



The Server

**The Quarterly Magazine of the
Guild of Servants of the Sanctuary**



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GUILD OF THE SERVANTS OF THE SANCTUARY

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

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Objects of the Guild

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

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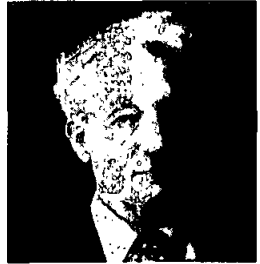
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EDITORIAL

One Man's View

Do you believe in Conspiracy Theories? Should one believe in them? Raymund Waker For years the Glastonbury Abbey Pilgrimage was held on the last Saturday in June. Two years or so ago the Pilgrimage Committee decided to change it to the first Saturday in July - the last Saturday in June was clashing with too many Ordinations. Now, it is alleged, a decree has gone out from Caesar Augustus that there are to be no Petertide Ordinations until, at least, June 29th. Surprise! Surprise!



Ordinations are again clashing with Glastonbury! 'Christ Our Future', on June 10th 2000 in the London Arena, has been under planning and discussion for over two years yet it appears that Gloucester Diocese is organising a rival attraction on Cheltenham Racecourse. The July issue of 'Together', the Gloucestershire Church Newsheet announces 'The countdown has begun. With just one year to go. On 10 June Pentecost 2000 was officially launched at Gloucester Cathedral.' Are these clashes deliberate or unfortunate? They both can affect, unfavourably, the 'Traditional' side of the Church but, on the other hand, it is reasonably arguable that Petertide Ordinations should not take place before Petertide, and Pentecost is Pentecost. The date is fixed, the month is promising, it's in the middle of the year and there could hardly be a better time to celebrate the Millennium - it has the additional advantage that it falls reasonably mid-way between January 1 2000 & December 31 2000, which should satisfy the doubters, the beginning or the end of the year.

For twelve months we have been waiting for a complete end to the conflict in Northern Ireland. The Good Friday agreement looked forward to this but was it based on a false prospectus? It is repeatedly claimed that Sinn Fein and the IRA are, to all intents and purposes, the same thing but are they? Was it wise, is it ever wise to arrange talks in which declared representatives of the IRA are not included? Was this all a fudge because it was accepted that no agreement would ever be arrived at if the arms decommissioning was firmly timetabled? We can only hope and pray that the demand of the common people for peace and reconciliation will prevail.

An equally difficult situation now exists in Kosovo. You can argue endlessly about the rights and wrongs of NATO's actions and whether there were other alternatives but we have to live with the situation that now exists. Will Kosovan Serbs and Albanians ever be able to live together again in harmony? Tito gave Kosovo autonomy but Milosevic took it away. It is said that the Serbian population of Kosovo has been decreasing over many years - why? Was this a result of the autonomy and a largely Albanian government or was there some other cause? Has Jugoslavia/Serbia exploited the mineral resources of Kosovo to the detriment of the natives? All these problems will need to be investigated and solutions will need to be found for them before there can be any hope of NATO being able to return the Government to the people of Kosovo. Here we need to pray for the people of Kosovo - Albanians, Serbs and Gypsies - and for NATO and KFOR and for peace and reconciliation.

Raymund JM WAKER

FROM THE SECRETARY GENERAL

2000 Council Election

The following Councillors complete their Term of Office at Easter 2000. 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 1999.



Roy Cresswell

Present Councillor

LG4	City of London, Westminster & parts of Essex	Mark Brett
LG5 & 6	London South & East	Maurice Dunman
PG1	West Kent	David Tilley
PG2	East Kent	Fred Palmer
PG5	Devonshire	Michael Bennett
PG7	Dorset, West Hampshire East Somerset	Henry Frier
PG10	Bedfordshire & Hertfordshire	David Froud
PG17 & 23	Dioceses of Lichfield, Worcester, Birmingham & Hereford	Roy Cresswell
PG21	Cheshire, Cumbria & Lancashire	Andrew Mays

Procedure 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.

CENTENARY SOUVENIRS

There are still stocks of Centenary Pens, Key Fobs, Bookmarks, Coasters and Car Stickers. All at 50p each (including postage). Reduced prices for quantities - contact Nigel Makepeace, 37 Dillotford Avenue, Styvechale, COVENTRY CV3 5DR who will be most happy to attend to your order. We do not want these left on our hands - if you haven't purchased a Centenary Souvenir, please do so now.

It wouldn't break the bank if you ordered a Full Set at #2.50 -what about it?????

CHANTRY BOOK

December

Winifred Cornish

January

Gilbert W Bennett
H Blowers
Barry Jones
Kenneth B Robinson

February

Robert L
Laverick

May

W Hastings Barry
Henry J Baxter
Ronald L Bull
A Albert Morrish
Harold Pickles, PA
Stanford Uren

June

Basil Heath



R.I.P.

Henry John Baxter (24.9.28-17.5.99)

Brother John died after a short but painful stay in hospital. He moved to Eastbourne with his wife in 1987 when they were made redundant as child care workers. John was appointed Verger of S Saviour and S Peter church and soon after joined the chapter of S Wilfrid. In 1995 he became Secretary of the chapter and remained in that office until he retired in March this year. Shortly after that he entered hospital for an operation on his throat, but the cancer was too advanced. On 28th May S Saviour and S Peter was packed with members of the chapter, the Vergers Guild (of which he was currently chairman) and parishioners for a Concelebrated Requiem Mass.

May he rest in peace and rise in glory.

FORTHCOMING EVENTS

1999

September

4 GROUP 11 FESTIVAL

Lord Mayor's Chapel, College Green, Bristol

Noon - Solemn Mass

Celebrant & Preacher: Canon Brendan Clover

3.00pm - Guild Office and Benediction

11 *Lichfield Diocesan & Midlands Area Festival*

Lichfield Cathedral

Noon - Solemn Eucharist

Celebrant: The Rt Revd Geoffrey Rowell

Bishop of Basingstoke

3.00pm - Guild Office & Procession

Preacher: The Bishop of Basingstoke

18 *North Western Chapters Festival*

S Andrew, West Kirby, Wirral

Noon - Mass (Preacher & Celebrant to be confirmed)

3.30pm - Guild Office, Procession & Benediction

The Bishop of Beverley (the Rt Revd John Gaisford) will be in attendance, subject to other engagements

October

9 *Autumn Festival*

Derby Cathedral

Noon - Solemn Eucharist

3.00pm - Guild Office & Procession

Preacher: The Very Revd Michael Perham (Provost of Derby)

November

13 *S Wulstan Chapter Festival*

S Stephen, Redditch

3.00pm Solemn Mass & Procession

There is an half hourly Saturday, train service from Birmingham to Redditch.

The church is only a 10 minute walk from the station and is adjacent to a large covered shopping centre. We invite all Midland area chapters to attend.

2000

January

8 *SOUTHWARK DIOCESAN SERVERS FESTIVAL*

Southwark Cathedral

Noon - Solemn Eucharist

3.00pm - Solemn Guild Office



Preacher: Fr Timothy Bugby, Superior-General of
The Confraternity of the Blessed Sacrament

April

29 Easter Festival & AGM

S Alban, Holborn, London

Noon - High Mass

3.15pm - AGM in the Nave of the church

4.15pm - Guild Office, Procession & Benediction

May

23 PG16 Area Festival

S Laurence church, Long Eaton

7.30pm - Solemn Guild Office, Procession of

Our Lady of Walsingham, Benediction

Preacher: the Rt Revd Michael Houghton (Bp of Ebbsfleet)

Please note revised date.

June

10 London Arena

Christ Our Future

Mass - Noon Celebrant: The Archbishop of York

Preacher: The Bishop of London

October

14 Autumn Festival

Tewkesbury Abbey

GLASTONBURY PILGRIMAGE EUCHARIST SERMON

John, Bishop in Europe 3.7.99

Today we come as pilgrims to worship the Triune God and to honour Benedict, patron of Europe. Especially this year, as our continent contemplates the awfulness of war and its consequences, I want to remember particularly that, in designating Benedict patron of Europe, Pope Paul VI named him "the messenger of peace". That is one of today's ironies.



Another is that this celebration occurs just a few days after the funeral of a great modern Benedictine, Cardinal Basil Hume, who will surely be in the heart and mind and prayers of many of us today. There has been much speculation about why Basil Hume should have been held in such respect and affection by so many people even among those who did not own his jurisdiction or share his faith. Apart from the signs of God's grace in his own personality and ministry, it has been suggested that part of the reason is to be found in the way the life and institutions of this country are deeply rooted into the Benedictine tradition, in its generosity, its practicality and above all its community emphasis.

If you want to understand why the Church of England is the mixed, broad, church it is, you need look no further than this - starting as far back as the letter

written by Pope S Gregory the Great to the monk Augustine who was sent as a missionary to these islands. Augustine had asked about how to fashion a churchmanship for these difficult angular people on the edge of the civilised world. The Pope's wise advice was that he should choose select practices from the Church of Rome and from the churches in Gaul and from any other churches he knew and combine them in a way best suited to the needs of Canterbury. For, he said, places should be respected because of the good practices they observe; practices should not be deemed to be good simply because of the places in which they are observed.

Not many years after Augustine first sought to embody Gregory's wisdom in the early structures of the Church of England, more centralising tendencies appeared and what we might describe as the first Act of Uniformity in our history is to be found in the decrees of the Synod of Whitby. Like all subsequent Acts of Uniformity its influence has not, shall we say, been absolute. It is thus part of the genius of the English and their Church to embrace what others find to be contradictory. That reflects something of the generosity and the humanity of the Benedictine way and possibly explains something of both the strength and the weakness of the Church of England. It was almost inevitable that I should have referred quite early on in this sermon to Cardinal Hume. Let me now take some words of his as a guide to the next element of what I want to say:

"The very essence of the Benedictine view is the search for God by individuals within a community and by a community itself."

I suppose that the place of the individual within the community is one of the chief dilemmas of our time. Even the way this is expressed is controversial: echoing the Cardinal's words, I said, "the place of the individual within the community". But many people these days would have preferred to say "the relationship between the individual and the community".

I hope you see the difference.

We live at a time when many values traditionally taken for granted are being questioned. Sometimes, of course, they are questioned because people, quite frankly, think they are wrong. Well, we could discuss that on other occasions. But sometimes they are questioned because people think the whole idea of right and wrong is simply meaningless. All we can reasonably talk about is what you think to be right or what I think to be right - or even worse "your" right, your "wrong" and my "right" and my "wrong". In other words - it's all relative. As a friend of mine (yes, still a friend - actually a brother bishop) put it to me recently, it is now impossible to speak about universal values or universal moral principles. I have to say quite directly and unambiguously, "I think he is wrong."

What on earth has all this got to do with Benedict or Europe? I think, a very great deal. Our continent is at a crossroads. Its basic choice is not a single currency, or giving up sovereignty, a common defence policy or any such essentially secondary issues. Its fundamental choice is whether its decisions about such issues will be based on any principles or not, and whether those principles will be derived from the Gospel or not.

In our so-called post-modern world there is a real danger that people will be deceived into thinking that values are all a matter of individual choice, and therefore that society is simply a pragmatic compromise between rival views of what is right and what is wrong. The best we can hope for is a mutual tolerance in which no one will claim too much in the matter of truth. This is ultimately a lonely world in which everyone must fend for him or her self.

Benedict was convinced, however, that it is in a community called by God that true values are to be found. As Basil Hume once expressed it, "The spiritual quest is the secret of what is most valuable in our individual lives, and it is also the basis of human community."

S Benedict was absolutely clear about this. As a brief illustration let me remind you of what he said about those who thought they were called to the hermit life. Benedict knew that God was calling some people to a solitary life apart from the mainstream of society, but he was insistent that a long, patient and demanding testing in the life of a community was essential first. It is in and through a community that the individual is formed and indeed that is how he or she learns to be an individual. This has some important implications for the sort of Europe I would like to see.

Should it be chiefly an economic community, whose values are summed up in the bottom line? Should it be a political community, whose vision, might be wider but which always runs the risk of subordinating people to policies? Or should it be, could it be, a human community, with structures and institutions that reflect the eternal dignity of each person and which enable each person to make his or her own contribution to the common good?

This is not to say that societies could or should be monasteries, or that all questions of practical politics can be easily resolved in this way. It is, however, to claim that this and no other is the correct perspective from which to approach the matter. Benedict set out "to establish a school for the service of the Lord". Many of the best aspects of European and English society have arisen precisely because Benedictine missionaries, Benedictine monks and Benedictine communities laid their foundations.

I long for a Europe (and indeed a Britain) in which people are not valued because they are consumers or voters or economic units or human resources, but because each is an unique person made in the image of God, called as a member of a human community which itself reflects the glorious communion of God Himself, Father, Son and Holy Spirit. Amen.

CONFESSION

Alan Canterbury

I once heard it said, or read it in a book, that 'Catholics (Roman) were lucky, because if they had done wrong, they could pop into a confessional box and tell a priest in anonymity. How true, but there is more than that to the Sacrament of Confession and Absolution.

We, as Catholics, Roman, Orthodox and Anglican, are lucky and blest that we have this sacrament. As the writer said when referring to Roman Catholics, 'if they are truly sorry they can go in anonymously to talk over their sins with a priest. They have someone to talk over their wrong doings with, and it will go no further, it's just between God, the priest and the sinner.' When Anglo-Catholics make their confession, it is seldom in a



confessional box but

entirely in the open. They know their Priest Confessor and he knows them. Anyone can see you making a confession, kneeling in front of the Cross of Christ with the priest, and

can pray for you. We are all sinners in the sight of God, some by a larger or smaller degree; but one thing that we all need, is to confess. There are many Catholics who, for one reason or another, have confessed only once, when it was part of their Confirmation preparation. A lot of people still do not understand this Sacrament; they see it as being unnecessary, or just being a practice of Rome.

Can I assure you that there is nothing more rewarding of offering such relief than to make a worthy confession and to receive absolution from the priest. You should make a proper preparation, thinking over sins past, then you approach the confessional and kneel in front of the Cross of Christ with the priest beside you. He listens and prays with you and then grants absolution. After you have made your full confession and have been absolved by the priest, you return to your place and meditate on what has taken place. You carry out the penance given to you and then return to your home or work lighter, the weight of your sins lifted. Confession does not mean, as many say 'confess on Saturday afternoon and sin

Saturday night'. When you confess you must try, with God's grace, not to sin again. To confess with no intention of righting your wrong doings makes your confession itself a sin. Everyone would find it helpful to take part in the Sacrament of Penance. It makes you stop and look inward. I have a St Swithun's Prayer Book that I have used a lot. It has a list of possible sins, and if you study this it helps you to recall all those little sins you forgot or brushed under the carpet. Confession is one of the Great Sacraments of our church so why not use it?

FESTIVALS

PG16 Area Festival

The Annual Area Festival attracted over 150 servers and friends to the parish church of S Laurence, Long Eaton, on Tuesday May 18th when visitors came from Burton-on-Trent, Derby, Mansfield, Matlock, Nottingham and Stoke-on-Trent with a contingent from the neighbouring Leicester area led by Councillor Terry Doughty,



PG15.

Servers robed in the newly completed S Laurence hall and sang the hymn 'Ye who own the faith of Jesus' as they made a long entry procession into the church. The Guild Office was sung by Fr Geoff Knox, vicar of S Laurence and chaplain of the Nottingham chapter. The address was given by Reverend Mother Mary Teresa, SSM, Superior of the Priory of Our Lady at the Shrine of Our Lady of Walsingham. She likened the duties of servers to the gifts described by S Paul as one of the diverse gifts held by people and given in the service of the Church.

At the procession following, the statue of Our Lady of Walsingham was carried by Sandra Ware and Sister Heidi from All Hallows convent at Ditchingham, Suffolk, now an honorary Life Member of the Guild and formerly of the Nottingham chapter. The organ music, played by Mr David Yates of Burton-on-Trent was relayed to the church-yard as the candlelit procession wound its way round.

A collection amounting to #124 was given for the extension building fund of the Priory at Walsingham.

The Festival concluded with solemn Benediction given by Fr Alan Cole, vicar of Holy Trinity, Ilkeston and assistant chaplain of the Nottingham chapter, with Fr Geoff Knox as Deacon and Fr Bill Enoch (a former vicar of Holy Trinity) as Sub-Deacon.

A reception was held in the hall after the service at which the festival organiser Roland Hudson, PG16 councillor, thanked Fr Knox for inviting the Guild to S Laurence for its annual festival and also thanked Mother Mary Teresa for her inspiring and thought provoking address. The Secretary-General, Roy Cresswell, had also sent a message of goodwill for the festival.

The Festival in the Millennium year will be on Tuesday, May 23rd, at 7.30pm at S Laurence, Long Eaton, when the preacher will be the Rt Revd Michael Houghton, Bishop of Ebbsfleet.

Centenary of the Guild Office

S Edmund, Dudley, June 7th

About 150 servers and friends gathered to celebrate the centenary of the Guild Office and to listen to the Warden's sermon, printed elsewhere in this issue.

The visiting servers spread around the gallery for their robing and unrobing.

Apart from the expected local councillors and servers we also were pleased to see the Editor of The Server and Councillor Trevor Theaker, PG19, West Yorkshire.

After the celebrations were over and the refreshments were being enjoyed Councillor Makepeace could be observed improving the shining hour and catching the eye and pocket of members wanting to buy Guild Souvenirs, Ties etc.

It was a very enjoyable evening and travellers from afar were very appreciative of Roy's detailed directions.

About God -(42)- "THE HOLY CATHOLIC CHURCH" - "A SUMMING UP"

Revd Canon Wm H Barnard

We shall end our thoughts on this section of the Creed, about the Church, on a somewhat provocative note to stimulate thought. "What exactly do we mean when we say we believe in one Holy, Catholic Church?" We have seen that "Holy" means "different" or "separated out"; "Catholic" implies "throughout the whole"; "Church" comes from a Greek word meaning "belonging to the Lord". So when I say, I believe in the "Holy Catholic Church" I am referring to "the whole great company everywhere throughout the world, who stand out from the rest of humanity and are different because they have accepted Jesus Christ as Lord". (Dr L Small).

Such a statement cuts across all denominational barriers, our closed systems of doctrine and differences of worship and administration. It doesn't mention episcopal confirmation, baptism by total immersion as an adult, acknowledging the authority of the Pope or denouncing him as anti-Christ! So being a member of the Church and saying we believe in it implies, in S Paul's words, "to possess the spirit of Christ". If we do not, says S Paul, we are not Christians, churchfolk. And he goes on to point out how those who are IN the Church and those who are OUT can be

distinguished. Any individual, congregation or denomination which does not produce "love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control" does



not possess "the spirit of Christ". Such commodities, which are the work of the Holy Spirit are in very scarce supply today but where they are seen to be in use, there is the Holy, Catholic Church. It is Christ's Body caring for the hurt and needy with Christ's own spirit. Those who do not show this spirit are outside the Church; those who possess it and are allowing the Holy Spirit of God to work within them are in the Church.

A man had a dream in which he arrived at Heaven's gate, which he found wide open. He asked an angel nearby if he could enter. "Certainly" said the angel.

"You mean, you don't want to see my papers - no tests, controls or anything?"

"Stop fidgeting and go in if you want to" replied the angel. The man walked through, past buildings of incredible beauty and along paths through delightful gardens but found no people. He came back to the angel and asked, "Where are they?" "Where are who?" said the angel. "God - Jesus Christ - the Saints, you know". "Oh" said the angel, "Them; They're down in Hell helping the damned. If you'd like to join them I'll ring for the lift".

You see, to be a member of the Church and say we believe in it is a tremendous task, involving caring for, servng the needs of, others now. The Church, the Body of Christ, ie you and me, cannot begin to face up to the task unless the whole Body is filled in every part with the life and power that can come only from the Holy Spirit.

WHO'S WHO

Terry Doughty, Councillor PG15

I am 56 years old and took early retirement last October after 31 years working in the Accounts/Administration department of the local newspaper. I am now working, part time, as a Betterware Co-ordinator which gives me spare time for other activities.

I am Sacristan and Head Server at S Mary de Castro, Leicester, as well as being Secretary of the Leicester chapter of the Guild. I am also involved in producing a quarterly newsletter for the Catholic Societies in Leicester.

I also enjoy computers and have, amongst others, set up a web site for the Leicester chapter of the GSS at <http://www.users.surfaid.org/tdoughty/GSS.htm> (If any other chapters have sites please e mail me on tdoughty@surfaid.org or if any chapters would like to send me their programme details I will add them to the 'Other Chapters' page.)

I am looking forward to my work as councillor for PG15.

Clive Tillin, Councillor PG9

I am 30 years of age and am currently employed at Adwest Steering where I have been employed as Materials Manager for the past five years.

I have been a server since I was thirteen years old and a member of the Guild for over sixteen years. For the past eleven years I have served on the chapter committee. I have also served two three-year terms on my church PCC.

DIRECTORY

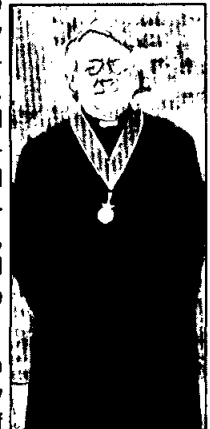


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Shaftesbury	SHAFTESBURY Dorset	0117 9400105	BRISTOL BS11 0NP
S Michael & All Angels PG19/117 Doncaster 01302 535892	Richard Smith 3 Pool Drive Bessacarr DONCASTER DN4 6UX	Our Lady & S Eadburgh PG16/134 Southwell	F Paul Smith 35 Bramcote Road Beeston NOTTINGHAM NG91AJ
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Guild Office Centenary Sermon

Fr David Moore

We meet to celebrate the centenary of our Guild Office. Our Guild was founded on December 3rd, 1898, so, quite rightly, we celebrated in proper fashion the Guild Centenary last year. But it is more than appropriate that here, on June 7th, we are met to remember the first singing of the Guild Office in Saint Mary Magdalene's church, Munster Square. The current issue of the history of our Guild states that the Office was 'sung' there and on that date. But, a few sentences later, the statement is made - 'It should be noted that approval was given for the setting of the Guild Office to plainchant'. It is not at all clear if that was in December 1901, at an AGM in what we now know as Southwark Cathedral. In 1903, the plainchant setting was approved and Fr Frere, CR, later Bishop of Truro, prepared the music for general use in the Guild Office. From that, I think we can safely conclude that Bishop Frere was involved, from the start, in bringing together the words of the Office and Plainchant.



Before we go on, just a little about Bishop Frere (1863-1938). He came from an East Anglian family. His father was Bursar and a Fellow of Downing College, Cambridge. His grandfather had been Master of

that College. Fr Frere gained a First Class Degree in Classics in 1885, whilst at Trinity College. He then went on to Wells Theological College. In 1887 he was made a deacon by Bishop Temple of London. He served his Title as an assistant curate in the parish of Stepney. He managed to study plainsong and to pursue liturgical research, which was for him a lifelong study. He was highly regarded by scholars throughout Europe. In 1892, he joined the Community of the Resurrection at Mirfield and, nine years later, he became Superior of the Community. He wrote many works, amongst which were a Sarum Gradual, Studies in Early Roman Liturgy, a History of the BCP (1902) and a book entitled Principles of Religious Ceremonial (1906), which was an attempt to stem the tide of Roman Ceremonial in English churches, largely, to no avail. In 1904, he was awarded the degree of Doctor of Divinity by Cambridge University. In 1923, he was consecrated Bishop for the Diocese of Truro, of which he was the seventh bishop since the founding of the See in 1877. He was much involved in the compiling of the 1928 Prayer Book which failed to pass through Parliament but, without a doubt, it has had an influence on the worship of the Church of England until the advent of the ASB. In the 1920s, Bishop Frere was involved in the Malines Conversations and he was also President of the Fellowship of S Alban and S Sergius. He returned to the Mirfield Community and died there in 1938 and is buried opposite Bishop Gore. Weren't we privileged as a Guild to have someone so eminent involving himself in the setting of our Guild Office to Plainsong? To say that the Guild blazed the trail in having a Plainsong Office would be an exaggeration. But, quite clearly, our forefathers in the Guild were involved in the re-birth of the singing of Cantus Planus in the English Church. The singing of Psalms and Hymns to plainsong has continued. I do not wish to make any comparisons between the singing of Psalms to Plainsong Tunes and Anglican Chants. Both have their place. Both can be inspiring if sung well and both can be quite off-putting if sung badly! Plainsong is very fashionable at present. It is almost in the Charts!

So we have entered into a wonderful inheritance in the form of the Guild Office. It is worthy of the best that we can offer. It is:

(1) The worship of God and must, therefore, be the best that we can offer to Him. Do practise the singing of the office. Brother Edmund, SSM, used to visit my college when I was an undergraduate to teach us how to sing plainsong. He used to exhort us to imagine that we were bowing a violin, or that we were squeezing a sponge in our hand as we sang. Don't bellow plainsong as if you were playing a trombone. If you cannot hear the person next to you singing, you are singing too loudly. Watch your breathing. Take note of the breathing marks in the Office and don't pause and/or breathe at every comma, as some do.

(2) The Office is both a communal and a personal offering. It is something that we do together and, therefore, as such, is of great importance in our lives. It is also individual in that it is the raising to God of the soul and mind to the glory of the All Holy God. I finish with a text, 'Worship the Lord in the beauty of holiness'. (Psalm 29, v2)

HAPPINESS

Search not for hapiness - its sure and sole address
Is in God's Heart, and men can only share it when
Their own hearts beat in time with that beat all sublime

If all our loves are part of the Love within His Heart
Then in spite of all time's pains the joy we have remains
And all we are and do is every day made new.

A dance the heart will stir, Christ choreographer,
Love the dynamic theme; and happiness will seem
Merely the moving in to End from Origin.

Search not for happiness; it will not come unless,
Living in Him, we sense and share His permanence,
The vital Now that brings the abidingness of things.

HO Brian O'Neill

HOLY LAND PILGRIMAGE "Say Yes To God" 1999

Walsingham England's Nazareth to Nazareth

A Diary by Ted Upshall

Wednesday March 17th. Having left home at 11.15am yesterday we arrived in Tiberias at 3.00am this morning. We were offered food and drink but bed called. We were aroused at 6.15am as we needed an early start and proper organisation is important, we are 90+, including 12 priests.

I dragged myself very reluctantly out of bed and hesitantly drew back a curtain, the sun streamed in and, spread out in front of me, was the Sea of Galilee, sparkling and shimmering. Then I knew that, at last, I had arrived. Jesus never saw it from the seventh floor of a Holiday Inn!

Although we had an early start, we were back by 2.30pm to rest and recover. It really is very warm and better to get around early in the day.

Today we drove to Nazareth for Mass in the Basilica of the Annunciation, this is a new Basilica built over Mary's house at the time. The lower level is very simple and plain, depicting her earthly life, and this is where we celebrated Mass of the Holy House at Walsingham. The upper church shows the Glory of Heaven which became Mary's and is promised to all Jesus's faithful servants. The place is a blaze of colour, with contributions



from all over the world.

Following this we went to Cana, to the church of the miraculous wine. This occurred, of course, at a wedding, so the opportunity was taken to renew wedding vows for all those of us in this happy estate I shall not talk much about the churches as there are plenty of good books which do that very much better than I can. I think what we did and its effect will be of much greater interest. I have been shocked by what I have seen; so much of Israel is an untidy building site and looks pretty neglected. However, the nation is only fifty years old, so what else can I expect.

We are getting to know each other quite quickly, I suppose having a common interest helps - Whether we shout Glory to God or Hail Mary, we do it as one and then we become one.

Thursday March 18th. Because we fell behind yesterday we have been very busy today. So much, I hardly know where to start, so I must simplify. We have celebrated four Galilean Mysteries today and, at each, we have included one decade of the Holy Rosary. Each of which was celebrated at a different location:

- 1) Loaves and Fishes at TABGHA
- 2) Peter's profession of Faith at the church of the Primacy
- 3) Healing in Capernaum at CAPERNAUM
- 4) The Transfiguration at Mount TABOR.

The main event of the day was the Healing Mass on the Mount of Beatitudes; an altar has been built in an outdoor theatre behind the Basilica overlooking the Sea of Galilee and we had our Mass there. This was not a Mass in the sense of physical healing only. It recognised that we all need healing, and it may be that because of this knowledge, that we are here. This type of Mass I always find to be very difficult because it makes me realise that, without Jesus, I do not have a real existence.

Looking at more temporal matters, we are looked after very well, and the food is excellent, also of great quantity. Today has been hot, but we do not know how hot as the locals just regard it as a pleasant spring day. It will not be really hot for a few weeks yet, we are told. They are concerned about a lack of water, you see it only rains for three months each year, which is normally no problem at all; but this year it did not rain very much.

Many of the churches have been built over earlier Crusader churches and, sometimes, a lower, Byzantine level is also found. Some churches are built over sites where it is known that things actually happened, whilst, for others, there is no real evidence as to the origin, but it is not important, they just commemorate something. If all Christians choose to go to a particular place to commemorate an event, that is enough. The act of commemoration and devotion is what matters, not the precision of the location.

Friday March 19th. Left Tiberias early today, last look at the lake and off to the River Jordan, where we renewed our Baptismal Vows. Some other groups were actually Baptising at the time. We then started on our progress to Jerusalem, via Jericho; this involved passing through the desert. I thought we should expect softly folding sand dunes, but no; what we got was rocky desolation, steep hills, frightening crevasses; a terribly bleak place with absolutely no sign of life. Wandering about in that for forty days suddenly had a new meaning for me. On the way to Jericho, about halfway through our

journey, we stopped to view a Roman town of some size, complete with Theatre, Forum & Amphitheatre. Close by was the Mount of Temptation. Jericho was an oasis in this awful wilderness and reminded us of several Gospel stories. We passed St George's Greek Monastery on our way. We said some psalms and sang our way into Jerusalem.

Our arrival signalled lunch. As Audrey and I had been overeating we decided that we would just have a salad, weren't we good? Well, No, because we then spotted the sticky cakes, how easily our best intentions dissolve.!

We then went to the Abbey of the Dormition for Mass of the Solemnity of S Joseph - the intention being for the departed. This was a very moving Mass. I suppose they all will be here in Jerusalem, but I seem to be drawn nearer all the time to the Holy Family. Jesus was a human being just like us and His divinity did not reduce His humanity. This makes it so much easier to accept Jesus as a brother. In the crypt is the place where it is believed that Mary fell asleep to eternal rest. She is, of course, not there, because she was assumed into heaven.

After all this, we were fortunate enough to be allowed into what is thought to be the actual Cenacle (Room of the Last Supper), and again I find myself coming closer to the reality of it all: here we had a short office and a decade of the Holy Rosary. Now on to our hotel for four nights - a 'Kibbutz', more of that tomorrow.

Saturday March 20th. This is, in fact, a very nice hotel run by a 'KIBBUTZ', a nice room, well cared for, with lovely food. While I think of it, I should mention our surprise on returning to the hotel later in the day, that the beds were still unmade, then we remembered that it was the Sabbath. We are a little out from Jerusalem and overlook Bethany. Today we have had thoughts and devotions concerning the five Sorrowful Mysteries:

- 1) At the church of the Pater Noster, we thought of the two men crucified with Jesus, particularly the one who found forgiveness, even at the moment of death.
- 2) At Dominus Fleuit, when Jesus shed tears over Jerusalem.
- 3) Garden of Gethsemane, where Jesus was left to pray on his own.
- 4) S Peter in Galligantu, Peter denies his Lord three times and is made head of the Church.
- 5) The Cenacle, where Judas supped with Jesus, then betrayed Him.

After lunch we went to Bethlehem for a Mass of the Nativity. The intention of this Mass was the Society of Our Lady of Walsingham and our own parishes. After the Mass we were able to go to what is believed to be the birthplace of Jesus, and to kiss the star of David emblazoned on the slab where he was laid as a baby. The stable would have been underground and of stone construction, not as we would expect a stable to be. In fact, looking at the normal standard of accommodation at the time, and that the place was very crowded, with many having to sleep out of doors, it seems that the warmth and relative security of a stable may not have been such a bad deal.

Today's events have been interesting and I have learned a lot more history, or some new ideas on possibilities. It has been a journey through events and it has dispelled some wrong thinking, but it has, at the same time and in some ways, been a sad day. A day in which weakness has been exposed in so many ways, and yet it is only when we are weak

and frightened that God can really use us. Why do I always seek security when I know full well that God is much more concerned with the poor, the homeless and the lonely? How clearly this says give up security and risk finding God - God give me faith to cut the line that holds me safely to the shore, that I may find service in deeper and more dangerous waters.

Sunday, Lent V, March 21st. Visit to Old Jerusalem and round the Temple Mount and West Wall. Then we were allowed to enter the Dome of the Rock, the third most Holy of all Islamic Places. Jerusalem is a blend and separation of Judaism (various sorts), Christianity (so many versions) and Islam (various sorts) and it seems amazing, confusing and, at times, threatening. Somehow at present they live together without too much difficulty, provided that they respect one another. We have here three faiths who worship the same God. I wonder what we can learn from each other? We went to the church of S Anne (Our Lady's mother) today, in the Convent of the Sisters of Zion. The Intention of the Mass here was for the Priest Associates of the Holy House and for vocations to the Priesthood.

Following this we walked the *Via Dolorosa*. This was a most disturbing experience, struggling through narrow streets, very steep, often with unexpected steps and shops pressing in on both sides; with lots of other people walking up and down, going about their daily business, without the slightest concern as to what we were doing. We were, at times, harassed by street traders and I just did not want to be there. How can I deal with this, I so wanted to be quiet to meditate, but it all seemed so helpless. Later in the day my mind returned to the subject and it occurred to me that JESUS hadn't wanted to be there either. The world couldn't have cared less about Him, He, too, must have been jostled by the crowd. Then I felt ashamed, I had been thinking about me, not JESUS. We finished our Stations in the church of the Holy Sepulchre and then had time to make our individual devotions. By now it was getting late, so we had lunch; after which we assembled for a Group photograph and a little shopping before returning to our hotel. Quite tired by now, it had been an emotionally demanding day. This was now a time for quiet prayer - Please God, help me to put it all together and to glimpse your purpose.

Monday March 22nd. We started our day with a visit to the Dead Sea, a cause of much concern locally, because the drought means that the flow of the Jordan into it has been restricted and the level is now well below normal. Most of us went for a paddle and some brave souls went for a float. It's a little warmer here as it is much lower than Jerusalem. It was fascinating to see the thick deposit of salt on the surrounding rocks. We were told that there are vast quantities of other dissolved minerals in the water as well as common salt, which Israel hopes to exploit commercially. Then on to Ein Karem for our final Mass, bringing our theme 'Say Yes to God' to its climax.

After lunch we paid a visit to the Israeli Memorial Centre for Victims of the Holocaust. There were many trees planted in grateful memory of those who risked their lives to save large numbers of Jews from the Gas Chambers. In one darkened building there is a continuous tape running, reciting the names of tens of thousands of children who were murdered; they will not be forgotten. I think this visit brought us all to a very deep silence. (I know that, at this point, my thoughts went out to Kosovo). Not Jews this time but followers of Islam. Back to the hotel early to get ready for the evening.

We were taken, early, for a party at a Palestinian Restaurant. We had a wonderful evening and much hair was let down, with the priests as ring leaders. It was our 47th

Wedding Anniversary and much was made of this. We finished an unforgettable week early as we had to be up at 4.00am to start our journey home. We were very privileged to have been there and return with many unforgettable memories.

AT THE CHURCH OF THE NATIVITY, BETHLEHEM

Is this indeed the place where Christ was born:
This lofty church where now, on Christmass morn
The eager pilgrims come to celebrate,
And there before the altar stand and wait
To greet the Lord who to the world was sent,
When He returns in Blessed Sacrament?

Is this the place, with lamps and incense smoke,
Where shepherds came, to whom the angel spoke?
And does the silver star, set in the floor,
Mark where the manger stood in days of yore?
The truth of things we really cannot know
Though old tradition says that it is so.

Within the stable shepherds bent the knee,
And as the pilgrims come to church they see
The 'needle's eye', a little door so low
That they must bow as through its way they go
So in both church and stable love has poured
As folk made their obeisance to the Lord.

Brian Jenkinson

S BONIFACE

Jullan Sampson

Wynfrith, as Boniface was originally called, was born in the area now known as Crediton, in around 660-670AD. We know little about his parents. It is said that they were of the nobility and that his father was a German settler.

Wynfrith was sent to the monastery in Exon - which we now know as Exeter - for his early schooling. This is the main piece of written evidence for the existence of a monastery in Exeter in the 680's. Its early history remains one of the great mysteries of West country Church history, but it seems to have been built on the site of the present Cathedral. Wynfrith is said to have been precocious and clever, but never to have made a thing about his brains or to have acted in an intellectually superior way. He was made a member of the Benedictine Community at Exeter at the age of 14.

He furthered his studies at the monastery at Nursling in Hampshire and was ordained priest at the age of 30. The extent of his eventual knowledge and training made him eligible for high office in the English Church but, instead, he decided to travel as a missionary and, in the year 716, his vocation as a missionary came to fruition.

It's said that the Church in Europe was rife with corruption and that Europe was essentially a "pagan ground" at this time. Wynfrith's first missionary journey was to Germany. This proved to be relatively unsuccessful but, undaunted, Wynfrith journeyed on to Rome where he was received by Pope Gregory II. Once it became known that he had been recognized in this way his authority was much greater, and the respect in which he was held was enhanced. Consequently, on a second visit to Germany in the year 719, now armed with authority from the Pope, Wynfrith met with success in Bavaria and Thuringia and converted many of the Hessians.

Pope Gregory had kept his eyes and ears open and, when news reached him of Wynfrith's successes, he summoned him back to Rome in the year 722 to give him *further encouragement and new tasks.*

All kinds of different stories and traditions exist as to when Wynfrith began to use the name 'Boniface'. (The original Boniface had been a Roman martyr; another person of the same name had been a fifth-century Pope). Some say that it was Pope Gregory who gave Wynfrith this name as a sign of authority and esteem. Another source says that Wynfrith himself changed his name to mark the fact that it was on the feast day of the martyr S Boniface that he met the Pope again, but another story indicates that he had used the name Boniface for some time before this. One translation of the name Boniface is: "An utterer for good".

Boniface continued his missionary work with great vigour and did much to build an ecclesiastical structure in Germany. The most famous story concerning Boniface is that of him personally felling the oak tree at Geismar which had been dedicated to the pagan God Thor. The story goes that as the rotten old tree fell, it split into four pieces, supposedly in the shape of a cross. The cursing heathen are said to have turned their blaspheming to blessings.

Boniface was made Archbishop of Mainz in the year 747. He brought about a complete reform of the Christian Church in Germany and ensured its future settled organization. He greatly assisted the spread of the influence of Church and Pope North of the Alps.

However, he held the office of Archbishop for only a few years. In his heart of hearts he remained a missionary, and he never forgot that it was as a missionary that he had first gone to the European continent. He resigned his Archbishopric in 753 to return to the location of his first missionary journey at Frisia. As we have seen that had been the place of his first and least successful venture. It was also to be the scene of his final activities.

On June 4th 754, Boniface was about to confirm a group of new Christians when he and his colleagues were set upon by a band of heathens. Every one of them was killed. Boniface's body was recovered and buried at Fulda.

This Devon-born man had been the first Englishman - and was the last for a very long time - to figure as one of the great personages in European continental Christianity. If you travel to the church at Crediton, which was once the Cathedral of Devon, you will find plenty of other information and memorabilia about Boniface in this town of his birth.

NEWS FROM THE CHAPTERS

S Brendan, Bristol

In January we visited S Gregory the Great, Horfield, for a Low Mass with sermon. The preacher was the chaplain to Horfield Prison. Our Pre-Lent devotions were led by Derek Jay, one of our brethren, an RE teacher and Lay Reader. His subject was the Psalms of the Guild Office and their meaning. A very thought provoking evening which was much enjoyed. The text of his talk was reproduced in the last issue of The Server. In March we sang the Guild Office and Benediction at All Saints, Winterbourne Down. Our April meeting at All Hallows, Easton, Bristol, was a Low Mass for the Vigil of S George, followed by refreshments and the AGM. Once again, in May we held the Mass of S Brendan in St Monica's Home of Rest, Westbury-on-Trym. St Monica's chapel is a wonderful building. It was built in the 1920s by Sir George Outy and paid for by the Wills family (of WD & HO Wills Tobacco). We were joined by members of the Bath chapter and together we enjoyed the refreshments and fellowship after the service. After two years without a chaplain, but with two assistant chaplains and numerous friendly priests, we have, at last, managed to find a new chaplain - Fr Brendan Clover, Canon Precentor of Bristol Cathedral.



S Chad, Coventry

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 May 10th. As usual this involved an *outside procession around the streets, followed by a concelebrated Sung Mass and refreshments.* We were privileged this year to have as our preacher the Revd Dr Gordon Wakefield who is one of the most distinguished Methodist Ministers. As a former President of the Ecumenical Society of the Blessed Virgin Mary he was especially welcomed to this Festival. Theological students from Ripon College, Cuddesdon, near Oxford, who were spending the week on a placement in Leicester were in the large congregation. Our May meeting was at S Oswald, Tile Hill, on May 15th. Our chaplain, Fr Barry Keeton, was the officiant for the Guild Office. The vicar, Fr Brian Regan preached and gave us a warm welcome to his church, in the middle of a large housing estate on the outskirts of Coventry. On Thursday, June 14th, we held our annual Corpus Christi Festival Mass at S John Baptist, Coventry. Although the numbers attending were lower than in previous years there were 14 members who, together with supporters and the people of S John's, made a total of 36. Fr Barry Keeton celebrated, assisted by Fr Paul Martin-Smith. The attendance of members at their own churches accounted, at least partly, for the low numbers.

S Etheldreda, Cambridge

The April meeting was held in S Agnes, Newmarket, where the chaplain, Fr Geoffrey Smith officiated and preached.

The chapter attended the Eastern Area Festival at Thaxted which was a joyous occasion and it was good to see a high attendance to listen to the Bishop of Dunwich and to take part in Benediction led by Fr Rowe.

The Warden of the Guild, Fr David Moore, invited us to his own church of All Saints in St

ives where he preached on the meaning of the various parts of the Guild Office. Benediction followed, with a procession both in and outside the church. The evening was kind to us and allowed the procession but whether the sounds of the Sanctus Bell reached the ears of the statue of Oliver Cromwell in the market place is debatable! At least we contributed something to the 400th anniversary of the Lord Protector's birthday! The chapter was treated to the usual splendid refreshments in the church hall afterwards. One of the joys of the monthly meeting is the kindness received from the ladies of the various churches we visit.

Our chapter area is some 40/50 miles from end to end and appetites are sharpened by the time we come to the end of the service.

S Hugh And Blessed Edward King, Great Grimsby

In April our chaplain officiated at the Guild Office in S Mary, Barton-on-Humber and Canon Ernest Hepworth gave the address.

Three of our members attended the Easter Festival. In May we, with the chapters of Boston and Lincoln, held a joint meeting of Guild Office and Benediction at S Michael and All Angels, Louth, at which Fr David Davis officiated. In June Fr Ian Robinson officiated at the Guild Office and initiated one probationer at SS Peter & Paul, Caistor.

Also in June, our Group Councillor, Malcolm Williams, Secretary, David Goldberg, and one other member joined the Boston chapter for a Mass at S Paul, Burgh-le-Marsh.

S John Baptist, Torbay

In April we met for the Guild Office and Benediction at S John, Torquay, at which the vicar, Fr Roger Mcdowall, joint chaplain, officiated and preached. Our May meeting was held at S Luke, Milber, Newton Abbot, where Fr Roger Mcdowall, joint chaplain, officiated at the Guild Office and Benediction. Fr John Potter, vicar, in his sermon suggested that few people today would care to return to the extreme reverence which was common in Church services forty years ago. Looking back on those days we can now see that the vast energies then spent on scruples might have been better spent. Change, when it came, came none too soon. But now, we run the risk of losing our feeling of reverence for things religious, our sense of mystery in the presence of the Divine, our sense of the sacred. Some loss of reverence is inevitable - with the Mass in contemporary English, lay people performing tasks formerly reserved to priests alone and up-tempo hymns and songs in the liturgy. A great deal of what is lost is piousness rather than piety, sanctimoniousness rather than sanctity. Even so, there's a great tendency nowadays to reduce God to our level, to rub shoulders with Him. We're uncomfortable on our knees, we're unaccustomed to looking up to people. We dislike standing on ceremony, even in God's presence. Informality has its own charm. It also has its own place - and worship is not the place for it. Hence the special language and gestures and clothes used. They help to lift it out of the ordinary because it is not ordinary. They help to express, however poorly, the sacredness we should feel in the presence of God. One thing is sure - if God isn't sacred for us, then there's nothing sacred in our lives any more. At the social gathering afterwards we were reminded of the recent death of Canon Alistair Sandeman, our Deputy chaplain emeritus and one of the chapter's founder members as a boy server at All Saints, Babbacombe, almost certainly the last surviving

founder member. Fr Sandeman, said Fr Gorran Chapman, joint chaplain, had done a great deal for the Guild and for the Church generally in the district.

In June we celebrated Bishop Thomas Ken, Non-Juror Bishop of Bath & Wells with a Sung Eucharist at S David, Ashprington. The celebrant and preacher was the vicar, Fr Richard King.

In July we met at S Mary, Denbury, for the Guild Office at which Fr McDowall officiated and preached and for Benediction of the Blessed Sacrament conducted by Fr Chapman.

Our August meeting, at S John, Bovey Tracey, Guild Office and Benediction, will be a week earlier than usual, Tuesady, August 3rd, because of the eclipse.

S John the Divine, Leicester

The joint meeting with the Derby, Nottingham and Burton chapters on April 14th was poorly attended by our members, with only 15 present. The meeting was at S Andrew, Kegworth. Fr Robin Nash, rector, celebrated and preached. Frs Brian Glover and Geoffrey Knox, chaplains of the Leicester and Nottingham chapters concelebrated. The intention of the Mass was 'Thy Kingdom Come'. On May 5th we held our Patronal Festival Mass at S Paul, Kirby Road. We began with a procession round the church, making a station at the window depicting S John the Divine, which was the basis for the design of our chapter banner. Fr Brian celebrated the Mass and Fr David Berryman, Priest in charge at S Paul gave the address.

Yet again the weather was favourable, despite forecasts to the contrary, for the May Festival of Our Lady of Walsingham at S Andrew, Jarrom Street. There was the usual procession around the streets (the statue of Our Lady was carried by 2 of our chapter members and 2 of the Coventry chapter) accompanied by a band. The Preacher at the Sung Mass which followed was the Revd Dr Gordon Wakefield.

9 of our members, with 6 supporters, attended the Nottingham Area Festival at S Lawrence, Long Eaton.

S Laurence The Deacon, Reading

On Monday 7th December Fr Victor Bullock, chaplain, officiated at the Guild Office At S Laurence, Reading. There was a very poor turnout of only 10, which included the chaplain and a regular attender from the Windsor chapter. The March meeting, again at S Laurence, Reading, was for the singing of the Office followed by the AGM. We voted unanimously in favour of Bro Clive Tillin, standing for Group Councillor.

Five members and friends attended the Easter Festival and AGM at which Clive Tillin was invested as Group Councillor. In April the chapter met for Stations of the Cross at S John, Newbury led by Fr Bernard Dagnall, a previous chapter chaplain

S Werburgh, Stockport

Members of the chapter and of PG21 were extremely sorry to learn of the death, not unexpected, on May 20 of Mrs Brenda Mays, mother of Andrew, Councillor for PG21, and widow of Bob (Robert Hall Mays), whose untimely death was reported in the last issue. Our condolences go to Andrew in his double loss. May the Lord Jesus have mercy on her soul.

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