

1997

THE SERVER

THE QUARTERLY MAGAZINE OF THE
GUILD OF SERVANTS OF THE SANCTUARY



Volume 17 Number 11
AUTUMN 1997

GUILD OF THE SERVANTS OF THE SANCTUARY

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

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To raise the spiritual tone of altar servers
To promote a conscientious performance of
the duties of altar servers

To encourage more frequent attendance at
the holy eucharist, in addition to times of duty.

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EDITORIAL

ONE MAN'S VIEW

Searching around for inspiration for this issue's editorial I was inspired to pick up the first bound volume of *The Server* and its predecessor *Occasional Papers*. In the Third Occasional Paper from November 1901 I came across the following article which I thought you might find interesting and useful, even if some of it is no longer applicable.

"THE LIMITS OF A SERVER'S DUTIES"

Perhaps I may be forgiven if I own to some diffidence in commencing a paper headed as above. It is one thing to determine the rules for a particular Sacristy: it is another and much harder task to meet the needs of a Guild framed on the broadest possible lines. Summaries from old documents and text books would be of little avail. One must rather try to be practical and avoid controversial matters altogether. But this is not easy in dealing with the present subject, and I must ask you to bear with my shortcomings if I sometimes fail to find the golden mean between being acceptable to all and making my limits as decisive as they ought to be. And then the Secretary-General has dugged yet another pit that I must be wary of not falling into. For, in communicating to me the request of the Council that I should expound the limits of a Server's duties, he suggests that I should define also "What is a Server?" Thus my whole argument is threatened with that terrible bugbear - the vicious circle. However "tendit in ardua virtus". Courage aims high. So far as can be gathered from dictionaries and common usage, a Server is one who assists at Low Mass - a privilege in Pre-Reformation times granted to Laymen - or who performs those offices in the Sanctuary by ancient rubrics given to the order of Acolyte. As I have found him the Server is generally an exceedingly good fellow, unassuming, zealous and full of self-sacrifice; willing to give up his few hours of leisure to the humblest details of Sacristy work, such as cleaning grease spots off mosaic pavements, or boiling the thurible in Brooke's soap. In that direction I have no desire to discourage him by laying down limitations. If he has any faults they must be dealt with very tenderly. They usually arise from the fact that he realises the responsibility and importance of his work, and yet has no status ecclesiastical or otherwise. Neither an Organist nor a Choirmen nor a man who carries a banner in processions can be properly considered a Server, because such matters are quite apart from the Sanctuary. On the other hand it seems politic not to refuse to admit to our ranks Sacristans whose duties are somewhat circumscribed, because full ritual is not yet established in their Churches: that is, supposing they are otherwise qualified to join the Guild.



Raymund JM Waker

Having thus more or less satisfactorily defined the characteristics of a Server, I can now proceed to the main subject of my paper - the limits of his duties. The first and most important of these limits must be those laid down by the Vicar or other responsible authority at the Church where he serves. I know of nothing more disturbing to all reverence and good order than the introduction by individual Servers of methods contrary to the accepted usage, no matter how correct and edifying they may be in themselves. Possibly we may feel that we are much more learned and "Catholic" in our notions than the person in charge. Still, we are bound to submit loyally knowing that obedience is above knowledge, and that true ceremonial begins in self-sacrifice and self-control. And an instinctive care for decency and order will, I hope, lead us to choose some other place than the Sacristy for discussions and criticisms. Many an otherwise earnest and devout young fellow has rendered himself an undesirable element in the Sanctuary by getting pet authorities at his fingers' ends, and insisting upon displaying the fact in and out of season. But since, especially at Low Mass, Servers are often allowed considerable discretion by the Clergy, I may name another limit - the directions in the manual - whether it follows the Old English or Modern Use. Considering the profound scholarship as well as the practical experience that has been focussed on the framing of these directions, they deserve to be closely followed. They are the same at Low Mass whether the Server be a layman or a Bishop. Any addition to them tends to distract the Celebrant, and is rather worse than inattention. Nor should ceremonial ever be degraded by attempts at artistic or spectacular effect. Items of this kind are detected at once by the enemies of the faith, and are termed by them "Posture mongering." Preparing the Sacred Vessels; replacing them after Mass, and washing the Purificator at the Piscina should, whenever possible, be done by someone in at least Deacon's Orders, but by custom permission is sometimes given to the Server. I think this permission should be in all cases specific, not taken for granted, and should be dependent on no Clergyman arriving in time. The same applies to the placing of the Chalice on the Altar or Credence before Sung Mass. Even when a Server or lay Sacristan is obliged by circumstances to perform this office, there are objections to his spreading the Corporal. Indeed, a widespread practice exists (which is commended in works of Moral Theology although not formally authorised) of leaving the Corporal folded under the Chalice until the Offertory, when the Celebrant himself unfolds it. My next point is a very delicate one indeed, and I must be very careful, because the ecclesiastical tailor is the author of all the mischief. What is the proper vesture for a Server? The answer must be simply the plain cassock with surplice or cotta. The Server who puts on his cassock either cape or Priest's cincture or girdle, must be placed in the same category with the Clergyman who wears an "MA" hood when he is only a "Literate". This may seem very harsh, but unfortunately it is true. All these things are marks of special states of life. I am told that a girdle is necessary to adjust ill-fitting cassocks. The plea seems to me to be insufficient to say the least, and those who urge it can scarcely regard ceremonial as a serious subject. Surely, some contrivance can be invented to hold up cassocks, which does not convey the idea that the wearer is a fully-fledged Friar. Of course, those who belong to one or other of the excellent "third orders" now being revived, are entitled to wear the cord of the Order. The zucchetto or skull cap is allowable, but not while serving. Apart from what recognised authorities

have to say in the matter, no good MC will desire his Acolytes to become bald-headed before they are out of their teens. Nowadays, no Servant of the Sanctuary wears that silly absurdity - the "Layman's Biretta", which twenty years ago was a smoking cap much in vogue amongst ritualistic young men. As to the respective merits of alb and cotta, at High Services, I am advised to avoid the discussion. Most of us will regard it as an artistic rather than an ecclesiastical question, and besides, it does not affect the conduct of the ordinary Server. But I may hazard a hint to Sacristans that incongruities, such as albs without amices, are to be avoided. If there are certain things a Server should not do, let him not consider himself merely a person engaged to fetch and carry, but an intrinsic agent. As such he will refrain from obtrusive forms of devotion, and on the other hand will consider his work worthy of application and technical skill. He will not neglect to make himself perfect in small details, such as single and double genuflections, degrees of reverences and salutations, or additions and omissions observed on certain occasions.* Long experience in the training of young Servers has proved to me the value of such small matters. Very often they make just the difference between a good and a bad Server. By exact attention to them he avoids self-consciousness and automatic eccentricities, he gains both mentally and spiritually, and, above all, his love for his work increases as the years roll by. This seems to me the true way to study ceremonial. Constancy and faithfulness in one's duties wonderfully develops the intuition till a new light dawns on the true meaning and purpose of what was before only dark and arbitrary. Each minutest direction is found to enter into one harmonious design. So at length one perceives in some measure the beauty and wisdom of that priceless mirror of heavenly order that the Church has been building up through the ages, to aid us in our worship of the King of Kings, and as a pattern for our life both in earth and heaven. - HPM" (Note. I need hardly say the Server will be careful in this as in other matters, not to act without reference to the Priest-in-Charge.)

Raymund JM WAKER



FROM THE SECRETARY GENERAL

CENTENARY OF THE GUILD 1998

The Secretary-General would welcome any ideas or suggestions for the Centenary Celebrations. All members are urged to support the Centenary Festivals at S Alban, Holborn, London, Exeter Cathedral and Wakefield Cathedral. See 'Forthcoming Events' for dates.



CELEBRATIONS

Fr David Moore celebrates 40 years in the priesthood of the Church on Monday, 22nd September 1997 at 7.30pm in St Ives parish church with a Eucharist of Thanksgiving when the Rt Revd Edwin R Barnes, Bishop of Richborough will preside and preach

Roy Cresswell will celebrate 60 years membership of the Guild on Monday, 13th October 1997 at 7.30pm in S Mark's church, Ocker Hill, Tipton with a Solemn Eucharist of Thanksgiving when the Celebrant and Preacher will be the Rt Revd Keith Sutton, Bishop of Lichfield.

Fr Wilfred Varney celebrates 25 years in the priesthood on Monday, 29th September 1997 with a Mass at 11.30am at Manorhead, Tilford Road, Hindhead, when the preacher will be the Revd Ivan Clutterbuck.

DEO GRATIAS



RETIREMENT

Fr Eric Ford retires from his parish on 31st August, 1997 - we wish him well and hope he will find a suitable place for his retirement.

ARREARS OF ANNUAL SUBSCRIPTIONS

The following chapters have not paid any Annual Subscriptions for 1996 or (as yet) 1997. Will they kindly respond by return.

LG5/75	Holy Redeemer	Eltham, Falconwood
PG1/233	S Sexburgha	Gillingham
PG18/164	The Resurrection	Hull, North Humberside
PG20/57	S Godric of Finchale	Durham
PG21/21S	S Francis & Chad	Mid & South Cheshire
PG25/58	S Wilfred	South Cleveland

1998 COUNCIL ELECTIONS

The following Councillors complete their 3 year Term of Office at Easter 1998. Secretaries have received Nomination Forms for their Group Councillor for the next 3 years.

NOMINATION FORMS MUST BE RETURNED TO THE SECRETARY-GENERAL BY 31st DECEMBER 1997.

PG3	Sussex	Raymond Packham
PG11	Bristol, Gloucs, N Somerset, Wilts	Raymund Waker
PG12	Wales	Donald Hoare
PG18	Lincs, N & S Humberside	Malcolm Williams
PG19	W Yorks	Trevor Theaker
PG20	Cleveland, Durham, Northumberland, Tyneside	Brewis Wellock

Procedures for Election.

Members seeking election or re-election should notify all chapters within their area. Notice of the 'Meeting for Nominations' should be sent to all Members of the chapter by the chapter secretary. Members unable to attend the Meeting should record their vote in writing - 'word of mouth' will not be accepted. If more than one Nomination is received from any one Group, a Poll will be necessary. In this case you will be notified and the date given for your returns.

CHANTRY BOOK

MARCH

Harold R Barnard, priest
Albert A Fox

APRIL

A Eagles, priest
Edward G Wright

MAY

Victor Leight
J Williams

JUNE

Thomas G Fisher
Michael A Tredwell

JULY

Norman Bullock

1996

Ted Briden
Jim Daniels
Dallas Kean
Don Sawyer

Michael Williams, priest



R.I.P.

Albert Arthur Fox

Albert passed away peacefully on April 26th, 1997. He had been a member of the Guild, in the chapter of S Peter ad Vincula, Wolverhampton, from 1983. He was a lifetime part of S Peter's Collegiate church, a devoted server and, for many years, assistant Verger. His death came after a long illness which he bore with great fortitude. He will be sadly missed for his devotion to his faith, his Church and the Guild. Fr John Hall Matthews, rector of S Peter, and chaplain of the chapter, celebrated the Requiem Mass, assisted by Fr Duncan Dorman, assistant chaplain, which was attended by members of the chapter and followed by cremation

Michael Alan Tredwell (1935-1997)

Bro Michael, our chapter (S Birinus) treasurer and MC for many years, died peacefully at the John Radcliffe Hospital on Monday, 16th June following a long and determined fight against cancer. His funeral Mass, held at SS Mary & John church, Oxford on 23rd June, was well attended by friends from all aspects of his life, including family, church and work. The chapter was particularly well represented. Mass was celebrated by the Ven Michael Brotherton, Archdeacon of Chichester and one-time vicar of the parish, assisted by Fr Chris Irvine and Fr Peter Doll. In his homily, Fr Chris recorded Bro Michael's love of royalty and church ritual and his years of devotion and service in the Church of England. He referred to him as a 'grandson of the Oxford Movement', having attended and served at the altar of S Mary & S John most of his life. Michael faced his deteriorating health with patience and fortitude, and much of the time it was difficult to tell he was so seriously ill, such was his bright outlook supported by his faith in God; an example to us all. With Michael's passing we have lost a loyal and enthusiastic chapter member and a hardworking and dedicated committee member, but he will be sadly missed not just because of his hard work but, moreover, because he was a good friend to those around him. In your prayers please thank God for Michael's life and witness among us and pray for his soul and the souls of all the faithful departed.

May they rest in peace and rise in glory

WHO'S WHO

Mark Brett, Councillor LG4

I have been a server for about eight years. I started serving whilst living in Walthamstow. Our local church there was an ecumenical project, being shared between Anglican and Baptist, which presented certain challenges. The church and community was very friendly and very relaxed, quite the opposite to my upbringing. Three years ago I moved back to Chingford, where I was brought up. Chingford parish church has a rich Anglican tradition in the true catholic sense. I sing in the choir and have travelled around the country singing in various cathedrals on our annual choir trips. We have a daughter church, All Saints, which is one of the oldest churches in the area (originally Essex). The atmosphere at All Saints is very friendly and encompasses a catholic tradition with a warm family atmosphere that children love. Through the Scout Association, two years ago I became editor of the Anglican Fellowship newsletter. I really enjoy the Guild Office. Our chapter, King Charles the Martyr is small and very friendly and we are fortunate to have Fr Eric Ford as our chaplain. I strongly believe in tradition, but with an eye to the future, for the living church to flourish we must go into the future learning from the past, preserving the best of it whilst not clinging to the superficial.

DIRECTORY

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Swansea City

S Osyth PG9/129

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FORTHCOMING EVENTS

1997

SEPTEMBER



- 13 Lichfield Diocesan & Midlands Area Festival
Lichfield Cathedral - Noon - Solemn Eucharist
Celebrant: The Rt Revd Christopher Hill, (Bp of Stafford)
3.00pm - Solemn Guild Office and procession
Preacher: The Bishop of Stafford
- 20 Group 11 Festival S Bartholomew, Lower Cam, DURSLEY, Glos
3.45pm - Solemn Guild Office, Sermon & Benediction
- 29 Chapter of S Osmund & S Swithun Festival
S Stephen, Bournemouth
7.30pm - Mass, Celebrant: The Rt Revd Robert Hardy
(Bp of Lincoln)
Preacher: The Very Revd David Frayne (Provost of Blackburn)

OCTOBER

11 AUTUMN FESTIVAL

Romsey Abbey - Noon - High Mass in the presence of the
The Rt Revd D Geoffrey Rowell, (Bp of Basingstoke)
3.00pm - Solemn Guild Office & Procession
Preacher: The Bishop of Basingstoke

1998

CENTENARY EASTER FESTIVAL 18th April 1998

S Alban, Holborn, London
Preacher: The Rt Revd Edwin Barnes
(Bp of Richborough)

CENTENARY SUMMER FESTIVAL 6th June 1998

Exeter Cathedral
Preacher: The Rt Revd John Richards
(Bp of Ebbsfleet)

CENTENARY AUTUMN FESTIVAL 3rd Oct 1998

Wakefield Cathedral
Preacher: The Rt Revd John Gaisford
(Bp of Beverley)

PG16 FESTIVAL

Servers from Nottingham, Derby, Burton-on-Trent, Stoke-on-Trent, Matlock, Mansfield and other parts of the East Midlands attended the annual Area Festival of the Guild of Servants of the Sanctuary hosted by S Laurence church, Long Eaton, on Tuesday, May 20th at 7.30pm. Before the Guild Office, Fr Geoff Knox, vicar of S Laurence, welcomed Fr MC Brain, the Chaplain-General of the Guild who then admitted as Probationers, two servers from Burton-on-Trent and one from Long Eaton. Fr Knox, chaplain of the Nottingham chapter, officiated at the Guild Office. The address was given by Fr Brain, who spoke of the unique role of the Blessed Virgin Mary in the incarnation of Jesus Christ. A procession of Our Lady of Walsingham followed and the Festival concluded with solemn Benediction at which Fr W Enoch of Ilkeston was Officiant, Fr Knox was Deacon and Fr JC Clarke from Stanley was Sub-deacon. S Laurence servers provided the altar party and servers from Nottingham and Burton carried the statue of Our Lady. The collection was given to COF.

GLASTONBURY PILGRIMAGE EUCHARIST SERMON

Noel, Bishop of Sodor & Man - 28.6.97

John 17 v 22 - "That they may be one as we are one".

I am grateful to the organisers of the Pilgrimage, and to Bishop Jim Thompson, for the invitation to join you today in this holy place. I am about to cheat slightly with regard to the theme, "The Saints of England and Wales", by introducing a

saint of the Isle of Man, which is not a part of either country! S Maughold was a disciple of Patrick, who by tradition landed on the Island on his way to Ireland. Maughold seems to have committed a grave sin, because Patrick had him manacled in chains and cast adrift into the Irish Sea in a coracle. To indicate the finality of this arrangement Patrick caused the key of the chains to be flung into the sea at the same time. Exhausted, wretched, hungry and battered by the sea Maughold lapsed into a coma, having promised in prayer that if he survived he would serve God faithfully for the rest of his life. When he regained consciousness he was vaguely aware that he was being carried by men with rough, seafaring hands who spoke a strange dialect which he had not heard before. They lit a fire and caught a fish to provide some food. As they sliced open the fish, there was the key to Maughold's chains....Well, yes....! However, what is fact is that the place named Maughold in the Island has the remains of 4 Keeils (or cells) and the ruins of a considerable foundation of Celtic spiritual development. We are justly proud of that particular heritage as we organise the life of our Church today in the Diocese of Sodor and Man. But a more dramatic reason for telling the story is to underline the firm and fierce response of Patrick. No dithering or shilly-shallying. The situation demanded action, - unpalatable though it might be - and Maughold had to be dealt with! Despite his harsh treatment Maughold continued to fashion his life and teaching in the mould of the Celtic Church and its spirituality, of which Patrick was a great proponent. We would be less brutal today, but there is a lesson to be learned about conviction, and the element of steel in its make-up. There is a misconception that there is marshmallow at the centre of anyone holding Christian beliefs which allows



them to accept anything, permit anything, and keep out of trouble. I am sure that you have had said to you, "So and so was a real saint. Wouldn't hurt anyone, or say 'boo' to a goose". We need to dispel the image of a Christian as one who stands for nothing and falls for everything. Sensitive to others, certainly. Benign idiot? Certainly not.

Our theme is thanksgiving for the Saints of England and Wales. What can a commemoration of them do for us today?

First, I must say that the last thing they would want is for us to give the impression that all good things happened in the past. And we are often guilty of that. "The good old days", we say, "everything seems to be going down the tubes". They would urge us to take to heart the words of the prayer which your Chairman quoted on Page 3 of the booklet, "Give us grace to hold fast the faith which they proclaimed, and to build further on the foundation which they laid". Building on the past, not stuck in it!

We must bring to today's Church and today's people not just the heritage of former generations, but our gifts of faith, love and liturgy. The courage to live as those who believe that the Holy Spirit is at work leading God's people into a further understanding of His Truth. In no way should WE cast aside the past as of little consequence. It is OUR foundation - and from it we can build solid skyscrapers of Truth in our world of Today.

Secondly, there is huge comfort to be gained from realising that the saints were just as individual and as varied as we are today. Don't sentimentalise them into a great cloud of witnesses, all uttering the same truths, preaching identikit gospels; loving each other to distraction. They were flesh and blood, differing in all ways, yet bonded together by their Love for the Lord. Cardinal Cushing stated that "saints are all right in heaven, but they're hell on earth". I take great heart from this enormous variety.

Think about it:

Some were People who prayed and prayed.

Some were People who wanted solitude and quiet.

Some were People who were gifted preachers.

Some were Doctors of Theology.

Some were Pigheaded, Thorns in the flesh.

Some were Holy and Sacramental.

Some were Politicians who used cunning to achieve Gospel ends.

Some were Children, Men and Women, Nuns, Monks, Teachers, Priests and Bishops....the list rolls on. If one believed in cloning, then there is evidence enough to make me conclude that we are just the same today! In the light of this, is there any hope at all that my text today can be a reality? "That they may be one as we are one"?

This is not the moment for deep theological exegesis. Let me simply remind you of the myriad of ways in which God reveals Himself to us, described by us in terms of Father, Son and Holy Spirit, and yet Christ declares a unique Oneness. There are many issues upon which Christians are divided. There has never been a golden age when everybody thought and believed as One. Our strength lies in the ability and the Will to witness to an unbelieving world that we have a unity of love which overcomes all difficulties. There will be agonising moments of doubt as experienced even by Our Lord Himself, "My God, My God, why hast Thou forsaken Me?" But there will also be triumphant moments of assurance when we can shout, "It is accomplished". If we are giving thanks to God for anything today it is that, larger than our personal differences, and towering over our squabbles, is the Church - Christ's Body - holed, yet One in its witness.

In this diocese the name of Thomas Ken is held in high regard as one of its saintly bishops. Embroiled in the turmoil of being a Non-juror, and refusing to take the Oaths of Allegiance and Supremacy to William and Mary, he was deprived of his bishopric and went into retirement.

Florence Higham wrote in "Faith of our Fathers", "In the turmoil of events Thomas Ken lived a life of uncompromising goodness in the surety of the words, 'I can do all things through Christ Who strengthens me'. No creed is complete. No historical event free from imperfection. No school of thought, but has its critics. Only the creation of character is the perfect answer to the mystery of existence". In humility we need to stand firm about our Faith and our principles, remembering the wisdom of these statements, - "No creed is complete, no historical event free from imperfection, no school of thought is without its critics."

The faith of the saints is rooted and grounded in the abiding love of God. It is in such faith that we dare to build on the foundations of the past which those before us laid in such varying ways. In a violent and decadent world we need to recover our nerve, not only in that we have a Gospel to proclaim, but so that we can live in the bonds of peace, respecting our differences and divisions within the overall unity which is the backbone of the Church.

I greet you as fellow pilgrims. As those whom God has called to serve Him today. To be worthy of that calling we need to hear Him speak to us through the words of the Gospel, "That they may be One as we are One".



GLASTONBURY PILGRIMAGE EVENSONG SERMON

Canon RT Greenacre, Precentor of Chichester Cathedral

In one sense it has not been easy for me to know what to say to you this afternoon - or how to say it. The Bishop of Sodor and Man is a hard act to follow at any time, and earlier today I was wondering nervously whether he would steal all my best lines and all my most telling points and whether I would have to spend the lunch break starting all over again from scratch. There is also the heavy disadvantage that I come to you with almost no previous experience of the mood and ethos of this great annual celebration and with no clear idea of your expectations. But in another sense, my theme is handed to me on a plate, since this Year of Grace, 1997, is a year of significant anniversaries. It is, as you know, the 14th centenary both of the arrival in Kent of the Roman missionary, S Augustine, and his companions and of the death at the monastery of Iona in Scotland, which he had founded, of the Irish missionary, S Columba. Of all the appropriate settings for a joint celebration, surely Glastonbury, this Holy Place dedicated to the Holy Mother of God and marked by both traditions, one which we might call English, Roman and Benedictine and the other British and Celtic, can effortlessly claim the first place. For we are here at a meeting point of the 'Augustinian' and 'Columban' traditions, a place where the two have been allowed to fuse and interpenetrate fruitfully and harmoniously. Since today we are honouring not only Augustine and Columba but all those saints of England and Wales (not forgetting those of Scotland and Ireland either - nor those of the Isle of Man) who preached the Gospel to our forebears and built up the Church in this island, perhaps you will allow me to paraphrase the reading from the Letter to the Hebrews, which was read to us as the Second Lesson:

"And what more shall I say? For time would fail me to tell of Augustine and Columba, of Patrick and David, of Aidan, Chad, Theodore, Cuthbert, Wilfrid, Willibrord, Bede, Boniface, Alfred, Dunstan, Anselm, of Richard Whiting and many others - who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women - let us not forget the women, for some of them were quite outstanding, like that Mother in Israel, S Hilda of Whitby, and that heroic company of Anglo-Saxon nuns, most of them with unpronounceable names, who accompanied S Boniface on his mission to Germany. Some of this great company suffered mocking and scourging and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword, they were hanged, drawn and quartered. Of them the world was not worthy."

There is no time to tell their stories and I am not the person to do this. Those of you who come here regularly and faithfully year after year will know them - especially those of S Dunstan and of the Blessed Richard Whiting - better than a callow newcomer like myself! What we do need to do together is not only to celebrate and give thanks for this great cloud of witnesses which now surrounds us but also to reflect together on some of the lessons for us today of that enriching but not always easy or comfortable encounter between the two traditions represented by Augustine and Columba.

1. Pope John Paul 11 once said (and Archbishop Runcie underlined his agreement with him by quoting it back to him): "Unity not only embraces diversity but is verified in diversity". In other words unity is not uniformity; it is a wide and mutually enriching, mutually correcting, diversity held together in unity and communion, and Catholicity (universality) is precisely Unity-in-Diversity in the image of the Blessed Trinity. To make the point clearer, let me talk for a moment about three "d's"; difference, divergence and division. Difference is sometimes seen as threatening and can certainly lead to tension, but we have, both at the human level and at the Christian level, to rejoice in and celebrate those differences of culture, language, interest, personality and style that make for the best of friendships, the best of marriages, the best of communities. The Church in this island has been enormously enriched by two very different traditions, the Celtic and the Roman. Co-existence was not always easy but we would all be impoverished if one of the two had simply been eliminated. Divergence is less easy to live with, because it implies that two parties are travelling down roads which are growing further apart, whereas convergence (which we had seen at work a generation or two ago both within Anglicanism and in ecumenical dialogue) implies two roads which are gradually growing closer together. Divergence is not yet a catastrophe but is a kind of amber light warning of the red light of Division. Division occurs when two friends quarrel and never speak to each other again, when a marriage ends in divorce, when two countries go to war, when a Church is split by schism. Which of these three "d's" best represents the situation of the Church of England or the Church in Wales today? And what can we learn from the past?

There were many differences between the Celtic and Roman traditions of Columba and Augustine. That wise pastor Pope S Gregory was no stickler for uniformity and he advised Augustine to have a relaxed attitude to liturgical diversity. Augustine was perplexed by the different customs he found in different Churches but Gregory wrote to him: "If you have found customs, whether in the Roman, Gallican or any other Churches that may be more acceptable to God, I wish you to make a careful selection of them and teach the Church of the English, which is still young in the Faith, whatever you can profitably learn from the various Churches". The difference however between the Celtic and Roman traditions over the date of Easter was to prove more serious and threatened the ability of Christians of the two traditions to live together in full communion. An earlier difference between Rome and Asia in the second century over the observance of Easter had, at one point, almost led to schism then - this threat was only averted by the great saint whose memorial day it is today, S Irenaeus of Lyon. But the strain of this particular divergence in our own land was found to be intolerable - not a difference that enriched unity but one that threatened it - and in the year 664 the Synod of Whitby, under the influence of S Wilfrid, opted decisively for the Roman Easter, preferring the universal to the provincial - a wisdom not always followed by modern Synods! Wilfrid was a real hard liner; he crossed the Channel to be consecrated by Frankish bishops, unwilling to have anything to do with bishops in this country who were not sound on the date of Easter. Is this the first appearance in our history of the theory of "tainted hands"?

2. Our problems today are not about calculating Easter. The ordination of women to the Priesthood is far from being the only divisive issue we are confronted with, but it is one which, like the Easter controversy, threatens our ability to live together in

unimpaired communion and, like the Easter controversy, it comes down in the end to a question about authority. Who, if anyone, has authority to make which kinds of decision?

We meet today on the Eve of the Solemnity of SS Peter and Paul, whose martyrdom in Rome has given such particular authority to the Apostolic Church of that City and that See. Celtic Christians were neither closet Protestants nor old fashioned 'high and dry' anti-Roman Anglicans; they were ready to acknowledge the primacy of the See of Rome as it was then understood and practised. But it was the influence of Pope S Gregory that was crucial, the man who was to be called by the English "our father Gregory" and hailed by Bede and others as "our own apostle", the Apostle of the English.

Those of us who have had a particular responsibility for Anglican-Roman Catholic dialogue cannot help noting with deep regret the set-back in the relations of mutual trust, ease and confidence that had been growing up between our two Communion since the Second Vatican Council. This set-back applies even to us in the Catholic Anglican tradition; among us some have become rather stridently anti-Roman in an understandable reaction to the fact that so many who used to walk with us have felt impelled by their conscience to leave us and some of them (but not all) have in turn become rather stridently anti-Anglican. The temptation is understandable, but it must be firmly resisted. S Gregory chose for himself the title Servant of the Servants of God and this vision of the Petrine office as one of service, not of domination, has been revived in our own days, though not without some pressures in the opposite direction. In 1995 Pope John Paul II issued a wonderful and very positive Letter on Unity - Ut Unum Sint. In it he took the courageous but very risky step of inviting the help of the other Churches in finding a way of exercising the Primacy which, "while in no way renouncing what is essential to its mission, is nonetheless open to a new situation". "This is an immense task" and one, he says "which I cannot carry out by myself". The response of the House of Bishops of the Church of England to this invitation is due to be published this summer; let us hope and pray that it will be a positive one and let us try to make sure that it does not just suffer the fate of so many reports - greeted with a yawn and thrown into the wastepaper basket. So much hangs on it and it is vital that the dialogue on this issue should continue.

3. Augustine and Columba were both monks, as was S Gregory the first monastic Pope and as were so many of the saints of England and Wales whom we commemorate today. In this time of crisis for Anglicanism, when we find it difficult to know where its true identity lies, we have a desperate need of the values of the Benedictine tradition, the values to which Glastonbury witnessed so powerfully in its greatest days. Life on this planet is threatened if we destroy our forests; the life of the Church is similarly threatened if spiritual deforestation deprives it of what can superficially seem to be the unproductive forest of the monastic life. On this day and in this place we need to pray for and encourage vocations among men and women to the monastic life. S Benedict died at Monte Casino, a monastery which has been destroyed more than once in its turbulent history. Its motto is a telling one: Succisa virescit - The felled tree flourishes again. May that motto prove true once more both for the monastic life and for our own Church.

4. And lastly, I believe we need to recover for the Catholic movement in Anglicanism two values. The first is that of toughness and perseverance. Today our Church is in danger of many things, but a more real and subtle danger than the total victory of Evangelical or Liberal theology is that of our splitting up into a number of ghettos - each going its own way and being content to let others go their own way. We are living in a temporary calm while the Act of Synod still operates and while the period of 'Reception' is still, in principle, open. But this is no time for complacency, for the time left to us to make our distinctive witness may be shorter than we think. Vigilance and toughness are essential, not just for our own survival, but for our Christian mission to the people of England and Wales. The need for the effective pursuit of that mission is as urgent now as it was in the age of Columba and Augustine. As we walked through the streets in procession to the Abbey this afternoon we only had to raise our eyes occasionally from our service paper to observe that neo-paganism is alive and well today - not least in Glastonbury. We have a Gospel to proclaim, but a Church that is not united in faith has no cutting edge; it is salt that has lost its savour.

But the second value we need to recapture is that of humility. Bede records that it was Augustine's lack of humility, his failure to rise when the Celtic bishops came to meet him, that lost him the chance of winning them over. We must let the bitter blows of the last five years chasten and humble us. There was a lot of laxity, triviality, complacency and lack of theological seriousness in the Catholic tradition in Anglicanism and we have, perhaps, deserved to be brought low. Let our model here be the humble handmaid of the Lord, 'Our Lady S Mary of Glastonbury', and our inspiration the words of her Magnificat. If in our pride we have been brought low, may we now be exalted with the humble and meek and now, as those who hunger for the Gospel, be filled with good things and not sent empty away.

GLASTONBURY PILGRIMAGE

I joined the coach organised by the chapter of S Mary Magdalene, Wednesbury, WM, hoping that the weather would change after rain all the week -and it did change - a fine day!!!What a glorious setting - the old Benedictine Abbey ruins - for the great Solemn Mass. There were several thousands there, representing all age groups, and the spirit was relaxed and reverent. The monks certainly knew where to build an Abbey, 'in spite of the crowds the ground remained firm and dry - we had no problems with the mud that troubled the Festival. There were picnics and drink-ins and many friendships renewed...and finishing up with Solemn Evensong preceded by a great Procession of Witness when the whole town was chock-a-block, tightly packing the streets, incense curling up way over the shops and people. There was glorious singing and finally the exit of coaches, cars and motorbikes that brought thousands to this place known as the cradle of English Christianity. If you wish to come to this Annual Pilgrimage, book the date for 1998 - 4th July, not the last week in June but the first week in July.



ABOUT GOD-(34) "I believe in the HOLY SPIRIT" - (d)- AND PENTECOST

Rev'd Canon Wm H Barnard

Last time we saw that the Holy Spirit existed long before the day of Pentecost, from eternity in fact. The disciples, full of joy, returned to Jerusalem after their Lord's Ascension, where, seemingly, they marked time, as instructed, waiting for something to happen. It was the next creative act of God. And what an event it proved to be!



Can we picture ourselves in Jerusalem on that Day of Pentecost (?30AD), among a collection of Jews and others, from far and near, attending a kind of Harvest Thanksgiving which their fathers for centuries before had observed. It was just after breakfast, when, among this drifting tide of humanity wandering around the streets of the city, something tremendous happened. A working man from Galilee (S Peter) began shouting out God's praises in an uncontrollable way which made others say he was drunk. Other apostles among the crowd began to speak fluent Parthian, or the Berber dialect of N Africa; more people took up their cries in a babel of strange tongues. What had happened? The Spirit of God had once again "moved on the sluggish waters of humanity" and people from all nations dwelling on the face of the earth offered up their praises and thanks to the God of all creation. One modern writer has pictured the event in terms of a great new factory set up with all its sophisticated machinery, various departments and skilled operators, waiting for an opening ceremony and the push of the main switch to set everything going. When performed, the whole place begins to hum with planned and orderly activity. So we read, "They were all with one accord in one place...suddenly there came a sound from heaven as of a "rushing mighty wind". No gentle puff which ruffled the surface and died away. This was a force ten gale which filled the house where they were gathered. And "cloven tongues like fire sat on each of them". So that everyone received an equal 'tongue of flame', as if a hand of cards had been dealt out. The disciples had indeed been 'blown up' and 'breathed into', (see the last 'Server' magazine's explanation of 'wind' and 'breath') so that now, to quote a modern advertisement, they were plus "an extra something the others hadn't got". What that extra something was, we will consider next time. Meanwhile ponder on John Keble's words. The Holy Spirit "fills the church of God; it fills the sinful world around: Only in stubborn hearts and wills, No place for it is found".

NEWS FROM THE CHAPTERS

S BARNABAS, Blackburn

The chapter met on Saturday, 26th April, at the church of S Peter, Accrington for the Guild Office and Benediction. Fr AD Lyon, the team vicar of the united benefice gave the homily and officiated. We were very conscious of his kindness as he is currently looking after five churches single-handed. The writer found that his chauffeur had forgotten to pick up a cassock from church for him. Undeterred - clad later in a voluminous alb - he was approached by an older member who commented on how smart he looked. Alas pride goeth before a fall - "Much more slimming" he continued, "than that tight cassock."



S BIRINUS, Oxford

The chapter meetings for early summer were held in Pusey House chapel, S Peter & S Paul, Deddington and S Mary, Binsey. This small church is noted in history for the cure of blindness by the use of water from the well outside the church. The service took place in candlelight. The Guild Office was sung by Fr Denis Mason and the address was by Fr Robert Sweeney who is priest in charge of this beautiful little church. We regret to announce the death of Bro Michael Alan Tredwell, Treasurer and MC to the chapter, after a long illness.

S CHAD, Coventry

On Wednesday, 23rd April, we met at S John Baptist, Leamington Spa. We had a solemn eucharist for Saint George at which the vicar, Fr David Lawson, was the celebrant and preacher. This was a joint meeting between the chapter of S Chad and that of S Dubritius, our neighbour from south Warwickshire. We met with members of the S John the Divine chapter at a 'May Festival of Our Lady of Walsingham' at S Andrew, Jarrom Street, Leicester on Monday, 12th May. The principal Celebrant and preacher was the Rt Revd Lindsay Urwin, Bishop of Horsham, in the Diocese of Chichester. Bishop Lindsay is well-known among Catholic Anglicans as an evangelist and a teacher of the faith; he has recently produced for the Church Union a course of faith exploration and instruction entitled 'Credo', which is proving popular with many catholic parishes. Our May meeting was held on the next evening at the Abbey church of S Mary, Nuneaton. This church has a long association with the Guild. Fr Moore, our Warden, was vicar here from 1975 to 1983. Our chaplain, Fr Graeme Hands officiated at the Guild Office and the vicar, Fr Nigel Adams, preached and gave us a warm welcome to his church. The congregation joined in the lengthy procession around this large and well maintained church. The chapter met on Tuesday, 3rd June, at the chapel at the George Eliot Hospital, Nuneaton. This chapel is open twenty four hours every day throughout the year for the use of patients and visitors. The hospital chaplain, Fr Edward Pogmore gave us a warm welcome to this recently refurbished chapel and preached.

HOLY CROSS, S Somerset

In April members of the chapter attended the Patronal Festival of the Good Shepherd, Furnham, Chard, and took part in the procession at Evensong and Benediction. The chaplain, Fr Roger Shambrook, was the officiant and brought several of his parishioners with him. Later in the month the AGM was held, following the Guild Office at the Good Shepherd.

The important feast of Corpus Christi saw members of the chapter attending the Mass at S Michael, Yeovil. The assistant chaplain, Fr Nicholas Pneumaticatos, curate at S

Michael, was the celebrant and the Blessed Sacrament was carried in procession around the church. The choir, on that occasion, was augmented by choristers from Sherborne - parts of the Mass were sung in Latin. The rector, Fr Mark Ellis, preached. In June the Office was sung at S Bartholomew, Crewkerne, when one member was re-admitted to the Guild, one probationer admitted to full membership and one server was made a probationer. The assistant chaplain officiated.

S HUGH & BLESSED EDWARD KING, Great Grimsby

In February we visited S Aidan, Cleethorpes, the first time for twelve years. Our chaplain, Fr Malcolm Jones officiated for the Guild Office and preached. One probationer was admitted. In March our assistant chaplain, Fr Terry Atkinson, officiated and Bro Ken Richardson gave the address at S Mark, Grimsby. In April we visited S Mary, Barton-on-Humber. Before the Office three probationers were initiated and one member admitted. Fr Atkinson officiated and Canon Ernest Hepworth gave the address.

May saw us at S Michael and All Angels, Louth, for a joint meeting of Guild Office and Benediction with the Boston and Lincoln chapters. In June we travelled to S Andrew, Kirton Lindsey. Fr Malcolm Jones officiated as chaplain for the last time before leaving for a living at Ryde in the Isle of Wight. Fr Ian Walker gave the address. A presentation was made to Fr Jones. July saw us at S James, Grimsby. Our new chaplain, Fr Terry Atkinson, officiated and Canon Michael Hunter gave the address. Four of our members attended the Easter Festival.

S JOHN BAPTIST, Torbay

Our May meeting was our annual ecumenical visit to sing the Office in Buckfast Abbey. Fr Roger McDowall, vicar of Tor and chapter chaplain, preached and reminded us that a christian should not keep his faith hidden nor should he regard it as something to be expressed only in specific church activities. In June we visited S Luke, Milber, Newton Abbot, for a Sung Mass of praise and thanksgiving for the work of the Shrine of Our Lady of Walsingham. The celebrant and preacher was Fr John Potter, vicar of the parish. In July we met at Kingskerswell church for the singing of the Office and for Benediction. The preacher was Fr John Leonard, vicar of the parish, who said that the Millenium Year 2000 should be a time of hope when we remembered Christ's incarnation and the salvation he offers to mankind. He wondered if Christians had got their priorities right. He suggested that the money to be spent on the Millenium buildings at Greenwich could be better spent. We need to be cultivating the divine spark in our brothers and sisters, no matter who or what they are, so that we can draw all Christian traditions together.

S JOHN the DIVINE, Leicester

On April 9th 30 members met at All Saints, Narborough, where Fr Nick Burton celebrated at the Sung Mass and preached on the faith which the Easter message proclaims. In May, 30 of us visited All Saints, Wigston Magna, for Guild Office and Benediction. A server at All Saints was initiated as a probationer. Fr Green, vicar of All Saints, preached on prayer and gave Benediction, whilst our chaplain, Fr Brian Glover sang the Office.

On Monday, May 12th, the Annual Festival of Our Lady of Walsingham was held at S Andrew, Jarrom St, where we were joined by a coach load of the Coventry chapter of S Chad.

Despite rain during the day the weather was fine for the procession around the streets of the parish (the statue of Our Lady of Walsingham once again borne by members of the chapter) followed by a concelebrated Sung Mass at which the principal concelebrant and preacher was the Rt Revd Lindsay Urwin, Bishop of Horsham.

S JOSEPH OF ARIMATHAEA, Portsmouth

The chapter continues to meet on a monthly basis and to grow. Over the last few months we have had five new probationers and one member admitted. In March we visited the church of S Clare in West Leigh for Stations of the Cross. The incumbent here, Fr Bob, is one of our assistant chaplains. April saw the attendance of several of us at the Easter Festival at S Augustine, Queensgate, London and found the experience very rewarding. Also, in April, the chapter visited the church of S Peter on Hayling Island. The Office was preceded by the admission of a probationer as a member by the chaplain, Fr Henry.

May saw the chapter visiting the parish church of Lee on Solent, the parish of another of our assistant chaplains, Fr Peter Sutton, who led the Office, preached and admitted one of his servers as a member of the Guild. In June we visited the church of S Wilfred in Portsea, the first time we have visited this particular church for some time. At about this time one of our chaplains, Fr Henry, expressed a wish to cut down his commitments and consequently to resign early in the new year. Luckily for us, one of our Priest Associates, Fr Gwyther has agreed to join our chaplaincy team. We would like, through these pages, to thank Fr Henry for his work, as he put it 'on a temporary basis' for the last four years or more. July is always a combined Office between the Portsmouth and Bognor chapters. This year we attended the church of S Andrew in Tangmere. Here the incumbent, Fr Mark, celebrated Mass and welcomed us all to this beautiful ancient parish church. Standing in this peaceful country churchyard on that glorious sunny evening, with the birds singing in the trees, it seemed so incongruous that, just over fifty years ago and about a hundred yards away, RAF Fighter Squadrons were taking off dealing out death and destruction.

The chapter's 96th festival in September will be held in the half-ruined Garrison church, where the preacher will be the Very Revd Michael York, Provost of Portsmouth Cathedral. We hope to welcome some members over from the newly reformed chapter of S Joseph the Foster Father on the Isle of Wight.

S LAURENCE the DEACON, Reading

On Monday, 2nd June, the chapter met in the approx 14th century church of S Mary, Shinfield, Berks, to sing the Guild Office. The church, a truly country parish church exuded an inner peace. Since it is the time of annual vacations the attendance was small, only about 10. Our chaplain, Fr Julian Dunn sang the Office after which refreshments were provided in the parish hall.

S MICHAEL the ARCHANGEL, Ashford

On Wednesday, 7th May, a Mass was celebrated by our chaplain, Fr Paul Christian, at the church of SS Peter & Paul, Temple Ewell, in thanksgiving for Councillor Fred Palmer's 50 years as chapter secretary. During the service, Fred was presented with a hand embroidered cotta and a wooden cross and, at the end of the service, a cheque to the value of £50 plus signed cards to show our appreciation and give thanks for his commitment to his work. Fr Neville Brook from Eastbourne was the preacher. It was lovely to see so many members, together with members from Canterbury and Thanet. The servers from S Mary, Ashford also gave him a tie pin. Many photos were taken and we were able to have a slice of cake made by Sister Elaine and iced by her mother. Kath Palmer was also able to join us and was given a plant.



LETTERS TO THE EDITOR

Flat 17,
34 Ganville Road,
READING, Berks,
RG30 3PZ4

June, 1997

Dear Raymund,

I have much pleasure in submitting the enclosed contribution. It first appeared in the June 1997 issue of my parish church magazine, S Matthew, Reading. I do hope the article will give much food for thought to members of the Guild. I Remain,

Yours sincerely, David L Gillman

CONFRATERNITY OF THE BLESSED SACRAMENT - READING, BERKS, WARD.

On Thursday, 17th April, 1997, at S Giles, Reading, I was admitted as an Associate of the above organisation, by Fr Michael Melrose, vicar. The reason for doing so - I have been having doubts of faith. These past three years have been a truly testing period of my life. It is to be hoped that I will search for an inner peace of mind.

The objects of the Confraternity are:

To honour Our Lord Jesus Christ;
To offer earnest prayers at the Eucharist;
For careful preparation for Holy Communion

David L Gillman.

11, Elmbank Gardens,
Conway Road,
PAIGNTON,
S Devon,
Q4 5LQ
11 June, 1997

Dear Mr Waker,

I submit for your consideration, a hymn which I have written and which I am hoping might be suitable for publication in 'The Server'. It is an attempt to provide an Office Hymn for Harvest Thanksgiving. No existing hymn book, to my knowledge, contains one, the reason, as you know, being that Harvest Thanksgiving, as we know it today, is a comparatively modern observance, hence there are no ancient liturgical hymns for it. I have tried to write my effort in traditional style and have "borrowed" the first two verses from a mediaeval hymn and adapted them to make them suitable for a Harvest service. You will see from my note at the head of the hymn that I have made sure that, in so doing, I have not infringed any copyright. With kindest regards,

Yours sincerely, Arthur R Day

A HARVEST OFFICE HYMN

Vv 1 & 2 are quoted (with modifications) from a mediaeval Office Hymn (EH 59) appointed for use on Tuesday evenings in non-festal seasons, being one of a series of hymns commemorating the seven days of Creation.

I enquired of the English Hymnal whether, in quoting these verses, I would be infringing any copyright, and received a reply from the Oxford University Press in London stating that "EH 59 is assumed to be non-copyright and you would be free to incorporate two verses from that".

- | | |
|--|--|
| 1 Earth's mighty Maker, your command
Raised from the sea the solid land,
Which then brought forth abundantly
The seeding plant and fruiting tree. | 2 And so the earth each year renews
The seeds of flowers of varied hues
And crops that fruitful harvests yield
And pleasant pastures of the field. |
| 3 O Lord of Harvest, grant that we
Your hand in all your works may see,
And both by lips and lives confess
To you our heartfelt thankfulness. | 4 And grant us grace that we may treat
All living things with reverence meet,
Nor seek unthinkingly to drain
The earth's resources for our gain. |
| 5 O let your blessing ever be
Upon all human industry,
So that inventiveness and skill
May serve your purpose and your will. | 6 We thank you Lord, for those whose hands
Supply our wants from far off lands,
For all who hunger, hear our prayer
And make their needs our constant care. |
| 7 To God the Father, God the Son,
And God the Spirit, Three in One,
We offer thanks with one accord
For all your goodness on us poured.
Amen. | |

Suggested Tunes: The set tunes at EH 59 (the modern tune 'O INVIDENDA MARTYRUM') will also be found at EH Service Book 192)

OR: 'GONFALON ROYAL' (Buck) EH 141 Modern, New EH 128 (2nd), A&M New Standard 388 OR: 'S GREGORY' EH 49 (Modern), New EH 1 (2nd), A&M Standard & Revised 83.

Halcyon, 94 Park Road, CONGRESBURY, Bristol, BS19 5HH. 14/7/97

Dear Bro Ray,

I have just received GSS Sec. Gen's letter re Life Membership of GSS. What a delightful surprise! I have written to thank him personally and said I would ask you to express thanks for this great honour to all 'The Server' readers in the next 'Server'. Gordon Chenhall asked me for a potted CV re GSS - he has particulars for All Saints W.S.M. magazine and I asked him to send you a copy. Photo enclosed so readers know what I look like.

As ever, Yours

Fr Bill



10 Gritanwood Road, EASTNEY, Southsea, PO4 9JR, 01705 733154

Dear Raymund,

Dedication of the Memorial Window to Canon Charles and Elsie Wood at the Church of S Margaret of Scotland, Isle of Arran on Wednesday 9th April 1997.

I was privileged to be able to attend on behalf of GSS and also in a personal capacity the dedication of this Memorial window to this couple who, over very many years and in separate ways, did so much work to the glory of God and to the Church in Scotland and, particularly, to the Isle of Arran. Charles Wood was a layman when he left England. He was, however, a server and a member of GSS. On his arrival in Scotland, although GSS supposedly covered the area, he found that GSS was not in evidence. He therefore started up a Scottish Guild of Servers for the Episcopalian Church. This was linked with the Guild of S Vincent in the USA and to our own Guild. In later life he became a priest, serving in many areas. When he retired he and his wife Elsie settled on Arran. He turned a room in his house into a church for the Islanders. About this time our Guild presented him with a large type Bible and a reading lamp which I was commissioned to present to him on one of my visits to the Island. After the death of both Canon and Mrs Wood the property was left to the Church on Arran. As it was a large house it was decided that, as a suitable site for a church had become available, the house should be sold to purchase the site. The building on the site



was built originally as a Free Church but had been sold and turned into a holiday home. After a great deal of hard work it is now a thriving church. I was told that any visitor will be made as welcome as I was. The church is on the Lamlash to Whiting Bay road and the Island buses will drop you at the door. The window in memory of the couple was commissioned from a local artist and was purchased by subscriptions from many individuals, the GSS and the Scottish Guild. The window was installed in the East wall of the church and was dedicated by the Bishop of Argyll and the Isles, the Rt Revd Douglas Cameron, at a service of Evensong. The picture is of S Margaret of Scotland, which is also the dedication of the church. The church was crowded with a great number of the residents and visitors including the Warden (the Revd I Black), the Chaplain-General (the Revd D Strachen) and the Secretary-General (Bro Barry Nisbet) of the Scottish Guild of Servers. Ladies of the congregation then served excellent refreshments to the multitude. I managed to take photographs of the Window and its situation in the church but, since it is possible they may not reproduce well in the magazine, I will bring them to the various meetings so the beautiful Window can be seen.



Yours sincerely, Malcolm Perkins (Hon Councillor)

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