

THE SERVER

THE QUARTERLY MAGAZINE OF THE
GUILD OF SERVANTS OF THE SANCTUARY



Volume 15 Number 12
WINTER 1991

GUILD OF SERVANTS OF THE SANCTUARY

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

Patrons

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



Objects of the Guild

To raise the spiritual tone of altar servers

To promote a conscientious performance of the duties of altar servers

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

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EDITORIAL

ONE MAN'S VIEW

How little did we think that the collapse of the power of Communism would lead to the civil strife that is now threatening the peace of Europe and Asia. There were many things wrong with the running of the Communist states but, at least, national rivalries were kept under control—but, perhaps, they were just out of sight. Whatever the rights and wrongs in Yugoslavia, the Federal army seems to be out of control and the destruction and loss of life seems to be deplorable.

Nobody appears to be capable of maintaining a cease fire when it has been agreed.

I had been intending to visit Medjugore, where the visionaries have been visited by the Blessed Virgin daily now for 10 years. I believe that such a continuous series of apparitions is most unusual. I am not aware of any such long lasting series of apparitions. How the fighting must trouble 'Our Lady, Queen of Peace', as she announced herself at the first apparition. Wouldn't it be wonderful if Orthodox Serbs and Roman Catholic Croats could meet in peace and worship together at her shrine!

We had another impressive Autumn Festival, this year in Portsmouth Cathedral, with a good sermon from the Bishop which you will find elsewhere.

The Officers and members of the Guild General Council join me in wishing you 'All the joys and blessings of Christmass and the Christchild'.



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

Raymund J M Waker

FROM THE SECRETARY-GENERAL

General Council Elections Easter 1992

The following Councillors are due to retire on rotation at Easter next but will be eligible for re-election.

LG1 North London

PG3 Sussex

PG4 Hants, E Wilts, W Sussex

PG10 Herts & Beds

PG11 Avon, Glos, Soms, W Wilts

PG12 Wales

PG19 W Yorks

PG20 Northum, Durham, Tyneside,
N Cleveland

PG25 N Yorks, S Cleveland

Terry Delaney

Raymond CG Packham

Malcolm RH Perkins
(not standing again)

Trefor H James

Raymund JM Waker

Robert W Bradley

Geoffrey Crowther

Brewis Wellock

David Lester

Nomination papers will be sent to the respective chapters in December.

ANNUAL GENERAL MEETING

Saturday, April 25th, 1992 at S Mary Magdalene, Paddington at 2.30 pm.

Agenda

Opening Prayers

Apologies

Minutes of AGM of April 6th, 1991 (to be taken as read having been printed in *The Server*)

Matters Arising

Annual Report for 1991

Financial Statements—General & COF

Candidates Ordination Fund Report

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

Appointments: COF Secretary, The Server

Editor, Distributor

Group Elections

Festivals 1992

AOB

The Blessing



1992 SUBSCRIPTIONS FOR THE SERVER

Subscriptions for the 1992 editions of *The Server* are now due. Remittances of £2.00 should be handed to your chapter representative as soon as possible or sent with a completed order form to *The Server* Distributor. Please note that despite postal increases the cost of the magazine has not been increased and if we can increase our distribution so that every member of The Guild receives a copy an increase in cost for 1993 should be minimal.

CHANTRY BOOK

MARCH

Bertram G Burrell

JUNE

Ronald G Bircham, priest

AUGUST

Michael E Greaves

Geoffrey Nelson

David G Richards

1990

K E Button, priest

Edward Johnson

1991

Ronald W Cade, priest

Frank Clarke

Jack Curd

Oliver F Lovelock

APRIL

Robert H Winters, priest

JULY

Patrick Brentnall

Sydney F J Cross

A W H Madge

Anthony Parkin

SEPTEMBER

Frederick J Arrowsmith, priest

Norman Beckett, cllr

Frederick A Fox

Andre S Hillier

Gordon Samson

Geoffrey C Pownall, priest

Peter Rice

Frederick Stewart



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

WISDOM 3-1

R.I.P.

Norman Howard Beckett, Group Councillor, PG18

We were saddened to learn of the sudden death of Norman aged 69, whilst on holiday in Swansea. He was a member of the chapter of S Hugh & Blessed Edward King, Great Grimsby.

Norman was born in Sheffield and, during the war, served in the Royal Signals in North Africa, Italy and Palestine. He came to Grimsby in 1954 and worked in the Midland Bank as a securities clerk. He helped to found the Grimsby chapter and was a faithful member and group councillor. He was also a stalwart member of the Royal British Legion. At our regular meetings he was cantor for over twenty five years and he travelled extensively to other chapters in his capacity as councillor. He served at the altar of S Augustine of Hippo, Grimsby and also sang in the choir. He was also a member of the S Cecilia singers who sang an anthem at the funeral.

The evening before his funeral our chapter sang the solemn guild office with commemorations. The funeral took the form of a requiem at S Augustine conducted by the vicar, Fr Malcolm King, OGS, who is our chapter chaplain. The esteem in which Norman was held was reflected in the large congregation which included five priests and members of the Grimsby, Boston and Lincoln chapters. At the Crematorium a Guard of Honour of Royal British Legion members with standard escorted the flag draped coffin. Norman will be sadly missed by our chapter and no doubt at the Royal British Legion. He continued Christ's faithful soldier and servant unto his life's end.

David Graham Richards

David died unexpectedly on the 31st August. He was a faithful member of the Guild and a regular and enthusiastic support of the S Cennydd chapter. For several years he was the distributor of the chapter's copies of *The Server* magazine. Graham learned the Catholic Faith as a boy and this stood him in good stead. Always unassuming and utterly reliable in the performance of his duties in the sanctuary.

His funeral requiem was carried out as he would have wished with full Catholic Ceremonial and was attended by many friends of the church as well as members of the S Cennydd chapter. Brother Graham will be greatly missed at chapter meetings. Our hearts go out to his widow and family. May he have joy and peace in the full presence of his Lord.

Gordon Samson

Gordon's death on September 11th brought him release from the pain and frustration of the last two years since he suffered a severe stroke.

He is greatly missed at his church of S Edmund the King, Northwood Hills. He had been a server for over 50 years and had trained many young men and boys in the intricacies of ceremonial. He had been an inspiration and example to many, from visiting Bishops to the youngest boat-boys. He had also been a member of the Guild Choir.

His Requiem, 'said' at his request, was attended by members of his chapter of Our Lady Walsingham & S Alban as well as the congregation and servers of his church.

May they rest in peace and rise in glory

GOD'S CHRISTMASS GIFT

On that still night,
When from a clear and bright star-spangled sky
A flight of angels heralded the news
That God's salvation for mankind was nigh,
The Christ was born.

Then shepherds ran
Up to the sleeping town of Bethlehem,
Seeking for light beneath a stable door,
And, stepping in, saw cradled there with them
God's holy Son.

How blessed they were
To greet the Lord Emmanuel face to face,
While we may only learn of him from those
Who wrote for us in a far distant place
Long years ago.

And yet today,
When Christmass candles on the altar shine
By God's great love, though hidden from our eyes
Under the simple forms of bread and wine,
The Lord is here.

Brian Jenkinson

FORTHCOMING EVENTS

1992

JANUARY

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

APRIL

- 25 EASTER FESTIVAL & AGM
S Mary Magdalene, Paddington, W2, Noon – High Mass
2.30 pm – AGM in church, 4.15 pm – Guild Office, Procession & Benediction.

MAY

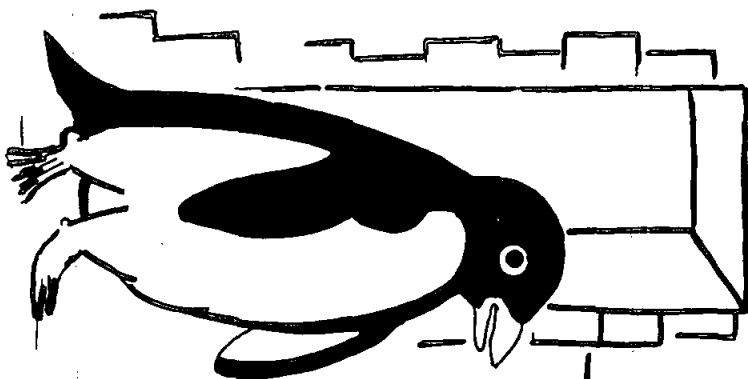
- 4 Eastern Area Annual Festival
S James church, Victoria Place, Brightlingsea, Essex
Noon – High Mass, 3pm – Guild Office & Benediction
Bring packed meal, Hot drinks available after services
- 25 National Walsingham Pilgrimage

JUNE

- 27 Glastonbury Abbey Pilgrimage
Noon – Concelebrated Holy Eucharist
3.30 pm Procession to Abbey for Solemn Evensong



PENGUIN
HOUSE



"I think it's one of the new Novices,
Reverend Mother."



© H B

FESTIVALS

Lichfield Servers Festival

Another very successful servers' Festival was held in Lichfield Cathedral on Saturday, 14 September.

At 12 noon, robed servers and clergy processed into the Cathedral where they were given a warm welcome from the Precentor, Canon W J Turner.



The Celebrant at the ASB Rite 'A' Solemn Eucharist was Bishop Kenneth Oram, an Assistant Bishop in the Lichfield Diocese. He was assisted by Priest-Associates Fr Michael Brain, vicar of S Edmund, Dudley and Fr Eric Tomlinson, vicar of Ettingshall, Wolverhampton. The preacher was the Venerable Dennis Ede, Archdeacon of Stoke.

The festival continued in the afternoon with Solemn Guild Office and Procession. The Officiant was Fr Brain and the preacher was Bishop Oram. After processing round the Cathedral, the procession terminated outside on the 'Green' where the Bishops gave the final Blessing. It was gratifying to note that extra chairs had to be brought in for both Services.

The Festival is a combined Lichfield Diocese and Midlands Area Festival of the Guild but visitors now attend from all parts of the British Isles stretching from Barnstaple to Grimsby.

Among the visitors were Cllrs Beckett, Bennett, Cairns, Dixon and Knight. We regret that the Secretary-General was delayed on the rail and had to return home. The Organist for the day was Bro John Stokes of the Wolverhampton chapter and the festival was organised by Cllr Roy Cresswell who wishes you to note that next year's festival will be held on Saturday 12th September. For details—'phone 021 556 2257.



Lichfield Festival 1991

AUTUMN FESTIVAL, Portsmouth

by the man at the sharp end, Cllr Malcolm Perkins

This is a personal view of the Festival, closing, as it does, a 25 year stint as an elected Councillor of the Guild.

Much background preparation had gone into the presentation of the Festival but there are always imponderables which can't be catered for eg weather etc. After a wet night the weather steadily improved and, by the time of the afternoon Office, was bright. The Cathedral is still in the hands of the workmen and, even at 11.45 am, some were still working. *They need to finish the work in time to meet the November 30th, 1991 date for the dedication of the new building to complete the Cathedral.*

The two vergers and chapter volunteers spent a long time before the service laying out, washing down and setting out books for some 400 people. The Cathedral gradually filled and the noise of the workmen disappeared to be replaced by organ music.

At noon the procession entered the Cathedral and the Guild choir took its place in the gallery. The Precentor began the service from under the tower and then, after the Introit sung by the choir, the procession moved to the nave altar. The Provost was the celebrant and the Bishop of Portsmouth, flanked by the deacon and subdeacon, was in the sanctuary.

The Bishop's sermon, to be printed elsewhere, dealt with serving, its origins and reasons, then how it has become a visual aid akin to theatre for helping in the worship of God. He suggested other jobs for servers, with appropriate names. The one with which I sympathised was 'Lunifer', the minder of the celebrant's reading glasses, (having served an absent minded priest some years ago who, constantly, 30 seconds before service, mislaid his glasses, I carried his spare pair.)

There were more than 300 communicants. The service concluded with the Bishop's blessing; and the recessional, with the Bishop blessing the congregation as he passed.

The Guild Office in the afternoon was equally well attended, some 250 robed servers and priests processing from Cathedral House into the Cathedral. The Office was sung by the Guild Warden.

A procession around the Cathedral was organised by some of the councillors present and it filled all the gangways and aisles—at one time the head almost caught up with tail but by judicious packing it managed to keep moving. A most inspiring occasion. After the blessing by the warden the procession reformed to return to Cathedral House.

The teams of servers for the Mass and Office were volunteers from the chapter of S Joseph of Arimathea. The training was undertaken by Bro Arthur Oliver for the Mass and Bro Martin Sharp for the Office. Our thanks go to them for their dedication to duty.

Thanks are also due to the Precentor who helped the arrangements so well and the Cathedral staff who had to work under great difficulties, with constant dust storms from the work. They also discovered, ½ hour before the service was due to start, that the microphone input sockets had been changed so that the microphones could not be fitted—a jury service was rigged.

Finally, thanks are due to the manifold numbers of people (whose names I don't know) for the various jobs done to present such a wonderful spectacle to God and man in this wonderful setting of Portsmouth Cathedral.

Many thanks to all concerned.

ABOUT GOD—(11)—“And in JESUS CHRIST” —(b)— A Lesson from History

To understand that Christianity is a Gospel and not a bare philosophy of life, we said last time that it is necessary to look back at world history. When we do so we discover there is *one nation* or race in the world which is *unique*—the JEWS. What other race starting from such a small bit of territory has overpowered the world? What other race remains so unchanged in its characteristics down the ages or is so little affected by contact with its neighbours? What other race has won so few conquests yet had such a profound influence upon history? And whatever way you take them, the Jews are unlike all others in looking forward to a good time coming instead of moaning of the good time past. It is a fairly modern 18th century idea that the world is progressing, i.e. getting better and better all the time. The Jews knew man had lost his 'Paradise' yet they confidently stated "Behold the days come, says the Lord". They looked hopefully to the future instead of looking back regretfully to the past. A *'Bird's eye view' of their history* explains why.

It began with Abraham, to whom God promised not only the land of Canaan but 'that in his seed should all the nations of the earth be blessed'. This dream was handed on to his son Isaac and grandson Jacob, who emigrated to Egypt. Here, after a spell of prosperity and popularity, the Jews were enslaved. Moses, their great national hero, set them free and they settled in Canaan. Just before he died Moses made a curious remark. "God will one day raise a prophet like myself". From then, the Jews were always expecting a prophet to appear who would be a second Moses to deliver them from their enemies. After a time, the Jews decided to have a *King*. The first wasn't a success, but the second, *David*, became a national hero. He lived about 1000 B.C. and from his family the Jews thought a much greater king would arise who would rule the whole earth. In those days, when a king was crowned he was anointed with oil, so they called the great King to come the *Anointed One* (Messiah), which in Greek is CHRISTOS. Thus they looked forward not only to a prophet to deliver them but the 'Christ' who would rule the world. Through the various prophets, whose writings are in the Old Testament, God taught the Jews bit by bit that His laws cannot be broken without disaster following, and the Jews came to see that the Christ would have to deliver them from their sins as well as from their enemies. His reign would be a reign of peace and justice and not a time to crow over their enemies. There was even a stranger story told, and difficult to understand, that this Christ would suffer and have to make atonement for the sins of his people. He would come from heaven to judge the world and look like a Son of Man. It was all somewhat confusing, but around 4 B.C. a Baby was born in Bethlehem of a poor woman, descended from King David. Later this Child, who was called Jesus, claimed to be a prophet greater than Moses. His friends came to describe Him, "Thou art the Christ", a title He affirmed on His death bed. "The Son

of Abraham, the Son of David, calling Himself the Son of Man, claiming to be greater than the prophets and that He had come to found a kingdom, to be the Christ the Judge of the world—that was Jesus of Nazareth".

Because we believe in that claim we say "Jesus is the Christ".

GLASTONBURY PILGRIMAGE SERMON

Nigel, Bishop of Taunton 29.6.91

There are few services which have more beauty than Evensong, according to the Book of Common Prayer. So it is important to be reminded in this act of worship that God often chooses as the channels for his grace the unattractive. Take, for example, S Paul. We are told that he was unprepossessing in his appearance: small, bald, odd-looking and he had bandy legs!

Yet apart from Jesus himself, no other man has had such an impact on the whole history of the Christian church, as Paul, the apostle and theologian, whose conversion changed his life and whose theology has affected all Christian thought.

The story of his Damascus Road experience, and his teaching in the epistles, are important correctives for those who have got some wrong ideas about this Decade, and about Evangelism.

Let me tell you about an evangelism rally I attended recently. The preacher certainly had great style—but what he said reduced the mystery of faith to a set of trite and trivial slogans. He presented Christianity as a neatly packaged set of easy answers to every question. Follow Jesus, he said, and you'll have no more money problems. Follow Jesus and all your relationships will be happy. Follow Jesus and things will never go wrong for you any more. And I asked myself: what has this to do with the Lord who suffered and was crucified and who told us that if we are to follow him then we must first take up the cross. What I was hearing was a travesty of the Christian faith presented (as I fear it may sometimes be in this Decade) in an all-too-simplistic way.

No-one could accuse Paul of always giving simple answers: I have watched the glazed faces of enough congregations during the reading of the epistles to know that! He had a reputation for being long-winded. There's the story of Eutychus on the occasion when Paul began speaking in the early evening and went on till midnight! Acts 20 tells us "Eutychus was sitting in the window and, as Paul kept on talking, Eutychus got sleepier and sleepier until finally he went sound asleep and fell out of the window." He was all right—(but Paul had clearly not been given a time limit by the Glastonbury Pilgrimage Secretary!)

There is a very good reason why Paul's theology seems a bit complicated. His letters are superb examples of someone who is wrestling to understand what it means to be a Christian and what effect being a follower of Jesus should have on daily life and attitudes. Far from being head-in-the clouds stuff, Paul's theology is about real life issues and how to cope with them:



"Paul, Grandad's dead and he never heard about Jesus—will he be all right?"

"My wife isn't a follower of Jesus, Paul, what should I do?"

"Paul, we've been told we're believing the wrong things, can you put us right?"

"Come and sort out this mess Paul—all our church leaders are arguing about who is in charge".

Paul, what about this? Paul what about that? And, Praise God, Paul prayerfully responds by testing the facts of faith, as he has received them, alongside those real experiences of life. The result is the first reasoned theology of the Christian church.

What an impact it has had. Overwhelmed with a sense of guilt, Martin Luther one day read the Epistle to the Romans. Afterwards he wrote: "I felt myself to have been reborn and to have gone through open doors into paradise." His life was changed. That is what many of us are praying for in this Decade: that lives will be changed and people reborn.

One of the thrilling things about confirmations these days is the number of older people who have come to a faith for the first time. I asked someone the other evening: "What brought you to confirmation?" She told me how she had been made welcome when she arrived at her new home by some church people. One day she had gone along with them to church and she had been surprised. It wasn't empty like the press said all the churches were. There was a warmth and friendliness. One day, during the worship, she had the experience of seeing Jesus looking at her with eyes of such love, that she had given her life to Him. "It was," she said, "my Damascus Road experience".

And I was delighted for her. I found myself wanting to praise God that her life had been changed BUT I also wanted to have the courage to say: "No, that was not a Damascus Road experience."

The story of the Damascus Road and Paul's conversion is going to be used often in this Decade as a model—so let's make sure we do understand what did happen on the Damascus Road when Saul, notorious for his persecution of the Christians, heard a voice saying "Saul, Saul, why are you persecuting me.... I am Jesus whom you are persecuting."

This was no conversion from a secular way of life to following the way of God (which is how it is often presented). Saul was already a devout Jew. The point was that Saul came to realise that God was not to be found only in his pious devotions of personal faith. The blinding truth which came upon Saul was that God was there among the oppressed—the very ones he was persecuting. The face of the persecuted was the face of Jesus.

It still is. There are faces the world over: the starving in Africa, the devastated in Bangladesh—from whom the words come afresh—"I am Jesus whom you are persecuting". That is what Paul's conversion was really about—seeing Jesus in the oppressed and persecuted and realising his part in that. That is what a Damascus Road conversion is really about—seeing Jesus in the devastation of Bangladesh, the starving of Africa and realising our part, often of unrealised collusion, in the oppression, the persecution and the killing.

I am fearful that, in this Decade, too many of our projects and activities will be churchy ones and they will not lead us to a truly Pauline kind of conversion. Instead, they may do the opposite—they may lead us backwards to the point where Saul was before the Damascus Road; when he was in the business of strident trumpeting and getting his worship right and working on his own personal life of devotion to God.

What Paul discovered at his conversion, and what all his theology proclaims, is that evangelism, good news, is cross shaped. The cross with its vertical of personal salvation from God to man and man to God; and its horizontal reaching out in love to our brothers and sisters. Both are important. You cannot have one and not the other. Together they make the Cross.

That is why the Christian faith can never be presented as a trite and easy option.

That is why we need courage in this Decade—because, as Jesus found when he went to the synagogue at Nazareth,—the good news of the Gospel is often unpalatable and we must expect to be unpopular when we spell out its implications.

That is why we need the vision to see that, though like Paul, we may sometimes be shipwrecked in our attempts to pass on the good news, we must never give up; but carry on to life's end, until we can say with him "I have fought a good fight, I have finished the course, I have kept the faith."

May God give you the grace to have that vision, that courage, that faith.

Amen.

THE ANGLICAN SOCIETY

Founded 1924

Patron: The Bishop of Leicester
Traditionalist in doctrine and liturgy

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

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

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Secretary: D. Thomson Esq., 12 Tanners Lane,
Barkingside, Ilford, Essex.

GUILD OF SERVANTS OF THE SANCTUARY CYCLE OF PRAYER 1992

For daily use with Guild Collect.
Pray for the increase of Servers and Serving

JANUARY

1. The Circumcision. Every blessing for 1992
2. All Guild Members & Priest Associates
3. The Warden, Fr J David Moore
4. The Chaplain-General, Fr Albert F Treadwell
5. Christmass 2, Care of all children & the young
6. Epiphany, The Orthodox Churches & all adherents
7. Secretary-General, Bro Howard S Gadd
8. COF Chaplain, Fr Eric C Ford & Sec. Bro Stanley M Wilcox
9. Treasurer-General, Bro Louis A Lewis. Grand & Hon Cllrs
10. The Server: Editor, Writers & Distributor
11. The Guild at Southwark. All who attend
12. Epiphany 1. We offer ourselves & our gifts
13. Diocese of London, Bp David Hope
14. London Group 1 (North), Cllr Terry Delaney
15. No. 23. The Blessed Sacrament, Enfield
16. No. 83. S Hugh of Lincoln, Hackney
17. No. 142. Our Lady & S Pancras, Camden
18. No. 147. Our Lady of Victory, Cricklewood
19. Epiphany 2. For this week of prayer for unity
20. London Group 2 (West). Cllr John Cairns
21. No. 77. The Holy Rood, Southall
22. No. 112. Our Lady of Willesden & S Mellitus, NW6
23. No. 148. Our Lady of Walsingham & S Alban, Wembley
24. No. 173. S Stephen, Earls Court & District
25. Conversion of S Paul. Convert us, shew us the way
26. Epiphany 3. Education, for all places of learning
27. London Group 3. HM Forces & lone members, Secretary-General
28. No. 221. SS Boniface & Willibrord, Armed Forces
29. London Group 4 (City & East). Cllr Howard S Gadd
30. Charles KM. London Area & Asst Bishops
31. No. 56. S George the Martyr, Woodford, Epping



FEBRUARY

1. No 67. The Holy Fellowship, Ilford, Barking
2. Candlemass. May we be lights to all around us
3. No 92. S John of Jerusalem, Southwark
4. No. 98. King Charles the Martyr, Leyton, Walthamstow
5. London Groups 5/6 (South & East). Cllr Maurice W Dunman
6. HM the Queen & the Royal Family
7. No. 3. S Alban, South West London
8. No. 6. The Incarnate Word, East Surrey
9. Epiphany 5. Deanery & Diocesan Synods
10. No. 48. The Epiphany, Croydon
11. No. 75. The Holy Redeemer, Eltham, Falconwood
12. Diocese of Southwark. Bp Robert Williamson
13. Provincial Group 1 (West Kent), Cllr Robert Primmer

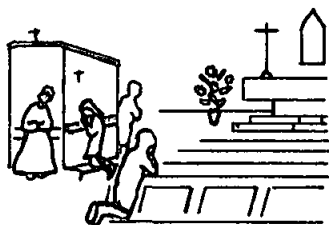


February contd.

14. No. 6. All Saints, Otford
15. No. 14. S Augustine of Canterbury, Sittingbourne
16. Septuagesima. 9bE. For our catholic heritage
17. No. 39. S Cyprian, Rochester, Strood
18. No. 96. S Justus, Orpington
19. No. 105. S Martin of Tours, Maidstone
20. No. 174. S Stephen, Tunbridge Wells
21. No. 233. S Sexburgha, Gillingham
22. Thinking Day. All youth organizations
23. Sexagesima. 8bE. Help us in all our failings
24. Diocese of Rochester. Bp Michael Turnbull
25. Provincial Group 2 (East Kent). Cllr Fred Palmer
26. No. 7. All Souls, Canterbury
27. No. 116. S Michael the Archangel, Ashford
28. No. 121. S Mildred in Thanet, Margate
29. Diocese of Canterbury, Abp George Carey

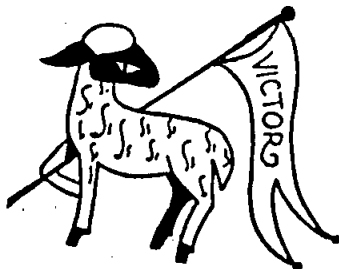
MARCH

1. S David. Quinquagesima. 7bE
2. Provincial Group 3 (Sussex). Cllr Raymond Packham
3. No. 76. The Holy Resurrection, Brighton
4. Ash Wednesday, Repentance for all our sins & faults
5. No. 163. S Philip & S Richard, Worthing
6. No. 183. S Wilfred, Eastbourne
7. Diocese of Chichester. Bp Eric Kemp
8. Lent 1. May we have the right approach
9. Provincial Group 4 (Hampshire/E Wilts/W Sussex). Cllr Malcolm Perkins
10. No. 92. S Joseph of Arimathea, Portsmouth area
11. No. 94. S Joseph foster-father, I.O.W.
12. No. 144. Our Lady & S Richard, Bognor area
13. No. 175. S Swithun, Winchester
14. No. 176. Sarum S Edmund, Salisbury
15. Lent 2. For help in our prayer life
16. Diocese of Portsmouth. Bp Timothy Bavin
17. Diocese of Winchester. Bp Colin James
18. Provincial Group 5 (Devonshire). Cllr Michael Bennett
19. S Joseph. Our fathers
20. No. 24. S Brannock, Barnstable, Ilfracombe
21. No. 73. The Holy Nativity, Teignmouth, Newton Abbot
22. Lent 3. For guidance in our spiritual life
23. No. 88. S John the Baptist, Dartmouth, Torbay
24. No. 136. Our Lady & S George, Plymouth
25. The Annunciation of the Lord. Pray for us O Holy Mother of God
26. Diocese of Exeter. Bp Hewlett Thompson
27. Provincial Group 6 (Channel Islands). Cllr Albert Croucher
28. No. 65. The Holy Apostles, Guernsey
29. Lent 4. Mothering Sunday. Our mothers & homes
30. Provincial Group 7 (Dorset, Somerset). Cllr Henry Frier
31. No. 7. Abbey, Shaftsbury



APRIL

1. No. 34. S Clement, Lymington & Lyndhurst
2. No. 77. BVM & S Aldhelm, Sherborne
3. No. 78. The Holy Cross, Bridport, Chard, Crewhorn
4. No. 126. S Osmund & S Swithun, Bournemouth area
5. Lent 5. Passion Sunday. Help us share with You
6. No. 127. Our Lady & S Edward, Isle of Purbeck
7. No. 220. S Stephen Harding, Blandford
8. No. 232. S Aldhelm, Portland, Weymouth
9. Diocese of Salisbury. Bp John Baker
10. New Zealand District Council
11. All officers & members in NZ
12. Palm Sunday, Praise to the Holiest, Hosanna
13. Monday in Holy Week. For regular devotion
14. Tuesday in Holy Week. For regular worship
15. Wednesday in Holy Week. For a good confession
16. Maundy Thursday. This Most Holy Sacrament
17. Good Friday. This Most Holy Day
18. Holy Saturday. We await the Risen Christ
19. Easter Day. His Most Glorious Resurrection
20. Easter Monday. Easter Peace & Joy
21. Easter Tuesday. All Area, Suff. & Asst. Bps
22. Easter Wednesday. All Archdeacons & Rural Deans
23. Easter Thursday. Our parish priests & parishes
24. Easter Friday. All Asst. Priests, Curates & Deacons
25. Easter Saturday. Easter Festival & AGM
26. Low Sunday. May the Blessings of Easter remain
27. S Mark. For the Holy Gospels
28. Provincial Group 8 (Surrey). Cllr Charles Dixon
29. S Catherine of Siena. All mystics
30. No. 32. Christ the King, Redhill area



MAY

1. SS Phillip & James. All Area Festivals
2. Diocese of Guildford. Bp Michael Adie
3. Easter 2. This decade of Evangelization
4. Provincial Group 9 (Berk, Bucks, Oxon). Cllr Leonard Canterbury
5. No. 23 S Birinus, Oxford.
6. No. 53. S Frideswide, Slough
7. No. 82. S Hugh & All Saints, West Wycombe
8. No. 99. S Laurence the Deacon, Reading
9. No. 129. S Osyth, Princes Risborough
10. Easter 3. Give thanks for our life & health
11. No. 145. Our Lady & S Swithun, Farnham
12. No. 165. S Richard, Alton
13. Diocese of Oxford. Bp Richard Harries
14. S Matthias. Fellowship with You
15. Provincial Group 10 (Beds/Herts). Cllr Trefor James
16. No. 68. The Holy Grail, Watford
17. Easter 4. Help us to listen & learn from You
18. No. 205. Our Lady & S Hugh, Dunstable, Luton
19. No. 211. S Alban & S Michael, Letchworth



May contd.

20. No. 236. The Blessed Trinity, Ware
21. Diocese of S Albans. Bp John Taylor
22. Scottish Guild of Servers
23. Scottish General Council
24. Easter 5. Rogation. Blessings on all crops & land workers
25. S Bede the Venerable. Rogation. Walsingham & all the places of pilgrimage
26. Rogation. Fisheries & all seafarers
27. Rogation. Industry, Commerce & Distributors
28. The Ascension of the Lord
29. Scottish chapters & all officers
30. The Church in Scotland
31. Sunday after Ascension. His Glorification

JUNE

1. The Scottish Primus. Bishops & Clergy
2. Provincial Group 11 (Avon, Glos, N Soms, W Wilts). Cllr Raymund Waker
3. No. 27. S Brendan, Bristol
4. No. 69. The Holy & Indivisible Trinity, Gloucester Diocese
5. No. 95. S Julian, Frome, Midsomer Norton
6. No. 224. S Peter & S Paul, Bath
7. Whitsun/Pentecost. Gift of the Holy Spirit
8. Whitmonday, ACS. Pray for more priests
9. No. 239. S Aldhelm & S Lawrence, Bradford-on-Avon, Trowbridge
10. No. 243. The Resurrection, Weston-super-Mare
11. S Barnabas. May we have the gift of Grace
12. Diocese of Bath & Wells. Bp Jim Thompson
13. Diocese of Bristol. Bp Barry Rogerson
14. The Most Holy Trinity. The Glorious Three in One
15. Diocese of Gloucester
16. Provincial Group 12 (Wales). Cllr Robert Bradley
17. No. 19. S Barnabas, Cardiff
18. Corpus et Sanguis Christi. The Holy Sacrament
19. No. 123. S Mary, S Bridget & S Asaph, N Wales
20. No. 180. Our Lady & S Tydfil, Merthyr Tydfil
21. T1, P2. For all the needy of the world
22. No. 226. S Cenydd, Swansea City
23. No. 238. S David & S Gwynnlyw Gwent, Monmouth
24. Birthday of S John Baptist, For our own Baptism
25. No. 242. S Mary of Margam, Port Talbot
26. The Sacred Heart of Jesus
27. No. 245. S Gwynno & S Tyfodwg, Rhondda Valley
28. T2, P3. For men's groups & Societies
29. SS Peter & Paul. Pope John Paul II & RC Church
30. Diocese of Bangor. Bp John Mears



JULY

1. Diocese of Llandaff. Bp Roy Davies
2. Diocese of Monmouth. Bp Royston Wright
3. S Thomas. May we never doubt
4. Diocese of S Asaph. Abp Alwyn Jones
5. T3, P4. Ordinands & Ordinations
6. Diocese of S Davids. Bp John Rees
7. Diocese of Swansea & Brecon. Bp Dewi Bridges
8. Provincial Group 13 (Essex). Cllr Don Perry
9. No. 4. The Ascension, South Essex
10. No. 8. S Andrew, West Sussex
11. No. 28. S Cedd, East Essex
12. T4, P5. Sea Sunday. All seamen & seafarers
13. No. 36. Corpus Christi, SE Essex
14. No. 78. The Holy Sacrifice, North Essex
15. No. 154. S Peter the Apostle, Mid Essex
16. Diocese of Chelmsford. Bp John Waine
17. Provincial Group 14 (East Anglia). Cllr Geoff Scurrall
18. No. 22. S Felix & S Fursey, Bury St Edmunds
19. T5, P6. For all PCCs & their members
20. No. 45. S Edmund KM, Ipswich
21. No. 49. S Etheldreda, Cambridge
22. S Mary Magdalene. All penitents
23. No. 131. Our Lady & S Edmund KM, Downham Market
24. No. 158. S Peter & S Paul, Peterborough
25. S James Ap. Help us to follow our Blessed Lord
26. T6, P7. S Anne, Mother of the BVM
27. No. 184. S William of Norwich, Norwich
28. No. 230. S Laurence, NW Norfolk
29. No. 234. All Saints, Great Yarmouth
30. Diocese of Ely. Bp Stephen Sykes
31. Diocese of Norwich. Bp John Nott

AUGUST

1. Lammas. For a good harvest
2. T7, P8. For the hungry & underprivileged
3. Diocese of Peterbrough. Bp William Westwood
4. Diocese of S Edmundsbury & Ipswich. Bp John Dennis
5. Provincial Group 15 (Leics, Northants, Warks). Cllr Jim Harris
6. Transfiguration. May we be transformed
7. No. 29. S Chad, Coventry
8. No. 43. S Dubritius, Leamington Spa
9. T8, P9. Homes for the care of children
10. No. 91. S John the Divine, Leicester
11. No. 102. S Luke, Kettering, Wellingborough
12. No. 138. Our Lady & S Peter, Higham Ferrers
13. No. 146. Our Lady & S Thomas of Canterbury, Northampton

August contd.

14. Diocese of Coventry. Bp Simon Barrington-Ward
15. Assumption of the BVM. Reverence to Mary
16. T9, P10. For drivers & all road users
17. Diocese of Leicester. Bp Tom Butler
18. Provincial Group 16 (Derby, Notts, Staffs). Cllr Roland Hudson
19. No. 58. The Good Shepherd, Derby
20. No. 70. Holy Faith, Matlock
21. No. 87. S Jerome, Mansfield
22. No. 118. S Michael & S Andrew, Staffs, SE Cheshire
23. T10, P11. For the real benefit of holidays
24. S Bartholomew, The Church Union
25. No. 134. Our Lady & S Eadburgh, Southwell
26. No. 187. S Wystan, Burton on Trent
27. Diocese of Derby. Bp Peter Dawes
28. Diocese of Southwell. Bp Patrick Harris
29. Beheading of S John Baptist. Prison Chaplains & Officers
30. T11, P12. The new school year
31. Provincial Groups 17/23 (West Midlands). Cllr Roy Creswell

SEPTEMBER

1. No. 109. S Mary Magdalene, Wednesbury
2. No. 119. S Michael & All Angels, Stourbridge
3. No. 127. S Oswald, Shrewsbury
4. No. 140. S Christopher, Cannock
5. No. 159. S Peter ad Vincula, Wolverhampton
6. T12, P13. Ephatha. For the deaf & hard of hearing
7. No. 162. The Purification of the BVM, Telford
8. Birthday of the BVM. For help in our devotional life
9. No. 84. The Holy Grail. Birmingham
10. No. 186. S Wulfstan, Redditch
11. Diocese of Birmingham. Bp Mark Santer
12. Diocese of Hereford. Bp John Oliver
13. T13, P14. The serving community
14. Holy Cross. The Symbol of our Faith
15. Diocese of Lichfield. Bp Keith Sutton
16. Diocese of Worcester. Bp Philip Goodrich
17. Provincial Group 18 (Lincs, Humberside)
18. No. 54. Friends of S Francis, Rotherham
19. No. 139. Our Lady of Lincoln, Lincoln
20. T14, P15. For our hopes & inspirations
21. S Matthew. The Coptic Churches
22. No. 164. The Resurrection, Hull, N Humberside
23. No. 216. S George, Boston
24. No. 225. S Hugh & B Edward King, S Humberside
25. Diocese of Lincoln. Bp Robert Hardy
26. Provincial Group 19 (W Yorkshire). Cllr Geoffrey Crowther
27. T15, P16. Thanksgiving for the harvest
28. No. 123. S Ninian, Leeds, Bradford
29. S Michael & All Angels
30. S Jerome PrDr. Translators of the Bible



OCTOBER

1. No. 153. S Paulinus, Mirfield
2. Our Holy Guardian Angels
3. No. . . . S Peter & S Wilfred, N Yorks
4. T16, P17. Anniversary of the Dedication of our church
5. Diocese of Bradford.
6. Diocese of Ripon. Bp David Young
7. Diocese of Sheffield. Bp David Lunn
8. Diocese of Wakefield. Bp Nigel McCulloch
9. Provincial Group 20 (Northumberland, Durham, Cleveland). Cllr Brewis Wellock
10. Autumn Festival, Blackburn Cathedral
11. T17, P18. He offers us new life
12. No. 20. S Benet Biscop, Newcastle on Tyne
13. No. 57. S Godric of Finchale, Durham
14. No. 128. S Oswin, Northumberland
15. No. 228. S Francis of Assisi, N Cleveland
16. Diocese of Durham. Bp David Jenkins
17. Diocese of Newcastle. Bp Alec Graham
18. P18, T17. S Luke. Our own GP. All Doctors & Surgeons
19. Diocese of York. Abp John Habgood
20. Provincial Group 21 (Ches, Cumbria, Lancs). Cllr Andrew Mays
21. No. 18. S Barnabas, Lancs, Furness
22. No. 21. S Francis & S Chad, Mid & S Cheshire
23. No. 41. Our Lady & S Denys, Manchester & District
24. The General Council
25. 9bC, T19. Missions to Seafarers & RNLI
26. No. 137. Our Lady & S John, The Wirral
27. No. 152. Our Lady & S Nicholas, Liverpool & District
28. SS Simon & Jude. App. For help with our intercessions
29. No. 182. S Werburgh, Stockport & District
30. Diocese of Blackburn. Bp Alan Chesters
31. Diocese of Carlisle. Bp Ian Harland

NOVEMBER

1. All Saints. That we may follow them
2. All Souls. May they know His Glory
3. Diocese of Chester. Bp Michael Baughen
4. Diocese of Liverpool. Bp David Shepherd
5. Diocese of Manchester. Bp Stanley Booth-Clibborn
6. Provincial Group 22 (Cornwall). Cllr Geoffrey Wippell
7. No. 114. S Michael, Mounts Bay, Penzance
8. 7bC, T21. Remembrance of all victims of war
9. No. 170. The Sacred Host, Falmouth, Penryn
10. No. 240. S Mark, Camborne, Redruth
11. Remember all in the armed forces
12. No. 247. S Uni, S IA & S Anta, St Ives
13. No. 248. S Michael & S Petroc, Newquay, N&E Cornwall
14. No. 250. Holy Cross, Liskeard
15. 6bC, T21. For prisoners & their dependants
16. Diocese of Truro. Bp Michael Ball
17. Provincial Group 25 (N Yorks, S Cleveland). Cllr David Lester
18. No. . . . S Wilfrid, S Cleveland
19. No. 307. S Hilda of Whitby, Scarborough, Whitby



November contd.

20. No. G1. S Bernard of Clairvaux, Gibraltar
21. Presentation of BVM
22. 5bC, SbnA. Christ the King
23. Diocese of Europe. Bp John Satterthwaite
24. That all chapters in abeyance may have new life
25. For new chapters & their founders
26. South African District Council
27. No. . S Francis of Assisi, Cape Town SA
28. No. 288. All Saints, Bloemfontein SA
29. Advent. The Church's New Year
30. S Andrew Ap. All Missionaries & Missions

DECEMBER

1. All officers & members in South Africa
2. Ghana District Council
3. No. 224. All Saints, Takoradi, Ghana
4. All Officers & members in Ghana
5. All Christian work in Africa
6. Advent 2. All members of the C of E
7. S Ambrose. May we benefit from his teaching
8. The Immaculate Conception of the BVM
9. Australian District Council
10. No. 252. All Saints, Victoria, NSW
11. GSS Officers & members in Australia
12. Diocese of Sodor & Man. Bp Noel Jones
13. Advent 3. Bible Sunday. The Holy Scriptures
14. S John of the Cross. For all Religious
15. American Guild of S Vincent
16. All members of the American Guild
17. ECUSA, Primate. Bps. clergy & people
18. The Anglican Church of Canada
19. For the aids to daily bible reading
20. Advent 4. The coming Christ child
21. For all prisoners of conscience & all hostages
22. The Church of Ireland. Primate, Bps & clergy
23. Are we really ready for Him?
24. Christmass Eve. This most Holy Night
25. Christmass. This most Holy and Blessed Festival
26. S Stephen. For all martyrs
27. Christmass 1. The Holy family. Blessing for friends & relations
28. Holy Innocents. For all God's children
29. S Thomas of Canterbury. For Evangelists & the Church Army
30. For His Church throughout the world
31. Thanks for all the Blessings of 1992



P = Pentecost, T = Trinity, SbA = Sunday before Advent, bC = before Christmass, bE = before Easter

Corrections, omissions and suggestions to S Don Perry, Cllr PG13,
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AUTUMN FESTIVAL SERMON

Timothy, OGS Bishop of Portsmouth 12.10.91

Wisdom 9 13–17, I Cor. 12 4–13, John 14 23–26



'In each of us the Spirit is manifested in one particular way, for some useful purpose'.

On the basis of what follows that verse it would be possible to suggest that the art of serving in church is not one that is particularly inspired by the Holy Spirit. For it does not find its place with gifts like wisdom, knowledge, faith, miracle-working, prophecy, discernment, speaking in, and interpretation of, tongues.

Nor, in another list given by S Paul, in connection with the gifts of the ascended Christ, do servers get a mention. Apostles and prophets and evangelists, yes; pastors and teachers, yes—but nothing about crucifers and acolytes, torch bearers, thurifers and boat-boys (or boat-persons as perhaps they should be called today), presumably because these had not yet appeared in Christian worship. It had no need of them, anyway, because the Breaking of Bread, which was the distinctive service of the early Church, took place generally in people's homes.

But how necessary you have all become since then! Well, necessary in some respects.

For candles are no longer carried in order to show the way through a dark church or light the Gospel book for the deacons, any more than the candles of our altars are required for the celebrant to see what he is doing. Perhaps because of the invention of electricity the bishop is no longer dignified with a *bougiere* and a server to carry it beside him, to enable his rheumy old eyes to read his books. In those very few churches where the bishop's candle makes the seventh, or sometimes the third, light on the altar it has symbolic significance, not practical usefulness—unless there be a power cut.

But if candles have lost their original reason, so too has the thurible. In the Jerusalem Temple, incense would have been most necessary to mask what must have smelt like an unhygienic butcher's shop in hot weather. In medieval Europe there would have been the stench of the great unwashed at Mass. But today? with the potions, balms, unguents, sprays, perfumes and deodorants of the congregation, many a church is redolent of the *parfumerie* which greets the nostrils on entering most great department stores. So incense, too has taken on a largely symbolic role.

And what about the processional cross? We who are making our way from the vestry to the sanctuary hardly need to be shown the route between the two places. Nor are our churches generally large enough for any procession of choir, servers and sacred ministers to give the impression of an army on the march, following its standard.

So that, too, becomes a symbol, or even an ornament. Its practical use is confined—where the cross is large and heavy enough—to developing the biceps of the one who carries it. And maybe also the agility needed to negotiate low doorways and light-fittings which lurk as if in ambush, to catch the unwary, and to provide giggling humour for the children in the choir.

More obviously useful is the server who bears the Missal or the Lectionary, presumably as a biblifer. Or there is the phonifer, who moves or holds the wretched microphone which is deemed to be necessary everywhere in these days. What you call someone who carries the vicar's glasses I don't know—perhaps a lunifer. Again, such a person may have a necessary role to perform, as would a server assigned to assist the elderly up and down the chancel steps.

But not many clergy are so helpless that they can't receive the alms dish at the sanctuary steps for themselves; or close the gate at the rails which is such an obsession in the Church of England; or manoeuvre the wafers, water and wine from the credence table into the sacred vessels on the holy table; or even to find their own places in the altar book.

The MC and other servers are very nice to have around, if only to be available for the relaying of incomprehensible messages to the organist or to fetch another purificator, from the second little drawer on the left in the sacristy.

But necessary, strictly? No. No, that is, if you mean necessary in the sense of being practical use.

But in another way you are all *most* necessary for the fulness of the Church's offering in worship. You provide a visual spectacle—something which should be a delight to the eyes and a real enhancement of our services.

Our ears are already well catered for, with the torrent of words which fills most of our churches, and with the music which enhances, or detracts from, or contrasts with, speech. But our visual senses are not always so well served. True, the sanctuary and its furnishings, the tabernacle or aumbry, the crucifix or cross, stained glass windows and other embellishments of the building, offer focal points for our eyes. But they are static and one's sense of sight quickly tires of looking at the same view, unless there are changes in it and movement.

It is servers who, together with the celebrant and other ministers, provide those changes and, by movement, bring to life what otherwise might look a little like one of those re-creations of a typical period room which one finds in modern museums. They are fascinating, but lifeless, in spite of the lifelike models of their supposed inhabitants.

But of all the Church's activities the Eucharist is not a tableau or period piece. It is drama and the church becomes a theatre, in which you are a kind of *corps de ballet* with some of you playing secondary leads. The title role is, of course, reserved for the celebrant, although he is sometimes up-staged by others, including the occasional server who aspires to the part of the *prima donna*.

But, bless you, most are content to be in the chorus and to contribute to the combined effect of a well-rehearsed and well turned-out team.

Servers' rehearsals can be a terrible bore, as you will know better than I. But they are not a waste of time, and effective choreography depends absolutely upon them. For if you do not move about properly—at the right pace, not cutting corners and knowing what to do with your hands—you spoil the visual effect for which you are employed in the service. Equally important is both the condition of your cassocks and cottas or albs, or whatever uniform is provided by your church, and the way you wear your costume. And there is the little matter of shoes, as well. If it really is

unreasonable or unrealistic to demand black footwear, then at least there ought to be some kind of standardisation and maybe the sanctuary slipper will come into its own again one day. Anything rather than the licquorice allsort mixture of trainers, which actually draw attention to your footwork as you move about.

Most important of all is how you look when you are not actually doing or holding anything. The congregation very quickly notices a server who slouches or crosses the legs or gazes at the congregation or who is patently bored with what is going on. For the most helpful and uplifting example is that of the server who is evidently fully involved in heart and mind and whose manner and bearing indicate a real devotion to our Lord in Word and Sacrament. It is those off-duty and off-guard moments which can be the giveaway.

If they are not to be that, then two things are necessary.

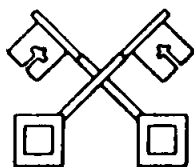
First, remembering that servers for all that they are up-front—are still part of the congregation. Together with the clergy and the choir they constitute the worshipping assembly. Though they have a special and distinctive role to play, they are not better or more important than anyone else.

Secondly, as well as the preparation of rehearsal for a service there has to be the preparation of prayer and a solid foundation of personal devotion.

It is here above all that the Holy Spirit has this part in the server's life. It is here, in the individual's worship, witness and work, that the Spirit is manifested—for some useful purpose.

Thank God that you in the Guild know this, and so expect your members to have a simple Rule of Life. In the hidden keeping of that Rule lies the way to holiness, and to the distinctive and important contribution of servers to the worship and life of the Church.

I thank God for your faithfulness and I pray for His renewal and His Blessing for you.
Amen.



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NEWS FROM THE CHAPTERS

S CHAD, Coventry

The July Meeting was held at one of the oldest and tiny churches in the area, S John the Baptist, Baginton, very close to Coventry Airport, but fortunately all was quiet for our Eucharist over which the chaplain Fr Graeme Hands presided. We were welcomed by Churchwardens Jeff Hughes and Peggy Brown.

During August we went to S James, Bulkinton, for the Guild Office, the chaplain officiated and the preacher was one of our lay reader members, Bro David Hayes. The service concluded with a procession.

The Annual Supper was at the Diocesan Retreat House, Offchurch, Leamington Spa. The chaplain officiated for the Office in the Chapel and, following the meal, gave a short talk.

The chapter was represented at the Lichfield Servers Festival held in September.

A circular asking for comment and suggestions for future operations, has been sent to all members along with details of their membership to ensure records are correct.

S FRANCIS of ASSISI, N Cleveland

The chapter of S Francis of Assisi, now in its seventh year since it was re-formed in 1983, has had again an excellent year in 1990/91 with an increased membership. The chapter holds its usual regular monthly meetings in the parish churches of the Guisborough and Middlesbrough Deanery and all the meetings are well attended by the members.

The annual Spring Festival which is held at All Saints parish church in Middlesbrough is always a great success and last year we were pleased to have with us the Bishop of Whitby, the Rt Revd Gordon Bates, as Celebrant.

This year's festival, which was a joint effort by the 4 chapters: the Godrich of Finchale chapter of Durham, S Wilfrid chapter of Cleveland North, S Hilda chapter of Whitby and our own S Francis of Assisi chapter, was organised by Bill Simpson and his team. The service was again a very happy and successful event with a record attendance by the members, their families and friends of the various chapters.

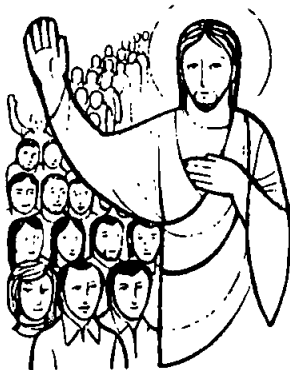
We are still supporting the Candidates for Ordination Fund out of our collections taken at each Service.

Jack Main our Organist died recently and will be sadly missed by us all, also Mrs Batchelor the wife of one of our oldest members, Bro Wilfred, and we extend to their families our heartfelt sympathies.

The chapter continues in good spirit and all looks well for the future.

S HUGH & BLESSED EDWARD KING, Great Grimsby

Our July meeting took place at S Peter & S Paul, Caistor. The Guild Office was sung and the Officiant was Fr Ernest Brown. We were joined by Fr Ian King, vicar of Kirton in Lindsey, who said the intercessions and gave the blessing. At this meeting



Brothers Peter Ellis, James Hopkins and John Norton were admitted to full membership and Luke Morris as a probationer. In August we visited S Hugh, Grimsby. Our Chaplain Fr Malcolm King officiated and the address was given by Brother Allan Pearson, a Lay Reader. In September we visited All Saints, Waltham. Fr Brown officiated and the rector, Fr Arthur Nunnerly gave the Address. Fourteen of our members visited the Lichfield Festival. We were saddened to learn of the sudden death of Councillor Norman Howard Beckett, a member of our chapter. Solemn Guild Office was sung in his honour in S Augustine, Grimsby, on 1st October 1991. We already have a full programme planned for 1992.

S JOHN BAPTIST, Torbay

A father, trying to explain "the facts of life" to his small son, told the boy that he was born as a result of the father planting a seed in mother's body.

The boy's reaction was to ask: "Am I like the picture on the seed packet?"

This anecdote was related by the Team Rector of the Brixham Team Ministry (Canon Ian Campbell) preaching at S Thomas the Martyr church, Kingswear, at our September meeting. The service was a Sung Mass in honour of the Blessed Virgin Mary, whose festival fell on the previous Sunday.

Father Campbell went on to say that the anecdote was a reminder that we had mental pictures of the Blessed Virgin Mary and of Christ which could help us in our spiritual lives. He cited the Virgin Mary as an example of humility. She was also a reminder that suffering was a part of the Christian life, but that to-day we thought of suffering and death as things remote and distant from us.

This was not always so. He recalled that an examination of the parish registers of 150 years ago revealed that, in those days, 80% of the funerals were of people under the age of twenty, many of them being children; to-day 80% were of people over 75.

Christians undergoing suffering should, he said, try to link their suffering with those of Christ, and thus share in His sufferings.

Our October meeting was held at All Saints, Torre, Torquay where the Guild Office was sung by the vicar, Fr Roger McDowell who also preached on a piece of ceremonial described by a Victorian clergyman.

The ceremonial to which the preacher referred was the royal procession in Lewis Carroll's "Alice in Wonderland". Carroll described the royal children as acting "merrily" in the procession, and one contemporary writer criticised him very severely for this.

Carroll in his "Alice" books, he went on, certainly emphasised the joy of life. This should be evident when servers were performing their duties; it should not be mere satisfaction that they were carrying out their ceremonial correctly, but joy that they were witnessing to their faith.

Our faith should be something that we enjoy. "I enjoy driving American cars, and surfing", he said, "and we should also enjoy our faith".

He recalled dipping into a book on liturgy published about 1921. It contained detailed directions on the duties of priests and servers when taking part in church services, but all that the congregation were expected to do was to keep silent and

pray. Yet they, too, he felt, should be expressing their enjoyment of their faith.

At a social gathering after the service, the chapter Secretary (Bro Eric Goatham) reported upon his attendance at the Guild's national Autumn festival held on the previous Saturday in Portsmouth Cathedral.

S MARK, W Cornwall

The chapter held an Ecumenical service at S John's Roman Catholic church in Camborne, with Guild Office, when parish priests and servers from many parts of the Diocese joined an outdoor Procession to the church. The Roman Catholic Priest celebrated Holy Benediction. Many friends from other Denominations joined a large congregation, tea was provided afterwards in the Church Hall.

In September the chapter went to S Andrew, Redruth for Guild Office and sermon by Canon M Simcock, rector. At tea a presentation was made of a gift token to Fr F Sutcliffe, the chapter chaplain, who is leaving the Diocese. The chairman Bro R G Hocking thanked him for his many years as assistant chaplain and chaplain.

In early October the Guild Office and Holy Benediction was celebrated at St Piran, Perranzabuloe by Fr A J Wright. Refreshments followed, supplied by ladies of the church. G S S Servers also went to S Mary's Cathedral to celebrate a Eucharist in honour of S Michael and all Angels.

SS OSMUND & SWITHUN, Bournemouth & Poole

Our Autumn Festival was held at S Francis, Charminster Rd. The preacher was Fr Barry Fry, vicar of S Barnabas, Southampton. He preached about S Osmund, a man of strong discipline and the first Bishop of Salisbury. He said that the English Church owed much to him since he, allegedly, introduced the 'Sarum' liturgy which is still in use. He was buried at Old Sarum, in the Norman Cathedral which was completed during his episcopate. His remains were later removed to the new Cathedral in Salisbury.

S OSWALD, Shropshire

The chapter attended a number of Festivals during this year and were delighted to process with their new banner. The banner is the first one the chapter has had since it was formed in 1919 and was made by the Poor Clare Nuns in Clwyd.

The first Festival of the year was at Blackburn Cathedral when S Oswald chapter joined S Barnabas chapter at their Festival for Candlemass Day for Guild Office and Solemn High Mass.

In June the chapter paid a visit to Stoneyhurst College in Lancashire, for a tour of the College prior to a visit to Whalley Abbey for celebration of the Patronal Festival for the Feast of S Barnabas, with S Barnabas chapter.

Our close links with S Barnabas chapter arise from our chapter Secretary, who became an altar server in 1933 at S Peter Accrington, where his late father, the Reverend Ernest Ambrose Smith, was a head server and became a member of S Barnabas chapter in 1921.

Later Fr Smith became Secretary and Group Councillor and after ordination, chaplain of the chapter, covering a period of 60 years with S Barnabas chapter

Our most recent visit was to the Cathedral at Lichfield in September for the Annual Festival for servers.

OUR LADY & S SWITHUN, Surrey etc.

It is a very long time since news from the heart of the diocese of Guildford has reached the pages of *The Server*.

The life and morale of our chapter is very good after an excellent year. Our present membership stands at some 40 members, including one probationer, two young servers admitted to full membership at our October meeting, and three Priest Associates. We have met monthly over the past year (excluding the holiday month of August) usually to celebrate Mass but also for the Guild Office and Benediction.

Highlights this year have been visits to the chapel of the Royal Army Chaplains Headquarters at Bagshot Park and Gordon School, West End, Surrey. Our grateful thanks go to Fr Stephen Guise, Superior of the CBS, Ward of the Transfiguration, Haywards Heath, who preached and concelebrated at our Patronal Festival.

The chapter was represented at Glastonbury and at the Easter Festival and AGM in Paddington.

OL of WALSINGHAM & S ALBAN, W London

Our chaplain, Fr Clive Pearce, celebrated the Silver Jubilee of his Ordination to the Priesthood on September 29th in the church of S Anselm, Hatch End. Outside the late afternoon was dull and wet but the beautiful gold and white flower arrangements gave the impression of shafts of sunlight surrounding the nave altar and matching exactly the chasuble worn by Fr Clive. The service was a concelebrated eucharist, attended by many priests, family and friends, including 16 brethren from the chapter. *Among the cards and gifts was a beautiful kneeler designed and worked by a lady who, rather less than jokingly, calls herself the "supporters club".* The main motif was the Guild badge, flanked by Fr Clive's initials, and edged with the name of the chapter. The chapter presented Fr Clive with a book token.

THE INCARNATE WORD, W Surrey

Our June meeting was held at S Matthew, West Wimbledon and Fr Chuck Blankenship officiated for the last time as our chaplain. At that service we admitted Michael Adamo as a probationer.

Our July meeting was held at S Michael and George, Fulwell, at which the Guild Office was sung and Fr Michael Mannall officiated. We are grateful to Canon David Palmer for letting us visit his church. After the service we held an extraordinary general meeting to make a decision about a new chapter chaplain. There were two nominations: Fr Christopher Davies and Fr Michael Mannall. After a discussion we decided to have a joint chaplain and duly elected both Fr Christopher and Fr Michael.

For our August meeting we went to the Church of S Andrew—a small church set near the top of Box Hill—at which Fr Roy Dodd officiated at Holy Communion and gave a lovely address.

Our September meeting was held at S Christopher, Hinchley Wood at which Fr Robinson officiated at a rite 'A' mass.

LETTERS TO THE EDITOR

4 Quinton Road
Grimsby DN32 0BD

Dear Editor,

An Apostolic Quartet

At the July meeting of the chapter of S Hugh & Blessed Edward King held at Caistor we admitted *Peter Ellis, James Hopkins, John Norton and Luke Morris*. Is this some kind of record?

Your sincerely,

David C W Goldberg

Blagdon House
Great Torrington
Devon EX38 8BT
13 October 1991

Dear Brother Waker,

Being retired I now have more chance to attend other churches than my own, and have been irritated to observe certain anomalies which have crept in since I was a very precise MC, and then parish priest for over forty years.

First, RITUAL NOTES and O'CONNELL lay down that the acolytes who carry the tapers walk normally on either side of the crucifer, and should the space narrow, then they *precede* the cross. This is common sense, for although the candles honour the cross, originally they were to give light to lead the procession, and to walk *behind* the cross, as one sees at the Festival of Remembrance at the Albert Hall and other places, is about as intelligent as if the headlights of a car were halfway down the vehicle and not at the front.

Secondly, it is quite incorrect ever to carry the cross at the Holy Gospel in the Mass. It is the Gospel Book at this point which represents Christ, and thus is kissed and censed. To add a second symbol of Our Lord (the cross) at this point detracts from "the Word".

I was present at a High Mass in the Midlands recently. There were consecrated hosts left over, and the subdeacon took them to a tabernacle on a side altar preceded by a server carrying the processional cross. He should have carried a candle and/or a bell for this.

It is always unnecessary for the celebrant in chasuble or cope to carry an open hymn book. He should join his hands. He is not a chorister. If he has to "sustain a weak choir", as I have often had to do in country churches, surely he can sing the words of the hymn by heart.

Yes, I know that Vatican II has made many changes, but certain liturgical principles remain, whatever the Rite, or the position of the Altar.

Your sincerely,

Father Peter Blagdon-Gamlen
Chapter of S Brannock, North Devon

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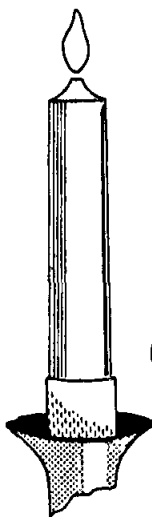
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