The Server

The Quarterly Magazine of the
Guild of Servants of the Sanctuary

Volume 18 Number 3
AUTUMN 1998

ISSN 0265-66558

65p

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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

One Man's View

Raymund JM Waker

When the Guild made Canon Barnard an Honorary Life member, in recognition of his long service as a contributor to The Server, it occured to him that the members might like to know some more about his association with the Guild.He has, therefore, compiled a GSS CV:-

Joined the Guild in 1927-8 when serving at S Lawrence, Northampton; chapter of S Thomas Becket.
Received a grant from COF in 1937. Went to Dorchester Missionary College, Oxford.Has a list of GSS ordinands for 1938 - was one of over 100 candidates on the list!! Made Deacon in 1939 and served title at S Paul, Leicester where he met Dorothy and they married in 1942.

1943 - curate at All Souls, Brighton, until 1951; chaplain to The Resurrection chapter till he left to be P in C at S Francis, Hollingwood, Staveley, Chesterfield; chaplain of the local chapter until 1953.

Rector of Hinton Martel, Wimborne, Dorset, from 1953-1993. Served first as chaplain of S Stephen Hardlng chapter, Blandford; then from 1971-1993 served as chaplain of the SS Osmund & Swithun chapter, Bournemouth & district.

Has copies of 2 Occasional Papers for 1934 & 1935; also a complete set of The Server magazine from vol.1, 1948, to which he has contributed Articles on the following subjects, from 1951 onwards:-

Reservation; the Daily Offices; the Occasional Offices; Feast and Fast; A Goodly Heritage; Know your Bible; Why CofE?; Does it matter?; About God; The Creed -still running.

Was Rural Dean of Wimborne 1974-9 and made Canon (Prebendary) of Salisbury (Sarum) in 1979 when Bro Gadd wrote him a letter of congratulation. The local chapter gave him a replica wooden shield, in colour, of the prebendary "Ruscombe Southbury". He adds: "I think I have repaid my grant!!?" (I must agree. Ed.)

It is good to learn of a COF-supported candidate who has continued his association with the Guild throughout his ministry and has continued to give. It makes a change from hearing of those who appear to have only used COF and the Guild for what financial support they can get.

We are all well aware by now that another Lambeth Conference is meeting this year - it will already be over by the time this appears and one of the Bishops attending is that great publicist John Shelby Spong, Bishop of Newark, New Jersey, USA. He has recently claimed that his 12 theses are more threatening theologically than Martin Luther's 95! I have extracted these from the June 1998 issue of New Directions.

"1. Theism, as a way of defining God is dead. So most theological God-talk is today meaningless. A new way to speak of God must be found.

2. Since God can no longer be conceived in theistic terms, it becomes nonsensical to seek to understand Jesus as the incarnation of the theistic deity. So the Christology of the ages is bankrupt.

3. The biblical story of the perfect and finished creation from which human beings fell into sin is pre-Darwninian mythology and post-Darwinian nonsense.

4. The virgin birth, understood as literal biology, makes Christ's divinity, as tradtionally understood, impossible.

5. The miracle stories of the New Testament can no longer be interpreted in a post-Newtonian world as supernatural events performed by an incarnate deity.

6. The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.

7. Resurrection is an act of God. Jesus was raised into the meaning of God. It therefore cannot be a physical resurrection occurring inside human history.

8. The story of the Ascension assumed a three-tiered universe and is therefore not capable of being translated into the concepts of a post-Copernican space age.

9. There is no external, objective, revealed standard writ in scripture or on tablets of stone that will govern our ethical behavior for all time.

10. Prayer cannot be a request made to a theistic deity to act in human history in a particular way.

11. The hope for life after death must be separated forever from the behavior control mentality of reward and punishment. The Church must abandon, therefore, its reliance on guilt as a motivator of behavior.

12. All human beings bear God's image and must be respected for what each person is. Therefore, no external description of one's being, whether based on race, ethnicity, gender or sexual orientation, can properly be used as the basis for either rejection or discrimination."

Theism, according to my Collins English Dictionary, is:' the form of the belief in one God as the transcendent creator and ruler of the universe that does not entail further belief in divine revelation;' or,' the belief in the existence of a God or gods.' Therefore, Spong is either, or both, saying that God is not the transcendent creator and ruler of the universe or that he, Spong, does not believe in God. In either case one wonders why theses 6,7 & 12 make references to God.'primitive concepts of God',...'Resurrection is an action of God',...'Jesus was raised into the meaning of God'...'All human beings bear God's image'.

Thesis 2 can only be valid if you accept thesis 1 but it seems only to declare that Jesus Christ existed once, at least as a man - perhaps that is a step forward!

Thesis 3 depends, for its logic, on a fundamentalist interpretation of Creation andThe Fall and ready acceptance of Darwin's Origin of Species as negating the thinking behind the Old Testament version. This would appear to be a bid to gather the American 'Bible Belt' on his side.

Thesis 4 is nonsense. The virgin birth is a biological impossibility for vertebrates, therefore it makes Christ's divinity, as traditionally understood, indubitable.

Thesis 5 appears to have no argument to support it except that Newton is dead and so we are in a post-Newtonian world. I fail to see the relevance of gravity and the laws of motion.

Thesis 6 seems to accept that Christ died on the cross but appears to clash with Thesis 12 in dismissing the validity of "primitive concepts of God" which, according to Thesis 12, are ideas from human beings bearing God's image.

Thesis 7 is difficult. Spong does not believe in a physical resurrection but he, apparently, does not want to deny the Resurrection so he thinks up this:- "Resurrection is an action of God" in whom he does not appear to believe..."Jesus was raised into the meaning of God" which he appears to be unable to elucidate.

Thesis 8, like Thesis 3, is fundamentalist in interpretation, with an argument which he hopes to bolster by referring to Copernicus.

Thesis 9 has two parts. The first part 'no....standard writ....' can only be argued by one who does not accept the Old Testament. The second part '...that will govern our ethical behavior for all time' is an otiose statement of reality as he sees it - presumably when Christianity has disappeared from the face of the earth.

Thesis 10. Prayer has always been a personal communication or petition addressed to a deity. Undoubtedly we should not expect that deity to act in human history in a particular way but we often have and often will, and sometimes he surprises us. As far as the Theses are concerned this one seems to me to be irrelevant.

Theses 10, 11 & 12 seem to me to be basically uncontroversial. Had he run out of ideas but felt that he must have more than 9?The Church, to my mind, has never relied on guilt as a motivator of behavior. It has always encouraged us to acknowledge our mistakes and to attempt to avoid them in future. Guilt and punishment are for the Old Testament what repentance and forgiveness are for the New Testament.On the other hand you could read Thesis 12 as 'relying on guilt as a motivator of behavior'.

Raymund JM WAKER

FROM THE SECRETARY GENERAL

Roy Cresswell

1999 Council Election

The following Councillors complete their 3 year Term of Ofice at Easter 1999.Secretaries have received Nomination Forms for their Group Councillor for the next 3 years.

Nomination forms must be returned to the Secretary-General by 31st December 1998

		Present Councillor
LG1&2	London, North & West, Willesden, Wembley, Hounslow, Southall	John Cairns
PG4	Hampshire, E Wiltshire, W Sussex	Peter J Keat
PG9	Berkshire, Oxfordshire, S Bucks	Paul S Wharam
PG13	Essex	Kenneth Jennings
PG14	Suffolk, Norfolk, Cambridgeshire	Peter D Dicken
PG15	Warwickshire, Northamptonshire Leicestershire	W Jim Harris
PG16	Nottinghamshire, Derbyshire	Roland F Hudson

Procedures for Election

Members seeking election or re-election should notify all Chapters within their Group. Notice of the 'Meeting for Nominations' should be sent to all Members of the chapter by the chapter secretary. Members unable to attend the Meeting should record their vote in writing - 'word of mouth' will not be accepted. If more than one Nomination is received from any one Group, a Poll will be necessary. In this case you will be notified and the date given for your returns.

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Centenary

Pens, Bookmarks, Key fobs, Coasters and Carstickers have been ordered to mark the Centenary.

Chapter secretaries have been issued with Order forms and members are requested to place their orders with them. This will greatly assist the work-load of the Distributor of "The Server" magazine (Nigel Makepeace) who has very kindly agreed to be responsible for all sales.

It is hoped that all members will support this effort.

****

The Guild Medal

In response to several requests for the meaning of the symbolism on the medal.On the

one side there is the Host, chalice and lighted candles, reminding us that the Mass is the centre of our sacramental life.

On the other side, the Latin words -"Introibo Ad Altare Dei" - "I will go unto the Altar of God". The pelican reminds us of the legend that this bird feeds its young with blood from its own breast. This is a meaningful symbol of the Blessed Sacrament - Christ feeds us with His Body and Blood.

****

Arrears of Annual Subsciptions

The following chapters have not paid ANY Annual Subscriptions for 1998, (neither for 1997 where marked *).

Annual Subscriptions are due on 1st January and not later than mid-Lent. Will the defaulting chapters kindly respond by return.

LG2/148	Our Lady of Walsingham & S Alban	London West
LG4/56	S George	City of London & Westminster, Parts of Essex
LG5/85	Incarnate Word	East Surey
LG6/3	S Alban	South West London
LG6/48	Epiphany	South East London
*PG1/14	S Augustine of Canterbury	Sittingbourne, Isle of Sheppey
PG3/32	Christ the King	Redhill, Reigate, Salford
PG3/163	SS Philip & Richard	Worthing
PG3/183	S Wilfred	Eastbourne
PG7/78	Holy Cross	Bridport, Chard,Crewkerne
PG9/145	Our Lady & S Swithun	Farnham
PG10/68	Holy Grail	Watford, Herts.
PG11/95	S Julian	Midsomer Norton, Frome
*PG11/239	SS Aldhelm & Laurence	Bradford on Avon, Street, Trowbridge
PG12/238	SS David & Gwynllyw	Monmouth & Gwent
*PG14/45	S Edmund	Ipswich
*PG14/234	All Saints	Great Yarmouth
PG16/87	S Jerome	Mansfield
PG17/140	S Christopher	Cannock
PG19/54	Friends of S Francis	Doncaster & Rotherham
PG20/20	S Benet Biscop	Newcastle on Tyne
PG20/128	S Oswin	Northumberland
PG22/231	S Wyllow & All Cornish Saints	Parts of Cornwall
PG22/247	SS Uni, Ia & Anta	S Ives (Cornwall)
PG23/186	S Wulfstan	Redditch

As on 18th JULY 1998.

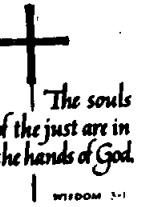
CHANTRY BOOK

Febuary
Victor Arnold

April
George L Kempt
Ronald GC Rock
Louis Rossiter
Ralph Tilley, priest

May
Reginald Bennett
Caroline Cunningham

June
Michael Archer



R.I.P.

Reginald Bennett
Brother Reg collapsed and died in S Edmund's church, South Chingford, on Saturday 2nd May. Bro Reg had been serving at the annual service of the friends of S Edmund's church, a group of which he was a founder member.

Bro Reg had been a true and faithful member of the chapter and the Guild for over sixty years. For many of these years he was the chapter COF secretary and worked tirelessly in collecting for COF.

He was a couple of months away from his ninetieth birthday, it was a lovely way for him to depart, with no suffering and having just served at the altar in the church he loved so dearly.

He will be sadly missed by us all, but has now been called to eternal service in the sanctuary above.

Ronald George Coupe' Rock (31.8.21 - 29.4.98)
Brother Ron passed peacefully to his rest on Wednesday 29th April after being hospitalised for the previous two months. After returning from a sung eucharist at his local parish church of S John Baptist, Wolvey, on Sunday 8th February at which he led the intercessions and was part of the serving team, he had a very severe stroke.

Ron was born on 31st August 1921 at Chilvers Coton, Nuneaton, Warwickshire. He was born into a newspaper and journalistic background. His father was a Printing Overseer at a local paper and his grandfather was a sub-editor of The Times.Ron attended the King Edward Grammar School in Nuneaton. After a short period as a cub reporter he began working in the aviation industry for Dunlop in Coventry. He was in the factory on the night of the German raids on Coventry which destroyed the Cathedral. In due course, he joined the RAF, serving in a number of Training Units, in both Canada and England.

All his adult life Ron was an enthusiastic supporter of the CofE, particularly, the Diocese of Coventry and sat on a number of Diocesan Boards and Committees. He was still working very actively on behalf of the Diocese at the time of his death.He was a member of

FiF, a proponent of the Anglo-Catholic Wing of the CofE and opposed women in the priesthood for theological reasons, although supporting them as Deacons.

His funeral took place at Wolvey parish church on Thursday 7th May. The large congregation which gathered testified to the great esteem in which he was held in the parish and diocese. He was an interesting and knowledgeable man who will be sadly missed by the S Chad chapter.

May they rest in peace and rise in glory.

WHO'S WHO

Peter Graham, PG11

Peter was born in 1945. He was brought up in Sherborne in north Dorset and began serving in Sherborne Abbey in 1962, after his confirmation. After leaving school he went to the University of York where he gained a degree in Mathematics with Education. While an undergraduate he served regularly in York Minster. For the next seven years he worked in the Mathematics Departments of Leeds and Liverpool Universities before moving to Bristol where he taught mathematics and computing at Monks Park School, a state comprehensive school, for 21 years. On his 50th birthday he received 'early retirement', since when he has done some lecturing at the University of the West of England and been treasurer of the Avon Branch of ATL, one of the teachers' unions.While in Bristol, at various times he has been treasurer and then chairman of the local branch of the Church Union, was treasurer of the West of England Committee of Catholic Renewal and has been on the council of the Glastonbury Pilgrimage Committee. He has served throughout his time in All Saints, Clifton, and, for four years, was head server there.

For the last few years he has been secretary of the chapter of S Brendan in Bristol and, at the last AGM, was installed as Group Councillor on the retirement of Bro Raymund Waker.

When asked, Peter said the thing he found most difficult was being true to the Catholic Faith while living in a world among good people for whom Christianity appears, at best, irrelevant and, at worst, superstitious nonsense.

FORTHCOMING EVENTS

1998

September

8 CofE Guild of Vergers & GSS
The Lord Mayor's Chapel, College Green, Bristol
7.30pm Sung Eucharist (BCP)
For details contact Alan Canterbury 0117 929 4350 or 0117 940 0105

12 ***Lichfield Diocesan & Midlands Area Festival***
Lichfield Cathedral
Noon - Solemn Eucharist
Celebrant: The Rt Revd Keith Sutton (Bp of Lichfield)
3.00pm - Guild Office and Procession
Preacher: The Bishop of Lichfield

17 ***S Wulfstan Chapter Centenary Festival***
S Stephen, Redditch
3.00pm - Mass

October

3 ***Centenary Autumn Festival***
Wakefield Cathedral
Noon - High Mass
3.00pm - Guild Office and Procession
Preacher: The Rt Revd John Gaisford (Bp of Beverley)

1999

May

8 Eastern Area FESTIVAL
S John Baptist, Our Lady & S Lawrence church, Thaxted, Essex
Noon - High Mass
3.00pm - Guild Office, Procession & Benediction
Access to Thaxted from London is via the M11 motorway, leave at Junction 8 then A120 to Great Dunmow and B184 to Thaxted

DIRECTORY

Chapter	*Secretary*	*Chapter*	*Secretary*
S Etheldreda PG14/49 Cambridge	Stephen Round 81 Long Meadow LODE Cambridge CB5 9HA	S Frideswide PG9/53 Slough	E Crump 24 Brockway Hse LANGLEY Slough SL3 8TB
S Godric of Finchale PG20/57 Durham	Revd David Boddy S Oswald's Vic'ge Shiney Row HOUGHTON-LE-SPRING Tyne & Wear DH4 4JU	S Julian PG11/95 Midsomer Norton & Frome	David Winter 30 Waterside Rd Westfield RADSTOCK Bath

ABOUT GOD - (38) "I believe in the **Holy Catholic Church**"

(b) **"Do We Need It?"**

Revd Canon Wm H Barnard

The language used about the Church by S Paul and other NT writers is amazingly bold in the claim it makes for it, as we tried to see last time. Such descriptions as:"The Body of Christ, of which Christ is the Head"; "theBride of Christ without spot or wrinkle"; its fellowship"a temple of the Holy Spirit", indicate that the Church is an essential part of God's design for man's salvation (redemption). But how can such claims be justified when the faults of the Church throughout history are so obvious?

We must admit ***the Church*** is not only 'a picked lot' but ***'a mixed lot'*** with good and bad Christians existing side by side; 'fish' of all kinds, good, bad and indifferent enclosed in the same net, and remaining there until the mess is tidied up on Judgement Day.

The Fault of the Church are soon noted by the critic; divisions, narrow ecclesiastical interests, creaking working machinery, pursuit of temporal advantage and interests, support for the 'status quo', its worldliness "there are as good people outside as in"; all these faults and more are pointed out, and it is inferred that Christ makes no difference to the way in which men and women live. This is untrue, for ***the achievements*** of the Church which have considerably influenced the standards of living in the world, must be set over against its failures. Its missionary activity, especially in the 19th and 20th centuries, has been remarkable and frutiful and the world is a different and better place as a result. Philanthropic (or charitable) work in England is mainly due to Christian support and enthusiasm.

An immeasurable influence in the "humanisation of civilisation and the purifying of man's moral standards" stem from Christ's Church, whose teaching has produced Christian Saints of every age and kind, who have been the "pioneers of the human spirit in its greatest adventure of seeking to explore the depths of God". The ***Church's obituary*** has been repeatedly written, yet a power of persistence and renewal indicating the might of God's Spirit within it, shows that the ***'gates of hell will never prevail'*** against the Church. Just as we must distinguish between Man as he is and Man as God meant him to be, so we must distinguish between the Church as it is in the world and the Church as it is in God's idea. God's Church in the world is an earthly instrument made up of imperfect human beings in a process of redemption. In God's mind it is a real communion and fellowship of saints living and dead. It is a ***divine necessity*** and not a human device. Those of us who believe the Church to be part of God's purpose can only trust, use and serve the Church as it is to the best of our ability, always remembering that if it has "spots and wrinkles" to show, we put them there.

A Wondrous Star

In this same season, as we scanned the skies,
My friends and I beheld a wondrous star
Which heralded a king born in Judaea
And drew us onward, journeying afar.

At length we visited Jerusalem,
Seeking the baby in the palace there,
But met instead Herod, the sly old king,
Who with a new king would be loth to share.

We found our journey's end in Bethlehem.
We knew the babe to be a holy boy.
We paid our homage and presented gifts,
Departing for our homeland filled with joy.

In after years we heard the dreadful news
Of how the wicked Herod, in his rage,
Had slain the hapless babes of Bethlehem
And stamped his murderer's name on history's page.

Now, at this season, every year I sit
And ponder on these happenings with shame.
Were we responsible for Herod's fear?
When those poor children died, were we to blame?

Brian Jenkinson.

FESTIVALS

CENTENARY SUMMER FESTIVAL, Exeter Cathedral, June 6th

It was a showery day but most of the showers fell whilst we were in the Cathedral, so it didn't matter very much. I gather there was very thick fog concealing the Cathedral early in the morning. I had forgotten what a beautiful Cathedral it is since our last Festival there in 1978.

It was a very good and enjoyable Festival which was very well supported. Both for the Mass and for the Guild Office the nave was virtually filled. There were 325 communicants at the Mass and for the Guild Office, a congregation of about 140 and 200 robed servers. The Bishop of Ebbsfleet preached a stimulating and thought-provoking sermon which I am hoping to publish. We were very well looked after by the Cathedral staff and felt that our visit to the West Country had been worthwhile.

PG11 Festival

This year's Group Festival was at All Saints, Weston-super-Mare, on Saturday, May 2nd and was attended by about 50 servers and friends, representing three of the five chapters in the Group - of the two other chapters, one is without a secretary and somewhat in limbo and the other does not appear to be able to leave its own district.

Fortunately, for this summer, the weather was delightful and we were able to process outside with Our Lady of Glastonbury after the Guild Office. The day started with a High Mass at noon, at which the vicar, Fr Peter Clarke, preached. The ladies produced, at a very modest charge, a magnificent buffet lunch for us. We, then, returned to church for the Guild Office, sermon by Canon Barnard, and the procession. All in all a most enjoyable day, with as good a turnout for one of this Group's festivals as we have seen for a long time.

PG16 Festival

The annual area festival was held on Tuesday May 19th at S Laurence, Long Eaton, attended by about 90 servers and 40 congregation drawn from chapters at Burton-on-Trent, Chesterfield, Mansfield, Nottingham, Stoke-on-Trent and from the Leicester chapter in our adjacent area.

Three new members were admitted from Burton and Nottingham before the Guild Office by Fr Geoff Knox, vicar of S Laurence and chaplain of the Nottingham chapter who also officiated at the Office. The preacher was Fr Martin Warner, Administrator of the Shrine of Our Lady of Walsingham, who stressed the ministry of servers, not only at the altar but also in the wider context of the church and the gospel.A procession of Our Lady of Walsingham wound round the churchyard and adjoining twitchell to the amplified strains of the organ and the familiar 'Ave' pilgrim hymn.

Benediction, on returning to church, was given by Fr Warner, assisted by Fr Knox as deacon and Fr Bill Enoch, chaplain of the Derby chapter, as sub-deacon, six other clergy were in choir.The altar party was provided by S Laurence servers and the figure of Our Lady of Walsingham carried by Nottingham chapter members, Hazel and Stella, with additional acolytes from Leicester and Long Eaton.

Group Councillor Roland Hudson organised the Festival, supported by the local Cell of Our Lady of Walsingham and S Laurence.

A reception was held after the service with much conversation and greetings being exchanged over a glass of wine. Thanks were expressed to Fr Knox for inviting us to S Laurence and to Fr Warner for preaching and for making the journey from and back to Walsingham in the same day.

S Ignatius of Antioch
Julian Sampson

S Ignatius described himself as the "Bearer of God" or, alternatively, "Born of God". This is how we translate the actual word he used - "Theophoros".We know very little about Ignatius until he was made Bishop of Antioch in the year AD69 - but notice how extremely early in the life of the Church this was, and how soon after the earthly life and ministry of Jesus. S Ignatius clearly lived at the same time as Jesus himself - they may not have been exactly the same age, but they were almost certainly contemporaries.

Some sources suggest that Ignatius was a pagan convert to Christianity and that - like S Paul - he persecuted Christians before his conversion. Other sources suggest that he may well have been a disciple of S Peter, S Paul and S John.There is also a legend which states that Ignatius was present among the disciples when Jesus rebuked them for turning the children away, saying: "Let the children come to me and do not try to stop them, for it is to such as these that the Kingdom of God belongs." (Luke 18 vv15-17). But nothing in the Bible supports this claim.We know much more about the later details of the life of Ignatius. He was arrested during the persecution of Christians under the Roman Emperor Trajan. He was sentenced to be executed in Rome and was taken there under the escort of ten Roman soldiers. It is that journey to Rome for execution which is of major importance to scholars and Church historians, for it was a long and eventful journey.

It is difficult for us, now, to understand exactly how an armed and escorted journey to execution could have involved the things it did, but on that journey Ignatius visited many churches and Christian communities, where he was received with great enthusiasm - for his fame had gone before him. And each time he moved on to another stage of his journey, he would write thank-you letters back to the communities where he had been received. These letters have survived.They are letters of hope and encouragement to persecuted Christians in troubled times. They are letters which give us a great deal of information about the teaching and doctrines and the organization of the early Church. In the Church today, we have three orders of the ordained ministry: Deacons, Priests and Bishops. S Ignatius' letters contain the earliest references to the orders of Bishops, Presbyters and Deacons, and he says that the Bishop has supreme authority. This tells us that the three-fold ministry which we know today had evolved at a very early stage in the Church's existence.

In one letter, Ignatius wrote "Avoid divisions, as the beginning of evil". This is perhaps something else which is relevant to the Church today. After all, Jesus himself said of his followers: "I pray that they will be One, as I and the Father are One".

Ignatius makes reference too, to the Eucharist. He writes: "Christ's sacrifice is the blood of God". This, too, is echoed in today's Church, as many Christians believe that Jesus is truly present at the Eucharist. Ignatius also rather poetically described the Eucharist as the "medicine of immortality".

Ignatius eventually reached Rome and he was duly martyred there. He had looked forward to his journey's end and he looked forward to martyrdom. This may seem rather bizarre to us but, in those early years of Christianity, Martyrdom for the Faith was seen to be higher , better and nobler than all the good works anyone could ever perform in a lifetime. It was also believed to be a sure and certain way of attaining salvation.

Several other writers and Fathers of the early Church mention Ignatius in their own writings; and reference to his death in Rome is made by five different people. Origen specifically mentions the Colosseum in Rome as the site of Ignatius' martyrdom. This would, in any case, seem the likeliest place, as it was the main place in Rome for the putting to death of Christians.

The greater part of the Colosseum still stands today, of course, and visitors may well tread some of the very stones that S Ignatius trod on the last steps of his final journey.

PG11 Festival Sermon
Fr Peter Clarke

'They are the ones he chose specially long ago and intended to become true images of his Son' (Romans 8.29)

To each of us are given opportunities to become like Our Lord, God's only Son, hence the text I have used - 'to become true images of His Son' as S Paul urged those early Christians. So it is how we make the most of those opportunities which is all important. An English conference centre, much used by church groups , has as its motto: 'There are no problems, only opportunities'. One day a clergyman who had not long booked in, presented himself again at the reception. When he said he had a problem, the receptionist responded with a smile, 'Sir, we do not have problems here, only opportunities.' 'Call it what you like,' said the clergyman, 'but there is a woman in my room'.

One way in which opportunities are opened to us - is as servers: those who wait at the Table of the Lord, who are there to assist and help the celebrant, to get everything ready beforehand and to clear away afterwards. Very much in the public eye, servers can make a service, or they can contribute to its failure. Your role, as is the priest's, is to help people to worship Almighty God, in the words of a well-known hymn 'in the beauty of holiness.'

We clergy have a particular and holy role to play, but the server is in a very privileged position - he, or she, is close to the action, closest to 'the Word made Flesh'. I never cease to be amazed when choosing hymns, as more often than not, they turn out to be seen totally complimentary to the theme or the particular ethos of a service such as this High Mass. For instance, the Gradual hymn today.... 'Jesus calls us! O'er the tumult.' The last verse reads....'Jesus calls us! by thy mercies, Saviour may we hear Thy call....give our hearts to Thy obedience, serve and love Thee best of all.' Obedience, service and love - three important hallmarks of a good server. Obedience to the will of God, service to Him and to others, and the ability to transcend all sorts of personal emotions with love in our hearts.

And then, the more modern Offertory hymn 'The Servant King', and its last verse....'So let us learn how to serve, and in our lives enthrone Him; each other's needs to prefer, for it is Christ we're serving.' Very similar to the other hymn I've mentioned, but with a plea for us to learn how to serve God, to put Him at the very top of our list of priorities, thinking of others' needs rather than our own, and always remembering exactly who we are serving - Christ our Risen Lord.

On official letters from Government Departments, there used to be a caption on the envelope - O.H.M.S. on His Majesty's Service. A young lad one day asked for and received from his parents an explanation of those letters O.H.M.S. In his prayers with his parents later that same evening he said, 'Lord, I'm just like a government letter. No matter what becomes blurred or defaced on me, please keep the letters - O.H.M.S. - on me clear. We are all on the King's Service - not an earthly ruler but the King of Kings and Lord of Lords - Christ our King. In our communion hymn, we ask for God's help, after we have received his Heavenly food in Holy Communion. Strength to live out our lives in service, through our actions, that our hearing may not be open to the temptations of this world. Our speech should never be to deceive others, and our eyes always open to God's love. Wherever we go our feet should not lead us into darkness, as our bodies are replenished and fed by the new life of the Risen Lord in the Most Holy and Blessed Sacrament of the altar.

All I have said so far applies to all Christians but I think, in a more direct way, it is even more appropriate for those of us in the public eye in worship - priest and server. Our worship must be of the very best, and so it behoves servers in particular to look their best - in nicely ironed cottas, clean cassocks and shoes. What we must never ever do is to distract worshippers from what they are doing. There is no room for fussy and trivial ceremony understood, perhaps, only by the server or the priest, and totally incomprehensible to those in the church.I think, above all, we must retain a proper sense of proportion, never allowing ourselves to be carried away by highfalutin' ideas and ego-trips. Humour too is important - I have often said that religion is the funniest thing out, and I am sure most of us in church today can recall hilarious incidents in church while we have been serving - A Roman Catholic Bishop arrived in solemn procession in his Cathedral to find the marble gates of the altar firmly closed. From the back of the procession he said, 'When I say three, jump.' Then the father who tells how his football crazy son expresses everything in terms of the game. When the church service had been going on for ninety minutes he pointed out how it was 'full time'. Then came prayers for the sick. 'Now', he whispered, 'we are in injury time.'

How good it is that we can come together, on occasions like this, to celebrate together and to worship God. To remind ourselves of our witness to Him in this troubled world, by our active participation as servers in obedience to God's command to worship Him. To give of our best always, perhaps along the lines of that great American evangelist and black leader, Martin Luther King...'If a man is called to be a street sweeper he should sweep streets even as Michelangelo painted, or Beethoven composed music. He should sweep streets so well that all the host of heaven and earth will pause and say, here lived a great street sweeper who did his job well. Let us be the best servers there can be along the lines of my opening text...'They are the ones he specially chose long ago and intended to become true images of His Son.' Yes, true images of Jesus Christ our Lord, in thought and word and action. Amen.

Glastonbury Pilgrimage Eucharist Sermon
Richard, Bishop of London 4.7.98

Every land is holy. Here at Glastonbury, this truth is presented in the vivid colours of a legend. Was the Holy Lamb of God on England's pleasant pastures seen, close to the beginning of the first millennium? Perhaps, but certainly, as we approach the close of the second millennium, the Holy Lamb of God comes to us afresh as we gather in this holy place.

As we assemble, however, there are glumbose voices insisting that this is "the sagging end and chapter's close" of Christian England. What we know of the symbolism of the Greenwich Dome is not encouraging. It seems it will be dominated by a massive human body which we shall be able to explore in the most intimate fashion; in and out of every orifice. At the end of the second millennium it seems that we are left alone with ourselves. We build a stately pleasure dome and then are confused about its purpose and have to search around for a convincing portfolio.

No wonder that there is so much gloom around. A man said to me the other day,"Bish, I've got a motto and my motto is this - Start each day with a smile; get it over with."

Now you will not be surprised to find me cheerful particularly as we gather to celebrate the Holy and Undivided Trinity but I shall not insult you with the old preacher's dodge - Shout here; argument weak. There are reasons to believe that God will be coming to meet us and to do a new thing in the third millennium.We spend much of our time in a waking dream trapped on the surface of things. It is as if we were trapped in a life sized game of chess. The pawns are being scythed down; the King is going off in all directions but his range is only short and the Bishops are approaching everything slant-wise. This is the level of life which makes the headlines but there is a deep structure which is formed by the rules of the game and the design of the board with its black and white squares. It is easy to be so caught up in the individual moves of the game that the deep structure is obscured, but if the play goes on in unawareness of the rules then the result is chaos.
In our own time, it seems to me, the deep structure of the divine creation is once again being revealed.

1. There is a changing mind-set. We are moving out of the fading industrial age in which the evidence of our senses suggested that machines and solid stuff constituted reality. The Spirit was just some mould grown on the rock of economics and the Church could safely be relegated, as it is in some seaside resort brochures, to the leisure section We are entering an Information Age and the consciousness bred by the new tele-communications environment is catching up with the picture of the deep structure of the world revealed by scientists earlier this century in their studies of sub atomic reality. The heart of stuff is non-stuff, more accurately described as energy enfolded in fields of information. It will be clearer than it has been for centuries that human beings are not machines with spiritual decor but psycho-somatic beings in whom the Spirit is a vital part of the whole. Our attitude to health and the practice of medicine is already profoundly changing to take account of this shift in mind-set.

2. At the same time the deep moral structure which makes for a creative life together is once more becoming visible. The culture of dis-related hedonism in which we all have rights but no responsibilities is under judgement. The stable family is the best

possible nursery of self reliant individuals but ironically the cult of the individual has undermined its own nursery.

The Holy Trinity offers us a vision of freedom and relatedness. We worship one God as it says in the Athanasian Creed, "neither confounding the persons nor dividing the substance". Freedom and fulness of life flows from attachment and faithfulness.

In a world where the game is very confusing, the word of God contiues to wake people up with peremptory moral guidance. We are skilled self deceivers and, when facing major moral and spiritual challenges, we need to have ingested simple rules of life and principles distilled from the deep structure.

Men ought to stand by the mothers of their children. Everyone must understand that the road to freedom and maturity lies through keeping your promises.One never hears Bishops saying such things these days "they say" - Well you have heard them now!

To tell you the truth I do not fear the withering away of religion in the next millennium but I do fear its excesses. There will be a danger of religious fascism and believers must be allies in the defence of freedom of thought and expression,just as they will have to cooperate to defend the most basic freedom of all, the inviolability of human life which is under threat at both extremes of the life cycle.

3. It is not only in the realm of human relations that we are re-discovering the deep structure. In our relations with the rest of creation we are re-discoveringthe limits of our dis-related exploitation of the environment. In particular the limit imposed by the sink capacity of the earth, seas and sky to absorb our rubbish and CO_2 emissions will cause great changes in the way and the spirit in which we live, or it will if we are wise. A monk of Athos said recently - All the doors to heaven and to hell stand open in our time.

As people debate the shape of the next millennium you sometimes hear gloomy talk about the Churches and the young. There were some extraordinary young people among the 27 deacons I ordained in S Paul's Cathedral exactly a week ago, but the demographic profile of our society reveals an unprecedented preponderance of those of us who are in the second half of life. This is the time when you either have a mid-life crisis or when you begin the inner journey which is the proper business of the second half of life. A mid-life crisis is really a sad attempt to deny that one period of life has come to an end and that new work has begun.

One of the great changes in the life of the Church of England over the past decade has been the growing trend of people being confirmed as adults. People are waking up to the deep structure in the second half of life with enough strength and security to do something adventurous for God. Certainly in the Diocese of London the numbers of such candidates for confirmation have risen every year for the past three years.

My hope for the next millennium comes not from spin doctors and defter management strategies.If you keep close to the deep structure by prayer and thanksgiving and follow the way of neighbour love and compassion which was opened up perhaps in this holy place by the Lamb of God then you cannot fail to be fresh and "relevant".

On the front of your service papers there is a sketch of the famous icon of Rublev depicting the visit of the three angels to Abraham, the Old Testament Trinity. The three persons have their own freedom and identity but they are united by their tender regard and

attention to one another which draws out of a person that which is their own but which would never flower but for the love of the other. It is a wonderful picture of the one God, Trinity in Unity whom we worship, neither confounding the persons nor dividing the substance. There at the table is a place reserved for us. We are invited to step up and participate in the great exchange of love; the dance of the Trinity which the holy fathers call the perichoresis. Come taste and see the love which flows in the deep structure of the world; a love which was made manifest here through many centuries and which now bids us to face the third millennium of our Saviour's appearance on earth with hope and celebration. Amen.

Sixty Years A GSS Brother

H Bryan Chilton, Hon Cllr

Next October will see the 60th anniversary of my Admission into the Guild of Servants of the Sanctuary but my association with it began, not as a server, but as a chorister at the church of S Andrew the Apostle, high on the North Downs escarpment.

Familiarity with the psalmody of the Mass and Evensong led me into the Gregorian Association and, with them, to experience the Annual (there was only one) Festival of the Guild in London when we were asked to assist some years before I could put on sanctuary slippers.

The highlight of my Confirmation year was the never-to-be-forgotten Pontifical High Mass of the Holy Spirit for the 1933 Eucharistic Congress in the openair at the White City. It set off my training to be a server, and I recall the pleasure of those quiet prayerful times with the rising sun streaming in the window of the Lady Chapel at the early morning weekday Masses.

I joined the GSS because, as the devotional Catholic society of the Anglican Church, it would enable me to repay some of the debt owed to the succession of dedicated priests who showed and explained the reality and strength of our faith and practice, by doing something to promote it in the performance (I use the word advisedly) of the traditional worship.

My work for the Guild, which was delayed by wartime service with the army in the Far East, was again inspired by a service - our Thanksgiving in S Paul's Cathedral in 1946, when 2,000 servers took part and were so impressed by the Solemn Guild Office and invoked by Dr Wand's address.

This sparked off my mentors Bros William Bromage, Norman Wilkins, Albert Treadwell, Harry Moore and myself to seek permission to form the Guild Choir from singer Members to provide the liturgical psalmody for our General Festivals. It was launched in February 1947, at the church of S Matthew, Westminster, where we were always made welcome by Fr Royle. When Norman Wilkins, the Secretary, left to train for Holy Orders in 1952 I became his successor. I would like to record my personal thanks to Members of the Choir, past and present, for their generous loyalty, hard work and enduring patience.

My work for the local chapter of the Epiphany began at the same time, with re-forming, gathering in former Members and recruiting young Members until it became one of the

largest in the Guild. As MC I gave lessons in serving our services, formed a choir and organized combined festivals with neighbouring chapters. I took office as treasurer, secretary and lay vice-chairman.

Alongside this the late Secretary-General used me to advise other chapters on raising the standard of serving and to coach teams able to staff the General Festivals which began to occur all over the country.Those who appreciated the benefits of our efforts requested that I be given an Honorary Councillorship in 1978, which I felt privileged to accept on behalf of all who have worked with me.

Glastonbury Pilgrimage Evensong Sermon
David, Bishop of Ballarat

The Trinity

You are all here on Pilgrimage. Some of you have made a long journey and others have come from just around the corner, so to speak. It was forty years ago, almost to this day, that I made my first Pilgrimage here from Exeter, and the sense of exitement, of the numinous at the presence of God is as vivid to me now as it was in 1958.

I wonder if I might, this afternoon, remind you of two journeys which were certainly not pilgrimages. First, quite a short trip - in 55BC Julius Caesar crossed the English Channel to Kent. Secondly, a long journey - in 1492, so we learned in school, Columbus sailed the ocean blue.

When Julius Caesar crossed the channel he saw the white cliffs of Dover, first as a solid mass of chalk rising out of the seas; but, coming closer, realising that they are a complex formation, a multiplicity of cliffs, that there are divisions and distinctions. When Columbus crossed the Atlantic and proved that the world was not flat, or, as we are liable to say these days, not in an ongoing, open-ended situation, he saw through his glass what he took to be three islands. On coming closer he found that there was but one island, with three mountain peaks and, being a good Christian, he called it Trinidad - Trinity.

Now then, in the first century AD the Church sailed as it were with Julius Caesar, and in the fourth century with Columbus. The first generation of Christians was strongly influenced by the Jewish tradition- some practising Jews, others gentile fellow-travellers. The tradition was clear: "Hear, O Israel, the Lord our God is one." It makes sense enough - One Lord. The Hebrews had realised it remarkably early in their history. So early, in fact, that you might almost be tempted to believe that they did not discover it for themselves, but that God himself revealed it to them. There is only one God; there can only be one - a single Origin of all things, Source and Ground of our being, uncaused Cause, unmoved Motor, self-existent Existence on which all else depends. There can only be one. The alternative idea in surrounding cultures of a college or committee of gods - one for war and one for love and one to provide a celestial telegramme service - just won't do. If he has to take a vote, you can't call him God.

But then there was Jesus. Oh yes, he lived a truly human life all right, hunger, fatigue and the pain of rejection, but what about the rest? "Who is this that even the wind and the waves obey him?" "Who but God can forgive sins?" And yet here he is, forgiving the sins

of a poor paralysed man. Here's a thing. We know that man believed, for he walked. The point is that the patient believed that the sweaty carpenter from the next village had authority to absolve. He must be God!

And there was more: as the Church reflected on the rushing wind and fire of Pentecost, she became convinced that here too was God. Once again, not a part of God, nor an aspect of God, not a phase of God, not an activity of God, not a Divine Force but a Person, God himself. And so, after the first great Council in the infant Church the apostles write: "It seemed good to the Holy Spirit and to us." He, God the Spirit, has presided over our meeting.

For decades the Church wrestled with the problem. She had come closer to God and discerned the distinctions and divisions. But she was now in danger of believing in three Gods. She tried definition after definition. Finally she accepted the paradox and enshrined it in creeds, prayers and hymns: God is Three and God is One - a divine community of Father, Son and Holy Spirit.

But so what? "So many Gods, so many creeds,
So many paths that wind and wind;
When all this poor old sad world needs,
is just the art of being kind."

Well contrary to what most people say, it does actually matter what you believe.

It mattered to the early Christians, first and foremost because the doctrine of the Trinity was forged out of personal experience. It was discovered, not through intellectual speculation, but through worship and prayer. Just as Moses had come face to face with God and learned His Name - His Nature, so the Church too had come face to face with God. What she believed was not what she had read in a book or heard second-hand, but a conviction wrought out of the thrill and heartache, the joy and sadness, of her love affair with God.

It mattered, secondly, because what we believe is the basis of our behaviour. Unless I believed that the train would take me from Taunton to Paddington, I should not board the train. What I do depends on what I believe. What I believe governs - or should govern - my relationships and my politics and my pattern of living. The life of the Holy Trinity is the pattern for human life. The concept of God as a perfect society is ethically more fruitful and practically more stimulating than any view which regards God as an all sufficient isolationist, incapable of any love but self love. The life of God is a social life. The ideal of human life is a social life - a life lived in friendships, social relationships and good works.

We may apply this right down the line. Of course, it is a pattern for the Church. But, in national life: is a christian - a trinitarian system, a democracy where a first-past-the-post majority wins an election and may steamroller the losers? Or is it a community which lives by consensus and moderation, by the justice afforded by toleration, compromise, balance and inclusivness, by a sense of participation on the part of all? What does the Trinity model mean for our country in the issues of law and order, industrial relations, education and health? What does it mean in foreign policy? What has trinitarianism to say about greedy occupations, which grab the time and energy of workers? What has it to say about censorship, about other thrusting and prurient occupations - the press, the theatre, advertising?

And what then about you and me in that private little world we inhabit? Well, it is not so private at all. In the words of Sir Humphrey, "everything is connected to everything else". Your prayer tonight, your candle lit at Mass tomorrow, your act of self-denial next Friday, the acceptance of pain and weakness by an elderly patient in a nursing home, the courage of the young person who worships on despite pressure from peers, these all will make it easier for someone to die tonight, to resist temptation tomorrow, to cope with bereavement or divorce. These little acts are private, yet social - part of the great redeeming industry of the Triune God.

We may know this today in our worship at Benediction. After Mass, like the apostles, when the 5000 were fed, we gathered up the fragments that remained - worshipping God in the eucharistic left-overs. Benediction is born, not of divine command but of Christian instinct. Anglicans are apt to be wordy in worship and need to pray in deed as well as in word. Anglicans are apt to be ambivalent about the Real Presence of Christ in the Blessed Sacrament and need to affirm it. But in the end, Benediction is not a badge of churchmanship or a doctrinal battle-cry; it is prayer, the cry of the soul for God.

I have never forgotten where I learned that. It was a summer evening in 1987, in the back streets of Trastavere in Rome. "O Saving Victim, opening wide the gate of heaven to man below..." and the tabernacle door swung open so that heaven might come to earth and earth be caught up into heaven. "Our foes press hard on every side..." and I prayed with a little congregation who clearly knew exactly what that meant - foes on every side- of poverty, unemployment, hopelessness, a life of toil and struggle for survival. For them daily bread and the bread of life could not be separated. Like anyone else, to survive on earth they needed a glimpse of heaven and to feel the touch of God.

Benediction is worship and prayer, an instinct. Its theological undergirding is found in the alabaster box of ointment lavished on Jesus. It is the expression of the soul which is forgiven much because it loves much and, paradoxically, loves much because it is forgiven much. Through worship and prayer the Church comes to know in her heart the doctrine of the Trinity. Through worship and prayer at Benediction we know in sacrament both the coming among us of Christ and the gathering up of all things in Him. That means for you and me, foolish, weak, lazy as we are, the assurance that in Christ we are drawn into the very heart of the Godhead, into the inner life of God Himself. The ordinary and trivial and humdrum, which make up much of our living, the joys and sorrows, hopes and fears, dreams and disappointments, failures and successes, which are our life, are given an eternal significance and measureless meaning. God sees and loves in us what He sees and loves in Christ, and that gives us, and all that is in us, immortal value, divine lustre to our living and dying. Kneeling before Jesus, present in the Most Holy Sacrament, *we know that through our union with Him we are being drawn deeper and deeper into the* very heart of God Himself, and that we - and all that makes us who and what we are - are love-tokens, gifts of that love which binds together Father, Son and Holy Spirit.

The Lindisfarne Gospels
(published, with permission, from The Pelican, Newsletter
of the chapter of S Joseph of Arimathea, Portsmouth)

The Lindisfarne Gospels are written on vellum and are the earliest surviving great

masterpiece of English Medieval book painting. According to a note added at the end of the book - a colophon - in the middle of the 10th century, the book was written "for God and S Cuthbert" by Eadfrith, Bishop of Lindisfarne 698 - 721. Aldred, Provost of Chester le Street, who added the colophon, also added the translation into Old English between the lines of the original latin text. This is the first known translation of the Gospels into any form of the English language.

Each of the four Gospels is introduced by a miniature of the writer of the Gospel,an intricately decorated page and a magnificently decorated initial page, bearing the opening words of the text. All the decoration is apparently the work of one hand, that of the scribe Eadfrith. Although it is clear that some quite complex mathematics must lie behind the structure of these pages, much must also have depended upon his instinctive sense for the balance of a pattern and the ability of his hand and eye.

The book was bound by Ethelwold, Eafrith's successor as Bishop of Lindisfarne 721-740 and the binding was adorned with silver, gold and jewels by Billfrith.

It is possible that the Gospels were made ready to honour the placing of S Cuthbert's relics within the shrine on Lindisfarne in 698. The manuscript was associated with the other treasures of the shrine, passing from Lindisfarne to Chester-le-Street and to Durham in 995. There is mention of the book falling into the sea when Bishop Eardwulf and Abbot Eadred attempted to escape from the Danish attack of 878, luckily, however,the book was undamaged. The book remained in Durham up to the closure of the monastery in 1539 during the Reformation and it was one of the books confiscated by Henry VIII's commissioners, probably because of its gold and bejewelled binding. We next hear of it in the hands of Robert Bowyer, Clerk of the Parliaments under James I. From here it passed into the hands of Sir Robert Bruce Cotton in the early 17th century and thence into the ownership of the nation, with the remainder of Cotton's books in 1702, and can now be found in the care of the British Library in London.

NEWS FROM THE CHAPTERS

The Holy Apostles, Guernsey

In 1899 the Guild of Servants of the Sanctuary became established in Guernsey when the chapter of the Holy Apostles was formed at S Stephen's church. The chapter has always been proud of the distinction of being the oldest chapter in the Diocese of Winchester. Today the chapter has both male and female members, with servers drawn from five parishes in the Deanery, meeting regularly to sing the Guild Office.To celebrate the Centenary of the GSS, the chapter held a special Service of Thanksgiving in the form of a High Mass at S Stephen in June, on the Feast of Corpus Christi. The Celebrant was the Rt Revd Dr Geoffrey Rowell, Bishop of Basingstoke, with Canon MC Millard as Deacon and Fr MR Starr, who is the chapter chaplain this year, as Sub-deacon. In his sermon the Bishop spoke of his early days as a server, following in his father's footsteps.

Members of the chapter were delighted to have the Secretary-General of the Guild, Councillor RST Creswell over from the UK, to celebrate with them. The Dean of Guernsey, the Very Red FM Trickey, and other Priests Associate attended. Invited guests included

the Deputy Bailiff - Mr de VG Carey and Mrs Carey, the Deanery Synod Secretary - Mr David Robilliard and Mrs Robilliard, Readers, Churchwardens, members of the Confraternity of the Blessed Sacrament and representatives of the Deanery Mothers' Union.

The singing of the S Stephen's church choir, which led the service, was under the direction of Bro John Stephenson. During the administration of communion, the Vale church choir, under the direction of Fr John Widdows, sang three unaccompanied Latin anthems which were greatly appreciated by the congregation. The service concluded with a procession of the Blessed Sacrament and Benediction at which the Bishop officiated. After the service, invited members attended a Buffet Reception in S Stephen's Community Centre which was provided by members of the Mothers' Union and friends. The Bishop cut the Centenary Cake which had been made by a server, Sister Rosalyn Le Huray of S Stephen's. The Deputy Bailiff proposed the toast of the GSS and the chaplain responded and thanked the chapter secretary, Bro Eric Piprell for all the work he had put in to making the necessary arrangements. A toast to Guests and Friends followed. It was a memorable occasion which will be long remembered by all who attended.

Chapter members with the Bp of Basingstoke & Priests Associate in vicarage garden and the Secretary - General

S Chad, Coventry

Our Epiphany meeting was at S Nicholas, Radford, at which the Rt Revd Anthony Priddis, Bishop of Warwick, presided and preached.

On Saturday, February 7th, we sang the Guild Office at S John Baptist, Wolvey. The vicar, Fr Ray James, gave the address and warmly welcomed us to his church. Our chaplain officiated for the Guild Office and the congregation joined in the procession.

Our 84th AGM and Patronal Festival was held at S John Baptist, Fleet Street, Coventry. End of year reports indicated that we were very sound financially and the usual three figure sum had been sent to COF. The Guild Office and procession followed, picking our way around the scaffolding required for the current major restoration work. The vicar, Fr Barry Keeton, informed us that, during the work, the daily eucharist was being celebrated in one of the many side chapels. He warmly welcomed us to the church. We noticed that the Guild Medal had been inserted into the Bishop's Chair in the Sanctuary. The chair had been given in memory of William Thomas Cheaney and his wife who were members of this church. The thurible and boat which we use at every meeting of our chapter is also in memory of Bro Cheaney who, members may recall, was Treasurer-General of the Guild from 1940-1949 and Secretary-General from 1949-1963.

On Tuesday, 21st April, we met at S Thomas, Longford, Coventry. The parish was celebrating its Feast of Dedication and the sung eucharist was celebrated by the vicar, Fr Kit Dunkley.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 Monday 11th May. As usual this involved an outside procession around the street, followed by sung Mass and refreshments. We were privileged this year to have as our preacher Mother Mary Luke CHC, Mother Superior of the Convent of the Holy Cross at Rempstone, near Loughborough.

Our summer eucharist was held on a glorious sunny Saturday afternoon at S Peter, Binton. This parish is situated approximately five miles from Stratford-on-Avon. Our chaplain, Fr Graeme Hands, was the celebrant. It was good to welcome him back after his operation and recuperation. The preacher was Fr Peter Williams, the vicar. Fr Peter is also the chaplain of the S Dubritius chapter which covers the south of the Coventry Diocese whilst S Chad covers the northern part.It is with great sadness that we have to report the death of Br Reginald George Coupe' Rock. One of our oldest members, he passed away on Wednesday 29th April.

Holy Cross, South Somerset

In January members met at the church of The Good Shepherd, Furnham, Chard for the Guild Office.

The Feast of Candlemass was celebrated at S Swithun, Bridport, by Fr Roger Shambrook, the incumbent and our chaplain, with a Mass and procession.March saw us gathered at S Michael, Yeovil, to sing the Guild Office and hold the AGM.We have a steady membership, although attendance at this meeting was rather poor. Our chaplain was warmly thanked for his dedication and encouragement. The officers were returned unopposed.

In April a few members attended the Chrism Mass at All Saints, Weston-super-Mare, which was a very rewarding experience. Also in April, on Good Shepherd Sunday, we attended Evensong and Benediction at The Good Shepherd, Furnham, for their Dedication Festival. This was followed by a social gathering.Corpus Christi this year was celebrated at The Good Shepherd as well, when the incumbent, the Ven Frederick Hazell was the celebrant and our chaplain preached an excellent sermon. The Blessed Sacrament was carried in procession around the outside of the church.

S Hugh and Blessed Edward King, Great Grimsby

In April we visited S Mary, Barton upon Humber for the Guild Office at which the address was given by Canon Ernest Hepworth. In May we were joined by the Boston and Lincoln chapters for Guild Office and Benediction at S Michael & All Angels, Louth. Our chaplain, Fr Terry Atkinson officiated. In June we visited S Mary & S Gabriel, Binbrook, for the Guild Office. Our July meeting was a Mass to celebrate the Centenary of the Guild at the parish church of S James, Grimsby. The Celebrant and Preacher was the Rt Revd David Tustin, Bishop of Grimsby, who admitted one member. We were also joined on this occasion by members of the Lincoln chapter and members of S James congregation. This was followed by a splendid Buffet Supper at which Fr Terry proposed the toast to the Guild.

S John Baptist, Torbay

In May we, together with the Plymouth chapter of Our Lady & S George, met at Buckfast Abbey to sing the Guild Office. The sermon was preached by the vicar of S John, Sutton-on-Plym, Plymouth, Fr Brian Lay who suggested that May was the ideal month of the year - the countryside was a wonderful sight, Spring was still with us, Summer had not yet arrived. May often contained the Festivals of the Ascension and Pentecost and, usually, it was still in Eastertide. It was also the month of Mary. In May it was especially appropriate to recall that, because the Blessed Virgin Mary said "Yes" to God, God *brought forward our Salvation and "Jesus was born into our world and became one of us".* For what is almost certainly the first time since its formation in 1926 we visited, in June, the Britannia Royal Naval College at Dartmouth for a Sung Mass in the College's beautiful chapel. The celebrant was the college chaplain, Fr Nick Woodcock, assisted by Fr Mike Hills who read the lesson. In his sermon Fr Woodcock emphasised the importance of Christians being always mindful of their calling."Our task is to be Christians for twenty-four hours a day, every day," he said, "anything else becomes a fraud".

We broke new ground again in July when we visited S Mary the Virgin, Denbury to sing the Office. followed by Benediction of the Blessed Sacrament. Fr Gorran Chapman, vicar of S Martin, Barton, and joint chaplain, officiated for the Office and Fr Royston Davis, vicar of Denbury, conducted Benediction. Fr Roger McDowall, vicar of Tor, and joint chaplain, preached on the necessity of reverence in all our worship.

S John the Divine, Leicester

Our Patronal Festival was held for the first time on the Feast of S John ante Portam Latinam on May 6th at S Mary de Castro. It was well supported by 40 servers and about 30 others. At the beginning of the service the Warden dedicated the new cope made and presented by Mavis Woodings. The service continued with a procession, followed by High Mass at which Fr David Cawley was Celebrant, Fr Brian Glover Deacon and Fr Lawrence King Sub-deacon. The Warden of the Guild, Fr David Moore gave the address. Thanks were given for 4 members who celebrate 50 years membership this year - Bob Hawkins, Harry Lord, Ian Stevens and Norman Sutton. At the reception after Mass Mavis was presented with a bouquet in thanks for her work on the cope which she has given to the chapter, and cards were presented to Ian and Bob and sent to Harry, who is now unable to attend meetings, and to Norman, who was attending a funeral, to mark their 50 years membership.The Nottingham area Festival was attended by 12 of our members

S Luke, Wellingborough

A Centenary Festival Mass was held on Thursday May 14th at S Mary, Wellingborough when the Celebrant was Fr Robert Farmer, the parish priest, and the preacher was Fr JD Moore, our Warden. Over 100 servers and friends, including our chaplain, Fr Peter Tabernacle, attended. A Buffet supper followed.

Our chapter now has over 100 members and meets at various churches in the area, monthly, to sing the Guild Office. A Requiem Mass is sung in November each year.

S Mark, West Cornwall

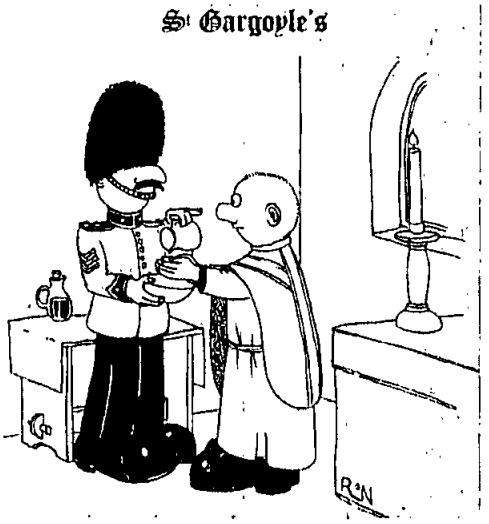
For our September 1997 meeting we went on a coach trip to Crantock parish church where we sang evensong. After refreshments we went on to Newquay for the evening. In October we visited Mount Hawke parish church for Mass at which the celebrant was Fr Andrew Gough, our chaplain, and Fr Roger Bush preached.

On Wednesday November 5th Fr Gough celebrated a Requiem Mass at S Agnes parish church. The preacher was Fr Michael Adams.

Our next meeting was our Advent Carol service at S Euny, Redruth, where Fr Bush is rector. The following Saturday we held the annual chapter dinner at the Regal Hotel, Camborne. 23 members and friends had an excellent meal. The AGM of the chapter was at Camborne parish church.

The February meeting was held at S John, Treslothan. The Guild Office was sung with Prebendary AJ Vincent, who also led Devotions, as Officiant. Fr Philip Douglass was the preacher.

In March Fr Gough led Stations of the Cross at Chacewater parish church.



As the server's strike entered its third week, the army was called in

(Printed by permission, with acknowledgements to the Church Times and Ron Wood).

LETTERS TO THE EDITOR

184 Tottenham Lane
LONDON N8 8SG
19 May 1998

Dear Raymund,

I am being asked from time to time by Guild members if I could give them some form which they could use to make a bequest to the Guild. I have culled the attached from one which the Guild of All Souls issues and I wondered if you could arrange to insert this in the next issue of The Server.

Kind regards,

Yours sincerely,

Louis A Lewis

A FORM OF BEQUEST TO THE GUILD

"I give and bequeath to the Treasurer for the time being of the Guild of Servants of the Sanctuary, the sum of free of legacy duty, which I direct to be paid from such part of my personal estate as I can lawfully charge therewith, and the receipt of the Treasurer of the said Guild shall be a sufficient discharge to my Executors for the same."

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