

The Server

Autumn 2016

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Guild of Servants of the Sanctuary

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Front Cover: S. Andrew's Meonstoke, Hampshire. See Page 4

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

From the Editor's Desk.



WARNING: This Editorial is not meant to be controversial, just informative.

A Catholic priest in a San Francisco parish has said only boys can be servers, a move that is sparking both criticism and praise and comes amid a wider debate over concerns that the Catholic Church has become too “feminized.” As media coverage of the controversy at Star of the Sea Roman Catholic Church began to build the Rev. Joseph Illo defended himself saying he decided to make the change last November citing two reasons for the switch.

The first, is that “boys usually end up losing interest because girls generally do a better job.” The second and more important reason, is that “altar service is intrinsically tied to the priesthood and serve as feeder programs for the seminary. ”If the Catholic Church ordained women, altar girls would make sense, but the Catholic Church does not,” he said. “. At the risk of generalizing, I suspect young men serving with young women might just distract them from the sacrifice of the Mass, and perhaps even from a priestly vocation.”

Star of the Sea is the only parish in the Archdiocese of San Francisco to bar altar girls, and Fr. Illo said Archbishop Cordileone had given him permission to take that step. Boys and girls are only allowed to serve at Masses for students at the parish school; girls currently trained as servers will continue to serve until they leave but no other girls will be added. Altar boys only will be used at the parish's regular Masses where only adults are allowed to assist the priest. Only one U.S. diocese, in Lincoln, Nebraska, bars altar girls in all churches, though a number of individual parishes in other dioceses have a boys-only policy. A number of parishioners have told local media that they are upset with the decision and some said they are leaving Star of the Sea.

*The only comment that I can make is that The Guild welcomes anyone who wishes to serve at the altar and that **without female servers our Guild and the Church of England would be a much poorer place.** Ed.*

Peter

Welcome to New Members

Full Members:

Probationers:

Priest Associate:

Faithful Departed: .

oOo

The Chantry Book



S. Andrews' Church, Meonstoke

St Andrew's Church stands in an idyllic setting surrounded by its Churchyard near the River Meon. Church Green, a meadow bequeathed to the Church, lies



between it and the river on the south side and a paddock, also bequeathed, lies on the north side. St Andrew's plays an important part in the life of the community since it was built in 1230. It is an Early English church, Grade II listed; the roof and aisles were raised in the 18th century, followed by a distinguishingly attractive top to the tower, built in wood, the tower itself

having been rebuilt in the 15th century of flint stones.

Guild Shop

Spiral Bound Laminated Guild Office (can be personalised)

A4 size - Plainchant	£4.00
A5 size - Plainchant	£3.00
Words Only Guild Manual	£0.90
Organ Accompaniment	£1.25
Guild Lapel Badge	£2.00

Prayer cards -Before and After Serving, Guild Collect, Key Fobs, Pens individual costs £0.60

£1.50 Additional Copies of the Server

£1.50 Guild Ties Royal Blue

£8.50 All the above figures include p&p and are available from Grand Councillor Nigel Makepeace, address inside the front cover.



Key Rings can be personalised with Guild Badge on one side and contact number on other side or with Guild Badge on both side . £1 inc p&p. Please state when ordering 'standard' or quote your contact number. Available from Terry Doughty

A Little Known Fact

It really is a little known fact Queen Sofia, of Spain (right) and her sister, Queen Margrethe II of Denmark (left), was brought up by the wife of a Royal Naval Chaplain, Mrs, Sheila Embleton, the wife of Harold Embleton, who had been the Rural Dean of at Bognor Regis. Mr Embleton had joined the Royal Naval Volunteer Reserve in London in 1952 and then transferred to The Royal

Navy in 1953. Sheila in her younger days had a resident post with the Greek royal family in Athens and she had the special care of the Princess Sophia which was to develop into a strong friendship which lasted until the end of Sheila's life in 2003.



As an adult the Princess married the King of Spain and as Queen (sitting in the centre of the picture below) she visited England frequently and always visited Harold and Sheila in London for many years.



sitting on the floor beside his chair and next to Sheila. The card then proclaimed "Royalty sits at my feet."

The close contact between the Queens and the Embleton family lasted all their lives and Queen Sofia even attended Sheila's funeral in Bognor. Harold Embleton had a lively sense of humour and one year he had several Christmas cards produced that showed Sofia and Margrethe

The Wardens Words

News from the Chapters

Cycle of Prayer

Corrections, omissions and suggestions to: Angela Mc
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Guild Diary

The Guild Clothing Range.

There is now an attractive range of embroidered monogrammed clothing which is available from Councillor. Chris Barnett, 40, Heath Street, Goldenhill, Stoke on Trent ST6 5RZ or email an order to PG16-118@live.co.uk.

When ordering please state size and colour required also please enclose your address and contact details.

Cheques payable to Chris Barnett. Please add £5.00 per order p&p. Profits go to the GSS.

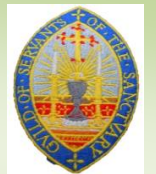
Men's and Women's Shirts.
Black, White or Navy
£28.00



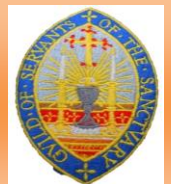
Polo T-Shirts.
White, Black, Navy, Royal Blue, Green,
Red



Fleece.
Black, Navy, Royal Blue, Green,
£30.00



Sweatshirts.
Black, Navy, Royal Blue, Green, Red.
£20.00



The Oldest

According to the records of the Guild the Portsmouth Chapter of S. Joseph of Arimathaea is one of the oldest Chapters. It was founded within a year of the Guild being formed. The very first meeting was held in S. Agatha's church in central Portsmouth. This was the church of the famous Fr Dolling whose work amongst the poor and destitute is legendary. Unfortunately after the war the population moved away and the church was deconsecrated, stripped and closed and in the early 1950s it was sold to the Ministry of Defence who used it as a Royal Naval store. After several decades of neglect it became surplus to requirements and was sold to the Real Church of England who have now become part of the Personal Ordinariate of Our Lady of Walsingham so Chapter meetings cannot be held there today.



It was in S. Agatha's that the very first Chapter banner in the Guild was blessed and used. In late 1898 the Chapter Chaplain and Secretary at the time asked the Council for permission to commission a Chapter banner. Permission was granted and the banner was first used sometime the following year, 1899 the actual date has been lost in the mists of time..



This original banner is still in existence and is laid up in Christ Church in Gosport and is rather delicate and so is rarely used these days. However before the banner was laid up a member of a Gosport congregation made a copy and it is in regular use today, it is almost identical to the original ensuring that this design regularly seen at meetings and festivals.

Left: S. Agatha's today.

S. Magnus Cathedral Kirkwall

Roger and Lesley Taylor



On 23rd May last year we visited Kirkwall which is located on Mainland Island one of the seventy islands making up the Orkneys. S. Magnus is the most northerly cathedral in the British Isles and was founded in 1137 by Norse Earl Rognvald Kolsson in memory of his uncle Magnus who had been murdered.

In 1845 the government presumed ownership of the cathedral expelling the congregation and carrying out major restoration work. In 1851 the royal burgh

of Kirkwall re-established ownership and between 1913 and 1930 a steeple was erected. S. Magnus is also the only cathedral with its own dungeon. King James III issued a charter granting the people of Kirkwall ownership of the cathedral and is not nor ever has been under the ownership of the church. The act meant that Kirkwall was charged with its upkeep and maintenance and this is still the case.



The cathedral is made of local sandstone and has a fine west window unveiled by Queen Elizabeth II in August 1987. There is also a tomb to John Rae the Arctic Explorer. There is also a plaque commemorating the 833 men lost when HMS Royal Oak was torpedoed in Scapa Flow which is at the very top of Mainland Orkney. The bell from this ship is also inside the cathedral.

Whilst we were in Kirkwall it was their music festival we watched the local children playing violins and accordions. They played various Scottish tunes together with Old McDonald had a farm and was much enjoyed by the large audience that attended

Church Schools

Before the early 19th Century only the children from the upper classes had any formal education, often private tutoring. However, during the early and middle part of the 19th Century there was a drive for the provision of a Christian education for the poor, through the 'National Society for Promoting the Education of the Poor in the Principles of the Established Church' in 1811 this is now known more simply as the National Society.

By 1851 the Church had established 17,000 schools. Nearly 60 years later the 1870 Education Act brought state schools into being and produced a partnership between the state and the church that still exists today. At the beginning of the 20th century there were 14,000 voluntary schools, over 1,000 were Roman Catholic, a similar number was provided by the non-conformists and most of the remainder were Church of England. At the beginning of the WW11 the Church still provided schooling for nearly one-third of school-age children.



The school buildings were becoming difficult to maintain but were still needed. The 1944 Education Act enabled Church schools to choose to become either Voluntary Controlled, and take some state funding and control, or to remain more independent. The Act also brought in the compulsory daily act of collective worship and religious instruction. In the 1950s and 1960s the number of Roman Catholic schools expanded considerably, especially at secondary phase. Anglican expansion at this level was more modest and there was a decline in the number of primary schools.

Church schools offer a Christian approach to education and a link with the parish church. They are inclusive and serve equally those who are of the Christian faith, those of other faiths and those with no faith. Left: Bishop Martin opens the Central Walker C of E School in Newcastle in 2012

Here are a few facts and figures you might find interesting :-

Approximately 1 million children attend C of E schools

About 15 million people alive today went to one

There are 4,500 C of E Primary schools and over 200 Secondary schools.

Across the country, C of E clergy dedicate a million hours every year to working in schools.

The Church Times

How many of us look at or read The Church Times? But did you know that it has been published for over 150 years?

The Church Times was founded on 7 February 1863 by George Josiah Palmer, a printer. It fought for the Anglo-Catholic cause in the Church of England at a time when priests were being harried and imprisoned over such matters as lighting candles on altars and wearing vestments, which brought them into conflict with the Public Worship Regulation Act, intended to "put down" Ritualism. The paper defended the spiritual independence of the Church of England in spite of the Church's Established status. Many of the ceremonial and doctrinal matters that the paper championed are now accepted as part of mainstream Anglicanism.

Since the mid-1950s, the paper's view has broadened, embracing the principle of diversity in the worldwide Anglican Communion, and looking more favourably on other Christian denominations. The paper carries more editorial and advertising than any of its main rivals for an Anglican readership.

Throughout its life, it has scrutinised the actions of the church hierarchy, besides covering the work of the parishes. It has provided coverage of meetings of the Church of England's central bodies, including the Convocations, the Church Assembly, and the General Synod and much of its space has always been given over to serious book reviews, and coverage of the arts. It has become recognised as the world's leading Anglican weekly newspaper but despite that it has always remained independent from the Church of England. For over 125 years up until 1989, it was a family concern. In that year the ownership of the paper passed to Hymns Ancient & Modern, a Christian charitable trust.

It has been nicknamed (mainly among Anglo-Catholics since the 1970s or 80s) as "Jezebel's Trumpet.

The Church Times was started to campaign for Anglo-Catholic principles, which it did with vigour and forthrightness. But in the 1940s and 1950s the paper began the move to broaden its outlook and coverage. It now attempts to provide a balanced and fair reporting of events and opinions across the whole range of Anglican affairs.

CHURCH TIMES
the world's leading Anglican newspaper

The Church in Wales

I think it is far to say that many of us in the Church of England know little of The Church in Wales.

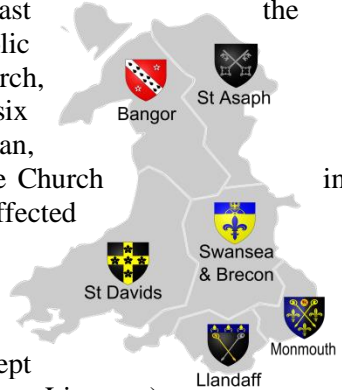
The Church in Wales, composed of six dioceses. It defines itself as "the ancient Church of this land, catholic and reformed. It proclaims and holds fast the doctrine and ministry of the one, holy, catholic and apostolic Church". As with the primus of the Scottish Episcopal Church, the Archbishop of Wales serves concurrently as one of the six diocesan bishops. The current archbishop is Barry Morgan, the Bishop of Llandaff. Unlike the Church of England, the Church in Wales is not an established church. Disestablishment was effected in 1920 under the Welsh Church Act 1914.

As a province of the Anglican Communion it recognises the Archbishop of Canterbury as a focus of unity but without any formal authority in the Church in Wales (except for residual roles and the granting of Special Marriage Licences). Eighteen cross-border parishes remained in the Church of England and were exempt from disestablishment. A cleric of the Church in Wales can be appointed to posts in the Church of England, including the See of Canterbury; the former archbishop, Rowan Williams, served as Archbishop of Wales before his appointment to Canterbury.

The Church in Wales adopted its name by accident. The Welsh Church Act 1914 referred throughout to "the Church in Wales", the phrase being used to indicate the part of the Church of England within Wales. In 1920, a convention of the Welsh church considered what name to select favoured "the Church of Wales". However, there were concerns that adopting a name different from that mentioned in the act might cause legal problems. Given the situation, it seemed sensible to adopt the title "the Church in Wales".

During the 19th century, Nonconformist churches grew rapidly in Wales and eventually the majority of Welsh Christians were Nonconformists, although the Church of England remained the largest single denomination. By the 1850s the failure to appoint Welsh-speaking bishops to any Welsh diocese for 150 years caused real resentment; disestablishment was seen as a way to assert national and linguistic identity. Under the influence of Nonconformist politicians such as David Lloyd George, the Welsh Church Act 1914 was passed to separate the Anglicanism in Wales from the Church of England. The bill was blocked in the House of Lords, eventually being passed under the provisions of the Parliament Act 1911. This also included disendowment.

Disestablishment meant the end of the church's special legal status and Welsh bishops were no longer entitled to sit in the House of Lords. As the Church in Wales became



independent, tithes were no longer available to the church, leaving it without a major source of income.

Disendowment, which was even more controversial, meant that the endowments of the Church in Wales were partially confiscated and redistributed to the University of Wales and local authorities. Endowments before 1662 were to be confiscated; those of later date were to remain. This was justified by the theory that the pre-1662 endowments had been granted to the national church and hence belonged to the people as a whole rather than to the Church in Wales; understandably, this was hotly contested. 1662 was the date of the Act of Uniformity following the Restoration; it was after this point that Nonconformist congregations began to develop and the Church of England ceased to be a comprehensive national church. Although secularisation of the cathedrals had been suggested, The Church in Wales retained all the ancient church buildings and could conduct legal marriages without reference to the civil registrar.

In 1914, the Welsh Church Act 1914 was passed together with the Suspensory Act 1914, meaning that the Act would not be implemented for the duration of the war. Disestablishment finally came into effect in 1920. Parishes overlapping the border were allocated either to the Church in Wales or to the Church of England, with the result that the line of disestablishment is not the same as the border. Some districts in the former counties of Monmouthshire, Radnorshire and Flintshire remained attached to parishes in the Dioceses of Hereford and Chester and so part of the Church of England. Today, the Church in Wales is fully independent of both the state and the Church of England and is an independent member of the Anglican Communion as are the Church of Ireland and the Scottish Episcopal Church.

Unlike bishops in the Church of England, each bishop of the Church in Wales is elected by an "electoral college" consisting of representatives of the diocese in which a vacancy occurs, representatives of the other dioceses in Wales and all bishops of the church. As of 2013, the Church in Wales has agreed to the ordination of women as bishops five years after a previous proposal had failed.

In descending order of seniority, the current bench of Welsh bishops is:

Barry Morgan, Archbishop of Wales, Bishop of Llandaff
John Davies, Bishop of Swansea and Brecon
Wyn Evans, Bishop of St David's
Andrew John, Bishop of Bangor
Gregory Cameron, Bishop of St Asaph
Richard Pain, Bishop of Monmouth

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And Finally

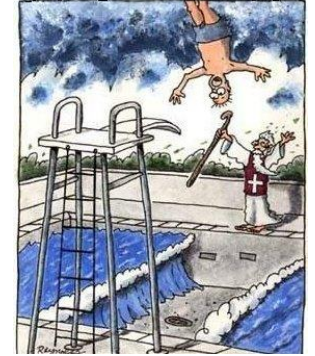
The Parish Treasurer was going through the church finances and found a receipt from a local ironmongers signed by someone called Christian. He was not aware of anyone being authorised to buy anything from this store, so he rang the shop to point out its mistake. "I'm sorry" he said to the store manager, "but this is the parish church and there are no Christians here".

oOo

Never employ Moses as a swimming pool attendant

oOo

S. Peter was at the Pearly Gates, waiting for the incoming. He saw Jesus walking by and caught his attention. "Jesus, could you mind the gate while I go do an errand?" "Certainly" replied Jesus. "What do I have to do?" "Just find out about the people who arrive. Ask about their life, their family, and their lives. Then decide if they deserve entry or not."



"Sounds easy enough. OK." So Jesus waited at the gates while S. Peter went off on his errand.

The first person to approach the gates was a wrinkled old man. Jesus called him to the examination table and sat across from him. Jesus peered at the old man and asked, "What was it you did for a living?" The old man replied, "I was a carpenter." Jesus remembered his own earthly existence and leaned forward. "Did you have any family?" he asked. "Yes, I had a son, but I lost him." Jesus leaned forward some more. "You lost our son? Can you tell me about him?" "Well, he had holes in his hands and feet." Jesus leaned forward even more and whispered, "Father?"

The old man leaned forward and whispered, "Pinocchio?"

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.

Could this be **YOU**?
Are you being Called?





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