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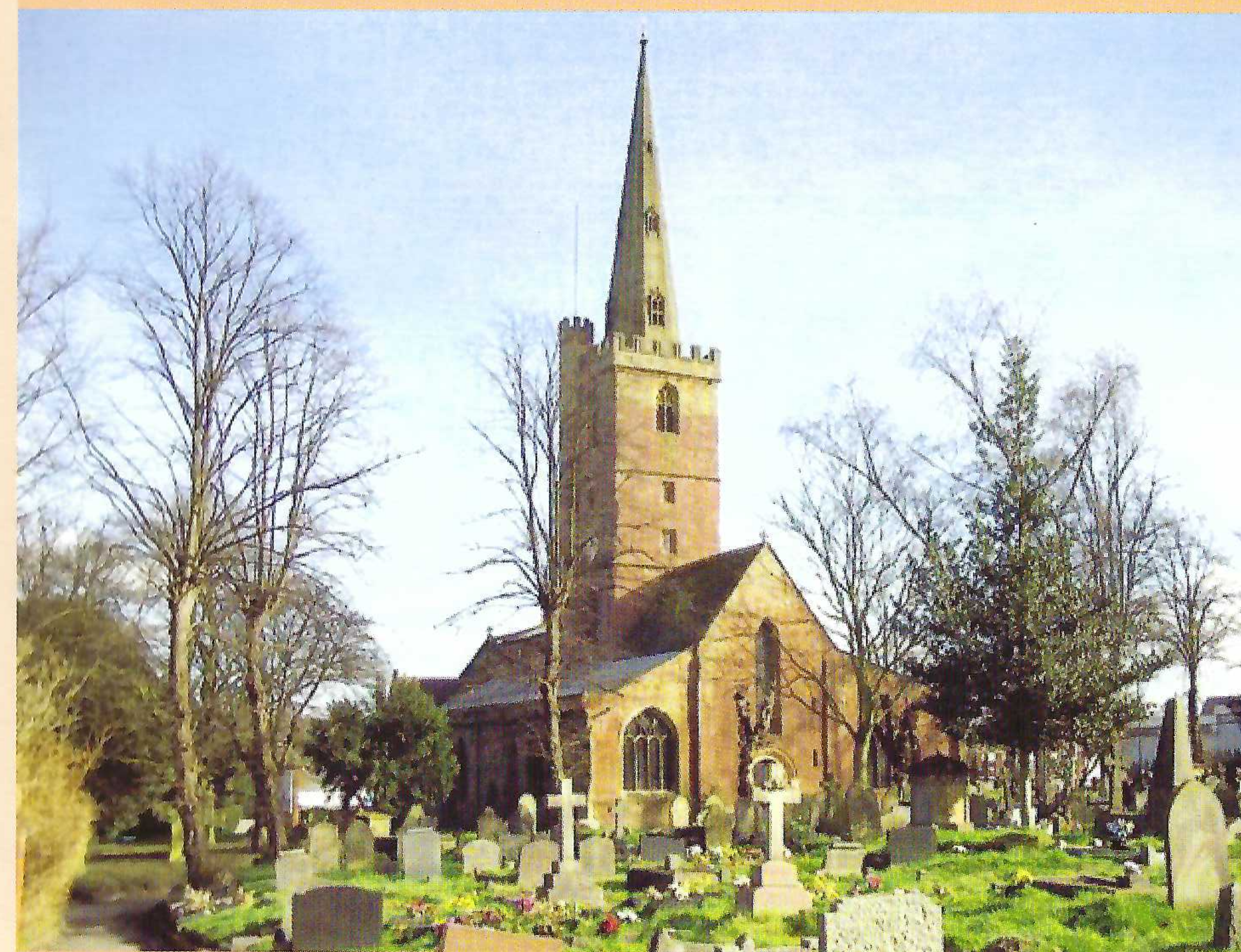
Design, print and production by
Postprint, East Harling, Norfolk. Telephone 01953 717498

The SERVER

Summer 2008

Volume 25 Issue 2

£1.00



**The Church of St John the Baptist
Halesowen, West Midlands**



ISSN 0265-6558



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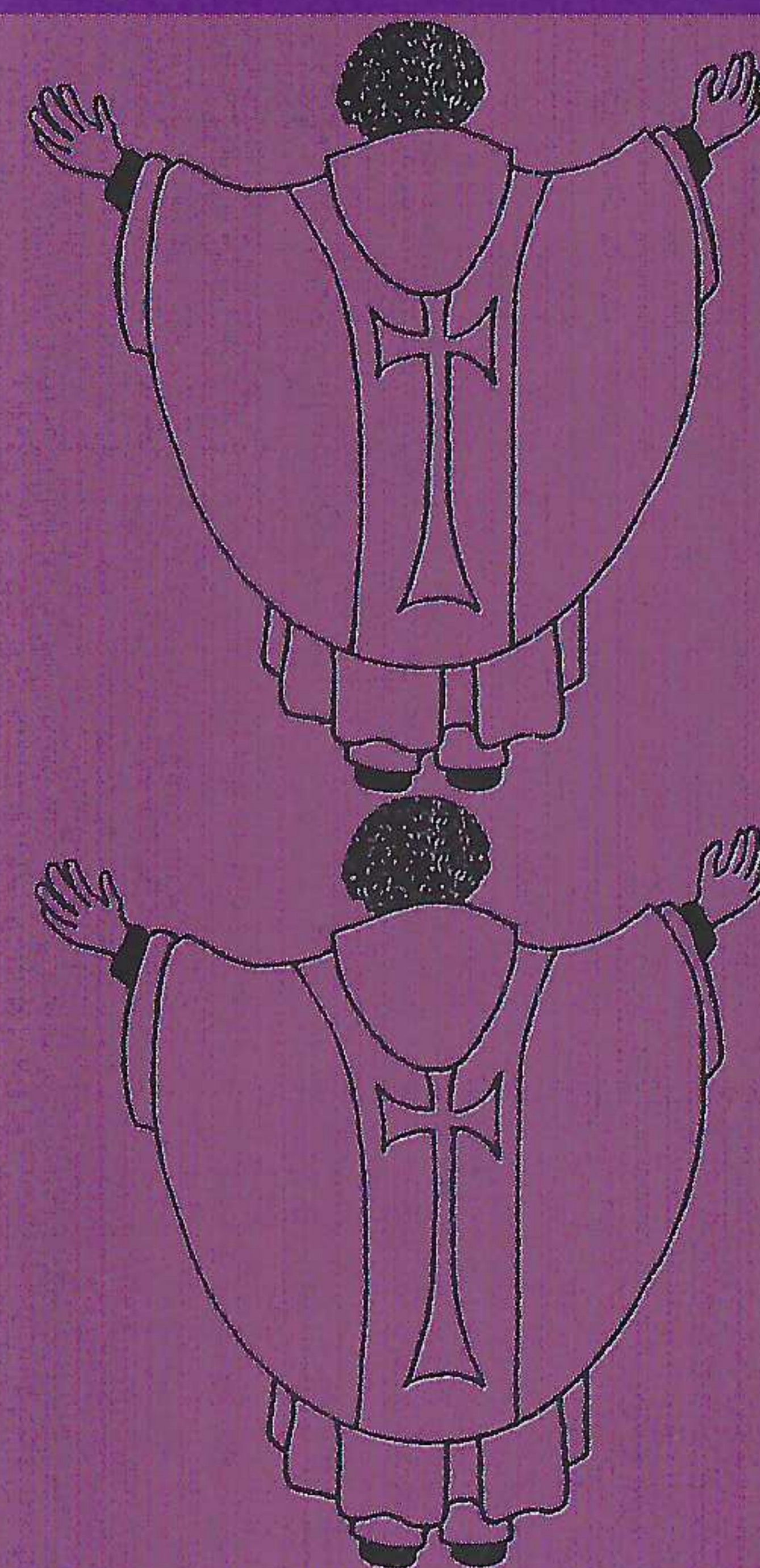
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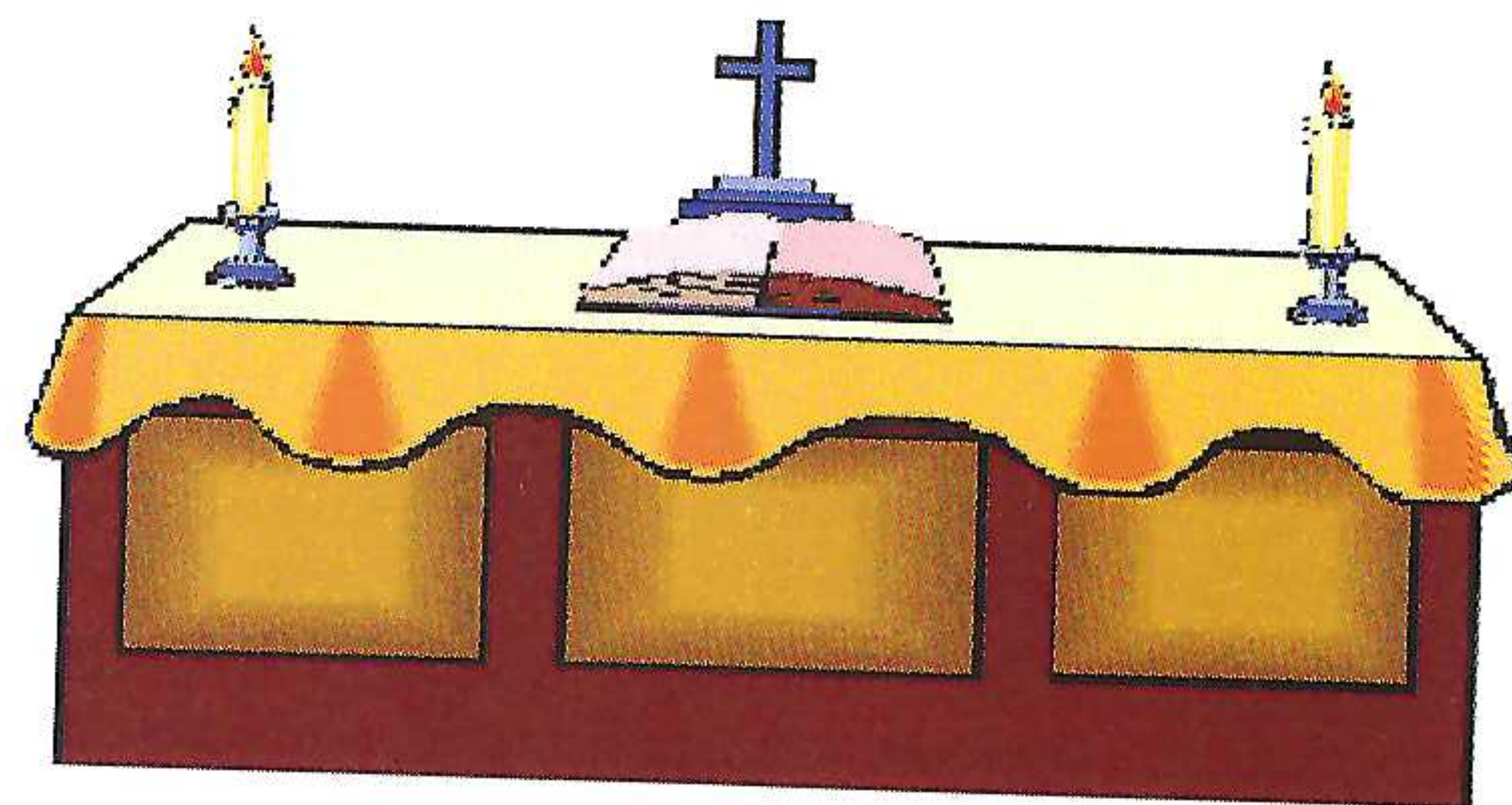
...AND FINALLY

IS THIS LIKE YOUR PCC?

Oh, give me your pity, I'm on a committee,
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We attend and amend and contend and defend,
without a decision in sight.
We confer and concur, we defer and demur,
and reiterate all our thoughts,
We revise the agenda with frequent addenda
and consider a load of reports.

We compose and propose, we suppose and oppose,
and the points of procedure are fun!
But though various notions are brought up as motions
there's terrible little gets done!
We resolve and absolve, but we never dissolve,
since it's out of the question for us!
What a shattering pity to end our committee
where else could we make such a fuss?

Is this your experience?



THE GUILD COLLECT

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

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Items for publication should be submitted by
the last Saturday of January, April, July and October.



FROM THE EDITOR'S DESK

I really enjoy receiving the Chapter Reports that I get from all over the country. As a Guild we are certainly a diverse group and it is good to see that so many Chapters varying their Services, Stations of the Cross, Requiems and Compline feature on a regular basis but don't forget that, as Chapters we are obliged to sing the Guild Office at least four times a year not including Festivals. I am afraid that there may be a couple of Chapters out there that do not do this.

It is really sad to learn of the ending of Youthlink, the organisation for young servers, after almost four decades of wonderful work with the young. The Guild owes a great debt to Fr Squire for all the help, support and time that he has given to the group over the years. Thank you, Father for everything that you did and will still be doing is very much appreciated.

A Council sub-committee has recently discussed the way forward for the Candidates for Ordination Fund and the following decisions were made.

- a. The present rule of 3-year membership of the Guild (including probation year) to remain for eligibility for a grant.
- b. Grants to successful applicants will be: £1,000 per annum for full-time residential training, £600 per annum for part-time non-residential training, £500 per annum for 1 year as Deacon,* £500 per annum for 1st year Curacy*.
- * Subject to active support and involvement with a local chapter.
- c. a new three fold leaflet to be produced.
- d. The Fund to be featured in each issue of *The Server* magazine
- e. A CoF section on the Website.
- f. Another COF Festival be held in 2012.

One domestic point to note is that after 42 years as a Guild Councillor, the Council was delighted to elect Councillor Roland Hudson as a Grand Councillor. Finally the Secretary General has asked me to point out to those who do not pay their membership by Direct Debit, to remember to send him a cheque as soon as possible and please state your name and address, Chapter and membership number (if known).

Peter

CARDBOARD CLERGY...

Cardboard Fabrications Limited

We are sure that you have come across our extremely popular products already:

- a. We make cardboard police cars to discourage speeding on motorways
- b. We make cardboard policeman to deter shoplifters in supermarkets
- c. Following the success of these, we are pleased to announce that we can now offer

Cardboard Clergy

The cardboard Vicar is invaluable to hard-pressed Parishes during an interregnum or the incumbent's holiday or sabbatical. It is life size and comes in male or female models, each in high, low or middle of the road versions. Our latest model, the *charismatic vicar*, comes with arms that can spring up and down. This is especially effective when stood in the pulpit.

Field trials have shown that when a cardboard vicar was installed without the congregation knowing, 40% of those later questioned had noticed no difference whatsoever and 25% said there was a considerable improvement.

Soon we hope to have available the cardboard Bishop which can be placed in a diocese when the real Bishop is in the House of Lords or on holiday. Trial models have been installed in the General Synod for some time without being detected. One was said to have made an excellent speech on the ordination of women.

Work on the cardboard Archdeacon has been abandoned because market research has shown that nobody wants the real thing, and there would, therefore, be no demand for a cardboard substitute.

However, our cardboard congregation is now on the market and selling very well. Its response to sermons is indistinguishable from the real thing. It has the positive advantage that when volunteers are called for nobody makes an undignified dash for the door. In some churches there has been a marked improvement in the singing.

All the cardboard we use is recycled from PCC and General Synod papers, thus enhancing the usefulness of these institutions to the Church of England by an estimated 75%. Furthermore their judicious deployment could reduce your Diocesan Quota by up to 50%. We commend our quality products for the consideration of all Parishes and hope that you will find them just what you are looking for.

Nicholas IV in 1291 and a second to Pope Boniface VIII in 1295 and it seems probable that one of these is a magnificent cope which survives in the Vatican today. It is of similar date and style to the Syon cope.

Did you know?

...parts of the scenes are missing because it was originally a chasuble but was cut up to make a cope. The strips with heraldic shields have been added to transform it into a cope.

...that the apprenticeship for a professional embroiderer lasted seven years, as long as it takes now to train a GP or dentist?

...that certain Popes employed their own English professional gold embroiderers at the Vatican, who worked in gold thread alone?

...that nuns were allowed to do embroidery but only if it did not interfere with their religious devotions?

...that the highest quality embroidery was only allowed to be done only during the hours of daylight?

...that measurements for a garment were sometimes sent to the workshop in the form of a cord of the appropriate size?

Letter to the Editor

From Bro. Michael Rogerson:

Dear Bro. Peter,

Barry Barnes in his otherwise excellent letter published in the new edition of *The Server*, indicates that Fr David Moore was elected as Warden following the retirement of Fr Fox. However, that is not quite correct. Fr Fox retired as Warden in the late 1960s after a long tenure since before my time (early 1960s) and he was succeeded by Fr Arthur John Whitehead, then Vicar of St Mary Magdalene's Munster Square, London. If I remember rightly, Fr Whitehead moved to be Vicar of All Hallows Gospel Oak. However, Fr Whitehead was very transitory as Warden and only remained in post for a couple of years when he had to stand down owing to ill-health. It was the vacancy following Fr Whitehead's departure that Fr Moore succeeded as Warden.

WELCOME TO NEW MEMBERS

Full Members: Julie Atkin, Michael Burke, Susan Carpenter, Trevor Clowes, Albert Crew, Florence Filaver, Myrtle Green, Charles Harris, Christine Hewitt, Margaret Holman, Edith Huntriss, Elizabeth Mcadams, Paul Mitchell, Rachel Mitchell, Tony Parker, Graham Pegley, Lewis Roth, Jon Slater, Christine Stanley, Kelly Stubbings, John Suddaby, Rosemary Suddaby, Christian Tyler.

Probationers: Barry Broad, Philip Bullock, Alan Caldwell, Nigel Connolly, Neale Franklin, Dennis Gill, Sandra Holt, Juanita Joy, Andrew Long, Maria Man, Christopher Page, Robert Pearson, Gemma Pitman, Michael Read, Colin Sleight, Jacqueline Wheeler, Edith Whitehouse, Luke Wilson, Timothy Wilson.

Priest Associates: Christopher Nokes.

The Faithful Departed

Leslie Childs, Dennis Herbert, Owen O'Connell, Fr Wilfred Poultney, Joseph Slater, Geoffrey Stevens, Fr Andrew Stone, Peter Walden, Jack Webster, Frank White, Len Wykes.



The Chantry Book

■ Harry Shilvock 1918-2007

Harry was a member of S. John the Baptist, Halesowen (*front cover*) from age 13. A bellringer 76 years; chorister 45 years, one time Sunday school teacher, where he met his wife, Elsie. They married in 1941. Their churchmanship took them to S. Edmund's, Dudley for 20 years. Harry continued ringing and choir activities at S. John's, where he became a server. Encouraged to join the Guild by Roy Cresswell; he was a member for 30 years and attended Chapter meetings up to the end of his life. He was a Chalice Assistant and took the Sacrament to the housebound and led midweek Services. His Requiem Mass was celebrated by Canon John Everest assisted by Fr Michael Brain. Harry will be greatly missed by his wife Elsie, sons Ivor and Geoffrey and their families, also his Church family and friends. May he rest in peace.

■ Peter Stanley Walden

Peter died in February having been in residential care in Northampton. He was a Life Member and for many years was a server and Sacristan of S. Albans, Northampton. Earlier in life he had joined S. John the Baptist's and S. Lawrence and he trained many servers. He was a committed Christian who devoted his life to serving God. He never married and prior to going into care he lived with his nephew and his family. May he rest in peace.

THE EASTER FESTIVAL AND AGM

The Warden's Address

Easter Day has not been as early as March 23rd in my lifetime and, incidentally, I can't remember British Summer Time coming into being after Easter. I can remember it doing so in the early hours of Easter Day on at least two occasions. However, the early date of Easter Day this year has caused much discussion. I was asked in W. H. Smith in mid-February as to why Easter was so early. The person who asked me said she thought the date was fixed by the moon, as it were, but some of her fellow members of staff said it was fixed by the Pope! On the day after Ash Wednesday during post-Mass coffee an elderly female asked that as there were no biscuits why had the Vicar decided to begin Lent so soon! The weather on Easter Day reminded us that we were still in March. I foretold when we basked in warm sunshine in February that Easter would be cold and wet. I ought to have found a 'Bookie' who would have taken me on!

Nevertheless, here we are celebrating together the joys of Easter at a time when there is much in the life of the Church, of our Nation and of the World to give us cause for concern. Politics are in the gutter and at times I am tempted to state that I think the Church is in tatters... I was thinking along those lines when recently sitting in the Church of S. Clement Danes waiting for the annual Service of 'Oranges and Lemons' to begin. I also thought about how that church had been restored after being badly damaged in an air raid and how someone had the foresight to remove the beautiful Grinling Gibbons Pulpit for safe keeping during the war. It is now back in place. Then I looked at the East Window, of the Risen and Ascending Christ – a powerful figure – and under his feet a picture of S. Paul's Cathedral, built after the Great Fire of London, which survived the Blitz and is now in the last stages of a necessary restoration. As I sat there, the message came clearly to me 'Christ has Died, Christ is Risen, Christ will come Again'. As I continued to look at that East Window, I was reminded as so often that Our Saviour, however dark and bleak the times have been, has not left Himself without witnesses ... those witnesses forming the whole Body of the Faithful of the Church, great leaders, great saints, great scholars, great statesmen *and* great creative souls of all kinds (known and unknown) – all who have lived and are living the Catholic life and preaching the Catholic Faith.

Each and everyone of us here today is numbered amongst that company of creative souls, as Dom Gregory Dix described us in a sermon preached in the summer of 1945. So it is very important that we live lives that proclaim we are in that company. It is very important that not only do we know how to behave in church but even more important (in a sense) how we behave outside our church buildings. What we profess in church must be proclaimed in the streets. I quote directly from Gregory Dix 'If ever you are tempted to forget your individual responsibility as a

The Cope has scenes from the life of Christ and Our Lady, with figures of the Apostles embroidered in silk, silver-gilt and silver thread covering the linen background. English embroidery was described as *acu pictura*, the Latin for 'painting with the needle'. It is possible to tell from the style that the artists, possibly manuscript illuminators were involved in the design. The angels on the Cope, which decorate the areas between the main scenes, have folded wings in a style similar to those in illuminated manuscripts. The identification of some of the heraldic shields in the borders as belonging to families in the area around Thetford suggests that it may have been made for a religious Order there, but this is uncertain. When new the colours it would have sparkled particularly by candlelight. Churchgoers would have looked in awe as the priests swept by. This was the intention as such rich embroideries made a conspicuous display of how rich and powerful the Church was. Although neither artists nor embroiderers left their signatures they do include evidence of the owner or priest for whom they were intended. In the case of the owner or donor, this served a two-fold purpose, showing off their earthly power but also hopefully, helping to smooth their path to heaven. The Syon Cope includes an inscription that suggest the cope was made for a priest named Peter, but there is nothing more to help identify him. The high quality embroidery was made of expensive imported materials and was very labour intensive. Nuns and noblewomen did often work on items but highly trained professionals, both men and women, usually made large embroideries like the Syon Cope. Merchants and noble patrons employed them in workshops, which they funded. It was the merchants who took the profits, not the embroiderers who received only modest payments.

Records show the considerable expense of the materials in comparison with the labour involved. In 1271 Henry III paid £220 (the equivalent of about £100,000 today) for a jewelled altar frontal and written records tell us of the names of the four women who worked the embroidery. In 1307 Alexander Settere a member of a family of embroiderers received £10 in part payment for a choir cope that cost £40 in total. Johanna Heyroun, the Heyrouns were a professional embroidery dynasty in London, supplied black vestments in 1327 for use in Edward III's chapel to celebrate 'the office of the dead'. These were probably made for the funeral of his murdered father Edward II.

Who wanted this embroidery?

Princes and Potentates of Church and State all over Europe wanted English embroidery. It was so highly prized that the Vatican Inventory of 1295 lists 113 examples. A small number of these survive as do examples in churches, cathedrals. Exquisite church embroideries like the Syon Cope survived the Reformation by being hidden or taken abroad. The nuns of Syon Abbey took the Cope out of the country during the reign of Elizabeth I. They returned to England in 1810 bringing the Cope with them. It is known that Edward I sent two copes to Rome, one to Pope

The magnificent facade was, in its time, a revolutionary style with its huge Corinthian columns supporting a pediment bearing the Royal Arms of George I, with a tower and slender steeple topped with a golden crown. This is a style that has influenced architects ever since, especially in the United States and in Ireland. One of the most unusual interior features is the Royal Box in the gallery to the left of the High Altar.

Queen Mary was a regular worshipper here. Also worthy of note is the Admiralty Box which is situated in the gallery opposite, this is because the Admiralty falls in the Parish of St Martin's and there is a tradition that the church bells are always rung to proclaim a naval victory.

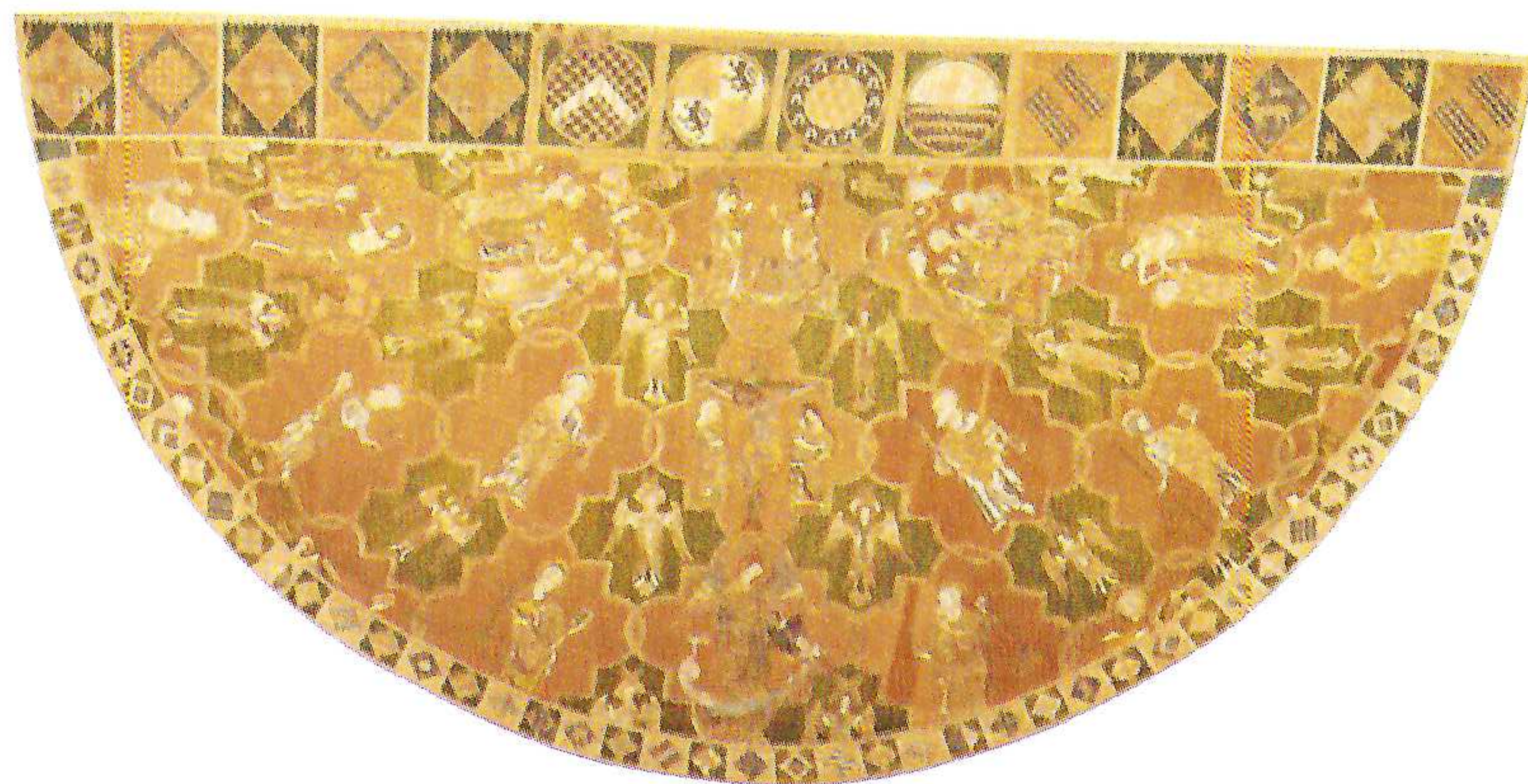
Within the walls of the church are the many monuments and epitaphs to the rich and famous. King Charles II's mistress Nell Gwynn, and also the artists William Hogarth and Sir Joshua Reynolds to name but a few.

But today the essential work of the church is among the poor needy and homeless of London and they would gladly welcome any support you could give, even if it is only the profit from the price of a cup of tea and a bun.



THE SYON COPE

In the 13th and 14th centuries, English embroidery called *Opus Anglicanum* (English work) was one art form for which the English became particularly famous. In 1864 the Victoria & Albert Museum bought a fine example of this type of embroidery, the Syon Cope, named after Syon Abbey in Middlesex where it was kept by nuns in the 16th century. It was made for a priest of high rank, possibly a bishop, between about 1300 and 1320.



Catholic, the splendour and loftiness of your personal vocation as a member of the Body of Christ under the plea of being only one of the laity, remember the first Easter morning, when Peter the Rock on which the Church was to be founded and John the Eagle who would see into heaven, rushed through the dawn to see only grave-clothes in a tomb; but a woman saw and KNEW the Lord of life in a garden, and was sent to bear the very message of the gospel itself to the Apostles: Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God".

I use a quotation from the Abbot of Pluscarden, Dom Hugh Gilbert 'Beauty and holiness are the apologia for Christianity'. The beauty of Christianity needs to shine out more; this is where the celebration of the Liturgy becomes central. And the goodness of Christianity, i.e. the holiness of self-giving love and of prayer, needs to be sustained and developed. And, this too, certainly: that the one thing Christianity has to offer is Easter. Simply: CHRIST IS RISEN!"

YOUNG SERVERS' GROUPS / YOUTHLINK 2007

The young servers groups began as a group for the boy servers of Barnstaple Parish Church in 1970 when I was asked to organise a trip to the Walsingham National Pilgrimage. Before long, the groups spread to other parts of the Exeter Diocese and some years later after discussions with the Council, groups became available to others in England & Wales and were titled *The GSS Young Servers Groups*. Development was slow and some groups could only get going if non servers were included. With groups for boys and/or girls developing, and the increasing need for Child-protection and Health & Safety procedures further changes soon became necessary. This led to the groups becoming an independent organisation known as Youthlink with its own structures, policies, and leaders. Though still rooted in the Anglican Catholic tradition, and retaining its links with the Guild, membership of the group became open to all and that brought considerable change. Instead of mostly working with those who were servers, the groups brought many young people into contact with the church and many became servers as a result. The evangelisation of the young became a major feature. This opening up of the groups brought about another change as we encountered young people with problems that needed to be dealt with, so in-depth pastoral care became a second major feature.

Journey groups, taking young people all over Britain and the Continent remained Youthlink's key task, but trying to get a school bullying problem sorted out from 300 miles distant or trying to assist a juvenile run-away who telephoned me at 2am from a distant city, or offering support to a young lad who informed me that he had just begun to think about a vocation all became part of Youthlink's work. I have personally taken over 400 different young people to Walsingham and over 300 to

Iona and both places invariably leave a lasting impression on them. It is difficult to calculate how many young people have participated in these groups but around 460 different youngsters participated in groups under my leadership with some remaining for many years. The joy is that many remain faithful, though not always in the place where they began. Their experience with the groups brought about changes in the lives of many. One is a priest in Australia. One who is hoping to be a priest is working with the poor in Africa, one, as a direct result of a Youthlink trip, is an expert English-Russian translator, lives in Moscow, is now a member of the Orthodox Church, and has a Russian wife. On his first trip to France, one boy said "this is where I want to live". That he did and he has a Russian wife and six tri-lingual children. One former group member is an MI6 officer and one is in prison – he works there as a social worker! These are but a few of them. Many of the former group members with ages ranging from 18 to 50 still keep in contact. Leading groups of juveniles to far away places is a heavy responsibility and, due to my increasing age (71), I have decided that the time has arrived to bring this 36 years work to an end. Everything slipped into place naturally. From having a waiting list to join in the early 90s, we have recently had too few applicants. Funding became increasingly difficult as many sources of funding discriminated against groups that had *religious activities*. The group minibus gave up the ghost at the age of 16 and with 300,000+ miles on the clock. In addition, compliance with new regulations and the increased cost of insurance made the operation of this type of *eclectic* group increasingly complex.

After consultation with others a decision was made that my retirement from group leadership will also bring about the end of Youthlink as we have known it. From the end of 2007, Youthlink will no longer lead youth groups of any kind. From that time on, groups must be organised under their own local leadership and separate Youthlink. However, as many contacts have been made and some are ripe for action, I have agreed to stay as *Youthlink Administrator* and keep the administration side of Youthlink open and agreed to assist churches in setting up their own groups. This will therefore be the last Youthlink annual report but I remain available to

assist with providing any help or advice in relation to working with children and young people. I also remain available to work with groups under the leadership of others provided that it can be fitted in with my parish ministry.

Left: New Councillors

Roland Robbins, John Barnett, Mike Mardon, Roland Hudson (Grand Councillor) and Shaun Morrison

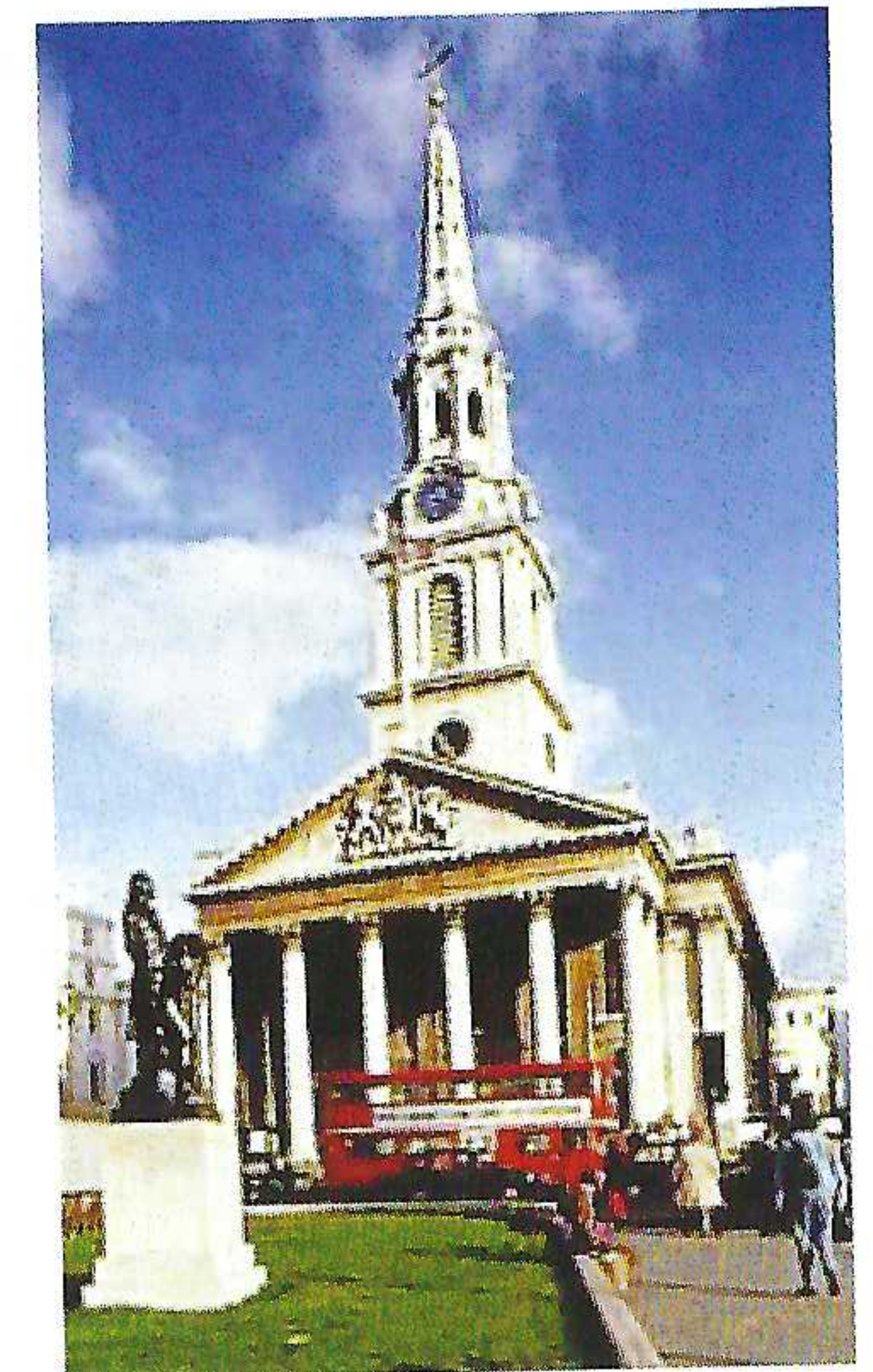


TO HELP THE HOMELESS

In 1916 the Rev'd Dick Sheppard opened his heart and the crypt of his church, S. Martin-in-the-Fields in Trafalgar Square, to shelter the roofless troops returning from 'the war to end all wars'. This tradition of service to the homeless has continued, without a break, up to the present time and the mission of S. Martin's is now known world wide. It is estimated that currently there are some 75,000 people registered in London as homeless of who over 1,000 sleep in doorways, archways, alleys and such like inhospitable places. The horizons of S. Martin's continually expand and the range of services that are offered to the homeless is amazing and quite unrecognised by the average 'person in the street'. Every Saturday and Sunday a soup kitchen is opened for the homeless while a welfare and advice centre is open Mondays to Fridays. A housing advice and resettlement service is available and a 'half way house', where clients may have a room of their own, while adjusting to life off the streets is available. A day care centre has a canteen, tv room, showers and washing facilities and a clothing store [which is always grateful for donations] is available as are medical, dental and chiropody clinics. The church has regular sessions by professional advisers and it makes its premises available for use by other groups such as Alcoholics Anonymous.

It also has a thriving group of artists and poets whose work is on sale in the crypt shop. An annual pilgrimage to Canterbury along 'Chaucer's Way' raises funds each year as does the carol singing, Christmas concert and the Vicar's Christmas appeal. In fact, the events over the Festive Season provide 25% of their total income. On visiting the church it is very clear that the work of the 18 permanent staff and 150 volunteers is vital and to this end the general public are invited to help in many small ways, by supporting the crypt bookshop, the brass rubbing centre, the art gallery, the evening candle lit concerts, or the cafe in the crypt, where they like to claim that the architecture is free with every cup you buy. So if next time you are in the Trafalgar Square area and fancy a cup of coffee, give Garfunkels, McDonald's or Travellers' Fare a miss, and creep into the crypt and help support this very essential work. The crypt facilities have been closed for refurbishment but are now open again.

A word about the building that predates Trafalgar Square by over 100 years. The first church was built in the Middle Ages, when the area was fields and woodlands. The present church, the fourth was completed in 1726, to a design by James Gibbs, who designed the church of St Mary le Strand and Derby Cathedral.



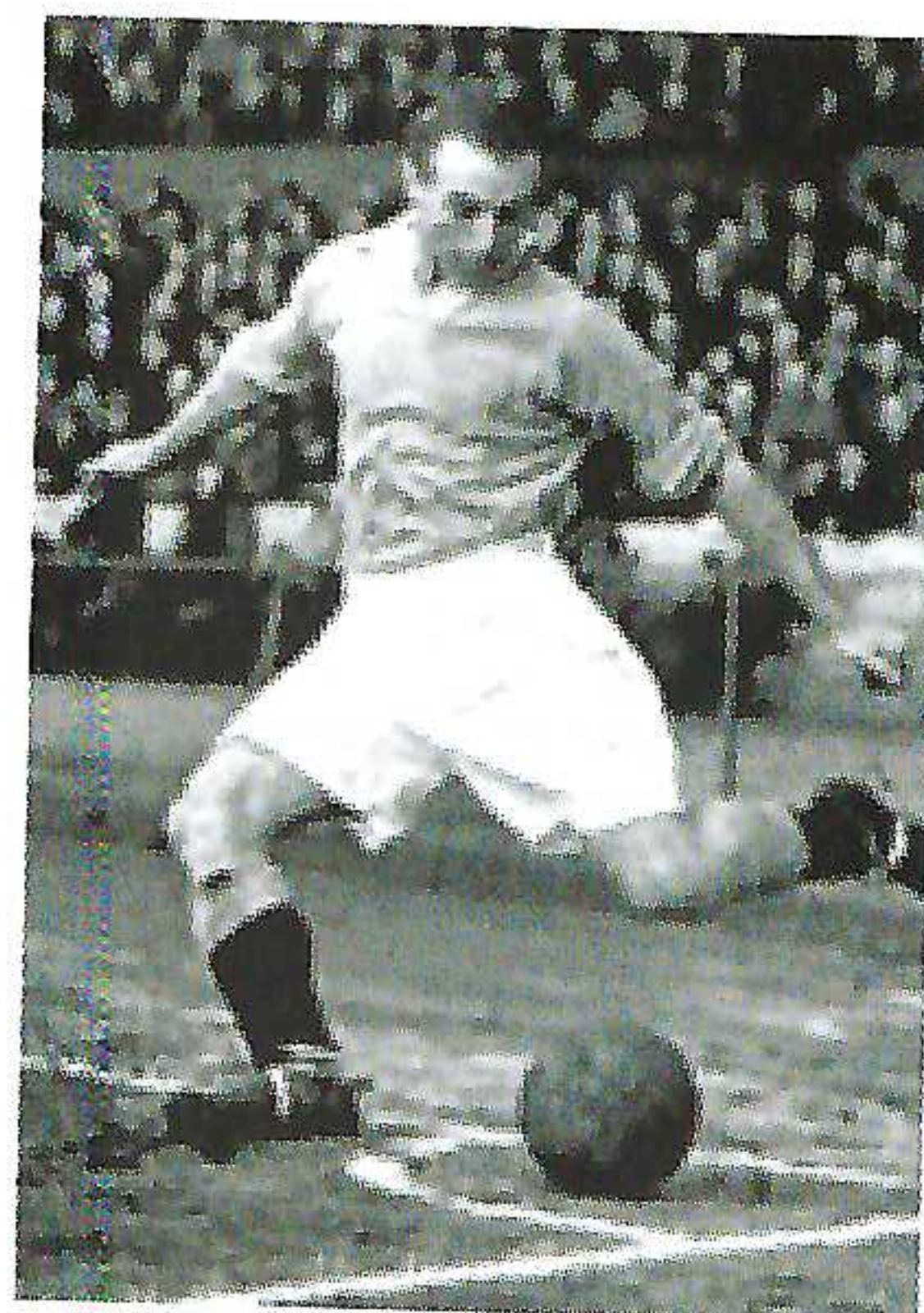
ON THE SAME DAY

It is sometimes the misfortune of some famous people to die on the very same day as someone who is even more famous than him or her and therefore they do not get the recognition that is due to them.

Both C. S. Lewis and Aldous Huxley died on 23rd November 1963, but their deaths were overshadowed by the headline news from Dallas, Texas that President John Kennedy had been assassinated. A day stuck in many people's mind; most of us can remember where we were that evening, I know I can.



A similar fate befell the singer Ernest Lough. He had found fame as a boy soprano [always billed on records as Master Ernest Lough] of an earlier generation. He died within hours of the death of the footballing legend every boy of the time had heard of and admired, Sir Stanley Matthews. Ernest Lough achieved an early form of a superstar style of



musical fame back in 1927 when, as a boy chorister with the London Temple Church, he recorded Mendelssohn's *O, for the wings of a dove*, a song that many of us must remember often being played on request programmes such as *Two Way Family Favourites*, the 1950's. (I know that it was one of my father-in-law's favourites). In the first three years after its release this 78 rpm record notched up sales of more than 700,000, which a totally unheard of sales figure in those days. One of the interesting facts to emerge from the published obituaries was that the choral career of the distinguished arranger and conductor Sir David Willcocks was first inspired by hearing this recording of *O, for the wings of a dove* when he was a small boy. It then seems to be appropriate that Ernest Lough's last public singing engagement, which was undertaken alongside his son Graham, was with the Bach Choir was under Sir David's Willcock's baton.



The other double event which must be mentioned is actually a death and a funeral and was only just over ten years ago. This, of course, is the fact that the death of Mother Teresa of Calcutta died on the same day as the funeral of Diana, Princess of Wales.



Photographs: Mary Attenborough

NEWS FROM THE CHAPTERS

S. Benet Biscop, Newcastle upon Tyne

In October we visited Holy Saviour, Sugley and sang the Guild Office. We sang it again in November in the ancient church of S. John the Baptist in central Newcastle. In January we hosted the North East Chapters in S. Anthony of Egypt, Byker for the Guild Office followed by Benediction.

Guild Office in Bethlehem

On a visit to the Holy Land Roland Robbins and Alan Withrington were privileged to sing the Guild Office in the Syrian Orthodox Church in Bethlehem; Priest Associate Fr Pringle officiated. The Pipes and Drums of the Bethlehem Scouts entertained the company before the service, afterwards hospitality was provided in the church hall.

Incarnate Word with S. Alban & S. Edward, SW London & E Surrey

Our AGM in March was at S. Mary's, Walton on Thames and followed the Guild Office. The Chapter Officers were elected and Fr Noke and Fr Hislop appointed Chaplains. Thanks go to Ron Church and his wife for the substantial spread of refreshments!

S. George, Boston

The February meeting was cancelled due to bad conditions; this was also the reason for a late start at S. Andrew's, Heckington in March. In April, we sang the Guild Office in Holy Trinity, Tattershall and in May we held our Annual Dinner. In June the Rt Rev'd Gavin Kirk invited all Servers to Lincoln Cathedral for Corpus Christi, which we attended. In July we joined with SS. Peter & Paul, Burgh le Marsh to celebrate the life of S. Benedict. 22 attended the Guild Office in S. Luke's North Kyme in August and in September we met in S. Leonard's chapel in St. Leonards. In October we were at Holy Trinity, Tattershall and S. James, Spilsby in November for our Requiem. Finally, a Quiet Evening in S. Botolph's in Boston ended the year.

S. Joseph of Arimathea, Portsmouth

In February we visited S. Barbara's, Whale Island. Fr Franks led the Guild Office for the last time before moving on, our new Chaplain, Fr Ball, attended and led Intercessions. After the service and a presentation to Fr John, we were shown the Gunnery School photographic display and we were able to inspect the Royal Funeral Gun Carriage. In March we joined with S. Alban, Copnor for Stations of the Cross and in April we joined the Winchester Chapter in Holy Trinity, Colden Common to sing the Guild Office. At the beginning of April several Chapter members travelled to the Parish of Benwell in Somerset to see our ex Chaplain, Fr John Franks, inducted as the new incumbent of the parish.



S. John the Divine, Leicester

December's meeting was at All Saints', Wigston Magna for Guild Office and Benediction. Fr Colin sang the Guild Office and Fr Curtis gave the Address and Benediction. In January we met at S. Stephen's, East Park Road for an Epiphany Mass. Fr Burleigh celebrated assisted by Fr Colin and Fr Walter preached. In February our Chaplain, Fr Colin led Stations of the Cross at S. Nicholas, Fleckney.

Chapter of St Werburgh, Stockport and District

2007 began with a Mass to our patron in S. Luke's, Dukinfield and in February Fr Ball, Senior Chaplain at Manchester Airport preached and celebrated. Our AGM was at S. Matthew, Edgeley and the meeting began with Stations of the Cross. In May we celebrated a Mass in the Chapel at Manchester Airport and Fr Ball preached this was our first visit. The highlight was our Walsingham pilgrimage in September led by Fr Ball and we celebrated Mass in the Guild Chapel. In October we joined with Forward in Faith and the Society of Mary in a Marian Devotion and Pontifical Mass celebrated by the Bishop of Beverley. Our Requiem was in November and the year ended with Advent Devotions in S. George's, New Mills.

THE LONG SILENCE

At the end of time, billions of people were scattered on a plain before God's Throne. Most shrank from the brilliant light. But some of the groups talked heatedly, not with shame, but with belligerence. 'Can God judge us? How can he know about suffering?' snapped a young brunette. She ripped open a sleeve to show a tattooed number from a Nazi concentration camp 'I've endured, beatings, torture and death!' In another group an African boy lowered his collar. 'What about this?' he said showing a rope burn. 'Lynched for no crime, but being black'. In another crowd a pregnant schoolgirl with sullen eyes said 'Why should I suffer?' she murmured, 'it wasn't my fault.' Across the plain were hundreds of groups. Each had a complaint against God for the evil and suffering he permitted in his world. How lucky was God to live in heaven where all was sweetness and light, where there was no fear, hunger or hatred! What did God know of what people had been forced to endure? For God leads a sheltered life, they said. Each group sent forth their leader, he who had suffered the most; a Jew, an African, someone from Hiroshima, an arthritis sufferer and a victim of Aids. In the centre of the plain they talked to each other. At last they were ready to present their case. It was rather clever. Before God could be qualified to be their judge, he must endure what they had endured. Their decision was that God should be sentenced to live on earth as a man! Let him be born a Jew. Let the legitimacy of his birth be doubted. Give him a work so difficult that even his family will think him out of his mind when he tries to do it. Let him be betrayed by his closest friends. Let him face false charges, be tried by a prejudiced jury and convicted by a cowardly judge. Let him be tortured. At the last let him see what it means to be really alone. Then let him die in front of a great host of witnesses to verify it. As each leader announced his portion of the sentence murmurs of approval went up from the throng of people. When the last had finished pronouncing sentence there was a long silence. No one uttered a word. No one moved. For suddenly all knew that God had already served his sentence.



Anon

JOSEPHINE BUTLER

Josephine Elizabeth Grey was born at Milfield Hill, Kirknewton, on 13th April 1828 and was baptised at S. Gregory's Church on 30th May that same year. Born into a prominent, liberal Northumbrian family, she had the reforming and abolitionist spirit her. In January 1852, she married George Butler, who later became Canon of Winchester Cathedral, he supported and encouraged her through her

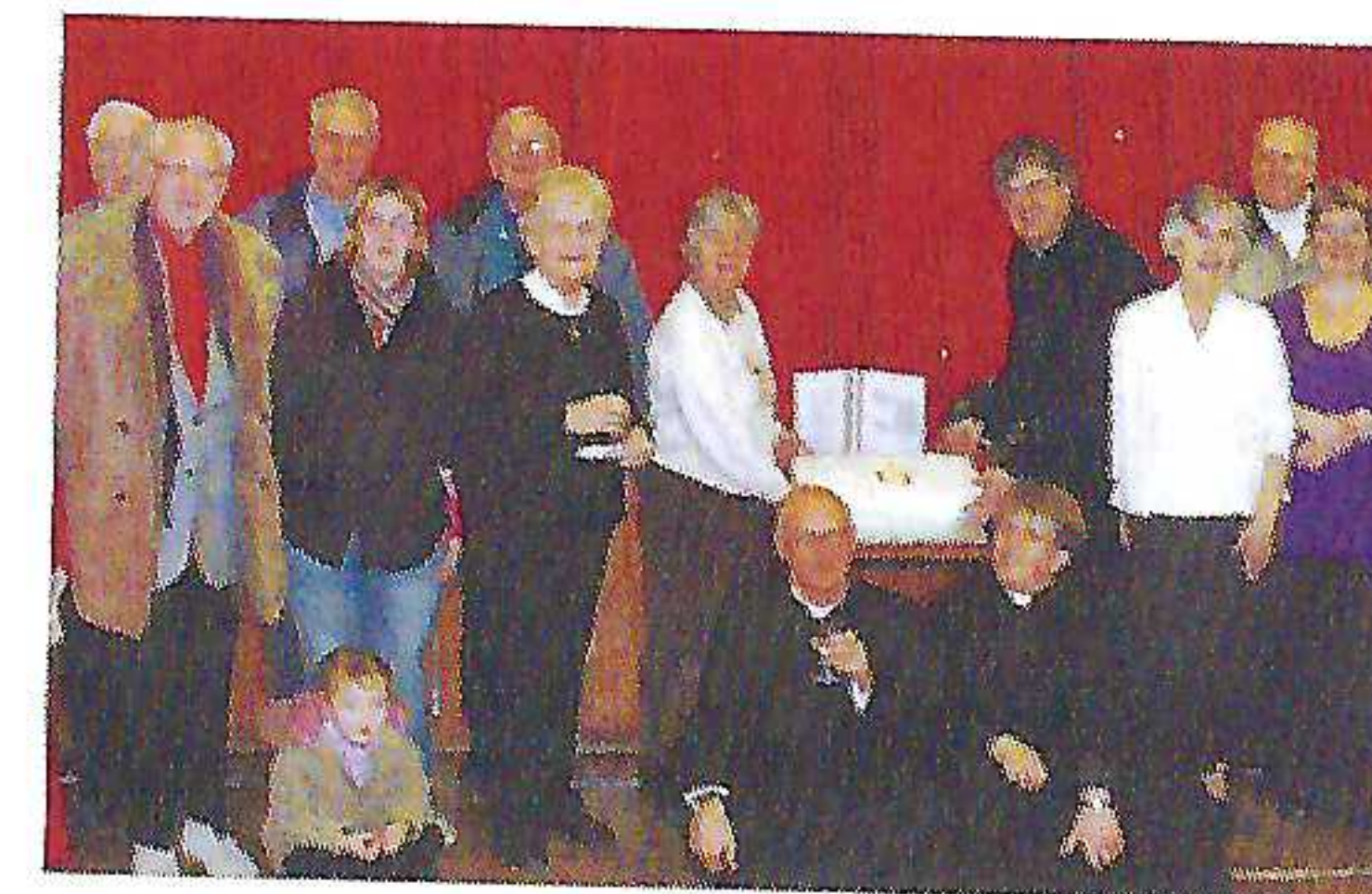


campaigning work. She believed that her vocation was a gift and call from God and devoted herself to a life of prayer, to reading and studying the Scriptures modeling her life on that of Catherine of Siena. Her constant hope in the resurrection, her strong Christian faith, the support of her husband and her indomitable, yet humble, spirit sustained her throughout her campaigning work and all the opposition. She was engaged in various causes, including poverty and the employment and education of women. But it was after the death of her daughter, Eva, that "seeking some pain keener than her own" that Josephine Butler went to a workhouse in Liverpool and from there established a House of Rest and began her crusade against the Contagious Diseases Acts. Later in life, as a widow, she returned to

Northumberland until her death on 30th December 1906. She was buried, after a quiet Service, in Kirknewton Churchyard. Many of the issues that she campaigned against, such as the abuse of children, trafficking of women and economic injustice remain live issues for the church and society today. She is remembered in the Church of England's calendar on the day of her baptism, 30th May, as a Social Reformer. To mark the centenary of her death, the Kirknewton Parish Council commissioned a sculpture and stained glass window, which is now in the church porch. The bars and bindweed, at the bottom of the sculpture are symbolic of oppression and pain. These transform into lilies, a symbol of the Resurrection of Christ – lilies are also associated with Catherine of Siena, who dedicated her life to the care of the poor and sick. The words, once applied to Catherine of Siena are now applied to the life and work of Josephine Butler.

Ss Philip and Richard, Worthing

We celebrated the Chapter's 60th year in S. John the Divine, West Worthing in February. That evening we celebrated Candlemass and the Anniversary and Fr Eldridge and Fr Minton concelebrated and afterwards we met for a buffet with an anniversary cake.



S. Hugh and Blessed Edward King, Great Grimsby

Our AGM was held in November at S. Augustine of Hippo; this took the form of Solemn Evensong and Benediction by Fr Jones. 12 members attended the AGM where all Officers were re-elected. Our Chaplain, Fr Walker, announced his retirement and Fr Bryan was elected as our new Chaplain. In February we met to sing the Guild Office in S. Aidan's, Cleethorpes and in March we sang it in S. Peter's Humberston.

S. Chad, Coventry

Our chaplain Fr Chapman retired in December and Bro. Nigel Makepeace presented him with a cheque as a token of our gratitude. The Conversion of S. Paul was celebrated by Vespers followed by a Homily and Benediction at S. Oswald's, Tile Hill where the Vicar, Fr Regan officiated. We welcomed Matthew Pittam and his family. Matthew has commenced training for the Sacred Ministry and we presented him with a cotta in thanks for his work as secretary. In February we took part in a Skittle Evening; we were up against strong opposition from the church teams from the area. We came a credible fourth out of six. Our February meeting was at S. Andrew's, Shilton where we sang the Guild Office unaccompanied, the Officiant was Rev'd Dr Stephen of S. Catherine's, Burbage. 24 members attended our AGM in S. John the Baptist's Church Hall in March; here Fr Stevens was elected Chaplain and Nigel Makepeace secretary. After the AGM we sang the Guild Office.

Chapter of S. Etheldreda, Cambridge

In February we met at S. Mary's, Linton for Guild Office and Benediction when the incumbent, the Rev'd Mills-Powell gave the address. Our March meeting was Stations of the Cross at Little S. Mary's, Cambridge movingly led by the Rev'd Canon Greany. This was followed by our AGM.

Corpus Christi, South-East Essex

In February we met at S. Mary the Virgin, Benfleet, it was reasonably well attended, Fr Bennett and the congregation of S. Mary's made us very welcome.

Saint Godric of Finchale, Durham

The North East Chapters Quiet Day was at S. Aidan, Grangetown, Sunderland where Mass was celebrated by Fr Collins.

Saint Oswin, Northumbria

Our October meeting was at S. Luke's, Wallsend, when Fr Andrew officiated and Fr Vine preached. In November the Annual Chapter Requiem Mass was held at S. Alban, Earsdon, celebrated by Fr Andrew Francis.

S. Mary of Margam

January's meeting was held at S. Iltyd's, Llaitwit, Neath, where we sung the Guild Office and had Benediction. February's meeting was at S. Mary's Church, Llansawel, where we followed the Stations of the Cross, both of which were led by our Chaplain, Fr Powell. Unfortunately our March meeting had to be cancelled. April's meeting was a Mass at S. Teile's, Tonmawr. All meetings ended with a reception provided by the churches. At present our chapter is small but we are trying to 'spread our wings' and outreach to other parishes in Margam.

Letter to the Editor

From Grand Councillor Roland Hudson:

Dear Bro. Peter,

I must echo Bro. Barry Barnes' sentiments on the quality and presentation of 'The Server' magazine which greatly enhances the image of the Guild. Unfortunately, his statement in the Spring issue "without fear of contradiction" regarding his claim to be the last survivor of that Council which nominated Fr Whitehead's (not Fr Fox's) successor, is misplaced.

I was elected Area Councillor for PG16 at Easter 1969 following W. (Bill) Taplin who had served for many years. Fr Fox was then Warden and I remember his brisk and witty conduct of meetings which were then held on Saturday afternoons since many people worked on Saturday mornings. The Secretary General at the time was Dick Edden. Fr Whitehead followed Fr Fox at Easter 1969 and I remember the election of Fr David Moore at Easter 1972. His long tenure as Warden has greatly helped the stability of the Guild and his unswerving support of "unreserved acceptance of Catholic Faith and practice", to which all members subscribe on joining the Guild has been a source of encouragement to us all.

AND CANDIDATES FOR ORDINATION FUND

Income and Expenditure Account for the Year Ended 31 December 2007

	2007 GSS £	2007 COF £	2006 GSS £	2006 COF £
Costs of generating funds				
<i>The Server</i> magazine costs	10,820	-	10,599	-
Printing, postage and stationery	709	-	3,043	-
Depreciation of vestments	339	-	338	-
Depreciation of computers	120	-	121	-
Insurance	344	-	352	-
	<u>12,332</u>	<u>-</u>	<u>14,450</u>	<u>-</u>
		12,332		14,450
Charitable activities				
Festival expenses	847		547	
Grants	9,560	1,500	500	2,244
	<u>10,407</u>	<u>1,500</u>	<u>1,047</u>	<u>2,244</u>
Total resources expended		11,907		3,291
Governance costs				
Accountancy & independent review	2,407	1,204	1,901	954
Honoraria	1,350	-	-	-
Bank charges	-	-	29	-
Insurance	344	-	352	-
Meeting and travel expenses	3,043	-	2,504	-
Sundry expenses	720	-	256	-
Depreciation of computer	119	-	122	-
	<u>7,983</u>	<u>1,204</u>	<u>5,164</u>	<u>954</u>
Total resources expended		9,187		6,118

COF Candidates receiving Grants:-

Patrick Gillon, Queens Foundation, Birmingham,
Christopher Holden, Westcott House, Cambridge
Andrew Avery, S. John's, Brancote

S. Luke's, Kingstanding
S. Wilfred's, Ribchester

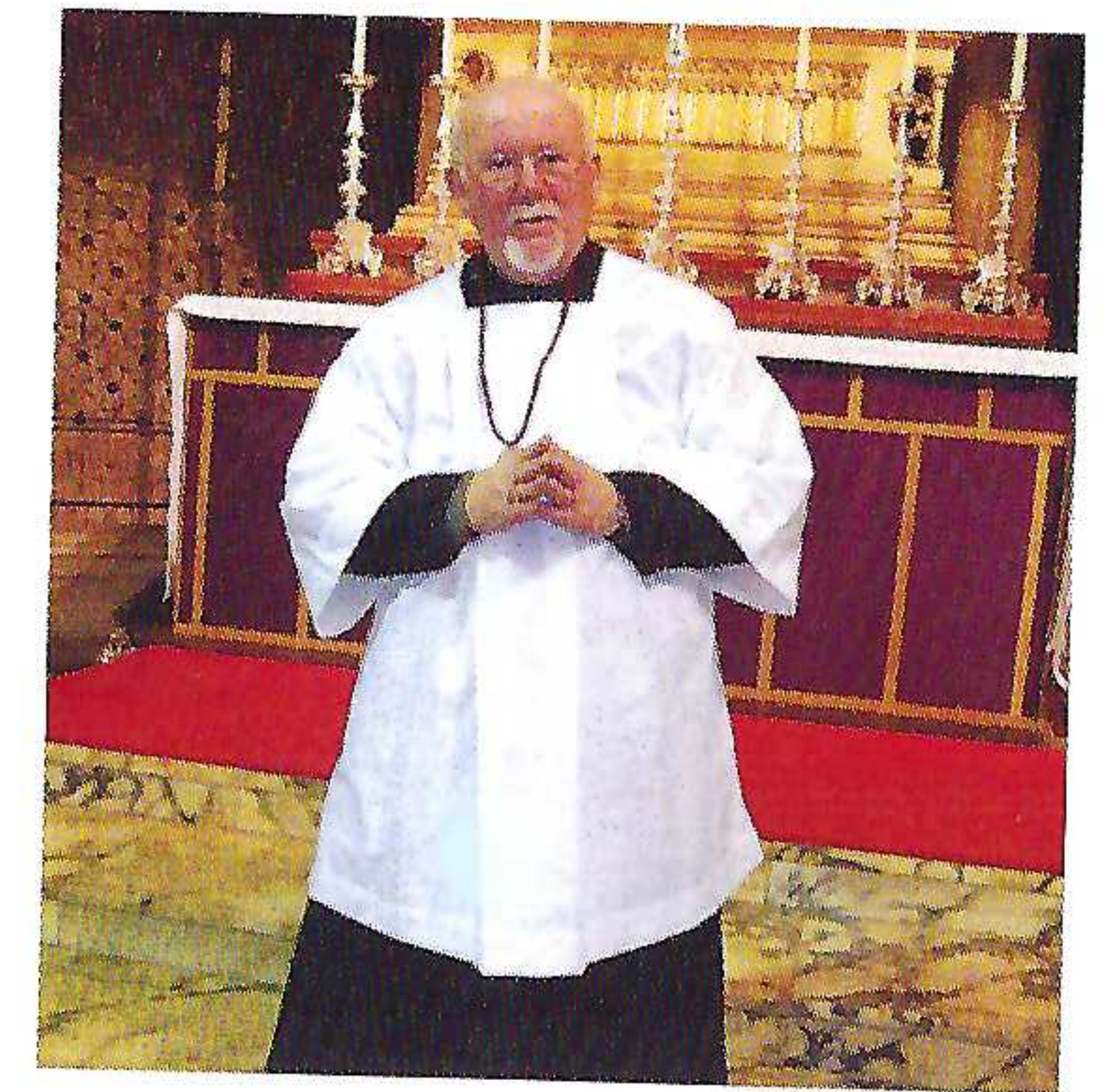
THE GUILD OF SERVANTS OF THE SANCTUARY

Income and Expenditure Account for the Year Ended 31 December 2007

	2007 GSS £	2007 COF £	2006 GSS £	2006 COF £
INCOME				
Donations, gifts, general	415	5,604	211	4,102
Legacies	2,250	-	-	-
R. Creswell Memorial Bursary	-	-	-	-
Grants receivable	-	-	-	-
Subscriptions	3,758	-	4,130	-
Supporters	-	-	-	-
Entrance fees	-	-	-	-
Fixed interest	3,625	1,812	3,625	1,812
Fixed interest – bonus	534	267	-	-
Investment income	9,905	7,177	8,150	5,466
Sales of <i>The Server</i> magazine	6,360	-	6,865	-
Medals, manuals, publications	(63)	-	235	-
	<u>26,784</u>	<u>14,860</u>	<u>23,216</u>	<u>11,380</u>
EXPENDITURE (see opposite)				
Cost of generating funds	12,332	-	14,450	-
Charitable activities	10,407	1,500	1,047	2,244
Governance costs	7,983	1,204	5,164	954
	<u>30,722</u>	<u>2,704</u>	<u>20,661</u>	<u>3,198</u>
Total resources expended				
Net income for the year	(3,938)	12,156	2,555	8,182
OTHER RECOGNISED GAINS AND LOSSES				
Gains and losses on investments	(5,750)	(2,875)	(1,000)	(500)
	<u>(9,688)</u>	<u>9,281</u>	<u>1,555</u>	<u>7,682</u>
Net movement in funds				
Fund balances brought f/wd	262,868	184,255	261,313	176,573
	<u>253,180</u>	<u>193,536</u>	<u>262,868</u>	<u>184,255</u>

A SURPRISE GIFT

John Dennis became a Guild member on 10th February 1958 in the Church of Old S. Pancras, London. John has diligently continued his Serving duties since then and upon moving to New Milton some 12 years ago transferred to the local Guild Chapter and joined the team in S. Stephen's Church, Bournemouth. On Sunday 10th February the other S. Stephen's Servers surprised him with a card and a new cotta which he now proudly wears. The photo shows John, wearing his new cotta, in the Sanctuary that day.



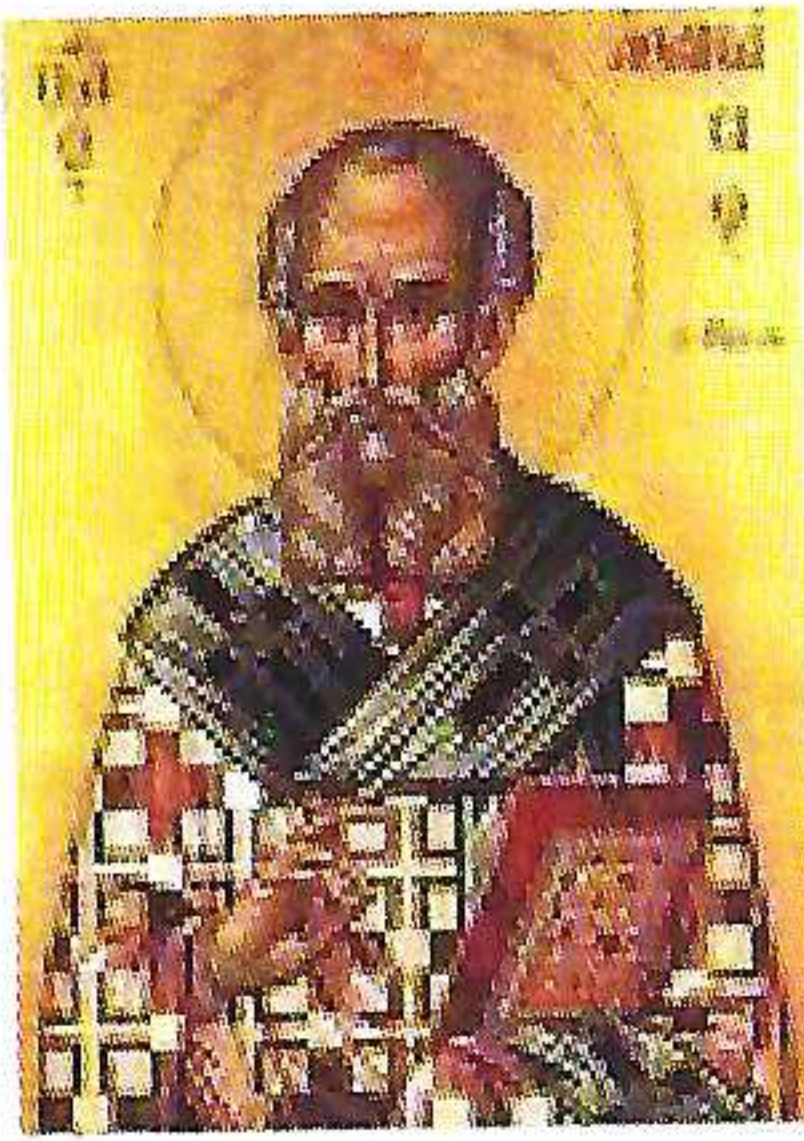
CANDIDATES FOR ORDINATION FUND

Are you considering training for the Priesthood?
Have you been a Guild Member for over two years?
The Candidates for Ordination Fund (COF) can help you financially with an annual grant.
For further information contact the Fund Secretary.

Louis Lewis
184 Tottenham Lane
Hornsey
London N8 8SG
Tel. 020 8341 0709

THE ATHANASIAN CREED

It has often been said that the Athanasian Creed is neither a creed nor is it by Athanasius. It is certainly not a creed of the accepted baptismal type, but is a creed in the sense of a summary of beliefs which Christians ought to hold to. In fact its earliest title was most probably 'the faith of Saint Athanasius'.



It was recognised as early as the Renaissance period that it was not written by S. Athanasius because it is was originally composed in Latin and also there is no evidence of it or references to it in any of Athanasius' writings and its theology is after his time. Its origins would seem to be in Southern France most likely in the second half of the fifth century AD and some of its ideas and language are paralleled in Vincent of Lerins [380-440 AD] and even more closely to Caesarius who was Bishop of Arles [502-532 AD]. In fact it is Caesarius who provides us with the earliest evidence of its use and some experts at the turn of the last century put forward the theory that this Creed was written by the Bishop himself.

Whatever the truth Caesarius shows us that the Creed was intended for use in a Catechistical context, for the building up of Christian faith. This continued to be its purpose right through the late 7th and also the early 8th centuries. It is noted that commentaries on the Creed first appeared in the 7th century and in the late eighth century it was included in the Psalter and then in the Divine Office. Moving on many years to the Reformation it was retained by Cranmer in the Anglican Prayer Book of 1552 for use at Morning Prayer in place of the Apostles' Creed on thirteen selected holy days.

The Creed is constructed of 42 causes or verses where 1-2 form the introduction, 42 the conclusion and 281-29 the central hinge so to speak. The Creed divides into two main parts 31-27 on the Trinity and 301-41 on the Incarnation with 381-41 as an Appendix borrowed from the Apostles' Creed.

ST CUTHBERT

Christianity probably first came to Northumbria with the Roman soldiers who guarded Hadrian's Wall in the early centuries after Christ; in the 7th century there was a dramatic renewal of Christian mission in Northumbria. In 625 Paulinus came north with the pagan King Edwin and his Christian queen. He converted Edwin and baptised thousands of his subjects in the River Glen. When Oswald became King he asked the religious community of Iona to send one of their monks to Northumbria.

The King appointed Westminster's Abbot and the Abbey was totally exempt from any form of Episcopal Jurisdiction. Even to this very day the Dean and Chapter are answerable to the reigning Sovereign and the Bishop of London has no authority over the Abbey. 'Peculiar' occurred all over this country and one in particular was and still is the Parish of S. Mary the Virgin, Battle in Sussex. Here King William I founded Battle Abbey on the site of his victorious battle and it was granted the status of a 'Royal Peculiar'. Around about the year 1115 the Abbot of the monastery, Abbot Ralph, founded the present church of S. Mary the Virgin for 'the people of Battel', a village which had grown up around the walls of the Abbey. The priest in charge of the church was given the style and dignity of Dean and the Parish enjoyed 'peculiar' status, outside of the authority of the Bishops of Chichester in whose diocese it lay. This odd privilege survived until 1845. Today the reigning Sovereign is the Patron of the Benefice and the incumbent is still styled the Very Reverend the Dean of Battle.

Locked away in the church at Battle is a book which was instituted by one of the Deans, a book in which any visiting Bishop had to write a disclaimer stating that he had no authority over the Parish. The Church of S. Mary the Virgin is well worth a visit, the font is early 12th century, the tower 1440 and the last Abbot of the monastery is buried in the aisle of the Chapel dedicated to S. Catherine. But the glories of the building are the wall paintings. It must



have, at one time, exhibited one of the most impressive painted church interiors of the Middle Ages. The whole chancel area was painted with the Three Living and Three Dead while the Last Supper was depicted on the north and south walls of the nave. The whole of the north wall of the nave above the arcade was painted including the window splays. Restoration thirty years ago revealed a great procession of Blessed Souls about to be received into heaven by S. Peter, on the east end of the north wall; while the rest of the wall is occupied with twenty-four scenes from the life of S. Margaret of Antioch. These paintings are of the highest quality and artistically very fine with a much greater range of colours than was normally used in early parish church painting and are remarkable survivals from the thirteenth or early fourteenth century.

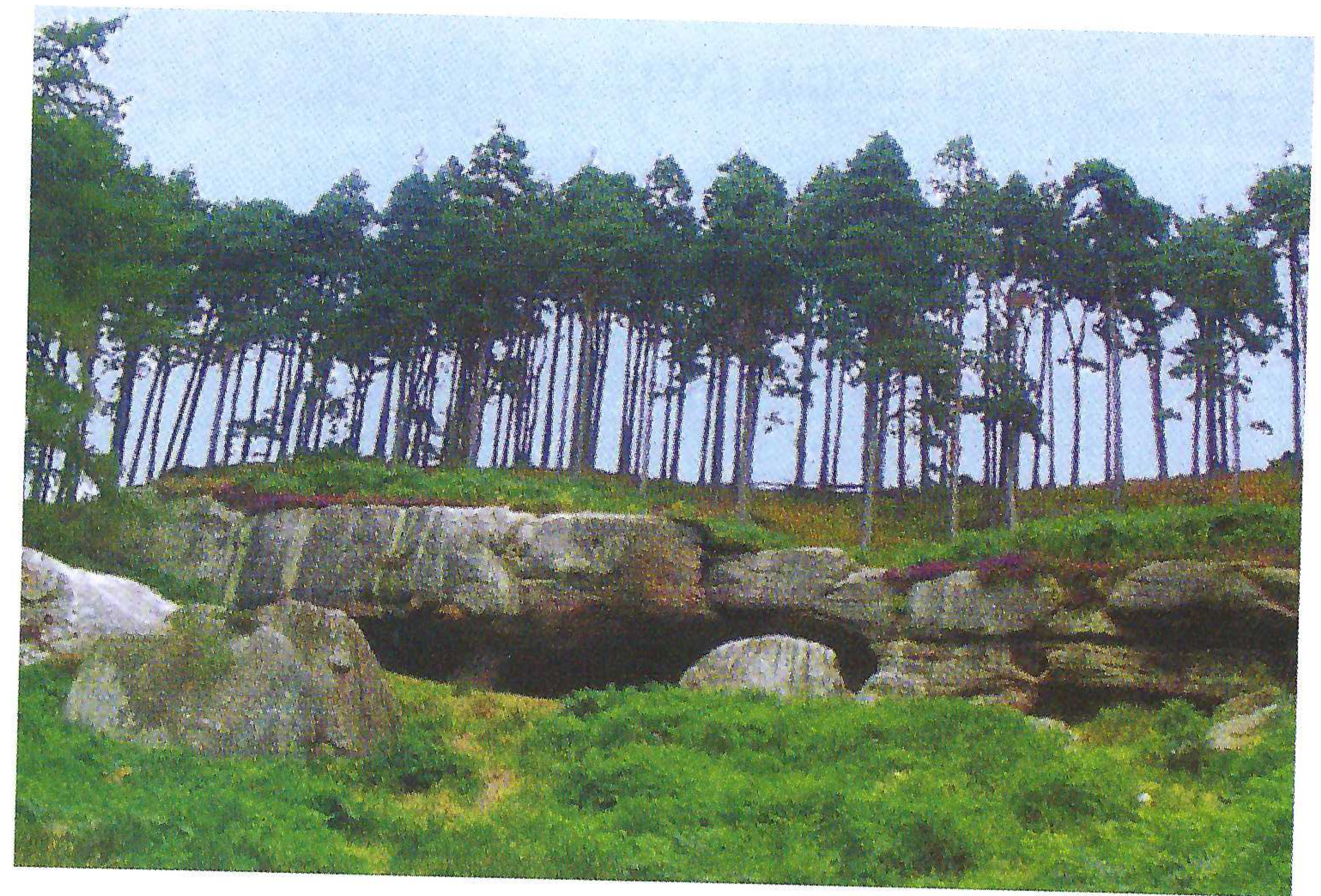
possibly the Reformation! There is still a connection between Iron Acton and the Festival; a benefactor to what is now The Lord Mayor's Chapel that was once a Monastic Hospital was also Lord of the Manor of Iron Acton and there is a Poyntz Chantry Chapel to this day within the Lord Mayor's Chapel. The Blessed Sacrament is Reserved there. The Festival is now a well recognized occasion in the Bristol Diocese and follows an established routine. Ready for the Procession the statue remains on its bier in the quire. Why not come and join us this year on Saturday 16th August, when we are combining the Group PG11 Festival together with the Assumption Festival? The details are in the Guild Diary on page 17.

POINTERS FOR THE AUTUMN FESTIVAL

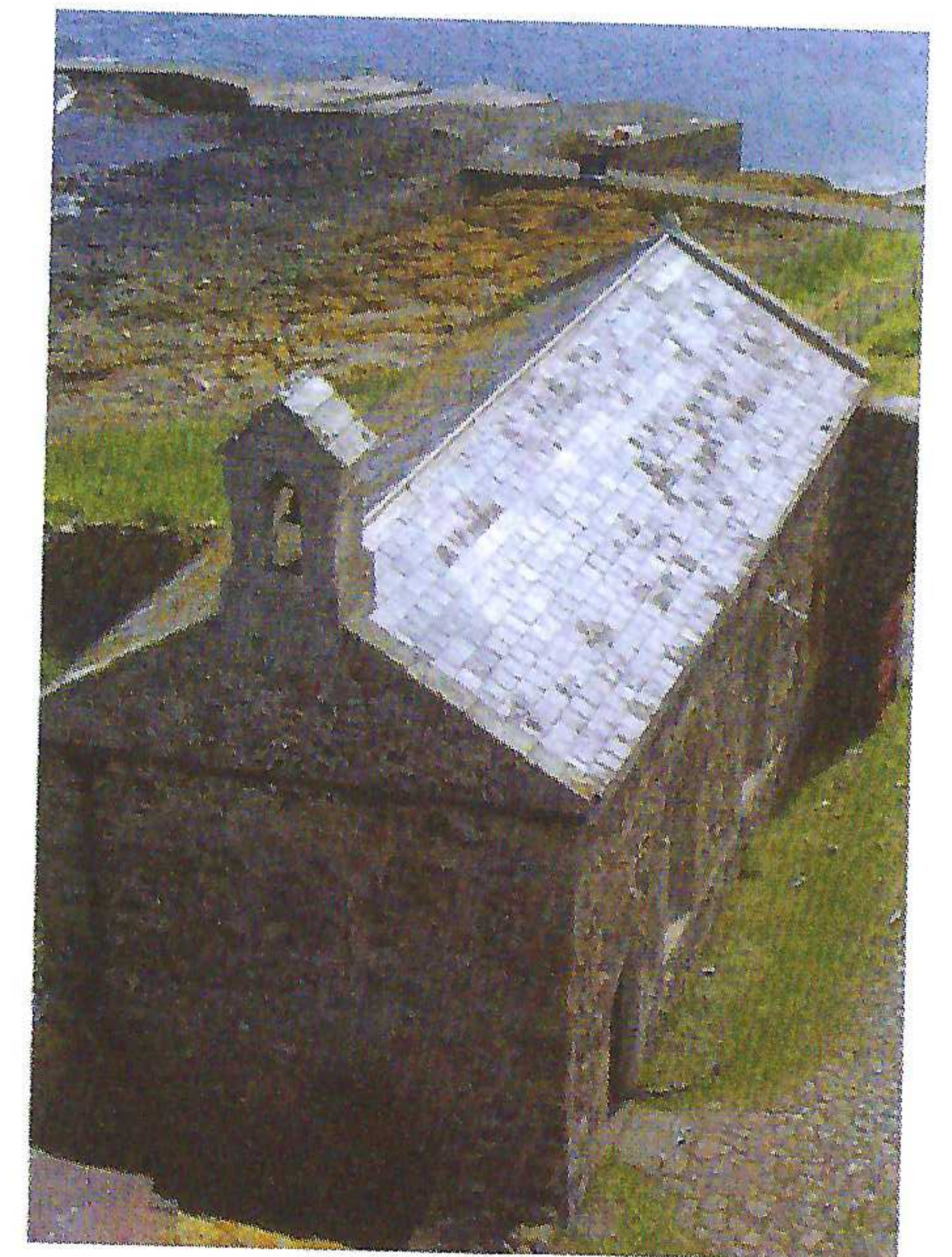
1. Car parking is available in Angel Hill nearly opposite the Cathedral. This, however, is expensive and warden monitored; the nearest and most convenient ones are south of the Cathedral (at the Shire Hall) or north of the Cathedral (Cotton Lane, off Eastgate Street). There are further car parks on the inner ring road.
2. The coach drop off point is usually by the Council Offices which are adjacent to Angel Hill and just a short walk to the Cathedral.
3. The Railway Station is on the other side of the town and is a good 10/15 minutes walk from the Cathedral.
4. Catering facilities are good. The Cathedral has a good refectory and there are plenty of cafés and restaurants in town. The Angel is a bit overpriced. There is a good fish restaurant in Churchgate Street, opposite the Cathedral. For those with a picnic, the Abbey Gardens are worth a visit.
5. There is plenty to admire in S. Mary's Church, which is almost next to the Cathedral. You will find Mary Tudor, Henry VIII's sister, interred in the Sanctuary. The Roman Catholic Church of S. Edmund with its box pews, is well worth a visit.
6. For the ladies – Saturday is Market Day!

TO BE A DEAN OF A PECULIAR

Since the earliest times the Christian Church has been organised on a very local or territorial basis. All of the individual churches and the various Christian Communities were directly answerable to the Bishop of their own area or diocese. However, come the Middle Ages very many anomalies or 'peculiar' exceptions had arisen. Thus even the famous Benedictine Abbey at Westminster which had been founded by King Edward the Confessor was, and still very much is, a 'Royal Peculiar'.



In 635 Aidan came to Bamburgh and supported by Oswald, he spread the Gospel through the region. Aidan was made Bishop of Lindisfarne and established a monastery there and this became a place of prayer and learning. One of the monks was Cuthbert who also became Bishop of Lindisfarne. He spent many years on Inner Farne as a hermit and eventually died there. When the Vikings invaded in the 9th century, the monks took Cuthbert's body on a long journey to Durham where he was laid to rest. However along the way there were many stopping places, one of them being Cuthbert's Cave near Chatton (pictured above). From the hill behind this cave the pilgrim can look back towards the inspiring sight of Holy Island.



Above: S. Cuthbert's Cave
Right: S. Cuthbert's Chapel, Inner Farne

THE GUILD CYCLE OF PRAYER

JULY

- 1 No. 22, SS Felix & Fursey, Bury St Edmunds.
- 2 No. 45, S. Edmund King and Martyr, Ipswich.
- 3 S. Thomas. *For those who have not seen and yet believe.*
- 4 No. 49, S. Etheldreda, Cambridge.
- 5 No 184 Our Lady of Walsingham & Julian of Norwich, Norwich.
- 6* T.7. *For all doctors and nurses.*
- 7 No. 230, S. Lawrence, N.W. Norfolk.
- 8 No. 234, All Saints', Great Yarmouth.
- 9 Diocese of Ely.
- 10 Diocese of Norwich.
- 11 S. Benedict Abbot c.550. *For all monastic communities.*
- 12 Diocese of Peterborough.
- 13* T.8, Sea Sunday. *For all seafarers, their homes and families*
- 14 Diocese of St Edmundsbury and Ipswich..
- 15 Swithun Bishop c.862. *Let us celebrate Christian simplicity and holiness.*
- 16 Provincial Group 15 (Leics, Northants,Warks) Cllr Terry Doughty.
- 17 No. 29, S. Chad, Coventry.
- 18 No. 43, S. Dubritus, Leamington Spa.
- 19 No. 19, S. John the Divine, Leicester.
- 20* T.9. *As we are fed by the Sacrament make us strong in your service.*
- 21 S. Mary Magdalene. *May we all proclaim His resurrection.*
- 22 No. 102, S. Luke, Kettering/Wellingborough.
- 23 No. 138, Our Lady and S. Peter, Higham Ferrers.
- 24 Diocese of Coventry.
- 25 S. James, Apostle. *Let us follow his steps.*
- 26 SS. Anne & Joachim, Parents of the BVM. *For parents and grandparents.*
- 27* T.10. *That our community will grow towards your kingdom.*
- 28 Diocese of Leicester.
- 29 Mary, Martha & Lazarus, companions of our Lord.
- 30 William Wilberforce, social reformer, 1835.
- 31 S. Ignatius of Loyola, founder of the Society of Jesus, 1556.

ASSUMPTION AND PG11 GROUP FESTIVAL

This Festival came in to being by agreement of all the Catholic Societies in the Greater Bristol area. At one time each society organised its own celebration and annual Requiems until the GSS Chaplain and Church Union Chaplain became the same person (Fr Tony Waker). It was then decided that we would take it in turns to organize these Services. Over the years it became confusing and with Fr Waker's sudden demise no one knew whose turn it was. At this point all the Catholic Societies decided The Assumption Festival would be in the hands of the GSS and the Annual Requiem would be organized by the Church Union with GSS assistance. The Assumption festival was held in S. James', Iron Acton (below), a few miles North of Bristol. (Fr Waker's Church) The day ran well with Mass, a picnic lunch and closing with Benediction. After Father's death the Parish was amalgamated with a Lady Minister in the Team; so it was goodbye to a Church where we had been celebrating the festival for many years. At this time the Canon Precentor at Bristol Cathedral retired and Fr Brendan Clover was appointed. He was approached and asked firstly, would he be prepared to become the Chapter Chaplain and secondly, could we hold the Assumption Festival in Bristol Cathedral?

The reply to the first question was yes. The second had to be discussed in the Cathedral Chapter after the request was received in writing. This was done and the reply received was that we could have a Procession of Our Lady and a Concelebrated Song Mass, but no Benediction. S. Mark's, The Lord Mayor's Chapel, is just across the Green from the Cathedral and we have held Guild Services there in the past and it helped that I was the Administrator/Virger at the Chapel, so there was little problem in organizing the Service of Benediction and obtaining the permission of the Lord Mayor of Bristol to use his Chapel for the Service. When the day came, we arranged to use the Statue of Our Lady from Iron Acton, although it is small it was thought a good way to keep the Catholic Association between the Assumption Festival and S. James', Iron Acton, and Fr Waker. One of our Chapter members volunteered to collect the Statue and bier but an urgent telephone at 10.45 from John stated that no one knew where the bier was. I asked John to bring the statue with him and in the mean time I telephoned around and was able to contact one of our members and asked him to bring the statue of Our Lady of Walsingham from S. Gregory the Great, Horfield, together with the bier. The intention was to use the bier with the Statue from Iron Acton.

Unfortunately, this did not work. Therefore, the Statue of Our Lady of Walsingham was used for this First Festival of the Assumption in the Cathedral since



THE GUILD DIARY

Saturday 16th August, 2008

PILGRIMAGE TO THE SHRINE OF OUR LADY OF WEDALE

High Mass, 2.30 pm



Saturday 6th September, 2008

SCOTTISH GUILD OF SERVERS 80TH GUILD FESTIVAL AND AGM

S. Mary & S. Peter Montrose

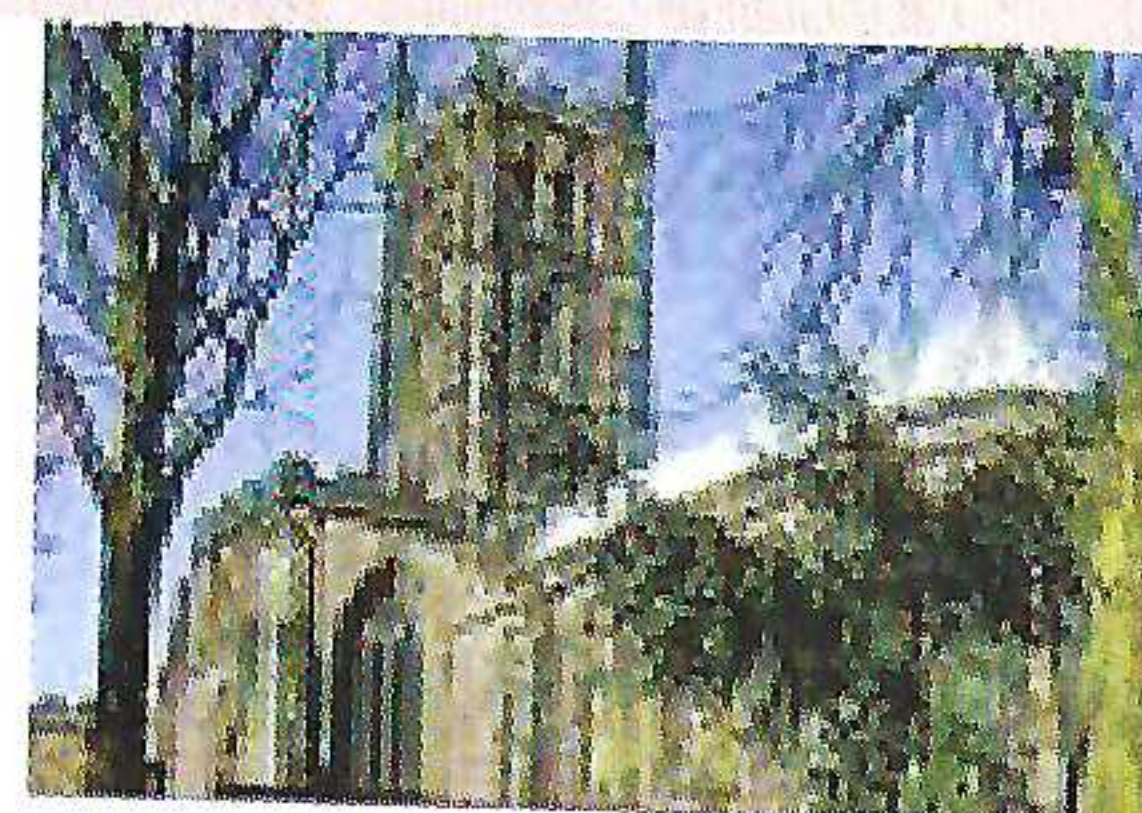
High Mass 1.00 pm,
Lunch, AGM, Guild Office



Saturday 13th September, 2008

MIDLANDS AREA FESTIVAL AT S. PETER'S, WOLVERHAMPTON

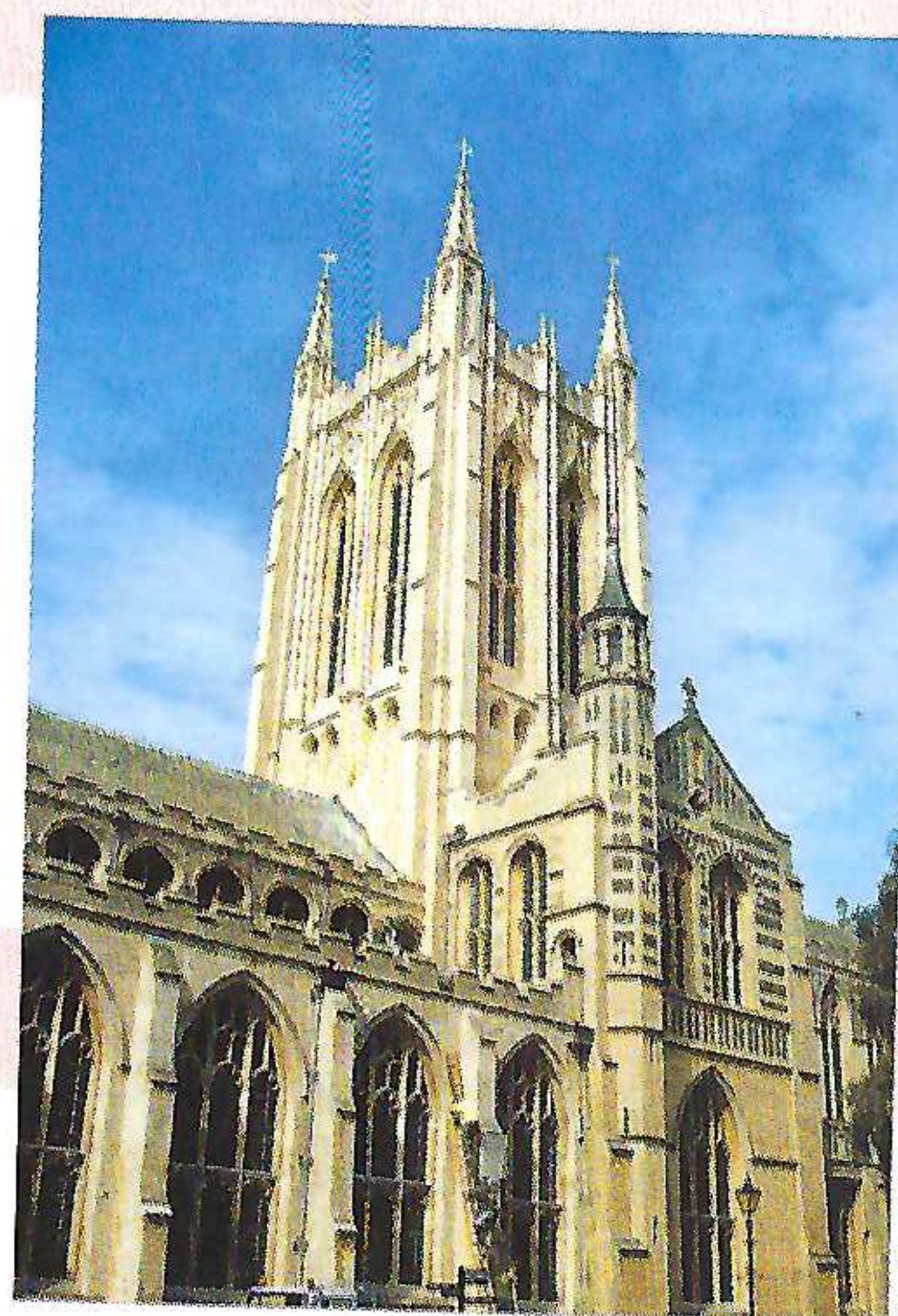
12 noon Mass, 3.00 pm Guild Office
Preacher: The Bishop of Stafford



Saturday 4th October, 2008

GUILD AUTUMN FESTIVAL – ST EDMUNDSBURY CATHEDRAL

12 noon Sung Mass
3.30 pm Guild Office and Benediction
See page 20 of this issue of The Server.



THE GUILD CYCLE OF PRAYER

AUGUST

- 1 Provincial Group 16 (Derby Notts Staffs).
- 2 No. 58, The Good Shepherd, Derby.
- 3* T.11. *May we know the benefits of holidays.*
- 4 S. Jean-Baptiste Vianney. *For our Parish Priests.*
- 5 S. Oswald, King and Martyr, c642.
- 6 Transfiguration of Our Lord. *Give us the light of the knowledge of Your Glory.*
- 7 No. 7, The Holy Faith, Matlock.
- 8 S. Dominic Priest, founder to the Order of Preachers.
- 9 Mary Sumner, Founder of the Mothers' Union, 1921.
- 10* T.12. *For homes where there is sickness or any other trouble.*
- 11 No. 87, S. Jerome, Mansfield.
- 12 No. 134, Our Lady and Eadburgh, Nottingham & District.
- 13 Florence Nightingale, nurse and social reformer, 1910.
- 14 No. 187, S. Wystan, Burton on Trent.
- 15 The Assumption of the BVM. *Give reverence to Mary.*
- 16 Diocese of Derby.
- 17* T.13. *For all those who work for the relief of others.*
- 18 Diocese of Southwell.
- 19 Provincial Group 17/23 (West Midlands) Cllr Philip Jarvis.
- 20 No. 83, The Sacred Heart, Birmingham.
- 21 No. 109, S. Mary Magdalen, Wednesbury.
- 22 No. 119, S. Michael & All Angels, Stourbridge.
- 23 No. 127, S. Oswald, Shrewsbury.
- 24* T.14. S. Bartholomew. *The Church Union.*
- 25 No. 140, S. Christopher, Cannock.
- 26 No. 159, S. Peter ad Vincula, Wolverhampton.
- 27 No. 162, The Purification of the Blessed Virgin Mary, Telford.
- 28 S. Augustine of Hippo. Religious Communities.
- 29 No. 186, S. Wulfstan, Redditch.
- 30 John Bunyan, Spiritual Writers.
- 31* T15. *For all those preparing for higher education.*

THE GUILD CYCLE OF PRAYER

SEPTEMBER

- 1 Diocese of Birmingham
- 2 Diocese of Hereford
- 3 Diocese of Lichfield
- 4 Diocese of Worcester
- 5 Provincial Group 18 (N.E.Lincs) Cllr Malcolm C. Williams
- 6 No 139 Our Lady of Lincoln, Lincoln
- 7* T16 The New School Year
- 8 Birthday of the Blessed Virgin Mary.
Unite with her in giving thanks to God
- 9 No 164 The Resurrection, Hull/E.Yorkshire
- 10 No 216 S. George, Boston
- 11 No 225 S. Hugh & Blessed Edward King, Grimsby
- 12 Diocese of Lincoln
- 13 Provincial Group 19 (W.&S.Yorkshire)
- 14* T.17 The Triumph of the Cross Justice and peace in the world
- 15 No 19 SS. Peter & Wilfred, North Yorkshire
- 16 S Ninian, Bishop of Galloway For all to preach the gospel
- 17 S Hildegard Abbess of Bingham Open our eyes to see your glory
- 18 For the bereaved and lonely
- 19 No 54 Friends of S. Francis, Rotherham
- 20 No 117 S. Michael and All Angels, Doncaster
- 21* T.18 S. Matthew Apostle and Evangelist
- 22 No 123 S. Ninian, Leeds/Bradford
- 23 No 153 S. Paulinus, Wakefield Diocese
- 24 Diocese of Bradford
- 25 Diocese of Ripon/Leeds
- 26 Diocese of Sheffield
- 27 Diocese of Wakefield
- 28* T.19 The Harvest, The fruits of human work
- 29 S Michael and All Angels. May they watch over us
- 30 S Jerome. For all translators of the scriptures



Corrections, omissions and suggestions to:
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THE GUILD DIARY

Thursday 5th June, 2008

PG21 FESTIVAL – ST THOMAS, ST THOMAS PLACE, STOCKPORT

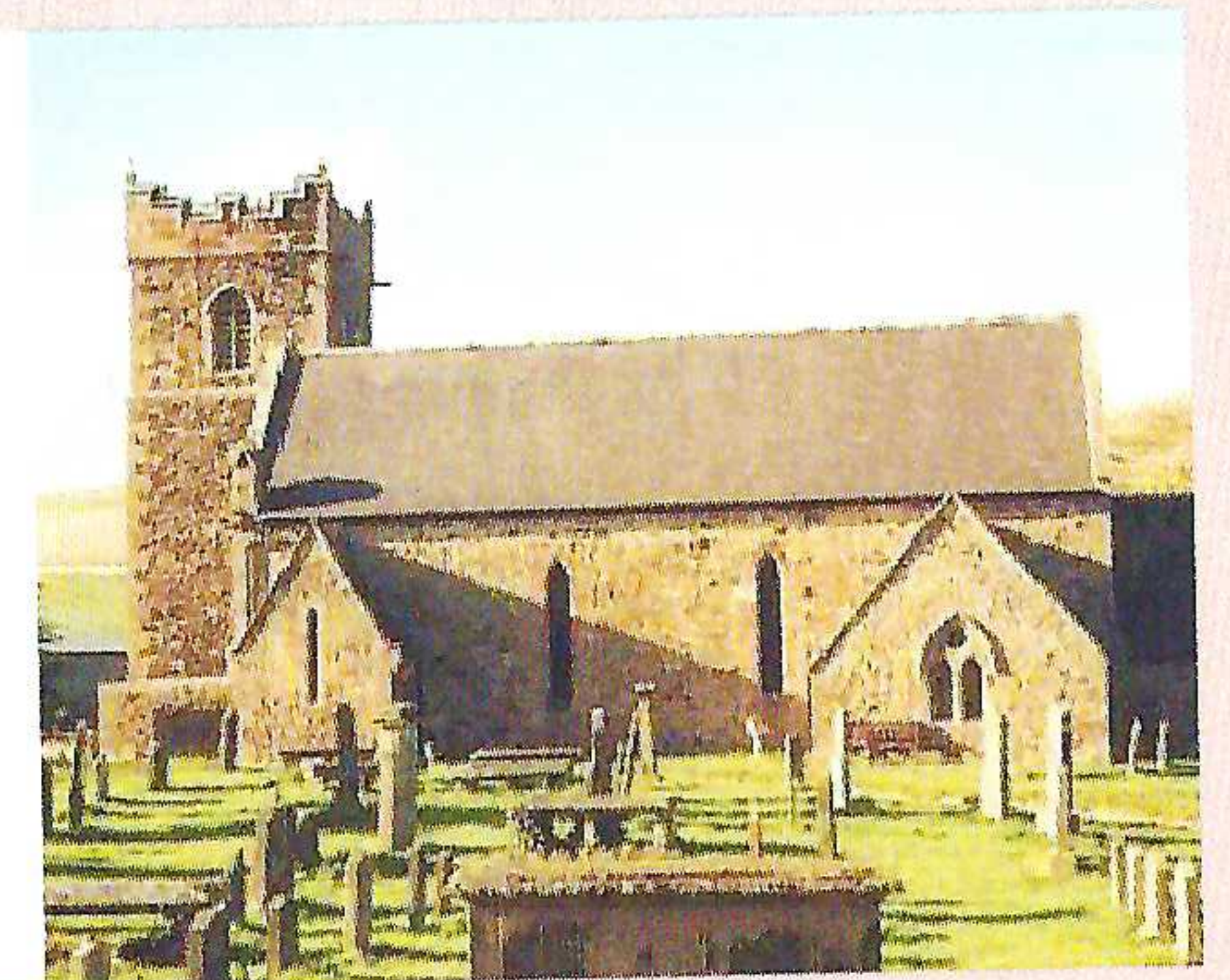
7.30pm Guild Office, Sermon & Benediction
Preacher: The Right Reverend Alan Chesters



Saturday 19th July, 2008

NORTH NORTHUMBERLAND DAY OUT S. GREGORY, KIRKNEWTON

High Mass at 12.00 noon
Guild Office at 3.30pm
Procession to the
grave of Josephine Butler



Saturday 16th August, 2008

ASSUMPTION FESTIVAL AND PG11 GROUP FESTIVAL BRISTOL CATHEDRAL AND THE LORD MAYOR'S CHAPEL, BRISTOL

Angelus and Mass
at 12.00 noon in the Cathedral

Benediction
at 3.30pm in the Lord Mayor's Chapel
See page 19 of this issue of The Server

