

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



*Noli me tangere* by Giotto, c. 1304

*April 2019*

## From the Editor

Who chooses the date of Easter each year?

The Council of Nicaea decreed in 325 that Easter should be observed on the first Sunday following the first full moon after the spring equinox (21st March). Easter, therefore, can occur on any Sunday between 22nd March and 25th April.

Eastern Orthodox churches use a slightly different calculation, based on the Julian rather than the Gregorian calendar (which is 13 days ahead of the former), with the result that the Orthodox Easter usually occurs later than that celebrated by Protestants and Roman Catholics. Moreover, the Orthodox tradition prohibits Easter from being celebrated before or at the same time as Passover.

In the 20th century several attempts were made to arrive at a fixed date for Easter, and the Sunday following the second Saturday in April was specifically proposed. While this proposal and others had many supporters, none came to fruition. Renewed interest in a fixed date arose in the early 21st century, resulting from discussions involving the leaders of Eastern Orthodox, Syrian Orthodox, Coptic, Anglican and Roman Catholic churches, but formal agreement on such a date has remained elusive.

Now you know everything!

*Claudia Moore*

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

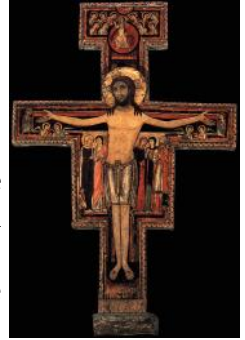
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## Being Easter People



In the early Church there was a custom whereby the Bishop or the priest, after the homily, would cry out to the faithful: *Conversi ad Dominum* ('Turn now towards the Lord'). This meant in the first place that the congregation would turn towards the East; towards the rising sun; towards the altar, where all would meet Christ in the celebration of the Eucharist.

When this was not possible (for whatever reason), the faithful would at least turn towards the image of Christ in the apse, or towards the Cross, so as to orient themselves inwardly towards the Lord.

Linked with this cry (*Conversi ad Dominum*) was another exclamation that is still used in the Church today. Before the Eucharistic Prayer, the priest says the *Sursum Corda* ('Lift up your hearts') to the community of the faithful. This exclamation invites us to soar high above the tangled web of our concerns, desires, anxieties and thoughtlessness. It could be paraphrased as 'Lift up your hearts, your inner selves!'

In both exclamations we are summoned, as it were, to a renewal of our baptismal vows, when we first 'turned towards the Lord'. Whilst our baptismal vows may have been made a long time ago, at every celebration of the Eucharist we are called to distance ourselves again from false paths. We turn afresh towards Jesus, who is the Way, the Truth and the Life. We turn with our *whole lives* towards Christ.

This Easter, as we celebrate the truth and promise of the Resurrection, let us be thankful. Through the power of His word and the holy Sacraments, our Lord helps us to turn in the right direction. He draws our hearts upwards. Let us say to him, in faith and expectation: 'Yes, make us Easter people, men and women of light, filled with the fire of your love'.

*Fr John Moore*

# Church Diary - April 2019

Monday 1	Frederick Denison Maurice, Priest, Teacher, 1872	10.20am Ladies' College Easter Service
Tuesday 2		11.00am Mass Lady Chapel
Wednesday 3		11.00am Beechwood Easter Service 7.00pm Mass Lady Chapel
Thursday 4		
Friday 5		7.00pm Mass Resurrection Chapel
Saturday 6		6.00pm Vox Humana Concert
Sunday 7	<b>The Fifth Sunday of Lent (Passiontide begins)</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Ian Turner
Monday 8		10.00am 'Little Treasures' Toddlers' Group
Tuesday 9	<b>Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945</b>	11.00am Mass Lady Chapel 12.00pm Friendship Lunch-Community Centre
Wednesday 10	<b>William Law, Priest, Spiritual Writer, 1761</b>	7.00pm Mass Lady Chapel
Thursday 11	George Augustus Selwyn, First Bishop of New Zealand, 1878	
Friday 12		7.00pm Mass Resurrection Chapel
Saturday 13		
Sunday 14	<b>Palm Sunday and Distribution of Palms</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 15	<b>Monday of Holy Week</b>	10.00am 'Little Treasures' Toddlers' Group 7.00pm Weekday Mass
Tuesday 16	<b>Tuesday of Holy Week</b>	11.00am Mass Lady Chapel
Wednesday 17	<b>Wednesday of Holy Week</b>	7.00pm Mass Lady Chapel
Thursday 18	<b>Maundy Thursday</b>	7.00pm Mass and Watch
Friday 19	<b>Good Friday</b>	10.00am Reading of the Passion Narrative and Singing of Reproaches 2.00pm Meditation at the Stations of the Cross
Saturday 20	<b>Holy Saturday</b>	8.00pm The Easter Vigil
Sunday 21	<b>Easter Sunday</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 22	Monday of Easter Week	10.00am 'Little Treasures' Toddlers' Group
Tuesday 23	Tuesday of Easter Week	11.00am Mass Lady Chapel
Wednesday 24	Wednesday of Easter Week	7.00pm Mass Lady Chapel
Thursday 25	Thursday of Easter Week	
Friday 26	Friday of Easter Week	7.00pm Mass Resurrection Chapel
Saturday 27	Saturday of Easter Week	10.00am Drop-in Coffee Morning 3.00pm Easter Tea Party in the St Stephen's Community Centre
Sunday 28	<b>The Second Sunday of Easter</b>	9.30am Family Service Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Alyssa-Brooke Reynolds
Monday 29	<b>George, Martyr, Patron of England, c. 304</b>	10.00am 'Little Treasures' Toddlers' Group
Tuesday 30	<b>Mark the Evangelist</b>	11.00am Mass Lady Chapel

## Looking Further Ahead



May 1	Wednesday	7.30pm	Annual Vestry Meeting of the Parish Church of St Stephen, followed by the Annual General Meetings of St Stephen's Community Centre Trust and of the Parish Church of St Stephen
May 4	Saturday	7.30pm	Guernsey Glees Concert
May 5	Sunday	12.30pm	Baptism of Katrina De La Mare
May 11	Saturday	4.00pm	Taizé Service
May 19	Sunday	12.30pm	Baptism of Olivia Una Mollet
May 25	Saturday	tbc	Wedding of Naro Zimmerman and Sara Mosley
May 26	Sunday	12.30pm 3.00pm	Baptism of Alex James Prigent Rogation Sunday celebration at Meadow Farm
May 29	Wednesday	7.30pm	Adrian Barlow Lecture: 'William Morris, Edward Burne-Jones and Pre-Raphaelite Stained Glass'
June 7	Friday	7.30pm	Nick Tudgey Instrumental Guitar Concert
June 23	Sunday	12.30pm 1.00pm -4.00pm	Baptism of Toby Jack Steadman Family Fun Day in the Church Garden
July 1	Monday	7.30pm	Ladies' College Leavers' Service
July 2	Tuesday	7.30pm	Workshop College Choir Concert
July 4	Thursday	11.00am	Beechwood Leavers' Service
July 6	Saturday	4.00pm	Taizé Service
July 13	Saturday	tbc	Wedding of Abby Domaille and Nathan Oliveira
July 14	Sunday	12.30pm	Baptism of Ciara Grace Mitchell

# Easter Tea Party

Saturday 27th April 2019 at 3.00pm  
in St Stephen's Community Centre

Including Raffle



Ladies are invited to  
wear bonnets, and men  
to wear buttonholes.



Tickets in advance from  
Jean Le Huray 255207  
Ann Goss 266214  
£10 each in aid of Church funds  
Children over 5 - £5.00  
Under 5's Free

This is a major fundraiser event for St Stephen's Church. This year we are trying something different by holding the event earlier in the year, with a spring theme. Ladies please wear your 'Easter Bonnet' and gentlemen please wear a flower in your button hole.

**Please come and support us.**

## Friendship Lunch

The next Friendship Lunch will be held  
on Tuesday, 9th April  
at 12.00pm in the Community Centre.



Menu: Fish and Chips or Cauliflower Cheese  
Guernsey Gâche Pudding and Ice Cream

£6.50 – All are welcome

For planning purposes, kindly let Jean Le Huray (Tel 255207) know you are coming by Sunday 7<sup>th</sup> April 2019.



## St Stephen's Church Saturday 6th April at 6.00pm

A contemplative concert for Lent  
featuring music from the 16<sup>th</sup> to the 20<sup>th</sup> century

Performed by *Vox Humana*

*Travel from Epiphany..*

*..to Passiontide, in words and  
music*



# Views from the Pew

## Devotions (From the Desk of God)



Effective immediately:

Please be aware that there are changes you need to make in your life. These changes need to be completed in order that I may fulfil my promises to you to grant you peace, joy and happiness in this life. I apologise for any inconvenience, but after all that I am doing, this seems very little to ask of you. I know, I already gave you the Ten Commandments. Keep them. But follow these guidelines as well...

### 1. Quit worrying

Life has dealt you a blow and all you do is sit and worry. Have you forgotten that I am here to take all your burdens and carry them for you? Or do you just enjoy fretting over every little thing that comes your way?

### 2. Put it on the List

Something needs to be done or taken care of. Put it on the list. No, not on YOUR list. Put it on MY to-do list. Let ME be the one to take care of the problem. I can't help you until you turn it over to me. I am, after all, God. I can take care of anything you put in my hands. In fact, if the truth were ever really known, I take care of a lot of things for you that you never even realise.

### 3. Trust me

Once you've given your burdens to me, quit trying to take them back. Trust in me. Have the faith that I will take care of all your needs, your problems and your trials. Problems with the kids? Put them on my list. Problem with finances? Put it on my list. Problems with your emotional roller coaster? For my sake, put it on my list. I want to help you. All you have to do is ask.

### 4. Leave it alone

Don't wake up one morning and say, 'Well, I'm feeling much stronger now. I think I can handle it from here.' Why do you think you are feeling stronger now? It's simple. You gave me your burdens and I'm taking care of them. I also renew your strength and cover you in my peace. Don't you know that if I give you these problems back, you will be right back where you started? Leave them with me and forget about them. Just let me do my job.

### 5. Talk to me

I want you to forget a lot of things. Forget what was making you crazy. Forget the worry and the fretting because you know I'm in control. But there's one thing I pray



you never forget. Please don't forget to talk to me – OFTEN! I love you. I want to hear your voice. I want you to include me in on the things going on in your life. I want to hear you talk about your friends and family. Prayer is simply you having a conversation with me. I want to be your dearest friend.

## **6. Have faith**

I see a lot of things from up here that you can't see from where you are. Have faith in me that I know what I'm doing. Trust me, you wouldn't want the view from my eyes. I will continue to care for you, watch over you, and meet your needs. You only have to trust me. Although I have a much bigger task than you, it seems as if you have so much trouble just doing your simple part. How hard can trust be?

## **7. Share**

You were taught to share when you were only two years old. When did you forget? That rule still applies. Share with those who are less fortunate than you. Share your joy with those who need encouragement. Share your laughter with those who haven't heard any in such a long time. Share your tears with those who have forgotten how to cry. Share your faith with those who have none.

## **8. Be patient**

I managed to fix it so that in one lifetime you could have so many diverse experiences. You grow from a child to an adult, have children, change jobs many times, learn many trades, travel to so many places, meet thousands of people, and experience so much. How can you be so impatient then when it takes me a little longer than you expect to handle something on my to-do list? Trust in my timing, for my timing is perfect. Just because I created the entire universe in only six days, everyone thinks I should always rush, rush, rush.

## **9. Be kind to others**

Be kind to others, for I love them as much as I love you. They may not dress like you, or talk like you, or live the same way you do, but I still love you all. Please try to get along, for my sake. I created each of you different in some way. It would be too boring if you were all identical. Please know I love each of your differences.

## **10. Love yourself**

As much as I love you, how can you not love yourself? You were created by me for one reason only – to be loved, and to love in return. I am a God of Love. Love me. Love your neighbours. But also love yourself. It makes my heart ache when I see you so angry with yourself when things go wrong. You are very precious to me. Don't ever forget that!

With all my heart, I love you, GOD.

# St Stephen's Curates: Revd George Edward Lee

One of the foremost figures of late Victorian/early Edwardian society in Guernsey must be the Revd George Edward Lee. His influence in both Church and State was of considerable magnitude. St Stephen's Church is indebted to him on two accounts, namely for his own time of service in the parish, and for encouraging his university friend, Fr Frank Lowe, the first Vicar of the parish, to come to Guernsey.

George Edward Lee was born on 22<sup>nd</sup> March 1852 at Colombo, Ceylon, now Sri Lanka. He was the youngest of three sons of George Lee, Postmaster-General of Ceylon, and Martha Austin. His eldest brother Lionel was a government official in Ceylon, and the other was Sir Henry Austin Lee, CB, KCMG, diplomat, governor and landowner, who was tenant of Jethou from 1890 until his death in 1918.

Lee was educated at Totteridge Park School and Elizabeth College. After leaving school he worked for a year for the Bank of British North America, and in 1871 entered University College, Durham, winning two Classical Foundation Scholarships (1871 and 1872) and was a Theological Prizeman. He graduated BA and LTh in 1874, and MA in 1877.

He was ordained in 1875 to a title at St Peter Port, and was destined to serve the whole of his thirty-seven years of ministry in Guernsey. He remained at the Town Church until 1877, when he was appointed curate-in charge of St Stephen's. In 1879 he was appointed to the Crown Living of St Andrew's, at a most difficult period for the parish following the suicide of their beloved rector, Revd Henry Lissignol Dobrée. Two years later he became rector of St Peter Port, where he served until his death, thirty-one years later.

After becoming rector of St Peter Port, he set about the complete restoration of the Town Church, and improvements to St Barnabas, the chapel of ease. This work attracted considerable public criticism, but Lee was firm in his resolve and employed the finest craftsmen of the time, including Harry Hems of Exeter, who provided the new choirstalls, misericords, pulpit and altar.

His proposals on church rates, while strongly opposed by Dean Bell, laid the foundations for present-day funding, and even won the approval of the Methodist militant, the Revd Matthieu Tostevin.

The Town Church magazine details many of George Lee's achievements and service to the Island. In the latter years of Dean Bell's life, he frequently stood in for him at inductions and institutions and on other official occasions. As a fluent French speaker, he frequently accompanied the visiting inspectors of schools to act as interpreter.

He married Anne Martha, daughter of the Revd Havilland Le Mesurier Chepmell, MA, DD, chaplain of the Royal Military Academy, Sandhurst. There were six children of the marriage, three sons and three daughters, the youngest of whom died in infancy. Two of the sons were tea-planters in Ceylon and the other was a mining engineer. One of the surviving daughters married a barrister, and the other, Gladys, married her father's curate, the Revd Albert Cecil Larned, and emigrated to the USA.

To list all of George Lee's accomplishments would be a lengthy task. An obituary, much in the style of the times, appears in the *Guernsey Evening Press*. This deals at length with his huge, wise and much respected influence in the States of Guernsey of which at the time all the rectors were members. It ends with the touching comment that 'something of the bright, sunny, "debonair" happiness of his school days remained with him to the end of his life.' He was elected a Fellow of the Society of Antiquaries in 1889. He was also a Director of Elizabeth College, a Member of the Society of Antiquaries of Normandy, Honorary Member of the Société Jersiaise, corresponding member of the Société Polimathique de Morhiban, Vice-President of the Guernsey Historical and Antiquarian Society, and editor of several works on Guernsey antiquities.

The following obituary appears in the columns of the *Church Times*, and is printed here with the permission of the current editor:

Just before midnight, on November 5, George Edward Lee, rector of St. Peter Port, Guernsey, passed to his rest without having been compelled to lay down his work. Born in Ceylon in 1852, he went to Durham in 1871, taking his degree in 1874. He was ordained the following year by the Bishop of Winchester to the title of St. Peter Port, where he served first in the parish church and subsequently at St. Stephen's. In 1879 he became rector of St Andrew's, and two years later was presented to the living of St. Peter Port, where the great work of his life was done, and where he died. Mr. Lee needed all his charm of manner and his great tact to carry through the restoration of the old parish church, and the opposition which he encountered would have been too much for most other men. The work was well accomplished, however, and opponents became friends. As parish priest, statesman, archaeologist, and antiquary, he was brought into contact with all classes, among whom his great charm and peculiar sweetness of temper won for him many friends. At 8am on Sunday, Nov. 3, he, for the last time, celebrated the Holy Communion in the parish church, and there, at the funeral service on the following Friday, a multitude of people gathered to mourn their loss, and to thank God for his life and example.

*Church Times*, 15th November 1912

# William Law

## Feast Day: 10th April

My son, an art historian who has published widely on 18<sup>th</sup> century art, architecture and society, nineteen years ago wrote a short book for the Tate Gallery on William Hogarth. I came upon it recently it while tidying up in the attic. It has a full-page reproduction of an oil on canvas of Benjamin Hoadly, Bishop of Winchester 1741, in the robes of Prelate of the Order of the Garter. It is a splendid portrait; but utterly incongruous. I rang Matthew in passing and asked him whether he had noticed how very cleverly Hogarth hides under the grand robes and the fulsome clerical linen the truth that Hoadly, who must have been uncomfortably perched for the purpose, was what we call today a paraplegic. The story was that while an undergraduate, Benjamin had contracted smallpox which was badly treated by an unskilled barber which could have cost him his legs, had not a knowledgeable physician saved them. Whatever the occasion, Hoadley was disabled, using two walking sticks in public but crutches in the house; he was unable to ride a horse and forced to preach kneeling on a high stool. This made him incapable of fulfilling his duties as a bishop which had to be undertaken by others. Yet it did not stop him from translation from one bishopric to another - Bangor, Hereford, Salisbury and Winchester - as well as remaining rector of a parish in the City of London and that of Streatham, where I was once curate. While Bishop of Winchester, he published anonymously 'A Plain Account of the Nature and End of the Lord's Supper', maintaining that it was a mere commemorative rite. He owed his astonishing preferment to friends in high places, by writing political pamphlets on behalf of the Whig Party and above all by preaching a sermon on 'My kingdom is not of this world', which mightily pleased King George I. This was of the opinion that there was no need of the authority of a visible church at all: all that was necessary was a belief in divine benevolence and the performance of good works to each other. As long as people were sincere in their own way and were obedient to the Hanoverian monarchy, nothing else matters. The sermon (the theme of which is so apparent in Hogarth's portrait of Hoadly as Bishop of Winchester while emphasising his prelacy of the Order of the Garter)'e' was preached while he was Bishop of Bangor, a place he never visited. It created a huge theological argument in England, when he was again supported enthusiastically by the king and leading Whig politicians.

They were finally demolished by a Tory High Church priest of genius and of no ecclesiastical importance, William Law, commemorated on the 10<sup>th</sup> of April. He was born in 1686 at King's Cliffe in Northampton, where his father was a grocer. The family had lived there for several generations: there are

memorials of the Laws in the parish church. He entered Emmanuel College, Cambridge, was elected fellow and took holy orders, but his worldly prospects were completely ruined by his refusal to give up his allegiance to the Stuart dynasty and by the logical consistency of his convictions. He resigned his fellowship and from about 1723-38 lived at Lime Grove, Putney, the home of Edward Gibbon, grandfather of the historian and author of 'The Decline and Fall of the Roman Empire'. There he appears to have been a private chaplain to the family. The years at Putney were a time of literary activity. His renowned 'A Serious Call to a Devout and Holy Life' was written there and during this time he made many acquaintances, among them John Wesley who made 'The Serious Call' a book prescribed to be read by Methodist preachers on trial.

In 1730 Mr Gibbon, the elder died, and Law went back to live at King's Cliffe, staying there till his death. In 1743 he was joined by Miss Hester Gibbon, daughter of the departed Edward Gibbon, and Mrs Eliza Hutcheson, a well-to-do widow. They all lived together at Hall Yard, an ancient house just across the road from the church. The three set themselves to lead a life of ordered devotion and good works. Between them they disposed of an income of £3,000 a year: of this they kept £300 for their domestic needs and gave away the rest, largely in indiscriminate charity. This drew beggars and the poor into the village, but despite the protests of the rector and parishioners, Law and his companions persisted in the practice.

Law's famous demolishing of Benjamin Hoadly came about in 'Three Letters to the Bishop of Bangor' which Law wrote while a young man. Almost too easily he showed that the bishop's thesis was wholly destructive of the Church as a recognised order in the world. If all that is required is that people's beliefs may rest upon their own private judgement, there was no need of bishops and that they had no need to look for special blessing at a bishop's hands, and so there was no need of Bishop Hoadly.

Law in his other writings has been regarded as the Anglican Church's greatest prose mystic. He had his faults. His long withdrawal to Kings Cliffe meant he had little personal contact with people of his own intellectual ability, which led to a peremptoriness of manner. Towards the end of his life he said to Francis O'Kelly, a translator of mystical writings, 'Sir, I am not fond of religious gossiping: my best thoughts are in my writings. I recommend them to you. If I seem to you a positive old fellow, I cannot help it.'

*Fr Leslie Craske*

## A Different Kind of Easter Egg!

Recent liturgical research has discovered that an unexpected type of Easter egg was used in Roman Catholic churches in the mediaeval period during the Triduum (the period of three days from Maundy Thursday evening until Easter morning).

In the cathedral of Angers (France), for example, towards the evening of Holy Saturday, the enclosure of the high altar was covered above and in front by a great white cloth. It remained covered until the announcement of the Resurrection, which happened not during the Easter Vigil, but rather during Easter Matins. As the clergy approached the altar, they brought two ostrich eggs covered by a silk cloth, and processed to the bishop, the dignitaries, the canons and to all of the choir, singing, 'Alleluia, Christ is risen'.



*Apparition of the Crucified of Mount Ararat in the Church of Sant' Antonio di Castello, c. 1512.*

Notice the ostrich egg above the uppermost sanctuary lamp,  
and others below, along the arcade of the rood screen.

It turns out that ostrich eggs (and those of other birds) were frequently hung in churches in both West and East, as many texts and artistic works of the period attest; but their exact meaning is contested. They are still hung from the *iconostasis* (in Eastern Christianity, a wall of icons and religious paintings, separating the nave from the sanctuary in a church) in many Coptic churches.

Angers may be the only example of the use of ostrich eggs to symbolise the Resurrection. Durandus, a commentator, points out that their strangeness drew people's attention to God: 'In some churches, ostrich eggs and other such things that cause admiration and are rarely seen, used to be suspended, so that thereby people will be drawn to church and be all the more affected. Again, some say that the ostrich, as a forgetful bird, forgets its eggs in the sand and only when it sees a certain star is reminded and returns to them and warms them with its gaze. Eggs are thus hung in churches to signify that man, forsaken by God on account of his sins - when he at last, illuminated by the light of God, remembers, regrets his sins and turns to Him - is warmed by His merciful gaze.'

'It is in this same way, as is written in the gospel of St Luke, that the Lord looked back at Peter after he had denied Christ. The eggs are thus suspended in churches so that each and every one contemplates that man easily forgets God unless he is illumined by a star, that is, by the influence of the grace of the Holy Spirit, and remembers to return to Him through good works' (Gvillelmi Dvranti Rationale Divinorvm Officiorvm. Corpvs Christianorvm, Continuatio Mediaeualis, vol. CXL (Turnholt: Brepol Editores Pontifici, 1995), 49.



*Madonna of the Pala Montefeltro, Piero della Francesca (c. 1472)*

An ancient Greek text (*Physiologus*) suggests a similar function for ostrich eggs:

'It lays eggs yet it does not warm them according to custom, but, on the contrary, it sits down and gazes at them with its eyes. Through the eyes' heat they are warmed and born - but when it overlooks them, they are not born. For this reason, the eggs are suspended in Church, as an example to us. While we stand together in prayer, we fix our eyes on God, who has wiped away our sins.'



## Easter Pottery Painting

On Sunday 17<sup>th</sup> March, some thirty children gathered at St Stephen's Community Centre for an Easter Pottery Painting Party. As refreshments were served, both old and young alike displayed creative artistic talent and an appreciation for colour!







Many thanks to  
Andrea Bateman and to the mums  
at St Stephen's for providing  
such a fun afternoon.

## 'Anglo-Catholic' ...matters

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



### The Service of Light

On the eve of Holy Saturday, in commemoration of the night during which our Lord passed from death to life, the Easter Vigil begins with The Service of Light. The new fire is kindled; and the Paschal Candles are prepared, censed, blessed with holy water and then lit. The Paschal Candles are taken to the Chancel in procession, and during this time the candles of other worshippers are lit from the Paschal Candles. Once in the Chancel, the Paschal Candles are censed again; and the Priest sings what is known as the *Exsultet*, or the Easter Song of Praise.

This triumphant hymn is the prelude to the Easter solemnities. It is a majestic proclamation of the Resurrection of Christ, a dramatic invitation to heaven and earth to join with the Church in jubilation. The *Exsultet* is a symbolic representation of the Resurrection and anticipates the re-enactment of the Resurrection in the Eucharistic Sacrifice (Holy Communion). This hymn is a jewel of the liturgy, and is filled with profound theology and radiant enthusiasm. It reflects and transmits to us an echo of the glorified joy of early Christianity.

The lighting of the Paschal Candle and the subsequent praise of the *Exsultet* find their origins and historical development in Old Testament practice, when a ritual lamp was lit in the Synagogue at the close of the Sabbath; and an evening sacrifice of light and incense was made in the Temple (cf. Exodus 27. 20-21 and 30. 6-8).

The first Christians considered the evening sacrifice of the Temple as a prophetic type of the Sacrifice of our Lord, who expired at the exact hour of its offering. They found this interpretation confirmed in Psalm 141. 2: 'Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice.' The nucleus of the earliest Christian liturgy was the evening meeting, or 'synaxis'. This vigil rite was so arranged that the Eucharistic Sacrifice with which it concluded coincided with the hour of the Saviour's Resurrection. The vigil from Saturday to Sunday in particular was celebrated in commemoration of the Resurrection, and this was the case above all with the Easter Vigil.

The solemn Vigil of Easter was obligatory for all the faithful from the very beginning, not only as the anniversary of the Resurrection, but also because the Return (*parousia*) of Christ was expected to take place on the night of the Resurrection. Based as it was on these traditions, the lighting of the vigil lights was from its very beginning considered as a heritage and a continuation of the Old Testament rite of the evening sacrifice of light. This lighting of the lights, especially for the Saturday vigil and for the most solemn Vigil of Easter, was then *interpreted* by the first Christians *explicitly* as a symbol of the Resurrection.

There is, perhaps, an implicit reference to the *Lucernarium* ('the lighting of the lamps') in the statement in the Acts of the Apostles (20. 8) that the room was brilliantly lighted with a great number of lamps on the occasion of the sermon of St Paul: 'There were many lamps in the room upstairs where we were meeting'. A continuous train of patristic and liturgical tradition testifies to the existence, significance and importance of the *Lucernarium*, or the *Eucharistia Lucenaris* as it was also called.

A colourful description of the rite of the *Lucernarium* in Jerusalem is contained in the famous pilgrimage account of Etheria (about 385): 'in the presence of the clergy, of the monks and of all the people, a light which had been kept burning in the holy Sepulchre was brought forth; and from it were lighted the lamps which hung from the ceiling of the basilica in great number.'

From this *Lucernarium* there developed two distinct rites: the daily Vespers, and the solemn Easter *Lucernarium*, or the *Benedictio Cerei* (the blessing of the candle). The present Easter rites of the blessing of the new fire, the procession and its *Lumen Christi*, and the blessing of the Paschal Candle, present a fusion of three variants of the original *Lucernarium* as they had been developed by the different Churches.





## The Guild of Intercession

John Carré, 19/4/1892; Charles Ernest George Cummings, 9/4/1928; James Hayes, 20/4/1935; Emily Paul, 7/4/1938; Charles Wheat (Priest), 3/4/1939; Edith Holmes, 18/4/1941; Elsie Louise Guille, 19/4/1945; William Le Lacheur, 19/4/1947; William Francis Adams, 3/4/1949; Annie Hamon Gallienne, 6/4/1949; Eva Patricia Mary Oates, 22/4/1949; Thomas Frederick Sarchet Watson, 26/4/1949; Angelina Warry, 11/4/1950; Clara Ann Simon, 14/4/1950; Farrar Wolferston Thomas, 10/4/1951; William Marshall Fraser, 28/4/1951; Mark Edwards, 19/4/1952; Henry Charles Help, 1/4/1953; Dorothy Gliddon, 24/4/1953; Marjorie Joan Le Huray, 3/4/1954; Emily Grace Cross, 6/4/1954; Cyril Golding-Bird (Bishop), 9/4/1955; John Arthur Attwood, 4/4/1956; Cecil Ernest Hamel, 6/4/1956; Edmundson Nelson Greenhow (Priest), 8/4/1956; William Grimwood Taylor, 20/4/1957; Elsie Amelia Grut, 22/4/1957; Edna Freda Machon, 25/4/1957; Arthur Nathaniel Foster, 15/4/1958; Rose Macfarlane, 19/4/1958; William Arthur Warry, 29/4/1958; Julia Hitchens, 30/4/1959; Thomas Edward Le Page, 19/4/1960; Elsie May Lowe, 5/4/1961; Mabel Blanche Hall, 12/4/1961; James Price Lewis, 17/4/1961; Walter John Ellis, 19/4/1961; Clifford George Helman, 20/4/1961; Albert Edward Hawkins, 25/4/1961; Thomas A B King, 3/4/1962; Walter Richard Hart, 20/4/1962; Frederick Joseph Guille, 25/4/1962; Harold William Sarchet, 23/4/1963; Edmund Thomas Allett, 14/4/1964; John Edward Bazille Corbin (Priest), 30/4/1964; Ellen Mary Inder, 3/4/1965; Robert Hamilton, 14/4/1968; Greta Annie Marquis, 9/4/1969; William Charles Smith, 20/4/1970; Herbert Forester King, 27/4/1970; Alfred Edward Avery, 2/4/1971; Hilda Evelyn Lainé, 4/4/1972; Elsie Grace Rich, 4/4/1972; Grace Adams, 17/4/1972; Margaret Elizabeth Corbin, 17/4/1974; Edith Amy Le Page, 30/4/1974; Michael Ingham, 2/4/1977; Gladys Irene Martel, 21/4/1977; Joseph Edward Matthews, 21/4/1978; Mary Duncan (Mollie) Randall, 15/4/1979; Marjorie Rich, 15/4/1983; Gwendoline Moore, 23/4/1983; Madge Gahan, 14/4/1985; Leslie Moon (Priest), 26/4/1985; Phyllis May Jehan, 14/4/1987; Demas Charles Matthews, 24/4/1990; Elsie Maria Till, 11/4/1994; Daphne Aimée Cohu Ogier, 24/4/1996; Phyllis Kate Burgess, 26/4/1996; Muriel Winifred Priaux Brockford, 7/4/1997; William Billington, 1/4/2001; Florence Mary Bateson, 1/4/2001; Eric Lockett, 5/4/2003; Christopher William Hunt, 28/4/2004; Jeanne Margarettés Blondel, 5/4/2006; George Arthur Winslade, 17/4/2006; Oliver Charles Colt, 9/4/2007; Mabel Doris Beatrice Derry, 14/4/2007; Elsie Corbet, 12/4/2008; Howard Thomas Durey, 7/4/2009; Amelia Evie (Millie) Leale, 17/4/2009; James William Martin, 22/4/2009; Dorothy Victoria Evangeline May Smith, 11/4/2010; Joy Edith Spoelstra, 13/04/2011; Joan Ethel Le Moigne 11/3/2013; David Norman Allison 26/4/2013; Betty Ann Minnie Plumley 4/4/2015; Mary Edith Dowdney 27/4/2015; Gladys Mary Inder, 26/4/2016; Sally Ann Browning 25/04/2017.

Year unknown: Sidney Walter Hunt, 1/4; Robin Michael Selwood, 1/4; Stanley Edward Brooks, 10/4.

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

# Parish Registers

**A REGISTER  
of Persons  
BAPTIZED.**

*1691.*  
of the Daughter of Mr. ...  
of St. ...  
*1693*  
the daughter of Mr. ...

## Baptisms

Nico-Jay Steer – 10th March 2019

## Weddings

None

## Funerals

None



## April Bible Readings

Sunday 7th April	The Fifth Sunday of Lent	Isaiah Ch43 v16-21 Philippians Ch3 v4b-14 John Ch12 v1-8
Sunday 14th April	Palm Sunday	Palm Gospel: Luke Ch19 v28-40 Isaiah Ch50 v4-9a Philippians Ch2 v5-11 Luke Ch23 v1-49
Thursday 18th April	Maundy Thursday	Exodus Ch12 v1-14 1 Corinthians Ch11 v23-26 John Ch13 v1-17, 31b-35
Sunday 21st April	Easter Sunday	Acts Ch10 v34-43 1 Corinthians Ch15 v19-26 John Ch20 v1-18
Sunday 28th April	The Second Sunday of Easter	Acts Ch5 v27-32 Revelation Ch1 v4-8 John Ch20 v19-31



# Hymns and Liturgical Music

## April

<b>SUNDAY</b> 11.00am SUNG MASS  PLUS MAUNDY THURSDAY 7.00pm SUNG MASS	<b>7th</b> April  The Fifth Sunday of Lent	<b>14th</b> April  Palm Sunday	<b>18th</b> April  Maundy Thursday	<b>21st</b> April  Easter Sunday	<b>28th</b> April  The Second Sunday of Easter
HYMN	<b>79</b> (Tune 128)	<b>511</b> <b>509</b>	<b>308</b>	<b>Carol</b> <b>17</b>	<b>109</b>
PROPER	<b>680</b>	<b>681</b>	<b>682</b>	<b>683</b>	<b>684</b>
OFFERTORY	<b>90</b>	<b>86</b>	<b>269</b>	<b>105</b> (2nd Tune)	<b>101</b>
COMMUNION	Anthem	<b>S. 8</b>	<b>S. 3</b>	<b>104</b>	<b>119</b> (Omit*)
POST- COMMUNION	<b>95</b>	<b>92</b>	<b>268</b> Merbecke	<b>110</b>	<b>121</b> Wilson
<b>9.30am</b> SAID MASS	<b>95</b> <b>S. 13</b>	<b>509</b> <b>S. 30</b>		<b>110</b> <b>S. 2</b>	<b>S. 12</b> <b>S. 23</b>

**Good Friday 19th April 10.00am: Liturgy as set with Reproaches**  
**Holy Saturday 20th April 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 <sup>st</sup> VICTORIA SEA SCOUT GROUP	Pierre Woodland Tel: 722210	Beavers Monday 5.30pm - 6.45pm	Community Centre 6 - 8 years old
Group Scout Leader	Paula Woodland Tel: 722210	Cubs Monday 7.00pm - 8.30pm	Community Centre 8 - 10 years old
Rosalynne Le Huray Tel: 257939	Julie Hutchins Tel: 07781 430700	Sea Scouts Wednesday 7.00pm - 9.00pm	Community Centre 10 - 14 years old
SUNDAY CLUB	Andrea Bateman andrea.batement@yahoo. co.uk	Sunday 9.30am	Church Vestry
YOUTH ALIVE!	Fr John Moore Tel: 720268	As arranged	Various venues
ST STEPHEN'S GUILD	Marg Kaines Tel: 254858	As arranged	Church 'housekeeping'
SERVERS Guild of the Servants of the Sanctuary	Tony Kaines Tel: 254858	Monthly	Info: www.GSSonline.org .uk
SOCIAL EVENTS COMMITTEE	Tony Goss Tel: 266214	As arranged	St Stephen's Vestry
ST STEPHEN'S PLAYERS	Steph Dragun Tel: 255654 steph.dragun@cwgsy.net	As arranged	Community Centre

Copy deadline for the May Parish Magazine will be

**Wednesday, 24th April 2019**

*Contributions are gratefully accepted*

*and can be sent to*

*claudiahallmoore@gmail.com*

# ST STEPHEN'S CHURCH

## Vicar

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

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

Tel: 01481 720268

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

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

## Honorary Assistant Priests

The Very Reverend Canon Fr Marc Trickey

The Reverend Fr Leslie Craske

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

## SUNDAY MASSES

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

## WEEKDAY MASSES

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