

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



*The Agony in the Garden, Ambrogio Bergognone, 1501
The National Gallery, London*

March 2018



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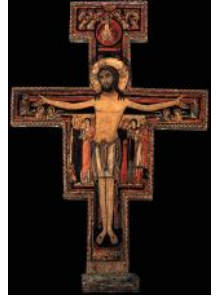


From the Editor

March is upon us, another month to go on our journey in this solemn Lenten period, before a glorious celebration of Easter and the many marvels spring will have prepared for us. We have had a delightful article from a new contributor, which should help to keep our spirits upbeat. May many more contributors venture forth (and thank you, Fr Leslie, for your erudite, relevant and always amusing articles). Many hands make light work, and many pens make very interesting reading, not to mention that they make for a wide expression of who we are here up the hill from St Peter Port on this lovely island of Guernsey.

Claudia Moore

The Bitter (and Blessed) Passion



One of the most striking observances of Passiontide (which starts two weeks before Easter Sunday) is that in many parishes, the crosses and statues are draped as an outward sign of the Church's inward sorrow. It is not difficult to understand why veils are placed over the statues, which could distract us from our meditations on the Passion. It is, however, sometimes difficult for Christians today to understand why the crosses have to be veiled. Why is not the sorrowful Crucifix visible to our eyes, so as to draw tears of devotion?

In fact, this veiling of the Cross is a relic from an ancient practice, when crosses, without the *corpus*, shone gloriously with gold and precious stones (the *crux gemmata*). There was deep meaning in the practice of veiling their brilliance during the days when the Bridegroom was taken away. The Church then figuratively put on the garments of a widow.

This tiny detail symbolises two very different approaches taken in ancient and modern Christianity. Today, Christians tend to view Holy Week historically. They picture with great fidelity the various scenes of the 'Bitter Passion' of our suffering Saviour, and analyse the virtues displayed by our Lord at every step. 'How shall I imitate Him... what can I learn from Him?' are questions that we may ask.

The ancient Christians followed a different course. In their observance of Passiontide, they obviously placed an emphasis on the suffering of our Saviour; but they also focused on the *purpose* of the Passion. By His suffering, our Lord redeemed us and made us children of God. And on Good Friday, they would lift their voices in jubilant song: 'See, because of this wood joy has come into the whole world!' The early Christians were not so eager to speak of the Bitter Passion as of the *Beata Passio*, the happy or Blessed Passion.

Perhaps a harmonious blending of the two mindsets is achieved in modern observances of Good Friday. On that day of the great Sacrifice of the High Priest, the Church only receives Communion from the Reserved Sacrament, and the liturgy is mostly commemorative and historical. Yet as the ceremony progresses, we are invited to venerate the unveiled cross, presented as the glorious trophy of the Redeemer who has fulfilled His mission. An anthem is sung: 'We adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world'.

Fr John Moore

Church Diary – March 2018

Thursday 1	David, Bishop of Menevia, Patron of Wales, c. 601	2.00pm Lent Course Week 2 Vestry
Friday 2	Chad, Bishop of Lichfield, Missionary, 672	7.00pm Mass Resurrection Chapel
Saturday 3		
Sunday 4	The Third Sunday of Lent	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 5		10.00am 'Little Treasures' Toddlers' Group
Tuesday 6		11.00am Mass Lady Chapel
Wednesday 7	Perpetua, Felicity and their Companions, Martyrs at Carthage, 203	7.00pm Mass Lady Chapel
Thursday 8	Edward King, Bishop of Lincoln, 1910	2.00pm Lent Course Week 3 Vestry
Friday 9		7.00pm Mass Resurrection Chapel
Saturday 10		
Sunday 11	The Fourth Sunday of Lent Mothering Sunday and Laetare Sunday	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Holly Sydney Whitaker
Monday 12		10.00am 'Little Treasures' Toddlers' Group
Tuesday 13		11.00am Mass Lady Chapel 12.00pm Friendship Lunch Community Centre
Wednesday 14		7.00pm Mass
Thursday 15		2.00pm Lent Course Week 4 Vestry
Friday 16		7.00pm Mass Resurrection Chapel
Saturday 17	Patrick, Bishop, Missionary, Patron of Ireland, c. 460	
Sunday 18	The Fifth Sunday of Lent (Passiontide begins)	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Hudson Ian Paul
Monday 19	Joseph of Nazareth	10.00am 'Little Treasures' Toddlers' Group
Tuesday 20	Cuthbert, Bishop of Lindisfarne, Missionary, 687	11.00am Mass Lady Chapel
Wednesday 21	Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556	7.00pm Mass Lady Chapel
Thursday 22		2.00pm Lent Course Week 5 Vestry
Friday 23		7.00pm Mass Resurrection Chapel
Saturday 24	Walter Hilton of Thurgarton, Augustinian Canon, Mystic, 1396	
Sunday 25	Palm Sunday and Distribution of Palms	9.30am Family Service Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Harper Philips 2.30-4.00pm Messy Church Community Centre
Monday 26	Monday of Holy Week	10.30am Ladies' College Easter Service 7.00pm Mass
Tuesday 27	Tuesday of Holy Week	11.00am Beechwood Easter Service 3.00pm Mass
Wednesday 28	Wednesday of Holy Week	7.00pm Mass
Thursday 29	Maundy Thursday	7.00pm Mass and Watch
Friday 30	Good Friday	9.30am Reading of the Passion Narrative and Singing of the Reproaches 2.00pm Meditations at the Stations of the Cross
Saturday 31	Saturday of Holy Week Easter Eve	8.00pm Easter Vigil, celebrated with members of St Michel du Valle

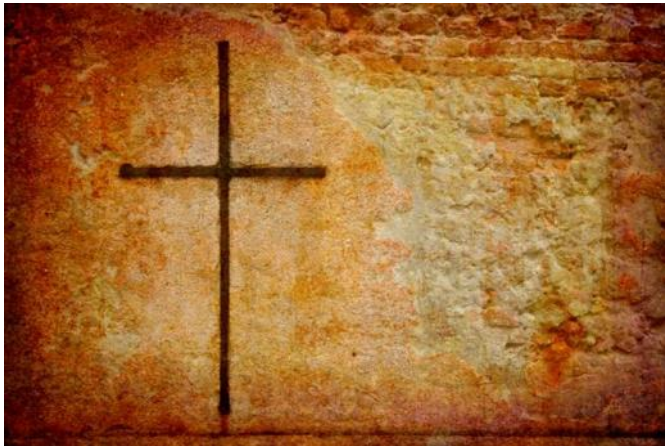
Looking Further Ahead



Apr 1	Sunday		Easter Sunday
Apr 7	Saturday	10.00am	Drop-In Coffee mornings resume
Apr 10	Tuesday	12.00pm	Friendship Lunch
Apr 14	Saturday	(tbc)	Chamber Choir Concert
Apr 15	Sunday	2.00pm to 4.45pm	Walk: 'Hiding in Plain Sight'
Apr 21	Saturday	4.00pm	Taizé Service
Apr 25	Wednesday	7.30pm	Annual General Meeting
May 1	Tuesday	(tbc)	Cantores Coutances Concert, inaugurating the 'Month of Mary'
May 6	Sunday	2.00pm to 4.45pm	Walk: 'Hiding in Plain Sight'
May 8	Tuesday	12.00pm	Friendship Lunch
May 10-20			'Thy Kingdom Come' Prayer Initiative
May 13	Sunday	2.00pm to 4.00pm	Walk: 'A Tale of Two Churches'
May 15	Tuesday	6.00pm to 7.00pm	Walk: 'Seven Lamps, a Few Bills and a Kidnap'
May 22	Tuesday	1.30pm to 4.00pm	Walk: 'Secrets of the Forest'
May 28	Monday	10.00am to 11.30am	Walk: 'Seven Lamps, a Few Bills and a Kidnap'
May 31	Thursday	(tbc)	Cantores Coutances Concert, concluding the 'Month of Mary'
Jun 7-16			Tree of Jesse Flower Festival
Jun 16	Saturday	3.00pm to 5.00pm	Afternoon Tea
Jun 30	Saturday	(tbc)	Bach Choir Concert

St Stephen's Church
Lent 2018 Bible Discussion and Prayer Group

On the Way
A journey from Ash Wednesday to Easter



Thursday afternoons, from 2.00-3.00pm

1 st March	'Opening the heart'
8 th March	'Oases of welcome'
15 th March	'Me and my shadow'
22 nd March	'Open to the world'

*For further information, please contact Fr John Moore
(Telephone: 01481 720268 – E-mail: frjohnbishopmoore@gmail.com)*

Lent Giving for Charity



The familiar MAF collection boxes and Tumaini Smarties tubes (with chocolates inside!) will be available at the back of the church for anyone interested in doing a bit for charity during Lent. Both of these charities are dear to our hearts and it always feels good to give to those with whom we have a strong connection, so ...don't hold back!



We have been advised by the Guernsey Welfare Service that they have run short of the following:

- Squash
- Small packets of sugar and coffee
- Tins of meat and tuna
- Sauces for pasta and tomato sauce.
- Small multi packets of rice pudding and individual things that can go in lunch boxes, i.e fruit strips, fruit, cheddars.
- Tins of carrots, potatoes and peas
- Child-friendly cereals.

They always need pasta, strawberry jam, marmite, microwave rice custard and biscuits. However, they do not need any more tins of kidney, butter or such like beans or packets of pulses.

They also appreciate being contacted by those who have carpets, white goods or baby equipment they are getting rid of.

Reflections on Thomas Cranmer

March 21st is the commemoration of Thomas Cranmer, Archbishop of Canterbury, martyred at Oxford in 1554.

For 17 years as vicar of a London parish on Wednesday and Friday I would leave whatever I was doing and, in accordance with the rubric of the *Book of Common Prayer*, hurry into church at 12 noon to recite the Litany in the nave. The nave rather than the sanctuary, because, I imagine, it echoed the prophet Joel (Ch2 v17) and the cry which went up between the porch and the altar, 'spare thy people'. The Litany was the first-fruit of Cranmer's liturgical reforms. At his palace in Croydon in an 'obscure and dark place' surrounded by trees, and with the Germanic Litany of Hermann of Cologne before him, he wove, with a careful use of vowels, the well-balanced, rhythmical Anglican petitions. Hermann's contribution had not escaped me. The place in the nave where I knelt was immediately below the high vaulted ceiling which had been brought down by the explosion of a Flying Bomb at the same time as the RAF were devastating his Cologne.

Cranmer's Litany was used for the first time on June 11th, the Feast of St Barnabas, 1544. When there were two wars raging and after there had been excessive rains in the previous year, it was severely hierarchical in tone, the king, nobility and commonality were arrayed in due rank and order. But then came the great levelling: all, without distinction, were 'miserable sinners'. It was 'miserable sinners' which later made the Litany heartily disliked; people did not care to be described in such a manner, although 'miserable' had somewhat altered its earlier meaning of 'wanting compassion'.

Nevertheless, the Litany expresses well the truth of our human condition: 'in all time of our tribulation; in all time of our wealth; in the hour of our death and at the day of judgement', we are all caught up in past history. 'Remember not, Lord, our offences, nor the offences of our forefathers'. We are beset by our personal sins, 'pride, vainglory and hypocrisy' and the sins of society, 'fornication, and privy conspiracy...', our needs and failures are personal, political, social, economic, international, spiritual, material. 'That it may please thee to bless and keep all thy

people...to give to all nations, unity, peace and...to give to all thy people increase of grace to hear meekly thy word...to defend and provide for the fatherless children’.

The scene in St Paul’s Cathedral on November 24th, 1568, the day of Public Thanksgiving for the defeat of the Spaniards further illustrates its use as the people’s common understanding that all, although they had achieved something significant, were without distinction ‘miserable sinners’.

‘Her Highness at the great west door, dismounting from her chariot throne between the hours of 12 and 1, was received by the Bishop of London, the Dean of St Paul’s and others of the clergy...where Her Highness on her knees made her heartie prayers unto God, which prayers being finished, she was, under a rich canape, brought through the long west isle to her travers in the quire, the clergy singing the Litanie’.

The Presbyterian clergy of Guernsey would have had no thoughts of processing singing the Litany, with their fine disregard for liturgical services and their fine regard for their own interminably long extempore prayers. They resisted all attempts to impose the Anglican Prayer Book in the island, casting aside its Litany as ‘a fardel of tautology and battology’. Its use, however, in our ever-present condition, whether politically or socially, would not be out of place.

Fr Leslie Craske



The next Friendship Lunch will be on 13th March at 12.00pm. It will be appreciated if you could pay (£6.50) at the time of booking (call Jean Le Huray Tel 255207). Please remember to do so by Sunday 11th March.

Also, please invite a friend – these lunches are a lot of fun and provide a good time for all.

The Tree of Jesse Festival

From 7th–16th June we will be holding a festival in Church to promote the beauty of our William Morris windows and the need to raise money to restore them. We will focus on the amazing *Tree of Jesse* window at the back of church for our displays, but of course our other windows are also just as important.



For the Festival we are planning to construct a floral carpet down the main aisle, depicting eight of the people portrayed in the window. They are: Abraham, Isaac, Ruth, Jesse, King David, King Solomon, Joseph and Mary with baby Jesus. Each depiction will be made in advance by various groups within the congregation and if anyone would like to take part please speak to Ann Goss or Marg Kaines. These pictures will then be laid down the aisle and then surrounded with flowers and leaves. This will be done on Wednesday, June 6th so that the Church will be ready for viewing by the public the next day.

Also on display will be information about the windows and an opportunity for people to find out about how the restoration work will be carried out. Refreshments will be available and we will be looking for members of the congregation to be stewards during the Festival. It is proposed to have the church open for visitors from 10.00am until 4.30pm each day.

On Saturday 16th June, the final day of the Festival, we will be holding our annual tea party in the church garden starting at 3pm. This will give guests time to visit the church first to see the displays.

The money raised during the Festival will be for the Windows appeal and the money raised at the tea party will be for Church funds. We look forward to everyone's help and support to make these big events really successful.

Ann Goss



Come and Enjoy Afternoon Tea

In aid of the An Vien Charitable Trust established in Guernsey to support the An Vien village in Vietnam.

On Saturday 24th March 2018 from 2.15 pm at Les Cotils.

Tickets £16.00 each – individual tickets available as well as tables of 10
Tickets from Cherry McMillen on cmcmillen@cwgsy.net
or by phone on 07781 130683

The York Mystery Plays 24th and 25th March

Performances in Market Square start at 7.00pm and move into the inner street (where ticket holders are offered a glass of wine or a soft drink).

The action then moves on to Town Church, where all are seated.

Tickets on sale now from www.guernseytickets.gg.

Tickets £9 (£6 concessions) restricted view £4.

Both Jill Stephenson and Steph Dragun will be taking part.

It is going to be very moving. Please come and support the cast!

Cars I Have Known and (Sometimes) Loved

Early Days

I learned to drive as soon as I was old enough and passed my test before I left school. The family car was an Austin 12 but it had a special body by Gordons of Birmingham, with a folding roof. I think it had been bought in 1938 for a special price of £120. It was a good-looking black car with green leather upholstery and door linings. The fascia was in polished walnut and a St Christopher badge adorned the passenger door. The gear stick was long and heavy for the engine but she cruised nicely at about 45mph. My mother, who was quite a dashing driver, once pushed her up to 60mph on the long straight downhill of the A 30 from Bagshot to Camberley but that was the fastest I ever saw her go.



She was known as the 'Fig Car', possibly because she was registered as FGT913. Our friends who lived in Oxford had the 'Tomato Car' and there was always a contest to see which of us could get to West Wales first for the annual holiday. FGT soldiered on through the war (complete with blinkers on the headlights during the blitz blackout) and afterwards took us to France for camping holidays as well as to Wales. She finally retired in 1958.

I regret that my first prang occurred when I was driving her back from Warminster with all my baggage before going to Cyprus in 1956. She did not have a boot as such, just a section which let down at the back, on which trunks and cases could be placed. We were driving up the Great South West Road on a rainy day when we approached one of the many sets of lights. I slowed down, as I thought sufficiently to stop, when with an almighty bang we hit the car in front. The driver of that car was very upset because the glass on his rear light had been broken. The other end was rather different - a very large Bentley had driven our luggage right into the car and caused considerable damage to itself as well. The driver was charming and happily agreed responsibility for the shunt.

The Vauxhall

I was called up for National Service in 1952. In January while at the officer cadet training unit in Aldershot, my friend John and I decided to turn 'Regular' and in due course we arrived at Sandhurst. Not Exam we were put in 'Special educated, in Anzio Company. considered to be up to standard loose rein - the education part nature. We spent the lovely (Coronation Year) investigating Surrey and Berkshire - at least 'Prohibition' zone. There were distance was no problem. John Jimmy (fairly modern MG) The Phoenix at Hartley Wintney was a favourite and the straight drive across Blackbushe Airport allowed the Bentley full rein. On one occasion, having to take some avoiding action while travelling at speed, we ended up in the scrub beside the road facing the way we had just come. Our guardian angel ensured that both men and machine escaped unharmed.



In September we joined the main course at The Royal Military Academy Sandhurst. At the time it included D & M (Driving and Maintenance). We started with the 'M' and were then supposed to be trained to drive on the Bedford 15 cwt and the motorcycle. The Bedford was a fairly basic (wartime) truck with a 'crash' gear box. To operate this, you had to depress the clutch once to get out of gear, and again to enter a new gear, having meanwhile adjusted the revs according to whether you were changing up or down. I passed this section but sadly they stopped the D & M course before I could take up the motorcycle - although I did have to drive such machines at times during my career.

At Sandhurst, we were allowed to have a car (though not in the grounds) for our final 6 months. With another cadet I agreed to try and get hold of an Austin 7 or similar for around £30 - that probably being rather more than a month's pay for the two of us. I went to the Frimley car auctions and came away with a 1936 Vauxhall 16 saloon, which had failed to reach its reserve of £30. Not surprisingly the other fellow refused to have anything to do with it but I think I found some other fool to come in with me.

The Vauxhall went pretty well but had a couple of disturbing features. The steering box was very worn and one had to treat it more like a boat in terms of steering a straight course. Then it consumed a vast quantity of oil and needed topping up whenever we took on petrol.

One of my semi-technical friends decided that it needed some extra zip and pumped a load of Red-Ex into the carburettor. The whole petrol station was smothered in a wicked smog of petrol fumes and smoke and we made a quick getaway. To no avail - when we got back the furious garage owner met us, handed me the 10 shillings I had paid him to park the car there and told us in no uncertain terms never to come back again. On leaving Sandhurst I sold it to another cadet, who forgot about the oil and promptly blew the big ends.

The Alvis

After commissioning I joined my battalion near Warminster in Wiltshire. On sunny summer Sundays in 1955 officer rebuilding the Speed 20 (from 1934 I and three carburettors green body and a real off to Cyprus with the a couple of courses. Of Alvis from him for £40 drives over Salisbury thought I would reveal it



I would watch a fellow massive engine of his Alvis (I think). It had six cylinders together with a low slung sports gear shift. He went to my parents in London and had some pleasant Plain. The day came when I to my parents in London and

set off with a load of other officers for the week end. All went well until we approached Andover when I heard the tell-tale tinkle of big end trouble. We ground to a halt and the rest went off to find their way by other means while I obtained a tow to the nearest scrap yard. My lovely Alvis went for £5 and I remained car-less until well after Hazel and I were married. The guy who sold it to me told me that he knew the crankshaft was oval and that the engine's life would be short.

Poppy

After leaving Cyprus in 1958 I spent a short while in Exeter before marrying Hazel in Guernsey and then moving to Devizes in Wiltshire. In the early 60s my parents acquired a new Austin 1100 and we were kindly gifted their 1958 Ford Popular. This was an extremely basic machine. It had a very lively and noisy engine and a 3-speed gear box, no springs worth mentioning and the general air of a 'Tin-Lizzie'. It was, however, a great joy

for us to abandon our trusty bicycles and go for real journeys in Poppy. It was not too long before the Empire (in its last stages) called us and we headed off to the King's African Rifles in Kenya, leaving Poppy to the mercy of my batman, who eventually paid for it.

Africa

We had not a lot of money in the bank, but a car was a necessity with long distances to be travelled. We examined a number of old Peugeots, which were quite suitable for the terrain. I was driving one of them back to camp on a trial run when the lid of the bonnet flew up completely blocking my view at about 50mph. The car behind stopped after I had come to a halt and the driver turned out to be the dealer trying to sell it, who was keeping an eye on me. We managed to secure a bank loan for £400 and bought a very good Peugeot 403, which lasted (just) the whole of our 3 years in Africa. It was fitted with town and country tyres, which made a lovely noise on tarmac. Unfortunately, the seller brought the car into our camp just as the whole battalion was on parade. He drove down the central dirt road at speed, covering the entire parade with dust. The Adjutant was not pleased with me though I was guiltless.

The 403 was a fine rugged blue car, which served us well. Although now despised, the steering column gear stick worked very well. Our longest drive was from Nakuru in the Rift Valley down to Mombasa for a few days' leave before we left Kenya for Uganda. The car had no seat belts and we had one little child seat, which hooked on to the front seat. We set out bravely from Nakuru with Frances aged 20 months and Alison 7 months and a good supply of petrol. I think the whole journey was about 500 miles mostly on murram (red dirt) roads.

There was tarmac as far as Nairobi and for about 30 miles the other side, after which it was murram nearly to the coast. Night fell after Nairobi and we had to make several stops for elephants on the road. The surrounding country was eerie with shrubs gleaming in the lights of thought) when we hit the about 40 miles from that remained of a huge during the war. Alas for more than a mile or two hole and bent our front wheel.



The surrounding country covered in dust and cobwebs the car. Relief came (we tarmac of Macinnon Road Mombasa. This road was all British Ordnance Depot built our hopes; we had not gone when we fell into a large pot

This delayed our progress but we were highly delighted when the wonderful coastline came into view with the dawn as we approached the town.

We then went up to Uganda and the Peugeot took us around the game parks and to many other places. It suffered rather serious front end damage when, on the way to the Uganda Independence celebrations in Kampala, I managed to drive into the back of a large Mercedes laden with Ugandan Asians. They were not pleased.

Back in Nairobi in 1964 we were due to come home in August 1964. By that time the 403 was showing its age, mileage and the wear and tear of much driving on rough roads. We were glad to sell it on for a modest price to an Asian family as we went home to collect the next car on our list.

The MG 1100 (and a Morris Minor)

Service overseas on secondment had improved our finances somewhat and we were able to buy a new car at last. We chose a black MG 1100 with smart red upholstery. The 'MG' was an ordinary 1100 slightly 'souped-up' with an extra carburettor and better trim. Inside it was a basic British Leyland 1100, brilliantly designed but hopelessly engineered and produced. It was a true Friday car and faults kept developing in the gearbox, engine and

tyres. However, my next job took me all round the UK and I don't think it ever let me down away from home.

For a while I had to commute by road and we bought a Morris Minor for the purpose. Nowadays these cars seem to be well-loved and nurtured, but the one we had, although it had supposedly been vetted before we bought it, was yet another British Leyland horror. I remember vainly trying to start it in freezing conditions. We disposed of it as soon as we could.

In 1969, we set off for new pastures in Germany. I was able to sell the MG 1100 but, being an honest man, I told the buyer something of its history. He had all kinds of checks done on it before concluding the deal but it still let him down and I eventually felt bound to give him some financial compensation.

VW Variant and Audis (and a Mini)

The British Army being part of NATO, we were allowed to buy cars without tax and at favourable rates. Our family of three girls needed a bit more room than the 1100 had offered so we would be a thoroughly reliable vehicle, the VW Variant. (about half the size of a modern SUV) with the engine mounted under the load



platform. It was light blue in colour and generally performed pretty well. We were near the Hartz Mountains and made many trips in that area. Once, when Hazel was staying with my parents I made a marathon trip from Wolfenbuttel (near Hanover) to their home near Bury St Edmunds in Suffolk, via Ostend. The distance in kilometres on the motorway signs looked horrific but the kms did reduce more quickly than the mile equivalents!

On return to England the Variant continued to give good service but developed a very unpleasant fault, which caused the nearside front wheel bearing to give up. On one occasion, I was bowling down the M3 to Winchester at 70 mph when the front wheel suddenly decided to become detached from the hub. I quite expected to see the wheel chasing me down the road and so came to a rapid standstill. The same thing happened again later though not in such a dramatic way.

Time passed and in 1972 it was time for us to go back to Germany again and so a new car again became a possibility. This time we chose an Audi. Audi had just been taken over by VW but the first one we bought was still mainly Audi in nature. It was possibly the nicest car we ever owned – a beautiful green colour - well designed and built. It took us to all manner of beautiful places including the Ardennes, the Moselle region and Venice. I can't remember it having any real vices and, after another home posting and return to Germany, we were able to sell it quite easily before investing in another Audi 100 in 1978.

The second one was larger than the first (as it needed to be) but was much more like a VW in all respects. It was a great work horse, carrying 3 children, 3 trunks, 3 cases and various assorted guinea pigs to and from school. On the continent, it took us up to and around Denmark as well as to many areas nearer our base. Mechanically it was very good although I personally treated it very badly with a couple of nasty prangs when at home in Winchester.

We had while in England acquired an ancient Mini, partly to help the children who were learning to drive. This came back to Germany with us and was, for a while, a useful workhorse. However, it was still a typical British car of the 70s and in due course let us down quite badly.

Golfs

It must have been around 1986, when the children had finished school, that we opted for a smaller car and bought our first VW Golf. This was a great little car, manual gearbox and full of go. We brought it with us to Guernsey in 1999 still going strong. I worked for a while in town and kind Hazel used to drop me off and pick me up. I well remember waiting for her at the bottom of Victoria Road on dark winter evenings; I could always tell when she was coming as it was the only (or nearly only) car which still had round headlights! After 13 years things began to fail and we opted to buy a more modern automatic Golf.

This proved to be a grave mistake as it seems that even the Germans make 'Friday Cars' and ours was certainly one of them! Sadly, too the agent's ability to rectify problems was totally lacking. We had a recurring problem which was obviously something to do with the radiator. All the dashboard lights would come on, warning us to "STOP and seek service help immediately". This occurred in Guernsey, in Somerset and in Surrey. Each time the 'mechanic' would do his computer test, the lights would go out and he would pronounce everything OK. Five miles down the road the same thing would happen again. We must have been to the Guernsey agent at least 8 times before one little man finally said he knew what was wrong and produced the offending component, which contained some kind of thermostat. After the gear box had burned out we resolved to try something else.

Skodas

A friend recommended us to Skoda, a make which, around that time, had an appalling reputation. We investigated, liked what we saw and plunged in not once but three times in succession.



Conclusions

We still like our present Skoda very much but have come to the conclusion that the make of car is now less important than the garage used to service it. Looking at comparisons between similar categories of car, in publications like 'What Car', it is very obvious that modern cars of a type, whoever makes them, are virtually the same as regards performance, equipment and even appearance. The differences between the chosen 'Car of the Year' and the rest of the pack are often so marginal as to be almost meaningless.

It is apparent from this survey of some 66 years of motoring that things have changed a great deal. In reliability, comfort, safety and performance today's vehicles are worlds away from those of the 30s and 40s. That said, motoring today, given the huge volumes of traffic on most of our roads, is a lot less fun than it used to be!

Postscript



I forgot to tell you about the car love of my life. While at Sandhurst a relative visited another cadet and parked their Bristol 404 beside our accommodation. This was a sports coupe in glorious racing green and quite the most beautiful car I had ever seen. I was dumb struck and it stayed in my mind for ever. Later I wrote to Bristol to ask if, with my great driving skill, I could assist their trials. I had no formal acknowledgment, but I received some very fine photos of their range!

John Greany

**GUERNSEY DEANERY BRANCH INVITES YOU TO JOIN US
ON 21st MARCH at 2.00pm IN THE VALE
(Billy and Leslie Norman Room by the side of the Rectory)**

This will be an open meeting to discuss the way forward
for the Mothers' Union in Guernsey.

Mothers' Union is an international Christian charity that aims to demonstrate the Christian faith in action through the transformation of communities worldwide, working with people of all faiths and none in 83 countries to promote stable marriages, family life and the protection of children through praying, enabling and campaigning.

Our membership: Our members are not all mothers, or even all women. They are single, married, parents, grandparents, or young adults just beginning to express their social conscience. Mothers' Union provides, for all four million members, a network through which they can serve Christ in their own community - through prayer, financial support and actively working at the grassroots level in programmes that meet local needs.

Our aims and objectives are: to promote and support married life, to encourage parents in their role to develop the faith of their children, to maintain a worldwide fellowship of Christians united in prayer, worship and service, to promote conditions in society favourable to stable family life and the protection of children and to help those whose family life has met with adversity.

Our vision is of a world where God's love is shown through loving, respectful and flourishing relationships. This is not a vague hope, but a goal we actively pursue by praying, campaigning and enabling.

Mothers' Union works to: give families in crisis and difficulty the chance of a holiday through our 'Away From It All' (AFIA) Family Holiday scheme; support prisoners and the chaplaincy in the Guernsey prison; work as individuals and small groups in many parishes running or supporting children's groups, parenting groups, marriage and baptism preparation; seek to educate ourselves and others about things that impact on contemporary family life: media, drugs, relationships, the social policy of our government and the UN; prayerfully, and where possible, practically help Mothers' Union supporters and workers in our international links and projects; meet for fellowship, prayer and to keep informed about latest developments in all these areas of our work, knowing that through our work, people can experience the love of Christ, and have the opportunity to discover or develop a personal relationship with God.

Come and join us on the 21st March to find out more - you will be most welcome.

Phone President Therese Roussel on 01481 255065
Trustee Jenny Tasker on 01481 701528
Rev'd Jan Le Billon on 01482 234283

'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.



Passiontide Veils

During Passiontide (the two weeks that precede Easter Sunday), the Roman custom is to cover Crosses and statues in churches with a veil.

History

In the Middle Ages, it was customary to cover them right at the start of Lent, either from the Monday after the First Sunday of Lent, or (less frequently) from Ash Wednesday. Not only Crosses and statues were covered with veils and withdrawn from the view of the faithful, but also reliquaries, chandeliers and even evangeliaries (books of Gospels) whose covers were ornamented with pictorial representations.

The custom of veiling Crosses and statues during Lent is apparently not of Roman, but rather of Gallic (French) origin. The custom was already known in Gaul in the 7th century, as we can see from St Audonenus's († 683) biography of St Eligius (II, 41): 'On the days of Lent, the tomb (of St Eligius) was covered with a linen veil finely ornamented in pure silk, because of the refulgence of the gold and the splendour of the gems'. In Italy, the custom was not attested until approximately 1000. In the later Middle Ages, the veiling of Crosses and statues during Lent or at least Passiontide was universally common.

Concerning the material that was chosen to cover the Crosses and statues, white linen was generally used. References to coloured or painted veils for Crosses and statues are found less frequently in church inventory archives.

The custom of hanging a veil in front of the high altar during Lent is attested well before the 10th century. Initially, it was observed in cathedral, monastery and collegiate churches. In the later Middle Ages, however, the custom spread to parish churches. The veil was ordinarily hung up after Compline of the First Sunday of Lent and remained until after Compline of the Wednesday of Holy Week. In parish churches, it hung between the nave and the choir; and in collegiate and monastic churches it hung between the choir (presbytery) and altar. The veil was drawn back on Sundays, at funerals and on certain solemn occasions such as the vesting of novices or the admission into Holy Orders. On ordinary days, the veil was either not drawn back at all during Mass, or just for the Elevation.

Concerning the material used for Lenten veils, they were generally made of linen, but others were made of silk. In the later Middle Ages, it was popular to embroider, paint or imprint the Lenten veils with scenes from sacred history, especially those of the Passion.

Symbolism

The veiling of Crosses, statues and other items during Lent and Passiontide started because decoration in churches was deemed inappropriate during these times of penance and grief. The veiling of the Crosses, however, may have started due to the fact that until the 12th century, it was believed that the Crucifix principally depicted the Triumph of Our Lord on the Cross, rather than His Passion.

Similarly, the great Lenten veil was introduced in order to symbolise the grief and penance that are proper to the Lenten season. The veiling of the high altar was intended to remind clergy and laypeople alike of their sinfulness and to encourage them to adopt a penitential disposition.

Of course, other meanings were added to some of these customs over time; and this is all the more understandable given the medieval predilection for mystical speculation. The veiling of Crosses, statues and other decorations began, for example, to signify the way in which our Lord 'veiled' His Divinity and Divine Power during the events of the Passion.

The Lenten veil which hung before the high altar, however, was associated with several symbols. Firstly, it was intended to call to mind the veil which separated the Holy of Holies in the Jewish Temple; and which was rent apart from top to bottom at the death of Christ. The veil was also seen to represent the starry heavens, which separate the material world from the spiritual world; and which separate those in the material world from a vision of their heavenly home and their glorified Saviour.

The removal of the Lenten veil at Easter has its own special significance. It reminds us that Christ now stands again before us in the unveiled splendour of His eternal glory; and that He has opened up the way to heaven for us.



Fr John Moore



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 Milicent Hodge 6/3/2013; Anthony Barker Bleasdale 23/3/2013; Joyce Brennan-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.
the Daughter of Mr. James King
of St. James in London baptiz'd by
March 16
1694
the daughter of Mr. Robert Parry

Baptisms

Harry Kevin Le Page – 4th February 2018

Alivia Mai Cindyana De Ornelas – 18th February 2018

Weddings

Paula and Adie Exall – 17th February 2018

(Renewal of wedding vows)

Funerals

None



Sunday 4th March	The Third Sunday of Lent	Exodus Ch20 v1-17 1 Corinthians Ch1 v18-25 John Ch2 v13-22
Sunday 11th March	The Fourth Sunday of Lent	Exodus Ch2 v1-10 2 Corinthians Ch1 v3-7 Luke Ch2 v33-35
Sunday 18th March	The Fifth Sunday of Lent	Jeremiah Ch31 v31-34 Hebrews Ch5 v5-10 John Ch12 v20-33
Sunday 25th March	Palm Sunday	Zechariah Ch9 v9-12 1 Corinthians Ch2 v1-12 John Ch12 v12-16



Hymns and Liturgical Music

March

SUNDAY 11.00am Sung Mass	4th The Third Sunday of Lent	11th The Fourth Sunday of Lent	18th The Fifth Sunday of Lent	25th Palm Sunday
HYMN	73 (2nd Tune)	77	79 (Tune 128)	511/509
PROPER	678	679	680	681
OFFERTORY	72	185	90	86
COMMUNION	63	387	84	S.8
POST- COMMUNION	379	186	95	92
9.30am SAID MASS	74 S.3	285 (omit*/ 2nd Tune) 186	95 S.13	S.30 MPS 682

Maundy Thursday, 29th March, 7.00pm

Hymn 308, Proper 682, Offertory 269, Communion S.3,
Post-Communion 268 Setting Merbecke

Good Friday, 30th March, 9.30am

Liturgy as set with Reproaches

Holy Saturday, 31st March, 8.00pm

Liturgy as set

Hymns 124 and 114 Missa de Angelis

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 28th March 2018

Contributions are gratefully accepted

and can be sent to

claudiahallmoore@gmail.com

ST STEPHEN'S CHURCH

Vicar

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

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
Treasurer		
Stewardship Officer	Katherine Lau	Tel: 233207
Safeguarding Officer	Steph Dragan	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>