



The Server

SPRING 1981

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Contents

EDITORIAL — LIVING LITURGY	3
ALTERNATIVE SERVICES BOOK 1980 — REVD F E PICKARD	4
ANGLICAN WORSHIP TODAY — REVD DR J HEIDT	6
CELEBRATING THE LITURGY — REVD R MEYER	9
FROM THE SIDELINES — MARTIN	9
WHAT MAKES A GOOD SERVER?	10
YOUNGER BROTHERS — TINY	12
KNOW YOUR BIBLE (34) REVELATION OF JOHN — CANON W H BARNARD	13
EASTER — S W HART	15
OUR LADY IN ENGLAND — PETER FITZJOHN	16
ANNUAL REPORTS, COF, 'THE SERVER'	20
FESTIVAL & NEWS OF THE CHAPTERS	24
FROM THE SECRETARY GENERAL	26

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EDITORIAL

LIVING LITURGY

"We commend the Alternative Service Book with enthusiasm and welcome its publication to share with the Book of Common Prayer the work of nourishing future generations in the faith of Christ". These words ended the Pastoral Letter from the Archbishops of Canterbury and York, which was read in churches last November, and they utter succinctly the hopes and aspirations of all churchpeople after years of experiments in the worship of our churches. There has been a great response in that unexpected reprintings had to be undertaken almost immediately on its publication.

In this issue are included articles which, in their critical ways, may help all to appreciate the "ASB", whether in hope or in despair. The book has an index but, like the Book of Common Prayer, it appears to be essential to have adequate bookmarkers (in the right places) to evenly follow a service. Festivals and Holy Days cover one hundred and fifty pages, and a diligent search is required to ensure the correct commemoration. But with use it should become as familiar as 1662, and of course, using our Archbishops' words our liturgy must be a "satisfying expression of our love for God and of our faith in Jesus Christ".

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The life of the Church goes on, the life of our Guild goes on. Once again the Annual General Meeting comes around, and the 1980 report, showing the progress made, is included in this issue. Yes, progress, new members, many young. It is heartening for the older members to see continued growth, especially as seen in these last few years at the great gatherings in various parts of the country at the Autumn Festivals. Let us thank God for this blessing on the Guild. Let us respond in enthusiasm. Let every Chapter be represented at the Easter Festival on Easter Saturday in Queens Gate.

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EASTER

All you, who have been baptized have been clothed with Christ.

The Post Communion Sentence for Easter Saturday in the A S B.
May the Light of Christ shine in all hearts!

THE ALTERNATIVE SERVICES BOOK, 1980

The Revd F E Pickard

Two points immediately: (1) Let me agree with Father Brian Brindley, first ("Church Observer", Autumn edition,) and regret that the ASB has been published at this time; (2) But then let me insist, it has been; it is here with us; it is going to stay and it is going to win.

One must regret that the book has been published. It is far too early; the church is liturgically still in a period of change, and to "freeze" the Church of England's official liturgy into the present mould is to invite the unofficial, especially when our present services remain half-digested. For example, the revision of the old Series III Eucharist into Rite A was not accompanied by a corresponding revision and harmonisation of the old Series I/II, which has gone in as Rite B. There are now irritating incongruities, e.g. the place of the Lord's Prayer as between the two. Again, those who read the "Church Times" will know that it was published too early for such important rites as the Sacrament of Penance and the Sacrament of Holy Unction to be included, and if we are looking for a book to satisfy all parts of the Church of England, and not just the doctrinaire protestant part of it, this sort of omission is greatly to be regretted.

The official life of the book is to be ten years; but I cannot make myself believe that a revision will then be undertaken. For one thing the capital investment by parishes in it as it is, will by then be so great that such a revision would be opposed in Synod. The most we can hope for is perhaps useful appendices. It is my hope that the omitted rites I have mentioned will be included in this way as early as reprinting permits.

It is going to win: definitely. In spite of all the crowing and pious utterances to ameliorate the disaffected, I predict it will replace the 1662 Prayer Book, which will become a historical curiosity alongside the Book of Homilies! I prophesy: the ASB will oust the BCP for all practical purposes. The use of the 1662 Prayer Book will die out fast and will be extinguished with the death of the present generation of clergymen. The ceremony which Colin Buchanan described in his last "S John's Newsletter" as having taken place at S John's Nottingham on the day of the publication of the ASB, in which his students dressed appropriately, and for them unusually, in surplices and singing the litany, brought a copy of the 1662 Prayer Book to him in solemn procession for a representative burial (and over which he pronounced a grave "Requiescat in pace", he tells us,) is significant as to the attitude of the oncoming young clergy.

But what of the book itself?

Of course, it is too expensive — and some editions are not produced with much intelligence; pick and choose if you are going to buy one. My choice is the SPCK hardback Green edition at £4.50 as best buy — and one ought to be asking questions as to why it is so much more expensive than, say, missals produced for Roman Catholics. Are the commercial firms making a killing? Ought not their profits made out of it to be monitored? Who is responsible for negotiations on these matters?

But more serious than the cost of the book is the refusal of the "Powers That Be" to encourage, even to sanction abbreviated editions. For example,

why can we not have a new edition of "Altar Services" (H M Printers, £14 hardback)? Is it because such a production is frowned upon as it might make inroads into the sales and thus the profits of the commercial firms?

One gets always a nasty "gut" feeling that these matters are never determined for the benefit of the local church and congregation, but for those of interested parties higher up.

Coming now to content. My remarks will this time exclude detailed comment on the Eucharist, the Divine Office and Initiation, as I have been invited to deal with these in subsequent articles. What can we say of the rest?

First of all, and generally, and this is another reason for regretting publication at this time, we must quarrel with the English used. Infelicities I accepted in the booklets; these were meant to be temporary and transitional. But not in the book itself. The Psalter is a particular horror. One is reminded of Father Forrest's immemorial lines

*"A rite shall be invented
Like nothing else on earth."*

Who today ever uses such expressions as "Give ear" (Psalm 84), "Rebuke me not" (Psalm 6) or "It goes well with the man..." (Psalm 112)? These illustrations, I fear, are not incidental, but typical. What we have is just not English as currently used, but more of an updating of Coverdale's English. Look at the Psalms in "The Jerusalem Bible" to see how much better it can be done.

Then the curious Calendar. It will be used by almost no-one. I once complained in "Church Observer" that our new rites were largely being composed by those who would use them least, a point which Colin Buchanan in his next "Notes on Liturgy" handsomely acknowledged. Evangelicals and, indeed, central churchman do not have daily Masses, and many do not even say daily Offices; the sort of mid-week commemorations that are appointed will be ignored by them. Neither will Catholics use them either. The sort of Calendar a Catholic will use is best seen by such publications as the CLA Ordo, where it is obvious that, although all options are printed, only certain possibilities are expected to be used.

Next point: the collects. The problem here is if you want to use them during the week at the Office rather than the old BCP collects. One wants to do this, if one is using the new (formerly Series III) Mattins and Evensong, for the sake of congruity. But you find, once you are outside the main festivals and into the themes of the two-year cycle, that though they marry well on Sundays with the Eucharistic readings, they often have no real contact with what you are reading for the Offices during the week. Too much attention was paid to what the church does on Sundays, insufficient to what the clergy do during the week.

Coming to the Eucharistic Readings, these are basically those that have been authorised as part of Series III for some years. Having used them myself now for over ten years, I find that quite a number of topics become really "stale" with bi-yearly repetition. I also am aware that most of my flock, who frequent the Eucharist and that only, never hear the sequential reading of Scripture. As you all know, Father Moreton of Exeter and I do not see eye to eye on many matters, but on this need we are both agreed. Father Moreton was ready to write a scheme for use in my parish during Pentecost (Trinity) but the necessary episcopal permission could not be obtained. Pity.

Nevertheless, these instances I have mentioned, and other criticisms I shall make in subsequent issues notwithstanding, Catholics must realise that the ASB is the best official Prayer Book we have ever had, and does represent a real swing back to catholic order and understanding. It is not the best that we could have had, but it is a real advance. Our task now is to use it, use it in a catholic way, insist on catholic interpretations, and press for, at first appendices, and in the fullness of time, revision, drafted by scholars and in accordance with good liturgical scholarship. That is all we need to do. For as the Evangelicals found when they agreed to this principle with the draft Series II Eucharist, scholarship is on our side; catholicism is the religion of the apostolic church.

ANGLICAN WORSHIP TODAY

Edited by Colin Buchanan, Trevor Lloyd and Harold Miller
Collins Liturgical Publications. 256 pp. £6.95

The Revd Dr John Heidt

When **Anglican Worship Today** first appeared on the counter of my local bookshop I eagerly bought a copy and urged my lay people to do the same. Here was a profusely illustrated and beautifully produced commentary on the new Alternative Service Book which seemed to cover the whole spectrum of Anglican worship and explained its origins in a way that any layman could understand. Indeed, this book belongs more in the drawing room than the study so that friends and guests may browse through its 256 pages and see something of the variety and creativity of contemporary worship in the Church of England. Through pictures, multi-coloured paragraphs and pages and well written text both the casual reader and the more serious churchman can learn much of the history of Anglican worship, find suggestions on how to listen to a sermon, discover the intricacies of prayerbook revision and ponder the arguments for and against prayers for the dead. The editors are to be congratulated on the book's comprehensiveness and Collins on an extremely well designed publishing achievement. Therefore, unlike the Archbishop of Canterbury who recommends the book unreservedly in his foreword, I was truly disappointed to discover upon careful reading that I can recommend it only with considerable caution and reservation.

Anglican Worship Today is presented to the casual reader as an objective commentary representing the belief and practice of the whole Church of England. The fact that it has been produced by Grove Books is only mentioned on the copyright page and in the Archbishop's foreword. The names of the editors do not even appear on the front cover. Instead the book is subtitled: "Collins Illustrated Guide to the Alternative Service Book 1980". In the introduction the various contributors are described as "a group of youngish authors...trying to give the right information and stimulus to the Church of England for its worship to be truly contemporary whilst true to New Testament principles" — a worthy purpose indeed. It is nowhere suggested that the book is in fact written from a liberal evangelical bias with the purpose of furthering the idea that this bias is normative in the Church of England. Yet this is the effect the book will have upon the unwary or ill-informed layman who thinks he is simply reading a factual commentary on contemporary Anglican worship.

The illusion of objectivity is enhanced by scattered references and quotations from various schools of thought, by allusions to incense and the sign of the cross, by a smattering of pictures with priests in eucharistic vestments. Changes in English worship since the early middle ages to the present are graphically and objectively presented in a chapter called "The History of S Agatha's". Likewise, in discussing the Order for Holy Communion there is an imaginative description of various uses of Rite A from a traditional parish communion and a high mass to an evangelical service and a charismatic eucharist, though in each case the author falls into a somewhat cynical tone which I personally find distasteful.

Yet, in spite of this superficial appearance of objectivity, one does not have to read very far to discover the bias of the authors. Several individual chapters are written from a particular bias. One author believes the parish communion is an ideal, another thinks we should all be moving toward a more charismatic eucharist. Certain debatable opinions are put forward as obvious truths, e.g. that children ought to receive communion before confirmation. There need be nothing wrong in this, but if authors are writing from a particular viewpoint this should be made clear and their names should be printed at the beginning of each chapter.

The serious fault of the book, however, is that underlying these different viewpoints there is a consistent liberal evangelical bias which is never acknowledged. Things in the ASB which the authors do not like are passed over either without mention or without explanation. No reference is made to the fact that the introduction to the *Sursum Corda*: "The Lord is here..." is only one alternative and the second one at that, or that there are alternative introductory words to the distribution of Holy Communion. Reference is made to the permissible use of oil at baptism but no explanation of its use is given.

Throughout the book such recent innovations in Anglican worship as the charismatic movement are treated as proper developments of Anglican tradition, whereas every change resulting from the catholic movement is considered an illegitimate betrayal of Prayer Book principles.

When discussing catholic ceremonial or doctrine, Cranmer's Prayer Book is treated as an unchangeable and absolute norm, whereas the author of the chapter on the new marriage service does not hesitate saying that the "imbalance" of doctrine in that same Prayer Book had to be changed.

The authors seem to uphold the Anglican principle that the scriptures as interpreted by the ancient fathers is the ultimate standard of doctrinal authority, but it becomes clear that this principle is only upheld when it pleases them. Thus infant baptism is defended as probably scriptural, but the three orders of ministry are considered unnecessary even though the scriptural evidence for them is stronger. Quoting from both the New Testament and such ancient authors as Justin Martyr and Hippolytus there seems no question that the bread and wine of the eucharist truly become the flesh and blood of Christ. Yet through an incredible feat of double talk Cranmer's receptionism is accepted as normative for Anglicans and it is denied that any objective change takes place during the consecration other than that Christ's life is made available to us. Though it is noted that we do not treat the blessed water of baptism the same as we treat the consecrated bread and wine, no reason for the difference is given. Even more seriously, it is acknowledged that at least by the year 200 AD the eucharist was considered a sacrificial offering

and that nothing in the New Testament contradicts this. Yet the reformer's repudiation of the mass as a sacrifice is accepted without question, and it is claimed that the Church of England in no way ordains sacrificing priests.

The same bias permeates every other controversial subject. The intermediary state of the departed is dismissed as superstitious and mythical, an American woman is pictured presiding at the Eucharist with no explanation given, reservation is grudgingly accepted "for communion only", and Synod is criticized for not including Richard Baxter in the calendar because he left the Church of England but no reference is made to Thomas More.

This bias results in a singular lack of ecumenical perspective. With few exceptions the reader gets the impression that Anglican worship today is a rather chaotic post-Reformation development unrelated to the rest of Christendom or to the historic belief and practice of the whole church. For the non-Anglican this can only make the worship of the Church of England seem provincial and irrelevant. For the average layman any teaching which does not follow the liberal evangelical outlook will seem disloyal and out of step with the Anglican tradition.

One would have hoped that by now party bias within the Church of England was coming to an end and that we could start learning from one another. A book giving an objective and representative commentary on contemporary Anglican worship would have been a great step in this direction. Unfortunately **Anglican Worship Today** is no such book. At best it has been written to convince evangelicals that they can use the new Alternative Service Book. But because it claims to be written not only for all Anglicans but for all those interested in the inheritance of English worship, it leaves the impression that all who use the ASB should be liberal evangelicals. This is propaganda of the most insidious sort. It is, however, the only comprehensive commentary we have and I will continue to make it available to my lay people — but only with a copy of this review inside.



I'll swop you one 1662 for two ASBs."

CELEBRATING THE LITURGY

by David Austerberry

Mowbrays £1.50

The Revd Richard Meyer

Stout walking shoes and a keen sense of direction will be needed by priests who follow David Austerberry's guide on the presentation of the Eucharist: Celebrating the Liturgy. Forbidden to arrive at the altar until the Offertory they are to adopt a number of positions on the way: at the lectern, at the chair, amongst the front rows, facing this way and that, and (of course) going walkabout at The Peace. The intention behind all this is apparently to underline that the priest is 'part of the People of God'. Why he cannot play his part of leadership by obviously leading is not explained; and, by moving him around so, the author may in fact focus attention on his performance in a way he really is anxious to avoid.

Apart from this, the book is a useful little guide for congregations who want to ask questions about the ordering of their parish worship in the light of ASB's arrival on the scene. There are clear diagrams, and a handy Appendix tabling the mandatory and optional material in the Eucharistic rites in ASB. There is a brief look at the possible inclusion in the Eucharist of a Laying-on-of-hands for Healing, and at how Baptism might be incorporated also. A page under the heading Music and Hymns wisely concludes that these should be the servant of the liturgy, not its master.

A remarkable omission from the recommended Bibliography is the General Instruction of the Roman Missal; however valuable other guides may be there is nothing as complete and authoritative as the Instruction and it ought to be first call on the reading time of the would-be reviser of a parish's liturgy. Fr Austerberry's booklet might be one of a number that go on to help us apply sound principles to the performance of our Anglican uses.

FROM THE SIDELINES

Martin

A Liturgical Glossy

The Alternative Service Book finally appeared with a great fanfare and was variously greeted. Much more quietly there appeared a sumptuous commentary on this new prayer, Anglican Worship Today, (Collins Liturgical Publications — £6.95). It is such a book which all the members of a church family would enjoy and would certainly answer a lot of the uninformed criticisms which have been made about our new prayer book.

Two things are surprising about this book. First, it is published by a mainly Roman Catholic publishing firm — formerly Geoffrey Chapman. Secondly, all the contributors are from the Evangelical end of our church. Of course, Colin Buchanan presides over the panel of contributors so its scholarship is guaranteed but we may well wonder at a dramatic turn of events in Anglican liturgical matters. Catholics in our Church should be sad that we have not the scholars who can write in such a down-to-earth way for the layman in the pew. I know we have our scholars in this field but obviously we did not have the right kind of popular scholar for the production of this book.

Nothing's Perfect

This book renders such a service to all parts of the Anglican Church and seeks to be so very well-balanced in its prose and pictures that one hesitates to find fault. However, I think at least one notable Catholic scholar on the panel of writers might have ensured an even better product. For example, the Catholic movement which began in Anglicanism in the last century could have been shown to rest in part on the Ornaments Rubric in the 1662 Prayer Book, since that book is much quoted. The Anglo-Catholic movement after all did find its inspiration for revival from within the Prayer Book itself. Again the use of oil which is now allowed again within baptism and Confirmation needs slightly more treatment than the mere mention it receives.

It would have been good, too, if some notice had been taken of private confession even though the new prayer book does not touch on the provision made for this in 1662. There was a chance in this handsome commentary for putting the General Confession side by side with private Confession.

On Every Bookshelf

These are small carping points perhaps and should not prevent us from buying such a book and reading it through from cover to cover. Many parish priests could find here a manual for preaching and Lent course for years to come. I can only say, Thank you, Collins and the Evangelicals for such a production.

WHAT MAKES A GOOD SERVER?

Anon

What makes a good servant of the sanctuary? Thinking of the servers I have known, there seem to be two sorts. First the older generation. These were men trained up from boyhood to serve at mass. They began as little children, carrying the incense boat, holding the Bishop's vimpa, graduating to altar boy or acolyte — and always under the beady eye of an all-seeing Master of Ceremonies.

By the time I knew them most had become MC's themselves. Men like Horace Brown — a big, round, eighteen stone heavyweight whose bald head shone like polished wood, and whose lace cotta would have been the envy of any continental monsignor. And woe betide the green young curate or careless priest who failed to live up to Horace's standards. If the bow on your feriola was crooked as you preached the panegyric on All Souls' Day, or if your double genuflection before the Sacrament Exposed lacked finesse, Horace would let you know, if not there and then, at some length in the Sacristy later on.

Once, on Corpus Christi, as the procession with the Monstrance made its stately way under a large canopy over a carpet of flowers carefully arranged in the aisles, a deacon dithered as a corner came close, only to receive a sharp poke in the back from Horace who always carried a sort of verger's wand with which to direct the traffic. He also clicked his fingers to catch your attention, and each click echoed round the sanctuary like a pistol shot. One of Horace's clicks could strike terror in the hearts of young servers who feared they had made some blunder and incurred the MC's wrath.

Then there was the younger generation of bright young men who served. Their main object in life seemed to be to persuade the vicar to do new things he would never have dreamt of doing left to his own devices. "They always wear false beards on Maundy Thursday in Spain, Father" or "In Italy they put eau de Cologne in the font water to add glamour to the Christenings, Father — so I've put some BRUT in the asperges bucket for Christmass Day."

One of these young men had some sort of diploma in Liturgical Studies. He'd read that bishops ought to wear, not just a chasuble for mass, but dalmatic and tunicle too, one on top of the other. So when on a very hot summer Sunday a bishop came perspiring to confirm, he tried to make him dress up in the complete best white high mass set, and wear gloves as well. The poor bishop, who'd just been to a very simple ecumenical service at Westminster Cathedral, went off after mass muttering about how much simpler it was to be a Roman Catholic nowadays. And things hadn't been helped by the fact that our new Rosa Mystica incense had got up the episcopal nose and made his eyes water so that what with that and the sweat streaming down his face, he emerged looking a bit like a kipper in a mitre!

So what makes a good server?

Different as all these characters were, they all had four things in common. Things which every good server needs to have.

First they were 100% reliable. Horace Brown may have ruled the sanctuary with a wand of iron — but when he was on duty, he was always there. In the bitter cold and snow of winter, he'd be there. Bank Holiday weekend, he'd be there. Midnight Mass or the Easter Vigil, Horace would be there. In plenty of time, organised, efficient and dependable. And that is the first quality of a good server: absolute reliability.

Second, they all knew their jobs backwards, and their standards were high. Oh, in the old days standards were really high. Cottas freshly laundered, fingernails clean, black shoes polished, no cassock buttons missing, robes which looked well cared for and which fitted the wearer, a real pride taken in appearance. And standards in the sanctuary were just as high — some people would say too perfect. The hands exactly together, thumb over thumb, corners turned at right angles, feet and knees neatly together when seated — and never crossed — hands palm down in the lap. These days styles are more relaxed, but standards still matter, and a good server must know his job, and never be slipshod or sloppy.

Thirdly, they all had a sense of humour. Horace may have clicked and spoken his mind, but there was always a twinkle in his eye. He could see the funny side of things. His heart was in his job and he took it seriously — the sanctuary was his delight and his joy was to serve there: but he had a lightness of touch and a happy approach which produced a good atmosphere for all. And so it must be with a good server. The sanctuary is no place for pettiness, tantrums or bad feeling. Keep a sense of humour, bear with one another, especially with the vicar, and your serving will be all the better.

And lastly, they all loved their Lord. That may sound obvious, or why else would they be servers? But it's not always the case. Some servers don't serve the Lord at all — they serve themselves. For them it's more of a hobby, like beekeeping or stamp collecting. For them it has little to do with worshipping Almighty God and giving Him their praise. How sad that is when it's true. It

should never be true of the good server. He should always bear in mind that he is in the sanctuary to minister to the Lord: he is there to serve Jesus, and Jesus only. It's a good idea to say a prayer before each service, just to commit the whole thing to God, and to offer your serving to Him as an act of praise. Then serve prayerfully too, and your serving will be acceptable in His sight.

Reliability, high standards, a sense of humour, and a spirit of prayerfulness: four things which all go to make a good servant of the sanctuary. May God grant that we in the GSS all aim to possess these qualities, and so help others in their worship too.

YOUNGER BROTHERS

Tiny

I have received a number of letters over the past few months from people passing comment about previous articles. One person stated that he thought that they were very good and that he is looking forward to more. Another person did not like the way I write and criticised what I said about Protestants and Christian Unions in the Autumn 1980 issue. However, if you look back at what I wrote in that, and what I said in the last issue about the Unity of the Church: I think that you will find that it was quite right and fair.

I have also been criticised for the 'tone' of Younger Brothers'. I am not sure that I know exactly what the writer means by that; but I can only answer that I always try to write in the best way that I know how; and that I think it's important to write in quite a clear and simple way, so that you can easily understand what I am talking about, instead of having to read it three times in order to understand it.

The Sacred Vestments

I expect that you have watched a priest putting on the vestments before mass. In some churches it is the servers' job to set them out ready in the vestment press and to put them away afterwards. In other churches the priest may do this himself.

The sacred vestments for the celebrant are: the amice, alb, girdle, maniple, stole and chasuble. These have developed over hundreds of years from the everyday dress of long ago. Each vestment has a meaning. Perhaps you could find out what each symbolises? The celebrant puts them on in the above order; amice first and chasuble last, and usually says a prayer as he assumes each vestment. That is why we should not talk or distract him while he is vesting.

If there is a deacon and sub-deacon to assist the celebrant, you will notice that their vestments are slightly different.

Liturgical Colours

The church makes use of five colours during the year. These are: white, red, green, purple and black. It's important that we should know when? and why? we use the different colours. Not only do the colour of the vestments change, but so do altar frontals and some other things.

White is used to express light, purity and joy; and is used many times during the year, including at Christmass, Easter and for any saints who are not martyrs.

Red is the symbol of fire and also blood. It is used at Whitsun (Pentecost) and on the feasts of martyrs.

Green is the colour of the sprouting seed, and it symbolises hope and progress. It is used on all Ferial (ordinary) days; which take up more than half the year.

Purple is the sign of humility, penance and sorrow. It is used in Advent, Lent and on most Vigils (eve of festivals) as well as at other times.

Black is the colour of darkness and grief and is used at requiem mass and for the first part of the Liturgy on Good Friday. Black is not worn at the burial of baptised infants or young children, who are too young to have been stained by actual sin. In this case, white is worn.

Challenge

Tiny would be interested to hear of any events which chapters organise specially for the Younger Brothers, and how successful they are. I heard the other day of a chapter having a hike with open air Evensong at the end of it. Please write in about these sort of things so that we could include something in future issues. So far, people don't seem to care much for pen work. Perhaps they get too much at school? Please send items to Tiny, c/o the Editor, Fr Varney. The address is inside the front cover.

KNOW YOUR BIBLE—(34) The REVELATION of John ENCOURAGEMENT — A TRACT FOR THE TIMES Canon W H Barnard

Of all the books of the New Testament, this last is perhaps read least; not because it is uninteresting, but for its extreme difficulty. Some passages are familiar, being heard at funerals or as Epistles at the Eucharist, but to many readers it seems strange to expect to find help or inspiration in a book where weird creatures worship, angels fly in mid-heaven or bestride the earth and sea, altars speak and the earth is drenched in a succession of supernatural horrors!

REVELATION, the latin form of the Greek word **APOCALYPSE**, means "an uncovering" or "laying bare". The term is applied to a certain type of literature known as "apocalyptic", a mode of writing which arose during the Jewish captivity in Babylon. It is marked by predictions of the future couched in pictorial or allegorical language (compare the book of Daniel and parts of Isaiah and Ezekiel).

Apocalypses, Jewish and Christian, appeared in the period from 168 BC to 100 AD approximately. All originated in times of religious persecution, their aim being to encourage their readers to remain loyal to their faith. They sought to do this by 'revealing' things of Heaven — by pointing the reader forward to a state of blessing beyond this world in which one will worship their God in perfect liberty and freedom from all oppressors.

S JOHN (scholars are divided as to whether he was the Apostle or 'a seer' of that name) wrote his book at the time of Christian persecution by the Roman Emperor, Nero (54 AD) and Domitian (81 AD). Like all apocalyptic writers he used a very elaborate symbolism, the meaning of which, though no doubt clear to his readers then, is very difficult for us to understand today. By his

visions he tried to shew (1) the state of Christendom up to the time of writing; and (2) what he believed would happen in the near future (ch1, vv 1 and 3; ch 22 vv 6 and 10). The events did not actually come to pass but that does not mean the book is worthless. History has proved that **the principles** which John emphasised are eternal and **apply to every age**. **On the one hand** there was Roman civilisation with all its evils — wealthy, proud, self-confident, material, irreligious, placing all its trust in physical might; and **on the other hand** S John saw the Christian Church, and he had no illusions about it. He saw that it was a mere handful of scattered communities, small, weak, despised, liable to be tainted by the world and shewing a lack of charity, compromising with false teachers and shewing a laxity towards immorality; (how like the 20th century this sounds!) With true prophetic insight he saw **the outcome** of a life and death struggle between the two protagonists, victory for the Church.

We must ever be grateful for this witness to the eternal truth that beyond the storm and stress of this world lies the Kingdom in which "there shall be no curse any more; and the throne of God and the Lamb shall be therein; and His servants shall do Him service and they shall see His face".

Whenever there is a world crisis, and the State exalts itself demanding an allegiance Christians cannot pay without abandoning their very souls; whenever the Church is threatened by destruction and faith is dim and hearts are cold and men are called to suffer for their faith, then Revelation will give them the courage and inspiration that they need. Through John's eyes they will see that unseen world where wickedness has been cast down, where "the Lamb is guiding His own to fountains of living water, and where God wipes every tear from their eyes". Yes, Revelation is indeed a tract for the times, written to increase the hope and determination of the Church on earth in a period of disturbance and bitter persecution, and prophesying the certain downfall and destruction of the imperial power; an encouraging thought on which to end these articles on "Know Your Bible"

LETTER TO THE EDITOR

Tribute to the COF

Forty years ago on 20th January 1941 I was admitted to the Guild in the Chapter of the Epiphany, Croydon, and I would like to record how valuable I have found it, both as a layman and a priest. I cannot understand how any brother, who has accepted help from COF (I did not need to apply) can, as Councillor Malcolm Perkins has so correctly stated, virtually spurn the Guild once he is ordained. I am closely connected with most of our Catholic Societies, but there is none I value more than the GSS, and I contend that the Easter Festival at Queen's Gate is the most inspiring act of Catholic witness in the whole year.

I am hoping this Autumn to make close contact with our affiliated Order of S Vincent in USA, and will be staying with its Director, Father Charles Lynch, in Milwaukee. I shall no doubt be preaching to some of its members.

Peter Blagdon-Gamlen, Eastchurch

EASTER

Sydney W Hart

ROSEMARY FOR REMEMBRANCE

The garments of *the* Christ-child,
Were hung on an eastern tree;
And, when I smell this rosemary plant,
There comes afresh to me
The sweetness of two thousand years
Blessed for Eternity!

The body of *the* Christ and Man;
Was hung on an eastern cross;
And, thorns — *not* the scent of rosemary
Demanded their cruel toss
From flesh and soul of Our Beloved Lord,
Remembrance, was the cost!

TELL THE WORLD

O, let my carol be bright and gay,
On this golden Easter Day!
For my Lord and King, is here,
To wipe away each sad-heart's tear —
"He is Risen! Tell *the* World!
King of Kings! — And, Lord of Lords!"

Unto Mary, He did say —
"Go, dear Mary, on your way!
Tell the news — *the* world is saved!
God's Own Son, the path has paved —"
"He is Risen! No more gloom!
Life Immortal beyond each tomb!"

Bring His lilies unto Him,
Let each flower, a message sing!
In His Springtime — life anew,
He is giving unto you
"Tell *the* World! — *this* Easter Day!"
"His *the* Glory! — And shall say!"

A WHO'S WHO

The new Treasurer-General Brother Louis A Lewis is a JP, BSc, FSVA, MIH, and has contributed much to the work of the church in these last years; being a member of the General Synod, the London Diocesan Synod, Edmonton Area Synod, South Camden Deanery Synod with their accompanying membership of various Boards and Committees. He is a Church Councillor of S Magnus the Martyr church and also Churchwarden of Holy Cross Church, King's Cross. A welcome liaison will be his connection with the Guild of All Souls of which he is Treasurer.

In his daily life he is a Lay Judge and JP in Central London, and a Liveryman of the Worshipful Company of Glovers and Parish Clerk's Company, besides a member of the Higher Education Committee of the University of London.

Apparently he does have some time left for his other interests of walking, Theatre, music and Church Architecture.

He is to undertake all his work for the Guild from Faith House, in Tufton Street, Westminster. The full address and telephone number is under the "Officers" list on Page 1.

OUR LADY IN ENGLAND

Peter FitzJohn

3. OUR LADY OF RUNWELL

Runwell is a village in south Essex, not far from Southend. The village has at various times been called "Runewelle" or "Ronewelle" and is said to derive its name from a Running Well, situated on Poplar's Farm, which has never been known to fail.

A previous incumbent restored the shrine of Our Lady of the Running Well in the parish church, although it has to be admitted that the evidence for such a cultus is slight. The figure of Our Lady stands in a niche behind and above the High Altar. This niche is of recent construction, but was copied from a similar niche standing in the east wall before 1907, when the wall was moved eastwards. The niche is flanked by two tall wrought iron candlesticks, gilded and coloured, and made specifically for this purpose in Florence.

Pilgrimages from the Southend Pilgrimage Society and from further afield have visited the shrine from time to time. Recently, however, the parish has been joined to an adjoining parish, and it is not known if pilgrimages continue. However the shrine remains, and can be visited privately.

4. OUR LADY OF BRADSTOWE

The history of the shrine of Our Lady of Bradstowe — the original name for Broadstairs in Kent — was dealt with in an authoritative article in the Spring 1980 issue of *THE SERVER*. There is no need, therefore, to repeat the material printed then. Since the article was published, however, a chapel in the parish church of The Holy Trinity of Broadstairs has been re-ordered as a shrine chapel of Our Lady of Bradstowe. There is a fine bronze relief of Our Lady, crowned with twelve stars and with the moon at her feet, the work of a justifiably acclaimed young English sculptor, John Doubleday. The new chapel was blessed on December 8th of last year by the Bishop of Dover.

A leaflet issued in connection with the restoration expresses the hope that the shrine will become a centre of evangelism and pilgrimage, and it is to be hoped that local chapters and some from further afield will make a pilgrimage to Our Lady of Bradstowe in her newly restored shrine beside the Chanell.

CAMPANOLOGY

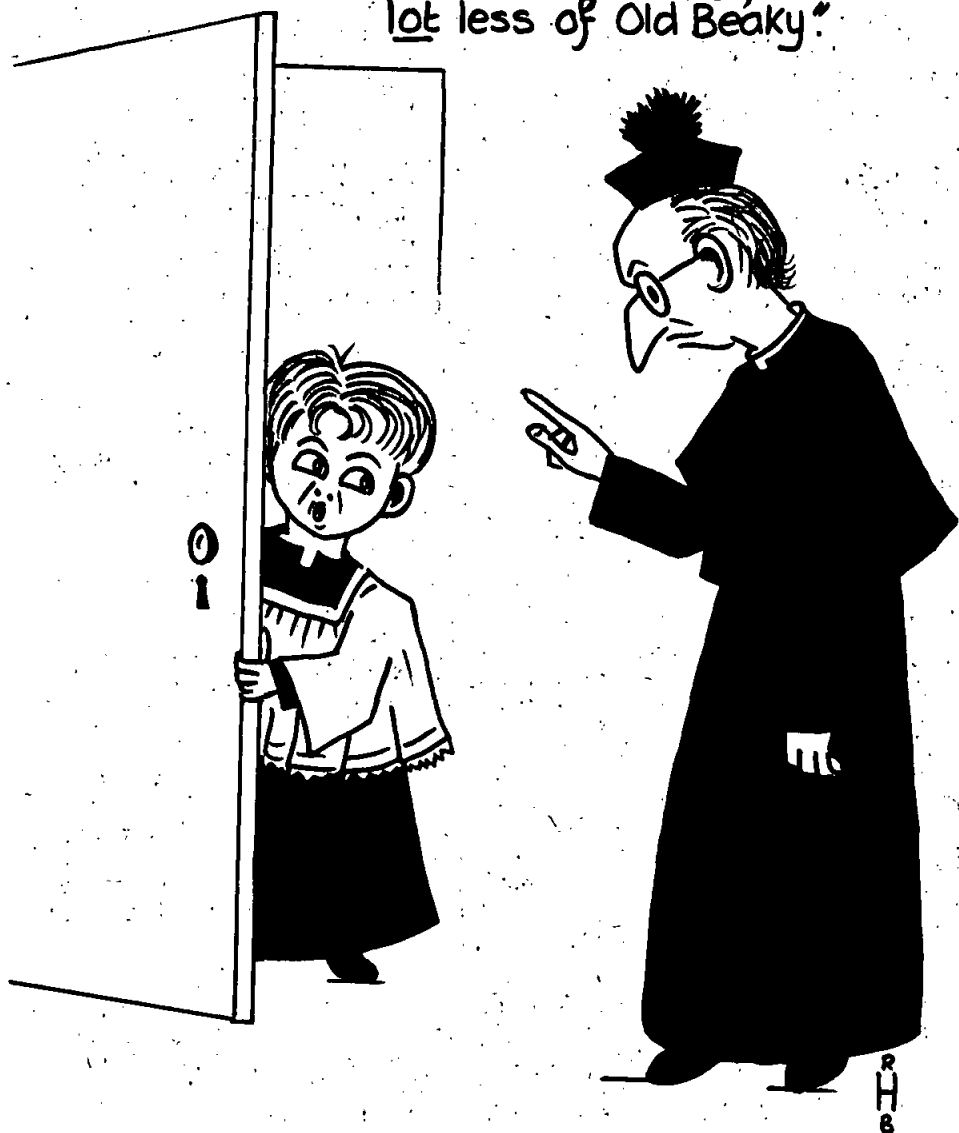
Allan Sharp

As well as serving, there are many other religious activities we can take part in. One of them is Campanology...or commonly known as bell ringing. Many towers are short of ringers, and would be only too glad to teach some young people to ring.

Those of you who are already ringers will know the satisfaction you can get from it. Ringing was first used by the Chinese. Towers have between three and thirteen bells. The hobby can take from six months to about two years to learn basics. There are many social and religious gatherings, as well as Sunday service ringing. So go on, ask your tower captain (if you have bells at your church) if you can have lessons. He will be glad of your help!

TALES OF TITCH, THE LOVABLE ALTAR BOY

"It's about time we heard a
little more of Father, and a
lot less of Old Beaky."



CHANTRY BOOK

Remember, Lord, our brethren who have died and have gone before us marked with the sign of faith.

JANUARY

William Christophers, Grand Councillor
Hugh Glaisyer, priest
L F Leverett
Jack Tustin

AUGUST

William Russell

OCTOBER

Arthur Foster
Derek Hart
W T Milne
Albert Scott
Cyril Sharp

NOVEMBER

W J E Blake
J J Brett
Herbert Harrison

DECEMBER

Christopher Daws
Roy Lean
Harold Moore
John Grimsdale
Healey York

May these, and all who sleep in Christ, find in your presence light, happiness and peace.

OBITUARY

Arthur Cecil Foster

For fifty years a devoted member of the Guild, Brother Foster died at the age of 79; he was onetime Secretary of his Chapter. His life was bound up with the Church and many local activities, serving at S Lawrence, Towcester.

Herbert Harrison

Brother Bert was a member since 1952 of S Chad's Chapter. He was a server and onetime Churchwarden of Holy Trinity, Rugby, latterly serving at S Oswald, New Bilton. Widely respected for his Churchwork, he was always regarded as the 'servers' leader in Rugby. Father Barnsley at the requiem in S Oswald's paid tribute to Bert's example and steadfastness in many walks of life. Among the large congregation were Guild members and the chaplain of S Chad's Chapter, Father Hagan, assisted at the mass.

Harold Moore

Brother Moore died tragically in December being struck by an oncoming train when crossing an ungated railway line. 78 years old he had been a member of the Guild for 52 years. Serving for many years at S Mary, Chatham, he was fourteen years secretary of the S Cyprian Chapter. He retired to Whitstable in 1973, being a server at S Andrew and a member of the All Souls Chapter. He seldom missed an office vested in true English style, alb, amice, girdle. He will be remembered for his quiet perseverance in the Catholic faith.

Albert Scott

Sixty years a member of the Guild, Brother Albert died in October aged 76. He had been Secretary of the S John of Jerusalem Chapter, and had given long, loyal and devoted service to the Guild. The vicar of Holy Innocents, South Norwood, at the requiem paid tribute to Brother Scott's life of devotion to the one Church, the one Lord, the one faith, neither sparing himself nor those who blurred the vision by confusing the means with the end.

William Albert Christophers

Brother Bill died on 20th January aged 82. He served at S Margaret, Great Ilford from the dedication of that church on 10th October 1914, with the exception of his time of service in the Queen's Westminster Rifles. Bombed from his home in the second world war, he and his wife moved to Woodford and he served at S Barnabas until the time of his death.

He was the elder son of Brother A E Christophers, who was Treasurer to the Candidates for Ordination Fund. William followed his father as Councillor and his great work for the Guild was recognised by his being made a Grand Councillor.

FORTHCOMING EVENTS

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

1981

- Mar 21 General Council.
- Apr 20 Eastern Area Festival. S Mary's Church, Walsingham.
Noon Mass. 3.00 pm Office. Preacher — The Revd C G Colven,
Administrator of the Shrine of Our Lady of Walsingham.
- Apr 25 EASTER FESTIVAL AND ANNUAL GENERAL MEETING
S Augustine, Queen's Gate, London SW7.
11.30 am High Mass with Communion.
2.30 pm Baden Powell House — Annual General Meeting.
4.30 pm Office, Procession and Benediction.
- May 25 National Pilgrimage to Our Lady of Walsingham.
Preacher — The Bishop of Wakefield.
- May 30 Group 9 S Barnabas, Oxford. 11.30 am Mass. 3.00 pm Office.
- June 23 Ecumenical Festival, Italian Church of S Peter,
Clerkenwell 7.30 am
- June 27 Glastonbury Pilgrimage.
- July 4 Summer Pilgrimage to Our Lady of Egmont.
- Sept 19 General Council.
- Oct 1 Catholic Renewal. Servers Festival. S Mary,
Kettering 7.30 pm.
- Oct 10 AUTUMN FESTIVAL Worcester Cathedral.

ANNUAL GENERAL MEETING of the Guild of Servants of the Sanctuary will be held at the Baden Powell House, Queens Gate S.W.7 on Saturday April 25th 1981 at 2.30 p.m.

AGENDA

Opening Prayers

Apologies

Minutes of the AGM held on April 21st 1980.

To be taken as read having been circulated.

Matters arising

Annual Report as circulated

Financial Statement. General and COF.

COF Report

"Server" Report

The Warden's address

To confirm the General Council's elections

The Warden

The Chaplain General

The COF Chaplain

The Secretary General

The Treasurer General

Group Elections

Resolutions, if any

Any other Business

Festivals

The Blessing

ANNUAL REPORT 1980

We have pleasure in presenting the Annual Report and in doing so we state that from the various reports and visits made that the Guild is in good heart and continues to increase in numbers and its good work as it has done for the past 82 years. Despite many liturgical changes, some rather doubtful, servers still fulfil a very necessary position in the life of the Church and it is so good to hear that their interest is also bound up in good works and leadership in their individual parishes. Many instances have been noted of the work of head servers who have given their time in the instruction of their juniors and of enrolling them in the Guild, for this we are most grateful. During the year the Rt Revd Robert Runcie was appointed Archbishop of Canterbury. This appointment was received with acclamation and we are indeed most pleased that he agreed to become one of our Patrons.

The Easter Festival, as last year, was held at S Augustine, Queens Gate, London, with a most impressive high mass and Guild office which drew many hundreds of members from all parts of the country. We record our sincere thanks to Fr Hewitt for the use of the church and for his help and kindness.

The Annual General Meeting was held at Baden Powell House where the Annual reports were given which were printed in "the Server". An extra Guild Festival was held at Arundel in June and despite the date clashing with the

Annual Glastonbury Pilgrimage, it drew some 500 brothers and friends. This was a great occasion, the Bishop of Chichester celebrating and preaching at the high mass in the parish church. After lunch the vested servers processed from the parish church to the Roman Catholic Cathedral for the Solemn Guild Office, the preacher being the Bishop of Arundel and Brighton, ending with both bishops combining for the Blessing. The Festival produced a very generous donation to COF.

The Autumn Festival held in October at Salisbury Cathedral was the high spot of the year with a great crowd filling the cathedral for both the mass and the Guild office. The Bishop of Salisbury was the celebrant assisted by the Warden and Canon Hodges. A most happy and inspiring festival with over 700 communicants. Our sincere thanks are recorded to Canon Hodges for all his splendid help.

Two meetings of the General Council have been held, apart from the AGM showing a high percentage of attendance. The Officers met for a special Meeting at S Mathew, Westminster. The minutes have been published in the Server. Our sincere thanks to all members of the General Council for their attendance and interest and indeed for their work for the Guild in their respective areas.

It should be here mentioned that your Council agreed that more time should be given to the Treasurer General in preparing the Guild accounts and accordingly the financial statements will not appear in the Spring issue of "The Server" but in the Summer one. Duplicated copies of the accounts will be prepared for distribution at the AGM.

It is again important to stress the loss of many members, mainly on account of non payment of subscriptions and losses due to movement without any notification, thus transfers to a Chapter in their new area is impossible. This could be prevented by a more concentrated effort in fostering a closer tie of friendship between Chapters' members and their Officers. This can be related to Guild recommendation No.5. Still many areas are not yet aware that there is a Guild for Servers and we have become aware of this by numerous enquiries received during the year. We still feel that there is great scope for 'Outreach' operations in many areas to make this fact well known.

The remittance of subscriptions this year have been rather slow and much time and expense has resulted in sending out reminders. Subscriptions are due as from January of each year and due for payment from Chapters at Easter. This of course is not always possible but we do look forward for payment before December. All Chapters are asked to take note of this and we ask for your kind cooperation.

Your Officers have as far as possible attended many area and Chapter Festivals and have been impressed by such visits. It is always a great joy to attend these functions and to renew old friendships and make new ones. Places visited: Stockport, Arundel, Lichfield, Camborne, Ilford, Cardiff, Colchester, Reading, Coventry, etc. Our sincere thanks to all those who have organised these events, which have drawn large numbers of members together. Of great significance were reports of more Quiet days and retreats, either by single Chapters or combined efforts.

We again record our sincere appreciation to our Warden and to the Chaplain General for their counsel and guidance on behalf of the Guild during the year and for their considerable help and their visits made. Our sincere thanks also to Brother Ogdon for his attention to the accounts, to Fr Varney for all he does to produce and edit our Quarterly paper, 'The Server' and indeed this year for the introduction of special features for the Young. To Fr Ford and Stanley Wilcox for their splendid work in connection with the Candidates Ordination Fund, and to Carson Edwards for his able distribution of 'The Server'. By no means last but to all Chaplains and Officers of Chapters and to all members of the Guild.

Of special note; a welcome to the 556 new members joining during the year, 309 of which are under 20 years of age, and also to the 35 new priests associate.

Walsingham Chapel

It is with regret that we have not been able to proceed with the restoration of the Guild Chapel, in memory of Fr Fox. This has again been delayed by the resignation of the previous administrator. However, a new administrator has been appointed and steps are now being taken in order that this work can be completed this year.

Council of Catholic Societies

The setting up of this Council, to act as a forum for the exchange of ideas between Catholic Societies in the Church of England, has met on several occasions. Your Warden, Chaplain General and Secretary General have been able to attend their various meetings.

We regret to announce the following members of the Guild who have passed to higher service during the year:-

Priest Associates — E.W. Doening, J.H. Podmore, A.E. Hill, C. Isherwood, R.E. Hilditch. Bros A.F. Goodall, A.J.W. Hamilton, J.C. Knibbs, G. Willard, A. Crawley, W.G. Duffett, D. Faithful, E.C.J. Smith, J.I. Viall, J. Willbed, A.J. Young, G.A. Bauser, E. Cocks, N. Heale, A.R. Prior, H.J. Laverick, J. Jackson, M. Van Miekork, F. Philbeam, A.F.M. Gray W. Richard, A.C. Foster, E.A. Scott, W.T. Milne, E. Baker, E.W. Gillard, L. Holton, T.T.J. Moore, W.J.E. Blake. A.J. Davis

May the souls of the faithful through the mercy of God rest in peace.

Towards the end of the year we received with regret the resignation of Bro W.G. Ogdon as Treasurer General. We place on record our sincere thanks to him for all his services during the past four years.

We welcome the appointment of Bro Louis Lewis J.P. as Treasurer General with effect from January 1981.

H S Gadd, Secretary-General

CANDIDATES FOR ORDINATION FUND, REPORT 1980

In presenting this 77th annual report it is very satisfactory to say that the Fund is in good shape, and once again we have been able to honour all promises made to our ordinands, by financial gifts during their terms at Theological Colleges in training for the work of the sacred ministry. This is very reassuring, but it has only been possible by the loyal and generous efforts of Chapters and friends of COF, who have maintained a constant flow of new money into the Fund.

We continue our policy of making realistic awards, where the need for financial help is most urgent. Training for the exacting task of being a parish priest is very demanding in these present days, and he needs to fulfil his vocation faithfully, and therefore it is by our efforts within our great Guild that we can support these brothers, who need financial help as well as our prayers.

The respect of the parish priest is paramount, and I have always been taught since I was a lad to have great respect for "that collar". Alas, so many people in our society do not, so we must never let up in our efforts to support the Fund, by Chapter giving and by both large and small donations which are always welcome.

Several Chapters this past year have made wonderful efforts, some by three figure donations, (which are very much appreciated), while others have been small but equally acceptable, since all these have been sent in love for the work of the Fund.

We must always try and help train our brother ordinands by giving them our financial help, so they can believe in their vocations, and be men of faith in order to teach future generations the real meaning of our Catholic faith and its disciplines.

During the past year twenty-one ordinands have been supported. The following were made deacons:—

Petertide	—	Colin Alsbury, Alan Cook, Philip Edge
	—	Neil Foster, Graham Holcombe, Brian Lee,
	—	Raymond Taylor
Michaelmass	—	John Williams
Advent	—	David Austin

One has withdrawn from his Theological College.

During the year financial gifts to those training totalled £3,158, and copies of "The Server" were sent to each ordinand in order to keep him in touch with Guild events.

There are many ways of raising new money for the work of the Fund, and we are always very grateful for your loyal support for the task we undertake. We record our sincere thanks to all those who are in any way responsible for raising money for the Fund.

Eric Ford, Chaplain

Stan Wilcox, Secretary

THE SERVER, 1980 REPORT

Once again one has to report that despite the hard work done by the official Distributor and the arduous work of many Magazine Secretaries in their various Chapters the circulation remains much the same, and the Guild generally has to finance our magazine. It remains a mystery how so many, who belong to the Guild, can become aware of the good work of the Guild for servers throughout our Church. It should be an essential priority for every member to subscribe to the magazine.

In the year very important articles have been included, particularly with reference to the Benedictine year of celebration. A "plethora" of prelates have

contributed their outstanding addresses; the Archbishop of Canterbury with his Walsingham sermon, and the Bishops of Lewes, Chichester, Arundel & Brighton, and Salisbury with their sermons at Guild events. The Guild is indebted to the constant supply of articles from 'Martin', 'Tales of Titch', Peter FitzJohn, and Canon Barnard with his last article of his mammoth series on "Know your Bible", which started in Spring 1969. 'Tiny' has started a series for "Younger Brothers", which have been provocatively helpful.

To conclude, thank you brethren for your support, but greater efforts are urged to increase its influence.

Wilfred Varney, Editor

CANDIDATES FOR ORDINATION FUND

The following brothers of our Guild, who are currently in training for the work of the sacred Ministry, are being supported by COF:-

Malcolm Bowers
Alan Cook
Graham Fowell
John Hancock
John Henley
Henley James
Ernest Jenkins

Ivor Moody
Michael Morsden
James Norton
Adrian Russell
Peter Thomas
Edward Wilson

It is hoped to encourage Chapters to remember them in prayers at Guild Offices each month and also in their private devotions.

DIRECTORY

Chapter	Secretary
S Edward the Confessor	Simon B Sayer, 32 Hook Road, Epsom, Surrey ET19 8TR.
SS Gwynne & Tyfedwg	F C Jackson Baker, 5 Sunnyside, Craigwen, Pontypridd, Mid Glam CF37 2HL.
Our Lady of Walsingham and S Alban	Roger Fisher, 56 Lyon Park Avenue, Wembley, Middlesex HA0 4DX.
SS Uny, Ia and Anta	R Lidbury, Grey Cottage, North Road, Goldsithney, Penzance, Cornwall TR20 9JY.

EPIPHANY FESTIVAL AT SOUTHWARK

Some 150 took part in the festival in Southwark Cathedral on the Saturday after the Feast of the Epiphany; slightly more than last year. The Vice-Provost, the Revd Peter Penwarden, celebrated the high mass at noon, being assisted by the Warden, Father Moore and Father Ford. At the Office in the afternoon Father Walker, Chairman of the Southwark Diocesan Servers committee officiated, and after the sermon by the Bishop of Tonbridge, a procession concluded the service.

Note: Other festivals have been held, but no reports received for inclusion.

NEWS FROM THE CHAPTERS

S Cenydd, Swansea

In September we visited S Hilary, Killay when Father Keith Thomas spoke. This year he takes up an appointment in the Diocese of Kimberley, South Africa. Meetings in October, November and December were held at S Gabriel, Christchurch and S Mary, Llanànsawel, the latter church being visited for the first time. Six servers from S Mary's were initiated. Addresses were given by Fathers Wastell, Hunt and Fry. This year we are to have a series of addresses on the patron saints of the churches we visit.

S Chad, Coventry

The Chaplain, Father Ken Hagan, officiated at the October office at S Thomas, Longford, and the priest in charge, Father Tony Darby preached. A procession ended the service, after which refreshments were enjoyed in the hall.

Members took part in a Diocesan Catholic Renewal Day at the Warden's church, S Mary's Abbey, Nuneaton; our Chaplain assisted the Warden at the Mass. In the afternoon Father Peter Geldard of the Church Union took part in a Question time.

The annual requiem was at All Saints, Allesley Village, when the chaplain celebrated, assisted by the Vicar and the Warden.

Early in Advent the office was sung in S Barbara, Earlsdon. The vicar, Father Loft, preached.

A former brother and Chapter organist, Father Bernard Humphreys has been appointed a Canon of Lincoln Cathedral.

S Denys, Manchester

In 1980 the Chapter has been active with attendances doubling. A most inspiring festival took place in Manchester cathedral, when the Precenter celebrated the eucharist and the Revd D Young, rector of Liverpool, preached.

S Edmund of Abingdon, Oxon

On the vigil of our patronal festival mass was celebrated in S Michael, Abingdon with five concelebrants and a numerous congregation of servers and friends. It was notable for eight admissions; five probationers, one full membership and two priests associate.

S Edmund, Suffolk

During 1980 the office was sung in some ten churches. It was a pleasure to revisit S John, Felixstowe in June. Our AGM was held at S Bartholomew, Ipswich, and this year we are to visit the beautiful church of Holy Trinity, Blythburgh.

The Epiphany, Croydon

During 1980 we regretted to lose Brothers Brooker and Howland on their removal to Sussex, Brother Taylor on his retirement after long and loyal service to the Chapter, A Howe, sometime Secretary.

Happy occasions were for a presentation to Father Leeks, our chaplain for ten years, and the celebration of S Andrew, Coulsdon, marking forty years membership of the Guild and fifty years as a server of Councillor Brian Chilton, to whom both the Chapter and the Guild are much indebted for his tireless and

engaging work. He gave a striking address on the "Essence of a Guildsman" at our meeting at S John, Upper Norwood, at Eastertide.

Brother C Chatfield is now Secretary and with the Committee is endeavouring to awake the "Sleepy" members to the necessity to show strong and active support to the Catholic faith and practice in the area.

Our high mass of title was at S Andrew Croydon and the office has been sung at some nine other churches in the area.

S Justus, Swanley

In October Father Levy, assistant chaplain, officiated at the office in S George, Bickley. Father Stapleton of S Paulinus, Crayford was also present. After a long absence S Alban, Dartford was revisited in November. Father Wallace, our chaplain officiated and the vicar, Father Waterman preached.

Holy Redeemer, Lamerby was the venue for the December office, when Father Levy officiated (he is the vicar) and Father Thompson preached. He is now chaplain at the Royal Masonic School, Rickmansworth.

We pay tribute to Father Hugh Glaisyer, a priest associate. A man of faith for all his 90 years; sixty years in the priesthood and fifty-two years vicar of S George, Bickley. He died in January.

SS Osmond & Swithun, Bournemouth

1980 ended with a dinner at a local hotel. A sung requiem was also held when Father Peel completed his course of sermons on the seven sacraments. The office was sung at S Christopher, Southborne. The Annual General Meeting was held in January.

SS Philip and Richard, Sussex

A pre-Christmas mass was celebrated in S Richard, Maybridge, and in January the office was sung in S Michael & All Angels, Lancing.

S Werburgh, Stockport

In September 1980 the Chapter visited S George, Stockport, for the first time. The eucharist was celebrated by our chaplain, the Revd K Kenrick, who is on the staff of S George. Highlight of the year was the North Western Chapters Festival at S Peter, Stockport, in October, although attendances were somewhat below normal. We were grateful to have the use of the nearby S Joseph (RC) School for tea after the Office. The AGM at S Alban, Offerton, in December brought about no change in the Chapter's officers, but a month later we were saddened by the death of our Assistant Secretary, Bro C J W (Jack) Tustin. Four members attended his funeral at S James, Gatley, where he was also Churchwarden.

FROM THE SECRETARY GENERAL

Congratulations

To the Chapter of S Mark the Evangelist, Kimberley, who at a recent meeting admitted forty probationers to full membership of the Guild.

To the Chapter of All Souls, Canterbury, who by various ways reached their 1980 target of £150 for the Candidates for Ordination Fund.

To Canon C J Wood, founder of the Scottish Servers Guild and a member of our General Council, who reaches the age of 90 in April. Father Wood now lives at Whiting Bay, Isle of Arran. The Council have agreed to present him with an appropriate testimonial.

To Brother Harry Weston, a Life Member of the Chapter of Our Lady and S Alban, who celebrates his seventieth year as a member of the Guild. This is to be marked on Saturday, March 21st, as a very special occasion with the singing of the Office at S Martin, High Street, Ruislip at 3.30 p.m.

Council Nominations

The last date to receive nominations for brothers to represent their Groups on the General Council is March 28th.

Vestment Making

Brother Stephen Andrews, one of the keenest members of the Chapter of SS Osmond and Swithun, has commenced the business of vestment making. Brothers may wish to help one of our brethren in this new venture. His address is: c/o Radford Vicarage, Tulliver Street, Coventry, West Midlands.

Guild Neckties

The present issue has been sold to mark the seventy-fifth year of the Candidates for Ordination Fund, and whilst sales have been somewhat slow at times, we can record that we are now in profit and the stock is now down to single figures.

Gratitude is expressed to all who have supported this "brainchild" of Brother Stan Wilcox, which has marked both the seventy-fifth anniversary of the Guild in 1974 and the COF in 1975.

Treasurer General

With much regret the resignation of Brother William Ogden has been received, and we record our sincere thanks for the care and attention given by him in the past four years in connection with the important office of looking after the Guild's finances. Brother Bill joined the Guild in 1932 and is a Life member and attached to the Corpus Christi Chapter. Before being elected as Treasurer General he was an area Councillor for PG 13 serving the Chapters of East Essex, and is widely known in those parts. Thank you Brother Bill for your work for the Guild over the past 48 years, and you have our best wishes.

A welcome is given to Brother Louis Lewis in succeeding as Treasurer-General. Brother Louis is a prominent Churchman in the London Diocese and of the City of London, and a member of the Chapter of Our Lady and S Pancras. His "Who's who" is on page 15. We wish him every success in his work for the Guild.

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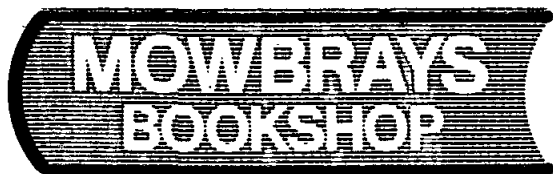
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