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The Server



Colan Church, Cornwall

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Winter 2011

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

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From the Editor's Desk.



For another area that I write for I was researching the music scene in Portsmouth in 1956 and I came across this story. The Youth Club at S. Alban's, Portsmouth decided to put on a rock nativity. The plans were made, the script written and the cast was set. To make the event really modern it was decided to have a Coffee Bar at the back of the church, a rock group playing the music and motorbikes parked around the church and at one period they were to be ridden down the aisle. The publicity was intense but the tickets sold slowly. Come the dress rehearsal all was ready but the young girl who was to play Mary did not turn up. Someone volunteered to go and see where she had got to. He soon returned with the strangest excuse. When he arrived at the girl's house and knocked on the door he was greeted by her father, who, when asked if she was coming to the Dress Rehearsal, stated, "No, she was not!" He was going to have his teenage daughter playing the part of a teenage unmarried mother". "It", he said "was disgusting!" When this was reported back the naturally understudy had to step in but word somehow reached the local press who published an article about the incident. For the next three nights running the play was a sellout! I am not quite sure what message this sends but I am sure someone could find a deep meaning here somewhere. All I know is that the Christmas story can be told in so many ways but however it is told it always portrays the gift of the Christ Child to the World and the love of God for his people and his creation. As quoted many, many times it is definitely 'the most beautiful story ever told'. One other thing does come to mind and that is the reaction of the father and the result of the report in the paper; this amply shows that whatever we say or do can have consequences and effects far more wide reaching than we can ever imagine.

I would like to say thank you to the S. Frideswide, Slough Chapter for their invitation to their 90th Anniversary Mass. It was good to be with you and meet you all.

May I, on behalf of all the Guild Officers and Council Members wish each and everyone one of you, and those you love a very peaceful and blessed Christmas.

Yours

Peter

Welcome to New Members

Probationers. Raffi Aghanian, Denzil Brown, Dilys Chick, Susan Fitzjohn, Frederick Pitchford, Ian Staires, Hazel Wray

Full Members. Michael Finney, Philip George, Joy Lewandowska, David Parker, Graham Stewart-Smith, Alistair McGoff

Deacon Associate. Mark Lyon

Priest Associate. Edward Lewis

Faithful Departed. Richard Nobbs, Michael Snow, Norman Thompson Peter Sanderson (priest), Jean Briggs, Marcel Rees, Harold Tiltman, Valentine Smith, Lesile Martin, John Burtonshaw

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Notice re The Ordinariate

Any members who join the Ordinariate must realise that they will no longer be members of the Church of England and, therefore, their membership of the Guild will cease and therefore their medals should be returned to the Secretary-General.

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2012 SUBSCRIPTIONS Message from the Secretary General

Subscriptions are due on 1st January 2012. If you have set up a Bankers Order for £8 you need do nothing. If you have not revised your Order to the new subscription of £8, or if you wish to set up a Bankers Order, please contact the Secretary-General asap. Otherwise please send a cheque for £8.

oOo

The Chantry Book

Andy Cuthbert was an accountant and dedicated churchman. I met him when we "crossed swords" professionally, I as a tax inspector and him as the tax

payers representative. We discovered we were both servers, I in the Scottish Guild and Andy in the GSS and our friendship lasted until his untimely death. Andy learned to serve as a young man at Old S. Paul's, Edinburgh and for much of his life he served Holy Trinity, Berwick and was active in the Chapter of S. Oswin. He often attended Guild Masses in the Scottish Borders Fraternity of S. Boisil of the SGS and was regularly at the SGS festivals. When the Holy Well of Our Lady at Torsonce, Stow was restored an annual Assumptiontide pilgrimage began and Andy became a supporter and annually served at the High Mass. His death the next day was a shock and he will sorely be missed on both sides of the border. His funeral on the Feast of the Assumption was at Holy Trinity, Berwick and was attended by friends, family and servers from both sides of the border.



Ian M. Miller Guardian of the Fraternity of S. Boisil

Fr Peter Sanderson, When he was ordained Fr Peter, who died in July, aged 93, entered a clerical dynasty that went back two generations to his father and grandfather. He served in Poundstock, S. Patrick's Hove, S. Mary's Buxted, with S. Mark's Hadlow Down. In his semi retirement, he gave invaluable service to Clayton with Keymer, Sussex, where he was particularly helpful to Fr Clarke, Vicar at S. Cosmas and S. Damian, Keymer. He was Director of the Apostleship of Prayer, an Associate of the Confraternity of the Blessed Sacrament, and was a Council member of the Catholic League. He became an Associate Priest of the Shrine of Our Lady, Walsingham in 1950 and was a life-long pilgrim. He continued his ministry into his 90's, celebrating 67 years of priesthood. He withdrew from the altar when his health failed. His last weeks were spent at the College of S. Barnabas, Lingfield,. The Guild were represented at his funeral which was celebrated at S. Cosmas and S. Damian on Friday 5th August.

Denis Hill who was 89 had been a server at S. John's Horninglow and a member of S. Wystan's Chapter for many years. He was received into church, prior to his funeral, which was conducted by the vicar, Fr Michael Freeman assisted by Fr Glenn Reading. Denis had had a long association with S. John's and one of his favourite bible readings, 'the road to Emmaus' was read by a relative. Fr Glenn's address spoke of Denis's life from his WW11 service in the RAF where he saw action in North Africa and parts of Europe. Denis married Joan and they had two sons, Gary and Timothy, both of whom sadly predeceased them. Apart from being a server Denis was a member of S. John's PCC, the Men's Outing Group and in his younger days, one of the Scout Leaders.

GUILD SHOP

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



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

Columba and the Isle Of Iona.

Lying off the west coast of the Isle of Mull is the little Isle of Iona. It is barely three miles long by one mile wide, but has had an influence out of all proportion to its size to the establishment of Christianity in Scotland, England and

throughout most of mainland Europe.



and outstanding place of learning slowly spread throughout Europe turning it into a place of pilgrimage for many centuries to come and Iona became a sacred isle where kings of Scotland (48), Ireland (4) and Norway (8) were buried.

So who was Columba or Colum Cille *in Gaelic*? Born of royal blood in 521AD in Ireland or Scotia as it was then called, he was the grandson of the Irish King Niall. He left Ireland for Scotland not as missionary but as an act of self-imposed penance for a blooded mess he had caused at home. He had upset the king of Ireland by refusing to hand over a copy of the Gospels he had illegally copied, this led to a pitched battle. Full of remorse for his actions and the deaths he had caused Columba fled, finally settling on Iona as it was the first place he found from where he couldn't see his native Ireland. (One of the features on the island is even called "The Hill with its back to Ireland".)



Columba was not the shy retiring type and set about building from clay and wood. In this endeavor he displayed some strange idiosyncrasies, including banishing women and cows from the island, claiming that "where there is a cow there is a woman, and where there is a woman there is mischief". The builders had to leave their wives, daughters, etc. on nearby Eilean nam Ban (Woman's Island). Stranger still, he also banished frogs and snakes. How he accomplished

this feat is not as well documented; but the strangest claim of all is that Columba was prevented from completing the building of the original chapel until a living person had been buried in the foundations. His friend Oran volunteered for the job and was duly buried. It is said that Columba later requested Oran's face to be uncovered so he could bid a final farewell to his friend. Oran's face was uncovered and he was found to be still alive but uttering such blasphemous descriptions of Heaven and Hell that Columba ordered that he be covered up again immediately! Over the centuries the monks of Iona produced countless elaborate carvings, manuscripts and Celtic crosses. Perhaps their greatest work was the exquisite *Book of Kells*, which dates from 800AD and is currently on display in Trinity College, Dublin. Shortly after its completion came the first of the Viking raids in 806AD, when many of the monks were slaughtered and their work destroyed. The Celtic Church lacking central control and organisation diminished in size over the years to be replaced by the much larger Roman Church. Even Iona was not exempt from these changes and in 1203 a nunnery for the Order of the Black Nuns was established and the present-day Benedictine Abbey was built. The Abbey was a victim of the Reformation and lay in ruins until 1899 when its restoration started.

Just outside the chapel is the *Reilig Odhrain* the sacred burial ground of the Scottish kings and said to include Macbeth's victim Duncan. The most recent grave is that of John Smith, leader of the British Labour Party from 1992, until his sudden death in 1994. No part of Columba's original buildings have survived. However, on the left hand side of the Abbey entrance can be seen a small roofed chamber which is claimed to mark the site of his tomb.

The passenger ferry for the five-minute crossing departs from the village of Fionnphort on Mull and Iona can get quite busy, especially in the summer months, with coach loads of day-trippers visiting the Abbey and walking the streets of the only village on the island. The tourists' itineraries usually prevent them from exploring beyond the village. For a more tranquil experience try the silver beaches on the west of the island, just beyond one of the most scenic golf courses in Scotland. You may have to dodge a few cows on the way though! A longer stay may perhaps better capture the spirit of Iona. As testament to this a dreadlock-haired 'hippy type' teenager was overheard describing his experience to his mother whilst using the islands' only public phone box. "Its really chilled here...I spent yesterday on the beach just watching the otters play", he said.

News from the Chapters.

Our Lady & S. Richard. Our August meeting took the form of a bring and share picnic behind the church rooms of the church of SS. Peter & Paul, West



Wittering, The picnic went very well with two quizzes and a treasure hunt which our Councillor won! After the meal we went into the church where the incumbent Fr. John Williams said Evensong and later pointed out things of interest in the 14th Century church. It was a disappointment the our Chaplain Fr Stephen Guise could not be with us but he was called away at the last minute because of a family bereavement. In September we met in S. Mary's, Felpham for the Guild Office which was led by Fr Stephen Guise our Chaplain.

Stow Assumptiontide Pilgrimage 2011 to Our Lady of Wedale was held on 13th August and opened with High Mass in the parish church. The number of pilgrims was probably the highest since the pilgrimage recommenced in 2004, but the number of priests and servers attending was a bit down. The principal celebrant was Fr. Martin Robson, Rector of S. Fillan's, Edinburgh and director of spirituality for the diocese of Edinburgh, and the preacher was Fr. Richard Pringle, vicar of S. Bede, Newsham Blyth. In his sermon Fr. Pringle with the visual aid of a magnifying glass said that as we grow in faith, we should decrease and he (Jesus) should increase - following the precept of S. John the Baptist. He then extolled the roll of Our Lady as a model for all Christians to follow. The Mass was followed by the sprinkling of the pilgrims with water from the Holy Well of Our Lady. The conclusion was a visit to the Holy Well in



Lady's Acre where the guardian of the fraternity of S. Boisil gave a short address on the history of the shrine. The pilgrims then examined the restored holy well and canopy and some took away bottles of water from the well. The pilgrimage closed with the Angelus. Sadly a great supporter of the pilgrimage, Brother Andy Cuthbert of Holy Trinity, Berwick died suddenly on the day following the pilgrimage. He was present at this year's pilgrimage where he acted as MC at the High Mass.

S.Alban and S. Michael, PG10/211. Our July meeting was held in S. John the Evangelist, Digswell, Welwyn Garden City. Fr. Keith Suckling presided for the Guild Office and gave Benediction. There were 13 members in attendance, we

were joined by the Revd. David Cattle from Christ the King, Haldens. Fr. Keith, who was recently made Warden of the Society of Ordained Scientists, gave an interesting talk with the theme “there need be no conflict between science and religion”.

S. Joseph the Foster Father, Isle of Wight. The Chapter met in September in S. Mary’s, Carisbrooke when our Chaplain Fr. John Davies led a rehearsal of the ceremonies of the Guild Office. The walk through of the Guild Office obviously worked as when we sung the Guild Office afterwards the serving was much improved.

S. Joseph of Arimathaea, Portsmouth. The Chapter did not meet in August so the September meeting was a chance to get together after the holidays. We met in the Church of the Holy Spirit, Southsea, where our Chaplain Fr. Alan Ball presided at a BCP Mass as the parish is in interregnum. Fr. Alan also preached.

S. John the Divine, Leicester. Our August meeting was a Sung Mass at All Saints, Scaptoft and was attended by 21 members and friends and members of All Saints. The Celebrant and Preacher was Fr. Andrew Poole with Fr Colin Southall, our Chaplain, reading the Gospel. At the beginning of the Service John Bass was admitted as a Probationer. After Mass we gathered for fellowship and refreshments provided by All Saints congregation. We are grateful to Fr. Martin, Fr. Andrew and the people of All Saints for their kind invitation and warm welcome to us. 29 members attended the September meeting at S. Mary Anstey when the Guild Office was sung and the address was given by our chaplain, Fr. Colin Southall. Dave Parker of St. Mary’s was admitted as a full member and was supported by several of the congregation. We adjourned to the church hall after the service for the usual generous refreshments.

S. Julian, Frome and Midsomer Norton. Our March meeting was Stations of the Cross and Compline where we joined with the congregation of Christchurch, Frome and Fr. Neil Maxsted, our Chaplain, officiated. Our Easter Mass was in May at S. Thomas, Wells. The July meeting was a Mass at S. John the Baptist, Midsomer Norton where Fr. Christopher Chiplin, the Parish Priest, celebrated and we were joined by the Bath Chapter. The Guild Office was said at S. Peter’s, Westfield in September, which was led by the Chapter Secretary

Chapter of S. Andrew, Romford. We did not meet during August, but have kept up our monthly programme, and are grateful to our regular “host”

churches. Unfortunately, our April meeting for Mass at S. Margaret’s, Leytonstone was poorly attended as several “regulars” could not make it. We met in May for the Guild Office and Benediction at S. Augustine, Rush Green, the Parish Priest, Fr. Howse, preached about taking our calling as servers seriously. In June we held our annual joint meeting with the Chapter of S. Hugh of Lincoln, this year at S. Magnus the Martyr in the City of London for a Mass. At the July meeting at S. Barnabas, Woodford Green, Keith Lloyd and Darren Neill, both from S Barnabas, were admitted as Members. This was followed by the Guild Office and Benediction. In September we were at S. Thomas of Canterbury, Brentwood, again for Mass.

S. Chad, Coventry The Assumption Mass was at S. Hugh's, Eyres Monsell, Leicester in August. An outside procession preceded the Mass when the Principal Celebrant and Preacher was Fr. Philip North assisted by nine Concelebrants. Due to the holiday season fewer numbers attended the Midland Area Festival held in S. Mary de Castro, Leicester. Our servers were on duty for the Mass and the afternoon ceremonies. Our servers with the Leicester Chapter members were privileged to be part of the serving team for the Pilgrimage to the Shrine of Our Lady of Egmonton, in October. Fr. Carl Schaefer vicar of S. John the Evangelist, Goldthorpe was the Principal Celebrant and Preacher. The day concluded with the Rosary, outside procession of Our Lady and Benediction. Superb refreshments were again provided in the parish.

The Midlands Area Festival

The Midlands Area Servers Festival was held again this year at S. Mary de Castro on Saturday September 3rd. Numbers were well down on previous years, probably due to holding the festival at the end of the Bank



Holiday weekend. Bishop Alan Chesters was unwell and we were grateful to Fr. Alan Cole, Chaplain of Kettering Chapter, for agreeing to be Principal Celebrant and preacher. There was a very joyful atmosphere both at the Mass and also in the afternoon for Guild Office sung by the Chaplain General, Fr Michael Brain with Benediction being given by the Warden Fr. David Moore It was good to have Roger Marvin, National Guild organist and formerly Chapter organist to play for us. the festival and for their support on the day.

S. Etheldreda, Cambridge 'Our annual joint meeting with the Suffolk Chapter of SS. Felix & Fursey took place in July, with a said Mass and hymns at S. Mary's, Haverhill. The parish priest, Fr Ian Finn, celebrated and Fr Geoffrey Smith, the Chaplain of the Felix & Fursey Chapter, preached. In August, we visited All Saints, St Ives, where Fr Mark Amey, welcomed us and preached at the Guild Office & Benediction. In September we sang the Guild Office with Benediction at S. Mary's, Sawston, Fr Alan Partridge, preaching. A fairly small number of members enjoyed very generous refreshments! In this our Chapter's Centenary Year, we are especially looking forward to the Pontifical Mass at Ely Cathedral on 15th October, at which the Bishop of Ely has agreed to celebrate and preach.

Autumn Festival, Bristol Cathedral & Lord Mayor's chapel. The Autumn Festival was held in Bristol on Saturday October 8th. The Sung Eucharist of Christ the King at 12 noon was held in Bristol Cathedral at which the Principal Celebrant was The Warden. The Dean gave an inspiring sermon. About 100 present with servers robing for the service. In the afternoon we gathered in the Lord Mayor's Chapel for Guild Office and Benediction. Fr. 1 Brain sang the Office and Fr. Moore gave Benediction. A most uplifting day and thanks to the Dean and Cathedral Chapter for their invitation and welcome also to the Lord Mayor for allowing us to sing Guild Office in the Chapel. Our thanks to Councillor Chris Verity for all his efforts to ensure that all went well on the day.

Scottish Guild of Servers (SGS) Festival and AGM 2011

The Festival was in September at Holy Trinity, Melrose. Mass was celebrated by Can. Jeremy Paisey, the Warden. The sermon was preached by Fr. John Evans



acting priest director of the S. Boisil Fraternity. He reminded us that today was the Feast of S. Gregory the Great and that as priests and servers we were all called to the Service of Our Lord. He also commemorated Bro. Andy Cuthbert who had been a great friend of the Borders Fraternity. The intercessions were led by Bro. Barry

Nisbet. Following lunch the AGM was held. This was the last time that Barry Nisbet acted as Secretary General as he has retiring from the post, his successor is Bro. David Page. Barry reflected on 18 years at the hub of the Guild and he received a presentation from David Page. Can. James Milne was appointed as Chaplain General. Then the Scottish Guild Office was led by Can. Milne.

Cycle of Prayer

January 2012

- 1 **The Naming and Circumcision of Jesus. Peace on Earth.**
- 2 All Guild Members and Priest Associates.
- 3 The Warden, Fr.J. David Moore.
- 4 The Chaplain -General, Fr. Michael Brain.
- 5 The Secretary-General, Grand Councillor, Terry Doughty.
- 6 Epiphany. The Orthodox Church.
- 7 The Epiphany Festival Hoxton, London N.1
- 8 **1st of Epiphany. The Baptism of Christ. Strengthen parents and godparents to be faithful in their promises.**
- 9 The Treasurer-General. Grand Councillor, Louis A. Lewis.
- 10 The Server, Editor, Writers and distributors.
- 11 Grand Honorary, Ex Officio and Group Councillors.
- 12 The General Council and all members.
- 13 For all Bishops, Priests, Deacons and Lay Workers.
- 14 Thanksgiving for members who have given over 50 years' service.
- 15 **2nd of Epiphany. Remember all who work away from home.**
- 16 Diocese of London.
- 17 London Group 1/2 (West) Cllr. John Donovan.
- 18 Week of Prayer for Christian Unity until 25th January.
- 19 Chapter 1/83 S. Hugh of Lincoln, Hackney.
- 20 Chapter 2/77 The Holy Rood, Southall.
- 21 Chapter 2/122 Our Lady of Willesden & S. Mellitus, N.W.6.
- 22 **3rd of Epiphany Christian Unity.**
- 23 Chapter 2/148 Our Lady of Walsingham & S. Alban, Wembley.
- 24 London Group 3. H.M. Forces and Lone Members.
- 25 Conversion of S. Paul. Are we converted?
- 26 Timothy and Titus, Companions of S. Paul.
- 27 London Group 4 East London & parts of Essex.
- 28 S. Thomas Aquinas. Priest. Philosopher and Teacher of the faith.
- 29 **4th of Epiphany For those who preach.**
- 30 Charles, King and Martyr. 1649
- 31 Chapter 4/98 King Charles the Martyr, Walthamstow, Leyton.

February 2012

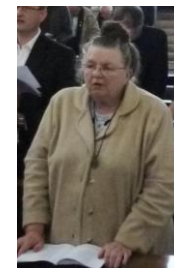
- 1 London Group 5/6 South London & East Surrey. Cllr. Michael Rogerson.
- 2 Candlemas. Presentation of Christ in the Temple.
- 3 Diocese of Southwark.
- 4 Chapter 5/75 The Holy Redeemer. S.E. London.
- 5 **3rd before Lent That we may see the sights of your glory.**
- 6 HER MAJESTY THE QUEEN. DEFENDER of the FAITH.
- 7 Chapter 5/85 The Incarnate Word. S.Alban & S.Edward. S.W.London & East Surrey.
- 8 Chapter 6/48 The Epiphany .Croydon.
- 9 Diocese of Guildford.
- 10 S.Scholastica, sister of S. Benedict. For all brothers and sisters.
- 11 Provincial Group 1 West Kent. Cllr. Barry Kinnersley.
- 12 **2nd before Lent Sexagesima. Our Catholic Heritage and Glory.**
- 13 Chapter 1/4 S. Augustine of Canterbury, Sittingbourne, Isle of Sheppey.
- 14 Diocese of Canterbury.
- 15 Thomas Bray, Priest, Founder of S.P.C.K. and S.P.G.C. 1730.
- 16 Chapter 1/139 S. Cyprian, Rochester, Chatham, Stroud, Gravesend.
- 17 Chapter 1/96 S. Justus, Orpington.
- 18 Chapter 1/74 S. Stephen, Tunbridge Wells, Groombridge, Penbury.
- 19 **Next before Lent. Quinquagesima. Grant us the light of your glory.**
- 20 Diocese of Rochester.
- 21 Provincial Group 2 East Kent. Cllr David Tilly.
- 22 Ash Wednesday. Repentance for our sins and faults.
- 23 Chapter 2/7 All Souls. Whitstable, Canterbury, Herne Bay.
- 24 Chapter 2/116 S. Michael the Archangel, East Kent.
- 25 Chapter 2.121 S.Mildred of Thanet, Margate.
- 26 **Lent 1 For the deliverance from temptation.**
- 27 Provincial Group 3 Sussex Cllr Roger Emery.
- 28 Chapter 3/76 The Holy Resurrection, Brighton.
- 29 Chapter 3/163 S. Phillip & S. Richard. Worthing.

MARCH 2012

- 1 S. David. The Church in Wales.

- 2 Chapter 3/183 S. Wilfred, Eastbourne.
- 3 Diocese of Chichester.
- 4 **Lent 2 For faithfulness in the following where Christ has led.**
- 5 PG 4 Hampshire,E. Wiltshire & W. Sussex. Grand Cllr. Peter Keat.
- 6 Chapter 4/92 S. Joseph of Arimathaea, Portsmouth.
- 7 Chapter 4/94 S. Joseph the Foster Father. Isle of Wight.
- 8 Chapter Edward King Bishop of Lincoln 1910.
- 9 Diocese of Portsmouth.
- 10 Chapter 4/144 Our Lady and S. Richard, Bogmor Area.
- 11 **Lent 3 Grant true wisdom to all in authority.**
- 12 Diocese of Winchester.
- 13 Chapter 4/75 S. Swithun, Winchester.
- 14 Diocese of Salisbury.
- 15 Provincial Group 5 Devonshire.
- 16 Chapter 5/24 S.Brannock, Ilfracombe, Barnstaple.
- 17 S. Patrick, Apostle to the Irish. c.460
- 18 **Lent 4 Mothering Sunday. For our own Mothers.**
- 19 S. Joseph of Nazareth. For our Fathers.
- 20 Chapter 5/73 The Holy Nativity, Teignmouth, Newton Abbot.
- 21 Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr
- 22 Chapter 5/88 S. John the Baptist. Torbay, Dartmouth.
- 23 Chapter 5/136 Our Lady of S. George, Plymouth.
- 24 Diocese of Exeter.
- 25 **Lent 5 Passion Sunday. Help us to share in His Passion.**
- 26 The Annunciation of the Blessed Virgin Mary. Pray for us O Holy Mother Of God.
- 27 Provincial Group 6 Channel Islands.
- 28 Chapter 6/65 The Holy Apostles, Guernsey.
- 29 Provincial Group 7 Dorset. East Somerset.
- 30 Chapter 7/78 The Holy Cross. Chard, Bridport, Crewkerne.
- 31 Chapter 7/26 S. Osmond & S. Swithun, Bournemouth, Poole, Christchurch, Ringwood.

Corrections, omissions and suggestions to:
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The Guild Diary 2012

Saturday 7th January 2011 Epiphany Festival, Holy Trinity Hoxton, London. 12 Noon - Solemn Concelebrated Mass 3.45pm Guild Office, Procession to the Crib & Benediction Soup and bread lunch available.



Saturday April 14th National Guild Easter Festival and AGM S. Albans, Holborn 12 noon Solemn Concelebrated Mass 3.00pm AGM Guild Office, Procession and Benediction.



Saturday 19th May. Romford Chapter Centenary Festival. S. Albans, Romford Noon Mass followed by lunch, Guild Office, Benediction and afternoon tea.



Saturday 23rd June. Eastern Area Festival. S. Mary Walsingham 12 noon Solemn Mass the Rt Revd Lindsay Urwin will Preside and Preach. 3.30 Solemn Guild Office, Procession and Benediction



Saturday 15th September 2012. Midlands Area Festival. S. Mary de Castro, Leicester. 12 Noon Solemn Mass, celebrant and preacher the Rt Revd Martin Warner. 3.30pm Guild Office, Procession and Benediction.

Cancelled



Saturday 20th October Autumn Festival S. John the Baptist, Coventry. Details to be advised



GLASTONBURY PILGRIMAGE 2012 .We are happy to advise that, after the disappointment of this year's cancellation the 2012 Glastonbury Pilgrimage will take place on Saturday 16th June. It is likely that the Pilgrimage will include, in addition to the usual Solemn Concelebrated Mass and Benediction, a procession of witness through the streets of Glastonbury. Full details will be published in the Spring edition of The Server. *Chris Verity*

Would You Believe These Christmas Stories?

In 1924 Father Christmas arrived in Maidstone. He stood on a stage with twinkling lights, Christmas trees and fairies. The first child to go up was a five-year-old boy who was dumb all his life. Overcome by the occasion, he shouted: "Look! Father Christmas!" And from that moment he found he could speak.

In 1900 a young girl, who had no mother saw her father imprisoned for a minor crime against Emperor Wilhelm of Germany. On Christmas Eve she scraped together enough money to send a cheap card to the Emperor asking if her father could come home just for Christmas Day. Her plea charmed the Kaiser so much that he had her father released immediately.



On Christmas morning when the room echoes to the sound of electronic games and the TV is blaring spare a thought for those traditional Christmasses of long ago - **they were even noisier**. Every Christmas brings a new craze and in many parishes it was bell-ringing. The rehearsals began weeks before the holiday and were evident every night for two or three hours without a break driving the parishioners mad. Then after Christmas the bell-ringers would call at each home and wreathed in smiles demand payment for the serenade! In 1910 the Christmas craze was the balalaika. Thousands were sold and households twanged their way through Christmas Day. Makes a change from bell ringing!



Henry VIII takes the credit for being the first to eat turkey for Christmas dinner. For more than 300 years goose was the nation's favourite Christmas meal. Its popularity was boosted when Queen Elizabeth happened to be eating it on Christmas Eve, when she was given news of the defeat of the Spanish Armada. Dinner at Windsor castle for Queen Victoria was elaborate; each Christmas began with turtle soup, followed by haddock or sole, then beef or roast swan. Guests then had a selection of veal, chicken, turbot, curried rabbit, pheasant and capon, then mince pies and pudding. Nowadays the Royal Fayre is more modest turtle soup, roast turkey and Christmas pudding with Champagne and claret from the Royal cellars.

At the other end of the scale there were a few official cookery hints for Christmas dinner in the lean years following World War Two. The Food

Ministry's suggestions for an 'austerity Christmas' included "Take a nice sweet beetroot pudding with very little sugar". Or "Delicious dishes made from left-over bread" and Christmas pudding could be made from grated raw potato, carrot and melted dripping, with a warning it would not last more than two days.

Our ancestors certainly knew how to prepare a Christmas meal; Kings especially believed in doing themselves proud and sat down to some massive meals. At one Christmas dinner arranged by Edward III, the first English king to employ a French chef, 2,000 oxen were roasted. In 1399 Richard II did even better. He entertained 10,000 people and hired 1,000 cooks, each a specialist in a different dish. But the biggest Christmas dinner ever provided in Britain was given in Cawood Castle, Yorkshire, in 1566, to celebrate the installation of a member of the family as Archbishop of York. 104 oxen, 1,000 sheep, 6 wild boars and 304 calves were served up, together with thousands of geese, rabbits and game birds.

Some people always try hard to give unusual gifts at Christmas. Robert Louis Stevenson gave a child his birthday to keep for the rest of her life; Annie Hide, daughter of the American land commissioner in Samoa, was born on Christmas Day and always felt cheated because she only had one opportunity to celebrate the two occasions. When Stevenson heard about her problem, he had legal documents drawn up to officially give her his own birthday, November 13th, for life.



S. Nicholas is the Patron Saint of children and travellers. But he is also the Patron saint of pickpockets, pawnbrokers and pirates who used to haul up his picture on a flag alongside the Jolly Roger for protection.



John Donne, the English poet, decided to buy himself a strange Christmas present. He arranged to have it gift wrapped, but his family, who all gathered round for the opening were shocked to find it was a coffin. "This is a gift to myself "he announced. "And I mean to sleep in it for the rest of my life". He did too. The catalogue of odd items people inflict on each other at Christmas is endless. One well wisher once sent the Isle of Man Roads Authority a steamroller, because of the poor state of the roads. I think that somewhere along the line some of these people have really missed the real meaning of Christmas!

Directions for Telephoning God.

With thanks to Bishop Tom Burns

1. Look up the correct area code
2. Dial carefully. Holding a conversation with God should not be a one-way monologue. Don't talk incessantly without pausing for breath. Listen attentively to the person speaking to you at the other end of the line
3. If the connection is broken, make sure that it wasn't you who interrupted the call.
4. Don't get into the habit of calling God only when you have an emergency.
5. Don't phone God only at cheap rate times: i.e. evenings and weekends. A short call more regularly should be possible.
- 6 Note that calls to God incur no charges.
- 7 Don't forget to call God back when he repeatedly leaves you a message on your answer phone



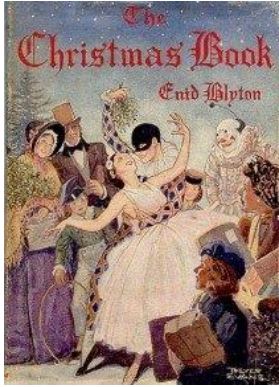
Notes:

If, in spite of observing these directions, communication proves difficult, have complete confidence in calling up the Holy Spirit; he will re-connect you. Remember that all equipment is for life and will always be restored at no cost.

oOo

The Christmas Book by Enid Blyton

Here is a most unusual Christmas book which all children will like to have and many grown-ups too. So says Enid Blyton on the dust cover of the Christmas Book. Benny, Susan, Ann and Peter are the children featured in the book which is an account of one family's Christmas experience from when the older children arrive home for the school holidays and which ends on the Day itself The book deals with a perfect Christmas everything is there and many of the subjects are stimulated by the children's questions so we get all the answers. How did Christmas begin? Why is Christmas Pudding called plum pudding? How did mince pies begin? Why do we have a turkey? How did Christmas cards originate? If there's no mistletoe tree, where do we get it from? Benny seems to know a little about that. "What is a Yule log?" asks Susan. Some of the questions are a bit hard for Mother so they need to wait for Daddy to come home and



answer them. Every Christmas item has its legend and in her 1934 booklet *Round the Year with Enid Blyton* (Winter), she states that the holly custom began so long ago we are unsure as to just how or why it started. The mistletoe is next and throughout the book when references are made to legends the artist portrays all the pomp and glory with pictures of banquets, Lords and Ladies, people of legend, and even sacred beings. Then there is the very Christmassy afternoon with a silhouette-picture of the children around a table making their own Christmas cards lending a cosy atmosphere to the commencing pages. A Yule log is part of an old-

fashioned Christmas but why a Yule log? What is a Yule log? "Yule" means Christmas so there is a link. In days gone by, bringing in the Yule log was a proper ceremony which involved singing and merrymaking.

Can there be a Yuletide without carols? I doubt it. So the carol-singers appear on the doorstep. Then there are the mummers who call at Christmas time to perform their plays. I doubt if this still happens but the book is from the Forties so maybe, round that time, mummers still did visit the families and other homesteads around England. Next, the children are taken back a couple of thousand years and are treated to an Enid Blyton version of *The Christmas Story*. We know that it will be thoroughly enjoyed and its 30+ pages are almost a mini-book in itself whilst relating the events in and around Nazareth and Bethlehem.

Then there is an encounter late on Christmas Eve which has been the subject at one time or another of every childhood dream. The lighted tree stands in the hall, the candles burning with a glowing light, glittering ornaments and the frosting and tinfoil glistening like real frost and ice and the star shining at the top over the fairy doll. The atmosphere created by this book makes one think of the old Christmas cards which featured snowy scenes with a robin perched on a twig outside the latticed window through which one can see the Christmas tree and the grate in which a log fire is burning. Treyer Evans, one of the better Blyton artists, drew the illustrations. It is good to see that, even though it is Enid Blyton's version of the Christmas story, the arrival of the Christ Child and God's gift to the world has a prominent part. I was not aware of the book until recently, it is now a collectors item and a second hand one now costs well over £50.00.

I'd come to church, but.....

- A** for the Aunt I'm expecting to tea;
- B** for the Bed where I'd much rather be.
- C** for the Car wanting a wash and a shine,
- D** for the Dinner that must be on time.
- E** for the Extremes, either too High or too Low,
- F** for my Feelings which I try not to show.
- G** for the Garden which needs lots of care.
- H** for the Hoeing that I must do there
- I** for the Incense, we don't need at all,
- J** for the Jokes by the Vicar, they're beginning to pall
- K** is for the Kneeling, it tires me so much;
- L** for the Language that's all double Dutch.
- M** for the Money, they always want more,
- N** is for Nodding off, I try not to snore.
- O** for the Overtime that's double on Sunday,
- P** for the Plans for my day off on Monday.
- Q** for Queer noises, it must be the Choir;
- R** for the Reader whose diction is dire.
- S** for the Sermon, nothing new does it bring,
- T** for the Tunes that no one can sing.
- U** for Unfriendly there's nowhere to sit,
- V** for the Vicar whom I don't like a bit.
- W** for Weather, always windy and wet,
- X** for eXcuses, I've another one yet.
- Y** for the Yells from the babies at the back,
- Z** is for Zeal, oh dear, yes I know that's what I lack!



oOo

Pilot Officer Billy Fiske 601 Squadron Royal Air Force Volunteer Reserve

In a corner of Boxgrove Priory graveyard in West Sussex, there is a headstone to the memory of Pilot Officer Billy Fiske marked by a small Stars and Stripes flag.. On either side of this grave lie two soldiers one from the Royal Engineers and a Corporal from the East Lancashire Regiment..

Why is Billy Fiske buried in Boxgrove? Why was he so special that on the 4th July 1941 a tablet to him was unveiled in the crypt of S. Paul's Cathedral? When Sir Archibald Sinclair, the Secretary of State for Air, said "Here was a young man for whom life held much. Under no kind of compulsion he came to fight for Britain. He came and he fought, and he died."

In September 1939, more than two years before America entered the War, Billy Fiske joined the Royal Air Force. Based at Tangmere, nearly a year later, aged 29, he was the first American serviceman in the RAF to lose his life in action. He died fighting a patrol of Junkers 87s 12,000 feet above Sussex countryside, at the controls of a Hurricane.

He was born in 1911 in Brooklyn, the son of a wealthy banking family whose ancestors had gone to America from Suffolk in the 17th century. He went to school in Chicago and followed his family to France in 1924. He went to Trinity Hall, Cambridge in 1928 and read Economics and History. After University he took up a position with a New York firm. He was an accomplished sportsman, well-known on the Cresta Run and was for many years the unbeaten champion. He led the bobsleigh team for the USA in the Winter Olympics of 1928 and at the 1932 Winter Olympics. He was invited, but declined to lead the bobsleigh team



in 1936. He was a keen golfer, and became a well-known figure driving to golf courses in his super charged 4.5 litre Bentley, which was painted in British racing green. He learnt to fly and married Rose, the former Countess of Warwick in 1938. Early in 1939 Billy was recalled to his firm's New York office shortly before England declared war on Germany.

An English friend, working in New York, was an RAF reservist and talked Billy into sailing back to England with him on the RMS Aquitania. He knew when he sailed that, as the regulations stood "no person, not a British citizen and a son of British citizens, could be eligible for any position whatsoever in the Royal Air Force". So he worked out a plan to pass himself off as a Canadian of Canadian parentage. But, even so, he found that joining the RAF was harder than he anticipated and it was that knowing the right people eventually got him an



interview. This he passed and went on to No 10 Elementary Flying Training School, Yatesbury. From here he moved to the Flying Training School at Brize Norton and with his wife took a house at nearby. In April 1940 he became an Acting Pilot Officer and was posted to No 601 Auxiliary Air Force Squadron at Tangmere where there was some apprehension about taking "this untried American adventurer" but he made no pretensions about his flying skill and was soon accepted. With gusto he threw himself into training and in July undertook two operational take-offs in quick succession in a Hurricane.

On 16th August Tangmere aerodrome was singled out for attack by German dive-bombers. The Operations Record Book of No 601 Squadron records that he took off in a Hurricane at 12.25 pm. Squadron Leader Sir Archibald Hope Bt. led the Squadron and they were ordered to patrol over Tangmere at 12,000 feet. The dive-bombers were seen to cross the coast at Selsey Bill and they started to dive on Tangmere and after several individual combats the enemy were chased out over the coast at Pagham Harbour. When the Hurricanes started to land back at Tangmere, Billy Fiske's Hurricane was seen "to glide over the boundary and land on its belly." The Operations Record Book stated, "Pilot Officer Fiske was seen to land on the aerodrome and his aircraft immediately caught fire. He sustained severe burns and was taken to the Royal West Sussex Hospital in Chichester, but died 48 hours later from shock.

His funeral took place on 20th August 1940. As the coffin, covered with the Union Jack and the Stars and Stripes, was borne to Boxgrove Priory Church, the Central Band of the RAF played funeral marches as overhead, the Battle of Britain raged on. The coffin was borne into the churchyard by six members of the Tangmere ground staff.



Billy Fiske is rightly honoured as the first American airman in British Service to die in World War II. Many Americans followed him. By 1941 there were enough American pilots in the RAF to form the three separate Squadrons. In September of 2008 a new memorial window (right) to Pilot Officer Billy Fiske was dedicated in Boxgrove Priory church.

A TRUE CHRISTMAS STORY.

Robert May was a short man, barely five feet tall. He was born in the early part of the nineteen hundreds and was bullied at school, ridiculed and humiliated by other children because he was smaller than other boys of the same age. Even as he grew up, he was often mistaken for someone's little brother.

When he left college he became employed as a copywriter with Montgomery Ward, the big Chicago mail order house. He married and in due course, his wife presented him with a daughter. Then when his little daughter was two years old, tragedy struck; his wife was diagnosed with a debilitating disease. She became bedridden and remained so until she died. Nearly everything he had earned went on her medication and the doctor's bills. For Robert money was short and life was hard.

One evening in early December of 1938 and two years into his wife's illness, his four-year-old daughter climbed onto his knee and asked, "Daddy, why isn't Mummy like everybody else's mummy?" It was a simple question, asked with childlike curiosity. But it struck a personal chord with Robert May. His mind flashed back to his own childhood. He had often posed a similar question, "Why can't I be tall, like the other kids?"

The stigma attached to those who are different is hard to bear. Groping for something to say to give comfort to his daughter, he began to tell her a story. It was about someone else who was different, ridiculed, humiliated and excluded because of the difference. He told the story in a humorous way, making it up as he went along; in the way that many fathers often do. His daughter laughed, giggled and clapped her hands as the misfit finally triumphed at the end. She then made him start all over again from the beginning and every night after that he had to repeat the story before she would go to sleep.

Because he had no money for fancy presents, Robert decided that he would put the story into book form. He had some artistic talent and he created illustrations. This was to be his daughter's Christmas present and he converted the story she knew so well into a poem.



On the night before Christmas Eve, he was persuaded to attend his office Christmas Party. He took the poem along and showed it to a colleague. The colleague was impressed and insisted that Robert read his poem aloud to everyone at the party. Somewhat embarrassed he took the small hand written volume from his pocket and began to read. At first the noisy group listened in laughter and amusement. But then became silent and after he finished, they broke into spontaneous applause.

Later, and feeling quite pleased with himself, he went home, carefully wrapped the book in Christmas wrapping paper and placed it under their modest Christmas tree.

To say that his daughter was pleased with her present would be an understatement. She loved it!

When Robert returned to work after the holiday, he was summoned to the office of his head of department. He wanted to talk to Robert about his poem. It was obvious that word had got out about his reading at the Christmas party. The Head of Marketing was looking for a promotional tool and wondered if Robert would be interested in having his poem published.

The following year, 1939, printed copies of the poem in book form were given to every child who visited the department stores of Montgomery Ward and it eventually became an international best seller, in so doing it made Robert a very rich man. Unfortunately his wife had died during this time, and so could not share in his success, but he was able to move from the small apartment and buy a big house. He was at last able to provide handsomely for his growing daughter.

Still the story is not quite over yet. In 1947, songwriter Johnny Marks used the theme of Robert's poem for a song. He showed the song to a famous film star of the day, Gene Autry, who was known as 'The Singing Cowboy'. Gene Autry liked it and recorded the song and it almost immediately became a world-wide number one hit selling more records than any other Christmas song, with the single exception of "White Christmas."

You may just remember the song, we all know it so well. The first line goes....

"Rudolph the Red-Nosed Reindeer had a very shiny nose..!"

Prayer for the Olympics

The Church of England has released a prayer for those preparing for the 2012 Olympic and Paralympic Games. It asks God to be with the athletes, their supporters and families, and the thousands of churches preparing events in their communities in the run-up to and during the Olympics.



The Church of England is a member of the More than Gold ecumenical initiative coordinating the Olympic-related outreach of churches and ministries across the UK. Many of the 16,000 Church of England churches are planning events to coincide with the Games and the Diocese of Oxford has appointed an Olympics chaplain. This is to encourage churches to connect with people through community events, hospitality and service, particularly at the rowing Olympics venue at Eton Dorney.

The Church of England's Olympics prayer has been composed by the Rev Christopher Woods, the Church of England's National Worship Development Officer.

A prayer in preparation for the 2012 Games

Eternal God, Giver of joy and source of all strength,
we pray for those who prepare for the London Olympic and Paralympic games.
For the competitors training for the Games and their loved ones,
For the many thousands who will support them,
And for the Churches and others who are organising special events and who will welcome many people from many nations.
In a world where many are rejected and abused, we pray for a spirit of tolerance and acceptance, of humility and respect and for the health and safety of all.
May we at the last be led towards the love of Christ who is more than gold,
today and forever.

Amen

Via the magazine of the Scottish Guild of Servers, I came across this poem and prayer on the Internet

To An Altar Server

To be Christ's page at the altar,
To serve Him freely there,
Where even angels falter,
Bowed low in reverent prayer.

To touch the throne most holy,
To hand the gifts for the feast.
To see Him meekly, lowly,
Descend at the word of the priest.

To hear man's poor petition,
To sound the silvery bell,
When he in sweet submission,
Comes down with us to dwell.

No grander mission surely
Could saints or men enjoy:
No heart should love more
purely,
Than yours who serve with joy.

God bless you child forever,
And keep you in his care.
And guard you that you never
Belie the robes you wear.

For white bespeaks untainted
A heart both tried and true:
And red tells love the sainted
And holy martyrs knew.

Throughout your life, then,
endeavour
God's graces to do right;
And be in your heart forever
God's witness and God's knight.



Prayer of an Altar Server

O God, You have graciously called me to serve You upon Your altar. Grant me the graces that I need to serve You faithfully and wholeheartedly. Grant too that while serving You, may I follow the example of S. Tarcisus, who died protecting the Eucharist, and walk the same path that led him to Heaven. S. Tarcisus, pray for me and for all servers. Amen.

Why not Pagham Regis; Part Two

I was interested in the article in the Autumn 2011 edition entitled "Why not Pagham Regis"? In the mid-1970's I was the assistant Curate in the Parish of S. Richard's, Aldwick, which had been served from the Parish of Pagham until the building and consecration of the new church in 1934. The stories, apocryphal and otherwise, of the King George V's convalescence in this area are legion to this day. It is said that the King, just before expiring, asked, "How's the Empire?" which is almost certainly untrue. However, at one point before that when his doctor said, "Sir, we must get you back to Bognor", His Majesty retorted, "Bugger Bognor", which is true. The King and Queen stayed at Craigweil House, (below) which has long been demolished; the upmarket Craigweil estate was part of Aldwick which had its own Parish Council alongside that of Bognor. When Bognor Council petitioned Buckingham Palace for Regis to be added, it's said that the King replied, "As long as they don't expect me to ever go to the place again, they can put anything they like after their name". Bognor was granted its Regis much to the anger of the Aldwick residents who thought it ought to have been Aldwick



Regis. Those that lived on the Craigweil Estate, felt themselves, in those days, to be quite separate from anybody, were strongly in favour of Craigweil Regis. I don't think the idea of Pagham Regis ever came into it. As for Bognor, a new road was constructed from North Burstled to Aldwick so that the Royal limousine didn't have to drive through the town of Bognor.

Hearing many stories in the 1970's I thought I might try and go to the source and find things out. Resident in the Parish and a member of the congregation was an elderly man, Josiah Wedgewood. He was the grandson, or great grandson of the original founder of the porcelain and china company. It was my privilege to administer to him on his deathbed. He referred me to his nephew, the late Jeremy (Gerry) Wedgewood-Jennings who told me that prior to WW11, when a little boy, he had a small tricycle and one day, thundering down the road, he sideswiped an elderly lady. Her companion called out to him, "Little boy, come here, do you realise who you have just run into. It's the Queen of England, come and apologise at once!" Having no understanding of the situation Gerry thumbed his nose at the Queen and hurried on. Years later he used to boast that he was the only person ever to have made a rude gesture at a member of the Royal Family and had not been banged up in the Tower as a consequence.

There were many tales of Queen Mary visiting the local Post Office to purchase stamps. I couldn't believe this to be true. The Royal Mail after all was Royal, so why would the Queen need to buy stamps and post her own letters. Surely they'd go by some sort of diplomatic pouch. I went to visit Miss Daisy Tooze who had been Post Mistress many years before and she was able to assure me that the Queen often visited the Post Office to buy a number of small objects and post letters. She was always courteous and asked after people. Many years later, I think in the 1990's, the local newspaper published a picture of Queen Mary standing outside Aldwick Post Office.

The story that intrigued me most though was regarding the King. Adjacent to Craigweil House was a private girls' school and to get to the hockey pitch the pupils had to pass right by the window of the room where the King spent most of his time. After a while the girls were re-routed so as to not disturb His Majesty and also so that he should not be shocked by their short sports skirts, although I imagine not short by today's standards. A message was sent to the school that there was no need for the girls to take a circuitous route for their games as the King was not at all disturbed by them and in fact quite looked forward to seeing the teams trot along. The school was run by three unmarried sisters, The Misses Biddulph-Pinchard. They had a brother who had been a well known Anglo-Catholic priest and I have in my possession a large standing crucifix of his which they handed on to me. They also had a nephew who was an imbibing companion of mine at the local Ship Inn. We never knew his name as he was mostly referred to as the Major. The school closed down in the 1950's and became a night club and the next time I met the dear ladies they were well into their eighties. They'd

been instrumental in helping to publish a Christian Handbook for young people called the King's Highway. I think I'm right in saying that it was re-published a few years ago still seeming to be remarkably fresh. Amazingly, you can still pick up the odd copy in secondhand bookshops. When I regaled the story about the King to the sisters they laughed most heartily and assured me it was quite true. One of the sisters, Miss Pem, who had a mischievous twinkle in her eye, lowered her teacup, looked above her half-glasses and said, "Of course, what exactly His Majesty missed was never revealed and is quite speculative and not to be enquired into". The nearest church to where the Royal couple were staying was the Chapel-of-East or the Rose Green Church Hall which was rather more Eastern Orthodox than Anglo-Catholic so it's not surprising that the Queen never worshipped there. Spending a day in the city of York it was decided Queen Mary should visit the well known ultra Anglo-Catholic Shrine of All Saints', North Street. The Parish Priest was Fr. A.A.R. Gill who showed her around and after the tour was completed the Queen remarked, "Mister Gill, tell me, who is the head of your church?" He, of course should have replied that it was the Archbishop of Canterbury, but taking up her mood he said, "I believe it's your husband Ma'am". "I'm mightily relieved to hear it" exclaimed the Queen and with that turned on her heel deigning never to enter such a place again. Although St. Richard's was nowhere near the level of All Saints' the Queen would not have approved of it.

If anyone reading this can add anything I am sure the Editor of The Server would be interested and I would love to hear from them.

Fr. Michael Galloway - Priest languishing in retirement.

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Early Courts of the Church of England

These courts began in the pre-reformation period and worked alongside the criminal and civil courts in the 16th – 18th centuries working in a network of 3-400 ecclesiastical courts whose judgements affected many aspects of life. Until 1858 church courts heard many matters now heard by lay authorities, the best known of which being the probate of wills and the granting of administrations; church courts also heard cases of defamation and divorce as well as matters

concerned with church affairs. Sometimes these courts were known as the "bawdy courts" because of the subject matter they dealt with. As in the lay courts there was a hierarchy; at the top were the courts of the Archbishops - the Provincial courts of Canterbury and York with the Court of Arches and the Court of Delegates which was the supreme church court and was the Court of Appeal. The Court of the Archbishop of Canterbury known as the Prerogative Court of Canterbury was senior to the court of the Archbishop of York within the Province of York known as the Prerogative Court of York. Beneath the Archbishops' Courts were the Courts of the Bishops and these covered the Diocese and in large Dioceses the jurisdiction might be divided into areas and were known as Commissary Courts. Below the Archbishops and Bishops were the Archdeacons, whose courts, the Archdeaconry Courts, were usually but not always, the first local courts to deal with matters. Sometimes clergy held their



own courts, but this was usually because of a legacy from a pre-reformation abbey that had reserved the rights to deal with the local community in matters spiritual and on occasion those who had taken over the abbey or monastic lands after the dissolution retained these ancient privileges. These rights could be administered by the Lord of the Manor or an institution that had inherited the monastic lands such as a University or Cathedral. In some cases the privilege might fall on the Dean and Chapter of the local Cathedral or the Royal Estates might assume it. However the rights came about these local exceptions were usually independent of the local Court of the Archdeacon and were known as Peculiar Courts. Ecclesiastical Courts dealt with a variety of matters but these fell into two major types, *office cases* and *instance cases*.

Office or Official matters were brought before the Courts by its officers, and dealt with disciplinary matters relating to the clergy, church officials and parishioners. The Church concerned itself with the morals of the community and investigated cases of defamation, slander, unseemly behaviour in church, working or rowdy drinking on a Sunday, the neglect to have children baptised, heresy, witchcraft, adultery, fornication, incest and bearing a bastard. It was their preoccupation with matters of morals that caused these courts to be known as the

Courts of Scolds or Bawdy Courts. They also took seriously the matters of the sacraments, ensured that marriages complied with Canon Law and that the wishes of the dead were complied with.

Instance Cases were cases where two or more parties might be in dispute over matters such as deformation, arguments of estates and probate matters, breach of promise, adultery or other matrimonial matters including separation and divorce. In cases where there were various parties involved the records will include detailed witness statements, responses to questions, evidences; decisions made known; excommunications; absolutions; bills of costs; prohibitions preventing further action in the ecclesiastical court and transferring to the civil court. Before 1733 these documents were often written in Latin and were rarely indexed. Aside from the regular granting of wills and marriage licences, about a third of the cases before church courts would have concerned probate disputes, 15% matrimony, 15% dilapidation's, faculties, pew and tithes disputes, 10% defamation and the remainder mostly concerned the behaviour of the clergy and other church officers. Gradually the influence of the local church courts diminished and their business were conducted by the more efficient local courts.

In London several city parishes fell within Peculiar jurisdictions such as that of the Dean and Chapter of S. Paul's, the Deanery of the Arches and the Deanery of Croydon (both peculiars of the Archbishop of Canterbury), or the Royal Peculiar of S. Katherine by the Tower. Westminster parishes fell under the Royal Peculiar of the Dean and Chapter of Westminster who had inherited the pre-reformation rights of the Abbots of Westminster. The Court of the Bishop of London sat in Doctors' Commons near S. Paul's Cathedral as did the Registries of several other Church Courts. The Courts within Doctors Commons were associated in the public mind with the making and unmaking of marriages. Gradually the London Consistory Court assumed a virtual monopoly in matrimonial suits and became the most important matrimonial court for the whole of the country. It became the court for most matrimonial cases with only the Court of Arches and the Supreme Court of Delegates as the highest courts of appeal. The unusual name "Doctors' Commons" goes back to the 15th century when advocates were also doctors of law, having obtained doctors' degrees. They formed an association called the College of Advocates, which was based in a building that became known as Doctors' Commons. The College then moved to an area, near S. Paul's Cathedral, close to many church courts and to civil lawyers' chambers; the name Doctors' Commons then became used for the whole area.

And Finally:-

What do you get when you cross an atheist with a Jehovahs Witness? Someone who knocks at your door for no apparent reason.

An Atheist accosted a priest in the street "Do you believe in eternal life?" he said. The priest had no time to reply. "Well its a load of rubbish!" shouted the Atheist. "I believe in science, evolution, the survival of the fittest, and when we die, that's it! No eternal life, no grand judgment, and no God!" He continued his verbal assault against the priest. "Eternal life! Ha! "Its all pie in the sky when you die, you die. When I die that's it, the end, no eternal life, no nothing. I will be buried six feet under when I die and that's it! When I die I am convinced that that will be the end of me!" "Well thank God for that" replied the priest.

God said to Adam, "I am going to make you a helper, a companion for you. What would you like your companion to be like?" Adam thought and then replied, " I want someone that is humorous, witty, intelligent, compassionate, caring, loving, trusting, polite, generous and of course beautiful." God paused a moment and told Adam that a companion like that 'would cost him an arm and a leg.' Adam seemed dejected and then brightly replied: "What can I get for a rib?"

Later Adam was walking outside of the Garden of Eden with Cane and Abel when the boys were still young. Cane and Abel looked into the garden and viewed waterfalls, lovely birds, lush forests and fruit trees bending over with large amounts of fruit on them. Then they took a long look at where they lived. It was dry, dusty with weeds and contained sickly-looking trees. "Daddy? Why don't we live in there instead of out here?" they asked innocently. Adam said, "Well my sons.your mother and I did live in there very happily at one time. But your mother ate us out of house and home."

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.

Candidates for Ordination Fund



Are you considering training for the Priesthood?

Have you been a full member for over two years?

The Candidates for Ordination Fund could assist you financially with an annual grant.

Apply in the first instance to the Administrator of the Fund Bro. Colin Squires whose address in the front of this magazine

An advertisement for Charles Farris Ltd. The background is dark blue. It features a grid of circular images showing various liturgical items: candles, chalices, and vestments. The company logo, 'Charles Farris', is written in a large, elegant script. Below the logo, the company name 'CHARLES FARRIS LTD' is printed in a smaller, sans-serif font. Contact information, including the address 'Quarry Fields, Mere, Wiltshire BA12 6LA', telephone number '01747 861839', fax number '01747 860934', and email 'sales@charlesfarris.co.uk', is provided. At the bottom, there is a promotional message: 'FOR SECURE ONLINE ORDERING, BROWSING NEW PRODUCTS, LATEST AND SEASONAL OFFERS - visit: www.charlesfarris.co.uk'. The entire advertisement is framed by a decorative border of circular images.

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