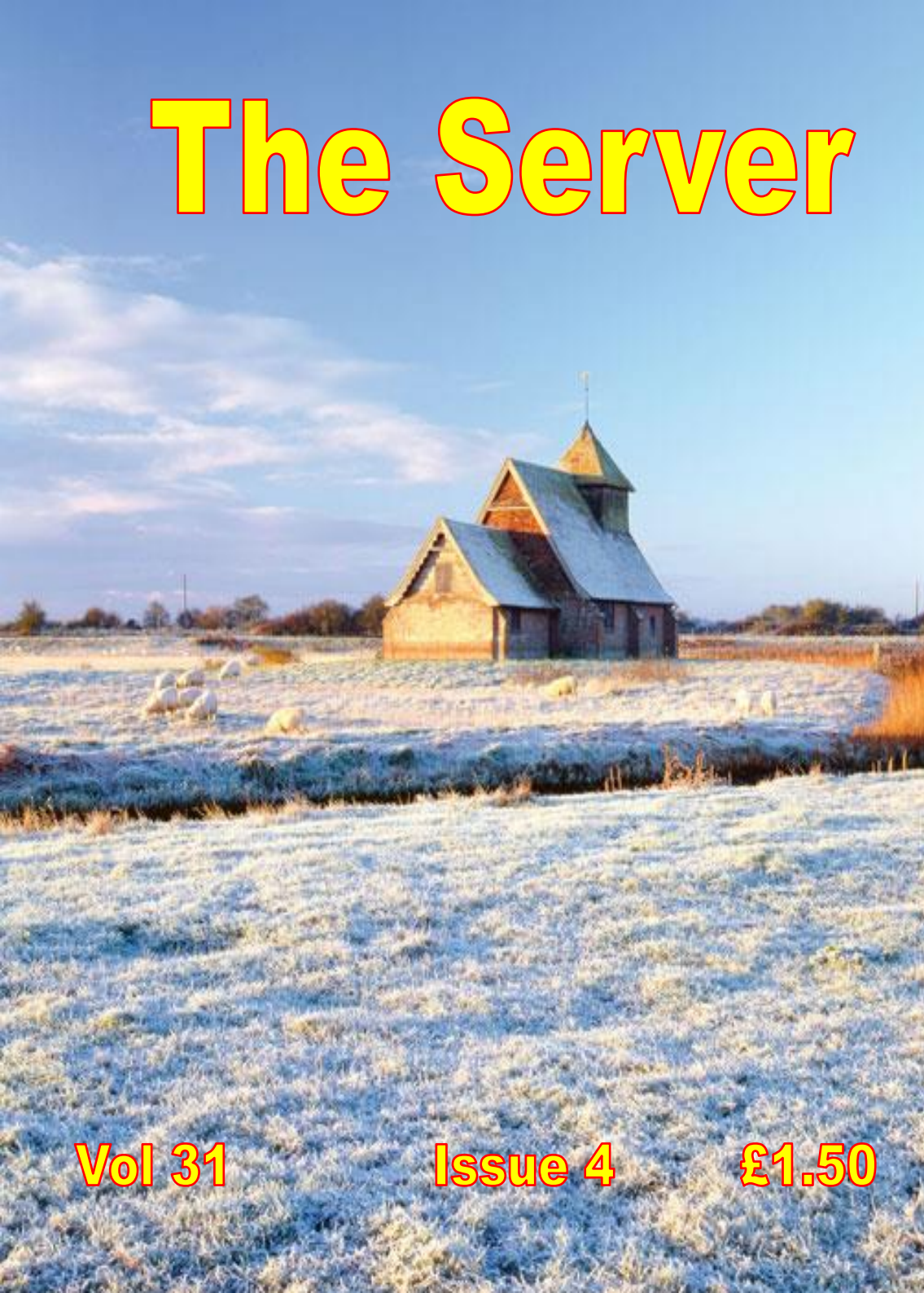


The Server



Vol 31

Issue 4

£1.50

Guild of Servants of the Sanctuary

Guild Patrons: the Bishops of Ebbsfleet & Richborough

The Warden: The Reverend J D Moore
25 Felmongers, Harlow, Essex, CM20 3DH, 01279 436496
Email: frj david@aol.com

Chaplain-General: The Reverend MC Brain
33, Dibdale Road, Dudley, West Midlands, DY1 2RX 01384 232774

Secretary-General, Membership Secretary, Webmaster: Mr Terry Doughty
7 Church Avenue, Leicester, LE3 6AJ, 01162 620308
sec-general@gssonline.org.uk

Treasurer-General: Mr Louis A Lewis
27 Latymer Road, London, N9 9PF, 0208 807 3071
louislewis184@googlemail.com

Chaplain Candidates for Ordination Fund:
The Reverend Darren Smith, Gordon Browning House, 8 Spitfire Road,
Erdington, Birmingham, B24 9PB 0121 382 5533
Fr.smith@additionalcurateco.uk

Administrator: Candidates for Ordination Fund: Mr Colin Squire
Southdene, Slimbridge Road, Burgess Hill, W. Sussex. RH15 8QE
squires603@btinternet.com 01444 244 737

Hon Organist: Mr. Roger Marvin, Marvin, Cannon House, Maderia Road,
Littlestone, New Romney 0179 7363578 rogermarvin1965@gmail.com

The Server Editor: Mr Peter J Keat
19 Lyndhurst Road, Anns Hill, Gosport, Hant PO12 3QY
DUSTYKEAT@aol.com 023 9258 2499

Distributor of Guild Products & Publications: Mr Nigel Makepeace
37 Dilloxford Avenue, Styvechale, Coventry, CV3 5DR
Email: nigelmakepeace@btinternet.com 024 7641 5020

www.GSSonline.org.uk

Charity number 251735

Cover Picture: St Thomas á Becket, Fairfield, Kent

Contents

| | |
|-------------------------------|----|
| Contents | 1 |
| Editorial | 2 |
| Welcome to New Members | 3 |
| The Faithful Departed | |
| Chantry Book | |
| Letter to the Editor | 4 |
| The Guild Shop | 5 |
| Christmas Eve | |
| News from the Chapters | 7 |
| Cycle of Prayer | 12 |
| Guild Diary | 15 |
| Councillors Wanted | |
| Ordained for Life | 16 |
| Makes You Think | |
| The Clerical Collar | 17 |
| The Saint who saved a Village | 18 |
| What's in a word? | 20 |
| Rose Vestments | 21 |
| English Parish Churches | |
| Bishop Robinson's Sermon | 24 |
| The Giant Radish | 27 |
| The First Christmas Crib | |
| A Prayer | 28 |
| Christmas Present Suggestions | 29 |
| Butch | |
| Autumn Festival 2014 | 31 |
| And Finally | 32 |

Items should be sent or Emailed by the second Saturday of January, April,
July and October.

Printed by The Additional Curates Society.

The opinions expressed within this magazine are the opinions of the authors
and not necessarily those of the Guild.

From the Editor's Desk.



Reverend Fathers, Brothers and Sisters,

I have recently started to wonder if worship and possibly the whole Church of England have started to become diluted in some areas. We have all heard of priests who arrive in the vestry and declare that they will be omitting some parts of the service as they have to get away for one reason or another, so we, the congregation, miss out on some of the Liturgy which are, to some people, very important and to my mind some of the most important parts of the service. I think we have all also come across the priest who rushes in, throws on robes, then declares that he has not got time for Vestry Preparation and Prayers as they are not important at any rate and off they go to celebrate the Holy Mysteries as though it's a sales item being made on a production line.

I came across this sort of thing recently during a warm spell of weather. The incumbent breezed into the vestry, declared that it was far too hot for robes and went on to celebrate in his striped clerical shirt sleeves plus turning down the use of a stole as it was too hot even for that; and this was for our main Sunday Morning Eucharist. He told me that if I wished I need not wear robes either, however all my years of serving and training would not let me go down that road of declining standards. That morning I was Lay Deacon and as we stood behind the altar together he asked the congregation to feel sorry for me as I was robed. To me I was dressed correctly to undertake my Ministry of Serving. I hope this does not happen again. Our Chapter Chaplain is also a member of our congregation and I know he was far from impressed especially as we had robed for our Chapter meeting as usual earlier that week on a far hotter evening.!

So Reverend Fathers, Brothers and Sisters, let us all keep the faith and beware of anyone who wishes to dilute your worship or attempts to let the accepted standards that we have upheld and maintained throughout the years drop.

God Bless

Peter

Welcome to New Members

Probationers: Angelina Delgado, Levison Kandi, Michael Lee, Troy Rutledge, Ann Sutherland, Hazel Thackray

Full Members: Ross Copley, Ellena Coxall, Paul Ogle, Christopher Watkins

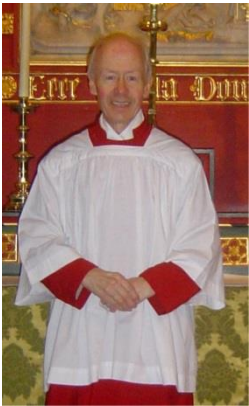
Priest Associate: Colin Sanderson

Faithful Departed: Dennis Bowler, Stella Constable, Robert Foster, John May, Denis Mountain, Bruce Peel (Priest), William Pitts, Richard Tribbeck

The Chantry Book

Arthur Castle- celebrated his 100th birthday in June. He died peacefully on 26th July. He moved to Portchester with his wife Joan, in 1947 and for over 50 years he was a faithful servant of S. Mary in the Castle as Head Server, member of the PCC, he was also a home group leader. His funeral was held in S. Mary's on 11th August at which the Guild was well represented.

John Irving May was born in 1939 near Doncaster. He then moved to Scarborough where his parents ran a Guest House. John's association with S. Martin-On-The-Hill started in 1949 when he joined the Choir and it seemed that he was destined to serve the church in a musical capacity. Following a compulsory choir audition when the BBC came to town to film "Songs of Praise" John found his real vocation in serving which he continued to do for over half a century. John was the secretary of the S. Hilda of Whitby Chapter and the annual trip to the Midlands Festival at Lichfield he always enjoyed especially the Service and the lunch at the "Greasy Joes" café! Another GSS annual event was serving at the Annual Parochial Festival service at Rievaulx Abbey every July. One year the Preacher was the Roman Catholic Archbishop of Westminster, Basil Hulme – a truly ecumenical service. John's other spiritual home was Walsingham which he visited on many occasions. A



former Incumbent of the Parish, the Revd. Morris Maddox, became Bishop of Selby and then Bishop with responsibilities for healing. John kept contact with Bishop Morris and was invited to serve and carry the cross at Bishop Morris'

Golden Jubilee Service in Chichester Cathedral in 2002. John's role within the church extended beyond serving. He was Hon. Sacristan performing his tasks in an unassuming manner. It was all the more untimely that John was taken from us on 1st September, just as the parish was about to arrange a 65th anniversary party. His funeral, a BCP Prayer Book service at his request, was attended by 150 people. The congregation included two former incumbents, a good number of parishioners, GSS members and former work colleagues. GSS members served during the Service and had the honour of leading the coffin into the Crematorium Chapel. The current Incumbent, Fr David Dixon led the Service stating in his Homily that John's life had been the Church and his service was summed up in one of the hymns sung "Here I am Lord".

oOo

Letter to the Editor from Fr. Robert Britton

Monday 1st September, was not a particularly good day for me. Washing up after breakfast I dropped the small china teapot that I always use and smashed it and doing a little shopping later that day was unable to find a replacement. That evening I had a visit from an old parishioner seeking advice. We discussed the problem, and in the end I said, "Whatever decision you make, it has to be because you have faith and are convinced that this is the right one for you. Even a burglar has to have faith that he will succeed in his task and not get caught, otherwise he would not burgle, would he"?

My caller mulled it over and said, "Well, Father, I guess that you are right. I'm going to give this some more thought.". During a little chit chat in the hallway he suddenly turned and said, "You know Father, I have made up my mind, I see that you are a real man of faith and conviction, I wish that there were more like you." I replied, "Well, I'm not you know. What makes you say that? I have the same doubts as everyone else."

My caller pointed to a brown paper bag on the top of the hall table, with the title of a book poking out. He said, "Just look there, you are almost twice as old as I am, but even at your age, you have bought next year's diary and it is only September: 1st."

Fr. Robert Britton

The Guild Shop

| | |
|--|-------------|
| Spiral Bound Laminated Guild Office (can be personalised) | |
| A4 size - Plainchant | £4.00 |
| A5 size - Plainchant | £3.00 |
| Words Only Guild Manual | £0.90 |
| Organ Accompaniment | £1.25 |
| Guild Lapel Badge | £2.00 |
| Prayer cards -Before and After Serving, Guild Collect, Key Fobs individual costs | £0.60 |
| Pens | £1.00 |
| Additional Copies of the Server | £1.50 Guild |
| Ties Royal Blue | £8.50 |



All the above figures include p&p and are available from Grand Councillor Nigel Makepeace, address inside front cover. Please make cheques payable to The Guild of Servants of the Sanctuary

Christmas Eve

T'was the night before Christmas, he lived all alone,
in a one bedroom house, made of plaster and stone.

I had come down the chimney, with presents to give,
and to see just who, in this home, did live.

I looked all about, a strange sight I did see,
no tinsel, no presents, not even a tree.

No stocking by mantle, just boots filled with sand,
on the wall hung pictures, of far distant lands.

With medals and badges, awards of all kinds,
a sober thought, came through my mind.

For this house was different, it was dark and dreary,
I found the home of a soldier, once I could see clearly.

The soldier lay sleeping, silent, alone,
curled up on the floor, in this one bedroom home.

The face was so gentle, the room in disorder,
not how I pictured, a true British soldier.

Was this the hero, of whom I'd just read?
Curled up on a poncho, the floor for a bed?

I realised the families, that I saw this night,
owed their lives to these soldiers, who were willing to fight.

Soon round the world, the children would play,
and grownups would celebrate, a bright Christmas day.

They all enjoyed freedom, each month of the year,
because of the soldiers, like the one lying here.

I couldn't help wonder, how many lay alone,
on a cold Christmas Eve, in a land far from home.

The very thought brought, a tear to my eye,
I dropped to my knees, and started to cry.

The soldier awakened, and I heard a rough voice,
"Santa don't cry, this life is my choice;

I fight for freedom, I don't ask for more,
my life is my god, my country, my corps..."

The soldier rolled over, and drifted to sleep,
I couldn't control it I continued to weep.

I kept watch for hours, so silent and still,
and we both shivered, from the cold night's chill.

I did not want to leave, on that cold, dark, night,
this guardian of honour, so willing to fight.

Then the soldier rolled over, with a voice soft and pure,
whispered, "carry on Santa, it's Christmas day, all is secure."

One look at my watch, and I knew he was right.
"Merry Christmas my friend, and to all a good night."

This poem was written by a peacekeeping soldier stationed overseas.

oOo

News from the Chapters

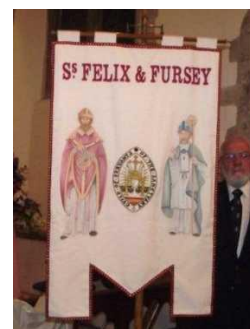
S. Luke, Northamptonshire. The Chapter led by their Chaplain Fr. Alan Cole SSC, visited the Shrine of Our Lady of Walsingham on 5th July. Of the party of sixteen, some had been before, but some time ago, while for a few it was a new experience – and what an experience. The manicured lawns, the round towers in perfectly laid brickwork, the tasteful modern furniture all seemed to contrast with the Chapel with its quiet and timeless spirituality. The Chapter went in the hope of singing the Guild Office even unaccompanied, but were nervous of not achieving the standard they felt worthy of the venue. In the event the fine voices of Fr. Cole and John Stapleton, one of the regular cantors, assisted it must be said, by the fine acoustics of the area behind the chapel, produced a performance which



was perhaps a little bit better than satisfactory. We prayed together on our arrival and more deeply on our departure. We all prayed we may be permitted to return one day. In August, the Chapter celebrated a Solemn Mass for Assumptiontide with Chaplain, Fr. Alan Cole at S. Mary the Virgin, Wellingborough. This was followed by refreshments and discussion of Chapter plans for a Scripture Reading Competition for young people. This is being organised by our Lay Chairman, Ray Jackson and will take place early in 2015, with the final scheduled for Saturday

7th February. The aim is to encourage young people in churches served by Chapter Member to develop their skills and confidence in reading the Scriptures in church. On 29th September nine members met with the Associate Chaplain, Fr. David Maudlin for Solemn Guild Office, Michaelmas Address and Benediction. This was at S. Andrew's, Wellingborough, courtesy of Mrs Linda Marriott, church warden. Fr. David gave a lively address on S. Michael and the Holy Angels with some interesting points drawn from the Book of Enoch. Our next meeting will be on 6th November for a Requiem Mass and Recital of the Chantry Roll at S. Mary's, Higham Ferrers.

S.S.Felix & Fursey, Bury St Edmunds. A successful year has been enjoyed so far, meeting at various venues throughout West Suffolk. We are



fortunate to have a faithful band of supporters and our worship is enhanced by our regular choir under the direction of Trevor Nichols, now in his 31st year as our Chapter Organist. Our September meeting was particularly memorable as the Rt. Rev. David Thomson, Bishop of Huntingdon and Acting Bishop of St. Edmundsbury and Ipswich, joined us to bless our newly designed and crafted banner. Our Chapter was formed in 1948 but it is only now, thanks to some hard work and a generous donation, that by this, we can be easily identified. Our Chaplain, Fr. Geoffrey Smith, officiated for the Guild Office and admitted one probationer and Bishop David led Benediction. Thanks were given to our hosts at S. Mary's, Lakenheath and it was pleasing to depart with a request to return again next year.



S. Joseph of Arimathaea, Portsmouth. The Chapter met in S. Barbara's Church on the Royal Naval establishment of Whale Island in Portsmouth Harbour. We were hosted by the Deputy Chaplain of the Fleet the Revd. Martyn Gough RN who gave a short homily on the history of the Island from the days of it being a Gunnery School right through to today and its role as the Headquarters of Naval Command. Being without an organist, we sang two well-known hymns including the Office Hymn but we said the rest.

The Chapter does not meet in August but we welcomed the Isle of Wight Chapter to the Church of the Holy Trinity in Gosport for a Parish Mass and Guild Office. Fr Andy, the Incumbent welcomed us and preached. We were very grateful to the organist from the I.O.W. Chapter as he played for us, as the Portsmouth Chapter organist has left. But it gave him a chance to play the unique Handel Organ.



S. Francis and S. Chad, Crewe. At

our July Evensong and Benediction at S Barnabas, Crewe, Ellie Coxall was made a full member. She is the third young person we have admitted as a full member recently. She is an Altar Server at S. Andrew with S. John the Baptist, Crewe. She is pictured here with our retiring Chaplain Fr. Peter Bradbook.



S. John the Divine, Leicester. We met with the Coventry Chapter in July at S. Catherine's, Burbage for Guild Office which was led by Fr. Norman Stevens, Chaplain of the Coventry Chapter. This was followed by an address by Fr. Bob Stephen of S. Catherine's. After a procession outside the church Fr. Bob gave Benediction. There were 22 members present. Refreshments were provided in the adjacent hall. The Assumption of Our Lady was celebrated at S. Hugh's, Eyres Monsell with an outdoor procession and Sung Mass. Twenty three Chapter members were present and we provided the serving team. The preacher was Fr. David Maudlin, a Priest Associate of the Guild. The weather was fine for the outdoor procession, despite some threatening clouds. On September 13th eight members visited Holy Cross Convent at Costock for Sext and then Mass at 12 noon followed by lunch. In the afternoon we joined the Sisters again for Vespers after which Fr. Walter Burleigh gave Benediction of the Blessed Sacrament; as usual, Mother Mary Luke and the Sisters were most welcoming to us. All Saints, Wigston Magna was the venue for our meeting on 8th October. At the beginning of the Mass Fr. Walter Burleigh, our Chaplain, led us in our Renewal of Guild Promises. Fr. Trevor Thurston-Smith, Vicar of All Saints celebrated the Mass of Our Lady of Walsingham with Fr. Walter assisting. Following Mass we adjourned to the Church Hall for refreshments and our A.G.M. at which the officers and committee were re-elected. Twenty six members were present.

Chapter of S. Julian, Somerset. We followed our normal practice in March and joined with Christ Church, Frome for Stations of the Cross and Compline. This was led by our Chaplain Fr. Neil Maxted. We visited Midsomer Norton for our Easter Mass which was celebrated by the Incumbent Fr. Christopher Chiplin with the lessons and psalms being read by Fr. James Balliston-Thicke. In June, we held a Chapter Mass at S. Thomas, Wells with Fr. Nicholas Fridd celebrating. In June, we celebrated a Mass in S. Mary, Cloford, here Fr. Anthony Dickson Celebrated and Fr. Eric Littler being the Gospeller and Preacher. In September, we kept the Feast of S. Gregory in S. Peter's, Westfield where our Chaplain celebrated and gave an address on the life of S. Gregory

S. Etheldreda, Cambridge. Our July meeting was a joint meeting with the Sacred Heart and SS. Felix & Fursey Chapters at S. Mary's, Haverhill. Our Chaplain, Fr. Robert, celebrated and afterwards the Chapters met socially. For the first time in years there was no meeting in August but in September we had a splendid attendance at All Saints in St. Ives when our newly ordained priests Fr. Geoff Dumbreck and Fr. Max Kramer were admitted as Priests Associate and it was good to see some new faces amongst the servers. It was the first time we had been to St. Ives for some years and we were made very welcome. The Vicar Fr. Mark Amey preached on The Transfiguration and how it applied to the changes taking place in the Church.

S. Lawrence, Walsingham. Our Chapter covers a large area from Sheringham to Swaffham and from Wisbech to Erpingham; so our monthly programme during the summer varies. We kept our Chapter dedication of S. Lawrence in August with a well-attended Mass in the Chapel of All Souls at Walsingham followed by a supper at which we had cake decorated with S. Lawrence's emblems (right). Our Chapter has been enriched by five new young members and two priest associates from Wisbech who are enthusiastic and hope one day to form their own Chapter. This would be a reincarnation of a Chapter of S. Ovin which thrived in Wisbech some years ago. S.Ovin was a trusted minister and steward to S. Etheldreda of Ely. An inscription carved on the 'Ovin Stone' discovered in a nearby village reads in Latin 'Grant O God to Ovin thy light and rest'. Earlier in the year a surviving member of that Chapter was present at the admission of the new members. We have at least one social event each year and this time we had



a fish and chip lunch followed by Guild Office and Benediction at SS. Peter and Paul's, West Runton. Our last meeting this year will be a Requiem Mass for past members at the Priory of Our Lady Little Walsingham. We will not meet again until April next year as winters in these parts consist of dark nights and awful weather!

Our Lady & S. Richard, West Sussex. Since the last report our Chapter has met most months. In May, we visited S. Mary's, Barnham where three Probationers were admitted during a Mass celebrated by the new Incumbent. Later in the summer we held our annual picnic in West Wittering where one of our retired ex-Chaplains was able to join us. After the picnic we progressed to the local church of SS. Peter & Paul for an uplifting Evening Prayer and where we were able to appreciate their new organ. September saw us at S. Mary's, Littlehampton for a Sung Mass of Our Lady, a wonderful service as one of our members who had been very ill was able to join us. Our numbers are staying steady and it is encouraging to note that we have had a number of young Probationers join us over the last few months.

S Chad, Coventry. The Assumption Mass was held at S. Hugh's, Eyres Monsell, Leicester on 15th August. An outside procession preceded the Mass; the Principal Celebrant was Fr. Reg Stretton assisted by four Concelebrants. There were approximately ninety communicants. The Preacher was Fr. David Maudlin, Priest-in-Charge of Mary de Castro, Leicester. Our servers, together with the Leicester chapter members provided the serving team and statue bearers. Refreshments and a social gathering followed in the church hall. We were again asked to provide the serving team for the Coventry Cell of Our Lady Walsingham Mass of Our Lady at S. Thomas, Longford on 8th September. The celebrant and preacher was the parish priest, Fr. Andrew Coleman assisted by the Cell superior Fr. Bob Stephen. We then retired to the vicarage for refreshments after Mass. We were sad to report that due to parish commitments none of our members could accept Terry Doughty's kind invitation to join his chapter for an away-day in September at the Holy Cross Convent, Costock, Loughborough. Our servers together with the Leicester Chapter members again provided the serving team and statue bearers for a 'Solemnity of Our Lady of Walsingham' Mass on 24th September at S Chad's, Leicester, the Principal Celebrant of which was the Rt. Revd Martyn Jarrett. The candle lit procession was very impressive and it brought back memories of the processions at Walsingham. A small number of our members also attended the Autumn Festival in Harrogate this year.

Cycle of Prayer

January

- 1 The Naming and Circumcision of Jesus. Peace on Earth.
- 2 All Guild members and Priest Associates.
- 3 The Warden, Fr. J. David Moore.
- 4 **2nd Sunday of Christmas. Remembering all who work away from home.**
- 5 Deputy Warden, Fr. Darren Smith.
- 6 Epiphany. The Orthodox Church.
- 7 Chaplain General, Fr. Michael Brain.
- 8 Secretary General, Grand Councillor Terry Doughty.
- 9 Treasurer General Grand Councillor Louis A. Lewis.
- 10 Epiphany Festival Holy Trinity Hoxton. London N.1.
- 11 **1st of Epiphany. The Baptism of Christ. Strengthen parents and godparents to be faithful in their promises.**
- 12 Server Editor, writers and distributors.
- 13 Grand Honorary, Ex Officio Group Councillors.
- 14 General Council and all members.
- 15 For all Bishops, Priests, Deacons and Lay Workers.
- 16 Candidates for Ordination.
- 17 COF Administrator Cllr Colin Squires and COF Chaplain Fr. Darren Smith.
- 18 **2nd of Epiphany. Week of Prayer for Christian Unity through until 25th January.**
- 19 Thanksgiving for Guild members who have given 50 years' service.
- 20 London Group 1/2 North/East/West. Cllr John Donovan.
- 21 1/83 Hugh of Lincoln, Hackney.
- 22 2/77 The Holy Rood, Southall.
- 23 2/122 Our Lady of Willesden & S. Mellitus. N.W.6
- 24 2/148 Our Lady of Walsingham & S. Alban, Wembley.
- 25 **3rd of Epiphany. The Conversion of S. Paul. Are we converted?**
- 26 Timothy and Titus. Companions of Paul.
- 27 For all who are troubled or who mourn.
- 28 S. Thomas Aquinas. Philosopher and Teacher of the Faith.
- 29 For those involved in disaster or war.
- 30 All Martyrs..
- 31 John Basco Founder of the Salesian Teaching Order. 1888.

February 2015

- 1 3rd before Lent. Septuagesima. Our Catholic Heritage.
2 Candlemas. The Presentation of Christ in the Temple. May we be lights to lighten the lives of others.
3 London Group 3 H.M. Forces and Lone members Worldwide. Grand Cllr Secretary General Terry Doughty.
4 London Group 4 City of London/Westminster and parts of Essex.
5 London Group 5/6 South East London. Cllr. Michael Rogerson.
6 The Accession of Her Majesty Queen Elizabeth II 1952.
7 Diocese of London.
8 2nd before Lent. Sexagesima. May we see the signs of your glory in our daily lives.
9 Diocese of Southwark.
10 S. Scholastica, Nun and Sister of Benedict. For all our brothers and sisters.
11 5/85 The Incarnate Word S.Alban & S.Edward East Surrey & S.W.London
12 6/48 The Epiphany. Croydon Area.
13 All chapters which are in abeyance.
14 S. Valentine of Rome c.269
15 Next before Lent. Quinquagesima. Grant to us the light of your glory.
16 Diocese of Guildford.
17 Thomas Bray. Priest and founder of SPCK and SPG c.1730
18 ASH WEDNESDAY. Repentance for all our sins and faults.
19 Provincial Group 1/2 West & East Kent. Cllr. Barry Kinnersley.
20 1/14 S. Augustine of Canterbury. Sittingbourne, Isle of Sheppey.
21 Pray for our General Council, its Officers and Councillors as they meet to-day in London.
22 Lent 1 For the strength to resist temptation.
23 1/139 S.Cyprian. Rochester, Chatham, Stroud and Gravesend.
24 1/174 S. Stephen. Tisbury Wells, Groomsbridge and Penbury.
25 Matthias the Apostle. Let us hear the good news.
26 1/196 S. Justus. Orpington.
27 Diocese of Canterbury.
28 2/7 All Souls Whistable, Canterbury & Herne Bay.

March 2014

- 1 Lent 2 Keep us steadfast in faith. S. David. The Church in Wales.
2 2/116 S. Michael the Archangel Ashford.

- 3 2/121 S. Mildred of Thanet, Margate.
4 Diocese of Rochester.
5 Provincial Group 3/8 East Sussex and Surrey. Cllr John Holden.
6 3/76 The Holy Resurrection, Brighton.
7 3/163 S. Phillip & S. Richard. Worthing.
8 Lent 3 Grant wisdom to all in authority.
9 3/183 S. Wilfrid, Eastbourne.
10 Diocese of Chichester.
11 Provincial Group 4 Hampshire/West Sussex Grand Cllr Peter Keat.
12 4/92 S. Joseph of Arimathea Portsmouth Area.
13 4/94 S. Joseph the Foster Father. Isle of Wight.
14 4/144 Our Lady of S. Richard Bognor Regis.
15 Lent 4 Mothering Sunday. Our own Mothers, Our Lady and Mother Church.
16 Diocese of Portsmouth.
17 S. Patrick. Apostle to the Irish. c460.
18 Diocese of Winchester.
19 S. Joseph of Nazareth. For Our Fathers.
20 Cuthbert, Bishop of Lindisfarne. Missionary.c687.
21 Thomas Cranmer. Archbishop of Canterbury, Reformation Martyr 1556.
22 Lent 5 Passion Sunday .Help us to share in Our Lord's Passion.
23 Diocese of Salisbury.
24 Provincial Group 5 Devonshire.
25 Annunciation of Our Lord to the B.V.M. Pray for us O Holy Mother Of God.
26 Diocese of Exeter.
27 5/24 S. Brannock, Ilfracombe, Barnstable.
28 5/73 The Holy Trinity Teignmouth, Newton Abbot , Exeter , East Devon.
29 Lent 6 Palm Sunday. Hosanna the Highest!
30 Monday in Holy Week. That we may be regular in worship.
31 Tuesday in Holy Week. That we be regular in devotion.

Corrections, omissions and suggestions to: Angela Mc Mullen, 46 Field House Road, Humberston, Grimsby, DN36 4UJ. Tel: (01472) 210596 angela.mcmullen.grimsby@gmail.com

The Guild Diary

Saturday 11th January London Area Chapters Epiphany Festival.
CANCELLED DUE TO UNFORSEEN CIRCUMSTANCES.

**Saturday 11th April Guild Easter Festival and Guild AGM. S. Albans,
Brooke Street, Holborn, London
12 noon Solemn Concelebrated Mass
3.00pm AGM Guild Office, Procession and Benediction.**

Saturday 15th August Bristol Catholic Societies and GSS PG 11 Assumptiontide Festival . **Bristol Cathedral** 12.00 Procession of Our Lady and Solemn Concelebrated Mass: Preacher: The Rt Revd Mervyn Jarrett SSC
3.00pm **The Lord Mayor's Chapel** Vespers of Our Lady and Solemn Benediction Further information: christopher.verity@virginmedia.com

**Saturday 10th October Autumn Festival S. Mary's, Littlehampton. Sung
Mass 12 noon 3.00pm Guild Office, Procession and
Benediction.
Preacher: The Ven Ian Wheatley QHC BTh Royal
Navy. The Chaplain of the Fleet**

Guild Festivals: If any member wishes to be included in the serving teams at any Festival please contact the Secretary- General and if any Priest Associate wishes to concelebrate please contact The Warden.



WANTED - AREA COUNCILLORS

At present there are vacancies for Area Councillor in the following areas:-

- Devon
- Dorset
- Berkshire/Oxfordshire
- Hertfordshire
- Norfolk & Suffolk
- Yorkshire

What is an Area Councillor? An Area Councillor's main duties are to attend local chapter meetings and to support the chapters with advice, also to be the contact between local members and the General Council of the Guild. The Councillor would also be expected to attend two Council Meetings in London (travel expenses paid and lunch provided) on a Saturday in February and October. If you are interested in becoming a Councillor in any of the above areas, or require more information, please contact the Secretary-General.

Are Anglican Priests ordained for life?

In short, the answer is "Yes." Once a priest, always a priest. The same applies to deacons and bishops. Once a man has been ordained he can't wipe it off, or shake it off, or rub it off. He is a priest for ever. What if a priest does something horrible or criminal? Then he is a priest who has sinned, but he will still be a priest. If he preaches heresy and denies the Christian message; if he calls down curses upon the church and its hierarchy; this may provoke a process when he is formally expelled from the company of clergy, but he becomes a "defrocked priest." He remains a priest, but is now merely a priest in disgrace. Theologians have a technical term for this, calling it the "sacramental character." But you don't have to be a theologian to understand how real the permanence of ordination can be.

Here's an example – not of the permanence of ordination, but of the invisible "mark" that it puts upon a person: suppose you go to a social occasion, where everyone is laughing and talking and perhaps having a drink and you meet someone who is just one of the crowd but then someone tells you that this person is an Anglican priest. Upon hearing this, do you run through everything that you have said to make sure it wasn't inappropriate? Do you look at them and note how much they are drinking? If you don't do this, I can assure you that there are many people who do. Being ordained sets a priest apart. People treat them as a little bit different. People notice if they use bad language, or if they drink excessively and if they quit, they note – for ever – that you once were ordained. Yes, an Anglican priest is ordained for life.

oOo

Makes You Think

Remember that Triumph is just a little "umph" added to "try."

God doesn't call the qualified, He qualifies the called.

He who loses money, thinks he loses much; He who loses a friend, knows that he loses more; but: He who loses faith, loses all.

Deal with other's faults as gently as if they were your own.

No God - No Peace, Know God - Know Peace.

The Clerical Collar

A clerical collar is a distinctive item of Christian clerical clothing. It is a detachable collar that buttons onto a clergy shirt or rabbat. The collar closes presenting a seamless front and is always white. It was originally made of cotton or linen but is now frequently made of plastic. Sometimes (especially in Roman Catholic practice) it is attached with a "collaret" or "collarino" that covers the white collar almost completely, except for the top edge this leaves a small white square at the base of the throat, to mimic the collar of a cassock. Sometimes the shirt with an attached collar is black (or whatever colour is appropriate to the rank of the clergy person wearing it), with only a detachable tab of white in the front.

According to the Church of England's Enquiry Centre (citing the Glasgow Herald of 6th December 1894), the detachable clerical collar was invented by the Revd. Donald Mcleod, a Church of Scotland (Presbyterian) Minister in Glasgow.

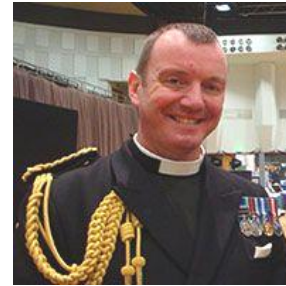
By 1840, Anglican Clergy developed a sense of separation between themselves and the secular world. One outward symbol of this was the adoption of distinctive clerical dress. This had started with the black coat and white necktie which had been worn for some decades. By the 1880's this had been transmuted into the clerical collar, which was worn almost constantly by the majority of clergy for the rest of the period.



Left: The Revd. Charles Hodge with Clerical Cravat

The Revd. Henry McCloud stated that the collar "was nothing else than the shirt collar turned down over the cleric's everyday common dress in compliance with a fashion that began toward the end of the sixteenth century. For when the laity began to turn down their collars, the clergy also took up the mode." In the Reformed tradition, which stresses preaching as a central concern, pastors often donned preaching tabs, which projected from their clerical collar, in fact to this day for all Honary Queens Chaplains (QHC) this is part of their attire. Invented in the Presbyterian Church, the clerical collar was adopted by the other Christian Denominations, including the Anglican Church, Methodist Church, Eastern Orthodox Church, Baptist Churches, Lutheran Churches and

and the Roman Catholic Church. The clerical collar is worn by all ranks of clergy, thus, this covers all bishops, priests, and deacons. In the United Kingdom (and other British-influenced countries, such as Canada), clerical collars have been informally referred to as dog collars since the mid-nineteenth century. The term *Roman collar* is equivalent to "clerical collar"



and does not necessarily mean that the wearer is Roman Catholic. The Clerical Collar is also an accepted part of the service uniform for Chaplains within the Forces and it can be worn as part of what is called 'Dress Number 1's' whatever their denomination as can be seen from the portrait of the previous Chaplain of the Fleet the Revd. Scott Brown a Church of Scotland Minister.

oOo

The Saint who saved an English Village

The miracle-working 'Saint of North Marston' who after his death cast the devil from the boots of Henry VIII was remembered this summer by the village he saved.

Pious monk John Schorne arrived in North Marston in the Vales of Aylesbury in Buckinghamshire in 1282 to become Rector at its small stone church. At that time the church had a meagre income of around £6 a year and with poor soil the people of the village struggled with a meagre existence. Things got even worse when the area was struck by a terrible drought, and villagers turned to their religious leader for help. The story goes that in biblical fashion John Schorne struck the ground with his staff and a spring of healing water gushed out of the ground.

News of this miracle spread very fast and quickly pilgrims were flocking to North Marston hoping to be to be cured by the waters. Soon the spring that became known as Schorne's Well was believed to have restorative powers and many suffering from gout, which was a common ailment at the time, came here to be treated. The Schorne Well's healing waters also saved North Marston when the Black Death swept across the Vale in 1348. Despite the village losing a third of its population, the boost in revenue from pilgrims coming to be healed by the water ensured its survival when many other

villages struggled. What came to be known as John Schorne's miracle brought people to the village and really put it on the map. At that period of time the living in the village was quite hard because the soil was very poor, in fact, the village would have been on its knees if it wasn't for the pilgrims.



Left: The Well today.

The church's income went from just £6 a year to around £500, which would be £2.6 million nowadays. John Schorne died in 1314 and was buried in front of the principal altar at North Marston Church. But things were on the move and perhaps in an attempt to divert some of the pilgrims and their money to Windsor, Edward IV ordered the rector's remains to be moved to S. George's Chapel.

Belief in the healing properties of the water prevailed well into the Elizabethan era and the well was used by villagers as a primary source of water until the 20th century. Long after John Schorne's death Henry VIII is known to have visited the well twice, in an attempt to cure his own gout afflictions. As news of the well spread across the Home Counties, images of John Schorne were immortalised in religious imagery. Although he was never canonised he was known as a saint to the many pilgrims who believed in the miraculous water.



In an attempt to differentiate John Schorne from other saints in their artworks, iconographers represented him pulling the devil from a boot. In medieval times pain was often represented as an imp or devil, and gout commonly affects the feet. This image has commonly been misinterpreted as John Schorne catching the devil in a boot and it is believed that the origin of the Jack in the Box toy lies in this story. This year marked 700 years since John Schorne's death and a number of events occurred in local churches to remember him. A special anniversary booklet and badge akin to the ones bought by pilgrims were available from the North Marston village shop.

What's In A Word?

We in the Church of England recite at the Eucharist the Nicene Creed and at the daily office the Apostles' Creed. In each case we proclaim our belief in 'one, Holy, Catholic and Apostolic Church' or 'the Holy Catholic Church'. At the licensing of Clergy, Reader or Lay Worker the Bishop says 'The Church of England is part of the one, Holy, Catholic and Apostolic Church'.

The dictionary definition of the word Catholic is 'universal; of interest or use to all men; all-embracing, broad-minded, tolerant'. For Christians, however, it does have rather different meanings. It can mean:- the universal Church as distinct from local Christian communities;

- a) Orthodox as opposed to heretical;
- b) Historically it refers to the undivided Church before the final schism of East and West in 1054. After that date the Western Church usually referred to itself as 'Catholic', the Eastern Church preferring to describe itself as 'Orthodox';
- c) Since the Reformation the Roman Catholic Church has come to use the word exclusively of itself. Maybe this is something we should not let them get away with!
- d) In present-day usage, it is employed by those Christians who claim to be in possession of a historical and continuous tradition of faith and practice So the Church of England is catholic. Every member of the Church of England is a Catholic and every Anglican priest is a Catholic priest. However, we also use the word to describe those bishops, priests, deacons and lay people in the Church of England and the Anglican Communion who prize the Church's continuity with its past; those who value the Apostolic ministry of bishop, priest and deacon and who see the sacraments as central to the life and mission of the Church.

So we talk about the 'Catholic' parishes. So come on, rejoice that you are a Catholic! Value our precious Catholic heritage as it reached back almost 2000 years! What can I do? The answer is simple, pray regularly for the reunion of all Christian people within the fold of the one, Holy, Catholic and Apostolic Church.

Gaudete and Laetare Sundays and Rose Coloured Vestments

The question is:- Why does the priest sometimes wear pink vestments on the third Sunday of Advent?



It is important to define the exact colour in question. The liturgical colour that can be worn on the third Sunday of Advent ("Gaudete Sunday") or the fourth Sunday in Lent (Laetare Sunday, now commonly known as Refreshment or Mothering Sunday) is *rosacea*, or "rose" – not pink. *Rosacea* has a slight orangish-

red tint to it; if you have never seen rose-colored vestments you might be surprised to find that they are very distinguished and beautiful. In modern times very few churches have these vestments so violet is an alternative. Historically the mid-Lent Sunday or Mothering Sunday was known as "the Sunday of the Five Loaves," from the traditional Gospel Reading, the story of the miracle of the loaves and fishes but this was, before the adoption of the modern lectionaries. The mid-Lent Sunday was a day of relaxation from the Lenten rigours; a day of hope with Easter being in sight. Illustrated: Gothic Winchester vestments.



oOo

English Parish Churches

There are few sights that evoke "Englishness" more than that of a traditional parish church.; churches which tell the tale of 1500 years of history and social change. The parish church is an integral part of English social life and culture. The oldest surviving parish church in England dates to about 590 AD is S. Martin's in Canterbury. Looking back we can see that in the Saxon Christian

period three classes of churches were built; "cathedral" churches, "collegiate" churches, and local churches/private chapels built by the individual local Anglo-Saxon lords.

Cathedral Churches were "mother churches" from which the first missionary priests went out to preach Christianity to the pagan inhabitants in a particular region. Collegiate churches, or "old minsters" were daughter houses of the cathedral churches; basically a regional missionary church. Churches, or chapels (later to be called "parish churches"), were often build privately by either bishops, lay societies, or an association of parishioners.



Churches were often built on pre-Christian sites of spiritual significance and were nearly always built so the main altar was at the east end facing Jerusalem and not as often thought the rising sun. The origin of the English parish is shrouded in mystery. The term originally meant an administrative district and when the term "parish" was first applied to the church, it meant the territory of a bishop, what we would today call a diocese.

It is that parish boundaries were originally those of Saxon manors and the extent to which parish and the local lord's authority overlapped especially as before the Norman invasion one of the accepted ways of becoming a local lord was to build a church, especially one with a tower (the tower was a defensive measure against the threat of Danish invaders).

The lord could then install a priest of his own choosing, change the priest at will, even dismantle the church if he saw fit!

The chancel of the church was the domain of the priest, and the nave "belonged" to the parishioners. Each was responsible for the upkeep of their domain. This helps explain the curious architecture of some early parish churches where often the chancel is built of carefully squared stone,

and the nave of much cheaper material such as flint.

The distinction between chancel and nave led to the development of rood screens these usually being made of wood, but sometimes of stone, became extremely elaborate. Many were destroyed at the time of the Reformation and the later Puritan influence and so only a few of the early screens remain.

One point to remember is that there was no seating in churches at that time. People attending a service stood in the nave. The floor plan of southern Anglo-Saxon churches was based on the traditional Roman basilica, with an eastern apse, no transepts, western entrance, and aisles.



The picture of S. Nicholas, North Boarhunt in Hampshire illustrates this. The picture on the previous page is of the same church.

Whilst in the north the Celtic influence led to churches that were narrow, tall, and rectangular, with doors on the sides. Curiously it was the Celtic model that became the norm for parish churches in England. The Normans rebuilt many of the earlier Saxon churches, in the process destroying much of the regional differences in favour of a more unified Norman "look".

Early Norman churches were without aisles, but with a central tower, and built to a cruciform plan. Medieval parish churches were usually plastered inside and out. Vivid pictures were painted on the interior plaster to illustrate Biblical scenes for the illiterate population. Statuary was also richly painted. Sadly, very little of the original plastering or painting remains today. So it requires a strong imagination to picture how the churches would have originally looked.

Before the Great Plague of 1348-50 the growing population necessitated more space inside parish churches, so many churches added side aisles at this time to provide extra space. Two to four hours for a Service was not uncommon. This meant that the attendeors, needed to sit to listen, so pews became standard. The

preacher needed somewhere to preach, so a pulpit was added. The Tudor period saw the end of the great church-building era. Far fewer churches were built from this point to the present day. Most new parish churches were built in the growing cities with their expanding population, the most notable being London. In the modern era some of the old churches that once served prosperous villages have fallen into disuse and been abandoned as the population shifted and luckily many of these churches are now being looked after by the Redundant Churches Fund. Many parish churches are open to visitors and often they have hand-outs giving details of the building history and pointing out its architectural features. These are small gems of living history and they're usually free, but please do not forget the donation box by the door as you leave.

oOo

Sermon Preached by the Rt. Revd. Tony Robinson at the Autumn Festival in Harrogate.

You've heard the worn out riddle, "What came first, the chicken or the egg?" And the answer is of course, the mother. Before there was David Cameron, there was his mother. Before there was Pope Francis, there was his mother. Today we honour Mary at this Festival. I want share with you two things from my prayer and reflection about Mary, the model for discipleship and maybe a model for this parish in the coming years.



The first thought focuses around our partnership with God. Mary in her life has free choice, like us - it is she that makes the decision to say 'yes' to God. Out of this 'yes', this response comes a birth which is also a birth-giving, an act of liberation and response that changes, renews and transforms. This is a model for our relationship and our partnership with God. Like Mary, we are partners and co-creators, for as Mary's faith makes God's entrance into history possible - so we, turn to God, wait on God, struggle with God and by God's grace respond with our 'yes'. Our response to God is at the heart of what it means to be the Church. Renewal, hope, change, growth, love, worship and transformation depend

upon our entering into the mystery and pleasure of God as Mary did. How little we hear and see of this dependence, this 'yes'. How hard it is for us to stand still and wait and watch. How difficult we find it to discover the presence of God and bring ourselves and others into that presence. What poverty we live in if our Church is not a place where our hearts are open to God and our lives are transformed by worship.

So much distraction, so much clutter, so much irrelevance in our lives and particularly our Church life. So we like Mary are free in our choices and decisions, free to respond to the gift of God if we wait and say 'yes' in love and faith and worship.

My second thought and reflection I want to put or share as a problem and a challenge. It concerns the inescapably strong economic and political language of Mary's song, the Magnificat. This is to say that what Mary shares with us in her vision of God is not limited to individuals - it extends universally to the poor, the hungry, the humbled and the lost. Let me put this challenge starkly. Does God love the rich and the poor the same, alike? The partial answer from Luke's gospel is 'no'. God's favour is of people who are despised by the wealthy, traditionally religious folks like you and me. God is on the side of the poor, the oppressed. This opting for the poor, is being on their side, is the characteristic of the Church in Luke. What does this mean for the Church in Barnsley? Who are today's oppressed and poor?

This is a challenge and a judgement. I have no answers to this challenge only a belief that we should never escape the tension, the difficulties of living with inequality and injustice in our world. At the moment we forget the poor and are part in their oppression and we fail to glimpse the mention of the nature of God, who in Mary, reverses the present order of power and powerlessness; a God who breaks the power of the mighty and gives strength to the feeble.

One final thought. Mary's gift of faith was for saying 'yes', her letting go and letting be. She trusted. She allowed her son to grow up free from control. She watched him suffer and die. Her 'yes' allowed him to be. So the living out of the earthly vision of Mary and the earthly realities of our lives means that together in this place, our 'yes', our vision of God, our worship and our journeying should allow others to be themselves, to be truly themselves. I hope and pray that we will

make our churches places which continue to welcome all people, regardless of age, sex or race or class, regardless indeed of how much or how little they believe... I hope that our 'yes' can help us to be free from the control that we exercise over others, through our stereotypes and prejudices- that people here, wholly dependant on God - can feel healed, accepted, loved, transformed and liberated.

So, we give thanks to God for Mary. We ask for a deepening of our dependence upon God and our partnership with Him. We thank God that in the Magnificat we continue to be challenged about injustice and poverty and we continue to work for a place, to build a community where all can be free to be themselves in the light of God's love, to say 'yes' to Him and 'yes' to one another.

As we meet together today the Church of England is about to pass a canon to permit women to become bishops in November. We all look to the past from the present so we can plan for the future. You and I as Catholics in the Church of England need to see that this will be a challenging time for us. There will be pain no doubt at times for all of us in the future but unless we change we will not bring to birth something better. Often only as we negotiate pain and pass through it can we see the excitement of challenge and the excitement that comes with the hope of the new.

In the Society of S. Wilfrid and S. Hilda this is to be our coming together as Catholics in the Church of England, it is to be a place where we renew our faith, renew our commitment to work together with one another for the future of our part in God's Church in the Church of England. We all need to do our part; we all need to work together as we adjust to this new change. The Church of England has given us little but what it has given us is a place to flourish. The challenge for us is to flourish, put aside some our differences which have hindered us from working together as Catholics. I hope that we rise to this challenge and renew this part of the Church.

In the memorable words of John Cardinal Newman: "To grow is to change and to have become perfect is to have changed often".

+ Tony

The Giant Radish

Christmas always brings to the fore some of the very bizarre traditions from countries around the World; but this one from Mexico is truly unique. The residents of the town of Oaxaca celebrate the *Noch de Rabanos* – the Night of the Radishes on the 23rd December. This very strange custom commemorates



the introduction of the radish by the Spanish colonists in the mid-nineteenth century. The introduction of these plants was certainly a success, in fact it has been known for some people to grow radishes up to two feet in length and weighing up to ten pounds in weight. Every year a contest is held to see who can carve a radish into the most elaborate Nativity scene. The sculptures are made by professional craftsmen who are mostly radish growers who, apart from the nativity scenes, also produce models of real buildings and saints. The sculpted scenes include other materials such as dried flowers and corn

Although this festival lasts only a few hours each year, it attracts literally thousands of people to view these exhibits. The festival continues on into Christmas Eve and through to Christmas Day with other joyful activities like float parades, marching bands, fireworks displays and street dances.

oOo

The First Christmas Crib.

In the last year of his life, Francis of Assisi told his friends, “This will be my final Christmas. I want to celebrate it in a new way.” Francis had a friend in the mountain town of Greccio. His friend owned some land on a hillside opposite the town. Several grotto-like caves lined the hilly property. His friend gave him and his brothers the land to use as a hermitage. Francis and a few of his disciples moved there at the beginning of Advent. He confided to his friend that he would like one cave to be transformed into a Bethlehem scene. His friend lined the cave with straw. He installed a manger filled with straw and brought in an ox and a donkey. On the side he placed a small altar for Mass.

About an hour before midnight, the people of the village of Greccio came in procession to celebrate Christmas with Francis. Their stream of lanterns and

candles looked like stars coming across the valley. As they sang the Laude, the ancient Christmas carols of Umbria, they seemed to echo the Gloria of the angels in Luke’s Gospel. When they arrived at the cave, they were charmed by the sight of the ox and donkey and manger. And none more delighted than their children. The Eucharist Celebration began. At homily time, Francis stood by the manger to talk about the birth of Jesus. A spell of religious awe overtook the listeners. One account says that at the end of the homily, gold light filled their assembly. They saw Francis reach into the empty manger and lift out a baby and cradle him in his arms. And then he held the baby out to them, saying: “My brothers and sisters behold the Saviour of the world.” And all of them were joined as one in the mystery of the Incarnation.

After the Eucharist, Francis disappeared. Not until dawn, when the morning star hovered in the sky, did someone find him. He was absorbed in prayer, his face turned toward Bethlehem.

And that is how our custom of having a Christmas crib began. Through the centuries, Christians have found a thousand ways to create their own version of the crib. By bringing to life the Christmas scene, millions of believers have been put in touch with this profound mystery of God’s love for us.



oOo

A PRAYER

Praise to you Lord Jesus Christ, Son of the living God. Glory to you on this feast of your birth in Bethlehem. We are grateful for the simplicity of your mystery. We are ennobled by your choice to come into the world as a human being. We are inspired to search for you among the poor and the humble and to be humble and poor in our own way. We rejoice in your birth and seek to live better lives as a result. Amen



I found this list compiled by Oren Arnold, you have admit that it's very true!

Gifts.

- To your enemy – forgiveness
- To an opponent – tolerance
- To a friend – your heart
- To a Customer – service
- To all – charity
- To every child – a good example
- To yourself - respect

oOo

Butch

Al Capone virtually owned Chicago, he was notorious, everything from bootlegged booze and prostitution to murder. He had a lawyer "Easy Eddie." O'Hare and he was Capone's lawyer for a good reason. Eddie was very good! Eddie's skill at legal manoeuvring kept Capone out of jail for years. To show his appreciation, Capone paid him well, not only in money he and his family occupied a fenced-in mansion with live-in help and all of the conveniences of the day. Eddie lived the high life of the Chicago mob and gave little consideration to what went on around him. He did have one soft spot and that was his son and he saw to it that his son had everything; money was no object. Despite being involved with organized crime, Eddie even tried to teach his son right from wrong. He wanted his son to be a better man than he was. Yet, with all his wealth there were two things he couldn't give his son; he couldn't pass on a good name or a good example. One day, Eddie reached a difficult decision; he wanted to rectify the wrongs he had done so he decided to would go to the authorities and tell the truth about Al Capone, clean up his tarnished name and offer his son some semblance of integrity. To do this, he would have to testify against The Mob and he knew that the cost would be great. He testified and within a year he died in a

blaze of gunfire on a Chicago Street. But in his eyes, he had given his son the greatest gift at the greatest price he could ever pay. Police removed from his pockets a rosary, a crucifix, a religious medallion and a clipping from a magazine. It read: "The clock of life is wound but once and no man has the power to tell just when the hands will stop, at late or early hour. Now is the only time you own. Live, love, toil with a will. Place no faith in time for the clock may soon be still."

World War II produced many heroes, one such man was Lt. Cdr. Butch O'Hare. He was a fighter pilot on the aircraft carrier Lexington in the South Pacific. One day his entire squadron was sent on a mission. After he was airborne, he looked at his fuel gauge and realized that someone had forgotten to top up his fuel tank. He would not have enough fuel to complete his mission and get back. His flight leader told him to return to the carrier. Reluctantly, he dropped out of formation and headed back. As he was returning to the carrier, he saw a squadron of Japanese aircraft speeding towards the fleet. The American fighters were out on the sortie and the fleet was all but defenceless. He couldn't reach his squadron to bring them back; nor could he warn the fleet of the approaching danger. There was only one thing to do, he must somehow divert them from the fleet. Laying aside all thoughts of safety, he dove into the formation of Japanese planes. Guns blazed as he attacked one enemy plane and then another. Butch wove in and out of the now broken formation and fired until his ammunition was finally spent. Undaunted, he continued trying to clip a wing or tail in hopes of damaging as many enemy planes as possible. Finally, the Japanese squadron took off in another direction.

Butch and his tattered fighter limped back to the carrier. Upon his arrival, he related the event. The film from the gun-camera told the tale. It showed that Butch's had destroyed five enemy aircraft. This took place on 20th February, 1942 and Butch became the US Navy's first Ace of WW.II, and the first Naval Aviator to win the Medal of Honour. A year later Butch was killed in aerial combat at the age of 29. His home town would not allow his memory to fade and today, O'Hare Airport in Chicago is named in tribute to him. So, if you are ever in O'Hare International, look at Butch's memorial and his Medal of Honour.

SO WHAT DO THESE TWO STORIES HAVE TO DO WITH EACH OTHER? Butch O'Hare was "Easy Eddie's" son.

The Autumn Festival 2014

The 2014 Autumn Festival was held at St. Wilfrid, Harrogate on Saturday 4th October. The Festival began with Pontifical High Mass at 12 noon at which the Celebrant and Preacher was the Right Reverend Tony Robinson, Bishop of Pontefract. (A copy of his sermon is printed on page 24 of this magazine.) There were eight Priest Associates present who con-celebrated. At the end of the Mass Fr. Darren Smith, Deputy Warden, admitted Sandra Bennett as the Guild's first Lady Councilor. Sandra is representing the Cornwall Area.

After the Mass there was a buffet lunch laid out in the Church Hall and then at 3.00 p.m. we all gathered to sing the Guild Office and to take part in the Procession and Benediction.

This was the first festival that the Warden, Fr. David Moore had missed in his 40+ years as Warden. He was very much missed.

There were just under 100 present. Our grateful thanks to Fr. Gary Waddington and the people of St. Wilfrid's, Harrogate for allowing us to hold our festival at the church.

Our thanks also got to Cllrs Roland Robbins and Jeremy Wood for organising the festival.



And finally:

I couldn't resist these tombstones from Mexico, I am informed they are genuine.



**Gustava Gumersinda
Gutierrez Guzman**
1934-1989

A memory from all your sons
(except Ricardo who did not
pay any money)

Here rests **Pancrazio
Juvenales** 1968 – 1993.
He was a good husband,
a wonderful father, but a
bad electrician

And still on the theme of graveyards I came across the following in a Scottish magazine:-

The old village gravedigger was asked one day by a passer-by how business was. He slowly leant on his spade, drew on his pipe, looked the enquirer in the eye and slowly replied

"Oh, very poorly, very poorly indeed. I havena' buried a livin' soul for six weeks".



Are you considering training for the priesthood? Have you been a full member for over two years? If the answers to all these questions are YES the Candidates for Ordination Fund could assist you financially. Apply in the first instance to the Administrator Cllr. Colin Squires whose address is on the front cover of this magazine



CHARLES FARRIS LTD

QUARRY FIELDS, MERE,
WILTSHIRE BA12 6LA
Tel: 01747 861839
Fax: 01747 860934

EMAIL: sales@charlesfarris.co.uk

FOR SECURE ONLINE
ORDERING, BROWSING NEW
PRODUCTS, LATEST AND
SEASONAL OFFERS – VISIT:

www.charlesfarris.co.uk



