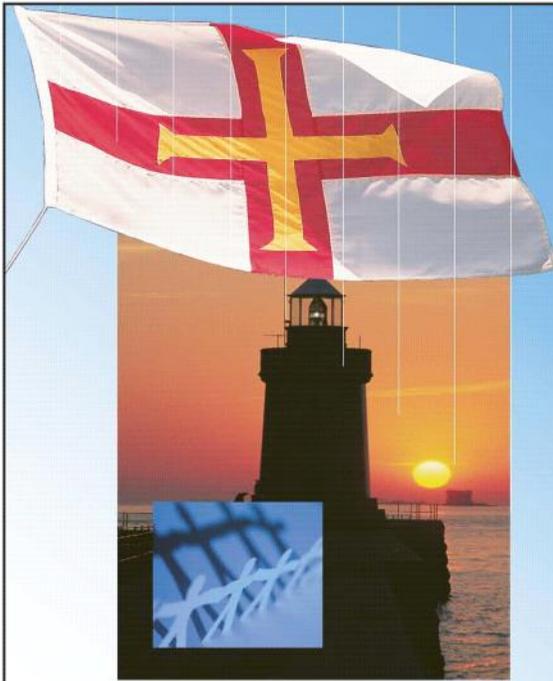


*The Parish Magazine  
of St Stephen's Church  
Guernsey*



*June 2018*



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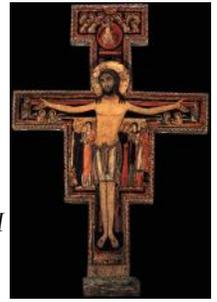


## From the Editor

Desert experiences—the Old and New Testaments mention them time and again. Some are times of preparation; some feel like dry, dark times when we suffer; and for some the desert experience is a time of deep communion with God, away from distractions, a time to be still and listen. A very rich subject indeed, which we have used as the theme of this issue. We have included a passage from Mrs Charles E. Cowman's *'Streams in the Desert'*, a daily devotional classic written in 1925. We recommend it highly—it is still in print today and is available on Amazon (don't forget to use Easyfunding when you order), but do get the classic version (not the 'modern language' text which, in our opinion, loses the beauty and breadth of the original).

*Claudia Moore*

## Refreshment in Hard Times



The writer of Psalm 13 begins his poem with a desperate cry:

*'How long, O Lord? Will you forget me for ever?... How long must I bear pain in my soul, and have sorrow in my heart all day long?'*

These three urgent questions are from a person who longs to be freed from his suffering. Yet he ends his poem remembering what God has already done in his life, and deciding to trust in the powerful, merciful nature of God:

*'But I trusted in your steadfast love; my heart shall rejoice in your salvation. I will sing to the Lord, because he has dealt bountifully with me.'*

The psalmist here teaches us a beautiful truth, which is that *remembering releases rejoicing*.

In times when we cannot seem to perceive God amidst our pain, and when the clouds of anxiety and fear close in on us, the way forward is to remind ourselves of the unchanging grace of God.

Think of looking at the moon. We have all seen a full moon, and therefore know something of its form. But we do not always witness it like this. Some evenings, we see a half moon; and at other times just a small sliver of moon. And on some occasions we see almost nothing at all, just the faintest outline hidden by a cloudy night sky. Yet even when the moon is obstructed from our view, we are still convinced of its existence and true form because of what we have seen in the past.

The same is true of our walk as Christians. At times, painful life circumstances seem to obstruct our view of God and His goodness. But we have seen the 'form' of the Lord many times before (manifested in life circumstances, Scripture, the Sacraments and in many other ways); and we know Him to be unchanging.

Faced with challenging times, a wise Christian recalls the soul-refreshing wonders of God's nature and attributes; and through this finds a way to the place of praise. Whilst it is true that every act of worship is a choice, as we make this choice, God takes our broken moments and weaves them into a powerful tapestry to the glory of His name.

*Fr John Moore*

# Church Diary – June 2018

Friday 1	<b>Justin, Martyr at Rome, c. 165</b>	7.00pm Mass Resurrection Chapel
Saturday 2		10.00-11.30am Drop-In Coffee Morning
Sunday 3	<b>The First Sunday after Trinity</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 2.30pm - 4.00pm Messy Church - Community Centre
Monday 4	Petroc, Abbot of Padstow, 6th century	10.00am 'Little Treasures' Toddlers' Group
Tuesday 5	<b>Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754</b>	11.00am Mass Lady Chapel
Wednesday 6	Ini Kopuria, Founder of the Melanesian Brotherhood, 1945	7.00pm Mass Lady Chapel
Thursday 7		Tree of Jesse Flower Festival (through 16th June, 10.00am—5.30pm)
Friday 8	<b>Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711</b>	7.00pm Mass Resurrection Chapel
Saturday 9	<b>Columba, Abbot of Iona, Missionary, 597</b> Ephrem of Syria, Deacon, Hymn Writer, Teacher, 373	10.00-11.30am Drop-In Coffee Morning
Sunday 10	<b>The Second Sunday after Trinity</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 11	<b>Barnabas the Apostle</b>	10.00am 'Little Treasures' Toddlers' Group
Tuesday 12		11.00am Mass Lady Chapel
Wednesday 13		7.00pm Mass Lady Chapel
Thursday 14	Richard Baxter, Puritan Divine, 1691	
Friday 15	Evelyn Underhill, Spiritual Writer, 1941	7.00pm Mass Resurrection Chapel
Saturday 16	<b>Richard, Bishop of Chichester, 1253</b> Joseph Butler, Bishop of Durham, Philosopher, 1752	10.00-11.30am Drop-In Coffee Morning 3.00pm - 5.00pm Garden Tea Party
Sunday 17	<b>The Third Sunday after Trinity</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 18	<b>Bernard, Apostle of the MaShona, Martyr, 1896</b>	10.00am 'Little Treasures' Toddlers' Group
Tuesday 19	Sundar Singh of India, Sadhu (holy man), Evangelist, Teacher, 1929	11.00am Mass Lady Chapel
Wednesday 20		7.00pm Mass Lady Chapel
Thursday 21		
Friday 22	<b>Alban, first Martyr of Britain, c. 250</b>	7.00pm Mass Resurrection Chapel
Saturday 23	<b>Etheldreda, Abbess of Ely, c. 678</b>	10.00-11.30am Drop-In Coffee Morning
Sunday 24	<b>The Feast of the Birth of John the Baptist and the Fourth Sunday after Trinity</b>	9.30am Family Service Fr John 11.00am Sung Mass Fr John
Monday 25		10.00am 'Little Treasures' Toddlers' Group
Tuesday 26		11.00am Mass Lady Chapel
Wednesday 27	Cyril, Bishop of Alexandria, Teacher, 444	7.00pm Mass Lady Chapel
Thursday 28	<b>Irenaeus, Bishop of Lyons, Teacher, c. 200</b>	
Friday 29	<b>Peter and Paul, Apostles</b>	7.00pm Mass Resurrection Chapel
Saturday 30		10.00-11.30am Drop-In Coffee Morning (time tbc) Guernsey Bach Choir Concert

# Looking Further Ahead



Jul 2	Monday	7.30pm	Ladies' College Leavers' Service
Jul 5	Thursday	11.00am	Beechwood Leavers' Service
Jul 15	Sunday	tbc	Parish Picnic
		12.30pm	Baptism of Brodi Ian Stephen Smith
Jul 17	Tuesday	tbc	Guernsey Concert Youth Brass
Jul 22	Sunday	12.30pm	Baptism of Riley Skipton
Jul 24	Tuesday	tbc	Guernsey Concert Youth Brass
Aug 11	Saturday	1.00pm	Wedding of Lisa Le Page and Philip Kiddy
Aug 18	Saturday	(tbc)	Concerts by Jon Pickard
Aug 19	Sunday	12.30pm	Baptism of Imogen Grace Turvey
Sep 8	Saturday	(tbc)	Wedding of Laura McBride
Sep 15	Saturday	2.00pm	Wedding of Jessica Santos and Marcus Piercy
		7.30pm	RAFA Concert
Sep 30	Sunday		Harvest Festival

## Dry Desert Experiences

*'And immediately the Spirit driveth him into the wilderness.'* (Mark 1.12)

It seemed a strange proof of divine favour. 'Immediately'. Immediately after what? After the opened heavens and the dove-like peace and the voice of the Father's blessing, 'Thou art my beloved Son, in whom I am well pleased.' It is no abnormal experience. Thou, too, hast passed through it, O my soul. Are not the times of thy deepest depression just the moments that follow thy loftiest flight? Yesterday thou wert soaring far in the firmament, and singing in the radiance of the morn; today thy wings are folded and thy song silent. At noon thou wert basking in the sunshine of a Father's smile; at eve thou art saying in the wilderness, 'My way is hid from the Lord'.

Nay, but, my soul, the very sadness of the change is a proof that it is not revolutionary.

Hast thou weighted the comfort of that word 'immediately'? Why does it come so soon after the blessing? Just to show that it is the sequel to the blessing. God shines on thee to make thee fit for life's desert-places – for its Gethsemanes, for its Calvaries. He lifts thee up that He may give thee strength to go further down; He illuminates thee that He may send thee into the night, that He may make thee a help to the helpless.

Not at all times are thou worthy of the wilderness; thou art only worthy of the wilderness after the splendours of the Jordan. Nothing but the Son's vision can fit thee for the Spirit's burden; only the glory of the baptism can support the hunger of the desert.

*Mrs Charles E. Cowman*

Mrs Cowman worked as a pioneer missionary with her husband in Japan and China from 1901 to 1917. She died at the age of 90 on Easter Sunday, 1960. Her *'Streams in the Desert'*, based on her hardships and her experiences of fellowship with God, have stood the test of time, with more than three million copies now in print. She often stated, 'I did not write *Streams*. God gave me *Streams*.'

## Rich Desert Existences

The Old Testament tells the story of Moses meeting God in the desert. For ever after, the desert had a sacred quality for Christians. Centuries later, St John the Baptist became a hermit in the wilderness around Jerusalem, as did Jesus, who went in solitary prayer or took friends and disciples to find peace and pray. The first hermits came to the Sinai in their yearning to draw near to God in the midst of profound silence, isolation, prayer, and holiness. Small monastic communities formed very early in the Sinai (perhaps even earlier than the 3rd c.), particularly at Mount Horeb, thought to be the site of the Burning Bush, and at the foot of Mt Sinai. The hermits lived in caves, stone-built cells and huts. They spent their days in silence, prayer and sanctity.

The first known Christian hermit in Egypt was Paul of Thebes, hence also called 'St Paul the first hermit'. His disciple Antony of Egypt, often referred to as 'Antony the Great', is perhaps the most renowned of all the very early Christian hermits, thanks to the biography by his friend Athanasius of Alexandria. Antony is considered an important hermit because he inspired many others to cast off their worldly possessions and adopt the ascetic life of strong self-discipline, promoting the solitary life as a Christian ideal. Athanasius's biography of Antony is also important because St Augustine, upon reading it, underwent his conversion.

The process was always the same: first the arrival of a hermit seeking solitude; then the coming of disciples who set up their hermitages nearby; then the visitation of pilgrims, some of whom stayed as admirers and converts of the original holy men; then the erection of a chapel, with refectory attached for the Sunday service and the agape to follow; then the development of hostels and other facilities for pilgrims; and eventually the emergence of a settled community centred around a monastery and its outlying hermitages.

The life that these early hermits followed was neither easy nor safe. The 4th and 5th centuries were particularly troublesome times, when Christians were not only persecuted, but suffered from barbarian assaults. This nevertheless did not prevent the development of monasticism in the Sinai desert, nor did it prevent the fame of many of the hermits from spreading both East and West.

By the 5th century, the growing population of hermits was apparently headed by a dignitary, whose office was eventually taken over by the Bishop of Sinai. With this development apparently came a request by the Sinai monks, to Justinian, the Byzantium emperor, for assistance. Justinian founded a magnificent church, which he enclosed within walls strong enough to withstand attacks and protect the monks against nomadic raids. This edifice is known to us today as the Monastery of St Catherine.

This monastery, officially the 'Sacred Monastery of the God-Trodden Mount Sinai', was built between 548 and 565 and is one of the oldest working Christian monasteries in the world. The site contains the world's oldest continually operating library, possessing many unique books in many languages. Their library preserves the second largest collection of early codices and manuscripts in the world, outnumbered only by the Vatican Library.



The complex also houses irreplaceable works of art: mosaics, the best collection of early icons in the world, as well as liturgical objects, chalices and reliquaries, and church buildings. The large icon collection begins with a few dating to the 5th (possibly) and 6th centuries, which are unique survivals, the monastery having been untouched by Byzantine iconoclasm, and never sacked.

Currently Greek Orthodox monks tend the monastery and its extraordinary collection of Byzantine art and illuminated manuscripts.

The monks of Sinai, from earliest times until the present day, maintain a dedication both to prayer and to the support of pilgrims and visitors. They live at peace with the native Bedouins. They maintain the ancient spiritual heritage of Sinai, a heritage that extends from the giving of the Law, through the whole of the Old and New Testaments, to the multitude of saints whose memory has been enshrined at Sinai.

## Rogation Sunday Celebrations

This year on the Sunday before Ascension Day, our Rogation celebrations took on a distinctively different character. Following the 11 o'clock Mass the congregation



convened, in glorious spring sunshine, to Le Roc au Boeuf Farm, where the Jee family had arranged trestle tables (made especially by Nic!) ready for our picnic lunch. The setting was wonderful, in a large barn amidst Nic's fascinating collection of traditional agricultural equipment and farm machinery.



After taking our fill of the food provided by the Social Events Committee, Father John and the Jee family led us on our Rogation walk, stopping at various points around the farm to offer prayers and blessings for, in particular, a large swift nesting box, trees, fields and finally a charming herd of Golden Guernsey goats.

*Judith Keen*



# I Once Knew Idi Amin (The 'Last King of Scotland')

We spent 3 years in East Africa between 1961 and 1964, of which rather more than half was in Uganda. It was an interesting time and, in many ways, a happy one though sadly it ended in tears. To set the scene I must give you a little history and background. The nineteenth century saw several British explorers in 'darkest Africa' and a particular 'Holy Grail' was to discover the source of the Nile. On his 3<sup>rd</sup> expedition John Speke reached the Nile at Ripon Falls in 1862, just downstream from where it emerges from Lake Victoria at the Owen Falls. He maintained that he had discovered the source of the Nile, but other influential figures were sceptical and abusive. He died of an 'accidental' shotgun wound shortly afterwards. The Owen Falls dam and its associated hydroelectric plant at this spot now provides power for virtually all Uganda. The town of Jinja grew up there, and there too were the barracks of the 4<sup>th</sup> Battalion The King's African Rifles (4 KAR). The British learned that Uganda was a very fertile and productive land with considerable resources of copper, coffee and sugar. Uganda and Kenya became protectorates and the Mombasa to Uganda railway was laid (with considerable difficulty and loss of life) to bring those resources to the sea.

The KAR was founded in the late 19<sup>th</sup> century, to maintain order and defend the borders of Britain's East African territories. The first soldiers were recruited from the Sudan and a serious mutiny occurred in 1898 when they murdered their British officers. Earlier, in 1885, the route from the coast to Uganda lay across the North Eastern end of Lake Victoria. It was on the edge of the lake that the mutineers captured and murdered the missionary bishop Hannington, who was murdered on the orders of the King of Buganda as he made his way towards Uganda. The land around that point was cleared of people in the early 20<sup>th</sup> century because of the Tse Tse fly, which causes sleeping sickness, but we were able on one occasion to view the monument erected on the spot where the bishop was murdered. Later different battalions were raised from tribes in each of the countries such as Kenya, Uganda, Nyasaland and later Tanganyika. In World War 1 they fought the Germans in Tanganyika; in World War II they fought the Italians in Africa and then the Japanese in Burma. In the 1950s battalions were called in from all the territories to put down the Mau Mau uprising in Kenya. In the late 50s they returned to their peacetime stations and so 4 KAR, the Uganda-based battalion, came back to Jinja. Thereafter it was chiefly employed in controlling the unruly tribes of cattle thieves in the North East, the Sudan border in the North and the Congo and Rwanda borders in the South West.

The battalion comprised about 700 askari (soldiers), mainly from the northern Acholi warrior tribe, divided into 4 rifle companies and a Headquarter company, which provided the trades such as signals, transport, education and cooks. The Commanding Officer (CO) and all the commissioned officers were British, as were most of the technical and senior other ranks. The powers that be were very slow to



realise the implications of this as Harold Macmillan's 'Wind of Change' began to sweep through the continent. In fact, Field Marshal Slim, writing of the Burma campaign after the war, commented on this aspect of the KAR, comparing it unfavourably with the Indian Army, which had progressed much faster in 'Indianisation'. In the 1950s African soldiers could reach the rank of Effendi, which was senior to a warrant officer but not commissioned. As such they commanded platoons and carried out many administrative tasks. Eventually, in 1960, 5 or so effendis from 4 KAR were commissioned as lieutenants into the KAR general list of officers. Among them was Idi Amin and another named Shabani Opolot. These men had served for many years and were well grounded in their careers (see comments at the end). However, they had not received officer training and were not particularly well educated. They certainly were not ready to step into positions of higher command or jobs requiring detailed technical knowledge. To rectify this a few better educated young men were recruited; one went to Sandhurst and others to the National Service Officer Training Unit at Mons Barracks in Aldershot. We shall hear more of them later.

Idi was a fine figure of a man; tall and well-built, he had been a champion boxer. Initially enlisted as a cook, he served in the Mau Mau campaign and rose to become a warrant officer platoon commander. He got on well with the British, especially his company commander to whom he soon became second-in-command. I always found him affable and good natured.

I was appointed adjutant (the CO's staff officer) of 4 KAR in 1962 and Hazel and I moved to Jinja in July. Uganda was to achieve full independence in October but unfortunately at that time Idi was due to undergo trial by Court Martial for the ill treatment of tribesmen during operations to recover weapons in the North East. It was found, on exhumation of bodies, that they had been cruelly tortured. Politically this was an impossible situation for both British and Ugandan politicians and eventually the charges were dropped. The Independence celebrations passed off extremely well with the battalion carrying out several parades for the Duke of Kent. A number of changes took place - the band and drums no longer wore the kilt and the slouch hat gave way to a type of Scottish bonnet. 4 KAR assumed a new identity as the 1<sup>st</sup> battalion the Uganda Rifles (1 UR). The Ugandan ministers began to pay more attention to the army and political activity among the more educated askari began to increase. Meanwhile operations and other activities continued just as before.

Idi was promoted to captain and appointed second-in-command of a rifle company. At about this time our second daughter was baptised in the regimental chapel by the Revd Lucas Gonahasa; while Idi did not attend church he certainly came to the reception at our house afterwards!

One day the CO was suddenly informed by the Prime Minister (Mr Obote) that the Army was to be doubled in size, and formed into two battalions, the second one to be permanently stationed in Karamoja in the North East. For such a small force this was an immense task, although recruiting the askari was not hard. The difficulties arose over officer appointments and the training of more senior NCOs and tradesmen. New barracks had to be built and meanwhile the barracks at Jinja

had to cope with double the number of men. The CO also changed at that time and a small army staff was formed at Entebbe.

New Ugandan officers began to emerge from training in England and another group (mainly of Ministers' relatives) was sent off to Israel (without reference to the CO) to be trained there. An Israeli training team was also brought in by the Government and relations between British and the Israelis were far from easy. Government Ministers visited Jinja and talked to officers and askari, but British officers were sometimes excluded from these meetings. There was talk about pay and one Minister told the assembled battalion that pay rises could not be considered because of other priorities. At the same time various measures **were** being considered to improve the pay of senior askari and to align them with police pay, while an improved baggage allowance for all askari was also on the cards. The new Ugandan officers became quite political and their loyalty seemed to be downwards rather than upwards; the same applied to more educated askari such as the Education department. Some of the latter had to be disciplined for breaches of discipline and dissatisfaction increased. A number of extra British officers had been taken on to assume appointments in the new battalion but as they had as yet little to do, their presence was also resented.

In January 1964 a serious mutiny by the KAR battalion in Tanzania took place. British officers were taken hostage and the situation grew serious. A British task force of Royal Marines and Paratroops was sent in and restored order, but this incident lit the touch flame for the rest of East Africa. In Kenya askari of 11 KAR took arms from the armoury and for a while held the barracks, though this affair was speedily dealt with by British troops stationed nearby. In Uganda ministers panicked and looked to see what could be done to improve conditions for the Army. They announced an immediate pay rise for senior African ranks and also the improved baggage allowance. This was like pouring oil on the flames - why should the senior ranks get a pay rise and not the lower paid soldiers! As British officers called their companies and departments together to tell them what was happening, anger grew and the troops refused to disperse until they had seen the Minister responsible. He eventually appeared and was immediately bundled into the guard room at the entrance to the barracks. He was told that he would stay there until the Army's pay was doubled and in due course he gave in. He was then taken round the barracks, given a drink in the canteen and a meal in the officers' Mess before being allowed to go on his way.

Meanwhile in Entebbe Mr Obote had summoned help from the British Army in Kenya (although told by the Minister that it would not be necessary). The Staffordshire Regiment was flown in and took over Entebbe Airport. The following day an uneasy calm reigned until nightfall, when the guard refused to form up because they had not been given rifles. Advised by the CO the government ordered that the regiment be disarmed. That night the Staffords travelled to Jinja by road, surrounded the camp and next day arrested the ringleaders and took away all the weapons and all the ammunition (a year's supply had just arrived!). When a crowd began to form outside the canteen, Idi went down in person and persuaded them to disperse.

The following day another Minister appeared and spoke to all ranks separately. As a result of his visit the decision was taken that two companies of mutineers should be discharged and that nearly all the British personnel should leave the battalion. Idi Amin was appointed CO of the 1<sup>st</sup> Battalion and Shabani to be CO of 2 UR. Idi then addressed the British officers and said that he wanted relations to remain good and hoped that many of us would stay. However, it was plain that a number of us (including me), would not be welcome - although I was to have time to show the new adjutant (a recently commissioned young man) the ropes! Hazel, only a few days from giving birth to our third daughter, was flown to Nairobi while the other wives and many officers were flown back to a very cold January England. I was given a job at HQ East African Land forces in Nairobi to see out my time in Africa.

Idi's next step was to take over the Army HQ in Entebbe and remove the British acting commander. Not very long after that, while Mr Obote was away at a conference, Idi took over the government and assumed the Presidency of Uganda. The rest, as they say, is history. Idi Amin's appalling and inhuman acts of cruelty as president are well recorded and can be looked up on Google.

The following points were added by a fellow officer, who looked over this article for me: 'These points which I remember are worth noting:

1. Just before the mutiny the Police also received a pay rise despite the fact that the more difficult tasks (keeping the peace on the 5 international borders) were given to the Uganda Rifles. The askari were always praised but were not rewarded financially; the police were paid more but praised less.

2. Idi was an excellent combat soldier and extremely loyal until politics entered his life as a Lt Col. He had full trust in the military system of discipline, leadership and rank structure. We lived and operated as a family - a team with a common purpose - in which he was brought up and trusted.

3. As a tried and tested soldier Idi had proved his worth, despite the hidden brutality which manifested itself on operations (I experienced this on joint ops to Karamoja). Nonetheless he achieved more effective results in disarming the northern tribes than the softer Brit company commanders.

4. Politics was Idi's ruin; he was a proud and effective soldier indeed. As a politician he could not master the intrigue (there was no Commanding Officer to give advice). Whom could he trust? No one except Iain Grahame (his former company commander), now in England, whom he called for advice. Iain flew out and met Idi on the Kampala Golf course at dawn! This last fact is important in order to balance the good and the bad.'



*John Greany*

◀ Hazel in Uganda, with their two eldest daughters (notice the car – see the March issue of the *Parish Magazine* for further details); John on the right

## Mission Expeditions in the Desert

My mother who began her life as Queen Victoria ended hers, was, like the Elephant Child of Rudyard Kipling's 'Just So Stories', full of 'satiableness of curiosity'. His was to know how the elephant got his trunk; hers to know the history and customs of the wandering tribes of the Sahara, and in particular those of the tribes of Africa (leather-bound books with old lithograph drawings and glossy photographs were piled about her chair). Why this was so I do not know. It was an anthropocentric, not a religious interest; apart from Livingstone's *Journals* few of the books were of missionaries. Some of this dripped down upon me; for on finishing two London curacies, I told the bishop I was leaving for seven years in Matabeleland....

'And where is that, dear boy? ... It is a noble intent, but think again. The difficulty is that you will step off the Church of England round-about and it is very difficult to climb back on again'.

I did think again, a little cynically, of all those fervent intercessions 'that God will send labourers into his harvest' and all the enthusiastic singing of mission hymns.

After three weeks at sea and some days on the South African Railways, I reported for duty to the Archbishop of Central Africa in the Kalahari desert with my wife and two infant daughters. 'But I am afraid', he said, 'there is still no mission house'. He asked us to go to another part, which was that same vast desert of semi-arid savanna dust, but where there was a house. I followed him into a chapel of Bulawayo Cathedral where he prayed, read extracts of Halsbury Laws of England and instituted me as Rector into all 'the (non-existing) rights, privileges and purtenances' of an area bounded by the Limpopo river, two hundred miles to the south, by the Bechuanaland Protectorate, two hundred miles to the West, and by infinity to the East. He was a kindly, pastoral bishop, as indeed, all bishops should be; who, on his way to visit the sick wife of a priest, never really recovered from an encounter with a bull elephant sitting upon his car and squashing it. He left a note for his successor to say that I should be persuaded to move north to take charge of the largest of the African missions, where Mashonaland met Matabeleland. Here our old Victorian bungalow, with a five foot high Termite hill in the unusable dining room, was a few hundred yards from an African Reserve turned into a desert more arid than the Kalahari by the overgrazing of the goats and cattle and the scratching away of the inch or two of top soil for planting.

A thing my soul hates is hearing people with little knowledge and no experience or understanding speaking with authority of 'Britain's Colonial past' and with disparagement of 'Victorian Missionaries, whose shoe latchet they are not worthy to unloose'.

In 1896 George Knight-Bruce, the recently instituted Vicar of Bovey Tracey in the diocese of Exeter, died aged 42. Ten years before, he had left his parish of Bethnal Green and Oxford House, a link between the university and the East End of London, to be Bishop of Bloemfontein. He was translated to Mashonaland in 1891 as its first missionary bishop, but had returned to Devon in poor health after three years of work. Accompanied by some African Catechists and three European nurses, he had travelled from Bloemfontein by coast steamer to the mouth of the Pungwe in Portuguese East Africa with a year's supply of medicine and stores; from there they made their way up through the mangrove swamps to Mashonaland. Here they tramped through a thousand miles of bush, selecting sites the bishop hoped to establish. Among the Catechists was a man of remarkable linguistic gifts named Bernard Mizeki who is commemorated as a martyr in the Church Calendar for this month (18th June).

He was sent by Bishop Knight-Bruce to the small Magnenda tribe over which he had great influence, but he came up against the witch-doctors who realised his teaching was undermining their authority. He was attacked in his hut by night and left for dead; but he crawled into a hiding place and his wife, a Mashona, who had been taken prisoner, managed to get out for five nights, and nursed and fed her husband. On the fifth night she found him dead.

*Fr Leslie Craske*

## Friendship Lunches

There will be no lunches in June, nor in the summer months while many people are away. The lunches will resume in September. We extend our gratitude to Jean Le Huray and Rosalyne for their hard work, their excellent planning and production of wonderful meals, and for their offering of the opportunity for people to socialise in a relaxed atmosphere. Everyone truly enjoys these lunches.



THE  
TREE  
OF  
JESSE  
FESTIVAL

**Thursday 7th June until Saturday 16th June**

St. Stephen's Church will be holding a special 10-day Festival to highlight the beautiful stained glass windows, especially the very large *Tree of Jesse* window at the West end of the Church. This is considered to be the finest, most ambitious Jesse Tree designed by Philip Webb, Edward Burne-Jones, Ford Madox Brown and William Morris, whose firm produced and completed it in 1865. This window is now in need of urgent repair and it is hoped that this Festival will show visitors and locals alike how important it is to find the funds to preserve this window for the Island.

We are very fortunate that the College of Further Education Higher National Diploma students have agreed to take part in the Festival. As part of their work they will set up a camera so that people can see the beautiful detail of the window, and also the damage. They will also provide information on the work of repairing and restoring stained glass, using videos from the company Holy Wells Glass that have agreed to undertake the restoration work. This company has recently been working for the Queen at St. George's Chapel, Windsor and also on Worcester and Winchester Cathedrals. The Students will also be displaying items they have made based on the designs of William Morris and his Arts and Crafts movement.

On display down the main aisle of the Church will be a floral carpet that members of the congregation have made. It will represent the Tree of Jesse and will include 8 roundels made by various groups connected with St. Stephen's surrounded by leaves and flowers. These roundels will depict 8 of the biblical characters in the Jesse window. They are: Abraham's camel made by the Scouts; Isaac represented by the ram made by the Brownies; ears of corn to represent Ruth made by the Guides; King David's harp made by the choir; King Solomon's crown made by the Sunday Club; carpentry tools representing Joseph made by the St Stephen's Players and the Tree of Jesse and Mary and baby Jesus made by members of the congregation. When assembled this will make a very striking and interesting display to reflect the *Tree of Jesse* window.

The Church will be open each day from 10.00am until 5.30pm.

*Ann Goss*

## Afternoon Tea Party

Saturday 16th June 2018 at 3.00pm  
in St Stephen's Church Garden.



Tickets in advance from  
Jean Le Huray 255207 or Ann Goss 266214  
£10 each in aid of Church funds

## '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.*



## The Ritual of Silence in the Mass

Silence is a prerequisite to prayer. Only when distractions are eliminated can the heart express itself unencumbered. This truth about our spiritual practices applies both to personal and public prayer. We must still the noise within ourselves if we are to truly listen and speak to God. Since the Mass and the Divine Office are public acts of worship, particular attention must be given to silence, for the sake of the common good and in order to convey the meaning of prayer.

In the liturgy, silence is intended to give expression to the prayers of the people, in the quiet of their hearts. Its aim is not to make them passive. The Roman Missal is very direct in what it says about silence in the liturgy: 'Sacred silence also, as part of the celebration, is to be observed at designated times. Its nature, however, *depends on the moment when it occurs in the different parts of the celebration.* For in the Penitential Act and again after the invitation to pray (the Collect), individuals *recollect* themselves; whereas after a (Scripture) reading or after the Homily, all *meditate* briefly on what they have heard; then after Communion, they *praise* God in their hearts and pray to him.'

In offering this beautiful insight, the Missal demonstrates that the meaning of silence depends on when it occurs during the Mass. We can infer that silence is aimed at *recollection, meditation* and *praise*. Remembering these three key words may help us as we seek to structure the silence we keep; and therefore to reap even greater benefits from it. Far from being an absence of meaning, silence is charged with meaning.

*Fr John Moore*

**PILGRIMAGE  
TO  
THE SHRINE OF  
OUR LADY OF WALSINGHAM  
(near Norfolk, UK)**

**8<sup>th</sup> – 12<sup>th</sup> OCTOBER 2018**



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



## The Guild of Intercession

Alice Julia de la Mare, 23/6/1900; Charles Cecil Oats, 5/6/1910; Thomas de Sausmarez, 10/6/1913; William James Le Page, 6/6/1926; William Henry Lihou, 28/6/1926; Mary Jane de Guerin, 26/6/1933; Caroline Ann Campbell, 23/6/1939; Edward Alan Warren, 17/6/1940; Keith Cecil Bisson, 12/6/1941; Julia Maria Anderson, 3/6/1942; Wilfred Louis Wakeford, 13/6/1949; George Martineau, 19/6/1950; Eliza Julia Lenfesty, 20/6/1950; Margaret Amy Hunton, 22/6/1951; Violet Hilda Margaret Hoare, 18/6/1953; Samuel James Bishop, 6/6/1957; Harry Smith, 9/6/1958; Frederick William James Cory, 11/6/1958; Frank Cochran, 12/6/1958; Annie Laura Warry, 23/6/1958; Hilda Asher, 30/6/1958; Florence Helen Paul, 9/6/1959; Florence Elisa Kaines, 9/6/1959; Thomas Nicolas Sarchet, 29/9/1959; Anieta Rachel Peters, 21/6/1961; Minnie Maud de Guerin, 24/6/1961; Lucy Elizabeth Martineau, 6/6/1962; John Ireland, 12/6/1962; James Henry de la Haye, 12/6/1962; Gordon William Brehaut, 12/6/1962; Edith Susan Mauger, 28/6/1963; Kathleen Mary Jones, 28/6/1964; Florence Maud Help, 6/6/1965; Nora Charlotte Jane Le Page, 14/6/1966; Reada Ann Marrett, 6/6/1967; Cecil Herbert Ralls, 17/6/1969; Emily Rose Petit, 19/6/1969; Roselle Ada Sarre, 16/6/1972; Albert Bernard Scott, 14/6/1974; Florence Gulson, 15/6/1974; Ethel Maud Fustic, 5/6/1978; Leslie Derrick Peyton, 25/6/1978; Gerald James Inder, 5/6/1979; Stuart Neville Dean, 28/6/1980; Florence Mauger Goddard, 6/6/1981; Olive Maud Davey, 29/6/1981; Winifred Couch, 8/6/1986; Ethel Riddiford Gargan, 22/6/1986; Gordon Kenneth Tapp, 30/6/1986; Joseph Edward Robert, 28/6/1989; Owen Thomas Shuff, 15/6/1991; Gersham Royston Smith, 18/6/1994; Winifred Adams, 16/6/1995; Richard Lloyd Denziloe, 9/6/1998; Damaris Mary St Vincent Winkfield, 30/6/1999; James Osborne, 26/6/2001; Hilda Annie Farrow, 11/6/2006; Derek Board, 1/6/2007; Anthony Bazille-Corbin, 16/6/2007; Daphne Joan Helman, 28/6/2007; David Ormrod, 8/6/2008; Richard Albert (Dick) Pasquier, 25/6/2008; Roger Gordon Berresford Marsh, 7/6/2010; Harold Ernest Langlois, 8/6/2010; Marceline Hubert, 21/6/2011; Edmund James Le Prevost, 29/6/2011; Olive Joyce Renouf, 30/6/2011; Doris May Wicks, 5/6/2012; Ruth Martel, 8/6/2012; Rodney Mitchell, 15/6/2013; William Frank Druce, 24/6/2014.

Year unknown: Demas William Matthews, 21/6

**MAY THEY REST IN PEACE AND RISE IN GLORY**

## Parish Registers

**A REGISTER  
of Persons  
BAPTIZED.**

### Baptisms

27th May 2018 – Kiyarni Tagoe

### Weddings

### Funerals

*1691.*  
*of the Daughter of Mr. Thomas ...*  
*of St. James in ...*  
*1693*  
*with ...*



## June Bible Readings

Sunday 3rd June	The First Sunday after Trinity	Deuteronomy Ch5 v12-15 2 Corinthians Ch4 v5-12 Mark Ch2 v 23-Ch3 v6
Sunday 10th June	The Second Sunday after Trinity	Genesis Ch3 v8-15 2 Corinthians Ch4 v1-Ch5 v1 Mark Ch3 v20-35
Sunday 17th June	The Third Sunday after Trinity	Ezekiel Ch17 v22-24 2 Corinthians Ch5 v6-10, 14-17 Mark Ch4 v26-34
Sunday 24th June	The Feast of the Birth of John the Baptist and the Fourth Sunday after Trinity	Isaiah Ch40 v1-11 Acts Ch13 v14b-26 Luke Ch1 v57-66, 80



# Hymns and Liturgical Music

## June

<b>SUNDAY</b> 11.00am Sung Mass	<b>3rd</b>  The First Sunday after Trinity	<b>10th</b>  The Second Sunday after Trinity	<b>17th</b>  The Third Sunday after Trinity	<b>24th</b>  The Feast of the Birth of John the Baptist and the Fourth Sunday after Trinity
HYMN	<b>232</b>	<b>322</b>	<b>238</b>	<b>12</b>
PROPER	<b>693</b>	<b>694</b>	<b>695</b>	<b>696</b>
OFFERTORY	<b>307</b>	<b>439</b> 1st Tune	<b>495</b>	<b>433</b>
COMMUNION	<b>308</b>	<b>S.9</b>	<b>480</b>	<b>S.31</b>
POST- COMMUNION	<b>297</b>	<b>372</b>	<b>443</b>	<b>234</b>
<b>9.30am</b> SAID MASS	<b>307</b> <b>297</b>	<b>439</b> <b>MP 31</b>	<b>408</b> <b>457</b>	<b>S.39</b> <b>S.31</b>

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

RAINBOWS	Lesley Le Huray Tel: 254333	Wednesday 4.00pm - 5.00pm	Community Centre 5 – 7 years old
BROWNIES	Tamara Beach Tel: 07911 711052	Wednesday 5.00pm - 6.30pm	Community Centre 7 - 10 years old
GUIDES	Debbie Robillard Tel: 714850 + 07911 132440 beans975@gmail.com	Friday 6.00pm - 7.30pm	Community Centre 10 - 14 years old
1 <sup>st</sup> VICTORIA SEA SCOUT GROUP	Pierre Woodland Tel: 722210	Beavers Monday 5.30pm - 6.45pm	Community Centre 6 - 8 years old
Group Scout Leader	Paula Woodland Tel: 722210	Cubs Monday 7.00pm - 8.30pm	Community Centre 8 - 10 years old
Rosalynne Le Huray Tel: 257939	Julie Hutchins 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 July/August *Parish Magazine* will be

**Friday 22nd June 2018**

*Contributions are gratefully accepted*

*and can be sent to*

*claudiahallmoore@gmail.com*

# ST STEPHEN'S CHURCH

## Vicar

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

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

Tel: 01481 720268

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

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

## Honorary Assistant Priests

The Very Reverend Canon Fr Marc Trickey

The Reverend Fr Leslie Craske

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

## SUNDAY MASSES

9.30am	Said Mass with Family Ministry
11.00am	Sung Mass with Sermon

## WEEKDAY MASSES

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