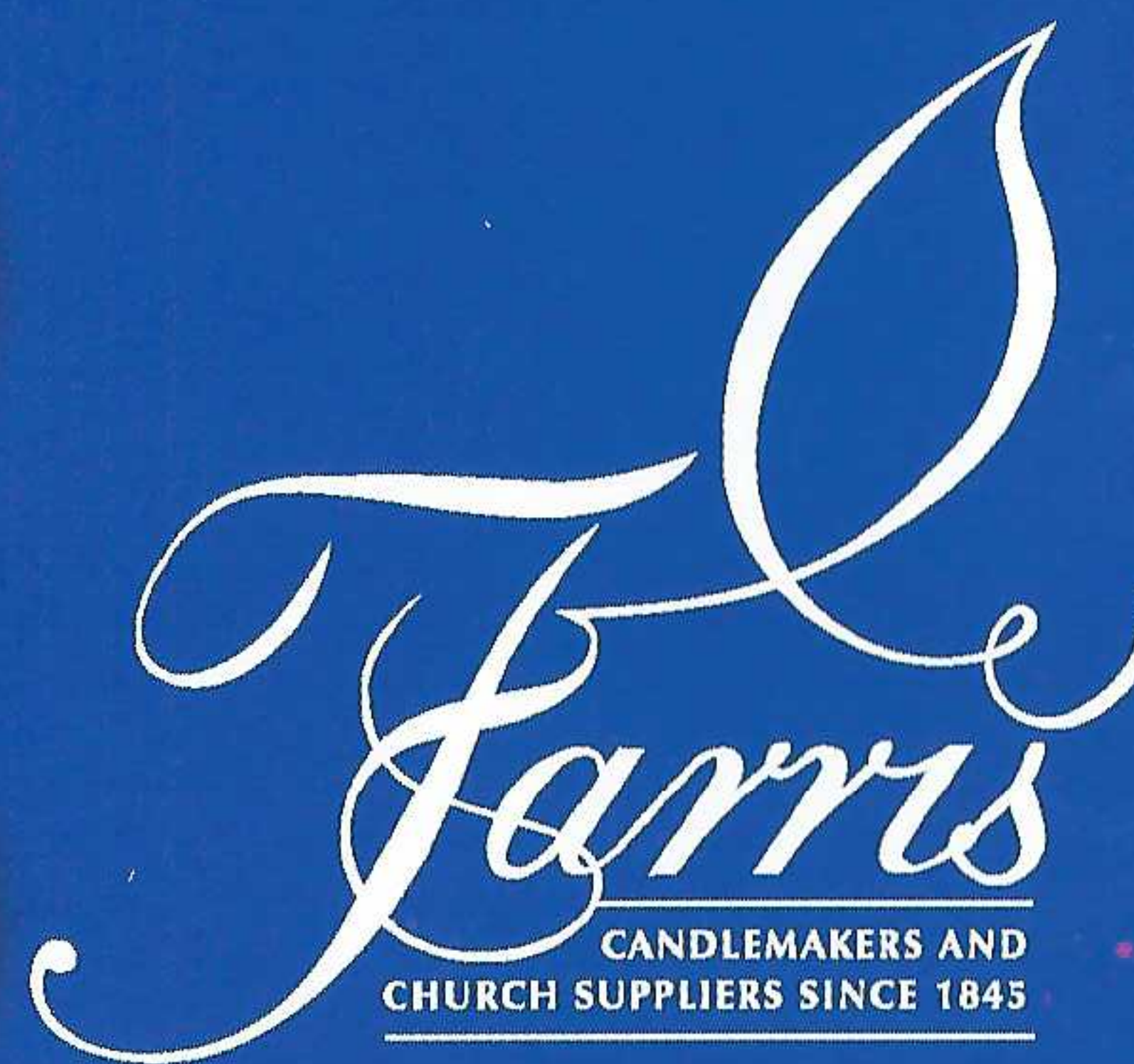




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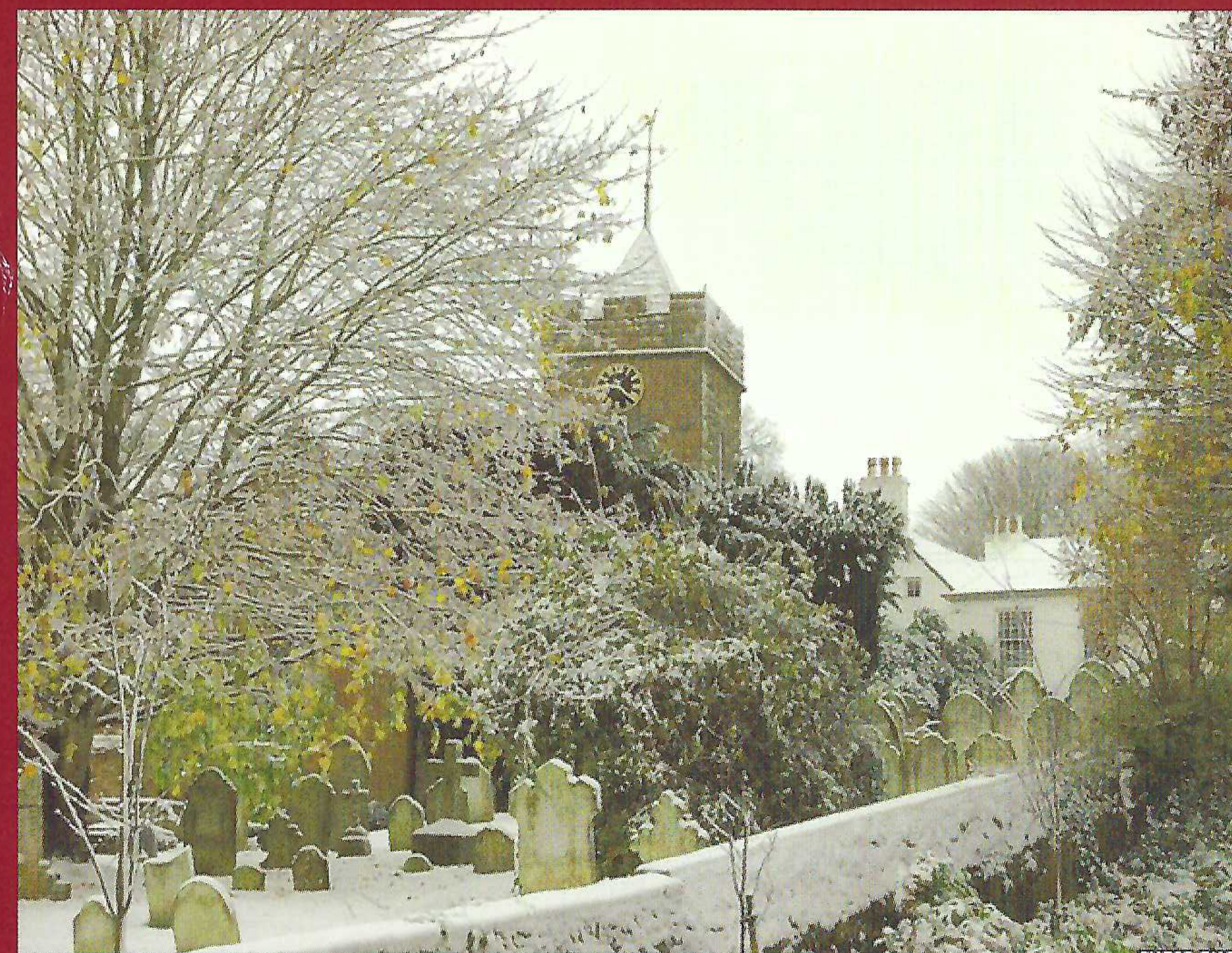
The

Winter 2012

SERVIER

Volume 29 Issue 4 – ISSN 0265-6558

£1.50



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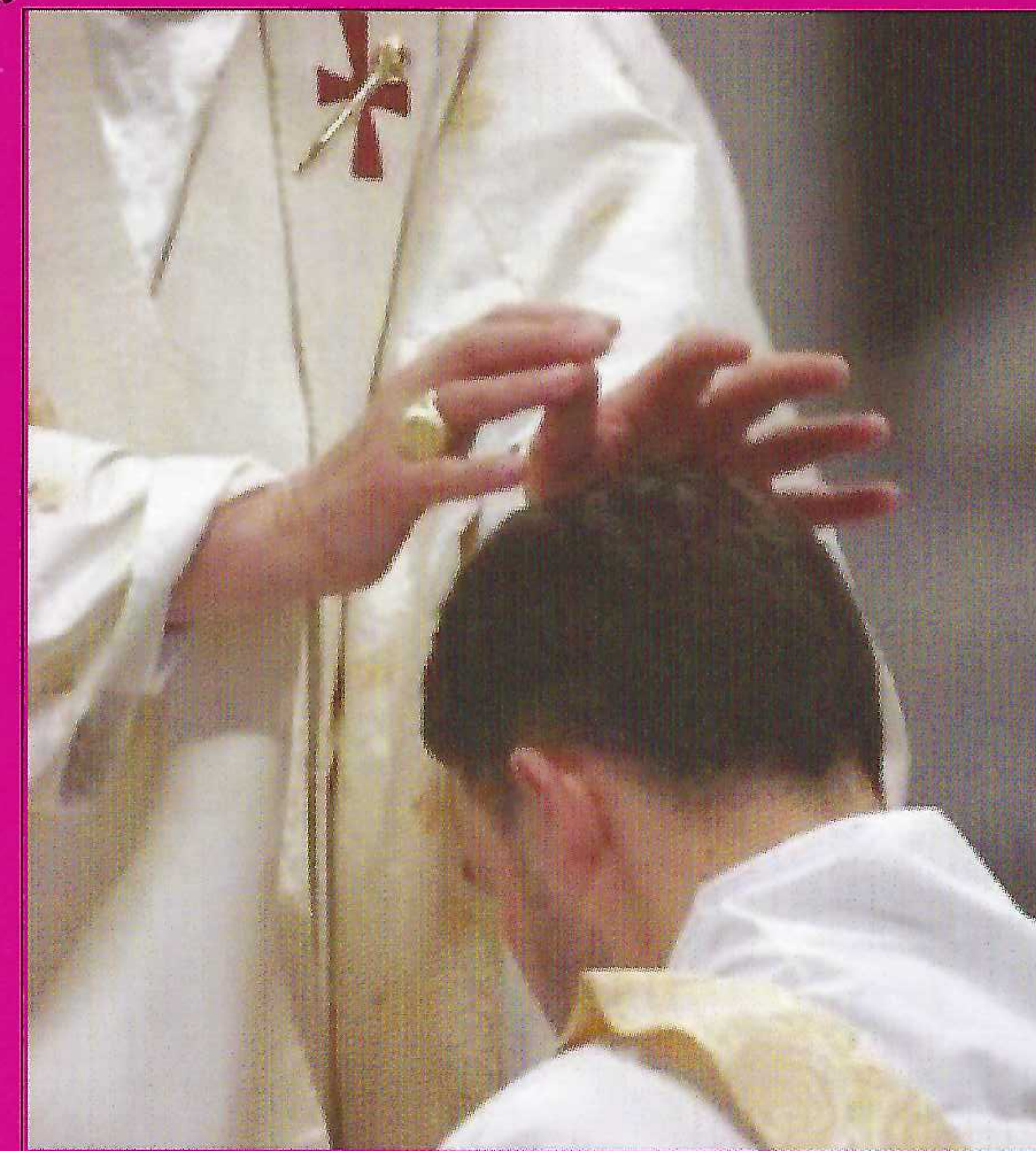
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AND FINALLY ...

As the coffin was being slowly lowered into the ground at a Traffic Wardens funeral, a voice from inside the coffin suddenly screams "I'm not dead, I'm not dead. Let me out!" The Vicar smiles to himself and leans forward towards the grave and mutters "I'm afraid its too late sir, I've already done the paperwork"

One evening a father was approached by his small son who told him very proudly that he knew what the Bible meant. His father smiled and replied "What do you mean you 'know' what the Bible means?" The boy replied "I do know". "Okay", said his father, "What does the Bible mean?" "That's easy Daddy" the lad replied excitedly, "it means Basic Information Before Leaving Earth".

A very gracious lady was posting an old family Bible to her brother who lived in another part of the country. "Is there anything breakable in here?" asked the counter assistant at the Post Office. "Only the Ten Commandments" was the lady's reply.

People want to be in the front of the bus, the back of the church and the centre of attention.

A Sunday School teacher began her lessons one day with a question, "Now boys and girls what do we really know about God?" A hand shot up in the air, "Please Miss he is an artist!" Said one of the boys. "That's very interesting" said the teacher, "How do you know?" "It tells us in the Lords Prayer" was the answer. "You know Our Father who does art in heaven

THE GUILD COLLECT

Grant, we beseech Thee, Almighty God, to us Thy servants, the spirit of holy fear: that we, following the example of Thy holy child Samuel, may faithfully minister before Thee in Thy Sanctuary; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever One

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Any items for publication should be sent or Emailed by the second Saturday of January, April, July and October
Printed by The Additional Curates Society.



FROM THE EDITOR'S DESK

In July the Guide Association in Australia removed God and the Queen from their Guide Promise. Here is not the place to discuss the monarchy but it is very sad that they have decided to remove God from the Promise. I know many teenage girls will not be alight with religious fervor but normally there is something deep down that knows and admits the existence of God. The inclusion of God instilled the importance of faithfulness and commitment. The Guides now promise to "be true to myself and to serve my community and Australia". The Australian Scout Association gives a choice either "do my duty to my God and to Australia" or "do my duty to my God and the Queen of Australia". They still include God? Sixty years ago I made my Scout Promise and I then and still hopefully 'do my duty to **God** and the **Queen**'.

In October I was invited to join the Kent Chapters for their Festival in Christ Church College Chapel, Canterbury. It was a wonderful day starting with Mass led by the College Chaplain with an interesting Sermon on William Tyndall by the Rt. Revd. Richard Llewelyn. This was followed by lunch with a celebratory cake and then a tour of S. Augustine's Priory. The day finished with singing the Guild Office. I had a splendid time and met many Chapter members and supporters. I would just like to say a big thank you for the invitation.

A Prayer for Christmas Morning

The day of joy returns and crowns another year with peace and goodwill. Help us to remember the birth of Jesus that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men. Close the doors of hate and open the doors of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings and teach us to be merry with clean hearts. May the Christmas morning make us happy to be Thy children, and the Christmas evening bring us to our bed with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen

Christmas blessings to you all

Peter

pastoral care of all serving Jewish personnel in all three Services. He was born in 1958 in Manchester and educated at Manchester Jewish Grammar School and Gateshead Rabbinical College. He studied at Jews' College, London under Chief Rabbi Sir Jonathan (now Lord) Sacks gaining a BA (Hons) in Jewish Studies. He previously held the positions of Rabbi of Blackpool Synagogue, Sale Synagogue and Wanstead & Woodford Synagogue in London, and served as Religious Director at Heathlands Village in Manchester, a Jewish Care complex. He also holds the position of Emeritus Rabbi at Higher Crumpsall and Higher Broughton Synagogue, Manchester (Orthodox), where he was Rabbi from 1990 until 2005. Rabbi Saunders has a long-standing association with, and is honorary chaplain to, the Association of Jewish Ex-Servicemen & Women. He has long been involved with inter-faith work and regularly lectures in schools or shows children round the Synagogue. He holds a commission in the Territorial Army as an Army Cadet Force Chaplain serving Greater Manchester ACF. He writes a Bible column in the Jewish Telegraph and often appears on local radio and television.



A Prayer from the Jewish section of the Armed Forces Prayer Book.

Heal us, Lord, and we shall be healed; save us, and we shall be saved; for it is You we praise. Send relief and healing for all our diseases, our sufferings and our wounds; for you are a merciful and faithful healer. Blessed are you, Lord, who heals the sick.

CANDIDATES FOR ORDINATION FUND NEWS



Left: Fr Neil Bridson was made a Deacon at Oxford Cathedral. He has been supported by the Candidates for Ordination Fund and Fr. Darren Smith the CoF Chaplain was present. Fr. Neil's wife, who is a Lay Reader, read one of the lessons. **Right:** Fr Timothy Laund was made a deacon in Ripon Cathedral on Sunday 1st July. Fr Timothy is also another candidate supported by COF.



YOUTH MINISTRY AT THE SHRINE AT WALSINGHAM

Stuart Grout is 24 and is a member of the S. Luke Chapter (Northamptonshire). He lives with his family in Hanslope between Northampton and Milton Keynes and worships at S. James the Great Hanslope where he is normally a member of the PCC and Head Server.

In 2005 he attended a Walsingham Youth Pilgrimage and subsequently six years later became part of the Ministry Team working alongside the core leadership team to ensure the pilgrimage ran as smoothly as possible which involved ministry to the young people as well as their group leaders. At the



same time as applying for the ministry team he applied, successfully for a position on the Yr4God Scheme at the Shrine and has been working with the Shrine Clergy and staff since September last year together with three other young people. Their role is mainly helping develop the youth ministry at the shrine but they are involved in every single aspect of the Shrine's working life, mission and ministry to all its pilgrims. Earlier this year, he went with the other three members of the team and Fr. Stephen Gallagher

from the Shrine to Durban to experience the Anglican Church's work abroad. When his placement at Walsingham ends in August, Stuart will commence a year's placement as a Lay Pastoral Assistant at S. Mary's Church, Horden in the Diocese of Durham. Stuart maintains his involvement with his home parish and at Walsingham attends the local Guild Chapter meetings. He is continuing to explore his calling and we all wish him well for the future in whatever role he eventually pursues. If any members of the Guild know of a young person in between 18 and 25 who would benefit from a year out at the Shrine serving God and the Shrine then please do get in touch with Fr Stephen Gallagher the Scheme manager who's contact details are as follows. E-Mail: s.gallagher@olw-shrine.org.uk Tel: 01328 824203

M.H.Farr

JEWISH CIVILIAN CHAPLAIN TO THE MILITARY (CCM)

Last year Rabbi Arnold Saunders was appointed the new Jewish Civilian Chaplain to the Military. Rabbi Saunders is responsible for the spiritual and

WELCOME TO NEW MEMBERS

Full Members: John Bass, Mary Carpenter.

Probationers: Kenneth Durrant, Angela Ferbrache, Gary Lusk, Graham Moulin, John Williams.

Priest Associate: (William) Edward Ward

THE FAITHFUL DEPARTED

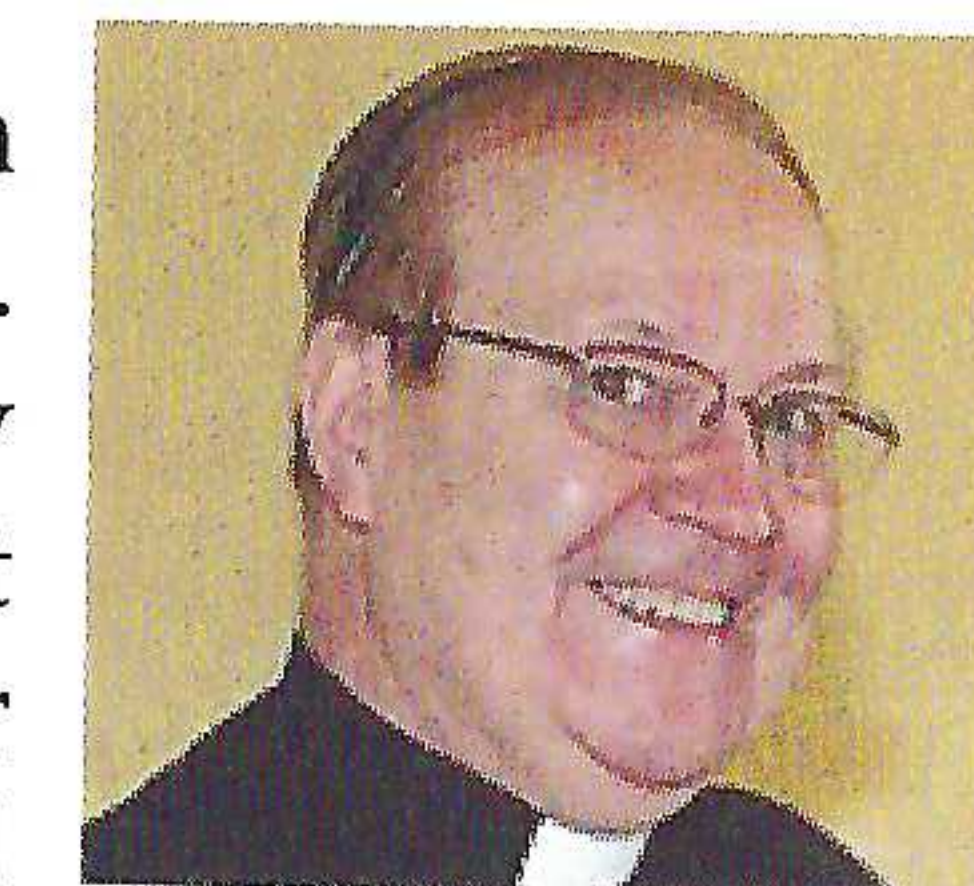
Sheila Banham, Graham Blackwell, Charles Brooker, Norman Day, Walton Deane, Leonard Griffiths, Peter Guntrip, David Hannant, Margaret Hogben, Colin Markey, Jim Norton (Priest), Norman Rogers, Peter Spenceley.

THE CHANTRY BOOK

Walton Cornway Deane, After battling illness for some time and suffering a stroke, Walton died on 30th August. He was born in St. Vincent, W.I. and came to this country in the 1950's, where he met and married Irena and had a son, Clifton. He had served at S. Mary & S. George, Sands, High Wycombe, for 50 years and was known for his expertise as a thurifer. He was a member of the Chapter of S. Hugh & All Saints, High Wycombe for many years although not active in the latter years, he stayed part of that family. A service of Celebration and Thanksgiving took place on 14th September, at S. Mary & S. George and a large congregation attended to support his family and the serving team including members of the High Wycombe Chapter.



Fr. James Herbert Kitchener Norton. Fr. Jim was a Donnington man through and through and his love for S. Matthew's was well known in the parish. On his first day of work he met his future wife, Ellen; it was also her first day. He later combined his ministry with being a partner in a local firm. He was a dedicated Chapter member and had held every post so it was with delight that on his return in retirement he



became the Chaplain to the Chapter of the Purification of Blessed Virgin Mary. He trained at Queens College and made Deacon in 1981 at Lichfield Cathedral and served at S. Matthew's Donnington Wood. He moved to S. Katherine's, Gloucester as Curate then became Vicar of S. George's, New Mills and became Rural Dean of Glossop, then Team Rector of Buxton and Rural Dean of Buxton until retirement in 2002. He returned to Shropshire and joined the staff at S. Andrew's, Shifnal and in 2004 became Priest in Charge of Christ Church, Little Drayton and then Priest in Charge of S. Mary The Virgin, Red Lake, Ketley. On 20th. July 2011 Fr. Jim was licensed as Associate Priest with responsibility for S. Bartholomew, Tong following the formation of a new partnership within Shifnal and Sheriffhales. He was a Rotarian and President of New Life Children's Orphanage in Islamabad, he attended their Official Opening in November 2006.

His funeral was on 7th August, the Guild was represented by Councillors and Chapter members and the Bishop of Shrewsbury was in attendance. Fr Jim and Ellen gave so much of themselves and their home, where ever they were, always seemed to be full; so much fun and laughter and waking up to Fr Jim's singing of "Morning has Broken" was one way to wake the young people up. Fr. Jim's ashes were interred by the door of S. Matthews, a spot he chose. Rest in peace your work but listen can you hear the strains of Morning has Broken?

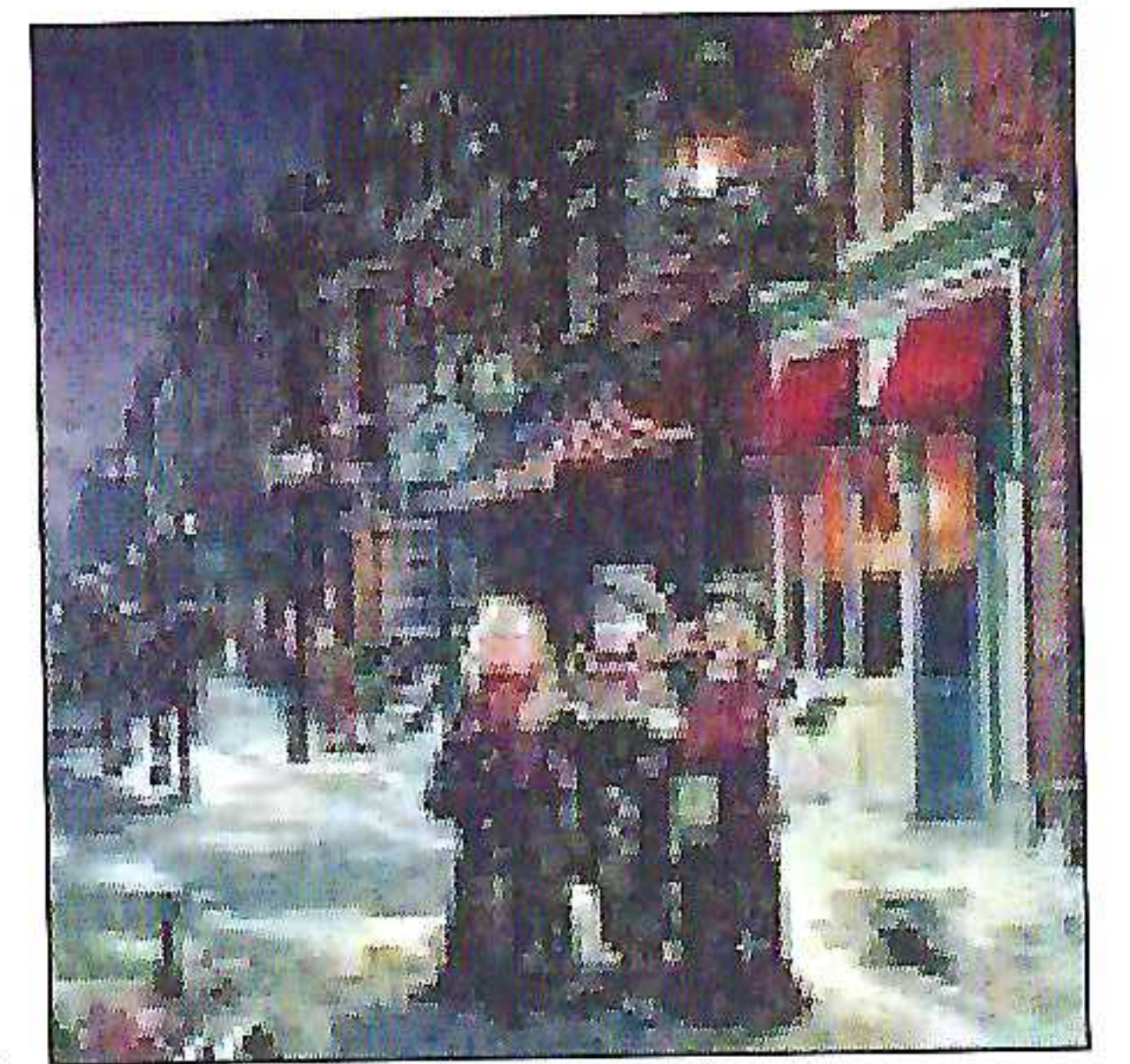
LETTER TO THE SECRETARY-GENERAL

Having joined the Coventry Ordinariate at its formation I understand that my formal membership resignation is now required. Please, therefore accept this as my resignation and unsubscribe me from your mailing list. Please accept my thanks for 30 very happy years of membership along with Bro. Grahame Harris and my other long standing good friends and altar servers from Wilmcote and Warwick, not least the ever faithful late Bro. John Goodfellow and his surviving widow Sis. Glynis. Bro. Grahame taught me to be a Thurifer in the 1980s and I have in the last year trained up three more Thurifers at S. Joseph's at Canley, giving the Coventry Ordinariate no less than nine Thurifers to choose from at every Mass.

Thank you once again,
David Forman

III had one built in Rome. In many parts of Europe during the 18th century, crib making was an important craft form. This was not the case in England until much later, suggesting that British Christmases were less Christian than those in other parts of Europe.

The traditional Nativity plays began in Churches where they were used to illustrate the Christmas story. S. Francis of Assisi is said to have created the first Nativity performance in Italy in 1223. In those days, many people were unable to read or write so they couldn't read the Christmas story in the bible themselves. Also most of the church services were in Latin, which the vast majority of people did not understand. After a lull in Christmas celebrations the festival returned with a bang in the Victorian Era, 1837-1901. The Victorian Christmas was based on nostalgia for Christmases past. Dickens' "A Christmas Carol" 1843, inspired ideals of what Christmas should be, capturing the imagination of the British and American middle classes. This group had money to spend and made Christmas a special time for the family.



It was the Victorians who gave us the kind of Christmas we know today, reviving carol singing, borrowing the practice of card giving from S. Valentines' Day, and popularising the Christmas Tree. Although the Victorians attempted to revive the Christmas of medieval Britain, many of the new traditions were Anglo-American inventions. Carol singing was revived by ministers, particularly in America, who incorporated them into Christmas celebrations in the church.

Christmas cards were first sent by the British but the Americans, many of whom were on the move and far from families picked up the practice because of a cheap postal service and it was a good way of keeping in contact with the folks at home. Christmas trees were a German tradition, brought to Britain and popularised by the royal family. An important part of today's Christmas is the myth of Father Christmas. His origins are in Christian and European traditions. But the image of Santa that we have today, the jolly man dressed in red with a white beard, is one popularised by American card makers in the Victorian era. With carol concerts, Christmas trees, office parties, Midnight Mass, and television programmes, today's festival still has elements of the pagan, Christian and folk traditions. Christmas remains a time to forget about the long dark days of winter, and celebrate the real meaning of Christmas with friends and family.

CHRISTMAS TRADITIONS BY OLVA LLOYD

Christmas has always been a strange combination of Christian, Pagan and folk traditions. As far back as 389AD S. Gregory Nazianze, one of the Four Fathers of the Greek Church, warned against "feasting in excess, dancing and crowning the doors". The Church was already finding it hard to bury the Pagan remnants of the mid-winter festival. During the medieval period, c400AD-c1400AD Christmas was a time for feasting and merry making. It was predominantly a secular festival but contained some religious elements. Many Pagan traditions had been brought to Britain by the invading Roman soldiers. These included covering houses in greenery and bawdy partying that had its roots in the unruly festival of Saturnalia.

The Church attempted to curb the Pagan practices and popular customs were given Christian meaning. Holly became a symbol for Jesus' crown of thorns. And from the late medieval period came the tradition of singing carols. The Church took up Carols that had started as Pagan songs for celebrations such as mid-summer and harvest. The medieval Christmas lasted twelve days, from Christmas Eve the 24th December, until Epiphany, Twelve Night, and the 6th January. Epiphany comes from the Greek word that means "to show", meaning the time when Jesus was revealed to the world. Even up until the 1800's Epiphany was at least as big a celebration as Christmas Day.

From the middle of the 17th century until the early 18th century the Christian Puritans suppressed Christmas celebrations in Europe and America. The Puritan movement began during the reign of Queen Elizabeth, 1558-1603. They believed in strict moral codes plenty of prayer and a close following of the New Testament scripture. As the date of Christ's birth is not recorded in the Gospels the Puritans thought that Christmas was too strongly linked to the Pagan Roman festival and were opposed to all celebrations of it, particularly the boozy topsy-turvy celebrations inherited from Saturnalia. In 1644 all Christmas activities were banned in England. This included houses with evergreens in them, and eating mince pies, this law about mince pies is still in effect today.

The telling of the Christmas story has been an important part of Christianisation of Christmas. One way that the Christmas story has been told is through the crib, a model of the manger that Jesus was born in. The tradition of crib making dates back to at least the year 400 when Pope Sixtus

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A CHRISTMAS MESSAGE FROM FR STEPHEN GUISE, CHAPLAIN OF THE BOGNOR/CHICHESTER CHAPTER

Dear Fellow Servers

The first reading at Midnight Mass, at which no doubt some of you will be serving, is usually from Isaiah. 'The people who walked in darkness have seen a great light, those who lived in a land of deep darkness, on them the light has shined'. (Isiah 9 2-7)

Those words are as relevant today as at any other time – with all the gloom about, and especially with the global economic crisis, we need a little light to lift our spirits at this time, and Christmas can do this. People say that Christmas is about a time of ‘Peace on earth and goodwill towards men’ (should we say ‘humankind’ these days?), and we can say ‘yes’, or perhaps a qualified ‘yes’, to that. For what Christmas is really about is the Incarnation (nothing to do with reincarnation). I quote from my rather ancient *Pocket Oxford Dictionary*: ‘embodiment in flesh, especially in human form; living type (of quality): the Incarnation – the incarnation of God in Christ.’ A momentous event that changed the world, changed history for ever, an event that has the capacity to change us, too.

‘God so loved the world that he gave his only Son that all that believe in him should not perish but have everlasting life.’ (John 3:16).

Common Worship’s ‘Daily Prayer’ has this for the Magnificat refrain for Christmas: ‘When peaceful silence lay over all and night was in the midst of swift course: from your royal throne, O God, down from the heavens, leapt your almighty Word.’ Wasn’t there a hymn or poem beginning with the words ‘Love came down at Christmas’ that went on to say ‘Love all lovely, love divine; Love was born at Christmas; Star and angel gave the sign’? Jesus Christ, the personification of Love, is not a sentimentalist, however; his love is ‘grown up’ – self-sacrificial, self-denying love and service for others and for the world, that is, for everyone.

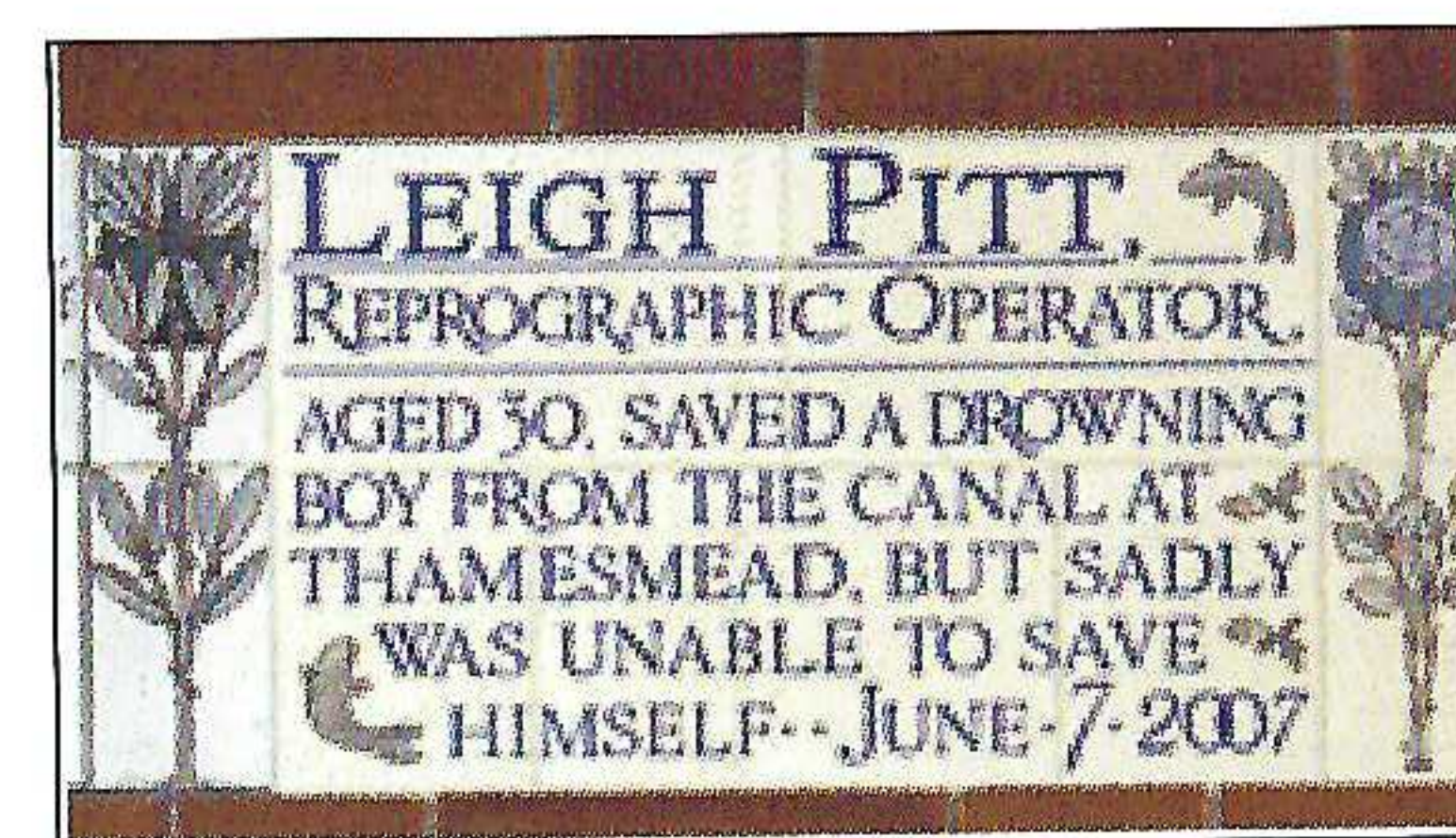
The hymn ‘Crown him with many crowns’ has this in the second verse:-

Crown him the Virgin’s Son,
The God incarnate born ...
Fruit of the mystic Rose,
And of that Rose the stem ...

We are told in a footnote in some hymn books that ‘the mystic Rose’ is a medieval title for the Virgin Mary (and she had many!). It is the last line, however, which best sums up what I am talking about: Jesus is the one ‘who lives, and loves, and saves.’

Have a blessed and peaceful Christmas, and a happy New Year.

John Clinton, aged 10, who was drowned near London Bridge in trying to save a companion younger than himself. 16th July 1894.



In June, 2009, the first new plaque for over 70 years was unveiled; it pays tribute to Leigh Pitt who jumped into a Thamesmead canal to rescue a 9 year-old boy who was struggling to stay afloat. He selflessly dived in and held the child, Harley Bagnall-Taylor, above the waterline before passers-by were able to rescue the boy, pulling him out with a hosepipe. Sadly, Pitt was unable to haul himself over the high canal walls and subsequently drowned. This is a small park closely bounded by office buildings but well worth a visit.

MODERN TECHNOLOGY

A 76-year-old man and his wife suffered very minor injuries after the satellite navigation system, which was fitted in their car, sent them into the side of a church. The British couple were driving through southern Germany somewhere near to the Austrian border when their vehicle’s satellite navigation system developed a fault. It suddenly directed them to turn right, even though there was no road for them to turn into. The couple did as they were instructed, only to immediately crash into the side of the village church in Freundpolz, Bavaria.. The car was written off completely, while estimates for the damage to the church are expected to exceed £21,500 especially as the crash partially destroyed a lot of the building’s foundations.



After the accident the British couple who were travelling from Austria down to the Black Forest had to spend one night in the local hospital for observation even though they had only suffered minor injuries. A police spokeswoman from the nearby town of Immenstadt described the pair, who up until then were enjoying a motoring holiday through Europe, as still being “rather confused. They didn’t notice that the navigation system was faulty,” What happened to them is a lesson about the limits of navigation systems. Don’t always believe what you hear, but keep your eyes open, Churches do not normally jump out at motorists!

Other heroic tales include:

Sarah Smith, pantomime artiste. At Prince's Theatre died of terrible injuries received when attempting in her inflammable dress to extinguish the flames which had enveloped her companion. 24th January 1863.

Joseph Andrew Ford 30, Metropolitan Fire Brigade. Saved 6 people from a fire in Gray's Inn Road but was scorched to death. 7th October 1871.

William Donald of Bayswater aged 19, railway clerk, was drowned in the Lea trying to save a lad from a dangerous entanglement of weed. 16th July 1876.

George Lee, fireman. At a fire in Clerkenwell carried an unconscious girl to the escape falling six times and died of his injuries. 26th July 1876.

Ernest Benning, 22. Upset from a boat one night off Pimlico grasped an oar whilst supporting a woman but sank as she was rescued. 25th August 1883.

Thomas Simpson died of exhaustion after saving many lives from the breaking ice at Highgate Ponds. 25th January 1885.

Elizabeth Boxall aged 17, of Bethnal Green who died of injuries received in trying to save a child from a runaway horse. 20th June 1888.

Thomas Griffin, fitters labourer, 12th April 1899. In a boiler explosion at a Battersea sugar refinery was fatally scalded in returning to search for his mate.

William Freer Lucas, MRCS LLD, at Middlesex Hospital risked poison for himself rather than lessen any chance of saving a child's life 8th October 1893

George Stephen Funnell policeman, 22nd December 1899. In a fire at the Elephant and Castle after rescuing two lives, went back to, save a barmaid

Henry James Bristow, 8, at Walthamstow 30th December 1890, saved his sister's life by tearing off her flaming clothes but caught fire himself and died of burns.

Robert Wright, police constable of Croydon, entered a burning house to save a woman knowing that there was petroleum stored in the cellar - an explosion took place and he was killed. 30th April 1893.

A MISSION FOR THE MISSION



When a fire broke out on a cargo ship in Antwerp the Mission to Seafarers was on hand to arrange emergency accommodation and support for the 16 strong Syrian crew. The 1974 built ship City of Berytus was unloading its cargo in the middle of the night when a fire broke out. The men on board immediately evacuated the vessel whilst the port authorities tried to contain the blaze. The fire was so severe that it was left to burn for three making the ship was only suitable for scrap. Because of the fire the crew left the vessel with only the clothes they were wearing, so they were taken to the Antwerp Seafarers' Centre where a store of second-hand clothing is kept and each of the crew members was kitted out in clean clothes. They were also provided with a Mission to Seafarers' telephone card so that each man could call to reassure his family that he was safe. Fortunately, none of the crew was injured. Some of the crew went to the ship to see if they could salvage some personal documents, the rest of the crew went to a local launderette to wash their smoky clothes and then to a supermarket where the Mission purchased personal items such as toiletries for them. All of the crew were very grateful for the help the Mission was able to provide. It was an horrifying ordeal for them but the Mission was able to support them



emotionally and physically. Many of the crew were concerned that they would not receive their wages or compensation for the loss of personal items and after a conversation with the local branch of the International Transport Workers' Federation it was reported that they would be paid what was due to them and that they would be repatriated home. The Secretary General of The Mission, the Revd Tom Heffer (above) praised the work of the local branch and commented that, whilst accidents at work happen, it is even more acute for seafarers. He said "I am full of admiration for the efforts that the Antwerp team have gone to in supporting the crew of the City of Berytus. The work of the Society is often quietly performed, but when emergencies happen, the chaplains are ready to step up and meet the need. Seafarers do not carry many personal belongings and so those few items that have been lost in this fire will cause much anxiety and heartache." The Mission to Seafarers followed their actions up by keeping in daily contact with the crew of the vessel until they could all be flown home; proving that once again the Mission to Seafarers care for seafarers wherever they may be.

NEWS FROM THE CHAPTERS

S. Joseph of Arimathaea, Portsmouth

In August we visited, the Orthodox Monastery within Brookwood Cemetery. The monastery is based in the old Anglican Chapel and they are the Custodians of the bones of S. Edward, King and Martyr. Fr Nippon made us very welcome and showed us round the church. Being an Orthodox Order we were not allowed to sing the Office but were welcomed to pray in front of the shrine of the saint. The brothers kindly provided coffee and cakes for us. *Right: The Shrine of S. Edward.* We met twice in September. Firstly we joined the Isle of Wight and the Chichester/Bognor Chapters to sing the Office in Holy Trinity, Ryde. It was very enjoyable and it was agreed that we would try to make this an annual event. Those of us from the mainland had a pleasant drive round the Island visited Quarr Abbey and Godshill Church. Our normal Chapter meeting was held in S. Mary's, Portsea where Fr. Bob White made us very welcome and celebrated our Patronal Mass. We had a good attendance at this meeting, which was very encouraging.



S. Mary of Margam

Following Christmas the first meeting for 2012 was at S. Mary's Church, Llansawel, where we had a Mass it being the New Year and we welcome two young servers to our fellowship. February's meeting was held at S. Teilo's, Tonmawr, where we shared a Mass for the Patronal Festival. We went to Margam Abbey in March, where we had a said Mass because the organist was unavailable. In April, we met at S. Catherine's Church, Neath, where we had a Mass to celebrate Easter. We had a Votive Mass at S. Mary's in May and in June we went to S. Illtud's for a Mass and Benediction to celebrate Corpus Christi.

Our Lady & S. Richard, Chichester, West Sussex

Twenty-two members and supporters met at S. Wilfrid's, Parklands on 21st June, where the Parish Priest, Fr. Mark Gilbert, celebrated, Mass anticipating

General Post Office. The park was the brainchild of Victorian painter and philanthropist, George Watts Watts (1817-1904), the son of a London piano



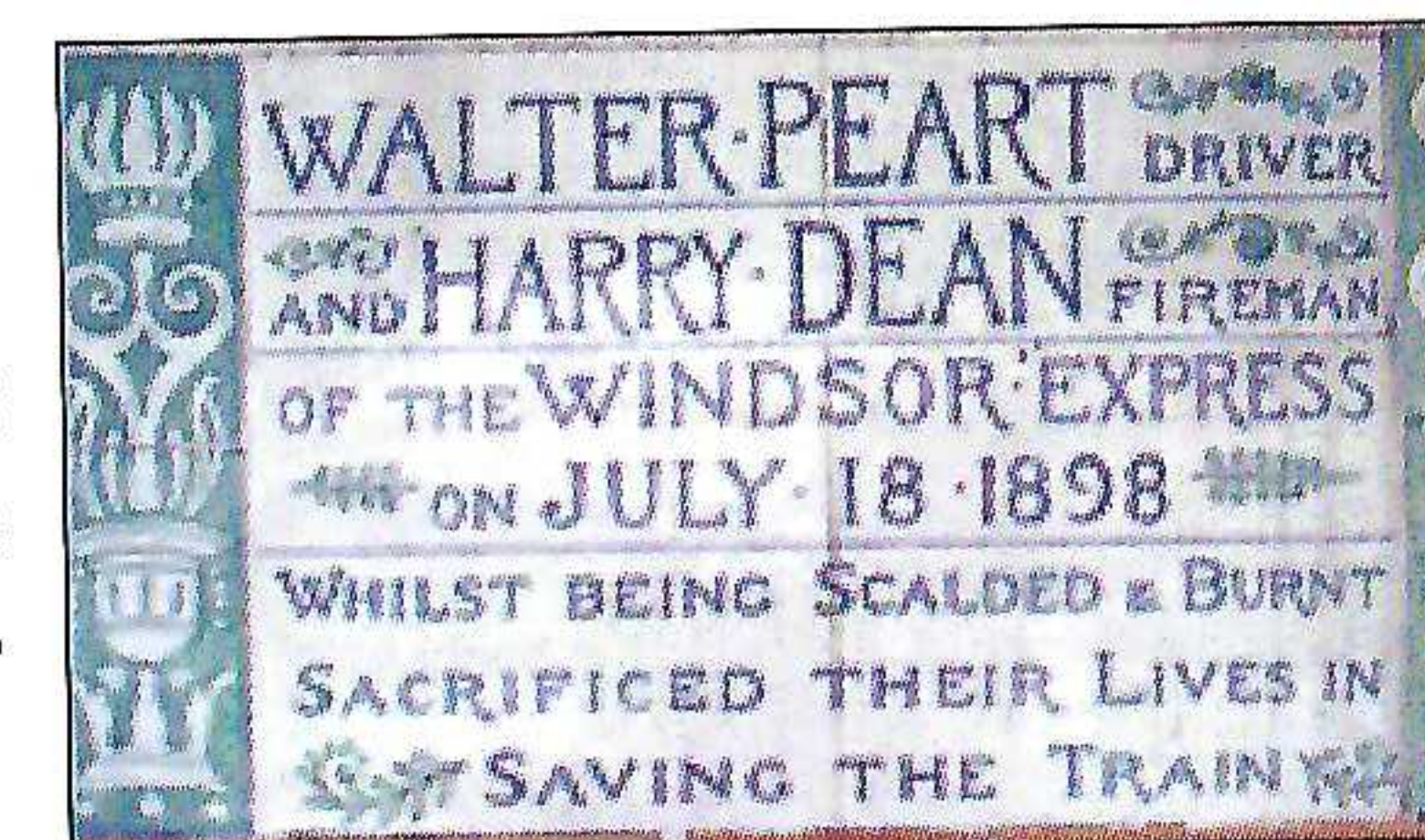
maker (he also created the statue of Lord Holland in Holland Park). Watts was a radical socialist who twice refused a baronetcy. He was very sympathetic towards the dreadful living conditions of the urban poor and made no attempt to hide his dislike of the greedy upper classes. In 1887, he wrote to the Times proposing that a park commemorating 'heroic men and women' who had given their lives attempting to save others would be a worthy way to mark Queen Victoria's Golden Jubilee year. His idea failed to find any backers, so he created the memorial himself in the form of a 50ft long open gallery in public gardens on the site of the former churchyard of St Botolph, Aldersgate. Along the walls of the gallery he placed glazed Doulton tablets commemorating acts of bravery, each one detailing the nature of the heroic act. The tragic tales documented in the Tablets are touching, often involving children and usually concerning fire, drowning or train accidents.



The General Post Office has gone, but the park still remains a popular lunchtime destination for local workers. Here you can see the glazed tiles running along the back wall of the shelter (Left). Facing the park is a side entrance to the grandly titled, 'Guild &

Ward Church of St. Botolph-Without-Aldersgate'. A church has stood on this site for nearly a thousand years. The current Georgian building has a fine facade on Aldersgate Street. The tablets were made at the Doulton factory and each one consisted of a number of glazed tiles with an inscription and decorative motif. This one tells the tragic tale of an Edmund Emery (over page) who met his maker after leaping from a steam boat on the Thames to save a drowning child in 1874.

Before his death, Watts erected 13 tablets, with his wife Mary adding a further 34. This tablet left documents the fate of Walter Peart and Harry Dean, driver and fireman on the GWR Windsor Express, who 'sacrificed their lives in saving their train' in 1898. (Right)



Church Services in the 1800's were often very long and it was no wonder that the hard working farming community often fell asleep during them. In some churches various methods were introduced to stop the congregation from 'dropping off.' One of these methods was known as 'bobbing'; this involved one of the fitter women in the congregation patrolling the aisles armed with a long stick, which had a small ball on the end, and she would tap the napping members of the congregation on the head with it. In some churches pulpits, double and triple decker ones, were high above the congregation and the preacher could be seen by all; but the fashioned changed and pulpits were built very low, then the preacher could scarcely be seen. Bishop Samuel Wilberforce once had an unfortunate experience in a pulpit. He had gone to preach at the opening of a renovated church, part of the renovations were to restore the pulpit and one of the improvements was that the floor of the pulpit had been rebuilt with a screw base so the height could be altered to suit the preacher. As the screw turned the floor also moved round. The Parish Clerk was delighted with this arrangement and was determined to show this off on re-opening day. He waited until the Bishop was in the pulpit and had said "let us pray" he then went into the vestry and worked the crank. To the bishops surprise he slowly started to revolve and ended up facing away from the congregation. The Clerk wanting to see the results of his handiwork peered out and seeing what had happened returned to the crank and continued winding until the Bishop completed a circuit and was once again facing the congregation. The Bishop managed to read the Collect but was soon off on another rotation, all the time gradually rising in height. In vain he tried to start his sermon whilst shuffling round as the pulpit floor continued to move. When the Incumbent realised what was happening he rushed into the vestry, grabbed the crank and wound it back with the result that the Bishop started to rotate in the opposite direction. The words of the Bishop's sermon are not recorded; nor luckily are his words about the pulpit.

POSTMAN'S PARK

Postman's Park is a little known City of London retreat and is tucked away from the gaze of tourists. It is a small patch of public green space situated between King Edward Street, Little Britain and Angel Street (near St Bartholomew's Hospital). The park acquired its name due to its popularity as a lunchtime garden with workers from the nearby old



Corpus Christi and he took the 'Road to Emmaus' as his text, likening that walk to the structure of the Mass, as the Risen Jesus draws alongside the disciple Cleopas and his friend, reflecting the words, 'When two or three are gathered together in my name, I am there'. Fr. Mark pointed out that, in retrospect, the two realised how transformed they were by the encounter, going from dejection to excitement as they rushed back to Jerusalem and how the Eucharist can similarly transform us, just as bread and wine are transformed spiritually into the Body and Blood of Christ. Before the Peace, Fr Gilbert's son, Sean, was admitted as a probationer and over refreshments, Susy, late of the Isle of Wight Chapter, was welcomed on her move to our Chapter. In July, we were invited to join the Worthing chapter at The Priory, Upper Beading, where Fr. Angelo a Franciscan, a very inspirational man preached. August was our picnic, a bring and share lunch, at West Wittering parish hall grounds of SS Peter and Paul (above). The weather was very kind to us, as it was last year; we all enjoyed the picnic and quiz which was held later in the afternoon. We finished the day with a short service led by Fr Stephen Guise, our Chaplain. In September, we were invited by the Isle of Wight Chapter and Portsmouth Chapter to a Guild Office in Holy Trinity Church, Ryde. Everybody enjoyed themselves with a short tour of the Island beforehand with a fish and chip lunch.

Annual Away Day: S. Oswin, S. Godric & S. Benet Biscop

Members of the three Northern Chapters of S. Oswin, S. Godric & S. Benet Biscop and supporters travelled to S. Columba in Middlesbrough; where Mass was celebrated by Fr. Richard Pringle and assisted by Fr. Chris Collins and Fr. Stephen Cooper. Following the Mass we took the "Tees Princess" for a cruise from Stockton to Yarm



and back. During the return trip we had lunch onboard and cut and sampled a cake (left) made in celebration of Our Lady's Birthday! Finally returning to S. Columba for the Guild Office led by Fr. Andrew Beeston, Chaplain of the Chapter of S. Oswin.

S. Chad, Coventry

The Assumption Mass was held at S. Hugh's, Eyres Monsell, Leicester in August. An outside procession preceded the Mass, the Principal Celebrant was the Leicester Chapter Chaplain, Fr. Colin Southall assisted by nine Concelebrants. The Preacher was the Revd. Canon Kit Dunkley, vicar of S. Luke's, Holbrooks, Coventry. Our Chapter served for the Mass for the 'Diocesan Organ Advisors Conference' held in Coventry over three days. The Mass was at S. John the Baptist, Coventry on 28th August. The Celebrant was Fr. Paul Such, Rector of the parish. Organists from Cathedrals around the country, as well as the Chancellor of the Coventry Diocese, were in attendance. A total of 14 members, with 5 from the Leicester Chapter were present for the September meeting held at S. John the Baptist, Fleet Street, Coventry for Guild Office, Address and Procession. Our Chaplain Fr. Norman Stevens officiated. We thanked Fr. Paul Such for his kind invitation and the ladies of the parish who provided superb refreshments

Holy Redeemer Chapter, Eltham

Members, both past and present, supplemented the serving team at S. Mary, Rotherhithe for their Confirmation service on Sunday 30th September. The Rt Rev'd Peter Wheatley baptised and confirmed 30 candidates from 5 parishes in London and the South East, including 19 from Rotherhithe, before a congregation of over 300. Those present were also treated to music from the Rotherhithe and Bermondsey Choral Society; the choir of Peter Hills Church of England Primary School, and a trumpet trio, which enhanced the church's fine eighteenth-century Byfield organ during the Mass. Two local Scout Groups provided Bishop Peter with a guard of honour, and all afterwards enjoyed a splendid buffet supper.



Our Lady Star of the Sea and S. George, Plymouth

The second half of our year began with a Quiet Evening in S. Martin's Chapel in Derriford Hospital. This was followed by the singing of the Guild Office in S. Simon's, Plymstock.

over by the Sub-Deacon and the giving of minor orders became a formality for those on the way to being ordained priest. At the Reformation the giving of minor orders were abolished but their functions, to some extent, continued in the Parish Clerk.

In 1972, on the Feast of the Assumption, Pope Paul VI 'reformed' the minor orders by abolishing them. In their place, two lay ministries were instituted: those of **Lector** and **Acolyte** or **Reader** and **Server**. Rome, in reforming the acolyte as a lay ministry, specified that he (and now also she) could be an Extraordinary Minister of Holy Communion. The server could help the priest administer Holy Communion at Mass and take the reserved sacrament to the sick and dying. He may even expose the Blessed Sacrament for veneration. Equally, under our own Canons in the Church of England, with the official permission of a bishop a lay person may administer Holy Communion.

It was the influence of the Oxford Movement, which stressed the importance of the Eucharist and its appropriate ceremonial that re-introduced the Ministry of Serving. It is from that time that servers now wear cassocks and cottas or albs and girdles.



It was also noted in this article that in 1930 the national Corpus Christi Festival was held at S Mary's, Prestbury. It even included this rather vague picture of the procession.

PREACHING IS A DANGEROUS BUSINESS

The pulpits in many of our ancient churches make an interesting study and also the sermons preached in them are worth a look. Congregations today will grumble if the sermon is too long but our forefathers, who lived in a slower age, often listened to very long sermons. It was not uncommon for a sermon to last over an hour. One preacher was well known for his sermons and on one occasion by the time he had finished there was only one small child left in the pews and he was asleep!

SERVERS AND SERVING

One evening whilst trawling through the Internet I came across this article in the Prestbury Parish Magazine for October 1999. Imagine my surprise when I got to the end of the article and found that my predecessor as Editor Raymund Waker wrote it.

Serving at the altar is a privilege, not a right; a vocation to which not all are called. The server is really a waiter at God's board, a waiter at the table of the Feast of God's Kingdom. The Orthodox Church sees the greater Liturgy - the Eucharist - involving the three lesser liturgies of the Priest, the Servers and the People, and that there should always be Priest, Server and People.

Servers at the altar are nothing new. They have existed to assist priests for as long as there have been priests. You can see them depicted in Egyptian carvings and tapestries and the Greeks and Romans had their temple servants to assist the priests in their duties. The most famous Old Testament server is Samuel - demonstrating that the Israelite temples also had their servers. So it is not surprising to learn that the Christian Church, from the earliest days had servers and it seems highly probable that Stephen, Philip and their companions were servers at the altar before they were made Deacon. In the ancient church there were a number of what we would now call lay ministries - which, in the West, were eventually formalised into the so-called 'minor orders'. There were Door Keepers (clearly important in days of persecution). There were also Readers, Exorcists and Acolytes.

Readers have today been restored in the Church of England as a minor order. **Exorcists**, still exist, but theirs is a very specialised function and they are usually a priest appointed by the Diocesan Bishop.

The **Acolyte** in the ancient church was not just somebody who carried a candle he was much more than the modern server. He would be under the supervision of the Dean. The Bishop would have personal acolytes to do secretarial work; the sort of task now carried out by the Bishop at Lambeth for the Archbishop of Canterbury. How things have changed! Among the most important of their duties was the taking of Holy Communion to those in prison or those who were ill or housebound. They exercised a pastoral as well as a liturgical function. Eventually some of their functions were taken

Kent Chapters Festival

Christ Church College Chapel, Canterbury. The festival was arranged by the Chapter of S. Mildred Thanet and was attended by the Chapters of S. Michael Archangel-Ashford, S Augustines-Sittingbourne/Isle of Sheppy and S. Cyprian-Chapter-Medway Towns and Gravesend. Mass was celebrated by the College Chaplain, Rev Jeremy Law, with an interesting Sermon on William Tyndall by the Rt Revd Richard Llewelyn. Lunch followed with a celebratory cake and then a tour of S. Augustine's Priory. On returning to the chapel the Guild Office was sung by the Revd Stan Evans.

S. Andrew, Romford

The highlight of recent months was our Chapter Centenary celebration in May at S. Albans, Romford, to which we welcomed a number of members from other Chapters. The day began with Mass led by our Chaplain, Father Hingley, and the Warden as preacher. After lunch, we sang the Office, followed by an outdoor procession and Benediction, with the Chaplain General, Father Michael Brain, as preacher. The very enjoyable day concluded with tea.

Autumn Festival: S. John the Baptist, Coventry

What a joy it was to see 150+ in church at the Festival. The day was a splendid success and thanks are due to Grand Councillor Nigel Makepeace and his team of, not only servers, but also the team who provided lunches for us. The Warden celebrated and Fr Darren Smith preached. Before Benediction, given by the Warden, we sang the Guild Office led by the Chaplain General then processed out of the church across a minor road to a civic green for the dismissal as can be seen below.



THE GUILD CYCLE OF PRAYER

JANUARY 2013

- 1 The Naming and Circumcision of Jesus. Peace on Earth.
- 2 All Guild Members and Priest Associates.
- 3 The Warden Fr. J. David Moore.
- 4 Deputy Guild Warden & Chaplain of COF. Fr. Darren Smith.
- 5 Chaplain-General Fr. Michael Brain.
- 6 **THE EPIPHANY FESTIVAL, HOXTON** The Orthodox Church.
- 7 Secretary-General Grand Cllr Terry Doughty.
- 8 Treasurer-General Grand Cllr Louis A. Lewis.
- 9 *The Server* Editor, writers and distributors.
- 10 Grand Honorary Ex Officio and Group Councillors.
- 11 The General Council and all members.
- 12 For all Bishops, Priests, Deacons and Lay Workers.
- 13 **2nd of Epiphany.** Baptism of Christ. Strengthen Parents and Godparents to be faithful in their promises.
- 14 Thanksgiving for members who have given over 50 years' service.
- 15 H.M. Forces and Lone members.
- 16 Candidates for Ordination.
- 17 C.O.F. Administrator Cllr Colin Squires and Chaplain Fr. Darren Smith.
- 18 Week of Prayer for Christian Unity 18th-25th
- 19 Diocese of London.
- 20 **3rd of Epiphany.** Christian Unity.
- 21 London Group 1/2 (West) Cllr John Donovan.
- 22 1/83 S. Hugh of Lincoln, Hackney.
- 23 2/77 The Holy Rood, Southall.
- 24 2/122 Our Lady of Willesden & S. Mellitus, NW6.
- 25 Conversion of S. Paul. Are we converted?
- 26 Timothy and Titus, Companions of Paul.
- 27 **4th of Epiphany.** For those alone.
- 28 S. Thomas Aquinas, Philosopher and Teacher of the Faith.
- 29 2/148 Our Lady of Walsingham & S. Alban, Wembley.
- 30 London Group 3 HM Forces and lone members.
- 31 Charles King and Martyr 1649.

there were different categories of angels, with appropriate activities assigned to them Archangels, Angels and Seraphim.

Throughout the Bible angels are represented as a body of spiritual beings who intermediate between God and men: the New Testament includes a number of interactions and conversations between angels and humans. For instance study the births of John the Baptist and Jesus, Zechariah is informed by an angel that he will have a child despite his old age, thus proclaiming the birth of John the Baptist; and the archangel Gabriel visits the Virgin Mary in the Annunciation to foretell the birth of Jesus. After Christ's birth we read that angels proclaimed the birth of Jesus to the shepherds.



Angels also appear later in the New Testament; an angel comforts Jesus during the Agony in the Garden, an angel speaks at the empty tomb, following the Resurrection and the angels are said to have rolled back of the stone.

Michaelmas, the feast of Saint Michael the Archangel or St Michael and All Angels in the Western Christian calendar occurs on 29th September. The feast celebrates archangel Michael who is one of the principal angelic protectors against the dark of night and is honoured for his defeat of Lucifer in the battle for the heavens.

Who are these named angels?

Michael (*translation: who is like God*) Performs God's Kindness

Gabriel (*translation: The Strength of God*) Performs Acts of Justice and Power

Raphael (*translation: God Heals*) God's healing force

Seraphim (*translation: The burning ones*) Protects the Gates to the Garden of Eden

There was silence in heaven while the dragon joined battle with the Archangel Michael. A cry was heard - thousands of thousands saying: 'Salvation and honour and power be to Almighty God.' Alleluia.

August. Lammas Day was celebrated on August 1st. The 'loaf-mass' day, or the festival of the years first wheat harvest. Houses were decorated with garlands of leaves and flowers and the villagers processed around the village of an evening in candle lit processions.

September. 29th September was Michaelmas which celebrated the life of S. Michael this was a day for special traditional food goose or chicken

October. October 25th was S. Crispin's Day and this was celebrated in some parts by parties and bonfires and in some areas one of the boys was elected as 'King Crispin' for the day.

November. Things got far more serious on 1st. November with the celebrations of All Souls Day when part of the rituals honouring the dead involved the lighting of special bonfires.

December. This month was dominated by welcoming the Christ Child into the world with all the Christmas celebrations and also the Feast of S. Stephen.

Just looking down the list we can see that for those folks living in the villages of medieval England every month had a highlight which involved not only the church but the whole of the community.

RANKS OF ANGELS

We have all heard of Angels and indeed over the Christmas period we all must get a plethora of them, but what do we really know about Angels?

The word *angel* in English is a mixture of the Old English word *engel* and the Old French *angele* and both find their base form from the Latin *angelus*.

Early Christians adopted the Jewish ideas of angels initially as a messenger of God whose attributes included goodness and their unfailing love of our Lord Jesus Christ. Very soon we learn of individual angels by name Gabriel, Michael and Raphael and by the 5th century the physical characteristics of angels became to be established due mainly to the influence of the artistic world. About 100 years later the leaders of the Church pronounced that

THE GUILD CYCLE OF PRAYER

FEBRUARY 2013

- 1 London Group 5/6 South London/East Surrey. Cllr Michael Rogerson.
- 2 Candlemas. Presentation of Christ in the Temple.
- 3 **2nd before Lent Sexagesima.** Our Catholic Heritage and Glory.
- 4 Diocese of Southwark.
- 5 5/75 The Holy Redeemer S. E. London.
- 6 HER MAJESTY THE QUEEN, DEFENDER of the FAITH.
- 7 5/85 The Incarnate Word S. Alban and S. Edward SW London & E. Surrey.
- 8 6/48 The Epiphany. Croydon Area.
- 9 Diocese of Guildford.
- 10 **Next before Lent. Quinquagesima.** Grant us the Light of Your Glory.
- 11 Provincial Group 1 West Kent. Barry Kinnersley.
- 12 1/4 S. Augustine of Canterbury, Sittingbourne & Isle of Sheppey.
- 13 ASH WEDNESDAY Repentance for our sins and faults.
- 14 S. Valentine Martyr of Rome c.249.
- 15 Diocese of Canterbury.
- 16 1/39 S. Cyprian, Rochester, Chatham, Stroud & Gravesend.
- 17 **Lent 1.** For the deliverance from temptation.
- 18 1/96 S. Justus. Orpington.
- 19 1/174 S. Stephen. Tunbridge Wells, Groombridge & Penbury.
- 20 Diocese of Rochester.
- 21 Provincial Group 2. Kent. Cllr David Tilley.
- 22 2/7 All Souls, Whitstable, Canterbury & Herne Bay.
- 23 2/116 S. Michael the Archangel, East Kent.
- 24 **Lent 2.** For faithfulness in the following where Christ has led.
- 25 2/121 S. Mildred of Thanet Margate.
- 26 Provincial Group 3 Sussex Cllr Roger Emery.
- 27 3/76 The Holy Resurrection, Brighton.
- 28 3/163 S. Philip & S. Richard. Worthing.

Corrections, omissions and suggestions to:
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THE GUILD CYCLE OF PRAYER

MARCH 2013

- 1 S. David. The Church in Wales.
- 2 3/183 S. Wilfred, Eastbourne.
- 3 **Lent 3.** Grant true wisdom to all in authority.
- 4 Diocese of Chichester.
- 5 Provincial Group 4 Hampshire, E. Wiltshire & W. Sussex Cllr Peter Keat.
- 6 4/92 S. Joseph of Arimathaea, Portsmouth.
- 7 4/94 S. Joseph the Foster Father, Isle of Wight.
- 8 Edward King. Bishop of Lincoln.1910.
- 9 Diocese of Portsmouth.
- 10 **Lent 4 Mothering Sunday.** For our own Mothers.
- 11 4/144 Our Lady and S.Richard. Bognor Area.
- 12 Diocese of Winchester.
- 13 4/175 S. Swithun, Winchester.
- 14 Diocese of Salisbury.
- 15 Provincial Group 5 Devonshire.
- 16 5/24 S. Brannock, Ilfracombe, Barnstaple.
- 17 **Lent 5 Passion Sunday.** Help us to share in His Passion.
- 18 5/73 The Holy Nativity. Teighmouth, Newton Abbot.
- 19 S. Joseph of Nazareth. For our Fathers.
- 20 5/88 S. John the Baptist. Torbay, Dartmoor.
- 21 Thomas Crammer Archbishop of Canterbury Reformation Martyr.
- 22 Diocese of Exeter.
- 23 5/136 Our Lady of S. George Plymouth.
- 24 **Palm Sunday.** Hosanna in the Highest!
- 25 **Monday in Holy Week.** May we be regular in worship.
- 26 **Tuesday in Holy Week.** May we be regular in devotion.
- 27 **Wednesday in Holy Week.** May we enjoy the benefits of confession.
- 28 **Maundy Thursday.** The Most Holy Sacrament.
- 29 **Good Friday. The Most Holy Day.**
- 30 **Holy Saturday.** Pray to the Lord in confidence and joyful expectation.
- 31 **Easter Day. May the joy of the Resurrection be known throughout the world.**

By this time Christianity had been established in England mainly during the Dark Ages; and following the Norman Conquest, new stone churches and cathedrals were starting to be built to replace the rough wooden buildings and small stone churches built by the early Christians. Medieval Religious Festivals marked out an event of mainly religious importance for every month of the year. Those who worked on the land, which at that time was most of the population, had their few days of rest but also the religious Festivals of the Church were frequently and diligently kept, as each of them could be used as an excuse or reason not to work that day.

So what Festivals were celebrated and when:-

Starting at the beginning of the year

January. Twelfth Night festival was celebrating marking the visit of the Magi, following the Birth of Jesus.

February. St Valentine's Day. The Medieval Festival celebrating love, singing, dancing and pairing games.

March. Easter celebrated by the traditional Mystery plays depicting the Crucifixion (Good Friday) and the Resurrection (Easter Monday)

April. All Fool's Day. The Jesters, or Lords of Misrule, took charge for the day and caused mayhem by playing tricks and telling jokes.

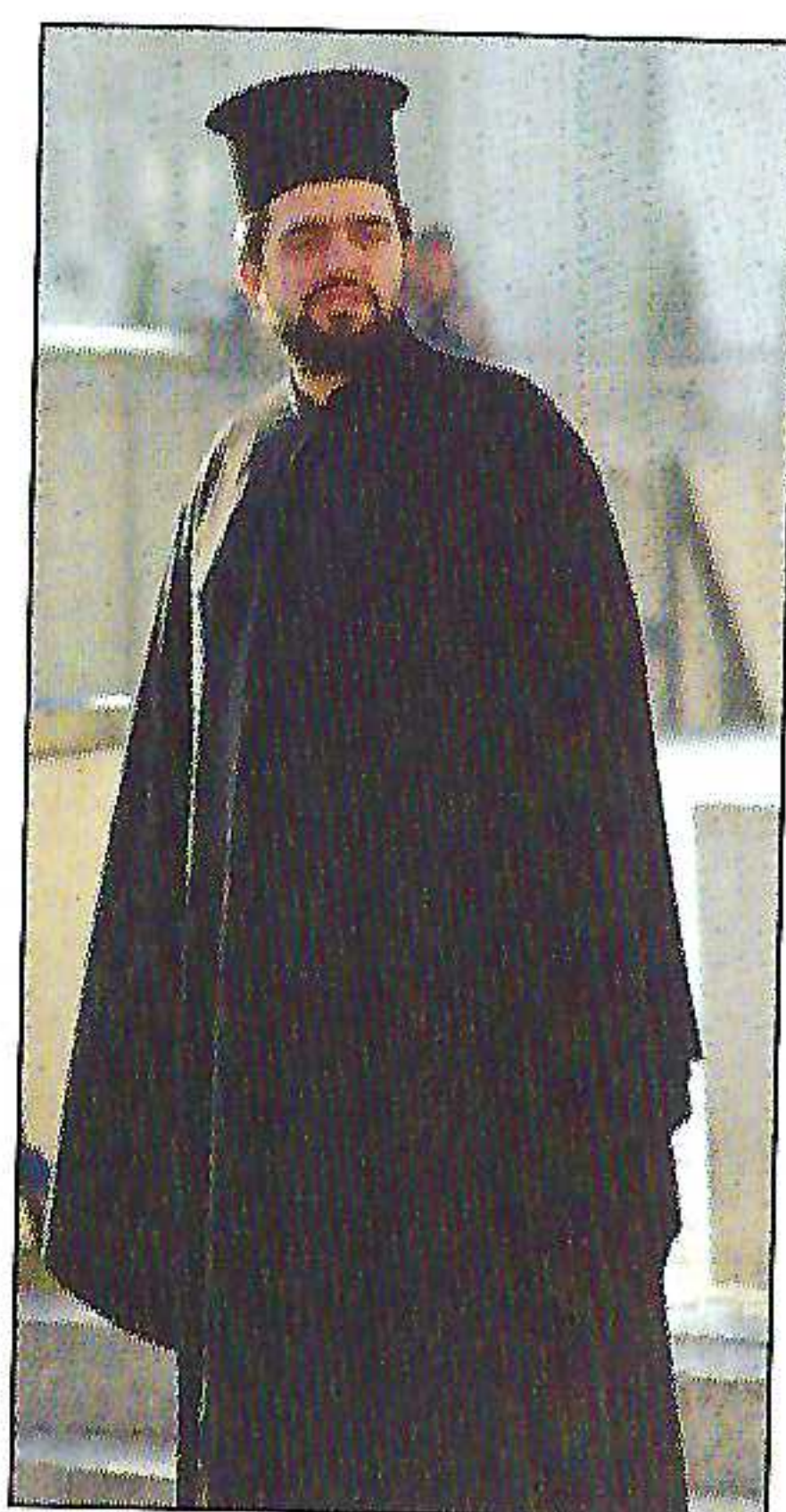
May. May Day was an important spring festival in the country regions as it was when a Queen of the May was chosen from the maids in the village and this was the time when Maypole dancing occurred.

June. The travelling Mummers would arrive in June and would entertain the people by reliving the legends of old such as S. George and the Dragon.

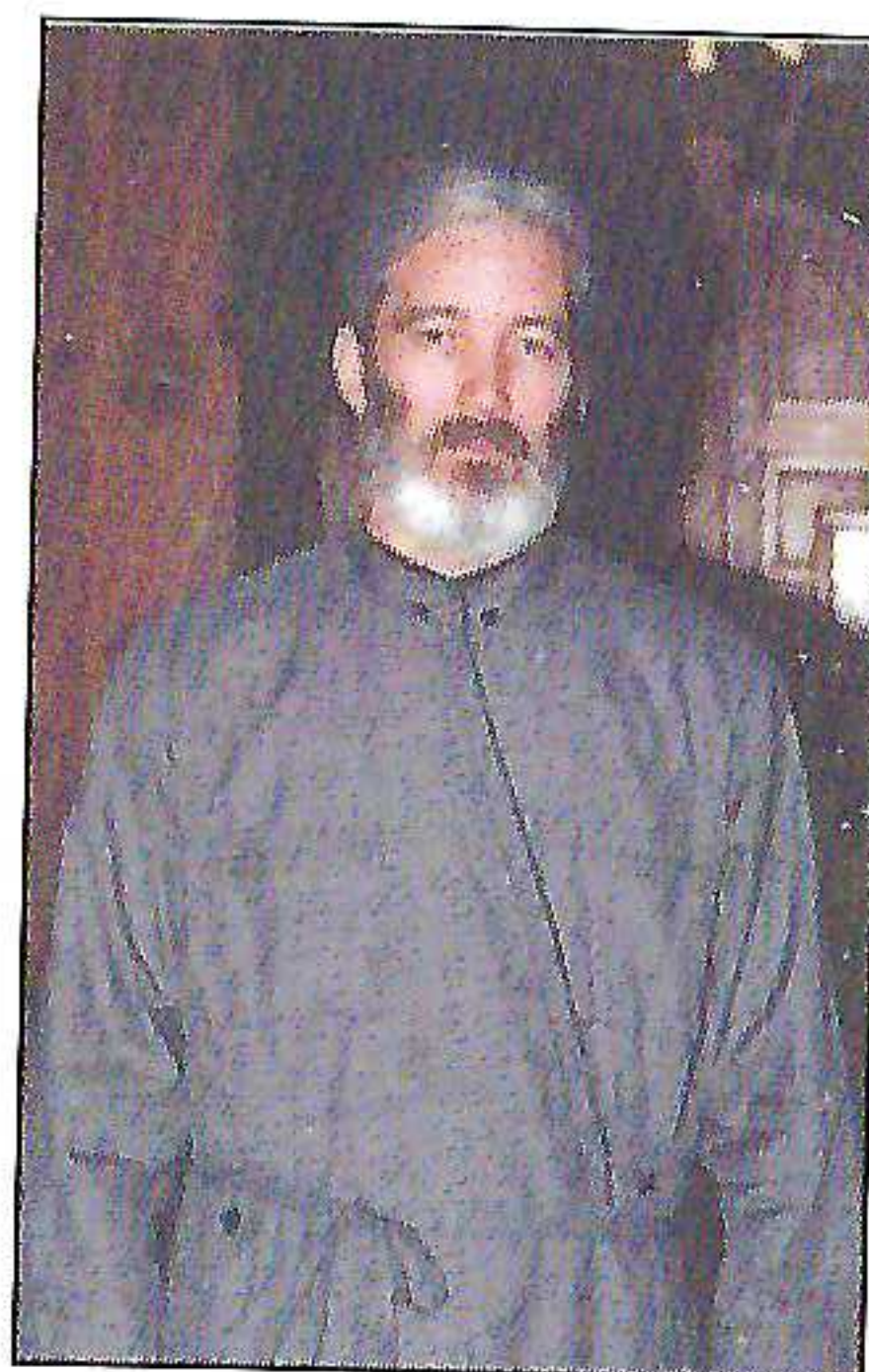
July. S. Swithin's Day on 15th July was kept and the story of the moving of the Saint's bones and the ensuing rain was related.



EASTERN CASSOCKS



In Eastern Christianity there are two types of cassock; the Inner Cassock and the Outer Cassock or Rason. In the Russian church it is always found that monastics wear black cassocks but there is no rule about the colouration of the cassocks worn by the non-monastic clergy, but black is most common. Blue and gray, as illustrated, are sometimes seen and occasionally white is worn for Pasha or Easter. The inner cassock is an ankle length garment that is worn by all major and minor clergy, monastics and male seminarians in both churches. The Russian version of this is called a *podryasnik*. It is double breasted, closely fitting through the torso and it flares out to the skirt and has a collar button that is set off centre as can be seen in the picture on the right.



The Greek version of the Eastern Cassock is pictured on the left, it is called an *anteri* or *rason* it is rather fuller than the Russian version. It is gathered at the waist and tied with a cord. The Greek cassock has a high-buttoned collar at the front and it tends to be made somewhat lighter than the Russian one.

MEDIEVAL RELIGIOUS FESTIVALS

Some fascinating facts about Medieval Religion.

Life in Medieval England was very different to life today. At that time the most important events to determine life was the regular changes in the seasons. The various different seasons and months of the year were celebrated with differing Religious Feasts and Festivals.



THE GUILD DIARY 2012

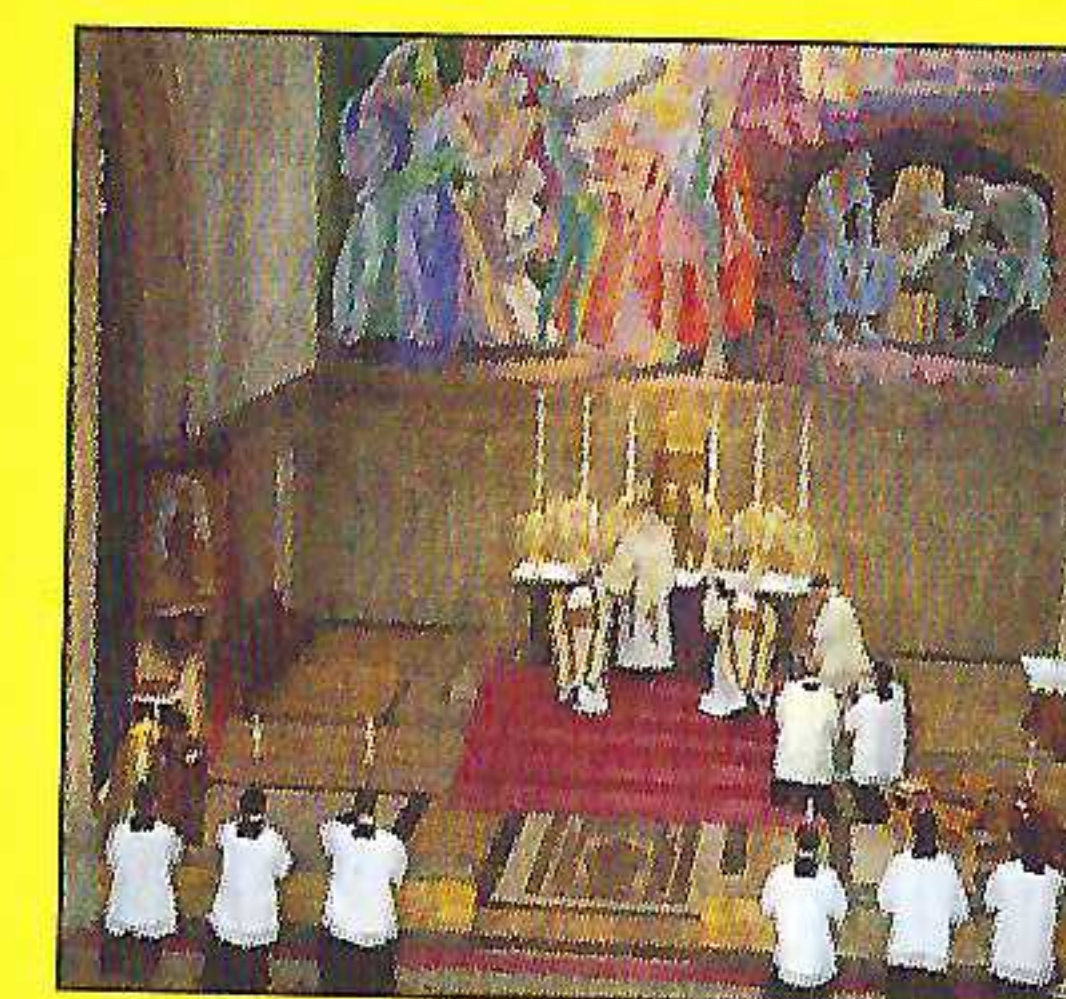
Saturday 5th January 2013 : Epiphany Festival :
Holy Trinity, Shepherdess Walk, Hoxton, London.

Noon – Mass of Epiphany

3.00m – Guild Office, Sermon, Procession to the Crib and Benediction.
Soup and rolls, tea and coffee will be available. Preacher: Fr. R. Wakeling

SATURDAY APRIL 7th : GUILD EASTER FESTIVAL AND AGM
S. ALBANS, BROOKE STREET, HOLBORN, LONDON

Noon – Solemn Concelebrated Mass: Preacher: The Chaplain-General
3.00pm AGM then followed by
Guild Office, Procession and Benediction.



Soup, Roll and Cake available at lunchtime. £5. Please send a cheque payable to Terry Doughty, 7 Church Avenue, Leicester LE3 6AJ by March 23rd.

Saturday 13th July : PG3 Festival : S. Bartholomew's, Church
Ann Street, Brighton, BN1 4GP

Noon – Solemn Mass: Preacher: The Bishop of Richborough
3.30pm – Guild Office and Benediction

Saturday 17th August : Bristol Area Assumptiontide Festival
BRISTOL CATHEDRAL

Noon – Mass: Preacher: The Bishop of Plymouth
3.15pm – Benediction in Lord Mayor's Chapel
Members to robe only at this service please.

Saturday 5th October Guild Autumn Festival, Oxford
venue to be confirmed.

A TRUE FRIEND

For a true friend, is it worth it to sacrifice even your own life?

Jesus said - Greater love has no one than this that he lay down his life for his friends.

Horror gripped the heart of the World War I soldier as he saw his lifelong friend fall in battle. Caught in a trench with continuous gunfire whizzing over his head, the soldier asked his commanding officer if he might have permission to go out into the "No Man's Land" between the trenches, where his friend had fallen and bring him back.

"You can go," said his Lieutenant, "but I really don't think it will be worth it. Your friend is probably dead already and you may well be throwing your own life away by going." However the Lieutenant's words didn't matter to the soldier and despite the threat to his own life he went anyway.

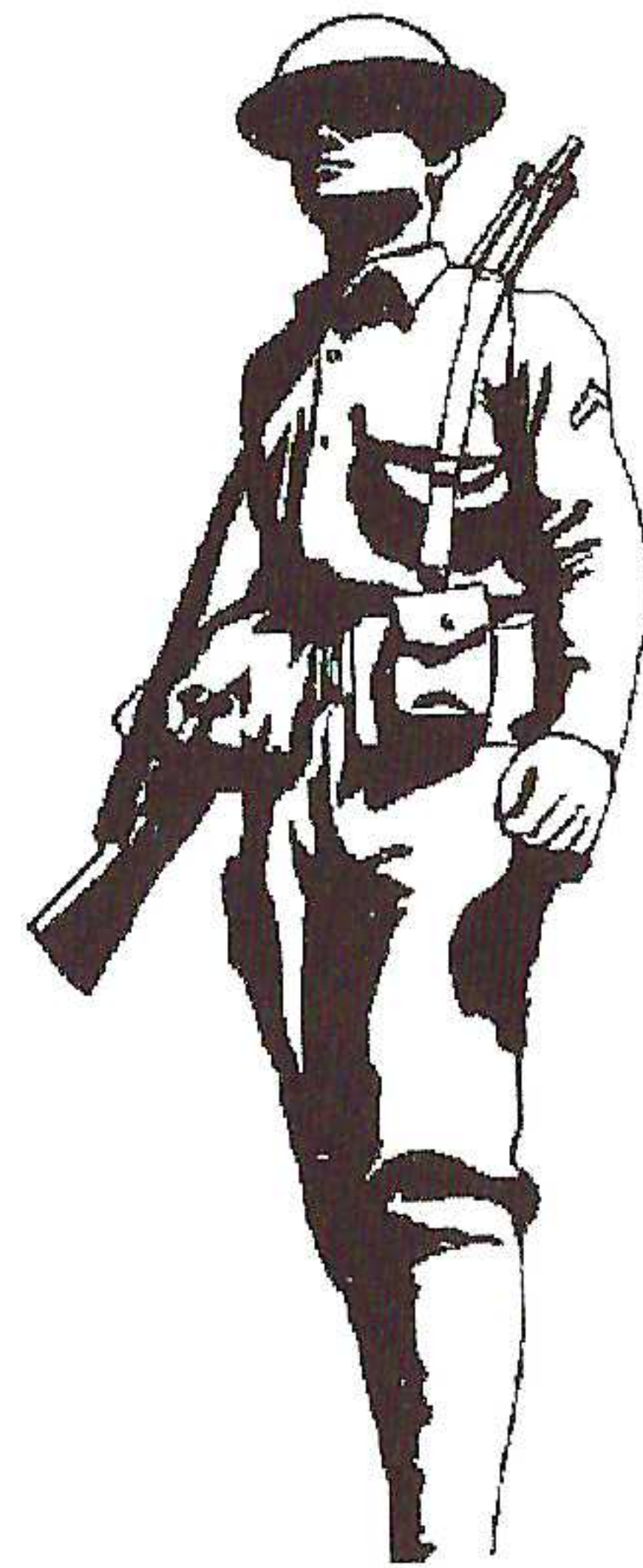
Miraculously he managed to reach his friend, hoist him onto his shoulders, and bring him back to their company's trench. As the two of them tumbled in together to the bottom of the trench, the officer checked the wounded soldier, and then looked kindly at his friend. "I told you it wouldn't be worth it," he said. "Your friend is dead, and you are mortally wounded."

"It was worth it, though, sir," the soldier said.

"What do you mean?" responded the Lieutenant. "Your friend is dead!"

"Yes sir," the private answered. "But it was worth it because when I got to him, he was still alive, and I had the satisfaction of hearing him say, 'Jim, I knew you'd come.'"

Author Unknown



THE HOUSE OF A THOUSAND MIRRORS (JAPANESE FOLKTALE)

I found this tale in an old book that I have had on my bookshelves for many years.

Long ago in a small, isolated Japanese rural village, there was a place that was locally known as 'The House of a Thousand Mirrors.' In the that village lived a small, happy little dog and when he learned of 'The House of a Thousand Mirrors' he decided that he would have to go and make a visit. Cautiously he approached the house and when he arrived and found that there was no danger he bounced happily up the stairs to the doorway. He looked through the doorway with his ears lifted high and his tail wagging just as fast as it could. To his very great surprise, he found himself staring at a thousand other happy little dogs all with their tails wagging just as fast as his was. He looked and then smiled a really great big smile and this was answered with one thousand really great big smiles just as warm and friendly as his own.



As he left the House, he thought to himself, "This is a really wonderful place. I will certainly come back here and, in fact, I will visit it often."

In this same village lived another little dog, who was not quite as happy as the first one, he too had heard of 'The House of a Thousand Mirrors' and he also decided that he too would make a visit. He reached the house and slowly climbed the stairs and with his head hung low he gingerly peered around the doorframe and looked into the doorway and when he did he saw a thousand unfriendly looking dogs all staring back at him, he growled at them and was horrified to see a thousand little dogs all growling back at him this scared him so he left and as he left, he thought to himself, "That really is a horrible place, and I will never go back there again."

So what is the moral?

All the faces in the world are mirrors.

What kind of reflections do you see in the faces of the people you meet?