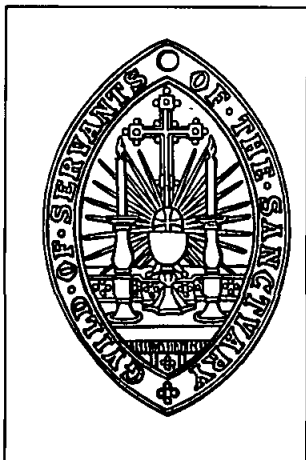


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The Server

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

Warden

The Reverend J D Moore
25 Felmongers
Harlow
Essex CM20 3DH
01279 436496

Chaplain-General

Chaplain of Ordination Fund
The Reverend M C BRAIN
S Edmund's Vicarage
Ednam Road
Dudley
West Midlands DY1 1JX
01384 252532

Hon Organist & Master of Guild Choir

Mr Philip K Jarvis
6 Woodend Close
Webheath
Redditch
Worcs. B97 4LY



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.

Secretary-General

Mr R S T CRESSWELL
20 Doe Bank Road
Ocker Hill
Tipton
West Midlands DY4 0ES
0121 556 2257

Treasurer-General

Mr L A LEWIS
184 Tottenham Lane
Hornsey N8 8SG
020 8341 0709

Secretary to Ordination Fund

Mr L A LEWIS
(as above)

Membership Secretary

Mr P DURRANT
7 Heather Drive
Woodlands Park
Bedworth
Nuneaton CV12 0AT

The Editor

Mr R J M WAKER
47 Shaw Green Lane
Prestbury
Cheltenham
Glos. GL52 3BS
01242 231219
Email: raymund.waker@amserv.net

The Server Distributor

Mr N Makepeace
37 Dillotford Avenue
Styvechale
Coventry CV3 5DR

Secretary of the Guild Choir

Mr B CHILTON
High Noon
12 Longlands Avenue
Coulsdon
Surrey CR3 2QJ
020 8660 0865

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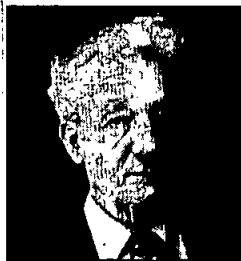
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EDITORIAL

ONE MAN'S VIEW

I expect most of you have been chuntering away 'Why is The Server so late? Why don't we use a printer who can produce it on time? Where is The Server?' etc. If you had come to the AGM, as you should (cf Guild Manual Recommendation 6) you would have heard my explanation and apology. Somewhere I got it into my head, when sending off the material for the Spring issue, that I had arranged for publication on April 8th. I thought, this is too late, we need it earlier. I'll ask for March 27th, and so I did. This might have been alright, although very difficult for the Distributor, but the printers had a breakdown on March 27th and so it all went wrong. What is unforgivable on my part is that the original date was not April 8th but March 8th, so, instead of bringing publication forward as I intended, I delayed it with disastrous consequences.



Raymund JM WAKER

Will we ever know the full truth of what has happened and is happening in the Holy Land? Did all the suicide bombers only come from Jenin? Did the Israel Defence Force (IDF) only target suspected terrorists? Whatever the answer produced by the latest UN investigation it is likely to be disputed by one side or the other, if not both, because it won't satisfy their own beliefs and understanding of what really happened. Where has all the hatred come from and how will it ever be defeated? To what extent are militant Jew and militant Arab the prime movers in all this conflict? How true are the assertions that militant imams encouraged recruits to al-Qaeda and that militant muezzins could be heard encouraging the fighters of Jenin? How great an element in all this conflict is the animosity between Arafat and Sharon? Has there ever been a long period of peace in the Holy Land? Will there ever be a long period of peace? Is there a country anywhere in the world today, sufficiently unbiassed to be an acceptable mediator to lead Jew and Arab back to the table where all the talking must begin and all the fighting end?

The Jew sees this as his 'promised land' and his right - the Arab sees only that he has been dispossessed and driven out of his homeland, which he and his family had owned for generations' by these usurping Jews. Arab armies were defeated in the 'Six-day War' but this only led to guerilla warfare and 'suicide bombers' not to peace, and peace, as we know only too well, can only come from negotiations between parties talking as equals, not with one side imposing terms, to suit its own convenience, on the other.

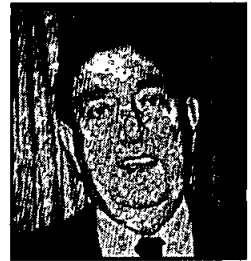
One can only presume that Israel believes that if it can only show these Arabs that it is not a state to be trifled with, then it will be left in peace. This has not been proven a sound policy in the past and it is unlikely to prove any more reliable today. All the parties have got to get together and talk the whole business out. They must all be satisfied for this enmity to end.

Raymund JM WAKER

FROM THE SECRETARY GENERAL

APPLICATIONS FOR MEMBERSHIP

Will Secretaries/Treasurers please enclose the £1.50 Medal Fee when applying for Full Memberships.



Roy Cresswell



DIRECTORY

CHAPTER	SECRETARY	CHAPTER	SECRETARY
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Good Shepherd PG16/58 Derby 01332 345548	Derek Limer 48 Arthur Street DERBY DE1 3EG	SS Michael & Andrew PG1/118 N Staffs, Stafford, 2/3/02 SE Cheshire, Crewe	In Abeyance
Our Lady & S Swithun PG9/145 Farnham	In Abeyance 31/12/01	S Wilfrid PG3/183 Eastbourne 01323 423544	Roger A Emery Watermans Cottage 2 Old Willingdon Rd FRISTON Nr Eastbourne East Sussex BN20 0AS
S Wystan PG16/186 Burton-on-Trent	David Goodyear 6 Rosecroft Gdns SWADLINCOTE Derbyshire DE11 9AG		

CHANTRY BOOK

AUGUST

John Bickel
Albert Webb

OCTOBER

Jack Davies

JANUARY

David F Chivers
Kenneth Cox

FEBRUARY

William J Kelleway
James H Lord
GHD Pitman MBE
Stanley H Taylor

MARCH

James Bromley
Rose Butler
Angela D Locke
Ken Jennings Coun
Dick Shepherd

u/i 2002

Laurence Weatherall



R.I.P.

David Frederick Chivers, 1934-2002

David Chivers, who died on January 12th, was born and bred in Frome. After leaving school he went to work for Butler and Tanner, the printers, and, apart from his National Service, he spent forty two years with the company. David was a man of many interests. He played Water Polo and was a keen cricketer and footballer - he supported Frome Town. His other great love was gardening and the produce from his garden was superb. David followed his father John, who was a life member of the Guild, as an altar server. He spent many years in the Beckington Group of parishes and then came to S John the Baptist, Frome. Besides taking his turn on the roster he was also involved in the annual Well Dressing ceremony and was also a steward at the Bishop's Palace at Wells. The Church in Frome has lost a devoted and loyal servant.

Kenneth Cox

Ken died very suddenly in January at the age of 78. He carried out his duties as a server in a quiet and unassuming manner and was a much loved and respected member of his church. He was a chorister of many years standing with the local male voice choir and had recently joined once again with the church choir, choral music being his main interest. This was best shown at his thanksgiving service when many members of the choirs attended. Ken leaves a widow, Kath, and 2 sons and a daughter. Kath and Ken would have celebrated their Golden Wedding in May. The Chapter of S Hugh and All Saints will miss him as a valued member of the Chapter. We were all set an example when he had a quadruple heart bypass about 2/3 years ago. He was always positive in his outlook and enjoyed walking his dog most days when he was well.

Harry Lord

John Henry (Harry) Lord died on 4th February aged 82. He worshipped at S Paul, Kirby Road, Leicester, all his life and gave so much to that church, especially in the example of his way of life and prayer. For many years he was Sacristan and trained many young servers and was an inspiration to us all in the quiet and reverent way he went about his

serving duties. Harry was responsible, with others, for the re-forming of the Chapter in 1975, although he had been a member for 25 years prior to then, resulting in more than 50 years membership. He was also active in the Church in other ways, being Church Warden and lay chair of the Deanery Synod. Although Harry was unable to attend meetings in recent years due to ill health, he was always interested in the Guild. Our thoughts and love go to Marjorie, his wife, and to Mary, his daughter.

Howard Taylor

Stanley Howard (Howard) Taylor died on 24th February aged 87. Howard was a member of the Guild for 70 years and regularly attended Chapter meetings until recently when illness prevented him from doing so. He was a devoted server at the altar and Lay Administrator at the Eucharist until prevented from carrying out his duties by illness. He was a very kind, quiet, Christian gentleman. He was always cheerful and friendly. His love of God was evident in his devotion to serving. Our thoughts and love go to his wife, Sylvia and family.

May they rest in peace and rise in glory.

JOHN HOLFORD - long-serving GSS member

John Griffith



82-year-old John Holford was admitted as a full member of the Guild in 1938, in the Chapter of Our Lady and S John, Wirral, later opting for life membership. He joined the choir of S Luke, Tranmere, Birkenhead, in 1927 and, apart from war service, from 1939-1946, continued as a chorister and server there until the church was closed in 1971.

For some years thereafter he assisted with the choirs and servers in local parishes and, during summer weekends in North Wales, at the Eucharist in the village church of S Garmon, Llanarmon-yn-Iâl. He is also a member of the Church Union and the Confraternity of the Blessed Sacrament. For thirty years, from 1966-1996, John was the deanery treasurer of the rural deanery of Birkenhead. In 1987 he joined his elder brother, Gerald, in the congregation of S Andrew, West Kirby, Wirral (a Forward in Faith parish), and later was invited by the then vicar, Canon Dennis Kelly, to sing with the church choir. Despite disability, John, now in his 75th year as a chorister, makes a 10-mile journey to S Andrew each Sunday to be with the choir at the Sung Mass.



REPORT FROM THE SCOTTISH SERVER

CHANGES IN THE GUILD

If movement indicates life, then the Guild is alive! We have to report one re-election, one retirement, one resignation and, finally, one new Fraternity. (= GSS Group).

At the Annual General Meeting held last September in Ayr, Fr Donald Strachan's tenure as Chaplain General became due for renewal at the end of his three-year term of office. This year there was a second candidate for this position within the Guild, Fr Kevin Pearson of S Michael and All Saints, Edinburgh. A vote was taken among the delegates present at the meeting. When the ballot papers were taken out of the room to be counted, it was proposed that the winner would be declared but that the individual totals of votes cast for each candidate would not be revealed. Fr Donald was re-elected as Chaplain-General on a simple majority.

Hugh Caddis, who has been a member of the Guild for 60 years, and was, latterly, the Guardian for the Fraternity of S Columba, intimated his intention to retire at the Annual General meeting. He was presented with a silver Server's Cross to mark the occasion. Alastair Ritchie of Holy Trinity Church, Ayr, was elected by the Meeting to serve as Guardian in his stead. Ron Brown has been elected to succeed him as Prior of Servers at Holy Trinity, Ayr.

Subsequent to the AGM, the Warden, Fr Len Black, resigned his office within the Guild with immediate effect due to health problems. Canon Black was due to demit office by rotation at the next AGM in September 2002. Discussions will take place, at the next Council Meeting to be held on 18th May 2002, as to a possible successor for Fr Black.

Finally, five priories in the Scottish Borders, which have been feeling geographically isolated have decided to form their own Fraternity. Named for S Boisil, abbot of Melrose Abbey between AD659 and 661, their inaugural Mass will be held in S John's Episcopal Church, Selkirk, on Saturday, 27th April at 2.30pm.

A HERO IN THE FAITH

Barry Nisbet

Just around the corner, about two minutes walk, from my late grandfather's auction salerooms, over the tramlines in the town centre of Middlesbrough there was, and still is, the small C of E parish church of All Saints. I had been aware of this church but there was no family connection, my grandparents' church being at Marton on the periphery of the town. By chance, I later discovered that this church was Anglo-Catholic and had a fascinating story. From 1884 to 1925 the Vicar of All Saints was one Father Burn. John Stots Lothington Burn was born in 1853, was ordained in 1876 and moved from Scarborough in 1884 to become Vicar of All Saints for the rest of his life.

During his incumbency he introduced a succession of High Church practices, including

candles on the altar, daily celebration of the eucharist, the use of vestments including the chasuble, blessing of palms, processions and the use of incense etc, all of which we take for granted today. There was great resistance in many quarters to the introduction of what was considered unacceptably, even illegal and popery. Indeed people, known as Kensits after their leader, were prone at the time to cause disruption and even attack church ornaments.

When Father Burn declined to abandon the use of incense and reservation this led, sadly, in 1900, to a ban by both the Archbishops of York and Canterbury on Bishops visiting his church and, therefore, on the holding of confirmations. I surmise that, once prepared, his parishioners were compelled to go to another church for confirmation. This ban was not lifted until 1924.

Like many vicars of Anglo-Catholic parishes in the slum areas of large cities, Father Burn was well known and respected for his unstinting pastoral work with the poor and downtrodden, whether members of his church or not. This was particularly shown during a cholera outbreak and serious depressions in the iron and steel industry around 1900 and 1908.

At his funeral in 1925 this respect and love was evidenced in that the streets were lined, and pavements crowded, with people as the cortege passed and great numbers of priests, servers and nuns preceded and followed the hearse.

I have a great admiration for people, in this case a priest who was clearly a man of principle, who are prepared to act boldly and not fear the consequences.

EASTER FESTIVAL & AGM

Saturday, April 6th. S Augustine, Queens Gate.

We were blessed with another lovely day for our Easter Festival but the numbers were down again, perhaps the call of the sun was too much!



In order to accommodate the vagaries of the railways we arranged to reduce the time allowed for lunch so that we could bring the AGM and the Office forward by 15 minutes. However I still had time, after my picnic lunch, to walk up Queens Gate and inspect the Albert Memorial before returning for the AGM. It is still not always easy to make out what questions are being posed from the floor, in spite of the roving microphone. I shall be publishing in this issue three items from the AGM - the Warden's Address, the COF report and the Youthlink/Young Servers report. We also welcomed three new members to the General Council and invested the two who were able to attend.

WARDEN'S ADDRESS

Once again it is my privilege to speak to you in the course of our AGM which forms a small but important part of our glorious Easter Festival. So far as I am aware we are the only society in the Church of England which holds a festival in the Octave of Easter. I would, at this point, like to thank Father Sargeant and the Churchwardens of Saint Augustine's for welcoming us once again so warmly. May I make a personal observation about how thrilled I am to see this Butterfield church with its Martin Travers additions restored once again to the beauty of holiness.



fr J D Moore

We meet in the Joy of Easter Week...of Eastertide. 'Christ our Passover is sacrificed for us: therefore, let us keep the feast. Not with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.' (1 Cor.5,v.7).. Our Alleluias have joined those which have been proclaimed down the centuries. As the poet expressed it. 'Love is come again, like wheat that springeth green'.

Those verses from Saint Paul's First Letter to the Christians in Corinth form part of what are described in the B.C.P. as the Easter Anthems, which are to be sung on Easter Day instead of the Venite at Mattins. Sometimes they are sung, these days, at Mass between Readings. It is a pity that, in these modern times, they are often forgotten. Musically speaking, they are high-pitched and ecstatic. Yes, Ecstatic and why not?

The next section of the Easter Anthems contains the words, 'Christ being raised from the dead dieth no more: death hath no more dominion over him...reckon yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord'.

These words Paul wrote to the infant church which was finding its feet in Rome itself. Paul is saying that if the hearers of his words do not believe that Christ is risen, is recalled to life - and through him each one of them...which means us also...then this new religion, following someone called Jesus Christ, is just that - a new religion - and everyone of us here present this afternoon is a fool! But are we? Surely not! Surely we believe that Christ's death invalidates death. He lives and so we live.....'Therefore let us keep the feast'. And as we all know we share in that victory over sin and death through our Holy Baptism and thereby 'We are an Easter People and Alleluia is our song'.

How the world around us needs to hear the song of Christ's victory. As William Law wrote, 'God has no nature towards man but love and all that he does to man is love'.

September 11th last, Afghanistan, the conflict between Israel and the Arabs,... the list is endless. And we need only look around our streets to see lawlessness and murder. But we Christians have a message for our society and the world that is the Easter Victory message. That victory message should temper all our actions and all that we say. We face, all of us, many difficulties within and without the Church.

I am reading a book called 'The Voices of Morebath'...Reformation and Rebellion in an

English Village .. by Eamon Duffy (author of 'The Stripping of the Altars'). It is the story of an English Village at the southern end of Exmoor in the 16th century. There were only 33 families in the parish and their joys and sorrows of the 16th century have been put together from the parish accounts compiled by the Vicar, Sir Christopher Tychay. What difficulties those few parishioners faced, but they kept their church alive through them all and the Faith survived amidst unbelievable difficulties and changes. We have to do the same in the strength and power of the Easter Victory.

YOUTHLINK/YOUNG SERVERS REPORT

Fr Geoff Squire

At the present time, most of the youngsters associated with the groups live in North Devon and South Wales, with the remainder scattered across the Midlands. About two-thirds are servers, and almost all of them became servers after joining the groups. Enquiries have been received from East Sussex, West Cornwall and the Channel Islands, and attempts are being made to draw together groups and leaders in those places. Not everyone appreciates how complicated it can be to establish groups that conform to all the new child-protection codes. Each leader and adult helper has to be checked and approved before appointment, they must be of the same sex or sexes as the youngsters they supervise, and both minimum and maximum numbers apply to those under supervision. Sadly, the North Cornwall group, of boys and girls, had to close down through a combination of lack of funding and the departure of its female leader.

In 2001, the groups visited the Guild Festivals in London and Lincoln, the Walsingham Festival in Llandaff, Glastonbury, Walsingham and Iona. It was the 25th visit of our groups to Iona. There were also additional visits to West Wales, London and Canterbury and a Christmas party in a simple Youth Hostel, high on Dartmoor.

Considerable interest has been shown in the groups and their activities by clergy, teachers and social workers, and, as a result, I receive numerous invitations to talk to synods, clergy chapters, church councils and several other groups on the subject of mission to young people, pilgrimage, the pastoral care of young people, setting up youth groups and clubs, child-protection etc, and I try to accept the invitations wherever possible.

All associated with GSS who have young servers or other young people aged 11-17 in their churches are invited to write to me or telephone me for further information about the groups. To those who request same I can send leaflets for handing to young people. Leaflets for clergy and youth leaders, leaflets of our child-protection policy, and other information which can then be photocopied as many times as may be needed. Even if you have only one youngster who may be interested, please contact me as it may be possible to incorporate that youngster into one of the existing group events. When that happens, the youngster will probably go home and tell their friends and that may be the beginning of a new group, which, in turn, may bring more people into contact with the Church.

The Revd Geoff Squire, Little Cross, Northleigh Hill, Goodleigh, Barnstaple, Devon, EX32 7NR Telephone: 01271 344935

COF REPORT

Louis A Lewis

Another year has passed and the work of COF continues, it has now completed 97 years of fund raising to enable our Brothers who are in training for the work of the Sacred Ministry to receive financial help.

We have come a long way since those early days in 1904 when the Guild membership stood at 100 members.

Fund raising has continued over the years, with chapters making donations, large and small, every year, plus donations from PCCs and friends of COF.



Louis Lewis

However, our income has improved which gives encouragement for the work. I am pleased with those chapters who have sent donations large and small. We have supported 9 candidates during the year and 3 of them were ordained Deacon at Petertide to serve in their first parishes. We wish them every blessing in the work ahead teaching the faith.

Sadly Fr Ford had to step down at the last AGM due to ill health. We wish him well in his retirement, and hope he will soon be fit and well to enjoy it. Finally, I am pleased to say the Council has maintained our policy of £1000 per annum, payable half yearly, to Brothers during May and October of each training year.

We now make grants of £600 for those training for the NSM and LOM. After much discussion it was felt we owed a greater obligation to those training for the full time Ministry. Other ministries are a way of helping parishes, also of giving something back to the Church. Individuals have their own financial resources, unlike those training for the full time ministry. It should not be considered paid retirement work, but is a gift back to the Church.

NAME	COLLEGE	PARISH
Andrew ZINNIN	S Stephens House	S Barnabas, Tunbridge Wells
Giles A PINNOCK	S Stephens House	S Barnabas, Oxford
Martin DANIEL	Mirfield	S John Baptist, Tuebrook
David W Hart	Mirfield	S Columba, Liverpool
Colin S JOHNSON	NSM College	SS Mary & Sexburgha
	SE Institute (SEITE)	Isle of Sheppey
	Pareth	
Ian TAYLOR	OLM Course	SS Peter & Mildred Canterbury
Adam EDWARDS	Mirfield	S Mary, Kingswinford
David ARNOLD	Mirfield	S Peter, Chorley
Julian SAMPSON	S Stephens House	S Martin, Torquay

S FRIDESWIDE

Patron Saint of the Diocese and City of Oxford

Canon Alan Coldwells

This outline of the life of S Frideswide and the subsequent history of her relics is based on Dr John Blairs studies* of the three earliest existing lives which date from the twelfth century, some four hundred years after her death. But, although the established events are similar to those of the legends of many other saints, Dr Blair concludes that the basic facts are credible.

S Frideswide (c680-727) is said to have been the daughter of Didan, a Mercian sub-king ruling the upper reaches of the Thames in west Oxfordshire. Encouraged by her father, the Princess took a vow of virginity and, later, religious vows, living initially with twelve companions. Frideswide's father founded, perhaps, three or four convents in and around Oxford, and she became the Abbess of the one in Oxford, which formed the nucleus of the town. Frideswide remained there until her death and was buried in the convent chapel.

A conflation of the Saint's 'Lives' continues something like this: After the death of both her parents, Frideswide was wooed by Algar, a neighbouring sub-king of Leicester. Algar's envoys were struck with blindness after relaying his threat to put her in a brothel if she rejected him. They were healed by Frideswide's intercessions and reported back to Algar, who then set off himself to seize her. In the meantime, after being warned by an angel of his intentions, Frideswide fled in a boat up the River Thames, accompanied by two of her sister nuns. Algar, too, was struck blind as he reached Oxford. In one version his sight was restored by the intercession of Frideswide, in the other two he was blinded for life, which is why (they record) kings never entered Oxford thereafter.

Frideswide took refuge for three years in a forest retreat, an abandoned swineherd's hut (or even the pigsty itself), in or near the village now called Binsey. There she performed numerous healings and built an oratory at a spot called Thornbury, where a healing well sprang up near the chapel. Frideswide seems also to have had connections with Bampton, where she performed other healing miracles, perhaps going there before her stay at Binsey. Returning to Oxford, after her sojourn at Binsey, Frideswide met a leper as she entered the town, who was healed by her kiss and remained there for life.

The religious house Frideswide presided over was, almost certainly, the monastery called S Frideswide's, which is known to have existed in Oxford before the Norman Conquest. It may have been a double monastery, including both men and women, not uncommon in Anglo-Saxon Christianity. By the time of the Domesday survey it was occupied by secular canons (that is, clergy not bound by religious vows), on the site of what is now Christ Church Cathedral and College. Early in the twelfth century the house was reformed as a priory of regular Austin canons (that is, clergy following the monastic rule of S Augustine.)

On 12 February 1180, S Frideswide's relics were translated (moved) to a new shrine in the Oxford priory church. From then on she was regarded as the Patron Saint of the

University and her shrine became a centre of pilgrimage, receiving many rich gifts. S Frideswide was again translated to an even grander shrine in the same church in 1289. Twice a year the shrine was solemnly visited by the University and in 1434 Henry Chichele, Archbishop of Canterbury, ordered her feast day (19 October, the traditional date of her death) to be observed officially as that of the special patroness of the University.

In 1525 Cardinal Wolsey had S Frideswide's Priory suppressed as part of his plan for the foundation of Cardinal College. After Wolsey's fall the shrine was despoiled by Henry VIII's Commissioners in 1538. Henry refounded the College as King's College, with a collegiate church. He also created six new dioceses, amongst which was Oxford (1542), with its Cathedral at Osney, and the town of Oxford was designated a City. In 1546 Osney was abandoned and King's College was renamed the Cathedral Church of Christ of the Diocese of Oxford (at the time the smallest diocese in the country). The College has ever since been known as Christ Church.

In 1552, during the last year of Edward VI's life, one Catherine Dammartin died. Previously a nun, at the Continental Reformation she had become the wife of Peter Mary Vermigli, formerly an Austin Canon, an Italian theologian and reformer. Invited to England, he was appointed Regius Professor of Divinity at Oxford and played a considerable part in our own Reformation whilst living in this country; but fled back to the Continent on the accession of Queen Mary.

Catherine Dammartin died at Oxford and was buried in 1552 near the ruined shrine of S Frideswide, which was restored in Queen Mary's time. Catherine's remains were dug up on the orders of Cardinal Pole in 1557 and buried in a dunghill, while S Frideswide's were also disinterred and kept hidden in two silk bags by the older Canons, who displayed them on solemn feasts. After Elizabeth I's accession, the bones of both women were gathered up; at the instigation of James Calphill, a Calvinist divine and a more recently appointed Canon of Christ Church. He wished finally to suppress the cult of S Frideswide but wrote 'I was determined, on no account, to let anything unseemly or insulting be done with them'. The bones were 'buried, mingled and confused' under the epitaph: 'Hic requiescit religio cum superstitione'. ('Here lies religion with superstition.')

S Frideswide's festival was abolished in 1549 but it appears in the Latin Book of Common Prayer of 1560; in the University Calendar; and is still celebrated annually in the Cathedral with a Civic Service and a Patronal Eucharist. In S Mary's Parish Church, Sloiugh, there is a window depicting S Frideswide, which is of particular interest as it was the last window designed and made by the firm of Kempe and placed in S Mary in 1934. Kempe himself died in 1911 but the firm was continued by Walter Tower, his partner and relative. Kempe's logo was a wheatsheaf and Walter Tower added a tower to the wheatsheaf. This final window has the wheatsheaf with the tower on its top, lying down.

Churches are dedicated to her at Frilsham (in Oxford Diocese), and under the name of S Frewisse at Borney, near Boulogne.

References:

*Dr Blair's studies of the 'Lives' of S Frideswide are the first to analyse them properly and are fine works of scholarship.

J. Blair, 'Saint Frideswide Reconsidered', *Oxoniansia*, lli (1987), pages 71-127.

J. Blair, 'Saint Frideswide, Patron of Oxford', The Perpetual Press (1988)

See also: D.H.Farmer (ed), *The Oxford Dictionary of Saints* (Fourth Edition), Oxford University Press (1997).

FORTHCOMING EVENTS

2002

JUNE

3 Walsingham National Pilgrimage

8 North Western Chapters Festival

S George, Lune Street, Preston, Lancs

Noon - Solemn Mass

3.00pm - Guild Office & Benediction

(For further details contact Cllr Andrew Mays phone & fax 0161 351 1851

JULY

13 Glastonbury National Pilgrimage

Noon - Concelebrated Holy Eucharist

Principal Celebrant & Preacher: The Rt Revd Andrew Burnham

(Bishop of Ebbsfleet)

3.30pm Procession, Evensong & Benediction

Preacher: The Rt Revd Edwin Barnes

(recently retired Bishop of Richborough)

SEPTEMBER

14 LICHFIELD DIOCESAN & MIDLANDS AREA FESTIVAL

Lichfield Cathedral

Noon - Solemn Eucharist

Celebrant: The Rt Revd David Thomas

(Provincial Assistant Bishop, Church in Wales)

3.00pm - Guild office & Procession

Preacher: The Rt Revd David Thomas

OCTOBER

12 AUTUMN FESTIVAL

Bristol Cathedral

Noon - Solemn Eucharist

3.30pm - Guild Office & Procession

Preacher: Canon Brendan Clover

Precentor of Bristol Cathedral

STRAIGHT QUESTIONS with STRAIGHT ANSWERS - (5)

IS THERE A HOLY SPIRIT?

Revd Canon Wm H Barnard

The Whitsun Bank holiday has been replaced by the Spring holiday, with a May day holiday for extra time in which to lie in bed if we so desire! This should make no difference to Christians in their celebration of Pentecost (Whitsunday), 50 days after Easter. Why? because it means the risen and ascended Christ is living in each of us today. The agnostic tells us this is another fairy story and the first apostles imagined it since they had well drunk! (v. Acts 2, v 13).



What really happened on the first Pentecost?

We sometimes think these apostles were luckier than us today because they were able to speak and listen to Jesus "in the flesh". But what did happen during the three years of our Lord's earthly ministry? Nearly all the apostles consistently misunderstood Jesus and failed to see what the Gospel was all about. They were disunited and often bickering among themselves. When the time came for testing on Good Friday, they were found wanting, betrayed, deserted or denied Him. When faced with opportunities to perform wonders in Jesus' name, they failed for lack of faith.

IN
QUIETNESS
AND IN
TRUST
SHALL BE
YOUR
STRENGTH

ISAIAH 30

Now look at these same men after Pentecost. A small group of Christians was celebrating the Jewish Harvest Festival when they felt themselves filled with a new and strange power which never deserted them. Their immediate reaction was to preach the Gospel (the good news of Christ) to people around them. Gone were their uncertainties, the bickering and disunity, and in its place a sense of belonging to a team, a family, united in this common experience of the Spirit. When times of testing came now, they were ready to suffer anything rather than deny their Lord. Miracles were performed in His name. So transforming was the power of the Spirit in these men that they now believed in Christ more, trusted Him more and were prepared to die for Him.

This same Holy Spirit is at work in the world today. Many Christians are experiencing the same strange power in their own lives, with the joy, excitement and wonder that characterised that first Pentecost. As members of the people of God we too can receive the Spirit through the Sacraments, especially Baptism and Holy Communion, through prayer and thoughtful Bible reading. The effect can be the same. Spirit-filled Christians have certainty, a faith that urges them to go out and proclaim the good news; unity, a sense of being united with our fellow Christians (though we may not belong to the same Church - cf 1 Cor. 12 v 13) and a trust in God which allows us not only to face tests and trials, but to go on leading our life in faith. In responding, we find help to love God and each other more. The real joy is, however, that the gift of the Spirit does not depend upon our earning it but upon God giving us His Holy Spirit freely and willingly. "I believe and trust in His Holy Spirit, who sanctifies the people of God". (New Baptism Service).

THE TWO FREDDIES

Colin Limming

How well do you remember your first sacristan (or head server) when you started to learn to serve? If, like me, you have a nostalgic turn of mind, then you may retain a vivid memory of him and the efforts he made to turn you into a half-decent trained server. When asked if I wanted to be a server I had replied, from a mercenary point of view, that I preferred the ranks of the choir. There was payment involved and extra money for choral weddings! It may be that reports of my singing ability reached the ears of those in authority because, one Sunday, I was seized, thrust into an overlong red cassock and laced cotta and given a curiously shaped boat thing, with the instructions 'follow that man with the smoking pot wherever he goes'. This I did, but, sadly, the girdle, which had been hitched around my waist loosened, the cassock descended and so did I, all the way down the chancel steps. The boat full of incense went one way, I went the other and the choir, following on in the procession, crunched their way through as if they were treading on loads of coke. From the shaking shoulders of their ranks one had to surmise that they saw the humour of the event rather more than my first sacristan did!

From that time on, the first Freddie took my training firmly in hand. I was taught how to handle a boat, how to genuflect and where to stand and when. I was also sternly instructed not to stub my acolyte's candles on the whitewashed ceiling in the servers' vestry (a disgusting habit indulged in by all of the boys) and this instruction was reinforced by a stinging flip to the top of the ears (what would happen if this form of punishment was resorted to in these 'enlightened' days?). If the first Freddie had a fault it was his memory for names, and for many months I worked under the title of 'little doings' before he worked out who I was and was able to accord me my correct identification.

When he eventually retired the second Freddie came into my life. He was a jovial man but the discipline still did not slacken. However, I seemed to have stuck at the job longer than some of my contemporaries and gradually I began to move up through the ranks, eventually arriving at the coveted post of thurifer. But this was no casual introduction as many hours were spent in the correct heating of the charcoal (no self-igniting lumps in those days but several minutes spent in 'cooking' in a wire basket over a gas ring). I was then made to practise the art of censuring the celebrant (how many swings should you do?), the order of censuring and how to use the thurible in procession. The course was long and the instructor hard to please but how grateful I was for his patient tuition.

Both Freddie's have long departed this life but I still remember them with gratitude and thanks. May they rest in peace and rise again in glory.

Do you remember your first sacristan?



NEWS FROM THE CHAPTERS

S CHAD, Coventry

The Epiphany meeting was held at S Francis of Assisi, North Radford, Coventry on Saturday 5th January. At the Office we admitted a server from S John the Baptist, Coventry as a Full member. The Archdeacon of Coventry, the Venerable Mark Bryant, presided and preached. Our Chaplain, Fr Graham Marcer, officiated at the Guild Office and the vicar, Fr Tim Brooke gave us a warm welcome to his church.



Altar servers from the Diocese, together with their families and friends, joined us at a Sung Mass, with Candlemass ceremonies on Saturday February 2nd at S Mary and S John, Camp Hill, Nuneaton. The vicar, Canon Dennis Sneath celebrated Mass, assisted by Fr John Chapman, our deputy chaplain. We are asked to remember this parish in our prayers, the whole estate is involved in a major upheaval, with the houses and roads being completely redeveloped. This estate was built in the 1950's; Canon Sneath has been incumbent since 1968; between 1959 & 1968 he was curate in charge of the neighbouring parish of Galley Common.

On Saturday 9th February we attended a Sung Mass concelebrated by Fr Chapman and Fr Gary Buckley (vicar of Longford, Coventry) for Bro Richard Doney before he goes to China for six months to teach English.

Our 88th AGM and Patronal Festival was held in the new Millennium Building at S John Baptist, Wolvey on Saturday 2nd March. End of year reports indicated that we are very sound financially and that the usual cheques had been sent to COF.

Our chairman, David Hopkins, reported that it is extremely difficult for the chapter to grow in numbers, and that the committee is doing its best by distributing leaflets and sending posters to churches where it is known they have servers. We do appreciate and value the support of many who regularly join us, these Supporter Members of the Guild have outnumbered the robed servers at a number of our meetings over the last twelve months. A questionnaire was given out to each member asking them to include varied dates, venues and times, to help the committee when they discuss the programme for the coming year. After the meeting the people of S John provided us with refreshments which were very much appreciated and for which we offered our thanks, together with our prayers for them in their interregnum. After the meeting Fr Chapman officiated at the Guild Office.

S DUBRITIUS, Warwick area

We met at S Lawrence, Bidford-on-Avon, on Thursday 21st March to sing the Guild Office. Fr David Hill made us very welcome and gave a very amusing and thought-provoking address. Fr Keith Harison (chaplain) officiated at the Office assisted, at the organ and as cantor, by Bro John Holland, who operated under the difficulty of being tucked away around the corner from the rest of us. We remembered Sr Sheila who is still in hospital recovering from her fall and sent our best wishes to Bro Malcolm Field as he made his way to live in Australia again.

S ETHELDREDA, Cambridge

Some dates in a Chapter's yearly programme are as fixed as the Pole Star and our January 'fixture' at S Clement in Cambridge is one of them. The night is often cold but the welcome from their congregation is warm and their refreshments a cornucopia of good things to eat. We admitted a full member, following his year's probation, sang the Office, processed to the Crib and finished with Benediction.

February can be the cruellest month of all from the weather point of view but again we had a good attendance at S Mary, Newmarket, where we admitted a full member. Fr David Prout, newly arrived in the parish, preached and after the Guild Office we visited the Stations of the Cross for our Lenten devotion.

Our AGM in March followed a Low Mass celebrated by our chaplain, Fr Brian Macdonald-Milne, and the vicar of S John, Waterbeach, Fr Nick Moir, preached from a text taken from Hebrews, chapter 12. The AGM ran smoothly but we were sorry to record the retirement of Bro Bill Smith from the post of MC, a position he has filled with great devotion for many years. Bro Paul Dixon was elected as our new MC. The meeting voted to donate a further £250.00 to COF following the £450.00 sent the previous year. Bro Colin Limming gave his secretary's report on a successful year with the admission of 3 full members and a probationer, initiated that evening. The chaplain outlined his hopes for a Servers' Festival at Ely Cathedral in August. He also hoped that the Chapter would be able to play its part in a day being planned by the Cathedral for those who assist at the altar, such as servers, readers and eucharistic assistants. It was noted, with approval, that the Bishop of Huntingdon and two Archdeacons had accepted our invitation to visit a Chapter meeting and preach. The programme for the new year was noted and approved.

HOLY CROSS, S. Somerset

In October the Chapter met in S Bartholomew, Crewkerne, for the Guild Office at which our chaplain, Fr Francis Sutcliffe, officiated. The annual committee meeting was held at Tatworth where the parish representatives met to discuss the programme for 2002. Our annual dinner at the White Hall, Crewkerne, was much enjoyed by members and guests. The December meeting was in the beautiful little church at Cricket St Thomas which holds many memorials to the Hood and Bridport families. Our chaplain officiated at the said Guild Office. We learnt that one of our long serving members, Tony Harrison, had died at the age of 90.

The year 2002 started with the Guild Office being sung at RNAS Station, Yeovilton, to which we were welcomed by the RNAS chaplain - a most beautiful church. After the Guild Office we were privileged to hear a very good bell ringing session. In February, Stations of the Cross, followed by Benediction, was the programme at S Swithun, Bridport.

In March, on the feast of S Joseph, Low Mass was said by Fr Francis at the Good Shepherd, Furnham, Chard, followed by the AGM which, unfortunately, was not well attended. Fr Francis was in the chair.

S JOHN BAPTIST, Torbay

At our Chapter meeting on Shrove Tuesday at S Martin, Barton, - a Sung Mass celebrated by the vicar and joint chaplain, Fr Gorran Chapman, at which 2 probationers were initiated - Fr John Potter, vicar of S Luke, Milber, and joint chaplain, reminded us that the Church of England, in the book of Common Prayer, recommended the practice of confessing one's sins in the presence of a priest. Fr Potter said that people sometimes told him: "I have no sins to confess". To which his answer was: "How did you become equal to God?" Making one's confession, he said, was one of the vital signs of being a Catholic Christian and those who became members of the GSS acknowledged that they unreservedly accepted Catholic faith and practice, which included making one's confession.

After Mass we held the AGM in the church hall and wondered whether a different form of monthly service would attract younger members. We also agreed to send a donation to COF. Our Secretary reported that, during 2001, we had held 11 services at which the average attendance had been 17.. The membership stood at 27. One member had died, 3 probationers had been initiated and 1 probationer had been admitted as a full member.

Our March meeting, at All Saints, Torre, Torquay, took the form of Stations of the Cross, conducted by the vicar, Fr Roger Shambrook SSC, who afterwards officiated at Benediction, assisted by Fr Potter. On Tuesday, April 9th., we sang the Guild Office, with Fr Potter officiating, at All Saints, Brixham, where Fr Andrew Allen, team rector, in his address, praised the television commentators who covered the funeral of Queen Elizabeth the Queen Mother for explaining the various parts of the service, rather than remarking on the clothes people were wearing.

S JOHN the DIVINE, Leicester

On December 12th, our chaplain, Fr Howard Cocks, sang the Guild Office, gave the address and Benediction. Before the Office we admitted a probationer to full membership. In January we met for Sung Mass at All Saints, Narborough. Since he was not feeling well Fr Nick Burton asked Fr Howard to celebrate for him whilst he (Fr Nick) preached.

On February 6th we met at S Peter, Highfields for Guild Office, address and Benediction. Fr Howard sang the Office and Fr Alan Hawker preached and gave Benediction of the Blessed Sacrament. March 13th saw us at S Gabriel, Leicester, where Fr Robin Whitehead led us in Stations of the Cross.

SS OSMUND & SWITHUN, Bournemouth

On March 13th we had a good attendance, 18 members present, at our AGM at S Thomas, Bournemouth. We also initiated 2 probationers. In May we went to Holy Angels, Lilliput, Poole, - a very interesting and colourful church - for a Mass at which Fr Inglis Mayo celebrated and preached on Julian of Norwich. In July, on a Saturday, we had a coach to Wimborne St Giles for a High Mass at 11.00am. Fr Bruce Dixon celebrated, amongst their beautiful array of flowers from their Flower Festival. After lunch we went on to Cranbourne church to sing through the Guild Office, taken by Bro Raymund Waker, 'The Server' editor and great uncle to Bro Ben who was admitted as a member during the High Mass.

In september we travelled to Old Milton, where the service was conducted by the vicar, Fr Bailey. We admitted Bro Tony Barber and initiated a probationer.

In November, at S Andrew, Boscombe, Fr Farrow celebrated and Fr Carter gave the address on the Shelleys, who were benefactors of the church.

In January, Fr Robin Nash, the new incumbent - a priest associate who had returned to the area from the Leicester Chapter - welcomed us to S Alban, Charminster Road. We initiated a probationer.

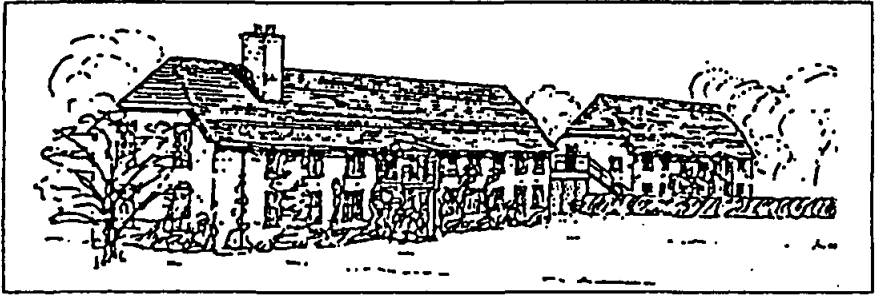
We had a successful year and visited churches not on our usual list, to widen our acquaintances and, hopefully, increase our members.

OUR LADY & S RICHARD, Bognor Regis

Following up a suggestion made by our assistant chaplain, Fr Peter Vincent, at last year's AGM, this year saw us visit a unique venue in February for our pre-Lent singing of the Guild Office. With the kind permission of the Bishop of Chichester, the Rt Revd. John Hind, we were allowed to use the Bishop's chapel. The Archdeacon, Fr Michael Brotherton, who celebrates 50 years as a Guild member this year, attended and generously entertained us with refreshments in the Archdeaconry afterwards.



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