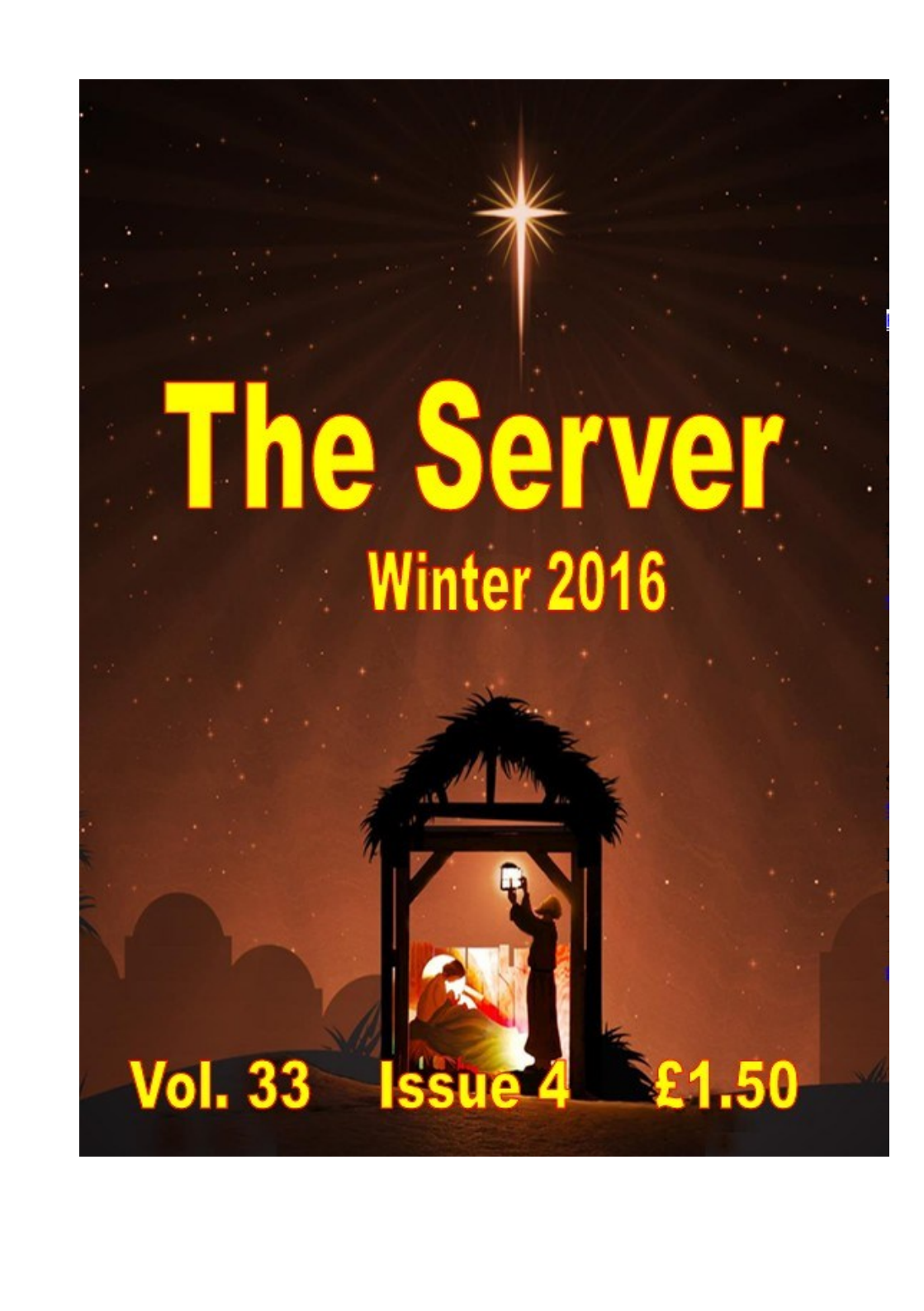




The Server

Winter 2016

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*The opinions expressed within this magazine are the opinions of the authors
and not necessarily those of the Guild.*

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FROM THE EDITOR'S DESK

Have you Washed your Hands?

"Hands! Let me see them", how many times, when we were children did we hear our mothers say that phrase? In my case before every meal! It was useless to protest and say they were clean because this was always countered with, 'you have been playing in the garden, stroking the cat or the dog next door or handling dirty things while you were playing', I was firmly convinced that my mother could see through walls and around corners! The strange thing was that I could get absolutely filthy all day playing but when it came to mealtimes it was just my hands had to be seen to be clean. What I could not understand was that whilst I was out playing and wanted to eat an apple or a snack I just wiped my hands on the grass I was sitting on or down the sides of my trousers. That did not seem to matter, I somehow survived, but mealtimes were different!

Hands, whether ours or someone else's, are very important to our way of life and also for our worshipping life. We thank God for the marvellous healing hands of surgeons and nurses and those who take care of us, for the touching hands of a baby as they grasp our fingers, for the hands that caress and comfort us when we need it and for the hands of our priests who celebrate the Mass for us and for their hands that give us God's Blessing. But most of all we thank God for hands as we pass the Peace during the Mass giving us contact with our fellow Christians and reassuring them of our love and concern and our commitment to our Lord Jesus Christ.

In short "we thank God for hands".

Finally may I, on behalf of the Officers and General Council of the Guild wish you a Blessed and Peaceful Christmas as we once again welcome the Christ Child into the World and re affirm ourselves to his service.

May God bless and keep you all, and those you love, and keep you under his wings now and for ever.

Peter

WELCOME TO NEW MEMBERS

Probationers: Geoffrey Alcock, Stuart Barfield, Jonathan Crownshaw, Michael Dixon, Benjamin Elliott, Philip Green, Lindsay Hudson, Donald Lewin, Stephen Linskill, Nick Morris, Vimcanzo Toscano.

Full Members: Timothy Collard, Gwynne James, Hazel Thackray, Stephen Topasna, Clare Wood.

Priest Associate: Dennis Leigh, Simon Matthews.

THE FAITHFUL DEPARTED

Anthony Abrey, Ray Bailey, Len Leeming, Michael Mannall (Priest), John Mead, John Smith, Paul Tillett, Norman Wheatley, Frank Windsor,

THE CHANTRY BOOK

Raymond Bernard Bailey : 26/09/1932 to 23/08/2016.

Many members during the last 20 years will have met, known and served with Ray Bailey. From the Saint Luke Chapter, where he was a cheerful and familiar face. We were very sorry to learn of his death just before his 85th birthday. Ray Bailey was actually baptised and confirmed in 1995, (after serving for two years at S. Mary's Kettering). He was then at the point of retiring from a life of typesetting, printing and reading for local news outlets. Ray's wife, Pauline, had died late in 1992, they had two daughters. As he came closer to the church in 1994, he became engaged to Diana Reed, who described Ray as "a perfect gentleman who wore a collar and tie to do the gardening." For some years he served daily at the Mass. Much against his will with declining health, Ray went into care at the beginning of 2016. His light-hearted manner and devotion will be missed greatly. His funeral and Requiem Mass at S. Mary's was offered by Fr. James Mowbray SSC assisted by GSS concelebrants. His funeral was attended by his family and many friends.



Gordon Anderson. Gordon was confirmed at S. Wilfrid's, Victoria Drive, Bognor and at about the age of thirteen he became a server at S. John's, London

Road, Bognor. As an adult he became a member of the GSS and went on to serve at S. Mary's, Felpham serving at both the 8 o'clock and 9:30 services. He enjoyed being part of the local Chapter of the Guild and in particular taking part in the monthly meetings.

HOWARD GADD MEMORIAL FUND

Howard Gadd, was Secretary-General to the Guild from 1971 to 1993, and after his death left some funds to be used in a manner that his trustees thought he might approve of. These trustees agreed that the interest from the fund would ideally benefit churches where servers are in need of new robes and there was a connection with the GSS.

Grants are available, at the discretion of the trustees, up to 50% of the costs of robes to a maximum of £250.00. All items would belong to the church and not to an individual. In giving a grant, an interval of two years must elapse between applying for further help. If any church, where there are Guild Members, wishes to have a little help with their purchase, an application form is available from the Treasurer-General, Nigel K Makepeace, address on the inside cover.

SCOTTISH GUILD OF SERVERS (SGS)

The 88th Annual Festival of the Scottish Guild of Servers was held in S. Mary's Cathedral in Edinburgh when the GSS was represented by Grand Councillor Peter Keat.

The day started with High Mass at which the Celebrant was the SGS Warden the Revd. Can. Jeremy Paisey and the Preacher the Revd. Can. Dr. Alison Peden, Director of Ordinands, who spoke about the relationship between Eli and Samuel. At the end of the service the Warden admitted a new member into the Guild. Total attendees at the Festival was between 50 and 60 servers and supporters. After lunch the Guild held their AGM which was followed by Benediction. It is worth noting that during the AGM a paper entitled *Survey Report and Summary* was presented and discussed. The survey was conducted to understand how best to support the server in the 21st century.

THE EPIPHANY

The word “epiphany” dates back to ancient Greece. It comes from the Greek “epiphaneia”, meaning “appearance” or “manifestation”, and referred to the revelations brought to us by the gods. “Epiphany”, with a capital ‘E’, is the name of the celebration of the three wise men or Magi coming to see the baby Jesus in Bethlehem. This is usually celebrated on 6th January which, in the Western church calendar, starts an Epiphany season that lasts until the first day of Lent.

This is a season of new beginnings. After the visit of the Magi, The Feast days and readings recount the baptism of Jesus by John the Baptist, and Jesus’ first public miracle at Cana, where he turned water into wine.

“Epiphany” was first seen in English around 1310. For about three hundred years, it meant the religious feast day and nothing else. But by the mid 1600s, ‘epiphany’ with a small ‘e’ was being used to refer to other manifestations of Christ and to appearances of divine beings in other religions. In the nineteenth century, the meanings of epiphany began expanding. Thomas De Quincey (wrote of “bright epiphanies of the Grecian intellect”) and William Wordsworth, then later James Joyce (wrote that epiphanies “are the most delicate and evanescent of moments”) and John Updike, helped broaden the definition of epiphany to include the secular realm.

Today “epiphany” carries a range of meanings, including “an intuitive grasp of reality”, “an illuminating discovery, realization, disclosure, or insight”, or simply “a revealing scene or moment”.



THE WARDEN'S WORDS

I am writing this article mid-September and it is very difficult to feel anything but fear and trepidation which it comes to thinking about Christmas. I honestly can't believe that I am already seeing so many shops with Christmas gifts, cards and decorations, and they have even got boxes of mince pies in the supermarkets. I mean, come on, who buys mince pies this early? But by the

time you read this article Christmas will indeed be just around the corner. And how do you feel about the prospect? Nostalgic? The thought of the many Christmases of the past, when perhaps you shared them with your loved ones who are no longer here? Fearful? Is it really going to be possible to afford all the things that you need to buy? Apprehensive? Is it going to be a lonely time? Sad Time? Excited? Yet another occasion for us to celebrate the greatest event in the history of humanity. God taking on our very flesh.

I can remember all too well as a child those feelings of excitement and expectation that was not only about the gifts that family and friends would be sharing, the amazing food and the quality family time, but also excited at the thought of serving at the altar at Midnight Mass. It was such a thrill as a child to be allowed to stay up way beyond my usual bedtime and to go out at an hour that nobody would usually be going out. My mother always insisted that I went to bed early and slept in order to be allowed out for the Midnight Mass and I would lie in bed and try to be as still as possible pretending to be asleep, and yet inside really, really bursting with excitement at what was for me one of the most beautiful Masses of the year, the First Mass of Christmas.

My brothers and sisters whatever Christmas holds for you it is my sincere prayer that it may have something of that expectant hope still within your hearts and minds, the knowledge that the same Christ, who was born in great humility in a stable, will come to us with the same humility upon the altar. If you have the privilege of serving this Christmas I really do hope that you will prepare for this in whatever way possible and not be blasé and matter of fact about it, and you will feel truly blessed.

And may the joy that filled Mary and Joseph's heart, the peace that descended upon the shepherds, the wonder and amazement that filled the eyes of the wise men be yours this Christmas time and in the New Year ahead.

Thank you once again for your faithfulness and Merry Christmas.

A handwritten signature in black ink, appearing to read "Fr. James". The signature is stylized with a large, sweeping "F" and a long, horizontal stroke extending to the right.

FROM THE SECRETARY-GENERAL

Those of you who have read the latest edition of The Server will have noticed that Nick Fletcher, who was enrolled in July, appeared under the Faithful Departed section and not new members. Apologies to him for that, I hope this did not cause any undue embarrassment.

AUTUMN FESTIVAL REPORT

This year's Autumn Festival was held at S. Matthew's, Sheffield on September 10th. (We had to change the date as the original clashed with the Bishop of Beverley's Area Festival). There were about 80 present despite many being on holiday and the revised date coinciding with other events. Fr Darren, our Warden was Principal Celebrant and Fr Grant Naylor preached a most

inspiring sermon. It was a great joy to welcome seven new probationer members from S. Matthew's where Fr Grant is intending to re-form the Chapter of the Lamb of God in that area. In the afternoon there was Guild Office, Procession and Benediction after which we assembled outside the church for group photographs. Despite the numbers attending being less



than hoped for, it was a most joyful day and our thanks to Fr Grant and all at St. Matthew's for the most warm welcome and kind cooperation in holding our festival there. *(If anyone present took away a Cassock in error – It's fully-buttoned with large cuffs and would fit a six-foot server – please let Terry Doughty know as it belongs to one of the choir at S. Matthew's).*

NEWS FROM THE CHAPTERS

SS Osmund & Swithun, Bournemouth. Our July meeting was our annual summer Festival Mass at SS. Mary and Bartholomew, Cranborne. Fr. Barry Fry stood in as celebrant and Fr. William Perry preached. In September we sang the Guild Office in All Saints, Southbourne when Fr Fry led the Office. We received a warm welcome and excellent refreshments at both churches visited

S. Lawrence, North Norfolk. In May we sang the Guild Office, followed by Benediction at S. Mary's, Little Walsingham. In June the Chapter was invited to provide servers for the Mass celebrated in S. Mary's, East Rudham, by Fr



Edmund Childs to mark the 50th Anniversary of his ordination, where Bishop Norman Banks preached. A week later, the Chapter meeting was held at S. Andrew's, Holt, where Mass was celebrated. In July, the Guild Office, followed by Benediction, was sung in the Chapel of the Priory of Our Lady of the Society of S. Margaret (founded by Fr John Mason Neale, the 150th

anniversary of his death being observed this year). In August the chapter celebrated our Patronal Festival, at S. Mary's, Little Walsingham. Bishop Norman Banks, Guild Patron, delighted us with his presence as he celebrated a Solemn Mass and preached an inspiring sermon about S. Lawrence. Earlier that day the Funeral Mass for Fr Michael Mannall, Priest Associate, had been held in the church and he and his family were remembered in the prayers. The attendance of servers was a little depleted due to holidays, we had a good congregation. At the refreshments afterwards a cake, decorated with the insignia of S. Lawrence, was enjoyed by all.

SS. Philip & Richard, Worthing. On June 16th we celebrated our Feast of Title at S. Michael and All Angels South Lancing. We had an average turnout. We wanted to say goodbye and thanks to Fr Barry as he's decided to take early retirement. Fr Barry has been a great friend to the GSS especially to the Brighton and Worthing Chapters. Fr Barry gave a lovely sermon about S. Richard and of his own early days in his ministry. After the service we retired – no pun intended – to the church hall where we had refreshments. Before the end of the evening, Fr Barry was presented with a voucher for the RSPB and a cake from the members.



S. Mary and S. Richard Bognor/Chichester. In July we gathered at S. Mary's, Felpham, where we said the Guild Office. Our Chaplain, Fr Stephen Guise, gave a very interesting address concerning the psalms and canticles which we use in the Guild Office. As we have no organist at present, the Office was said. All members present thought it made a change and that it was a good way to understand the text. We now have a CD of the GSS Office, but could not get a CD player in time. Chapter members served, and our Chaplain was celebrant, at Gordon Anderson's funeral on 25th August. He was a member for over 20 years and a devout server at his local church since the age of seven. Over eleven Chapter members were present, with a full congregation. Our annual picnic

was well attended in September at West Wittering. This year the picnic was later than in previous years, to avoid the traffic-jams (the location is very popular with sun-worshippers as it has one of the finest beaches in England). The picnic, with a fascinating quiz, was followed by Evening Prayer at SS. Peter and Paul, the local church. We recently learned that Fr Peter Vincent, our retired Chapter Chaplain, is now in a nursing home with his wife, Sally, and is very frail. Our thoughts and prayers are with them at this time.

S. Mildred of Thanet. S. Mildred's Day saw the Chapter visit a lovely country church at Acol, Thanet next to the disused Manston Airport. The Church happened to be called S. Mildred's, so yes, there was an intention. It was a lovely warm evening and the doors were wide open. All started to swing when our organist began to warm up in order to accompany us with cantors through the Guild Office. We sang two hymns and prayed some lengthy prayers from the BCP and lead throughout by Fr Stan Evans.

S. Brannock, Devon Our August Chapter meeting was a Eucharist which was held in the ancient chapel of S. Nicholas, Ilfracombe where our Chaplain the Rev. G. Squire was celebrant. Dating back to 1321 the chapel was built as a place of worship for the people living around the harbour. From the middle ages the chapel maintained a light to guide shipping into the harbour and it is still a working lighthouse today and is said to be the oldest in the country. After the service we moved onto the pier to have a photographic record made of the event.



S. Joseph of Arimathea, Portsmouth. In September the Chapter celebrated its 115th Anniversary with a Mass held in Christ Church, Gosport. The service was led by the Chaplain, Fr Alan Ball, assisted by the Assistant Chaplain, Fr John Franks. The attendance was disappointing especially as Fr Alan preached a very good sermon based on the Epistle for Holy Cross Day.

S. John the Divine, Leicester. The July meeting was a joint meeting with the Coventry Chapter at S. Catherine, Burbage. Fr Norman Stevens sang the Office and Fr Andrew Hall gave the Address. The weather was kind for our outdoor Procession which preceded Benediction. Eighteen of our Chapter were present. As usual there were ample refreshments. We are grateful to Fr Andrew and the people of S. Catherine's for their welcome. Some members of the Coventry and

Leicester Chapters returned to S. Catherine's, Burbage for the Coventry Walsingham Cell. Mass on 8th September. They are pictured here with the celebrant Fr Terry Colling. The preacher was Fr Andrew Hall, the Rector. On Saturday August 13th we joined with other Catholic Societies in Leicester at S. Hugh's, Eyres Monsell for the Assumptiontide Festival. Bishop Banks was Celebrant and



preached. Our Chapter and Coventry Chapter provided the Servers and Statue Bearers for the Outdoor Procession at the beginning of the Mass, Twelve members of our Chapter present. In September we met at S. Wistan's, Wistow



when there were sixteen members present for Guild Office, address and Benediction. Fr Simon Matthews, Assistant Priest in the Fleckney Benefice, led the Guild Office and gave Benediction. He also gave the address. There were sixteen members present and several supporters. We were grateful to Lady Ann Brooks for allowing us to hold our meeting at the church and

to Fr Simon who deputised for our Chaplain, Fr Walter Burleigh who was unwell. All managed to negotiate the path from the church to our cars in the darkness! On September 24th some members joined the Traditional Catholic Societies at S. Chad's, Leicester for the Solemnity of Our Lady of Walsingham which began with an outdoor procession before a Sung Mass at which the Principal Celebrant and Preacher was Bishop Roger Jupp. Our Chapter members provided the Serving Party and Statue Bearers.

S. Chad, Coventry. Our Assumption Mass was held at S. Hugh's, Eyres Monsell, Leicester on 13th August. An outside procession preceded the Mass; the Principal Celebrant and Preacher was the Rt. Revd. Norman Banks, Bishop of Richborough assisted by five Concelebrants. There were about seventy communicants. Our servers and the Leicester Chapter members provided the serving team and Statue bearers. Refreshments and social gathering followed in the church hall. Due to circumstances beyond our control, the September meeting which was due to be held at S. Barnabas, Kenilworth was cancelled at short notice. We were looking forward to attending the church of S. Barnabas because this was our chaplain's local parish church. We look forward to visiting this church in the future.

S. Andrew, Romford. We did not meet in August, but in June we had our annual joint meeting with the Chapter of S. Hugh of Lincoln, for a Mass at S. Michael, Cornhill in the City of London. Later that month some members and friends from other Chapters attended a Solemn Mass for our Chaplain, Fr. Hingley's, Ruby Jubilee of Ordination. In July we had the pleasure of visiting one of our regular venues, S. Mary Magdalene, Harlow, in the daylight, having previously visited in December! As several members were unavailable, the attendance at our most recent meeting for a Mass at S. Alban the Martyr, Ilford, was sadly lower than usual. We have had no probationers this year but Fr Michael Bradley from S. Francis, Barking, has joined as a Priest Associate.

S. Alban & S. Michael, Letchworth. The chapter meets monthly, apart from August and we have an average attendance of about fourteen members/visitors. We meet in the churches where our members serve. Our July meeting was at S. John's, Digswell, Welwyn Garden City. Writer and broadcaster Revd Dr Rob Marshall led the Guild Office and gave Benediction. Probationer Clare Wood was made a Full Member and at her request the Guild Medal she received was that of her late husband Brice Wood. Brice started to serve at S. Mark's, Portsmouth in 1958 and moved to Benington, in 1968. Like most other chapters we could do with more members and an organist would be a blessing.



SS. Felix and Fursey, West Suffolk. The chapter has enjoyed the usual faithful support and our programme has included visits to some familiar and some new venues where the welcome and hospitality has been most rewarding. We have, so far in 2016, sung the Office, followed by Benediction, on seven occasions, held an Eastertide Mass and joined with our neighbouring Chapters in Cambridgeshire and North Essex at S. Agnes, Newmarket. A highlight of the summer was a Solemn Eucharist to celebrate the Golden Jubilee of our chaplain Fr. Geoffrey Smith. A retired former bishop of St Edmundsbury & Ipswich, the Rt. Rev. John Waine, preached to the 250 plus members of the congregation gathered in St Edmundsbury Cathedral. The Chapter members formed the serving team and afterwards refreshments and conversation was enjoyed.

THE GUILD CYCLE OF PRAYER

JANUARY 2017

- 1 The Naming and Circumcision of Jesus. Peace on Earth.
- 2 All Guild Members and Priest Associates.
- 3 The Warden, Fr. Darren Smith.
- 4 The Warden Emeritus, Fr. J. David Moore.
- 5 Chaplain General, Fr. Michael Brain.
- 6 The Epiphany. The Orthodox Church.
- 7 Epiphany Festival.
- 8 1st of Epiphany. Remembering our baptism.
- 9 Secretary General, Grand Councillor Terry Doughty.
- 10 Treasurer General, Nigel Makepeace.
- 11 Server Editor, writers and distributors.
- 12 Grand Honorary, Ex Officio Group Councillors.
- 13 General Council and all members.
- 14 For all Bishops, Priests, Deacons and Lay Workers.
- 15 2nd of Epiphany, For Unity.
- 16 Candidates for Ordination.
- 17 COF Administrator Cllr Colin Squires and Chaplain Fr. Darren Smith.
- 18 Week of Prayer for Christian Unity until 25th.
- 19 Thanksgiving for guild members who have served over 50 years.
- 20 For all chapters in abeyance.
- 21 For all who are troubled.
- 22 3rd of Epiphany, For those alone.
- 23 For all lay and Eucharistic ministers.
- 24 For the work of hospital chaplains and their volunteers.
- 25 The Conversion of S. Paul. Are we converted.
- 26 Timothy and Titus, companions of Paul.
- 27 For all who face life alone, give them strength.
- 28 Thomas Aquinas. Priest, philosopher. Teacher of the faith. 1274.
- 29 4th of Epiphany. For those who preach.
- 30 For those in monastic life.
- 31 John Bosco, Founder of the Salesian Teaching Order 1888.

FEBRUARY 2017

- 1 London Group 1/2 North/East/West. Cllr. John Donovan.
- 2 Candlemas. May we be lights to lighten the world.

- 3 1/83 Hugh of Lincoln, Hackney.
- 4 2/112 Our Lady of Willesden & S. Mellitus NW6.
- 5 **5th of Epiphany. For our families and friends.**
- 6 HER MAJESTY THE QUEEN, DEFENDER OF THE FAITH.
- 7 2/145 Our Lady of Walsingham & S. Alban, Wembley.
- 8 Diocese of London.
- 9 London Group 3 Lone members worldwide. Grand Cllr. Terry Doughty
- 10 London Group 4 London/Westminster & parts of Essex.
- 11 Diocese of Southwark.
- 12 **Septuagesima 3rd before Lent. Our Catholic Heritage.**
- 13 London Group 5/6 S. East London. Cllr Michael Rogerson.
- 14 5/85 The Incarnate Word with S. Alban & S. Edward. East Surrey.
- 15 6/48 Epiphany, Croydon Area.
- 16 Diocese of Guildford.
- 17 Provincial Group 1/2 West/East Kent. Cllr Barry Kinnersley.
- 18 Pray for our general council officers & councillors as they meet in London.
- 19 **Sexagesima 2nd before Lent. Keep us steadfast in the faith.**
- 20 1/14 S. Augustine of Canterbury, Sittingbourne, Isle of Sheppey.
- 21 1/139 S. Cyprian. Rochester, Chatham, Strood and Gravesend.
- 22 Thinking Day. For all youth organisations.
- 23 1/196 S. Justus, Orpington.
- 24 Matthias the Apostle. Let us hear the good news.
- 25 Diocese of Rochester.
- 26 **Quinquagesima next before Lent. Grant us the light of Your glory.**
- 27 2/7 All Souls, Whitstable, Canterbury, Herne Bay.
- 28 S. David. The Church in Wales. *Trans from 1st March.*

MARCH 2017

- 1 Ash Wednesday. Repentance for our sins and failings.
- 2 Chad Bishop of Lichfield, Missionary 672.
- 3 The Provinces of Canterbury and York.
- 4 S. Mildred of Thanet, Margate.
- 5 **Lent 1 For the strength to resist temptation.**
- 6 Diocese of Canterbury.
- 7 Provincial Group 3 East Sussex. Cllr John Holden.
- 8 Edward King Bishop of Lincoln. 1910.
- 9 3/76 The Holy Resurrection, Brighton.
- 10 3/163 S. Phillip & S. Richard, Worthing.
- 11 3/183 S. Wilfrid, Eastbourne.

12 **Lent 2 Keep us steadfast in faith.**

13 Diocese of Chichester.

14 Provincial Group 4 Hampshire/W.Sussex. Grand Cllr Peter Keat.

15 4/92 S. Joseph of Arimathaea, Portsmouth.

16 4/94 S. Joseph the Foster Father, Isle of Wight.

17 S. Patrick. Apostle to the Irish.

18 4/144 Our Lady & S. Richard, Bognor.

19 **Lent 3 Grant wisdom to all in authority.**

20 S. Joseph of Nazareth. For Our Fathers. *Trf from 19th.*

21 Thomas Cranmer Archbishop of Canterbury Martyr 1556.

22 Diocese of Portsmouth.

23 Diocese of Winchester.

24 Diocese of Salisbury.

25 The Annunciation of the BVM. Pray for us O Holy Mother of God.

26 **Lent 4 Mothering Sunday. For Our Own Mothers.**

27 Provincial Group 5 Devonshire.

28 5/24 S. Brennock. North Devon.

29 5/73 Holy Nativity. Teignmouth, Newton Abbot, Exeter & N. Devon.

30 5/88 S. John the Baptist. Torbay, Dartmouth.

31 Our Lady & S. George, Plymouth.

Corrections, omissions and suggestions to: Angela McMullen, 46 Field House Road, Humberston, Grimsby, DN36 4UJ. Tel: (01472) 210596 • angela.mcmullen.grimsby@gmail.com

A message from Angela McMullen the Prayer List compiler

I attended the Autumn festival at St Matthews' Carver Street Sheffield to find I was the only female robed server there.

What message does that give to our fellow male servers?

I was one of the founder members in 1986 to be admitted as a probationer into the GSS. We had to have a vote by the male members to agree to accept us. I have attended most festivals since 1980 making the effort to attend where ever they are. These festivals take time, money, planning and preparation for them to take place.

I felt very lonely and let down. Where were you all?

Will I be seeing any of you at the Easter Festival in London and at Chelmsford Cathedral next year?

THE GUILD DIARY

Saturday 7th January

London Area Epiphany Festival

St. Anne with St. Columba
Hemsworth Street, Hoxton,
London N1 5LF

Mass at Noon

Guild Office 3.00pm



Saturday 22nd April

GUILD EASTER FESTIVAL and AGM

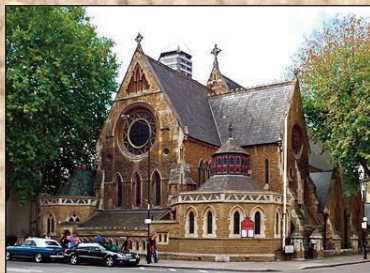
S. Stephen's, Gloucester Road

London SW7

Mass at Noon

AGM 2.30pm

Guild Office 3.15pm



Saturday 21st October

Autumn Festival

Chelmsford Cathedral

Mass at Noon

Guild Office 2.30pm



CHURCH OF IRELAND

The Church of Ireland is two independent Anglican Provinces on an all-Ireland basis and is the second-largest denomination in Ireland after Catholicism. Like other Anglican churches, it has retained elements of pre-Reformation practice, notably its episcopal policy. In theological and liturgical matters, it incorporates many principles adopted during the Reformation. The church is catholic and reformed so, differences exist between those who are more Catholic and those who are more Protestant. For historical reasons, the Church of Ireland is often identified as Protestant but it describes itself as that part of the Irish Church which was influenced by the Reformation, and has its origins in the early Celtic Church of S. Patrick.

When the England broke communion with the Holy See, all but two of the bishops in Ireland followed the Church of England, although almost no other clergy did so. The church became the established church of Ireland, assuming possession of most of the church property. A substantial majority continued with catholicism, despite the political and economic advantages of membership in the state church. Despite low numbers the Church of Ireland remained the state church until it was disestablished on 1st January 1871 by the Liberal government under William Gladstone. The Church undertook the first publication of Scripture in the Irish language, the first Irish translation of the New Testament was printed in 1602. Translation of the Old Testament was undertaken by the Bishop of Kilmore, who completed it within the reign of Charles I, but it was not published until 1685. A translation of the Book of Common Prayer was also undertaken, the revised prayer book of 1662 was published in 1712.



In 1833, the British Government introduced the Irish Church Temporalities Bill which restructured the administrative and financial side of the church. It sought to reduce the number of bishoprics from 22 to 12, to change the leases of church lands and to apply the revenues saved for the use of parishes. As the official established church the Church of Ireland was funded partially by tithes imposed on all Irish subjects of the Crown and the population was expected to

pay for its upkeep. Peasant resentment of the tithes boiled over, as in the “Tithe War” of 1831-36. Eventually, the tithes were ended and were replaced with a lower levy called the tithe rent charge. The last of the tithes was not abolished until disestablishment in 1871.

The Irish Church Act 1869 (which took effect on 1 January 1871) finally ended the role of the Church of Ireland as state church. This terminated both state support and parliament’s involvement but took into government ownership much church property. The Church of Ireland made provision for its own government, led by a General Synod and with financial management run by a Representative Church Body. With disestablishment, the church’s representation in the House of Lords also ceased. Like other Irish churches, the Church of Ireland did not divide when Ireland was partitioned in the 1920s. It continues to be governed on an all-Ireland basis.

The Church of Ireland is in full communion with Canterbury and despite having a number of Anglo-Catholic parishes, is generally classed as Low and was one of the first provinces (1991) to ordain women to the priesthood. It has two cathedrals in Dublin: within the walls is Christ Church Cathedral, the seat of the Archbishop of Dublin, and outside the walls is S. Patrick’s Cathedral, designated as a National Cathedral for Ireland in 1870. Cathedrals also exist in the other dioceses and the church runs the Church of Ireland Theological Institute, in Rathgar, to the south of Dublin.



The Church experienced major decline in the 20th century, both in the North and in the Republic but, the Church in the Republic has shown substantial growth in the last two censuses; membership is now back to the levels of sixty years ago.

The parishes are organized into twelve diocese each headed by a bishop. The leader of the southern province is the Archbishop of Dublin and the northern province the Archbishop of Armagh. These two archbishops are styled Primate of Ireland and Primate of All Ireland respectively, suggesting the ultimate seniority of the latter. The Church embraces three orders of ministry: deacons, priests (or presbyters) and bishops. These orders are distinct from positions such as rector, vicar or canon. It has its own Irish language body, Cumann Gaelach na heaglaise which was founded in 1914 to bring together members interested in the Irish language and Gaelic culture and to promote the Irish language within the Church of Ireland.

THE GUILD SHOP

Guild of the Servants of the Sanctuary: Clothing and Accessories.



Price List:

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Tie	£8.50	Prayer cards	£0.50



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THE BISHOP'S PALACE CHAPEL, CHICHESTER

Construction of the Bishop's Palace in Chichester began at about the same time as the Cathedral, when the centre of the South Saxon See was moved from Selsey to Chichester, following the Norman Conquest and a decree of the Council of London in 1075. The first building was damaged by the fire which also destroyed much of the Cathedral in 1187 and was subsequently rebuilt. The remaining thirteenth century elements of the medieval Palace are the Great Kitchen (otherwise known as the "Old" or "Bishop's" Kitchen), the Chapel and its adjoining sacristy. The south west wing houses the "Sherborne Room" (previously called the "Tudor Room") the Palace is indebted to Bishop Robert Sherborne (1508-1536), but dates from a later period.

The Chapel

The Chapel is basically a building of the early 13th century and was still new at the time of S. Richard (Bishop 1244-1253) to which period should also be dated the famous Chichester Roundel on the south wall.



The chapel is 40 ft. long and 19 ft. wide and is built of Quarr Abbey stone. It has two bays. Only one of the original thirteenth century lancet windows now survives and it is in the north wall by the organ although the blocked up windows on the south side and three lancet windows, which remain, can still

be seen. from outside the chapel and date from the same period. The remaining windows on the north side and east end of the chapel are 14th century. The wooden screen at the west end is also a rare survivor of that time.

The wall-painting of the Virgin and Child, (Right) known as The Chichester Roundel was painted between 1225 and 1250 and can be seen in situ circled in red on the previous page.

It is one of the finest examples of English wall- painting, and is of undoubted European artistic importance. The silver-leafing is the first known example in an English wall-painting. The picture depicts the Blessed Virgin Mary and the Christ child looking lovingly at each other, surrounded by angels swinging censers. Only two of the original twelve consecration crosses remain. These can be seen on either side of the Roundel. On the west wall is a painting of the Ascension of Christ, completed in 1953 by Hans Feibusch, one of the many German refugees helped by Bishop Bell during the Second World War.



The chapel also contains a fourteenth century South German wooden statue of S. John the Evangelist. A relic of S. Richard was given by S. Thomas', Hove, when that church was closed in January 1993.

In 1986 a tabernacle was commissioned and installed by Dr Eric Kemp (Bishop 1974-2001) and is on the ledge of the east window. It was made by John Poole of Bishampton; also the four angels, on the screen and the east ledge of the chapel come from the church of S. Peter's in Brighton. The three wooden panels on the south facing wall of the loggia outside the Chapel are Dutch or German in origin and probably date from the 18th century. The Chapel remains in daily use as the place of worship for the Bishop and his household.

The Sherborne Room

The west wing of the Palace was built by Bishop Robert Sherborne (Bishop of Chichester 1508-1536) in about 1530. The ground floor room, now known as the Sherborne Room was the dining room of the Palace and is still used occasionally for this purpose and for meetings, large receptions and exhibitions. This room is famous for its painted ceiling. This is the work of a local artist, Lambert Barnard (1485-1567) who was born in Chichester and after studying painting was awarded the patronage of Bishop Robert Sherborne. Barnard executed commissions for Bishop Sherborne for over 20 years. He also painted the vaulted ceilings of Chichester Cathedral, the ceiling of Boxgrove Priory and the 8 panels entitled "Heroines of Antiquity" (c.1526) for Amberley Castle (which was the country seat of the Bishop of Chichester) but can now be seen hanging in this room.

The ceiling comprises 32 panels in eight rows of four. Sixteen of these panels are in honour of Henry VIII and his first wife, Katherine of Aragon. Each has a Tudor Rose in white (York) and red (Lancaster) and in the four corners H for Henry and K for Katherine, opposite each other. Looking from the doorway the



first two rows commemorate Bishop Sherborne himself, the third and fourth rows commemorate William Fitzalan, Earl of Arundel. The fifth row shows the

arms of Thomas de la Warr and Mortimer. The sixth row has the de la Warr arms again and those of Grelley or Grisley and Cantelupe. The seventh and eight rows show the arms of Bohun of Midhurst and commemorate Henry Owen.

Experts suggest that the ceiling was painted between 1533 and 1535. If it was, Bishop Sherborne took a very great risk in leaving Katherine's initial on the ceiling, bearing in mind that in 1531 she ceased to be Queen and in 1533 her marriage to Henry was declared invalid by Archbishop Cranmer.

TWO WATERY CHURCHES

St Cwyfan's – Church in the Sea

St Cwyfan's Church is situated on the tiny island of Cribinau – a small tidal



island off the south west coast of the Isle of Anglesey and because it is enclosed by a sea wall it is fondly known as the 'Church in the Sea'.

Dating back to the 12th century the church is thought to be dedicated to the Irish preacher, S. Kevin, who founded a monastery at Glendalough in Co Wicklow. The church once stood on the end of a tiny peninsula between the bays of Porth Cwyfan and Porth China but sea erosion slowly carved away the coastline cutting off the peninsula and turning it into an island. A causeway from the mainland was built allowing parishioners access to the island so that they could continue to worship at the tiny church. However, at high tide the causeway was under water and parishioners had to relocate to a nearby house on the mainland that had been consecrated to hold services.



Although the church dates back to the 12th century very little of its original structure remains as most of the walls were rebuilt in the 14th century and in the early 16th century an aisle was added to the north side of the building accessed by three arches. Sadly, these were demolished during the 19th century as the sea and weather conditions

continued to claim more and more of the land even washing away part of the graveyard. By this time the church was derelict and the parishioners had moved to a new church further inland. In 1893, local architect Harold Hughes, concerned that the island and church would be lost forever if the sea was allowed to continue to wash over the land, decided to raise funds to build a

wall all around the outside of the island encasing the church behind it. He then set about restoring the old building.

The church underwent further refurbishment in 2006 when all the old mortar was removed from the building; once again some of the parishioners were angry as it was 'lime washed' which has made the walls very white, changing it from its original old grey colour. The church can be reached at low tide on foot from the mainland and it is still used today for weddings and christenings.

Throughout its long history the church has not been without controversy. The early inhabitants of the island were Welsh speaking and in 1766 the Bishop of Bangor appointed Dr Thomas Bowles as the parish priest of Trefdraeth, which included S. Cwyfan's. Unfortunately, Dr Bowles spoke no Welsh and only five of the 500 parishioners understood English. This caused great protests as the islanders felt that he should not have been appointed; priority should have been given to a Welsh speaking clergy. The case was heard in the ecclesiastical court in 1770 and 1773 and the judge ruled that Bowles should not have been appointed and that he had tried to deceive the court with false witness statements. However, due to the difficulties in removing a priest that was already in post, the Judge ruled that he should be allowed to stay. Within six months Dr Thomas Bowles was conveniently dead.

Normanton Church and Museum

S. Matthew's Church is most unusual as it is located on a tiny peninsular of rocks on the edge of Rutland Water – a major reservoir in Rutland. Parts of the church are actually below the waterline which was filled with rock and rubble when the lake was built in order to save the building. It is now a museum. The skeleton of an Anglo Saxon man as well as dinosaur fossils are on show. During the early 1970s it became obvious that there would be a new reservoir. Unfortunately this meant that a substantial part of the parish of Empingham would be submerged underwater. As the valley was flooded it became obvious that the high-water level would partially submerge S. Matthews a private chapel that had once been part of the Normanton Estate. The church had narrowly avoided being demolished as part of the valley clearance but now faced the prospect of destruction again as the rising waters would slowly erode its foundations and lower walls.

A trust was formed to save the church for the future. Various proposals were evaluated but in the end it was decided to fill the lower level with a mixture of



concrete and stone to secure its base. This would reach as high as the window ledges and be approximately 60 cm above the high-water mark. As the church would become a mini-island in the lake a causeway had to be constructed from a nearby slope. The project was successful and has now created an unusual landmark that has become a very fascinating destination for anyone interested in the more curious aspects of the British countryside. When the reservoir is full S. Matthews appears to float serenely on the surface of the lake and when the water is lower it confuses the eye as it becomes clear that half of the church appears to have sunk into the ground.

REMEMBER

**Jesus had no servants, yet they called Him
Master.**

Had no degree, yet they called Him Teacher.

**Had no medicines, yet they called Him
Healer.**

Had no army, yet kings feared Him.

**He won no military battles, yet He conquered
the world.**

ODE TO A GSS CHAPTER – (by an Anonymous Acolyte)

The Servers Guild meets once again
In old S. Mary's church
We like it there, there's room to park
And always warm in Winter.

S. Mary's is redundant now
We visit just the same
The Churches Conversation Trust
Allows it to remain.

The old church built in Norman times
When all the village went there
Is only used twice a year
And then it's Evening Prayer.

The GSS wakes up the place
The annual invasion
With candles lit and bells and smells
It's really an occasion

It's sometimes rather dusty
So we watch where we sit down
With cottas used as dusters
No wonder our wives frown.

Their new one's nice, built of brick,
But has no prayful feeling,
Has modern chairs but no stained glass
And not used to people kneeling!

So where are we going next month
Let's look it up on line
Oh yes! It's Holy Trinity
We must be there on time.

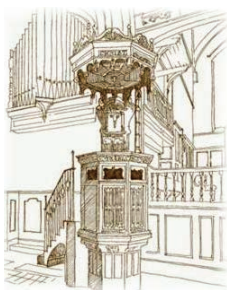
Father Paul is rather fussy
To be late is thought of as rude
But we don't mind, he's very nice
And there is always lovely foodafterwards!

ONE MAN'S VIEW

by The Revd. Norman Stevens

"We aim to write like we speak. Like we're doing here. Because we don't think we're anything special. We're just fairly normal people who want to create a paper you will enjoy".

So say the editors of "The New Day" newspaper. They missed out the 'what' in the first sentence: "We aim to write like what we speak." I joke! "We aim to speak as we speak." Like.....



So we're on the down in our language. I am exercised similarly by the things that have happened to our Liturgy. Some of you will remember the days, not long ago, when the in-thing was to make the older employees in a firm redundant or give them early retirement, presumably because they were deemed to be 'passed it'. With them they have lost what we have come to know as 'Corporate Memory' – the mistakes that the company made in the past are remembered and people know to avoid them. Kick out the old guard and make the mistakes all over again. WE don't forget our sins, lest we fall into them again.

So, our liturgy: "The Lord is here." Yes – thank you we know that – it's something about the nature of God. Then further on in the Eucharistic Prayer we say, "may become the Body and Blood of Christ" which is odd if he is already here. Rome invented this, the CofE slavishly copied: Rome has seen absurdity and dropped it. The CofE still says it. And while we are on that part of the Eucharist, Rome insists on 'memory' whereas the CofE has 'remembrance' which is much closer to the Greek 'anamnesis'; 're-membling' is the opposite of dis-membling bringing the whole, but crucified Lord back into our midst – the Real Presence.

But Rome can muff it in other ways too. In the greeting, "the love of God and the fellowship of the Holy Spirit" Rome has decided that 'fellowship' is only applicable to the male of the species despite that fact that 'a fellow' is the paid up member of any group – a follower – and isn't at all sexist, as the older ones will remember in the group the 'Young Wives Fellowship'. But then Rome has reintroduced the phrase into the Creed "who for us men". Barmy – I am also

bugged by the form of confession in Rome and some Anglican churches, where “Lord have mercy; Christ have mercy; Lord have mercy” has been attributed solely to Jesus, whereas it is a Trinitarian formula: “God the Father, have mercy; God the Son, have mercy; God the Holy Spirit, have mercy” as the beginning of the BCP Litany.

And we pray that the souls of the faithful departed may rest in peace, at which everyone frantically crosses themselves. Where, in the Latin does it say that these faithful are yet dead? Certainly not as far as the people prayed for in the catacombs, where the original of this prayer can be found. It isn’t for the departed – it just isn’t there – it’s for the faithful that they remain faithful and at the end of their lives – sooner or later – rest in peace. In my prayer I might include faithful souls like Eileen as an instance of an elderly person who may, as a result of infirmity, find her hope and trust weakened. I’m sure she won’t, but our prayers will never come amiss.

The souls they are worried about in the catacombs were those poor souls who were about to be decanted into the area of the Colosseum along with the lions. That they be faithful to the horrible end. The prayer is for the living. In all humility, we could include ourselves couldn’t we?!

We have no real idea of what God is like. Except we know and trust Jesus. Since He was God become Man for our sakes, we use human words to talk about, praise and worship the living God, although in fact, as all the mystics will tell you, you speak louder of God when you contemplate Him in silence. Our din makes it very difficult for Him to make Himself heard.

Why not spend some time in this coming Lenten period on thinking hard about your prayer life and the obsession we have with ‘beautiful prayers’, and what we say in them. You may come to the conclusion, with countless others, that we should be seeking God – and remember, “The Lord is HERE” – seeking God in His silence, not in our jabbering!

ALTON ABBEY

(With thanks to the Alton Abbey web site.)

Since its foundation, the Community has been known by three names. In 1888-1893, it was called the Society of Saint Paul; the founder of Alton Abbey was the only member in the Indian subcontinent of a parish brotherhood that was based

in London. During the period 1893-1982, the Community was known as the Order of Saint Paul and had an active work among merchant seamen. In 1982, the members of the Order of Saint Paul renewed their vows in the Benedictine formula consequently the present monks are now styled with the letters OSB after their name to reflect their membership of the Benedictine family. The Abbey Church is dedicated to S. Mary the Mother of our Lord and to S. John the beloved disciple; as a result of that patronage, the Abbey and the Community is still sometimes referred to as being 'the Community of Our Lady and Saint John'.

The Community dates from the ordination of the Revd Charles Plomer Hopkins, who was appointed as the River Port Chaplain of Rangoon in Burma in 1884. In order to make possible the extension of his work, he sought to recruit others to work alongside him. Between 1888-9, he served as a novitiate with the Society of Saint Paul, based at the parish church of The Holy Trinity in Shoreditch. Following his full profession he returned to the Indian subcontinent as Port Chaplain to Calcutta in February 1889.

The parish brotherhood in Shoreditch closed in the early 1890s. Fr Hopkins still wished to have a religious community involved in the work among merchant seamen, so he reopened the novitiate of the Society in which he alone remained. He made Life Profession of his vows in 1893, taking Michael as his name in religion. At that point, the Community became known as the Order of Saint Paul, and regulated its life using an adaptation of the Rule of Saint Benedict. It became apparent to Fr Michael that a British base was needed to provide rest, recruitment and training for those involved in the active work. In 1894, a house was opened at Barry Docks.

Right: Fr Hopkins sits with others at the door of his wattle hut. The foundations of the hut are still visible in a gap in the laurel hedge, to the north-west of the church.



In India, the work had been primarily that of moral and recreational welfare; at Barry, it was found that there was a great deal of work to be done among those seamen who were out of work, or too old to go to sea. In order to fulfil the need for a house in which the active work was not pursued, a plot of land, called Kingswood Copse was bought outside Alton in 1895. Other men who were out of work arrived for charitable support at Alton Abbey when they were travelling to and from London and Southampton and Portsmouth; the able-

bodied assisted in the erection of the first permanent buildings at the Abbey. The first monastic inhabitants of Kingswood Copse lived in tents and wattle huts, until a corrugated iron monastery could be built. The last of the wattle buildings was not demolished until the early the 1980s.

The Gatehouse, designed as the Abbot's Lodge, was built in 1901, while the Abbey Church was built 1901-07 and planned to extend as far to the east of the central tower as it now does to the west. A lack of money and need for the liturgical space, precluded this.

The monks continued to live in the corrugated iron monastery until 1956, when



the southern side of the eastern cloister was built as their home. A short-lived influx of novices in the mid-1970s necessitated the erection of an extension in red brick contrasting with the open flint-work of the older buildings. The eastern side of this cloister, also in red brick, was built in 1984 to house a shop, meeting room

and the monastic library, connecting the 1956 building to the south transept of the Abbey Church.

By 1900, the Community had gathered a group of elderly men who could no longer go to sea, providing a home for them alongside the monastery.

Following the death of Fr Michael in 1922, the Pensionary for retired seamen was built as his memorial, being completed in 1928. Following the closure of the Pensionary in 1989, that portion of the building was used for a time as the Retreat House. During the mid-1990s the need for an enclosure for the monastic Community was needed, and so the monks have now moved into what was once the



Pensionary, From its beginnings this house undertook to work among seamen of the mercantile marine . For many years a retirement home for such men was run at the Abbey. From 1989, the work among seafarers was exercised principally through charitable grants. The Community advertised the availability of temporary accommodation and financial aid for destitute or distressed merchant seafarers and their Chaplains.

Quarterly masses for merchant seafarers are still offered in the Abbey Church; the fourth quarter is a requiem mass for all deceased seafarers. The graves of over 200 deceased seamen in the Abbey Cemetery are tended and maintained by the Community. During 2003, the caring activities of the Society were undertaken by another seafarers' charity with the necessary expertise and staff. The Community offers an educational bursary at a Merchant Navy training establishment, as a memorial to Fr Hopkins, their founder.

LETTER TO THE EDITOR

I have received several letters and emails re the Editorial about female servers in the Autumn edition of *The Server*. Fr Geoffrey Squire's email and Sister Angela's on page 14 were just two. I cannot print them all.

Dear Peter,

I note with interest the article in 'The Server' on the priest in the USA who banned female servers from his church. Personally, I believe that both males and females can and should be servers, yet it is interesting to note what almost invariably happens if girls are introduced into a boys serving team or a boys' choir; i.e. almost without exception it soon becomes an all-girls serving team or an all-girls choir.

The reasons for this are very complicated but basically it is that girls are taught to be assertive but boys are not. Girls like to copy boys in almost everything but boys never copy girls. Girls have many girls-only organisations and events but apart from sport boys now have nothing. Even the Boy Scouts (but not the Girl Guides) have gone unisex. Most of our cathedrals have found an answer by having separate boys and girls choirs. Maybe something like that can be done with serving teams while some churches have a girls choir and a boys serving team or vice versa. It is up to each church to decide how best to ensure the involvement of both boys and girls but mixing the genders may not do this. What we must do is face reality and it is that by having everything unisex we are driving the boys from our churches. Youthlink has boys-only, girls-only and mixed groups but it is the boys-only groups that are most successful. Maybe this is because the girls already have many girls-only activities or maybe it is just because it is different. However, I believe both boys and girls need some slot in every church to call their own.

Revd. Geoffrey Squire.

THE DEVIL'S APPRENTICE

It was the start of a new term in hell and the Devil was giving an induction course to the latest batch of apprentices. 'There's no room for complacency', he warned them. 'You wouldn't believe the half of what is going on up on earth. People are getting more and more in touch with God. They are starting to see God in creation and even in each other's hearts. They are noticing God's action in the stories of their own lives; and worse than that they are starting to realise how important it is to work for justice and peace. Even the decline in churchgoing has slowed down! If things carry on like this, God's kingdom will come and we'll all be out of a job.'

There was a long silence, as the seriousness of the Devil's message sank in. The apprentices waited to hear what wisdom the Devil would give them for dealing with this perilous situation up on earth. But the Devil could read the questions in their minds and he turned the whole problem over to them. 'So what are you going to do about it?' he asked them. 'Any bright ideas?' The apprentices scratched their heads and furrowed their brows. 'Come on', come on', urged the Devil, Jeremy Paxman style, 'I'm waiting. We don't have forever, you know!'



Very tentatively, the first apprentice raised his arm. 'Sir', he ventured, 'Why don't we go up there and tell them there's no God?' 'Sorry to disappoint you', the Devil said, 'But that wouldn't wash at all. They seem to be born with something deep in their hearts that attracts them back to God. They often can't name it or even admit that it's there; but sooner or later they all have a moment when they know that God exists – yes, even the ones who proudly claim that they are atheists. You'll have to come up with a better idea than that.' Crestfallen, the first apprentice sat down, and a second apprentice put up his hand. 'Sir', he suggested, 'Could we perhaps go up to earth and tell them that there is no such thing as sin and so they have nothing to fear. Hell is just a myth?' 'A good try', said the Devil, 'But unfortunately, the same bit of God that is deep in their hearts also tells them when they are going off course. They know – if they stop to listen to that inner voice – that it is all too possible to commit sin, and that they've all done it – and they know that when they do, they can feel so terrible afterwards, until they have put things right again. Deep in their hearts they know what sin is and how hell feels. Think again.'

Then, turning to a third apprentice, the Devil asked, 'What have you got to say

for yourself?' 'Well', answered the third apprentice, slowly and thoughtfully; I've been giving it a lot of thought. You say that it's no good us telling them that there is no God. And it's no use telling them that there is no sin. How would it be if we told them that there is no hurry?' The Devil was delighted. 'Brilliant!' he squealed. 'That's exactly what we'll do. You'll go far, young demon. Well done.'

And so it came to be that the human race carried on believing in God and knowing about sin, but never doing much about it, because, after all, there was no hurry.....

AND FINALLY ...

Contributed by Bill from the Chapter of S. Etheldreda

Seen on Church Notices

Notice in vestry aimed at any visiting preachers, 'when preaching please speak up loud and clear because the agnostics in this church are sometimes troublesome'.

The prayers for peace this month have been cancelled because of the arrival shortly of the new Rector.

Please note that the forthcoming Fasting and Prayer Conference includes meals.

Remember in prayer, the many who are sick of our church and community.

On Wednesday during the Ladies Liturgy Group Mrs Johnson will sing 'Put me in my little bed' accompanied by the Vicar.

On Thursday at 5.00pm there will be the next meeting of the 'Little Mothers Club'. All ladies wishing to become 'Little Mothers' please meet privately with the Rector in his study

Don't let worry kill you, let the Church help!

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 God, world without end. Amen.