



The Server

SUMMER 1980

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

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ON THE CHURCH

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FOR THOSE WHO TAKE THEIR CHURCHMANSHIP SERIOUSLY

THE CHURCH UNION exists to further and defend the Catholic Faith in the Anglican Communion. Since the days of the Tractarians it has been the only effective safeguard against attacks from within and without, and membership is urged upon all who believe that the Catholic tradition represents the true mind of the Church of England.

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EDITORIAL

"WHAT'S THE USE?"

A common expression...A sign of despondency, of giving in to circumstances seemingly beyond one's control, a shrug of the shoulders...A don't care attitude. Nothing can be done. Turn a blind eye, so carry on as if nothing has happened. What's the use? Perhaps even this state of life has entered the thinking of Christians. Nuclear war, the depressing decrease in the value of money — rising unemployment etc etc. Can one do anything? What's the use?

Sunday by Sunday, day by day, prayers go up for God's guidance on those who lead the nations. "O Lord, hear our prayer" should not be a cry of desperation, but one of trust and hope. We, who serve at God's altars, must show in our lives the transforming Power of the Risen Christ, as the Warden urged us to do in his inspiring message to the Guild at the Easter Festival.

"WHAT'S THE USE?"

In a recent issue an article was included on the further revision of the Eucharist (Series 3 Revised) to be included in the Alternative Prayer Book to be published in the Autumn for use in our Church of England. The article has aroused some comments not only from England but also from overseas. South Africa and America have certainly produced revisions in recent years that have set a very high standard. An English Diocesan bishop trying to answer the question "What's the Use?", considered that in future three only would be authorised — that in the 1662 Prayer Book, and the Alternative Service Book with its two Uses for the eucharist — Series 1 and 2 revised and Series 3 Revised. Now one learns that Series 3 is likely to continue also. How complicated it will be! Well, what will be the answer to "What's the Use?"

It is important to put all in its right perspective. The answer is the same to that to the world's problems. "O Lord hear our prayer". May the answer of the eucharist be our sacrifice of praise and thanksgiving.

A HYMN FOR S BARTHOLOMEW'S DAY — ELM

Was it he beneath the fig tree?

Beneath a fig three once there sat
A very guileless Jew.
He had the firm conviction that
He was Bartholomew.

But then the higher critics came
With L and M and Q,
And if you ask him now his name,
He hasn't got a clue

So out upon these men of clay,
This unbelieving crew!
May others treat them just as they
Treated Bartholomew.

ALL HALLOWS, DITCHINGHAM 1855-1980

Sister Violet C A H

"Laborare est orare" : "Semper orantes, semper laborantes". The one, a dictum of the Benedictine Order: the other, the motto of the Community of All Hallows, Ditchingham in Norfolk. No community founded in the nineteenth century could disregard the Benedictine influence upon the revival of the religious life. Norwich itself was the home of the noted Father Ignatius for a time.

As the visitor approaches the convent complex, set in the midst of cultivated fields, he/she may be reminded of the contribution of the monks to the growth of agriculture. Certainly Sir John Betjeman in his programme "Norfolk Churches" saw a connection between S Benet's Abbey in the Broads and the quiet of Ditchingham. The quality of peace is one which strikes visitors repeatedly, "How peaceful it is!" is a frequent comment. "Pax" was a spirit S Benedict expected to radiate from his monasteries and so we are glad if it does so from this house. The centre piece of the campus is the Community House with the Chapel alongside. Central to the life lived here is the daily Office with the Eucharist at its heart. At present, the Community follows the Hours of Prayer, omitting Prime and following a revised Lauds. An hour of prayer, half an hour's reading and a silent corporate half-hour together before Vespers ensures that prayer is foremost among its priorities. But "semper orantes" does not end there; silence during the hours of work allows the spirit of prayer to permeate the whole day where it is properly kept. Like the Benedictines the education of the young has been part of the tradition of the Community. Its Foundress, Lavinia Crosse, a Norwich woman of great force of character, started as Superintendent of a Penitentiary in a farmhouse at Shipmeadow in Suffolk. However, she desired the religious life and was fortunate to meet the Revd William Scudamore, Rector of Ditchingham who eventually became Chaplain and first Warden. Opposition was strong to the embryo Community of three Sisters, expressing itself in a series of articles in the Norfolk Chronicle. In 1857, the Community moved to Ditchingham with the girls of the Penitentiary into what is now known as S Michael's House, the original convent and at present, a community home for disturbed girls. An orphanage was started in the same year which has become All Hallows School for Girls. During these early years the Rule of the Sisterhood was compiled by Father Scudamore who had a vast knowledge of the Early Fathers and was acquainted with the Augustinian Rule on which the Sisters' Rule was based. The order of the Visitation also played a part in the final form of the life of the Community for the emphasis on the love of God and man is a marked feature of the Sisters. This love flows out, not only to the young, but also, to patients in a small cottage hospital founded in 1872, to guests, clergy, in particular, are catered for at All Hallows House, at both houses set aside for their care who come to find peace and rest and in Norwich at a short stay house for women and girls, and at All Hallows, Rouen Road. At the latter, many come from overseas to learn more about Julian of Norwich, the anchoress and fourteenth century mystic who wrote the "Revelations of Divine Love". The Sisters have a guest house next door to the church where Julian's cell is sited. Among the visitors to the cell and our house have been Americans. Though the Community has never had a house in the States it has had work in Canada.

Invited by the Bishop of New Westminster, Bishop Sillitoe, three Sisters ventured into pioneer country in British Columbia. They set up a mission school for Indians in Yale in the Fraser Valley in 1884 and later, a school for white Canadians. So for about thirty-five years there was an outpost of the religious life in the far West. After World War I the Sisters had to be withdrawn, but latterly, we have reopened a connection with the diocese through enquiries about our work there. They have been most co-operative and glad to re-establish the link.

So far we have talked about our past history. What of the present and future? Many communities have seriously considered moving house in order to break down fossilised structures. We do not see this as our call. Rather, we would see ourselves more in line with the Benedictine ideal of stability. Experience shows us that our rural surroundings draws rather than repels. There is so much noise in the towns and villages of our land that there need to be oases of peace where spiritual refreshment may be found. Groups of students from the University of East Anglia, boys and girls on pre-Confirmation weekends often have their eyes opened to a new dimension. "Small is beautiful" is an oft-quoted saying. The Community is not large, thirty in all and some of these are in our branch houses. Therefore the weight of numbers does not produce the heavy inertia of institutionalism. Moreover, by having a mother house we have a training ground for the novices where they can see and share in the life with those more experienced in it. The atmosphere of worship in which all our houses take part including the elderly in a home which we are responsible for at S Anne's, is an inspiration for the new comer as well as the oldest Sister. We are lucky in that we have a long tradition of music in the Community. Our choir Sister trains the schoolgirls who form a good choir at the Sunday Eucharist, and the singing Sisters in the art of plainsong. Vespers is sung unaccompanied every day at 6.00 pm and during the Community retreats all the lesser hours are sung. In some ways we are traditional as we sing the whole of Tenebrae in Holy Week and of course follow the full Holy Week Liturgy. Roman Catholic communities say, "you are more monastic than we are" and this has been, in Canon Allchin's opinion, one of the peculiar contributions of the revival of Anglican Orders to the Church of England.

A SAINT FOR JUNE (14TH)

Saint Botolph

Peter FitzJohn

Over sixty churches in England are dedicated to S Botolph, but until recently it was extremely difficult to obtain any accurate information about him. If you should chance to look him up in a book of saints published in the last century, or even some in this century, you will probably be told that he founded a monastery, probably in Lincolnshire.

Even the scholarly book of saints published by the Benedictines of Ramsgate, which is continually being brought up to date, says that it is difficult to obtain accurate information about his life, and refers the reader to volume 18 (1922) of the *Proceedings* of the Suffolk Institute of Archaeology.

Suffolk, you will note, not Lincolnshire. The late Alastair Davies, who did much research upon the life of S Botolph, was one of the first people to publish booklets and articles claiming S Botolph for Suffolk. Unfortunately, Mr Davies was killed in

the London blitz and all his notes and papers perished with him. A few years ago I made several visits to Boston in Lincolnshire, where the magnificent parish church is dedicated to S Botolph. I was able to speak to the Director of the Boston History Project, who agreed that there was no evidence to connect S Botolph with Boston and that the identification was probably the guess of some local amateur historian.

But let us begin at the beginning. The Anglo-Saxon Chronicle for the year 654 records "In this year king Anna was killed and Botwulf began to build a monastery at Ikenhoe".

"Icanhoe" has now been identified with Iken, in Suffolk, where a "hoe" or headland juts out into the river Alde, here at its widest. On this "hoe" stand the sadly depleted remains of S Botolph's church, the mother-church of all of that dedication. Unfortunately the thatched roof caught fire some years ago, and the nave was gutted, but the chancel is protected from the weather and is still in use. During the last war the whole area was taken over as a battle-training school and the inhabitants evacuated, and most of them never returned.

A few years ago a scientifically conducted archaeological "dig" was made at Iken and evidence was uncovered which makes it plain that this was the site of an Anglo-Saxon monastery.

But who was Botolph?

Folcard, who was abbot of Thorney in Cambridgeshire, writing in 1068, suggests that he was connected with the East Anglian royal house and that he studied on the continent, where he probably entered the Order of S Benedict. On his return to East Anglia he asked king Anna to give him a piece of land in a lonely and desolate spot, where he might establish a monastic house:

From this monastery he made many missionary journeys and it is quite likely that many of the churches now bearing his name were originally founded by him.

In the eighth century a monk of Jarrow wrote a Life of Coelfrith, who was abbot of Jarrow. The writer tells that at the age of 27 Coelfrith was ordained to the long and difficult journey to Canterbury to study the Benedictine Rule at the famous abbey of SS Peter and Paul. After a period of residence and tuition Coelfrith returned to his monastery at Ripon. His route northward took him through the province of East Anglia, and he stayed with Botolph at his abbey at Ikenhoe as long as time would allow, and learned from him a wealth of information upon religious matters. In the Life of Coelfrith, Botolph is described as "a man of unparalleled life and learning, and full of the grace of the Holy Spirit".

S Botolph, then, was in the great tradition of Anglo-Saxon missionary monks. It appears that he made a settlement for a time on the south side of the Thames, a few miles up the river Darent, where he built a church dedicated to S Martin. Alastair Davies was of opinion that the present church of S Martin at Eynesford stands upon the site. Across the Darent from Eynesford is the ancient parish of Lullingstone, where the church is dedicated to S Botolph. Not far away are Chevening and Brasted, with churches dedicated to S Martin and S Botolph respectively. These four parishes, with Northfleet, likewise dedicated to S Botolph, form a part of and mark a distinct witnessing to the missionary labours of the saint on this journey. At this time, too, his labours probably extended into Sussex, where churches at Botolph, Hardham and Heene are dedicated to him.

A second journey, thirteen years after the building of the monastery at Iken was caused by the need for change and rest after a snake bite (as well might even now happen on Iken Heath, said a local writer in 1922) and the journey resulted in the construction of two churches both dedicated to SS Peter and Paul — possibly in the district in Suffolk where Botesdale ("Botolph's dale") is situated.

In a short article like this it is not possible to speak of the claims of Hadstock, in Essex, where there is a S. Botolph's Well, and where claims have been made that Hadstock is the site of Ikenhoe, nor of the reason why three (originally four) churches in the city of London are dedicated to him. Nor is there time to go into the remarkable devotion to S Botolph in Scandinavia — where many churches are still dedicated to him — although there is no evidence that he ever visited Scandinavia. Possibly the devotion was imported by returning, christianised vikings.

Before the war several pilgrimages were made to the Suffolk Iken, in which your Editor took part. It would be good to learn of pilgrimages being revived by East Anglian chapters.

S Botolph died on June 17, 680, at Iken, surrounded by his monks, and this day is observed as his feast in many calendars. This translation of the Collect from the Slesvig Breviary may be of interest:

"O God, the Guide and Governor of all kingdoms, Who dost grant to Thy servants to celebrate the yearly festival of Thy Confessor and Abbot BOTOLPH, efface we pray thee the scars of our wounds, and heal us with the heavenly and eternal Gifts of our Fatherland"

FROM THE SIDELINES

Martin

Change at the Top

By the time you read this the new Archbishop of Canterbury will have well and truly been installed, established and enthroned. At such a time of change of leadership, church people tend to look backwards and forwards. One thing must be clear however, that the change of one man cannot alone make a radical difference to our Church. He may have good ideas and policies but in the end it is every churchman who will have to carry them out in his local sphere of life, if renewal is to take place. Each Anglican is called to rekindle the fire of a Church, at present stifled by entirely worldly matters. Servers, especially, by their bearing, devotion and reliability must be in the forefront of the laity's effort.

Looking Back

People and their policies are quickly forgotten in our age when so many other affairs occupy us. However, it would seem that no matter how good the last Archbishop was, the Church seemed to stand still. I suppose he will be remembered in short histories of the church in future years as the Archbishop who did not get his wish to ordain women.

But two important aspects of church life faded during that time: — two Es. Education and Evangelism. They certainly have not been debated in the Synod with any fire, if at all. Yet we desperately need to find new ways of helping religious studies teachers to present their subject. Money would be well spent on providing more professional visual aids. At present, the standard is bad. Here may I commend a good new venture — The Jesus Programmes; a series of cassettes which covers the life of Jesus in a series of broadcasts and discussions. It is obtainable from Mary Glasgow Publications, Kineton, Warwick. It is commended by Romans, Anglicans, Free Church and even the Times! Evangelism may well be simmering somewhere

but within the last year or so the Archbishops' Council for Evangelism was closed and no new powerful initiative seems to be reaching the grassroots. We need a stream of sensibly trained lay people to reinforce the clergy. Yet we have been slow to recognise this. I believe we have a large number of knowledgeable lay people who are willing to be involved in evangelism. But the Church has never sincerely accepted this fact.

Looking Forward

I hope we shall have a long period of quiet and freedom from divisive schemes so that the two Es can be adequately dealt with. We have given much time, thought and paper to secondary problems of our Church but not enough to education and evangelism which are going to be needed if the Church can go forward in even greater strength.

With all the advances in photographic science (the whole range of producing pictures with sound), it should be possible to equip our teachers with necessary aids instead of the faded, old-fashioned books or modern confusing literature.

Parish priests must be allowed and trained to educate their good laity in being teaching partners.

So, above all, peace please so that we can redeploy and re-provision all our forces.

A YOUNG SERVER WRITES ON YOUNG SERVERS

Allan Sharp

Serving is an art anyone can participate in, of any age, size and colour. I myself started at nine years old, serving at my local church with two other youngsters, who were 7 and 8.

I am now 13, and sometimes I remember the funny moments, such as when for a Christingle service I got the cross tangled in the Christmas tree and ended up with a decorated cross.

I think young servers should be encouraged, as many servers (I hope they will forgive me for saying so) are getting older, and replacements should be found. I think if us youngsters encouraged our friends to come to see what goes on in church I am certain many of them would like to start serving. I have encouraged one boy to start serving and he got plunged in at the deep end, as there were only he and I there. He was an acolyte on his first day.

If we young servers keep serving we shall in our old age be able to look back at our childhood and remember them by serving.

AN OLDER MEMBER CELEBRATES FORTY WONDERFUL YEARS

On June 17th the Chapter of Our Lady and S Thomas of Canterbury, Northampton together with servers from Bletchley and Milton Keynes will have a Chapter mass to celebrate Brother William Whallery's fortieth anniversary as a member of the Guild. It takes place in Shenley Church where he now assists the priest in charge each Sunday. Brother Whallery hails from Whalley in the Diocese of Blackburn where in June 1940 he joined the Chapter of S Barnabas, and was a member of that Chapter for 37 years. From 1952 to 1954 he was Secretary of the Chapter of S Anthony of Egypt for the British Forces in the Suez Canal Zone. Formerly a member of the Community of the Society of the Sacred Mission, he is now with the Oratory of the Good Shepherd. A Life member of the Guild of 15 years standing.

YOUNGER BROTHERS

By Tiny

In the last Younger Brothers we welcomed our new members and then had a look at what the Guild is and what it means to be a server. We also had a simple competition, the results of which I promised in this issue. However, because of the early date of publication, I am having to put pen to paper before you have even read the last issue. So your letters and results will have to be held over until next time.

Standing on Ceremony

I wonder how many servers you have got at your church? If you belong to one of the larger parishes you may have 30 or even 40. On the other hand in a small parish there may be only three or four of you. I am sure that you will be pleased to know that we now have a large number of young brothers in the guild. In fact 67% of the new members are under 20. This is a very encouraging sign, although I am very sad to say that some parishes will not have boys serving. When I tackled a priest over this matter he stated that they had tried 20 years ago but found that boys were not reliable, could not get up in time and that it wasn't dignified to have them serving at the Altar of God. I've never heard such rubbish in my life. I would say that boys can be just as reliable as men — if not more so. Some other churches do not want to be bothered with training boys, only to find that they move away when they go in search of work. This seems a very poor excuse and a most uncatholic attitude. If you read the Guild Collect in your Manual (as we should every Sunday) you will see that it says that we are "following the example of the holy child Samuel". He was a boy when he served God in the Temple, so who is to say that no boy may serve at the altar?

Chapter Meetings

As members of GSS we should try to attend the local chapter meetings. These are usually held at regular intervals; the servers from a number of churches making up a chapter.

Each chapter has a name, such as that of a saint or mystery of the Faith — do you know yours? The meetings can be very enjoyable and good fun — as well as showing us that there are more servers in the world than at our own church. It always saddens me to find that in some chapters only the older ones attend and do nothing to encourage the younger brothers. But there are many good chapters and I hope that yours is one of them.

The meetings usually start with the Guild Office (which is the special service of the Guild, not — as one younger brother once thought, a place for transacting business) followed perhaps by Benediction of the Blessed Sacrament. After the service there are usually refreshments and then someone shows a film or gives a talk on some subject to help us deepen our faith or improve our serving. Sometimes the younger and older brothers meet separately. In the summer there are usually trips to places of interest.

School Bullies

I once knew of a server who, when he heard that there was to be a big outdoor procession, suddenly developed a serious illness which prevented his taking part. However he recovered so quickly that he was able to play football the next day. Of course, this was all put on and the truth was that he was being bullied at school for

belonging to the church. He was afraid of being seen in the procession because the lads at school would 'beat him up'.

I wonder how many have had that experience? I suppose that it is worse if you are the only one in the class who is a server. If there are a few of you, then you can stick together, because there is always strength in numbers.

But what can we do about the problem? I am tempted to say that the real answer is to encourage more of your friends to come to church (that's how I started — the person who first encouraged me has regretted it ever since!) but that does not really help the black eye you may have got yesterday does it?

The thing is, not to give in to these people because bullies are usually cowards at heart. It is not that they think that the Church and the Faith are silly, soft and only for girls — although they will often say that; but that deep down they may just admire something about our life and our faith that they haven't the courage to look for in themselves. The Faith is not an easy or soft thing, in fact it can be very hard to follow at times. But we will always have Our Lord's help to bear our cross and "come after me". If we look at it this way and show that we shall not be moved from doing what is right, then one day they may do the same.

Summer Competition

For the older ones 14+

Write a few lines on how you think we can help to spread the Faith in the 1980's. Will modern services help? — Tiny doesn't think so.

For the Younger ones

Either do the same as the older ones or:

Draw a simple cartoon type illustration (not too big) that could be used in future issues. Tiny can't draw you see.

Please send entries and all other letters as soon as possible please to Tiny, c/o The Editor, Fr Varney. The address is inside the front cover.

FOR THE YOUNGER SERVERS

Derek Jay

Punk Sound

When a Punk group makes a record, the song is sung once (after several rehearsals) in a recording studio. Thousands of discs are made. Anybody, anywhere, at any time can put a disc on their turntable and hear the sound made by 'Clash' or whoever when they made the original recording.

Action Replay

The Mass is like that. Two thousand years ago, on a lonely hill outside Jerusalem, Jesus died on a cross. He told his friends to eat bread and drink wine 'in remembrance of me'. The word 'remembrance' meant more than we mean by it. In the Greek in which the gospels were written, it is the word 'anamnesis' (we get 'amnesia' — loss of memory — from it) and it means something like an 'action replay' such as you get on Match of the Day. What happened once is played through again so that we can appreciate what happened, so that it becomes more real to us. Everytime a priest goes to the altar to offer mass we get an action replay of Jesus' sacrifice for us. "Day by day upon our altars that same sacrifice renews" as we sing in our Guild Office Hymn.

Gift Wrapped

Primitive people thought they could please God by offering him a sacrifice. Just as we show people we love them by a present on their birthday, so people gave sacrifices as gifts to their gods. An animal would be killed and roasted and the worshippers would eat its flesh to share it with God. From that rather crude idea came the idea of sacrifice, which people believed in when Jesus was alive on the earth: He offered his own life to God on the cross and told his friends that they would share in his sacrifice and take his power and strength into their own lives when they met for communion.

It Took Guts

Early Christians risked their lives to be at mass. Christianity was illegal until 312 AD in the Roman Empire and the Romans had some strange ideas. They accused Christians of drowning babies (baptism), or being cannibals (because they claimed to eat the body of Jesus in communion) and of following a criminal (because Jesus died a criminal's death by execution). Because they refused to worship Roman gods, Christians were called 'atheists' (people who don't believe in God). The mass was outlawed. It was called 'an illegal assembly' as we have actual details of a court case where forty Christians were arrested on Sunday, February 12th, 304 AD in a house in Abitana, North Africa. Their crime? They were celebrating mass. Felix, the lay reader, defended himself before the judge saying that he couldn't be a Christian without weekly attendance at mass. Receiving communion was what made him a Christian. His sentence was to be beaten to death by clubs. His seven-year-old son, Saturninus, had his nose and ears cut off and was left to bleed to death in prison. That's what it cost to be a Christian. It took guts.

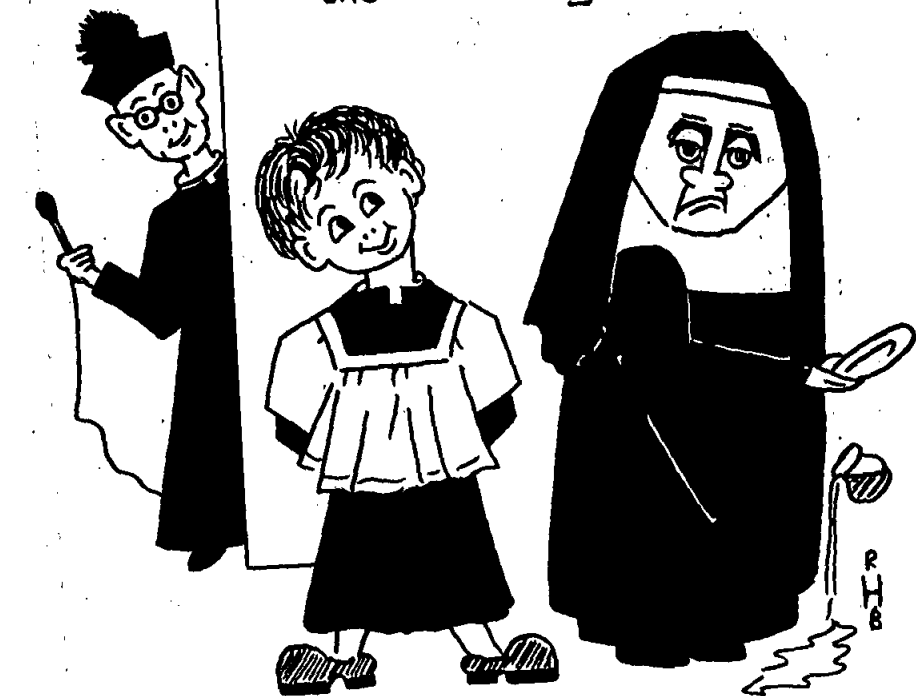
Easy

Nowadays we have it so easy, don't we? In many churches, mass is offered at least twice on a Sunday and often on every weekday too. And yet people stay away because it's raining or they stayed up late the night before. We might get laughed at in school for going to church but we don't risk being beaten to death by clubs. A friend of mine is a priest of a parish in Central Africa and some of his people think nothing of a ten-mile walk to church every Sunday to their nearest mass. What does it mean to us?

Party Invitation

Imagine inviting all your friends to your birthday party. All the food is laid on and you've set up a small disco. But only a few turn up. You would be hurt. And your friends who did come would feel let down too. The Mass is our party to celebrate the life, death and resurrection of Jesus. The vestments and robes worn by priest and servers are a sort of party clothing. Like the record or the action replay, Jesus' own life is offered for us to receive. We will naturally want to be there so as not to let him down and not to let down our fellow Christians. That's why one of the rules of the Guild is that we attend mass every Sunday. That's why the series three order of mass says, "It is not only right, it is OUR DUTY AND OUR JOY".

"Come on, Sister,
be a sport and tell us
the Nun's story."



KNOW YOUR BIBLE (32) – 2nd & 3rd Letters of John – FAITH AND TRUTH

Canon W H. Barnard

At the first sight these two short letters may both seem to be personal – one to an un-named lady, and one to Gaius. But the 'Elect Lady' of the first letter is almost certainly a Church personified, for whom the author had an important message. The members must stick to the Faith and Truth which they have learned from their first Christian teachers. False disciples are travelling about and denying the Incarnation, "Jesus Christ came in the Flesh". This is indeed "Antichrist" whose coming has been foretold by our Lord Himself. We know the Truth, says S John, as it was from the beginning; the Son of God took our human nature and lived amongst us as a genuine man. This is the teaching we heard and must hold on to, keeping His commandments, and above all the command of charity and goodwill to our fellow Christians on which so much stress was laid in the first letter of John.

In the third of these letters, we hear the names of people of whom we know nothing further. We get a glimpse of the "bossy" Diotrophes, who talks nonsense and is malicious and a nuisance in general. Demetrius on the other hand can be relied upon to speak the truth. These two, and Gaius were evidently leaders of the local Church or congregation.

We know little about the organisation of the Church between the time when the original Apostles, the Twelve, died, and the days when we hear of Bishops ruling the Church and governing their clergy and dioceses. These letters were written when people called "presbyter-bishops" were in authority – our word "priest" is short for "presbyter". The writer of these two letters calls himself "the Presbyter", or "the Elder", and it is usually held that he is not the same as S John the Apostle.

Perhaps their authorship must remain a mystery, at least for the present, but whoever he may have been, his letters are full of faith and fervour and played a vital part in dangerous days keeping Christians firmly to the Truth. The author has authority over the Church, to which he writes and is not so old as to be unable to travel, for he hopes to visit it shortly. To prepare for this visit it seems he writes one letter to the Church itself and another to an individual member of it. We need the same message today. Hold fast to the Christian Faith and Truth as we have received them.

Canon Barnard who has contributed articles for the magazine for the past twenty five years, is appealing for £8,000 to retille the roof of Hinton Martel Church. Donations can be sent to him at Hinton Martel Rectory, Wimbourne, Dorset.

EASTER TRIUMPH, EASTER POWER – DO NOT BE AFRAID, GO AND TELL

Easter Festival and Annual General Meeting at Queens Gate, 12th April 1980

Servers and friends from all parts – the North, the West Country, South and East, and of all colours – came to Queens Gate on Easter Saturday. A great fine, sunny Spring day helping to enhance the joyful and happy spirit of the festival. Once more the great church of S Augustine was filled to capacity both for the eucharist and the afternoon office. The Warden, Father David Moore, welcomed

everyone before the mass began with the Easter Anthem, "Regina Caeli" at 11 30 am. The Guild choir and four cantors in copes led the singing, the Warden was the celebrant assisted by the vicar, Father K V Hewitt and Father P Blagden-Gamlen. The Chaplain-General, Father Treadwell as usual at the organ gave a great lead to the inspiring singing of so many men's voices. Members of the Chapter of S Melitus formed the serving party both at the mass and at the office. Over five hundred received communion, an inspiring and devotional act, but it would have helped to have had more priests assisting to shorten that half hour period.

Lunchtime saw many friendships being renewed as brethren met others from distant parts of the country.

The Annual General Meeting

The hall of Baden Powell House was filled by 2 30 pm for the meeting. The Warden, Father Moore in the chair was supported by the Chaplain General, the Secretary-General, Brother Howard Gadd, the Treasurer General, Brother W Ogden, other officials and some twenty-five Councillors. Father Ford, Chaplain to the Candidates for Ordination Fund was unable to be present as were some ten Councillors.

The Chaplain General led the opening prayers. The report in the Summer issue, 1979 of "The Server" was accepted as Minutes, and the meeting also accepted the Annual Report for 1979, as printed in "The Server", Spring 1980, and presented by the Secretary-General. The Warden thanked Brother Gadd for his lucid and full report and for the work that he has done for the Guild.

The Treasurer-General reported on the Guild's finances, as printed in "The Server". He asked for slight amendments to be made as a result of the report of the Auditor, Mr Cyril Lynn.

Page 23 Balance Sheet. Stock, medals etc read	£880.20
Cash — Current account read	252.09

Page 24 COF Fund. Expenditure	
Add. Deposit a/c Balance	£2,390.24

The year had been an exceptionally good one, with balances in both Guild and COF funds, allowing for additional investments to be taken.

He expressed thanks to Brother Gadd for the sale of Christmass cards which brought in a profit of £210 — a marvellous effort. But "The Server" position was not so rosy as 1978, when we made a loss only of one pound. He thought that losses should be taken over three years. The average for the last three years was £236 per annum. In 1979 the loss was £214. The position could be better, if every member took a copy. The Father Fox Memorial Fund now totalled £424.57. The Frank Hewlett Fund stood at £87.92, he asked for suggestions as to how this money could be spent.

He also presented the COF accounts, and listed the investments as:

C of E Board of Finance	£3247.00
Walsall Corporation Loan	800.00
United Dominions Trust	2900.00
Coventry Building Society	1000.00
12% Exchequer Stock	3000.00
	<u>£10947.00</u>

Concerning "Server", finances the Distributor, Brother Edwards, asked for bulk orders, not single copies, in order to substantially save on postage, and this was supported by several present, though some reported that several Chapters were refusing to take the magazine. (How do they know how the Guild works and lives?). The Warden appealed for ideas as to its distribution and circulation to be sent in to the Secretary-General.

In the COF accounts some ambiguity in the "ties" items was noted. "We are tied up," said the Warden. The Treasurer explained that they referred to two orders.

The accounts were accepted with thanks to the Treasurer and the Auditor.

Brother Stanley Wilcox, as Secretary of the Candidates for Ordination Fund presented that report and expressed thanks for the love and cooperation he received in the exacting job of organising the Fund for the benefit of brothers, who had offered their services for the benefit of the Church. Among those supported was a brother from South Africa, desperately short of money, and our help was greatly appreciated.

Father Varney presented the "Server" report, saying that he hoped that the magazine would include items instructive, informative and provocative, dealing with matters of import in our Church life, though some pruning of pages may be necessary to help the financial position.

Some discussion took place on a recent article. It was pointed out that items included did not necessarily represent the official views of the Guild, (The Editor is in a tiny white sheet).

Concerning receiving the Blessed Sacrament, the Warden said that it seemed that more people came to mass in the evening on Holy Days than in the morning, and "I don't always think that it is due to idleness. I find that in my parish, which is down-town working class and not middle class Anglo-Catholic, that to sacrifice "Coronation Street" is sometimes a bigger sacrifice than getting up early in the morning."

THE WARDEN'S ADDRESS

When I was a lad I went to school on a tram car, they were great things to go to school on because they were open upstairs, back and front, and every day on the tram car, where I used sometimes to be learning my Latin verbs, I used to pass a large cemetery, a great place it was, with tier upon tier of mighty Victorian monuments, of former members of the Bradford Wool Exchange. If you had been rich you were buried at the top, the poor at the bottom, and that was liable to flood. I saw only the other day an appeal to preserve the broken columns and half veiled urns and all the lovely funereal art that the Victorians were fond of, vandals have got in, and the whole thing had gone bankrupt. There it was, there it is and I passed it every day, dust and ashes, all finished. The end of man's life with all its joy, troubles and triumph. Now we have been thinking of those women, who on the first Easter Day morning went to a tomb, and what a different place they went to compared with what I used to see every day as a lad from the tram car. The tomb they went to was a rock cave, belonging to a kind man, Joseph of Arimathea. Jesus had nowhere to be buried, just as he had nowhere to be born. He was born in a borrowed cave and buried in a borrowed cave. Thus the holy women came to the tomb of Jesus, and we are told that when they got there the angel of the Lord rolled away the sealed stone and sat on it! I like that little detail of Matthew, I think it is delightful. The angel had rolled away the stone and then sat on it.

Whether it was from heat exhaustion I don't know. He told the women that they had nothing to fear and invited them to see the place where Jesus had laid, and told them to go quickly and tell his disciples the good news of his Resurrection. We are told that off they went with awe and great joy, and as they ran Jesus met them and said the four words "Do not be afraid".

Those words occur time after time in the Scriptures, they are a great clarion call to Prophets, to leaders and to others, "Do not be afraid". At Mary's Annunciation "Do not be afraid", and Christ says that to the holy women and through them to us all "Do not be afraid". Whatever fears we have got about the future, about our children, about what is going to happen to us as individuals or as a nation Jesus says to us on Easter Day "Do not be afraid". We have his reassurance amidst all our fears that He is alive for evermore and that life here on earth can be transfigured by his Risen Life. Our life is given new richness and new meaning. There are moments in our lives when we experience this abundantly. A sort of glorious Now of perfect health, physical and spiritual and of perfect vigour. I am sure all of us have experienced this during our keeping of Holy Week and Easter. Perhaps it was when we rose from our knees after making our confession as part of our preparation for Easter — I hope we all did, because all we members of the Servers Guild have subscribed unreservedly to Catholic faith and practice. I sometimes suspect that many servers like many members of congregations have lapsed from the Sacrament of Reconciliation, the Sacrament of Absolution, giving what title you like. I sometimes feel that a lot of servers, who are fond of parading about are not quite so fond of parading to the Sacrament of Penance. So I say lets have a bit less of prancing about and a bit more penance, and I can say that from pastoral, priestly experience.

Our experience of that glorious Now may not have been at that moment but it may well have been at some other points in our Holy Week and Easter celebrations. At such moments and at other times, Christ rises in our hearts, stirring our minds to good desires, starting a whole train of new thoughts and consequent actions, and giving the power to see them through to the end.

So Christ says "Do not be afraid". He can make something of the most unlikely material, despite our sins and our failings, our inherent defects. He can transform us.

Now we who are servers stand near the altar, where the Risen Christ comes daily in the Mass. He comes on cold wet mornings and cold dark evenings as well as he comes on sunny and warm ones. He comes on Easter Day but he also comes on the middle Wednesday in November, when things are not quite so exciting outwardly. It may fall to us as servers to be responsible to keep the daily mass going by undertaking to serve regularly and reliably on a particular day of the week. Be that as it may we serve at the altar and we receive Christ in Holy Communion, and thus we lay our hearts wide open to the transforming and transfiguring power of his Risen Life, and when that happens we shall be renewed and thus the Church will be renewed. Now the Church of God is not going to be renewed by Pope John Paul II, or Archbishop Robert Runcie, not going to be renewed by new liturgies, by new prayers, it is not going to be renewed by new clothes (Father paid £50 for a cotta that he bought in Rome), it is not going to be transformed by anything like that at all, but the Church of God is going to be transformed and renewed by YOU.

Cardinal Newman was very fond of using some words, which come not from Scripture, but from Homer — "They shall know we have returned". Let's make sure that the world will know that we have returned, returned from the Resurrec-

tion Meeting Place — the altar, that we have not been about some old routine, that we have in fact met the Risen Christ at the altar in Holy Communion.

Now after the women had been told not to be afraid, they were instructed to do something else, they were told to "go and tell". We are not to keep this priceless truth to ourselves: We are to have what is known in the sales world as aggressive marketing. Aggressive marketing of this wonderful commodity of the Risen Christ and his transforming power. Christ within us and surging through us, which shakes us out of our old habit of life, with which we are sometimes so readily content.

Tell the world of the power, strength and peace of the Risen Christ. The world will not find it in drugs, in self-centered occupations, and in the selfish exercise of sects and religious cults, but will find it in the Risen Christ. It is the supernatural life and our life ought to bear something of that triumphant quality.

So my message to you as your Warden is, let your life be transformed by the Risen Christ, in small things and in large things, in great moments and in ordinary routine moments, and then you will be renewed and thus the whole Church will be renewed.

The Chaplain-General thanked the Warden for his inspiring address and for his leadership of the Guild.

Elections of Officers

The Council's re-election of all the Guild Officers was confirmed, and all were thanked for their work in the past year.

Admission of Female Servers to the Guild

The Warden then spoke on the question of admission of female servers as members of the Guild. He stated that the Council had laboured long and hard over this question. The Council had no desire and indeed has no authority, obviously, not, to say that there should be or should not be female servers, what the Council is concerned with is the life and the future of the Guild. That I think is something rather different, and such was the reaction, the Councillors were asked to take soundings up and down their areas as to what their Chapters' reaction were regarding female servers being admitted to membership of our guild. They came back on the whole with the reaction that it still was very much a dividing matter up and down the country, and so having thought about it and talked about it the Council were tabling a resolution.

"This General Council, believing that there is, at this time, no large majority, in favour of admitting female servers to the Guild in the United Kingdom, resolves that it will reconsider the position in Autumn 1983. If at that time there appears to be a sufficiently large and favourable majority then Councillors, through Chapter Secretaries, will conduct a referendum with the intention, if appropriate, of presenting the 1984 Annual General Meeting with a proposition to admit female servers from January 1, 1985"

In the discussion the position overseas was raised, but the Guild there is governed by District Councils over such action. Female servers would of course be welcomed when present at Guild services.

The resolution was carried by a large majority of those present.

Group Elections

The Secretary General said that all the present Councillors had been re-elected

to the groups that were due for such this year. He thought that it was a pity that only one nomination had been received for each Group. A nomination or volunteer for the Surrey Chapters Group would be welcomed.

After various announcements of festivals etc the meeting concluded with the Chaplain-General giving the blessing.

The Office

Servers and priests vested in the Church rooms and processed outside into the Church filling the majority of the Church; priests and choir in the chancel with four cantors in the Guild's copes at the chancel entrance. The Warden officiated, and after the Office a great procession was made in the surrounding streets, witnessed by many of the tenants of houses and passers by. Returning to the church for Benediction of the Blessed Sacrament to conclude yet another great Easter festival.

THE 286TH GENERAL COUNCIL, 15TH MARCH 1980

Thirty-one Councillors and officers were present at the Council, presided over by the Warden, Father Moore. Apologies were received from Father Ford, Chaplain COF and Father Varney, Editor "The Server", and from five councillors. The Chaplain-General, Father Treadwell, led the prayers.

It was remarked that the Autumn Festival at York had been very successful — a glorious day. Some problems, but none serious. It was unfortunate that the Dean and Chapter had felt that the choir would be adequate; on such occasions the nave altar is generally used.

The Southwark Diocesan servers festival at Epiphany have gone well; numbers increased and 150 attended the Office.

The Secretary General reported that all arrangements had been made for the Easter Festival and Annual General Meeting. Some improvements in the arrangements had been suggested and it was agreed to pursue these where possible. He stated that all the retiring Councillors had been renominated and were unopposed; no ballots therefore being necessary.

It was agreed to leave the Frank Hewlett Memorial Fund, standing at £87.92 earning interest, until it was needed.

The Annual Report was received, and the Warden expressed thanks to the Secretary-General for all his work and for the report with its interesting side glances on the life of the Church of England as a whole.

The Treasurer General, Brother Ogden, presented the accounts (subject to audit). He regretted that there was an error in "The Server"; the Christmas cards had sold well, and during the year a bequest of £320 had been received. The question that the Guild vestments etc should appear as current assets was raised and the Treasurer agreed to take advice on this. Brother Perkins agreed to take photographs of the copes for insurance purposes.

COF Account showed that in spite of increasing our gifts because of the Fund's 75th anniversary, or perhaps because of it, gifts had increased. The fund income amounted to £4,041.

"The Server" account showed a loss of £215, having been hit by postage and printing increases. However, it was hoped the 1980 increase should at least keep the account out of the red.

A report on The Candidates for Ordination Fund was given by Brother Wilcox, who said that the fund had already received £1025 this year up to 15th March. It had been agreed to give a new minimum grant of £150 per annum for single candidates and £200 per annum for married ones.

Brother Edwards, "The Server" Distributor gave the report on "The Server" for Father Varney. He said that there were still 25 chapters who did not take the magazine, and 650 copies had not yet been paid for this year. Councillors were asked to try and get more subscribers, and he agreed to insert an order form with every bulk order he despatched to help with this.

It was agreed unanimously to re-elect the current Guild Officers and to re-appoint the Editor, "The Server", the Secretary COF and "The Server" Distributor.

The Secretary General produced a sample Christmass Card, similar to 1979, and to sell at 7p each. To print a nativity scene rather than a prayer would be too costly.

The question of Guild Membership was next considered, and after a long debate, conducted at a high level, and demonstrating the deep concern of many councillors about female servers being members of the Guild, the Council agreed to put a motion to the Annual General Meeting. (The motion is printed in full in the report of that meeting elsewhere in this issue).

The Secretary General reported that final arrangements were being made for the Autumn Festival in Salisbury Cathedral on October 11th. Tea would be available in the Chapter House after the Office.

He reported that Dutch Old Catholics were joining the Guild. The card "Prayers before and after Serving" had been reprinted, and there will be a reprint of the Guild Office, words only, and that will contain those prayers and Benediction.

The Chaplain agreed to consider a new Guild Hymn Book and to report back with recommendations.

Brother Perkins stated that he was awaiting information concerning the venue of the Scottish Guild of Servers festival. Notice was given of other Festivals that had been arranged.

OBITUARY

Ambrose Crawley

Brother Ambrose joined the Guild in 1968 and became a tower of strength to the Chapter of S John of Jerusalem. Members of the Chapter were at his funeral at S Andrew, Nottingham.

In a tribute to "a unique and colourful character, the like of which we shall not see again" Father C M Byers at his funeral spoke "of the Colonel's. (He had an army career in the Royal Artillery) individuality, even eccentricity, but those who knew him well discovered a man of wit and humour, intelligence and compassion, one who always had the courage to stand up for what he believed in.

He was not accepted for ordination, yet his ministry as a layman led him to a long and happy connection with the London church of S Mary Woolnoth and to devoted work with the North Queensland Auxiliary.

A good, kind, honest man and brother of the Guild. Our sympathy goes to his wife and family. We commend him to God's gracious mercy."

Arthur Goodall

With deep regret we report the passing of Brother Goodall at the age of 95. He joined the Chapter of S Laurence, the Deacon, Reading on May 13th 1903 with roll number 991. From the records he was the oldest member of the Guild in age and service and until a short time ago still served.

JW Hamilton

We regret to learn of the death of Brother Hamilton, a long standing member of the Chapter of S Luke, Kettering.

A brother, who lived a full life for Christ, a worker in the North and Birmingham with the Industrial Mission for many years, a Police Court Missioner and a Probationer Officer until he retired five years ago. He joined the Guild in 1923. A Reader for 49 years and well known for his work with Young Offenders; he gave his name to a House for the care of them. He will be greatly missed. We extend our deepest sympathies to his wife.

CHANTRY BOOK

Brethren, let us pray for the souls of our departed brothers:-

JANUARY

Arthur F Goodall

APRIL

Richard Cocks

FEBRUARY

A J Davis

E W Downing, Priest

JW Hamilton

Jack C Knibbs

Joseph H Podmore, Priest

Geoffrey Willard

SEPTEMBER

A F M Guy

W Pickard

OCTOBER

R L Hilditch, Priest

MARCH

Ambrose Crawley

Edward G Duffett

Donald Faithful

Raymond C J Smith

Ian R Viall

Geoffrey Willbed

Albert J Young

NOVEMBER

Ernest Baker

E W Gillard

DECEMBER

Leonard Holton

May they rest in peace and rise in glory.

DIRECTORY

Chapter	Secretary
S Barnabas	P W Grant, 95a West End Road, Morecombe, Lancs.
S Anthony with S Patrick	C A B Greenaway, Webb's Extension, Plymouth, Montserrat W1
S Birinus	E Mardon-Mowbray, 41 Kelbourne Road, Cowley, Oxford OX4 3SQ
Holy Cross	J Journeaux, Flat 5, 4 Gloucester Terrace, St Saviours, Jersey C1
S Denys	C Johnson, 21 Woodward Road, Prestwich, Manchester M25 8TO
S George	A Porcher, 78 Tollfield Road, Boston, Lincs.
S Hugh and All Saints	M J Spivey, 96 Little Marlow Road, Marlow, Bucks
Our Lady & S Eadburgh	J Barnett, 5 Francis Road, Carlton, Notts NG4 3DS
Our Lady & S George	M Bennett, 6 Launceston Close, Southway, Plymouth
Our Lady of Lincoln	I Beckwith, 20 Curls Close, Lincoln
S Lawrence	Fraser Grant, 16 St Andrew's Close, Holt, Norfolk
S Paulinus	S Woller, Whitehaven, Milfied, Yorks
S Peter the Apostle	A Merrish, 36 Brownings Avenue, Chelmsford, Essex
S Stephen Harding	R M Downes, 12 Greenhill, Damory Down, Blandford Forum DT11 7TX
S Wilfred	C Wroughton, 11 Taddington Road, Eastbourne
S William of York	Councillor D Lester

FORTHCOMING EVENTS

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

1980

- June 7 Group 1 Festival, S Lawrence, Hawkhurst
 North Eastern Festival. Newcastle Cathedral. 11 30 am High mass
 2 pm Meeting in Library — Speaker, The Warden. 3 30 pm Office
 Group 2 S Mary Ashford, Kent 7 30 pm
- June 10 London Festival of Christian Unity — S Peter Clerkenwell. 7 45 pm
 Office and Benediction
- June 14 Group 9 Festival. Reading
 S Bartholomew, London Road 11 am High mass
 S Laurence the Deacon, Friar Street 3 pm Office
- June 28 Glastonbury Pilgrimage — The Bishop of Gloucester
 Sussex Servers Celebration — Arundel Church and RC Cathedral
 11 30 am Solemn Eucharist — The Bishop of Chichester will celebrate
 and preach. 2 30 pm The Warden will lead procession from Church to
 Cathedral for 3 pm Office. Preacher — The Bishop of Arundel and
 Brighton
- July 1 Group 11 S Peter, Devizes 8 pm
- July 5 Summer Pilgrimage to Our Lady of Egmont — Preacher The Bishop
 of Leicester
- July 12 Joint Chapters meeting at Aylesford Priory 3 pm
 Wessex Triennial Summer Festival — Romsey Abbey 7 45 pm Office
- Sept 13 Groups 17 & 23 Festival. Lichfield Cathedral. Noon Eucharist, The
 Bishop of Wolverhampton presiding. 3 pm Office. Preacher — The
 Bishop of Wolverhampton
- Sept 20 General Council
- Oct 11 AUTUMN FESTIVAL SALISBURY CATHEDRAL
 Noon Eucharist. The Bishop of Salisbury celebrating and preaching
 3 pm Office
- Oct 25 North Western Chapters Festival. S Thomas, Stockport. Noon Eucharist
 Preacher — The Warden. 3 pm Office
- Nov 13 Catholic Societies Requiem. S Alban, Holborn 7 pm. Preacher — the
 Revd A J Behrens

1981

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



FESTIVALS

Eastern Area

This annual festival on Easter Monday was held in S James the Great, Colchester with the Bishop of Bradwell celebrating the high mass and preaching a truly inspiring sermon, reminding all of the dignity of serving without fussing. The Rector, Canon Turner and the Revd F Oswin assisted at the mass.

After lunch in the parish hall a procession was made to the church for the Office, when the Chaplain to the S Cedd Chapter, Father Goulding officiated and the preacher was Father Ford, COF Chaplain. The deputy Chaplain, Father Lansley officiated at Benediction.

Tea followed for the very large number who had attended the festival including servers from three Groups, the Secretary General and four Councillors. Glorious sunshine and a great festival of the Resurrection.

Truro Diocesan

The Prince of Wales, Duke of Cornwall attended a Thanksgiving service in Truro Cathedral in May to celebrate its centenary. The first event in the programme was in Easter week when some 150 servers and priests went on Pilgrimage to the Cathedral to sing the Office, at which Father Ellis of the S Michael and S Petroc Chapter officiated. The Warden, Father Moore, preached a challenging sermon on the implications of Easter. The six Chapters were represented besides a large number of friends and relations. Councillor Kenneth Paynter organised the event — he himself completed fifty years as a server at S Ives Church on Easter Day. Congratulations.

NEWS FROM THE CHAPTERS

S Barnabus, Blackburn

S George, Preston was visited for the Office in January, when a sermon based on the third object of the Guild was given by the Chaplain, Father Robinson. At the AGM afterwards grateful thanks were expressed to Brother W Howard on his relinquishing the post of Chapter Secretary after 22 years. The Chapter now has two Councillor Edwards in its area — the Group Councillor and the Server Distributor.

S Birinus, Oxford

A dinner and dance was held in S John's Hall, Kidlington where members, their wives and friends enjoyed a very pleasant evening.

The Winter and Spring meetings were well attended: Requiem Mass at S Mary, Barton; Patronal Festival at S Peter, Wolvercote; Office at S Francis, Cowley; mass at S Michael at the Northgate, Oxford (celebrated by our chaplain, Fr P Hunt) followed by the AGM.

All the officers and committee were returned for 1980 with the exception of the secretary, Brother K Clarke. He has held the office of secretary for several years and membership has doubled during his term of office. Brother E Mardon-Mowbray who has been treasurer is the new secretary and Brother C Smith is the new treasurer.

The death of Brother Jack Knibbs in February was a very sad loss to this chapter, of which he was a member for many years.

S Cennydd, Swansea

Since November the Chapter has met at S Nicholas on the Hill, S Thomas, S Mary and Clyne Chapel, Blackpill, when addresses were given by Fathers P. Morgan, J Griffin, R Williams and A Pierce. The AGM was at S Mary's in February when Father Wayne Brinson was elected Chaplain. To mark its Silver Jubilee the Chapter has sent £100 to the COF.

S Chad, Coventry

After an interval of fifteen years we visited the Cathedral in February, receiving a welcome from the Canon Paston, Father S L King, who preached at the office at which the Chaplain officiated. This was in the Lady Chapel.

Our 66th Annual General Meeting took place at S Mary Magdalen, Chapel-fields, in March. Membership is now 65, and there is a balance in hand after a substantial donation to COF. Father Ken Hagan was elected Chaplain. Father Hartley officiated at the office when Canon A S B Rowe preached. He is a former lay brother of the Chapter.

S Denys, Manchester

The Bishop of Hulme preached at our festival service at S Augustine, Pendlebury on the feast of Charles, King and Martyr. The AGM was held at S Crispin, Fallowfield when the Councillor was present and we considered women servers as members of the Guild.

S Justus, Swanley

The Chapter continues to meet monthly and has sung the Office at S Mary, Bromley and The Good Shepherd, Blackfen. At S Paulinus, Crayford, after the office at the AGM, all the officers were re-elected. Members spent a happy day at the Easter festival and AGM.

S Laurence the Deacon, Reading

The AGM was held in January at S Peter, Earley when Canon M Brunsdon was elected Chaplain. It was reported that £100 had been sent to COF. It was agreed that all priests associate should be assistant Chaplains of the Chapter.

S Lawrence, West Norfolk

Servers from a wide area joined together in S George, Hindolvestone in January when the vicar, Father Pagan, celebrated the sung mass and also gave the address. Father Bloom of West Runton, one of the original founders of the Chapter was also present.

Afterwards Father Stranack paid tribute to the work of Father Pagan as Chaplain, and he was presented with a book by Brother Fraser Grant. Father Pagan was instituted as rector of Campeltown and priest in charge of Islay in May.

The Chapter met at Great Ryburgh for the May Office.

S Michael and S Petroc, Cornwall

We regret that our Chaplain for three years, Father Edgar Bradbury has retired through illness, not only as Chaplain but also as vicar of S Issey and Little Petherick. At the latter he officiated at the Office last November.

Tribute was paid for his work in establishing the Chapter at the AGM at Newquay. Father Malcolm Ellis, Vicar of Egoahayle was elected Chaplain. That 25 plus have attended the office or mass involving long distances is a tribute to their keenness and the generosity of those with cars.

S Michael and Swithun

The Chapters communal preparation for Lent took place in S Mary the Virgin, Springbourne, with an address by Father Galloway, followed by Benediction. Stations of the Cross and Benediction in S Peter, Parkstone was the form of our Lenten devotion.

On Easter Monday many members enjoyed the mass at S John, Tisbury, followed by a visit to the Church Army Hostel at Oxford, where there is a Church Army GSS member. Many members of the Chapter are joining with others of the congregation of S Francis church on their visit to Assisi this summer.

FROM THE SECRETARY GENERAL

The Guild Medal

Misuse of the Guild Medal is deeply deplored. I have come across some lapsed members, who continue to wear this despite being lapsed and unpaid; thereby having no right whatever to continue acting as Guild members.

The Medal is a sign of active and fully paid up membership, and such continued use by those who are not now members, is a false representation of the Guild membership.

Members are given a Guild Medal, which remains the property of the Guild, and in all cases should be returned when anyone ceases to be a member or associate.

Congratulations

We offer our sincere congratulations to Brother H H Hammond of Farnham, Chapter of Our Lady and S Swithun, on his being awarded the MBE in the New Year's Honours list, for long services to the teaching of Arts and Crafts.

Christmass Cards

Guild Christmass Cards will be available again this year. They will be 7p each, with envelope, and will be ready for despatch during August. An early application is advised.

GUILD OF SERVANTS OF THE SANCTUARY

Date.....197.....

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

being a server at the church of

at.....and unreservedly accepting
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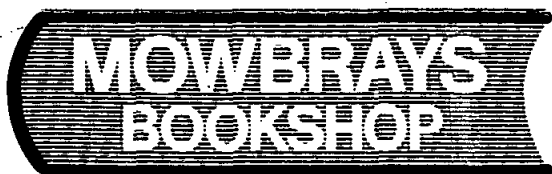
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