Bath and Wells, has had to withdraw. During July we shall visit Wimborne S Giles, a Comper church.

Any member who happens to be in the Winchester area during the latter half of August is invited to come to the Cathedral and support us on the Feast of S Bartholomew at 6.00pm.

OUR LADY, & S GEORGE, Plymouth

We began our 78th year by holding an Agape and entertainment at the church of SS Mary & Mary Magdalene, Cattedown, Plymouth in January.

Lent was observed with Stations of the Cross at S Gabriel, followed by the AGM, in early March. The modern church of The Ascension, with its spacious high altar crowned with a baldacchino, provided a perfect setting for Sung Mass and for initiating two probationers on S George's day.

In May we sang the Guild Office & Benediction at S Aidan, whilst Fr Terry Morley reminded us, at Mass in S James the Less in June, that we need to follow Samuel with a life of zeal, discipline (including penitence) and hopefulness. At the Guild Office at S Bartholomew in July Fr John Robinson told us that 'as doubting Thomas pronounced "My Lord and MY GOD" on seeing the risen Lord, so should we be making this proclamation in our daily life'.

Chapter members have continued to be in the forefront of many special events during the year, such as 'Forward in Faith' services, ordinations and the Glastonbury Abbey Pilgrimage. Contact with other Guild members has been achieved by attending the Easter Festival, S John the Baptist chapter at Buchfast Abbey, Holy Cross chapter at All Saints, Millbrook and Holy Nativity chapter at S Michael, Exeter.

OUR LADY & S PANCRAS, Camden/Holborn etc

It has been a longstanding tradition in this chapter to mount a social event at least once a year (mustn't call it an outing nowadays!) In past years we have included in such events

a visit to the Tower of London where we sang a Mass in the White Tower using lights and incense for the first time since the Reformation and singing the entire service unaccompanied. By way of a thank-you the Beefeaters entertained us to a Sherry Party, after which we went the rounds with them in the Ceremony of the Keys. On another occasion we sang the Guild Office in the chapel at Hampton Court and afterwards were shown round parts of the palace not normally seen by the public. I think that our organist of those days felt very keenly the high privilege of being allowed to play the organ in the chapel for the service.

With the inevitable reduction in numbers these days somewhat humbler events must be planned, but a good time was had by all on Saturday, June 15th. It began with lunch at the home of the secretary followed by a boat trip along the Regent's Park canal. For some, this was the first time they had travelled through a working lock. The day was fine and warm and it was interesting to watch the heron patiently waiting along the bank, taking no notice of people around whilst watching for fish to rise to the surface.

The boat trip over we went to S Michael, Camden Town to sing the Office. Nothing ever goes really smoothly on GSS occasions, does it? This was no exception. When the organ was switched on it was discovered that a cypher had developed on both manuals. However, nil desperandum, this was the church where the secretary is organist and two sharply pointed matchsticks rendered the instrument usable although one very low note and one very high one on the swell organ were temporarily out of use.

Then back to the secretary's home for a picnic tea in the garden where, in spite of the late spring, many flowers were out and provided a delightful perfume to accompany the food. It was fortunate that the climbing rose that covered the rear wall of the garden was in almost full flower. Surprise was expressed that this had been grown from a cutting from the secretary's wife's wedding bouquet thirty years previously. The flowers are around three inches in diameter with a strong scent. Little acorns result in large oaks and this cutting, now grown to maturity has given pleasure to many. Where to next time, I wonder?

THE SACRED HEART, Birmingham

The chapter had been in abeyance since 1994, being unable to find officers. In 1995 Bro Geoffrey Phelps approached the Secretary-General with a view to reforming the chapter and, in January of this year met up with Fr John Herve who had been chaplain of the chapter. They discussed the way forward and, on April 20th, a formal meeting took place at S Agatha, Sparkbrook. After the Solemn Eucharist elections were held - Fr Herve was elected chaplain, Bro Phelps - secretary and Carl Hart - treasurer, some 20 members were present.

The next meeting was at S Alphege, Solihull on 26th June at which one probationer was admitted to full membership and 32 initiated as probationers, 27 from S Alphege, 3 from the district church of S Michael, Solihull, 1 from S Agatha, Sparkbrook and 1 from Emmanuel, Wyld Green together with 3 new priests associate - Frs Darren Smith and Roger Woodward from S Luke, Kingstanding and Fr John Pitchford from Emmanuel, Wyld Green. The meeting was attended by over 150 servers, friends and supporters. After the service Fr Herve gave a very informative and humorous talk on Vestments.

The chapter membership is now 60 with still some past members to be contacted. The chapter secretary has put in a lot of time and effort to bring the chapter back into active service and all the members support him in this task.

FROM THE DISTRIBUTOR

The cost of the annual subscription to The Server is to remain the same as the current year. That is £3.00 for single copies placed direct with the National Distributor and £2.60 for two or more copies sent at the same time. Annual subscriptions for The Server are always due as from the 1st January each year and should be forwarded to your chapter representative who deals with bulk orders as soon as possible after this date so as to be forwarded to the National Distributor within the first quarter of each year.

Centenary of The Guild

I have been asked to compile a booklet similar to the first 75 years of The Guild and I should appreciate any items of interest that might be included. These could include special events and happenings of a chapter, chapter officials who have served their area for 25 years or more, funny occasions within the life of a chapter and so on. These details should be sent to me, Nigel K Makepeace, The National Server Distributor, address on the front inside cover.



LETTERS TO THE EDITOR

37 Dillotford Avenue
COVENTRY

Dear Raymund,

You may like to publish this reply which I have received as a result of my letter in the Winter issue of The Server.

Yours sincerely,

Nigel Makepeace.

50 Pant-y-celyn Road
Townhill
SWANSEA SA1 6NB
10 January 1996

Dear Mr Makepeace,

Please may I compliment you on your letter in the current edition of The Server. The diagnosis of the present condition of So-called "Catholic" clergy is quite correct. In point of fact, they are liberal existentialist Protestants, dressed up in Chasubles! Their "Catholicism" is all glitter and no substance; all ritual and no revealed truth.

The root of the problem goes back to the Lux Mundi Kenotic Christology of Bishop Charles Gore. He tried to reconcile the So-called "assured results" of Biblical Criticism with the Dominical utterances which support the Traditionalist Catholic approach to Holy Scripture. For example, Our Lord stated that Psalm 110 was written by King David [Matthew 22v44 and Synoptic parallels], when Biblical Criticism asserted that it was written during the Maccabean Era, some 850 - 900 years later!

Bishop Gore's solution was to state that 'in the Incarnation, Our Lord 'emptied' himself of Godhead, citing Philippians 2v7'. Hence Our Lord's knowledge was not all-embracing or Omniscient. In terms of knowledge, Our Lord was 'a man of his age', with imperfect knowledge. [Luke 2v52 and Matthew 24v36'].

In terms of Catholic Theology, obviously this is heretical, yet it is the prevailing ideology and assumption behind a great deal of theological thinking nowadays. Bishop Gore's error was that he interpreted Philippians 2v7 in a manner which contradicts Colossians 1v19 & 2v9, in violation of the Thirty Nine Articles and Law of Non-Contradiction.

Many So-called "Catholic" clergy accept the "assured results of Biblical Criticism" without question, conveniently forgetting it was Infallibly prohibited by Pope Pius X. They seem conveniently to have forgotten that the Christian Faith is a REVEALED faith. The underlying question is that of the Serpent in the Garden of Eden: "Has God Said?" Revelation is replaced by Reason, Conscience and Experience, which are the assumptions of the Renaissance and Liberal Protestantism.

The Christ preached by such clergy is completely unsatisfactory to churchgoers. People are not stupid! If Christ is a 'man of his age', then he is of no relevance to C20th mankind. He becomes another Religious Leader who cannot help people today. Hence the empty churches - people are looking elsewhere, like the "Toronto Blessing", Spiritism, Buddhism, Psychic Experiences. People are not irreligious, they are very deeply religious. The impaired pseudo-gospel of today's diluted Catholicism is simply not meeting people's needs.

Yours sincerely,
Robert D Ackland

Brighton House
44 Alpha Street South,
SLOUGH SL1 1QX
11 April 1996

Dear Sir,

In the Spring 1995 issue of *The Server* you printed a letter from Australia asking for an altar edition of the English Missal. When Fr Treadwell died his altar missal was returned to me as I had given it to him on the occasion of his ordination. Chancing upon this letter in *The Server* I wrote to Australia, fully expecting the request had been met. By return I received a reply asking me to send the missal. It is now in regular use at the Anglican church of the Ascension, Morningside, Queensland. They have put his name in their Memorial Book and will remember him at their requiems. The parish priest, Fr Nixon, wishes to assure us that the Guild and its work will be remembered at the Altar. Guild rallies were held at the church when GSS had chapters in Queensland.

The author of the original letter, Mr Cameron Macintosh was formerly sacristan at S Augustine, Queens Gate, where we often held our Easter Festival.

Yours sincerely,
David Jewell



The Bishops await the Procession

DIRECTORY



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