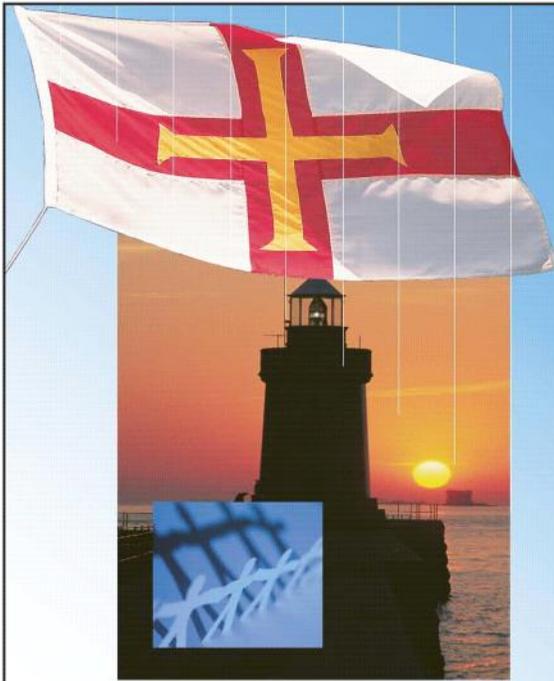


*The Parish Magazine
of St Stephen's Church
Guernsey*



Detail from the Ghent Altarpiece, Jan van Eyke, 1432

May 2018



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From the Editor

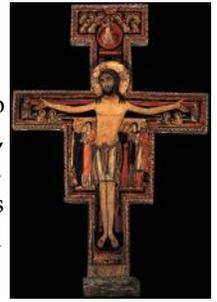
The wonderful month of May! What more is there to be said? God blesses us with scenes of his glory, which are but a mere taste of what awaits us in heaven. May you enjoy reading this issue, perhaps in a garden surrounded by the new flora and fauna, in the gentle sunshine of spring.



Claudia Moore

THE MONTH OF MARY

For centuries, the Church has set aside the Month of Mary to honour Our Lady, the Mother of God. During medieval times, the tradition of *Tricesimum*, or 'Thirty-Day Devotion to Mary', came into being. Also called 'Lady Month', the event was initially held from 15th August until 14th September. It included thirty daily spiritual exercises honouring the Blessed Virgin.



During the Baroque period, the Month of Mary and May were combined, making May the 'Month of Mary'. Special devotions were organised on each day throughout the month. This custom became especially widespread during the nineteenth century and remains in practice until today.

At the end of the month, on 31st May, churches in the West will celebrate the Feast of the Visitation, which commemorates the visit of Our Lady to Elizabeth, as recorded in the gospel of Luke (1. 39-56). From 1263 until 1969, this Feast was celebrated on 2nd July; but it was moved to 31st May, between the Feast of the Annunciation of the Lord (25th March) and that of the Nativity of St John the Baptist (24th June), so that it would harmonise better with the gospel story.

Mary visits her relative Elizabeth. They are both pregnant: Mary with Jesus, and Elizabeth with John the Baptist. Mary left Nazareth immediately after the Annunciation and went 'into the hill country ... into a city of Judah' (Luke 1. 39) to attend to her cousin Elizabeth (Luke 1. 36). Elizabeth was in the sixth month before Mary came. Mary stayed three months, and most scholars believe that she stayed for the birth of John.

Some hold that the purpose of this visit was to bring divine grace to both Elizabeth and her unborn child. Even though he was still in his mother's womb, John became aware of the presence of Christ, and leapt for joy as he was cleansed from sin and filled with divine grace. Elizabeth also responded and recognised the presence of Jesus ('Blessed art thou among women, and blessed is the fruit of thy womb'); and thus Mary exercised her function as a 'mediatrix' between God and man for the first time. In this, she did not take the place of her Son, who is the *first and primary mediator* between God and humanity (1 Timothy 2. 5).

This month, let us all render homage to our Lady, who always seeks to be a bridge (and not a filter) to her Divine Son, our Lord and Saviour Jesus Christ.

Fr John Moore

Church Diary - May 2018

Tuesday 1	Philip and James, Apostles	11.00am Mass Lady Chapel 7.00pm Mass Lady Chapel, with Cantores Coutances, inaugurating the 'Month of Mary'
Wednesday 2	Athanasius, Bishop of Alexandria, Teacher, 373	7.00pm Mass Lady Chapel
Thursday 3		
Friday 4	English Saints and Martyrs of the Reformation Era	7.00pm Mass Resurrection Chapel
Saturday 5		10.00-11.30am Drop-In Coffee Morning
Sunday 6	The Sixth Sunday of Easter and Rogation Sunday	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 1.00pm Ploughman's Lunch at the farm of Nic and Nicky Jee 2.00pm Walk: 'Hiding in Plain Sight'
Monday 7		10.00am 'Little Treasures' Toddlers' Group
Tuesday 8	Julian of Norwich, Spiritual Writer, c 1417	11.00am Mass Lady Chapel 12.00pm Friendship Lunch in the Community Centre
Wednesday 9		7.00pm Mass Lady Chapel
Thursday 10	The Feast of the Ascension	7.00pm Sung Mass
Friday 11		'Thy Kingdom Come' Prayer Initiative begins (through 19th May) 7.00pm Mass Resurrection Chapel
Saturday 12	Gregory Dix, Priest, Monk, Scholar, 1952	10.00-11.30am Drop-In Coffee Morning
Sunday 13	The Seventh Sunday of Easter	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 2.00pm Walk: 'A Tale of Two Churches'
Monday 14	Matthias the Apostle	10.00am 'Little Treasures' Toddlers' Group
Tuesday 15		11.00am Mass Lady Chapel 6.00pm Walk: 'Seven Lamps, a few Bills and a Kidnap'
Wednesday 16	Caroline Chisholm, Social Reformer, 1877	7.00pm Mass Lady Chapel
Thursday 17		
Friday 18		7.00pm Mass Resurrection Chapel
Saturday 19	Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988	10.00-11.30am Drop-In Coffee Morning
Sunday 20	Day of Pentecost (Whit Sunday)	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 21	Helena, Protector of the Holy Places, 330	10.00am 'Little Treasures' Toddlers' Group
Tuesday 22		11.00am Mass Lady Chapel 1.30pm Walk: 'Secrets of the Forest'
Wednesday 23		7.00pm Mass Lady Chapel
Thursday 24	John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788	
Friday 25	The Venerable Bede, Monk at Jarrow, Scholar, Historian, 735	7.00pm Mass Resurrection Chapel
Saturday 26	Augustine, first Archbishop of Canterbury, 605	10.00-11.30am Drop-In Coffee Morning
Sunday 27	Trinity Sunday	9.30am Family Service Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Kiyami Tatag
Monday 28	Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar, 1089	10.00am 'Little Treasures' Toddlers' Group 10.00am Walk: 'Seven Lamps, a few Bills and a Kidnap'
Tuesday 29		11.00am Mass Lady Chapel
Wednesday 30	Josephine Butler, Social Reformer, 1906	7.00pm Mass Lady Chapel
Thursday 31	The Visit of the Blessed Virgin Mary to Elizabeth	7.00pm Mass Lady Chapel, with Cantores Coutances, concluding the 'Month of Mary'

Looking Further Ahead



Jun 7-16			Tree of Jesse Window Flower Festival
Jun 10	Sunday	2.30pm to 4.00pm	Messy Church – Community Centre
Jun 16	Saturday	3.00pm to 5.00pm	Garden Tea Party
Jun 30	Saturday	(tbc)	Guernsey Bach Choir Concert
Jul 2	Monday	7.30pm	Ladies' College Leavers' Service
Jul 5	Thursday	11.00am	Beechwood Leavers' Service
Jul 15	Sunday	tbc	Parish Picnic
Jul 17	Tuesday	tbc	Guernsey Concert Youth Brass
Jul 22	Sunday	12.30pm	Baptism of Riley Skipton
Jul 24	Tuesday	tbc	Guernsey Concert Youth Brass
Aug 11	Saturday	1.00pm	Wedding of Lisa Le Page and Philip Kiddy
Aug 18	Saturday	(tbc)	Concert by Jon Pickard
Aug 19	Sunday	12.30pm	Baptism of Imogen Grace Turvey

May Crowning

There are many devotions to Our Blessed Lady, and this year we will have a wonderful opportunity to partake in one ancient custom at St Stephen's.

King Alfonso of Castile wrote in the 13th century of the special devotions given to Our Lady during the month of May, and indeed May became synonymous with observances to Our Lady. By the 17th century, these observances had become daily and slowly spread from Rome, through Italy and on to France, Belgium and other countries.

One of those devotions was to crown an image of Our Lady for the month. This started in the Eastern Church, with icons covered in gold or other precious metals. Eventually the tradition moved to the Western Church, with images of our Lady being adorned with a crown, either of metal or of flowers.

This custom became known as the May Crowning, since the crown would be kept or, in the case of flowers, replenished, through the month. The crown would then be removed at the end of the month having celebrated the Visitation of the Blessed Virgin Mary to her cousin Elizabeth.

Crowning an image of Our Lady is an opportunity for us to reflect on Mary as the Mother of God and her title, Queen of Heaven. This title depends on the resurrection and ascension of Our Lord; having gained for himself the crown of victory, we recognise Christ as receiving the throne of heaven. As the mother of royalty, Mary is elevated to the position of Queen. Though the queenship of Mary was not proclaimed as doctrine until 1954, images of her wearing a crown start to appear from the sixth century onwards. These were particularly prevalent in England, where the images coincided with the rise of the importance of queenship in the feudal middle ages.

The title of Queen of Heaven also has a reliance on Mary's position as mediatrix for us sinners. In the *Fasciculus morum*, a fourteenth-century preaching handbook, the sinner is counselled to appeal to Christ through his mother: 'We can be assured of [Christ's] grace and forgiveness if we will go confidently to [Mary] while he is with her.'

And so with such a wealth of history, we will all have an opportunity on the first of May to start the month with a devotion to Our Lady. The crowning will take place during the Mass of that day, starting at 19:00 (or 7 pm if you prefer old money).

Finally, May is a month in which Christians through the ages have been called to pray to Our Lady for peace. Pope Paul VI, in his 'Letter on the Occasion of the First of May' on the 29th April 1965, wrote:

'It is precisely because the month of May is a powerful incentive to more fervent and trusting prayer, and because during it our petitions find their way more easily to the compassionate heart of Our Blessed Lady, that it has been a custom dear to Our Predecessors to choose this month, dedicated to Mary, for inviting the Christian people to offer up public prayers, whenever the needs of the Church demanded it, or whenever danger hovered menacingly over the world. This year, We too ... feel the need of sending out a similar appeal to the whole Catholic world. When We look at the present needs of the Church or at the state of peace in the world, We have compelling reasons for believing that the present hour is especially grave; that it makes a call for united prayer from the whole Christian people more than ever a matter of urgency.'

Considering the forthcoming debate on assisted dying in Guernsey, and the wider persecution of Christians in the world, that urgency remains. Therefore let us all avail ourselves of the opportunity to once again discover the devotions to Our Lady, and commit to daily prayer to her this May.

Below is one of my favourites, the *Memorare*, as it doesn't matter what your petition, it speaks of her great love and patience, which is unfailing.



Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided.

Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

If you are interested in contributing towards the flowers crowning Our Lady for the month of May, please get in touch with Fr John or Elis Bebb.

Music for the Mass will be provided by Cantores Coutances singing a Mass setting and propers by Josquin Des Prez .

Elis Bebb

Friendship Lunch



The next Friendship Lunch will be on Tuesday 8th May on the theme of Liberation – kindly let Jean Le Huray (Tel: 255207) know by 3rd May at the latest if you would like to come, for planning purposes. Also, it would be appreciated if you could pay (£6.50) at time of booking. And please do think of inviting a friend - these lunches are a lot of fun and provide a good time for all.

Views from the Pews

Prayer forms

There is the 'ACTS' method: Adoration, Confession, Thanksgiving and Supplication.

There is also the 'Five-finger Prayer' to use when praying for others:

When you fold your hands, **the thumb is nearest to you**. So begin by praying for those closest to you - your loved ones (Philippians 1. 3-5).

The index finger is the pointer. Pray for those who teach - Bible teachers and preachers, and those who teach children (1 Thessalonians 5. 25).

The next finger is the tallest. It reminds you to pray for those in authority over you - national and local leaders, and your supervisor at work (1 Timothy 2. 1-2).

The fourth finger is usually the weakest. Pray for those who are in trouble or who are suffering (James 5. 13-16).

Then comes your little finger. It reminds you of your smallness in relation to God's greatness. Ask Him to supply your needs (Philippians 4. 6,19).

'It's not the words we pray that matter; it's the condition of your heart.'



Graham Moullin

An Everyday Saint

I wonder how 'nice to know' your average saint might be. Someone who could steel themselves to endure torture or even death for their beliefs might find ordinary relationships quite difficult. I have read that even the beloved Mother Theresa could be quite an 'awkward cuss'. There can, however, be something quite saintly about a person who does nothing out of the ordinary, whose light shines out of their ordinariness, but who does things for others in a quiet yet determined way. Such a person was Silvia Skeil, who died recently. She was the eldest of our family, aged 11 when we were evacuated from London to Oxford in 1940. She went to school there and, although neither academic nor sportingly brilliant, she became head of her house through character alone.

Her one ambition was to be a nurse and, as soon as she was old enough, she started training to be a 'Nightingale' at St Thomas's Hospital in London. In those far off days the training sisters really were 'Dragons' but, although she was often scolded for her blunders, she won even their cold hearts by her devotion and love for the patients. After completing midwifery training at the Simpson Home in Edinburgh she returned to St Thomas's as a staff nurse.

At this time various boyfriends appeared, most of whom were much ridiculed by her nasty brothers. One in particular, a rather odd Scotsman in the Royal Engineers, was the main butt of our tormenting. After a love affair with a doctor, who jilted her, she and we became resigned to her passing her life as a spinster nursing sister. We were amazed therefore when, shortly after Hazel and I were married, she announced that she had become engaged to the aforementioned Scotsman. They were soon married; she thus became an army wife and travelled to Germany, Singapore, Bahrain, Edinburgh and elsewhere following the colours. In fairly quick time they had a family of four children, (twins having sadly died in infancy).

Married life in the Army was not always easy, although they enjoyed some happy times. Apart from the frequent moves, her husband was often away on duty and (it must be said) he had a very short fuse. When he was 50 the fuse finally 'blew' and, on being 'passed over' for promotion, he left the Army in disgust. Searching for lucrative employment, he first went off to sell bulldozers to the Saudis and then to Nigeria to build roads. These ventures meant that Silvia had to cope with four fast growing children entirely on her own for some 6 years - and also try to earn their living.

After a spell as a senior sister at the British Hospital for Mothers and Babies at Woolwich, when they lived near there, Silvia found a fulfilling slot as Nurse Tutor at the Chiltern Nursery Training College in Reading. We have heard from people who were trained under her how well she was respected and liked in that post.

After the Army they lived in three different houses, which had one thing in common - they required a lot of work to be done to them by her husband. Invariably the last room he tackled before they moved on again was the kitchen. So, for some twenty years Silvia prepared meals for huge family appetites, and for large parties, from the meanest and grottiest kitchens you could imagine. She was never house-proud but our hearts often bled for her in those conditions. She never once complained!

In Reading she attended the ultra-high Holy Trinity Church in Oxford Road, where the notorious Canon Brian Brindley officiated. Their last move took them down to Somerset, where 'Forward in Faith' and her strong Anglo-Catholic bent took her to St Michael's Church in Yeovil. There she became Secretary of the PCC, and also made and sold hundreds of pounds of marmalade in aid of the funds. She and her husband became well-liked in their retirement village - he by his pub group and she by everyone, including her 'Walking Group' and the many whom she befriended.

Her husband died after a severe stroke in 2008. Silvia seemed to have recovered well from a knee op and was in good form on a visit to Guernsey for our Golden Wedding in 2009, and throughout that summer. Shortly before Christmas, she began to complain of feeling poorly and lacking energy; and soon it became clear that she was terminally ill. She remained cheerful, forthright and pleasantly cynical to the end. Kindness and goodness shone from her throughout her life and she would have to be my candidate for an Everyday Saint.

John Greany



Guernsey Welfare has a Special Request

They have recently started picking up fresh food and chilled food from both the St Martin's Co-op and the Waitrose stores. They would appreciate volunteers who would be prepared to pick up food from these stores on Wednesday and Friday mornings anytime from 8.00am until 11.00am. The amount can vary considerably - it may be just two carrier bags and sometimes there is nothing. It would take an hour at the very most. It would not have to be every week, or both days in a week - they are hoping to work out a rota. If you think you can help, please contact them on 711847 or 724319.

Our Responsibilities to Keep our Church Running and Keeping it Afloat Financially

We have over 100 on the electoral roll, but we depend on a very few people to do everything that needs to be done to keep St Stephen's running efficiently. We also need to be careful about how we spend our money, since there are currently more demands on our finances than we receive in giving (which, although generous, falls short of expenses). The financial situation was explained at the AGM and, curiously enough, there was also concern that the wardens do too much, endangering the life of the church should anything happen to them. It was felt that the work should be shared out more equitably so the burden does not fall too heavily on a few. Fr John has a list of all that Tony and Marg Kaines (amongst others) do, and is willing to discuss with anyone in the congregation who feel they could reliably give a few hours each week to spread the workload. It could be as simple as taking over the reading rota for the 11.00am service; not all the tasks require muscle-bound Hulks or the intellect of Stephen Hawking.

I, for one, have profited immensely from the loving family of St Stephen's, its style of worship, its offering of so many worship services, so much care and a real life in Christ; and I would be greatly saddened if we couldn't cover the needs of such a wonderful church.

Claudia Moore

Is this the Greatest Easter Painting of All Time?



It has the imposing title, *The Disciples Peter and John Running to the Sepulchre on the Morning of the Resurrection*. More often than not it is just referred to by the shortened form, *The Disciples* or *Les Disciples*. It hangs tucked away in the Musée d'Orsay in Paris.

It was painted in 1898 by a relatively little known Swiss artist named Eugène Burnand. He was something of an old-fashioned realist at a time when painters were embracing modernism. *The Disciples* did not make a splash when it was first hung. Burnand's style was already considered *passé* by the 1890s.

But those who take the time to find it in the Musée d'Orsay come away saying that viewing the canvas is akin to a spiritual experience. Some say it is the greatest Easter painting ever made.

As the first blush of dawn is tinting the clouds, Peter and John are rushing to the tomb of Christ. They have just been told by Mary Magdalene that she and the other women found it empty, that Christ has risen. Her words are ringing in their ears. But their faces and their bodies reveal they are not sure they can believe her. John, the younger of the two, wrings his hands together anxiously. He was with Jesus when he died on the cross, the one who stayed by his side to the end. He looks as if he can barely bring himself to believe that Christ might be alive again. And then there's Peter. While John was Jesus's ever faithful disciple,

Peter was his most faithless. He was the only one to verbally deny even knowing Jesus in his darkest hour. In this picture Peter looks terrified, hopeful, ashamed, desperate. He is not sure whether he can believe the reports. But he wants to. He really *wants to*. How did Burnand capture such a variety of emotions in that one face? Peter's hand grasps his chest, as if feeling for courage, the courage that deserted him just nights earlier. They both lean forward, walking briskly, readying themselves to break into a run. The picture crackles with kinetic energy. It is a study in desperate anticipation. Burnand depicts no women, no tomb, no gardener. Only the promise of what is to come.

The apostles, in particular Thomas, struggled initially to believe. However, our Lord showed that he understood Thomas's (and the others', and our) turmoil and returned a second time to the house where the apostles were meeting, so that Thomas could see and believe. His post-Resurrection exhortation (John 20. 29) 'Blessed are those who have not seen and yet have come to believe' is not only for Thomas, but for us all.

Throughout the Lenten season, we were reflecting on our weakness and our times of unbelief. We have doubted God's steadfast love for us, his grace and forgiveness. However, our post-Lenten, post-Resurrection experience should be to replace our doubts and desperation for the Easter promise to be true by a firm faith *that it is*. Christ is risen! He is risen indeed! May we rush headlong into the post-Easter future, strong in our faith that Christ is alive and that he will come again.



The Incredulity of Thomas, Caravaggio, c 1603, Sanssouci Picture Gallery, Potsdam

Do you know...?

St Stephen's Church is blessed to have a very diverse and lively membership. From time to time, the Parish Magazine will feature an interview with a worshipper from one of our congregations, so that we can all get to know each other just a bit better!

This week, we interviewed:

Brenda Penfold

Are you native to Guernsey ?

My mother is a true, 'from way back' Guern. Her maiden name was Mauger, and the family has been in the Channel Islands (both Jersey and Guernsey) for centuries. She married an Englishman, and I was born 'over there', where my father had a dental practice. The family came to Guernsey after the War, when I was 14.

You arrived after the 'Potato Peel Society', but tell us what Guernsey was like right after the War when you arrived.

It was pretty grim; there was a lot of barbed wire about, and there were prisoners of war here to clear out all the land mines. The British Army was here too. Housing was a difficult commodity to come by.

We understand that you left Guernsey for Canada in 1957. How did that come about?

Housing was in short supply here still in 1957. My husband, our 2 year-old daughter Rosalyne and I lived in a flat that had no hot water and was two flights up. I boiled water for everything – cooking, washing, bathing. My sister was living in Canada, so we thought we could join her in Hamilton, Ontario and perhaps have an easier life. We remained there until 1963, when the housing situation in Guernsey had eased considerably, and my parents, who were living in Guernsey, encouraged us to come 'home'. We were able to buy a house, find work and raise our family, which shortly after our return, included our second daughter Caroline.

Tell us a little about your walk in faith. Were you raised a Christian?

My parents were Christians, although not regular churchgoers. I was christened in the Methodist church, and always went to church and to Sunday School. In Canada, I attended the Anglican church (I had already begun to attend the Anglican Church when I was in grammar school). When we returned I went to Castel Church and was confirmed there at the age of 18. The woman I worked for in a dress shop on Mill Street was the organist there, and I eventually joined the choir. I attended Trinity for a while, but my love of the Church of England led me to St Sampson's, even though it was a 'lower' church (no vestments, no incense). I stayed at St Sampson's: I was married there, led the Sunday school for a while, and that parish became my spiritual home when Fr Murray Millard was named Rector. Then, when Fr Millard became Vicar of St Stephen's, I followed him here, and this has been 'my church' ever since. I love the liturgy and the friendliness about it. It just feels like family.

You are a faithful worshipper at the Tuesday morning BCP Mass. Can you tell us why?

In addition to being a lovely service, it is a very close-knit group of people (around 10). The group includes regular St Stephen's members and also people from other churches. Apart from worshipping together, we also socialise together. Recently, we celebrated John Bamforth's birthday with cake, coffee and tea. We look out for one another and we keep tabs on how people are doing.



(Brenda – second from right – Christine Shaw taking photo)

On Bells and Liberation

My parents sent me from Westminster into the country to escape the bombing. The house was in Surrey, but nearby there was a small iron gate which opened onto a path which led under horse chestnut trees into Berkshire and Windsor Great Park. My favourite place to play and one that I had often to myself, was 'The Copper Horse', the huge equestrian statue of George the Third, without stirrups, set high up upon rocks looking down upon the Long Walk and the Castle. One Sunday afternoon in November 1941, engaged upon another hopeless endeavour to climb up in shiny leather boots to see what His Majesty, described (hardly truthfully, in the Inscription supplied by his son George the Fourth) as 'The best of fathers', really looked like, and whether his horse was painted green or had turned green, I heard the distant ring of church bells. These were silenced for the duration of the war, their sound being kept for warning of imminent invasion. More curious than alarmed (such is the nature of small boys), I thought I should go back to the house to see whether any German soldiers had arrived for tea. I was told they were not coming; the ringing was in celebration of the Victory of The Battle of El Alamein. 'This is all very confusing,' I said, 'I was expecting them on hearing the bells.'

At the end of the war I went up to Hyde Park Corner to watch the Victory Parade. There was a policeman wearing a hat, profusely decorated with silver braid, dismounted from his horse, and strutting about in jodhpurs, high black riding boots and spurs, ordering his officers to do this and to do that. A sailor had climbed a lamppost and began to sing a popular song of the time 'When the Fuhrer says he is the master race, 'Seig Heil, Sieg Heil', right in the Fuhrer's face which was interpolated with raspberry blowing by the crowd, and directed at this officer of some importance. I found it all overwhelming and slipped away from the back rows to the railway station where I caught a train to Stoke Poges and the churchyard in which Thomas Gray wrote his elegy, seated by his mother's tomb:

'The curfew tolls the knell of passing day
The lowly herd wind slowly o'er the lea
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.'

The sounding of the tolling of the bell of a country church across a meadow in the early evening was truer to the English spirit than a Victory Parade, as once the bell of Notre Dame in St Peter Port daily tolling the Angelus in its different and distinctive continental tone was truer to a village Catholicism and the spirit of ancient France than the pretended bang of cannon balls from the Napoleonic Wars. Turning over the soil of the garden of my retirement 'in many a mould ring heap' as those who for centuries had done, I would hear the sound of the bell tolling, as Joan of Arc heard it in the fields of Champagne or as Jean-Francois Millet remembered it from childhood centuries later in his painting 'The Angelus', where he has a man and a woman stopping to recite it while they dig potatoes, with baskets, sacks, spades and wheelbarrow strewn about them.

I wonder, or I might have heard it said long ago, that Gray perhaps was prompted into his opening line by a couplet of Milton, as musical as the bell itself:

'On a plot of rising ground,
I hear the far-off curfew sound,
Over some wide, watered shore,
Swinging slow, with solemn roar.'

The sound that Milton and Gray were hearing, however, is that of the curfew, or *couvre-feu*, which had not a religious, but a social purpose. It was rung at 8pm as a signal for people to put out their fires and go to bed. There was great risk of fire when houses were made principally of wood. In later centuries, the practice once established and the funds available to pay the ringer, its only use was to toll the knell of passing day, for which purpose there were some curious bequests. Such as the old Lincolnshire lady who, being accidentally benighted in fog on the Wolds, was after much alarm, directed on her way by the sound of the evening bell and found her way to safety. Out of gratitude she gave a piece of land to Barton Parish Church so that the bell should continue to be rung from 7 to 8 in the evening, except Sunday, commencing on the day of carrying of the first load of barley in every year, till Shrove Tuesday.

Fr Leslie Craske

'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.



Double Ablutions

Those who attend Masses at St Stephen's Church will surely have noticed the double 'ablutions' (i.e. the ceremonial washings of the chalices) that take place after the Distribution at Holy Communion. During these ablutions, the chalices are washed first with wine, and then with a mixture of water and wine.

During the first abluion, a bit of wine is poured into the chalice, and the chalice is then rotated so that the freshly-poured wine will cover all the parts of the chalice that have been touched by the Precious Blood. The priest then drinks the contents of the chalice. Next, the priest takes the chalice with the second, third, and fourth fingers of each hand around the cup, and places his joined index fingers and thumbs within it. Wine and a good portion of water are then poured by the server over the fingers within the chalice, and the chalice is again rotated by the priest before he drinks the contents. This ensures that none of the Sacred Species remains to be wiped up by the purificator (a small piece of white linen marked with a cross).



The practice of double ablutions was developed over the centuries and attempts to ensure the proper treatment of the sacred mysteries. It was St Thomas Aquinas who wrote, 'The common spiritual good of the entire Church is contained substantially in the sacrament itself of the Eucharist' (*Summa theologiae* III, q. 65, a. 3, arg. 1).

Fr John Moore



THY KINGDOM COME

Novena: A Nine-Day Journey of Prayer

During the nine days between Ascension and Pentecost, we remember that the disciples of our Lord prayed as they waited for the coming of the Holy Spirit. This year, starting on **Friday 11th May and continuing through Saturday 19th May**, Anglican parishes in Guernsey will be joining other churches within the Diocese of Canterbury as they join a global prayer movement begun by the Archbishops of Canterbury and York.

This movement, called 'Thy Kingdom Come', provides Christians all over the world with an opportunity to pray for evangelism.

As in previous years, booklets using both art and scripture will be made available to members of St Stephen's who wish to join in this individual and collective prayer initiative. The booklets will feature a series of remarkable illustrations by Ian Pentney, a London-based Christian artist; and they will include Bible stories about individuals whose lives were changed by their encounter with God.

During this Novena, we will not only be looking at the illustrations and reading the Bible stories; we will also be waiting for the Holy Spirit to come to us through images and texts. We will listen in prayerful anticipation and respond with prayer and action.

Other resources available from www.canterburydiocese.org/novena include daily service sheets that can be used individually or in a group. There are also written reflections (called 'Daily Waitings') which include a written reflection on each day's passage of scripture. Finally, the diocesan website will offer the 'Novena Prayer Pack' (interactive prayers for people of all ages), daily videos and an exhibition in Canterbury Cathedral of original artwork.

Please join us this Novena as we pray *Come Holy Spirit: Thy Kingdom Come*. May the Spirit bless us through our waiting, with encounters that encourage and transform us as we journey on together.

Fr John Moore



The Guild of Intercession

Lionel Wilfred de Sausmarez, 2/5/1901; Marc Anthony Bazille Corbin, 11/5/1908; Frank Overrand Romeril, 23/5/1912; Rachel Lihou Carre, 5/5/1915; Thomas Pepperdine Holmes, 19/5/1922; Mary Augusta de Sausmarez, 28/5/1922; Florence Ada Sharman, 7/5/1925; Henry Gratton Kane (Priest), 31/5/1927; Harriet Watts Gallienne, 6/5/1928; John Henry Moore (Priest), 7/5/1929; John Wilson Ravins, 16/5/1932; Peter Thomas Mignot (Priest), 30/5/1935; John Matthews, 17/5/1938; Georgina Croucher, 13/5/1941; John William Elliott, 22/5/1942; Jocelyn Duar Loaring, 31/5/1944; Sophia Elizabeth Hutchinson, 4/5/1949; John Henry Machon, 17/5/1949; Selina Jane Burgess, 17/5/1950; Emma Jane Warry, 19/5/1950; Albert Lewis Davis, 27/5/1950; Elsie Louisa Robert, 7/5/1952; Amy Elsie Gordon, 11/5/1953; Eva Mary Tanner, 27/5/1954; Annette Lucina Thornhill, 20/5/1955; Florence Ada Anstey, 26/5/1955; Dorothy La Trobe Bateman, 12/5/1956; Alexander George Sarchet, 23/5/1956; Grace Ann Mitchell, 16/5/1957; Seymour Victor Gunning Parker, 28/5/1957; Clara Annie Elizabeth Drummond, 30/5/1957; Alfred Edward Kelly, 3/5/1958; Fanny Seymour, 3/5/1958; Eli Jesse Warren, 15/5/1958; Ida Moore, 21/5/1958; Harold Roland Woodbury, 30/5/1958; George William Rowe, 16/5/1959; Peter Claude Eynon Bowen, 25/5/1959; Paul Chang Fong To (Priest), 27/5/1959; Annette Le Prevost, 5/5/1960; Wilfred Anderson Dowdney, 17/5/1960; Lacey James Hamon, 24/5/1960; Owen Henry Marquand, 26/5/1961; Olive Ellen Alice Bailey, 10/5/1962; Wilfred Charles Wellington, 22/5/1962; Elisa Hamon, 16/5/1963; Edward Francis Wood (Priest), 2/5/1964; Alan Hubert Walters, 13/5/1964; David Clifford Knight, 25/5/1964; Arthur Henry Davey, 26/5/1964; Lousie Victoria Bridle, 31/5/1966; Lucy Kemp, 13/5/1967; Roderick Noel Raleigh-King, 24/5/1967; Olive de Sausmarez, 1/5/1971; Frank Gahan, 25/5/1971; Anthony James Malzard, 2/5/1975; Rosa Mary Mauger, 28/5/1977; Reginald Charles Moore (Priest), 29/5/1977; Elsie Moore, 7/5/1981; Phyllis Dorothy Fawson, 1/5/1982; Elizabeth Maud Robin, 28/5/1983; Winifred Ada Tardif, 9/5/1984; Thomas Henry Robert, 14/5/1985; Lloyd Rex Stuart, 27/5/1986; Cyril Kenneth Alfred Kemp (Priest), 3/5/1987; Hilda Joyce Besnard, 8/5/1987; Eva Lilian Giles, 28/5/1987; Thomas John Saltwell, 6/5/1989; Reginald Thomas Warley, 11/5/1989; Nancy Hingston Hichens, 14/5/1989; Raymond William August Gargan, 24/5/1991; George Frederick Albert Horrell, 21/5/1994; Robert John Marquis, 8/5/1995; Vera Deborah Udle, 18/5/1996; Mary Evelyn Robertson Bruce, 30/5/1998; Alan Read Sarchet, 31/5/1998; Bernard Miller Cochrane, 4/5/2003; Margaret Christine Balfour, 20/5/2004; Cyril Henry Udle, 2/5/2006; Bryan Kevin Le Poidevin, 2/5/2006; Kay Elizabeth Sloan, 25/5/2006; Carol Diamond Dodd, 16/5/2008; Krystal Jane Emma Williams, 8/5/2009; Kathleen Joan Meyer, 16/5/2010; Enid Marjorie Waterman, 21/5/2010; Trudy Martha Ellis, 4/05/2011; Dorothy (Dot) Mary Hamon, 10/05/2011; Jane (Jean) Robert, 12/05/2011; Edward Alfred Roland 22/5/2013.

Year unknown: Nicholas Deighton, 1/5; Eliza Maude Allett, 30/5.

MAY THEY REST IN PEACE AND RISE IN GLORY

Parish Registers

**A REGISTER
of Persons
BAPTIZED.**

Baptisms

None

Weddings

None

Funerals

19th April 2018 - Rodney Leslie Bateman (Le Foulon Chapel)

1691.
of the Daughter of Mr. Thomas Pitt
of St. James in Warwick baptiz'd by
Archd. Pitt

1695
of the daughter of Mr. Robert Pitt
of St. James in Warwick baptiz'd by
Archd. Pitt



May Bible Readings

Sunday 6th May	The Sixth Sunday of Easter	Acts Ch10 v44-48 1 John Ch5 v1-6 John Ch15 v9-17
Thursday 10th May	Ascension Day	Daniel Ch7 v9-14 Acts Ch1 v1-11 Luke Ch24 v44-53
Sunday 13th May	The Seventh Sunday of Easter	Acts Ch1 v15-17, 21-26 1 John Ch5 v9-13 John Ch17 v6-19
Sunday 20th May	Day of Pentecost (Whit Sunday)	Acts Ch2 v1-21 Romans Ch8 v22-27 John Ch15 v26-27, Ch16 v4b-15
Sunday 27th May	Trinity Sunday	Isaiah Ch6 v1-8 Romans Ch8 v12-17 John Ch3 v1-17



Hymns and Liturgical Music

May

SUNDAY 11.00am Sung Mass	6th The Sixth Sunday of Easter Rogation Sunday	13th The Seventh Sunday of Easter	20th Day of Pentecost (Whit Sunday)	27th Trinity Sunday
HYMN	256	134	Procession 139 1st tune	Procession 148
PROPER	688	690	691	692
OFFERTORY	397	352	137/140	351
COMMUNION	493	305	138	S.13
POST- COMMUNION	265	130 1st tune Omit *	S.28	146
9.30am SAID MASS	265 285 1st tune Omit *	134 S.30	137 S.28	146 S.13
Ascension Day 10th May – Sung Mass 7.00pm Hymn 349, Proper 689, Offertory 332, Communion 131, Post-Communion 134				

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
Rosalynne Le Huray Tel: 257939	Julie Hutchins Mob: 07781 430700	Sea Scouts Wednesday 7.00pm - 9.00pm	Community Centre 10 - 14 years old
SUNDAY CLUB	Andrea Bateman andrea.batement@yahoo. co.uk	Sunday 9.30am	Church Vestry
YOUTH ALIVE!	Fr John Moore Tel: 720268	As arranged	Various 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 March *Parish Magazine* will be

Wednesday 23rd May 2018

Contributions are gratefully accepted

and can be sent to

claudiahallmoore@gmail.com

ST STEPHEN'S CHURCH

Vicar

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Tel: 01481 720268

E-mail: frjohnbishopmoore@gmail.com

Website: <http://st-stephens-guernsey.org>

Honorary Assistant Priests

The Very Reverend Canon Fr Marc Trickey

The Reverend Fr Leslie Craske

Vicar's Warden	David Le Lièvre	Tel: 255492
People's Warden	Tony Kaines	Tel: 254858
Secretary (APCC)	Mary-Carol Gales	Tel: 712434
Interim Treasurer	Tony Kaines	Tel: 254858
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 Family Ministry
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>