

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



*St Barnabas, English School*

*June 2020*

## From the Editor

Alleluia! We have been set free (not to say that we were 'imprisoned' in any punitive sense), and we should be especially grateful for the expert guidance and care exercised by Island authorities to keep us safe. It does, however, seem that we have been given back the joys of fellowship, friends and, yes, freedom of movement. What a thrill it will be to worship together and to rejoice in the Lord and His watchfulness over us.

*Claudia Moore*

## PILGRIMAGE TO THE SHRINE OF OUR LADY OF WALSINGHAM

12<sup>th</sup> – 16<sup>th</sup> October 2020



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# An Essential Ministry



One of the most common complaints we hear from many people today is that they never receive any feedback except negative feedback. It is easy to see how some relationships can bring more pain than pleasure. Obviously, this is not what God intended. He meant for relationships to be dynamic, rewarding and meaningful. The good news is that they can be as we learn to cultivate the *ministry of encouragement*.

What is encouragement, exactly? The word is a compound of the prefix 'en' (meaning to put in or into) and the word 'courage' (meaning confident, brave or strong). To 'encourage' then literally means to 'put courage into someone'. An encouraging person is pleasant to be around because he or she strengthens us by his or her example, words, actions and attitudes. Inversely, a discouraging person weakens, deprives of hope and tears down rather than builds up.

I believe that Dr John Maxwell hit the nail on the head when he referred to encouragement as 'oxygen for the soul'. If our souls are deprived of oxygen, they will not develop as they should.

Because encouragement is so important for the Church it is not only recommended, but commanded in the Scriptures: 'But encourage one another daily' (Hebrews 3. 13, NIV); 'Encourage one another with these words'; 'Encourage one another and build each other up, just as in fact you are doing' (1 Thessalonians 4. 15 and 5. 11, NIV).

Biblical encouragement is not focussed on complimenting someone's haircut or telling them how good their homemade dishes taste (as important as that is). The encouragement that the Scriptures refer to is explicitly 'Christian' encouragement.

Christian encouragement is shared with the hope that it will lift another person's heart towards God. In practising encouragement we might, for example, point to evidences of divine work in the lives of those around us, so that they may see that God is using them to accomplish His good purposes. Or it might mean walking alongside someone in a time of difficulty, supporting that person and helping him or her to trust that all is under God's control.

The New Testament reveals that encouragement was a regular part of the life of the early Church. Christians exhorted and supported one another, and so built up faith, strength, perseverance, unity, hope, joy and fruitfulness.

Encouragement was - and still is - an essential way of extending grace.

*Fr John Moore*

# Church Diary – June 2020

Activities marked with an asterisk\*  
will resume when Phase 5 begins

Monday 1	<b>The Visit of the Blessed Virgin Mary to Elizabeth</b>	10.00am Little Treasures Toddlers' Group*
Tuesday 2		11.00am Mass Lady Chapel
Wednesday 3	<b>The Martyrs of Uganda 1885-87 and 1977</b>	7.00pm Mass Lady Chapel
Thursday 4	Petroc, Abbot of Padstow, 6th century	
Friday 5	<b>Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754</b>	
Saturday 6	Ini Kopuria, Founder of the Melanesian Brotherhood, 1945	10.00am—11.30am Drop-In Coffee Morning*
Sunday 7	<b>TRINITY SUNDAY</b>	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John
Monday 8	Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711	10.00am Little Treasures Toddlers' Group*
Tuesday 9	Columba, Abbot of Iona, Missionary, 597	11.00am Mass Lady Chapel
Wednesday 10		7.00pm Mass Lady Chapel
Thursday 11	<b>The Feast of Corpus Christi</b>	7.00pm Sung Mass
Friday 12	<b>Barnabas the Apostle</b>	
Saturday 13		10.00am—11.30am Drop-In Coffee Morning*
Sunday 14	<b>THE FIRST SUNDAY AFTER TRINITY</b>	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John
Monday 15	Evelyn Underhill, Spiritual Writer, 1941	10.00am Little Treasures Toddlers' Group*
Tuesday 16	<b>Richard, Bishop of Chichester, 1253</b>	11.00am Mass Lady Chapel
Wednesday 17	Samuel and Henrietta Barnett, Social Reformers, 1913 and 1936	7.00pm Mass Lady Chapel
Thursday 18	<b>Bernard Mizeki, Apostle of the MaShona, Martyr, 1896</b>	
Friday 19	Sundar Singh of India, Sadhu (holy man), Evangelist, Teacher, 1929	
Saturday 20		10.00am—11.30am Drop-In Coffee Morning*
Sunday 21	<b>THE SECOND SUNDAY AFTER TRINITY</b>	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John
Monday 22	<b>Alban, First Martyr of Britain, c. 250</b>	10.00am Little Treasures Toddlers' Group*
Tuesday 23	<b>Etheldreda, Abbess of Ely, c. 678</b>	11.00am Mass Lady Chapel
Wednesday 24	<b>The Birth of John the Baptist</b>	7.00pm Mass Lady Chapel
Thursday 25		7.30pm Ladies' College Leavers Service
Friday 26		
Saturday 27	Cyril, Bishop of Alexandria, Teacher, 444	10.00am—11.30am Drop-In Coffee Morning*
Sunday 28	<b>THE THIRD SUNDAY AFTER TRINITY THE FEAST OF SS PETER AND PAUL (transferred from 29th May)</b>	9.30am Family Service Fr John 11.00am Sung Mass Fr John
Monday 29	<b>Peter and Paul, Apostles</b>	10.00am Little Treasures Toddlers' Group*
Tuesday 30		11.00am Mass Lady Chapel

## Looking Further Ahead



2nd July	Thursday	11.00am	Beechwood Leavers' Service
11th July	Saturday	tbc	Garden Tea Party
19th July	Sunday	12.30pm	Baptism of Bella Jayne Alderton
25th July	Saturday	tbc	Wedding of Marie-Claire Neill and Gavin Longley
26th July	Sunday	12.30pm	Baptism of Ayla and Elsie Enticott
9th August	Sunday	12.30pm	Baptism of Zach Gale
30th August	Sunday	2.30pm	Baptism of Naomi Elsie Barnes
5th September	Saturday	2.00pm	Wedding of Laura Riley and Christopher Dragun

### *Coffee Morning*

*Everyone Welcome*



### Outreach Coffee Mornings

The coffee mornings on Saturdays (10.00-11.30am) will start again when Phase 5 of the easing of lockdown begins. This is a great opportunity to meet up with friends and visitors, and an ideal time to show them around our Church, especially our beautifully restored William Morris windows.

# St Barnabas

## Feast Day 12<sup>th</sup> June



*Barnabas curing the sick*  
Paolo Veronese, 1566  
Musée des Beaux-Arts,  
Rouen

Barnabas was one of the prominent Christian disciples in Jerusalem. Born with the name Joseph, Barnabas was a Jewish native of Cyprus and a Levite (date of birth unknown). Named an apostle in Acts 14. 14, Barnabas (which means 'son of encouragement' or 'son of consolation') and Paul undertook missionary journeys together and defended Gentile converts against the Judaizers (Christians who taught that it was necessary to adopt Jewish practices and customs to be saved). They travelled together making more converts (c. 45-47 AD) and participated in the Council of Jerusalem (50 AD). Barnabas and Paul successfully evangelised the God-fearing Gentiles who attended synagogues in various Hellenised cities of modern-day Turkey.

Barnabas is first mentioned in the Acts of the Apostles as a member of the early Christian community in Jerusalem who sold some land that he owned and gave the proceeds to the community (Acts 4. 36-37). When the future Paul the Apostle returned to Jerusalem after his conversion, Barnabas introduced him to the apostles (9. 27). Some scholars claim that Paul and Barnabas had been fellow students in the school of Gamaliel (a leading authority and member of the Sanhedrin in the first century AD).

The successful preaching of Christianity at Antioch (an ancient Greek city in modern-day Turkey) to non-Jews led the church at Jerusalem to send Barnabas there to oversee the movement (Acts 11. 20-22). He found the work so extensive and weighty that he went to Tarsus in search of Paul (still referred to as Saul) to assist him. Paul returned with Barnabas to Antioch and laboured with him for a whole year (Acts 11. 25-26). At the end of this period, the two were sent up to Jerusalem (44 AD) with contributions from the church at Antioch for the relief of the poorer Christians in Judea.

Paul and Barnabas returned to Antioch, taking John Mark (a cousin of Barnabas, who was to become Mark the Evangelist) with them. Later, they went to Cyprus and some of the principal cities of Pamphylia, Pisidia, and Lycaonia (Acts 13. 14).

Returning from this first missionary journey to Antioch, Paul and Barnabas were again sent up to Jerusalem to discuss with the church council there the relation of

Gentiles to the church (Acts 15. 2; Galatians 2. 1). According to Galatians 2. 9-10, Barnabas was included with Paul in the agreement made between them, on the one hand, and James, Peter, and John, on the other, that the two former should in the future preach to the pagans, not forgetting the poor at Jerusalem. This matter having been settled, they returned again to Antioch, bringing the agreement of the Jerusalem Council that Gentiles were to be admitted into the church without having to adopt Jewish practices.



*Saints Paul and Barnabas at Lystra  
(Sacrifice at Lystra)*  
Bartholomeus Breenberg, 1637  
Princeton University Art Museum

After Paul and Barnabas had returned to Antioch from the Jerusalem Council, they spent some time there (15. 35). Peter came and associated freely there with the Gentiles, eating with them, until criticised for this by some disciples of James, as against Mosaic law. Upon their remonstrances, Peter yielded apparently through fear of displeasing them, and refused to eat any longer with the Gentiles. Barnabas followed his example. Paul upbraided them before the whole church (Galatians 2. 11-15).

Paul then asked Barnabas to accompany him on another journey (Acts 15. 36). Barnabas wished to take John Mark along, but Paul did not, as he had left them on the earlier journey (15. 37-38). The dispute ended by Paul and Barnabas taking separate routes. Paul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took John Mark to visit Cyprus (15. 36-41).

Barnabas is also mentioned in the First Epistle to the Corinthians, where it is recorded that he and Paul funded their missions by working side jobs and (it is implied) went without wives and the other benefits that other apostles received (1 Corinthians 9. 6); Paul states that he and Barnabas 'put up with anything rather than hinder the gospel of Christ' (9. 13).

Church tradition relates that certain Jews coming to Syria and Salamis, where Barnabas was then preaching the gospel, being highly exasperated at his extraordinary success, fell upon him as he was disputing in the synagogue, dragged him out, and, after the most inhumane tortures, stoned him to death. His cousin, John Mark, who was a spectator of this barbarous action, privately interred his body.

*Fr John Moore*

## Looking to Faith in Lockdown

Prayer is a vital part of life for the public, with just under one-half (44%) of UK adults saying that they pray; and among those who pray one-third (33%) say that they have prayed since the COVID-19 lockdown because they believe it makes a difference. Such were the results of a recent nationwide poll of more than 2,000 UK adults for Tearfund, the Christian relief and development agency.



With churches being closed due to restrictions on social gatherings, thousands of churches are streaming their services online. One-quarter (24%) of UK adults say that they have watched or listened to a religious service since lockdown (on the radio, live on TV, on demand

or streamed online); and this percentage increases to three quarters (76%) amongst regular churchgoers. One in twenty UK adults (5%) who say that they have watched or listened to a religious service since lockdown have never gone to church.

One-third (34%) of UK adults aged 18-34 say they have watched or listened to a religious service since lockdown (on the radio, live on TV, on demand or streamed online); this compares to one in five (19%) adults who are aged 55 and over.

Whilst some may view religion as being more appealing to the older generation, the research shows that younger adults aged 18-34 are significantly more likely to say they pray regularly (at least once a month) than adults who are aged 55 and over (30% vs 25%).

When it comes to popular topics of prayer among those who say they pray, over one-half (53%) say that they have prayed about family members; one-quarter (27%) have prayed for frontline services; and one in five (20%) say that they have prayed for someone who is unwell with COVID-19. Just over one-sixth of those who pray (15%) say that they have prayed for other countries with COVID-19, highlighting the challenge for Tearfund to encourage more people to pray for global issues.

The new findings on prayer reveal a strong belief in the power of prayer to bring about positive change in the world. Among those who pray, two-thirds (66%) say that they agree that God hears their prayers; and over one-half (56%) say that they agree that prayer changes the world. One-half of those who pray (51%) agree that they have witnessed answers to their own prayers and over two-fifths (43%) agree that their prayer changes the lives of people living in poverty in developing countries.

Dr Ruth Valerio, Global Advocacy and Influencing Director at Tearfund said, 'It is encouraging to see the number of people in the UK praying during such a challenging time. Our experience at Tearfund is that prayer and practical action go hand-in-hand, and are both crucial ways of responding. With COVID-19 rates continuing to rise around the world, we are calling more people to pray and take action.'

The logo for Tearfund, featuring the word "tearfund" in a lowercase, teal-colored, sans-serif font. The text is centered within a white rectangular box, which is itself centered on a larger teal rectangular background.

Alongside praying for the situation, Tearfund are responding to the coronavirus pandemic around the world by providing crucial hygiene and sanitation assistance to minimise the risk of infection. To find out more about Tearfund's work and to make a donation, please visit [www.tearfund.org/covidinfo](http://www.tearfund.org/covidinfo).

## How Time was Passed in Lockdown of Former Times

The art of keeping ourselves entertained while quarantined dates back many centuries. In 1349, following a bubonic plague epidemic that killed more than one-half the population of his native Florence, Giovanni Boccaccio (1313–1375) wrote *The Decameron*, a collection of tales told by seven women and three men who have fled the city and confined themselves in an empty villa in the countryside. With time on their hands, they decide that every evening, each of them will tell a story touching on a pre-established theme. Taking one day off a week for chores, and of course skipping the Sabbath, they tell one hundred stories about knights and ladies, tricksters and reprobates, star-crossed lovers and monks and nuns caught in the web of fleshly temptation.



Illustration of the ten storytellers,  
from a 1492 Italian edition of *The Decameron*

Each of the ten storytellers, collectively called the *Brigata* (Italian for 'brigade'), has his or her own personality. There is the beautiful, modest Neifile; the fiery, self-possessed Fiammetta, thought to be based on a woman whom Boccaccio loved; and the witty, forthright, often transgressive Dioneo, thought to be a surrogate for Boccaccio himself. It is only Dioneo who is allowed

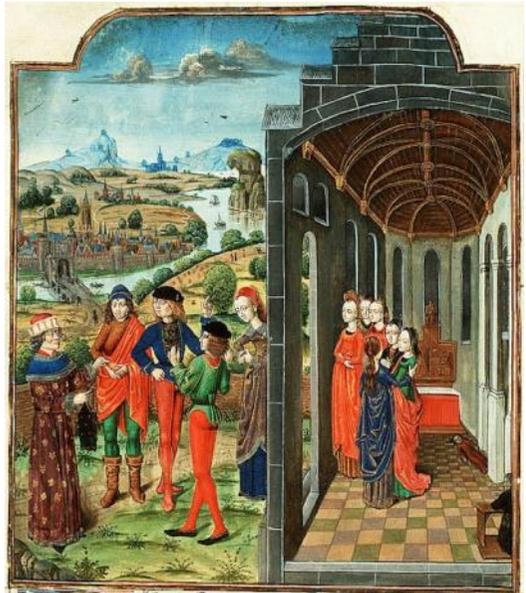
to diverge from the themes that govern the stories of any given evening (themes set by the person selected to be that evening's King or Queen).

The one hundred stories, covering all sorts of subjects, were intended to while away the long hours of quarantine during the outbreak of the plague in Europe, which began in 1347 and lasted several years. The lively tales did not, however, shirk away from mentioning the plague itself. It is discussed in several of the stories and, at greatest length, in the introduction, written in the author's own voice:

'In Florence, despite all that human wisdom and forethought could devise to avert it, as the cleansing of the city from many impurities by officials appointed for the purpose, the refusal of entrance to all sick folk, and the adoption of many precautions for the preservation of health; despite also humble supplications addressed to God, and often repeated both in public procession and otherwise, by the devout; towards the beginning of the spring of the said year (1349) the doleful effects of the pestilence began to be horribly apparent by symptoms that shewed as if miraculous.'

Whether Boccaccio himself was a witness to the 1349 epidemic in Florence is still debated among scholars. By 1349, he may already have been in Ravenna. But in any event, he had certainly seen the horrors of the plague: the sudden deaths, the disappearance of whole families and the endless burials often performed without ceremony.

The *Brigata* would have been escaping exactly this sort of daily horror, though you might not know it from the lovely series of miniatures that adorn an edition of the book held by the National Library of the Netherlands, depicting them from the moment they meet at the Church of Santa Maria Novella in Florence through the telling of their various stories in villa-bound self-isolation.



Miniature from a Flemish manuscript edition of the book created circa 1485, (The Hague, KB, 133 A 5 fol. 3v)

Boccaccio's stories themselves were drawn from many sources, ranging from classical Greek and Latin to local gossip, from the myths of India to those of the Middle East; and they would inspire many other stories in turn. Geoffrey Chaucer borrowed heavily from it in *The Canterbury Tales*, as did Shakespeare and Keats. Its stories have also inspired many visual artists over the centuries, perhaps most notably Sandro Botticelli.

Boccaccio's work was not much appreciated by the cultural and intellectual elite of Florence. For one thing, it was written in the vernacular Tuscan and elites still

used Latin. But the book was wildly popular among the middling classes (merchants, bankers, shop-owners and workers). Few of them knew Latin. In fact, most Tuscans could not read at all, but they certainly could be read to.

And what they heard or read themselves was essentially the first Italian literary work to tackle the *pestilenza*. But it was not about the plague: it was about the weaknesses and eccentricities of love, chivalry, ambition and desire. It was a brilliant diversion from the onslaught of pandemic disease.

In our current context, mental health still remains vital. Keeping one's spirits up has never gone out of style. A good book, a good story, is diverting and morale-building. Story-telling—the shared narrative—is even better. That made Boccaccio the talk of the town almost seven centuries ago. And it is still a good plan.



*The Decameron* by John William Waterhouse, 1916  
Lady Lever Art Gallery, Port Sunlight, Merseyside

*Fr John Moore*

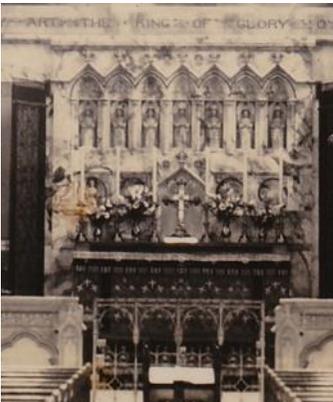
## Views from the Pews



A cat died and went to heaven. God met her at the gates and said, 'You have been a good cat all these years. Anything you want is yours for the asking.' The cat thought for a minute and then said, 'All my life I have lived on a farm and slept on hard wooden floors. I would like a real fluffy pillow to sleep on.' God smiled and instantly the cat has a huge fluffy pillow.

A few days later, six mice were killed by accident and they all went to heaven together. God met the mice at the gates with the same offer that he made to the cat. The mice said, 'Well, we have had to run all our lives: from cats, dogs, and even people with brooms! If we could just have some little roller skates, we would not have to run again.' God answered, 'It is done.' All the mice had beautiful little roller skates.

About a week later, God decided to check on the cat. He found her sound asleep on her fluffy pillow. God gently awakened the cat and asked, 'Is everything okay? How have you been doing? Are you happy?' The cat replied, 'Oh, it is WONDERFUL! The Meals on Wheels you have been sending over are delicious!'



*Graham Moullin and The Server Magazine*

The photo on the left from 1865 shows the reredos of the Altar at St Stephen's Church, with the Gospel symbols below the line of angels, holding scrolls which say 'Holy, Holy, Holy, Lord God of Hosts.'

*Tony and Marg Kaines*



## Has the pulpit a future?

Ants have been on the march in my kitchen. An harvesting advanced guard had ventured out from a pin-hole entrance in the cement around the sink, when, detecting a residue in the bottom of a honey jar, it soon had the entire working community learning the correct route after initially speeding along a maze only to confront blind alleys.

After watching ants, I wondered about the direction the Church might take when we venture from our isolation. The use of Zooming, (the calling together upon screens of groups, large or small in the virtual Internet world) for government and business meetings, for on-line school learning, for university tutorials and lectures, has become universally popular during the lockdown, together with a reluctance to think of returning to the old ways. There is even advocacy in the judiciary for introducing it into the Courts, saving expense on witness and jury travelling. Church of England clerics now begin ministerial work with much knowledge of the 'Virtual World', many having studied the subject at university, with its increasing mysteries that I shall never know. Will there still be a need for the pulpit as 'Zoom' overtakes us? It was already being abandoned by positioning large projection screens above or to the side of the altar, and the priest moving to the chancel steps with a microphone and a directory notebook to hand.

Sixty-five years ago on Trinity Sunday I was ordained deacon. The sermon was of paramount importance. It drew upon what was taught in the universities at the time, when theological studies were much involved with the study of biblical words. Entire books were written on the history of one word, such as 'Glory' in Michael Ramsey's *The Glory of God and the Transfiguration of Christ*, when the author would endeavour to trace its history from ancient Greek, Hebrew and Latin through to the Greek of the New Testament and on into English. It was a method which came from German universities to Cambridge, in particular, in the 1930s, but was gravely damaged when it was torpedoed in 1961 by James Barr, a distinguished Scottish professor of Hebrew (he was a pilot of torpedo bombers in the war), with his *Semantics of Biblical Language*.

After four years of that you climbed into the pulpit and set about rousing interest and response among your hearers. You were not really taught how to preach, you just got on with it. At the same time, it has to be said, barristers were not taught how to plead, professors how to lecture or schoolmasters, at least in public schools, how to teach.

Christian preaching has an ancient history. In its beginning Jesus decided to give seventy people of whom we know nothing a task of considerable difficulty of which we know next to nothing. They were to go into villages as lambs among wolves to preach the coming of the Kingdom of God (this was to be the centre of another theological and sociological debate of the 1970s known as 'Realised Eschatology': was this Kingdom of the 'here and now' or was it of the future?). What I was required to do in the 1950s had little resemblance to that asked of the seventy. If I had any notion of being a lamb, the wolves were quiet tame creatures sitting, some with bemused, others with sympathetic, curiosity. The early preaching in the New Testament had nothing to do with that. It had more to do with the fellow we called the Town Cryer shouting 'Oyez, Oyez!'; or with the official whose unfortunate duty it was to proclaim in villages an increase in taxation; or the Herald who announced in the market square the accession of a new monarch. An example of this preaching is that of St Peter's declarations in the 2<sup>nd</sup> chapter of the Acts of the Apostles which in the 4<sup>th</sup> century transmuted into statements in the Christian Creeds; when later Barnabas introduced Paul to the apostles as 'a preacher' (Acts 9. 27) the Church was being introduced to something different, the kind of philosophical disputation that went on in the market-square at Athens (Acts 17. 16-21).

The sermon as the Church of England has known it is a child of the Reformation, which effected a revolution in the lives of the parochial clergy. Their occupation was in great measure destroyed when private masses were abolished, guilds dissolved (each church in Guernsey had its guild chapel, where, as well as adoration of its patron saint, you paid subs into a burial club), and family chantries (such as that of St Apolline in St Saviour's parish) confiscated. These numerous devotions of the Middle Ages were almost wholly swept away with the statues and stone altars. The duty of a parish priest was now to be the Queen's spy, to keep his ears open for sedition, to preach from the new pulpit and report the slightest deviation from Anglican Orthodoxy and send back strangers and beggars to their own parishes. Not all priests were permitted to preach, for that you needed a special licence; less sound brethren were instructed to read from one of the authorised homilies.

Will lockdown now effect another revolution when 'The Virtual World', of 'Zooming' on screens to groups, large and small, leads to a final abolition of the pulpit, and an increasing redundancy of church buildings?

*Fr Leslie Craske*

# Michael and Bernice Beacham's Golden Wedding

On Sunday 26<sup>th</sup> April 1970, Michael Beacham and Bernice Beale were married at Leicester Cathedral.

This was the culmination of a series of events which altered both their lives forever. Michael was born in Bristol, and in 1955 his father was appointed the managing director of a department store in Leicester. As Michael was attending a boarding school in Dorset at the time, the move had very little effect on his immediate life. In the early 1960s he commenced his business career in Leicester, and in his spare time joined the cathedral choir. Eventually in 1965 he was promoted to a post in Derby, and there he also joined the cathedral choir.

Through the intervention of a mutual friend, Michael was also encouraged to join an Opera company in Derby in which was this beautiful and clever mezzo soprano Bernice Beale. She was a Derby girl who has received a part-time professional musical training. She was taking all the leading parts suitable for the mezzo voice and he instantly fell madly in love at their first meeting on St Patrick's Day.



Unfortunately, promotion very soon took Michael to a senior post at one of Debenham's largest stores, L F Stone and Sons at Romford in Essex. This required a further move of home and soon the happy pair found a suitable flat on the outskirts of Romford and they began preparations for their wedding. This was not an easy task as Saturday, the usual day for weddings,

was also the busiest day in the store's week and the store managing director forbade him from taking a Saturday off. These were the faraway days when the management could wield enormous influence.

Bernice and Michael were still in close contact with Doctor George Grey, the cathedral organist, and with the assistance of Canon Dudley Gundry,



the Chancellor of Leister, who was a friend of Michael's father, the Provost (Dean) was approached, and with a special licence from the Lord Bishop, the wedding took place at 12.30pm on Sunday 26<sup>th</sup> April, between Choral Matins and Choral Evensong. The cathedral choir sang the service with a beautiful anthem during the signing of the register. The photo above shows that event with the two participating clergy.

After the wedding breakfast, the happy pair set off for their honeymoon to be spent at Torquay, and thus began the 50 years of married life being commemorated at this time.

To commemorate this happy day, Bernice and Michael had decided to hold a special lunch at Les Cotils with family and friends from their time in England and Guernsey. Obviously this event was not to take place but Michael and Bernice would like to place on record their sincere thanks for all the kind letters, cards and messages that they received following its cancellation.

*Michael Beacham*

## '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.*



## What is the Mass? (Part 3 of 3)

It is difficult to summarise all that happens in the Mass in a brief sentence or two, for the entire mystery of redemption is bound up with the Eucharistic Liturgy. In this third in a series of three articles, we will consider the Mass as Holy Communion.

### *The Mass as Holy Communion*

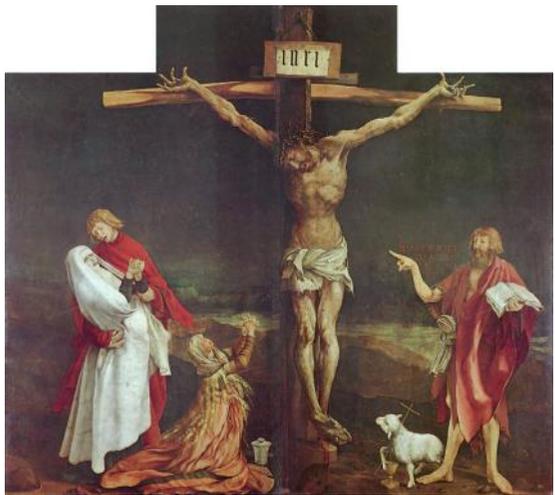
The New Testament reveals our Lord to be the Passover Lamb sacrificed on Calvary for our sins (see 1 Corinthians 5. 7-8; 1 Peter 1. 19; Revelation 5. 6). However in the Passover, as in other Jewish sacrificial rites, it was not enough to have the animal killed. *Eating* the sacrificial lamb was an essential part of the Passover celebration (see Exodus 12. 8-12). A communion meal followed the sacrifice, and it was the shared meal that expressed the sealing of the covenant and forged communion between the participants and God.

This has important implications for understanding the Eucharist as *communion*. If Jesus is the new Passover Lamb who was sacrificed for our sins, it would seem fitting that there would be a communion meal accompanying His sacrifice on the Cross: a meal in which we would partake of the true sacrificial Lamb of God, Jesus Christ. Looking at it from a biblical perspective, we might almost expect there to be a communion meal flowing from our Lord's sacrifice. This would follow the biblical pattern of sacrifice and communion.

St Paul points us in this direction in his first letter to the Corinthians, which reflects this Jewish notion of sacrifice and communion. He taught, 'For our paschal lamb, Christ has been sacrificed. Therefore, let us celebrate the festival' (5. 7-8). Notice how Jesus's sacrifice is understood to find its culmination in a festive meal. Paul later makes clear what festive meal he has in mind: the Eucharist. In chapter 11 he gives an account of Christ instituting the Eucharist at the Last Supper; and in chapter 10 he describes the profound unity established through the partaking of our Lord's Body and Blood: 'The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it

not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread' (10. 16-17).

It is no wonder that the Catholic Church has seen Holy Communion as the climax of Eucharistic worship. Indeed, Holy Communion is the most profound union we can have with God this side of eternity. God comes to us sacramentally on our altars at Mass and remains present with us outside of Mass in the tabernacle. This alone is quite awe-inspiring! But God's desire to unite Himself with us goes even further. In Holy Communion, our Lord enters our bodies, joining Himself to our souls in this most intimate union.



*Altarpiece for the Monastery of St Anthony, Isinheim*  
Matthias Gothart Grünewald, 1512-1516  
Unterlinden Museum, Colmar

This is the time to give our fullest attention to Jesus, as He dwells within us after Holy Communion. When we come back to our seat at church, we should pour out our heart to Christ: to love Him, to thank Him and to share our deepest needs and petitions with Him. In these moments after Communion, we become like Mary, who carried the God-Man in her womb for nine months. What a mystery! Mary had her Creator and Saviour in her womb! And yet, what happened to Mary also happens (to some degree) sacramentally within us as we receive the Body and Blood of our Lord. We become living tabernacles, housing the presence of the God-Man Himself. This is the time to rest with Jesus who has so lovingly come to dwell within us.

Receiving Holy Communion regularly can have a tremendous impact on our lives. It can help us overcome weakness and sin, guide us in our decisions, support us in our trials and sufferings and enable us to grow in holiness. By nourishing ourselves with the Eucharistic Body and Blood of Christ, we are gradually transformed by His very life dwelling within us. In a sense, to use a modern expression, we become what we eat! That is a point St Leo the Great once made: 'Nothing else is aimed at in our partaking of the Body and Blood of Christ, than that we change into what we consume, and ever bear in spirit and flesh Him in whom we have died, been buried and have risen'.

*Fr John Moore*



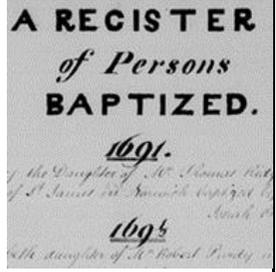
## The Guild of Intercession

Alice Julia de la Mare 23/6/1900; Charles Cecil Oats 5/6/1910; Thomas de Sausmarez 10/6/1913; William James Le Page 6/6/1926; William Henry Lihou 28/6/1926; Mary Jane de Guerin 26/6/1933; Caroline Ann Campbell 23/6/1939; Edward Alan Warren 17/6/1940; Keith Cecil Bisson 12/6/1941; Julia Maria Anderson 3/6/1942; Wilfred Louis Wakeford 13/6/1949; George Martineau 19/6/1950; Eliza Julia Lenfesty 20/6/1950; Margaret Amy Hunton 22/6/1951; Violet Hilda Margaret Hoare 18/6/1953; Samuel James Bishop 6/6/1957; Harry Smith 9/6/1958; Frederick William James Cory 11/6/1958; Frank Cochrane 12/6/1958; Annie Laura Warry 23/6/1958; Hilda Asher 30/6/1958; Florence Helen Paul 9/6/1959; Florence Elisa Kaines 9/6/1959; Thomas Nicolas Sarchet 29/9/1959; Anieta Rachel Peters 21/6/1961; Minnie Maud de Guerin 24/6/1961; Lucy Elizabeth Martineau 6/6/1962; John Ireland 12/6/1962; James Henry de la Haye 12/6/1962; Gordon William Brehaut 12/6/1962; Edith Susan Mauger 28/6/1963; Kathleen Mary Jones 28/6/1964; Florence Maud Help 6/6/1965; Nora Charlotte Jane Le Page 14/6/1966; Reada Ann Marrett 6/6/1967; Cecil Herbert Ralls 17/6/1969; Emily Rose Petit 19/6/1969; Roselle Ada Sarre 16/6/1972; Albert Bernard Scott 14/6/1974; Florence Gulson 15/6/1974; Ethel Maud Fustic 5/6/1978; Leslie Derrick Peyton 25/6/1978; Gerald James Inder 5/6/1979; Stuart Neville Dean 28/6/1980; Florence Mauger Goddard 6/6/1981; Olive Maud Davey 29/6/1981; Winifred Couch 8/6/1986; Ethel Riddiford Gargan 22/6/1986; Gordon Kenneth Tapp 30/6/1986; Joseph Edward Robert 28/6/1989; Owen Thomas Shuff 15/6/1991; Gersham Royston Smith 18/6/1994; Winifred Adams 16/6/1995; Richard Lloyd Denziloe 9/6/1998; Damaris Mary St Vincent Winkfield 30/6/1999; James Osborne 26/6/2001; Hilda Annie Farrow 11/6/2006; Derek Board 1/6/2007; Anthony Bazille-Corbin 16/6/2007; Daphne Joan Helman 28/6/2007; David Ormrod 8/6/2008; Richard Albert (Dick) Pasquier 25/6/2008; Roger Gordon Berresford Marsh 7/6/2010; Harold Ernest Langlois 8/6/2010; Marceline Hubert 21/6/2011; Edmund James Le Prevost 29/6/2011; Olive Joyce Renouf 30/6/2011; Doris May Wicks, 5/6/2012; Ruth Martel 8/6/2012; Rodney Mitchell 15/6/2013; William Frank Druce 24/6/2014; Keith Neville Buckingham 14/6/2016; Alfred Paul Le Huray 1/6/2018.

Year unknown: Demas William Matthews, 21/6.

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

# Parish Registers (May 2020)



## Baptisms

None

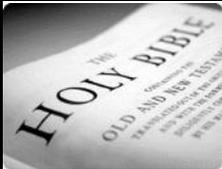
## Weddings

None

## Funerals

Brian Edwin Hallett - 29th April 2020 (died 18th April)

Ann Elizabeth Peatfield - 14th May 2020 (died 3rd May)



## June Bible Readings

<b>Sunday 7th June</b>	<b>Trinity Sunday</b>	Isaiah Ch40 v12-17, 27-31 2 Corinthians Ch13 v11-13 Matthew Ch28 v16-20
<b>Thursday 11th June</b>	<b>The Feast of Corpus Christi</b>	Genesis Ch14 v18-20 1 Corinthians Ch11 v23-26 John Ch6 v51-58
<b>Sunday 14th June</b>	<b>The First Sunday after Trinity</b>	Exodus Ch19 v2-8a Romans Ch5 v1-8 Matthew Ch9 v35-Ch10 v8
<b>Sunday 21st June</b>	<b>The Second Sunday after Trinity</b>	Jeremiah Ch20 v7-13 Romans Ch6 v1b-11 Matthew Ch10 v24-39
<b>Sunday 28th June</b>	<b>The Third Sunday after Trinity And The Feast of SS Peter and Paul (transferred from 29th June)</b>	Acts Ch12 v1-11 2 Timothy Ch4 v6-8,17-18 Matthew Ch16 v13-19



# Hymns and Liturgical Music

## June

SUNDAY 11.00am SUNG MASS	7th June  Trinity Sunday	11th June  Corpus Christi	14th June  The First Sunday after Trinity	21st June  The Second Sunder after Trinity	28th June  The Third Sunday after Trinity
HYMN	<b>148</b>	<b>307</b>	<b>394</b>	<b>359</b>	<b>238</b>
PROPER	<b>692</b>	<b>732</b>	<b>693</b>	<b>694</b>	<b>728</b>
OFFERTORY	<b>466</b>	<b>310</b>	<b>307</b>	<b>439</b>	<b>239</b>
COMMUNION	<b>S. 13</b>	<b>305</b>	<b>431</b>	<b>318</b>	<b>428</b>
POST- COMMUNION	<b>146</b>	<b>272</b>	<b>475</b>	<b>427</b>	<b>388</b>
9.30am SAID MASS	<b>146</b> <b>S. 13</b>		<b>475</b> <b>S. 26</b>	<b>427</b> <b>MP200</b>	<b>S. 12</b> <b>S. 38</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: <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 **July Parish Magazine** will be  
**Wednesday, 24th June 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

Vicar's Warden	Vacant	
People's Warden	Tony Kaines	Tel: 254858
Secretary (APCC)	Mary-Carol Gales	Tel: 712434
Treasurer	Tony Kaines	Tel: 254858
Stewardship Officer	Denise Thoumine	Tel: 723003
Safeguarding Officer	Steph Dragun	Tel: 255654
Electoral Roll Officer	Jill Stephenson	Tel: 264996
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 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>