

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



The Beginning of Lent

*February 2020*

## From the Editor

Ah, this issue is a lively one, with a rakish former curate making an appearance, an interesting article about how the clergy were selected in the past, rounded-out with some thought-provoking 'spiritual' offerings to keep us in mind of what we are all about. The Christmas break has indeed produced food for thought, a beneficial change from the wonderful culinary delights savoured recently and no doubt still resting on our pre-holiday frames...

*Claudia Moore*

## ST STEPHEN'S CHURCH Lent 2020 Bible Discussion and Prayer Group

*A spiritual journey towards restoration and renewal*



*Wednesday evenings from 7.00-8.15pm*  
*Each discussion will be followed by a short service of Compline*

4 <sup>th</sup> March	Identifying the thirst
11 <sup>th</sup> March	Thirsting for home
18 <sup>th</sup> March	Thirsting for direction
25 <sup>th</sup> March	Thirsting for holiness
1 <sup>st</sup> April	Thirsting to serve

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

## A Change of Heart and Mind



At Ash Wednesday services, clergy dip their thumbs in ashes and paint a cross on the forehead of each worshipper. As they do so they say, 'Remember that you are dust, and that to dust you shall return.' These words recall the warning that God gave to Adam and Eve before banishing them from the Garden of Eden (Genesis 3.19). Alternatively the officiant may declare, 'Repent, and believe in the Gospel,' thereby echoing Jesus's proclamation as he began his ministry in Galilee (Mark 1. 15). The Ash Wednesday ritual reminds us of our own mortality and therefore of the need to improve our relationship with God and our relationships with others. It introduces the theme of repentance, which will characterise the rest of the Lenten season. Repentance may be thought of as a change of heart and mind that motivates us to return to God.

The imposition of ashes was inspired by the symbolic role of ashes in the Bible. In the Scriptures, ashes accompany or represent grief, destruction, mortality and repentance. In ancient times rampaging armies often burned the towns they conquered, reducing them to ashes. Ashes therefore stand for death and destruction in some biblical imagery. Other potent images connect ashes with mourning, as when the grief-stricken put on a rough kind of cloth known as sackcloth and covered themselves in ashes (2 Samuel 13. 19; Esther 4. 1; Isaiah 61. 3).

By the Middle Ages Christians had integrated ashes into their religious devotions. Many writers believe that the use of ashes on Ash Wednesday grew out of customs surrounding the public confession of sins practised during early Christian and early mediaeval times. Christians whose sins or errors were deemed especially great were expected to arrive barefoot at church on the first day of Lent. They then declared their sins in the presence of the congregation and expressed grief for their transgressions. Afterwards the priest sprinkled ashes on their heads and gave them a sackcloth garment covered in ashes to wear.

By the eleventh century, congregations in both England and Rome had adopted the practice of ashing all parishioners at the start of Lent. In 1091 the Council of Benevento made the imposition of ashes universal among Western Christians.

May God give us a blessed and holy Lent. May He lead us as we resolve to return to Him.

*Fr John Moore*

# Church Diary - February 2020

Saturday 1		2.00pm Walsingham Cell (Mass followed by tea) 4.00pm Concert of students of Alan Gough
Sunday 2	<b>THE FEAST OF THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMASS)</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 3	Anskar, Archbishop of Hamburg, Missionary in Denmark and Sweden, 865	10.00am Little Treasures Toddlers' Group
Tuesday 4	Gilbert of Sempringham, Founder of the Gilbertine Order	11.00am Mass Lady Chapel
Wednesday 5		9.30am Social Events Committee Meeting 7.00pm Mass Lady Chapel
Thursday 6	<b>The Martyrs of Japan, 1597</b>	
Friday 7		
Saturday 8		7.30pm Guernsey Bach Choir and Orchestra Concert
Sunday 9	<b>THE THIRD SUNDAY BEFORE LENT</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 10	Scholastica, sister of Benedict, Abbess of Plombariola, c. 543	10.00am Little Treasures Toddlers' Group <b>cancelled</b> 11.00am Funeral of Donald Brook
Tuesday 11		11.00am Mass Lady Chapel <b>12.00pm Friendship Lunch</b> <b>Community Centre</b>
Wednesday 12		7.00pm Mass Lady Chapel
Thursday 13		
Friday 14	Cyril and Methodius, Missionaries to the Slavs, 869 and 885	
Saturday 15	Sigfrid, Bishop, Apostle of Sweden, 1045 Thomas Bray, Priest, Founder of the SPCK and SPG, 1730	
Sunday 16	<b>THE SECOND SUNDAY BEFORE LENT</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 17	<b>Janani Luwum, Archbishop of Uganda, Martyr, 1977</b>	10.00am Little Treasures Toddlers' Group
Tuesday 18		11.00am Mass Lady Chapel
Wednesday 19		7.00pm Mass Lady Chapel
Thursday 20		
Friday 21		
Saturday 22		
Sunday 23	<b>THE SUNDAY NEXT BEFORE LENT</b>	9.30am Family Service Fr John 11.00am Sung Mass Fr John
Monday 24		10.00am Little Treasures Toddlers' Group
Tuesday 25		11.00am Mass Lady Chapel
Wednesday 26	<b>ASH WEDNESDAY</b>	7.00pm Sung Mass
Thursday 27	George Herbert, Priest, Poet, 1633	
Friday 28		
Saturday 29		

# Looking Further Ahead



4th March	Wednesday	7.00pm	Lent Bible Discussion and Prayer Group 1
8th March	Sunday	12.30pm	Baptism of Jacob Piercy
11th March	Wednesday	7.00pm	Lent Bible Discussion and Prayer Group 2
18th March	Wednesday	7.00pm	Lent Bible Discussion and Prayer Group 3
20th March	Friday	7.00pm	Scout Quiz and Chillii Evening Scout HQ, Rue Mainguy
25th March	Wednesday	7.00pm	Lent Bible Discussion and Prayer Group 4
28th March	Saturday	4.00pm	Taizé Service
29th March	Sunday	12.30pm	Baptism of Riley Mark Christopher Harrison
		2.30pm	Easter Messy Church
30th March	Monday	7.00pm	APCC Meeting
31st March	Tuesday	11.00am	Beechwood Easter Service
1st April	Wednesday	10.20am	Ladies' College Easter Service
1st April	Wednesday	7.00pm	Lent Bible Discussion and Prayer Group 5
30 April	Thursday	tbc	Jon Pickard Concert
16th May	Saturday	7.30pm	Guernsey Bach Choir and Orchestra Concert
23rd May	Saturday	7.00pm	Basingstoke Concert Band

## The Chalking of the Doors: An Epiphany Tradition Explained

During Epiphanytide, you may have seen a mysterious series of letters and numbers, looking rather like an equation, inscribed in chalk over a doorway in your parish or in the home of a friend. In 2020, this time-honoured Christian tradition of 'chalking the doors' has led some to write the following above the entrance of their house: 20 + C + M + B + 20.

The letters have two meanings. Firstly, they represent the initials of the names traditionally given to the Magi (Caspar, Malchior, and Balthazar) who came to visit our Lord in His first home. They also abbreviate the Latin phrase, *Christus mansionem benedicat*: 'May Christ bless the house'. The '+' signs represent the cross, and the '20' at the beginning and the '20' at the end mark the year. Taken together, this inscription is performed as a request for Christ to bless those homes so marked and that He stay with those who dwell therein throughout the entire year.





The timing for the chalking of the doors varies somewhat in practice. In some places, it is done on New Year's Day. More commonly, it is performed on the traditional Feast of the Epiphany. Most often the chalking takes place after Epiphany Mass, and can be done at any church, home, or dwelling. Traditionally the blessing is done by either a priest or the father of the family. This blessing can be performed simply by just writing the inscription and offering a short prayer; or more elaborately, with songs, prayers, processions, the burning of incense and the sprinkling of holy water.

After many Epiphany Masses, satchels of blessed chalk, incense, and containers of Epiphany water (holy water blessed with special blessings for Epiphany) are distributed. These can then be brought home and used to perform the ritual. Another common practice is to save a few grains of the Epiphany incense until Easter, so that it can be burned along with the Easter (Paschal) candle.

Practising traditions like the chalking of the doors helps us to live our faith more concretely and serves as an outward sign of our dedication to our Lord. Seeing the symbols over our doors can help to remind us, while passing in and out on our daily routines, that our homes and all those who dwell there belong to Christ. It also serves as a reminder of the welcome that the Magi gave to Jesus. We should strive to be as welcoming to all who come to our homes to visit us.

*Fr John Moore*

# Thoughts on Vocation to the Ministry

Seventy-two years have passed since I attended one of the new selection boards for candidates for the Church's ministry. Until 1948 the choice had been left solely to a bishop's discretion, which in previous centuries had encouraged nepotism and other undesirable practices.

It has been thought that only 'an inward sense of call' is a real vocation but how often has this really happened? Many would trace it back to some source outside themselves – a parent, a teacher, a parish priest or a friend. The call of the first disciples at any rate came directly from without, and while there might be some who go through a personal Damascus Road experience, human agencies continue to generate it.

I made the journey from my regiment stationed on the North Yorkshire moors, south to a cathedral city, at the behest of an elderly friend. I did not altogether share his conviction concerning myself and wrote to him saying if I were accepted I would pursue it, but I would not venture a second attempt. The procedure, lasting three days, had similarities to military personnel selection with which I was then engaged and upon which I suspected it was modelled. The stated grandly ambitious aim was: 'to achieve the future evangelisation of England by the recruitment of boys from the grammar and public schools into the parish ministry in order to pray, to visit, and to teach'.

The selectors were clergymen of varying hierarchy and a layman. Mine was a land-owning countryman of a well-known Conservative family, with whom I discussed the breeding and export of cattle, an odd piece of knowledge which I was quite willing mutually to share.

It was one of the criticisms of the new boards that only laymen who had free time could attend for the three or four days. This ruled out shop-stewards, union-officials, workers at the bench and coal-face that some thought should be there. It suited me since I doubt that they would have wanted to talk about the export of Herefords and milk yields of Friesians. I kept the promise to my friend, but ever with the thought that his confidence concerning myself was misplaced. The shoe has not fitted easily.

We should not imagine that human participation in priestly vocation was accomplished always in a polite selective manner. Press-gang ordinations in the early church were not uncommon. That of 4<sup>th</sup>-century Gregory of Nazianzus is well documented. His father, a bishop in Cappadocia, suddenly ordained him a priest without warning and against his wishes. The brother of St Jerome was seized in church by the order of Epiphanius, Bishop of Salamis, bound and

gagged so that he was unable to protest, and ordained willy-nilly. At Hippo in North Africa, a rich Roman happened to be in church when its great bishop Augustine was present at the service. He was grabbed by members of the congregation and threatened with death if he refused to accept the presbyterate (a Greek term which turned into Latin became 'priesthood'). The enthusiasm was not necessarily because they thought him particularly suitable, but more that a new presbyter was expected to hand over any wealth that he had to the congregation. He said he must go home to settle his affairs. He not unnaturally refused to return. Augustine wrote him a stinging letter saying that he was bound by his oath.

Gregory, astonished and outraged by his father enforcing ordination upon him, fled to Pontus and took refuge with his friend Basil. 'There came over me a longing for the refuge of calm and contentment ...I could not submit to be thrust into a life of turmoil by an arbitrary act of oppression'.

Other feelings added to his aversion from the priesthood. He had a high conception of the duties of a priest and could not stand men pushing themselves forward for the worldly, lucrative positions that priests and bishops were being offered within the new Christian State establishment introduced by the Emperor Constantine. John Milton, who although only partly sighted, had an astonishing knowledge of the Early Church Fathers, paraphrased these passages of St Gregory and used them in his poem 'Lycidas', an elegy concerning his Cambridge friend the Reverend Edward King, who drowned when his ship hit rocks off Wales on its way to Ireland. This in order to comment upon the misuse and failures of the priesthood in 17<sup>th</sup>-century England and to contrast King's dedication to his vocation. It has that well-known line: 'The hungry sheep look up, and are not fed', and speaks of those who

'for their bellies' sake  
Creep and intrude and thrust into the fold!  
Of other care they little reckoning make...'

Gregory finally gave in after prolonged dalliance. He returned to Nazianzus, having prepared a sermon on the joys of Easter Day after the sorrows of Good Friday, thinking that his return would be an occasion of rejoicing and reconciliation between himself and his congregation. He was bitterly disappointed at finding the church almost empty. 'I was filled with despondency ... and I very nearly let loose on you my grief and resentment'. Better feelings, however, prevailed, and rightly so since the few who had turned up did not deserve his rebuke.

*Fr Leslie Craske*

## The Revd A G Robins

They say that there is a skeleton in everyone's cupboard, and, regrettably, there are more than one in the cupboard of St Stephen's curates. This month the first appears.

It seems that Arthur Geoffrey Robins began with every advantage in life. He was born in 1860 at Teddington, being the son of the Revd Arthur Robins, MA (Lambeth), Chaplain-in-Ordinary to HM Queen Victoria and to the Prince of Wales, Chaplain to Her Majesty's Household Troops at Windsor and Rector of Holy Trinity, the garrison church at Windsor. Popularly known as 'The Soldier's Bishop', he had the distinction of having his caricature portrait by 'Spy' published in *Vanity Fair*. His mother was Mary Jane Colville, the daughter of Edward Dod Colville, Registrar of the High Court of Chancery. He had three brothers, one an architect, another a priest, and the youngest an army colonel. He also had four sisters, three of whom died young.

He was educated at Magdalen College School, Oxford, being a chorister from 1870-1876. He was admitted as a non-collegiate student at Oxford University and matriculated in 1879. He did not proceed to a degree, but entered King's College, London, graduating as a Theological Licentiate (AKC) in 1885. He was subsequently ordained in the diocese of St Alban's to a title at Standon, Ware, Herts., and priested in 1886. He was curate to his father at Holy Trinity, Windsor, 1887-90, and at St Stephen's, Guernsey 1890-91.

He seems to have been a popular curate at St Stephen's. The *Star* commented on his fine tenor voice on a number of occasions when he took part in musical events. It was in Guernsey that he met his future wife, Mary Susan Dashwood, daughter of Thomas Alexander Dashwood, barrister, of the Hermitage, Les Croutes. Many will remember the house as the Hermitage Hotel, on the corner of Les Croutes and Route Isabelle. It was demolished some years ago and the site developed for new housing. The Dashwoods were descendants of Sir James Dashwood, Bart., of Kirtlington Park, Oxford. When Mrs. Robins' father died in 1909, he left an estate worth £5.3 million at today's prices.

Just before Robins's marriage, he moved to be senior curate at Holy Trinity, Upper Chelsea, where he remained until 1894. It was at Chelsea that he met Viscount Raynham, the seventeen-year-old son and heir of Lord Townshend, who had been placed with a clergyman at St. Mark's, Chelsea. They became very friendly, and the Viscount having appointed Mr Robins as his tutor and private secretary, moved in with the family, and went with them when, in 1894, Robins was appointed Vicar of St Barnabas, Holbeck, Leeds. At this time, the Viscount, who was of below-average intelligence, and in receipt of an annual income of £750 (c. £100,000 today) was persuaded by Mr Robins to merge their bank accounts.

On the death of his father in 1899, the Viscount succeeded to the title of Marquess Townshend. He then moved to the family seat at Raynham Hall, Norfolk, and in 1900 presented Robins to the living of Raynham, of which he was patron.

It seems that about this time things started to go seriously wrong. In 1901 Robins was involved in a scandal connecting his name with Miss Frances Featherstonhaugh Townshend Risdale, a cousin of the Marquess, and daughter of a neighbouring incumbent. Miss Risdale gave birth to a son, Francis Robyn, in 1902. The significance of the child's second name will not be lost to the readers. To cut a long story short, Robins resigned the living and the bishop deprived him from holding any further office. He removed, with his own family, the Marquess, and Miss Risdale, to Shoreham.

Added to this, the Marquess found himself heavily in debt, allegedly through Robin's mismanagement of his affairs, and was forced to sell many of the family's valuables, including nearly 200 masterpieces among which were the famous 'Belisarius' by Salvator Rosa, valued in 1804 at £5000, but sold for £273, and works by Gainsborough, Rubens, Kneller, Reynolds and van Dyck. He then leased the family estate at Raynham Hall, and went to America, accompanied by Robins, in search of a wealthy bride. He became engaged to a Mrs Evelyn Sheffield of Jacksonville, Florida, but on discovering that her fortune was less than she implied, he broke off the engagement. She sued for breach of promise, but the case fell when it was revealed that she was a former barmaid.

Back in England the Marquess was introduced by a paid intermediary to Thomas Sutherst, a barrister, who agreed to pay off his debts on condition that he married his daughter. Thus, on 9<sup>th</sup> August 1905 he married Gladys Sutherst.

Shortly after the wedding, his new father-in-law attempted to have Lord Townshend declared insane. A public inquiry into the Marquess's mental state was held in 1906, during which Sutherst claimed that Mr Robins had exercised undue influence over his son-in-law. He produced a male nurse who was of the opinion that Robins had hypnotised the Marquess. He also produced a doctor, an expert in mental diseases, who found the Marquess to be of a weak and undeveloped mental calibre. He was incapable of managing his affairs and seemed to have lost the initiative for action. 'A certain Mr Robins had such influence over the Marquess as to make him incapable of managing himself or his affairs.' His opinion was that before there could be any improvement in his mental condition he would have to be completely and at once removed from this 'overshadowing influence of the most harmful character'.

Despite Sutherst's manipulations, the court declared that while Townshend was incapable of managing his own financial affairs, he was sane enough to remain at liberty, under the care of his wife. The Marchioness was genuinely devoted to Townshend, and although some outlying family land holdings had to be sold, she worked diligently to restore the family fortunes and to ensure that her children could be raised at Raynham Hall.

In 1908 Robins was charged with having improperly sold a large number of the Townshend heirlooms, and having appropriated the proceeds. He was eventually sued by the Marquess for £1,256 (around £152,000 in today's terms). The result was that Robins was declared bankrupt. Several meetings of his creditors were held at the London Bankruptcy Court in the latter part of 1908. The debtor, who had no assets, did not attend, and it was reported that he had gone to Australia. Details of sailings confirm that this was the case, and that Miss Risdale followed him soon after, although she later returned to England. It is believed that he died in Victoria in 1911.

*Fr John Luff*

St Stephen's Church  
GUERNSEY BACH CHOIR AND  
ORCHESTRA

SATURDAY 8<sup>TH</sup> FEBRUARY 2020  
7.30PM



Conductor **ALAN GOUGH**



**CONCERT**

J S Bach	Kyrie in F
G F Handel	Concerto Grosso in D min Op.6 No.10
J C Bach	Sinfonia in G min
J Haydn	Symphony No 22 in Eb
G F Handel	Coronation Anthem - My Heart Is Inditing

ENTRY BY PROGRAMME £10

# Fasting During Lent: How Did It Come About?

When asked why they fast in Lent, many people draw inspiration from the forty-day fast that our Lord underwent in the wilderness before He began His ministry (Mark 1. 13; Matthew 4. 1-11; Luke 4. 1-13). Mark tells us that Jesus was tempted by Satan; however it is in Matthew and Luke that the details of the temptation are fleshed out. All three gospel accounts say that Christ went without food for forty days.



*Forty days in the wilderness: The temptations of Christ*  
St Mark's Basilica, Venice

Christians, like adherents to many other religions, have long fasted. Yet it was only after Christians began to fast specifically prior to Easter, about three hundred years after our Lord's death, that anyone looked to the Scriptures to find a source for the practice. Before then, surprisingly, the two had not been connected.

Fasting – not eating, and sometimes not drinking for an extended period of time – is a practice that goes back long before Jesus. Ancient Jews fasted on certain days throughout the year. Mark 2. 18-23 and Matthew 6. 16-18, for example, both take for granted that fasting is a normal part of Jewish religious observance. Other Jewish texts from the Greco-Roman period depict fasting as an effective substitute for sacrifice. About one hundred years before Christ, the *Psalms of Solomon* (3. 8-9) describe fasting as a way to atone for sins and as a habitual practice of the righteous.



In the earliest years of Christianity, Christians seem to have observed the same fast days that Jews observed. Some authors were violently opposed to this cultural and religious intermingling. John Chrysostom (Archbishop of Constantinople, Early Church Father, c. 349-407), advised against Christians sharing anything in common with Jews and criticised Christians who fasted on the Jewish Day of Atonement, Yom Kippur.

John Chrysostom

Jesus's fast in the desert therefore would have been understood to prepare him to commune with God and to strengthen him against the devil's temptations. It is little wonder, then, that later Christians began to associate fasting with being close to God. Perhaps the most well-known development of fasting practice that emerges after antiquity is the so-called 'holy anorexics': women such as Angela of Foligno (1248-1309) and Catherine of Siena (1347-1380), who refused all food but the Eucharist.

*The Devil tempts Jesus with an earthly kingdom* (From a French Missal, 1470-1475)



Christian texts originating from as early as the second century talk about fasting leading up to Easter, but different Christian groups appear to have observed different types and lengths of fasts, and even within a particular church there were differences of opinion. Irenaeus of Lyons (Greek bishop, c. 130-202 AD) noted the variety:

'For the dispute is not only about the day, but also about the actual form of the fast. For some think that they should fast one day, others two, others again more; some for that matter, count their day as consisting of forty hours day and night.'

The earliest reference to a sustained fast of more than two or three days is in the *Didascalia*, a Syrian Christian document dating probably from the third century AD.

'Therefore you shall fast in the days of the *Pascha* from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing ... For thus did we also fast, when our Lord suffered, for a testimony of the three days ...'

This text connects a six-day fast with Easter and with Christ's suffering, but surprisingly still not with our Lord's forty-day temptation depicted in the gospels of Matthew, Mark, and Luke. It was Peter I of Alexandria (Coptic Pope and Patriarch of the See of St Mark) in the fourth century who connected Christian penitential (still not Lenten) fasting to our Lord's forty-day fast in the wilderness:

'It is sufficient, I say, that from the time of their submissive approach, other forty days should be enjoined upon them, to keep them in remembrance of these things; those forty days during which, though our Lord and Saviour Jesus Christ had fasted, He was yet, after He had been baptised, tempted of the devil. And when they shall have, during these days, exercised themselves much, and constantly fasted, then let them watch in prayer, meditating upon what was spoken by the Lord to him who tempted Him to fall down and worship him: "Get behind me, Satan; for it is written, You shall worship the Lord your God, and Him only shall you serve."' "

Indeed, the likely reason why fasting later became associated with the preparation for Easter is that baptisms began to be celebrated at Easter. The three-week long preparation for becoming a Christian through baptism included fasting, and as baptism became more strongly associated with Easter in the fourth century AD, it is possible that fasting during Lent became more generalised to include people who were already Christians. Until Christians decided on a standard way to calculate the date of Easter, under the Emperor Constantine (c. 272-337 AD), a specific Lenten fast was far from universal.



*The Temptation of Christ (detail), Sandro Botticelli, 1481-1482, Sistine Chapel, Rome*

# The Next Friendship Lunch



will be on Tuesday, 11th February  
at 12.00pm in the Community Centre

Menu: Roast Pork, Roast Potatoes and Vegetables  
(or Vegetable Quiche)  
Golden Syrup Sponge and Custard

£6.50 for an excellent meal  
and wonderful camaraderie

Please let Jean Le Huray (Tel: 255207) know by Sunday, 9th February if you are coming.

## Electoral Roll

You may remember that last year a complete revision of the Electoral Roll of St Stephen's parish was conducted, when everyone was required to complete a form. If you did so no further action is required this year, when the period of revision is from 1<sup>st</sup> January to 15<sup>th</sup> March. During this time names of deceased will be removed, also any who have signified in writing of their wish to leave, and new applicants will be added.

Forms are available at the back of church for new members, who must have attained the age of 17. Please return any completed forms to me.

The revised list will be on display by the door from 15<sup>th</sup> March until 12<sup>th</sup> April (Easter Day).

Thank you.

*Jill Stephenson (Electoral Roll Officer)*

## '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 Sign of the Cross (Part 1 of 2)

**'In the name of the Father, and of the Son and of the Holy Spirit. Amen.'**

The Sign of the Cross is not simply a way to *begin* praying. It is itself a powerful prayer that is meant to pour out tremendous blessings on our lives.

Whenever we make the Sign of the Cross, we enter a sacred tradition that goes back to the early centuries of Christianity, when this ritual was understood to be a source of divine power and protection. In making this sign, we invoke God's presence and invite Him to bless us, assist us and guard us from all harm. It is not surprising that the early Christians made the Sign of the Cross quite often, desiring to tap into the power that lay therein.

The theologian Tertullian (160-255 AD) described the common practice of believers who marked themselves with the Sign of the Cross throughout the day:



'In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the Sign of the Cross.'

Other early Christians saw the Sign of the Cross as demarcating God's faithful people, helping souls to fight temptation, protecting them from all evil and even bringing terror to the devils.

St John Chrysostom (347-407 AD), for example, exhorted God's people to turn constantly to the power of Christ found in the Sign of the Cross:

‘Never leave your house without making the Sign of the Cross. It will be to you a staff, a weapon, an impregnable fortress...Are you ignorant of what the Cross has done? It has vanquished death, destroyed sin, emptied hell, dethroned Satan and restored the universe. Would you then doubt its power?’

### *The Sign of Ezekiel*

The ritual of making the Sign of the Cross has roots in Scripture. In particular, some of the Church Fathers saw the Christian practice of the Sign of the Cross prefigured in the Old Testament book of Ezekiel, where a mysterious mark on the forehead was used as a sign of divine protection and as a mark of distinguishing the righteous from the wicked. Ezekiel had a vision of many leaders in Jerusalem worshipping the sun and other idols in the Temple of the Lord and filling the land with violence (Ezekiel 8). Because of their infidelity to God’s covenant, the city would be punished and the people taken into exile.

Not everyone in Jerusalem, however, went along with the wicked ways of the city. There were some who sighed and groaned over the abominations in Jerusalem and chose to remain faithful to God. These righteous ones would receive a mysterious mark: the Hebrew letter *tav* (which had the shape of an X or a cross) would be placed on their foreheads. This spiritual mark was to set them apart from the rest of the corrupt culture and would serve as a sign of divine protection (Ezekiel 9. 4-6). Like the blood on the doorposts that protected Israelite families from God’s punishment on Egypt at the first Passover, this mark on the foreheads in Ezekiel 9 would protect the faithful ones in Jerusalem when judgement fell on the city.

Modern Hebrew  
letter *tav*  
(Hebrew square)



Hebrew letter  
*tav* at the time  
of Ezekiel  
(Paleo-Hebrew)



The New Testament saints are sealed with a similar mark. Drawing on imagery from Ezekiel, the book of Revelation depicts the saints in heaven as having a seal upon their foreheads (Revelation 7. 3). As in Ezekiel’s time, this seal separates the righteous people of God from the wicked and protects them from the coming judgement.

It is not surprising that Christians have seen in the mark from Ezekiel a prefiguring of the Sign of the Cross. Just as the faithful people in Ezekiel’s time were protected by a cross-like mark on their foreheads, so Christians are guarded by the cross of Christ placed over their bodies. And this signing has tremendous significance. Firstly, we are expressing our desire to be set apart from the corrupt ways of the world in our own day. Secondly, we are invoking God’s protection for our lives.

*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; David Michael Robins 18/2/2017; 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

## (December and January 2019)

**A REGISTER  
of Persons  
BAPTIZED.**

*1691.*  
*of the daughter of Mr. James Pitt*  
*of St. James in Southwark baptiz'd by*  
*Southw.*  
*1693*  
*the daughter of Mr. Robert Pender*

### Baptisms

None

### Weddings

None

### Funerals

Ann Elizabeth Gallienne - 8th December 2019



## February Bible Readings

<b>Sunday</b> <b>2nd February</b>	<b>The Feast of the Presentation of Christ in the Temple (Candlemass)</b>	Malachi Ch3 v1-5 Hebrews Ch2 v14-18 Luke Ch2 v22-40
<b>Sunday</b> <b>9th February</b>	<b>The Third Sunday before Lent</b>	Isaiah Ch58 v1-9a 1 Corinthians Ch2 v1-12 Matthew Ch5 v13-20
<b>Sunday</b> <b>16th February</b>	<b>The Second Sunday before Lent</b>  <b>Sexagesima</b>	Genesis Ch1 v1-31, Ch2 v1-3 Romans Ch8 v18-25 Matthew Ch6 v25-34
<b>Sunday</b> <b>23rd February</b>	<b>The Sunday next before Lent</b>  <b>Quinquagesima</b>	Exodus Ch24 v12-18 2 Peter Ch1 v16-21 Matthew Ch17 v1-9
<b>Wednesday</b> <b>26th February</b>	<b>Ash Wednesday</b>	Joel Ch2 v1-2, 12-17 2 Corinthians Ch5 v20b-21 Ch6 v1-10 John Ch8 v1-11



# Hymns and Liturgical Music

## February

<b>SUNDAY</b> <b>11.00am</b> <b>SUNG</b> <b>MASS</b>	<b>2nd</b> <b>Feb.</b>  <b>The Feast of</b> <b>the</b> <b>Presentation</b> <b>of Christ in</b> <b>the Temple</b> <b>(Candlemass)</b>	<b>9th</b> <b>Feb.</b>  <b>The</b> <b>Third</b> <b>Sunday</b> <b>before</b> <b>Lent</b>	<b>16th</b> <b>Feb.</b>  <b>The</b> <b>Second</b> <b>Sunday</b> <b>before</b> <b>Lent</b>	<b>23rd</b> <b>Feb.</b>  <b>The</b> <b>Sunday</b> <b>next</b> <b>before</b> <b>Lent</b>	<b>26th</b> <b>Feb.</b>  <b>Ash</b> <b>Wednesday</b>
<b>HYMN</b>	<b>188</b>	<b>390</b>	<b>318</b>	<b>377</b>	<b>67</b>
<b>PROPER</b>	<b>725</b>	<b>672</b>	<b>673</b>	<b>674</b>	<b>675</b>
<b>OFFERTORY</b>	<b>338</b>	<b>466</b>	<b>285</b>	<b>401</b>	<b>383</b> 2nd Tune
<b>COMMUNION</b>	<b>44</b>	<b>S.3</b>	<b>469</b>	<b>18</b>	<b>82</b>
<b>POST-</b> <b>COMMUNION</b>	<b>475</b>	<b>346</b>	<b>408</b> 1st Tune	<b>178</b>	<b>74</b>
<b>9.30am</b> <b>SAID MASS</b>	<b>475</b> <b>S.5</b>	<b>346</b> <b>S.3</b>	<b>408</b> <b>S.12</b>	<b>S.28</b> <b>S.33</b>	

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

RAINBOWS	Louise Kaines Tel: 07781 432884	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 Robilliard 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.bateman@ yahoo.co.uk	Sunday 9.30am	Church Vestry
YOUTH ALIVE!	Fr John Moore Tel: 720268	As arranged	Various venues
ST STEPHEN'S GUILD	Marg Kaines Tel: 254858	As arranged	Church 'housekeeping'
SERVERS Guild of the Servants of the Sanctuary	Tony Kaines Tel: 254858	Monthly	Info: <a href="http://www.GSSonline.org.uk">www.GSSonline.org .uk</a>
SOCIAL EVENTS COMMITTEE	Tony Goss Tel: 266214	As arranged	St Stephen's Vestry
ST STEPHEN'S PLAYERS	Steph Dragun Tel: 255654 steph.dragun@cwgsy.net	As arranged	Community Centre

Copy deadline for the **March Parish Magazine** will be

**Friday, 21st February 2020**

*Contributions are gratefully accepted*

*and can be sent to*

*[claudiahallmoore@gmail.com](mailto: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

<b>Vicar's Warden</b>	Vacant	
<b>People's Warden</b>	Tony Kaines	Tel: 254858
<b>Secretary (APCC)</b>	Mary-Carol Gales	Tel: 712434
<b>Treasurer</b>	Tony Kaines	Tel: 254858
<b>Stewardship Officer</b>	Denise Thoumine	Tel: 723003
<b>Safeguarding Officer</b>	Steph Dragun	Tel: 255654
<b>Electoral Roll Officer</b>	Jill Stephenson	Tel: 264996
<b>Director of Music</b>	Felicity Millard	Tel: 725660
<b>Community Centre</b>	Tony & Diana Renouf	Tel: 711701
<b>Flower Contacts</b>	Iris Dhanji	Tel: 256528
	Ann Goss	Tel: 266214
<b>Helping Hands</b>	David & Annie Peatfield	Tel: 730688
<b>Magazine Editor</b>	Claudia Moore	Tel: 720268

## SUNDAY MASSES

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

## WEEKDAY MASSES

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