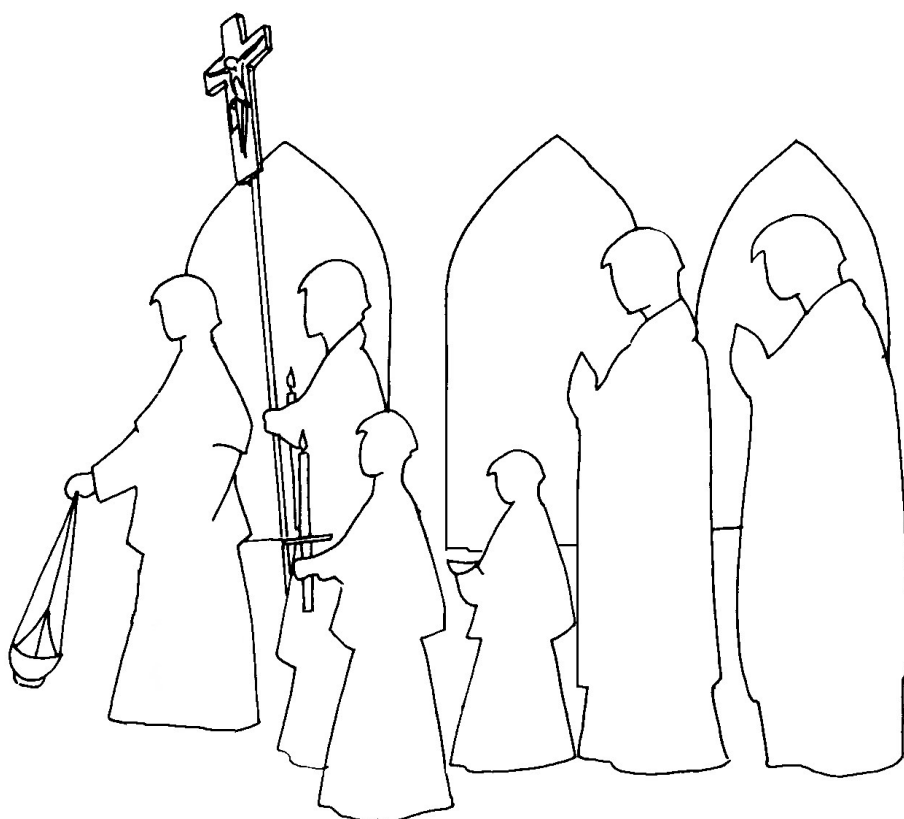




The Server

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



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Guild of Servants of the Sanctuary

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

The Warden:

The Reverend J D Moore

25 Felmongers, Harlow, Essex, CM20 3DH,

01279 436496

Chaplain-General, Chaplain of Ordination Fund:

The Reverend MC Brain

S Edmund's Vicarage, Ednam Road, Dudley, West Midlands, DY1 1JX,

01384 252532

Secretary-General:

Mr Terry Doughty

7 Church Avenue, Leicester, LE3 6AJ,

01162 620308

Treasurer-General:

Mr Louis A Lewis

184 Tottenham Lane, Hornsey, N8 8SG,

020 8341 0709

Secretary to the Ordination Fund:

Mr Louis A Lewis, see above.

Hon Organist & Master of the Guild Choir:

Mr Phillip K Jarvis

6 Woodend Close, Webheath, Redditch, Worcs, B97 4LY

Membership Secretary:

Mr Paul Durrant

7 Heather Drive, Woodlands Park, Bedworth, Nuneaton, CV12 0AT

The Server Editor:

Mr Peter J Keat

19 Lyndhurst Road, Anns Hill, Gosport, Hants. PO12 3QY

023 9258 2499

Email: DUSTYKEAT@aol.com

The Server Distributor:

Mr Nigel Makepeace

37 Dillotford Avenue, Styvechale, Coventry, CV3 5DR

Email: nigelmakepeace@aol.com

Secretary of the Guild Choir:

Mr Brian Chilton

High Noon

12 Longlands Avenue, Coulsdon, Surrey CR3 2QJ.

020 8660 0865

www.GSSonline.org.uk

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be received by the second Saturday of
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Taking over as Editor I am still getting my feet under the table so please excuse any omissions and mistakes at this time. I hope that you will see a change in the publication as we go along as I aim to make it informational as well as a Guild magazine; so I will intersperse pieces of general interest among the Guild reports. Already you may have noticed that at the back a new section called 'And Finally.' I taking the maxim from the Readers Digest that laughter is the best medicine each edition will feature some things that I hope will make you smile.

It is planned to feature a colour picture on the front covers sometime in the future and this is where you can help by sending a photograph of your own or a favourite church. In fact anything that you think would make a bright and colourful front cover will be most welcome, so please start searching! The correspondence that comes through my front door is now very varied and interesting, not just Chapter Reports but also the little notes and asides which come with them. It really helps to give a feel to how things are in the Chapters. Two things that I have noticed already are:-

1. Several correspondents have expressed concern over non-attendance at Chapter meetings an apology. On three occasions now I have been asked if I could mention this problem. The Guild does not expect 100% attendance but an apology is really just old-fashioned common courtesy.
2. There does seem to be a wide problem of transport and a lot of Chapter's are scratching their heads with regard to the number of car seats that are available to pick up people, especially elderly or infirm members.

It really is interesting to read how wide spread these problems are and I was thinking they only applied in my Chapter. See you at the Autumn Festival

God Bless.

Peter J Keat

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Sounds Familiar

In these modern times Archbishop William Temple (1881-1944) is a notable church leader who, even 60 years after his death, sounds strikingly contemporary and very relevant to the problems of our modern times and

the situations we find ourselves in.

He was the son of Archbishop Frederick Temple one time headmaster of Rugby School and Archbishop of Canterbury 1897-1902. Frederick Temple wrote essays and reviews and supported Irish disestablishment. William also became the headmaster of a public school, Repton from 1910-1914. He like his father became Archbishop of Canterbury, this was in 1942 but only held the post for 2^{1/2} years during the Second World War.

It probably was when he was the Bishop of Manchester and then later as the Archbishop of York that William really came into public prominence nationally speaking out clearly on the dangers of the depression and of the very many other social ills of the 1920's and 1930's. The worrying effects of long-term unemployment on the hearts and souls of the average working man in the street became a special concern and he became very active in the newly formed Workers Education Association. But that was not all he was interested in, he was also deeply concerned in many other educational and economic matters. He was the President of the Malvern Conference, which was held in 1941, this was an Anglican conference working through the Industrial Christian Fellowship to consider the crisis facing British society and way of life at that time.

In his earlier days he had become involved in ensuring the passing of the legislation to allow the Church of England to remain as the established Church of this country, yet at the same time being able to carry out some of the much needed reforms which were long overdue. His priority was clarified when he stated that 'disestablishment would tie up the Church for five or ten years to come and so not allowing us to get on with our real job', and that, in his opinion, was evangelism expressed partly through social witness. There were many changes that were just beginning in the relationships between the various different denominations within this country. These were starting to gain some momentum at the time of Archbishop William Temple's death.

Earlier he had become the first President of the British Council of Churches, which has been disbanded to allow the formation of the Council of Churches in Britain and Ireland. Another of his major achievements for which he will be remembered for was his invaluable contribution in the setting up and the formation of the World Council of Churches. He was

indeed a very remarkable man.

oOo

The Guild The First Five Years

This article is abbreviated from the Guild publication 'The First 75 Years' published in 1974, this is part one of an ongoing series over the next few issues. On 3rd December 1898 a number of Priests and Laymen attended an inaugural meeting at Church House in Westminster with the object of forming an organization of Servers and Acolytes. Fr E. Denny, the Vicar of S. Peter's, Vauxhall, was elected as the first Warden and the Revd A.. C, .Deedes, the Vicar of S. John the Divine; Kennington was elected the first Chaplain General. Bro. Jacob and Bro. Hill were elected Secretary and Treasurer, together with a Council which composed of fifteen members. Thus, on this day, the first steps were taken which would bind all Servers together in the Services of the Sanctuary and form the beginnings of the Guild, as we know it today.

January 1899 brought the first meeting of the General Council and the Warden Fr Denny, was appointed to compile the Guild Collect, the Guild Office and Office of Admission; the designing of the Guild Medal was left to the Chaplain-General. At the second meeting the Rules of the Guild, which had been drawn up, were officially adopted. Also at this meeting it was agreed that local Chapters could be formed as and when numbers permitted. At this date the Guild had 188 members and those were all admitted on 15th April. The first Chapter to be formed was The Chapter of The Holy Cross Streatham. The first Guild Office was sung on 7th June at S.Mary Magdalene, Munster Square, London. It should be noted that at this time certain Bishops refused to sanction the use of the Guild Office and refused to let it be used within their dioceses, this did not stop admissions and the Guild continued to grow. The first overseas Chapter was sanctioned in October 1899 this being the Chapter of S.Barnabas, Ottawa, Canada.

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The First AGM was held on 9th December 1899 and was followed by a half day Retreat. By this time the number of local Chapters had grown to nine and total membership 430.

In 1900 saw the formation of a Guild Choir and the first ‘Occasional Paper’ made its appearance at this time. Bro. R. Reed was appointed as the first Guild Organist. February 1901 saw the first Priests-Associate attached to the Guild and the Easter Festival, held at & John the Divine, Kennington, was attended by members from the newly formed Chapters around the country. In December the AGM was held at S.Saviour’s Collegiate Church, Southwark, later to become Southwark Cathedral. At this meeting approval was given for the setting of the Guild Office to plainchant.

In 1901 the Chapter of S. Joseph of Arimathaea was formed and approval was given for the design of a banner for the use of that Chapter, this is the first mention of a Guild Banner in the records. In 1903 the plainchant setting was approved and the Revd Fr. Frere, later Bishop of Truro, prepared the music for general use in the Guild Office.

oOo

The Lindisfarne Gospels

The Lindisfarne Gospels are written on vellum and are the earliest surviving masterpieces of English medieval book painting. According to a note added at the end of the book in the middle of the 10th century, they were written “for God and St Cuthbert” by Eadfrith, the Bishop of Lindisfarne between 698- 721. Aldred, Provost of Chester- le- Street, who added the note, also added the translation into Old English between the lines of the original Latin text. This is the first known translation of the Gospels into any form of the English Language.

A miniature of the writer, an intricately decorated page and a magnificently decorated initial bearing the opening words of the text introduces each of the Gospels. All the decoration was the work of one man, the scribe Eadfrith. Although it is clear that some quite complex mathematics must lie behind the structure of these pages, much must also have depended upon his instinct for the balance of the book and the remarkable ability of his

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hand and eye. Ethelwold bound the book; Eadfrith’s successor as Bishop of Lindisfarne 721- 740 and the binding was adorned with silver, gold and jewels by Billfrith.

It is possible that the Gospels were made ready to honour the placing of St

Cuthbert's relics within the specially prepared shrine on Lindisfarne in 698. The manuscript, we are told, was associated with the other treasures of the shrine, passing from Lindisfarne to Chester-le-Street and on to Durham in 995.

There is mention of the book falling into the sea when Bishop Eardwulf and Abbot Eadred attempted to escape from the Danish attack of 878, luckily, however, the book was undamaged. The book remained in Durham up to the closure of the monastery in 1539 during the reformation and it was one of the books which were confiscated by Henry VIII's commissioners, probably because of its gold and bejeweled binding.

We next hear of it in the hands of Robert Bowyer, Clerk of the Parliaments under James I, from here it passed into the hands of Sir Robert Bruce Cotton in the early 17th century and thence into the ownership of the nation with the remainder of Cotton's books in 1702.

These precious books can now be found safely housed in the British Library

oOo

Stranger than Fiction

It is believed that Shakespeare was 46 around the time that the King James Version of the Bible was written. In Psalms 46 the 46th word is shake and the 46th word from the end is spear.

The famous split-fingered Vulcan salute is actually intended to be the first letter of the world shalom. As a small boy Leonard Nimoy saw his rabbi using it as a benediction and never forgot it.

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Spirituality in the field of mental health

by The Revd Canon John Sharpe

This article was written some time ago for the 'Pelican' by the Reverend Canon John Sharpe a full time chaplain in a very large psychiatric hospital

Not long ago, I had an interesting encounter with a patient who said how painful it was to feel that he had no defence at all against other peoples gaze - especially mine. He said people didn't just see him, they looked right through him, and he couldn't bear it. It was clear that the young man was suffering from damage that had occurred to his sense of self, robbing him of the ordinary human ability to preserve some kind of boundary between him and others. It occurred to me, preparing my sermon for the hospital Sunday Communion service some time ago that even the most basic sense of well being must be threatened by such vulnerability. What was the sense of me addressing anyone who suffered such a feeling of defencelessness, and trying to talk to them about freedom and joy and the kingdom of heaven?

This lead me to think about the experience of those in the bible who knew themselves to be in God's favour simply because they experienced his gaze. There were others, by contrast, who under his gaze knew themselves to be under his judgment and in the line for his wrath. I was still undecided about how to present both sides when I set out on my address at our Sunday communion service.

I wasn't left wondering for very long, though, because I'd not gone very far before someone in the front row said: "Oh, God John - (sorry) - what I mean is leave that out. I can't believe what you said first, about God's favour, and I can't stand the thought of the other, about him looking down in judgment", (to this there was a general murmur of assent the young woman went on: "but what was that you said about us needing boundaries?" At that moment bits of Robert Frost's poem 'Mending Wall' came to me. The poet talks about a farmer inspecting the boundary wall of his farm, I recounted how the farmer was mystified by the way the stones in the wall became dislodged every winter, and he and his neighbour had constantly to replace them.

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There was a fair amount of speculation, in one section of the congregation, about sinister forces at work. Someone remembered Jesus' story about the wheat and tares - "an enemy hath done this thing", he quoted. I was a bit uneasy about slipping back into a theme which had fascinated them a couple of weeks back- the devil and all his works. I scrambled back to the

question of boundaries saying: “you need to keep them round you, especially in hospital, otherwise people are all over you, aren’t they, knowing your business “and pinching your things”, someone helpfully added “on the other hand, you can upset your friends and be lonely if you are too closed-down”, I continued.

Then a young man, who was normally silent and was known for his paranoid feelings, came up with what seemed then, as now, to be an inspiration: slowly he observed “you said the farmer and his neighbour walked the boundary wall, then they must have agreed the wall was a good thing; they must have decided where it was meant to be the gates as well”,

I then remembered the words from Robert Frost’s final line: ‘good fences make good neighbours’, I quoted.” So what are we saying, John, about God, I mean?’ said an older woman who had not spoken before. “My though is” I replied, “is that God respects us, and doesn’t want to invade us, take us over or see through us. He is content to walk the boundary with each of us, so we can feel safe inside ourselves”.

I thought this was a pretty good point at which to stop but as so often happens in our services, I wasn’t to have the last word, a man at the back suddenly said, ‘I used to be real scared of the thing on the wall in my grandma’s bedroom - that picture with the eyes looking down at you and under it in poker work ‘thou God seest me’. There was a silence for a few moments, then - “when’s the bread and wine bit happen?” asked a relatively newcomer, reminding us that we had gone on long enough.

That experience, and many others like it in the overlap of spirituality and mental health, has led me to re-phrase John F Kennedy’s famous aphorism in his inaugural address. ‘ask first not what spirituality has to offer in the field of mental ill-health, but what the experience of mental illness has to offer in the study and practice of spirituality’. So in contrast to the usual assumptions about sermons being a message from God via the vicar, I have

come to see my sermon slot on a Sunday morning here at the Hospital as potentially a meeting of minds. Mind you, in anticipation of Sundays. I really do try to marshal my thoughts around a theme - and this theme - and this very often is marked by an incident during the course of the week but the good and creative thing about the service of the Word is what happens

in the exchange between us. Spirituality is primarily concerned with relationship - a relationship between God and the beings of his own creation.

In human terms, we most readily think of this in terms we normally apply to the nature of human exchange - looking, speaking and listening. Mental illness, by its very nature, can distort communication and the capacity for human relationships. Worse, it can cut off the resource to faith. Paradoxically, as I hope to have shown, this is not always and inevitably so, whether by divine providence, or as an illustration of the indomitable capacity of the human spirit to compensate for disability, things of the spirit can not only survive in the climate of mental ill-health - they can actually thrive.

oOo

A Man of Principle

Father Robert Radclyffe Dolling was a tough 15 stone Irish priest who was born in 1851. He was a man before his time, unconventional and with great compassion and conviction. A high churchman and a very forceful character, he quite literally pulled no punches. He took on the brewers, brothel keepers, the civic, army and naval authorities and perhaps above all, Bishops. He took them all on in his campaign to turn his new parish of Landport in Portsmouth from an area of vice deprivation into a decent area to live. By its position his parish, and parishioners, were mainly naval or had some naval or dockyard connections and the warren of narrow streets were mostly named after either famous sea battles or Admirals. There were 1,100 houses in the parish, all over 100 years old and 52 public houses. The main road was noisy and busy with traders and pedlars, sailors and solders, drunks and gangs of youths, during the day and at night the street became the haunt of cut throats and prostitutes.



The day after his arrival in September 1885 Father Dolling took his first service, and his first test, in the parish church of St Agatha. He was very pleased to see many children in the congregation, they were old for their years street wise. Two of them thought that they would put the new priest to the test and took out their pipes and lit them. Father Dolling grabbed

them and marched them down the church to the doorway, knocked their heads together and threw them out. The congregation was impressed and he was soon left in no doubt that he had won his first and most decisive battle.

A vibrant and violent place was St Agatha's, but with the arrival of Father Dolling things were to change dramatically. One of the first things he did was to purchase a disused Methodist Chapel and convert it into a gymnasium for the use of the local young people in the hopes of getting them off the streets and out of the drinking houses. This gymnasium lasted for the whole of Father Dolling's ten year stay and in all that time there were just four rules, they were no swearing, no gambling, no loosing of temper and no annoying anyone else. The centre was a great success and eventually it attracted young people from all over Portsmouth.

His next action was to buy the cottage next door to the gymnasium and to convert the whole area into a parsonage, whilst keeping the gym in the original Chapel and using the gallery as sleeping accommodation. The furnishings were rough but the parsonage was open to all. The dining room was large; it needed to be because on weekdays never less than 18 people sat down to tea or dinner, this number often more than doubling on Sundays. No one was turned away hungry and sleeping accommodation was always available to those who had none. The Fathers' House rules were very simple, punctuality for meals, always in by 10.15 and no interference with other residents unless Father Dolling thought it was for their own good!

One of the biggest problems in the inner cities during the Victorian era was prostitution. Father Dolling was determined to stamp it out in his parish and set about writing to the owners of the 'houses', often prominent people, informing them to what uses their properties were being put. When this did not work he arranged for the police to raid the establishments with the maximum of publicity. Many of the owners were unaware as to the uses their properties were being put, many evicted the existing tenants and

returned the houses to respectable usage. Others turned a blind eye but eventually with letters, sermons and police cooperation Father Dolling won and every house in the area was closed down apart from one. This last one was a problem as the 'madam' was also the owner but Father Dolling got round this by purchasing the house from her himself for the sum of £250.

When he arrived in Landport, the old church of St Agatha was adequate for the congregation but in a short period of time he had increased the communicants and they were now standing in the aisles. When he arrived the total of communicants was less than 20 and by the time he left there were 441 people on the communicants roll, and in 10 years he was to hold ten confirmations at which 580 people were confirmed.

His predecessor had acquired land for a new church next to the existing one and in 1893 Father Dolling contacted a local architect to design an Italian Romanesque Basilican church. A local firm was commissioned and building started in 1894 and took a year to complete and it was Father Dollings' proud boast that Portsmouth men completed the entire fabric of the church. Since the new church and the old were joined by the vestry Father Dolling argued that a new license was not necessary. However the Bishop of Winchester did not agree and sent his Rural Dean to inspect the church. This visit was to cause trouble and eventually to Father Dollings resignation. A third altar, at which masses for the dead were to be said, was to feature in the new church. The Bishop did not agree with this and refused to issue a license until this altar was removed. Father Dolling refused to do so and on this matter of principle he resigned and left Portsmouth on 9th January 1896, a few months after the opening of the new St Agatha's. Fr Dolling returned to London and died seven years later at the age of 51. Work on the new church continued under Father Dollings successor Father Tremenheere with the installation of a marble high altar in 1898 and the completion of magnificent sgraffito work in 1901 and the erection of a marble baldacchino in 1904.

Much has happened to the church over the years, it survived the blitz whereas most of the housing in the parish did not. The then vicar of the parish Father Coles was bombed out and had to live in the vestry until 1953 when the church was closed and was taken over by the Admiralty and used as a naval storehouse. But survive the church did even though its Lady

Chapel was demolished in 1964. Hampshire County Council now owns the church and much work has gone into the restoration of the building. Although the church is no longer licensed by the Church of England it now serves as an exhibition centre but also as a monument to an extraordinary

priest who had dedication, enthusiasm and very high principles.

oOo



The Faithful Departed

May

Dorothy Tallen
David Thompson, priest
Eric Bolton

June

Graham Francis Revett, priest
Laurence (Vic) Huxley
Gordon Laing
Rodney Stone, priest
Ken Cresswell, priest. Brother of Roy Cresswell

July

Peter Waring

The Chantry Book

Gordon Laing 1914-2004

Gordon Laing 89, passed away at home in Portsmouth on 29th May. He was a Life member and had been a member for 74 years. He joins his wife Jane, also a Guild member who died last year, he will be greatly missed by the Portsmouth Chapter and we thank God for his service for so many years. May they both Rest in Peace.

Gordon Derek Grover 1919 - 2003

The Chapter of St. Wilfrid, Eastbourne wish to record the passing of Gordon Derek Grover, 84, who died 23rd September, 2003. He was a faithful member of St. Saviour and St. Peter for most of his life, and served that church in many capacities. A Guild Life Member he was a stalwart Chapter member, a man of gentle humour, who carried out his duties in an unassuming manner. His death is a sad loss to all.

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Canon Graham Francis Revett

Canon Graham Francis Revett, Chaplain to the Chapter of Saint Oswin died on Thursday 6th May following a battle with oesophageal cancer. Pray for the repose of his soul and for his wife Elizabeth and son David.

Charles Arron Barnes Fox

Charles died on the 11th March in Kingsmill Hospital where he had worked for 14 years. He was vergier at St Mary Magdalene, he joined the Chapter of St Jerome, Mansfield in 1958 and 'Charles was faithful to the GSS and to his church' serving last at the Epiphany Mass. He was a source of knowledge and encouraged everything to be correct and of the highest standard. He will be greatly missed by many.

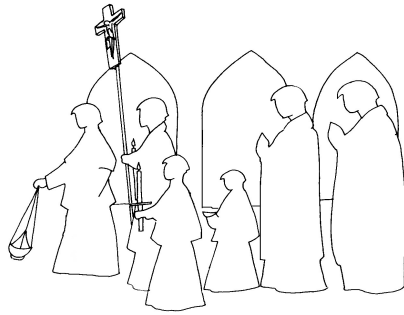
Rodney Stone

Fr Rodney passed away in June. He was a past Chaplain of the Winchester and Portsmouth Chapters and a staunch supporter of the Guild for many years and regularly attended Chapter meetings, where his wit and good humour will be missed. He suffered ill health for the last few years of his life, but is now at peace in the arms of the Lord. May he rest in peace and rise in glory.

Claude John Sykes

On 29th June, 1925 at St Mary's, Kettering, a young boy acted a boat boy for the first time while his father was Thurifer. Years later that boy was serving at St Matthew's, Northampton. When asked "What do you do it for?" The reply "For the glory of God." sums it up. It is a ministry that requires humility and Claude's motto was that a good Server is seen and heard but never noticed. A life member for over 70 years he was a regular attendee until illness stopped. Claude found most happiness as a Server when able to carry out his ministry with quiet dignity. He passed on to be with his creator in January. A Requiem Mass was held at St Matthew's Church, Northampton on Wednesday, January 28th and was attended by many of his Server friends.

"Well done, thou good and faithful servant, enter thou into the joy of the Lord."



Picture by Gordon D Tall St Mark's Church Wellingborough.

Saturday 18th September 2004. Celebration of St Birinus Day by the Chapter of St Birinus, Oxford St John' Church, Kidlington, Oxon.

12 Noon. Angelus and Mass

15.00. Guild Office, Procession and Benediction of the Blessed Sacrament.

Saturday 18th September 2004. North West Chapters Festival, St Peter's Stockport.

12 Noon Mass Preacher the Revd S Leach from Additional Curates Society

15.00 Guild Office, Procession and Benediction of the Blessed Sacrament

Saturday 8th January 2005 Epiphany Festival, St Nicholas, St Nicholas Road, Plumstead, London SE18.

12 noon Solemn Concelebrated Mass of the Feast of the Epiphany

1.30pm Lunch a hot lunch will be available in the church hall!!

3.30pm Solemn Guild Office, Sermon, Procession to the Crib, Benediction.

The Bishop of Richborough has agreed to Preside at the Mass and to Preach in the afternoon.

Thursday 5th May 2005 at St. Hildas Church Whitby Chapter Festival of St Francis of Assisi, Cleveland

18.00 Guild Office

19.30 High Mass Bishop of Whitby Celebrant Rt. Reverend Robert Ladds





The picture shows James Victor being admitted full member of the Chapter of St Bernard of Clairvaux, Gibraltar on Sunday 16th May by the Dean of Gibraltar, Alan Woods,. James has two uncles who have been serving in the Cathedral of Gibraltar for many years and his grandfather is the cathedral organist.

St Hugh and Blessed Edward King Grimsby.

Our first meeting in 2004 was a Guild Office held at St Peter's Cleethorpes, the officiant was our Chaplain Fr Ian Walker and the address was given by the Vicar of St Peter's Fr David Peacock. It was announced at this meeting that Fr David would be the new Rural Dean of Grimsby and Cleethorpes. In February we visited St Aidans in Cleethorpes for a Guild Office when the officiant and preacher was our own chaplain. March saw us visiting our chaplain's church for a said mass and Fr David also gave the address. In April we were at St Mark's in Grimsby for a Guild Office where our chaplain officiated

Holy Cross, Somerset

The Chapter met at the Church of the Good Shepherd on 2nd May for the Patronal festival, with Evensong and Benediction conducted by the Vicar, Fr Colin Furness. Thirty seven members and friends were present as well Father Guise from St. Swithen's Bridport and Father Prosser. Father Colin preached a sermon on the Good Shepherd stating that in his own experience in a parish on the edge of Dartmoor sheep are not always as thick as you may think. For our May meeting we visited the Fleet Air Arm Memorial Church of St Bartholomew at Yeovilton where we sang the Guild Office unaccompanied led by our Chaplain Father Francis Sutcliffe we also admitted James Cuff and Thomas Jones as full members. Our delayed AGM was held and the new membership charges were discussed.

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In June to celebrate the festival of St John the Baptist the chapter visited the Church of St. Michael at East Coker, near Yeovil. The Church in the grounds of Coker Court it was a lovely evening in a perfect setting. In the absence of our Chaplain Mass was celebrated by Father Stephen Guise, vicar of St. Swithen's and the vicar of Coker preached

St Joseph of Arimathaea, Portsmouth

In May the Chapter returned to St Philip's in Cosham a church where we are always made welcome although we have no members there and Fr Graham always makes us feel at home. The June meeting had to be cancelled but the July meeting was our annual joint meeting with the Bognor / Chichester Chapter this year we hosted them in the church of St Thomas a Becket in Warblington, this was a really fulfilling and meaningful meeting. The Chapter was saddened by the death of Bro Gordon Laing a Guild member for 72 years and they prayed for his soul and that of Fr Rodney Stone a past Chapter Chaplain who also passed away in June.

Chapter of St Jerome, Mansfield.

The PG16 Area Festival was held on 18th May in St Laurence, Long Eaton. It was a beautiful evening and the singing of the Guild Office was very good. There were a good number of priests and servers present and Fr Simon Ellis, the Parish Priest Officiated and servers from St Laurence were the altar party. After the Office The Shrine Priest of Our Lady of Walsingham gave the address about on-line Christian faith and Our Lady as the Mother of Jesus. A procession around the church grounds with Our Lady of Walsingham followed whilst singing the Walsingham Hymn. On the returning Fr Ellis gave Benediction assisted by Fr Coles and Deacon Hudson. It was noted that in attendance were servers from Nottingham, Mansfield, Derby, Leicester, Matlock, Sommercotes, Alfreton and Burton. The Secretary General was present and was welcomed by Cllr Hudson.

St John the Divine, Leicester

St Mary de Castro held a George's Day Festival Mass on April 23rd. Unfortunately, only 17 members were able to be present. There was a congregation of nearly 100, including the Freeman of the City, the Guild of

St. George together with other dignitaries. Each person received a rose and then processed around the church, making a station at the Statue of St. George. After the Mass the people of St. Mary's provided refreshments. It was a joy to hold our May meeting at St. Hugh's, Market Harborough. We last met at St. Hugh's in May 1993, so our visit was long overdue. Our

thanks to Fr. Chris Moody for inviting us and giving the address. It was a pity that there were only 20 members present, but we were pleased to welcome several members of the Kettering chapter who had joined us. One of the reasons for visiting Market Harborough was to recognise the efforts which Gordon Siddle makes to be at meetings, travelling from Market Harborough to all parts of the Diocese, often using public transport- an example to many of us! And our thanks are due too to the ladies who provided the refreshments.

Our Lady and S. Barnabas, Mid & South Cheshire

Those who have read Harrison Ainsworth's tomes on the Lancashire Witches will be familiar with Abbot Paslew and his curse on the Asheton family for their betrayal. He was the last head of the Benedictine Abbey of Whalley and it is within whose ruins lies the Blackburn Diocesan Retreat House. Many's the hour we have passed whilst staying there frightening ourselves to death in the cubicles of the (said to be) haunted wing leading to the Minstrels Gallery. On 19th June it being The Immaculate Heart of Mary the Chapter met there for a Solemn Mass, which the writer is tempted to point out must have been a first for some long time. Sadly due to the inclement weather - and they used to grow grapes there in the Middle Ages - we had to make use of an indoor chapel. Thank God for our northern sense of humour. The very high incessant bell was found to be occasioned by the thurifer standing under a smoke alarm, he left, the bell stopped.

The Chapter of St John the Baptist, Torbay

When a congregation says "Amen" after a prayer it was often in a manner amounting to not much more than a nod of the head, Fr Pagett, told the Torbay Chapter at S. Andrew's church on 11th May. Fr Pagett commented that sometimes the priest was into the next prayer before the worshipper realized he should be adding "Amen". He quoted the description of the worship of Heaven in the Book of Revelation Ch 5. He said that when we

really participated it was an acknowledgement that the Majesty of God and the Sacrifice of Christ had reached our innermost beings. Servers had a privileged task in that they helped to offer the very best offering of praise and thanksgiving every time they served. The Chapter Chaplain (Fr Potter) officiated at the Guild Office, the service concluded with Benediction with

Fr Andrew officiating, and Fr Potter as Priest Assistant. At a social gathering after the service Fr Potter expressed the Chapter's good wishes to Fr Andrew, who will shortly move to North Devon. The June meeting was held in St John the Evangelist in Bovey Tracey it was a Mass with Fr Potter celebrating Glenda Thompson was admitted a full member and Barry Capello as a probationer.

S. Etheldreda, Cambridge.

In April we were privileged to sing the Office in the chapel of Jesus College. It was a splendid setting, the chapel illuminated by candlelight. The Chaplain, Fr Jonathan Collis, preached on the history of the College and its patrons and we were entertained afterwards in his rooms. The Chapter is fortunate in being able to approach certain Cambridge Colleges and their Chaplains and ask for their hospitality. As the usual Chapter meeting date fell on Ascension Day in May and we asked members to attend their own churches. The St. Francis Retreat House at Hemingford Grey can only be described as "an old friend". Successive Wardens have made us welcome and June was no exception. Our Quiet Day on 19th June was reasonably well supported. The day was divided into three acts of worship, Morning Prayer, Mass and Evensong. Each service included an address from one of our Priest Associates on the theme 'God the Father, God the Son and God the Holy Spirit'. There was ample time for quiet reflection and rest and the Warden and her staff looked after us with their usual courtesy.

Chapter of SS. Peter & Paul, Bath Golden Jubilee

On 19th June the Chapter celebrated its Golden Jubilee with a Concelebrated High Mass at S. John Baptist, Bathwick, Bath. It was at this Church that the first office was sung 50 years ago. Our Chaplain. Fr. David Prothero, Rector of the Bathwick parishes, Celebrated and Fr. Denys Goodman, a former Chaplain, gave the address. The thurifer was Michael

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Jones, the founder member of the Chapter. Among those present were members of our neighbouring Chapter of S. Julian. We are grateful to Fr. David and the people of S. John's for making this Special occasion the great success it was as can be seen by the picture below.



S Chad, Coventry

We met on 1st April at S Francis of Assisi, North Radford for Stations of the Cross. The vicar, Fr Brooke, led assisted by our new chaplain Fr. John Chapman. There were 25 attending with supporters and friends. In May 15 members met with the members of the S John the Divine Chapter at a Festival of Our Lady of Walsingham at S Andrew's, Jarrom Street, Leicester. An outside procession around the streets including the campus of Leicester University; this preceded the Mass where the statue of Our Lady was the focal point. The Chief Celebrant and preacher was Fr. Barnes the Walsingham Shrine Priest there were 13 concelebrants and a congregation of 140. Our 90th Anniversary Mass was celebrated on 5th June at S Nicholas, Radford, Coventry. Father Chapman was the Celebrant assisted by Fr. Marcer and Servers from the Leicester and Redditch joined us. An anniversary cake was cut photographs are on the Guild web site. The summer outing was on 12th June when we joined the 75th summer pilgrimage to the Shrine of Our Lady of Egmont. The Concelebrated Mass in Southwell Minister commenced the chief celebrant and preacher was to be the Bishop of Whitby, he was delayed and didn't arrive until the consecration prayer. After lunch we moved to the Shrine for Solemn Magnificat, Procession and Benediction. The Bishop was the officiant and gave his address originally planned for the Mass. The chapter was invited to S Nicholas, Radford, Coventry on 3rd July to celebrate Fr Marcer's Silver Jubilee. Father Marcer was the chief celebrant assisted by six concelebrants.

St Lawrence, Norfolk

The May meeting was a Guild Office and Benediction at Holy Trinity, Hempton, this was followed by the AGM . The June meeting was a

eucharist held at South Creak. July saw us at St Mary's Walsingham for a Eucharist it was here that Judith Inward was admitted as a Probationer. During the service Fr Scott mentioned that the date was the eve of Fr Patton re-instating the shrine of Our Lady of Walsingham and at the end of the service the statue was revered. It was also noted that five Chapter members attended the Eastern Area Festival at Bury St Edmunds.

oOo

The " What do you call it? or the Thing-mer-gy jig."

By David Froud

Item 1. The shell or scoop used in the Baptism Rite. This is called the Auricle from the Latin word for ear because it is shaped like an ear.(aside did you know your heart has ears or auricles on the outside?)

Item 2. The aspergillum. This is a device for dispensing Holy Water in the form of a blessing. Its name come from the rite called the Asperges that was used before the main Mass on Sundays to remind people of the water used in their Baptism. It started with the words, "Thou shalt purge me with hyssop and I shall be clean; thou shalt wash me and I shall be whiter than snow." It has **nothing** to do with a fungal infection with a similar name - aspergilliosis.

oOo

Catholic Progress.....

These items came from the US via Nigel Makepeace, but could it happen here?

The elderly priest, speaking to the younger priest said, "It was a good idea to replace the first four pews with plush bucket theatre seats. It worked like a charm. The front of the church fills first."

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The young priest nodded, and the old priest continued, "And you told me a little more beat to the music would bring young people back to church, so I supported you when you brought in that rock 'n roll gospel choir. We are packed to the balcony."

“Thank you, Father,” answered the young priest. “I am pleased that you are open to the new ideas of youth.”. “Well,” said the elderly priest, “I’m afraid you’ve gone too far with the drive-thru confessional.” “But, Father,” protested the young priest, “my confessions have nearly doubled since I began that!” “I know, son,” replied the elderly priest, “but that flashing neon sign, ‘Toot ‘n Tell or Go to Hell’ can’t stay on the church roof.”

oOo

How do we move forward

How do we move forward, how do we increase and retain the membership that we have? The shape of the Guild services have changed, at one time all but two would have been The Office. Today this is not acceptable to many, we have become more Eucharistic based.

The Guild Office is not understood and is outmoded in the 21st century, it needs bringing up to date. We need to move the Guild forward or it will die in the 19th century. The Office is not understood by many old or new members. Why is it sung? What is it about? Why do we sing it? Do we know? We need to explain to members who do not understand what the words of the Psalms and Hymns mean; why these are sung, they all have meanings to those who serve. Read through The Office and then place the words in the contexts of serving. We must look at where The Office came from and where it will stand in the future. Benediction seems to have been added on at the end of The Office in recent years. This service of adoration of the Blessed Sacrament is a fitting end to a non Eucharistic Service, to send the people away with a Blessing from the Blessed Sacrament is an extension of our Eucharistic worship. The other form of worship that we use as a Guild is the Eucharist and it is only right that we should share in this act of worship as often as we can. We serve in our Churches at the Eucharist, therefore as servers we should share in its mysteries with our fellow servers. When one is on duty as a server we are there to aid others in their worship and cannot always take part fully in the worship ourselves.

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Because we as servers and indeed virgers such as myself have this problem of not being able to worship in full at a Eucharist we need to have a service where we are doing nothing but worship. This was seen in the late 1800s when the Guild was formed. At that time worship took a different form and

was not Eucharistic base as it is today. This is why we have to change to make the Guild Service more Eucharistic to enable servers to worship in the way that they help others to worship.

The Guild is open to all servers who accept its intentions and these servers should be made welcome in our midst, young and old alike. We need the young, for without them the Guild and indeed the faith will die. We all have a duty to encourage fellow servers to come to the Guild, to grow to know and understand it, as we have in the past. I was encouraged by older members to join the Guild and was taught by them what it was all about, and these faithful people showed me the faith. We need to do the same today, to bring in the young and not so young, male and female servers to expand the membership.

We must welcome all who accept the Guild for what it stands for without impairing our own integrity or that of the Guild. Let us all try harder to get new members and supporters into the Guild, make them welcome and help them to come to love the Guild as we do.

By Alan F Canterbury From the St Brendan Chapter Newsletter

oOo

An Introduction: Alan Canterbury Group Councillor PG11

I was born in 1946 in Bristol was baptized in All Saints, Clifton and was confirmed in Holy Trinity, Horfield in Bristol. From an early age the Church has played an important part in my life; from the age of five I was an Altar Server at All Saints, Clifton, St Edmunds, Horfield, and at Horfield Parish Church, together with St Gregory's, Horfield. I have served on PCC's and other Church bodies.



At present I am a member of the Somerset and Avon Branch of the Church of England Guild of Virgers; I have held the post of Treasurer, Chairman,

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and Area Leader representing the membership at Central Council of the Guild. I am a Life Member of the Guild of Servants of the Sanctuary and the Chapter Secretary/Treasurer in the Bristol Area. I have been elected as a Council member of the Glastonbury Pilgrimage Association. Each year at

the Pilgrimage I act as an Assistant MC and as a Robed Steward, a position that I have held for the past five years. In 2002 I was elected as Assistant MC overseeing the Altar party at the Eucharist and the Procession in the afternoon. I am also a Life Member of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Church Union. I also represent those who are not members of Forward in Faith but support some of its aims on the Bishop of Ebbsfleet's Lay Council. More recently I have become a lay administrant with the Chaplains team in Bristol Royal Infirmary taking the Holy Communion to the sick on the Wards.

I am employed by Bristol City Council as Virger to the Lord Mayor. Duties include being responsible for the administration of the Lord Mayor's Chapel (the only Church run and maintained by a City Council), the cleaning and security of the Chapel, the preparation for Services, the greeting of visitors (including many local dignitaries), conducting tours of the Chapel, daily maintenance of the building, keeping the vestments and linen in good order, plus all of the duties that one would expect of a full time professional Virger. I also assist at Bristol Cathedral as a Virger and as a Server.

I have virged at St, Pauls and Southwark Cathedrals for the Consecration Service of Bishops. In 2000 I had the privilege to Virge at Christ Our Future in the London Arena. Before joining Bristol City Council I was employed by a security company in charge of a team at Lloyds Bank head office and at South Mead hospital. Other work that I have done is, Choir Virger at Winchester Cathedral, fire fighter in Bristol, Security Controller, I worked for the Royal Automobile Club, British Rail, Served nine years in the Fleet Air Arm. I attended St.Johns Church of England School, Bristol 1951 to 1957 and then Kingsdown County Secondary 1957 to 1961.

Although I left school with no formal qualifications I furthered my education by taking various courses. I have a catholic taste in music, from Bach to Bob Marley, and from Handel to Hendrix. Reading: History, Religious, Sherlock Holmes, and Public Transport. The history to the

present day of London Transport and generally and I am interested in Public Street Transport and the public transport Systems of the South and West.

This will give you a brief out line of who I am. I have been a guild member since 1957 and have supported it all of this time in person and in prayer, not always by attendance due to other commitments and like many fell away for a time but returning later, but never losing that love of the Guild.

In times past when I was in the wilderness I often went into churches and was gladdened to see news of the GSS. I had an ambition when I was a young member that was to become Chapter Secretary; I have achieved that and now more to become Area Councillor for PG11. I hope that in this post I may do service to the Guild and its members that is worthy.

oOo

What's in a Name?

What's in a name is a well-known question, and this also applies to the dedication of churches. The choice of the name of a church must have caused much heart searching in days gone by. There must have been great debates and arguments over which saint should have the dedication, although I suspect that Mary would probably turn out to be the most popular if there was a nationwide survey. Sometimes, names were chosen for reasons of local connections, and maybe some just because it was the fashion, and if all else failed they could always fall back onto All Saints.

Cornish churches had quite a different field to choose from with all those Celtic saints whose names rarely appear anywhere else. St Cleer, St Cubert, St Clether, St Merryn, St Mawgan and St Kew, there are also saints imported into the Principality of Wales. Saint's like St Keyne, who cast a spell on a Holy Well so that if two newly-weds drank from it, whoever drank first "the mastery gains". The well is still there although it is hidden under vegetation and the water is now stagnant. St Nonna, or St Non was another saintly Welsh Immigrant; she was the mother of St David of Wales and was the inspiration of a very illustrious church known as the cathedral of the moors. This is at Altarnun, a little moorland village above a stream

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on the edge of Bodmin Moor, near Launceston. The church is fairly recent but there is a Celtic cross in the churchyard which must date from St Nonna's time and there is a well although this has rather different properties than St Keyne's. This well was believed to cure madness; it was

believed that if lunatics were plunged bodily into the well and then taken into the church for masses to be sung over them, they would then regain their wits.

St Endellion was another Welsh wanderer who made her home in Cornwall. She was the daughter of a 6th century Welsh king and she lived like a hermit just a little inland from Port Issac, existing only on milk from her cow. Unfortunately her cow wandered onto the property of a local landowner who felt so strongly about this intrusion that he went out and killed the unfortunate cows owner.

Before she died St Endellion asked that her body be placed on a cart and the young cattle that drew it be allowed to wander at will and wherever they stopped her body was to be buried. St Endellion Church was built on that spot from granite shipped over from Lundy Island and her body is said to be under the ornately carved slate altar-tomb, which was placed there, some eight hundred years later.

Nationally, as far as unusual names go, there are a few churches dedicated to St Walstean but only one to St Wandregesilus, there are only two to St Bega and neither of these is dedicated to her alone. One of these confusingly enough, is in the resort of St Bees and was originally part of a Benedictine Priory.

I think the strangest named saint with perhaps the strangest legend attached to her is St Uncumber. She was a princess who miraculously grew a beard when her father tried to force her into an unwanted marriage. It did her little good however as her father crucified her and over the years she is believed to have the power of ridding women of unwanted husbands. As the church, at the moment, is male dominated maybe that is why there is no church dedicated to her. However some churches claim to have statues and paintings of her, but I would think it very difficult to distinguish between a woman with a beard and a bearded man in a long robe.

We in the Derby Chapter are very fortunate in having among our member church buildings, one of only six Bridge Chapels that are still remaining intact and open for regular worship in England. The Chapel of St. Mary on the Bridge was originally built in the 15th century has had a very chequered history.

The buildings early use was possibly to charge tolls for the use of the bridge possibly for driving cattle and sheep and other goods across but it is certainly recorded that travellers were also offered a blessing as well as refreshment for a safe journey.

In 1588, three RC priests were hung, drawn and quartered here their bloody remains being hung around the chapel entrance. They have been ever since known as 'The Padley Martyrs'.

The Chapel is unique in that it still retains its Priest's House. In 1554, services were abolished and it was not until 1875 that it returned to its proper purpose. In 1951, it became a 'junior partner' of Derby Cathedral and when St. Michael's Church was closed, it accepted the Anglo-Catholic tradition of that church in addition to welcoming the members of the Russian Orthodox, Roman Catholic, Lutheran, Latvian and Lithuanian Churches.

In 1985 The Padley Centre was opened in the Chapel House. The connection with Our Lady of Walsingham is maintained through the Cell of St. Mary on the Bridge, which meets regularly and organizes pilgrimages to the shrine several times a year.

The Derby Chapter of The Good Shepherd feel privileged to meet at least once a year in this historic chapel to either sing the Guild Office or to celebrate the Mass.

I try to take just
ONE DAY AT A TIME



but lately several days
have attacked me at once

Guild Shop

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The above prices include postage and packaging. Cheques should be made payable to The **Guild of Servants of the Sanctuary**.

Nigel K Makepeace the National Distributor for The Server, address inside the front cover of the magazine.

And Finally

In the Book of Proverbs 17:22 we read: “A cheerful heart is good medicine” So with that in mind a few comments from children I think you might find amusing:

“A bishop wears a meter on his head”

“Jesus spoke in Aromatic”

“I will make you vicious old men” (Fishers of Men)

“Insects are burnt in some churches”

“The Agnus Dei is a woman composer of music”

“My father is a civil serpent”

An eight year old was asked ‘What happens when you die?’ The answer was not quite what was expected

‘When you die. God takes care of you like your mother did when you were alive only, God doesn’t yell at you all the time’

A launderette and a religious bookshop in Sydney, Australia have agreed a joint name for their adjoining premises. They have called it: ‘Cleanliness is next to Godliness’

oOo

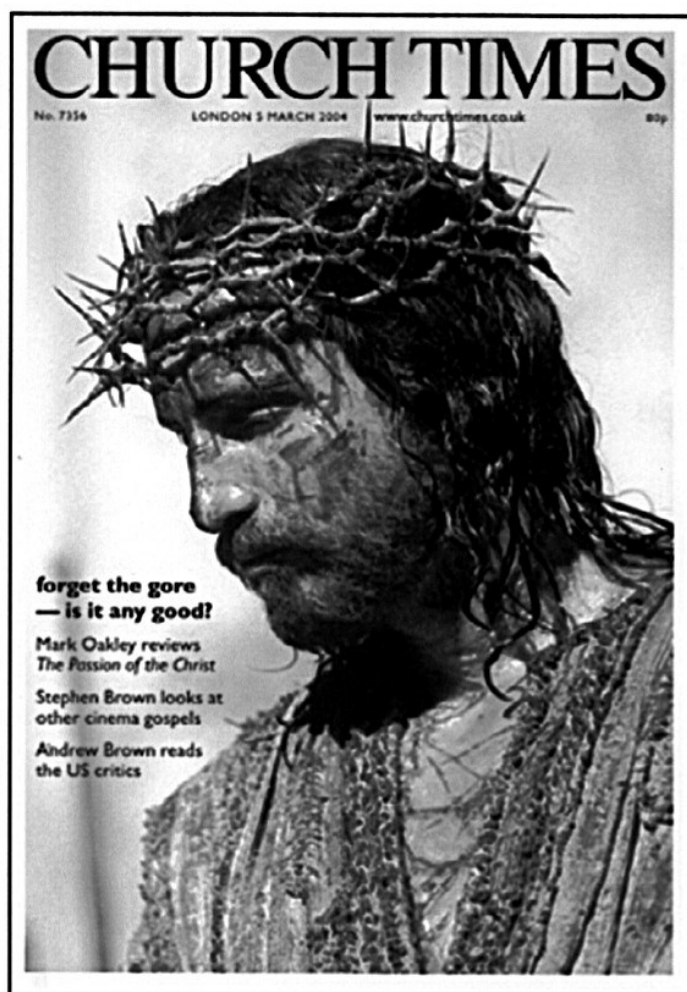
Those who need our prayers.

Let us remember those members, their families and their friends who have asked for or who need our thoughts and prayers whether it be because of sickness, trouble, hardship, loss or bereavement. We pray that the Lord will deal kindly with them and give them strength in their time of need.

The Guild Collect

Grant, we beseech Thee, Almighty God, to us Thy servants, the spirit of holy fear: that we, following the example of Thy holy child Samuel, may faithfully minister before Thee in Thy Sanctuary; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever One God, world without end. Amen.

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