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THE SERVER

THE QUARTERLY MAGAZINE OF
THE GUILD OF SERVANTS OF THE SANCTUARY



Volume 14 Number 11
AUTUMN 1988

GUILD OF SERVANTS OF THE SANCTUARY

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

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Matter for publication should be sent by the second Saturday of January, April, July & October

Typeset and Printed by The Trent Print Unit, University of Nottingham

EDITORIAL

ONE MAN'S VIEW

As I write this editorial, just before going on holiday, life seems to be in turmoil. My wife is just retiring from teaching, the General Synod has just decided to pursue the Ordination of Women Priests, in spite of the reluctance of the Archbishop—so much for his authority! The Lambeth Conference will soon be upon us, the Airbus has just been shot down in the Gulf and the Piper Alpha platform has just blown up in the North Sea. I suppose I could add that we've just lost another Test Match but that is part of life's normal pattern these days so probably doesn't count towards the turmoil!

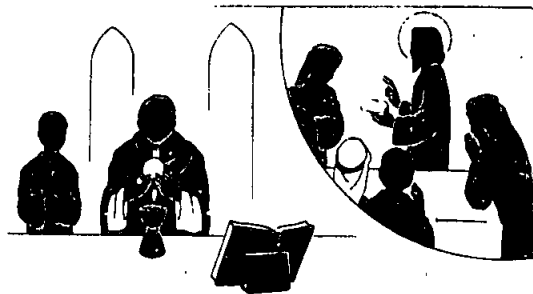
I have taken the opportunity of visitors for the Lambeth Conference to obtain an *eirenic statement from the Bishop of Ballarat, concerned with the Ordination of Women*.

I am also publishing an article about Plainsong and the Guild Office in this issue, as well as the Archbishop's sermon to the Glastonbury Pilgrimage and a rejoinder to the previous article against Female Servers.

I hope to make the next issue a Lambeth Conference issue and, with this in mind, have written to a number of Overseas Bishops and one Home Bishop asking for their impressions of the Conference and how they see any of its decisions affecting their local Church. None of the Overseas Bishops has yet refused which is perhaps a good sign—they haven't agreed either—but many Home Bishops were unable, for various reasons, to help. I eventually found one who was prepared to do so. If, as I hope, these contributions turn up it should make for an interesting collection. If they do not appear, I shall have problems filling the space since my collection of 'use when convenient' articles is running very low.

I did not manage to attend the Pre-Lambeth Rally on July 9th but I understand that, of the messages to come across, one was that we must ensure that the 1990 elections to the General Synod do not weaken the Catholic representation, and another was that we may soon find, as happened in the last century, that there are no Bishops of a Catholic persuasion on the bench. Should such a thing happen, then it might be for the greater benefit of the Church of God since it would probably lead to a greater degree of persecution of Catholics, which would strengthen our resolve and, ultimately, might destroy the wishy-washy, middle-of-the-road (ii)liberalism.

Raymund J M WAKER



S DUNSTAN. MILLENIUM—GLASTONBURY ABBEY PILGRIMAGE

25th June 1988. Sermon preached by

The Archbishop of Canterbury, Dr Robert Runcie

Jesus said, 'I am the Good Shepherd' (John 10.11)

I am delighted to share in this magnificent celebration in honour of the Good Shepherd and of His servant Dunstan. The Good Shepherd, you may remember, is one who goes miles over the hills. This humble undershepherd has come miles over the lovely, gentle hills of England to be with you—lifted, literally, from an ordination retreat.

I link Canterbury with Glastonbury, two places sacred to Dunstan, surely one of the greatest of the undershepherds to sit on the throne of St Augustine. Dunstan was a pilgrim who belongs to Europe as well as to England. But his roots remained here. Here he had studied as a boy. Here he had trained for the monastic life. Here he had holy visions, dreams and temptations. Here, like many others who come to Glastonbury, he became aware of unity between the beauty of holiness and the holiness of beauty.

A story is told that Dunstan had a fever and got a stick to protect himself from imaginary mad dogs he thought were chasing him. In his delirium he climbed on to the roof of the old wooden church of St Mary and was found on the next morning still there but peacefully asleep. The moral he drew was of humble trust in God. Or, to use the language of today's gospel, he discovered that it is the Good Shepherd who protects us from the wolves.

Dunstan knew the divine and the demonic. The world of spirits seemed all around him. But he was not a man in turmoil, a wild character as we might say. Experiences never mastered him; he was the master of his experiences.

Why? Because he was God's servant and his consistent conviction was that the Church of his time should recover its spiritual roots; he wanted it to live transparently for God, to be the channel of His activity in the world. This gave direction, purpose and shape to his life and ministry.

When Dunstan was appointed Abbot of Glastonbury he re-built the monastery. He did so in two ways. The buildings were restored, but so too was the round of prayer, worship, study and work. The reformed rule of Glastonbury was soon to become the rule for all Benedictine Houses. *For it was to the religious life that Dunstan looked to reform the Church's life, and to the Church he looked to unite the nation's life.*

I do not believe this is a story of antiquity. The religious life is no anachronistic irrelevance. When I was in Russia two weeks ago I was present at a most significant event—the handing back to the Church of its first monastery, the Holy Cave of Kiev (with 90 monks ready to move in). Monasteries and pilgrimages to them are part of the soul of the Russian people. In the renewal of youthful Christianity in Europe is any name so esteemed as Taizé? So in our church let us cherish the religious life and new initiatives that spring from it. I think of the sick and dying children cared for by the All Saints Sisters at Helen House; of the Franciscan Hermitage built patiently over a dozen years at Shepherd's Law; of the new mixed Benedictine Community beginning at Burford. The size of these enterprises is not significant; it is the prayer, service and vision of God which they generate which sustains and nourishes the life of the Church more than we can ever know.

We need religious communities. We need Christians who will pursue this vocation. We need to call people to it, to encourage those committed within it, to remind ourselves of the radical demands of the Gospel.

Of course it is not for us all. But though not for everyone, the religious life as represented by Dunstan and the others I have mentioned is a sign to our fractured lives and fragmented world of the place where peace and harmony lies. It lies in God—in total self-offering to Him. A novelist once said of a character 'he was not so much a human being, more a civil war'. We know what that means both for persons and churches.

Obedience—that, I think, is the most testing of the vows a religious makes. Christian obedience is not a matter of keeping on the right side of God's law and avoiding His punishments; it is about *acceptance* and *surrender*—His acceptance of us and our surrender in love and service to Him. In an age in which we increasingly seek to gain control of our own lives, a surrender is unfashionable. But that inner surrender is the only way to prevent things taking possession of us, the only way to true freedom.

There was in Dunstan an inner harmony which came from his surrender to God in prayer and service. The Church now faces so many controversies that threaten to cleave us down the middle that we do well to attend to Dunstan's own witness. There is a unity which can only be given to us by God and not created or concocted by our schemes and desires. It will be given to us through the life of prayer, the inspiration of the saints, and keeping our eyes fixed on the heavenly vision. That's how it was in Russia where I experienced something of the way in which the Church is kept alive in days of persecution and compromise. A week ago I was in Bedford, celebrating the life and ministry of John Bunyan, who gave up all Catholic practices, even bell-ringing, but kept and enhanced the practice of pilgrimage. Bunyan, Dunstan and the unknown saints who have kept the faith alive in Russia—in each of them there has been this consistency of conviction and surrender to God in love and obedience to the heavenly vision. On their own, convictions can be hard and unyielding. What gave grace and beauty to Dunstan's life was *the vision of God, of the heavenly kingdom*.

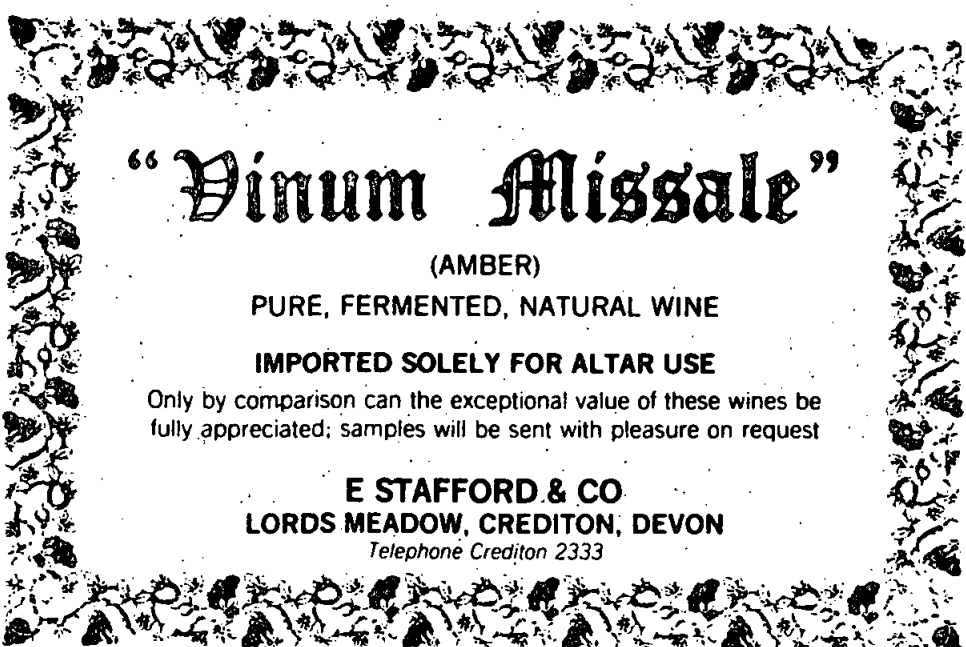
Dunstan's vision of God was accompanied by visions and dreams. These can sometimes deceive. Dunstan himself was said to catch the devil by his nose with his tongue. Though ours is an age suspicious of such visions, strangely we live at a time when fantasy and sheer dullness can often deceive the seeker. Someone once proposed this test to know if a vision was true. If your inward sight of another world makes this world seem of no importance; if what you see is so dazzling and luminous that it puts all your ordinary life in shadow; if the vision makes a lovely landscape or *the ring on your finger or a ladybird's wing looks dull or tawdry*—then it is false.

A true vision of God would never throw this world into shadow. It would make the world stand out with a brighter clarity so that we might begin to see reflected off the divine a subtlety and delicacy in the texture of the ladybird's wing that we never saw before. The vision of God never diminishes the glory of His creation; it always enhances it. That is why those with a vision of God seem so strangely at home in a world so seemingly torn apart by sin and selfishness. They see themselves surrounded instead by God's grace, beauty and love. Have you ever felt dismal or despondent in the presence of a holy man or woman?

Dunstan was an artist: an artist in human relations, an artist in music, an artist in metal work; he loved bells—the bells that ring out with joy in Bunyan's celestial city. He was blessed with talents that enable us to hail him as a creator of our nation as well as a church reformer. But he never grew conceited, for he saw himself always *in relation with God*. We have little that Dunstan wrote—mainly a few corrections to the work of careless scribes. However, we do have one drawing of Christ with Dunstan as a humble monk, drawn small in the corner. And there, written in Dunstan's own hand are the words, 'I ask you, merciful Christ, watch over me, Dunstan'.

It was Archbishop Michael Ramsey who devoted the greater part of his scholarly life to the interpretation of S John's Gospel. He came to see the journey of Jesus towards the Father and His journey into the darkness of this world as a single pilgrimage towards God in adoration and towards the world in service. As for Jesus, so for the Christian—towards God in adoration and towards the world in service—not two journeys but one. That is characteristic of Dunstan. And that's a call to all of us. He would give no encouragement to those who turn their back in despair on the world. He gives no encouragement to those who would improve the world by ingenuity alone.

We come on pilgrimage today, drawn to adore God in this holy place in the Blessed Sacrament. But we are drawn too into the world in service. So let us leave Glastonbury, refreshed by the history that is here, by the atmosphere of a holy place, by the example of a holy man in our own history and by the unchanging character of all Christian pilgrimage—towards God in adoration, towards the world in service.



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"Come before his presence with a song"

W Allway

Plainsong, says the Concise Oxford Dictionary, is 'Vocal music composed in medieval modes and in free rhythm depending on the accentuation of the words and sung in unison'.

The tunes or tones are made up of music from mainly three sources, Hebrew, Greek and Latin.

The earliest records of the Western Church indicate that the mass was preceded by a processional psalm sung as a solo with choir refrain after each verse as was Jewish tradition. Pope Celestine I who died in AD 432 ordered that the psalms should be sung antiphonally, that is alternate singing between two choirs which had been introduced in Rome by Damasus I and in Milan by S Ambrose, Bishop of Milan. The alternate method of singing the Psalms gave the name 'antiphon' to the refrain which was sung before and after the Psalm and in earlier times between the verses.

There was no written music, the melodies or tunes were handed on by word of mouth, consequently there were differences from country to country. S Ambrose, Bishop of Milan, about AD 384 made a collection of tunes to which the Psalms were sung. This formed the orthodox music of the church for more than 200 years.

Two centuries later the uniformity introduced by S Ambrose had become very relaxed, singers putting their own little bits into the tunes. In AD 590 Pope Gregory the Great revised the system of Plainchant to meet the liturgical requirements of the whole year for Psalms and Office of the Mass and so it was that when S Augustine was sent to Canterbury in AD 596 he and his Benedictine monks brought with them the Gregorian tones much as we have them today.

All tones were memorised and the choirmaster used a graphical form of conducting (cheironomy) which outlines melodies both as to rhythm and pitch. Indication of pitch and tune were also given by symbols and letters written above the words to be sung. Later lines were drawn in different coloured inks, red for F and yellow or green for C. The complete four line stave used in plainchant notation is generally attributed to Guido d'Arezzo (990–1050) one of the most important musical theorists of the Middle Ages.

Since the invention of the stave, Plainsong has been written on a stave of four lines with either a C clef or the F clef, whereby, with the exception of wide compass tunes, by moving the clef, all tunes could be contained within the four lines. There was now no longer the need to memorise tunes as they could now be sung by singers trained to read the notes. The notes however only indicated pitch and are of equal time value. The rhythm of plainsong is the rhythm of the words.

Guido d'Arezzo invented a method of teaching his singers to sight read music and was in fact the originator of what was to become centuries later the Tonic Solfa method of sight singing. In the hymn to S John the Baptist, *Ut queant Laxis*, written by Paulus Diaconus about AD 700, the tune rises by one note for the start of each line.

Ut queant laxis Resonare fibris Mira gestorum Famuli tuorum,
Solve polluti Labii reatum, Sancte Joannes.

That thy servants may freely proclaim the wonders of thy deeds,
absolve the sins of their unclean lips, O holy John.

In the seventeenth century Doh was substituted for Ut. In the nineteenth century Te was used as the seventh note, the system was later perfected by the Rev John Curwin.

In Plainsong there are eight modes or tones each of which is made up of an Intonation, a Reciting note, a Mediation, a Reciting note and an ending. The endings vary in number, some tones having as many as nine. The endings were arranged to give a convenient start to the antiphon that followed. Of the eight tones, we only use four in the Guild Office.

The antiphon for Psalm 18 is from Psalm 68 verse 24. For Psalm 84 the antiphon is from I Chronicles, Chapter 16 Verse 29. For Psalm 122 the antiphon is from Psalm 26 verse 8. The antiphon for the Magnificat is from Book I of Samuel chapter 2 verse 18.

The Office Hymn comes from the Cluniac Breviary, Paris of 1686 and was given as a hymn for the Octave of Corpus Christi. It was translated by the Rev E Caswall about 1858 and appeared in several hymnals.

Much research into Plainsong has been done since 1830 by the French Benedictine monks of St Pierre, Solesmes who have made a study of hundreds of manuscripts and are renowned for their singing of plainsong.

In England much work has been done by the Plainsong and Medieval Music Society founded by H B Briggs in 1888. Briggs, Stainer, the organist of St Pauls Cathedral, and the Rev W H Frere edited the Manual of Plainsong, a Psalter based on the Rev G H Palmer's researches into the ancient music of the Sarum Rite.

The Guild of Servants of the Sanctuary came into existence in December 1898. One of the first things to be done was to compile the Guild Office. This was undertaken by the first Warden the Rev E Denny, Vicar of St Peter's Vauxhall in 1900 and this was set to Plainsong with the assistance of the Rev W H Frere of the Community of the Resurrection, afterwards Bishop of Truro. The music was revised in 1946 by the Hon Organist and Master of the Guild Choir, the Rev A F Treadwell.

References:

1. *Church Music in History and Practice*. Winfred Douglas.
2. *Plainsong*. W S Vale.
3. *Practical Plainsong*. Dom Aldhelm Dean.
4. *The Teaching and Accompaniment of Plainsong*. Francis Burgess.
5. *The History of Acolytes and Servers*. W S Williams.



FEMALE SERVERS—WHY NOT?

Fr Richard Brown, Vicar of S Mary, Kenton

As I write this article in favour of female servers, the General Synod is meeting, and has just voted to allow legislation which would begin the process of allowing women to be ordained priests. It is this question of ordination to the priesthood which, I feel, has hindered the Catholic wing of the Church of England from taking seriously the question of women's ministry. Serving on the altar is, I believe, one such ministry which women should be allowed to exercise, and which does not compromise the position of Catholic Anglicans.

I have reached the stage in my own ministry where I can no longer say no to the females who ask whether they can serve. Basically, it was my own prejudice which had prevented me from allowing it to happen, rather than any deeply felt theological objection.

The argument for not allowing female servers, because this does not align itself to the Biblical strictures that God made male and female, and that they should 'jolly well look the part', is, I feel, better used in the case of Women Deacons. I find the sight of a woman in the non-gender dress of servers less irksome than that of a woman in a dog collar.

The question of symbolism is a major part of the debate over women priests but to ban women from the sanctuary because they do not look "appropriate" is, surely, going too far. Who judges what is appropriate or not? Is the worship of God within the sanctuary to be the reserve of those who are deemed "appropriate": male, blond, blue-eyed and physically perfect? It is true that Pope John Paul II has come out against the idea of female servers. Unfortunately for the Pontiff, things have gone too far and a number of churches within the Roman Catholic Communion do have girl servers. Is the Parish Priest to dismiss them because of the Papal ruling? Perhaps some have done so but many churches will, no doubt, continue to keep their girl servers. Even some of the manuals on serving have photographs which show girls serving at the altar.

If the sight of women in the sanctuary arouses "unrealistic expectations", then the logical conclusion is that women ministers of communion, lectors, cantors, et al, are contravening the present Pope's wishes. Are they, however, contravening the spirit of the Second Vatican Council? As we are part of the Western Catholic Church, it has to be to Rome that we must look for guidance. It is certainly true that the eastern Churches are implacable in their resistance to change as a whole. The Orthodox Church is glorious in its strength and single-mindedness, but I think that it has to be argued that the ethos of that Church is different from that of the West. Certainly, it cannot be argued that women servers would be a stumbling block to unity in the same way that a female priesthood would.

We all have a ministry to exercise. We are all participants in that one true priesthood which is Christ's alone. I think that what I am arguing is that we should have supported the ministry of women long ago. Because Catholics in the Church of England have resisted so vehemently the participation of women in any other ministry, other than cleaning, teaching (Sunday School only) and laundry work, we now find ourselves dreadfully polarised. Any affirming of the role of women in the Church would have at least made our arguments against the ordination of women to the priesthood credible. Now, alas, it often seems no more than the maladjusted mouthings of misogynist and menopausal males. There are very good reasons why a woman should not be ordained to the Catholic Priesthood. Are we, however, to allow our fear of this becoming a reality, to stifle all other aspects of women's ministry? we may not think it "appropriate" but is it wrong for women to serve? Surely Christianity is not concerned with dress or looks but truth.

WHAT AND WHY, DO YOU BELIEVE ABOUT GOD?

The Revd Canon W H Barnard

Introduction: All servers should know the truth of the saying that "prayer is the heart of the Christian life". But our understanding of what prayer is, and how we should approach it, is directly linked with our belief about God, who He is and what He does. How you pray and whether you pray will depend to a large extent on *what you believe* about God, and the way He works in the world and in each one of us. In other words, *Belief and prayer are inextricable*. We shall not, and cannot, speak and listen to God with our hearts unless He has already some place in our thoughts. At once that raises the question, 'what kind of thoughts ought I to have about God?', which in turn, will depend on what you believe about Him. So, for some time, we shall be considering in future issues of 'The Server' an answer to the question—"WHAT and WHY, DO YOU BELIEVE ABOUT GOD?"

It used to be said, "It doesn't really matter what a man believes so long as his life is right". The shallowness of such a statement is now more recognised as we realise that almost all our actions are governed by our belief. If you really believe the label on the bottle, 'poison', is correct, you won't drink the contents of the bottle! A drowsy choir boy mumbling the Athanasian Creed (so-called) was heard to say, "The Father Incomprehensible, the Son Incomprehensible, and the whole thing incomprehensible!"

"And so it is" says the *unthinking average person* where the Christian faith is concerned.

"What nonsense all these doctrines are!" Are they?

Christian doctrines, as expressed in our Creeds, may be unfashionable and regarded by some as *out of date*, and therefore unnecessary, *but doctrines are not the monopoly of theology or religion*, without them no progress could be made in any department of mental activity. The word 'doctrine' comes from the Latin verb 'to teach'; 'dogma' comes from a Greek word meaning 'an opinion'; so doctrines are the *teachings* which men have *found by experience to be true* and helpful, and can be philosophical, scientific, aesthetic, practical or theological. The last is usually thought of today when we speak of doctrine, that is, the settled teachings of the Church as a result of her experiences and discoveries down the ages. Doctrines are "fruits" rather than "manufactures"; they are the interpretation to the Church by the Church of the meanings of its own life.

CHANTRY BOOK

JANUARY

Ken Lockwood

MARCH

C W Cornell
Harold Hitchman
Arthur J Mitchell

APRIL

John Douglas Kirby
James Stephen Laker, priest

MAY

William Charles Bird
Edward Morse Grantham
Bernard Hirst

JUNE

Cyril Bowman
William John Bromley
George Hammersley
Colin Kitson

JULY

Charles A Jewell
George F Hogg
James A McClure
C A Young

OCTOBER

Herbert Field

NOVEMBER

N J Wilkinson, priest

R.I.P.

William Charles Bird

Bro William passed into eternal rest in the early hours of Friday, 13th May. His body was brought into S Barnabas & S James the Greater, Walthamstow, on Thursday evening 18th May. A requiem Mass, followed by cremation, was celebrated on the Friday.

Bro William had not enjoyed good health for some time, a few months ago he had a slight stroke. He also had heart trouble and had been in and out of hospital constantly but you never heard him complain.

May he rest in peace and rise in glory.

William John Bromley

Brother Bill Bromley died of cancer on 22 June.

A member of the Guild and the chapter of Our Lady & S Nicholas for 65 years, Bill was one of the founder members of the chapter and was Secretary from 1962-1982.

His interests included walking, the Red Cross, hospital visiting and the history of our local churches of which he had a great knowledge. Above all Bill will be remembered as a devoted layman and server at the altar. Five Guild members, including our area Councillor, served at the Requiem Mass held at S Columba, Anfield on 28th June. During the previous evening the Guild Office was said, followed by Benediction.

May he rest in peace and rise in glory.

Edward Morse Grantham

Brother Ted Grantham, a member of S Justus chapter, died on 25th May after a relatively short illness. He had been a devoted server for virtually all his life, starting at S Augustine, South Croydon, and spending the last 20 years at S George, Bickley. During his time at Bickley he was an invaluable member of the serving team who also carried the onerous role of Parish Treasurer for 10 years.

A solemn Requiem Mass was offered at S George on 1st June, at which a large number of S George's servers were privileged to assist. Ted was also remembered at the S Justus chapter meeting on 18th June when the Guild Office, with the Memorial of the Faithful Departed and Benediction were sung.

Ted will be greatly missed by all who knew him for his calm and reliable manner and his cheerful and impeccable serving at the altar.

May he rest in peace and rise in glory.

John Douglas Kirby

A number of you will already have heard of the sudden but peaceful death of John who has worshipped at S Magnus for well over 30 years. Failing health has prevented him from coming very frequently of late, but he was with us on Easter Day. John was devoted to S Magnus and also to the Guild, at one time serving at the Sunday Mass as MC. He had a wide knowledge of the church at large and kept up-to-date with his reading and thinking. There will be a Requiem for him at a date to be arranged. As we thank God for his loyalty and devotion, we pray that he may rest in peace.

James Stephen Laker, priest

Father Laker died on Sunday, 10th April, aged 77 after a long period of illness. Upon his retirement he became one of the Honorary Assistant clergy at S Barnabas

church, Tunbridge Wells. During this time he held office as Chaplain to S. Steven's chapter until his illness. 'Father Jim' always took a keen interest in the Guild and will be sadly missed by the brethren.

Requiem Mass was offered for Fr Laker at S Barnabas on April 18th. Members of the chapter attended.

May he rest in peace and rise in glory.

DIRECTORY

CHAPTER	SECRETARY	CHAPTER	SECRETARY
SS Gwynno & Tyfodwg 12/245	M J Andrew 34 Brynhyfryd Tce Ferndale, Rhondda Mid Glam CF43 4LD	S Dubritius 15/43	R F Titcomb 22 Moncrieff Drive Chesteron Heights Leamington Spa CV21 1YZ
[Corrections: S George the Martyr L4/56	Colin Doe 179 West Grove Woodford Green Essex IG8 7NW	S Stephen 1/174	J Pearce 5 St Michael's Road Tunbridge Wells TN4 9JG]

FROM THE SECRETARY GENERAL

Annual Subscriptions

There are a number of Chapters which have not, as yet, remitted their Subscriptions. May I remind these that I ask for their full cooperation in forwarding them within the next two months so that we can avoid the costly postal charges incurred in sending out reminders.

Elections to the General Council, Easter 1989

The following members of the General Council are due to retire at Easter 1989 but are eligible for re-election for a further period of three years.

London Group 1	North London	Cllr A Ward
Prov Group 3	Sussex	Cllr P Paine
Prov Group 4	Hampshire	Cllr M Perkins
Prov Group 10	Herts	Vacancy to fill (Cllr J Clements retires)
Prov Group 11	Glos, Som, Wilts	Cllr R Waker
Prov Group 12	Wales	Cllr R Bradley
Prov Group 19	W Yorks	Cllr G Crowther
Prov Group 20	Northumberland	Cllr B Wellock
Prov Group 25	N Yorks	Cllr D Lester

Nomination papers will be sent out in December and must be returned completed by Saturday, March 11th 1989.

It is proposed to re-appoint for a further 5 years Honorary Councillors Dixon, Ogdon and Youngs.

FORTHCOMING EVENTS

SEPTEMBER

- 10 DIOCESAN AND MIDLANDS AREA FESTIVAL
Lichfield Cathedral. Noon—Solemn Eucharist,
President: The Bishop of Shrewsbury
Preacher: Canon Brian Brindley of Holy Trinity, Reading
3.00 pm—Guild Office and Procession
Preacher: The Bishop of Shrewsbury



- 17 NORTH WESTERN CHAPTERS FESTIVAL
S Benedict, Ardwick, Manchester
Noon—High Mass, 3.00 pm—Guild Office, Sermon, Procession, Benediction
Preacher: Revd R H Marshall, vicar of Goldthorpe, Rotherham

OCTOBER

- 8 90th ANNIVERSARY AUTUMN FESTIVAL
Canterbury Cathedral. Noon—Eucharist, 5.00 pm—Guild Office and Procession
- 13 Chapter of SS Osmund and Swithun AUTUMN FESTIVAL
S Francis of Assisi, Bournemouth
8.00 pm—Procession, Sermon and Solemn Concelebrated Mass
Preacher: Fr R Stone, p in c of S Barnabas Weeke, Winchester

1989

JANUARY

- 7 SOUTHWARK DIOCESAN SERVERS FESTIVAL
Southwark Cathedral. Noon—Eucharist, 3.00 pm—Guild Office and sermon
Preacher: Canon Christopher Colven, vicar of S Stephen, Gloucester Rd
(formerly Administrator of the Shrine of Our Lady of Walsingham)
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A STATEMENT CONCERNING THE ORDINATION OF WOMEN

from

The Rt Revd John Hazlewood, Bishop of Ballarat, Victoria, Australia

Introduction:

"One wonders at times whether the pluralism, that is so often understood by Anglicans to be the positive dimension of their Communion, is not in reality merely an extension of good British manners that welcomes any sort of diversity whatsoever, so long as one's personal identity is not threatened. Yet this pluralism is at this moment being tested through 'fire and water', not only by those other Christian churches that are in dialogue with the Anglicans but, above all perhaps, also by those within the Anglican Communion who feel that this 'freedom' is holding them in bondage."

These words come from John Chrysavgis, Greek Orthodox observer at Anglican Consultative Council – 7 held recently in Singapore.

The tradition and faith, the love and the mission, the integrity and the enthusiasm of the Anglican Communion might look as if they are being steadily destroyed by inside explosions rather than by exterior secularism and marginalisation.

Bishop Robert Mercer is quoted by Ivor Shapiro in the April edition of "Canadian Churchman" as saying, "Liberal churches, including the Anglican ones, will simply disappear. Liberalism can only die because it has got nothing for which to live. What unites the members of such official churches is not doctrine or faith but property and finance."

This somewhat random collection of opinion is in some ways an investigation of our Church. We should therefore look carefully and closely at our origins.

Anglicans claimed through Hooker and Pearson that they were no new church but a reformed and revised edition of the primitive church of the Apostles, the Scriptures and the Fathers. Pearson wrote, "Whatsoever Church pretendeth to a new beginning pretendeth at the same time to a new Churchdom, and whatsoever is so new is none". Our reformers deliberately rejected the Luther-Calvin doctrine of two churches, one visible and one invisible. They describe a very visible Church in the Articles and allowed that it could be a mixture of the saved and not saved. It was no "holy" club. It was governed by the ancient threefold ministry and nurtured by the two Sacraments of eternal life ordained by Christ.

The Church in the New Testament:

This is no perfect church. Its Gospel writers present different views of the One they all acknowledge as the Christ, the Son of God. Their witness may be authenticated in that they express no agreement regarding the events and happenings at either our Lord's birth or his resurrection. The four have different memories of the Passion and death. Luke seems to want to tell the story in proper order and John sets out deliberately to prove, "that Jesus is the Christ, the Son of God; and that believing you may have life in his name" (John 20:31). I suggest this may demonstrate authenticity; after all they were into a story that defied all previous human experience. In some instances we can discern the Church itself as it was. Uncertain about the nature of Jesus, uncertain about the Old Testament prophecies being fulfilled, uncertain about admission and evangelisation of the Gentiles.

As we look at the rest of the New Testament, which represents infant Christianity in a diaspora stretching from Rome to Galatia, from Corinth to Ephesus, from Thessalonica to Patmos with some later personal letters to individuals, we can see the emphasis the authors employed simply because there was real doubt, uncertainty and even prejudice in the understandings of the first Christians. That is, in the matters that could be called the means by which the Salvation had been delivered to them.

S Paul, following what he believed to be the Apostolic or Dominical Tradition, emphasised Jesus as the Son of the Father and as the Cosmic Majesty in Phillipians, Ephesians and Colossians. He was the first to attempt to unwrap the event and the meaning of the Resurrection to the Corinthians (1 Cor 15). Like Jesus before him he had to fight for his authority to teach for he was often opposed even by Peter himself.

The Johannine literature attempts to counter a tendency towards Docetism and Gnosticism in his readers (e.g. 1 John 4:2,3). S Paul has to describe the deep meaning of Baptism in Romans 6:2–11 yet because of rival Christian groups at Corinth, e.g. Cephās, Apollos, Christ and Paul, he is grateful that he personally baptised nobody (1 Cor 1:14).

The Eucharist was being outraged in Corinth and so Paul gives us what maybe the earliest description of the Lord's Supper (1 Cor 11:20–32). We also notice that the embryonic "ministry", so variously described as apostle, prophet, teacher, elder, deacon, leader, minister, servant, bishop, pastor, angel, fellow worker, father, stewards and slaves, is not always properly respected, obeyed, supported and helped. The disputes were still rife in Corinth when Clement of Rome wrote to them much later.

In his advice to Timothy the author writes (2 Tim 2:23), "Have nothing to do with stupid controversies: you know that they breed quarrels". The letters to the Seven Churches in the Book of Revelation do not paint a sacred or perfect picture of loving and faithful church life either.

Douglas Brown ("Church Times" June 24, 1988) asks a wrong question when he says, "Is a healthy and effective community one in which its members go their own way or one in which they all act in unity and harmony under an authority they all accept?" He might find it difficult to find such a model community anywhere, certainly not in the New Testament Church nor in contemporary Rome nor in Anglicanism as we know it. It is not that one can believe and practice pretty well anything we like but it is seldom possible for mankind to agree on these mysteries and their meaning.

Anglicanism is an accurate copy of the primitive church as we find in the New Testament. Even before the Reformation there were battles between Canterbury and York, between King and Pope and concerning piety. Since the Reformation the Royal Supremacy attempted again and again by acts of Uniformity and later by decisions of the Privy Council to force Anglicans into a kind of straight jacket. These efforts demonstrate that unity and harmony do not belong naturally to our more turbulent or sometimes lackadaisical tradition.

Anglicanism Today:

We may not all like what we see.

The Catholics, having achieved a near conquest twenty years ago, feel unsure and betrayed by trite liturgy, liberal theology and a threatened interference with the Sacred Ministry. The search for spirituality and retreats may be growing but confessions are not being made or heard as was once the case. We still disagree about the place of our Lady, masses for the dead and episcopal authority. The Evangelicals, strongly on the march, fight the present theological denigration of the absolute authority of Scripture and are in some doubt about charismatic signs and wonders. While not so concerned about tradition as Catholics may be, the evangelical is certain that the new church has lost its sense of truth, moral values and discipline.

It may be of some wry comfort for both parties to recall Paul's admonition to the Thessalonians (2 Thess 2:15), "So then brethren stand firm and hold the traditions which you were taught by us either by word of mouth or by letter". St Paul had similar problems to our own!

One might be forgiven for expecting less diversity and disagreement in these latter days of Bishop John Robinson's concept in the fifties of our "coming of age". These are days when we can unravel the Scriptures more easily according to the critics, conquer more diseases, ride on the winds of heaven and space and watch one another on different continents in real colour instantaneously.

Our tremendous strides in the extent of human knowledge have not served to promote unity and peace in Christian hearts and minds. One reason for this is, I believe, that we have not been as big-hearted enough as the hideous vision of poverty, hunger, famine and violence might demand from followers of Christ. (cf. Luke 4:18-19):

"The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

I believe that there is another reason for our problem. It seems that from the very beginning when God actually enters humanity in space and time and offers salvation, we human beings find it impossible to define, agree or be certain about such intimacy in the heart of God directed towards us. Previous ages demanded an accuracy that could be learned in a Catechism of question and correct answer. Such demands were often enforced by severe punishment or even death. In spite of that period the members of the Church have never at any time been completely in union with one another on matters appertaining to salvation, to the sacraments or to the Incarnation itself.

T. S. Eliot put it perfectly in "Burnt Norton" when he wrote, "Humankind cannot bear very much reality".

Unanimity may be impossible for us to realise:

There is no full agreement on the theology of Incarnation, the Person and Natures of Christ, the Atonement, the Birth and Resurrection of Jesus and the Procession of the Holy Spirit.

There is no full agreement on the meaning, effect and theology of either Eucharist or even Baptism. Nor is there on matters concerning justification by faith or the value

of good works. There is less agreement on the authority of the Bishops and their unique powers in Ordination. We are not at one in our acceptance of the authority of either Scripture or the Tradition, not even of General Councils and certainly hardly ever of General Synod. There is no unanimity of belief in the role of Blessed Mary, the saints and the angels or Heaven and Hell. Such diversity in belief and practice is not confined to ecclesiastical boundaries. Confusion in these deep matters is evident amongst all Christians except perhaps the Orthodox East.

The diversity is made to seem scandalous when the Church sits down to consider openly the admission of women to the Orders of priest and bishop.

Ordination of women:

Of all the theological conundrums before Lambeth this is the most alarming because it is about "authority", the denial of Scripture and Tradition, and it involves real persons, especially women believing in their vocations, who could become pawns in the conflict of rival but sincerely held theological opinions. We must not be steam-rollered into thinking that the Tradition is to be automatically lost. After all, only 5 out of the 29 churches making up the Anglican Communion have actually proceeded to do it up to the order of priest. 11 churches have so far refused to authorise it and 13 have not yet come to a debated decision. I, myself, am pledged to fight this new thing simply because I believe that Scripture and Tradition, the example of Christ and the ancient images of fatherhood and motherhood forbid it. That means that if a woman goes through an ordination ceremony I and my diocese will not recognise her ordination. If the proposal goes ahead there is sure to be confusion, heartbreak and a limiting of what used to be full communion between us.

The Australian bishops recognised that in our last annual bishops' meeting. We issued a statement that, in spite of the collapse in our communion with one another, we should nevertheless strive to discover and foster a deeper unity. Many found that an almost contradictory or an insane statement. I believe it.

The more excellent way:

Wait faithfully and sincerely and desperately on the Holy Spirit to lead us into his truth as once was promised. Also beware of bullies and worldly wise men and women.

I think we would have to admit that the Lambeth Quadrilateral no longer has any meaning as a rallying point for Anglican unity nor has the shared liturgy derived from the Books of Common Prayer anymore a binding force upon us. The once loved and shared "Englishness" has also gone what is left?

The New Testament nowhere seems to attach much importance to rules, regulations and committee decisions when it comes to being a true disciple. Baptism might be the exception to that statement.

I do not agree with our Orthodox observer at ACC-7 when he wrote that the aim of the meeting was to keep everyone happy and so underline everything by "compromise".

The deeper unity found in the New Testament is what John calls, "abiding in Christ and he in us", and what S Paul calls "being in Christ".

We are supposed to be about "Salvation"; that is both the bottom and the top line of our endeavour.

Recall some texts:

- 1 John 4:11-12 "God abides in us and his love is perfected in us."
1 John 4:16 "He who abides in love abides in God and God abides in him."
John 6:56 "He who eats my flesh and drinks my blood abides in me and I in him he will live for ever."
John 15:4 "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abide in the Vine, neither can you, unless you abide in me."
Col 1:27 "God chose to make known how great among the Gentiles are the riches of the glory of this mystery which is Christ in you, the hope of glory."
Phil 1:21 "For me to live is Christ."
Gal 2:20 "I have been crucified with Christ it is no longer I who live, but Christ lives in me."
Rom 12:5 "We though many are one body in Christ and individually members of one another."
Rom 16:7 "Andronicus and Junias, men of note among the apostles and they were in Christ before me."
1 Cor 15:22 "So also in Christ shall all be made alive."
2 Cor 5:17 "Therefore if anyone is in Christ, he is a new creature."
Eph 1:10 "According to his purpose which was set forth in Christ as a plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth."

There never was a time in the Church when everyone agreed about everything but these texts do illustrate a deeper unity that we may not have always acknowledged either. When you consider that all the baptised have passed from darkness into his marvellous light and are as people who have passed from death to life, then we do have a glorious unity that those enslaved to the world cannot have.

"If anyone refuses to obey what we say in this letter, note that man and have nothing to do with him that he may be ashamed. Do not look upon him as an enemy but warn him as a brother" (2 Thess 3:14).

There are plenty of warnings being made at this time as far as General Synod and Lambeth are concerned, but if the warnings we make go unheeded our fraternity is not to be turned into enmity for we are all in Christ the only place where we can be made alive.

John Ballarat June 29, 1988



Unto Thy Faithful,
O Lord, life is changed;
not taken away: and
the abode of this earthly
sojourn being dissolved,
an eternal dwelling is
prepared in heaven.

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NEWS FROM THE CHAPTERS

CASTLE ACRE—WALSINGHAM PILGRIMAGE

On Saturday 18th June, members of the chapters of S Lawrence, Kings Lynn, S Birinus, Oxford, S George M, Woodford and S Charles K.M., Waltham Forest, joined the Redbridge and Waltham Forest Church Union on a unique Pilgrimage.

Arriving at Castle Acre the pilgrims attended a concelebrated Mass in the ruins of the Priory, a Cluniac house founded about 1090 and now in the care of English Heritage. The President and preacher at Mass was the Bishop of Barking who was supported by clergy from the Diocese and Waltham Forest. The intercessions were led by Canon Derek Price, vicar of Castle Acre.

After Mass the pilgrimage party moved on to Walsingham for pilgrimage devotions including sprinkling at the Well and Benediction. Then a happy journey home after a glorious and sunny day, in the company of family and friends. Our thanks are due to many people and especially to the officers of English Heritage for allowing us to use the Priory and to Mr Julian Litten who organised the entire event.

S BARNABAS, Diocese of Blackburn

In addition to covering the whole of the Blackburn Diocese the chapter has a number of members in the Carlisle Diocese, mainly in the Furness district. On April 16th it was a great day to join with our brethren 'over the border' for Guild Office and Procession at the church of S George, Barrow-in-Furness. The Team Vicar, Fr Ian Robertson, preached a thought-provoking sermon.

To mark S Barnabas day on 11th June, the chapter gathered at the beautiful church of S Nicholas, Fleetwood, for a concelebrated Eucharist at which the chaplain, Fr Ian Finn was the principal concelebrant, the vicar, Fr H Bussell, preached the sermon.

On both occasions there were admissions to membership and the ladies of the respective parishes served tea to upwards of 100 members and supporters.

The next meeting of the chapter will be on Saturday, 24th September, at Christ Church, Wesham, and our final gathering of the year will be at Blackburn Cathedral on Saturday, 19th November.

S BIRINUS, Oxford

In April the chapter was privileged to sing the Guild Office and Benediction in the beautiful chapel of New College, Oxford with a good attendance of some 80 servers and friends. The office was presided over by our chaplain, the address was by the college chaplain, Fr Sheehy.

We were pleased to return to S Peter, Wolvercote in May, after an absence of some 10 years, for the Guild Office and Benediction. The address was given by Fr Michael Rowberry.

For our June meeting we were invited to S Mary, Bayswater for High Mass to celebrate its 30th birthday. Guild Office and Benediction were sung in S Nicholas, Challow by priest associate, Fr D Mason. The address was given by Fr Wright who entertained us afterwards in the vicarage. Members and friends took part in the Glastonbury Pilgrimage.

S CHAD, Coventry

The April Meeting, the first mid-week fixture for several months, was a pleasant evening trip to Stockingford, Nuneaton, for sung Eucharist in S Paul's church. The chaplain, Fr Gordon Elliott, presided assisted by the vicar, Fr Arthur Hooton, who preached.

During May, on a delightfully sunny evening we drove to Monks Kirby, near Rugby, to sing the Office in the Cathedral like village church of S Edyth. An assistant chaplain, Fr Wilf Poultney, officiated and the priest in charge, Fr Roger White, gave an address. A lengthy procession ended the Service. We were most pleased to be joined by Fr Lawrence King, chaplain of S John the Divine chapter, Leicester, and a goodly number of his Members. Instead of the usual tea in the hall we went just over the road to the local hostelry, and enjoyed a very convivial hour during which the exchange of reminiscences was appropriately lubricated.

Early in June we visited S Stephen the Martyr, Canley, when the vicar, Fr David Bruce, a former chaplain, presided and preached at the Sung Eucharist.

S HUGH OF LINCOLN, Hackney

The chapter has seen much change in the last 12 months. Our numbers, after several years of just 'hanging in there' have risen to 14, with 3 more boy servers *about to become probationers*. *We have been greatly encouraged by one new probationer who is now filling the formerly vacant position of chapter organist.* We hope this will allow more scope for experimentation and improvement in our chapter music.

We have consolidated our union with the parish church of S Chad, Haggerston. This allows us to direct our efforts for the future on 'young servers'. We have 9 boys in training and, on the social side, a servers' cricket team (under 15 years), anyone fancy a game? This is a suitable opportunity to thank our chaplain, Fr Donald Lee, whose continued support, encouragement and, sometimes even, praise, gives us strength to go on in sure faith and prayerful surety. Two events which deserve special mention are:

(a) Our Patronal Festival in November when we were joined by the chapter of Our Lady of Victories and other friends and brothers. A sung Mass was celebrated at the High Altar of S Chad's, followed by a reception at one of our local hostelries.

(b) The chapter played host to the 'Confraternity of St George' on S George's day, with a sung solemn Mass celebrated by our old friend Fr Ian Brooks from Liverpool. It was well attended by laity, clergy and a full complement of brethren and junior servers—a party followed and many thanks to Bro George Hammersley for his 'untold gallons of home brew'.

We hope that all brethren will take note of our next important event. This will be to celebrate the Guild Anniversary. Two brethren, John Donovan and Paul Roberts will be walking to Canterbury. They will spend a week on the journey and hope to collect, through sponsorship etc funds for the Church of England Children's Society and the Guild's Ordination Fund. If anyone is interested in sponsoring these two, please contact Bro Paul Roberts, Flat 1, 81 Downs Park Road, London E5, for sponsorship forms or to make a pledge.

This last year has been good for our chapter; we pray that, God willing, this next one will prove even more so.

S HUGH & BLESSED EDWARD KING, Great Grimsby

In January we sang the Guild Office at New Waltham—a new church on the site of a now demolished multi-purpose building. It was our first visit to New Waltham since 1979. The address was given by the vicar, Fr Andrew Way. Our February meeting was a Candlemass celebrated by our chaplain, Fr Keith Owen at S Andrew & S Luke, Grimsby. During the service the Deacon of the church, the Revd Wendy Isam was initiated as a probationer member, together with Joyce Pearson from Bishop Edward King church. In March we visited the parish church of Grimsby, S James, where the rector, Fr Michael Hunter, officiated and preached.

Our April meeting was for Solemn Benediction & Rosary at S Peter, Ludford. The vicar, Fr Trevor Walker, officiated and the address was by the vicar of S Michael, Louth, Fr John Travers. During this service Beryl Richardson, wife of one of our founder members, Ken Richardson, was initiated as a probationer.

Our May meeting, Guild Office & Benediction was at Scotter. The Office was sung by Fr Ray Watts, a non-stipendiary priest, and Benediction by Fr Donald Bird, a former GSS chaplain in Zimbabwe. Members of the Hull chapter joined us at this meeting.

S JOSEPH OF ARIMATHEA, Portsmouth

The chapter met on Monday, 9th May at S Andrew, Farlington. Three probationers were initiated by the chaplain, Fr K Bidgood, and the Guild Office was sung by the assistant chaplain, Fr M Morris—the vicar, Fr Pilkington, preached. Thirty members were present and refreshments were served at the end of the service by the ladies of the church. Information about our meetings can be obtained, particularly for those holidaying in the area, from Bro R Perkins, 10 Gritanwood Road, Eastney, Southsea, Hants. PO4 9JR. (0705) 733154.

S MARK, Cornwall

Festival Mass was celebrated at Holy Trinity, Penponds, attended by many servers, visiting priest associates and friends who processed through the parish singing hymns.

The next meeting was at S John, Treslothan with Procession and Mass followed by Benediction. We have also sung the Guild Office at S Clement, Truro. All meetings have been well-attended.

(Editor's comment: No dates have been given for these activities, I can only assume they took place this year.)

S PETTER THE APOSTLE, Chelmsford

Some 30 chapter members and supporters sang the Guild Office in the candle-lit chapel of the Russian Orthodox Monastery of S John Baptist at Tolleshunt Knights, Essex, on April 19th.

This icon adorned chapel, formerly a mediaeval anglican church, has been adapted and used by this monastic community for the past 20 years. The Revd Stephen Northfield presided, in the presence of Archimandrite A Kyrill and his brother monks. Other clergy present were Fr Paul Lansley from the S Cedd chapter and Fr Barry Hall from Stock Harvard. Refreshments served amidst the splendour of further icons in the refectory completed a most successful and spiritually rewarding evening. The

chapter will meet in the Roman Catholic church of the Blessed Sacrament, Chelmsford, for Benediction and the singing of the Guild Office on October 24th.

S WULFSTAN, Redditch

The past few months have been hectic. We have held our regular monthly meetings but have also had a number of special events.

In January, we held our Patronal Festival in S Stephen, Redditch. The preacher at the High Mass was Canon John Davies. We were pleased to welcome servers and friends from other chapters, especially our Councillor, Bro Roy Creswell.

In March we held our AGM. The officers were re-elected, with the addition of a new post of Assistant Secretary to which Bro John Bonaker was elected. Our chaplain, Fr Peter Frowley agreed to continue for another year.

June saw a number of our members at the open air service held in the ruins of Bordesley Abbey in Redditch. The last Saturday of the month saw over 80 members and friends joining the thousands of pilgrims in Glastonbury at the annual pilgrimage. At the Petertide Ordinations we were pleased to see one of our members made Deacon in Worcester Cathedral by the Lord Bishop of Worcester.

The coming months promise to be just as full. In September we shall attend the Lichfield Festival and in October we shall be taking a party to Canterbury for the Festival there. Also in October we have our own Dedication Festival at S Stephen, in Redditch Town Centre on Saturday 22nd at 2.00pm. The preacher will be the Very Revd C A Shaw (past Dean of Ely). We are a small but lively chapter which is slowly growing in numbers and we welcome visitors to any of our services and meetings.

SAINT AUGUSTINE OF CANTERBURY, QUEENS GATE SW7

R Bradley, Councillor PG12 (Wales)

This Guild has, for the past seven years, been able to hold its Easter Festival, with the kind permission of Fr Hewitt, at Saint Augustine's church, Queens Gate SW7, London.

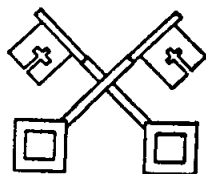
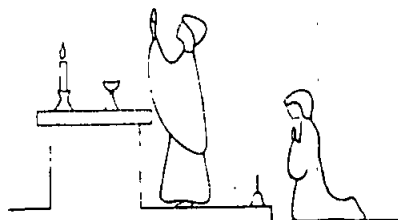
Saint Augustine's is not only a place of worship but, indeed, a work of art by the great Victorian architect, William Butterfield. It was built in the years 1871–1875 and was restored in the years 1974–5.

The church is not simply imitation Gothic, it features and details a highly original design. The stress is on the vertical. There is also a high clerestory which clearly demonstrates how town churches were able to bring as much light as possible into the nave and chancel. One should also notice the unbroken roof-line ie nave and chancel external in one. The division of the chancel from the nave is strongly marked by a chancel arch, which is relatively low, so that above it there is ample room for a four-light window in the chancel which is divided into two and two lights by a broad elementary cross—this is the Butterfield touch.

In the year 1920 the church was transformed by Martin Travers who designed the great neo-baroque Reredos and High Altar, which has, of late, been improved by additional flood lighting; the war memorial Calvary (North porch); the Lady Altar; Our Lady's statue; and the pulpit sounding board. The rest of the interior was at one time

covered with thick whitewash. This also covered Butterfield's murals which were replaced by Travers' Stations of the Cross. Both have very rightly been preserved. Of the church, the late Poet Laureate, Sir John Betjamen wrote; "With the restoration William Butterfield and Martin Travers will each have his due (Travers by night, Butterfield by day). With the West front cleaned and re-pointed, the church, cunningly set at an angle to Queens Gate, will be a place of Pilgrimage and a rich interval of refreshment in the gloom of South Kensington".

We, as members of the Guild of Servants of the Sanctuary, are indeed most thankful to be able to join together in worship in this beautiful church.



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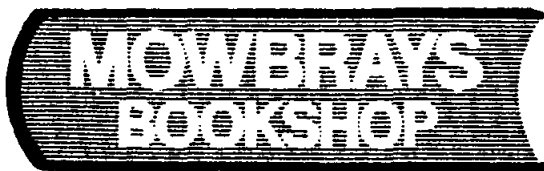
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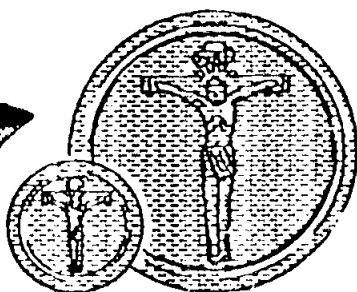


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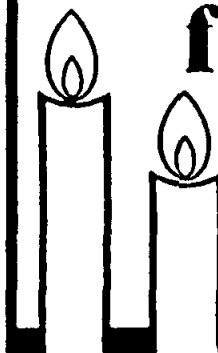
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