

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



The Early Church Fathers

February 2019

From the Editor

We have chosen the apostolic age as the subject of this issue, inspired by Fr Leslie's article on Polycarp, whose Feast Day is celebrated on 23rd February. This period illustrates the Christian Church delineating its separatism from Judaism and its 'constitution', its 'taking form', its 'organisation'. We owe a great debt to the early Church Fathers, who vigilantly guarded the purity and rectitude of what was being taught in these many infant congregations, so that the teachings of Christ were passed on without distortion, as He had given them to the disciples.

We hope you enjoy delving into the 'Apostolic Age'.

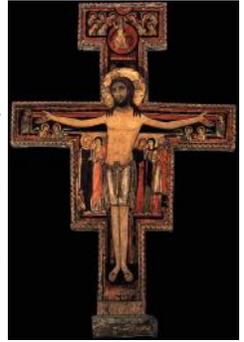
Claudia Moore

PILGRIMAGE TO THE SHRINE OF OUR LADY OF WALSINGHAM (near Norfolk, UK) 28th October – 1st November 2019



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Lessons From the Early Church



Some of the contributions to this month's *Parish Magazine* invite us to consider afresh the early Christian Church. That group of believers was, in many ways, very different from what we know as the Church today. At the beginning they met in homes, devoted themselves to the apostles' teaching and fellowship, the breaking of bread and prayer (Acts 2. 42). The early Church was an active body of passionate believers.

When one reads the writing of near-contemporary historians and scholars, it soon becomes clear that the early Christians were:

- bound and united by a common truth

'We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of common hope' (Tertullian, 160-225 AD).

- characterised by uncommon joy

'(The Christians) are poor, yet make many rich; they are reviled, and bless; they do good, and when punished, they rejoice' (the unknown author of the *Epistle to Diognetes*, 130 AD).

- lively, and not passive

'We assemble to read our sacred writings...and with the sacred words we nourish our faith and animate our hope; we make our confidence more steadfast' (Tertullian).

- known by their love

'They persuade (others) to become Christians by the love they have for them; and when they become so, they call them without distinction, brothers' (Aristides, in a letter to the Emperor Hadrian, 117-138 AD).

- committed to give sacrificially to the needy

'(If) there is among them a man that is poor and needy, they fast two or three days, that they might supply the needy with the necessary food' (Aristides).

- God's holy ambassadors

'(The Christians) display to us their wonderful and confessedly striking method of life...The Christians dwell in the world, but are not of the world' (the author of the *Epistle to Diognetes*).

The early Christians did not simply 'go' to church; they *were* the Church. What an example they are for us still!

Fr John Moore

Church Diary - February 2019

Friday 1	Brigid, Abbess of Kildare, c.525	7.00pm Mass Resurrection Chapel, with the participation of Cantores Coutances
Saturday 2		
Sunday 3	The Presentation of Christ in the Temple (Candlemas) The Fifth Sunday before Lent	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 4	Gilbert of Sempringham, Founder of the Gilbertine Order, 1189	10.00am 'Little Treasures' Toddlers' Group
Tuesday 5		11.00am Mass Lady Chapel
Wednesday 6	The Martyrs of Japan, 1597	7.00pm Mass Lady Chapel
Thursday 7		
Friday 8		7.00pm Mass Resurrection Chapel
Saturday 9		
Sunday 10	The Fourth Sunday before Lent	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 11		10.00am 'Little Treasures' Toddlers' Group
Tuesday 12		11.00am Mass Lady Chapel 12.00pm Friendship Lunch—Community Centre
Wednesday 13		7.00pm Mass Lady Chapel
Thursday 14	Cyril and Methodius, Missionaries to the Slavs, 869 and 885	
Friday 15		7.00pm Mass Resurrection Chapel
Saturday 16		
Sunday 17	The Third Sunday before Lent	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 18		10.00am 'Little Treasures' Toddlers' Group
Tuesday 19		11.00am Mass Lady Chapel
Wednesday 20		7.00pm Mass Lady Chapel
Thursday 21		
Friday 22		7.00pm Mass Resurrection Chapel
Saturday 23	Polycarp, Bishop of Smyrna, Martyr, c. 155	
Sunday 24	The Second Sunday before Lent	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	George Herbert, Priest, Poet, 1233	7.00pm Mass Lady Chapel
Thursday 28		

Looking Further Ahead



March 10	Sunday	12.30pm	Baptism of Nico-Jay Steer
March 16	Saturday	4.00pm	Taizé Service
March 30	Saturday	10.00am- 5.00pm	William Morris Open Weekend
March 31	Sunday	12.00pm	Reception, following 10.30am Combined Mass, in honour of John and Hazel Greany's 60th Wedding Anniversary
March 31	Sunday	2.00pm- 5.00pm	William Morris Open Weekend
April 1	Monday	10.20am	Ladies' College Easter Service
April 3	Wednesday	11.00am	Beechwood Easter Service
April 6	Saturday	6.00pm	Vox Humana Concert
April 7	Sunday	11.00am	Vox Humana present at 11.00am Sung Mass to augment the Choir
April 27	Saturday	tbc	Spring Tea Party – St Stephen's Community Centre
May 4	Saturday	tbc	Glees Concert
May 25	Saturday	tbc	Wedding of Naro Zimmerman and Sara Mosley

The 'Apostolic Age'

Early Christianity (also known as the 'Early Church'), as delineated by historians, covers the period from its origins (c. 30-36 AD) until the First Council of Nicaea (325 AD). This period is typically divided into the 'Apostolic Age' (c. 30-100 AD, our focus in this issue) and the 'Ante-Nicene Period' (c. 100-325 AD).

The 'Church Fathers' are the early and influential theologians and writers in the Christian Church, particularly those of the first five centuries of Christian history (see our issue on St Augustine). These ecclesiastical writers are held up as authorities on doctrinal matters. The earliest Church Fathers, those within two generations of the twelve apostles of Christ, are usually called 'Apostolic Fathers' for having known and studied under the apostles personally. Important Apostolic Fathers include Clement of Rome, Ignatius of Antioch and Polycarp of Smyrna, each of whom has inspired an article in this issue. They are those who, after the deaths of the apostles, helped develop church structures to cope with the astonishing growth of Christianity. They carried on the flame of evangelisation and kept doctrine pure.

The Christian Church came fully into being and was first called a 'church' (Acts 5. 11) on Pentecost, when the apostles received the Holy Spirit and emerged from hiding following the death and resurrection of Jesus to preach and spread his message. The disciples were first called Christians at Antioch (Acts 11. 26). The early Gospel message spread orally, probably in Aramaic, but almost immediately also in Greek. The first Christian community centred on Jerusalem, and its leaders included Peter, James, the 'brother of Jesus' (see Galatians), and John the Apostle.

One of the unique aspects of Christianity is its firm historical foundation; and Acts gives an account of the first 30 years of the church, telling of the spread of the gospel and the beginnings of congregations. We find out what happened to Judas after his betrayal of Christ; and Peter calls for a 12th apostle to be named in Judas's place. We learn that Christians began to organise themselves, the apostles being responsible for the church life in general, including the ministry of the Word and the care of the needy. A hierarchy emerged slowly and at different times for different locations;

however, by the late first century and early second century, 'church hierarchy' structures were certainly formalised, with bishops emerging as overseers of urban Christian populations.

The apostles were directly involved in the care of the churches, ensuring the orthodoxy of what was being taught and weeding out false teachers. As an example, when the early church was wrestling with whether the church should evolve from being entirely Jewish in composition to accepting that Jesus came also for the Gentiles, the apostles and elders met at Jerusalem to make it clear that Christ came for all people, and to decide the consequent question of whether Gentiles needed to be circumcised and adhere to other Jewish traditions. Paul, the other apostles, the elders and the Apostolic Fathers wrote and spoke widely on adherence to the teachings of Christ, on the correction of false teachings, on the creation of structures within the churches to put a halt to bad practices, on the eradication of heresies and also at times on exercising discipline.

The New Testament describes how certain false teachers were challenging Paul's authority and his personal integrity. Galatians tells of the problem of certain congregations adding requirements for justification (works of the law), thus perverting the gospel of grace (it is by grace through faith alone that man is justified). There was the 'Colossian heresy' that needed to be denounced. There was the early form of Gnosticism (simplistically put, the spirit is entirely good, matter is entirely evil) which was one of the most dangerous heresies of the first and second centuries of the church (1 John). In addition to 'putting out these fires', Paul gives counsel in 1 Timothy on the supervision of the affairs of the church and the appointment of qualified church leaders ('overseers' and 'deacons').

So, the first century of the church saw the leaders facing enormous challenges and responsibilities, not only keeping up with the rapid spread of the faith in ever-widening circles (Jerusalem, Judea, Samaria, Alexandria, Antioch ... and Rome, the world's political and cultural centre), but also nourishing the many congregations with orthodox doctrine. And it is the Apostolic Fathers whose contributions just after the time of the New Testament were instrumental in fortifying the fledging church with doctrine consistent with Christ's teaching.

Polycarp: His Martyrdom and Apostolic Connections

Feast Day: 23rd February

The sunlight of summer discovered fragments of stained glass, blue, red, green and gold, along the paths and among the trees of the church gardens in South London where I was Vicar. A flying bomb had blown out the windows of the North Aisle and their portrayal of entire centuries of history of the early church, both East and West. Until I was able to do something about their replacement in the 1970s the windows were of frosted glass. The destruction, the fragments and the frosted glass spoke in a parable. Church History is to most people, Christian or not, a dark age of superstition or of fables between the Bible and the present day, with bits of Henry the Eighth, presuming the Headship of the Church of England, somewhere in between: yet if I had picked up a piece it might well have been a fragment of Polycarp kissing the chains of Ignatius on his way to martyrdom, as historically true as Henry having six wives. Polycarp was certainly an historical figure to be placed in the windows, and an interesting one at that.

His death, while Bishop of Smyrna, occurred when Statius Quadratus was proconsul of Asia. The year was 155 and the day was 23rd February, on a Saturday. Smyrna was noted for its devotion to Caesar-worship, and at the time of the disturbance, which was the cause of Polycarp's death, the commune of Asia was assembled in the city for business, worship and amusement, including the 'cenationes', or wild beast shows. There were shouts that Christians should be brought before the proconsul, to swear by Caesar and to offer sacrifice: eleven refused and met their death with resolution. The sight aroused the crowds to increased fury and they shouted for Polycarp. Quadratus sent his captain of police, one Herodes, to arrest the bishop who was found in a farm-house not far from the city. He was carried straight back into the stadium which, late as it was, quickly filled with a howling mob. The proconsul came in haste and told Polycarp to swear by the genius of Caesar and curse Christ. 'Eighty-six years', replied Polycarp, 'have I served him, and he never did me wrong, how then can I blaspheme he who saved me? '.

The people called for Philip the president of the Commune, demanding that he should let the lion loose upon Polycarp. Philip replied that this could not be done as the days fixed by law for the 'cenationes' were past. Upon this the people shouted that he should be burned. Men

hurried to and fro collecting wood from the workshops and baths. As Polycarp uttered his final Amen the fire was kindled. 'The flame blown by the wind, surged round the martyr like a billowing sail without catching hold of his body.' Seeing this the mob called for the 'confector', the official whose business it was to give the coup de grace in the arena. The sword was driven into Polycarp's throat, and his sufferings were ended.

The account of this persecution, the earliest of the documents of this nature, is contained in a letter written by the Church in Smyrna to the Church of Philomelium. It has a lesson, necessary now, in this age of 'popularism', as then, in the lawlessness of the whole procedure. Not only is Polycarp 'sought out'; not only were there no witnesses against him except public clamour; but he was not even regularly sentenced. The mob pronounced the verdict, fixed the punishment and carried it out.

Polycarp is not only an interesting figure in the early history of the Church, but an important one because of his continuance with the church of the apostles. He spoke of having served Christ for eighty-six years. He must have been born then, at latest, in 70 AD about the time of the sack of Jerusalem and the destruction of the Temple, a time when the Crucifixion was still within the range of living memory. He treasured up anecdotes of St John the Apostle and told Irenaeus, the first great Christian theologian and Bishop of Lyon, the story of how the Apostle would not enter the public baths when he heard that Cerinthus, the 'enemy of the Truth', was there. John said he dare not go in for the ceiling would fall down. Irenaeus, before he left Asia to be bishop of the immigrant church in Lyon, knew Polycarp well, and had heard him not only preaching in church, but sitting in his

accustomed chair and talking familiarly to any who cared to listen, not only about John but of the others who had been with the Lord, and their words, their works and their doctrine. Polycarp is even described as 'a disciple of the Apostles' and might very well have been so. I said he was shown in the stained glass kissing the chains of St Ignatius, Bishop of Antioch. When Polycarp was a young man, Ignatius was himself sentenced in 110 AD to be carried to Rome and there thrown to the wild beasts. To Polycarp we owe the collection of the seven Ignatian Epistles. The Protestant reformers attempted, without success, to discredit these owing to their very early emphasis upon the episcopacy.



Fr Leslie Craske

William Morris Windows

Sometimes events move so fast it is breath-taking!

In December last year the William Morris working group made a decision to invite Jack Clare of Holy Wells Glass to put in place a schedule to start the works on the windows. It was felt, like the Community Centre before, once people saw the works had started the remaining monies would come in.

As you know, during the fundraising campaign we had raised the profile and importance of the windows; and Planning had listed our church as a Grade 1 building. Although we had received their permission to do the works required, they laid down a condition that before any such works could commence, we had to supply them with detailed scale drawings showing exactly the internal venting of the secondary glazing.

Jack provided the drawings early in January and we submitted them to Planning. Last week we received the drawings duly stamped, giving us permission to start. Also last week we received two very generous donations to the fund, one of £5,000 from Ravenscroft and £4,500 from a member of the public. This you will be amazed to know has brought us within £5,000 of the projected costing for the project. – What a week!

It was thought that work could start on the 4th February, depending on the final permission from Planning; and we are pleased to announce that Simon Watson has managed to arrange that the scaffold both inside and outside of the West wall will be erected on 31st January and 1st February.

This will enable Jack and his team to come over and remove the window which will be taken back to his workshop in Wells for restoration.

When not working on our window, the panes of stained glass will be kept in their secure fireproof safe.

Before any work is carried out, the panes will be photographed in their special light room and three tracings are taken of each section. All the work will be documented for future records.

Tony Kaines

APCC Deliberations

The following points were discussed at the APCC meeting held on Monday 21st January:

- An update was provided on church income and expenditure for the year 2018, on the basis of charts distributed to the congregation on Sunday 13th January.
- BDO, the chartered accountants who reviewed the annual accounts of St Stephen's in past years, have now decided to offer this service to another charitable organisation. The Trustees have identified several individuals to be approached concerning this responsibility.
- Fr John provided a cost analysis of church advertising expenditure in 2018. It was agreed that advertising in social media (such as Facebook) might be an interesting alternative in some cases. This possibility will be explored.
- Following another incident of falling plaster in the chancel, the Trustees have decided to erect scaffolding during the first week of February so that this part of the church roof may be assessed.
- Fundraising for the restoration of some of the church's William Morris windows has now reached 95% of its goal. Further funds will be raised from concerts organised by David Le Lièvre, the Open Weekend (see below) and possibly from grants obtained from William Morris societies.

Holy Well Glass will arrive in Guernsey on 4th February in order to remove the 'Tree of Jesse' window for restoration.

A William Morris 'Open Weekend' will be organised in the spring, with a view to raising the remaining funds necessary.

- St Stephen's Church will participate in a 'Mission Action Planning Day' organised by the Deanery of Guernsey on 2nd March. The goal of the session will be to help each church on the island to develop a mission strategy for its parish. Any church members who would like to participate are invited to contact Fr John.

(continued on next page)

- Fr Nicolas Stebbing from the Community of the Resurrection in Mirfield has contacted Fr John about the possibility of supporting Tariro, a UK charity that provides aid to orphans and children in Zimbabwe. It was decided to ask Fr Nicolas to come to St Stephen's and speak about this opportunity when he is next in Guernsey.

- Further training about safeguarding will be offered by the Diocese of Canterbury in March.

- The St Stephen's Community Centre continues to receive regular bookings.

Friendship Lunch

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

Menu: Roast Pork & vegetables
Vegetarian – Mushroom Quiche
Lemon Cheesecake
£6.50 – All are welcome



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

Electoral Roll Revision

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

Jill Stephenson

Falling Plaster!

About this time last year, I was walking up the steps to the Chancel and suddenly there was a crash behind me. Turning around I was amazed to see the floor covered in plaster. Had I been walking up the centre instead of the side aisle, I might well have had it on my head!

It was decided that the plaster had come from way up in the apex of the arch, which had not been accessed when the refurbishment of the church was carried out.

CCD were consulted and it was arranged that scaffolding would be erected with a view to fixing netting to catch and disperse any further falls of plaster.

A date was set but had to be cancelled at the last moment as we had two unexpected funerals at the church.

It was at the same time as we were launching the fundraising campaign for the Jesse Window; and I'm afraid to say that the plaster went clean out of our minds. However, sometime between us leaving church after the Midnight Mass at 1.30am and the time the church was opened at 8.30am later that morning, we arrived to discover another much larger deposit of plaster had fallen down.

This could have been serious had anyone been around; so during the week beginning 4th February you will notice scaffolding being erected to investigate and secure this area from further plaster falls.

The reason you cannot see anything is that it is the side of the arch that is above the timbers of the Nave. As far as I know there is a trapdoor in the arch that gives access to the vault space between the external roof and the wooden roof of the Chancel. It will be interesting to discover more and hopefully we will have pictures for you next time.

Tony Kaines

Ignatius of Antioch

Now Ignatius and Polycarp were not only men of whom informed Christians were once aware, hence the importance of their appearance in Victorian stained-glass windows; but they are living links with the actual life of Christ and the apostles and, as such, ought to be of particular interest to those who worship in a church dedicated to St Stephen. Following Stephen's death, there was a persecution in Judaea of Greek-speaking Jews like Stephen (his name is Greek). These were called 'Hellenists' by antagonistic Hebrew or Aramaic-speaking Jews. Some of these refugee Hellenists (including Philip, also a Greek name) fled from Jerusalem and made their way 300 hundred miles north to Antioch, where they met and converted other Hellenists and where the name 'Christian' was used for the very first time when it was applied to them.

Some forty or so years later we find this man, Ignatius, Bishop of Antioch, the second or third in succession to St Peter. Of the life of Ignatius we know little. His name (Ignis) is the Latin for fire - and there have been few Christians so much on fire with devotion to Christ: his zeal for martyrdom was such that some have supposed him to have been mentally unbalanced. He did have another name, 'Theophorus', which was not so inflammatory, and probably means 'borne up by God'. If Ignatius was an old man at the time of his death, and was born (as some think) about 40 AD, then he may have known Peter and Paul. He does speak of himself as 'one born out of due time', a phrase he borrowed from St Paul (Romans 9), implying that he was converted to Christianity in middle age. He only emerges in the full light of day when he was tried by the legate of Syriac, and sentenced to be taken to Rome and there, with permission of the Emperor, thrown to the beasts. He makes this journey in the charge of a detachment of ten soldiers, called 'Leopards'. These military escorts would allow their prisoners considerable indulgence for payment. Ignatius was accompanied by friends, received deputations from churches, wrote long letters and despatched messengers. All these concessions would be paid for by bribing the 'Leopards'. The first place we know a stop was made was Philadelphia, where there was a church with which Ignatius was not fully satisfied. The next stoppage mentioned in his Epistles was at Smyrna, where he was entertained by Polycarp and the local church. Here there came from Ephesus the Bishop Onesimus and a deacon named Barrhus, and three others; from Magnesia, the Bishop Dams, two priests and a deacon. From Smyrna Ignatius wrote four letters to be carried home by the

bishops whom he had seen, and one letter to be carried in advance by messenger to the Christians in Rome to tell of his coming. In this he begs the Christians in Rome not to hinder his martyrdom. He must have been aware that there were people of influence in that church whose petition to the Emperor on his behalf would not be altogether disregarded.

I cannot give the whole translation of this letter. It is of some length; but it begins:

‘I am writing to all the churches, and I give instructions to all men, that I die willingly for God’s sake, if you do not hinder it. Allow me to be eaten by the beasts, through which I can attain to God.... Rather, entice the wild beasts that they may become my tomb, and leave no trace of my body, that when I fall asleep I am no burden to anyone. Then shall I be a true disciple of Jesus Christ, since the world shall not even see my body. Pray for me that I may be found a sacrifice through these instruments....’

We find the same being said by Polycarp to the Philippians, ‘and if we suffer for his name’s sake, let us glorify him. For this is the example he gave himself.’

There are three lessons in all this:



First, The continuance of the Catholic church from the apostles.

Second, The existence at that very early time of the male order of Bishops, Priests (or Presbyters) and Deacons.

Third, The depiction of the death of Jesus in the Gospels as a voluntary sacrifice exerting a powerful influence on the imagination of early Christians like Polycarp and Ignatius. They believed they had to repeat in their own lives the sacrificial death of Jesus in order to become his true disciples. They took quite literally Jesus’s saying, ‘If any man would come after me, let him deny himself and take up his cross and follow me.’

Fr Leslie Craske

Clement of Rome

Clement of Rome was a first-century convert who had the privilege of having been taught about Jesus by the apostles. In Philippians 4. 3, St Paul refers to a Clement (a 'co-worker' whose name is 'in the book of life') who may very well be the same Clement under consideration in this issue.

After Paul and Peter were martyred at Rome, Clement became the bishop of the church there from 88 AD until his death in 99 AD. Early church lists place him as the second or third Bishop of Rome after St Peter. He is considered to be the first Apostolic Father of the Church.

Tradition has it that Clement was martyred under the reign of Emperor Trajan by being cast into the sea tied to an anchor. Not much detail is known about his life, but his letter to the church at Corinth (called '1 Clement') is thought to be the earliest extant document concerning the early Church outside of the New Testament. The Church of San Clemente in Rome is thought to have been built over Clement's house.

Clement wrote to the church in Corinth in response to a dispute in which certain of the younger church leaders ('presbyters', or elders) of the church there had deposed some of the older leaders, leading to the development of factions. Clement sent a masterful letter to the Corinthians, asserting the authority of the presbyters as rulers of the church, on the ground that the Apostles had appointed them as such. His letter was one of the first Christian works to affirm the apostolic authority of the clergy.

With love and compassion, Clement urged his readers to be of humble mind, laying aside all haughtiness, pride, foolishness and angry feelings; and to be especially mindful of the words of our Lord which teach the value of meekness.

Clement's letter to the Corinthians continued to be read in the Corinthian church as part of the liturgy for many years. The letter was popular among other churches throughout the ancient Roman world as well. Written by a man who had known Peter and Paul and who had a pastoral heart for all Christians, it was a great source of strength and guidance for early churches.

The prayer at the conclusion of Clement's letter easily spans the centuries to become a prayer for Christians today:

‘May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh, who chose our Lord Jesus Christ and us through Him to be a peculiar people, grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.’



Fr John and Claudia Moore

'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 Proper of the Mass Part 2 of 3

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

In this second of three articles on The Proper of the Mass, we consider the Introit, the Gradual and the Alleluia or Tract.

The Introit

Classically, the Introit was composed of an antiphon (a short chant based on the psalms, sung as a refrain), a verse taken from the psalm of the day corresponding to the antiphon, the *Gloria Patri* and the repetition of the antiphon.

Currently, at St Stephen's Church the antiphon is labelled on the first page of the Sunday bulletin as the 'Introit', and the verse of the psalm of the day is labelled as the 'Psalm'. The *Gloria Patri* appears at the end of the Psalm and begins with the words, 'Glory be...'

Until the eighth century, in the Introit the entire psalm of the day would have been chanted, with the antiphon repeated after every verse; and this until the celebrant reached the altar, at which point the cantors would intone the *Gloria Patri*, and after the final repetition of the antiphon, end the Introit.

The purpose of the Introit is not didactic; it is contemplative. The Introit opens the Mass with a word uttered from above, signifying that in every celebration, the initiative is divine and not human. The Introit is a word received that quickens the praying Church and awakens a response within her.

The Gradual

The Gradual received its name from the Latin word *gradus*, meaning a step, because a cantor would sing it as he stood on a step leading up to the ambo. The Gradual is sung after the second (or 'epistle') reading, and therefore prior to the

reading of the Gospel. The structure of the Gradual is an initial text, nearly always taken from the Psalter, followed by a verse (indicated by a 'V.' in the Sunday bulletin) entrusted to one or several cantors. The first part may in some cases be repeated.

The musical treatment of the Gradual is melismatic, that is to say, lavish and characterised by great flights and cascades of notes that stretch and embellish the sacred text.

The Alleluia or Tract

It has been said that the Alleluia is 'a cry of jubilation at the approach of the Bridegroom King who will arrive in the proclamation of the Holy Gospel.' The Alleluia is a chant that is full of awe, in that it leaves the zone of mere concepts and words and takes flight to soar into the vocalisation of one seized by an ineffable mystery.

In the book of Revelation, St John relates that the Alleluia is a heavenly hymn. It is the song of the saints in praise of God and of the Lamb. The Alleluia is universal; it is found in all the liturgies of both the Eastern and Western Churches. The universal presence of the Alleluia in Christian worship attests to its great antiquity.

A verse or phrase (generally from the Psalter, and again indicated by a 'V.' in the bulletin) follows the Alleluia. After the verse, the Alleluia is repeated.

The Tract (Latin: *tractus*) is used instead of the Alleluia during Lenten or pre-Lenten seasons, in a Requiem Mass, and on a few other penitential occasions when the joyousness of an Alleluia is deemed inappropriate. Tracts are not, however, necessarily sorrowful.

The name apparently derives from either the drawn-out style of singing or the continuous structure without a refrain. There is evidence, however, that the earliest Tracts were sung responsorially, and it is probable that these were dropped at an early stage.

In their final form, Tracts are a series of psalm verses; rarely a complete psalm, but all of the verses from the same psalm.



Fr John Moore



The Guild of Intercession

Agnes Bentley, 12/2/1914; Frank Edward Lowe (Priest/1st Vicar), 21/2/1918; Selina Le Page, 7/2/1923; Kathleen Hilda Symons 28/2/1927; Thomas William Mansell de Guerin, 19/2/1929; Edward Heathfield Tupper (Priest), 9/2/1932; Leslie Marcus Quehen (Priest/Vicar), 20/2/1938; Constance Bingham Tupper, 14/2/1942; Lillian Ruth Swann, 17/2/1942; Beatrice Bingham Tupper, 23/2/1942; James Baker, 3/2/1947; Kathleen Elizabeth Kane, 5/2/1948; John George Brehaut, 28/2/1948; Violet Brooks, 22/2/1950; Walter Henry Sauvarin, 1/2/1951; Florence Ada Carey, 9/2/1951; George Arthur Mariess, 10/2/1951; Basil John Bisson, 13/2/1951; Charles Edward King, 5/2/1952; Constance Ada Beaumont, 6/2/1954; Charles Henry Paul, 10/2/1954; Emma Asplett, 18/2/1954; Shirley May Bishop, 22/2/1954; James Henry Le Page, 25/2/1954; John Hamon Robilliard, 3/2/1955; Ellen Lily Sarchet, 24/2/1955; Joseph Phillips, 3/2/1956; Clara Rouget, 8/2/1956; Harry Malcolm Coombe, 1/2/1957; Richard Moccock, 15/2/1957; Alfred Gallienne, 22/2/1957; Caroline Brooks, 28/2/1957; Edwin John Robilliard, 11/2/1958; Sidney Laurence Watson, 18/2/1958; Mary Ann Platt, 2/2/1959; Helen Heap, 9/2/1959; Edwin Wilfred Jehan, 24/2/1959; Patricia Edmead, 18/2/1960; Harry Stanley Wallace, 6/2/1961; Patricia May De Garis, 6/2/1961; Marie Le Page, 14/2/1961; Lucy Rose Coombe, 5/2/1962; Margaret Locke, 19/2/1962; Vera Maud Webber, 20/2/1963; William James Edwards, 25/2/1963; Amy Elizabeth Piprell, 4/2/1965; John Le Vallee, 21/2/1965; Jennifer Brett, 20/2/1966; Bernard Barry Fazan Spagnioletti, 10/2/1967; Percival Langlois Martin, 27/2/1967; Marjorie Victoria Anderson, 29/2/1968; Nellie Graham Emmott, 11/2/1971; Patrick Monahan, 8/2/1973; Marguerite Ozanne, 16/2/1973; Arthur Edmund Swann, 3/2/1974; Winifred Helena Ingram, 28/2/1975; William Norman Lihou, 12/2/1979; Eric Edward James Balshaw, 28/2/1984; Doris England, 19/2/1985; Lionel Le Huray, 22/2/1987; Hester Mildred Rayson, 2/2/1988; Bernard Fredrick Miles Le Gallez, 14/2/1990; Susan Elaine Warren, 17/2/1991; Maurice Digby Fox, 4/2/1992; Wilfred Charles Machon, 7/2/1992; Ernest George Brett, 1/2/1993; Adolphus (John) Buckingham, 4/2/1994; John Aikman Bartie, 24/2/1994; Amy Pretoria Cochrane, 19/2/1995; Gatse Ewert Spoelstra, 10/2/1996; Olga Maud Snell, 19/2/1996; Frances Mary Fox, 7/2/1997; Margaret Gretchen Brett, 8/2/1997; Lawrence Charles Raymond Kaines, 24/2/1998; Rose Ada Masters, 3/2/2001; Robert Osborne, 18/2/2001; Phyllis Margaret Robert, 20/2/2001; Ruth Alma Marsh, 11/2/2005; Gladys Florence Bartie, 17/2/2005; Doris Maud Phillips, 27/2/2005; Tony Alfred Besnard, 3/2/2006; Herbert William Stephen Whitford, 9/2/2007; Frances Margaret Stanton, 28/2/2007; Melba May Nicolle, 23/2/2008; Edna Gladys Denziloe Mauger, 2/2/2009; Gevase Le Gros Peek, 24/2/2009; Betty Ada Ozanne, 1/2/2010; Kathleen (Dominie) O'Connor, 14/2/2010; Patricia Merle Vautier Roberts, 16/2/2010; Anthony Gordon Haynes, 3/2/2012; Patricia Lilian Yabsley, 13/2/2012; Mark Henry Dorau, 22/2/2012; Jean Curtis, 29/2/2012; Christine Hobday, 13/2/2013; Elizabeth Le Lacheur, 27/2/2013; Eileen Florence Bienvenu, 8/2/2015; Eric Harold Powell, 11/2/2015; Peter George Mauger, 25/2/2015; Alexander George Mather 24/2/2017; Sheila Grace Mather 27/2/2017.

Year unknown: John Osborne (Priest), 12/2.

May They Rest in Peace and Rise in Glory

Parish Registers

**A REGISTER
of Persons
BAPTIZED.**

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

Baptisms

None.

Weddings

None.

Funerals

16th January 2019 – Jean Helen LePage (died 29th December)

17th January 2019 – Michael Davidson Ross (died 7th January)



February Bible Readings

Sunday 3rd February	The Presentation of Christ in the Temple Candelmas	Malachi Ch3 v1-5 Hebrews Ch2 v14-18 Luke Ch2 v22-40
Sunday 10th February	The Fourth Sunday before Lent	Isaiah Ch6 v1-13 1 Corinthians Ch15 v1-11 Luke Ch5 v1-11
Sunday 17th February	The Third Sunday before Lent	Jeremiah Ch17 v5-10 1 Corinthians Ch15 v12-20 Luke Ch6 v17-26
Sunday 24th February	The Second Sunday before Lent	Genesis Ch2 v4b-9, 15-25 Revelation Ch4 Luke Ch8 v22-25



Hymns and Liturgical Music

February

SUNDAY 11.00am Sung Mass	3rd February The Presentation of Christ in the Temple Candelmas	10th February The Fourth Sunday before Lent	17th February The Third Sunday before Lent	24th February The Second Sunday before Lent
HYMN	188	390	114	466
PROPER	725(P)	671x	672	673
OFFERTORY	338	433	333	352
COMMUNION	44	Anthem	341	191
POST- COMMUNION	408	410	297	439 omit*
9.30am SAID MASS	408 S. 5	433 omit* S. 38	297 MP 678	S. 31 S. 3

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 February *Parish Magazine* will be
Monday 25th February 2019
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
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>