

THE SERVER

THE QUARTERLY MAGAZINE OF
THE GUILD OF SERVANTS OF THE SANCTUARY



Volume 15 Number 10
SUMMER 1991

GUILD OF SERVANTS OF THE SANCTUARY

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

Patrons

The Archbishop of Canterbury
The Archbishop of York
The Archbishop of Wales



Objects of the Guild

To raise the spiritual tone of altar servers

To promote a conscientious performance of the duties of altar servers

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

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Volume 15 Number 10 SUMMER 1991
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EDITORIAL

ONE MAN'S VIEW

Did you enjoy the Easter Festival at S Mary Magdalene, Paddington? How did you feel it compared with Queensgate? Was it easier or more difficult to find? Were there more or less difficulties finding food? Should we go there again? Where were the rest of you? The numbers seemed to be down.

Isn't it difficult to know whether the Gulf war has actually achieved all that was hoped for? How are the Iraqi Kurds and Shias going to manage without external support? Would a better and more lasting result have been attained, although it would have raken for longer, if we had relied on sanctions alone? Would individual suffering have been less?

You will see from the General Council Report that the Warden is to convene a Council Working Party to consider the future of the Guild. Have you any ideas for the working party to mull over? Has your chapter any ideas? Why not send your ideas to me, I can then collect them all for the Warden's working party and save him the job. It would clearly help in sorting the mail if letters were marked 'Working Party', wherever you preferred to send them.

Raymund J M Waker



FROM THE SECRETARY-GENERAL



Blazer Badges

Blazer Badges (see photo) can be purchased to order (allow 10 weeks for delivery, each badge is made individually) from Cllr M Bennett, 6, Launceston Close, Southway, Plymouth, PL6 6DD Tel: 0752 778432. The price is £15 which includes receipt, post & packaging plus a donation to COF of £1. Cheques or POs should be made payable to Guild of Servants of the Sanctuary.

WANTED for a church in Devon—a metal Alms Dish.
Offers please to the S/G.

The Guild Choir

The choir is still in urgent need of committed Tenors and Basses. The Secretary, Bryan Chilton, would be very glad to hear from interested members of the Guild. You will find his address and telephone number on the inside front cover of *The Server*.

Annual Subscriptions

It will be of great help if all chapters would remit the annual subscriptions as soon as possible after Easter and thus avoid a rush at the end of the year.

CHANTRY BOOK

Arthur Coleman
David Garrett
Brian Goodchild, priest
Bert Goody

Glenister J Green
M J Harvey, priest
Henry Hammond
James G Jackman

JANUARY

R C Waitland
R Watkins

FEBRUARY

R Calversbert
Arthur Holliman
D Linton
Henry K Maybury, priest
Anthony Prockter, priest
Margeson G Rutterford
Fred Shaw

MARCH

William G Arnott
Albert J Brown
Harry S Brooker
B Horseley
John E Hyde-Linaker, priest

MAY

Tink William

NOVEMBER

Frederick J Dodwell

DECEMBER

John H Sheppard



R.I.P.

Albert Brown

Albert died in March after a long illness bravely borne. He had been a server at All Saints in Huntingdon for many years before his retirement to Godmanchester where he was a faithful servant at S Mary's.

Brian Goodchild, priest

The chapter of S Etheldreda, Cambridge lost a good friend with the death of Fr Goodchild.

He was a member of the staff at Bury St Edmunds Cathedral before coming to the parish of Isleham. The chapter were always welcome and the Guild Office was sometimes sung in the church and sometimes in the remains of Isleham Abbey which Fr Goodchild was instrumental in retaining as a place of worship.

As a 'retired' priest he had much to do with S Clement's in Cambridge and, when that church was threatened with closure, he fought valiantly together with the parishioners to keep it open. His great love was music and he loved plainsong in general and the Guild Office in particular. He often acted as the sole cantor at chapter Offices.

Margeson Rutterford

The chapter of SS Felix and Fursey was sorry to learn of the death of Bro 'Marg' Rutterford on 7th February, 1991. He had been a member of the Guild since May, 1970 and was 81 years of age.

He had been a regular worshipper at S Mary, Lakenheath for many years. In addition to his serving duties, in his younger days he had been a bell-ringer, served as Churchwarden for some 25 years, in addition to other services as a Parochial Church Councillor.

He will also be missed by all the community in Lakenheath. In addition to being involved in many local charities, he was an expert botanist, a Warden of the Porrs Fen, a Fellow of the Linnaean Society and was an acknowledged expert on the flora and fauna of the Breckland.

The funeral was at Lakenheath on 13th February at which the chapter was represented.

Our sympathies are extended to his widow, Muriel.

John Henry Sheppard

The chapter of SS Michael & Petroc and the parish of S Mary Magdalene, Launceston, were greatly saddened by the death of Bro John, at the age of 73, in December 1990. This was the second bereavement of Guild members at the church within a few months.

After war service John joined the Inland Revenue, serving at Taunton, Launceston and finally at Birmingham.

I
AM
THE
RESURRECTION
AND
THE
LIFE
JAN 93

A loyal churchman, John was widely read in church matters and a great lover of Anglo-Catholic ceremonial. He had been accepted for training for the priesthood but, unfortunately, was unable to continue his studies. During his time at S Mary Magdalene he was a faithful server and member of the Guild of Servants of the Sanctuary and of the Confraternity of the Blessed Sacrament. He had also been Churchwarden, PCC Treasurer, member of the Deanery and Diocesan Synods and Chairman of the local Action Aid Committee.

A Requiem Mass was celebrated on Dec 19th, attended by Guild members, many friends including a representative of the local RC church of S Cuthbert Mayne with several of the congregation and friends from other local churches as well as from the Central Methodist church.

May they rest in peace and rise in glory.

EASTER FESTIVAL AND ANNUAL GENERAL MEETING

April 6th, 1991

This year it was concluded that, following members requests, it was time for a change from S Augustine, Queensgate. It was decided, therefore, to go to S Mary Magdalene, Paddington. The church was fully filled for both the Mass, using Rite A, and for the Guild Office, Procession and Benediction. However the numbers were considerably reduced, only about 200 attended Mass and the Guild Office, about 150 attended the AGM and about the same number robed for the Guild Office, Procession and Benediction. The PA system allowed us to continue joining in the hymns outside the church as well as inside during the procession. This was a considerable improvement on previous years when everyone has chatted to his neighbour during a so-called silent procession of witness.

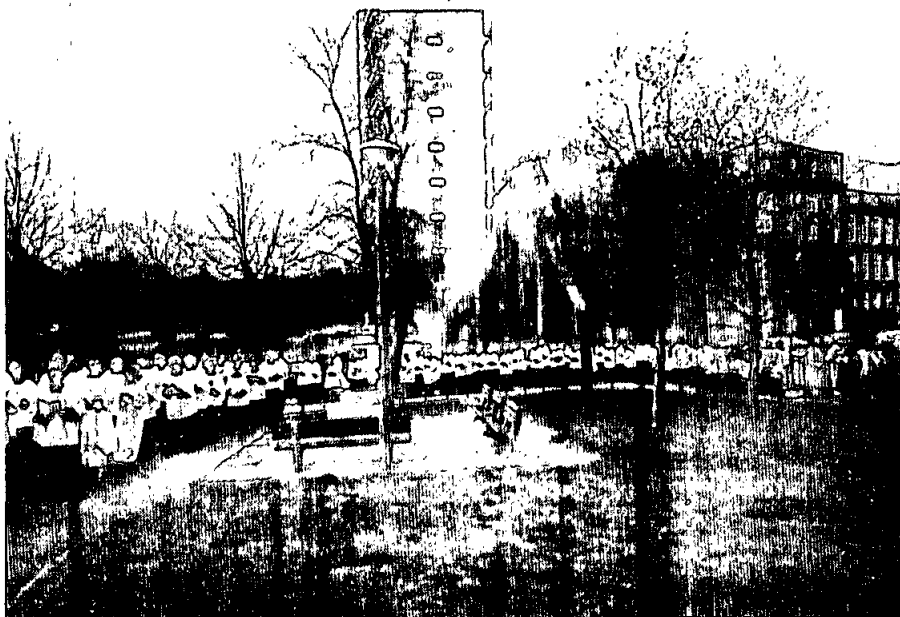
The Chaplain-General opened the AGM with prayers. The Warden then took the opportunity of thanking the vicar and churchwardens for making us so welcome. The Minutes of last year's AGM and the Annual Report were accepted.

The Treasurer-General presented the General and COF Accounts which were largely self-explanatory. Unfortunately the auditor had been ill and the accounts had not yet been audited. The meeting received the accounts and looked forward to their audit in the near future.

The Treasurer-General proposed that Messrs Harper, Broom and Roberts of 5 Bloomsbury Place, WC1 should be appointed as auditors. This was agreed.

Fr Ford, Chaplain COF, presented the COF Report for Bro Wilcox, Secretary COF, whose health prevented him from being present.

Bro Waker, the Editor, presented *The Server* Report. Both the COF and *The Server* reports were accepted. Thanks were expressed to the Chaplain and Secretary, COF, to the Editor and Distributor of *The Server* and to Titch, with the hope that it might be possible to revive him.



Part of the Afternoon Procession

The Warden's address is printed elsewhere in this issue. He opened his address by saying how good it was to have Fr Treadwell back with us again. He also expanded on his reference to an orthodox priest—An old orthodox priest in exile in France was one day tackled by a young man who said to him, "I can't believe in your God" to which the priest replied "That's as maybe but God believes in you". (cf Warden's Address).

The General Council's elections and appointments were approved Nem Con.

Fr Squire presented his report on the Young Servers Groups, printed elsewhere in this issue.

The Secretary-General reported that new Councillors had been elected for PG1—RP Primmer, PG21—AR Mays and PG22—G Wippell, all the other retiring Councillors had been re-elected.

Thanks were expressed to the Councillors who had not stood for re-election—D Crisp, R Ogier, and D Tilley.

Members were present from Berkshire, Brighton, Canterbury, Chester, Colchester, Coventry, Dartmouth, Durham, Felixstowe, Gloucester, Grimsby, High Wycombe, Redhill, Southport, Surrey and Wales.

THE CHURCH UNION

PRESIDENT

The Rt Revd Dr Eric Kemp, Bishop of Chichester

GENERAL SECRETARY

Mr Arthur Leggatt

The CHURCH UNION was founded in 1859 as a result of the great renewal which began in Oxford in 1833, to recall the Church of England to her true Catholic identity, and to ensure that the great truths of the faith are defended and shared with others.

In the 1980's we must not only defend our heritage but make sure that we take the initiative to go forward and bring the faith to others. The Church Union is fully committed to the Catholic Renewal movement, and the aims of both bodies can only be achieved if we have one single united and representative voice speaking on behalf of as many parishes and individuals as possible. The CHURCH UNION *is the only organisation* with the staff, the premises, and the experience that, with your support, can do this.

Join the Church Union, as an individual or by parish membership, and you will be forwarding the work of Catholic Renewal, qualify for the advice and assistance that the Union can give, and assist the work of THE CHURCH LITERATURE ASSOCIATION the only independent publishing house committed to the Catholic movement.

Write or telephone for membership details:

THE CHURCH UNION

Faith House, 7 Tufton Street, London SW1P 3QN

Telephone 071 222 6952

GUILD OF SERVANTS OF THE SANCTAURY
General Fund Accounts as at 31st December 1990

1989	INCOME	1990	1989	EXPENDITURE	1990
£		£	£		£
2,284	Cash on Current A/c.B/F.	3,142.02	220	Heating & Lighting	-
1,024	Cash on Deposit A/c.	1,084.11	324	Printing/Stationery	630.74
4,032	Subscriptions	3,853.81	228	Postage/Telephones	377.69
-	Legacies	-	981	Travel Expenses	825.55
389	Publications Sold	534.95	391	Exp. of Meetings	334.50
745	Life Members (New)	470.00	-	Advertisements	43.73
9	Donations	13.00	-	Donations	-
3,024	The Server	4,138.65	-	Festival Expenses	133.00
-	Sundries	3.00	-	Medals	706.53
-	COF	14.50	-	The Server	2,300.77
8,905	Dividends & Interest	11,622.25	243	COF	77.65
352	Festival Collections:		25	Audit Fee	-
	Easter & Autumn	195.35	127	Warden's Expenses	127.00
			32	Insurances	32.38
			-	Choir Expenses	-
			10,750	Trns.CBF Deposit A/c	13,000.00
			26	Sundries	812.23
			1,084	Cash on Deposit A/c.	1,150.09
			3,142	Cash Current A/c.CF.	4,519.78
		<u>25,071.64</u>			<u>25,071.64</u>

General Funds and Investments

Central Board of Finance – Deposit Account		78,750.00
10½% Exchequer Stock 1997	£ 552.95	Cost 500.00
12¾% Treasury Stock 1995	3,664.39	" 4,000.00
9% Treasury Loan 1994	2,200.00	" 1,650.65
8¾% Treasury Loan 1997	2,200.00	" 1,617.37
8% Treasury Loan 2002/6	2,200.00	" 1,431.28
Midland Bank Current Account		4,519.78
Midland Bank Deposit Account		<u>1,150.09</u>
		<u>£93,619.17</u>

Guild Property as at 31st December 1990

1 Guild Banner & Poles	4 Cantor's Copes
1 Warden's Cope	1 Brass Thurible & Boat
2 Silver Officer's Badges	1 Set White H.M. Vestments
1 Duplicator	1 Steel Cabinet

**GUILD OF SERVANTS OF THE SANCTUARY
CANDIDATES FOR ORDINATION FUND**

Income & Expenditure Account for Year Ending 31st December 1990

1989	INCOME	1990	1989	EXPENDITURE	1990
£		£	£		£
3,152	Cash Current				
	No.1 A/c. B/Fwd.	2,265.70	8,705	Gifts to Ordinands	9,055.00
123	Cash Current		29	The Server	32.00
	No.2 A/c.	400.34	120	Life Members' Subs.	45.00
900	Cash Deposit A/c.	1,255.33	130	General Expenses	100.00
7,832	Donations & Gifts	6,797.60	289	Purchase of Ties	-
619	Sales of Ties	-	52	Ties - Expenses	-
3,000	Transfers from		11,554	Transfer - C.BofF.	7,802.60
	C.B. of F.	6,618.75		No.1 A/c.	-
5,053	Dividends/	4,404.91	1,255	Cash Deposit A/c.	-
	Interest		400	Cash Current No.2 A/c.	690.41
	Refund of Interest	2.65	2,266	Cash Current No.1 A/c.C/F.	4,020.27
		<u>21,745.28</u>			<u>21,745.28</u>

C.O.F. Investments

Central Board of Finance - Deposit A/cs - General :	33,015.72	
Sidney Russell Fund :	1,074.55	
Cheaney Memorial Fund :	1,304.14	
John Fox/Philip Stock Memorial Fund :	2,839.12	
Bill Taplin Fund :	537.28	
Ralph Stephenson Fund :	537.28	
Fred Streeter Fund :	<u>3,753.87</u>	43,061.96
Lloyds Bank		
do. Current No. 2 Account :	690.41	
do. Current Account :	<u>4,020.27</u>	<u>4,710.68</u>
		<u>£47,772.64</u>

THE ANGLICAN SOCIETY

Founded 1924

Patron: The Bishop of Leicester
Traditionalist in doctrine and liturgy

Members receive 2 copies of *THE ANGLICAN CATHOLIC* and 2 copies of the Anglican Association's *VERITAS* a year.

Activities include quarterly festivals (Holy Communion, lecture and evensong), 3-day residential conference, Bible study courses and retreat. Also regional festivals and own choir.

Subscription £5 p.a. (£3 for OAPs)
Secretary: D. Thomson Esq., 12 Tanners Lane,
Barkingside, Ilford, Essex.

CANDIDATES FOR ORDINATION FUND

Annual Report for Year 1990

Another year has gone in the life of COF and now in the 86th year of the Fund I present my report.

It has been a very good year for the work of COF and chapters have responded well, many making great efforts to raise three figure amounts for their yearly total. This to me is very encouraging and we have received a number of personal donations, and also support from various PCC's.

There have been several new claims from our Bro members and of course a number of non-members as well. I can assure you I have been active caring for the needs of all our Bros in training at various TC's in the UK. We have been supporting some 14 Bros currently in training at Mirfield, S Stephen's House, Lincoln, Chichester, Cuddesden and S Michael's, Llandaff.

We have been able to make generous awards to them twice a year during May and October, plus free issue copies of 'The Server' each quarter. Fr Ford and I have been working together to ensure new applications received fair consideration to enable realistic awards to be made to those concerned. The Fund, I'm pleased to say, remains in good shape and many chapters have responded to the appeal I make at each AGM for increased giving. For the record I must report that the chapter of S George (Essex) has broken its own high record of giving, and this year it exceeds £800 plus! This very large donation was the result of two social efforts when the chapter embraced the good people of S Mary's and Christ Church, Wanstead. I'm sure our SG is very happy with the result from his own chapter and our sincere thanks have been conveyed to their chaplain, Fr Roderick Hingley, for his untiring efforts to ensure COF receives maximum support for the training of Bro Ordinands, now and in the future.

Needless to say I am always pleased to receive small donations as I know several chapters are struggling to raise money for COF due to a fall away of members by death etc.

We must always look forward in our efforts to raise new money each year so we can give our full support to Bros offering themselves for the work of the Sacred Ministry, so they will in their ministry, teach the catholic faith as we know it.

WARDEN'S ADDRESS

Every year as the main parts of the Church Year come round I seem to receive a particular message for that season which comes to me from the prayers and readings of the season. Some message in Advent in preparation for Christmas, in Lent for Easter and so on. This year has been no exception and whilst the observance of Holy Week and the Triduum in particular left in my mind several memorable parts, it was some words on Easter Day which seemed this year to have for me a particular message which I feel moved to pass on to others.

The words come from the L. H. W. E. Book—which I know some do not approve of but I find it quite admirable. The words come from the section 'Prayers for use in Eastertide'—sub-heading—'At an Easter Garden'. Don't frown at Easter Gardens—great pastoral opportunity on Easter Eve when the children and others join in its preparation for the festival.

Risen Lord Jesus, as Mary Magdalene met you in the garden
on the morning of your resurrection,
so may we meet you today and every day;
speak to us as you spoke to her;
reveal yourself as the Living Lord;
renew our hope and kindle our joy;
and send us to share the good news with others. Amen.

Those words as I said them in the course of the Easter Day Procession had for me a fresh and rich meaning.

May we indeed meet the Risen Lord Jesus 'today and every day'—in our prayers, our worship, and in other people and in countless (often unexpected) situations. If we don't thus meet him, and are not sensitive to his presence, we shall become spiritually moribund and eventually inwardly withered and gnarled. If we let him, Jesus will speak to us as he spoke to Mary Magdalene in the garden on Easter Day. You see all the ceremonies in the world will be of little worth and meaning, unless we are in touch with the living Lord, who will reveal himself to us in so many ways. But we must be ready to be open and available to the living Lord and not expect him to come in the package that we want, would like or prefer. For this living Lord is loving, but there are demands with that love, and suggestions with it of how we should think and behave.

We are quite unashamedly idolatrous at times. We set up our idea of what God should be like and then set about worshipping that notion. That really will not do, if we claim to have intimate contact with the living Lord. That contact, as the Easter Garden prayer puts it, goes on to ask him to 'renew our hope' and 'kindle our joy'. Hope—how the world and we need God-founded hope!—Hope for mankind, the whole of creation, and for ourselves, coming from him who is forever making 'all things new.' Joy—not a joy founded on passing needs and experiences. Our Easter joy is not dependent upon the weather, the flowers, the trees—although we must not forget that God speaks to us through all creation—but our joy is based on him who has conquered death and sin and has harrowed hell.

Finally, the prayer asks God to 'send us to share the good news with others'. Do share—don't leave all the evangelisation to the charismatic evangelicals and the like. We Catholics keep having a bad press. Clifford Longley wrote recently 'There is not much doubt that Anglo-Catholicism in the Church of England, at least as a distinct movement, is sick, even dying.' He further claims, 'Catholic means universal. Unfortunately, Anglo-Catholics have become the opposite of universal: a sect.' Let's prove him wrong! Share the good news that God took the initiative in the Incarnation and in our Redemption. God cares! (cf. old exiled Orthodox priest from Russia.....' God believes in you') Too often we Catholics appear shut-in, worrying about silly matters which must make our brethren of other Traditions laugh. Too often we are shut in in a sort of club-of like-minded clergy and lay people. You try and get in to that club—it's difficult—and why bother?—You won't convert the world with that kind of mentality.

YOUNG SERVERS GROUPS

The numbers of young servers involved in these groups continue to grow steadily. To date some 50 slips have been returned requesting further information. 39 of these were from boys within the acceptable age range, two from boys over the age limit and two below it, one from a girl, and six from adults who were presumably enquiring on behalf of a group of young servers. To date, twenty boys have joined in group events since the groups spread beyond the confines of the Diocese of Exeter in 1989. Some have now been to their second or even third event. They always request the 'next time'.

Of these 20, fourteen were members or probationers of the guild, four were servers but not guild members, one was a Baptist and one was an agnostic. These came with their server-friends to fill in empty spaces. Of the four non-guild-member servers, one has since joined the guild, and the others are likely to follow... There is a very Catholic-minded Baptist boy who has been frequently seen at mass, and the agnostic is now a believer who is waiting to be baptised and to become a server. He needs our prayers as his parents are not supportive as they think he should wait until he is eighteen. Two of the boys are in the very early stages of thinking about Holy Orders.

The first event for 1990, a group to attend the Easter Festival and Canterbury, had to be abandoned due to numbers falling below the required minimum. The group to the Walsingham National Pilgrimage was a little thin but all went well. The visit to this city of London and to France in the summer went extremely well. The group attended the Festival Mass on the Feast of the Assumption on the sub-tropical island of Noirmoutier, visited the church on Le Mont St Michel, and many other French churches, and I was invited to say mass in English at the high altar of the Roman Catholic Parish Church of Trouville on the Sunday before we returned home. There was a reasonable amount of interest in the 'Theme journey' to the holy places of the North planned for the Autumn, however, the event eventually had to be abandoned due to the fact that we cope with three different half-term holiday weeks with insufficient numbers to make up a group in any one of them. In January we had a three-day event in North Wales, staying in a tiny youth hostel at Corris, driving through the snow-covered Snowdonia, and enjoying games on a sunny beach near Portmerion. We drove through a blizzard and had to make two long detours when we found that the Severn bridge was totally closed off, but it was great fun and I am sure it will be repeated. And this Easter Festival is also part of a group event as I have a small group with me and we are going to the Easter Vigil at the Russian Cathedral tonight and then onto Canterbury tomorrow. A list of events for the year has been prepared and this will include another continental journey.

We have pockets of support from North Devon (where the groups originated), all around the Midlands, around Hampshire, and around Liverpool. Surprisingly, we have no enquiries at all from London and the South-East. There is scope for more events and vacant spaces on most of the exciting events, so, please continue to give publicity to them. Personal contact by councillors and secretaries getting groups of their young servers together at chapter meetings, handing them a leaflet, and encouraging them to return the slip for further information, seems to be the most productive way.

FORTHCOMING EVENTS

1991

JUNE

- 22 Southern Area Festival
Chichester Cathedral, Noon – Sung Mass
3.30 pm Guild Office and Procession
- 29 Glastonbury Abbey Pilgrimage
Noon – Concelebrated Holy Eucharist
Principal Celebrant & Preacher: The Bishop of Winchester
(The Rt Revd Colin James)
3.30 pm Procession to Abbey for Solemn Evensong
President & Preacher: The Bishop of Taunton
(The Rt Revd Nigel McCulloch)



SEPTEMBER

- 7 South Wales Festival
S Peter, Pentre, Rhondda
Solemn High Mass – Noon
Solemn Guild Office & Procession – 3 pm
- 14 Lichfield Diocesan and Midlands Area Festival
Lichfield Cathedral, Noon – Solemn Eucharist
Preacher: The Archdeacon of Stoke
3.00 pm – Solemn Guild Office and Procession
- Chapter of Christ the King (Redhill area) Quiet Day
Church of the Epiphany, Merstham, Surrey,
Details from chapter Secretary – Mrs O Collinson
Redhill (0737) 761926. Visitors warmly welcomed.

OCTOBER

- 5 North Western Chapters Festival
S John, Tuebrook, Liverpool
11.30 am High Mass – Preacher: The Rt Revd Graham Chadwick
2.30 pm Guild Office
- 12 AUTUMN FESTIVAL
Portsmouth Cathedral, Noon – Mass (Rite A)
Preacher: The Rt Revd Timothy Bavin, Bishop of Portsmouth
4.15 pm Guild Office

1992

JANUARY

- 11 Southwark Diocesan Servers Festival
Southwark Cathedral, Noon – Concelebrated Eucharist
Guild Office, Sermon & Procession – 3 pm
Preacher: Rt Revd Dom Giles Hill OSB, Abbot of Alton Abbey

ABOUT GOD -(9)- MAKER OF HEAVEN AND EARTH -(b)- What this implies.

The Revd Canon W H Barnard

God, we said last time, is "Maker of Heaven and earth and of all things visible and invisible". Sometimes we may wish He had not done it on such a magnificent scale as our limited minds cannot perceive such vastness. The fact that each individual person, soul and body, created by God is of infinite value to Him also, means that **WE BELONG TO GOD.**

If you write a book or poem, it's all yours. Because God created you, you are His absolutely. And if God asks you to do something or not to do something and you reply, "I shall please myself about that" it's hardly playing the game is it? God owns us. He is what we are for; when He appears to interfere with our life, He is perfectly within His rights. If you wish to alter your written book or poem you are quite at liberty to do so. Just so as God made you what you are and is within His rights if, for example, a once rich person becomes poor, or a beautiful person becomes disfigured by an accident. "The Lord gave and the Lord has taken away, blessed be the name of the Lord", as Job said. Why God made the world as it is and not some other way is a question we cannot answer. Perhaps we might try with pencil and paper, to describe the kind of heaven and earth God should have made without any such things as ear-wigs, briars and thorns, mosquitoes, or with presentable wart-hogs! From Holy Scripture it would appear that such things did not exist in God's world before the Fall. All we know is that God has made a world rich in variety, and in which many species like the mammoth and dodo have been allowed to die out. It all suggests "the profusion of fancy which you would expect from a great artist". There is a kind of "splendid carelessness about creation", which suggests that God's thoughts are not as our thoughts. His workmanship cannot be criticised by limited minds such as ours.

Meanwhile, God has made heaven and earth *for you*. "Whether things present, or things to come, all are yours" says S Paul. Creatures exist to remind us of God and make us think how much greater the Maker must be than the things He has made; "how much more irresistible is His power than the power of the atom bomb; how much more captivating His beauty must be than the beauty of the sunset". In addition, *there is heaven and all its joys, the end for which we were really created.* There the great Artist will put the finishing touches to His work and we shall be able to admire the grand scale of its beauty. "The curtain will be drawn aside and the Author of all that exists will stand there to take our applause".

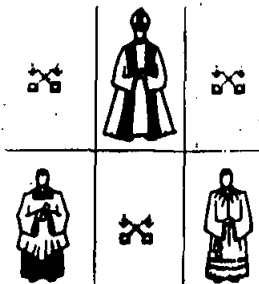


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FESTIVALS

AUTUMN FESTIVAL Bristol October 13th 1990

The Guild of Servants of the Sanctuary celebrated their Autumn Festival by singing High Mass in Bristol Cathedral on Saturday October 13th. Mass was celebrated by the Warden, Fr David Moore, assisted by Fr Eric Ford (as deacon) and Fr Anthony Waker (as sub-deacon). Traditionalists will have been pleased that Mass was celebrated according to Rite B, with a single celebrant rather than the modern practice of concelebrating on such occasions as this.

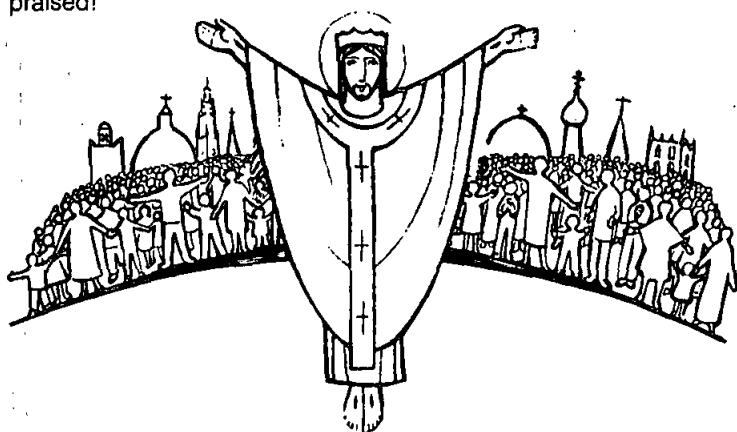


One's overriding feeling was one of overwhelming joy that this fine Cathedral was the setting for the sort of worship dear to Anglican Catholics. All the outward signs of the Catholic faith—incense, vestments, ceremonial, music—were greatly enhanced by the environment in which they were set. Bristol Cathedral (one of the largest "hall" churches in the country) makes splendid use of space; the High Altar, set off by a light, un-fussy reredos is ideal for westward facing celebration, and as the chancel screen is no more than an elegant succession of arches, the action at the High Altar is visible to all.

The splendid setting was matched by Prebendary Denys Goodman's sermon, pithy and pointed as always, in which he emphasized the privilege of serving at the Altar, and the proper place of the server in the liturgy. It is to be hoped that his point was not lost on his hearers.

Holy Communion was distributed at the High Altar and in the side aisles. The ceremonial was a little fussy at times, and in places showed a lack of attention to detail. It must be remembered, however, that it is very difficult to produce perfect ceremonial for a "one-off" occasion such as this; years of experience and training are needed to produce the beautiful visual liturgy which we expect in our great Anglican Catholic shrines. The music, admirably simple and including plainsong proper, was perfectly adequate.

One is given to understand that the Dean and Chapter of Bristol were helpfulness itself in placing the facilities of the Cathedral at the Guild's disposal, for which may God be praised!



EPIPHANY FESTIVAL 1991

The nave was full for the noon Mass at Southwark Cathedral on 12th January. The familiar strains of "As with gladness men of old" reminded us of the coming of the Wise Men. The concelebrated Mass was led by inspiration from the singing of the Guild Choir.

During the lunch break many members had a picnic in the nave since the Chapter House was unavailable.

Whilst vesting for the Guild Office it seemed that the attendance was much greater than last year. After we had processed from the retro-choir, several brothers and sisters were made either probationary or full members of the Guild by the Warden.

The Guild Office was sung with great gusto by all present. It was very stirring to hear this sung by a large body of members and their friends. A thoughtful sermon was preached by Fr Derek Allen, Superior-General of the Confraternity of the Blessed Sacrament.

The procession was much curtailed because of building work but the hymn singing was not affected.

Altogether it was a very enjoyable and thought-provoking day.



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MARY AND WOMEN PRIESTS

Gregory Farrelly

Introduction:

1. Sacramental theology, priesthood and ecclesiology are interrelated, both theoretically and practically. I am a Roman Catholic, thus the arguments presented here are from a Roman Catholic perspective, yet such "Catholic" views of theology are also held to differing degrees by those of other communions. Most "Anglo-Catholics", then, will find no trouble in accepting this theological presentation. The issue of "women priests" is related to ecclesiology since with a view of priesthood which is not eucharistic in the RC//Orthodox//Anglo-Catholic sense one might allow of women having a ministry which is essentially the same as that of the common priesthood of all the baptised.

Modern currents of thought play down the objectivity of theology and morality; coupled with this is a certain arrogance in matters moral, political, economic and theological by the ignorant. However, theology is not merely a matter of opinion. Much modern theology, in all the Christian denominations, also lacks an objectivity; it is "anthropocentric", i.e. centered on mankind, e.g. the sacraments are treated as human constructs to "celebrate" human blessings, whereas the traditional belief is of the sacraments as, primarily, actions of God for us. There is a distinct danger of making God "in our own image and likeness". These prevalent views have been condemned by "Rome", yet the theological dissent is evident.

2. Tradition alone is not a sufficient argument. There must be legitimate development and growth in theology and life, cf. Newman: "To live is to grow, to grow is to change, and to be perfect is to have changed often." Indeed it was John Henry Newman who developed the criteria for distinguishing between true and false developments in the church in his book, "The Development of Christian Doctrine."

3. "Inter Insigniores", (li), the Vatican statement on this issue, made in 1976, states that the attitude of Christ was not socially conditioned, e.g. his attitude to the Samaritan woman and to the woman caught in adultery; He also had women followers: Mary Magdalen, Joanna, et al; women were witnesses, contrary to Jewish law, to the Resurrection; yet He did not choose women as apostles, and most importantly, as Pope Innocent III stated: "Although the Blessed Virgin Mary surpassed in dignity and in excellence all the Apostles, nevertheless it was not to her but to them that the Lord entrusted the keys of the kingdom of heaven."

In the Hellenistic world, pagan cults had priestesses, and the Church had already been breaking Jewish traditions, becoming more Hellenistic, yet it did not ordain women. Bishop Graham Leonard has stated that objections that Jesus was conditioned by historical and cultural circumstance deny the fact that this man is the Son of God incarnate. God, infinitely wise, could have incarnated Himself at another, more "suitable", time, had He wanted women priests.

The constant tradition of the church in only ordaining men to the priesthood is "normative"; we must consider why this is so, that is we must provide a theological explanation for this practice. Inter Insigniores states: "This norm, based on Christ's example, has been and is still observed because it is considered to conform to God's plan for His Church." The sacraments were instituted by Christ, thus their "substance" cannot be changed.

Sections 5 and 6 of "Inter Insigniores" contain the theological key to this issue.

Section 5: "The ministerial Priesthood in the light of the mystery of Christ"

This section speaks not of demonstrative argument but of clarification from "*the analogy of faith*" [analogia fidei—St.Paul: Rom 12:6], i.e. the interrelatedness and harmony of the truths of faith.

There is a Scholastic tag: "Deus nihil facit inane", or "God does nothing in vain"; in other words, there is no arbitrariness in God's actions. At the heart of this theology is the belief that God is not a distant "old man" in heaven (cf. Deism) but active in creation. There is an intrinsic harmony between the orders of nature and grace, though marred by sin. "Gratia tollit, supponit et elevat naturam" ("Grace takes, builds upon and elevates nature"). This "natural theology" is closely linked with sacramental theology. There is a correspondence between the orders of creation and salvation/grace.

The priest acts sacramentally not "in persona propria" but "in persona Christi", definitively at the Eucharist; he pronounces the words of consecration "This is my body...my blood" in Christ's name.

St.Thomas Aquinas (In IV Sent) states: "Sacramental signs represent what they signify by **natural resemblance**". We have to consider, then, what it is that the priest represents, or rather whom he represents.

The eucharist is both sacrifice and sacrament, it re-presents the New Covenant in Christ, a Covenant brought about in His own person—His priesthood, His perfect "once-and-for-all-time" self-offering. The "Do this in memory of me" command is to ensure that the grace of this sacrifice may be shared by believers in every age—for the remission of sins and as a share or "communion" in His own divine life.

The Old Testament Covenant is often described as a nuptial mystery, cf. Song of Songs, Hosea, etc. In the New Testament Christ is described as the bridegroom, the Church as His Bride. The Church was born from the side of Christ as Eve from the side of Adam, cf. 2 Cor 11, Eph 5; Jn 3:29; Rev 19:7,9 etc. The "role" ("prosopon" or "persona" in Greek) of Christ as Head of the Church, as Bridegroom, is male. "This does not stem from any superiority...but only from a difference of fact..." ("Inter Insigniores").

Although the priest is a representative of the church, he acts "in persona ecclesiae" only because first and foremost "in persona Xti"

Section 6 states that: "Problems of sacramental theology...cannot be solved except in the light of Revelation." The issue is not, then, primarily one of human rights or institutional function, but one of theological truth, centred in the Mystery of Faith, cf. St.Anselm, who describes the necessity of the inner harmony or "analogy" [proportion] in matters of the mysteries of faith. The document warns that no "purely rational" explanations can be given (since transcendent truth must be revealed and is ultimately incomprehensible since transcendent).

"You did not choose me, but I chose you!" Jn 15:16. This is relevant for all, including women who desire priesthood—attraction is not the same as call; all are called to the common, royal priesthood of all the baptised. It is not a question of rights but of theological truth.

It must also be stated that we believe that God is all-powerful; the Holy Spirit guides the church, so if He had desired women priests why not raise up a saint or prophet e.g. Mary; or St. Paul who promoted the equality of men and women by virtue of baptism (Gal 3:28)? An anthropocentric view of the church will not, of course, accept this line of thought.

THEOLOGICAL EXPLANATION

1. Jesus Christ had to assume a male human nature in the womb of a woman (Mary).

Fr. Holloway [in "Sexual Order and Holy Order"] argues that the division of the sexes into male and female is precisely directed towards the incarnation of the Son of God. This Franciscan view of the Incarnation is known as "Scotist"—it holds that Christ would have come, even had we not sinned, as the complete fulfilment of the material creation, the culmination of that initial perfect communing with God "in the cool of the day" of Adam and Eve. This is a thoroughly Christocentric view of creation; of the world and of human sexuality.

Why, though, the division into male and female? The reason for this was so that the Incarnation of the Son of God could occur in a human way, but without that material "determination" which the male provides in human sexual intercourse, in "procreation", otherwise the incarnation would be determined by the will of a human, Joseph, whereas Christ's person and being already existed in the Trinity. It is the female principle which God needs. Had Joseph been the physical father of Jesus, he would have physically determined the incarnation by the very laws of nature which God had created. Thus God designed human nature as male and female, as principle of "determining" and principle of "being determined, responding and bearing fruit" precisely so that His Son might become incarnate, truly God (hence the real conception in the womb of Mary, the virgin, cf. Bishop Jenkins!). Man and Woman were created equal, but equality does not mean identity.

But surely, one may object, Mary "determined" the incarnation with her "Yes" or "Fiat" to God. However, Mary's cooperation, her "fiat", is spiritual—an act of faith, of will, not one inherent in material creation. Christ is the new Adam, Mary is the new Eve—her "Yes" undoes Eve's "No".

Jesus Christ, qua Son of God and Son of Man had to assume a male human nature—that of "Adam", the stock from whom all mankind has come; the male human nature is, really and symbolically, "that which determines"—God cannot assume a nature which is, and represents, "that which is determined, that which receives". Christ is described as the "Recapitulation" of all creation (Irenaeus), cf. Col 1:15–20.

To many feminists this all smacks of the RC "obsession" with biological considerations regarding sexuality, but the scientific and Christian view of sexuality—male and female—is derived from the fact that the distinction is, in essence, biological! It is relevant to recall that the Gnostic groups who did have women "priests" had a view of matter, and therefore of the body, as evil; they could have no "natural" theology and, in fact no true sacramentality.

It is also necessary to state that St. Paul was not a misogynist, it was he who stressed the equality of dignity of male and female in Christ (cf. Gal 3:28). Similarly, Patristic comments, though some had views of women which were false, based their essential arguments on the norm of the practice of Christ and the theological mystery of priesthood.

2. From the necessity of X't's maleness to that of the Priest.

Jesus Christ assumes a male human nature, then, in harmony with the Person He already is in the Trinity, the **Son** of God. His slavific work, His self-sacrifice on the Cross, are the work of this concrete, individual, male, divine person, a work executed in His male human nature, the maleness being the real symbol, according to the "natural order", of God as determiner, "father".

The Christian priest sacramentally represents this one, divine person, Jesus Christ, the Incarnate Son of God, in precisely this priestly work of redemption. In the terminology of Orthodox theology, the priest is the "Ikon of Christ". (The Greek word used to describe Christ as the image of God in Col 1:15–20 is the same word as "ikon".) Christ is both Priest and Victim—this cannot be so at the eucharist unless the priest represents Christ in His human nature as male.

There would be no priesthood if God had not become incarnate, again reminding us that the priesthood derives from God's human incarnation. The Prologue of St. John gives us a key to all this: "In the beginning was the Word.", a link to Genesis, and to God's eternal being; "and the Word became flesh and dwelt amongst us...": matter, the physical body, is the expression of God's very self, His "Word" [Logos]. Christ's redemption is of the whole "man", body and soul; His Resurrection must, then, be a real, physical one, "glorifying" the body with divine power as Lord of creation.

We all share Christ's priesthood at baptism—implying a priesthood of witness of life, but the ministerial priesthood is a distinct sacrament, imparting what the scholastics called a "character" on the soul which enables the priest truly to represent Christ as Priest at the Eucharist, in the other sacraments, and in teaching authority and preaching. In this view, only a male human nature is the "proximate matter" for the sacrament of orders, thus a woman cannot become a priest, any more than a woman can become a husband. Equality is not identity. Father Holloway states that, in his view, the symbolic fulness of the eucharist is complete only where there is a woman present, representing the church!

It is, however, important to recognise that Christ's priesthood is unique; it would be heretical to assert that the ordained priest is completely identical in priesthood to Christ.

3. St. Paul's analogy of faith: Marriage—Christ and the Church.

In Eph 5:22 ff, St. Paul makes the analogy of Christ and the Church, with husband and wife in marriage (the sacrament which precisely sanctifies the male-female union in the natural order. This "Great mystery" makes perfect sense, theologically, from what has been said above, and it emphasises the dignity and theological meaning of the sacrament of marriage. The link is, again, between the orders of creation, sacramentalised in marriage, and salvation, sacramentalised in the Church's Life, especially in the Eucharist. The Church is represented as the "Body of Christ", and in several key texts, as here, Christ is described as the "Head" of the

Church. This passage emphasises that it is not a question of superiority/inferiority, but one of nature. That a woman cannot be the bridegroom is no sin against justice, nor that a man does not possess that being which can conceive and bear a child. The priest represents Christ as bridegroom to the Church, His bride; the priest must be male. The vocation of motherhood is not "proper" to a male nature, just as that of sacramental priesthood is not "proper" to a female nature. It should be realised that in this vision, the whole of humanity, and the whole of "Mother Church", is represented by the female principle!

Marriage is related to the physical union of man and woman, the eucharist to the union of Christ and the Church in His physical, "real presence". There is, as Yves Congar noted, a recapitulation of Genesis in the Apocalypse; natural marriage in Genesis, the marriage feast of "the Lamb" in the Apocalypse.

4. Mary, Mother of the Church.

Mary's "Fiât" to the angel was the human response which undid the damage of Eve's NO! to God and allowed the Incarnation of the Son of God, our saviour and Redeemer. Mary is fittingly called "Mother of God" ("Theotokos"), and, since all graces come from Christ and her response "allowed" the human incarnation of the Son of God, she may fittingly be called "Mediatrice of all graces".

We are all called to imitate Mary's loving response. She is a type/icon of the church, hence Pope Paul VI called her "Mother of the Church". She, like the church, is perfect in grace, but the Church's representatives, e.g. Peter, are imperfect, though the grace which the church transmits is essentially undiminished by this imperfection. The divinization of human nature occurs in baptism, not in priesthood.

At the foot of the Cross, Mary was given to John, and thus to us as Christ's "beloved disciples", as our Mother. Her role was and is unique, the highest to which any human person has been called. She continues this work as Intercessor, as a loving mother, and is thus honoured above angels and saints.

In this season of Lent we should, like Mary at the foot of the Cross, the consummation of Christ's priestly work, meditate on the sufferings of Christ, the ineffable love of God which is shown here in the face of an ignoble death, and be assured that if we imitate her faith and love, we too shall enter the kingdom of heaven.

Mary, Help of Christians, Mother of the Church,
Pray for Us!



GENERAL COUNCIL MARCH 1991

The Warden reported that he had recently met with the Priest in charge of S Mary Magdalene, Paddington and had found him most welcoming. There would be a fully printed order of service and office. We should be using Rite A.

The legal advice we had obtained had confirmed the earlier advice that there was no need for us to register under the Data Protection Act as far as the Directory was concerned.

The Treasurer-General presented his Financial Report but pointed out that he had, so far, been unable to get the accounts audited owing to the illness of the Auditor. The Council decided that, in future, we would go to a firm of auditors in the hope of avoiding this problem.

The Council adopted the COF report, remarking that it would be interesting to know where our ordinands had gone to serve their titles.

The Secretary-General reported that Fr Squire was very encouraged by the initial success of the Young Servers Groups.

The Annual Report was adopted.

Councillor Delaney advised that he would have to charge £8 for the Directory rather than the £5 he had earlier suggested (at £5 we would make a loss).

All the current officers were re-elected and the current appointments were renewed.

The Secretary-General had received most grateful letters of thanks for our generous donations for the Archbishop Michael Ramsey Chair of Theology at Kent University, and for S Matthew's House, parish of the Resurrection, Leicester. He had also received a letter of thanks and a photo (printed elsewhere in this issue) from Ghana.

A letter had been received from the Archdeacon of Colchester asking for financial support for a lecture, which it was intended should become annual, on "Sacramental Theology and the Priesthood". We agreed that we were attracted but the Secretary-General was asked to obtain more information about the aims and intentions of the lecture and to what extent, if any, financial sponsors would participate in the arrangements.

It was agreed that the Guild Officers should determine the locations of the 1992 Festivals, after reviewing this year's Easter Festival and bearing in mind that we should go North for the next Autumn Festival.

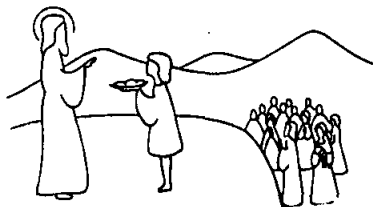
The Warden agreed to convene a working party to look at the future of the Guild and the Secretary-General agreed to go on a Computer Appreciation course.

Councillor Perkins reported on his recent visit to South Africa and his problems in making contact with the Guild out there. He had eventually discovered that Fr Roland Jonathon was chaplain of the Cape Town chapter of S Francis of Assisi.

NEWS FROM THE CHAPTERS

S BIRINUS, Oxford

The chapter's programme for 1990/1991 finished with the AGM and a visit to the chapel of S John the Evangelist Deaf Centre for the Guild Office and Benediction.



After a full and successful year a low Mass at the church of S Giles, celebrated by our chaplain, Fr Denis Mason, was followed by the chapter AGM. The programme for 1991/1992 was outlined by the Secretary and £100 was sent to COF.

In March we began our new programme with the Guild Office sung by our chaplain at S Mary & S John, Oxford. The address was given by the vicar, Fr Flatman who also officiated at Benediction.

A coach party attended the Easter Festival and AGM at S Mary Magdalene, Paddington.

S CENNYDD, Swansea

News from the land of the Dragon's. The chapter during years past has been holding its monthly meetings at town churches in the winter months and at other times in country parishes. First we pay tribute to Fr Wayne Brinson who has retired as chaplain. Over the past years Fr Wayne gave of his best to keep the chapter on a steady course. The members of the chapter wish Fr Wayne much happiness in his retirement. Our new chaplain, Fr John Workman, was a member of the chapter for a number of years before being called to Holy Orders and was Priested in 1984. Then serving at the Cathedral of Brecon as a Minor Canon before coming to Swansea. The members are pleased to have him at the helm and to lead us forward in the Catholic Faith. Monthly meetings have been held at Sketty, S Luke's, Cockett, S Jude's & S Gabriel's churches. Solemn Guild Office was sung at S Gabriel's church where the address was given by the vicar Fr E Wastell who was also a brother of the chapter and a founder member. During the years the chapter has been able to put forward 18 of its members to training for the sacred ministry. It is a wonderful feeling now to have one of our early members as chapter chaplain. We wish Fr John Workman long life and happiness in the years to come.

S CHAD, Coventry

The February Meeting was at the church of the Holy Cross, Wyken. The assistant chaplain, Fr Wilf Poultney officiated and preached.

On the Feast of S Chad the 77th AGM was held at S Thomas, Longford, where the vicar, a former chaplain, Fr David Bruce, gave us a warm welcome. Officers reported that our finances were very healthy, and for the twelfth year running a three figure sum had been collected for COF. Hearty tributes were paid to the retiring Chairman, Bro Syd Harris, after 26 years in Office. He was succeeded by Bro Paul Durrant. It was decided to set up a Youth Wing to encourage young people to join the Guild and learn more about the Faith. We were most pleased to see the chaplain, Fr Graeme Hands, recovering from an accident and able to officiate for the Office with the aid of two walking sticks and assistance from Fr Bruce.

SS FELIX & FURSEY, West Suffolk

It is a long time since this Chapter appeared in the 'News' in the Server magazine. Yes, we do exist and yes, Felixtowe is named after Saint Felix!

Present membership stands at 36, including 3 probationers. We meet every month with the exception of February. The membership is drawn from 8 churches in the area, including the Cathedral, Bury St Edmunds. On the face of it, this does not seem very many, but it must be borne in mind that many of the village churches do not have servers. Nevertheless, the Guild is obviously held in high esteem, as there are more churches which invite us to visit them for our meetings than there are months in the year. By tradition, we hold our AGM at S John, Bury St Edmunds, and our January meeting at the Cathedral, by kind permission of the Provost. In recent years, we have twice hosted the Eastern Area Festival, and in the last two years, have provided the serving party for the Suffolk Diocesan Pilgrimage to the Shrine of Our Lady of Walsingham, once for the Mass and once for Solemn Benediction.

Our last meeting in January when we sang the Guild Office in the Cathedral, Bury St Edmunds, was a rather special occasion. We were joined by 8 of the servers from St Edmunds Roman Catholic church, who robed and joined heartily in the prayers and singing. Over tea and coffee afterwards, they demanded to know why we had not invited them before, and left carrying copies of our future programme!

We also have a special relationship with our neighbours, the chapter of S Etheldreda, Cambridgeshire. We normally have a joint meeting with them once a year at Newmarket.

We have recently lost our chaplain, Fr Ken Robinson, who is now the Anglican Chaplain in Portugal. At his farewell party in December, we presented him with a new surplice as a going away present. Sadly, we also report the death this month (February) of Bro Margeson Rutterford from Lakenheath, at the age of eighty-one. He will be sadly missed by all.

S GODRIC of FINCHALE, Durham

The chapter met at S Mary the Virgin, Horden, on 20 November for our annual High Mass of Requiem for departed members of the chapter and for all Guild members who had died during the year. The celebrant was the vicar, Fr A Bowser, who also preached the sermon, and the deacon was our chaplain Fr Pollock.

The December meeting was at S John, Brandon, on 6 December. The regular parish Low Mass was followed by Guild Office at which Fr Pollock officiated. The Blessed Sacrament was then exposed and Advent Meditations were led by Fr B Godsell CMP, ending with Solemn Benediction at which Fr P Brown CMP officiated.

Brethren from the chapter attended the Patronal Festival at S Paul Waterhouses on the Feast of the Conversion of S Paul. Solemn Mass celebrated by the vicar Fr Paul Kennedy was followed by procession of the Blessed Sacrament and Benediction.

The February meeting was at S Paul, Hunwick. Despite the snow a reasonable number of brethren managed to get to the parish Low Mass, which was followed by Guild Office and Benediction. Fr Paul Blanch, parish priest (one-time Secretary of our chapter) officiated at the Office and Benediction and our chaplain played the

organ as our regular organist was unable to attend.

NB. Congratulations to our chapter Secretary, David Crookes, on his election to the House of Laity of the General Synod.

THE INCARNATE WORD, East Surrey

In January the Chapter held its annual general meeting at All Saints, Weston Green. The meeting was preceded by the Guild Office led by the vicar Father Adrian Botwright.

The February meeting was a Sung Mass held at S Barnabas, Epsom, at which the vicar Father Michael Preston officiated.

The March meeting was a Sung Mass held at S John The Baptist, Old Malden, at which the vicar Father Daryl Weyman officiated at a Sung Mass and a new probationer was admitted.

S JOHN BAPTIST, Torbay

A Paignton clergyman went recently to a meeting of a church organisation with which he had had no previous connection—it was, in fact, the first time in his life he had ever attended one of its meetings—and ended up by being appointed the assistant chaplain to its local branch.

The Revd Brian Prothero, vicar of S George, Goodrington, Paignton, had this happen to him at the Annual General Meeting of the local (S John Baptist) chapter of the Guild of Servants of the Sanctuary.

The meeting, held at S George on Shrove Tuesday was presided over by the chapter chaplain, the Revd Alastair Sandeman (Paignton). In his remarks, Father Sandeman commented on the "Decade of Evangelism" now being inaugurated in the Church, and expressed the view that Catholic Christians were also Evangelicals, and that evangelism—spreading the Gospel—was an activity in which Christians should be engaged permanently and not confined to one particular decade.

Mr Eric Goatham (Secretary) reported on the year's work, while Mr Steve Knapman (Treasurer) submitted accounts showing a satisfactory financial position.

The meeting was preceded by the singing of the Guild Office.

SS MICHAEL & PETROC, N & E Cornwall, Newquay

During 1990 chapter meeting or other gatherings have been held monthly at widely spread locations throughout North Cornwall and beyond, including attending an Orthodox Liturgy, Glastonbury Pilgrimage, CU Holy Cross Pilgrimage and S Hilary Pilgrimage for all Catholic Societies, the S Pirian's Day celebration at Peranzabuloe and a joint meeting with the CRS Ward of Christ the King.

The chapter Festival held at S Petroc Minor, Little Petherick was a joyous occasion when we were pleased to welcome the Archdeacon of Bodmin, the Venerable Rodney Whiteman, as our preacher.

The annual meeting this year was held at S Mary, Wadebridge. This followed the Guild Office and Stations of the Cross conducted by Fr Peter Twistleton, rector of S Breoke & Egloshayle. Thanks were expressed to Bro Derek Crisp, chairman of the chapter and Group Councillor for many years for his support. All present offered him and Shirley best wishes for their future. A welcome was extended to Bro G Wippell on his appointment as Group Councillor.

OUR LADY of WALSINGHAM & S ALBAN

Our chapter has met regularly throughout 1990. Attendance at meetings has been good and we have gained a few new members. The chapter was represented at the Epiphany Festival at Southwark Cathedral.

Highlights early in the year included visits to All Hallows, Greenford, for our AGM; S Mary, Harrow-on-the-Hill, for a quiet day; the Easter Festival at S Augustine, Queensgate; and S Alban, North Harrow, where Bishop Donald Arden preached to us.

Visits later in the year included S Giles, Chalfont-St-Giles; S Paul, Ruislip Manor for the chapter Requiem; S John the Baptist, Pinner (our first visit for many years); and S Mary the Virgin, Kenton for a chapter Christmass Festival.

Our chaplain and assistant chaplains have organised young servers events with some success.

We were all delighted when, after several years of efforts to get selected, Bro Peter Thorp started his training for the sacred priesthood at S Stephen's House, Oxford, in the autumn.

We enter 1991 full of confidence.

SOUTH WALES

The chapters of Rhondda, Cardiff & Margam have decided to hold a joint Festival this year. It is our intention to invite other chapters to join with us for this event which will be held in the church of S Peter, Pentre, Rhondda. The celebrant at the Solemn Mass at Noon will be Fr Gwyn Bowen, chaplain to the Rhondda chapter of SS Gwynno and Tyfodwg, and Fr Edward Wilson, chaplain of S Mary of Margam, will officiate at the Solemn Guild Office at 3.00pm. A warm welcome will be extended to any visitors who might be in South Wales on September 7th 1991 to join with us for the Festival.

LETTERS TO THE EDITOR

Bro Leonard Buckley
Flat 2
Hospital of St Cross
Winchester
Hants SO23 9SD.

Dear Bro Waker,

I am preparing a monograph on the works in ecclesiastical design of Howard Martin Otto Travers (1888–1947), popularly known as 'Martin Travers'. and I should be very grateful for any information from fellow servers on any altars, tabernacles, statues, candlesticks, vestments etc, of which they are aware, in their churches.

There seems to be little recorded, apart from mentions in Peter Anson's books, and some in "The Buildings of England".

Please address replies to my address as above.

Yours sincerely,

Bro Leonard
(Chapter of S Swithun, Winchester).

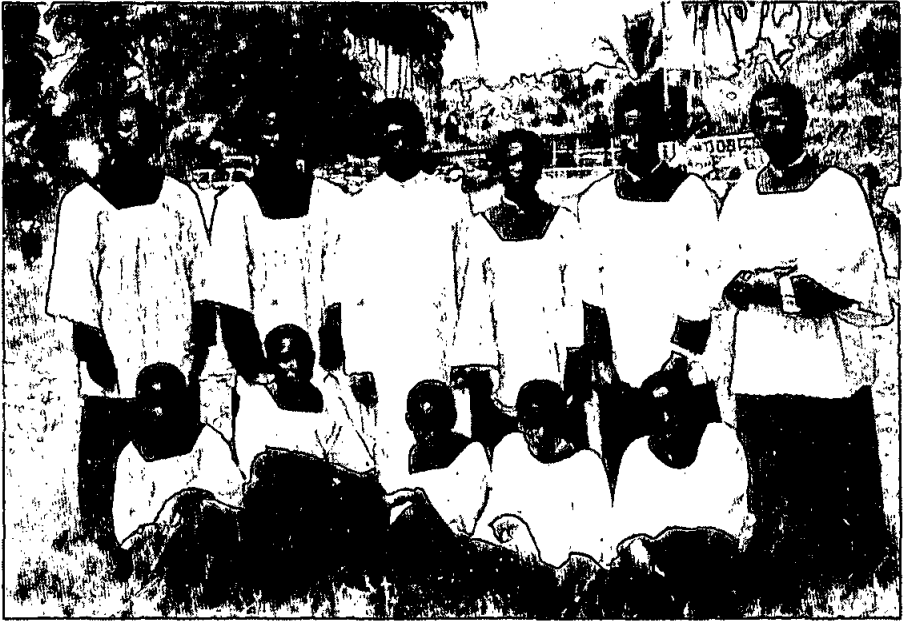
S James Anglican Church,
Agona, Swedru, Ghana

The people of S James Parish are very pleased with the great help you have offered and given to enhance their efforts to expand the Kingdom of God.

We wish to express our gratitude for the love and concern. With your generous donation we have been able to make 10 Servers Cassocks and 10 Cottas for the Servers and enclose a photograph of same being worn.

We take this opportunity to suggest if you could let us have a Link with a sister Parish who would be interested in us and with whom we can exchange programmes.

(Any offers please to the S/G)



The cassocks are red.



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ON THE CHURCH

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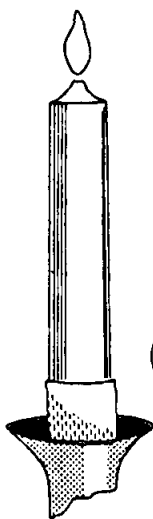
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