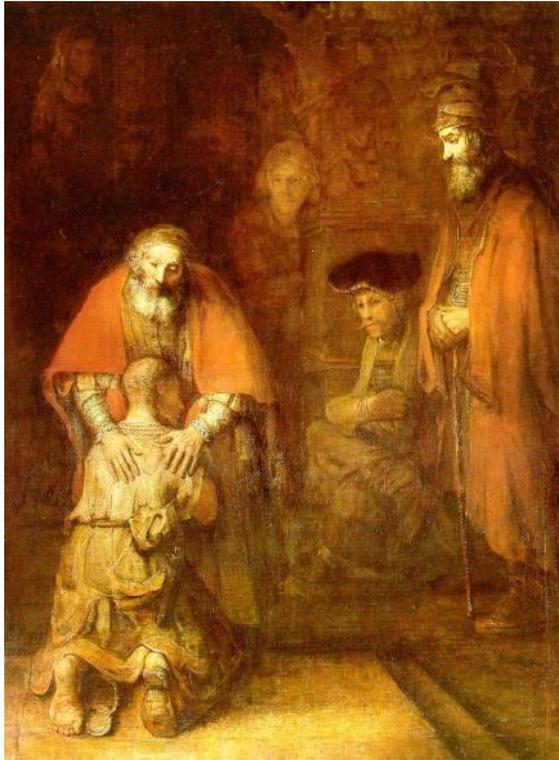
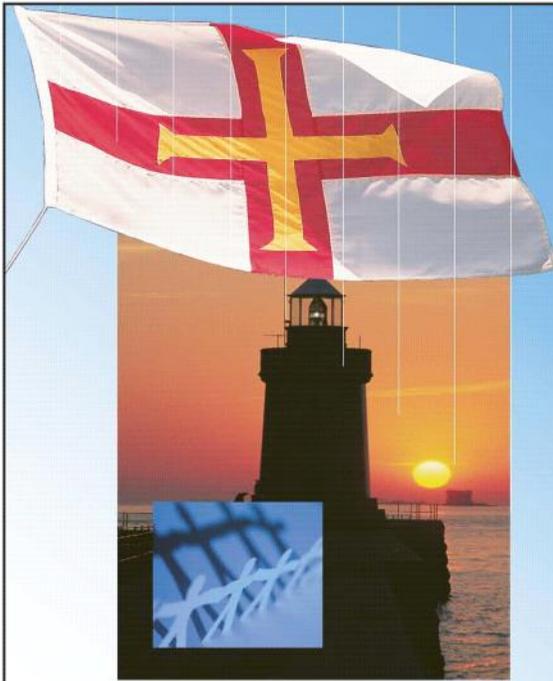


*The Parish Magazine
of St Stephen's Church
Guernsey*



The Father's Heart

September 2017



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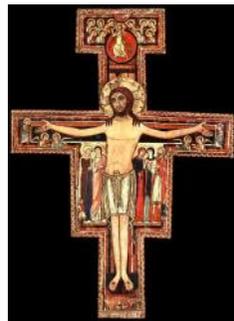
From the Editor

The image on the cover was painted by Rembrandt van Rijn c 1669, and is in the Hermitage Museum in St Petersburg. I am sure it is familiar to many of you, and yet each time one sees it, one is overwhelmed by the expressiveness of the father's gesture, the ragged garments of the son, and the solemn calm reigning over all. It is a depiction of homecoming, of the darkness of human existence illuminated by tenderness, of weary and sinful mankind taking refuge in the shelter of the father's heart. As I write this, I think of the moving thanksgiving prayer after Communion '...when we were still far off you met us in your Son and brought us home.'

The theme of 'The Father's Heart' provides so much food for thought, and we hope the articles herein will be nourishing.

Claudia Moore

Confession Leads to Restoration



The cover of this magazine features a very famous work of art painted by Rembrandt van Rijn, who is considered by some to be the greatest of all Dutch painters and indeed one of the greatest artists that ever lived.

The dramatic moment portrayed in this painting is that of a homecoming, when a lost son returns to his father. The title of the painting, which was finished when Rembrandt was an old man living in poverty, is *The Return of the Prodigal Son*. The word 'prodigal' means wasteful or spendthrift; and indeed, in his youth, Rembrandt had all the attributes of a prodigal son: he was brash, overconfident, spendthrift, hedonistic and very arrogant. Money dominated and crippled much of his life. Although some critics maintain that on one level at least, this painting is a depiction of Rembrandt himself, it is first and foremost an illustration of a story from St Luke's gospel (15. 11-32).

As we look at this representation of *The Return of the Prodigal Son*, we are reminded that in order to return, one has to leave. In using his right to freedom, the prodigal son rejected and left his father and family and community. In doing so, he inflicted great pain.

As beloved children of God, you and I are also free. We have been given the freedom of choice. I wonder: how many times do we reject God, squander the gifts he gives us, betray his values and inflict pain on him? How often do we search for love, happiness and fulfilment in places other than with God? Sometimes we are like the prodigal son, thinking that we can find what we are looking for by looking in the wrong places.

If we have rejected God in some way, or sought fulfilment elsewhere, we all have the opportunity of saying, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son or your daughter.' Our confession is our first step towards repentance; and confession enables us to receive our Father's forgiveness and to be restored.

John Moore

Church Diary - September 2017

Friday 1	Giles of Provence, Hermit c 710	7.00pm Mass Resurrection Chapel
Saturday 2	The Martyrs of Papua New Guinea, 1901 and 1942	4.00pm Walsingham 'Holy Hour'
Sunday 3	The Twelfth Sunday after Trinity	9.30am Mass with Hymns Fr John 11.00am Sung Mass Fr John
Monday 4	Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650	
Tuesday 5		11.00am Mass Lady Chapel
Wednesday 6	Allen Gardiner, Missionary, Founder of the South American Mission Society, 1851	7.00pm Mass Lady Chapel
Thursday 7		
Friday 8	The Feast of the Birth of the Blessed Virgin Mary	7.00pm Mass Resurrection Chapel
Saturday 9	Charles Fuge Lowder, Priest, 1880	4.00pm Taizé Service
Sunday 10	The Thirteenth Sunday after Trinity	9.30am Mass with Hymns Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Tom Gale
Monday 11		
Tuesday 12		11.00am Mass Lady Chapel 12.00pm Friendship Lunch 7.30pm Guernsey Concert Youth Brass
Wednesday 13	John Chrysostom, Bishop of Constantinople, Teacher, 407	7.00pm Mass Lady Chapel
Thursday 14	Holy Cross Day	
Friday 15	Cyprian, Bishop of Carthage, Martyr, 258	7.00pm Mass Resurrection Chapel
Saturday 16	Ninian, Bishop of Galloway, Apostle of the Picts, c 432 Edward Bouverie Pusey, Priest, Tractarian, 1882	RAFA and Guernsey Brass Concert (time tbc)
Sunday 17	The Fourteenth Sunday after Trinity	9.30am Mass with Hymns Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Kiara Wakeford
Monday 18		
Tuesday 19	Theodore of Tarsus, Archbishop of Canterbury, 690	11.00am Mass Lady Chapel
Wednesday 20	John Coleridge Patterson, first Bishop of Melanesia and his Companions, Martyrs, 1871	7.00pm Mass Lady Chapel
Thursday 21	Matthew, Apostle and Evangelist	
Friday 22		7.00pm Mass Resurrection Chapel
Saturday 23		
Sunday 24	The Fifteenth Sunday after Trinity	9.30am Mass with Hymns Fr John 11.00am Sung Mass Fr John
Monday 25	Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626 Sergei of Radonezh, Russian Monastic Reformer, Teacher, 1392	2.00-4.00pm 'Secrets of the Forest' Walk
Tuesday 26	William Carlile, Founder of the Church Army, 1942	11.00am Mass Lady Chapel
Wednesday 27	Vincent de Paul, Founder of the Congregation of the Mission (Lazarists), 1660	7.00pm Mass Lady Chapel
Thursday 28		
Friday 29	The Feast of St Michael and All Angels Ember Day	7.00pm Mass Resurrection Chapel
Saturday 30	Ember Day Jerome, Translator of the Scriptures, Teacher, 420	4.00pm Walsingham 'Holy Hour'

Looking Further Ahead



Oct 1	Sunday	10.30am	Harvest Sunday – combined Mass followed by Harvest Lunch
		2.30-4.30pm	'A Tale of Two Churches' Walk
Oct 2	Monday	2.00-3.30pm	'Seven Lamps, a Few Bills and a Kidnap' Walk
Oct 2-6	Monday-Friday		Guernsey Pilgrimage to the Shrine of Our Lady of Walsingham
Oct 8	Sunday	10.30am	Dedication Sunday- combined Mass followed by reception
		2.00-4.00pm	'Secrets of the Forest' Walk
Oct 10	Tuesday	12.00pm	Friendship Lunch
Oct 11	Wednesday	7.00pm	Bible Study and Prayer Group – Week 1
Oct 17	Tuesday	11.00am	Beechwood Harvest Service
Oct 18	Wednesday	7.00pm	Bible Study and Prayer Group – Week 2
Oct 25	Wednesday	7.00pm	Bible Study and Prayer Group – Week 3
Nov 1	Wednesday	7.00pm	Mass – The Feast of All Saints
Nov 2	Thursday	7.00pm	Mass – The Feast of All Souls
Nov 4	Saturday	12.30pm	Wedding of Caragh Caldenwood and Tim Rimmer
Nov 8	Wednesday	7.00pm	Bible Study and Prayer Group – Week 4
Nov 10	Friday	10.30am	Ladies' College Remembrance Day Service
Nov 14	Tuesday	12.00pm	Friendship Lunch
Nov 15	Wednesday	7.00pm	Bible Study and Prayer Group – Week 5
Nov 17	Friday	7.30pm	Taizé Service in support of Diocesan Day of Prayer
Nov 18	Saturday		Diocesan Day of Prayer
Nov 22	Wednesday	7.00pm	Bible Study and Prayer Group – Week 6
Nov 25	Saturday	2.00-4.00pm	Christmas Fayre
Nov 28	Tuesday	7.30pm	Guernsey Concert Youth Brass (tbc)
Dec 2	Saturday	4.00pm	Taizé Service
Dec 5	Tuesday	tbc	Guernsey Grammar School Carol Service
Dec 8	Friday	2.00pm	Melrose Carol Service
Dec 11	Monday	7.30pm	Ladies' College Carol Service
Dec 12	Tuesday	12.00pm	Friendship Lunch
Dec 14	Thursday	6.00pm	Beechwood Carol Service



'A View from the Pew' returns next month

A Closer Look at a Masterpiece

People in the theatre world often call Rembrandt the 'Shakespeare of painting' because of his capacity to probe personality, his compassion for the people he depicted and his extraordinary ability to grasp dramatic moments.

Amongst the outstanding features of Rembrandt's artistic technique are his use of subtle contrasts of light and dark, and his use of expressive lighting and colouring which make the people he painted seem to come alive. In *The Return of the Prodigal Son*, the main group of the father and the prodigal son stands out in light against an enormous dark surface.

The younger son

We look at the son who is kneeling before his father. As we learn from the story in St Luke's gospel, the prodigal son left home with money and returned home in tatters. His clothes are the undergarments of the day and he has no warm cloak. The sandals are worn and broken. One sandal lies beside his foot, while the other barely hangs on by a strap. His left foot shows sores and is scarred. The son has lost his dignity, his money, his health, his honour, his self-respect and his reputation. Everything has been squandered. His posture speaks of emptiness, humiliation and defeat.

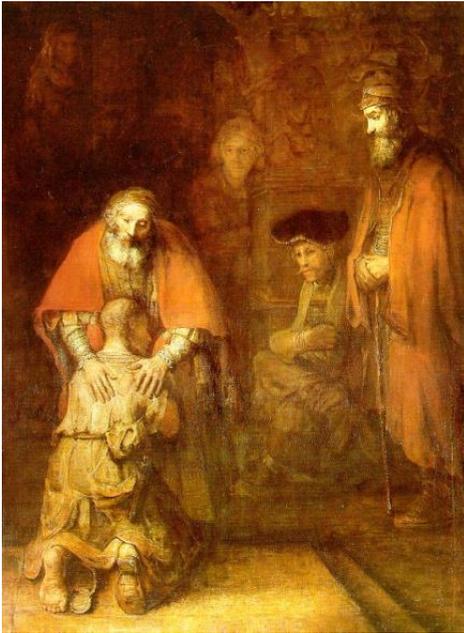
His head is shaved like that of a slave, or perhaps it is shaved because he has spent some time in prison. In any case, the son's gaze is diverted from his father's eyes and he looks to the side. The son averts his gaze in sorrow, shame, remorse, and perhaps anxiety over his father's response.

The father

As we look at the father, we see that his back is stooped by the years and that his hands are stiffened by old age. His eyes are closed, but an almost overwhelming sense of kindness is apparent. Here is a man who shows mercy, love and compassion to a son who acted as though he had wished his father were dead. He is dressed in a gold embroidered garment and a deep red cloak. The scarlet of the father's cloak represents love, love that seeks us out and will not let go of us, regardless of our state.

Looking at the father, our search for meaning in this painting is satisfied. We see it in his occluded eyes. We see it in his arms, as they tenderly embrace the undeserving son. We can sense unrelenting mercy and love and forgiveness; mercy that restores; mercy that is bestowed even in the face of perhaps profound regret.

And we notice the father's hands. They do not just touch the son, but hold him. If one looks carefully, it becomes apparent that the two hands are quite different. The left hand, with its fingers spread out as it touches the young man's shoulders, is strong and muscular. Even though there is gentleness in that hand, one senses a pressure and a firm grip. The right hand, to the contrary, does not hold or grasp. It is refined, soft and tender. It looks as if the father is going to gently caress, stroke or pat the son on the back. The hand offers consolation and comfort. It is a mother's hand.



The other figures

Thirdly, we consider the other figures in the painting. In the background, hidden in the shadows, we can clearly see two people: a woman, standing, and a man with a broad black hat who is sitting. What is going through their minds? Do they share in the deep emotions of the father with his son? And what about the elder son, the tall figure on the right of the picture who stands watching? He observes the scene from the side-lines. He does not show any joy. He does not step up onto the platform to join in. There is a big space between him and the father.

Before leaving this painting, it is important to consider again its portrayal of the father.

He is a representation both of a Jewish father and of our heavenly Father. Indeed, this representation symbolises God, in whom both manhood and womanhood, fatherhood and motherhood are fully present. That gentle caressing right hand echoes the words of the prophet Isaiah: 'Can a woman forget her nursing-child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. See, I have inscribed you on the palms of my hands' (49. 15-16).

God our Father, who has engraved our names on the palms of his hands, welcomes us in his loving embrace and forgives us. He is the perfect Father who is always calling us home to join him where he is.

Fr John Moore

Making the Perfect Pizza!

Shortly after school ended, members of the St Stephen's Youth Guild (now called 'Youth Alive', see below) decided to get together at the Community Centre to make their own pizzas.

With the help of Andrea Bateman, who kindly provided a whole array of ingredients, we were able create (and eat) our own delicious pizzas. Which topping is your favourite???

Fr John Moore



The Youth Guild Has a New Face!

Historically, the youth (12-17 years old) at St Stephen's Church met under the name of the 'Guild of St Stephen and St Mary'.

Following a contest for a new logo for the group, the Guild will now be called 'Youth Alive!' and will use the following symbol:



Watch this space for new activities, beginning in the autumn!

Fr John Moore



A Short Animal Quiz

The following quiz consists of four questions and indicates whether you are qualified to be a 'professional'. According to a world-famous consulting firm, the vast majority of professionals got all the questions wrong. However, many pre-schoolers got several correct answers!

How do you put a giraffe into a refrigerator?

Correct Answer: Open the refrigerator, put in the giraffe and close the door.

This question tests whether you tend to do simple things in an overly complicated way.

How do you put an elephant into a refrigerator?

Wrong Answer: Open the refrigerator, put in the elephant and close the door.

Correct Answer: Open the refrigerator, take out the giraffe, put in the elephant and close the door.

This tests your ability to think through the repercussions of your actions.

The Lion King is hosting an animal conference. All the animals attend except one. Which animal does not attend?

Correct Answer: The elephant. The elephant is in the refrigerator.

This tests your memory.

There is a river you must cross. But it is inhabited by crocodiles. How do you manage it?

Correct answer: You swim across. All the crocodiles are attending the Animal Conference.

This tests whether you learn quickly from your mistakes.

Island Ecumenical Church Service

This September marks the 20th anniversary of the Guernsey Churches' 'Week of Reconciliation', which led partly to the special relationship now enjoyed between Guernsey and Biberach. It also marks the 75th anniversary of the beginning of the wartime deportations to southern Germany.

The Churches of the Island therefore invite Christians of all denominations to a Service of Celebration and Remembrance, to be held on **Sunday 10th September at 3.00pm at the Town Church**. Three choirs that have visited Biberach will be leading the singing, and the preacher will be the Lutheran Dean of Biberach, Dekan Hellger Koepff.

Two days earlier, on **Friday 8th September at 7.30pm at the Professor Shaw Community Centre** in St Martin's, a public meeting has been arranged at which former deportee Stephen Matthews will give a Power Point presentation, launching his recently-published book based on his mother's diaries and his own recollections as a deportee.



A Gathering of the Parishes

Town Church – 21st September – 7.00pm

Peace for the World Day

4 Island Choirs*

Organ, Piano and Instrumental Items

The church bells of Guernsey
will ring between 6-7pm in conjunction with Town Church bells

A 'Peace Message' will be delivered

Music from 6.30pm

Entrance Free

*Bel Canto

Host Choir 'Festiva'

The Guernsey Girls Choir

The Guernsey Welsh Male Voice Choir

Taizé comes to Guernsey!



A service of music interspersed with times of silence,
prayer, meditation and adoration in the style of the
Taizé Community

Saturday 9th September 2017
4.00pm - 5.00pm
St Stephen's Church, St Peter Port

Do you know...?

This month, we continue our interview series, and we had the great pleasure of interviewing:

Val Rowland

Could you tell us about where you are from?

My early years were spent in rural County Down in Northern Ireland. We left for England when my twin brother and I were young enough to feel an enduring homesickness for the village, our friends, the farms and the hills of our place of birth. My mother had been engaged as a live-in companion to an elderly woman in Hastings, where my brother and I also lived.

Were you raised as a Christian?

My parents were not believers, but in Hastings, my brother and I attended a Church of England school which was a place where life in church and school was reassuring. We were told inspiring tales of saints and heroes, all of them men, to my disappointment. Why were women on the sidelines always? When I told my mother I wanted to be a vicar she said I could not, but I might marry one. I could see no connection. The seed of feminism was sown and was to ripen in the '70s. When the story of Jeanne d'Arc came to my ears, it gave me someone whom I could aspire to follow. As the cross is carried after Mass in procession I look at it and recall Jeanne with her eyes fixed on the cross while she died, having ventured and endured as bravely as any man.

At various times in my life, when life seemed transitory and difficult, it was once again only the local Church and Guides with their solid Christian ethic which spoke to me of love and security.

When did Guernsey come into the picture?

Following my marriage, the birth of my two sons, a couple of years in Australia and a return to England, we went on holiday in Guernsey in the late '60s and took a day trip to Jethou, where we were offered a job. I had been running a Cub pack and was involved with a very vigorous church in Purley but this was an incredible opportunity. We spent a year on Jethou, then bought a guest house in Guernsey.



Where does the story lead from there?

My father had gone to Kenya many years before, and my mother had gone to join him. In her later years she was converted to Christianity by a visiting missionary with the simple words, 'Yes of course there are many ways to God. But it was Christ who died for you, Joanna'. She and several Christian friends were moved to buy a house in the slums and to found an orphanage for street girls, taking in three drugged, prostituted girls. My mother was so brave to challenge the pimps who controlled them. Her sense of mission burned in her until the end of her life. When we attended Mother's funeral, there were a hundred of the girls in Nairobi cathedral singing an anthem that they wrote for their friend and benefactor, Joanna, who had once herself been an abandoned child. The wheel had come full circle.

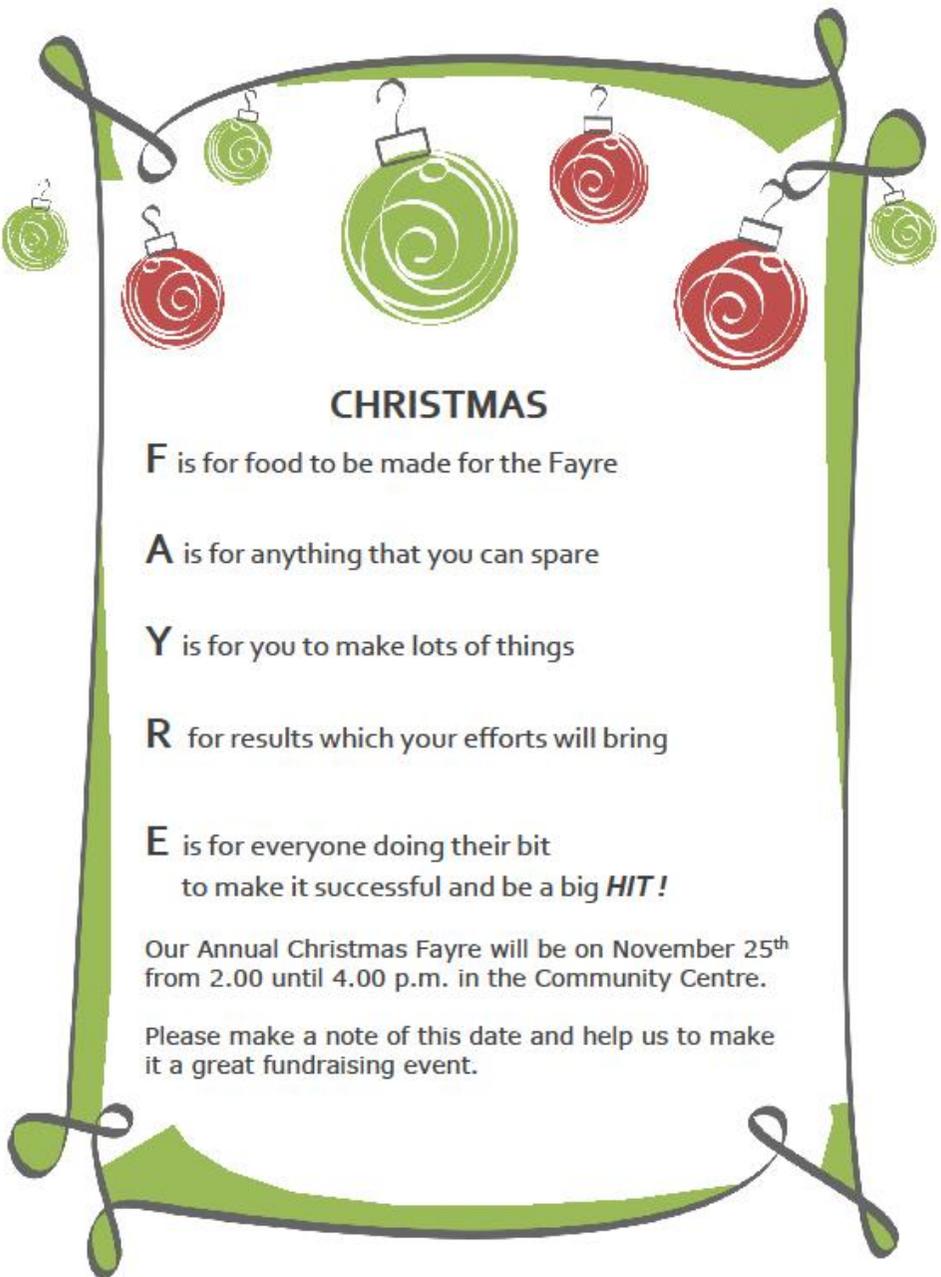
My brother went to Africa and has spent his life there. He farms in Malawi with his vast rainbow family of all persuasions and ethnic diversities. They live in Tanzania, Malawi and Mozambique. He spends a lot of time travelling and attending to his business interests throughout these countries, leading a life packed with adventures. He drives over to the local school frequently. St Stephen's has helped them out with a solar panel so that they can study in the evenings after working in the fields. And recently we were able to supply a printer for the old computer that my brother had donated. He emailed a copy of their first effort at printing. 'Thank-you Guernsey Church' was the message.

And you remained in Guernsey?

Yes, I did. Following the death of my husband, I met the love of my life and spent fifteen happy years with him. Mark's mother was a Guernsey girl, Jean Dorau *née* Dodd, a connection through the Grut family of my dear friend Joyce Craske. On Mark's death from cancer I became a pilgrim for four years until I could settle to a life in Guernsey without him. Walking the open trails and being in the company of fellow Christians springs from an instinct for healing which has never failed.

In the '90s I finally qualified as a Librarian via an Open University Degree and Diploma from a Scottish University, which helped me to obtain a job running the Library at the Institute of Health Studies, thus enabling me to buy a dilapidated cottage to spend the rest of my life in its restoration! During this period I tried several churches settling at last on St Stephen's, at the suggestion of Brenda Penfold. I loved the ritual and beauty of its services and have been lucky enough to be guided by Fathers Murray Millard, Philip Carrington and John Moore.

I am so blessed in old age to have two loving sons and their families all living in Guernsey. God has brought me out of many fractured situations to peace and a united family in a beautiful island with caring friends and a sustaining faith. And I owe a big THANK YOU to St Stephen's for being my Guernsey Church.



CHRISTMAS

F is for food to be made for the Fayre

A is for anything that you can spare

Y is for you to make lots of things

R for results which your efforts will bring

E is for everyone doing their bit
to make it successful and be a big **HIT!**

Our Annual Christmas Fayre will be on November 25th
from 2.00 until 4.00 p.m. in the Community Centre.

Please make a note of this date and help us to make
it a great fundraising event.

Friendship Lunch



After a summer break, the 'Friendship Lunch' will return on Tuesday 12th September at 12.00pm, St Stephen's Community Centre. It will be a two-course meal at £6.50; please do come and join us and bring a friend. Please contact Jean Le Huray (Tel 255207) for information or if you have any dietary requirements. It is essential to book in advance with payment as this is a non profit-making event.

Future dates for Lunches: 10th October, 14th November, 12th December.



Harvest Lunch

Sunday 1st October 2017

at 12.00pm following the 10.30am Combined Mass

Ham Salad or Vegetarian Quiche & Jacket Potatoes
Apple Pie & Cream
Glass of Wine

Tickets £8, children £4, under 5 years old free

To help with catering or dietary requirements, please contact Jean Le Huray (Tel 255207) by Sunday 24th September.



'Anglo-Catholic' ...matters

St Stephen's Church has a long and rich Anglo-Catholic tradition. Each month, the Parish Magazine will feature an article about one aspect of this tradition, which contributes so much to our corporate worship and the life of our church community.

Sanctus Bells (Part 1 of 2)

Most Anglo-Catholic Christians are familiar with Sanctus bells. Though the bells are still heard in many parishes, many wonder about them. Some long to hear their joyful sounds; and some erroneously believe that their use during the Mass is now prohibited.

Sanctus bells (also referred to as 'Altar bells' or 'Mass bells') derive their name from being historically rung first during the *Sanctus* ('Holy, Holy, Holy Lord...'). They have been rung as part of the celebration of the Holy Sacrifice of the Mass in the Church for more than eight hundred years.

Most Sanctus bells used today are small hand-held bells or assemblies of three to five bells that are rung during the Mass as directed in Chapter IV, paragraph 150 of the *General Instruction of the Roman Missal (GIRM)*: 'A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice.'

The reason for ringing bells is firstly to create a joyful noise to the Lord; and secondly, to signal to those attending Mass that something supernatural is taking place.

Bells in the Bible

The use of bells is mentioned four times in the Old Testament of the Bible. Exodus 28 describes the vestments worn by the high priest Aaron as he approached the Ark of the Covenant in the Holiest of Holies:

'You shall make the robe of the ephod all of blue. It shall have an opening for the head in the middle of it, with a woven binding round the opening, like the opening in a coat of mail, so that it may not be torn. On its lower hem you shall make pomegranates of blue, purple, and crimson yarns, all round the lower hem, with bells of gold between them all round—a golden bell and a

pomegranate alternating all round the lower hem of the robe. Aaron shall wear it when he ministers, and its sound shall be heard when he goes into the holy place before the Lord, and when he comes out, so that he may not die.'

This description of Aaron's extremely ornate priestly vestments is repeated in Exodus 39. 22-26 and again in Ecclesiasticus (Sirach) 45. 6-9.

The bells were most likely included as part of high priest Aaron's vestments for two reasons. On one hand, they created a joyful noise to God, which is something all people should undertake to do (see Psalm 98. 4); and on the other hand, bells were long thought to possess apotropaic powers, or the power to ward off evil spirits. The bells were seen as tools to be used to avert dangers to Aaron before he entered the Holiest of Holies.

Bells were also used to signify adoration to God during early times, as shown in Zechariah 14. 20: 'On that day there shall be inscribed on the bells of the horses, "Holy to the Lord".'

Interestingly, the ancient cymbals mentioned in Psalm 150. 5-6 are said to have resembled water pitchers with wide open necks, similar to the bells of today: 'Praise him with clanging cymbals; praise him with loud clashing cymbals! Let everything that breathes praise the Lord! Praise the Lord!'

The Origin of Bells in Churches

The use of bells in the Church dates back to the fifth century, when Saint Paulinus, the Bishop of Nola, introduced them as a means to summon monks to worship. In the seventh century Pope Sabinianus approved the use of bells to call the faithful to the Mass. The Venerable Bede, an English saint of the eighth century, is credited with the introduction of bell ringing at Requiem Masses. By the ninth century the use of bells had spread to even the small parish churches of the western Roman Empire.

It was not until the thirteenth century that outdoor tower bells began to be rung as 'Sanctus bells' during the Mass. It is worthwhile noting that tower bells are still used today as Sanctus bells at the Basilica of Saint Peter in the Vatican and a great many other historic churches and cathedrals (including our own St Stephen's!). A close look at many of these older structures will often reveal a series of sighting holes (and sometimes mirrors) that were once used by bell-ringers to monitor the celebration of the Mass from bell-lofts, so that the bells could be rung at the proper time. Many churches, particularly in England, later placed small Sanctus bells atop the rood screen (between the chancel and the nave of the church) as a refinement of using large, outdoor tower bells.

Aside from creating a joyful noise to the Lord, tower bells were rung at the consecration and presentation of the Eucharist. The ringing the bells gave notice to those who were unable to attend the Mass (the sick, slaves, outside guards, etc.) that something divine and miraculous was taking place inside of the church building. The voice of the bell would allow people to stop what they were doing to offer an act of adoration to God. Additionally, the bells helped to focus the attention of the faithful inside the church on the miracle that was taking place on the altar.

Eventually, handheld bells, sanctuary-based chimes and rings or 'Gloria wheels' began to replace the tower bells rung during Mass, largely for convenience.

Nearly three hundred and fifty years after the introduction of the Sanctus bells during the Liturgy, the Council of Trent (1545-1563) formally mandated their use during the celebration of the Mass. Thus for the first time, the use of the bells became a required part of the official rubrics of the Mass. Ringing the bells is still required for the 'Tridentine' Mass in the Roman Catholic Church, although the practice was made optional when the post-Conciliar Missal was promulgated by Pope Paul VI in 1969.

Fr John Moore



**ISLAND OF GUERNSEY
WALSINGHAM PILGRIMAGE
2nd – 6th October 2017**



You are cordially invited to join us for
‘Holy Hours’
to be held at St Stephen’s Church
Saturday 2nd September, from 4.00-5.00pm
Saturday 30th September, from 4.00-5.00pm

*Organisational details concerning the 2017 Pilgrimage will be
discussed, followed by services as experienced at the
Shrine of Our Lady of Walsingham.
All are welcome, including those who will not be able to
participate in the 2017 Pilgrimage.*



The Guild of Intercession

John Le Page, 3/9/1925; John Francis Smith, 24/9/1926; Edward Kinnersley Corbin, 20/9/1930; Mabel Emily Hamilton, 13/9/1935; Bryan Wyatt, 12/9/1944; James William Felix (Priest/Vicar), 5/9/1948; Ada Madell, 6/9/1949; Mabel Florence Frere, 13/9/1950; Alice Margaret Reilly, 29/9/1950; Maria Jane Johns, 16/9/1951; Fanny Holmes, 19/9/1951; Francis Lane Carter, 12/9/1952; Marie Woodward, 28/9/1952; Mary Summers, 16/9/1953; Rex Douglas Bourgaize, 20/9/1954; John Quartier Renouf, 27/9/1954; Arthur Slade Brookfield, 2/9/1955; Alfred James Mauger, 6/9/1955; Albert Edward Harris, 5/9/1956; Henry Douglas Hamilton, 5/9/1957; Francis William Adams, 24/9/1957; Elizabeth Maud Lacey, 27/9/1958; Elizabeth Alger Brooks, 25/9/1959; Edith Bingham Tupper, 27/9/1960; Clifford Edgar Palmer, 8/9/1961; Marguerite Le Page, 15/9/1961; Grace Mildred Board, 3/9/1962; Judith Lovet, 2/9/1965; Mary Grace West, 30/9/1966; George Kemp, 22/9/1967; Alice Lilian Smith, 14/9/1970; Jack Hart, 30/9/1980; Peter James Dowdney, 6/9/1984; Francis Alfred Dowinton, 11/9/1984; Alfred Le Huray, 12/9/1986; Ronald Eric Smith, 16/9/1986; Nicholas Marc Eldid Harrison, 7/9/1987; Peter John Chambers, 22/9/1987; Jill Mary Inder, 1/9/1988; Kathleen Jean Cochrane, 21/9/1988; Philippe René Asplet, 14/9/1989; Nancy Olive Helen Le Page, 8/9/1990; Lucy May Spillane, 27/9/1991; Olive Mary Chapple, 21/9/1992; Beryl Ivy Renouf, 24/9/1993; Arnold Cecil Gill Le Gallez, 17/9/1995; Amy Emily Tabel, 22/9/1996; Mary Grace Kemp, 29/9/1999; Michael David George Miles, 30/9/2001; Edward George Kaines, 26/9/2002; Anne Janette Friend, 22/9/2003; Steven Bernard Woodward, 4/9/2007; Phyllis Gwendoline Couch, 12/9/2007; Owen William Cochrane, 14/9/2008; Raymond Adamson Farrow, 19/9/2008; John Le Page Spoelstra, 21/9/2008; Malcolm Ernest Dodd, 16/9/2009; William Mather Bell, 25/9/2009; Phyllis Blanche Goulding, 4/9/2010; Patrick William Foley, 4/9/2011; Jennifer Ann Stone, 7/9/2011; Christina Brenda Maud Redman, 23/9/2012; Ann Naftel, 26/9/2012; Pamela Rosemary Vaudin, 24/9/2016

MAY THEY REST IN PEACE AND RISE IN GLORY

Parish Registers

**A REGISTER
of Persons
BAPTIZED.**

Baptisms

30th July 2017 – Alex James Thoume
6th August 2017 – Karlie Jacqueline Marsh
13th August 2017 – Alex Myles Harvey
20th August 2017 – Megan Iris Miller
27th August 2017 – Jason Vincent Harris
Dylan Phillip Harris

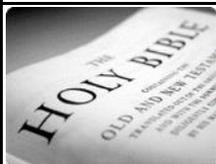
1691.
The Daughter of M. James Pitt
of St James in Warwick baptiz'd by
M. Smith
1694
The daughter of M. Robert Pender

Weddings

5th August 2017 – Rebecca Steer and Callum James (né Friend)

Funerals

None



September Bible Readings

Sunday 3rd September	The Twelfth Sunday after Trinity	Jeremiah Ch 15 v 15-21 Romans Ch 12 v 9-21 Matthew Ch 16 v 21-28
Sunday 10th September	The Thirteenth Sunday after Trinity	Ezekiel Ch 33 v 7-11 Romans Ch 13 v 8-14 Matthew Ch 18 v 15-20
Sunday 17th September	The Fourteenth Sunday after Trinity	Genesis Ch 50 v 15-21 Romans Ch 14 v 1-12 Matthew Ch 18 v 21-35
Sunday 24th September	The Fifteenth Sunday after Trinity	Jonah Ch 3 v 10 – Ch 4 v 11 Philippians Ch 1 v 21-30 Matthew Ch 20 v 1-16



Hymns and Liturgical Music

September

SUNDAY	3rd	10th	17th	24th
11.00am Sung Mass	The Twelfth Sunday after Trinity	The Thir- teenth Sunday after Trinity	The Fourteenth Sunday after Trinity	The Fifteenth Sunday after Trinity
HYMN	390	S.38	443	357
PROPER	704	705	706	707
OFFERTORY	86	296 1st Tune	440	401
COMMUNION	S.31	500	396	416 2nd Tune
POST- COMMUNION	439 omit*	475	436	456
9.30am Said Mass	86 omit* 276	475 395	440 omit* 443	439 416 (2nd Tune)

Guilds, Clubs & Activities at St Stephen's

RAINBOWS	Lesley Le Huray Tel: 254333	Wednesday 4.00pm - 5.00pm	Community Centre 5-7 years old
BROWNIES	Tamara Beach Tel: 07911 711052	Wednesday 5.00pm - 6.30pm	Community Centre 7 - 10 years old
GUIDES	Debbie Robillard Tel: 714850 + 07911 132440 beans975@gmail.com	Friday 6.00pm - 7.30pm	Community Centre 10 - 14 years old
1 st VICTORIA SEA SCOUT GROUP	Pierre Woodland Tel: 722210	Beavers Monday 5.30pm - 6.45pm	Community Centre 6 - 8 years old
Group Scout Leader	Paula Woodland Tel: 722210	Cubs Monday 7.00pm - 8.30pm	Community Centre 8 - 10 years old
Rosalyne Le Huray Tel: 257939	Julie Hutchins Mob: 07781 430700	Sea Scouts Wednesday 7.00pm - 9.00pm	Community Centre 10 - 14 years old
SUNDAY CLUB	Jean Le Huray Tel: 255207	Sunday 11.00am	Church Vestry
YOUTH ALIVE	Fr John Moore Tel: 720268	As arranged	Various outside venues
ST STEPHEN'S GUILD	Marg Kaines Tel: 254858	As arranged	Church 'housekeeping'
SERVERS Guild of the Servants of the Sanctuary	Tony Kaines Tel: 254858	Monthly See notice board	Info: www.GSSonline.org .uk
SOCIAL EVENTS COMMITTEE	Tony Goss Tel: 266214	As arranged	St Stephen's Vestry
ST STEPHEN'S PLAYERS	Steph Dragun Tel: 255654 steph.dragun@cwgsy.net	As arranged	Community Centre

Copy deadline for the October *Parish Magazine* will be

Friday 22nd September 2017

Contributions are gratefully accepted

and can be sent to

claudiahallmoore@gmail.com

ST STEPHEN'S CHURCH

Vicar

The Reverend Fr John Moore BA, MBA, DHECT

St Stephen's Vicarage ▪ Les Gravées ▪ St Peter Port ▪ Guernsey ▪ GY1 1RN

Tel: 01481 720268

E-mail: frjohnbishopmoore@gmail.com

Website: www.st-stephens-guernsey.org

Honorary Assistant Priests

The Very Reverend Canon F Marc Trickey

The Reverend Leslie Craske

Vicar's Warden	David Le Lièvre	Tel: 255492
People's Warden	Tony Kaines	Tel: 254858
Secretary (APCC)	Mary-Carol Gales	Tel: 712434
Treasurer	Alan Bougourd	Tel: 722334
Stewardship Officer	Katherine Lau	Tel: 233207
Safeguarding Officer	Steph Dragun	Tel: 255654
Director of Music	Felicity Millard	Tel: 725660
Community Centre	Tony & Diana Renouf	Tel: 711701
Flower Contacts	Iris Dhanji	Tel: 256528
	Ann Goss	Tel: 266214
Helping Hands	David & Annie Peatfield	Tel: 730688
Magazine Editor	Claudia Moore	Tel: 720268

SUNDAY MASSES

9.30am	Said Mass with Hymns and Sermon
11.00am	Sung Mass with Sermon

WEEKDAY MASSES

Tuesday	11.00am	<i>The Book of Common Prayer</i>
Wednesday	7.00pm	<i>Common Worship</i>
Friday	7.00pm	<i>Common Worship</i>