



The Server

AUTUMN 1980

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

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OFFICERS

Warden

The Revd D MOORE
St. Mary's Abbey Vicarage
Manor Court Road,
Nuneaton, Warcs.
Nuneaton 0682 382936

Chaplain-General

The Revd A F TREADWELL
S Michael's Vicarage,
39 Elm Bank Gardens,
Barnes SW13 0NX 01 876 5230

Chaplain of Ordination Fund

The Revd E C FORD
S Edmund's Vicarage
Larkwood Road, Chingford E4
01 529 5226

Secretary-General

Mr H S GADD
3 Albert Road,
Buckhurst Hill, Essex IG9 6EH
01 504 7216

Treasurer-General

Mr W G OGDEN
53 Lord Roberts Avenue
Leigh-on-Sea, Essex.
SS9 1ND 0702 78799

Secretary of Ordination Fund

Mr S M WILCOX
28 Beanfield Avenue,
Coventry, CV3 6NU
0203 69914

Hon Organist and Master of Guild Choir

The Revd A F TREADWELL

"THE SERVER"

Matter for publication should be sent by
third Saturdays of January, April, July
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THE EDITOR
The Revd W D VARNEY
S Nicholas, Teddington,
Tewkesbury,
Glos. GL20 8JA
Tel. Alderton (024 262) 435

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The Server Distributor

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THE CHURCH UNION

**FAITH HOUSE, 7 TUFTON STREET, WESTMINSTER
LONDON, SW1P 3QN**

Telephone : 01-222-6952/4

EDITORIAL

THROUGH THE LOOKING GLASS – THE MYSTERY OF THE EUCHARIST

Readers of the last issue have no doubt been puzzled by the photograph of the General Council with the Chiro symbol the wrong way round. The error in printing is very much regretted, but if the page (23) is held before a mirror all will be made clear. Looking glasses are quite an essential part of our lives, not only in our homes but also in our churches: - a last minute look at the glass in the sacristy to ensure one is vested aright. Most of us in childhood, and one expects since, have appreciated reading Lewis Carroll's "Through The Looking Glass" and perhaps, like Alice, have wondered how nice it would be if one could only get through into Looking Glass House, but one reads that after her exciting adventures she cried "I can't stand it any longer", and all became normal. "Life, what is it but a dream?"

* * *

The most well known reference to a looking glass in the Bible is in that inspired Hymn of Love, written by Paul to the Christians of Corinth: – **Now we are seeing a dim reflection in a mirror. but then we shall be seeing face to face.** Love gives us spiritual understanding of the divine mystery. Mystery! Mystery forms an essential part of our Christian Faith, for if our finite human minds understood the infinite then there would be no God of infinite power, wisdom and goodness. But in this issue one thinks of The Holy Mystery – the Sacrament of "the precious Body and Blood of our Saviour Jesus Christ", as it is put in the Post Communion Prayer of Thanksgiving. Both the Bishops who preached at the Arundel Festival last June spoke on this matter, each in their varying ways, and one should ponder on their words. For in this Sacrament we who serve and worship at the altar of God "are close to and involved in the mystery of God's Nature – the mystery of Redemption".

* * *

The symbol of the Redemption – a mother with her child. Let all take to heart the words of our Archbishop at Walsingham, when he spoke to the thousands gathered there on pilgrimage – "God gives himself to us so that, like Mary, we can be Christ-bearers".

* * *

Please note my address from 2nd October is S Nicholas, Teddington, Tewkesbury, Glos. GL20 8JA.

VESPERS

As rich as Azalea
Perfuming the air
The scent of the silence
Hangs everywhere –
Compact the stillness grows
Vibrant with prayer,
Unhurried movements
Tipping candles with flame,

Softly the chanting
Honours His Name.
Benison quiet
On all who came.

R G

THE ADDRESS GIVEN BY THE ARCHBISHOP OF CANTERBURY AT THE NATIONAL PILGRIMAGE, WALSINGHAM, 1980

S. Luke, chapter 1, verse 38: *"And Mary said, I am the Lord's. As you have said, so be it."*

I have come here today because you are a lively lot — of all ages — and you share with me enthusiasm for the Spirit of Jesus Christ. We come from all over England on this day in our Calendar when we commemorate S Augustine of Canterbury, to pray that we in our day may follow him in spreading that Spirit through our Nation. We come as individual pilgrims to this remote village, known for centuries as England's Nazareth, home of Mary — to discover in our hearts that Jesus lives.

Two weeks ago I stood in the open air at a football stadium in Africa. The occasion — the birthday of an Anglican Province — at my side, the Archbishop of Uganda supported by the Bishops of that brave Church. Before us was the new Archbishop about to be enthroned on a simple wooden chair to the accompaniment of song and dance. It was in this part of Africa that an Evangelical revival has taken place. The spiritual fruits of that experience are evident today, not least throughout troubled Uganda.

Today at Walsingham I am celebrating in the open air — different circumstances, different customs — and I remember the advice given by Gregory to S Augustine: "Teach the Church of the English what you have been able to gather from other Churches. For things are not to be loved for the sake of a place; but places are to be loved for their good things." Augustine was told by Gregory to be gentle about strange but cherished customs. "As long as there is unity in the Faith, differences in custom do not damage the Holy Church."

At this Eucharist in this holy place we first give witness to that Unity in the Faith which we enjoy. So often in the past, and even today, we misunderstand each other, and even curse each other because we have lost sight of the one thing necessary. Our Unity lies in our common Faith, and our Faith lies in the Risen Lord Jesus Christ. Pope John Paul II and this Archbishop of Canterbury were able recently to say with one voice that they were glad "their meeting took place in Africa where the rapid expansion and the self-sacrificing zeal of the Church and the visible enthusiasm and love for Our Lord Jesus Christ has many lessons for Christians in Europe."

The experience of Christianity in Africa and the Walsingham Pilgrimage will be lost to those who deal only in words and debate.

We live in a society which trusts overmuch in words, organisation, activism. Mary reminds us that quietness, longing, receptivity to the Word of God are the beginnings of growth in the Gospel.

In the TV film *Jesus of Nazareth*, I found that amidst much show-biz glamour there was a very moving moment — the attempt to portray the Annunciation — no angels with gauzy wings but a rainbow and Mary's puzzled but resolute "I will be the Lord's". In that moment, beauty, simplicity, mystery, tragedy and triumph mingled to capture the most intimate encounter of the soul with God. Here in this moment is a message of hope for the hopeless, a message of hope for a world torn by selfishness and greed. Despite our sins, mankind is worthwhile in God's eyes. God gives himself to us so that, like Mary, we can be Christ-bearers.

What Mary receives she shares. That is why in scripture and tradition Mary is a welcoming figure. In the churches of Eastern Europe which I know so well you have the figure of Mary in the apse, above Christ reigns in glory. Mary welcomes you to the realm where Christ reigns whatever the conditions outside.

Our anxious activism springs from fear; but when you come to Faith in Christ there is ultimate security. That's why Mary stands for the family virtues of acceptance, forgiveness, companionship which give a person anchorage in life and without which they cannot grow. But that does not promise safety. The secure person is the one who can be free to take risks for the Faith. From Faith springs obedience. "As you have said, so be it."

On the eve of the martyrdom of Archbishop Luwum in Uganda 3 years ago, a missionary had a dream. He dreamt he was looking across a vast plain. In the distance he saw a fire. As he approached the fire he saw in the midst of the flames an African. To his surprise the body was not being consumed. Then he heard a voice which invited him to put his own hand in the flames. We are not all called to dramatic martyrdom, but you who enjoy the security offered by Our Lord are to be touched by the flame of the Spirit and you will not be destroyed. But you will look at life in a fresh way — the dream of fire portrays a mixture of hope and sorrow, just as in Mary we see suffering and the joy of one who sings "Tell out my soul the gladness of the Lord".

The theme of joy through sorrow is a fundamental experience of Christian faith. It reflects death and resurrection. Christianity is not about simple happiness — the goodfortune that comes from good health, a good income, a good marriage — of course we are meant to enjoy such gifts, but alas they don't come to us all and they are often short lived. The deepest and richest experiences of life come when something which is askew is faced and overcome, and there emerges something stronger and more deeply joyful.

You must have known that yourselves coming through, or seeing it, in a bereavement, a broken marriage, a mistaken decision — so that out of it comes a triumph which proclaims that life, whatever comes, can never defeat you.

Mary speaks to us of all these things because she speaks to us through devotion, through song, through relationships and through trials, of Christ and His Church:

Welcoming and forgiving
Praying and receiving
Obedient and compassionate
Confident and joyful

These are the qualities needed for the renewal of the Church and the spread of the Gospel.

And to those of you who love Walsingham and honour the home of Mary, and find a place here where Jesus lives, take away these gifts and share them. Don't allow your love of this place to build a Church which is:

Exclusive and judging
Unready to listen and change
Trivial and insensitive
Fearful and defensive

Across the world, the Lord is renewing His Church — in China, in Africa, in places like Taize or Iona, as well as in Pastoral Congresses in Liverpool. Walsingham can be part of that renewal if every pilgrim can truly say with Mary:

"I am the Lord's. As you have said, so be it."

THE MYSTERY OF THE EUCHARIST (1)

THE BISHOP OF CHICHESTER

To bring to light the dispensation of the mystery, which from ages has been hid in God who created all things.

Ephesians 3, v.9.

In the year 1697 the Irish Parliament ordered a book to be solemnly and publicly burned. It had the title 'Christianity not Mysterious'. In it the author argued that neither God himself nor his revelation is above the comprehension of human reason, and he attributed the so-called mysteries of Christianity to the intrusion of pagan conceptions and the machinations of priestcraft. We most often use the word mystery in the sense of something hidden, something that cannot be explained, and in his criticism of its use in that sense in relation to Christianity, Toland was partly right. S Paul says that his calling as an apostle is to bring to light the dispensation of the mystery, helping to understand what God has been doing through the ages, leading up to the coming of our Lord. Part of our calling as Christians is to make plain the Christian gospel, to be witnesses to it, witnesses to the simplicity of the Catholic faith in Jesus as Lord, Jesus who died and rose for us. We must not try to wrap it up in any way which obscures our faith in Jesus and his call to us and to all people. Jesus is not a mysterious, shadowy figure, remote from our lives. He is a real person, as S Paul writes 'tempted in all points as we are, but without sin' — a real showing to us of what human nature can be when truly united to God. There must be no hiding, no obscuring of anything.

But in other ways it is right to use the word 'mystery' of our religion. The great 19th century theologian, J B Mozley, wrote in rather typical Victorian language : 'It were to be wished that that active penetration and close and acute attention which mankind have applied to so many subjects of knowledge, and so successfully, had been applied, in somewhat greater proportion than it has been, to the due apprehension of that very important article of knowledge, their own ignorance'. It was put rather more simply by his contemporary, Dean Church : 'I marvel at the way people go on spinning theories as if the ways of Almighty God were to be understood as easily as the workings of the steam engine.' The closer a man comes to God, the more he is aware of how little he knows. God is the Creator of all, on whom we all depend for our being, our continued existence. He is greater than anything that exists, and therefore greater than anything that we can understand. There is a mystery about him which in this life at least we can never penetrate. We may think of Elijah, tired with the battle for God against heathenism, told to go the long and arduous journey to Horeb the mount of God; and there, after the storm, after the earthquake, after the fire, in the silence, the mysterious silence, he learned God's will, and learned also what the Lord was not. Reverent, humble, awesome waiting in silent prayer before the mystery of God is vital to our lives and our experience as Christians.

I think it is doubtful whether anyone has ever become a Christian just by argument, without some sense of need, some moral attitude to which the claims of Christ respond. Our religion is concerned with action, with moral choice and commitment, with the relationship between persons, with life in all its forms, and not just with thought and reason. Certainly we must never despise the intellect, never be satisfied with shoddy explanations. The intellect has its proper and important place in decision, but in the end the choice to be a Christian and to commit oneself to the Christian way of life is an act of faith in certain things that

we see clearly — above all Jesus himself — but also in much that is unknown and remains mysterious. The whole act of faith has about it something that we rightly call 'mystery'.

Now I have chosen this theme to think about today because it has a direct bearing on all that we do as priests or as servers in the celebration of the Eucharist. Involved in much of the current argument about the old and the new liturgies is the feeling many people have that the changes of recent years have caused us to lose the sense of mystery in our worship. I think there is truth in that charge. It is not, I believe, so much a matter of language as the way the Eucharist is done. The laudable attempt to stress the community aspect of it has at times created the impression that it is nothing more than a community gathering and meal. We have rightly abandoned a great deal of the old ceremonial, much of which had come to be mysterious in the wrong sense. But insufficient thought and care have been given to the presentation of the new rites to ensure that the proper sense of the mysterious is there.

Many practical things, small and great, are required. Adequate preparation; being in church long enough before the service is due so as to allow ourselves to be ready and recollected by the time it begins, knowing what one is supposed to be doing, and doing it carefully, deliberately and without fuss. These are all things that contribute to creating the right atmosphere. Along with them goes the importance of pauses and silence at appropriate moments. The new liturgies have fewer words than the old, but that does not mean that they can be rattled through in a short time — rather that they require deliberation and quiet. Through the liturgical movement of which the new rites are a product we have recovered a deeper sense of community, of the Eucharist as a community act, and of its social implications. But we must never forget that it is a community act of worship, of thanksgiving, of offering — that it is the sacramental presentation of the offering which our Lord made to the Father. In this service he as our Head offers us as the members of his Body in union with his own sacrifice. We are close to, involved in the mystery of God's nature, the mystery of redemption.

We properly at times clothe this rite with music, colour, ceremonial which express the richness of God's glory. But we must never allow them to become so aesthetically satisfying that they obscure the central reality of Christ's death and victory which we celebrate, or the demands in the way of reformation of life, dedication and commitment which that makes upon us. One of our poets writes:

Only those who brave its dangers
Comprehend its mystery

In all our worship there must be, along with the confidence and the trust that we have in God's redeeming love, that for which we pray in the Confirmation Prayer — the spirit of Holy Fear, that is reverence and awe. As the psalm says 'Be still and know that I am God.'

THE MYSTERY OF THE EUCHARIST (2)

THE BISHOP OF ARUNDEL AND BRIGHTON

*Sermon preached by Bishop Murphy-O'Connor
at Arundel Cathedral on Saturday June 28th
1980 (Sussex Servers)*

My dear brothers in Jesus Christ, I would like first of all to welcome you here this afternoon. I welcome the Bishop of Chichester, my friend, Eric Kemp; I

welcome the clergy; I welcome the altar servers, who have come to praise and to worship, and to realise the dignity of what you are — Christians.

I could not help thinking when I was listening to the first reading from the book of Samuel, of many years ago when I began to serve at the altar. The only thing I can remember is that I was given half a crown on the proud day that I was first an altar server! It signified to me the privilege of one who served, so close to the mysteries of Christ.

I remember on another occasion standing rather disconsolate at the altar because I had nothing to do, (young boys always like to do things), and an old priest turned to me and said : "They also serve, who only stand and wait". There I was waiting. But perhaps the message from that was : "Speak, Lord, for your servant is listening".

We who minister and serve at the altar have the thought of doing things, thinking about things or preparing things. We ought to remember that we also have the duty ourselves to be an example of those who listen, of those who appreciate the Word of God and the Eucharist. We are not just active; our activity is also receptive. We too have been called by God, and the call of God is a continual call, not once and for all. "Speak, Lord, your servant is listening". and each one of us has been called to serve at the altars of God. We have been called always to the service of listening to God, who continually speaks to us, who continually calls us.

This morning you celebrated the Eucharist, which is the peak of the liturgical life of the Church. The words of the Gospel that we have just had read to us are from the account of the Last Supper, the Passover meal which Christ celebrated with his disciples. That meal commemorated for the Jewish people the great event of their history: the night the angel passed over the doors of the Jewish people, that were sprinkled with the blood of the lamb; the night that they were called out of Egypt, brought through the waters of the Red Sea, out into the desert, where they were fed by God with manna from heaven, and finally entered into the Promised Land. And it was in the context of that meal that Jesus said to his disciples, "This is My body given for you — This is My blood shed for you". There was to be a new Passover, an event which was the final covenant of God with man. Jesus went back to his Father when he passed over from this life to the next life. In the mystery of the Eucharist we celebrate Christ's death; in the bread broken, we celebrate Christ's sacrifice — because it is his Body given for us, his Blood shed for us. We celebrate the covenant of God with man, the covenant whereby for ever Christ is the Lord. Christ has gone back to his Father again. God forever seals his union with us with his love in Christ, and we look forward to the good things to come.

We share in that event in the Eucharist. In other words, we actually relive, represent, and become part of the very saving act of Christ. "Do this in memory of me", he said to his disciples. Do what? Take and eat. When we give somebody a present, maybe a tie, a scarf, it is a nice present, but when we give them food we give them what makes them live. When we eat the body and drink the blood of Christ we actually become part of that Christ, who has gone back to his Father. We actually become part of that Christ who lived and who suffered, who died, and who rose again. "Do this in memory of me".

I say this because it is in the context of the Eucharist that Christ said to his disciples, when he washed their feet, "You called me Lord and Master, and rightly so I am. If I, then, your Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example". If we are to be servers, servants of the Lord, then we have got to be in sympathy with the very central act of service

that we celebrate. We have to be in sympathy with the very act by which the redemptive act of Christ is represented on our altars. That means that we have to have the attitude of servants. We have to be prepared to suffer and die to ourselves as He did, if that Food is to be of benefit to us — that Food which is Christ. Christ lived, suffered, died. It was through his passion and death that he rose again. It was in his passion and death he was found acceptable to God his Father, and his sacrifice was accepted. It seems to me that we, his servants, have also to be prepared for suffering, as one who humbles himself.

I say this not only with regard to our service at the altar in the Eucharist: I also say this in the context of our search for the unity and peace which is symbolised in the eucharist. In the Office is the singing of the Magnificat, that great hymn of Mary, in which she said: "my soul glorifies the Lord, my spirit rejoices in God my Saviour". I think perhaps this afternoon we should invoke her prayers as we pray together, look forward together to our continual convergence as the Church of Christ.

A great theologian once described the Church as the "Mary of the history of the world", and in each successive age the Church — and I speak of it in its widest bounds — brings forth not only Christian people but also Christian inspiration, Christian hope, Christian pilgrimage. One thing is for sure, my dear people, and that is that we are on pilgrimage together. We do not know the time, nor the day, nor the end. The full unity for which Christ prayed we have not yet achieved, but we know, we hope, that it is coming. And the time of its coming also depends on us — depends on our self-sacrifice, on our listening, on our service, on our hope, on our own personal Christian lives. Because the more that we are servants, the more we humble ourselves, the more we are self-forgetful, the more swiftly the Church pursues its pilgrim path, the more the convergence comes that we seek, because our unity is in Christ. It is He who calls. It is He who gives us the increase, it is He who gives us the strength.

I thank God for so much that has happened in these past years. May our paths grow closer. Today in our office and our prayers we seek in humility that God's will be done; that the unity for which we long will come closer so that Christ's prayer that "All will be one" may be fulfilled; and that our service may be more fruitful, knowing that we have been called to a good work and that in our service we give glory to God. That is why we are here, as His children, as His servants, His creatures, to give honour and glory to Him and to show the world that Christ is Lord, and that His way is the way to life.

For all this afternoon we give thanks, we ask the prayers of Our Lady that she will bring her maternal love to our thoughts, our prayers, and that the unity of peace that we seek may come more closely and more deeply to each one of us and to the Church, which is the Bride of Christ.

THE GOOD NEWS OF JESUS

Discovering It and Proclaiming It

The Revd John F Boardman

We talk so easily about "Preaching the Gospel" but just what is the Gospel? Our English word is derived from the Saxon "Gods Spel" or God's Story — a word given new and popular life by the recent Rock musical. This Saxon word is but an Anglicisation of the original New Testament Greek word "Good tidings". Yet the question remains, what is the content of this "Good News"?

It might help to clarify things if we do a simple exercise in comparative religions. Let us compare the basic content of the great world religions. By "world religion" is meant any world-changing belief, any movement that has altered history. Under this heading we can include Communism. At the core of Islam is "The Koran", a book of revelations and prophecies uttered by Muhammet the Prophet. At the centre of Judaism is the Law and the Prophets recorded in the Old Testament collection of books. These, together with historical experiences, centred on the Jewish race. At the heart of Buddhism is a system of wise teachings and a discipline to put these into effect. At the centre of Hinduism is an ancient and complex understanding or knowledge and the various ways of achieving this by duty to be performed. At the centre of Communism is a philosophy of history and economics formulated by Karl Marx and his followers. But what lies at the centre of Christianity? It is not a what, it is a who. It is a person who is at the centre of Christianity, the person of Jesus of Nazareth. He himself simply is the "Good News". Not a wisdom, not a book, not a teaching, not a prophecy, not a philosophy, but a person. A man is at the core of Christianity, what he did, what he said and taught, what happened to him and, most of all, who he really was. This man Jesus is presented by the Bible to call forth some response from us, that we may come to some conclusion. The Bible, hence, all of it, including the Old Testament and Apocrypha, is the means by which this man Jesus and his meaning is presented to us in every generation as a challenge for us to respond to. The Old Testament speaks of him by anticipation in the religious gropings through history of the Jewish people. It is the "Preparation" for Jesus' manifestation. The New Testament collection is the "Monstrance" by which Jesus is set forth. The Four Gospels are not primarily biographies, diaries or descriptions even, of him, like the modern-day "Life Story" might be. Rather the New Testament is a collection of "Meaning Writings" more like the Greek Icons from Renaissance paintings.

The Holy Scriptures are the divinely initiated and inspired transmission to us of the mystery of the "Word made Flesh". The Gospel is that the person Jesus is human and divine, the very God made flesh of our kind. We who are confronted by this and respond with belief and repentance may, in them, become partakers of the Divine Nature and our mortality becomes immortal. The Holy Scriptures are a highly specialised form of writing. They are books of faith, the product of those who actually touched, saw and heard He who was before Abraham, and believed in repentance. The Bible is born from the experience of those Baptised into the mystery, the Church. As such, primarily the Scriptures belong entirely to the Church who gave them birth. This is not to say they contain no objective historical fact because they do and the record they give of Jesus of Nazareth is an objectively reliable one. It is, however, to state that the means by which they do this is in symbols belonging to and understood by the Church. If the Scriptures are isolated from the Church and divorced from the Creedal beliefs and traditions of that Church, then at best they are misunderstood and at worst lead to error and evil. The Bible is like a serpent; the more one tries to grasp it, simplify, control and rationalise it, so much the more it coils and wriggles free, maybe to bite one in the heel. The serpent is only at rest when in the firm arms of the trainer, the Holy Church.

It is an insult to the Church, a misuse of Holy Scripture and a disservice to God to think of the Bible in a literalistic, crude and naive way. The extreme protestant fundamentalist view that the Bible, word for word, is the infallible literal description of things, in all parts of equal authority, to be interpreted in its plain sense, makes a nonsense, firstly, of God's way of doing things and, secondly, of

human intelligence. The writers, compilers and editors of the various books did not cease to become free human beings when the Spirit inspired them. They did not become mere puppets or robot cyphers to transmit divine messages to this planet. The words of the Bible are living words written by living men inspired by a living God. They were men of their time reflecting not only their own personalities but their culture, circumstances, history, geography, etc. Another important factor is the media of writing itself. The very form of writing varies greatly. All of it is pre-scientific and most of it is oriental. Indeed, some of it is mere history event recording or chronology but there are also books of sacred songs, poems, liturgical prayers, as well as folk tales, heroic sagas and fables, plus legal codes, dramas, catechisms and so on. All this must be taken into account when dealing with Holy Scripture and, indeed, makes the quest much more exciting.

The Bible in the first place is a divine mystery belonging to the Church. As such, all of it is in the form of parable. The word parable is closely related to the mathematical term "parabola" and some contemplation upon the properties of a parabola may help us. A geometric circle of 360 degrees has only one centre. If, say, it is a circle of steel wire, one can compress it and it becomes an oval having two centres. Suppose the pressure is continued then the two centres are forced further apart, like a letter B on its spine, until the depressed wire rim snaps and, like a flower opening, produces the shape parabola, the open U shape. The previous two centres fly out to infinity. Such is Holy Scripture. There is the initial plain simple single centre, understanding, but there is more to it than this. If we press further we find deeper levels of understanding, more truths, ever more centres until we enter the very heart of Scripture which, like the parabola, is out into infinity. Via Holy Scripture we can know the First Cause and Last End, the Alpha and Omega who speaks through the Icon of the Bible.

What of proclaiming the Good News? In a very real sense, Holy Scripture itself is the Proclamation. The Bible is the voice of God's witness, the Church, singing the praises of her Divine Lord. Even so, like all good music, its treasures are discovered by frequent performance and listening. Also, like all good music, others are brought to appreciation by the contagious enthusiasm of the initiates and devotees. So with the Bible which habitually is to be read, heard, marked and inwardly digested. Only by being steeped in the thought forms and word patterns of Scripture can one grow spiritually and have an effective evangelism.

The key is to be "Steeped in the Bible" and to do this does not require great intelligence or academic ability. Perhaps we in the West have laid too much emphasis on conscious rationalism in religion in both Protestant and Catholic Churches. God works at a deeper level than intellect, particularly in the sacraments, in worship and in Bible meditation. It can be helpful to bathe meditatively in Scripture, reading a small section again and again with prayer until some word or phrase stimulates us. Yet, even so, always reading by the light of the Creeds and the orthodox doctrine of the Church, ever conscious of the pitfall of imposing upon God's riddlesome world our own fallen image. So, resting securely in the arms of the Church, we may go through the door of Holy Scripture to our divine destiny — the heart of God.

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TALES OF TITCH, THE LOVABLE ALTAR BOY

"Titch, hev you put
anything in this 'ere
hincense?"



YOUNGER BROTHERS

Tiny

I have just received the summer edition of 'The Server', and I am very pleased to see that there are a few other articles, other than our own, of interest to the younger brothers. I especially liked Alan Sharp's letter, and I quite agree with what he says about encouraging our friends to see what goes on in church. In fact, reading between the lines, I am sure that he could write this article better than myself. Perhaps he would like to send me some ideas for the future.

There has been quite a good response to the first 'Younger Brothers' and a number of people have written in about it. Many of the comments came from our older brothers. What we want now, is for some of you youngsters to stir your pens and tell me what you think.

Penance

At the recent AGM in London the Warden, Fr Moore, reminded us that we all have a duty to use the Sacrament of Penance — or to go to confession, in other words. As Catholics, it is our duty to do this because it is God's way of forgiving our past sins and strengthening us against future temptations. I suspect that there are some of us who have never been to confession, or do not go as often as we should. There may be any number of reasons — or rather excuses — for this. You may hear some people say that it is only for grown ups, because a youngster can not have done anything so terribly wrong as to need absolution. However this is not a Catholic attitude. Everyones sins are important to Our Lord, and it hurts Him when we do not allow Him to work in us. When we cut ourselves off from God's Grace, we are said to be in mortal sin.

Benefits of Confession

Not only are we granted forgiveness of our sins, and our soul restored to Grace, but we also receive the priest's advice and obtain strength from God to do better. However, for the sacrament to work, we have to be sorry for what we have done and resolve to try and do better.

The priest is able to forgive sins because at his ordination, he received the gift from God which enables him to act in the person of Christ when he pronounces absolution. It is Our Lord, not the man, who forgives the sins.

It is right that we should make use of the sacrament while we are young, because as we grow up we have to adjust from being a child to becoming an adult. Sometimes this can cause us problems and we don't really know where we are or what is right or wrong. The priest is trained to help us in these ways and can also be a great comfort to us.

I am sure that once we get over the first fear of going to confession we will find great benefit in it.

Fright

There is no need to be frightened in going to confession, because there are no new sins and the priest has usually heard them all before. He is not going to be shocked by anything we say. Once the priest has heard our confession, he is bound by a seal, never to say anything to anyone about it.

You could make your confession to any priest of the church, but it is always best to stick to one confessor once you have started. Many people go to confession in their own church, and I suppose that this is for the best. But if you feel that you

would rather go to another priest, then do so. It is the duty of every parish priest to announce regular times for confession, so that there is a set time each week when people can go. This is much better than having to make special appointments, which can sometimes put people off going as often as they should.

Trouble at School

In the last issue I mentioned school bullies and how to deal with them. There is also another problem at school which I know troubles a lot of young servers. You often find what are sometimes called Christian Unions. These may sound very good things, but they are often run by Protestants. These are people who have either never heard the true faith, or have refused to accept it. They often hold meetings in the school dinner hour and try and encourage people to attend their worship. While some of their beliefs are correct, it is wrong to join in with them because many of their teachings are wrong and what is called 'Heretical'. I am sure that some of us would not be able to tell what is right from what is wrong and we would not want to be led away from true belief, would we?

This does not mean that we should be rude to them. Some may be our friends, and they are all in one sense our brothers, and as such we should try to bring them to the Catholic Faith.

Happy Days

Alan Sharp reminded us in his letter that our serving days should be days to remember, and many of us must have our funny stories. I will always remember a certain server who during a procession started acting in a very strange way and kept clutching at his stomach as if he was terribly ill. Afterwards I asked him if he would like something to settle his upset stomach; only to be told: "Oh no Tiny, I don't want anything except a belt for my trousers".

If you have any experiences that you would like to share with us, please send them to Tiny, C/o The Editor, Fr Varney. The address is inside the front cover.

A FEAST FOR NOVEMBER – 6TH

Saint Leonard

Who was S Leonard? The name is periodically a popular one. There are many churches in Europe dedicated to him, or under his patronage — indeed there are almost two hundred such in England alone. Obviously he was a favourite.

S Leonard first appears in the text of a Latin life written about 1050 A.D. This life (or biography) tells of a sixth century hermit called Leonard who was devoted to the work of visiting and securing the release of prisoners. In those days (one must also admit, in these days too) people were often imprisoned for little or no reason and frequently for religious or political 'crimes'. Conditions were generally harsh in the extreme and would make the Scrubs look like Buck House. Whilst money was lavished on churches and palaces, castles and fortifications, the dungeons were literally holes in the ground, and unless you could bribe the gaoler your life would indeed be a living hell. It was in such circumstances as these that S Leonard carried out the sixth corporal work of mercy — that of relieving the necessities of prisoners.

S Leonard was of a noble Frankish family, born at Le Nans. When King Clovis accepted baptism at the hands of S Remigius, Bishop of Rheims, on Christmass Day, 496, Leonard was one of the three thousand that entered the New Life with him.

He was fourteen at the time, but Remigius had already marked him out and himself tutored the boy in theology. Clovis and his troops set about eliminating the heretical Goths, who were Arians, but Leonard decided to fight for Christ the King with the spiritual weapons of the religious life, and offered himself to the monastery at Micy, near Orleans.

He was not long in a monastery, however, for God called him into the forests of Aquitaine to be a hermit. He built his cell at Noblac, near Limoges, and before long the forest around it began to live with the presence of unfortunates, the outlaw, the outcast, the diseased, and the homeless poor. He went frequently to visit any he knew to be unjustly imprisoned, especially if their 'offence' was a religious one, and so successfully did he intercede for these people that Clovis soon came to release anyone the Saint had visited, knowing it was unwise to hold out against so holy a man. As a result, those released came to look on Leonard as a miracle-worker and brought their chains to hang up near his cell as thank-offerings.

Clovis' queen, Clotildis, also had cause to thank Leonard. When she was in childbirth her life was in great danger, and Clovis rode full speed to Noblac to implore Leonard's prayers. The queen's life was spared and Clovis promised great wealth and riches to the Saint. He refused them all, asking only that the forest round his cell might be declared a sanctuary for the sick and the poor, the rescued slaves and prisoners who depended on him. There is a mosaic of Leonard saving the life of Clotildis in S Mark's Basilica in Venice.

It is uncertain when exactly Leonard died, his cult did not begin to spread widely till the twelfth century, and the events of his life may well be the pious imaginings of later writers. That there was a S Leonard, though, who lived a hermit's life and aided those in distress it seems wrong to doubt. There is also the evidence of our own eyes, as it were, in the answers to prayer obtained throughout the world by his intercession. Even today men and women are persecuted and imprisoned for the sake of Jesus and his Good News; today people are condemned to exile and poverty because men refuse to be brothers; today in actual slums in towns and cities, and in the slum's of men's minds, there is a need for relief and for help — the relief and help that can only be received from a Divine Saviour who answers all needs at one stroke by offering us a free salvation. Jesus offers us life, true reality and the world needs it as much today as it did in the days of Clovis and Leonard. May S Leonard help us by his prayers to release men from the prisons of their prejudices and fears to live in the freedom of God's children.

THREE THREE'S AND A NINE

C.B.

Those of you who live near some churches will know that the Angelus is not only said once, on a Sunday, but three times, and every day. The purpose of the devotion is to honour the Incarnation, by honouring her through whom that was made possible. In Eastertide the devotion honours the risen Christ by honouring her who brought the Saviour into the world, and who stood beneath the Cross.

The Angelus, so called from the opening word of the Latin: "*Angelus Domini nuntiavit Mariae*", is a thoroughly Western devotion. It is also a thoroughly mediaeval one, and one of the few from that period which has passed the test of time. (Another is the procession of candles at Candlemass.) A custom of ringing a bell while reciting an evening devotion to the Blessed Virgin is first found in parts of Germany in the 13th century, and presumably has something to do with the ringing of curfew bells. Many mediaeval devotions grew up in this way around

ordinary everyday parts of the life of the people. Still, in the nineteenth century, for example, the Cure d'Ars 'blessed the hours' that is he made the sign of the Cross and perhaps said the Our Father or Hail Mary each time he heard the village clock strike the hour. By 1246 the custom had spread to Provence and the recitation of the 'Angelic Salutation', i.e. the Angelus, was prescribed for the diocese of Besiers by the seventh canon, or decree, of a council held there in that year. So far, the Angelus was only an evening salutation which has remained the most important one, especially in Catholic countries where the time of ringing it usually heralds the evening of play after the day's work, of which more later.

The morning Angelus first appears in the 14th century, and the midday dates from the 15th. It was not until the 17th century that the Angelus became instated as a universal devotion, known by all. With the passage of time, it is true to say, it has also become one of the best-loved devotions of the Church, and the Angelus bell has stirred many a lapsed communicant into finding his way back, by confession and absolution, to the altars of the Church.

In England the Angelus is usually rung early in the morning (before the first Mass, though not if that occurs later than, say, 8.30), at noon (or thereabouts, e.g. in Higham Ferris it is rung before the midday office at 12.45), and at 6.00. These times are quite arbitrary, since the devotion is itself a purely optional one which is binding on no-one. In Ireland one finds the Angelus is included, like the news, into the day-to-day programme of the wireless broadcasts. In Italy, the evening Angelus time is printed in the local papers, much as lighting-up time is here, and in every town, city and village, there is a lull before the cathedral or principal parish church begins to ring it, followed as quickly as may be by all the other parish churches and convents. The system in Italy of strokes also differs from ours. There they tend to ring any number of odd strokes for the Ave's and then as many as the sacristan feels able for the prayer! The general effect of this is lovely, especially if, like me, you do not really care for English change ringing (except when heard in the far, very far distance) and prefer the swung confusion of foreign bells, a wild callophony.

In Eastertide, the Angelus is pretermitted and the Regina Caeli is sung instead. This hymn of praise to Our Lady is of very ancient origin — some attribute it to St Gregory the Great in the 6th century — and is a suitable substitute for the Angelus, recalling as it does the result of the Incarnation. The anthem is one of four called the Anthems of Our Lady (the others being the Alma Redemptoris, the Ave Regina Caelorum, and the Salve Regina) which are commonly said or sung at the end of each day's divine office — the official prayer of the Church said by all priests.

It is very easy to use the Angelus daily as a form of devotion, which sanctifies the hours of our day. Priests and religious, of course, use the Breviary and so have official prayers to say in the morning, at noon, in the evening and at night. The Angelus is very suitable for lay people as a daily commemoration of Jesus and Mary. It is short and easily learned; you do not need a book to say it; it can be attached to an intention, like a decade of the Rosary; it may lead the way to longer and deeper prayer. The Angelus complements the Divine Office and, if you like to think of it thus, the recitation by the faithful of the Angelus supports their priests in their daily offering of the office.

So, from now on, when you hear the bell, you will know what it is ringing for, and pray accordingly.

OUR LADY IN ENGLAND

Peter FitzJohn

This is the first of a series of articles giving details of restored Shrines of Our Lady in Anglican hands. Many people have no idea how many shrines have been restored and are regularly visited by pilgrims.

This series does not purport to set out in detail all the history of the various shrines, but simply to provide a hand-list for pilgrims and those who have yet to seek the pilgrimage way. We commence, appropriately, with Canterbury.

1. OUR LADY OF CANTERBURY

The majority of visitors to Canterbury Cathedral, though they may know something of the former glories of the shrine of S Thomas, do not realise that the cathedral also possesses a venerable and important shrine of Our Lady.

The chapel of Our Lady Undercroft (as it is still known officially and so referred to on the cathedral notices) was built by Prior Goldstone in the 15th century and was reckoned to be one of the architectural beauties of Europe. It is almost certainly built on the site of an earlier chapel which was the scene of the appearance of Our Lady to S Dunstan. It was the influence of S Dunstan which caused King Edgar in the tenth century to be the first English sovereign to place England under the official protection of Our Lady.

The original figure of Our Lady was made of silver. This has of course gone, but the niche above the altar which enshrined it still remains. In this niche was placed, about thirty years ago, a beautiful statue, representing Our Lady's Assumption. The statue, presented by Mr Leslie de Saram, of Ceylon, is a seventeenth-century tinted ivory figure, carved out of a single tusk, probably Portuguese work. Around the feet of Our Lady is a cluster of angels' heads. The posture, the expression of adoration on the face, all combine to make the figure a beautiful, reverent and truly great work of art.

For the story of how the treasure was offered to Canterbury Cathedral see Colin Stephenson's "Merrily on High" (page 120) (Darton, Longman & Todd, 1972).

We cannot at the moment make public pilgrimages to Our Lady Undercroft, but all who can should visit her restored shrine in Canterbury and pray there silently. There should be no lack of intentions in Canterbury.

FROM THE SIDELINES

Martin

Rival Gospels

I have just been reading a new work, The Gnostic Gospels, which claims to put forward a Christian way of life and teaching differing altogether from the orthodox programme we find in the four gospels of our New Testament. These former writings, which were discovered some thirty years ago by accident in the upper Egyptian desert, are in good condition, even though they were written in the first and second centuries AD. There is the Gospel of Mary, the Gospel of Philip and the Secret Book of John and many other writings. The word 'secret' gives away the substance of their message. They claim that Jesus gave inside information to his closest followers and that this knowledge was the only thing necessary for salvation. It is impossible to give the whole story in one short article. However, it should be noted that here was a set of people who set themselves up as a rival church, more sophisticated than the simple Christians who were working out their faith through trial and persecution, following the pattern of life which the New Testament gospels describe.

Old Errors Revived

It is sad but interesting to note new sects of this last century which preach the same idea that salvation comes from having special inside knowledge, Jehovah's Witnesses, the Mormons and more recently and sinisterly, Scientologists and the Moonies. There appear to be many who are ready to join these ready-made, automatic gateways to heaven. No doubt the end-of-the-world atmosphere in which we live makes some people grab without discrimination at any life-belt offered to them. We should not underestimate the appeal of such sects. After all we have to do our philosophy on the edge of a volcano and this does not produce the best systems of thought. Orthodox Christians should take heart from our Lord's words about the terrible things which will happen at the end of the world – how realistic they are in the light of the horrors we are told will happen when bigger and 'better' nuclear bombs are exploded over our world!

Our Lord tells us that we should be calm and even joyful in this time of crisis. Salvation will be found in a simple daily relationship with Jesus which comes from a regular use of prayer and sacraments. This salvation will be open to all, not just an inner circle who happen to have special, secret knowledge. More than ever today we need our people to study their New Testament.

Strange Playgrounds

It is not too far a step from my last subject to a delightful small book called Churchyards (SPCK 75p). Pamela Burgess shows with excellent illustrations how wanderings in old churchyards can yield many kinds of insights into the life of our forefathers. I like the first picture which shows how villagers did not hesitate to use such ground for sport, fairs, vegetable plots and shopping. This book can easily be slipped into a pocket and should make old churches interesting both inside and out.

LETTERS TO THE EDITOR

Twinning

I was interested to read that we have a brother organisation in the USA. In this era of twinning towns, what about twinning Chapters? I am sure that our brothers across the Atlantic would be interested in our church and its customs as well as we in theirs. Now is the time, with international tension, to forge links and reach out to all brothers and potential brothers in the world. I believe that the GSS can and must play a part in international evangelisation.

Market Drayton

Kevin Whitfield

Witness To Young People

At the Easter Festival I was impressed to hear about the work the Guild has done to support ordinands. As a teacher, albeit of mathematics, in a large urban comprehensive school, I know that RE teachers have gradually moved away from teaching Christianity, which was becoming increasingly unacceptable to many young people, to teaching them about the religious aspects of life. I know that these changes are controversial among Christians, but believe them to be generally for the best. Because of this young people develop a positive attitude to religion, but it is now left to the Church to tell them about the Catholic Faith.

Now the GSS has a long history of helping young servers in the faith, and of encouraging some to embrace ordination, and I therefore wonder whether the time has come for the GSS to call a One Day Consultation – perhaps in London on a

Saturday — of all who are interested, to see how it can best present the Catholic Faith to the young people, who come within its influence, in the 1980's.

Bristol

Peter Graham

An Appeal for Lace Cottas

The servers at S Augustine, Queen's Gate, have retained the use of scarlet cas-socks and lace cottas in keeping with the Victorian atmosphere of the church, BUT unfortunately, the cottas do not match; some are very old originals of the church, and with careful needlework and laundering have managed to look presentable in the past.

May I appeal to any who know of a matching set of lace cottas, no longer in use, to get in touch with me. There is a bunch of keen servers and a new matching set would boost their morale.

117 Queens Gate, London SW 7 SLW

Cameron McIntosh

CHANNTRY BOOK

Remember O Lord the souls of our departed brethren:-

FEBRUARY

A L Hill, priest

MAY

A R Prior

MARCH

George A Bauser

JUNE

Herbert J Laverack

APRIL

Ntsinda Haele

Cyril Isherwood, priest

Richard Cocks

May they share with the saints in the eternal glory of the vision of God.

OBITUARY

Herbert John Laverack

A server from the age of 12 Herbert died on Trinity Sunday, aged 82. He had been a keen member of the Guild training many young servers. Verger, Sacristan and member of the PCC, and CEMS for many years at Holy Trinity Winchmore Hill, besides belonging to the Church Union and Society of Mary. One who has been a faithful member of Holy Church

Richard Cocks

The Bishop of Truro paid tribute to this staunch member of the Guild, who died on Good Friday. Despite his bodily suffering he was "one of the great servants of the Lord, constant in prayer, one of those who are a real strength of the Church of God, and who, by his single minded and unselfconscious devotion, drew others to Our Lord."

Cyril Isherwood, priest

For forty years Vicar of Stoke Row, Father Isherwood died in April at the age of 93. What an example he gave, rising daily at 6.30 a.m. devotedly carrying out all his priestly duties, welcoming new comers to the village, visiting the sick, working with the children. A great supporter of the Guild. Many members were present at the requiem at S Bartholomew, Reading.

FORTHCOMING EVENTS

Catholic Renewal — Everyone is asked to support any of these events, which may be held in their area.

1980

Sept 20 General Council

Sept 27 Devon Area. S Michael, Teignmouth. 11.30 am Solemn Mass.
3.30 pm Office.

Oct 11 AUTUMN FESTIVAL SALISBURY CATHEDRAL
Noon Eucharist. *The Bishop of Salisbury celebrating and preaching*
3 pm Office. 4 pm Tea in cloisters 20p.

Oct 25 North Western Chapters Festival. S Peter, Stockport. 12.30 pm High
Mass. 3.30 pm Office. Preacher — The Warden.

Nov 13 Catholic Societies Requiem. S Alban, Holborn 7 pm. Preacher — the
Revd A J Behrens

1981

Jan 10 Southwark Diocesan. Cathedral. Noon Mass. 3 pm Office. Preacher —
The Bishop of Tonbridge

DIRECTORY

Chapter

Secretary

S Denys

C Johnson, 24 Woodward Road,
Prestwich. M25 8TU

S S Gwynne & Tyfedwg

V H Llewellyn, 120 Trehafod Road,
Trehafod, Pontypridd.

Our Lady of the Island

M B Woodd, 32 Cumberland Close, Little
Chalfont, Amersham, Bucks HP7 9NJ

S Oswald

C Morris, Flat 3, 223 New Park Road,
Shrewsbury, ST1 2SP

SS Philip & Richard

G Ramsey, Ellimore Lodge, East Street,
Lancing, W Sussex

S Wulfstan

R C Boyce, 23 Charles Street, Headless Cross,
Redditch, Worcs. B97 5AA

FESTIVALS

GROUP 9 – READING

The Chapter of S Laurence the Deacon was host for the festival this year and high mass was celebrated at S Bartholomew, Reading. Canon Maurice Brunsden, the Chapter's Chaplain, was the celebrant and preacher. In the afternoon, Office and Benediction was held at S Laurence, Reading Father Brunsden officiating and Father Christopher Walker preaching. Father Walker is a former server and member of the Chapter. Brothers from Oxford and Slough chapters were present as well as the Secretary-General.

NORTH MIDLANDS

In May members and friends gathered at S Peter Calow, Chesterfield, for sung mass at which the Warden preached. The celebrant was Father Roy Bradbury, priest in Charge. Lessons were read by Brothers D Hayes and G Howells and intercessions led by Brother A Reid. About 100 people communicated. Later we enjoyed a picnic lunch in the Hall and many were able to chat with the Warden and old friendships revived. In the afternoon the Office was solemnly sung, Father Ken Hagan, Chaplain of S Chad's Chapter officiated and Father Bradbury preached. The weather had cleared to allow a procession through the Churchyard and nearby road. After tea visitors were welcomed by Brother Syd Harris, Chairman, and Brother Alan Reid, Secretary of S Chad's Chapter, Coventry, who were responsible for arrangements. In addition to the Warden we were privileged to be joined by Councillors Stan Wilcox, who spoke on behalf of COF and J Clements. There was exceptionally good support from S John the Divine, Leicester. Other Chapters represented were S Chad – S Jerome, – Our Saviour – Holy Faith and S Wistan. It was most gratifying to send almost £30 to COF from the Collections, and S Chad's Chapter, warmly thanks all who supported the festival and helped in any way.

SUSSEX SERVERS

Saturday, 28th June was a great occasion at Arundel; servers and priests from all parts of the Chichester diocese and some from neighbouring dioceses assembled for a Celebration. The Warden, Father Moore, the Chaplain General, Father Treadwell, the Secretary General, Brother Gadd and other Councillors among those were present, and all the Chapters in the diocese were represented. The Bishop of Chichester presided at a concelebrated eucharist in the parish church, served by servers of the church. The readings were made by Father R Rose of the Chapter of Our Lady & S Richard and Father M Weaver, the vicar. Brother Gadd led the intercessions. The Bishop's sermon is printed in this issue. The church was filled and the new eucharistic Rite (for use in the diocese) was used.

In the afternoon nearly three hundred vested servers with clergy processed from the parish church to the Roman Catholic Cathedral. The Warden with the Bishop of Chichester were at the rear of the procession, which stretched the whole length from the church to the Cathedral, where The Guild office was sung; the Warden officiating, Father Treadwell at the organ, with members of the Guild Choir leading the singing. The serving was by chapters in the diocese. The Bishop of Arundel and Brighton, who had greeted our Bishop in the Sanctuary, gave an address (printed elsewhere), and led the concluding prayers. Readings were made by Father J Lear, the (RC) Bishop's chaplain, and Father W D Varney. At the conclusion both Bishops combined to give the Blessing.

In the nearby S Mary's Hall many of those present had their picnic lunches and tea, which added to the happy enjoyment of the festival. A donation to COF has been made as a result of the generosity of those attending.

NEWS FROM THE CHAPTERS

S Brendan, Bristol

At the annual meeting, Brother Sampson declined re-nomination as our chapter organist; this was unusual, for he had been nominated and elected organist every year since as long ago as 1930 — a remarkable and unique period of 50 years faithful service, in which he has rarely been absent from a meeting. A token of our appreciation of this outstanding length of service was made by the Chaplain. For some 45 years, until his retirement last year, he has also been musical director of the Glastonbury Pilgrimage, which this chapter was instrumental in founding in 1924.

S Chad, Coventry

In April we visited S Luke, Holbrooks, for the solemn Office at which the Chaplain, Father Ken Hagan, officiated. The preacher was Brother G Howells, a Lay Reader. Afterwards the adjourned AGM was concluded with agreement reached on local Chapter rules. Later in the month many members were at S Mary Magdalen, Chapelfields, for the ACS Festival when the Warden preached. Early in May we went to S Mary and S John, Camp Hill, for the Office. The Vicar, Father D Sneath, preached and presided at Benediction, and at the end of the month a good number journeyed to Chesterfield for the North Midlands Festival. In June we were pleased to accept the Warden's invitation to join servers and congregation for Corpus Christi at S Mary's Abbey, Nuneaton. Vespers, at which the preacher was Father Prockter, Rector of Narborough, was followed by outdoor procession of the Host and Benediction. A splendid tea was served by Mrs Moore and ladies of S Marys. It was pleasing to be joined by friends from the Leicester Chapter.

In July we went to S Andrew, Rugby, for the very first time. The Rector, Father Alan Coldwells, welcomed us warmly and preached at the solemn Office, the Chaplain officiating and a procession ended the service. Tea followed in the Hall. We were delighted to welcome Brother Harry Brain who has rejoined the Guild after an interval of thirty years.

The Incarnate Word, Southwark

In May a concelebrated eucharist was offered in thanksgiving for forty years of serving by David Robbins. Many servers and friends were present in S Matthew, West Wimbledon. The sermon was by Father R Eke, a former priest in charge. A reception was held afterwards.

S John the Baptist, Torquay

The May festival was held at All Saints, Babbacombe when the Chaplain, the Revd M F Glare celebrated the mass assisted by Father Gregory with Mr M Holland as sub-deacon. Father Gregory in his sermon commented that sometimes we may feel overcome by the violence and intractability of situations in the world, yet there was much good and encouraging. The world wanted truth and courage. With the pattern of Christ's life in mind Christians could speak the truth with considerable certainty.

Our Lady & S Richard, W Sussex

All that remains on the site of the first monastery erected by S Wilfrid when he evangelised the West Saxons is the chancel of the ancient church at King's Norton near Selsey. In June the chapter sung the Office in the church with Father Rose, the Chaplain officiating, and many friends being present on this unique occasion. With no organ the plainsong once more in the church was very inspiring.

S Lawrence, N Norfolk, and S Ovin

These two Chapters joined forces in June when they met for sung mass at Walsingham parish church, celebrated by Father John Barnes, the Vicar. The chaplains of both Chapters assisted him. Refreshments were taken at the Vicarage. The event enabled members of the S Ovin Chapter to visit the Shrine of Our Lady of Walsingham as well as worship in the beautiful parish Church.

S Mark the Evangelist, Kimberley, S Africa

Further applications for membership have been received from this Chapter. Already 85 members have been enrolled this year.

SS Osmond & Swithun, Bournemouth

A well attended mass at S Osmund, Parkstone took place in April. Father Derek Peel was prevented from preaching owing to a motor cycle accident, but he is making good progress.

SS Peter & Paul, Blandford was visited in May, where the newly formed Chapter of S Stephen Harding held a sung mass. Many also were present in May for the Patronal festival at S John, Hinton Martel, when Bishop Brown preached. Later in May, Father Brian Brindley preached at a well attended festival in honour of Our Lady.

Hinton Martel was again the venue for the Corpus Christi festival, when Father Peel preached at the eucharist.

A cheese and wine party took place in June at our assistant Chaplain's home to aid COF.

S Richard, Alton

A sponsored Model Motor race enabled a generous donation to be made to COF. Congratulations to this Chapter for its novel effort.

S Laurence The Deacon, Reading

During the past months the Chapter has visited, S. William of York RC Church at Reading, S John, Newbury, S Mary, Hurley and S Mary, Thatcham. The Chapter was host for the Group 9 festival.

A Coffee Evening was held at S Bartholomew's Vicarage, Reading. One of our members, Mike Rivers, is now a verger at Chichester Cathedral.

FROM THE SECRETARY GENERAL

Archbishop as Patron

The Most Revd Robert Runcie, Archbishop of Canterbury has accepted Patronship of the Guild.

Autumn Festival, Salisbury Cathedral, 11th October 1980

Please note that the latest time for advising the Secretary General of those members who wish to travel to Salisbury on the Special Party Rail Ticket will be Monday, 22nd September. The train will leave Waterloo at approx 9.00 a.m. arriving at Salisbury at about 10.40 a.m.

The return train leaves Salisbury at approximately 6.14 arriving at Waterloo at approximately 7.30 p.m.

A deposit of £3.50 is required, the rest to be collected on the train. The final date given for bookings on the leaflet as 30th September has had to be altered to 22nd September. Times of Services etc. are given on the handbills and printed elsewhere in this issue.

Guild Christmas Cards

In accordance with the wishes of many members, the General Council have again authorized the production of Guild Christmas Cards for 1980. The design this year is slightly different from last year's and the price will be 5 for 35p. You are advised to order as early as possible as supplies ran out last year. No order for under 10 cards can be sent post free. These cards are now available.

Epiphany at Southwark

On Saturday, 10th January 1981, in response to many requests, the Provost of Southwark has given permission for the Guild to celebrate a solemn high mass in the Interim Rite. In previous years the Guild has been invited to take part in the cathedral's own worship at noon, but unfortunately the attendance has left much to be desired.

In view of the privilege extended to us by the cathedral it would seem fitting if all members of the Guild were present at the High Mass as well as the Guild Office.

Please brothers, make every effort to attend.

Chapter Subscriptions

There are a number of Chapters who have not yet remitted their Annual Subscriptions, also a number who have only paid part. There should be no need to send reminders as these are due at Easter as everyone knows by now. May I make a strong appeal to all Chapter Officers to see that these are paid and remitted to H.Q. as soon as possible. Reminders are not only expensive but time consuming.

Long Service

We note with sincere pleasure an article in the Cornish Churchman of a presentation given to Councillor K Paynter on Easter Sunday, of a cheque to mark the affection and love of his Parish Church so aptly given on his 50th anniversary of becoming an altar server. The Guild offer him its sincere congratulations.



GUILD OF SERVANTS OF THE SANCTUARY

Date.....197....

I.....
(NAME IN FULL, BLOCK LETTERS)

being a server at the church of

at.....and unreservedly accepting
Catholic Faith and Practice, do apply for membership and do hereby
concur in the Objects, Rules and Recommendations of the Guild.

Signature.....

.....Age.....

Address.....

Local Chapter to which it is desired to be attached

The above is a server at the church named and his request has my
approval.

.....Incumbent/Chaplain

Address.....

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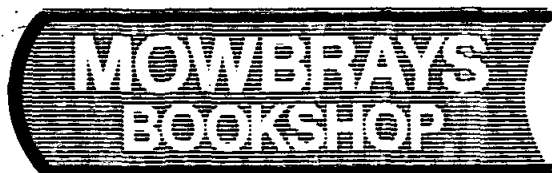
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