



The Server

WINTER 1980

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

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How to keep well informed . . .

ON THE CHURCH

AT WORK IN THE WORLD

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FOR THOSE WHO TAKE THEIR CHURCHMANSHIP SERIOUSLY

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

THE CHURCH UNION work through elected committees and a small headquarters staff. The **General Council** elected by diocesan committees is the governing body whose work is carried out by the **Executive Committee**. The **Catholic Group** organises the sympathetic vote in the councils of the Church. The **Theological, Legal, and Patronage Committees** are composed of members with specialised knowledge. The **Church Literature Association** publishes books, filmstrips, and tracts upon a considerable scale. The **Church Social Action Committee** arouses interest in social matters. The **Pilgrimage Committee** arranges pilgrimages to holy places. The **Church Observer** (£1 post free annually) is the quarterly magazine; **Faith and Unity** is a quarterly devoted to reunion matters, minimum subscription £1 per annum, post free.

Full Members pay an annual minimum subscription of £2 and take part in this work. They are normally attached to branches which organise festivals, special services, and meetings of every description. They have a direct voice in the policy of the Union through the diocesan committees elected from branch members.

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EDITORIAL

ONE CHURCH, ONE FAITH, ONE LORD

This Editorial is written before the new Alternative Services Book is available. That book will contain under one cover the final (for some ten years) results of fifteen years of revision and experiment, and in one way will do away with the proliferation of many little coloured booklets — for those churches and individuals who can afford the cost involved; not much one supposes by present day prices. Probably one can expect that the village churches with small congregations may still opt to use the little books — blue or red, as the case may be. It is hoped to have an article in the next issue on this new Prayer Book.

Meanwhile life in the Church goes on, however one ignores or uses current changes. The Church is still relevant to all life in whatever language one expresses it and the duty of every Guild member is to make that plain to all around — through his worship, through his life at work, at home. The Church's seasons covered by this issue — Advent, Christmass, Epiphany underline that great truth. Jesus, God — Man. Showing how redeemed humanity can live the truly full life in the Christian Faith. The quotation used in the Guild's Christmass card amply underlines these thoughts that Faith is exultant, happy, joyful, filling all our lives.

A Christmass Wish — *So a noble and merry season to you, my masters, and may we meet, thick and threefold, many a time and oft, in blithe, yet most thoughtful pages. Forget not to call to mind on the twenty-fifth of this month, that the Divinest Heart that ever walked the earth was born on that day; then smile and enjoy yourselves for the rest of it, for mirth also is of heaven's making and wondrous was the wine-drinking in Galilee.* Leigh Hunt

So with these thoughts we can join all our fellow Christians everywhere praising God for so loving us that his Son became Man, dying for our redemption and rising to verify our eternal life. Yes, we can join our fellow Christians in many ways — in good works — in prayer — but still we cannot all meet at the Lord's Table and communicate together with Him. At least that happens very rarely. May I add a personal note. Whilst on holiday last August I was invited to take part in the installation of a parish priest in a village church on the Continent; not only was I given a seat of honour in the sanctuary, but the Peace was exchanged and I received Communion. The next day that priest came to our Anglican eucharist (in his church), I gave him the Peace and he not only received Communion from me, but also distributed the Bread. A wonderful experience for myself and the party with me — of different churches and practices. Then a farewell eucharist on leaving Felpham of a group from varying Churches, but our Roman friends there could not be present. Where are we in unity? There is much to pray about in the coming Week of Prayer for Unity in January.

All the Guild's officers wish every member a blessed and joyful Christ Mass, and may the coming Year be a very happy one.

Please note change of address of Secretary General.

SERMON AT THE FESTIVAL EUCHARIST G.S.S. SALISBURY CATHEDRAL

The Bishop of Salisbury

'Lord, who shall dwell in thy tabernacle even he that hath clean hands and a pure heart.'

"The Admiral's compliments and he would like to see you, sir." I went down aft wondering what sort of man the new Admiral was: for we had carried 6 in our cruiser and had just taken on another in the middle of the South Atlantic. I arrived in his cabin — he greeted me most courteously and from the opening conversation I could tell he really was on the side of the angels. Then he remarked: "Are you high church or low church, Padre?" "That depends on what you mean, sir" I replied cautiously. "Well, high church is when you have a small boy to carry the book about at 'Early', and low church is when you don't." One view of ceremonial!

Then there was the fussy theological student at a college across the road from my parish church who, after the Parish Communion, said to me superciliously at the parish breakfast: "Father, I suppose there was some reason for putting out the gospel candle during the prayer for the Church Militant?" "There was," I replied with some relish, "the altar curtain was just about to catch fire!"

Of course, if he had been getting on with his own job of saying his prayers he wouldn't have noticed what was happening just then at the altar.

I think it is important that anyone who is permitted to enter the Sanctuary where the Altar of God is should know the difference between ritual, ceremonial and symbolism. *Ritual* is concerned with rite; that is the saying of words. *Ceremonial* is concerned with actions; that is the doing of things. *Symbolism* is an interpretation of ritual and/or ceremonial which the ritual and/or the ceremonial typifies or represents by association of ideas in fact or thought. Though I shall concern myself mainly with ceremonial — since I am talking with Servers in mind — I would just like to read you some advice which is an echo of our text 'Lord, who shall dwell in thy tabernacle even he that hath clean hands and a pure heart.' Advice which was given to a young priest returning after the last war to this country by a wise and godly Archbishop. He wrote: "If some circumstance or other makes the use of vestments inadvisable do not worry too much. Too many of us have thought that the people would be taught by 'eyegate' in this matter. Far more urgent is it to let them see what richness there is in the Sacrament of the Altar. Most people are influenced if they see how much it means to their parson and in their parson's life." Please make the word 'parson' alternate with 'server' in that sentence.

WORSHIP

All worship is telling God he is worthy to receive from His creatures honour and power and glory and praise. We need to remind ourselves of the God who is transcendent, who has absolute priority over all created things, of his power and majesty, his mystery and incomprehensibility, for living as he has every right to do in the unreserved adoration of his creatures. And whether ceremonial is elaborate or simple, if it is to have the mark of the Anglican Church at its best, it will be dignified, ordered, reverent, economical. It is not what Mr Jones likes, or Father Smith, or what we always do at S Timothy's. Not at all. It is how best we in this Christian Community can with our whole being most reverently and humbly offer the holy sacrifice, showing forth the Lord's death until He comes, an offering to a God who dwells above the water flood and remains a King forever.

You remember, of course, the story about Father Stanton, for 50 years a priest at S Alban, Holborn. The lady of title stopped at the door after the service and

patronisingly remarked: "I quite liked your service, Mr Stanton, and I enjoyed the sermon; but I did not like the incense." To which Father Stanton replied with his usual courtesy: "Not *My* service, my Lady, and actually the incense wasn't offered to you." I love to imagine what Father Stanton would have said the other day to a pompous archdeacon in a certain diocese (not Salisbury) when he rebuked a server with the words: "You ought to have censured me *four* times not *three* as I represent the Bishop!"

But I come to the prayer which members of your Guild say before serving: "Grant, O Lord, that I may with clean hands and a pure heart, devoutly serve this day at thy Altar on earth."

The great Lord Nuffield used to say about any person he was interviewing, no matter how exalted or humble the job, that he would forgive him if his suit was shiny, but not if his shoes weren't. I suggest that servers ought to concur. I suggest that if a Metropolitan policeman has to be on duty a quarter-of-an-hour before any event, a server should scarcely do less. I suggest that a server who arrives headlong in the vestry like a Japanese assault trouper, with hair unbrushed and only and only just enough time to make a darting attack to light the candles, is not in a condition devoutly to serve at the Altar. Certainly, not to say the prayer designated for that occasion by your Guild.

A PERSONAL CHALLENGE

But at this Festival Service will you allow me to make a direct personal challenge to every one of you. The first recommendation for the better carrying out of the object of your Guild states bluntly (1) to make confession to a priest as your conscience may require. Well, that's very Anglican, all may, none must, some ought when their conscience tells them they ought. Does yours? Has yours? Did you once and then have you given it up? Why? Your confessor has died or been moved and somehow you haven't started again. Believe me I speak from experience of losing a wonderful and much loved spiritual director after 30 years of loving care so I know the excuses the Devil cooks up "You are not certain of the new vicar's candle power, somehow he is not quite the same as Father X was". "I think what I need is probably more of a 'talk', of 'pipes in the study' than the confessional, after all 'counselling' has really taken the place of it now, hasn't it?" An 'I 'thou' relationship at depth — oh, yes, of course, at depth — I find more to my liking as I grow older." But, my brother, dear member of the Guild of the Servants of the Sanctuary the real answer may be I funk'd my confession, which does not sound so ecclesiastical as I have sinned exceedingly in thought, word and deed. But it meets the case, doesn't it? If my words happen to speak to you, then may I wish that God the Holy Spirit will bring back to you sufficient strength to start again with your confession because for you — no matter what may apply to others — for you your conscience tells you that you have lowered your standards. For you, it must be: "I must start again and today I promise God I will."

CONCLUSION

Today you are coming as a Guild to the Altar of God to make your renewal of vows, promises, hopes as individuals and as a Corporate Body. You intend to receive the Body and Blood of our Lord *worthily*.

Listen to Thomas Moore in the Tower of London "When I say *worthily*, I mean not that any man is so good, or can be so good, that his goodness could make him, of every right and reason, *worthy* to receive into his earthly body that holy blessed glorious flesh and blood of Almighty God himself, with His celestial soul therein and with the majesty of his eternal Godhead; but that he may prepare

himself, working with the grace of God, to stand in such a state as the incomparable goodness of God will, of his liberal bounty, vouchsafe to take and accept as *worthy* to receive of his inestimable precious body into the body of so simple a *servant*."

And remember you have chosen the title of a *Servant* of the Sanctuary, the Sanctuary of God most high.

IN THE FULNESS OF TIME

AFL

"And in the fulness of time . . ." The Eternal God moved into time and space. The Word became Flesh. Throughout the Old Testament, we read how the Jews asked "How long?" But God knew the right time. The Passion of the Church of the Old Covenant had to be fought out first.

In the steel mills, the steel has to be refined and changed. It is pressed, stretched, rolled, under tremendous heat, until it is the required size. So with God's chosen people, Abraham was called. Esau was refused. Jacob accepted, and given a new name and a new character. There was the long mill of serfdom. Then the brief deliverance on the conveyor from Egypt to the Red Sea. The process of selection and refinement continued. Ten tribes refused and vanished (unless you are a deluded British-Israelite?) The remnant remained. The Mills of God, like the Steel Works mill, went on longer and narrower. Psalmists and prophets asked "Why hast Thou forsaken us?" Jeremiah lamented "O that my head was watered". Job and Habbakuk and others were part of the process. Then appeared (in Isaiah II) the mysterious figure of the Suffering Servant (the light from Calvary fully revealed Him). The process continued. The Maccabees remained faithful. But the remnant was thinning. Yet it was the essence of the nation, the selection of God.

And when the fulness of time came, a young Jewish girl at prayers was given her commission. Accepting it, she bore the child Jesus. He is the nation. He is Humanity. He is the Church. God made Man. The Passion of the Old Testament is the essential prelude to the New Testament.

This is the Message of Advent. To recall again the prelude to the Greatest Event in History — the Incarnation. We can't know the joys of Christmass till we pass through the preparation of Advent.

The Incarnation had a three-fold purpose:-

1. DEMONSTRATIVE — showing the love of God.
2. DESTRUCTIVE — scotching the work of the Devil.
3. DYNAMIC — saving us and all mankind.

Make Advent a time of some special Bible reading. Take one of the Gospel accounts — read it through as if you had never read it before. Soak your mind with the message it has of the Son of God who became the Son of Man that we the sons of men might become the sons of God. The Incarnation is the ONE fundamental miracle.

God became Man not to make us "Second Adam" but to show us what He has always intended man to become. Jesus is the only true man. Don't let Christmass be simply the telling of the story. Make it a time of renewed spiritual dedication. Seize hold of the Christ. Give yourself to Him. Let the Holy Spirit make you a part of the New Man, the real Man, the true Man. "Christian" means being a "little Christ".

That is your destiny. And Christmass says that this — in God's plan — is the "fulness of time".

THE HOLY FAMILY

C.B.

The second Sunday after Christmas theme in the new Prayer book is the Holy Family. As a devotion, the celebration of Our Lord's home life is quite recent. It grew up in the seventeenth century and the Feast was approved only in 1921, when it was appointed to be kept on the Sunday after the Epiphany (the day which is now the Feast of the Lord's Baptism).

Almost all the great painters have depicted some scenes from the infancy of Jesus showing him with his mother and foster-father. Titian, Murillo, Batoni, Romanino, to name but four, have all taken some event from Matthew or Luke and shown Our Lord as a baby or youth and his mother and foster-father in attitudes of reverence and loving care. The world, as seen through the eyes of classical painters, one feels, seldom reflects events in terms of brutal fact. I doubt if, for example, Our Lady really trailed around the house in a long brocade tea-gown and delicate lace head-dress! The whole point about devotion surrounding the Holy Family is that the thirty years at Nazareth are supposed to be an example to us all, and especially to those (most of us) who live a family life. St Joseph exemplifies the watchful guardian and provider; the Virgin exemplifies the tender keeper of the hearth, the consoler, the confidante who ponders all things in her heart; the child Jesus is the model of respectful and obedient youth.

The Church has of late begun to place heavy emphasis on the importance of the family as the microcosm of the family of the Church, but even in good Catholic families one still wonders how much similarity there is between the modern urban family life and that of the holy House in Nazareth. The differences, of course, are legion; Nazareth was a country town, all the inhabitants were Jews, communication was limited by the methods of transport available (all slow by our standards), there was no entertainment except what was self-produced, and there was most certainly no welfare state. Now if we look at Kenton, or Belmont, Wealdstone or Preston Road we see a different picture: speedy communication, fast travel, no fear of destitution, television, sanitation, no central focus for the whole community, instant and continuous entertainment. There is no similarity between the two.

However, the quality of life can be compared. That is judged by constant standards such as happiness, affection, loyalty, honesty. These abounded in the Holy House of Nazareth, can the same be said of our own homes? The answer, alas, is all too often No. The parents and the children, in all fairness, are hardly to blame. We live in a broken society which affects every part of our lives. Power truly lies in the hands of the advertisers on one hand and the men who work on the greed thus engendered on the other. Society has turned to the worship of money and what it can buy with great relish and single-mindedness. Never mind that your boy is peaky and surly, switch on the television and keep him quiet; don't stay at home with the children, get out and enjoy yourself and get a baby-sitter in night after night. The accent is on spending and in order to spend you have to get. Now these attitudes are readily acknowledged by most people, and naturally so, for they are obvious. Yet it has to be faced that children need to talk to their parents, to know them enough to trust them — trust is not an automatic reaction between father and son, it has to be created. If the child cannot talk to his parents because the worship of the television is in progress, then he will do one of two things: either he will seek out someone else to whom to talk, and then the parents wonder why little Johnny is so secretive and seems to be growing away from them or little Johnny will grow increasingly delinquent and anti-social. This is a disease that it is not easy to heal

and no amount of enforced community service or Borstal training will help unless little Johnny can be made to trust someone again. Trusting breeds the desire to share, and sharing brings a sense of belonging; to belong is to be sociable.

The second case I mentioned above of parents who are always out has likewise its terrible price. If a young child wakes up at night with a bad dream, he requires, and has a right to expect, the consoling words of his mother or father. Many children in this plight find instead the baby-sitter, who may not be best pleased with the interruption of the evening's viewing. There is, of course, nothing wrong with employing a baby-sitter once in a while, I am speaking now about those who make a regular and frequent habit of it. A child is troubled if he senses he is being neglected, that he has to shift for himself, and that Ma and Pa are out having fun without him while he needs them at home. Later on the child will, himself, start to look for this wonderful 'entertainment' that kept his parents too often away from home and he in turn will not bother about being out late since Ma and Pa are always out anyway, so school and work begin to suffer.

These are just two of the problems that Jesus, Mary and Joseph never had to face, but which we have to face. What is the answer?

The answer comes in two forms, a proximate one and a remote one. Our broken society infects us all because having rejected God (England is NOT a Christian country and anyone who thinks it is wrong) it has been left only with self (or collectivised self under the pseudonym of the state). The advertisers and the communist manipulators play on this, and on the hopeless search for happiness which is based on health and wealth. The proximate answer that is, the immediate one, is obvious; turn away from self and look to others. There are still those who do this, on the whole society mistreats them. (Hospital doctors are a good example, they have been scandalously ill-paid and overworked because no-one thought they would protest, but now the worm has turned, but too late, for in protesting they are being pressurised into being selfish by the manipulators. Like miners and printers they may well give up their professional attitudes and begin to think only of the profits and how big a share of them they can take.)

The remote or long-term answer is also clear TO US. It is to turn to God. Love of God breeds love of our neighbour: the former is demonstrated in the latter. All men are God's children, we all belong together, we need not be broken and fragmented in society if we can trust each other not to be selfish. What a pity that Christians are a minority! What an even greater pity that they are not always good at loving each other! The Church will not, I fear, ever turn the world away from its love of self, but it can show the world its true nature, the genuine brotherhood of man. If it does not do this then God will have no use for it and will let it die. When the Feast of the Holy Family comes round pray that the Church may continue to live, to live as a trusting, happy, blessed Family, proving to the world that there is one Father and we are all his sons and daughters, none greater and none less than another, and all one in Christ.

ALL ABOUT GOLD

GOLD was one of the gifts that the Wise Men brought to Jesus.

Have you ever been given anything made of gold? How do you know if it's real gold? Because it's "hallmarked" and graded.

Have you ever noticed the advertisements — and the prices — for 9 ct gold, 18 ct and 22 ct? The higher the "ct" the more it costs.

What does "ct" mean?

It's short for "carat" (not "carrot" — you bad spellers!) What's that? It's quite a story.

It begins with a small tree or shrub that grows in the sunshine around the Mediterranean. We call it the CAROB tree. In Italy it's called CARATO. They got the name from the Romans, who called it CERATONIA; and that came from the Greeks, who called it KERATION.

It has long pods, like pea-pods, full of hard, black seeds. These pods were often used for animal feed, though even hungry humans would eat them sometimes. This is probably what the Prodigal Son shared with the pigs when the Bible says that he ate "the husks."

Some people say that this is what John the Baptist ate in the wilderness, which is why the carob tree is also called the "locust tree."

But to get back to gold. The Greeks used the tough black seeds as weights. So they would weigh out pure gold against keration (carato) seeds.

But did you know that what is called "solid gold" is not "pure gold"? Why? Because pure gold is a soft metal. So to make it usable for things like kings' crowns, coins, brooches, necklaces, rings and bracelets, it has to have a tough "base metal" mixed in with it, such as copper or zinc. This is called an "alloy".

Pure gold represents 24 carats. So, "22 ct gold" means that, to every 22 parts of gold there are two parts of alloy. "18 ct gold" means that there are six parts of alloy, and so on. See?

Goldsmiths today no longer use the tough black *carato* seeds as weights, but they do use the name "carat" — just as they did when the Wise Men brought their gifts to Jesus.

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GROWING UP BETWEEN THE WARS

Extract from "Anyone for Tennis"

Eileen Whiteing

Religion

Looking back on a lifetime of active membership of the Church of England, I am conscious of gratitude for the fact that I was sent off to Sunday-school at an early age, followed in due time by confirmation into the adult church. Actually, my first memory of a church was being taken at Christmas time by "Old Uncle Ben" (I was about six years old) to S Mary, Beddington, for the special purpose of seeing the golden infant Jesus in his crib — I think it was a life-size replica and this made a great impression on me.

We were fortunate in having, at Holy Trinity Church in Wallington, for most of my youth, an outstanding preacher in our vicar, the Rev. the O'Shea of Kerry, to give him his full title; and to this day I recall many of his admonitions and phrases. The fact that we also had a rather handsome curate as well, no doubt added to the pleasure of church attendance, since I spent much of my youth falling in love with various members of the opposite sex!

Thinking back to the congregation at that time, I can still picture the two Miss Gurneys who lived in one of the nearby large houses in Manor Road, and who came to church in winter swathed in grey squirrel fur coats and smelt deliciously of expensive 'Attar of Roses' scent on their lace-edged handkerchiefs. A little further along Manor Road lived the really eccentric lady of Wallington: namely Miss Pill, who was always dressed completely in black from head to foot and wore her

extremely long hair piled up about a foot high under her bonnet. She occasionally had an Indian missionary to stay in the house (well chaperoned by two resident maids, of course) and this was a point of great interest locally since it was almost unheard-of to see an Indian or an African in our neighbourhood. Major Pothecary with his family (the daughter Ruth being a close friend of mine) also attended the church, and was, I think, the main solicitor in our community then. Holy Trinity was always what one would call a 'middle of the road' church, being neither too 'high' nor too 'low' in its approach. Great store was set on this, particularly as the trend in the parish church at Carshalton was to be Roman Catholic in all but name; with S Michael's in Milton Road being nearly as 'high' and much frowned on by the great majority. There was, of course, a great deal of religious intolerance at that time and Ecumenism had not been thought of.

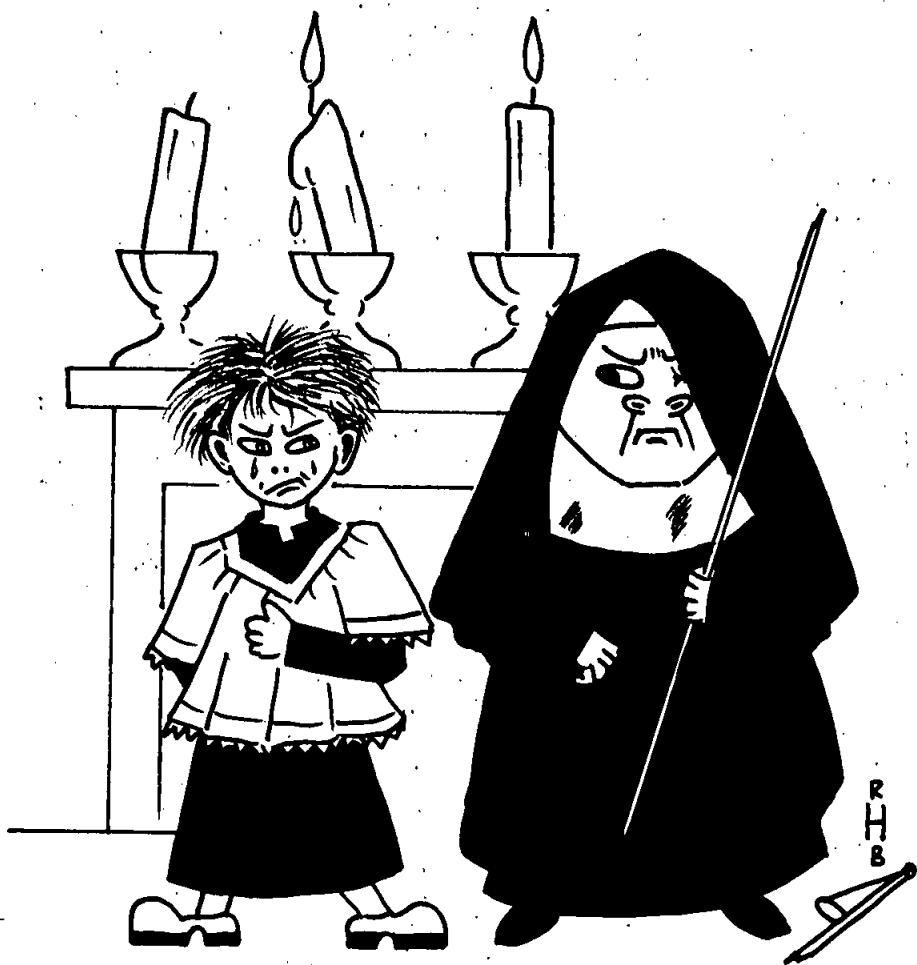
At the time I am speaking of, the 'Crusaders' movement was very popular among young people, and much sought after, although at this distance I realise it had a great snob value. The prevailing strict rule of membership that only admitted children from grammar or public schools did not then strike me as at all unsuitable or unchristian. Indeed, I was very proud to be admitted to the select band of girls who gathered for Bible readings and the singing of 'choruses' every Sunday afternoon in a private house. I suspect that the occasional meetings at what we called 'squashes' with the boy Crusaders in their own new hall in Stanley Park Road had something to do with the attraction also!

It was more or less automatic to be confirmed as one entered one's teens, but I still recall the sense of dedication and awe that I felt, as, dressed in white from head to foot, I was received into the Church of England and blessed by the then very old Bishop of Woolwich in the ancient church at Beddington on a spring evening during 1928. The avenue of enormously tall trees lining the road to the old church met overhead and created a vault of greenery and arching boughs which added greatly to the atmosphere surrounding the peaceful churchyard, where many of my own relatives were buried. Mother often told the tale of how her own grandfather would walk to that church every Sunday morning, carrying a tiny posy of flowers from the garden at Sunnysdale under his top hat, to be placed on his wife's grave in the ancient churchyard.

We had a Young People's Fellowship attached to the parish church, and this met every Monday evening in the draughty and dingy parish hall in Queen's Road for various talks and games or socials. Apart, however, from an occasional garden fete in summer for Dr. Barnardo's Homes, I cannot remember any social or charity events in connection with our church life, and obviously religion was largely reserved for Sundays and not carried over to weekdays! The only event every year which remains in my mind is the Armistice (now called Remembrance Day) service which was held at Wallington Green by the War Memorial and attended by huge crowds in a very emotional atmosphere. Later I became a Sunday-school teacher at the Elm Grove Mission nearby.

Not very much emphasis was given to the special festivals of the Christian Year as regards floral decorations or discussions, though the sermons carried suitable messages appropriate to the day; but the richness of the liturgy and music added much to one's inner experience. As for myself, I believe that the ideals of the Christian way of life are beyond compare, and personal faith an anchor to cling to. But oh, what a hard path it is to tread, and no wonder so few even attempt it!

"I won't apologise Sister-
- it's MY job to put the
candles out."



FROM THE SIDELINES

Martin

Back To Square One

Until recently every ship in the Royal Navy, ashore or afloat had to suffer an admiral's inspection each year. This was a very thorough affair in which no nook or cranny was missed by the admiral. A special issue of fresh paint was made and a good measure of spit and polish was spread over the ship.

A sea-going vessel abroad faced a particular problem. In the course of the months the ship's company would have collected many bits and pieces, often rubbish no doubt but dear to the owners. These had to be cleared out and, on the evening before the inspection, a 'gash barge' (garbage boat) would come alongside under cover of darkness and unwanted goods would be sent away. So on the morrow the ship would be spick and span.

However, once the inspection was over and the sailors congratulated on their fine condition, the same barge would return under cover of darkness again and the bits and pieces would be taken aboard and no doubt added to before the commission was over! The last state of that ship . . . !

What happens to your rubbish?

The experience of most priests today would be that their flock do not line up before the weekend to make their confessions. I wonder what church people do with their sins in this case. Are they content to kneel or stand at the Eucharist and say they have deeply sinned and then to seek no further treatment for their 'grief' as our old Prayer Book would say? If so, there is a great danger that they will be like the sailors mentioned at the beginning of my writing. "I have a lot of rubbish on board — dirty words, thoughts and even deeds — and I am prepared to put them overboard while this great service is taking place. I am not prepared to do anything more drastic about my sins than that." What a long way we have come since the days when Catholics made their confessions regularly so that they might not only get rid of their sins but receive advice about giving them up for good! I believe it is very wounding to the spiritual life to miss out sacramental confession.

Nothing Nasty

If our young generation are not confessing their sins neither are they doing much about self-examination. In a course on philosophy to a sixth form, I suggested that you first had to know yourself before you could take any responsible action in any field of life. This suggestion was met by horror. My groups, almost unanimously, said they were scared of looking at themselves. I began to be afraid that I had asked an indecent thing of them until I heard a lively ninety year-old lady doctor, a leading member of the Samaritans, say that many of youthful problems and mental sicknesses were caused by a failure to understand the human character. So confession is not out! Know yourself and bring your knowledge to the priest who has the authority to deal with discovered wickedness.

OUR LADY IN ENGLAND 2. OUR LADY OF EGMANTON

Peter FitzJohn

Before the Reformation, every county in England had its local shrines of Our Lady. These were often little known outside their own neighbourhood, but they would be the focus for innumerable private pilgrimages, with perhaps an annual commemoration and festival. No one knows why they became pilgrimage centres:

the most probable reason is that our ancestors found that prayer offered there was often speedily answered. Sometimes all we know of them is their mention in medieval wills.

A similar situation obtains in Catholic countries on the continent. Four million pilgrims a year visit Lourdes, but very few of that number realise that high in the mountains above the town are a number of smaller but very ancient shrines: Notre Dame de Heas, de Bourisp, de Pover-Lahun and others, "one little shrine after another, violently coloured and carved and gilded within grim or rococo walls; making holy the hills round about". Each of these little shrines attracts devotees from its own locality, but its fame does not go far afield.

In central England in south Nottinghamshire, there was such a "local shrine" in the village church of Egmanton, a small village in pleasant countryside, 1½ miles west of Tuxford.

We know, unfortunately, little about the original shrine except for a reference in a will of 1531. A number of scratched crosses on the jamb of the main south door and on the pillars of the north aisle bear witness to the fact that the church was visited by pilgrims for many centuries.

Between 1890 and 1897 the church was in need of much restoration and the cost of this was borne by the local landowner, the seventh Duke of Newcastle. He was a noted Anglo-Catholic who lavished money and care on all the churches on his estates. He employed Mr. Ninian Comper (later Sir Ninian) to carry out extensive restoration. Comper's work is noted for his use of brilliant colours, splendour of altars and a sympathetic understanding of the requirements of Catholic worship.

His work at Egmanton included the provision of a new statue of Our Lady, with the Holy Child; gilded and coloured in the gothic tradition, set up on the north side of the sanctuary, within the rood screen, possibly on the site of the original shrine.

In 1929 Father Silas Harris, then vicar of Egmanton, restored public pilgrimages to the shrine. In 1930 Father Hope Patten of Walsingham led a party from his parish to Egmanton. The pilgrims presented a banner to the shrine, which still stands in the sanctuary.

Of recent years there has been a remarkable revival of devotion to the Shrine and many people, all over the country, were praying regularly for Egmanton. Their prayers seem to have been answered. The Bishop of Southwell made new pastoral arrangements whereby Egmanton was joined to other parishes five miles away, each with Catholic traditions.

Pilgrimages are now held regularly. What is called "The Summer Pilgrimage" takes place on the first Saturday in July each year and there is also an Assumption-tide pilgrimage. Several other smaller pilgrimages visit Egmanton each year and the number increases. The village school has been turned into a hall, with kitchen and toilet facilities, so that, given due notice, pilgrims can be looked after. Some village people are now prepared to take in pilgrims. Enquiries should be made to the Parish Priest, Walesby Vicarage, Newark, Notts.

YOUNGER BROTHERS

Tiny

Once again, Christmass is just round the corner and many of us will be looking forward to the time when presents will be opened, and lots of celebrations going on. It is right that we should give and receive presents and have parties at this time, but it is important to remember exactly what we are celebrating. The truth behind the festivities is that all those many years ago; Our Blessed Lord, in order to save

man from sin, took upon Himself a human form and was born into this sinful world. In other words — as S John puts it — “The word was made flesh and dwelt among us.” Those few words are so important, that in some churches they are read by the Celebrant at the end of every mass. And when he comes to those particular words, *he genuflects because they are some of the most important in the whole of Holy Scripture.* So as we take part in all the fun and games this Christmass; let’s remember to always put our devotion to Our Lord first, because “as many as received him, to them gave he power to become the sons of God”.

Daily Prayers

I suppose that many of us were taught to say our morning and evening prayers when we were very young, but I wonder how many of us still lift up our hearts to God each day?

While we are young; our prayers will be very simple, but as we get older we must try to develop them so that they are meaningful for our age. It is no wonder that people give up praying if they still use the same prayers at 13 that they were taught at 5 years old.

We should try to plan our prayers so that they include; Adoration of God, prayers of Thanksgiving, Confession of our sins, and prayers for others and for ourselves.

Prayer Books

It is a sad fact that there do not seem to be any really good prayer books about for youngsters these days. In Tiny’s opinion, many of the writers try to make the prayers and devotions so modern and bang up to date that they often lack any beauty at all and sometimes sound a bit silly. However, we all at least ought to own our own Book of Common Prayer; which contains many beautiful and meaningful prayers, if only we take a little trouble over the understanding.

It is also important to remember that we can speak to God in our own words, and at any time of the day or night, as though we were talking to our best friend.

The Blessed Sacrament

While we are on the subject of prayers and devotions it is worth remembering that we can always pop into church during the day just to spend a few minutes in the presence of our Lord reserved in the Blessed Sacrament. As I say; it need not be very long — perhaps a few minutes on our way home from school. Just kneel in his presence and worship and adore. You could say your daily prayers there if you wanted to, or if you found it difficult at home.

It is always a good idea to try and attend mass at other times during the week as well as Sunday. You do not have to receive communion each time you go to mass. Just by being there and trying to concentrate on what is going on; we are helping to offer the Holy Sacrifice.

Unity of the Church

It is a sad and terrible thing that the Church which was founded by Our Lord has been split and divided over the years. Many people have broken away from the Church from time to time, and have held wrong or heretical beliefs. It is the duty of every Catholic to pray and work for the true unity of Christ’s church, and for the conversion of all protestants to the catholic faith.

With the setting up of protestant churches, many important parts of the Catholic or Universal faith were thrown away. For example; Bishops and Priests were not

consecrated or ordained in the way Our Lord intends them to be. This means that they can not offer the Holy Sacrifice of the mass, but only take part in a service of remembrance of Our Lord's death and resurrection.

It is our duty to witness to the faith that was given to the church by our Lord and is kept alive by the Holy Ghost. However, as I said in the last issue, we must be kind and understanding towards protestants, because many have never known the faith and through no fault of their own were brought up that way.

A good prayer to use is the collect for the 3rd Sunday after Easter in the Prayer Book; when we pray for the conversion of England to the Holy Catholic Church — of which the Church of England is part.

Good News

In the first 'Younger Brothers', I mentioned chapters which did not encourage the young servers to attend the meetings — or even join the Guild. Since then, I have heard of at least one chapter who had a discussion on the matter and as a result, decided to encourage the younger brothers much more. This is very good news, because the guild belongs to the young just as much as the old doesn't it?

Smashing Time

A few weeks ago Tiny went to a gala at a local church. There were many stalls and side shows and one of the most interesting was a 'Pot smashing and wet sponge throwing' stall put on by the younger brothers. The pot smashing was straight forward enough, but the wet sponge throwing was great fun. A very mischievous looking server was fastened into stocks and was pelted with cold, wet sponges at 5 pence a go. I must suggest that the Editor gives our friend 'Titch' the same treatment as a punishment for his mischief. (Titch's mischief — not the Editor's.) The only trouble was that he seemed to love every minute of it and raise a few pounds too.

Perhaps you have had similar events. If so, send details to Tiny, C/o The Editor, Fr Varney. The address is inside the front cover.

KNOW YOUR BIBLE (33) — The Letter of Jude

"Hold the Faith and live it"

Canon W H Barnard

This short letter, sandwiched between John's letters and the Book of Revelations, is said to be written by Judas, or Jude, brother of James, somewhere between 70 and 80 AD. There are doubts about its origin, but it appears to have been written to Jewish Christians. It denounces false teachers and threatens them with the punishments promised by Jewish tradition, and it quotes from apocryphal Jewish writings.

The *letter* sounds strange to modern ears yet it deals quite firmly with those people who consider themselves "religious" without being moral. Such are always with us and can cause great scandal. The "man-in-the-street" is perfectly right in expecting Christians to live good lives and in being scandalised when they don't. Some of Jude's fellow Christians seemed to think that the grace and favour of the Gospel of God in Christ had made them superior to the commandments. "Religious" excitement and emotion are sometimes linked with a disregard for decency. But this is not "the Faith" which was handed down to them by their instructors and catechists; (we must remember there were no written Gospels in the

early days of Christianity for them to read). They received Christian teaching by word of mouth. They met together for what we would call the Parish Communion, and Breakfast (v.12). "The Faith once delivered to the Saints" (v.3) was embodied in worship and a way of life which was meant to be very different from that of the pagans. Some false teachers, it seems, had obtained entry into the Church, who claimed to possess a secret knowledge, in addition to the Faith as handed down.

Jude's letter is a warning and a reminder that we must "build ourselves up on our most holy Faith" (the capital 'F' seems right and proper in both verses 3 and 20), "praying by the help of the Holy Spirit and keeping ourselves in the love God has shown us in Christ". We are reminded that in the Christian Faith religion and morals go hand in hand.

LETTERS TO THE EDITOR

Candidates For Ordination Fund

During the last three or four years, the standard and scope of the gifts made from the above fund have increased greatly. Inflation has meant that in some cases the real worth is only what they originally were, but, in others, the gift has outstripped that bogey.

The Guild as a whole has been asked to support the fund and give until it hurts so that the fund may have a secure basis. Many chapters give all their spare funds to C.O.F. even to the extent of penalising their officers and group councillors in not offering them their expenses or postage, or, like some, arranging special fund-raising events for C.O.F.

I have no quarrel with the administration or distribution of the fund, but I found recently in my provincial area, and by hearsay in others, that there is a very marked coolness between recipients of these gifts and the chapters in whose area their diaconate and curacy are served and even when they become vicars or rectors this attitude persists. Many chapters in my area have clerics who have received gifts, but when in need of clerical assistance i.e. as chaplains or deputy chaplains of chapters there has been no offer of help forthcoming and in many cases letters are not answered and personal calls are always at an inconvenient time. One is almost led to believe that these people are ashamed of having accepted these gifts and do not wish to be connected with the guild now. There are clerics who although staunch members of the guild as servers, actively dissuade servers at their church from joining the guild, saying that it cannot look after servers because the guild is not up-to-date and the members are old fogies.

My area covers the following chapter areas:- Basingstoke, Bognor, I.O.W., Petworth, Portsmouth, Salisbury, Southampton and Winchester and most of those are in need of chaplains or assistants together with committed servers willing to take chapter office. I hope that clergy will actively support the chapter in whose area they are and encourage their servers to join and support the chapter.

Malcolm Perkins

*Group Councillor Prov. Group 4
and Portsmouth Chapter Secretary*

SING WHILE YOU DRIVE

At 45 mph sing "Highways are Happy Ways".

At 55 mph sing "I'm But a Stranger Here, Heaven is my Home".

At 65 mph sing "Nearer My God to Thee".

At 75 mph sing "When the Roll Is Called Up Yonder, I'll be There".

At 95 mph sing "Lord, I'm coming Home".

THE 287TH GENERAL COUNCIL, SEPTEMBER 20TH 1980

Meeting in S Pancras Church Hall with the Warden, Father Moore in the chair, twenty-seven Councillors were present besides the Chaplain General, Secretary General, Secretary COF and the Editor. Apologies for absence were received from Father Ford, the Treasurer-General and eight other Councillors.

Father Treadwell opened the meeting with prayer.

It was reported that word copies of the Office would be reprinted and that "Prayers before and after serving" together with the service of Benediction would be included, but reprinting of the Guild Hymnbooks would not be proceeded with. The Secretary General said that 5,000 Christmas cards were now available.

Arrangements for the Autumn festival in Salisbury Cathedral were finalised and the Council were glad to hear that the Autumn festival in 1981 would be in Worcester Cathedral and that Leicester Cathedral would be the venue in 1982. A report on the Sussex festival at Arundel in June was given and well received with thanks to the Editor, and Councillors Norris and Perkins for the arrangements.

The Treasurer General had submitted a Statement of the Guild's accounts at 31st August; they were very healthy. It was agreed that as much money as possible should always be invested in the Deposit Accounts. To avoid the limited time in which to prepare the accounts for printing in the Spring issue of "The Server", it was agreed that they should be delayed to the Summer issue. The need for an auditor was stressed. Is there any qualified member of the Guild who would voluntarily do this work, please inform the Secretary-General? Urgent.

The COF accounts are also in good shape. Brother Wilcox said that twenty ordinands were being supported. Seven had been made deacons at Petertide. Green and blue ties were still in stock.

A report on "The Server" was given by the Editor — (Please note he now has another address). £1 per annum from only 2,000 of the membership is not good enough for a magazine that tries to keep up with the current affairs of the Church of England. He asked Councillors to do all they could to extend the circulation in the Chapters in their Groups. Increased postages, rising printing costs, sales decreasing were the Secretary-General's comments. But the Council agreed to maintain the price at £1 per annum (25p. per issue) for 1981, it being the chief means of communication within the Guild. How the other 8,000 members know what is going on is a mystery!

Brother Gadd in his report said that Canon Wood, the founder of the Scottish Guild would be 90 in 1981. He was the oldest and longest serving member of the Council and it was felt that this occasion must be suitably honoured. Brother Perkins reported on the AGM celebrations of that Guild in Stirling last September, which he had attended.

Nominations for the Group Councillors due for election in 1981 were invited.

The Chapter of Our Lady of Walsingham has given a set of white vestments to the Shrine of Our Lady at Walsingham. The question of old records of Chapters was raised, and it was hoped that they could be deposited with local archives, where possible. Increases in the insurance of the Guild's copes and banner were agreed to cope with rising values. The Secretary General pointed out the necessity for all Chapters to have an Assistant-Secretary not only to help the Secretary but also to be available as a successor if necessary.

The Council will meet on 21st March and 19th September in 1981, with the Annual General meeting and Easter Festival on 25th April and the Autumn Festival on 10th October. The meeting concluded with the blessing by the Chaplain General.

FORTHCOMING EVENTS

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

1981

- Jan 10 Southwark Diocesan. Cathedral.
Noon Mass. 3.00 p.m. Office. Preacher — The Bishop of Tonbridge.
- Mar 21 General Council.
- Apl 20 Eastern Area Festival. S Mary's church, Walsingham.
Noon Mass. 3.00 p.m. Office. Preacher — The Revd C G Colven,
Administrator of the Shrine of Our Lady of Walsingham.
- Apl 25 **EASTER FESTIVAL AND ANNUAL GENERAL MEETING**
S Augustine, Queen's Gate, London SW7.
11.30 a.m. High mass with Communion.
2.30 p.m. Baden Powell House — Annual General Meeting.
4.30 p.m. 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 a.m. Mass. 3.00 p.m. Office.
- June 27 Glastonbury Pilgrimage.
- July 4 Summer Pilgrimage to Our Lady of Egmont.
- Sept 19 General Council.
- Oct 10 **AUTUMN FESTIVAL** Worcester Cathedral.

DIRECTORY

Chapter

S Edmund

The Ephiphany

Holy Grail

S Mark

Our Lady of Victory

S Peter Vicuna

S Wulfstan

Secretary

E Stephens, 44 Royal Berkshire Court,
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A C Mott, 7 Elliotts Road,
Stanmore, Middlesex, HA7 3SE

J Yates, Flat 3, 71 Catholic Lane,
Sedgely, Dudley, West Midlands

R C Boyce, 318 Evesham Road, Crabbs Cross,
Redditch, Worcs. B97 5HJ

ROYAL NAVY CONNECTIONS

In recent years the Chapter of Our Lady and S George, Plymouth has been visiting H.M. Dockyard and the R.N. shore establishments in the area for the singing of the Guild Office.

Brother Bennett, the Chapter Secretary, who recently retired from active naval life recalls the time the Chapter visited HMS ARK ROYAL to sing the Office in the ship's chapel, deep in the bowels of the ship. A short tour was arranged through the ship's two massive aircraft hangars followed by a breezy walk across the flight-deck and a look in the dry-dock and refreshments in one of the messdecks.

A similar programme was arranged aboard HMS HERMES where the younger servers were shown R.M. Cammando landing crafts and equipment, helicopter 'spots' and the flight control centre. It was also noted that the brothers mentioned consumed large quantities of cola in the Senior Rates Mess afterwards, whilst their elders sampled something stronger!

The Chapter has also been able to visit HMS FISGARD, The R.N. Artificer Training Establishment at Torpoint and HMS THUNDERER The R.N. Engineering College for the singing of the Office — both memorable occasions.

In the 1960's whilst serving on ships in the Mediterranean and a member of the Chapter of S Brendan, Bristol, Brother Bennett was able to arrange for the Office to be sung at Holy Trinity, Sliema, Malta. Chaplains and Servers from the Armed forces swelled the congregation.

Brother Bennett's son was christened on board HMS ARK ROYAL and is at present a server at The Holy Spirit, Plymouth. Perhaps the Chapter's R.N. tradition will continue long after the ship reaches the breakers yard.

CHANTRY BOOK

Welcome into your kingdom, O Lord, our departed brothers:—

JUNE

Laurence Hamilton

JULY

James Jackson

Martin Van Niekerk

Francis Philbeam

AUGUST

William Marks

Walter Pringle

May they be brought into the light of your presence.

OBITUARY

Ambrose Crawley

A Requiem for brother Ambrose Crawley was sung in S Bartholomew the Great, Smithfield. The Rector, Revd Arthur Brown, was deacon; Father Pollard, our Chaplain, was celebrant and Alan Hayes, sub deacon. His widow and family and several of his colleagues and friends from the Middle Temple were present.

James Jackson

Brother Jackson (31493) passed away on Tuesday 19th August 1980, aged 66. He attended the church of S Luke, Southport, all his life and started serving at the altar at an early age. He was associated with the Church Union and Friends of Walsingham and other Catholic Societies and his work for these groups will be greatly missed. May he rest in the peace of the Lord.

WANTED

Bro P J Thorn of 31 Victoria Ave., Wembley, Middlesex HA9 6QF (01 903 3448) is attempting to put together a complete run of all issues of "The Server" with a view of having them bound up. Does any member have copies of the following numbers which are required to make up the set?

VOLS 1, 2, 3, all numbers

VOL 4, numbers 1, 2, 3, 4, 6, 7, 11

VOL 5, number 8

VOL 9, number 9

VOL 10, number 3

Please contact Bro Thorn BEFORE sending the magazines. Postage will be refunded.

FESTIVALS

EXETER DIOCESAN

This year's festival was held at S Michael, Teignmouth, on Saturday, 27th September.

The high mass was preceded by a procession around the church. Bishop Wilfred Westall, formerly of Crediton, preached to a good gathering of West Country servers from Devon (and some from Cornwall) and to a sizeable congregation. The church was beautifully decorated with fine flower arrangements and looked lovely.

Hot drinks were provided in the church hall and many brought sandwich lunches while others sampled the cafes and local hostleries of this pleasant seaside resort.

A fine banner from Cornwall with the Guild badge embroidered on it looked well among other banners seen through a fragrant incense cloud from two thuribles (whose thurifers were attended by suitably small and reverent boat boys) during the procession after the Office in the afternoon. The congregation joined in this procession which then encircled the inside of the building. An outdoor procession had been planned but was cancelled owing to the onset of rain. The procession was followed by Benediction, after which all went over to a good tea in the church hall.

LICHFIELD DIOCESAN

The festival held in the Cathedral in September was again organised by the Chapter of S Mary Magdalen, Wednesbury.

It commenced with a Series 3 solemn eucharist at which the celebrant was the Bishop of Wolverhampton, the Right Revd Barry Rogerson. The Chapter organist Brother W Allway was at the organ. A warm welcome was given by our friend Canon Denis Rutt, Precentor of the Cathedral, who had been most helpful in the arrangements.

At the Office and Procession later in the day, the officiant was the Chapter Chaplain, Father Michael Brain. An excellent address was given by the Bishop of Wolverhampton, who was delighted to have been able to spend such a happy day with us. There were over 300 attendances at both services.

AUTUMN FESTIVAL, SALISBURY

Servers from many parts of the country converged on Salisbury for the Guild's Autumn Festival at Salisbury Cathedral. Members and friends arrived by coaches, private cars and a train party by rail from London.

The train party from London noticed that their coach was labelled "Guild of the Sanctuary of the Servers", which caused some amusement.

By 11.30 the Cathedral was almost full for the solemn eucharist, which commenced at noon with the choir procession.

The altar party procession followed up the nave leading to the nave altar, led by the thurifer, the Cathedral processional cross, acolytes, altar servers, followed by the Dean and Provost, the Warden and the Rt Revd G E Reindorp, Bishop of Salisbury. The order of the eucharist was as the Guild rite with the intention of the Holy Spirit.

The communicants numbered some 700. The Bishop preached a very apt address directed to the servers and their position as such stressing the importance of Confession; Communicants received standing at four stations.

The Bishop celebrated, assisted by Canon Hodges and the Warden.

After lunch all returned for the solemn Office sung by the Warden, this time at the high altar when the choir and the nave were used to their full extent. On account of the cold weather the Chapter house was used for tea, which provided a good opportunity for friends to meet.

It was a most inspiring and happy occasion and indeed, as several people remarked, one of our happiest Festivals. We have good cause to record our sincere thanks to the Bishop, Cathedral clergy, Canon Hodges for all his great help and to the altar party provided by servers of SS Osmund and Swithun and S Stephen Harding and Sarum S Edmund.

Father Treadwell presided at the organ.

THE ECUMENICAL FESTIVAL at the Italian Church of S Peter, Clerkenwell, was held in June. Guild support for this occasion was lower than in previous years, but this was compensated for by increased support from servers at S Peter's. Organisation has improved and with an increased number of cantors the singing lead was much stronger than in other years. There is no doubt that this will continue to be an annual event but if the reputation of the Guild is to be maintained, stronger support from local Chapters in addition to the local organising Chapter (S John of Jerusalem) must be forthcoming. Once again the ladies made us very welcome after the service with refreshments. A special vote of thanks also to the clergy of S Peter's without whose cheerful and willing assistance no sort of success would be possible.

NEWS FROM THE CHAPTERS

S Birinus, Oxford

Chapter meetings are still well attended. In April the office was sung in the chapel of the RAF, Benson, when Father Weston, the RAF Chaplain preached. He has now been posted to another RAF Station and at the meeting in the Officers Mess afterwards thanks were expressed to him and his wife.

S Mary Magdalen, Woodstock has also been visited as well as S Leonard, Eynsham, during their flower festival and S Mary, Bayswater. A Quiet day was held at S John, Kidlington with mass and Benediction. Helpful talks were given by our Chaplain, Father P Hunt.

The Chapter travelled to the Glastonbury pilgrimage and some eighty members and friends were at the Autumn festival at Salisbury.

S Cennydd, Swansea

In April the Chapter visited S Catherine, Gorseinon for the first time, when Father Saunders Davies welcomed us and preached. The May and June meetings were held at S Paul, Sketty and All Sainst, Oystermouth. Addresses were given by Canon Roy Thomas and Canon J Hughes. The Chapter was represented at the AGM in London and at the Glastonbury pilgrimage.

S Chad, Coventry

S Leonard, Ryton-on-Dunmore was visited in September, when the Chaplain, Father Ken Hagan officiated. It was a flower festival and a warm welcome was given by the vicar, Father T Sykes, who also preached. The service ended with a lengthy procession around the churchyard. We were privileged to meet Father Eric Simmons, Superior of the Community of the Resurrection, who was there to preach at the weekend as part of the church's 900th anniversary celebrations.

S Edward the Confessor, Surrey

All the Chapter officers were re-elected at our AGM after the Office. It was held in June, hoping for good weather, but the evening was marked by continual rain.

SS Gwynno and Tyfodwg, Rhondda

The Chapter has met monthly in various churches, including Penygraig, Pentre, Clydach Vale, Trehafod, Cymparc and S Luke, Rhydyfelin, singing the office or solemn mass. At S Thomas, Clydach Vale the mass was concelebrated and afterwards a talk was given and slides shown of the Shrine of Our Lady, Walsingham. Members were present at the annual pilgrimage to Our Lady's shrine at Penrhys.

The Holy Apostles, Guernsey

The Chapter has sung the office in the ancient Chapel of S Appolline, which has recently been restored and rededicated after centuries of secular use. The Chapter also visited the Island of Herm and sang the office in the ancient Chapel of S Tugal. A Cheese and wine party raised £75 for COF enabling £100 to be sent to that Fund.

The Holy Spirit, Barbados, West Indies

Over one hundred servers were present at the Whit Monday festival of this Chapter at S Christopher's church, which included a solemn high mass, celebrated by Father W Dixon, reading by Brother G Hinkson and intercessions led by Brother M Thorne. Father G Harewood preached a stirring sermon on the duties of the server. After a business session, when new officers were elected, the office was sung. The new Treasurer is Brother Cardinal Burnett. Is he the only Cardinal in the Guild?

S Justus, Swanley

In July we met at Holy Trinity, Dartford for a high mass and recruitment drive. Our Chaplain, Fr Bob Wallace, who is curate at Holy Trinity, and his wife, laid on wine and cocktail savouries afterwards. They also pointed out to one and all that this was a special occasion and was not our usual form of post-meeting refreshments!

This drive brought us at least four new members and three, from S Mary, Hayes, were made probationers at the Office at S Mary, Swanley, in September. Both there and at All Saints, Footscray in August, the Office was followed by Benediction.

S Lawrence, North and North-West Norfolk

Our patron's feast day fell this year on a Sunday. Members and friends met in the garden of our chaplain's vicarage on Sunday afternoon for picnic teas, hot drinks being supplied. In the evening Hempton church was full for Office, sermon and Benediction. Many visitors and parishioners were present. Our good friend, Father John Barnes of Walsingham, brought over a choir of young pilgrims who led our plainsong in an expert manner. The Office was sung by Fr Frank Smith, an auxiliary priest in the Brinton Group. Father Ronald Bullivant of Walsingham

preached and our chaplain officiated at Benediction. An unusual but most happy festival.

For our September meeting we journeyed to West Runton on the coast, where quite a number of visitors joined us for sung mass. In October the venue was East Dereham, where we were again made most welcome.

This Chapter will be hosts to the Eastern Area festival at S Mary Walsingham, on Easter Monday 1981.

S Michael, Mounts Bay, Cornwall

On Michaelmass Day a concelebrated mass took place at S Buryan, the rector, Father Friggens being chief celebrant assisted by Canons Newton and West, and Fathers Helmore and Rigby. During the Intercessions prayers of thanksgiving were made for Brother Jimmy Millett, who has completed fifty years serving at S Mary, Penzance.

SS Osmond & Swithun

The summer activities included mass at S Osmond, Parkstone, where Francis Burgess restored the use of Plainsong in the C of E, and a welcome linkup with the Blandford Chapter in SS Peter & Paul, Blandford, for mass.

Bishop Brown preached at S John, Hinton Martel, for their Patronal Festival. Father Brindly preached at the May Festival in honour of Our Lady in S Stephen's church. At the Corpus Christi mass at Hinton Martel we welcomed back Father D Peel after his serious accident.

A Wine and Cheese party for COF took place at Burton Vicarage, and the Prior of Alton Abbey preached in S Luke's church at our Summer festival high mass.

Father Peel continued his course of talks on the sacraments at S Aldheim, Branksome. Witchchurch Canoniarum was visited for a sung mass; reputedly the only parish church with a complete Pre-Reformation reliquary of its patron saint.

A further talk by Father Peel at the office in S Luke, Winton, and then S Francis church was the scene of much jubilation and activity on the occasion of their Golden Jubilee, when the Bishop of Basingstoke was the principal celebrant in the setting of a flower festival.

Our Lady & S George, Plymouth

August is the traditional month for holidays and trips to the seaside and the Chapter are no exception. This year a small band of members and their companions met at the picturesque remains of the church at Revelstoke, which is dedicated to S Peter, the Poor Fisherman. For over a thousand years a church has stood on this rocky part of the South Devon coast, although it is not listed as redundant. The partly-roofed building is still consecrated but only the occasional service is held there. It was here that our party said the Office and bravely sung the Office Hymn. Afterwards, we picnicked in the welcome cool provided by some nearby trees, while those more energetic explored the rocks over which the church had stood guard for so many years.

Our Lady and S Richard, W Sussex

In July the Chapter sang the Office in the ancient church of Bosham, where Canute is said to have endeavoured to stop the incoming tide. S Mary, Littlehampton was visited in August and West Wittering in September when Father Richard Lindsay officiated. At the Rectory afterwards a presentation was made to Father Varney, the Assistant Chaplain, on his leaving the area for Gloucestershire.

S Werburgh, Stockport

Although this is a Chapter in the Chester Diocese, visits are sometimes made outside its boundaries. In July 1979 we sang the Office in S Mary, Chinley, in Derby Diocese and in April 1980 in S Elisabeth, Reddish, In Manchester Diocese. In between we visited the inner Stockport churches of S Matthew, S Thomas (twice, including the A G M) and S Peter, as well as the suburban churches at Bredbury and Bramhall. We also went by coach to the Autumn Festival at York in 1979.

FROM THE SECRETARY GENERAL

Forms No 3 & 4

These forms for Probationers and Full members are still not being returned and it is essential that failure to return them complicates the Guild records. We realise that the return of one form now costs 10p and it is suggested that these be handed to your Councillor on his visits and then he can return them to the office in bulk. Your cooperation will greatly assist the administration.

Guild Hymn Books

The Brown Guild Hymn Books as used at the major Festivals are now available for sale to Chapters wishing to take advantage of a special offer of 20p each. All orders will be accepted for despatch in strict rotation.

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REVIEW

A Man Is His Faith — Alexey Young

(St George Orthodox Information Service,
243 Regent Street, London W1R 8PN. £1.50)

The story of Kireyesky's life and of his work in connection with the publication of the patristic texts — reflections of the Orthodox Fathers on spiritual matters — would be of greater interest perhaps to those of the Orthodox religion than to Western eyes, especially as, in this short book, there has been no room to more than touch upon the contents of those texts.

But the account of the devout family life of those of that religion in the Russia of the 1800's is thought provoking; of a way of life seldom matched, alas, here in the West, and of particular interest too is the stress put upon the need for each individual to strive constantly towards his spiritual perfection, aiming to become, in the words of S Paul, a New Man, an unresisting vehicle for the furtherance of God's work in this world, and not to sit back in the hope that all the necessary work has been done already for him by our Redeemer.

A.M.

GUILD OF SERVANTS OF THE SANCTUARY

Date.....197....

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(NAME IN FULL, BLOCK LETTERS)

being a server at the church of
at.....and unreservedly accepting
Catholic Faith and Practice, do apply for membership and do hereby
concur in the Objects, Rules and Recommendations of the Guild.

Signature.....

.....Age.....

Address.....

.....
Local Chapter to which it is desired to be attached

.....
The above is a server at the church named and his request has my
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.....Incumbent/Chaplain

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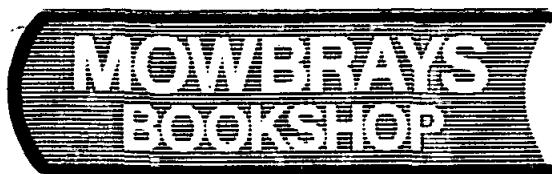
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