

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



*The Annunciation, Matthias Stom (1590-1650) Uffizi Gallery, Florence*

*March 2020*

## From the Editor

Cold. Windy. Grey. Wet. Stormy times over Cobo. Flooding in the UK. Coronavirus all over. Uncertainties all around. However, the daffodils and the camelias are blooming everywhere, telling us that Februaries do not last for ever and aren't all bad. Here's hoping that this issue may lift your spirits, especially if you're sitting by a crackling fire or wrapped up in a nice warm jumper, maybe even with a box of chocolates within reach...

*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 Fresh Look

Many people, when asked about what is expected of us during the season of Lent, talk about 'giving up something'. I would like to suggest that describing good Lenten practice in such a way is an over-simplification. I sincerely believe that if we follow the three traditional 'pillars' of Lent – prayer, fasting and almsgiving – they will lead us to a virtuous and satisfying Lenten experience. But perhaps a *fresh look* at the pillars is needed?



Take prayer, for a start. Prayer is extremely important. This Lent, why not consider changing one part of our prayer routine? We might decide to commit to praying once a week with a friend or relative, so that we can support him or her in a tangible way. We might consider stopping by church for at least ten minutes, several times a week; and going to spend time with God in our Lady Chapel, quietly kneeling or sitting. Or we might decide to come and pray the Stations of the Cross at St Stephen's on Good Friday afternoon (2pm).

Fasting, on the other hand, is one of the most ancient actions linked to Lent. Fasting rules have changed through the ages, but fasting has always been considered sacred. The prophet Isaiah insists that fasting without changing our behaviour is to miss the purpose of the exercise. The goal of fasting is linked with prayer. This year, why not link our fasting to a special prayer request? We can choose a concern that is close to our hearts; and as we fast, we will let God know how seriously we think about that intention or petition. To change things a bit, we might also decide to vary the fasting techniques that we use; there are many options available.

Thirdly, although the Church has much to say about prayer and has clear guidelines on fasting, it mostly leaves almsgiving (the giving of money or goods to the poor) up to the individual. Giving alms might be difficult if we are on a tight budget; but if we think about it, most of us are better off than much of the world's population. In Lent, we have the opportunity to donate our resources (and that includes our time) to organisations that reach out to the poor. This year, why not consider giving to The Tumaini Fund or to Mission Aviation Fellowship, our chosen charities?

*Fr John Moore*

## Church Diary – March 2020

Sunday 1	<b>THE FIRST SUNDAY OF LENT</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 2	Chad, Bishop of Lichfield, Missionary, 672	10.00am Little Treasures Toddlers' Group
Tuesday 3		11.00am Mass Lady Chapel
Wednesday 4		7.00pm Lent Series 1—Vestry
Thursday 5		
Friday 6		
Saturday 7	<b>Perpetua, Felicity and their Companions, Martyrs at Carthage, 203</b>	
Sunday 8	<b>THE SECOND SUNDAY OF LENT</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Jacob Piercy
Monday 9		10.00am Little Treasures Toddlers' Group
Tuesday 10		11.00am Mass Lady Chapel 12.00pm Friendship Lunch - St Stephen's Community Centre
Wednesday 11		7.00pm Lent Series 2—Vestry
Thursday 12		
Friday 13		
Saturday 14		4.00pm Walsingham Cell (Mass at the Vale Church followed by tea)
Sunday 15	<b>THE THIRD SUNDAY OF LENT</b>	9.30am Said Mass (Family Min) Fr John 11.00am Sung Mass Fr John
Monday 16		10.00am Little Treasures Toddlers' Group
Tuesday 17	Patrick, Bishop, Missionary, Patron of Ireland, c. 460	11.00am Mass Lady Chapel
Wednesday 18	Cyril, Bishop of Jerusalem, Teacher, 386	7.00pm Lent Series 3—Vestry
Thursday 19	<b>Joseph of Nazareth</b>	
Friday 20	Cuthbert, Bishop of Lindisfame, Missionary, 687	
Saturday 21	<b>Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556</b>	
Sunday 22	<b>THE FOURTH SUNDAY OF LENT</b> Laetare Sunday and Mothering Sunday	9.30am Said Mass (Fam Min) Fr John 11.00am Sung Mass Fr John
Monday 23		10.00am Little Treasures Toddlers' Group
Tuesday 24	Walter Hilton of Thurgarton, Augustinian Canon, Mystic, 1396	11.00am Mass Lady Chapel
Wednesday 25	<b>THE FEAST OF THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY</b>	7.00pm Lenten Series 4—Vestry
Thursday 26	Harriet Monsell, Founder of the Community of St John the Baptist, Clewer, 1883	
Friday 27		
Saturday 28		3.00-3.30pm Presentation of Tariro (Hope for Youth in Zimbabwe) Fr Nicholas Stebbing CR 4.00pm Taizé Service
Sunday 29	<b>THE FIFTH SUNDAY OF LENT</b> (Passiontide begins)	9.30am Family Service Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Riley Mark Christopher Harrison 2.00-3.30pm Easter Messy Church
Monday 30		10.00am Little Treasures Toddlers' Group 7.00pm APCC Meeting
Tuesday 31	John Donne, Priest, Poet, 1631	11.0am Mass Cancelled 11.00am Beechwood Easter Service

## Looking Further Ahead



1st April	Wednesday	10.20am 7.00pm	Ladies' College Easter Service Lent Bible Discussion and Prayer Group 5
6th April	Monday	7.00pm	Holy Monday Mass
7th April	Tuesday	11.00am	Holy Tuesday Mass
8th April	Wednesday	7.00pm	Holy Wednesday Mass
9th April	Thursday	7.00pm	Maundy Thursday Mass and Watch
10th April	Friday	10.00am  2.00pm	Good Friday - Reading of the Passion Narrative and Singing of Reproaches Meditation at the Stations of the Cross
11th April	Saturday	8.00pm	The Easter Vigil, celebrated with other island churches
12th April	Sunday		Easter Sunday
24th April	Friday	7.30pm	Concert of NYX Trio from Latvia
30th April	Thursday	7.30pm	Jon Pickard Concert
16th May	Saturday	7.30pm	Guernsey Bach Choir and Orchestra Concert
23rd May	Saturday	7.00pm	Basingstoke Concert Band
30th May	Saturday	4.00pm	Taizé Service
12th June	Friday	tbc	Biberach Symphony Orchestra Concert
25th June	Thursday	7.30pm	Ladies' College Leavers' Service

# The Annunciation: A Pattern For Our Lives

The Feast of the Annunciation of our Lord to the Blessed Virgin Mary is celebrated on 25<sup>th</sup> March. The Feast of the Annunciation is one of the highlights of the liturgical year because, through it, salvation was made possible for all of humanity. Without it, Christmas and Easter would not have been possible. Yet at a fundamental level, the Annunciation revolves around the assent of a teenage girl. Much commentary has been written on Mary's 'fiat' (literally, her 'order' or 'command': 'Let it be with me according to your word', Luke 2. 38) as the pattern for our continual assent to the will of God, and rightly so; for our Lady's assent of will required faith, trust, and humility beyond what our minds can fathom.

There are other aspects of the Annunciation that merit reflection, however. Firstly, the Annunciation elevates the commonness of our lives. Secondly, the Annunciation provides us with a concrete example of how to live a holy life. And finally, the Annunciation gives us reason to trust in God's perfect timing at work in our lives.

## The Annunciation: Elevating the Daily Life

One of the most beautiful reflections on the Annunciation is the poem 'I Sing of a Maiden' by Fr John Duffy, CSsR. In this poem, Fr Duffy writes:

She was the Mother of the wandering Word,  
Little and terrifying in the labouring womb.  
*And nothing would again be casual and small,*  
But everything with light invested, over-spilled  
With terror and divinity, the dawn, the first bird's call,  
The silhouetted pitcher waiting to be filled.  
*(italics added)*



*The Annunciation*  
Fra Angelico, 1433  
Diocesan Museum, Cortona

Fr Duffy's poem points out an important reality in the Christian faith, namely, that through Mary's fiat to be the Mother of Jesus, nothing is small or insignificant. Think about the simplicity of Mary's fiat: her simple 'yes' was more than just a yes; it echoed outside of time. Through her simple 'yes', the salvation of all humankind was made possible. A simple assent to God's will set into motion the greatest demonstration of love.

Think too of the daily, hidden life of the Holy Family at their home. Mary must have cooked thousands of meals for Christ and Joseph, washed loads of laundry and gone to fetch water and purchase food for the family, among many other daily duties. These mundane tasks, however, took on a greater meaning of love and servitude because they were done for our Lord. Because of the Incarnation, everything we do and experience has the potential to be transformed. We can imitate Mary and serve Jesus in everyone we encounter. To do so is to truly live a Christian life. Our small encounters with others are no longer 'casual'.

### The Annunciation: Making a Holy Life Understandable

Thanks to Mary's fiat, no longer does God seem far off and removed from our humanity; rather, God draws so close to us, taking on our very human nature so that we can seek, find and imitate him. By the free and complete gift of Mary's humanity to the incarnate Son of God, Christ experiences all our joys, tribulations and sorrows. And His Incarnation, His living of a perfect and sinless life, gives us an example of how we are to live our lives.



*The Annunciation*  
Sandro Botticelli, 1489  
Uffizi Gallery, Florence

Mary continued living her ordinary life so that our Lord could live an 'ordinary' life as well (prior to the beginning of His ministry). Our ordinary lives are therefore elevated to something beyond what we might think; they take on an eternal quality because of Jesus's choice to live an 'ordinary' life and to model it for us.

Mary's simple and ordinary life allowed her to make her very life a gift to God. Likewise, our mundane, ordinary work allows us to make the gift of our lives to Christ. It can be easy to fall into the temptation to think that we can only serve our Lord through some great heroic or dramatic act. Jesus, however, desires that we love and serve Him, more often than not, in the ordinariness of daily life.

### The Annunciation: The Fullness of Time

In 2016, the Feast of the Annunciation fell on Good Friday, a rare and special occurrence because (according to patristic tradition) the original Annunciation occurred on the same calendar day as Good Friday. 25<sup>th</sup> March was set as the celebration of the conception of Christ because He died on the cross on 25<sup>th</sup> March. As early as the third century, Tertullian and St Hippolytus of Rome confirmed this date. St Augustine (354-430 AD) writes in *De Trinitate* (iv, 5) that 'our Lord died on



*The Annunciation*  
Jan Van Eyck, 1434  
National Gallery, Washington DC

the cross on 25th March, the same day of the year as that on which He was conceived.' It was 25th March which set the date for Jesus's birth, not the other way around, as the then-Cardinal Joseph Ratzinger noted in his book *The Spirit of the Liturgy*.

The conjunction of the Feast of the Annunciation and Good Friday is particularly fitting for, in a way, we are able to contemplate the fullness of the Incarnation as God sees it, that is, outside of time. Looking through this lens, the words in Revelation about the 'Lamb that was slain from the creation of the world' (Revelation 13.8, NIV) begin to make sense.

The Annunciation and the Crucifixion are intimately linked and parallel each other. Mary's 'yes' to God makes no sense without the Crucifixion; and the Crucifixion would not be possible without Mary's 'yes.' In the Annunciation, Mary's fiat gives to us our Saviour. Likewise, immediately preceding Christ's salvific act on Calvary, our Lord gives Mary as Mother to us (John 19. 26-27).

Beyond the beauty of these parallels, we can come to understand the perfection of God's timing. God's timing is perfect and reveals to us His particular providence in our lives, even if we are unable to fully see its meaning in the present moment. God works in the 'fullness of time' (Galatians 4. 4) in and through our lives; and because His timing is perfect, we have cause to trust in His wisdom.

*Er John Moore*

*Taizé comes to Guernsey!*



A service of music  
interspersed with  
times of silence, prayer,  
meditation and adoration  
in the style of the Taizé Community

**Saturday 28<sup>th</sup> March 2020**  
**4.00-5.00pm**  
**St Stephen's Church, St Peter Port**

## Deacons and Bishops

Last month I wrote on the priesthood.

How did bishop and deacon come about? Can we discern anything in their origins, which have been largely lost but should have a continuing relevance?

CFD Moule, born of missionary parents in China, was Lady Margaret's Professor of Divinity at Cambridge for 25 years of the last century. In his retirement he would come to Guernsey at the invitation of the local GP Dr Harry Bound (of the 'Harry Bound Room' at the Les Cotils). 'Charlie', as all his friends called him, armed only with his little pocket Greek Testament, would lecture on the Gospels or Epistles for an hour or so, followed by questions. I asked him once about his translating 'diakoni' (deacons) and 'episkopoi' (bishops) as 'waiters' and 'head waiters' when they were usually translated as 'servants' and 'overseers'. There is little doubt that ideas of dignity and honour were turned on their head when Jesus took a towel and prepared himself for what are called menial duties, which in the pagan world were treated generally with disgust, and instead taught his friends that 'diakonein' (to be a 'waiter') was to be great. This became an import word for Christians and was essentially the 'ministry' and 'the mission', not concepts such as 'leadership' and 'management' that are popular in the ministry of today.

The 1<sup>st</sup> Epistle to Timothy, who is himself described as 'diakonos' of Christ Jesus, contains by far the greater part of our knowledge of the early formation of the ministry. Here just the two are indicated: 'deacons' and 'bishops', and they are practically identical. They must be of irreproachable character, family men, free from any trace of scandal and devoid of personal ambition. If there are waiters, then there must be head waiters, and such men will naturally be drawn from the more experienced members of the community, the only substantial difference between the two is that the 'episkopos' ('head waiter') must not be a novice (implying that the deacon must be a younger man). By the next century, the deacon was becoming thoroughly well-known, pre-eminently associated with the care of the poor and the sick. There is a story of Lawrence, deacon of Rome, martyred in 258, who on his arrest was ordered to hand over the treasures of the church. He returned with the poor of the Christian community, the jewels of Christ's people. Though his tale is but a legend, it reflects the diaconal preoccupation with the welfare services of the local church. We can get an idea of how the office of deacon was evolving in a

document called 'The Testament of the Lord' written perhaps in Syria when diaconal activities included leading the congregation's prayers, teaching the faith, looking after the sick and destitute, clothing and burying the dead, attending to strangers, being in charge of the guest house – altogether a life of good works. Meanwhile, as time went by, the expectation of the return of the Lord began to dwindle and the bishop, still retaining the essential ministerial element of 'diakonos' ('waiter'), began to stand in the unseen Lord's place, entrusted with the oversight of his household until he should return from the country into which he had gone. Representing the Lord and the apostles, the bishop is also the 'dear friend' of priests and deacons (see John 15. 15).

This is very far removed from what bishops later came to imagine themselves to be. History is full of outrageous examples: Odo, Bishop of Bayeux, who owned vast estates in England as Earl of Kent and whose Latin annotation embroidered above his image on the Bayeux Tapestry reads, 'Here (at the Battle of Hastings) Odo the bishop with his club strengthens the boys'; 12<sup>th</sup>-century bishops who, said St Bernard, took the money off the poor and used it for gold to decorate their horses' bridles; the infamous Borgia popes (15<sup>th</sup>–17<sup>th</sup> centuries); the 18<sup>th</sup>-century Frederick Hervey, Earl of Bristol and Protestant Bishop of Derry, dressed in purple, with diamond knee and shoe buckles, white gloves fringed with gold lace fastened by long gold tassels, driving about the city in an open landau drawn by six horses and escorted by a troop of dragoons. Or more recently, Victorian Church of England bishops, determined to keep the lower classes in their place, voting in the House of Lords against the Great Reform Act, causing anti-church riots, the destruction of the palace of the Bishop of Bristol and effigies of the Bishops of Exeter and Winchester to be burned.

It continues still. In 2013 a German bishop spent 31 million euros from church funds reconstructing an antique palace for himself. American bishops are well-known for their lavish life-style and being addressed as 'Excellency' or 'Eminence'. In 2014 one spent 2 million dollars of a charitable gift to the diocese on a mansion for himself; another in 2019 spent 2.4 million dollars on chartered jets, luxury hotels, alcohol and daily flowers. Thus the office of bishop has transmuted from 'head waiter' and 'dear friend' of the early Christian community into that of a powerful and wealthy autocrat or the 'ecclesiastical boss'.

*Fr Leslie Craske*

## The Rood Beam



### Remember?

One would think that this carving (see left) would mark the 100<sup>th</sup> anniversary of the installation of the Rood Beam, but not so. In actual fact from 'birth to installation' the Rood Beam proved to be the longest 'project' completed so far in St Stephen's Church.

On Sunday 9<sup>th</sup> February 1913, after Evensong and in response to and with Fr Lowe's guidance, a large congregation proposed that an oak Rood Screen be erected as a *Thank-offering for fifty years of blessings and privileges* to commemorate the jubilee of the opening of the Church.

(The base of the chancel screen i.e. two low stone walls decorated with Gothic arcading work either side of the gilded wrought iron gates was added in 1888 as a memorial to the Lieutenant Governor Major-General Sarel, a devoted member of the congregation who had died in 1887. The proposal had been to surmount the walls with a wrought iron openwork screen some 17 feet high but for some reason the screen was never completed.)



Two committees were set up, one consisting of nineteen elected men with power to add to their number and a ladies' committee to raise the necessary money and to carry out the work. They wasted no time. Having taken advice from the Bishop of Winchester by 26<sup>th</sup> May the

Jubilee Fund proposed to invite Mr J H Gibbons ARIBR to prepare the designs. Fundraising was well in hand though interestingly the committee had to firmly state that there was no intention to remove the existing low walls to make way for the screen because it said this rumour caused *some to withhold their subscriptions*. Funds to date were £297 15s & 9d (each name and amount painstakingly recorded in St Stephen's Kalendar - the newsheet - and duly published in the *Star* newspaper). Mr Harold Gibbons of London arrived to inspect the Church in 1913 and submitted his design which was displayed in Church in August 1914. He particularly noted that it was architecturally wrong to superimpose a wooden screen on the present stone wall but arranged to bring pillars to the floor in front of the screen instead. Funds promised now totalled £367. However, events supervened and on 24<sup>th</sup> August 1914 the decision was taken to delay the scheme for the time being. War and all claims on funds (they still had £100 to raise) took precedence.

### **The War Years**

Just prior to the outbreak of WW1 William Sharp, Churchwarden and one of the prime advocates of the Rood Beam, had died in April 1914. A memorial window was proposed (the 'visit of the Magi' window in the Lady Chapel) and the Sharp Memorial Fund was set up. April 1915 saw the need for the restoration of the Communicants' Guild Banner. The congregation also committed giving to the Prisoners of War Fund. They made sand bags throughout (again names frequently quoted in the *Star*) and as the war continued, they set up the St Stephen's Special War Charity in 1917. These were just some of the many calls on resources (human, financial, and material) at this period in history.

### **March 1920**

The war also brought about changes to the original plan of Screen and Beam with three figures costing about £500 as Fr Quehen now reported. Fr Lowe had died in 1918 and a Memorial Fund in his name had been set up. Though all agreed to merge this Fund with the Rood Screen Fund the present costing was now approximately £1,000 for the whole project and this proved to be out of the question. It was proposed and thankfully adopted that the Beam and figures of Mary and St John be a commemoration for the jubilee of the Church and the Crucifix a fitting memorial to Fr Lowe.

The Faculty was granted on 3<sup>rd</sup> May 1920 and the Beam, Crucifix and Figures were dedicated by the Dean of Guernsey on the evening of Sunday 5<sup>th</sup> June 1921.



Fr Quehen wrote at the time:

*As I pen these lines the Rood Beam is being fixed. It will be noticed that the Cross and Figures only are coloured. Mr Gibbons the architect writes to say that he prefers to have the beam coloured after it has been erected. This will doubtless be done in the course of the year. We must bear this in mind in passing judgement upon the work. When the Beam is relieved of its dullness with red and gold it will look very different indeed. At present the Beam cannot be seen at its best and in the morning light especially its exquisite carving is scarcely perceived. We must have patience. The figures, however, are wonderfully impressive and we shall agree I think that they will be a considerable devotional help to us all.*

Marg Kaines

Information sources: St Stephen's Kalendar as reported in the Press & Star and The History of St Stephen's Guernsey by Michael Farrer



## Scout News

This August, 11 of the older scouts, 5 young leaders and 4 volunteer leaders are heading off to Buddens Scout Camp in Dorset with Le Mont Explorers. They have a full programme of activities planned, including two days of hiking, boating and on-site adventurous and team-building activities. A highlight of the trip will be a day on Brownsea Island where Scouting began in 1907. Another big part of the trip will be teamwork and leadership with the scouts working and looking after themselves in patrols. They also hope to meet other scout and guide groups and swap tales and possibly share a campfire. They are 'self-financing' this, so are sponsoring fundraising events such as the one referred to below. St Stephen's has already reserved a table of 8—please contact the Scouts if you would like to support this great activity and have a fun night out.



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RN SEA SCOUTS AND EXPLORERS PRESENT

# QUIZ AND CHILLI

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FRIDAY 20TH MARCH 7PM

SCOUT HQ RUE MAINGUY

TEAM SIZE 6-8  
£10 A HEAD

CONTACT JULIE  
FIRSTGYSYSCOUTS@OUTLOOK.COM  
07781 430700  
TO ENTER A TEAM ★



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## The Revd W H Starling

The search for information about the Revd William Henshaw Starling has been quite difficult, despite a mention of him in *Burke's Peerage*, on account of his wife.

He was born in August 1863 at Higham Ferrers, Northamptonshire, the son of Thomas John Starling, surgeon, and Harriet Anna, daughter of the Revd John Sargeant, MA (Christ Church, Oxford).

He had two brothers, one of whom died in infancy and the other a priest. He also had three sisters, two of whom married clergymen, and the other George Marjoribanks Renny, who was a novelist under the pseudonym of Stephen Knott.

Starling was admitted to Keble College, Oxford in 1881, and graduated BA in 1885 and MA in 1888. He was ordained in the Diocese of Rochester in 1889 to a title at St Saviour's, Camberwell, and priested in 1890. He was curate of St Stephen's from 1891-93, of Cold Waltham, Sussex from 1893-98 and of Burwarton, Shropshire from 1898-1900. He was then appointed Rector of Broughton, Oxfordshire. After two years there he retired and lived in the south of England and for a time in St-Malo. He returned to England and was Rector of Newtimber, Hassocks, Sussex from 1918-1922.

He married Rosamond Florence, daughter of John Wright, DL, JP, of Yeldersley Hall, Derbyshire, a relation of the FitzHerbert family. In 1876 Mr Wright changed his name to Osmaston by Deed Poll. Mrs Starling's first cousin, Henry FitzHerbert Wright, was the great-grandfather of Sarah, Duchess of York, and his youngest daughter, Muriel, was claimed by many to be Ian Fleming's original Bond girl. A model, skier and equestrian with an unconventional flair for living, she was engaged to Fleming for a time, but the engagement was broken off when Fleming was unable to curtail his hedonistic lifestyle.

The Starlings had three children: a son who died in infancy, another who became a laundry proprietor and a daughter who married a thrice-decorated war hero and emigrated to Canada.

Of William Starling himself little has been recorded outside the faithful discharge of his duties and exploits on the cricket field. He died on 15<sup>th</sup> September 1931 and was buried in Newtimber churchyard. The report of his funeral stated that he was 'a man of simple tastes, and desired that there should be no mourning at his funeral'.

## Friendship Lunch

Tuesday, 10th March  
at 12.00pm in the Community Centre



Menu: Fish Pie and Guernsey Gâche Pudding  
Vegetarian Option: Veggie Pie

£6.50 for an excellent meal and wonderful camaraderie.

Please let Jean Le Huray (Tel: 255207) know by Sunday, 8th March  
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 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*

## Mothers' Union Prayer

for Mothering Sunday

Dear God,

We thank you for mothers and carers everywhere,  
We pray that mums will feel really special today;  
and for all they do to help us to grow up well;  
that they will know how much we love them.

We thank you that they love us and show us  
and how much You love them, too;  
how to learn to stand on our own two feet.

Most of all, we thank You, God,  
that You are our heavenly parent  
who loves us and helps us all to grow well  
and make the very best of life.

Amen.

# And What About Joseph?

(Feast Day: 19th March)

As the gospel of St Matthew reminds us, Joseph was not obliged to become the human father of our Lord; rather, he chose to do so, in a context of rather unusual and remarkable circumstances. During the month of March, when we celebrate the Feast of the Annunciation of our Lord to the Blessed Virgin Mary *as well as* the Feast of Joseph of Nazareth, we do well to ask the question, 'Who actually was Joseph?'

Joseph's family home was located in Bethlehem, a small town outside Jerusalem. At an unspecified time and probably for professional reasons, Joseph's family moved 150 kilometres north to Nazareth.

Joseph was a carpenter, or perhaps even a builder. And if Joseph as a builder was in Nazareth instead of Bethlehem, it was probably because there were many construction projects in Nazareth and the surrounding towns. At his carpentry workshop, Joseph made agricultural tools (ploughs and yokes, for example) as well as household items (bowls, spoons and simple furniture). In towns near Nazareth like Sepphoris (which has been discovered by archaeologists), Joseph was able to work on major construction projects: houses, villas and perhaps even a theatre.

Joseph came from a distinguished family, the house of David. He read Hebrew and perhaps spoke enough Greek and Latin to do business. His mother tongue was Aramaic. His life was organised around work and the synagogue. For Joseph, family responsibilities were central.

Nazareth was not a big city. The families of Joseph and Mary knew each other. According to Jewish tradition, Joseph went to Mary's parents to ask for her hand in marriage and to offer them a gift. Twenty shekels was an appropriate sum at the time. When he applied, Joseph was about 20 years old; Mary would have been about 14. Once Joseph received the consent of Mary's parents, they all went to see a rabbi and, in the presence of two witnesses, signed a contract.

Now Mary and Joseph were engaged: but according to Jewish law, the couple were already married in legal terms, even though they did not yet have a common life. This common life would come only after the wedding ceremony, which was considered to be a major event in the life of the community.

According to custom, as fiancés, Mary and Joseph still lived with their parents and began to see each other and be seen together. It is during this period that Mary became pregnant. As Matthew simply writes, 'She was found to be with child from the Holy Spirit.' It is hard to imagine the conversation that Mary might have had with Joseph. No doubt Joseph was disappointed, humiliated and angry. What could he do now? A legal contract had been breached; a law had been broken and there could be very serious consequences, including the stoning of Mary.

Verse 19 of Matthew 2 tells us that Joseph was 'a righteous man'; that is, he revered Yahweh and scrupulously followed the commandments of the Law. In the Gospel of St Luke, the same Greek word that was used to describe Joseph is used to describe Zacharias and Elizabeth, both of whom 'were righteous before God, living blamelessly according to all the commandments and regulations of the Lord' (1. 6). This righteousness leads Joseph to propose to break the engagement (that is, to divorce Mary) without sounding the reason. As a pious Jewish man, Joseph could not afford to take home a wife who was not a virgin.

Joseph was a righteous man, yet he was also compassionate. He did not want to humiliate Mary. In the Book of Proverbs, the quality of being 'righteous' is associated with the quality of being gracious and compassionate (12. 10; 29. 7). As a righteous and compassionate man, Joseph showed love not only for his God, but also for Mary.

And then Joseph had a dream. One of the most surprising things in the history of the world is that on the basis of this dream, Joseph did something improbable and almost scandalous. Intentionally, he set aside his conventions and his deep sense of good and evil. He put aside his offended pride, his ego, his wounded manhood and decided to marry his pregnant fiancée. As our text tells us, 'when Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her (Mary) as his wife.'

Joseph assumed responsibility for the child, whom he aptly named Jesus. As a righteous man, Joseph simply obeyed God, without protest, without complaining, without asking why. And Joseph did not stop there with his son. He taught Him the trade of carpenter and builder. He accompanied Him to the synagogue so that he could receive the teaching of Jewish laws and traditions; and so that He could learn to read Hebrew.

But after that, we know nothing more about Joseph. Tradition has it that Joseph passed away just before Christ's thirtieth birthday.

## '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 2 of 2)

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

In last month's article, we saw how the ritual of signing ourselves with the Cross has foundations in the Bible. Now let us consider the words we recite, words which also have deep roots in Scripture.

#### *The Power of God's Name*

When we sign ourselves, we call on God's name, saying, 'In the name of the Father, and of the Son and of the Holy Spirit'. In Scripture, to call on the name of the Lord denotes worship and is often associated with prayer and sacrifice. It is an ancient practice found amongst the earliest followers of the Lord. Adam's son Seth and his descendants are described as calling on the name of the Lord (Genesis 4. 26). The great patriarch Abraham calls on the name of the Lord when he is erecting altars to God and consecrating the land promised to him (Genesis 12. 8; 13. 4; see 21. 33). His son Isaac calls on the Lord's name when he builds an altar at Beersheba (Genesis 26. 25).



In Scripture, a name is not merely a conventional way of referring to a particular person. A name mysteriously represents the essence of a person and carries the power of that person. Therefore, to call upon God's name is to invoke His presence and His power. This is why the ancient Israelites frequently called upon the name of the Lord,

not only to praise Him (Psalm 148. 13) and thank Him (Psalm 80. 18; 105. 1), but also to seek His help in their lives (Psalm 54. 1; 124. 8). Similarly, whenever we call on God's name, we invoke His divine presence and ask His assistance with the various struggles we face each day. Like the psalmist, we recognise that 'Our help is in the *name* of the Lord, who made heaven and earth' (Psalm 124. 8).

In the New Testament, Jesus's name is revealed to be on par with the holiness and power of God's name. St Paul describes it as 'the name which is above every name' (Philippians 2. 9). He says that this name has the power to bring all things in subjection to Christ: 'At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father' (Philippians 2. 10-11). Other New Testament books make the same point as well. In Jesus's name, the sick can be healed (Mark 16. 17-18; Acts 3. 6), sinners find mercy (Luke 24. 47; Acts 10. 43) and demons can be expelled (Luke 10. 17). Our Lord himself teaches that he responds to all who call on His name: 'Whatever you ask in My name, I will do' (John 14. 13).

### *Making the Sign of the Cross Carefully*



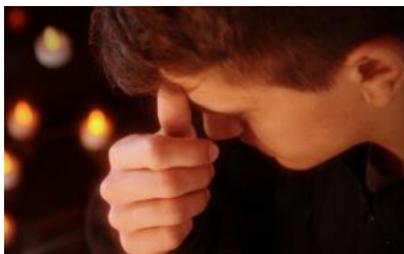
Yet in the Sign of the Cross we do not focus on the Son alone. We call upon the name of the Father, Son and Holy Spirit, echoing Christ's Great Commission to the apostles: 'Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28. 19). These were the words that were spoken when we were baptised, when our souls were filled with the divine life of the Holy Trinity.

By repeating these words, we acknowledge the profound fact that we are approaching Almighty God, not because of our own merit, but by virtue

of the supernatural life God bestowed upon us at our baptism. We come not merely in our own name, but in the name of the Triune God who dwells within us. We are also praying that this divine life within us might grow. In the Sign of the Cross, we pray that our whole lives may be lived in ever greater harmony with God; that all that we do, we may do in His name.

This is why we should make the Sign of the Cross with careful attention and reverence. As Romano Guardini (German Roman Catholic priest, author and academic, one of the most important figures in Catholic intellectual life in the twentieth century) once wrote:

‘When we cross ourselves, let it be with a real Sign of the Cross. Instead of a small, cramped gesture that gives no notion of its meaning, let us make a large, unhurried sign, from forehead to breast, from shoulder to shoulder, consciously feeling how it includes the whole of us, our thoughts, our attitudes, our body and soul, every part of us at once, how it consecrates and sanctifies us... Make a large cross, taking time thinking what you do. Let it take in your whole being...and by signing it with the Cross strengthen and consecrate the whole in the strength of Christ, in the name of the triune God.’<sup>1</sup>



<sup>1</sup> Romano Guardini, *Sacred Signs* (St Louis : Pio Decimo Press, 1955), 14.



ST STEPHENS PLAYERS PRESENT...

# Hansel and Gretel

*Dramatised by Madge Miller*



Saturday 4th April 3PM & 7PM • Sunday 5th April 11AM & 2PM  
Adults £10 • Children & Concessions £8

St Stephen's Community Centre

**BOOK ONLINE NOW** [www.ststephensplayers.com](http://www.ststephensplayers.com)



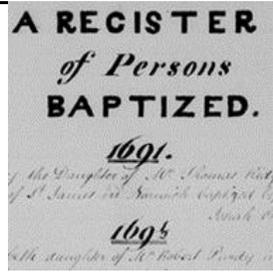
## The Guild of Intercession

May Elizabeth Le Page 30/3/1929; Rosalie Alexandria Woodward 20/3/1932; Bernard Cecil Slade Le Bargy 17/3/1938; Amelia Katharine Cox 9/3/1940; George Edward Romeril 20/3/1941; Arthur William Brookfield 2/3/1942; Helen Douglas Guthrie Utermark (Deaconess) 26/3/1944; Fanny Louise Matthews 25/3/1945; Emily Ann Lihou 7/3/1948; Augustus Robert Hallett 1/3/1950; John de Caen Soffe 8/3/1950; Zelia Mahy 13/3/1950; Elsie Ellen Robilliard 4/3/1951; Esther Jane Kent 13/3/1951; John Michael Hooper 17/3/1951; George Alfred Le Gallez 27/3/1951; Baldwin Walter Peel 31/3/1951; Sybil Hampden Hodges 12/3/1952; Margaret Walsh Parsons 31/3/1952; Walter Robert Taylor 7/3/1953; George Nicolas Pike 27/3/1953; Floretta Marion Brookes 30/3/1953; Hilary Charles Marrett 4/3/1954; William John Ogier 7/3/1955; Mildred Frances Kemp 6/3/1956; Walter Whitford 15/3/1956; Nelson Symons 13/3/1957; Ellen Lizzie Blackshaw 16/3/1957; Edgar George Le Page 26/3/1957; Winnie Domaille Fitzgerald 26/3/1958; Frederick Edward Collard (Priest) 2/3/1959; Basil Augustus Robilliard 4/3/1959; John Clifford Huddle 4/3/1959; Bertha Amelia June Crocker 5/3/1959; Beatrice Marian Robilliard 21/3/1959; Hugh Herbert West 10/3/1960; Harry Herbert Blanchford 10/3/1960; Clifford George Helman 20/3/1961; Richard William Summers 8/3/1962; Alfred Thomas Hopkins 12/3/1962; William Hugh Masters 26/3/1962; Alice May Gillson 30/3/1962; Gary Peter Franklin 4/3/1963; Owen Stanley Harris 4/3/1963; Richard Verrant Moorman 11/3/1963; William Kennedy Bott 1/3/1965; Dorothy Feak 19/3/1966; Spencer Walter Gerhold (Priest) 8/3/1969; Elizabeth May-Lister Cooper 11/3/1969; Elizabeth Robin 30/3/1969; Charles William Foster 12/3/1970; Harry Edwin Robilliard 4/3/1972; Dorothy Amy Palmer King 6/3/1973; Ethel Newman 27/3/1974; Ethel May De La Mare 4/3/1976; Kate Felix 9/3/1976; John Le Page 13/3/1977; Eric Alfred William Andrews 26/3/1977; Hilda May Rabey 1/3/1978; Phyllis May Le Cornu 21/3/1979; Elsie Macgregor Andrews 3/3/1980; Henry Martin Lihou 9/3/1981; Margaret Sophia Ravins 28/3/1981; Edward Daniel Rowe 28/3/1987; John Francis Edwin Pye 21/3/1991; Evelyn Alice Le Moigne 28/3/1992; Donald William Piprell 22/3/1994; Valerie Louise Bowles 9/3/1995; Dorothy Alexandra Sarchet 11/3/1997; Elsie Frances Henley Ross 12/3/1997; Reginald John Le Page 4/3/2000; Florence Mildred Kaines 24/3/2000; Elizabeth Annie Coleman 31/3/2001; Marjorie Croucher 5/3/2002; Joan Marjorie Higgins 20/3/2004; Robert Henry Swift 8/3/2006; Sean-Paul Bougourd 19/3/2006; Christine Alice Galliot 17/3/2007; Bertie Edward (Ted) Curtis 27/3/2007; Frances Marsh 4/3/2008; Howard Marshall Hasson 1/3/2009; Olive May Inder 25/3/2009; Henry William Albert Spencer 5/3/2010; Eric Albert Bishop 6/3/2010; Ethel Margaret Herschel 25/3/2010; Stanley Robert Vaudin 16/3/2012; Margaret Josephine Anne Butt 28/3/2012; Michael Walter Yabsley 31/3/2012; Doris Milicent Hodge 6/3/2013; Anthony Barker Bleasdale 23/3/2013; Joyce Brennan-Roper 12/3/2015; Beatrice Mary Bisson 13/3/2016; Enid Eunice Buckingham 24/3/2016; Priscilla Bygott-Webb 25/1/2016; Doris Guille Higgins 30/3/2016; Ann Maureen Denning 18/3/2017; Doreen Elizabeth Hancock 22/3/2017; Edgar George Blampied 28/3/2017; Carole Ann Exall 25/03/2019.

Year unknown Frederick Stone, 17/3.

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

## Parish Registers (February 2019)



### Baptisms

None.

### Weddings

Lauren Rault and Joshua Blampied - 8th February 2020

### Funerals

Donald Brook - 10th February 2020 (died 8th January 2020)



## March Bible Readings

<b>Sunday</b> 1st March	<b>The First Sunday of Lent</b>	Genesis Ch2 v15-17, Ch 3 v1-7 Romans Ch5 v12-19 Matthew Ch4 v-11
<b>Sunday</b> 8th March	<b>The Second Sunday of Lent</b>	Genesis Ch12 v1-4a Romans Ch4 v1-5, 13-17 John Ch3 v1-17
<b>Sunday</b> 15th March	<b>The Third Sunday of Lent</b>	Exodus Ch17 v1-7 Romans Ch5 v1-11 John Ch4 v5-42
<b>Sunday</b> 22nd March	<b>The Fourth Sunday of Lent Mothering Sunday</b>	1 Samuel Ch16 v1-13 Ephesians Ch5 v8-14 John Ch9 v1-41
<b>Sunday</b> 29th March	<b>The Fifth Sunday of Lent</b>	Ezekiel Ch37 v1-14 Romans Ch8 v6-11 John Ch11 v1-45



# Hymns and Liturgical Music

## March

SUNDAY 11.00am SUNG MASS	1st March	8th March	15th March	22nd March	29th March
	The First Sunday of Lent	The Second Sunday of Lent	The Third Sunday of Lent	The Fourth Sunday of Lent	The Fifth Sunday of Lent
				Mothering Sunday	
HYMN	<b>393</b>	<b>84</b>	<b>74</b>	<b>475</b>	<b>79</b>
PROPER	<b>676</b>	<b>677</b>	<b>678</b>	<b>679</b>	<b>680</b>
OFFERTORY	<b>67</b>	<b>72</b>	<b>374</b>	<b>185</b>	<b>90</b>
COMMUNION	<b>70</b>	<b>63</b>	<b>357</b>	<b>387</b>	<b>83</b>
POST- COMMUNION	<b>64</b>	<b>434</b>	<b>73</b>	<b>186</b>	<b>95</b>
9.30am SAID MASS	<b>67</b>	<b>84</b>	<b>73</b>	<b>186</b>	<b>S. 12</b>
	<b>S. 14</b>	<b>MP 1346</b>	<b>MP 37</b>	<b>MP 225</b>	<b>S. 29</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	Joanne Luce Tel: 07781 402867	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: 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 **April Parish Magazine** will be  
**Wednesday, 25th March 2020**  
*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

<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>