

the Companion

magazine for the College of St George



Worship, Service
& Hospitality

DIARY OF EVENTS

JULY

- 2 Feast of Title - The Visitation of the Blessed Virgin Mary
- 6 St George's School speech day

AUGUST

SEPTEMBER

- 12 Sculpture exhibition about the Grotesques opens in the Dean's Cloister
- 23 Windsor Festival orchestral evening concert
- 25 Windsor Festival lunchtime recital given by the Chapel choir
- 28 September Obit at 10.45 am.

OCTOBER

- 13 Feast of Title – Edward the Confessor.
- 22 Bond Memorial Lecture by Dr Steven Brindle on 'The First St George's Chapel'

NOVEMBER

- 1 All Saints
- 3 All Souls (transferred from 2 November)
- 9 Remembrance Sunday
- 30 Advent Sunday

DECEMBER

- 2 Quarterly Obit at Evensong
- 6 'Come & Sing' with John Rutter
- 16 'Festivo' Concert
- 18 School & Choristers Carol service
- 20 Lunchtime Organ Recital
- 22 Lay Clerks Carol Service
- 23 Nine Lessons & Carols at 5.15pm
- 24 Nine Lessons & Carols at 5.15pm and Midnight Mass at 11.15 pm
- 25 Christmas Day– services include Sung Mattins at 10.45am and Evensong at 3.30 pm

REGULAR SERVICES AT ST GEORGE'S CHAPEL, TO WHICH ALL ARE WELCOME, ARE AS FOLLOWS:

SUNDAY

- 8.30 am Holy Communion
- 10.45 am *Mattins with sermon
- 11.45 am *Sung Eucharist (12 noon from September)
- 5.15 pm *Evensong

MONDAY TO SATURDAY

- 7.30 am Mattins
- 8.00 am Holy Communion
- 5.15 pm *Evensong (except Wednesdays when the service is said)

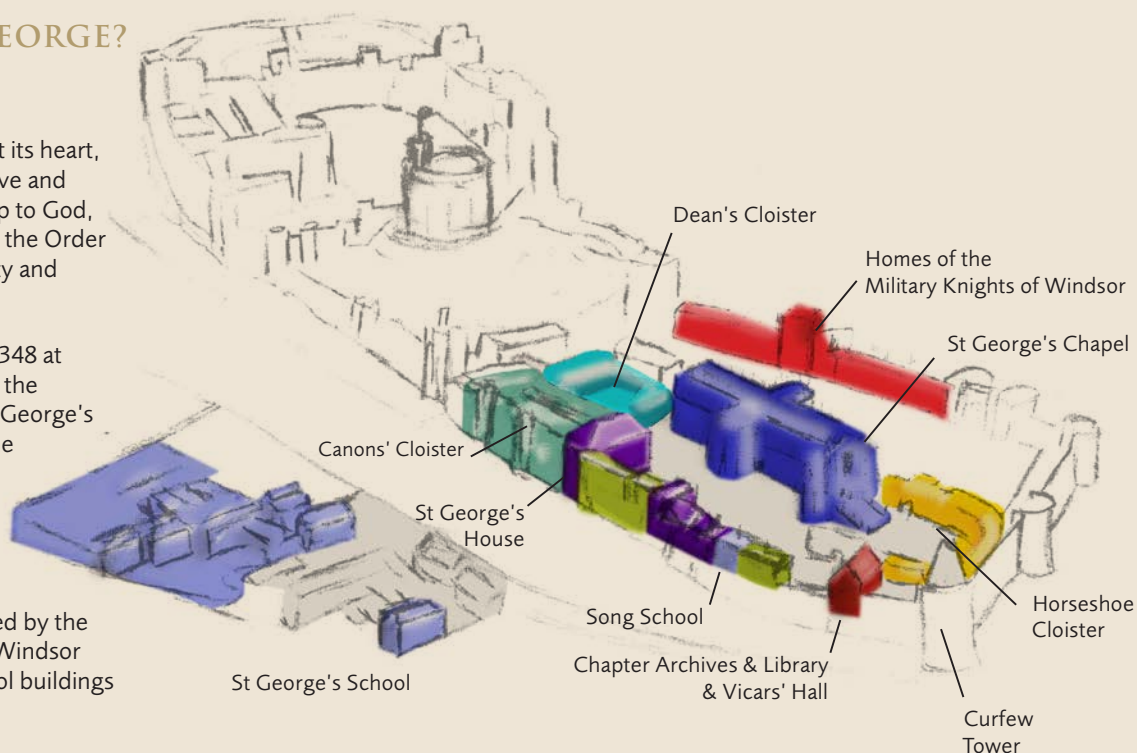
FRIDAY Additional 12 noon Holy Communion Service

**sung by the choir of St George's Chapel during term time*

WHAT IS THE COLLEGE OF ST GEORGE?

The College of St George is, at its heart, a community of people who live and work together to offer worship to God, prayers for the Sovereign and the Order of the Garter, service to society and hospitality to visitors.

The College was founded in 1348 at the same time as the Order of the Garter and now consists of St George's School, St George's House, the Military Knights of Windsor, the Chapter Library & Archives and the Choir as well as, at the centre, St George's Chapel itself. The buildings, owned and occupied by the College, take up a quarter of Windsor Castle together with the school buildings outside the north wall.





the Companion

Photograph: Peter Goltra



The College of St George, a religious fellowship living and working within the walls of Windsor Castle, was established 660 years ago.

At the heart of the College stands the beautiful St George's Chapel. Down through the years, we have always understood our central purpose to be to worship God, and to pray for the Sovereign and the Companions of the Order of the Garter. We have seen it to be our vocation to ensure that, whatever else might happen, the Christian spiritual pulse, (and a sense of our accountability to God) should be kept throbbing at the heart of our national institutions.

In this enterprise, our choir, from the very start, has sought to aspire to and maintain a standard of excellence that itself signifies the seriousness and care with which we embrace the responsibility that has been entrusted to us. A special ingredient in this aspiration is a desire to cherish the English tradition of beautiful church music, without which we believe that our religious and cultural heritage would be seriously impoverished.

Our organists, lay clerks and choristers are members of the ancient foundation of the College of St George. The adult musicians and their families live within the Castle walls, and the choristers are educated at our school, St George's School, Windsor Castle. Our daily worship is wonderfully enhanced by their dedication and talent. *Contd...*



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Front cover photograph: Peter Goltra

Companion Committee: Carol Griffiths, Charlotte Manley LVO OBE, Dr Clare Rider, Jenna Tyer, Canon Dr James Woodward (Editor), The Reverend Andrew Zihni. ©2014 The Dean and Canons of Windsor.

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Photograph: Charlotte Manley



The Choir processing in for Sunday Mattins

Worship and prayer for the Sovereign and the Garter Companions provide a focus for our lives, but such activity has wider implications. We understand that we cannot love God without also loving our neighbour. We know too that, to pray for the members of the Order of the Garter is to seek the well-being of the various worlds that they inhabit and represent. We see it as our responsibility to be of service to the wider society.

Down through the years, that service has been rendered faithfully in a number of different ways. Today, it is expressed particularly through the work of St George's House, our consultation centre in the Lower Ward of the Castle. The House was founded in 1966. Its aim was to bring together

people of influence to discuss issues of importance in the matter of human flourishing, with a view to making the world a better place. It is a vibrant centre of study and encounter within which wisdom is nurtured. Though it is most certainly not a proselytising agency, the fact that it stands in the shadow of St George's Chapel might symbolise, for those with eyes to

work of the College Archivist and her team, increasingly engaging the interest of a wide range of scholars as well as the general public. And, perhaps less visible, the Dean and Canons' patronage of more than 50 benefices within the Church of England provides a specific opportunity for us to be of service to the wider church.

see, that our offering of this experience to many people in the course of each year has its roots in our desire to serve God and to love our neighbour.

Service to the society within which we live is of course also given through the work of St George's School. It was originally a place of learning only for the choristers. Now it welcomes the better part of 400 pupils at any one time – pupils for whom we aim to provide the very best start in life. Additionally, educational service is provided through the

A St George's House consultation in the Vicars' Hall



Photograph: David Clare

In our extending a welcome to about one million visitors to the Chapel every year, we hope that lives might be touched and enriched. Perhaps here people might have awakened within them something of that profound intuition which we know as faith. Maybe there will be something in the warmth of greeting and in the loveliness of the surroundings that will lift the heart above superficial materialism.

This ministry of hospitality for us is not the exploitation of the curious tourist but the expression of a genuine desire to awaken a spiritual impulse in our visitors and, through them, to bring to the world a touch of kindness. This too we see as being part of our service to society.

Perhaps the most subtle of our contributions to making the world a better place is to do with what we attempt to model; to exemplify. It is quite simply community life. Those of us who live here are more than colleagues; we are neighbours and friends. And those who journey to work here every day soon see themselves to be part of a kind of family. Certainly, we grumble from time to time about the place and about each other. But it is interesting to note that once here few leave, and that those who do leave rarely depart lightly. Though we tend to take it all for granted, I suspect that people who come as guests and visitors to St George's often catch a glimpse of a rich way of life that is simply not experienced in the isolated and individualistic atmosphere that envelops most of our fellow citizens.



Photograph: David Clare

Tourists walking through the Nave whilst visiting the Castle

If part of our service to society is our offering of a tiny and imperfect vision of a better way of living together than most people experience, it might have something to do with what lies at the heart of the community. Every day in Chapel, at the morning Eucharist, one or more of the people who live or work here will be prayed for by name. It takes a good few weeks to get through the list but nobody is left out. I think this makes a difference, and I think that the people who constitute this community have a sense of that difference.

Sure, we cannot afford to become too romantic. We have our basic housekeeping to attend to. Our ancient buildings must be maintained, the staff must be

remunerated, and bursaries must be found for our choristers. But all is set within the context of a deeper purpose. That, I believe, is what makes this place so special.

David Conner

*The Right Reverend David Conner, KCVO
Dean of Windsor*

The Dean and Canons meeting in Chapter with the Chapter Clerk



Photograph: Peter Coltra

While sitting in the Chapel listening to 160 local school children singing 'Captain Noah and his Floating Zoo' I was minded to think about the importance of music and its part in the history of St George's Chapel.



Photograph: Charlotte Manley

THE HISTORY OF THE FUTURE...

Music plays an important part in all our lives. It has the ability to put you in touch with your innermost feelings and can bring a place to life. For me certain pieces of music always bring to mind the place I first heard them and the feelings that they evoked. In fact, one of my favourite things is to hear a service sung just by the Lay Clerks as it not only makes the fabric of the building 'sing' but transports me back in time to the early days of the Chapel. I am sure that music in St George's Chapel does this for

many of our visitors regardless of their spiritual background or beliefs.

When Edward IV began the construction of the present Chapel in 1475 he recognised the importance of music as an intrinsic part in worship and prayer. Expanding the musical establishment to something close to its present size and status, he allowed St George's to match or surpass comparable institutions that had come into being since the College's foundation in 1348 as well as enabling

the performance of some of the most complex and richly textured polyphonic music ever written.

With the exception of the Commonwealth period (1649-1660) there has been a Choir at St George's since the founding of the College in 1348. Today the Choir is made up of 23 boy choristers (aged between seven and thirteen) and twelve Lay Clerks providing the adult voices of alto, tenor and bass. Our Lay Clerks are professional singers who, as well as singing at Evensong and Mattins in St George's Chapel and living, with their families, within the College grounds in the Horseshoe Cloister, each have a career outside the College.

To say that the Lay Clerks are a multi-talented group would be an understatement: many undertake musical composition and editing, teaching, preparing and presenting lectures – and even working in the Music and Liturgy Department at St George's: organising visiting Choirs to sing choral services outside of College

"Sacred music has been an integral part of this College and Community since its inception nearly 700 years ago. Traditions and statutes aside, music, and in particular, singing, is a fundamental part of my life. The singing at St George's is there to help lead and lift worship. Music transcends temporal and material concerns in a way that no other art form can, and that is why it is so useful (nay essential) in worship. This is why I try to take such an active role in the musical life of the College, be it singing in the Choir or organising visiting Choirs to sing services while the main Choir is on holiday." **Simon Whiteley, Lay Clerk and Liturgical Assistant**

term, preparing service booklets and dealing with choir administration. To quote John Heighway, a Lay Clerk who will this year be celebrating his 40th anniversary in that post: *"Today's Lay Clerks continue to fulfil the intentions of the College's founder. St George's is singular, if not unique, in that the structure and life of the medieval College remain largely intact. The Lay Clerks, with their families, are members of a resident community (a 'college' in the strict sense meaning a group of individuals bound together by a common set of rules). Thus their contribution to the life and work of the College extends beyond their participation in the choral*

and has also been embraced by their wives and partners. This group of people really form a small village in the grounds of the College. In the summer

and Canons as something that should be retained in perpetuity. As the College is not the financial responsibility of the State, the Church or the Crown, and

"I love tradition; I admire medieval architecture; most of all I am captivated by the sense of continuity which culminates in the singing of the Choir of St George's every day in the Chapel. I consider myself truly fortunate to be able in my small way to maintain and enhance the tradition. " *Alan Rind, Bray Fellow and Trustee of the Foundation of the College of St George*

you often see the Lay Clerks' children playing on the grass in front of the Horseshoe Cloister or, if you sneak back

relies on donations for support, The Queen's Choral Foundation was set up for just this purpose. It is hoped that

Photograph: Charlotte Manley



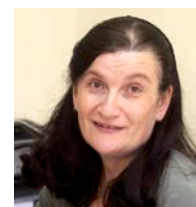
services of the Chapel. They bring to St George's their shared love of music, and a particular commitment to its role in the offering of worship. But they also take this ethos to their work outside, through their teaching, performance, and other professional activities."

The passion and enthusiasm of the Lay Clerks goes beyond their own involvement in the life of St George's

on a summer evening, you can catch the community enjoying a barbecue. A very welcoming group, aware that they are more than just 'the men that sing in the Choir', the Lay Clerks and their families interact with others in the community and prevent the College from being inwardly looking.

The importance of the choral tradition at St George's is recognised by the Dean

through donations to this Foundation, music will be able to be enjoyed at St George's not just by today's visitors but by future generations too. After all, we are all writing the history of the future.



*Carol Griffiths
Fundraising Manager*

THE COLLEGE OF ST GEORGE, WINDSOR CASTLE



17th century crowned portrait of Edward III, holding the orb of state and carrying a 6 foot sword which pierces the crowns of Scotland and France.

When, in 1348, Edward III founded the College of St George, Windsor Castle, and its sister establishment, the College of St Stephen, Westminster, his military reputation was at its height.

His recent victory over the French at the Battle of Crecy and the rising prosperity at home brought by post-war peace prompted him to establish these two colleges of secular canons for a common purpose: to thank God for his past successes and to pray for the future well-being of the 'king, his progenitors and successors'. The college at Windsor Castle, where Edward III had been born in 1312, had an additional and distinctive role, to act as the spiritual arm of the newly founded Company of the Garter, praying for the King and fellow Knights of the Garter daily in the royal chapel constructed by Henry III in the Lower Ward, which was to be rededicated "to the honour of God Almighty, and of his mother, the glorious Virgin Mary, and of the Saints George the Martyr and Edward the Confessor". As the soldier saint became accepted as the patron of the order, the Garter chapel increasingly became known simply as St George's Chapel. Edward III granted land and buildings on the north side of the Lower Ward to the newly founded college and financed the construction of residential accommodation there. He also donated





Fragment of 14th century antiphoner held in the Chapter Library [SCG LIB MS.9]



property outside the Castle to produce a regular income to maintain the establishment.

From its inception, the College of St George had at its heart a resident community and choral foundation dedicated to worshipping God and petitioning the intercession of the saints on behalf of the Sovereign and Companions of the Garter. It must be remembered that in medieval

times, praising God was not viewed as a mere Christian duty but seen as 'the highest and most important of human

activities, deserving the best of their energy, artistic endeavour and wealth'¹, whilst the prayers of the faithful were

Poor Knights in a Garter procession in the time of Elizabeth I: illustration from Elias Ashmole, The institution, laws & ceremonies of the Most Noble Order of the Garter (1672)

believed to be the most effective means to speed the passage of the soul through purgatory, an interim stage which must be endured before the dead could be accepted into heaven. By founding a collegiate establishment on behalf of the Company of the Garter, Edward III was ensuring the spiritual well-being of its members' souls after death as well as promoting military success during life.

Edward III's original intention, as expressed in the foundation deed of 1348, was to appoint a warden (or dean) and twenty three canons as a secular college to serve and maintain the Chapel, a secular college being distinct from a religious house in being made up of priests rather than monks in holy orders. However, by the time the College statutes were issued in 1352, the number of canons had been reduced to twelve and thirteen minor clergy called priest vicars had been added to assist the warden and canons. Four clerks, six choristers

and a virger made up the ecclesiastical establishment, whilst twenty-six alms knights (or poor knights), representing the twenty-six Knights of the Garter, were to complete the college, although only two or three poor knights were in post simultaneously until Henry VIII's will provided for thirteen to be housed and properly maintained within the Castle.

Over the centuries the composition of the college and the nature of religious worship have changed, affected by national events, such as the Reformation and the English Civil War, and by government legislation. Nevertheless, even when the Dean and Canons were ejected from the Castle by the Parliamentarians in 1643, the College survived, represented by the Poor Knights who were permitted to remain and to continue religious worship. In the nineteenth century, significant alterations were made to the establishment, as the number of Canons was reduced from twelve to four by an Act of 1840, and the College forfeited its lands and other properties to the Ecclesiastical Commission under an Order in Council of 1867. Yet Edward III's original purpose in founding the college remains and will continue to be honoured by the community which makes up the present College of St George.

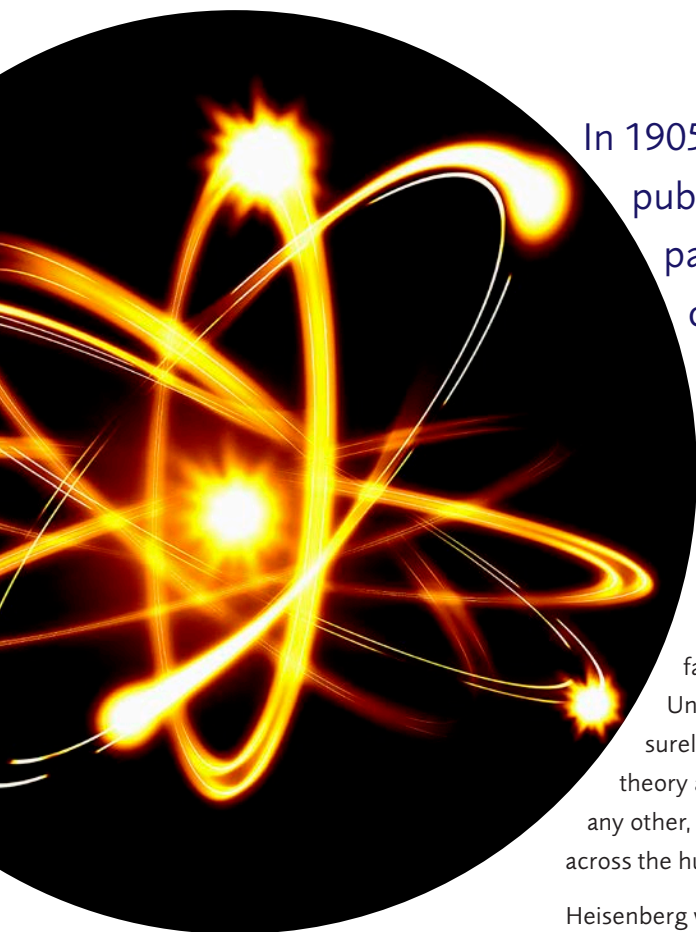


Dr Clare Rider
Archivist and
Chapter Librarian

¹ J. Harper, *The Forms and Orders of the Western Liturgy from the Tenth to the Eighteenth Century* (Oxford, 1991) p.2



God Talk and The Uncertainty Principle



In 1905 Albert Einstein published three papers that would change the face of physics forever.

Four years earlier, in Würzburg Germany, a certain Werner Heisenberg was born. He too would grow up to be a physicist and although hardly as famous as Einstein, his Uncertainty Principle must surely be a piece of scientific theory as much written about as any other, not only in physics but even across the humanities.

Heisenberg worked deep in the pits of quantum mechanics, bringing to light the mysteries of the inner workings of the atom. It was the ancient Greeks who first used the word 'atom' to describe a unit that could not be further subdivided. By the time Heisenberg got to work the atom was already known to have electrons, protons, and neutrons. He was not therefore so much interested in what made up the atom as he was about how you could describe what was really going on at any given moment. For example, he wondered, is it possible to measure instantaneously both the velocity and position of an electron?

William Cropper, himself a professor of modern science, sums up the answer in these words: 'if you measure precisely the position of a particle, say an electron in an atom, you inevitably disturb the electron so much that its subsequent behaviour is almost completely uncertain'. Heisenberg had concluded

that it was simply impossible to measure both momentum and position of a particle at the same time. By observing the thing you wanted to describe you somehow disturbed it in such a way that it began to behave uncertainly. While previous generations may have imagined observation as a necessary prerequisite for description, Heisenberg taught that there was a deeply troubling relationship between description and observation. Indeed the relationship was so troubling as to make our 'physics talk' uncertain.

More than a hundred years before Heisenberg published his work Friedrich Schleiermacher, a Prussian theologian and philosopher, published his highly regarded theological masterpiece *The Christian Faith*. A Reformed theologian, Schleiermacher endeavoured to modernise the teachings of Calvin. Hence, like Calvin – although more so – he suggested that all human beings have an innate ability to experience God. There was nothing fluffy about Schleiermacher; he was extraordinarily particular about what an experience of God might mean: an experience of feeling absolutely dependent. In this teaching there were two key aspects of Calvin's theology. First, there is the notion that the experience is given by the grace of God (it is a gift, not something that one can work towards) and second, that we are all dependent upon God for every breath that we take and every move that we make.

The link between Heisenberg and Schleiermacher comes at the point of description. Heisenberg teaches that the act of experiencing (observing) a particle makes it impossible to describe accurately that which has been

experienced. Schleiermacher teaches that while all human beings have the innate possibility of experiencing God, should they actually have such an experience it will become uncertain once they attempt to give a description of their experience. Perhaps we might say, analogously with Heisenberg, that the act of experiencing God makes it impossible to describe accurately that which has been experienced. Human language is too limited to speak accurately about the infinite being that is God. Of course the analogy, such as it is, breaks down in at least one important respect. Heisenberg studied things: the inner particles of the 'atom'. Schleiermacher studied God who is, by definition, one but who is also, by definition, not a thing but rather the creator of all things.

The analogy therefore will not bear the weight of academic scrutiny but it will serve well enough to make a seasonal point. Having celebrated Easter, the feast of the Resurrection, we approach a deep mystery of the Christian faith, the possibility of life after death. About this fact we have nothing to say. Unlike Heisenberg and Schleiermacher here there is no event to experience. Yet like Heisenberg and Schleiermacher we recognise that our attempt to define our hope is beyond the power of our language. We are left speechless for ultimately Easter speaks of an unspeakable grace, the ultimate gift from God.



*The Revd Canon
Dr Hueston Finlay
Canon Treasurer*



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A collection of premium wooden jigsaw puzzles exclusive to St George's Chapel, Windsor Castle. Each jigsaw has a selection of specially shaped 'whimsy' pieces.



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Opening Hours - Monday to Saturday 10.00am to 4.00pm (*Located in The Dean's Cloister*). Remember Advantage Card holders have free access to Windsor Castle when it is open to the public.



Photograph: Charlotte Manley

'That was awesome'

I regularly wonder if music magazines have missed a trick by not tapping the critical services of choristers when writing reviews of choral music.

When a ten year old opines 'perhaps this isn't Stanford's best' or innocently asks if Parry's famous *I Was Glad* was merely a 'one hit wonder' it does rather draw one to reflect on why they should think this way; the answer is, of course, experience coupled with education.

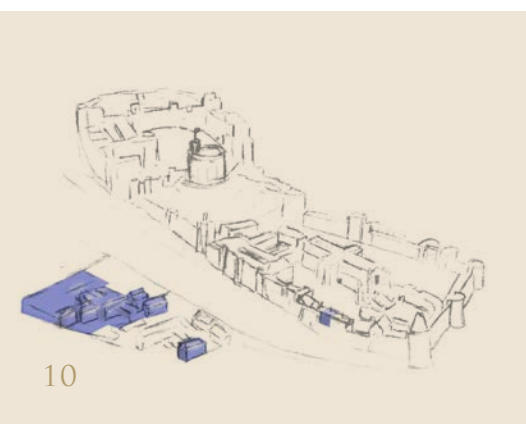
The boys are naturally musical but their ages preclude the depth of experience that enables them to go beyond their impressions. Stanford wrote a great deal of music and inevitably some pieces will be more enjoyable than others. The question of Parry's output is a judgement based on a piece they tend to sing maybe more often than others; it's certainly the most readily recognisable. As choristers the boys sing some of the most sublime music in the sacred repertoire, in one of the most sublime settings. They all recognise that this is a special place to be but they don't necessarily recognise that they themselves are special, and nor should they perhaps. What is recognised is a sense of awe about the sound produced in this sacred space. They recognise the importance of

enhancing the worshipping experience of others. For centuries theologians have grappled with the mysterious, spiritual concept of the ineffable; ironically tomes have been written about something that no words can express. Many argue that this gap is one that music can bridge. Small boys seemingly have no trouble articulating the ineffable: 'that was awesome' is so often the response to, for example, the aching beauty of *Allergri's Miserere* or the contagious joy of *Vaughn Williams' Five Mystical Songs*. The foundations of spiritual experience are laid through the music that marks their days, a sense of awe, wonder and an experience of something beyond themselves.

It's during services too that they come to see the point of what they are doing.

Thoughts from
our Choristers

"Did King Edward III's choristers make paper arrows instead of paper aeroplanes out of their service sheets?"



"We sometimes rehearse after a men's voices service and, if we're early, silently sneaking into the nave when it's pitch black when the men are singing is kinda cool. Not spooky at all."

Artwork by
Harry, Layla and
Olivia, aged 11



"There is a difference between rehearsals and services. I can't really say what it is but I know I've got to get it right, it can be pretty special when we do."

Lenten music for trebles can often sound somewhat sparse during rehearsal, being often unaccompanied and frequently unfairly labelled as 'boring' Early Music. A Palestrina Mass setting is not a common hunting-ground for thrill-seeking small boys, yet, in situ, singing with the full intensity of the men's voices around them, the homebound chatter will reflect the sense of wholeness and completion of what they have been working towards... 'that was well *sik'* (sic)... an accolade perhaps incomprehensible to anyone who hasn't had explained to them the magnitude of the praise it conveys!

The boys know they are lucky to be where they are, doing what they do, but only hindsight will highlight the importance of the part they have each played in the long and glorious history of the Chapel. I cannot help but think that it is the adult team who teach, train and care for them who are lucky too, seeing and hearing the world afresh every day through the eyes and ears of boys as young as seven. At this time of year we begin to prepare for the new boys who will be joining us next term. Last summer I asked our youngest boys to send a postcard to each of the new intake. One that particularly caught my eye sums up, for me, the early years of choristership:

"I'm looking forward to seeing you in September.

I hope you will enjoy being a chorister.

I reckon you'll like Magnificat in B flat by C.V.Stanford –

I do, it's a pretty cool piece."

Clearly Stanford redeemed himself in the end, as for Parry...

Anna Leon

Chorister Chaperone



"I guess stuff like Tallis has been sung in Chapel for hundreds of years, it's amazing to think we still do that."

The Choir of St George's Chapel has been in existence since 1348 and, with the exception of the Commonwealth period (1649-1669), has sung services in the Chapel continuously since then. The choir is made up of 12 Lay Clerks who provide the adult voices of alto, tenor and bass and up to 23 boy choristers aged 7-13 who, with about 350 other boys and girls, attend St George's School. The School is situated immediately outside the north wall of the Castle and, together with St George's House forms part of the College of St George which has St George's Chapel at its heart.

GRANTED ARMS

Marshal of the RAF The Lord Stirrup KG GCB AFC

Photograph: Charlotte Manley



The coat of arms of Marshal of the Royal Air Force The Lord Stirrup encapsulates his name and his achievements in the defence of the Realm.

The stirrups are a play on Lord Stirrup's name. The wings attached to the stirrups and the remaining elements in the design symbolise his career in the RAF, where he served as a

flying instructor and fighter squadron commander. Both appear on both his banner and his crest.



On his banner, the gold diagonal stripe on a blue background suggests a searchlight beaming through the sky and the peregrine falcon crest represents reconnaissance, particularly as a fighter reconnaissance pilot serving with the Sultan of Oman's Air Force during the War.

Colonel David Axson



THE FRIENDS OF ST GEORGE'S
& DESCENDANTS OF THE
KNIGHTS OF THE GARTER



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this unique place
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Telephone 01753 848723



...be part of our future

THE CONSTABLE & GOVERNOR RECALLS...

Air Marshal Ian Macfadyen and his wife Sally leave Windsor Castle this summer after five years living in Norman Tower.

During his time as Constable & Governor Ian Macfadyen has witnessed and been part of some memorable events and has been the hard working encourager behind a new scheme involving local sixth formers.

The Armed Forces Muster in Diamond Jubilee year, in which one of his old Fighter Squadrons (29 Squadron) took part in the fly past and 606 (Chilterns) Squadron RAuxAF of which he is Honorary Air Commodore sent marching representatives, was an event that will stay firmly lodged in the Macfadyens' memories. Garter Day 2013 brought other recollections flooding back; as in other years Ian Macfadyen lead the procession from the Quadrangle to St George's Chapel but that particular occasion was witnessed by 60 fellow attendees celebrating 25 years since the 1988 Royal College of Defence Studies course. A drive in a 1933 Bentley during the 2012 Concorde of Elegance (a display of



extraordinary cars in the Quadrangle) was a trip not to be missed!

The Constable & Governor recalls many Windsor Festival moments within the Castle ranging from the grand in scale to the smaller but particularly memorable concerts such as a small group of musicians gathered in the Quire of St George's Chapel marking the 500th anniversary of King Henry VIII's accession. Other memories that will stay firm include the numerous links with organisations in the local area but particularly the start-up of a new scheme, Windsor Castle Ambassadors, which brought small groups of pupils from Windsor Boys and Windsor Girls Schools to learn, experience and help with life and work inside the Castle walls and then going out to engage with younger children in other local schools.

Sally Macfadyen has enjoyed time in the Moat Garden and it seems that many visitors to the Castle enjoy seeing the vegetable patch near Norman Tower as they do the beautifully kept grounds around and beyond the Round Tower. In one corner of the Moat Garden is 'Poets Corner'. This little arbour was set up by General Sir Dighton Probyn as a memorial both to his friend Lord Tennyson and to Major General Gordon. It needed conservation and refurbishment. By chance Ian Macfadyen is a Foundation



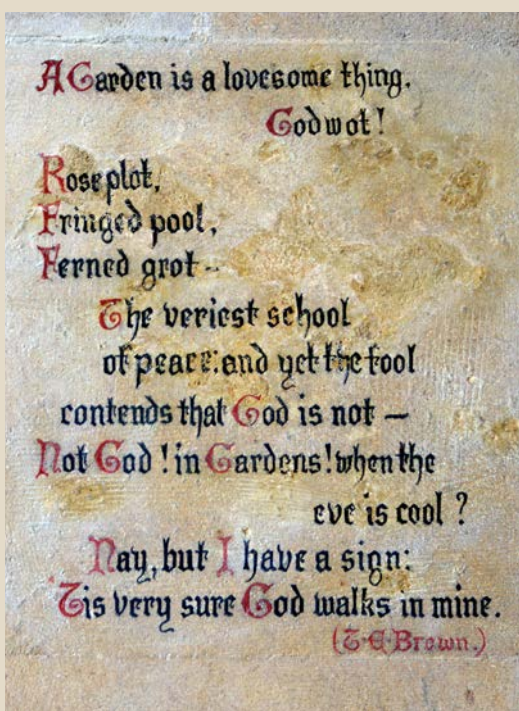
Photographs: Charlotte Manley

member of Gordon's school which was also set up as a memorial to General Gordon. Another link is that one of the poets whose words in the arbour were refurbished by the London School of Calligraphy was the Rev T.E. Brown, the Isle of Man's most famous poet, where between 2000 and 2005 Ian Macfadyen was Lieutenant Governor.

Although born locally in Maidenhead and spending his youth in the area the 74th Governor and his wife will be retiring to South Gloucestershire where they have had a house for some 20 years. The Constable & Governor has said that he and Sally will greatly miss the services in St George's and the wonderful comradeship within the Castle. We wish them every happiness in their future.



Charlotte Manley,
LVO, OBE
Chapter Clerk



David Manners

I am constantly struck by the capacity of the College of St George to affect a great number of people, situated within the walls of Windsor Castle with its many daily visitors and a community all of its own, the town of Windsor around it and its place on the national stage. It is a great thrill to sing as part of the fantastic team of musicians that is the Choir of St George's Chapel, aspiring to the highest standards whether the music is ancient or modern, simple or complex. With daily choral services taking place in the historic Quire, there is a great sense of privilege in providing the clergy and congregation with the time and space in which to contemplate and comprehend. By also reaching out into Windsor First Schools on a primarily musical level, it has been fantastic to witness how children, parents and teachers are being made aware of the College of St George and being involved in its life and work. Sharing the best of what the past has given us and using it to guide the future is hugely relevant and there is no better place to start than on our doorstep.



Reflections on what the College means to some of those who work here.

Ian Poole

When I joined St George's as Assistant to Fred Wilson back in 1994 I felt aware of what a special place of work and prayer the Chapel and Community is. I have never lost that feeling of awe and privilege. Playing my part in the day to day business of maintaining the Chapel and Community buildings at their best in these modern, technical times from sound systems, lighting, media infrastructure, health and safety issues, all have their place within the College. I am a small link in a chain going back to the 14th Century. The Chapel, College and community will go on and on as a place of prayer and purpose and long may that be.



PATRICIA BIRDSEYE

When I walk through the Henry VIII Gate each morning to the sight of the Chapel it is hard not to feel overawed by the grandeur, especially on an extremely clear blue sky day but what I feel most is the great privilege of being part of this community.



I love working in such a unique environment surrounded by history, faith and of course the numerous idiosyncrasies of such an establishment.

I am blessed in my colleagues, especially within St George's House, but also from the wider College of St George and the Castle itself. My work as a Consultation Co-ordinator allows me to meet people from all walks of life who come through the doors of the House and I now feel able to talk to anyone who visits us. I have even been known to do a formal consultation welcome in the Vicars' Hall!

Sometimes I feel a bit like a juggler – keeping lots of balls in the air at the same time, making sure none of them drop and fall through the cracks!!

Sarah Steele

The Sunday school, which has grown and developed is loved by the children and has proved to be a huge success. For me, the children are the life of the College and it is important for the future that this is encouraged. Children playing and having fun and the sound of innocent laughter echoing across the parade ground in harmony with the choir is so beautiful. It is the lifeblood of the College bringing humanity and spirit to the rituals of daily life.



Patsy Knight

Life in St George's House hasn't been about just consultations and lectures; it is about people, their warmth and friendship; about mutual liking and respect – and, of course, about pageantry of Garter Day, celebrations, superb music, and the opportunity to meet and listen to some of the great leaders and thinkers of the age.



Deborah Rooney

When I joined 12 years ago, having spent 18 years with a local IT company, I had no idea how quickly I would find myself immersed in the history and diversity of the College of St George. My work in the Chapter Office covers a variety of responsibilities, from HR to ticket production for major events, from dealing with members of the public and queries about times of services to arranging weddings. It is always a juggling act but a really enjoyable one and, together with my colleagues, our team of three proudly support St George's Chapel and the wider work of the College of St George.



Nick Grogan

I recall two distinct memories of the very first Audit Reception I attended. The first was a realisation that it had very little to do with financial accounts and the second was an explanation by the Dean of our role as temporary custodians. Perhaps obvious now, but as a newcomer the concept that my chosen profession is only marginally relevant and that time is measured on a much longer basis than a financial year was slightly unsettling. I have reached the conclusion that all of us here implicitly acknowledge that the College has many elements that merge together to create its identity. Some tasks inevitably appear more important than others from year to year. In my short time here the main concentration of resources has shifted from St Georges School to St Georges House, then to the Chapel's buildings and more recently to the Choir. But throughout these seemingly seismic changes, routines such as the daily services and the annual magnificence of the Garter ceremony manage to provide an underlying and calming continuity that has endured for centuries. It is a unique environment and I am privileged to be part of it.



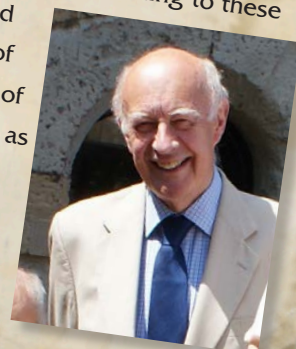
COLONEL FINLAY MACLEAN

As a new Castle resident I have been asked for my initial impressions. The splendour of Windsor Castle and the State Apartments need no elaboration, nor the uplifting beauty of the Quire of St George's Chapel but, for me, it is the Nave that deserves greater plaudits with the soaring grace and elegance of its architecture. Splendour again comes to mind when listening to the voices of the Lay Clerks and the Choristers and to the Organ music. To attend a service here is uplifting. To contribute to the splendour of State Ceremonial has been memorable. But having the opportunity to live here amongst such pleasant and talented people and at the same time serve God, Her Majesty and the past and present Knights of the Garter has been an honour and privilege.



Jeremy Sims

I have long had an interest in the history of the Chapel and its administration, and working in the archives over the past few years I have made a particular study of the former estates of the Chapel. These lands were spread throughout England and Wales and were the principal source of the Chapel's income until the properties were transferred to the Ecclesiastical Commissioners — the predecessors of the Church Commissioners — in 1867. From the muniments in the archives I am helping to build up a database of deeds and documents relating to these properties and have started to compile short histories of the administration of some of the estates. I enjoy working as part of the archives team to open up the rich collections in the College archives to a wider audience.



Helen Cotterill

As a Chapel Steward, I enjoy welcoming visitors and I also help the College increase the value of donations through Gift Aid.

What it means for me to work here: To work voluntarily in a faith-based building of such national significance—with its impressive art and architecture and no limit to its historical connections—is, for me, both awe-inspiring and humbling.

What I think is important about the College: The College as a whole demonstrates that the best ancient and modern elements of life can co-exist, if combined carefully and managed diligently.

The Chapel, I would add in all humility, has become my spiritual home too."



Aileen De Vally King

As Registrar I have direct responsibility for Nursery, Pre-Prep and Prep School admissions, ensuring that targets for registrations, confirmations and final acceptances are achieved. I am also PA to the Head Master. In both roles it is important to maintain a positive rapport with all children, staff and prospective and current parents. I genuinely feel it is a privilege to work in such a unique environment, and very fortunate that my roles involve contact with other members of the wider St George's community. I love my job!





Photograph: Charlotte Manley

Participants in our October 2013 Clergy Consultation

Clergy Consultations - 2014

The Chapter have arranged two more Clergy Consultations for the year 2014. The first of these will be held in July under the direction of Canons Finlay and Poll, while the Dean and Canon Woodward will lead the Consultation in October. This, the second Consultation, is entitled Nourishing the Pastoral Heart and will involve the study of three key varieties of nourishment, namely that which we receive from the world, from our spiritual lives and from those we serve. This promises to be an innovative piece of work.

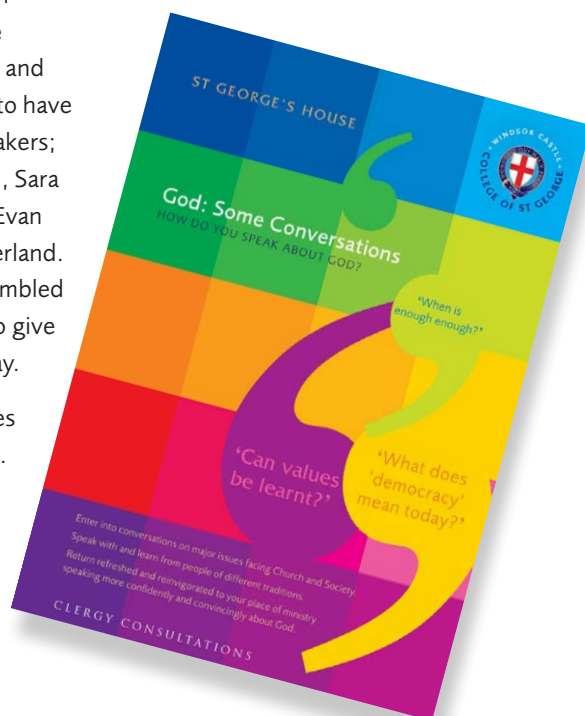
The July Consultation follows a pattern that has now become somewhat

established. Each day tackles a given theme through Bible study, literary analysis, and lectures given by experts. Given all this work participants are then required to think about how this might change the way they speak about God; they are asked, in other words, to do some theological reflection. This year the themes include today's church; church and social media; population issues; education; theology and the arts; economics; democracy; family and relationships. We are very pleased to have attracted a distinguished list of speakers; they include the Dean, Alan Wilson, Sara Parkin, Melissa Benn, Mark Pryce, Evan Davis, Gerry Stoker and Ruth Sutherland. We are very grateful and always humbled by the willingness of busy people to give of their time to the House in this way.

Our participants come from dioceses across the UK, Ireland, and Canada. They represent a wide range of churchmanship and opinion. They will, therefore, bring with them a

great deal of experience from which we all have much to learn. We very much look forward to working with them and hope that following the Consultation they will to their ministry invigorated and refreshed, ready to speak confidently about God.

*The Revd Canon Dr Hueston Finlay
House Warden*





THE OFFERING OF PRAYER

It is just before 5 o'clock and I arrive in Chapel for Evensong. Our visitors have gone and it is, by now, a dark and cold evening.

I wander down the ambulatory towards the south quire aisle and I am struck by the silence of the space. It is a reassuring stillness and helps in a few minutes to put some of the day's activities and conversations into a wider perspective.

Here at this point in the visitor route there is an opportunity for people

to stop and pray. As I move towards this area the flames of candles still flicker. For a moment I am taken out of my selfish preoccupation to wonder what caused these candles to be lit. I imagine the sheer diversity of concerns.

For a safe journey home.

For a loved one.

In thanksgiving.

In memory.

Here and in this place prayer is offered. As I stand and share this space with the many who have paused to reflect and offer prayer there emerges deep within me a sense of the continuity of prayer. I feel and know that in this offering we are never alone but held within the love of God. This spiritual focus is shared with the cloud of witnesses who have kept faith, and indeed, all those who will continue in prayer long after we have gone.

The following morning I take my turn to preside at the daily Eucharist. On the altar the Chapel team have collected prayers written by yesterday's visitors. The sheer variety of language, handwriting, needs, hopes, joys and fears are given expression. To read them before the Eucharist is to stand in solidarity with those who have asked for prayers. To offer them in intercession is one of the greatest privileges of Christian discipleship.

Here, indeed, as T S Eliot puts it, 'prayer has been valid' and that evening and morning one is offered a reminder and a glimpse of 'the intersection of the timeless moment' of offering and prayer.



*The Revd Canon
Dr James Woodward
Canon Steward*

Photograph: Charlotte Manley



COMMUNITY NEWS 26 January 2014 - Surplicing of Max Broad, Felix Gibbons and Zachary Roberts as Choristers • 28 February - Interment of ashes of Gwen West • 11 March - Memorial Evensong for Edna Conibear • 23 April – Funeral of Molly Verona • 4 May – Presentation of the Garter Banner of Lord Kingsdown • 18 May – Confirmation of Daniel Hamilton-Foster • 1 June – Baptism of Noah Charles Carter



Military Knights full dress uniform from 1832.



Undress Uniform

The Military Knights of Windsor

Edward III founded the Order of the Garter in 1348, comprising 26 Knights Companion together with the College of St George, its spiritual element and the Alms or Poor Knights, as members of the College, to represent the Companions in Chapel and to offer prayers for the Sovereign and the Order. The original Alms Knights were officers captured by the French before the Battle of Crecy in 1346 and had forfeited their wealth as a ransom and were thus in penury. Elizabeth I revised the Garter statutes reducing the numbers of knights to thirteen but awarding each knight 'Treasury Money' of one shilling per day.

Until 1559, accommodation for the thirteen Alms Knights had been far from satisfactory when six houses built into the curtain wall of the Castle in about 1350 between Mary Tudor Tower and the eastern end of Lower Ward were renovated. To the west six new houses were built together with a common hall and kitchen (now Garter House). The new houses were built in stone from the Lady Chapel of the suppressed Reading Abbey, which was transported down the Thames.

In 1833 William IV commanded that the Company should be re-titled the

© The Trustees of the British Museum

Alms Knight's Mantel
1348-1832

minor modifications. The jacket consists of a scarlet swallow tailed coatee that has 44 brass buttons. The gold bullion epaulettes carry the military knight's badge of rank and a St George's Cross and the cross belt is emblazoned with the Garter star surmounted by a Crown. A bicorn hat, complete with a red and white plume is worn. The Military Knights also wear an undress uniform of a blue frock coat between Remembrance Sunday and Easter except for Christmas Day or when a ceremony such as the presentation of a Garter banner or the Installation of a Military Knight takes place, when full dress is worn.

Military Knights attend some 50 services in uniform annually, including Garter Day, Obits and other special services such as the presentation of the banner

Military Knights of Windsor and that they should wear the full dress uniform of an officer of the Unattached List, which is worn to this day, with

of a deceased member of the Order. They also attend a service on Days of Obligation. They take a full part in the life of the College and Castle, serving as Chapel Stewards, Secretary of the Friends of St George's and Descendants of the Knights of the Garter, attending State Visits at Windsor and organizing the opening of the Moat Garden for local charities in August. This year they are offering a presentation to visiting parties entitled 'The Military Knights Tale'.

The Military Knights have served the College continually since 1348, offering daily prayers, in particular the prayer for the Order of the Garter: *God save our Gracious Sovereign, and all the companions, living and departed, of the Most Honourable and Noble Order of the Garter. Amen.*

Colonel David Axson
Military Knight of
Windsor

A full history of the Military Knights is available from the Cloister Shop price £15