



The Server

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



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

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Objects of the Guild

- To raise the spiritual tone of altar servers
- To promote a conscientious performance of the duties of altar servers
- To encourage more frequent attendance at the holy eucharist, in addition to times of duty.

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EDITORIAL

ONE MAN'S VIEW



My first words must be to say what a shock it was, to me and I expect also to many of you, to learn of Roy's death. We should, probably, have expected it but all the recent information had suggested that he was recovering from his Christmastime operations and anticipating taking up again, at least in part, his duties as Secretary-General. A tribute to Roy is printed elsewhere in this issue but, I feel, I must offer my and your sympathy to Maud and his family.

I feel that I cut short my remarks about the Royal Maundy in the last issue and that I must, therefore, complete the story by remarking on the pageantry, the alms dishes with the purses being carried into the Cathedral on the heads of the Yeomen, the various processions, of choirs (Cathedral and Chapels Royal), canons, an Ecumenical procession, Rural Deans, Archdeacons, the Registrar, the Chancellor & the Bishop of Tewkesbury, followed by the Procession of the Bishop of Gloucester and the Cathedral Chapter which moved to the South Porch; then, at 10.45 the Royal Almonry Procession moved to the West end of the Cathedral. The County and Civic Procession of Mayors, Chief Executives etc and the Chief Constable entered at 10.50 and the Queen's Procession was met by the Bishop's Procession and led into the Cathedral, followed by the Royal Almonry Procession, at 11.00am. The Organ music and the singing by the choirs was most uplifting but, most astonishing of all, was that Her Majesty the Queen, throughout the distribution of the Maundy Gifts, managed to keep smiling, with a special smile for every recipient.

I must apologise for the late arrival of your copies of the summer Server. I sent back the first proofs to the printer with a request for publication by June 1st, only to receive, on about June 11th a note from the Royal Mail that an insufficiently stamped package awaited my collection. It turned out to be second proofs. I returned them, corrected, and requested immediate publication after corrections. I think it was, on the evening, of July 4th that Councillor Hudson told me that he had contacted the printers who had said they had sent me some third proofs, entirely ignoring my request for early publication, and were waiting for me to return them. I still have not received them!! (July 21st). I rang them on Monday, July 7th, and told them to go ahead. They were able to get them out by July 9th. I think we need to look elsewhere.

I am grateful to Michael Staines, from Tenbury Wells, who has completed the verse for me which had slipped my memory:- 'What a wonderful bird is the Pelican, its beak can hold more than its belly can, It can hold enough in its beak to last for a week, which is so much more than you or I can (or: I don't know how the helican.)

Raymund JM Waker.

FROM THE ACTING SECRETARY-GENERAL

Terry Doughty



2004 COUNCIL ELECTIONS

The following Councillors complete their 3 year Term of Office at Easter 2004. Secretaries have received Nomination Forms for their Group Councillor for the next 3 years.

Nomination Forms must be returned to the Acting Secretary-General by 31st December 2003.

Present Councillor

PG11 Avon, Gloucs, Soms & Wilts

PG18 Grimsby, E Yorks, NE Lincs

PG19 N S & W Yorks

Peter Graham

Malcolm C Williams

J Trevor Theaker

Procedure for Elections

Members seeking election or re-election should notify all Chapters within their Group. 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

OCTOBER

Roy Carrington

APRIL

Colin Bennett

Jane Laing

JUNE

Roy Cresswell, Gen Sec

Charles GJ Roberts

William J Roberts

Kenneth Taylor

J Glyn Williams, PA



R.I.P.

Roy Cresswell (1922- 2003)

(Excerpts from Fr Brain's Funeral address)

Roy was born in Ocker Hill, Tipton, 1 of 4 children, 2 of them, Ken and Iris, are with us today. From an early age, the Church was his life. When Roy was young, S Mark had a remarkable vicar, Fr Darby (John Henry) who greatly influenced Roy and soon had him involved in the life of the Church. Many are the stories I have been told of that colourful ministry which lasted from 1923 to 1937, when Roy and Ken, together with Jack Turton, not only assisted but tried, in various ways, to raise the churchmanship of the parish, including going into the church at night and burning incense, then unknown in that parish! For 25 years Roy worked at Tansad, where he met and married Maud; recently they celebrated their Diamond Wedding, and for over 50 years have lived in the house which Roy designed himself in Doe Bank Road.

Roy was a devoted husband to Maud and a beloved father to Judith. To many of us he was a good friend, with a great sense of humour which we all enjoyed. We all remember him with great affection, however long or short the time we have known him. Roy was a faithful communicant. After Fr Darby left S Mark, a new vicar was appointed of whom Roy did not approve, so he began worshipping at S John, Wednesbury, when Fr D Wynn Owen was rector. Here he served and also maintained the Blessed Sacrament lamp, and he was proud of the fact that it never went out during the dark years of the 2nd World War. He also ran the Church Lads' Brigade for some years there. Roy's greatest Church work was for the GSS, of which he was a life member. I got to know him well when I became Chaplain to the Wednesbury & District Chapter of the Guild in 1978. Here Roy was MC, secretary and Group Councillor, and so began a long friendship which lasted until his death. Latterly, on October 9th 1993, following the death of Howard Gadd, Roy was elected General-Secretary of the Guild. This important post involved a tremendous amount of work, into which Roy threw himself wholeheartedly. He had great organising skills, and it is due to his hard work that the Lichfield Festival flourished for over 40 years. (It was a great sorrow to him that it was decided, by the Cathedral authorities that they could no longer afford to host it). He also organised the annual Easter and Autumn Festivals of the Guild, held in London and in various cathedrals and abbeys. All of these he would visit beforehand to see that everything was properly organised and arranged. He produced booklets, posters and handbills for all these services, as well as detailed plans where servers should be at various times throughout the services. (He was still producing these until shortly before he died!)

He was a member of the G astonbury Festival Committee for many years and enjoyed going there - having stopped on the way for his specially prepared breakfast. He was also a pilgrim to Walsingham and Llanthony. It was a great joy to me when Maud and Roy began coming to Mass at S Edmund, on Tuesday mornings when they came to Dudley to shop. Roy

served this Mass faithfully for many years and, after the service, brought me up to date with news from the Diocese of Lichfield and further afield! We will miss Roy tremendously; and our thoughts today especially are with Maud and the family.

William John Roberts (1919-2003)

John, of Welsh background, was brought up in Portsmouth. During the Second World War he joined the RAMC and attained the rank of Captain. He served in Singapore, Egypt and Palestine. He was rightly proud of his service and liked to retain his title. He maintained his connection with the Regiment till near the end of his life. After his military service he married Betty and they came to live in Ilford.

All his life he was a devoted and committed Christian, being deeply involved in many aspects of Church life. He was a keen Lay Reader for many years; he served as Sacristan at S John, Seven Kings, then later as PCC Secretary at S Mary, Ilford. During this time he was also a keen and faithful member of GSS. He was Secretary of the Chapter of the Holy Fellowship, Ilford until the Chapter, due to falling membership, went into abeyance and all the remaining members joined the Chapter of S Andrew, Romford. During recent years, because of failing health, he had to relinquish some of his duties. He died in hospital on Easter Monday 2003 and his Funeral Mass on 8th May was well attended by friends and colleagues.

May they rest in peace and rise in glory.

FORTHCOMING EVENTS

For Your Diary



2003 SEPTEMBER

8 GROUP 11 FESTIVAL

S Barnabas, Bath

7.30pm Solemn Eucharist of

Our Lady of Glastonbury

13 MIDLANDS AREA FESTIVAL (formerly Lichfield Festival)

S Mary, STAFFORD (please note change of venue)

Noon - Solemn Eucharist Celebrant:- the Rt Revd Christopher Hill

Bishop of Stafford

3.00pm - Guild Office & Procession

Preacher:-The Bishop of Stafford

OCTOBER

11 AUTUMN FESTIVAL

Liverpool Cathedral

Noon - Solemn Eucharist

4.30pm - Guild Office & Procession

2004

JANUARY

10 South London Chapters - LG5 & 6

EPIPHANY FESTIVAL

S Agnes, S Agnes Place, Kennington Park, London SE11

Noon - Solemn Mass (preceded by The Angelus)

1.30pm - Hot Lunch in the Church Hall. Admission by advance ticket only

£5 including first drink. Cllr Craig Aburn, 19 Wolseley Road, Aldershot,

Hampshire GU11 1NE

3.30pm - Solemn Guild Office, Sermon, Procession and Benediction.

YOUTHLINK

Fr Geoff Squire, SSC

Report of the Young Servers Groups / Youthlink for 2002

The activities of the group followed a pattern very similar to that of other recent years. The year began with a Christmas party for those from the Southwest. It took place on an early January evening in a very simple Youth Hostel, with a huge inglenook open fire, at Houndtor on Dartmoor where, after spending the night at the hostel, the following day was spent along the South coast of Cornwall. The climatic difference was amazing. Houndtor is several thousand feet above sea level and there was about an inch of snow that night. Many of the youngsters had never seen snow like that before and soon set about making a snowman, which they changed into a snow-priest and then into a snow-woman (being good traditionalists it was a snow-lay-woman, of course!), then the following morning we walked through palm trees and a few spring flowers and had a picnic on the beach in warm sunshine.

A group participated in the Guild's Easter Festival, where they were delighted to see a few more young people than has been the case in recent years. For the first time in 32 years I took no young people to the Walsingham National Pilgrimage. A trip had been arranged but many youngsters were engaged in events relating to the Royal Jubilee, and, with a cancellation on the day before departure bringing the numbers below the required minimum, we had no alternative but cancellation, so I went on my own.

Another group attended the Glastonbury Pilgrimage, after spending the previous night at Cheddar Youth Hostel. They were disappointed that the proposed youth event on the eve of the pilgrimage had been cancelled but participated in the morning youth event on the Tor. Another group spent a few days camping in Cornwall in late July. It was an unusual group, in that only two of them had any connection with the church, the rest being their friends. They all went to Mass on the Sunday morning and one of them has now been baptised and confirmed. As is our usual custom, we took a group through Scotland to Iona in late August. All went well until two days before we were to return home when our vehicle suffered a major breakdown near the Iona ferry on the Isle of Mull and had to be returned home, with the group, on a transporter. A small group went to Bristol Cathedral for the Guild's Autumn Festival. A very special event is laid on for 2003, in that the group which will go to the Walsingham Pilgrimage will cross the sea the following day and travel to Bruges in Belgium, where we have been invited to participate in the famous Festival of the Precious Blood in the Cathedral and the city streets.

Research indicates that the only way youngsters will be likely to discover these groups is if an adult tells them about them and gives them an information sheet. If anyone wishes and contacts me I will send them a proof copy on information about the groups with an enquiry form which they can photocopy as many times as they like and hand to their young people, servers and others. I also welcome invitations to visit parishes or Guild Chapters or Youth Clubs to talk about the groups, though, regrettably, due to the time involved and the cost of transport, I cannot accept every invitation.

Administrator: - Rev Geoff Squire, SSC. Little Cross, Northleigh Hill, Goodleigh, Barnstaple, Devon EX32 7NR Telephone: 01271 344935

FESTIVALS

Eastern Area Festival - Saturday 17th May 2003

Little S Mary, Cambridge



The publicity had been good in THE SERVER and by leaflets to many of the Chapters in the South and East. The attendance book polled 51 Guild members, plus friends, but the attendance figures were down on last year at Felixstowe. We had, unhesitatingly, picked the day of the Cup Final, but how many Arsenal supporters (except the Cambridge Chapter Secretary!) or Southampton fans were there who had decided to stay away? (The Secretary confessed later that his attention had wandered at times during the period after kick-off). Those that did missed a good day but we were rewarded with servers from many distant parts who came to spend a day in Cambridge.

The Solemn Eucharist was celebrated by Frs Brian Macdonald-Milne, Andrew Greany and David Maudlin. The preacher was Bishop Simon Barrington-Ward, former Bishop of Coventry and now Assistant Bishop in the Ely Diocese and a Priest Associate of the Cambridge Chapter. He took as his theme the story of Fr Arseny, an Orthodox Priest in a slave labour camp, who overcame persecution and won over the antagonism of his fellow-prisoners.

The lunch hour enabled members to explore the City before returning for the Guild Office and Benediction, which were led by the chaplain of the Cambridge Chapter and Fr Greany respectively.

Members were able to meet for refreshments provided by the Chapter and many acquaintanceships were renewed over tea and cakes before the members dispersed.

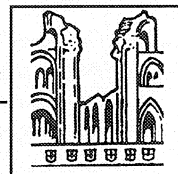
PG16 Festival May 17th

The Festival was held on a wet, cold evening in May at the parish church of S Laurence, Long Eaton. There was a good congregation to welcome the procession of robed servers and priests. The Guild Office was solemnly sung. Fr Simon Ellis, the parish priest was the officiant. After the Office, the Rt Revd Keith Newton, Bishop of Richborough gave an inspiring address about Our Lady, her place in history and in our daily and spiritual lives.

The address was followed by a Procession of Our Lady of Walsingham round the church and grounds, singing the pilgrim's hymn. On re-entering the church Bp Keith, assisted by Fr Simon gave Benediction. Afterwards all retired to the church hall for refreshments. There were priests and servers from Derby, Leicester, Mansfield, Mattlock, Nottingham, Sommercotes and Stoke Chapters. Thanks were expressed to Group Councillor Roland Hudson for organising, yet again, such a successful festiva

GLASTONBURY PILGRIMAGE EUCHARIST SERMON

The Rt Revd David Silk, Bishop of Ballarat, Australia



Matthew 28.18-20. Jesus says: “Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit”.

1. Just north of the city centre of Leicester is one of the major Hindu temples in Britain, Shree Sanatan Mandir. There is an irony in its origin, for it was originally a Baptist chapel, named after William Carey, the great Christian missionary to India. A double irony is that, when Carey offered himself for missionary service, the movers and shakers in his church discouraged him: “when the Lord wants to convert India, young man,” they said, “he will do it without your help!” Perhaps they had a point. We are rather apt to think and act as though conversion of the benighted heathen were our job and that it all depended on us.

2. The history of the last century and a half is strewn with schemes and strategies for the evangelisation of Britain: in Victorian times the Moody and Sankey missions and William Booth with his defining programme for national spiritual renewal, “Darkest England and the Way Out”; after World War I, the Mission of Repentance and Hope; at the end of World War II, Towards the Conversion of England; and then, in the fifties, the Billy Graham campaigns; during my own ministry we have known initiative after initiative, plan after plan, attempts to regain the intellectual lost ground out there, refresh the Gospel and make it more acceptable to modern and post-modern thinking. Then, in these last years came the Decade of Evangelism. Some of these projects have been damp squibs, while others have, undoubtedly, made a difference. But they have all been liable to miss the main point of what was said to William Carey. Conversion is God’s Job. Our job is simply to witness, in the fullest sense of that word, to show ourselves in word and in deed the living guarantee of God’s love and Christ’s saving power. We heed the commission of Saint Francis of Assisi to his friars: “preach the Gospel to everyone; use words if necessary.”

3. But even our witness is not so much ours as Christ’s, for when we speak of his saving power, we cannot, as it were, put daylight between ourselves and Christ, He is the head of that body which is us. The call of Jesus is “follow me” by taking up our own cross. So that Saint Paul does not call us to sit at the foot of the cross and watch, with the soldiers and His enemies, but to ascend the cross and be crucified with Christ. Saint Paul is always using the phrase “in Christ”. He is trying to get across a sense of our union with Christ - a union which is sacramentally created in Baptism and Confirmation, replicating Jesus’ own Baptism and Consecration by the Holy Spirit. The mystical, sacramental union between Christ and His Church defies human language or analogy. Perhaps, if Saint Paul were writing now he might say - as he wrote more than once - that Christ and the Christian are one, like bridegroom and bride: in modern language, an item. You find the New Testament full of attempts to find an appropriate metaphor for this union: the vine and branches, the parent and child, the head and body are but a few.

4. That is at the very heart of our religion. We are not twenty-first century imitators of Christ. We are not only His disciples or even His friends. We are the body of Christ. We continue His presence, His mission. We represent, we may dare to say, impersonate Him. As the human body of Jesus was - by the overshadowing of the Holy Spirit - born of the Blessed Virgin in the stable of Bethlehem, so His mystical body was - by the overshadowing of the same Spirit - born in the Upper Room of the house of John Mark on the first Christian Pentecost. So, Cyril of Jerusalem could say to those whom he had confirmed with the chrism: "you are Christs". Think how Saint John ends his Gospel with its story of the words and deeds of Jesus. Overcome by the amount of material at his disposal, he looks back on the completed work of Christ. "If it were all written down", he says, "the world itself could not contain the books". Meanwhile, in the very next verse of the Scriptures, Saint Luke, prefacing the Acts of the Apostles, refers to all that Jesus "began to do and to teach". He seems almost to write off what Jesus did in the flesh as so much pioneer work. Others must follow and complete it in generations yet to be born and history yet to be written. Saint Paul too, writing to the Christians in Colossae even before the Gospels themselves were actually written, says that in his sufferings he is completing - would you credit it - the sufferings of Christ.

5. What an extraordinary thing!. Surely, if ever a life was perfect in itself, surely, if ever a work was accomplished, it was so when Jesus died on the Cross. Surely, He who cried out in the hour of death, "it is finished", or "it is accomplished", or "it is perfected", left nothing unfinished. Surely, we can neither perfect nor complete His work, nor add to it. But, there it is in the Scriptures. The mission of Christ, the work of Christ, the sufferings of Christ, are completed in the corporate life of the Church and the personal life of the individual believer. This gives to our whole life, all our rejoicing and sorrowing, all our laughing and weeping, all our hoping and fearing, all our loving and hating, all our trusting and hesitating, and all our serving and being served, both eternal significance and immortal value, for it, for we in Christ are located deep in the heart and purpose of the eternal God Himself.

6. We hold the Faith in continuity with the past. It is the Faith once for all delivered to the Saints. The Faith, our Faith, is not something we have invented for ourselves. We may not choose it or change it as we please. It chooses and changes us. The Christian Faith is a revelation, a gift from God. With God is the initiative. We have received and hand on a tradition. We are to interpret our lives in the light of the gift, not to interpret the gift in the light of our lives. Our beliefs are a bequest from Christ. At the core of the tradition are the sacred scriptures which we must proclaim and take to heart. We do not have a right to interpret the scriptures as we wish, but must understand them in the sense in which the Church, the people of God, wrote them, has received them and has always and everywhere understood them.

7. The Church of Christ is not just a consequence of the Gospel - a gathering of like-minded enthusiasts who share a common view of life - but part of the Gospel, the Kingdom of God manifested on earth. So, the very earliest form of the Creed reads in section three:

“I believe in the Holy Spirit in the Holy Church”. It is through the Church that the Holy Spirit authorises and interprets the Scriptures. Continuity in Faith is expressed in and safeguarded by continuity in Order. As early as the second century of her life, the Church addressed the question: how may we be sure that we are being faithful to Jesus, that we are genuinely in continuity with Him, that we are the Body of which He is the Head? She recognised the innate authority of the Scriptures. But, out of all the options, which books were to be regarded as the Scriptures? There needed to be a living voice to testify - to teach, to pastor, to administer sacraments and to exercise discipline. Jesus had bequeathed that Himself. He had written no scriptures but when he instituted the Eucharist with the command “Do this in remembrance of me” he had addressed the words to the Twelve Apostles and thereby instituted, commissioned and ordained a sacred ministry.

8. In succession from the Apostles, the deacons, priests and bishops now focused that apostolic ministry. Their presence in Christian worship connected later times and far away places with Jerusalem, the Upper Room, the Last Supper, the Cross of Calvary, the Empty Tomb. Their presence ensured that this Eucharist is not our invention, our service, but that which He bequeathed to us. Their presence ensured that the consecrated bread was His Body - the Bread of Life, and that the consecrated wine was His Blood - the Cup of Salvation. Word and Sacrament may be trusted as the Word and Sacrament of Christ because of the orderly succession of ministers, the orderly transmission of ministerial authority from one generation of ministers to the next, each ordained by predecessors in office. The line of bishops in their Sees is a physical, sacramental and spiritual link with the Jesus of the Upper Room and the Twelve. Through the Church Christ keeps His farewell promise, recorded in the Gospel: “I am with you always, to the end of the age”.

9. And how then shall we discharge our duty to pass the Faith on - to the next generation, to our neighbours and to all humankind? The intention of this Eucharist is the conversion of Britain. How can we pass on the faith to our fellow-citizens? Surely we must begin with our own conversion - with our own repentance and search for holiness. Jesus did not say that He would consecrate, make holy, people and nations; he said that for their sake he would consecrate Himself. Before we devise great programmes for evangelism, before we instigate new initiatives for witnessing to the faith, before we set forth grandiose plans to renew the nation in spirit, we are wise to heed Jesus’ words. Our primary task is not to consecrate, convert the nation, but, for its sake, to consecrate ourselves. His Kingdom is not of this world. We shall not win the nation for Christ by better methods of evangelism, by committing more resources to infiltrating places of secondary and tertiary education, or the media, but by being holy, by being ourselves converted. Do you recall Austin Farrar’s telling words in *The Brink of Mystery*: “every formula, every ecclesiastical strategy, is out of date as soon as it is devised, and while we are busy with such concerns we may lose grasp of the one thing needful. Sanctity is never out of date...” As a young priest I was one of many such who sought the ministry as confessor of Bishop Henry Reed, retired from the See of Narsik in India, where he had followed the great Philip Lloyd. Lloyd was Catholic and Reed was an evangelical. It was said of Henry Reed that, since he could not emulate Lloyd in the Theatre of Ceremonial he “just decided to be holy” and the Church

multiplied. Holiness is true self-sacrifice and attracts a world which does not understand it. For example, in a world obsessed by self-fulfilment and sexual satisfaction, celibacy is a positive, not negative, vocation - a way of life which is self-consecrating.

10. If we truly heeded Saint Paul's words in the epistle "put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you": we should attract men and women to follow Christ, not by intellectual argument or by fear of damnation and hope of heaven, but by the quality of living which shows forth heaven on earth. By the power of lives of holiness, love and joy we should compel them to come in. So, we must seek the grace of joy. Then, as Isaiah says: "we shall see the gathering together of the sons and daughters of God...and our hearts shall thrill and rejoice." Mother Teresa said "Joy is a net of love by which you can catch souls".

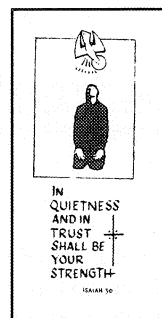
11. Joy is the hallmark of the Christian life and character. It is the sign that the human soul has come to the end of its quest and found its heart's desire. In the Old Testament the joy is mutual. God rejoices in His works and over His people. The righteous rejoice in the Lord, in the fact that they have such a God and know Him. This is the supreme happiness of "life", it is "life abundant", "life" in the fullest sense, and they rejoice in His mercy, faithfulness and salvation, statutes and judgements, and in His promises.

12. In the New Testament joy breaks out again in the hope of Israel for the coming of the Messiah, the Christ. Jesus, speaking of the joy of the merchant who finds the pearl of great price or the buried treasure, or of the joy in heaven over one sinner who repents, gives us a glimpse of joy in heaven, of the delight of God in finding us and our delight in knowing that we have been found. So, it is that Jesus, just before the crucifixion, says to His apostles, "a little while and you will no longer see me, and again a little while and you will see me." He kept His promise, for, on the third day and for forty days, they and many others saw Him and were glad. We know the joy of the companionship of the Risen Lord.

13. And so the Risen Lord says, to them and to us, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. I am with you always, to the end of the age." Here then, as the Duke of Wellington once remarked, "are the marching orders of the Church". The task has its origin and its goal beyond time and space. Continuing the mission of the Lord Christ, in a world and in an age when secularism is rife, unbelief rampant and ethics regarded as purely relative, we march on, sustained by the vision of the prophet Isaiah in the eighth century BC when his people were faithlessly flirting with foreign powers and foreign gods, words echoed by the prophet Habakkuk, a century and a half later when the people were again being shamelessly untrue to the Lord God, and echoed, yet once again, by A.C. Ainger in his hymn. Amend your ways and turn in confidence and trust to the Lord who is ever faithful. Then we shall hasten the time, the time that shall surely be, when the earth shall be filled with the knowledge of the glory of God as the waters cover the sea.

STRAIGHT QUESTIONS with STRAIGHT ANSWERS-(9B)-HOW SHOULD I SPEND SUNDAY?

Rev'd Canon Wm H Barnard



Last time we answered this question from the non-Christian point of view. So, *What does the Christian say about Sunday observance?*

First, the primary purpose of Sunday is not rest but *Worship*, for by worshipping God we are *re-created* as children of God. This is true historically. *Christians kept Sunday* as a day of worship for 300 years *before* it became a *day of rest*. It was in 321 AD that the Emperor Constantine ordered Sunday as a day of rest, largely because Christians had insisted on its being a day of worship. Those who have Sunday off can thank Christians for it. But primarily it is not a day when you do NOT do certain things but *a day for positive action* when you do one thing, namely, *worship God*. Sunday is the Lord's day because on Sunday Our Lord Jesus Christ rose from the dead. Every Sunday is a memorial of the Resurrection when God showed He is stronger than death and sin. To keep Sunday as a day of worship is to proclaim God's power as the supreme power in the world and in the lives of men and women.

We witness to this fact by doing what a former Bishop of Exeter described as the "one thing which would do more for the conversion of England is....that every person who calls him/her self a Church person should be absolutely regular in attendance at Church, at least once every Sunday". He went on to say, "every single Christian has a duty to God to worship Him in His Church every Sunday, if possible...to let a whole Sunday pass without going to Church, unless for illness, is a sin. To let many Sundays pass like that is a grave sin, the sin of irreligion..comparable to theft, malice or fornication. These latter sins are breaches of our duty towards our neighbour; not going to Church on Sunday, when we can, is a breach of our duty to God".

How then should we worship? Only by regularly placing ourselves consciously in the presence of God, only by setting aside at least one hour on Sunday to meet our fellow Christians and only by immersing ourselves in the Word and Sacraments can we stay in touch with Him and His Church and thus become more God-centred and less self-centred.

One last point. *We worship God best* by thanking Him for the life, death and resurrection of Jesus. There are other reasons, of course, for worship, but this, above all. And Our Lord has made it possible for us by giving us a service which He said we were to do in remembrance of Him. *The Eucharist* is the main act of worship for all Christians. Other services are additions to this, not alternatives. We have failed in our duty and devotion to God if, on any Sunday, apart from illness, we are absent from "the Lord's Service for the Lord's people on the Lord's day".

GLASTONBURY PILGRIMAGE EVENSONG SERMON

Lord Carey of Clifton (103rd Archbishop of Canterbury)



‘He went on his way Rejoicing’

I am so delighted to be with you for this Festal Evensong. I have rich memories of the times I was able to join you when I was diocesan bishop of Bath and Wells and it is good to be back. I am sure you have had a wonderful time today as you have been stirred by this morning’s celebration, the worship, fellowship and excellent weather. If that is the case, you will be able to identify with a few words that come at the end of the New Testament reading (Acts 8. 26-39): ‘And he went on his way rejoicing’. That should always be the response when we have met the Lord, either through the sacrament of Bread and Wine, or through a personal encounter with Him through prayer or silence. Joy, sometimes irrepressible joy, is the outcome.

But what happened to lead that eminent Ethiopian citizen to display such emotion that it is recorded that ‘he went on his way rejoicing’? Well, the answer is an unusual one - he made a wonderful discovery in, of all places, a desert spot. The writer of Acts is anxious to make that clear to us. The road from Jerusalem to Gaza is well known to some of us here. It is hot, lonely and desert. Little grows there and many travellers have lost their lives there.

God’s mission often takes us into desert places. I am not exaggerating, when I say, that we live in a kind of desert in the Western world. To be sure, we love our country, its culture, its freedom and its customs but such love should not blind us to the desert within the lives of so many today. We appear to have lost a sense of right and wrong. Perhaps Oscar Wilde spoke of the besetting weakness of every generation when he declared that ‘we know the price of everything but the value of nothing’. The sense of sin is missing but, ironically, sin is so palpably all around us - we have only to pick up tomorrow’s paper to realise that. The result is that a sense of God is missing; a sense of holiness is missing; and a sense of eternity is missing. But something else is going on that is shaking and shaping our societies and that is the changing pattern of relationships. Prof Bauman, a well-known sociologist, describes the central character of our modern times as ‘liquid modern’ man or woman who has no permanent bonds but must form whatever friendships they can to engage with others. None of these bonds is guaranteed to last and they must all be loosely tied so that they can be undone as painlessly as possible. He concludes, rather gloomily that the ‘liquid of modernity’ will generate unprecedented anxiety and insecurity. We are rapidly approaching the point where marriage may no longer be the basic building block of society.

And this ‘liquid society’ is the context of our mission. There can be no talk of the conversion of England unless we realise the hard, lonely and desert place in which our mission is found. Surely, this bleak scenario might make us despair and lead us to pack away our liturgies, our bibles, our robes and our precious relics and join others in the desert.

And then we start to think of one of the first missionaries to this land; the Benedictine Monk, Prior Augustine and his forty colleagues, who were not too keen to accept the mission that Pope Gregory the Great had commanded: 'Go and start a mission in the land of the Angles'. Augustine was terrified. He was called to be a monk not a missionary! But he obeyed. And then, on the way, terror struck home again and he turned back, only to be told by Pope Gregory that 'if you put your hand to the plough, no soldier of Christ turns back'.

It was when Augustine reached Canterbury that he found something wonderfully true that Philip the evangelist had discovered before him - that God was already there, in the desert place, preparing the hearts of people to receive His Word. When I visited Sudan on my first visit in 1994 I met a remarkable Sudanese Christian, Archdeacon Reuben who, like Philip, was a great evangelist and the human dynamo behind the extraordinary growth of the Church in Sudan. Reuben said: 'We didn't go out to preach Christ as though He wasn't there before. No. He was already in the hearts of the people and they received His word.' That is what Augustine found in AD 597 because Queen Bertha was already a Christian and many were longing to receive Christ. Deserts, then, are not to be feared. They can be places of encounter and places of renewal. How may we, then, reach to others in the spiritual desert of our communities? Thomas Merton, a noted contemplative who withdrew from the world to serve it more fully, once commented: 'Without contemplation and interior prayer, the Church cannot fulfil the mission to transform and save mankind'. That is true, holiness and spirituality are the seed-beds of mission- but mission must begin with the Church. As Pope Paul VI's Apostolic Exhortation *Evangelii Nuntiandi* put it in 1975: 'The Church is an evangeliser but she begins by being evangelised herself'. We have no right to talk to others unless we put our house in order. As I look at the Church today, I am concerned because there is too much quarrelling and not enough praying; too much talk about God and not enough talking to God; too much talk about love and not enough loving. I am totally convinced of the need for the Church to be 'One, Holy, Catholic and Apostolic' but if she is not a loving place of encounter with a holy God, those great words are emptied of significance and meaning. There is, today, an urgent need for the conversion of the Church and, perhaps, God is taking us into a desert place to cleanse, refine and renew us - and to meet with Him again. The possibility that we are under judgement should not escape us.

But God the Holy Spirit is ever hopeful and ever eager to fulfil the ancient prophecy to 'put a new spirit within you.' How does He do that today? I believe He does it through obedient people. Philip was willing to leave the city for the desert because God had called him to be there. I know that some of you are labouring in places that are hard, lonely and difficult. In such places it may be puzzling to detect God's will for you. I remember a CMS missionary to Iran saying one day: 'I wouldn't say that I am reaping a harvest; I wouldn't even say I am sowing the seed - I think I am clearing out the stones'. We never know where we come in the management of God's garden - but He calls us to be faithful and obedient, wherever He has put us.

But there is one more expectation that our Lord has of us and that is to be expectant. I am sure that Philip went into the desert because he knew God was calling him to be there and something was bound to happen! There was someone waiting for him with hunger in his heart. That will always be the case. I can say with confidence from years of experience that people will respond to love. There are many in our society who are yearning for a real transformative experience with a holy God, and love is the only key that will unlock their resistance and shyness. Forgive me for sharing with you a personal story but my parents, who came from the East End of London, often spoke of the dedicated Anglo-Catholic priests who showed to tough, needy Londoners the fruits of genuine Christian compassion. Little wonder they had such a following that their churches were filled and their names live on.

And what of the convert in the story? He was searching for a hope he had not found at the great feast in Jerusalem and it was a stranger who was able to unpack the mystery of the scriptures and lead him to the waters of baptism. As I look at the story again I am surprised and gratified at the untidiness of it all. Hardly any preparation, no sponsors, no congregation, no liturgy to speak of - just the urgency of the moment and the generosity of spirit that allowed Philip to respond eagerly to the Eunuch's question: 'Look, there is water over there. Why shouldn't I be baptised?' Thank God for evangelists, priests and people who are willing to take risks of faith.

'And he went on his way rejoicing'. And so should we. We have had a great day at the Glastonbury Pilgrimage. We have met again and shared in word and sacrament, fun and laughter, in this holy place. We have encouraged one another and we too can go forth on our way rejoicing. It is not for us to convert our nation but we can strengthen the foundations of faith, hope and love that will make it possible. I am convinced that the Church of England needs a strong, confident Anglo-Catholicism to be the Church of the nation. No; we can't convert the nation, that is God's work but our part in it should be never to lose hope, never to lose heart and never to lose sight of the God who 'makes all things new'. So, as our last hymn will bid us:

"Go forth for God; go forth to the world with joy,
To serve Christ's brethren every day and hour.
And serving Christ, his every gift employ,
Rejoicing in the Holy Spirit's power."

'And he went on his way rejoicing'. So shall we.

THOUGHTS ON MAUNDY THURSDAY

Brian Jenkinson



In a dim, lamp-lit upper room
Our Lord first broke the bread and poured the wine,
And said to His disciples, "eat and drink.
This food is given to you as a sign
That I bequeath you, for your future good,
My very life, my body and my blood."

And still today throughout the world
His followers obey their Lord's command
Believing that He comes to be with them
And lovingly within their midst will stand,
The Host of the blest sacramental meal
For those who humbly at the altar kneel.

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IT'S RATHER LIKE SAINT EDITH!

Colin Limming

On my bookshelf is a prize I won in Sunday School in....well, let's just say more years ago than I care to remember. It's titled 'Saints who spoke English' and tells the stories of such Saints as Cuthbert of Durham, John of Beverley and others. One of the chapters deals with Saint Edith of Wilton and the story that when she was helping tend the sick in the nunnery at Wilton she saw a young man who was covered in sores and was being avoided by some of the other novices. Edith thought about doing the same but, eventually, she plucked up courage and tended to him. As she did so he disappeared and she realised that it was Our Lord.

I had occasion to go into one of our City churches to check on arrangements for a Festival and there, at the back, was a "down and out". He was drunk and aggressive, speaking out loudly with foul epithets against God, Christ, the Virgin Mary and railing against Christians in general for not helping him. It is not something I had encountered before (have you?) and I did my best to ignore him which made him rant on the more.

What should I have done? Continued to ignore him? Tried to remonstrate with him? Offered him money to leave? In the frame of mind he was in and inflamed with alcohol I felt that leaving him alone was the best course and that is what I did.

Was I right? Might it have been a test? I don't know but as I left, with him still there, I thought of Edith and the test to which she was put.

WHO'S WHO?

Philip Biles, Group Councillor PG7

I was born and brought up in Cirencester, Gloucestershire. I served at Cirencester Parish Church and also at the daughter church (Holy Trinity, Watermoor). National Service saw me in the Royal Air Force Medical Branch where I continued serving at RAF Hospital, Cosford and at the PMRAF Hospital, Halton.

I graduated from the School of Pharmacy, Sunderland, where I continued serving at S Ignatius the Martyr. The following years saw me travelling around the country so I had little chance to serve until I arrived at S Stephen, Bournemouth, where I joined their serving team some years ago.

Roger Emery, Group Councillor PG3

I joined the Guild in 1976 while under training at S Barnabas, Jericho, Oxford, with Fr John Overton and Fr Phillip Hunt, and under the strict control of Br Bill Quinnell MC and Br Ernie Huckin, who sadly died earlier this year. I enjoyed the very best of what the Guild stood for and offered to its members, sound training and great fellowship. The Chapter of S Birinus, Oxford, was renowned for both these gifts at that time. The Chapter was invited to serve the Easter Festival in London, I was a junior server at the time and it was a daunting prospect, however, Cllr Howard Gadd, the Secretary-General at the time, made sure that we “were alright on the night”, after rehearsals the previous weekend.

I moved from Oxford to Manchester with my job and attended meetings of the local Chapter, prior to my move to Glasgow, where I attended S Mary’s Episcopal Cathedral before returning, for a short time, to Manchester, prior to my final job move to Leicester, where I felt I was able to make roots. I joined the serving team at the famous Collegiate church of S Mary de Castro, Leicester, with Canon Clifford Carver, it was almost like being back in Oxford with Fr John, Fr Philip, Bill and Ernie, and all the other great friends that I still had at S Barnabas. For my last five years at S Mary de Castro I was appointed Head Server, my deputy being Cllr Terry Doughty, who gave me total loyal support and great friendship, which I still enjoy today.

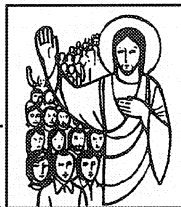
After deciding to retire early, my wife Rosemarie and I moved to Sussex and, after some searching, found the Traditional church of S Nicolas, Old Pevensey, where I am, currently, Churchwarden and a member of the serving team. The Eastbourne Chapter’s Deputy chaplain is Fr Anthony Christian, Rector of S Nicholas.

When we moved to Sussex I transferred from the Oxford Chapter to the Chapter of S Wilfred, Eastbourne. I was elected Secretary 2 years ago and, after the sad death of Cllr Raymond Packham, was nominated, by the Chapter, for the vacancy for Group Councillor for PG3, and, with the support of the Brighton, Redhill and Worthing Chapters, was elected in May this year. For some years now I have had the privilege of being a member of the serving team at the Glastonbury Pilgrimage.

As the new Councillor for Sussex, my hope is that I may serve them all with the same loyalty that they received during the time Raymond Packham was their Councillor, it was an example, very well set, for anyone to follow.

NEWS FROM THE CHAPTERS

S ANDREW, Romford



As Easter was a little on the late side this year we began our “season” with two consecutive Venerations of the Stations of the Cross. The one in March was held at S Thomas, Brentwood, and was led by the Warden. The April one, at S Mary, Great Ilford was led by Fr Kester, with the curate, Fr Woolnough offering Meditations and servers and some of the congregation giving a short reading at each Station.

The Chapter was represented at the Easter Festival by our chaplain, Fr Hingley, and two members. The May meeting was at S Catherine, East Tilbury. Fr Hingley celebrated the Mass, Fr Whitford read the Gospel and Fr Moore offered the Prayers of Intercession. In June we visited S Margaret, Ilford, where again Fr Hingley celebrated Mass and Fr Pugh preached. In July we go to SS Peter & Paul, Black Notley, for the first time, at the kind invitation of Fr Morrison, to attend Mass in company with members of other local Chapters. We have no meeting arranged for August BUT in September we eagerly look forward to visiting, for the first time, S Mary Magdalene, Harlow Common, by kind invitation of the Warden and Fr Patterson, for Guild Office and Benediction. Our best wishes go to all fellow servers.

S CHAD, Coventry

We, especially, did not arrange a meeting in April, the idea being that, by not having a meeting, more members would then attend the AGM in London. At the request of our members we did, at the last minute, arrange a meeting, held at S John the Baptist, Fleet Street, Coventry, on Thursday 3rd April. Fr John Chapman led Stations of the Cross, followed by Compline. After all the encouragement for more members to attend the AGM, only three members finally attended. We are grateful to these three who found time to attend.

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 Concelebrant and preacher was the Rt Revd Anthony Robinson, Bishop of Pontefract. An outside procession preceded the Mass, with the image of Our Lady being the focal point of our devotions. A rogation-tide meeting was held on Saturday 17th May at the picturesque village and church of S John, Copston Magna, near Hinckley, Leicestershire. Due to the inclement weather the blessing of the crops was cancelled. Fr Graham Marcer, assisted by Fr Terry Colling, sang the Litany and gave Benediction. The numbers attending were low with only 16 members able to be present. Refreshments were provided by the church warden and his family at his farmhouse in the middle of the village. We are grateful to Fr Terry and the people of S John for their kind welcome and invitation.

Our Chapter was well represented at the ‘resurrection’ of the cell of Our Lady of

Walsingham in the life of the Diocese of Coventry held at S John the Baptist, Leamington Spa on Saturday 31st May. The day commenced with Mass at 10.30am with Fr Paul Sutch being inducted as superior of the Cell of Our Lady of Walsingham and S OSburg.

The annual Chapter outing was on Saturday 28th June when we joined in the 74th summer pilgrimage to the Shrine of Our Lady of Egmont, Nottinghamshire. Fr Norman Banks, vicar of S Mary, Walsingham, was the chief Concelebrant and preacher at the Mass. Sprinkling, Procession and Benediction followed, in the afternoon. Our servers formed the serving team for the day with Fr Barry Keeton, one of our past chaplains now living in retirement near Egmont, being one of the concelebrants

The Chapter of S John the Divine, Leicester, joined us for Guild Office, Procession and Benediction on Tuesday 8th July at S Catherine, Burbage. This meeting, over the last four years, has become one of the best attended. Fr Marcer, wearing the Leicester Chapter's resplendent cope sang the Office and the vicar, Fr David Jennings, gave the address and Benediction.

S ETHELDREDA, Cambridge

Our April meeting saw us at S Mary in Newmarket where we were pleased to welcome our Group Councillor John Sims to Guild Office and Benediction. The attendance was not great but we were heartened by a sermon from Fr Geoffrey Smith, re-visiting his former parish.

Our efforts in May were concentrated on the Eastern Area Festival (see separate report).

Our visit to S Mary in St Neots was on a different night from our usual one and also clashed with the Feast of S Barnabas and so only a few were able to come. Fr Roger Aguile preached at the Mass and we were hospitably treated, but a lesson was learned about changing meeting nights and looking at the Calendar well in advance!

HOLY CROSS, Bridport, Chard & Crewkerne

For the first meeting of this quarter we visited S Bartholomew, Crewkerne, arguably one of the finest churches architecturally in South Somerset, where a good attendance of 23 members was present for the Guild Office. Fr Francis Sutcliffe led us through, first of all a practice of parts of the Office and then, the Office in full, ably assisted by Fr Sharpe who led us in the responses. It was felt by all present that a practice first made things much better. It was very nice to welcome Fr Colin Furness, the new incumbent at the Church of the Good Shepherd, Chard, and we look forward to seeing him in the future.

In May we visited the Good Shepherd in Chard to take part in Evensong and Benediction to mark their Patronal Festival. Fr Colin preached about shepherds, pointing out that many pictures and statues of the Good Shepherd give the impression of a gentle person but that, in fact, the life of a shepherd could be far from gentle and that, sometimes, it is necessary to be cruel to be kind.

The June meeting was at the Pilsdon Community (www.lineone.net/~pilsdon) in the Marshwood Vale near Bridport. The service took the form of a Mass to celebrate S John the Baptist, to whom their church is dedicated. The celebrant was Fr Gregory Page-Turner and the address was by the Warden, Fr Peter Barnett on the theme that the church should not restrict its services to the inside of the church but should go outside and make itself known to all.

THE GOOD SHEPHERD, Derby

On the evening of Monday, 16th June the Derby and Nottingham Chapters joined together in Derby Cathedral for the Guild Office and Devotions, together with members from other Chapters in the East Midlands. The Dean of Derby, The Very Revd Michael Perham welcomed us; The Revd Alan Cole, chaplain to the Nottingham Chapter, sang the Office and Devotions of the Blessed Sacrament were led by the Revd Nicholas Henshall, Precentor.

S JOHN BAPTIST, Torbay

On February 13th we met at S John, Bovey Tracey, for a Sung Mass for the Festival of S Matthias, celebrated by Fr David Stanton, assisted by Fr John Potter, joint chaplain. Before Mass a probationer was initiated.

Our June meeting, June 10th, was at Paignton Parish Church, where Fr Potter sang the Guild Office, preached and officiated at Benediction. In his address Fr Potter pointed out that, when difficult situations arise, the people involved are not always the best judges of how to resolve them. they often need a “go-between” to lead them into the paths of peace eg Senator George Mitchell of the US whose intervention resulted in the Northern Ireland “Good Friday Agreement”. S Barnabas, whose Festival fell on the following day, was a similar person. He was sent to check out the new converts at Antioch and stayed there for some time to encourage them. He made it his business to contact Paul, of whom the Christians were, at first, suspicious because he had persecuted them, and bring him to Antioch. Later, when Paul went to Jerusalem to meet the Apostles for the first time, Barnabas went with him and acted as mediator.

Fr Gorran Chapman, assistant chaplain informed us that Julian Sampson, a former MC of the Chapter, server at S Martin, Barton, and occasional contributor to The Server, would be ordained Deacon in S Paul’s Cathedral on Sunday, July 5th to serve his title at All Saints, Notting Hill.

On July 8th, we had a Sung Mass at S Mary the Virgin, Denbury, celebrated by the rector of Ipplepen and Denbury, Fr Ian Elgin, who also preached, stressing the necessity of servers keeping their eyes on Jesus and not being too distracted by worrying about what they had to do next. Both the Chapter chaplain and assistant chaplains - Frs John Potter and Gorran Chapman, and the Group Councillor - Michael Bennett were present.

S JOHN the DIVINE, Leicester

It was a great pleasure to hold our March meeting at SS Peter & Paul, Syston, by kind invitation of Canon Jim Wellington. Guild Office was sung by Fr Colin Southall and Fr Jim gave an excellent address and led us in Devotions. Owing to changing days and various meetings clashes only 16 members were able to be present.

In April we met at S Gabriel for Stations of the Cross and Benediction, led by Fr Matthew Catterick. Before the service we admitted a full member. There were 25 of us present.

6 of us represented the Chapter at the Easter Festival at S Augustine, Queens Gate. S Chad was the venue for our May meeting. Fr Howard Cocks (chaplain) sang the Office and Fr Ron Whittingham gave the address and Benediction. We amounted to 24.

Our June meeting, on the Feast of S Barnabas, was a Sung Mass at All Saints, Loughborough. Fr Stephen Cherry celebrated and gave the address. The number of members present, compared to recent visits to Loughborough, was encouraging - 24 plus several friends and supporters.

S JULIAN, Frome, Midsomer Norton

The Chapter met with our brethren from the Bath Chapter of SS Peter & Paul for the Guild Office at S John the Baptist, Peasedown and again with them at the Blessed Virgin Mary, Timsbury.

We held our Easter Mass at S John the Baptist, Frome, where Fr Colin Alsbury was the celebrant. Mass was, again, celebrated at All Saints, Nunney, with the rector, Fr John Hodder, as celebrant.

We send our warmest congratulations to Fr Jack Thomas, who celebrated 60 years in Holy Orders . A High Mass took place at Christ Church, Frome, on 15th June.

LETTERS TO THE EDITOR

5 Southdale
CHIGWELL
Essex
IG7 5NN
21 April 2003

Dear Mr Waker,

While looking up some Easter prayers in my various books I came across the enclosed. I made copies for my fellow servers at church and our Head Server suggested I should send it to you for The Server magazine.

Yours sincerely,
Sandra Bishop (Ms) PG13/8

EASTER SUNDAY PRAYER FOR STRESSED ALTAR SERVERS

Exhausted, Lord, on your sanctuary, we offer our tired-out liturgical efforts to your greater glory, and, while the dried candle wax gets well trodden into the carpet, and the vestments lie in untidy piles at the bottom of cupboards, we beg you to accept what we have done in your honour. Overlook our tantrums, our skimping this or overdoing that, and raise up our humble fumbblings in your sight as being, perhaps, a faint shadow of the worship of Heaven, for thus it was intended. On this your rising day, O Lord, accept our praise. Amen. Alleluia!

Editor's note: I have no indication of any copyright on this prayer.

417, Long Cross,
Lawrence Weston,
BRISTOL,
BS11 0RU

Dear Raymund,

EASTER FESTIVAL

As I have done, for many years I attended the above on Low Saturday and I write now to congratulate the Guild on moving to a concelebrated Mass.....Many churches today only have a weekly Eucharist and no other offices sung. In view of this many younger servers (and in this I would include many under 40) do not understand other services, such as

Choral Matins or Solemn Evensong, they are not part of their normal pattern of worship, therefore they do not appreciate the Guild Office. But, as the main stream service in our churches today is the Eucharist this is what they expect and know.

Can I make a plea? Please let us look at the Guild Office. I love it, as do all of the members who are 50+, but it has little or no place in today's worship. Many members have little or no understanding of what it is all about, what it means, or what form of service it is.....Obviously this is a question of teaching. This applies to all that concerns Our Faith, we should always be teaching....

Once again congratulations to those who made the decision to make the Eucharist concelebrated, long may it be so.

Yours sincerely,
Alan F Canterbury

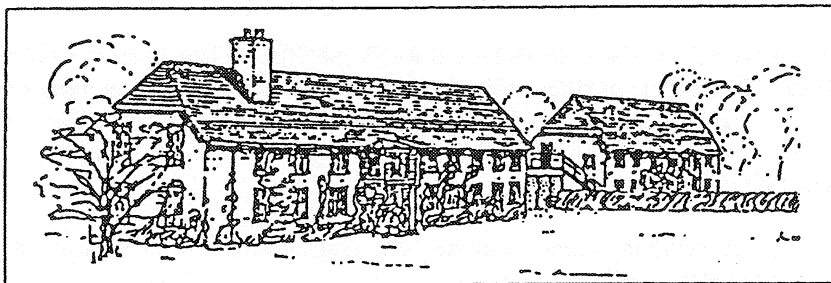
How important it is to ponder on Alan's remark about teaching. Where has our church produced any detailed teaching on the logic and reasons for the Concelebrated Mass? Is it any more than that Rome introduced it after Vatican II so it must be right and we should also introduce it? After all few establishments have the space for a many-priested concelebrated Mass, so, should we restrict the numbers of concelebrating priests or let them all come and squeeze them in somehow?

As far as the Guild Office is concerned, I'm not convinced of the strength of the argument that "many members have little or no understanding of what it is all about, what it means, what form of service it is" and that "it has little or no place in today's worship". Back to Teaching again. I seriously doubt whether many of his aged 50+ members had any understanding of the Office when they joined the Guild, I'm sure I didn't, so what's new?

What can I say in favour of the Office?

- a). It is simple - psalms, prayers and a hymn, and scriptural.
- b). It doesn't require a priest, which is a help to Chapters whose chaplain is unable to attend and there is no available stand-in.
- c). The Plainsong settings are easy and readily picked up and, I believe, can be traced back to Jewish Temple worship. There are nowadays, I understand, other simple psalm settings which could be considered and, perhaps, offered as possible alternatives but, the danger with options is that, at Festivals, whatever was selected would dissatisfy some of these present
- d). It can be said, without any ceremonial or sung with as elaborate a ceremonial as desired.
- e). It is our own. The Clergy have theirs, the MU theirs, CBS theirs etc. We have ours.
- f). We all have, (and use?) plenty of opportunities to attend Mass, so that another, Chapter one, every time the Chapter meets, runs even more danger of over-familiarity and lack of adequate preparation. This is, clearly, one of the reasons, I believe, why the Warden encouraged the General Council to rule that Chapters should celebrate The Guild Office, at least, quarterly.

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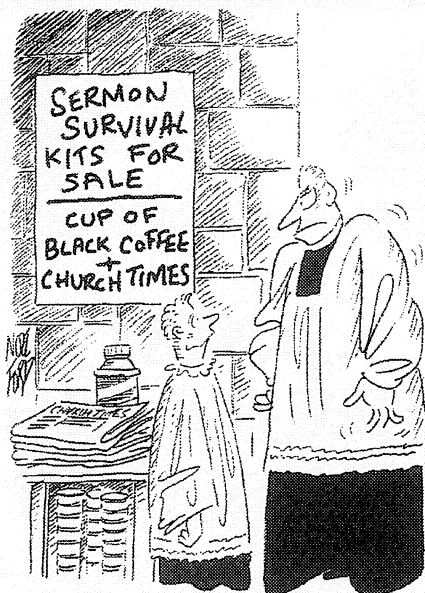
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BY APPOINTMENT
TO HER MAJESTY QUEEN ELIZABETH II
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