

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



*October 2020*

## From the Editor

Several members of our congregation have been facing deep challenges of late. We and our parishioners have walked beside them in their difficult moments. The text on the cover page, given to us by former magazine editors Graham and Val Moullin, seems to sum up how we should proceed in our walk with God.

Many years ago, a bishop came to visit us in our church in New York City. He was a well-known author, preacher and man of God. After addressing the congregation, he opened the floor to questions. One person asked, 'What is your greatest regret in your Christian walk?' Without a pause the bishop answered, 'That I have not been joyful enough that God has saved me.' The text on the cover page, coupled with the bishop's comment about being joyful at all times, is a good lesson for us all.

*Claudia Moore*

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## Soup, Songs and Stalls

**Saturday 21st November 11.00am - 2.00pm**  
**at St Stephen's Community Centre**

By popular demand, our very own  
**ANDY MAUGER aka ANDY K MAJOR**  
returns to the stage at St Stephen's Community Centre  
to perform songs from the '60s.

Come along to enjoy a lunchtime bowl of soup and bread  
and browse our stalls while listening to the music. The stalls will include:  
Christmas gifts, books, cakes and sweets, raffle and lucky dip.

There will be craft activities for children.

This is our big fund-raising event for Church, so please give it all your support  
by providing cakes and good quality items for the stalls.  
Please make a note to come along and bring all your friends and family.

**It promises to be a great event with great music!**

# Trust Shown by Joy, Prayer and Thanksgiving



‘Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you’ (1 Thessalonians 5. 16-17).

Thessalonica, a city which was founded in 316 BC by a general in the army of Alexander the Great, became the capital of the Roman province of Macedonia. It was a place that St Paul knew well. He had great affection for the members of the young Christian church there, and his first letter to them is the first of all of the Pauline letters. The verses quoted above could therefore be the closing exhortations of the earliest writing in our New Testament.

How does Paul choose to end his first letter to the fledgling church at Thessalonica? The closing includes a series of imperatives which we might consider to be disconnected; yet in the original Greek text, each imperative phrase contains a word beginning with a ‘p’ sound (the Greek letter pi) as either the first or second word of the verse. Clearly, Paul intends that these admonitions be tied together as they are read out; and he hopes that they will be remembered easily.

Be that as it may, most of us find these imperatives very hard to follow, and we are not alone! The Thessalonians who received Paul’s first letter were grieving the loss of loved ones in the church community who had died. The end time had not arrived; our Lord had not yet returned; and the Thessalonians wondered if Jesus had forsaken them. Seeing this, Paul exhorts his brothers and sisters (and us) to not lose hope; for they (and we) are already sharing in the new life in Christ.

According to Paul, rejoicing, praying and giving thanks can be seen as a means to holiness; and trust in God is demonstrated in joy, prayer and thanksgiving. Trust in God should be the fundamental stance of human beings, says Paul; and trust in God is critical and essential in order to achieve sanctity.

Rather than be discouraged, let us remember that our task as believers is to direct our energies towards the holiness that God *not only offers, but enables*. There is a partnership between God and believers in the growth of holiness. Paul is certain that God will do God's part, for God is faithful; and God will equip us to do our part.

*Fr John Moore*

# Church Diary - October 2020

Thursday 1	Remigius, Bishop of Rheims, Apostle of the Franks, 533	
Friday 2		
Saturday 3	George Bell, Bishop of Chichester, Ecumenist, Peacemaker, 1958	4.00pm Taizé Service
Sunday 4	<b>DEDICATION FESTIVAL AND THE SEVENTEENTH SUNDAY AFTER TRINITY</b>	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John, followed by a reception
Monday 5		10.00am Little Treasures Toddlers' Group
Tuesday 6	<b>William Tyndale, Translator of the Scriptures, Reformation Martyr 1536</b>	9.30am Social Events Committee Meeting 11.00am Mass Lady Chapel
Wednesday 7		7.00pm Mass Lady Chapel
Thursday 8		
Friday 9	<b>Denys, Bishop of Paris, and his Companions, Martyrs, c.250</b>	
Saturday 10	<b>Paulinus, Bishop of York, Missionary, 644</b>	
Sunday 11	<b>THE EIGHTEENTH SUNDAY AFTER TRINITY</b>	9.30am Said Mass with Family Min. Fr Marc 11.00am Sung Mass Fr Marc
Monday 12	<b>Wilfrid of Ripon, Bishop, Missionary, 709</b>	10.00am Little Treasures Toddlers' Group
Tuesday 13	<b>Edward the Confessor, King of England, 1066</b>	11.00am Beechwood Harvest Festival (11.00am Mass cancelled) 12.00pm Friendship Lunch - Community Centre
Wednesday 14		7.00pm Mass Lady Chapel
Thursday 15	<b>Theresa of Avila, Teacher, 1582</b>	11.00am Meeting of the Divine Healing Order of Mary (Holy Communion followed by renewals)
Friday 16	<b>Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, Reformation Martyrs, 1555</b>	
Saturday 17	<b>Ignatius, Bishop of Antioch, Martyr, c. 107</b>	
Sunday 18	<b>THE FEAST OF ST LUKE THE EVANGELIST AND THE NINETEENTH SUNDAY AFTER TRINITY</b>	9.30am Said Mass with Family Min. Fr Marc 11.00am Sung Mass Fr Marc 12.30pm Baptism of Corey-Gordon Help
Monday 19	Henry Martyn, Translator of the Scriptures, 1812	10.00am Little Treasures Toddlers' Group
Tuesday 20		11.00am Mass Lady Chapel
Wednesday 21		7.00pm Mass Lady Chapel
Thursday 22		
Friday 23		
Saturday 24		
Sunday 25	<b>BIBLE SUNDAY AND THE LAST SUNDAY AFTER TRINITY</b>	9.30am Family Service Fr John (tbc) 11.00am Sung Mass Fr John (tbc)
Monday 26	<b>Alfred the Great, King of the West Saxons, Scholar, 899</b>	10.00am Little Treasures Toddlers' Group
Tuesday 27		11.00am Mass Lady Chapel
Wednesday 28	<b>SIMON AND JUDE, APOSTLES</b>	7.00pm Mass Lady Chapel
Thursday 29	<b>James Hannington, Bishop of Eastern Equatorial Africa, Martyr in Uganda, 1885</b>	
Friday 30		
Saturday 31	Martin Luther, Reformer, 1546	11.00am Wedding of Louis Merrien and Aimee Tagoe

## Looking Further Ahead



1st November	Sunday	2.30pm- 4.00pm	Messy Church in the Community Centre
11th November	Wednesday	10.20am	Ladies' College Remembrance Day Service
16th November	Monday	7.00pm	APCC Meeting
21st November	Saturday	11.00am- 2.00pm	Soup, Songs and Stalls with Andy Mauger
22nd November	Sunday	2.30pm- 4.00pm	Messy Church in the Community Community Centre
28th November	Saturday	4.00pm	Taizé Service
8th December	Tuesday	tbc	Grammar School Carol Service
11th December	Friday	tbc	Melrose Carol Service
13th December	Sunday	1.00pm- 5.00pm	Only Fools and Donkeys Christmas Afternoon
14th December	Monday	6.00pm	Beechwood Carol Service
16th December	Wednesday	7.30pm	Ladies' College Carol Service
18th December	Friday	1.30pm	Little Learners' Nativity Play
20th December	Sunday	2.30pm	Christmas Stocking Concert

# An Important Strategic Review



At the recent meeting of the Guernsey Deanery Synod held on 27<sup>th</sup> August, the Standing Committee of the Synod proposed that an in-depth review be carried out of the Deanery of Guernsey, its chaplaincies, its parishes and its individual Anglican churches. The Review is intended to clarify the areas of strength and weakness within the Deanery, the chaplaincies,

the parishes and each church and ultimately to formulate a plan that will secure the long-term flourishing of Anglican ministry in Guernsey.

The Review will be led by the Deanery Synod Standing Committee, with input from each chaplain, each Anglican church and other interested persons.

Given that the Review is an important exercise with significant implications, it is essential that it be done well. In order for the Review's conclusions to be meaningful, further information will be required; and this will be obtained through the completion of a questionnaire which will be sent to the Incumbent, Churchwardens and Treasurer of each church. They, in turn, will consult other persons (for example, the members of the APCC and individual members of the congregation) as the questionnaire is completed.

The church questionnaire will request information concerning attendance figures, finances, mission action plans, and strategic plans for the future (in two, five and ten years' time). Information will also be sought concerning the church's pastoral visiting programme, baptism, confirmation and marriage classes, ministry in the community and other projects. The completion of the questionnaires will require prayerful reflection and the provision of honest and heartfelt answers.

The questionnaire is expected to be sent to all churches shortly. It is anticipated that the completed questionnaires will have to be returned to the Deanery by the end of February 2021. The information provided in the questionnaires will then be analysed. If necessary, follow-up information and clarifications will be sought from questionnaire respondents. A report will be produced, based upon the responses contained in the questionnaires, in which the plan for the future of the Deanery will be set out. Finally, the report will be presented to the Deanery Synod for approval.

Please pray for Fr John, Elis Bebb, Tony Kaines and the members of the St Stephen's APCC as they embark upon this process. The next APCC meeting, to be held on 17<sup>th</sup> November, will be devoted to a discussion of the questionnaire; and supplementary meetings will be arranged as necessary. Our intention is to ensure that the responses to the St Stephen's questionnaire give an accurate and faithful picture of our church, and of the opinions, ambitions and hopes *of all of our church family*. May God guide us well!

*Fr John Moore*

## And, in Preparation for that Review...

'Who are we?'

When someone asks who are you, the answer is yours to give freely. No one is better placed to answer who you are than you as an individual. But when someone asks who are *we*, then the question requires a conversation with everyone else included in the group.

This is the question that came to me following a Deanery Synod meeting when we were asked to consider what does it mean to be a member of the Church.

Firstly, let's be honest, it means meeting friends and spending time in each other's company that we enjoy. But that description could also apply to a gathering for a few drinks, so it's obviously more than that.

Secondly, it means meeting as Christians to worship and to celebrate our faith. The Mass gives us the opportunity to celebrate our redemption and the eternal hope that Christ has given us. Sounds better than any party I've been to recently, so we're getting closer to the answer.

Thirdly, it means that we agree on a general guide for our living and that we agree on what has become commonly called a moral compass.

This third point is what I wanted to discuss with all of you over the coming months. What is that moral compass and how is it set? We know that the Church uses the three-legged stool analogy of scripture, tradition and reason as a means of ensuring that our faith is a living reflection of God's will. Times change and as such, how we worship changes. Only some of us, perhaps, would want to return to the *Book of Common Prayer* as our sole source of liturgy, never mind a full

mediaeval Mass with a priest celebrating behind a rood screen that obscured his actions from view (despite this being the continued action in Orthodox churches).

So what does being a member of St Stephen's mean today? I'm not looking to give an answer here, but am seeking your views.

But if I'm asking for your views, I suppose it's only fair for you to ask what my views are, so here are a few of them.

I believe we have the example of the saints to guide us in our daily lives, and as such, we would do well to consider the example of our patron, St Stephen himself.

Stephen was a deacon, a role which requires a person to be half in and half out of the church, the bridge between laity and clergy. Stephen was known for distributing food and charitable aid to the poorer members of the community. But most important, Stephen became the first martyr because of his speech to the Sanhedrin, a speech in which he constantly refers to God as being everywhere, not merely in the temple.

It's fair to therefore ask if we, being both in the church and laity, live the life of the church outside of the building? Do we see ourselves as a bridge between those inside the church and those who aren't?

As a church, I've always believed that if we are generous, God will be generous to us. Stephen demonstrated this generosity by distributing to the poor, are we equally generous of spirit? Not personally, but as a community?

Finally, Stephen spoke of the strength of the presence of God everywhere, not merely in church. How do we live our faith to reflect the omnipresence of God? When not in church, do we feel that mentioning church, religion or faith is something that's frowned upon socially, to the point that we don't raise it? Do we hide our lights under a bushel?

It's also worth noting that Stephen's speech was one from a well-educated and knowledgeable person of intellect. How do we grow in knowledge and education of our faith today?

Given these questions, do you feel that these should play a role in who we are and is this the type of church you'd like to see St Stephen's grow to be, one





reflection of the divine in all those that we meet; a community that seeks to grow in our faith and understanding of God?

And if this is the type of church that you'd like to see, how can we make it so? It's easy to suggest what we should be, but how do we then translate this into action? Much of it would be by taking on individual responsibilities to fulfil the aims of the whole, therefore what actions

are you personally willing to commit to, so that we can become such a church? Personally I'd be willing to speak openly with others about my faith, I believe we should set a target for our fundraising to a charitable cause, and I would be willing to commit to more than just a weekly attendance with a commitment to further my knowledge through regular prayer and reading.

Is this what you believe being a member of St Stephen's should be? If you disagree, what do you think it is? If you agree, what are you willing to commit your time and effort towards?

Over the coming months we'll be asking a lot of questions about who we are, so please let us (Fr John, Tony Kaines, and me, Elis Bebb) know who you think we at St Stephen's are. It's not a question that we can answer without your giving us your views. And this isn't a general question that we expect you to ignore.

Please talk to us after Mass; or you can write to us by post or by e-mail:

[frjohnbishopmoore@gmail.com](mailto:frjohnbishopmoore@gmail.com)

[akaines@cwgsy.net](mailto:akaines@cwgsy.net)

[elis.bebb@gmail.com](mailto:elis.bebb@gmail.com)

We look forward to hearing your views.

*Elis Bebb*

## The Revd Arthur Ellis Cleather

All of us make mistakes. All of us fall in one way or another. As one preacher said to his congregation, 'If the story of my life as it will appear on Judgement Day were to be written on a board for all in this church to see, I would be unable to remain while you read it.' In short, a blameless life is never more than relatively blameless.

Most of our misdeeds can be easily settled with honesty and humility on our part, and a good deal of understanding on the part of the person wronged. But some falls from grace are judged to be of a more serious nature, and as a result become very public. The press like nothing better than the reporting of a fall by a minister of religion. In modern times these reports often smack of a kind of judgemental self-righteousness which identifies the Church as being filled with hypocrites who are no better than they ought to be.

Of course, it is easy to judge, but as Archbishop Donald Coggan once commented in the words of a well known saying, 'The only judgement Christians can make is, "There, but for the grace of God, go I."' Perhaps we should view the misfortunes of the Revd Arthur Cleather in this light. We know only the facts as they were reported at the end of the nineteenth century, at a time when most press reports were no more than accurate accounts of events. What caused him to act in the way he did, we will never know.

Arthur Ellis Cleather was born in 1855 at Chirton, Wiltshire, being the only son of the Revd George Ellis Cleather, MA (Exeter College, Oxford) and Jane Russell. His grandfather and one of his uncles were also clergymen. He had two sisters, Gertrude, a spinster, who kept house for him for many years and Agnes who married a stockbroker.

He was admitted to Wadham College, Oxford in 1876, but after matriculation seems to have migrated to Charsley's Hall, a college intended for cramming those who were having difficulties in passing their degrees. He finally graduated BA in 1883 and MA in 1884. After graduation, he prepared for ordination at Cuddesdon College and was ordained in the diocese of Gloucester and Bristol in 1884 to a title at St Simon, Bristol. He was priested in 1886. He was curate of Holy Trinity, Smethwick (1889-92), and of St. Alban, Cheetwood (1892-94), when he came to St Stephen's.

By all accounts, he was a good worker, but during his second year in office, following the breaking of a matrimonial engagement, he rendered himself so obnoxious to a portion of the congregation, that Fr Lowe was forced to the conclusion that he was not quite right in his mind, and on the 2<sup>nd</sup> December 1895 suggested to him that he should send in his resignation. Thereafter his

eccentricities seem to have increased. The Revd George Lee, Rector of St Peter Port, on hearing him reciting the Creed in an extraordinarily irreverent manner, exclaimed, 'The man's mad!' Fr Jesse noted peculiarities in his conduct that became so marked that he shirked meeting him, though he regarded him as a good man, but extremely nervous. His sister was also concerned as to his conduct towards herself.

Things came to a head in February 1896 when he appeared in the Royal Court, charged with having committed a series of acts of indecency between 22<sup>nd</sup> November 1895 and 13<sup>th</sup> February 1896.

It seems that on the Thursday previous to the court hearing, two schoolgirls had complained of being molested by a man answering to the description of Mr Cleather. The Constable of the Vale, where the incident was alleged to have occurred, was ordered to produce him at the office of the Constables of St Peter Port on the Friday. He failed to attend and on the Saturday two Assistant Constables were sent to arrest him at his house in the Foulon. They eventually found him hiding in the top of a well in the garden.

He went willingly with the officers, saying, 'I won't resist, I know all about it.' He was subsequently identified by several of the girls to whom he had exposed himself.

In court, evidence was given by four girls aged between eleven and fifteen, who stated that repeated acts of indecency had occurred on the public highway, when they were on their way to or from the Vale school. Mr Cleather was usually wheeling his bicycle when near them. He had only spoken to them once, inquiring as to the locality of their encounter.

Advocate William Carey, appearing for the accused, had nothing to say in the way of denial of the charge. He called the Revds Lowe, Lee and Jesse, Mr Arthur Spicer, a member of St Stephen's congregation, and Miss Cleather, who all described eccentricities and conduct generally unbecoming of a man in Holy Orders. All, however agreed that they believed him to lead a life pure in thought, word and deed.

Mr Carey said that nothing could explain the extraordinary conduct of his client, and after the evidence that had been given, he hoped that the Court would agree with him that Mr Cleather was not responsible for his actions, and would not proceed further with the case.

The Procureur, however, said the charge was clearly proved, and as no medical evidence as to his insanity had been produced, he would move to pass sentence of one month's imprisonment in solitude, and require the accused to find bail in the sum of £20 for his good conduct during one year, or quit the island. The Court

desired, before expressing any opinion, to have the evidence of two doctors as to Mr Cleather's mental condition.

At the resumption of the trial on Thursday 27<sup>th</sup> February sentence was duly passed. Mr Cleather held no further appointment until 1899, when he was appointed curate of Holbeck, Leeds. In a rather different age, it may be supposed that the bishop had issued an inhibition for a period of three years.

Two years later he was appointed to the curacy of Philack with St Gwithian, Cornwall. This followed his marriage at St German's to Violet Oak, daughter of Lieutenant Colonel George Hutchinson Esten Trefusis Phillips. There were three children of the marriage: two sons, George, who died aged 15, and Arthur, who became an engineer and emigrated to Canada. The daughter, Madeleine, who married Francis Xavier Rivas, died in 1995 at the age of 93.

In 1903 he moved to a curacy at St Breage with St Germoe, remaining for one year and then for a further year to St Mary, Plympton, Devon. Thereafter he was curate of All Saints, Babbacombe for five years until 1911.

Sadly, in 1912, there was a recurrence of his troubles, when he was charged before the Plymouth Bench with indecent conduct in the grounds of Drake's Place Reservoir, Plymouth. Four young girls had complained of his conduct to the caretaker and he was duly arrested. The Chief Constable stated that Mr Cleather was a man of independent means and was waiting for a living while acting as locum-tenens in Torquay. He and his wife were of most respectable family and his conduct was incomprehensible. He absolutely denied the charge. Evidence in the case was most conflicting, but it was revealed that the accused was suffering from a painful medical condition. This led to the Bench reaching the opinion that there was no intent to insult females. The charge was dismissed, but they thought the accused had placed himself in a compromising position.

Fr Cleather was never again licensed to any post, and changed his name by deed poll to St Clether, as did his sister. He died on 17<sup>th</sup> January 1932 at Great Bookham, Surrey. Mrs St Clether died in 1939.

*Fr John Luff*

## Friendship Lunch

The next Friendship Lunch will be on Tuesday,  
13th October at noon in the Community Centre.

Menu:                   Cottage Pie or Veggie Pie  
                              Golden Syrup Sponge and Custard  
                              £7.00 per person

Please contact Jean Le Huray (Tel 255207)  
by Sunday 11th October to book.



## Gift Month October 2020

After such a strange first nine months, we find ourselves in October, and due to the exceptional circumstances of this year, our annual Gift Month could not come at a better time.

We first wish to acknowledge and to thank all of you for your very generous and consistent support and giving, be it your time, talents or monetary gifts, without which our church ministries could not continue nor our buildings be maintained.

The church accounts at end-September show that we are running at a deficit, despite our vigilant efforts to keep expenditures at a minimum.

Over one-half of our expenditures are covered by weekly giving, while the rest is made up from fundraising events, concerts, church fees (weddings and funerals), donations and Gift Month. As we all know, the church was closed for part of the year, which affected weekly giving (although many of you valiantly sent your envelopes in by post), and the other events simply did not happen.

In order to have a balanced budget in 2020, we ask you to consider making an exceptional gift in October so that we can honour God with our good stewardship of what He so generously gives us. This, of course, is a private matter between you and God, who protects all of us and blesses us so richly.

There is an envelope in this magazine (or on the black chest at the back of church) to be used in making your gift, should you wish to support us in this way. Please put in it in the collection, or mail the envelope to St Stephen's Church sometime during the month.

If you prefer to make a bank transfer, the Church's account details are as follows:

St Stephen's Parish Church  
Sort Code: 40-22-25  
Account Number: 01782207

May God bless us all. Thank you.

## Calvin and the Island

During August I wrote an article for the *Guernsey Press* concerning the effect of the Calvinistic years on life in the island. Here, the effect was of a much longer period than that in England. In Guernsey, it lingered on for well over a hundred years; but it lasted no more than ten years in England, from the execution of Charles I in 1649 until the death of Oliver Cromwell in 1658.

I thought about these things on the September Sundays, whilst listening to Mr Le Pelley putting the St Stephen's organ through its paces after the services were over, and as the choir returned in renewed and additional strength after the weeks of Covid 19 lockdown.

Before the sixteenth century, plainsong melodies had been used in the Church, not only for the Psalms and Canticles, but also for hymns in Latin, some of which are still sung today, and what is more to the original tune; 'Dulcis, Jesu Memoria' ('Jesus, the very thought of thee'), sung to 'The rosy Sequence'; and that hymn for Palm Sunday, 'Vexilla Regis Prodeunt' ('The Royal Banners Forward Go').

Church music and hymn singing, however, were to be severely restricted in the Calvinist period. Nothing could be sung except that taken directly from Scripture, which meant the Psalms or verses of the Scriptures rendered into metrical form. That a metrical paraphrase of the 'Acts of the Apostles' should have been sung will hardly surprise us, when we learn that even the genealogical tables of the first chapter of the Gospel of Matthew were cast into verse and set to metrical chant ('The book of the generation of Jesus Christ....Abraham begat Isaac' and so on for 17 verses.) I love metrical hymns when they are sung well, but sung badly and continuously week after week, they become tedious. It is a form of singing that is said to have been encouraged by some words written in the preface of his Greek New Testament by the Renaissance leader Erasmus, in which he longs for a ploughboy to sing to himself the words of the Gospel and the Epistles of St Paul as he follows the plough, the weaver to hum them to the tune of his shuttle and the traveller to beguile the dullness of his journey.

Six weeks after the publication of the Great Bible in 1545, Thomas Sternhold, Groom of the King's Robes, published nineteen psalms in metre. This, the earliest Metrical Psalter, was dedicated to Henry VIII, who, as the title page declares, 'took pleasure in hearing the Author sing these novel psalms to an

organ accompaniment’.

The level of church music became deplorably low during the ten years of Cromwell’s Commonwealth: even the metrical version of the psalms, which had been popular for a century, was ruthlessly swept away. It was an age of austerity in life and in worship. Long after the restoration of Charles II the ill-effects of these ten years of Calvinist dominance in the Church were still evident in the general lowered standard of musical appreciation and attainment. Recovery was very slow. Organs had been destroyed, choirs disbanded, and much of the music stored in cathedrals and parish churches burnt. The tradition of English church music might have been utterly lost had the Calvinist ascendancy continued for many years. Fortunately, when the monarchy was restored, members of the disbanded choirs still remembered much of the old music. Some of them had taken away old choir books from the churches and hidden them. John Playford wrote in 1671, ‘at this time the best and almost all the choice tunes are lost and out of use in our Churches’. Playford and his wife Hannah had a music shop in the porch of the Temple Church where Samuel Pepys was a frequent customer. Playford regretfully observed in 1666 that ‘solemn church musick was much laid aside, being esteemed too heavy and too dull for the light heels and brains of this nimble and wanton age’. Playford himself published his own edition of Sternhold with the intention of raising the standard of church music. He restored the melody to the tenor and gave the trebles a chance to sing it an octave higher.

If after ten years, church music was deplorably low in England, what must it have been like after more than a hundred years of Calvinist dominance In Guernsey? The parish churches will surely have been very dull places and probably remained so until St Stephen’s, influenced by the Oxford Movement, came along with something quite different.

We live once more ‘in a nimble and wanton age’ and in a low tide of English Church Music. A glorious inheritance is discarded and replaced with a rowdy sameness; choirs, in churches and in cathedrals, are being disbanded and replaced with chorus groups singing not in an English manner but in accents of American pop and gospel singers, with often misplaced emphasis, ruining both the words and sentiments of hymns and scripture. All of it summed up in that ruination of John Newton’s hymn ‘Amazing Grace’, by loud and ugly prolonged distortion of syllables. It is not at all a sweet sound to save a wretch and it is good we do not have to listen to it.

*Fr Leslie Craske*

## Do You Know?

*This month, we continue our interview series and we have interviewed someone who is known to all, an island figure of great note, not because we think you will not already know the measure of the man, but because we thought it would be interesting to catch up with him after his recent adventures 'off-island':*

### Fr John Luff

*Tell us a bit about your family and your early life here in Guernsey.*

The Luff family came from Farnham, Surrey, arriving in Guernsey in around 1810. They ran a nursery in the Rohais, extending over the land now covered by Waitrose. They lived in the house which now accommodates the doctor's surgery. My great-great-grandfather was a wood carver and as well as having a furniture and upholstery business in Mill Street, provided pews for many island churches. He also worked on the restoration of Grinling Gibbons's carvings in St Paul's Cathedral. My great-grandfather was an amateur entomologist, who had a fungus, a sand wasp, a mealybug and a moth named for him, and was elected a Fellow of the (now Royal) Entomological Society. My grandfather worked in the family furniture business and my father was a civil servant. My mother was a granddaughter of the Revd Henry Clark, MA (Trinity College, Cambridge), Vicar of St. John's. Her father was a Major in the Royal Marines, who died of the Spanish Flu six weeks after marrying my grandmother and eight months before my mother was born.



I was brought up at Ashburton, the large house next to Rohais Chapel. The Foote family had greenhouses and a small farm. My twin brother and I were fortunate to have large gardens, orchards and fields in which to play. I attended Melrose School, Beechwood, and Elizabeth College.



### *What was it like, growing up as a twin? Did people always confuse you with your brother?*

Growing up with a twin brother is never easy. My parents did their best to keep us as individuals, but even to this day most people call us 'the Luff boys'.

Because we looked alike, we were considered as a unit, and it was assumed that we would like the same things and have the same interests. Trying to develop an individual personality was very difficult.

### *Were you and Bill raised as Christians, or did you 'come by it' by other means?*

Although in my youth my parents did not attend church, my brother and I were raised as Christians. I owe a great deal of my foundation in the faith to my great-grandmother, Mrs Elizabeth Foote, who read the Bible with us boys every day. The Foote family were staunch Methodists, and I attended Rohais Chapel before going to Elizabeth College, where we had shortened matins each day at St James's Church. A series of sermons preached by the chaplain during the Lent of my first year made me decide to move to the Church of England, and thereafter I attended the Castel Church until the time of my ordination.

### *When you reached adulthood, what did you do for work?*

My brother and I had always been interested in farming. We used to work on the farm at Vimiera during holidays and then for my uncle, who had a farm at Vazon. After A levels we both attended agricultural college, and then set up in dairy farming at Les Frances, St. Saviour's. We retired in 1999, and I went to work at Les Côtils Christian Centre for about 10 years.

### *When did you meet your wife Carole, that 'perle rare', and how did that relationship develop?*

I met Carole when we were both members of the Guernsey Choral and Orchestral Society. We became friends, and eventually married 45 years ago. We have two children, Jonathan, who owns Barrett Landscapes and Julia, who works in banking. We have a grandson and two granddaughters.

*Tell us about your call to ordained ministry and how you have since served the island of Guernsey.*

At the Castel Church, I sang in the choir and then became organist, a post I held for over thirty years. Later I became a Reader, and after I left farming, Fr Marc Trickey suggested that I might like to be chaplain at the Castel Hospital. 'Try it for a year' he said. I was there, first as a lay and then as ordained chaplain for sixteen years.

Like many others, I had felt a call to ordained ministry over a long period, but always made excuses, and tried to avoid it, and to persuade myself the call was not real. Imagine my surprise when Fr Marc, who was then Dean, took me aside one day and said, 'I think you should consider offering yourself for ordination.' So someone else had recognised I might have a call. I remember saying to a priest at the Castel that I could think of a thousand reasons why I should not be a priest. 'Yes', he replied, 'but I have a problem with that. There might be just one reason why you should be.' To cut a long story short, I was accepted for training, studied at Sarum College, was ordained, and for seven years served as Assistant Priest at the Town Church. I continued in hospital ministry and in 2012 became Prison Chaplain. I remained at the prison for four years, and then went to Birmingham.

*Can you describe your recent time in Birmingham and your ministry there?*

In Birmingham I was Priest-in-Charge of St Agatha, Sparkbrook and St Barnabas, Balsall Heath, a parish about a mile from the centre of the city in the 'Balti Triangle'. The parish was about as high as you can go. St Agatha's is a huge church, full of statues and with every catholic privilege. I had frequent weekday Masses, as well as two Masses each Sunday, confessions, Bible studies and much else besides. I was also Chaplain to a retirement home.

I served as temporary Area Dean of Central Birmingham while the Dean was on sabbatical.

## *What was it like, being in a city and in a context that is so very different from Guernsey?*

City life is very different, as you see more people and houses and less trees and green spaces. Any green there is usually adorned copiously with litter, as are the streets. Sometimes our road was ankle-deep in the previous night's detritus.

Cities are, however, not just great masses of housing and shops. They are really a series of villages that have become joined together. People have a real sense of place. You don't come from Birmingham. You come from Sparkbrook, Small Heath, Northfield, Smethwick, and so on. Although there is a lot of crime - car thefts, break-ins, assaults, knifings, murders, rape, drug-dealing, prostitution, drive-by shootings and many others - most people just want to get on with their lives, earn a living, and raise a family. The population of our area were mainly Pakistani, with some Bangladeshi, West Indians, and Somalians. There were still a few of the Irish Catholics who lived in the area before the influx of newcomers. Most people were kind, courteous and helpful. You had, however, to be 'street-wise' and security conscious. You never leave a door unlocked! We really enjoyed our time in Brum, and made many friends who still keep in contact.

Towards the end of our time, Covid 19 was a huge challenge. We never left our house for three months. We were fortunate to have kind neighbours and friends who did our shopping, delivered medical supplies, etc. My retirement on Easter Day was a non-event, as there were no services. I said Mass in my study with Carole, and that was it. We were very glad when our family started 'project get mum and dad home'. After all that time confined to barracks, we had serious cabin fever.

## *How has it been since you returned to the island? As a retired priest, will you be continuing your ministry here?*

Coming home was a great relief, although there was a lot to do. Getting things as we want them in the house and garden is a work in progress. I have taken the recommended six months from retirement to settle down, and am now taking Permission to Officiate. Carole and I have made our home at St Stephen's, and we have received such a warm welcome. It's good to be among old friends again! I hope to be of use here and wherever else I may be needed.

## '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.*



## Holy Water

'Holy water' is a term used to describe water that has been sanctified by a priest for the purpose of baptism, the blessing of persons, places and objects, or as a means of repelling evil.

Today holy water is kept in the holy water font, which is typically located at the entrance to the church (or sometimes in a separate room or building called a baptistery). Smaller vessels, called stoups, are usually placed at the entrances of the church, to enable people to sprinkle themselves with it on entering.



Holy Water Font at the Cathedral of Notre Dame de Fourvière,  
Lyons, France

In the Middle Ages the power of holy water was considered so great that in some places fonts had locked covers to prevent the theft of holy water for unauthorised magic practices. The *Constitutions* of Archbishop Edmund Rich (1236) prescribe that: 'Fonts are to be kept under lock and key, because of witchcraft (sortilege). Similarly the chrism and sacred oil are kept locked up.'<sup>1</sup>

<sup>1</sup>Wilkinson, *Consilia*, 1:636, quoted in George C. Homans, *English Villagers in the Thirteenth Century* (London: W. W. Norton and Company, 2nd ed. 1991, p. 384).

*The Apostolic Constitutions* (a Christian collection of eight treatises, written between 375-380 AD in Antioch, offering authoritative 'apostolic' prescriptions on moral conduct, liturgy and Church organisation) attribute the precept of using holy water to the Apostle Matthew. It is plausible that in earliest Christian times water was used for expiatory and purificatory purposes in a way analogous to its employment in Jewish Law (see Numbers 5. 17 as an example).



*Holy Water*, by Constantin Daniel Stahi, 1882  
National Museum of Art, Bucharest

As the water initially used for the Sacrament of Baptism in many cases was flowing water (sea or river water), it could not receive the same blessing as that contained in the baptisteries. On this particular point the early liturgy is obscure, but two recent discoveries are significant. The *Pontifical* of Serapion of Thumis, a fourth-century bishop, and likewise the '*testamentum Domini*', a Syriac composition dating from the fifth to the sixth century, contain a blessing of oil and water during Mass.

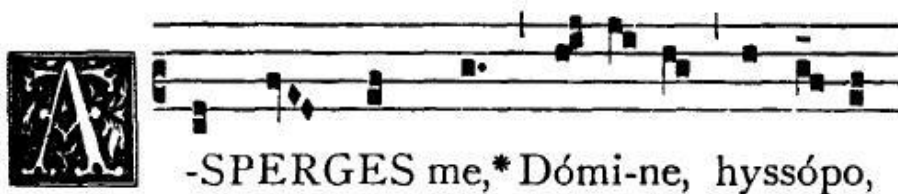
The formula in Scrapion's *Pontifical* is as follows: 'We bless these creatures in the Name of Jesus Christ, Thy only Son; we invoke upon this water and this oil the Name of Him Who suffered, Who was crucified, Who arose from the dead, and Who sits at the right of the Uncreated. Grant unto these creatures the power to heal; may all fevers, every evil spirit, and all maladies be put to flight by him who either drinks these beverages or is anointed with them, and may they be a remedy in the Name of Jesus Christ, Thy only Son.'

It is known that some of the faithful believed that holy water possessed curative properties for certain diseases, and that this was true especially of baptismal

water. In some places this water was carefully preserved throughout the year and, by reason of its having been used in baptism, was considered to be free from all corruption. This belief spread from East to West; and scarcely had baptism been administered, when the people would gather around with all sorts of vessels and take away the water, some keeping it carefully in their homes whilst others used it to water their fields, vineyards and gardens.

However, baptismal water was not the only holy water. During the ninth century, Pope Leo IV ordered that each priest bless water every Sunday in his own church and sprinkle the people with it. Hincmar, Archbishop of Reims (806-882) gave directions as follows: 'Every Sunday, before the celebration of Mass, the priest shall bless water in his church, and, for this holy purpose, he shall use a clean and suitable vessel. The people, when entering the church, are to be sprinkled with this water, and those who so desire may carry some away in clean vessels so as to sprinkle their houses, fields, vineyards and cattle' (*Capitula synodalia*, cap. v, in *P.L.*, CXXV, col. 774).

The rule of having water blessed for the aspersion at Mass on Sunday was thenceforth generally followed, but the exact time set by Leo IV and Hincmar was not observed everywhere. At Tours, the blessing took place on Saturday before Vespers (prayers offered at 6.00pm); at Cambrai and at Arras, it was to be given without ceremony in the sacristy before the recitation of the hour of *Prime* (prayers offered between 6.00am and 9.00am); at Albi, in the fifteenth century, the ceremony was conducted in the sacristy before *Terce* (prayers offered between 9.00am and midday); and at Soissons, on the highest of the sanctuary steps, before *Terce*; whereas at Laon and Senlis, in the fourteenth century, it took place in the choir before the hour of *Terce*.



Incipit of the standard Gregorian chant setting of the *Asperges*, from the *Liber Usualis*

The rite of blessing holy water and sprinkling people with it in memory of baptism came to be known as 'Asperges', taken from the word 'sprinkle' in Latin (*aspergere*). The rite also derives its name from the first word of Psalm 51. 7 in

Latin (*Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor*: 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow'). If the rite is performed within Mass, it takes the place of the usual penitential act at the beginning of the Mass.



Aspergillum and silver ewer of holy water on the altar, prepared for *Asperges*

Writing in the early twentieth century, Fr John F Sullivan noted that, 'Besides the pouring of baptismal water ... the sprinkling with holy water is a part of the ceremonies of Matrimony, of Extreme Unction and of the administration of the Holy Eucharist to the sick, and it is employed also in services for the dead.'

There are two Sundays on which water is not and seems never to be blessed: Easter Sunday and Pentecost. The reason is because on the eve of these two feasts, water for the baptismal fonts is blessed and consecrated and, before its mixture with the holy chrism, the faithful are allowed to take some of it to their homes, and keep it for use in time of need.

*Fr John Moore*

<sup>2</sup>John F. Sullivan, *The Externals of the Catholic Church* (New York: P. J. Kennedy, 1917. Reprint: New York: Nine Choirs Press, 2010) p. 167.



## The Guild of Intercession

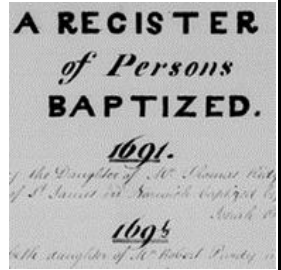
Frank Hayes 18/10/1909; Arthur James Woodward 31/10/1912; Florence Ada Beaumont 15/10/1936; Frederick Miller Cochrane 1/10/1937; William Percy Adams 14/10/1939; Donald Ian McLeod 3/10/1941; Albert George Dobson 12/10/1947; Ellen Mary Torode 5/10/1949; Herbert Anstey 15/10/1951; Robert Spencer Ingram 10/10/1952; Irene Maud Johnson 27/10/1952; Gertrude Harriett Cochrane 28/10/1952; Edward Courtenay Dawson (Priest) 18/10/1953; Lilian Harriett Attwood 22/10/1953; Bertha Amelia Rayson 4/10/1954; John Kinnersley 13/10/1954; Beatrice Marie Romeril 18/10/1954; Thomas Raymond Kaines 10/10/1955; George Davie Rayson 11/10/1955; Edith May Farrell 9/10/1956; Arolda Emily Gillson 23/10/1956; Amy Le Lacheur 24/10/1956; Mabel Knight 5/10/1957; Ernest John Croucher 11/10/1957; Bertha Gillam 24/10/1957; Reta Maria Chutter 4/10/1958; Alice Mary Weakly 4/10/1958; Cecil Elliott Duff Bertram 16/10/1958; Jane Rouget 17/10/1958; John Henry George Marquis 19/10/1959; Herbert Hamon 20/10/1959; William John Brimage 5/10/1960; Rosa Hamon 7/10/1960; Irene Lilian de Carteret 31/10/1960; Marie Le Clerc 7/10/1961; William Robert Chantry 19/10/1962; Stibberd George Tew 22/10/1962; Edith Mary Cumings 2/10/1963; James Walter Ozanne 7/10/1964; Gerald Alfred Tardif 12/10/1964; Edith Ellen Bown 24/10/1964; Harold Bentley (Priest) 27/10/1964; Ellen May Hamon 20/10/1968; Alfred Kemp 21/10/1968; Cledwyn Evans (Priest) 7/10/1969; Ellen Mary Hamon 10/10/1969; Bessie Matthews 11/10/1969; Douglas Andrew Rouse Kemp 16/10/1970; Aleanore Walters 19/10/1972; Ruby Piprell 30/10/1973; Robert George Randall 7/10/1975; Dennis Alfred Robert 7/10/1975; Ronald John Fallaize 8/10/1976; Alfred Herbert Marquand 4/10/1977; Alisha Caroline Charnley 23/10/1981; David Mason King 29/10/1982; Frank Le Cheminant Ross 31/10/1983; Stanley James Moore 9/10/1984; Grace Denning Gillingham 26/10/1987; Roderick Desmond Lee 15/10/1990; Albert James Ernest Bisson 20/10/1990; Barbara Helen Nixon 2/10/1991; George Stanley Manning 27/10/1995; Susan Lee Pye 13/10/1997; Vera Eileen Cochrane 1/10/1998; Sheila Warman Manning 18/10/1998; Bernard Henry Kemp (Priest/Vicar) 5/10/1999; Edith Gertrude Peadon 11/10/1999; Alfred James Doron 22/10/1999; Rita Frances Marquand 16/10/2000; Ruth Parker 13/10/2003; Murray Clinton Millard (Priest/Vicar) 20/10/2005; Greta Mary Drummond 29/10/2005; Beatrice Mary Thoume 30/10/2005; Harold Ivan Higgins 6/10/2007; Marie Carrington 14/10/2007; George Borrowdale Heath 16/10/2007; Derek Oldham Courtney 23/10/2007; Doreen Emily May Down 24/10/2007; Melanie Anne Butler 5/10/2008; Cyril Edward Coutu 8/10/2008; Carol Rose Jacobs 26/10/2010; Jack-Sean Batiste (Stillborn) 28/10/2010; Margaret Hill Fish 26/10/2011; Nigel Jee 3/10/2013; Nancy Catherine Moore 22/10/2013; John Richard Astley Shaw (priest) 11/10/15; Kia Michelle Pengelly-Simon 27/10/2016; Shirley Ann Zabiela (née Le Gallez) 16/10/17; Joyce Mary Craske 3/10/18; Roy Rumens Robin 25/10/2018.

Year unknown: Cardew Hutchinson, 30/10.

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



## Parish Registers (September 2020)



### Baptisms

Skylar-Grey Carpenter – 13th September 2020

### Weddings

Laura Riley and Chris Dragun – 5th September 2020

### Funerals

None



## October Bible Readings

<b>Sunday</b> <b>4th October</b>	<b>The Seventeenth</b> <b>Sunday</b> <b>after Trinity</b> <b>and Dedication Sunday</b>	1 Kings Ch8 v22-30 Hebrews Ch12 v18-24 Matthew Ch21 v12-16
<b>Sunday</b> <b>11th October</b>	<b>The Eighteenth</b> <b>Sunday</b> <b>after Trinity</b>	Isaiah Ch25 v1-9 Philippians Ch4 v1-9 Matthew Ch22 v1-14
<b>Sunday</b> <b>18th October</b>	<b>The Feast of</b> <b>St Luke the Evangelist</b> <b>and</b> <b>The Nineteenth</b> <b>Sunday</b> <b>after Trinity</b>	Acts Ch16 v6-12a 2 Timothy Ch4 v5-17 Luke Ch10 v1-9
<b>Sunday</b> <b>25th October</b>	<b>Bible Sunday and</b> <b>The Last Sunday</b> <b>after Trinity</b>	Nehemiah Ch8 v1-12 Colossians Ch3 v12-17 Matthew Ch24 v30-35



# Hymns and Liturgical Music

## October

SUNDAY 11.00am SUNG MASS	4th October	11th October	18th October	25th October
	The Seventeenth Sunday after Trinity	The Eighteenth Sunday after Trinity	The Nineteenth Sunday after Trinity and Feast of St Luke the Evangelist	The Last Sunday after Trinity and Bible Sunday
HYMN	<b>C. 13</b> Procession	<b>457</b>	<b>377</b>	<b>407</b>
PROPER	<b>716</b>	<b>714</b>	<b>717</b>	<b>734</b>
OFFERTORY	<b>205</b>	<b>401</b>	<b>345</b>	<b>336</b>
COMMUNION	<b>471</b>	<b>70</b>	<b>431</b>	<b>306</b>
POST- COMMUNION	<b>208</b> Kneeling <b>206</b>	<b>443</b>	<b>486</b>	<b>372</b>
9.30am SAID MASS	<b>471</b> <b>MP457</b>	<b>457</b> The Servant Song	<b>486</b> <b>S. 2</b>	<b>MP532</b> <b>S. 52</b>

## Guilds, Clubs & Activities at St Stephen's

RAINBOWS	Tamara Beach and Rachel Le Prevost ststephensrainbows @suremail.gg	Wednesday 4.00pm - 5.00pm	Community Centre 5 - 7 years old
BROWNIES	Joanne Luce and Heidi Chatwin Tel: 07781 402867	Wednesday 5.00pm - 6.30pm	Community Centre 7 - 10 years old
GUIDES	Debbie Robilliard Tamara Beach and Sophie Leale Tel: 714850 + 07911 132440 beans975@gmail.com	Friday 6.00pm - 7.30pm	Community Centre 10 - 14 years old
RANGERS	Debbie Robilliard and Sophie Leale Tel: 714850 + 07911 132440 beans975@gmail.com	Wednesday 7.40pm - 9.00pm	Community Centre 14-21 years old
1st VICTORIA SEA SCOUT GROUP	Rosalyne Le Huray Tel: 07781 127263	Beavers Monday 5.30pm - 6.45pm	Community Centre 6 - 8 years old
Group Scout Leader	Rosalyne Le Huray Tel: 07781 127263	Cubs Monday 7.00pm - 8.30pm	Community Centre 8 - 10 years old
Rosalyne Le Huray Tel: 07781 127263	Julie Hutchins Tel: 07781 430700	Sea Scouts Wednesday 7.00pm - 9.00pm	Community Centre 10 - 14 years old
SUNDAY CLUB	Andrea Bateman andrea.bateman@ 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 **November** Parish Magazine will be  
**Monday 26th October 2020**

*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](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

<b>Vicar's Warden</b>	Elis Bebb	Tel: 07911 732032
<b>People's Warden</b>	Tony Kaines	Tel: 254858
<b>Secretary (APCC)</b>	Mary-Carol Gales	Tel: 712434
<b>Treasurer</b>	Tony Kaines	Tel: 254858
<b>Stewardship Officer</b>	Denise Thoumine	Tel: 723003
<b>Safeguarding Officer</b>	Steph Dragun	Tel: 255654
<b>Electoral Roll Officer</b>	Jill Stephenson	Tel: 264996
<b>Director of Music</b>	Felicity Millard	Tel: 725660
<b>Community Centre</b>	Diana Renouf	Tel: 711701
<b>Flower Contacts</b>	Ann Goss	Tel: 266214
	Kate McCall	Tel: 238212
<b>Helping Hands</b>	David Peatfield	Tel: 730688
<b>Magazine Editor</b>	Claudia Moore	Tel: 720268

## SUNDAY MASSES

<b>9.30am</b>	Said Mass with Family Ministry
<b>11.00am</b>	Sung Mass with Sermon

## WEEKDAY MASSES

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