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THE SERVER

THE QUARTERLY MAGAZINE OF
THE GUILD OF SERVANTS OF THE SANCTUARY



Volume 14 Number 12
WINTER 1988

GUILD OF SERVANTS OF THE SANCTUARY

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

Patrons

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



Objects of the Guild

To raise the spiritual tone of altar services

To promote a conscientious performance of the duties of altar servers

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

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THE SERVER

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EDITORIAL

ONE MAN'S VIEW

In this issue I had hoped that I would have been able to offer you a wider selection of episcopal views on the Lambeth Conference than I am actually able to do. However, I am very satisfied with the contributions which I have received and I hope you will be also.



**May the Peace of Christ
and
the prayers of Mary
bring you joy
now and always**

Apart from the specifically Lambeth items, overall this issue gives us, I think, a more vivid idea of the breadth of the Anglican Communion and of the Guild, I am able to publish an article on Ecumenism in Australia, articles on the Lambeth Conference from England and the USA and a report on the GSS in Ghana 10th anniversary celebrations. Although all the writers may not have a direct association with the Guild, it or its American affiliate is certainly active in these areas. The overwhelming impression I have received from these Lambeth contributions is that those who attended the Conference felt that the time they spent in small groups, in Bible-study and in general conversation about life in their 'patches', was of much more permanent value than the time spent in plenary session. If I have understood correctly it seems a great pity that the media has to make such a brouhaha about the plenary sessions and is entirely unable to convey any of the atmosphere of the small groups to us. We can only hope that our bishops will be better able to convey this to us before it gets buried in the general busyness of diocesan matters. There would seem to be a feeling that the American and New Zealand churches value the Communion, but only so long as it does not impair their own independence. It is difficult to see how this sort of attitude can be accommodated in a Communion, any more than it seems possible that, in the long term, the EEC can accommodate the independence of the Governments of the Community. Perhaps the answer lies in that phrase 'in the long term'.

'To you, a thousand years are a single day,
a yesterday now over, an hour of the night.' (Ps 90 v4. JB).

We concentrate most, if not at all, of our thinking on the short term, because 'our lives are over in a breath' (ibid v9) and we feel we must see it happen, whatever it is. We find it wellnigh impossible to think in decades, let alone in centuries. Yet God is timeless so 'All manner of thing shall be well'. (Julian of Norwich).

Raymund J M WAKER

The Server. . . . 1989 Subscriptions

Subscriptions for the 1989 editions of *The Server* are now due. Remittances of £1.60 should be handed, as soon as possible, to your chapter representative or sent, with a completed order form, to The Server Distributor.

FROM THE SECRETARY-GENERAL

Application Forms:

Please note the misprint in my Post Code, as given in the form at the back of the Winter 1987 issue. It should be IG9 5QT and not as printed.

General Council Meetings 1989:

March 4th, October 28th

ANNUAL GENERAL MEETING

Saturday, April 1st, 1989 at S Augustine's church,
in the nave at 2.30 pm

Agenda

Opening Prayers

Apologies

Minutes of AGM of April 9th, 1988 (to be
taken as read having been circulated in
The Server)

Matters Arising

Annual Report for 1988

Financial Statements—General & COF

Report of Candidates Ordination Fund

The Server Report

The Warden's Address

To confirm the General Council's
Elections

a. The Warden

b. Chaplain-General

c. COF Chaplain

d. Secretary-General

e. Treasurer-General

Group Elections

Any other business

Festivals 1989

The Blessing

CHANTRY BOOK

Cyril Bull

Cyril Hunt

Hugh Goddard, priest

Bert Young

JULY

Fred Douglas

AUGUST

William Woodward

SEPTEMBER

Herbert William Bugg



*The souls
of the just are in
the hands of God.*

WISDOM 3-1

R.I.P.

William Woodward

Bill died of cancer on 22nd August, aged 74. He had been a member of the Guild and the chapter of Our Lady and S Nicholas, Liverpool, for 42 years. He lived in the village of West Derby all his life and had served at the parish church of S Mary the

Virgin for 59 years. He was a generous man and our only member to have flown on Concorde. The day before he died, five new members of the church were baptised at S Mary's in water from the river Jordan that Bill had brought back from the Holy Land in February this year. A Requiem Mass was offered at S Mary, West Derby, on 31st August. Bill's company will be missed by us all. May he rest in peace and rise in glory.

FORTHCOMING EVENTS

1989

JANUARY

7 SOUTHWARK DIOCESAN SERVERS FESTIVAL

Southwark Cathedral. Noon—Eucharist. 3.00 pm—Guild Office and sermon
Preacher: Canon Christopher Colven, vicar of S Stephen, Gloucester Rd
(formerly Guardian of the Shrine of Our Lady of Walsingham)
All servers welcome, please bring picnic lunch

APRIL

1 EASTER FESTIVAL & AGM

S Augustine, Queens Gate. Noon—High Mass
2.30 pm—AGM, 4.15 pm—Guild Office, Procession and Benediction

MAY

1 EASTERN AREA FESTIVAL

20 Chapter of S Chad, Coventry, 75th Anniversary

S Peter, Hillfields, Coventry East. 11 am—Solemn Eucharist
S Nicholas, Radford. 3 pm—Office, Sermon, Procession, Benediction

SEPTEMBER

9 DIOCESAN AND MIDLANDS AREA FESTIVAL

Lichfield Cathedral. Noon—Solemn Eucharist
3 pm—Guild Office and Procession

OCTOBER

14 AUTUMN FESTIVAL

Chester Cathedral. Noon—Solemn Eucharist
2.30 pm—Guild Office & Procession



NOVEMBER

4 Chapter of S Oswald, Shrewsbury, 70th Anniversary

S Chad, Shrewsbury. Noon—Solemn Eucharist
President & Preacher—The Rt Revd John Davies Bishop of Shrewsbury
3 pm—Guild Office & Procession, Preacher Canon Graham Bence
Buffet lunch £1.50, order by 1st November

ECUMENISM IN AUSTRALIA

The Rt Revd Graham Walden Asst Bp of Ballarat

The call to Ecumenism is answered by the different Churches in Australia in a variety of ways.

(a) The Australian Council of Churches, consisting of all except RC and Baptist, is largely concerned with social issues and works of relief aid abroad eg The Lebanon, Vietnam.

(b) Local conversations between the Anglican and RC Churches and between Anglican and Lutheran Churches; largely concerned with dialogue on doctrines, study of International Agreements and social work.

(c) Conversations between the Anglican and the Uniting Churches (Presbyterian, Methodist, Congregationalist), leading to co-operating parishes, ministry to joint congregations, united outreach and co-operation in social action eg "Displan" (Disaster Plans for dealing with the personal results of bush fires etc).

(d) State Councils of Churches involving the Roman Catholic along with the Orthodox, Anglican and Protestant in joint studies, production of parish educational materials, social witness and mission.

(e) Councils of Churches in individual parishes, made up of clergy and laity of all Churches, specialising in united witness (eg Good Friday Stations of the Cross, where each Church participates by carrying the Cross for part of the journey) and united social work (eg Homes for Transients [tramps] and Indigents.

(f) Joint Diocesan Commissions on Ecumenism.

(g) Exchange of visits.

I would make special reference too to the celebration of Our Lady's Birthday on 8th September. This has become an Ecumenical occasion. The movement to honour Our Lady with a decade of the Rosary on her birthday was initiated by Ben and Margaret Foley (RC) of Tamborine, Queensland, after their daughter's fatal accident. It is now world wide. Bishop Pell (RC) and I have written an office for the celebration and this is increasingly used, ecumenically. The use of the Rosary as a gift for Our Lady on her birthday is not confined to Roman Catholics.

In our diocese, since 1977, a group from the Anglican and Roman Catholic Churches has met quarterly and discussed:

1. The Agreements of ARCIC I
2. Mixed Marriages
3. Salvation and the Church (ARCIC II)
4. Non-Theological factors in disunity (eg the reluctance in some areas of RCs to employ non-RCs and of non-RCs to employ RCs).

We have sent a submission to Rome, arising from our studies on Ministry in ARCIC I, asking that the Holy See give favourable consideration to re-opening the case against the validity of Anglican Orders, but the Secretariat for the Promotion of Christian Unity replied by saying that this would be part of a package on the re-union of our Churches and that, meanwhile, we should devote some time to the study of the nature of the priesthood. The Secretariat also mentioned that matters would be complicated by the Anglican intentions to proceed to the Ordination of Women.

As members may know Our Lady Help of Christians is the Patroness of Australia. Our Anglican Diocese of Ballarat is placed under the patronage of Our Lady of Walsingham. Members of our Joint Diocesan Commission on Ecumenism have a Mass before each meeting. This is celebrated in turn by a priest of each of our Churches. We observe the usual rules about communion, thereby pointing up most vividly the division which brings us all pain in the presence of the Holy Sacrament. Yet we are reminded of the powerful influence of Our Lady who suffered that good would triumph.

Anglicans and Roman Catholics are holding independent discussions with the Uniting Church. For us, the document discussed has been the Lima agreement on "Baptism, Eucharist and Ministry", and the subject most considered has been the Episcopate. The Roman Catholics have been exploring with the members of the Uniting Church attempts to form an ecclesiology based on a common baptism.

Justification by Faith is not only important for ARCIC II, as seen in "Salvation and the Church" but also in the discussions with the Lutherans. The visibility of the Church is highly relevant in such discussions.

Over the past few years co-operation in primary and secondary education has made it possible for Christian Community Schools to be established on premises owned by RC Teaching Orders. The Head Teachers of these schools are often Anglicans, and members of staff are committed church people from participating Churches.

God has been good to us in enabling hatred and prejudice to be overcome, and trust to be engendered. Our Bishops in each of the Australian States meet with their RC brethren annually and discuss matters of deep concern eg mixed marriages, authority, joint witness, 'in vitro' fertilisation and similar matters. Progress may be slow but it is towards the goal of obedience to the divine command of love and the divine precept of unity 'so that the world may believe'.



FESTIVALS

LICHFIELD SERVERS FESTIVAL

On a sunny September morning, servers, together with their families and friends—and even some of their clergy—made their annual pilgrimage to Lichfield Cathedral for the 'Diocesan Servers' Festival which is combined with chapters from the Midlands Area—and beyond.

At 12 noon, robed servers and clergy processed to their places singing "Light's abode, celestial Salem"—for a Solemn Eucharist celebrated by the Bishop of Shrewsbury, the Rt Revd John Davies, who was assisted by Priest Associate Fr Michael Brain of S Edmund, Dudley and Fr Colin Lantsbery of SS Mary & Chad, Longton, Stoke.. The sermon was preached by Canon Brian Brindley of Holy Trinity, Reading.

In the afternoon, the Cathedral was again full for the Solemn Guild Office when the preacher was the Bishop of Shrewsbury. The Festival concluded with a Procession outside the Cathedral where the Bishop gave the final Blessing.

Amongst the visitors from near and far were Cllrs Knight, Dixon, Scurrall, Clements, Canterbury, Bradley and Perkins. The organist for the day was Bro Will Allway of the Wednesbury chapter of S Mary Magdalene. The Festival was again organised by Area Councillor Roy Cresswell who has arranged these Festivals for 30 years.

The 1989 Festival is already booked for Saturday, 9th September.

PG21

The North Western Chapters Festival was held on 17th September at S Benedict, Ardwick, a church of lofty and eminent proportions well known to Catholics in the Manchester area. There was a good attendance of servers, clergy and friends at the Festival which took as its theme the Maintenance of the Faith and the Spread of the Gospel. The celebrant at the Solemn Mass was the rector, Fr Derrick Lowe. Concelebrating were Frs Sutton and Melrose representing the host chapter of Our Lady and S Denys, Fr I Brookes, Chaplain of the chapter of Our Lady and S Nicholas, Liverpool and Fr R Marshall, vicar of Goldthorpe, who was the guest preacher. After lunch Fr Sutton officiated at the Solemn Guild Office. In his sermon Fr Marshall called upon all Catholics to fight for their inheritance in the Church of England by practising the faith, by 'getting out and about' and by looking forward with hope. There followed a procession of the Blessed Sacrament around the Church and the Festival concluded with Benediction given by Fr Marshall. During the Festival two chapters admitted servers to full membership of the Guild.

90th ANNIVERSARY LONDON COMMEMORATION

On the 2nd July the Guild had a 'family celebration' at S Peter, Vauxhall, to celebrate the 90th anniversary of the founding of the Guild at S Peter's. The Mass, at 12 noon, was attended by about 150. The sermon was preached by Fr Andrew Grant, Team Rector of the North Lambeth Group. He reminded us that the Guild still has a relevance today in the area where it was founded and where it helps to bring the faith to the poor and deprived. The Office and Benediction in the afternoon was attended by a congregation that packed the church, whilst the procession encircled the church. The whole event, served by members of the General Council, was a moving experience and will live in the minds of all who attended.

AUTUMN FESTIVAL, CANTERBURY

A Pilgrimage to Canterbury

When one goes on a pilgrimage there are two aspects of making a journey to a particular place or shrine and going with some particular intention in mind. So it was on Saturday 8th October as we journeyed to Canterbury with the intention of giving thanks for the formation of the Guild in 1898. Pilgrims of old travelled on foot or horseback, but most of the well over one thousand people who packed the nave of the Cathedral came by car, coach or train.

The Solemn Eucharist followed the Alternative Service Book and was celebrated by the Warden, Fr David Moore assisted by Fr Eric Ford and the Precentor of the Cathedral. The sermon was preached by the Canon in Residence, Fr Brett.

He reminded us that the Guild has helped to improve the dignity of worship and that so much of what the Guild was established to do has been achieved. The centrality of the Eucharist in most parishes has become so accepted that we tend to take it for granted.

The revised series has led to less formality of worship and greater participation. It was important that we remember that the liturgy was action plus words. It must be good drama, with good props and set and that the management was important as this should create warmth at the same time as dignity.

Canon Brett reminded us that it was very appropriate that this Mass was of the Holy Spirit and that the Sanctuary was the rendezvous of the heavenly and the earthly. We should strive through prayer and contemplation to develop the sanctuary of our inner selves. The ultimate task of the sanctuary of the altar was to make the sanctuary of our inner spirituality to become the sanctuary of the world.

There were some 800 communicants at the Eucharist and the atmosphere was one of joy and sharing in celebration.

Unfortunately the weather was like last year—of the wet variety—but Canterbury as a venue provided so many attractions for those who had come from near and far.

The robing for the Guild Office at 5pm was in the crypt, which despite the large numbers, provided ample space. The entry procession wound its long route in and by the time the robed servers were seated only a few rows remained for the congregation of family and friends. There were probably about 1200 people in the Cathedral for the Office, of which about half were robed servers. These were of a wide age range demonstrating that many young people now belong to the Guild. Before the Office started four probationers were admitted to full membership. The sound of so many voices singing plainsong was uplifting. The processional route gave the robed body a grand tour of the Cathedral, heading up the Quire Aisles, past the site of the Shrine of S Thomas, around the Ambulatory and back down the Aisle and up the Nave. The sight of two small children playing quietly in the corner of the Cathedral during the Office was another sign that the Guild may be 90 years old but is full of promise for the future.



AUTUMN FESTIVAL, 90th ANNIVERSARY, SERMON

Canon P G C Brett

Canon Residentiary Canterbury Cathedral

"In the Name of God, Father, Son and Holy Spirit. Amen."

"And the word you hear is not mine. It is the word of the Father who sent me. I have told you all this while I am still here with you, but your advocate the Holy Spirit, whom the Father will send in my name, will teach you everything and will call to mind all that I have told you."

First of all, it is my very pleasant duty and indeed an honour today to welcome you all to the cathedral, for this celebration of ninety years of life for the Guild of Servants of the Sanctuary. Born, as it were, of the recovery of dignity in worship which was such an important part of the Tractarian movement of the nineteenth century, the Guild of Servants of the Sanctuary has indeed served the Church well in establishing and upholding proper standards of ritual in public services. It has played its part too in restoring the eucharist to its rightful and central place in the liturgical observance of the Church. Something that perhaps we take very much for granted these days, but I well remember, when I was being prepared for confirmation, being given the very firm advice, that to receive communion once a month was quite frequent enough. Yes, the Guild has served the sanctuary well and much that it has worked for has now become universally the case. However, it still remains important that care and dignity surround our liturgies.

The revised services have become less formal in their language and rightly encourage greater participation on the part of our congregations. Sometimes one hears the criticism that the Alternative Services Book services lose mystery and perhaps become too informal. I would suggest that it is how we conduct our services which will contribute much more than anything else here and it is to do with how worship is carried out, that of course, the GSS is so largely concerned. We must never lose sight of the fact that liturgy is action as well as words. It is drama in its most sacred form and it must be good drama—the set of the stage, the movement of the dramatis personi, the props and the management, are all things that are worthy of due care and preparation. We must have warmth, we must also have dignity. We must keep the balance between participation and listening, between mystery and comprehension. In a word we must maintain in our relationship with God that awareness that He is at the same time transcendent and beyond human understanding, as well as imminent and one of us. It's no accident therefore that this eucharist now is of the Holy Spirit. It is the Spirit of God which is God both alive and also active in His Church as well as at work in His world. It is He who is within each one of us. So, as we wait upon Him, the distant Father and the ever present Son are balanced in our awareness and understanding, and interpreted in our worship. One is saying, that our liturgies must reflect that uniqueness of Christian belief which is enshrined in God as the Holy Trinity. Father yes, Son also and Holy Spirit.

"The word you hear is not mine. It is the word of the Father who sent me. I have told you all this while I am still here with you, but your advocate the Holy Spirit whom the Father will send in my name will teach you everything and will call to mind all that I have told you."

If God the Father is of heaven, then God the Son is of the market place. If the sanctuary which surrounds the altar then is to have meaning; it will address both heaven and earth. Indeed it is, a rendezvous of the heavenly and the earthly. The physical bread and the wine are raised, the divine presence descends. Let these things be reflected in ourselves too. The workings of the sanctuary are but a microcosm of the universal sanctuary of life, the world. We must not allow our relationship with God, to become isolated only in the activity of the lesser sanctuary, because the greater sanctuary of worship in life, yearns too for its consecration. The Christian mission is to reconcile the created world with its creator God, thus time and eternity become one and the same. This is that mysticism which our prayer, our contemplative activity reaches toward and the mystical moments in prayer and in worship, being as they were of the sanctuary of our inner selves are again but foretastes of how it all should be. Our ultimate task is to make the sanctuary of the altar, the sanctuary of our inner spirituality, the sanctuary of the world. To serve the one is becoming obliged to serve the other. This was God, who left His sanctuary and made sacred the whole sanctuary of His creation when He became man in our Lord and Saviour Jesus Christ.

'The word you hear is not mine. It is the word of the Father who sent me. I have told you all this while I am still here with you, but your advocate the Holy Spirit whom the Father will send in my name will teach you everything and will call to mind all that I have told you.'

In the name of God, the Father, the Son and the Holy Spirit. Amen."

GHANA 10th ANNIVERSARY CELEBRATION

The celebration of our 10th Anniversary started in February on a very good note with our Service of Songs chalking a big success. Almost all the choral groups we invited attended this function and this in no small way added to our success and at the same time gave us the necessary funds we needed for the printing of our 'T-shirts'.

After the Service of Songs we had our clean-up-exercise at the Bishop's court. At this function, although the attendance of members was very poor, the few who were present did a very good work to the delight of the Lord Bishop. After completing the work the Lord Bishop the Rt Revd F W B Thompson expressed his desire to have us again at the court during the final renovation works on the building.

During the month of March we had our games at S Paul's church, Labadi in the following disciplines; football, volleyball and playing cards. Holy Trinity chapter won the football competition with S Barnabas chapter winning the volleyball contest while All Saints chapter won the playing cards competition.

In the month of April our reception service and singing of Guild Office was successfully held at All Saints church, Adabraka with forty members being received as full members.

Our film show for May could not come on as the Information Service Cinema Van did not turn up at the appointed time. However, our quiz competition for the same month came on as scheduled with Bro E Annor of S Andrews chapter coming first with 48 points followed by Bro Sakyiama of Holy Trinity chapter coming second with 41 points while Bro Buckman of All Saints chapter came third with 28 points.

During the month of June we successfully had our Corpus Christi celebration at S Michael's church, Korle-Gonno. Our excursion trip to the Diocese of Koforidua was a big success even though few members went. Our appreciation and thanks go to the Rt Revd Okine, Bishop of Koforidua diocese for the wonderful reception he accorded us even though at the time of our arrival he had still not received our letter.

For the month of July which was the Anniversary month, all our functions were successfully carried out. That is our lecture on the theme 'Duties of a Server' by Fr Addai, who incidentally was a pioneering member of the Council, was held at S Andrew's church, Abossey Okai. We then had our Torch-Light procession with brass band music accompaniment from Holy Trinity Cathedral through some principal streets of Accra to S Mary's church where our chaplain Revd Canon Percy Quarcoopome brought the procession to an end with a closing prayer.

In order to bring our celebration to an end with togetherness we had an 'Agape' that is 'bring and chop' at S Barnabas church, Osu during which members made merry and followed it up with our Thanksgiving Service at S Mary's church, Accra, the following day 12th July, 1987.

On the whole it was a 10th Anniversary well celebrated and at the same time it has given us the strength to face the coming years with unity of purpose. We therefore say thank you to all who contributed to this success and may God Bless You All.

Thank you.

"Vinum Missale"

(AMBER)

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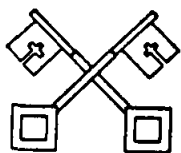
The meeting on Saturday, October 22nd was attended by the Chaplain-General, who took the chair, Secretary-General, Chaplain COF, Editor, Editor Emeritus and 22 Councillors. Apologies were received from the Warden, Secretary COF, Server Distributor and 9 Councillors. It was reported that the Celebrations at S Peter, Vauxhall had attracted a larger attendance than had been anticipated which was very pleasing. The Autumn Festival at Canterbury had been magnificent. The Precentor had been most complimentary. We were very grateful to the Warden who had managed to get Orders of Service printed at a most reasonable rate. It was decided that Orders of Service would be printed in future whenever we visited a Cathedral. The Secretary-General had been unable to obtain authority from the Dean and Chapter for taking any photographs as a permanent record of the occasion but it was believed that some servers may have been taking photographs. I should be very pleased to receive copies of any such photos, both as a permanent record and also with a view to possible publication in *The Server*.

Fr Ford reported that after the Petertide ordinations we had only been supporting 6 candidates, this had now increased to 9 and would soon be 13. Tie sales have improved again and, since starting in 1975, the profit gained, up to May, was £1000. Ties are currently available at £3.50 in Cardinal Red, Royal Blue and Irish Green.

The Secretary-General advised that, because of cost and the trailing back and forth involved, it had been proposed that we should hold the AGM in the nave of S Augustine's. Cllr Hudson had agreed to provide a public address system. The Council agreed to the proposal.

It was reported that the Scottish Guild of Servers had agreed to admit female servers at their AGM in August; thus, all three Guilds, our own, the Scottish and the American, are now admitting female servers.

It was agreed that the meetings of the General Council in 1989 should be on March 4th and October 28th.



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THE GUILD OF SERVANTS OF THE SANCTUARY CYCLE OF PRAYER 1989

use daily with your intercessions and the Guild Collect
for the increase of Servers and Serving

JANUARY

1. The Circumcision. Forward into 1989
2. All Guild Members
3. The Warden. Fr J D Moore
4. The Chaplain-General. Fr A F Treadwell
5. Secretary-General. Bro H S Gadd
6. Epiphany. The Orthodox Churches
7. Epiphany Festival. Southwark Cathedral
8. Epiphany 1. May we offer our gifts
9. COF Chaplain, Fr E C Ford & Sec. Bro S M Wilcox
10. Treasurer-General, Bro L A Lewis, Grand & Hon Cllrs
11. The Server, Editor, Writers, Distributor
12. Diocese of London. Bp Graham Leonard
13. London Group 1 (North). Cllr A J Ward
14. No.25. The Blessed Sacrament, Enfield
15. Epiphany 2. The Church of England
16. No.83. S Hugh of Lincoln, Hackney
17. No.142. Our Lady of S Pancras, Camden
18. No.147. Our Lady of Victory, W Barnet/Brent
19. London Group 2 (West). Cllr J Cairns
20. No.21. S Benedict, Hillingdon
21. No.77. The Holy Rood, Southall
22. Septuagesima. Christian Unity
23. No.112. Our Lady of Willesden & S Mellitus, NW6
24. No.148. Our Lady of Walsingham & S Alban, Wembley
25. Conversion of S Paul. May we be converted
26. No.173. S Stephen, Southfields
27. London Group 3. Lone & Service Members
28. London Area & Assistant Bishops
29. Sexagesima. Help our daily life
30. London Group 4 (City). Cllr H S Gadd
31. Charles KM. Our Catholic Heritage

FEBRUARY

1. No.56. S George the Martyr, Woodford Green
2. Candlemass. May we be lights
3. No.67. The Holy Fellowship, Ilford
4. No.90. S John of Jerusalem, Balham
5. Quinquagesima. Our spiritual life
6. The Queen and the Royal Family
7. No.98. King Charles the Martyr, Walthamstow
8. Ash Wednesday. May we know true repentance
9. London Group 5/6 (SE). Cllr M W Dunman
10. No.3. S Alban, SW20
11. No.11. The Annunciation, Streatham
12. Lent 1. For the right approach
13. No.48. The Epiphany, Croydon
14. No.75. The Holy Redeemer, Eltham

February contd.

15. No.221. SS Boniface & Willibrord, Armed Forces
16. Diocese of Southwark. Bp Ronald Bowlby
17. Provincial Group 1 (W Kent). Cllr D Tilley
18. No.6. All Saints, Sevenoaks
19. Lent 2. Our prayer life
20. No.14. S Augustine of Canterbury, Sittingbourne
21. No.39. S Cyprian, Strood
22. Thinking Day. All youth organizations
23. No.96. S Justus, Crayford
24. S Matthias. May we be chosen
25. No.105. S Martin of Tours, Larkfield
26. Lent 3. Thanksgiving for health
27. No.120. S Mildred, Gravesend
28. No.174. S Stephen, Tunbridge Wells



MARCH

1. S David. For the Church in Wales
2. No.233. S Sexburga, Gillingham
3. Provincial Group 2 (E Kent). Cllr F Palmer
4. General Council
5. Lent 4. Mothering Sunday
6. No.7. All Souls
7. No.116. S Michael the Archangel, Ashford
8. No.121. S Mildred of Thanet, Ramsgate
9. No.213. Our Lady & the Holy Angels, Deal
10. Diocese of Rochester. Bp Michael Turnbull
11. Diocese of Canterbury. Abp Robert Runcie
12. Lent 5/Passion Sunday. May we share his Passion
13. Provincial Group 3 (Sussex). Cllr P Paine
14. No.60. SS Richard & Hilary, Bexhill
15. No.76. The Holy Resurrection, E Sussex
16. No.163. SS Philip & Richard, W Sussex
17. No.183. S Wilfred, E Sussex
18. S Joseph, Husband of Our Lady. Our fathers
19. Palm Sunday. Praise to the Holiest
20. Monday of Holy Week. Real devotion
21. Tuesday of Holy Week. Regular worship
22. Wednesday of Holy Week. A good confession
23. Maundy Thursday. The Most Holy Sacrament
24. Good Friday. This Most Holy Day
25. Holy Saturday. We await the Risen Christ
26. Easter. His Glorious Resurrection
27. Easter Monday. Joys & Glory of Easter
28. Easter Tuesday. Area, Suffragan & Asst Bishops
29. Easter Wednesday. Archdeacons & Rural Deans
30. Easter Thursday. Our Parish Priests
31. Easter Friday. Curates, Asst Priests, Deacons

April

1. Easter Saturday. Easter Festival & AGM, London
2. Easter 1. The Blessings of Easter
3. The Annunciation of the Lord. Our Lady. The Mothers' Union
4. Australian District Council
5. No.252. All Saints, Victoria
6. New Zealand District Council
7. Diocese of Chichester. Bp Eric Kemp
8. Provincial Group 4 (Hampshire). Cllr M Perkins
9. Easter 2. Spiritual life of our nation
10. No.66. The Holy Family, Southampton Area
11. No.92. S Joseph of Arimathea, Portsmouth Area
12. No.94. S Joseph foster-father, I.O.W.
13. No.140. Our Lady of Pity, Petworth area
14. No.144. Our Lady and S Richard, Chichester area
15. No.175. S Swithun, Winchester area
16. Easter 3. All Area Festivals
17. No.176. Sarum S Edward, East Wiltshire
18. Diocese of Portsmouth. Bp Timothy Bavin
19. Diocese of Winchester. Bp Colin James
20. Diocese of Salisbury. Bp John Baker
21. Diocese of Exeter. Bp Hewlett Thompson
22. Provincial Group 5 (Devonshire). Cllr M Bennett
23. Easter 4. S George. Our country
24. No.24. S Brannock, Barnstaple and Ilfracombe
25. S Mark. For the Holy Gospels
26. No.73. The Holy Nativity, Teignmouth
27. No.88. S John, Torquay, Torbay and area
28. No.136. Our Lady and S George, Plymouth
29. No.156. S Peter
30. Easter 5. Rogation for crops

MAY

1. SS Philip and James. Eastern Area Festival
2. S Athanasius BDr. Rogation for fisheries
3. Rogation for industry & commerce
4. Ascension. Our Ascended Lord
5. Provincial Group 6 (Channel Islands). Cllr A Croucher
6. No.65. Holy Apostles, Guernsey
7. Sunday after Ascension. Hospitals, Hospices, Care Homes
8. No.200. Holy Cross, Jersey
9. Provincial Group 7 (Dorset). Cllr H Frier
10. No.34. S Clement, Lymington
11. No.77. The BVM & S Aldhelm, Sherborne
12. No.78. The Holy Cross, Bridport area
13. No.126. SS Osmund and Swithun, Bournemouth
14. Whit Sunday. The gift of the Holy Spirit
15. Whit Monday. ACS. Pray for more priests
16. No.127. Our Lady and S Edward K.M., Swanage

May contd.

17. No.220. S Stephen Harding, Blandford Forum
18. No.232. S Aldhelm, Weymouth
19. Diocese of Guildford. Bp Michael Adie
20. No.32. Christ the King, Horley area
21. Trinity. The Three in One
22. LG6, 46. S Edward the Confessor, Epsom†
23. LG6, 85. The Incarnate Word, Wimbledon
24. Diocese of Ely. Bp Peter Walker
25. Corpus Christi. The Body & Blood of Christ
26. Diocese of Sodor & Man
27. Diocese of Europe. Bp John Satterthwaite
28. T1,P2. For the needs of the world
29. Walsingham and all pilgrims & pilgrimages
30. No.G1. S Bernard of Clairvaux, Gibraltar
31. Visitation of the BVM

JUNE

1. No.177. S Thomas of Canterbury
2. No. . . . Our Lord & S Nicholas, Camberley
3. South Africa District Council
4. T2,P3. Lord, give us true humility
5. No. . . . S Francis of Assisi, Cape Town
6. No.288. All Saints, Bloemfontein
7. Diocese of Oxford. Bp Richard Harries
8. Provincial Group 9 (Berks, Bucks, Oxon). Cllr L Canterbury
9. No.23. S Birinus, Oxford
10. No.53. S Frideswide, Slough
11. T3,P4. S Barnabas. The gift of grace
12. No.82. S Hugh and All Saints, High Wycombe
13. No.99. S Laurence the Deacon, Reading
14. No.124. S Nicholas, Basingstoke
15. No.129. S Osyth, Aylesbury
16. No.145. Our Lady & S Swithun, Farnham
17. No.165. S Richard, Alton
18. T4,P5. Strengthen our wills to service
19. No.204. S Edmund, Abingdon
20. No.205. S Thomas More, Wantage
21. Diocese of S Albans. Bp John Taylor
22. Provincial Group 10 (Herts). Cllr J Clements
23. No.66. The Holy Grail, Watford area
24. Birthday of S John Baptist. Our Baptism
25. T5,P6. Ordinations & Ordinands
26. No.133. Our Lady and S Chad.†
27. No.205. Our Lady and S Hugh, Dunstable, Luton
28. No.211. SS Michael and Alban, Letchworth
29. S Peter. Pope John Paul II & RC Church
30. No.216. Our Lady of the Islands†

† denotes chapter in abeyance, pray that it may become active again

Corrections, omissions and suggestions to S Don Perry, Cllr PG13,
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LAMBETH IMPRESSIONS
The Rt Revd William C Wantland
Bishop of Eau Claire
Episcopal Church in the USA



The 12th Lambeth Conference of all Anglican Bishops began on a cool Saturday evening in July at the University of Kent, Canterbury, England, with the Archbishop of Canterbury presiding, and approximately 500 bishops in attendance. Present also were almost 400 wives, and a number of consultants, advisors and observers.

This Lambeth was to be a watershed in the Anglican communion.

For three weeks, the bishops prayed together, studied together, ate together, and worked together. It was in this sharing that the greatest value of Lambeth is found. Bishops from New Zealand, Burma, Japan, Central Africa, Spain, Canada and a hundred and fifty other nations came together, to get to know each other better, and to learn that this Communion of Anglicans does really hold a common faith, and at least until now, a common order.

The principal life of the conference was prayer and Bible study. At 7.15 am each morning, the Conference began with Morning Prayer and the Eucharist. For an hour each morning, there was intense Bible study in small groups of ten or twelve. At 5.45 pm each evening, there was Evening Prayer.

The Conference life was built around this prayer and study.

The business life of the Conference revolved around four Sections. Each of the bishops was assigned to one of the Sections. They were Ecumenical Relations, Mission and Ministry, Christianity and the Social Order and Dogmatic and Pastoral Concerns. Each of the Sections was sub-divided into thirteen or fourteen small groups.

For the first two weeks, work was done in the small groups, with occasional meeting of the full Section in Section Plenary sessions. Interspersed between the Section meetings were several full plenary sessions of the Conference, to hear addresses by major ecclesiastical leaders and theologians on issues facing the Conference.

The final week was the legislative and debate week. The Conference dealt with over seventy resolutions. In addition, each Section prepared a report, and pastoral letters covering the issues of the Sections.

In addition to the regular work and prayer of the Conference, there were special events of worship and fellowship. The opening and closing Eucharists were at Canterbury Cathedral. The Conference also adjourned to London for one day, with a glorious Eucharist in St Paul's Cathedral, followed by lunch at Lambeth Palace, and a garden party at Buckingham Palace with the Royal Family. Canterbury Cathedral also hosted a special open house and Compline on the second Sunday of the Conference, and Orthodox Vespers to celebrate the millenium of Christianity in Russia.

There were also several special events at the University, including a Family Eucharist on the second Sunday, and a day of fast for Africa, followed by an excellent meditation by Archbishop Desmond Tutu and an all-night Prayer Vigil, ending with Morning Prayer and the Eucharist the following morning.

While there were many matters to come before the Conference, each Section ended up with one major concern, and two of those four major concerns became the focal points of the Conference.

The topic which gathered the most publicity was that of women in the episcopate. Perhaps more time and energy was spent on this than on any other of the three issues. In one sense, this will have the most immediate effect on the Anglican Communion, as the Communion is held together by a common faith and order. That common order is already endangered by the ordination of women to the priesthood in five of the 28 Provinces, and in several individual dioceses elsewhere. The episcopate, as the living symbol of unity in the Church, is a much more sensitive sign.

There has also been much misunderstanding about what Lambeth did and did not do in this regard. There were two resolutions on the subject. One came from the Mission and Ministry Section, and one came from the Archbishop of Sydney. It must be emphasized, however, that Lambeth did not debate the theological question of women in the episcopate, nor did the Conference vote either in favour of or against the matter. The discussion was limited to the question of how to deal with practical reality that regardless of what anyone thought, a woman would very likely be elected, and probably soon.

The Mission and Ministry resolution had an Explanatory Note which recognized the already impaired communion resulting from women priests. The Note went on to observe the 'the ordination of a woman to the episcopate would result in a further impairment to communion'. It warned that any Province which proceeded to such a consecration must understand that ordination of women to the episcopate is provisional, and subject to 'a full and open process (including the possibility of rejection) by the whole communion and by the universal Church'.

The resolution itself began by declaring that while each Province should 'respect the decisions and attitudes of other Provinces', such respect does *not* indicate 'acceptance of the principles involved' in the ordination of women to the episcopate. The resolution recognized the pain and hurt for all parties in such ordinations, and called for continued dialogue. It also directed the Archbishop of Canterbury to appoint a commission to examine the impact on Anglican unity should women be consecrated as bishops. It further called for a pastoral response to those who may be alienated over the possible election of a women bishop, such as the 'episcopal visitors' approved by the 1988 General Convention of The Episcopal Church. The resolution passed overwhelmingly, by a vote of 423 to 28, with 19 abstentions.

The second resolution specifically recognized the constitutional right of any Province to act as it felt impelled in this matter, but for the sake of unity, asked the Provinces to refrain from acting at this time 'for the avoidance of further impairment of communion, both within and between Churches'.

This resolution was defeated by a vote of 187 for and 277 against, a difference of 90 votes. Of the votes against the resolution, approximately 160 were from Canada, Brazil, the US and New Zealand, the four Provinces which had already indicated their support of women bishops. Approximately 20 votes for the resolution came from these Provinces. The resolution received a majority vote from the remaining 24 Provinces.

The second major issue facing the Communion, and the one which will probably have the most impact in the long run, was the issue of authority. The Anglican Communion has always acted on the basis of dispersed authority, and the principle of Provincial autonomy, even from the first Lambeth Conference in 1867.

As the Archbishop of Canterbury said in his address to the Conference:

Without losing a proper—but perhaps modified—provincial autonomy this will probably mean a critical examination of the notion of 'dispersed authority'. We need to have confidence that authority is not dispersed to the point of dissolution and ineffectiveness.

Let me put it in starkly simple terms: do we really *want* unity within the Anglican Communion? Is our world-wide family of Christians worth bonding together. Or is our paramount concern the preservation or promotion of that particular expression of Anglicanism which has developed within the culture of our own province?...

I believe the choice between independence and interdependence... is quite simply the choice between unity or gradual fragmentation.

In response, the Conference adopted a far reaching resolution. That resolution called for the strengthening and expanding of the role of the Primates' Committee and the Anglican Consultative Council, called for Regional Conferences, the continuity of Lambeth Conference, and provided for an Advisory Body on Prayer Book Revision to coordinate liturgical development. The resolution also called on the Crown Appointments Commission to bring the Primates into the process of consultation on the choice of the Archbishop of Canterbury.

It therefore appears that the Anglican communion will be moving away from total Provincial autonomy, and toward a more real interdependence.

While these two issues of authority and women in the episcopate dominated the time and press coverage of Lambeth, we must mention at least two other matters of importance.

The first of these came out of the Section on Christianity and the Social Order. This was the explosive matter of polygamy and the Church. The problem is most acute in Africa, but also exists in any area where there is a strong Muslim presence. Given the clear Christian teaching on marriage as a life-long monogamous relationship, what do you do when a Muslim husband with four wives (or any members of that family) decides to become a Christian? Is the man asked to put away three of his wives, even if that may mean starvation and death to them? Is a wife asked to abandon her home before becoming a Christian?

After great debate (which has been going on for over 20 years), the Conference voted to re-affirm the Christian norm, then agreed to allow a member of a polygamous marriage to become a Christian without a dissolution of the marriage, provided that if the husband became Christian, he would not marry anyone else as long as any of his wives lived. The resolution also made it clear that this was not in any sense a condonation of polygamy, nor could a Christian enter into a polygamous marriage.

The final issue was in the area of Ecumenical Relations. In spite of the fact that Lambeth Conference is not a legislative or synodical body, and in spite of the fact

that Lambeth has never before spoken for the rest of the Communion, this Lambeth Conference was, in fact, empowered to speak for the whole Anglican Communion for the first time. The Anglican Communion was asked to respond officially to the Anglican/Roman Catholic International Commission Final Report. It had been decided that each Province would be asked to respond, and that the Provincial responses were to be collated for Lambeth, and the Lambeth Conference would then speak for the whole Communion.

After much debate, including the expression of some reservations by the Evangelical members of the Conference, Lambeth gave overwhelming support to the Final Report of ARCIC I. While there were many other ecumenical documents to consider, and other dialogues to review, this was clearly seen as the most important single step made by the Anglican Communion in the ecumenical scene.

In a nutshell, this is a review of the highlights of Lambeth, 1988. Clearly, many other actions were taken of great importance, but space does not permit a review of them all.

What effect will these decisions have on the Church in the United States? Certainly, the American Church sees the resolution on women in the episcopate as affirming its constitutional right to act. However, at least its Primate, The Most Revd Edmond Browning, recognizes there are real dangers to unity in women bishops, and that the Communion might just reject the idea in the long run. He said as much to the regional meeting of American bishops the second Saturday of the Conference.

The issue of authority also touches the American Church, which had indicated during the debate that it was not willing to consider a surrender of any of its current autonomy. Whether Americans will ultimately put Anglican unity ahead of American independence remains to be seen.

While the polygamy issue will have no direct effect on a nation which prohibits polygamy in principle, but permits it *in seriatum*, the acceptance of closer ties with the Roman Catholic Church will mean quite a lot in a country where Romans make up the largest body of Christians.

As was observed at the beginning of this article, this Lambeth Conference was a watershed. Never again will we know the kind of unity we have had in the past, especially upon the election of a women bishop. Never again will we take for granted the idea of dispersed authority, nor will we rest easy on Provincial autonomy. And never again will our relations with Rome be the same.

There will be other Lambeths. This was resolved. But these Lambeths will see a greatly changed Anglican Communion, or even the demise of the Anglican Communion as we know it, and the possible emergence of some new federation of like-minded Churches, all in communion with Canterbury, but no longer in communion with each other. 1988 was truly an historic occasion.



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THE LAMBETH CONFERENCE

The Rt Revd John Yates

Bishop of Gloucester



Three weeks is a long time for a conference. Nevertheless, the 1988 Lambeth Conference of Anglican Bishops sustained an atmosphere of busyness and, towards the end, deadlines were only met by passing resolutions in frenetic haste—resolutions which ranged in subject matter from War and Violence to the Consecration of Women Bishops and from Islamic Fundamentalism to the Training of Bishops.

Strangely enough, however, and in contrast to my own memories of the 1978 Lambeth Conference, what sticks in the mind now, a month or two after Lambeth, is not the plenary sessions debating resolutions but the small Bible Study groups wrestling with S John's Gospel. Each working day began with an hour of such study, working from a study guide prepared by the retired Bishop of Winchester, John Taylor. Thus I found myself in a group with fellow-bishops from Nigeria, Australia, Pakistan, Canada, The Philippines, USA, Jamaica and Wales—plus an Australian layman from Alice Springs to prevent us from becoming over-clerical! This rich variety brought out what was surely one of the main themes of the whole Conference experience. The Anglican Communion is not any longer just an extension 'overseas' of the Church of England. The cultural diversity is extreme and of increasing importance. Whether one is thinking of relationships with non-Christian religions such as Islam, or one's approach to ethical questions to do with family life such as polygamy or divorce, or great social dilemmas to do with international trade, or the use of violence, it is not only theological differences which need to be tackled but cultural differences also. This is partly because we all bring to our problems and their solutions the cultural and traditional 'luggage' which we have inherited; partly because the actual places where we stand to view the situation are very different. The world looks different to, say a Nigerian Christian trying to live out his faith under a Moslem government from what it looks like to a liberal English Christian in an established church. (And perhaps it was this subtle cultural diversity which seemed to draw bishops from the sunnier parts of the world irresistibly towards Wippells, the clerical outfitters, who had enterprisingly set up a shop on the campus!)

The campus, incidentally, was that of the University of Kent, laid out and attractively landscaped on a hill overlooking the city of Canterbury. The dining halls of the two main colleges were deliberately designed so that the view through the windows exactly framed Canterbury Cathedral itself—a reminder indeed of your ecclesiastical roots if you were an Anglican from another continent. Here we were fed and looked after extremely well, the cafeteria-type service giving us ample opportunity to meet different companions every meal-time and compare notes endlessly about our various 'patches'. Such conversations also underlined the contemporary isolation of the Church of England within the Communion. Where else would you find dioceses *small* enough for the bishop to travel to the furthest parish in an hour or two? But where else are dioceses so impossibly *large* that the bishop has several hundred clergy within his pastoral care, and who knows how many church buildings?

As these facts and impressions unfolded, one became, more and more, both mystified, and inspired by the manifest unity of the Anglican Communion. No longer are we united by the universal use of the English language. There are Anglicans whose first or only language is Spanish, French, Japanese, Swahili, and the Lambeth Conference necessarily provided simultaneous translation into all these languages; and, indeed, into English, for some of the plenary sessions were actually conducted from the platform in French, and sections of the liturgy (conducted each day by a different Province of the Communion) were regularly said or sung in all these tongues so that Lambeth was surely itself a mini-Pentecost. No longer, either, are we united by the use of the Book of Common Prayer, as once we were—indeed only a tiny minority of Anglicans in the world now use it regularly. Then again, exactly 100 years ago, the Lambeth Conference produced the 'Lambeth Quadrilateral', that four-fold basis for Christian unity of Bible, Sacraments, Creeds and Episcopate. But the ordination of women bishops inevitably damages at least the fourth of those pillars of unity within the Communion.

It was not surprising, therefore, that some people, including some who wrote for influential newspapers and magazines were confidently predicting that the Lambeth Conference of 1988 would disintegrate, and with it the Anglican Communion itself. It did not happen. Sharp differences there certainly were. Unsolved problems undoubtedly remain. Unanimity often eluded us, both in small groups and in plenary sessions. Yet the overwhelming consensus was that God wants the 28 Provinces of the Communion to stay together—not (as the Archbishop of Canterbury reminded us) as a new world super-church, or a new papalism, nor as nothing more than a loose federation of Christian bodies, but as a true Communion of Churches, defined by being each in communion with the See of Canterbury.

That may seem to some a rather weak foundation on which to build the future of Anglicanism. No weaker (one might retort) than the motley band of disciples on which Christ built his Church in the first place. Like all conferences, or committees, or church councils, or synods, the Lambeth Conference of half a thousand bishops exposed us to one another and to God, in our weaknesses as well as our strengths. But all, or nearly all, of us left the Conference refreshed and fortified for the tasks ahead of us. Why? I think the answer hides in the words of the Archbishop of Canterbury in his opening sermon in Canterbury Cathedral:

"As we come here we do well to remember that human weakness and our dependence on each other are not things to overcome but gifts to offer God as He works out His purpose in the world. To this place came St Augustine 14 centuries ago. He came to plant the Church of Christ among the barbarous people of Angle-land and there seems little doubt he came in great apprehension. Who, according to the world's reckoning, would have thought that he and his few companions would survive in the midst of a sometimes savage paganism? But this great Cathedral—standing at the place to which Augustine came with fear and trembling, in human weakness, but in the power of Christ—stands as a witness to the 'immeasurable greatness of His power in us who believe'."

THE CHURCH UNION

PRESIDENT

The Rt Revd Dr Eric Kemp, Bishop of Chichester

GENERAL SECRETARY

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NEWS FROM THE CHAPTERS

PG13

All but one of the chapters of the Group have met on a regular basis throughout the year, following the programme produced at the beginning of the year. As is usual some meetings have been better attended than others but, on the whole, there has been steady progress and the Guild Office has been sung, with the occasional Mass. All chapters have visited the various churches in their areas: COF has been supported, both by prayer and money. Cllr Perry will be very pleased to put visitors, or newcomers to the area, in touch with the activities of the nearest chapter.

S BIRINUS, Oxford

In July the Guild Office and Benediction was sung at the parish church of Holy Trinity, Headington Quarry. The quarry here provided much of the stone used to build the Oxford colleges. The office was sung by our chaplain, Fr Hunt, and the address was given by Fr Head who considered the Lambeth Conference and the Ordination of Women to the Priesthood. Afterwards we were entertained in the parish hall. Since we were also celebrating the first 70-years of the chapter a cake was made by the mother of one of our younger servers.

We are sending over £100 to COF this year.

Our August meeting was at S Mary Wooton, near Woodstock, for Guild Office and Benediction, with an address by the vicar, Fr Doolan. In September we sang the Guild Office and Benediction at the 13th century church of S Leonard, Sunningwell, near Abingdon. The church uniquely, has an heptagonal porch (seven sided) to shelter the congregation during the Baptismal service, much of which the early rubrics required to take place outside the church. The sermon was preached by an old RAF friend of the chapter, Fr Weston, who, again, considered the Ordination of Woman to the Priesthood.

S CHAD, Coventry

In mid July we went down to the southern edge of Warwickshire and in the village of Ettington sang the Office in the parish church of Holy Trinity and S Thomas of Canterbury. The Secretary, a Priest Associate, Fr Grahame Hands officiated. The vicar, Fr Derek Ching preached and presided at tea afterwards.

At the beginning of September the Annual Supper, preceded by the Office, was held in the Diocesan Retreat House at Offchurch, near Leamington Spa.

The chapter was well represented at the ACS Festival in S Oswalds, Till Hill, when the Diocesan Secretary, Fr David Bruce, one of our Priests Associate, presided over concelebrated Mass. The preacher was Fr Paul Martin, and at the party afterwards we met many old friends both clerical and lay. Three of our members are ACS secretaries in their respective parishes.

S HUGH & ALL SAINTS, High Wycombe

The chapter has met each month during the year and is increasing in membership at each meeting. In July we visited S James, Downley, a modern purpose-built church shared with the Roman Catholics and serving a growing population on the outskirts of High Wycombe. Solemn Mass was celebrated by the vicar and deputy chaplain, Fr Robert Pyne. Following the Mass 8 probationers were admitted to the

Guild, presented by our local Councillor Len Canterbury, who had also taken part in the Mass.

August saw the chapter at the Church of S Lawrence-on-the-Hill at West Wycombe, for the Patronal Festival. Solemn Mass of S Lawrence was sung by our chaplain Fr Michael Staines, assisted by Fr Pyne and attended by over 30 servers. A very unusual church, S Lawrence was re-built in the 18th century in a highly ornate Italianate style. The walls of the chancel are painted and include a magnificent frieze depicting the instruments of the passion. For our September meeting we visited S Michael, Beaconsfield, when the Guild Office was sung—the cantors being Bros Don Sawyer and Jim Daniels. Bro Jim has now completed 50 years membership of the Guild and is still leading us in our worship. One of our members, Bro Philip Ringer has been accepted for NSM training and we wish him every success in this new work.

Our numbers now include 3 Priest Associates and 37 members—a complete contrast to some three years ago when it seemed that the chapter would close because of lack of support.

S JOHN BAPTIST, Torbay

A talk about the work of a prison chaplain was not irrelevant to the Guild of Servants of the Sanctuary, the Revd Tom Davison, chaplain of Channings Wood Prison told the chapter at its monthly meeting at S George, Goodrington, Paignton.

"As good servers you know your business in the sanctuary", he said, "I could see that tonight. The Guild regards the liturgy as something important, because it shows what you think about God. You face Christ in the Sanctuary, and you must also face the world outside. This means that the men in prison are relevant to all of us."

He traced the history and development of the prison chaplaincy service. At one time prisoners were kept in hulks in appalling conditions. Then, in 1773, because it was felt that prison had become 'moral cesspits', chaplains—usually the local parish priests—were appointed. In 1777 the famous John Howard wrote a book as a result of his observations of prisons throughout Europe. One early unsuccessful experiment was the 'Millbank Penitentiary' in which attendance at worship was made compulsory, the Governor had to be an Anglican priest and the warders walked about with Bibles under their arms. Then came a policy of segregation and solitary confinement, when the silence was only broken by services which the chaplain conducted. In 1842 a new type of prison was built at Pentonville, which set the pattern for many prisons still functioning today; it consisted of a semi-circular block of buildings from which radiated several corridors, and it meant that prison staff sitting in the 'hub' of the semi-circle could see the door of every cell. By that time the Governor and the chaplain were the two key men in a prison.

The problems today were (1) overcrowding of prisons (three-quarters of the men in prison were in those of the Pentonville type over 100 years old); (2) shortage of staff; (3) the fact that we were now a multi-cultural society; and (4) the breakdown of family life. Most prisoners had a background of a broken home.

A chaplain had a statutory duty to see every man when he came in and when he left the prison, though, in some prisons, the sheer weight of numbers made this very difficult.

Sentiment was not wanted in prison, he said: "You must tell a man the truth about himself when he can take it, but it is no good doing it before that."

He emphasised that the Church's function was to lift men up, and reminded his hearers that most of the men in prison had not had a normal home life.

A chaplain's job was basically the same as that of any parish priest in that he had to teach the faith to administer the Sacraments and to prepare people for Confirmation. It was often necessary, if a man was about to be released, for a confirmation to be arranged at short notice, perhaps for one man alone, and he paid tribute to the kindness and co-operation he received from the former Bishop of Plymouth (Rt Revd Kenneth Newing) in this respect.

Prisoners were not now compelled to attend church, which he felt was a good thing.

Basically, he said, the problem of crime had its origin in society itself. He took the view that you could not get morality without religion; you could in theory, but in practice you could not. "If you do not believe that God exists", he said, "it does not seem to matter what you do. Belief in God is the bedrock of the whole process. No-one has the proper answer except the Christian religion. Other religions have it to some degree, but the Christian religion has it best."

In reply to a question about whether he ever had any altar servers in prison, he said he had taught men to be servers, and, in one or two cases, linked them up to their local chapter of the Guild of Servants of the Sanctuary. Some found this helpful because what went on in the sanctuary of a church was orderly and clean in contrast to the backgrounds from which some of them came.

The meeting was preceded by a Sung Eucharist in S George's church, the celebrant being the vicar the Revd R P Thorp.

S MARY MAGDALENE, Wednesbury

The chapter has continued to meet monthly to sing the Guild Office and hear a sermon from a guest preacher.

In June, the chapter celebrated its 50th Anniversary with a Solemn Eucharist of thanksgiving at S Mark's Church, Tipton when the preacher was Bro Joe Whittingham of All Saints, West Bromwich—almost a founder member of the chapter.

A very successful Anniversary Dinner was held—arranged and catered by Bro Malcolm Clews and helpers.

During the year, the chapter has been active in supporting, by the coach load, the Easter Festival at S Augustine's, Queens Gate, the Glastonbury Pilgrimage and the 90th Anniversary Autumn Festival at Canterbury Cathedral.

Each year, a small number of servers support the Llanthony Pilgrimage and Procession to Fr Ignatius Monastery at Capel-y-ffin, in the heart of the Black Mountains, near Abergavenny.

S MILDRED of THANET, Margate

The chapter celebrated its 75th anniversary in July. The Guild Office, followed by Compline, was sung at Minster Abbey. Sr Marion, a nun at the Abbey, delivered a very informative talk about S Mildred, the Abbey's second Abbess.

Our Group festival was held at All Saints, Westbrook, Margate in June. The Office, followed by Benediction was sung by Fr Michael Anderson. The address was given by Fr Geldard.

SS OSMUND & SWITHUN, Bournemouth

The chapter regrets the death during the year of the following: Fr Hugh Goddard, Cyril Bull, Cyril Hunt and Bert Young. Our membership is steadily increasing as is our giving. This year we have given £200 to COF, £250 to Helen House, Oxford and £127, profit from a barbecue, towards a bed in S Joseph's Wing, Walsingham.

S OVIN, Wisbech

On Monday, 12th September, the chapter met at the parish church of S Leonard, Leverington for Solemn Mass and Benediction, celebrated by the chaplain. During the Mass the chapter banner, in memory of the late Bro A Ess—secretary for many years, was dedicated by the chaplain.

S WERBURGH, Stockport

The May meeting was held at S Mark, Bredbury, where the preacher at the Mass was Bro Alan Copage, a licensed lay reader and the senior member of the chapter. After the Mass another longstanding member, Bro William Skillern, presented Bro Copage with a cheque in recognition of his 60 years' membership of the Guild. Bro Copage's service to the chapter includes two terms as Treasurer between 1944 and 1982.

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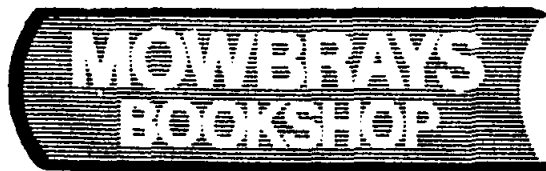
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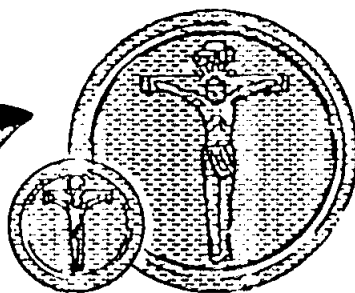


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