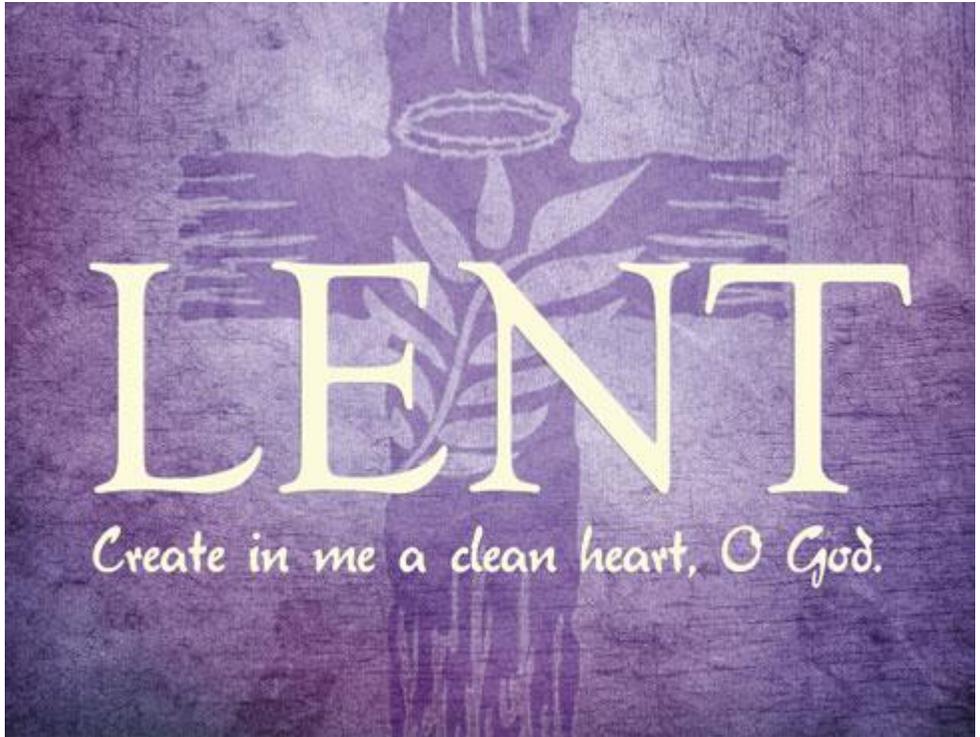


*The Parish Magazine  
of St Stephen's Church  
Guernsey*



*March 2019*

## From the Editor

Lent begins on 6th March, a time when we are to be focussed on repentance, deep consideration of our spiritual well-being, and the 'ashes' to which we are to return. And yet, all around us Spring seems to have arrived: the daffodils are up, the camelias are blooming all over the island and the magnolias are bursting forth. I am finding it a difficult task to be drawn to the contemplation of the 'dark side of ourselves', if you will, with all the colour and vitality which has come to us early this year. Where am I going with this? Well, I suppose just to say that the Lenten exercise is, as ever, a challenging one, but a necessary one. May we be given the fortitude to tackle it as we should, even while rejoicing – albeit in advance of Easter – in our redemption and the glory of the Lord.

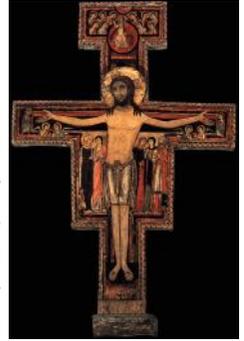
*Claudia Moore*

## PILGRIMAGE TO THE SHRINE OF OUR LADY OF WALSINGHAM 28<sup>th</sup> October – 1<sup>st</sup> November 2019



For further information, please contact  
Fr John Moore  
[frjohnbishopmoore@gmail.com](mailto:frjohnbishopmoore@gmail.com)  
Tel: (01481) 720268

## Forty Days and Forty Nights



‘He fasted for forty days and forty nights’ (Matthew 4. 2). The number of days of Lent corresponds to the forty days that our Lord prayed and fasted in the desert before beginning his earthly ministry. The season of Lent begins on Ash Wednesday. Sundays in Lent are not counted as fast days, which continue through Holy Saturday, the day before Easter. Lent officially ends on Holy Thursday, the beginning of the Easter Triduum.

Forty is one of those numbers that seems to turn up everywhere. It has many symbolic meanings, but in biblical terms, it points to the idea of process, a time of trial or preparation during which people are made ready for the next stage of their development. The Hebrews spent forty years in the wilderness before entering their promised land; Jesus spent forty days fasting in the desert before beginning to teach publicly.

The forty days and nights of Lent are about simplification, purification, getting priorities re-established and remembering that God, not my ego, is the centre of reality. Whatever discipline we take up for Lent (giving up sweets or alcohol, doing spiritual reading, spending more time with our loved ones, helping someone in need), it is about this – simplification and purification.

The ancient word for this discipline was *ascesis*; and it was used as a metaphor for the training exercises of athletes. Lent is a time for spiritual *ascesis* or exercise, shedding some unnecessary mental fat, toning the muscles of attention and patience.

A lot can happen in forty days and forty nights. More useful things will happen if we enter this period of sweet discipline with open hearts and open minds, and with conscious attention. It is not, however, about succeeding; it is simply about being faithful. That is when the most interesting and enlivening things happen. It is then that our sense of God is opened, transforming everything. We may just find that what we have learnt during Lent does not end on Easter Sunday, but stays with us and enriches our daily experience.

*Fr John Moore*

# Church Diary - March 2019

Friday 1	David, Bishop of Menevia, Parton of Wales, c. 601	7.00pm Mass Resurrection Chapel
Saturday 2	Chad, Bishop of Lichfield, Missionary, 672	
Sunday 3	<b>The Sunday next before Lent</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 4		10.00am 'Little Treasures' Toddlers' Group
Tuesday 5		11.00am Mass Lady Chapel
Wednesday 6	<b>Ash Wednesday</b>	7.00pm Mass and imposition of ashes
Thursday 7	<b>Perpetua, Felicity and their Companions, Martyrs at Carthage, 203</b>	
Friday 8	Edward King, Bishop of Lincoln, 1910	7.00pm Mass Resurrection Chapel
Saturday 9		
Sunday 10	<b>The First Sunday of Lent</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Nico-Jay Steer
Monday 11		10.00am 'Little Treasures' Toddlers' Group
Tuesday 12		11.00am Mass Lady Chapel 12.00pm Friendship Lunch—Community Ctr
Wednesday 13		7.00pm Mass Lady Chapel
Thursday 14		
Friday 15		7.00pm Mass Resurrection Chapel
Saturday 16		4.00pm Taizé Service
Sunday 17	<b>The Second Sunday of Lent</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 2.00-4.00pm Easter Pottery Painting
Monday 18	Cyril, Bishop of Jerusalem, Teacher, 386	10.00am 'Little Treasures' Toddlers' Group
Tuesday 19	<b>The Feast of Joseph of Nazareth</b>	11.00am Mass Lady Chapel
Wednesday 20	Cuthbert, Bishop of Lindisfarne, Missionary, 687	7.00pm Mass Lady Chapel
Thursday 21	<b>Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556</b>	
Friday 22		7.00pm Mass Resurrection Chapel
Saturday 23		
Sunday 24	<b>The Third Sunday of Lent</b>	10.30am Combined Mass Fr Leslie
Monday 25		10.00am 'Little Treasures' Toddlers' Group
Tuesday 26		11.00am Mass Lady Chapel
Wednesday 27	<b>The Feast of the Annunciation of Our Lord to the Blessed Virgin Mary (transferred from 25th March)</b>	7.00pm Mass Lady Chapel
Thursday 28		
Friday 29		7.00pm Mass Resurrection Chapel 7.30pm St Stephen's Players Diamond Anniversary Variety Show—Community Ctr
Saturday 30		3.00pm Martin Stott Lecture 'William Morris, the Traveller' - St Stephen's Church
Sunday 31	<b>The Fourth Sunday of Lent (Laetare Sunday) and Mothering Sunday</b>	10.30am Combined Mass Fr John 12.00pm Reception in honour of John and Hazel Greany's 60th Wedding Anniversary

## Looking Further Ahead



April 1	Monday	10.20am	Ladies' College Easter Service
April 3	Wednesday	11.00am	Beechwood Easter Service
April 6	Saturday	6.00pm	Vox Humana Concert
April 7	Sunday	11.00am	Vox Humana present at 11.00am Sung Mass to augment the Choir
April 27	Saturday	3.00pm	Spring Tea Party – St Stephen's Community Centre
May 4	Saturday	7.30pm	Guernsey Glees Concert
May 25	Saturday	tbc	Wedding of Naro Zimmerman and Sara Mosley
May 26	Sunday	12.30pm	Baptism of Alex James Prigent
May 29	Wednesday	7.30pm	Adrian Barlow Lecture: 'William Morris, Edward Burne- Jones and Pre-Raphaelite Stained Glass'



**The Guernsey Food Bank** indicates that, while their food store is fairly well stocked, there are some gaps, as follows: pasta sauce, sugar, corned beef, squash, tomato sauce, tinned spaghetti, strawberry jam, Fray Bentos pies and coffee. Donations can also be made for heating, by using the envelopes at the back of church.

## The *Tree of Jesse* Window

At 1.15pm on Sunday 4th February I received a call from Jack Clare of Holy Well Glass to say that he and three of his team were at church ready to start the removal of the *Tree of Jesse* window. It was sunny yet windy, but the plastic shrouding on the scaffolding actually meant that working on the windows was quite protected; and by the end of the afternoon most of the outer glass and frame had been removed. It was easier than Jack had anticipated.



The next day the wind was blowing quite hard as the two girls travelled with the van on the Condor Clipper with the tools and materials to complete the removal of the window.



For the next few days you could hear the chip, chipping sound of the masonry being painstakingly removed from both inside and out in order to remove the panels. Work progressed well and by the end of Wednesday the whole window had been removed and secured in the van, ready for Jack to return on the Friday boat.



In the meantime, work continues both inside and out removing and repairing falling plaster work, repointing where necessary and, while we have access, applying a waterproof coating to both the east and west ends of the church.



The building will then be ready for the fully-restored window's return in July.

*Tony Kaines*



## Friendship Lunch

The next Friendship Lunch will be held  
on Tuesday, 12th March  
at 12.00pm in the Community Centre.



Menu: Cottage or Veggie Pie  
Pancakes and Lemon Sauce

£6.50 – All are welcome

For planning purposes, kindly let Jean Le Huray (Tel 255207) know you are coming by Sunday, 10th March.

## In Honour of Mothers: Joanna

In 1922 a small girl sat crying in the gutter of a London street too afraid to go home. She had been sent on a shopping errand and had dropped her sixpence down a drain. A passer-by was moved by the little girl's distress and took her home to find out why she was so afraid and what was the situation? It became evident that Joanna's mother was ashamed of this illegitimate daughter and treated her with neglect and cruelty. There were many children like Joanna born during the First World War. They were known as 'a soldier's farewell'.

It was soon agreed that it would be better for Joanna to be put into an orphanage until someone could be found to adopt her. It turned out that an elderly lady was looking for a child who could be brought up to become her companion and private secretary in later life. The lady tried out several blonde, blue-eyed little girls in rapid succession but found that, pretty as they were, their behaviour was not up to her standards. The oldest girl in the institution was plain, but intelligent and obedient. So eventually Joanna was allowed to stay. If her behaviour erred she was shown her orphanage boots and given the option of falling into line or being returned to the institution. She fell into line and was duly brought up by the lady she knew as 'Auntie'. Joanna was clothed and educated in the Victorian manner to which Auntie was accustomed. In spite of achieving good grades in school she was not allowed to take the final exams which would have brought her a measure of independence. Her life had been chosen for her.

Auntie enjoyed travel and her clever teenage ward was useful as a companion on the cruises she liked to take. It was not part of the plan that the impressionable youngster should fall in love with a handsome Purser on board ship and marry him just as the Second World War broke out. Joanna was cut off by 'Auntie' as an ungrateful wretch and her adored husband went into the navy for the duration, being allowed occasional leaves to the Irish village where his wife was marooned among alien people with a growing young family.

Joanna's husband was a changed man by the end of the war, broken by nightmares that no amount of alcohol could dispel. The marriage was effectively ended and Joanna, now destitute, had to beg to be taken back to nurse Auntie through her final years. She returned to be the dutiful companion once more. Joanna never found comfort in the formal church

services which they attended and felt alienated from Christianity. For would she not always be an unwanted outsider?

Many years later Joanna was living in Nairobi. Having a spare room in her flat she played host to many friends and acquaintances passing through that city. One was a missionary who simply said to her that Jesus loved Joanna so much He had died for her. Suddenly she understood and a light switched on that would illuminate the rest of her life. She was baptised and made many friends in the local Anglican church.

One day a few of these Christians decided to help the street girls who were being coerced and drugged into prostitution in Nairobi's slums. They clubbed together to buy a safe house and begged and borrowed equipment. Joanna found the courage to challenge the men who exploited the street girls, ignoring the terrible danger in which she placed herself in that dangerous vicinity. A guard was hired to protect the girls inside the walls of the compound. A small schoolroom and workshop were established. The girls were educated, taught to cook and type and become employable and independent. Thirty years later, when Joanna died in her eighties, over a hundred children from the rescue centre attended the funeral.

Joanna was my mother. On the Sunday after the celebration of her life my nephew and I attended the Sunday School at her church. We were invited to speak, so we told the story of the little girl found crying and unwanted in the gutter, who with the love of Jesus Christ had been able to give new life in His name to hundreds of abandoned street children. My special saint has always been Joan of Arc and I am pleased that my mother shares the Johannic name. Their courage is an inspiration and their stories shine beyond time and space.

*Val Rowland*

Don't forget!

31st March



## Falling Plaster - Update!

The good news is that we are now safe from plaster falling from the chancel arch!

You cannot have failed to notice the scaffolding up at the Chancel if you came to Mass on Sunday 10th February. The works had been completed but unfortunately the scaffolding could not be taken down in time for the Sunday services.

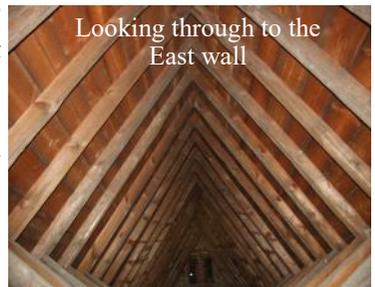
Earlier in the week Stuart Pearce (from CCD) and myself (with some excitement I have to admit) climbed up into the roof space to survey the problem and work through a solution. We soon discovered that the plaster was falling from the top of the arch wall and around the trap door.



It was an opportunity not to be missed, so we pulled up a ladder section; and squeezing through the rafters, we climbed up to look into the void between the external roof and the Chancel boarding.

The beams were inches thick with plaster dust which filled the air as we disturbed it climbing up!

All the roof timbers look as solid as the day the church was built.



The main spar beam that runs the length of the roof has the initials 'CPW' carved in the end. As yet we have not discovered what or to whom these initials refer.



Everything has now been cleaned; and protective boards with an upstand are now in place to collect any more plaster should it come loose in the future.

We took the opportunity to clean the Rood beam (more about that later, with photos). The whole church was cleaned, dusted, polished and washed, thanks to those who helped.

*Tony Kaines*



## **Electoral Roll Revision**

Every six years each parish electoral roll must be completely revised, and this will be due this year, in 2019. Everyone, even if already on the existing roll, will have to complete a new form **before 24th March**, in order to remain on the list. Forms are available at the back of church. Please return your completed to me or to Fr John. Thank you.

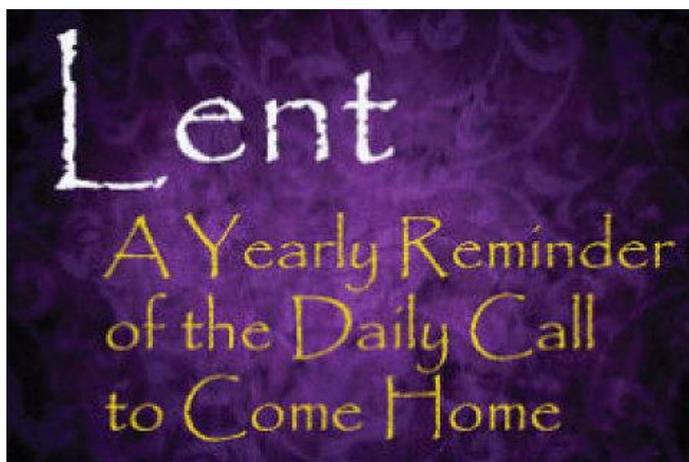
*Jill Stephenson*



ST STEPHENS PLAYERS  
**DIAMOND**  
ANNIVERSARY  
VARIETY SHOW

FRIDAY 29TH MARCH 7.30PM  
ST STEPHEN'S COMMUNITY CENTRE  
TICKETS £14 (INC. CAKE & FIZZ)  
BOOK: [INFO@STSTEPHENSPLAYERS.COM](mailto:INFO@STSTEPHENSPLAYERS.COM)

# *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 16<sup>th</sup> March 2019**

**4.00-5.00pm**

**St Stephen's Church**

**Les Gravées**

**St Peter Port**

## Chad (2<sup>nd</sup> March)

# Missionary Bishop and a Patron Saint of Fortitude and Lenten Discipline

The Second Sunday after Pentecost, 27<sup>th</sup> May 669, was a great day in Canterbury. Theodore of Tarsus, a Greek, had at last arrived from Rome, consecrated by the Pope's own hand and voice, and was to take his seat on the throne of Augustine in the basilica of the Holy Saviour. It was seventy-two years after the arrival of Augustine, the first Archbishop, and now he, the seventh, though far on in life, was to have another twenty-two years reserved for his remarkable energies as a pastor and organiser. In September he travelled north where, at York, he found Chad as bishop. He noticed a flaw in Chad's episcopal position: he had not been consecrated in a regular manner. Two of Chad's consecrators had been British bishops and kept the non-Catholic Easter, condemned by the Apostolic statutes, which Theodore carried with him. Chad replied very humbly that if Theodore was persuaded that he had received the episcopate in an irregular manner, he would willingly resign. Theodore replied that this was unnecessary. But Chad insisted and retired to his monastery at Lastingham where he had been Abbot. Theodore then found he wanted a bishop to care for the wild and scattered tribes of the English that inhabited the banks and basin of River Trent at what is now Stafford. There they had settled by a ford over a river, crossed only by the help of a long staff, and where they spent their time guarding what they had taken from the Welsh. They were known by the name of The Mercians, or Men of the Marsh. Chad had family associations with them. Theodore instantly saw his way to bringing him back as a bishop, but not before ensuring that he received episcopal orders afresh in the Catholic manner and even ordaining him again as a deacon and priest. If Theodore was over punctilious in this, his next act shows him in a kindly light. Hearing that Chad went about everywhere on foot, he ordered him to ride. Chad stood his ground, content to walk as his Christian predecessors had done. But Theodore saw that Chad's notion of humility and perpetual mortification were imperilling his practical efficiency. 'You shall ride', he said, and with his own aged hands he lifted Chad bodily on horseback. 'Because', says Bede with charming simplicity, 'he had ascertained him to be a holy man'.

Chad resumed his episcopal work and settled himself at Lichfield. There he built a church of St Mary, to the east of the site now occupied by the cathedral and also near it erected a house for himself when he was not about on his missionary work. According to Trumbert, a monk brought up in the monastery at Lastingham, Chad had his thoughts firmly fixed upon self-scrutiny and was

always mindful of his end. If a high wind swept across the moors at Lavington or around his little house at Lichfield, he would give up his reading or whatever else he was doing and sink to his knees, imploring the Divine mercy upon mankind. He was taken ill on Tuesday, the 2<sup>nd</sup> of March 672, and died speedily after receiving his last Communion, procuring for himself the name of St Chad of Lichfield, a high place among the saints of England. He was buried in St Mary's Church, and afterwards was removed to the later church of St Peter. Bede describes his shrine as 'a wooden structure in the form of a small house, with a hole through which part of his dust could be taken out'.

Chad did not keep his liking for mortification to himself. He insisted upon the great baptismal plunge of total immersion for the Mercians in the cold northern waters of the River Trent. He had himself a reputation for taking cold baths whatever the weather. In the old Sarum breviary (the book of services for the Diocese of Salisbury) there is a little office hymn to St Chad which speaks of his truly English passion for the cold tub:

'Engaged in prayer he still would stand  
In icy water cold,  
Yet never would indulge in those  
That warmth and comfort hold'.

In the reign of Queen Anne the English braced themselves again. 'Chad bathing', as it was called, was recommended by a Lichfield physician, Sir John Floyer, as both safe and simple. He erected a bath house for the purpose over the site at Lichfield where he claimed Chad had his. He wrote extensively about the benefits of



the cold tub and made a comfortable fortune from it as Englishmen, led by the philosopher John Locke, took it up. Chad bathing did not suit everyone. A diarist wrote of a deceased clergyman: 'his death was chiefly owing to an infirmity caused by his throwing himself into the river at midnight in winter time, upon reading Sir John Floyer on cold baths'.

The cold bath came into its own again when as schoolboys we were directed to its regulation depth of nine inches to aid the war effort. By keeping the water shallow and as cold as the Trent it saved on fuel and resisted any inclination to tarry. So there it is. Take a bath 'that warmth and comfort hold' and put the indulgence money in the Lent Box, or save it on a cold one and risk dying in the attempt.

*Fr Leslie Craske*

# LECTURE

## ‘William Morris, the Traveller’



Based on new, original research and given by

**Martin Stott**

Former Chair, Board of Trustees  
The William Morris Society

Saturday 30<sup>th</sup> March 2019

at 3.00pm

St Stephen's Church

Les Gravées

St Peter Port GY1 1RN

*Refreshments will be served after the Lecture*



Guernsey  
Arts  
Commission

You are cordially invited to join us for

## EASTER POTTERY PAINTING



to be held at the St Stephen's Community Centre  
St Stephen's Lane, St Peter Port GY1 1QL

**on Sunday 17<sup>th</sup> March 2019**

**between 2.00-4.00pm.**

Refreshments will be served.

**Cost: £5 per child (£3 for each additional child)**

Proceeds will go towards the restoration of  
the famous William Morris windows  
at St Stephen's Church.

A wonderful time is guaranteed for all!

**Please RSVP to Andrea Bateman**

Telephone: 07781 167971

E-mail: [andrea.bateman@yahoo.co.uk](mailto:andrea.bateman@yahoo.co.uk)

## 'Anglo-Catholic' ...matters

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



### The Proper of the Mass Part 3 of 3

Strictly speaking, the Proper of the Mass consists of the Introit, Gradual, Alleluia or Tract, Sequence, Offertory, and Communion - in other words, all the variable portions of a Mass which are spoken or sung by the choir or the people.

In this last of three articles on The Proper of the Mass, we consider the Sequence, Offertory and Communion.

#### The Sequence

The sequence is a chant or hymn that is sung or recited during the liturgical celebration of the Eucharist before the proclamation of the Gospel. By the time of the Council of Trent (1543–1563) there were sequences for many feasts in the Church's year.

The sequence has always been sung before the Gospel, and it prolongs the jubilation of the Alleluia. In the Latin Mass of the Middle Ages, it became customary to prolong the last syllable of the Alleluia, while the deacon was ascending from the altar to the ambo, to sing or chant the Gospel. This prolonged melisma (the singing of a single syllable of text while moving between several different notes in succession) was called the *jubilus*, *jubilatio*, or *laudes*, because of its jubilant tone. It was also called *sequentia*, 'sequence', because it followed (Latin: *sequi*) the Alleluia.

In the Missal of Pius V (1570) the number of sequences for the entire Roman Rite was reduced to four: *Victimae paschali laudes* (11th century) for Easter; *Veni Sancte Spiritus* (12th century) for Pentecost; *Lauda Sion Salvatorem* (c. 1264) for Corpus Christi; and *Dies Irae* (13th century) for All Souls and in Masses for the Dead. In 1727, the 13th century *Stabat Mater* for the Feast of Our Lady of Sorrows (15<sup>th</sup> September) was added.

## The Offertory

By the time of St Augustine, the Offertory Antiphon was sung to accompany the offering of bread and wine by the faithful and clergy. Pope St Gregory the Great gave to the Offertory chant a form not unlike that of the Introit: an antiphon (or refrain) and several verses from the Psalter. The antiphon was repeated before each verse; and the singing lasted until the priest signalled to the cantors that they should stop, after which he would turn to the faithful to say the *Orate Fratres* ('Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father').

Even after the Offertory procession, as such, fell into disuse, the Offertory Antiphon continued to be sung, shorn of its verses. The Offertory Antiphon is, as a rule, taken from the Psalter, although occasionally it is taken from other books of Sacred Scripture. In a few cases (for instance, in the Requiem Mass) it is an ecclesiastical composition.

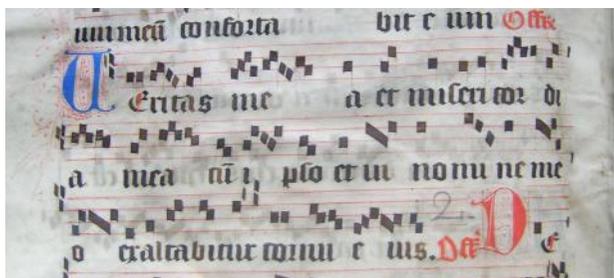
As for its musical characteristics, the Offertory is one of the richest and most expressive pieces in the Gregorian repertoire.

## The Communion

The Communion Antiphon with its psalm, structured like the Introit, accompanies the distribution of Holy Communion. In the traditional Mass, once the communion of the faithful has ended, the *Gloria Patri* is sung, after which the antiphon is repeated.

While the greater part of the Communion Antiphons are drawn from the Psalter, a certain number are taken from the Gospel of the day. These particular Communion antiphons, sung especially during Lent and Eastertide, signify that the same Lord Jesus Christ who speaks and acts in the power of the Holy Spirit in the Gospel of the Mass, gives Himself to the communicants to fulfil in them what the Gospel proclaimed and announced.

*Fr John Moore*



*An early manuscript of the Offertory*



## The Guild of Intercession

May Elizabeth Le Page, 30/3/1929; Rosalie Alexandria Woodward, 20/3/1932; Bernard Cecil Slade Le Bargy, 17/3/1938; Amelia Katharine Cox, 9/3/1940; George Edward Romeril, 20/3/1941; Arthur William Brookfield, 2/3/1942; Helen Douglas Guthrie Utermark (Deaconess), 26/3/1944; Fanny Louise Matthews, 25/3/1945; Emily Ann Lihou, 7/3/1948; Augustus Robert Hallett, 1/3/1950; John de Caen Soffe, 8/3/1950; Zelia Mahy, 13/3/1950; Elsie Ellen Robilliard, 4/3/1951; Esther Jane Kent, 13/3/1951; John Michael Hooper, 17/3/1951; George Alfred Le Gallez, 27/3/1951; Baldwin Walter Peel, 31/3/1951; Sybil Hampden Hodges, 12/3/1952; Margaret Walsh Parsons, 31/3/1952; Walter Robert Taylor, 7/3/1953; George Nicolas Pike, 27/3/1953; Floretta Marion Brookes, 30/3/1953; Hilary Charles Marrett, 4/3/1954; William John Ogier, 7/3/1955; Mildred Frances Kemp, 6/3/1956; Walter Whitford, 15/3/1956; Nelson Symons, 13/3/1957; Ellen Lizzie Blackshaw, 16/3/1957; Edgar George Le Page, 26/3/1957; Winnie Domaille Fitzgerald, 26/3/1958; Frederick Edward Collard (Priest), 2/3/1959; Basil Augustus Robilliard, 4/3/1959; John Clifford Huddle, 4/3/1959; Bertha Amelia June Crocker, 5/3/1959; Beatrice Marian Robilliard, 21/3/1959; Hugh Herbert West, 10/3/1960; Harry Herbert Blanchford, 10/3/1960; Clifford George Helman, 20/3/1961; Richard William Summers, 8/3/1962; Alfred Thomas Hopkins, 12/3/1962; William Hugh Masters, 26/3/1962; Alice May Gillson, 30/3/1962; Gary Peter Franklin, 4/3/1963; Owen Stanley Harris, 4/3/1963; Richard Verrant Moorman, 11/3/1963; William Kennedy Bott, 1/3/1965; Dorothy Feak, 19/3/1966; Spencer Walter Gerhold (Priest), 8/3/1969; Elizabeth May-Lister Cooper, 11/3/1969; Elizabeth Robin, 30/3/1969; Charles William Foster, 12/3/1970; Harry Edwin Robilliard, 4/3/1972; Dorothy Amy Palmer King, 6/3/1973; Ethel Newman, 27/3/1974; Ethel May De La Mare, 4/3/1976; Kate Felix, 9/3/1976; John Le Page, 13/3/1977; Eric Alfred William Andrews, 26/3/1977; Hilda May Rabey, 1/3/1978; Phyllis May Le Cornu, 21/3/1979; Elsie Macgregor Andrews, 3/3/1980; Henry Martin Lihou, 9/3/1981; Margaret Sophia Ravins, 28/3/1981; Edward Daniel Rowe, 28/3/1987; John Francis Edwin Pye, 21/3/1991; Evelyn Alice Le Moigne, 28/3/1992; Donald William Piprell, 22/3/1994; Valerie Louise Bowles, 9/3/1995; Dorothy Alexandra Sarchet, 11/3/1997; Elsie Frances Henley Ross, 12/3/1997; Reginald John Le Page, 4/3/2000; Florence Mildred Kaines, 24/3/2000; Elizabeth Annie Coleman, 31/3/2001; Marjorie Croucher, 5/3/2002; Joan Marjorie Higgins, 20/3/2004; Robert Henry Swift, 8/3/2006; Sean-Paul Bougourd, 19/3/2006; Christine Alice Galliot, 17/3/2007; Bertie Edward (Ted) Curtis, 27/3/2007; Frances Marsh, 4/3/2008; Howard Marshall Hasson, 1/3/2009; Olive May Inder, 25/3/2009; Henry William Albert Spencer, 5/3/2010; Eric Albert Bishop, 6/3/2010; Ethel Margaret Herschel, 25/3/2010; Stanley Robert Vaudin, 16/3/2012; Margaret Josephine Anne Butt, 28/3/2012; Michael Walter Yabsley, 31/3/2012; Doris Millicent Hodge 6/3/2013; Anthony Barker Bleasdale 23/3/2013; Joyce Brennand-Roper 12/3/2015; Beatrice Mary Bisson, 13/3/2016; Enid Eunice Buckingham 24/3/2016; Doris Guille Higgins 30/3/2016; Ann Maureen Denning 18/03/2017; Doreen Elizabeth Hancock 22/03/2017; Edgar George Blampied 28/03/2017.

Year unknown: Frederick Stone, 17/3.

**May They Rest in Peace and Rise in Glory**

# Parish Registers

**A REGISTER  
of Persons  
BAPTIZED.**

*1691.*  
of the Daughter of Mr. Thomas Pitt  
of St. James in Warwick baptiz'd by  
March 16  
*1693*  
the daughter of Mr. Robert Pender

## Baptisms

Pixie Carol Tagoe Merrien – 24th February 2019

## Weddings

None

## Funerals

None



## March Bible Readings

Sunday 3rd March	The Sunday next before Lent	Exodus Ch34 v29-35 2 Corinthians Ch3 v12-Ch4 v2 Luke Ch9 v28-36
Sunday 10th March	The First Sunday of Lent	Deuteronomy Ch26 v1-11 Romans Ch10 v8b-13 Luke Ch4 v1-13
Sunday 17th March	The Second Sunday of Lent	Genesis Ch 15 v1-12, 17-18 Philippians Ch3 v17-Ch4 v1 Luke Ch13 v31-35
Sunday 24th March	The Third Sunday of Lent	Isaiah Ch55 v1-9 1 Corinthians Ch10 v1-13 Luke Ch13 v1-9
Sunday 31st March	The Fourth Sunday of Lent and Mothering Sunday	Exodus Ch2 v1-10 2 Corinthians Ch1 v3-7 John Ch19 v25b-27



# Hymns and Liturgical Music

## March

<b>SUNDAY</b> 11.00am SUNG MASS	<b>3rd</b> March  The Sunday next before Lent	<b>10th</b> March  The First Sunday of Lent	<b>17th</b> March  The Second Sunday of Lent	<b>24th</b> March  The Third Sunday of Lent	<b>31st</b> March  The Fourth Sunday of Lent and Mothering Sunday
HYMN	<b>377</b>	<b>67</b>	<b>72</b>	<b>63</b>	<b>77</b>
PROPER	<b>674</b>	<b>676</b>	<b>677</b>	<b>678</b>	<b>679</b>
OFFERTORY	<b>339</b>	<b>495</b>	<b>381</b>	<b>374</b>	<b>285</b> (2nd Tune)
COMMUNION	<b>286</b>	<b>64</b>	Anthem	<b>282</b>	<b>387</b>
POST- COMMUNION	<b>178</b>	<b>74</b>	<b>359</b>	<b>73</b>	<b>186</b>
<b>9.30am</b> SAID MASS	<b>377</b> S. 28	<b>67</b> S. 14	<b>359</b> S. 49	<b>10.30am</b> Combined Mass	
<b>Ash Wednesday 6th March 7.00pm</b>					
Hymn 67 / Proper 675 / Offertory 383 / Communion 82 / Post-Communion 74					

## 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 <sup>st</sup> 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 Tel: 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	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 April Parish Magazine will be

**Monday 25th March 2019**

*Contributions are gratefully accepted*

*and can be sent to*

*claudiahallmoore@gmail.com*

# ST STEPHEN'S CHURCH

## Vicar

**The Reverend Fr John Moore BA, MBA, MA, DHECT**

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

Tel: 01481 720268

E-mail: [frjohnbishopmoore@gmail.com](mailto: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>