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The Server

The Quarterly Magazine of the
Guild of Servants of the Sanctuary



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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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www.serversgss.cjb.net

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EDITORIAL

ONE MAN'S VIEW

As you will see from the Chantry Book we have, sadly, to report that Councillor Brewis Wellock was found dead at home on June 18th. Brewis had been Councillor for Northumberland since at least 1979 and, possibly, well before that, so he will certainly be missed, both in his Group and at Council meetings. I hope to publish a full obituary in the next issue.



Raymund JM WAKER

It will also be noticed that, at the AGM, we did not re-appoint Fr Ford as Chaplain COF. Since his retirement in 1997 his health has not been too good and has prevented him for getting to meetings of the General Council and National Festivals and it seemed to the Council that it was no longer fair to burden him with COF problems. We agreed, therefore, to express our gratitude and appreciation to him for all the work he has done for the Guild and COF and the time he has spent upon our endeavours and to send him £100 of gift vouchers as a token of our thanks.

Those of you who were at the Glastonbury Festival earlier this month will have been agreeably surprised to have enjoyed a warm and bright day with only a few spots of rain. The general impression was that the Festival is beginning to show signs of recovery from the trauma of 1992. It will be interesting to see whether this impression is supported by the figures when they come out in the Annual Report. It was unfortunate that many servers and pilgrims, including Bishop David Thomas, were held up by problems on the M5. Mobile phones enabled the Bishop to warn the authorities of his late arrival so that the start of the Mass could be delayed. This also, of course, allowed most of the others who were caught up in the problem to arrive in time.

I have recently heard from Editor Emeritus, Fr Wilfred Varney, and from another resident at Manorstead. Apparently Fr Wilfred had a stroke on Maundy Thursday and fell in the corridor. He was taken to Guilford Hospital where they operated on his right arm, hip and leg. He was transferred to Milford Hospital on 4th May and after a period of intensive physiotherapy treatment was returned home to Manorstead on 5th June. He then had almost daily visits from the physios from Milford hospital but these have now been reduced to Mondays and Thursdays. He gets around slowly with a walking stick and his son, Greg, tells him that the walks to the dining room are good for him. He tells me that he has lost his address book with all its phone numbers. If you were on his contact list and haven't heard from him recently he would appreciate it if you would get in touch at 11 Manorstead, Tilford Road, Hindhead, Surrey GU26 6RA.

Raymund JM WAKER

FROM THE SECRETARY GENERAL



Roy Cresswell

2002 COUNCIL ELECTIONS

The following Councillors complete their 3 year Term of Office at Easter 2002. 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 2001.

GROUP	AREA	PRESENT COUNCILLOR
LG 1 & 2	London	John Cairns
PG 4	West Sussex	Peter Keat
PG 9	Berks. S Bucks. Oxfordshire	Clive Tillin
PG 13	Essex	Ken Jennings
PG 14	Suffolk, Norfolk, Cambs	Peter Dicken
PG 15	Warks. Northants. Leics.	Terry Doughty
PG 16	Notts. Derbyshire	Roland Hudson
PG 22	Cornwall	David Thomas

There are also vacancies for:-

PG 12(still)	Wales	
PG 20	Northumberland, Durham.	
	Tyneside, Cleveland	[G Brewis Wellock (RIP)]

Procedure for Elections

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 one Group, a Poll will be necessary. In this case you will be notified and the date given for your returns.

CHANTRY BOOK

OCTOBER

George Wyven

JANUARY

Janet Collins
John Embleton

FEBRUARY

Ernest Dorman

MARCH

Marion Mackintosh

APRIL

Leslie Chapman
Eric Shelton
Michael Finn
Graham J Roberts

MAY

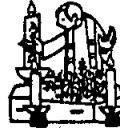
Dorothy A Davis
Tom Field

JUNE

Lance Marsden
G Brewis Wellock Coun

U/I

Colin Benton
Frank Ravenhill
John FG Talbot PA



The souls
of the just are in
the hands of God
| WISDOM 3:1

R.I.P.

Leslie Chapman

Leslie was born in 1927 in Stoke Croft, Bristol, where he lived with his parents and elder brother John. They moved to Wycombe when Leslie was four as his father had found employment in the furniture trade there. Leslie lived at home with his mother until she died in 1983. For many years Leslie worshipped at his local church, S Anne, Wycombe Marsh, where he served and joined the Guild of Servants of the Sanctuary and the Church of England Men's Society. After he had moved to the other end of the town he joined S John, Desborough Road, where he continued his serving. He was a quiet man with a very devout faith in Jesus Christ. Worship at Mass was very important to him. He will be very much missed.

Tom Field

Bro Tom was a stalwart member of the Chapter of S Wilfred and was our chairman for more than one term. Unfortunately he had to withdraw from attending the Chapter and from serving over the last few years due to ill health.

Eric Shelton

Bro Eric moved to Sussex over twenty years ago and immediately transferred to S Wilfred Chapter. He was a very devout server and shared his duties between three churches in the neighbourhood but was known to us as Eric from Berwick - that was the small village church to which he was most attached. He died in a road accident on his way to serve at a mid-week Mass and it was at that church that his Requiem Mass was held, concelebrated by the priests of the three churches he served, plus our chaplain.



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ANGLO_CATHOLIC CONGRESSES

We, who remember the Faith, the grey-headed ones,
Of all those Anglo Catholic Congresses swinging along,
Who heard the South Coast Salvo of Incense-guns
And surged to the Albert Hall in our thousand strong
With 'extreme' colonial bishops leading the song;

We, who remember, look back to the blossoming May-time
On ghosts of servers and thurifers after Mass
The slapping of backs, the flapping of cassocks, the play-time,
A game of Grandmother's Steps on the vicarage grass
"Father, a little more sherry. I'll fill your glass."

We recall the triumph, that Sunday after Ascension,
When our Protestant suffragan suffered himself to be coped -
The SYA and the Scheme for Church Extension -
The new diocesan's not as 'sound' as we'd hoped,
And Kensit threatens and has Sam Gurney popped?

Yet, under the Taverners baroque, in a limewashed whiteness,
The fiddle-back vestments a-glitter with morning rays,
Our Lady's image, in multiple-candled brightness,
The bells and Banners - those were the waking days
When faith was taught and fanned to a golden blaze.

John Betjeman (1966)

FESTIVALS

PG16 Area Festival

Due to *interregna* in both the parish and the See of Ebbsfleet it was late December before details of the annual area festival could be finalised and it was, with great relief, that it was confirmed that the new vicar of S Laurence, Long Eaton, Fr Simon Ellis, had invited the Guild to hold its customary festival at S Laurence only three weeks after his induction in April. It was a further pleasure when the Bishop of Ebbsfleet, the Rt Revd Andrew Burnham, accepted an invitation to preach, making his second visit to the parish in three weeks, after assisting and preaching at the Induction.



Tuesday, May 15th saw a goodly congregation greet a long procession of robed servers and clergy as they processed from the hall to the church singing 'Ye who own the faith of Jesus--'. The Guild Office was sung by Fr Simon - himself a priest-associate of the Guild - followed by a rousing sermon on catholic faith by the Bishop, who had himself served as a priest in the area of the Nottingham Chapter before going to St Stephen's House and his subsequent consecration to the See of Ebbsfleet.

A procession of Our Lady of Walsingham wound round the churchyard to the relayed pilgrim hymn. The service concluded with Benediction given by the Bishop, with Fr Simon assisting as deacon.

Some 120 people then repaired to the Hall for a convivial reception. Servers and priests were present from Nottingham, Derby, Mansfield, Summercoates, Matlock, Burton, Stoke and a contingent from Leicester led by Councillor Terry Doughty, who took digital pictures and published them on the Guild website the following day, where they can still be seen. The Bishop has written to say that he has seen them and expressed his delight at visiting the Festival.

(Next year's is on Tues. May 15th, 2002, 7.30pm. Long Eaton. Roland Hudson, Coun.PG16).

GROUP 11 FESTIVAL, Saturday, May 19th

For reasons which are completely unknown, perhaps it was the attraction of a sermon from the Chaplain-General, this year's festival at S Michael & All Angels, Mitcheldean was the best attended Group Festival for many years. At least 40 members and friends attended and, amazingly, 3 of the Chapters in the Group were represented - the local Chapter, the Bristol Chapter and the Weston-super-Mare Chapter - we also had the presence of the Chaplain General and the Group Councillor. The local servers had hired the Public Library, just across the road from the church, for robing, unrobing and refreshments and, after the Brethren had processed into church and the altar party had entered we started with the initiation of a Junior Associate. We then sang the Guild Office, Fr Brain preached and after a procession around the church we finished with Benediction. Then we returned to the library to unrobe and enjoy the fellowship and refreshments.

SERVING AT MASS

Raymund Waker

Many of us will have started our serving well before Vatican 2 removed the goalposts and so, for our generation, everything was neatly laid down by such reliable authorities as Fortescue or Fortescue & O'connell or The Alcuin Club, etc. These were the days when altars were at the East end of the church and Mass was celebrated facing East. The server entered for Mass carrying the Altar Missal whilst the celebrant brought in the holy vessels, duly covered with Burse and Veil. The north and south sides of the altar were known as the Gospel side and the Epistle side, because that was the side on which they were read, and, on whichever side the Missal was placed the server did not kneel. After the vessels and the missal had been placed on the altar the server and priest joined in 'The Preparation' together - a special form of private prayer of preparation - before beginning the Mass proper with the celebrant standing at the Epistle side, until the server moved the Missal to the Gospel side for the Gospel, where it remained until the Postcommunion prayers. All these practices have now, largely, been dispensed with and some of them are sorely missed. At least, with The Preparation, clergy and servers were called upon to calm down and recollect what it was they were now about (- nowadays, far too often, they are busy chatting away in the Sacristy or Vestry before suddenly bursting out in procession upon the congregation.) In this dispensation the centre of the altar was preserved for the most important part of the Mass - the preparation of the gifts and the consecration - nowadays, with even the westward facing rite - it is just the same, since the ministry of the word, which used to go on at one side or the other, now goes on away from the altar. The server's functions have remained unchanged since the job is just the same - to assist the priest. The Hosts, wine and water still have to be offered for Communion and the Lavabo and Ablutions, although the scrupulousness of the old style ablutions seems largely to have disappeared - one sometimes wonders about the logic of some of the changes - were they just too much trouble, too finicky? Under the old system the server would kneel throughout most of the Mass but, today, it is just as suitable to stand, or sit when appropriate. Once a server has learned to serve Low Mass at a given church then it is but a short step to learn how to serve a sung Mass at the same church and from there to adapt to the requirements anywhere else. A server needs to remember that serving is a privilege, not a right, and for many it is as much a vocation as is the priesthood. When serving it is important to ensure that you are in church, ready to serve, at least 10 minutes before the service is due to start because, apart from putting on your robes you have other duties to carry out. You have to ensure that the altar candles are lighted, that the necessary books are where they are required, that the vessels, cruets, wafer box and lavabo - bowl, jug and towel - are in place on the credence table, that the sanctus bell or gong is positioned and that the church bell summoning the congregation has been rung. When all is ready you go to stand in the Sacristy to signify to the priest that you are ready. On leaving the Sacristy, as indicated by the priest, you ring the Sacristy bell to warn the congregation and lead to the altar, reverencing any other altars you may pass on the way. When you reach the altar for the Mass, you and the priest reverence it and you go to your place, where you may well remain until 'The Peace'.

After exchanging the Peace the server may be required to place the vessels on the altar for the priest and will certainly be required to offer the wafer box and the wine and water. These should be offered with the handles facing the priest and with the wine in the right hand, whilst the priest has the wine the server should transfer the water to the right hand and take back the wine in the left, immediately transferring it to the right hand so that the water can be received in the left. Having returned the cruets to the credence table the server spreads the Lavabo towel on the left arm, takes up the Lavabo bowl in the left hand and the jug in the right (reversed if left-handed) and pours a little water over the priest's fingers, offering the towel for drying them. The server's next duties are to ring the bell at the Sanctus, the Elevations and the priest's communion. After the communion of the people the server assists with the Ablutions, pouring water where required by the priest. The server may then be required to remove the vessels from the altar to the Credence table. When the Blessing and Dismissal have been given the server and priest reverence the altar and return to the Sacristy, the server then tidies up. If there happen to be two servers then they share the duties between themselves as best seems convenient.

Where does the Thurifer fit into all this? He, and the boat-bearer, are normally only required for a Sung Mass and, basically, for only three occasions - Introit, Gospel and Offertory/Consecration. The thurible should be carried in the left hand until incense has been put on and blessed and then in the right hand until the next time it is required. When censuring it should be held with the chain between the forefinger and thumb of the right hand, right down at the top of the cover, using the remaining three fingers to control the movement of the bowl in the censuring, the top of the chain should be held in the left hand against the breast. When censuring the priest, choir or congregation, they should each receive three doubles whilst the Blessed Sacrament, at the Elevations, receives three triples. If the entry procession is a long one then it is likely that incense will be put on for the procession and the thurifer will then lead in up to the Sanctuary and hand over the thurible for the altar to be censured. On the other hand, if it is only a short procession to the Sanctuary then it is probable that incense will not be put on until the Celebrant has reached the Sanctuary. It is not usual now for the Celebrant to be censured after he has censured the altar. During the Gradual hymn the thurifer will approach the celebrant for incense to be put on and will then lead to the place from where the Gospel is proclaimed. After it has been announced he will hand over the thurible for the Gospel Book to be censured. He should endeavour not to swing the thurible during the proclamation of the Gospel since the movement can be a distraction. After exchanging the Peace and after the elements have been prepared the thurifer again approaches the celebrant for incense. *When the altar and the elements have been censured, the MC will cense the celebrant and then the thurifer will cense servers, choir and congregation.* He will then return to the Sanctuary, kneeling after the Sanctus, at the appointed place, and censuring at the elevations. After the Our Father he will leave the Sanctuary, return the thurible and boat to their accustomed place and return, with the boat-bearer, for communion. Their duties in the Mass are now over and they slot in behind the Crucifer for the Exit procession.

FORTHCOMING EVENTS



SEPTEMBER

- 8 LICHFIELD DIOCESAN & MIDLANDS AREA FESTIVAL
Lichfield Cathedral
Noon - Solemn Eucharist
Celebrant: The Rt Revd Andrew Burnham
Bishop of Ebbsfleet
3.00pm - Solemn Guild Office & Procession
Preacher: The Bishop of Ebbsfleet
- 29 NORTH WESTERN CHAPTERS FESTIVAL, 2001
S Agnes church, Ullet Road, Liverpool (near Sefton Park)
Noon - Mass
3.00pm - Guild Office, Procession & Benediction
(Ullet Rd is the B5342. S Agnes church is on the corner of Buckingham Avenue).

OCTOBER

- 6 S Joseph of Arimathaea chapter
The Chapel Royal, Hampton Court
5.00pm - BCP Holy Communion Service
Permission has been graciously granted by the patron,
Her Majesty the Queen, for all Guild members who wish to attend.
Further details from: Peter J Keat, 19 Lyndhurst Road, Anns Hill,
Gosport, Hants, PO12 3QY
Tel: 023 9258 2499 E-Mail PETERKEAT@TINYWORLD.CO.UK
- 13 AUTUMN FESTIVAL
Lincoln Cathedral
Noon - Solemn Eucharist
3.00pm - Guild Office & Procession
Preacher: The Very Revd Alec Knight
Dean of Lincoln



STRAIGHT QUESTIONS with STRAIGHT ANSWERS - (2) -WHY BELIEVE IN GOD (b)

Revd Canon Wm H Barnard



IN
QUIETNESS
AND IN
TRUST
SHALL BE
YOUR
STRENGTH

In the last Edition of 'The Server' we started to answer this question.

A 3rd reason for belief in God is because we see *order and design* in creation. It is not an uncontrolled mess. The astronomer can calculate the precise second of the next eclipse of the Sun. He can tell us where we can see it. Night follows day.

Spring succeeds Winter; harvest follows seed time. Such commonplace facts surely indicate a plan and a Planner, a design with a Designer, a pattern from a Patternmaker.

This idea of the planning of creation leads us 4thly to think of the plan for *human nature*. At all times and in all places human beings have seen a pattern to which they must conform. We approve of one way of living and disapprove its opposite. We use the words right and wrong. But how do you judge what is right unless somewhere there is a *standard* by which to judge? To use old measurements, if you receive 33 inches of material from your draper when you ordered a yard (36 inches), it's no use complaining unless somewhere there is a standard yard. So, when we use the word 'right' we admit there is a moral standard outside ourselves to which our lives are referred. Christians believe that some things are right and some are wrong and that we ought to do the right because it is God who makes things right or wrong. In several ways, then, it looks as if there is a God.

Again, all over the world and at all times in our history men and women have claimed that they have believed in God, not because certain things have pointed that way, but because they have had a *genuine first hand acquaintance with God*. They tell us they have actually known Him, personally, intimately; that He has made a direct call on their loyalty; that He has been as real to them as any experience we may have. People of all religions and from all walks of life have made this claim: none of them were half-wits where emotions have got the better of them. Many were amongst the most intelligent of men and women where experience has resulted in lives devoted not only to God but also to the service of their brothers and sisters. One calls to mind S Frances of Rome (1384-1440), or her modern equivalent, S Theresa of Calcutta; or S Francis of Assisi (1182-1226).

The Christian goes further, of course, than to believe in God through argument. To *believe in God for Christians means* to put our whole lives into His hands; "to live on the assumption that nothing matters more than what He wills and then to let Him prove Himself to us according to His pleasure". This is what *Faith* is all about. No proof that God exists is given to any who will not start living as if He does.

"If I find Him, if I follow, is He sure to bless?
Saints, Apostles, Prophets, Martyrs, Answer Yes".

GLASTONBURY PILGRIMAGE EUCHARIST SERMON

The Rt Revd David Thomas,
Provincial Assistant Bishop in Wales



The feast of Christ the King is a comparative newcomer to the liturgical calendar. It entered the list of major festivals of the Roman Catholic Church in 1925 as a proclamation of the supreme authority of Our Lord Jesus Christ over all human beings and all human institutions. The encyclical *Quas primas* and its accompanying liturgical expression were appropriate and timely, for the tide of atheism and secularism had already started flowing all too fast in the latter part of the nineteenth century and the opening years of the twentieth.

Forty-five years later, the scope of the feast was enlarged and enhanced by the reformers of the Second Vatican Council. The cosmic and eschatological character of Christ's kingship was now given special emphasis, and the feast was renamed in honour of Our Lord Jesus Christ, King of the Universe. It is in this form that the feast has finally made its official appearance in our own Anglican usage.

The emphases of 1925 and 1970 are not mutually exclusive, of course. It's no accident, therefore, that the extended preface in *Common Worship* describes Jesus as 'king of all creation' (the 1970 emphasis) and then uses words from the original 1925 preface to describe his reign of justice, love and peace.

Whether one's starting point is 1925 or 1970, I'm afraid there's no denying that this theme of the kingship of Jesus points up a massive contradiction. We assert that Jesus reigns over all human life, but we know full well that we and our world are still blighted by the powers of sin and death. We proclaim Jesus to be king of all creation, but we know all too well what depravity and wrongdoing human beings, the highest of all God's creatures, are capable of. Auschwitz and the Soviet gulags, Cambodia and the Congo, Serbia and Kosovo, Belfast and Portadown, Gaza and the West Bank - the names of all these places tell their own terrible story. Worse still, in each case, the perpetrators have usually been convinced of the rightness of their cause. It's painful but necessary, in the circumstances, to remind ourselves how S Paul told the Corinthians that people's minds can be 'blinded by the god of this passing age'.

To celebrate the universal kingship of Our Lord Jesus Christ is, therefore, to become sharply aware of a conflict, a struggle, very close to the heart of things. Yes, this struggle certainly stands close to the heart of things (there's no denying that) but, please note, it does not stand at their very heart. That would be impossible for, already, the crucified and risen Lord has vanquished sin and death and evil. Jesus has already won the decisive victory and he is, therefore, Lord of all creation.

As so often happens, however, the vanquished foe will not readily admit defeat. Desperately trying to regain ground that, in fact, he has lost for ever, the enemy hurls at God and God's world every destructive force he can muster. The powers of evil really have been overcome but the final phases of the great cosmic war are not yet quite over. It remains, as S Paul says, for the victorious Christ to put all his enemies under his feet

finally and for ever and so deliver up the kingdom to God the Father.

You and I find ourselves caught up in these final phases of the struggle. We hear a call to arms. We became soldiers and servants of Christ the King when we were marked with his cross at the font and now he summons us to fight valiantly under his banner. His call to arms contains both a warning and a promise. 'Whoever is not with me is against me and whoever does not gather with me scatters'. There is the warning. We ignore it at our peril. And the promise? 'To the one who conquers I will give a place with me on my throne, just as I conquered and sat down with my Father on his throne'.

And so we range ourselves around him. He is our King, and he has promised that one day we shall reign with him in glory. We are proud to have been enlisted into his ranks and to confess his name. At this point, however, we discover something we surely had not expected. Our King wages the war in his own way, using weapons that are uniquely his own. We remember how he once told Pontius Pilate that his kingship was 'not of this world'. Rather, it was given him by God. It can only be properly established, therefore, if we will use his tactics, his weapons - tactics and weapons which, precisely because they are his and not ours, look to us like stupidity and weakness. It was simply because Jesus' kingship is 'not of this world' that he refused to let his followers fight to save him from certain death. His way of advance was by means of the cross. There alone could he fight effectively and secure total victory. He conquered the evil arrayed against God and God's world by himself soaking up its venom.

Chief among his weapons is that love which shows itself stronger than death by undergoing death. By this means he storms one of evil's very strongest bastions, the human heart. It is precisely because he hangs dying that one of the malefactors crucified with him can glimpse something of the holiness and mercy of God. Calvary was the only place where Jesus could extend his reign into that robber's life, comforting him, promising him the joy of paradise and winning for all eternity his stubborn, sinful heart.

The only crown that Christ the King has yet worn on this earth was plaited out of thorns by tough Roman soldiers - a sick joke if ever there was one. But, even on that bleak and dreadful Friday, their officer ended up confessing that this man was indeed the Son of God. And one day the basilicas of Rome's proud empire itself would echo and re-echo with the triumphant shout on the lips of the descendants of those soldiers: '*Christus vincit!* Christ is victorious! *Christus regnat!* Christ is king! *Christus imperat!* Christ is emperor!' What need we worry, then, that we will so often appear weak and stupid? The weakness and stupidity are the vehicles of the power and the wisdom of God himself.

It follows from this that we shall often find our King and be able to do him service in the sort of surroundings where you'd hardly expect to find a king. The great Bishop Frank Weston of Zanzibar said everything necessary in this respect a long time ago. 'Go out into the highways and hedges,' he told them at the 1923 Anglo-Catholic Congress. 'Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and try to wash their feet.'

The spiritual struggle we are engaged in means that we must seek and serve our King above all in those who suffer and are marginalized. Has not he himself said 'As you did it to one of the least of these my brethren, you did it to me'? The call, once more, is to use

his tactics, his weapons - humble service, genuine vulnerability and self-denying, self-emptying, self-giving love.

Let the final word, therefore, come from a great evangelical Christian who toiled bravely in India right through the first half of the twentieth century. Her name was Amy Carmichael. She was something of a poet - by no stretch of the imagination a great poet, perhaps not even a very good one. Never mind. She speaks deep and essential truth for all her fellow soldiers and servants of Christ the King.

'Captain beloved, battle-scars were thine:
Let me not wonder if some hurt be mine.
Rather, O Lord, let this my wonder be,
That I may share a battle wound with thee'

To Jesus the one and only Lord, crowned with thorns in this world and crowned with glory in the presence of the Father, be ascribed all might, majesty, dominion, power and praise, now and for ever. Amen.

The Indispensable Man

Sometime when you're feeling important,
Sometime when you ego's in bloom,
Sometime when you take it for granted
You're the best qualified man in the room;

Sometime when you think that you're going
Would leave an unfillable hole,
Just follow this simple instruction,
And see how it humbles your soul.

Take a bucket and fill it with water,
Put your hands in it up to your wrists;
Pull them out - and that hole that remains
Is the measure of how you'll be missed

You may splash all you please when you enter,
You may stir up the water galore,
But stop, and you'll find in a minute
That it looks just the same as before

The moral of this is quite simple;
Do just the best that you can,
Be proud of yourself, but remember
There is no indispensable man.

THE GARDENERS HYMN

All things bright and beautiful, all creatures great and small,
All things wise and wonderful, the Lord God made them all.

But what we never mention, though gardeners know it's true,
Is when He made the goodies, He made the baddies too.

All things spray and swattable, disasters great and small.
All things paraquatable, the Lord God made them all

The greenfly on the roses, the maggots in the peas,
Manure that fills our noses, He also gave us these.



The fungus on the goose-gogs, the club root on the greens,
The slugs that eat the lettuce and chew the aubergines.

The drought that kills the fuschias, the frost that nips the buds,
The rain that drowns the seedlings, the blight that hits the spuds.

The midges and mosquitoes, the nettles and the weeds,
The pigeons in the green stuff, the sparrows on the seeds.



The fly that gets the carrots, the wasp that eats the plums,
How black the gardener's outlook, though green may be his thumb.

But still we gardeners labour, midst vegetables and flowers,
And pray what hits our neighbours, will somehow bypass ours.

All things bright and beautiful

(from the Magazine of St Mary-le-Tower, the Civic Church of Ipswich)

WHO DO I SUE?

Colin Limming

I think I am suffering from 'server's knee'. That is my diagnosis, although my medical adviser, who obviously knows nothing of the circumstances causing the problem, talks glibly of 'old age' and 'what do you expect at 68?'

The origins of the problem are difficult to pinpoint but I think it stems from an early Ash Wednesday Mass (and when I say early I mean 6.00am) when I incautiously knelt on a cassock button before the knee muscles were sufficiently 'warmed up' and a stab of excruciating pain shot through that area.

The knee is not the only problem. For reasons I have yet to discover the print in the service books has been printed in a much smaller size. Sermons are being preached by a succession of priests and readers whose voices seem not to have been trained to carry and although the processional cross appears to be the same one it has obviously been substituted for another that is much heavier and harder to carry.

But, to get back to the knee. We live in a society where everybody sues everybody else for the slightest problem. Large sums are handed out on any pretext for slights, real or imagined. Everybody needs counselling for day to day problems and the counsellors are having a field day.

Right! I want a piece of the action. This knee is never going to be the same and I put it down to serving. There's only one problem - who am I going to sue?

The original parish where the injury was sustained?

The various parishes where I have served since and where the problem has been exacerbated?

The Archbishop of Canterbury or the Church Commissioners?

Or might I try a test case with the Guild?

I am preparing the papers now and the evidence is piling up. Is the Guild ready for the publicity which will inevitably ensue? Does the General Council really know what is going to hit them?

Watch this space!

CALLED TO BE SAINTS

Called to be saints? "What you and I?
That can't be true", I hear you cry,
"Can lives so full of sins and taints
Be changed to make us into saints?"



Yet those who in stained windows shine
Led lives the same as yours and mine,
And some whose halos have been won
Did things much worse than those we've done.

But when they heard the Lord's clear voice,
They felt that they must make a choice
And vowed to follow in his ways
Through the remainder of their days.

Their zeal would often wax and wane,
But, when they failed, they tried again.
Some suffered too without complaint,
And so they earned the name of 'saint'.

Thousands of saints achieved no fame;
We do not even know their name,
But now, because they passed the test,
They take their place among the blest.

Perhaps some day we'll chance to meet
A saint while walking down the street,
Then feel elated for a while,
Uplifted by a friendly smile.

And many of us will have known
Some persons who have always shown
Such kindness, and have been so good,
They've certainly attained sainthood.

When we begin to live like them
We too could gain our diadem.
So, if we give heed to God's call,
We could become saints after all.

Brian Jenkinson

BAPTISM and UNITY



It is generally understood that the Sacraments of the Church may only be celebrated for God's people by a duly authorised and ordained clergyman. Only a priest may celebrate the Eucharist, or give absolution in the Sacrament of Penance. Only a bishop may ordain. This is the understanding in those communions which have retained the traditional pattern of ministry - Roman

Catholics, the Eastern Orthodox and Anglicans. Many non-conformists too, while having rejected bishops, still reserve many of these things to their ordained ministers.

If a lay person were to conduct such a service - saying the same words and doing the same actions - it would be said to be an 'invalid' celebration: only when a duly authorised person presides is the celebration 'valid'. This is the generally accepted principle, but it has given rise to all sorts of difficulties and divisions.



Thus it was that the Vatican, nearly a hundred years ago, called Anglican orders "absolutely null and utterly void": our ordinations were held to be invalid. If that were so, our bishops would not be bishops at all, nor our priests and deacons, priests and deacons. They would be laymen disguised as clergy, and sacraments celebrated by them would be no more valid than if they were celebrated by any other layman. Anglicans have, of course, vigorously disputed this hardline judgement; and nowadays most Roman Catholics are somewhat embarrassed by it, and there have been requests made from high up in their hierarchy for Rome to look at the question again.

Thus again, the prospect of women (and the fact of one woman) as bishops is a problem. If you believe that a woman CANNOT be validly ordained as a bishop (and not just that she probably OUGHT not to be) then you will not be able to believe that such a person is a bishop, whether or not she has been through the election and ordination and wears a mitre on her head. And if you don't believe that she is truly a bishop (however good a Christian she may be), then you won't believe that anyone - male or female - on whom she has laid hands can in fact be a real and validly ordained priest or deacon. And if they are not priests, they cannot validly celebrate the Eucharist....



At this point it is easy to get a bit impatient: does all this really matter?

Doesn't it almost begin to sound like latter-day Pharisees trying to lay down the law to God and set limits to what he can do, with all this declaring certain liturgical acts invalid? In an ideal world, probably yes. But we don't live in an ideal world. The sacraments are

described as an 'outward and visible sign of an inward and spiritual grace'. The word 'sacrament' comes from the Latin for a pledge or oath. We believe that when the 'outward and visible sign' is duly and validly in place, then the inward and spiritual grace is promised to be offered to us. When the Eucharist is validly celebrated, we can KNOW, that we truly receive the Body and Blood of Christ.



So it is that sacraments are an area where divisions among Christians are still deeply felt. With all charity, we find ourselves unable to accept the sacramental celebrations of some of our fellow-Christians, and others unable to accept ours. We probably do well to try both to be impatient about this, praying that the problems be resolved, and to be patient about it, not going beyond what is permitted by our own churches.

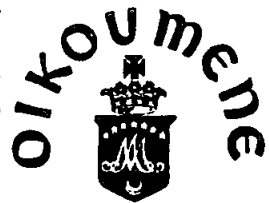
There is one great exception in all these difficulties: Baptism. It has always been accepted that a lay person, male or female, may validly baptise, provided that the baptism is with water and in the name of the Trinity. Generally it is the clergy who baptise where possible; but it is not unheard of, for instance, for a member of a maternity hospital staff to baptise a baby who seems unlikely to survive long enough for a more conventional baptism to be arranged.



This means that whatever difficulties there may be about other sacraments, all the mainstream churches are able to accept each other's baptism as valid. It wouldn't matter if the orders of the clergyman down the road were "absolutely null and utterly void": he could still validly baptise as a layman.

It was because of this that so much was made of baptism in the great ecumenical service in Canterbury Cathedral during the Pope's British visit some years ago. It is something we have in common: we can accept each other's baptism without reservation. It was right that this should be celebrated on that great occasion; and probably it should be stressed more. We should give thanks for this very important thing we share during the Week of Prayer for Christian Unity (kept in most places at the end of January); and we should ask ourselves what more we could make of our common baptism - our one baptism.

(Reprinted from Our Faith, January 1990)



NEWS FROM THE CHAPTERS

S CHAD, Coventry

On Saturday 7th April, we met at S Nicholas, Radford, Coventry, for Stations of the Cross and Sung Mass. Our chaplain, Fr Barry Keeton, led the Stations. Fr Graham Marcer, Fr John Chapman and Fr Barry were the concelebrants at the Mass. There were 38 attending, including members, supporters and friends from the parish.



Thirteen members and friends attended the annual May Festival of Our Lady of Walsingham at S Andrew, Jarrom Street, Leicester on Monday 14th May. The usual outdoor procession around the streets was cancelled for the first time in 26 years because of the weather. The statue of Our Lady was carried into church by 3 of our Chapter and one from the Leicester Chapter. The statue was positioned by the altar rail whilst the Fleckney Band played for the five processional hymns and was then returned to the Shrine at the rear of the church. Canon Jim Wellington, Chairman of the Diocesan House of Clergy was the preacher. Canon Michael Banks, Chancellor of Leicester Cathedral and parish priest of S Andrew in the parish of the Holy Spirit, Leicester, was the principal concelebrant, assisted by Fr David Cawley, Canon Michael Iprgrave and 9 others.

The *Corpus Christi* Festival Mass was held at S John Baptist, Fleet Street, Coventry, on Thursday June 14th. Fr Barry Keeton celebrated, assisted by Fr Brian Regan, vicar of S Oswald, Tile Hill. There was a total attendance of 43.

S ETHELDREDA, Cambridge

April saw the Chapter at All Saints, St Ives, where we sang the Guild Office and held Benediction. Fr Ivan Weston led the service with the chaplain, and Fr Dennis Clark preached. Both Frs Weston and Clark are 'nursing' the parish until a new priest is appointed to succeed Fr Moore. The congregation produced their usual cornucopia of refreshments to round off a very successful evening.

In May we went to the Retreat House of S Francis at Hemmingford Grey for a quiet evening where Fr Geoffrey Smith, in the absence of the chaplain, led the evening which finished with Mass and Compline. There was a smaller number than might have been expected but those present much enjoyed Fr Geoffrey's quiet, thought-provoking sermon.

Our chaplain, Fr Brian Macdonald-Milne celebrated 40 years in the priesthood with a special Eucharist on 26th May at the church of S John the Evangelist, Waterbeach. Members of the Chapter attended and joined Fr Brian's family and friends for the service and a splendid meal afterwards served by the ladies of the parish. The sun shone out of a cloudless, blue sky, the service was memorable and the hospitality generous. What more could one ask? Our joint meeting with the Bury St Edmunds and North West Essex Chapters was at All Saints, Wickhambrook, on 21st June. Fr Ian Finn led us in the Guild Office and Fr Geoffrey Smith preached on the life of S Etheldreda whose Feast Day occurred at that time. The three Chapters met together for refreshments afterwards and it was a most enjoyable evening.

S JOHN BAPTIST, Torbay

Our preacher, on May 9th, at S Thomas the Martyr church, Kingswear, Fr Andrew Allen

(Team vicar) talked about Julian of Norwich whose Feast day it was. Guild Office and Benediction were conducted by Fr John Potter (joint chaplain), vicar of S Luke, Milber. Our June meeting was in the chapel of the Britannia Royal Naval College, Dartmouth, where the chaplain, Fr Tim Lewis, preached and concelebrated at Sung Mass with Fr Gorran Chapman (joint chaplain of the chapter), vicar of S Martin, Barton. In July we met at S Bartholomew, East Ogwell, for the Guild Office and Benediction at which Fr Chapman officiated and preached. He also initiated three probationers.

S JOHN the DIVINE, Leicester

S James, Huncote, was the venue for our April meeting. Before the meeting we initiated 2 probationers from S Mary, Anstey. Fr Howard Cocks, our chaplain sang the Office and Fr Nick Burton, rector, gave an address on psalm 84 and Benediction. In May we held our patronal festival Mass at All Saints, Wigston Magna, celebrated by Fr Richard Curtis, vicar, who also preached on 'sailing close to the wind'.

S LAURENCE THE DEACON, Reading

On Monday 12th February we held a Candlemass procession and Eucharist at All Saints church, Downshire Square, Reading. Our chaplain, Fr Charles Card-Reynolds was assisted by the curate of All Saints. Our March meeting, Guild Office at S Andrew, Caversham, was preceded by our chaplain instructing us in the singing of the Office hymn. In April we met at S Matthew, Southcote Lane, Reading, for Stations of the Cross conducted by Fr David Jasper, the Assistant priest.

S LAURENCE, North Norfolk

The year began with the AGM held at S Nicholas, Wells next Sea on April 2nd. The evening began with the Guild Office, said in church. The officiant was our chapter chaplain, Fr Vernon Scott. During the service we remembered Bro Ernest Lamb who died earlier in the year. During the year we have met at All Saints, Narborough; All Saints, Burnham Sutton; S Mary, South Creake; Holy Trinity, West Runton; S Mary, Holme-next-Sea; All Saints, Kings Lynn and S Nicholas, Kings Lynn. On May 12th Fr Peter Smalls, assisted by Fr Hands and Fr Scott, who also preached, celebrated the Eucharist at S James, Castleacre. 14 members attended. On June 6th the vicar of South Creake, Fr Thomson, celebrated Mass and our chaplain was again the preacher. 16 members attended. On July 2nd we visited Holy Trinity, West Runton, where Fr Scott sang the Office and initiated 2 probationers. The vicar, Canon Atkins, gave the address and officiated at Benediction. 15 members attended.

OUR LADY & S BARNABAS, Lancashire & Furness

On 21st April we met, for the first time under our new dedication and, for the first time, at the parish church of S Wilfred in what my AA Guide describes as "an attractive village on the River Ribble with a history dating back to the first century AD when it was the site of Bremetennacum, one of the largest Roman forts in England". We know it as Ribchester. The Blessed Sacrament is reserved in a pre-Reformation aumbry with wooden door of ancient mien. Then, I imagine, that this would have been for the Holy Oils as, of course, the method of reserving the Sacred Host was by a hanging pyx. Grateful thanks to the servers from S George, Preston, who stepped in and to Fr Graham, on his first visit to us, who had to manage unaccustomed Plainsong as we sang the Guild Office and Benediction and "Blessed and Praised".

LETTERS TO THE EDITOR

S Luke's Vicarage
10 Laburnum Road
Milber
Newton Abbot
Devon TQ13 4LQ

2nd June 2001

Dear Raymund,

The GSS and Modern Liturgy

It is now forty years since liturgical reform was undertaken and, yet, so many Catholic Anglicans persist in using liturgical texts and ritual which have long been abandoned. Your correspondent Alan F Canterbury (Spring 2001 edition of 'The Server') is so right when he says, 'we cannot stay in a time warp as much as some of us love to sing the Guild Office and use the English Missal.'

When Pope John 23rd initiated the Second Vatican Council he said that he wanted to bring about a new Pentecost (not that the Holy Spirit had ever been absent, of course!). I suppose that, for many Anglicans, reference to the Second Vatican Council is something of an anathema, as they will say (often with considerable aggression) that the Pope doesn't run the Church of England. Quite so, but the ritual they adhere to was the product of the rubrics in the Tridentine Missal, of seeing the Mass celebrated in Roman Catholic churches and based on the same idea proffered by John Mason Neale, 'that we copy Rome in order to know what to do'.

The other problem is that adherence to obsolete ritual is nothing less than congregationalism, a common enough phenomenon, and further encouraged by 'Common Worship', as many priests know when asked to celebrate the Mass or other liturgies in neighbouring parishes, when the conversation with the server begins: 'We always do'

The Guild application form indicates that the applicant 'Unreservedly accepts Catholic faith and practice.' This, of course, requires members to accept that Catholics will not only be regular and faithful communicants and penitents but also be faithful to contemporary liturgical practice, in keeping with the whole of the Catholic Church. So, for instance, present Catholic liturgical practice long-ago abandoned the order of sub-deacon and does not permit priests to dress as deacons. 'If no deacon is present, a priest who is concelebrating with a bishop or another priest may take the place of a deacon, but he does not wear the dalmatic.' (Msgr. Peter J Elliot - 'Ceremonies of the Modern Roman Rite', para 183.) Note that the implication here is that it is the norm for priests to concelebrate! This is the point made by Fr Alex Hill SSC in his letter - there he was, a 'real' deacon sitting in the congregation and unused (Spring 2001 edition of 'The Server'). If Fr Hill was not used at the Easter Festival, perhaps those who organise it need to make it clear that they would welcome the presence of 'real' deacons, preferably two, one for the Mass, the other for the Gospel.

All the orthodox major Catholic gatherings in the Church of England are completely familiar with Eucharistic concelebrations with male priests - Walsingham National Pilgrimage, Glastonbury Pilgrimage, CBS Annual Festival &c. Yet the Guild has continued to use ceremonial which is no longer normative in the Catholic Church, and it is ceremonial which speaks of exclusiveness, of being part of an 'in crowd'.

I have been a member of the Guild for 40 years and, when I was first ordained 17 years ago, I suggested to various senior members that the way we celebrate the liturgy should be brought into line with contemporary practice. The passage of time tells me that the suggestion fell on stony ground! It is also true that, during my time as a member, I have heard plainsong 'murdered' almost every time we have gathered to sing the office in the chapters to which I have been attached. I have also seen sloppy and careless serving at the Office, too. So come on, Council and Officers, be bold, break new ground, let us begin by having a revised Guild Office, using contemporary psalmody and modern English. Chapters need to meet to rehearse music and ceremonial too. Doing liturgy in contemporary language and well and simply is possible and desirable. It may only be the beginning of looking outwards and having a sense of mission but it would be a good beginning.

Yours sincerely,

Fr John Potter SSC

FORM No 1 Roll No. _____

APPLICATION FOR INITIATION

Guild of Servants of the Sanctuary

Date _____

I, _____, being a Server at the Altar
PLEASE INSERT NAMES IN FULL - BLOCK LETTERS

of the Church of _____ at _____

and unreservedly accepting Catholic Faith and Practice, do apply for membership of the Guild of Servants of the Sanctuary, and concur in the Objects, Rules and Recommendations of the Guild. I am/am not confirmed.

Signature _____ Date of Birth _____

Full Postal Address _____

Local Chapter to which it is desired to be attached _____

The above is a Server at the Church named _____

_____ Incumbent/Chaplain

Secretary _____ Address _____

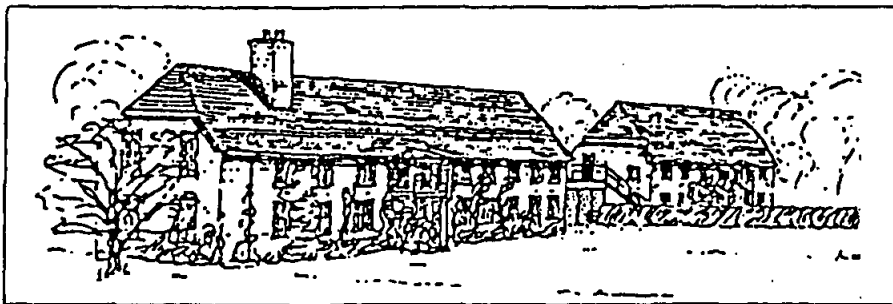
Candidates for Membership must serve a probation of twelve months from the date of Initiation before being admitted to Full Membership of the Guild.

When completed, return to the Secretary-General, Counc. Roy S. T. Cresswell, 20 Doe Bank Road, Ocker Hill, Tipton, West Midlands DY4 0ES or to the Local Chapter Secretary.

A remittance of £1 must be sent with this form as Entrance Fee and First Subscription.

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