

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



*The Transfiguration of Christ, Giovanni Bellini, 1455
Capodimonte Gallery, Naples*

August 2020

From the Editor

We are now well into our 'après-confinement' and are enjoying all of the privileges that come with it: no social distancing in church; we can sing to our heart's content at Mass; we have had our first concert which was a great success; and we had our AGM (in a new time slot, right after Mass on a combined Mass Sunday morning) which was well-attended and seems to be a good formula for the years to come. Thank you to Ann and Tony Goss for the delicious biscuits and libations which put us in a good frame of mind before the AGM began. There are lots of good contributions to the *Magazine* this month—varied, interesting and thought-provoking. Enjoy!

Claudia Moore

Results of the AGM Elections

The following people were elected to their posts:

Eileen Samman
Marg Kaines
Mary-Carol Gales

Deputy Churchwarden
Deputy Churchwarden
Secretary

Elis Bebb
Tony Kaines
Anne Le Maitre

Deanery Synod Representative
Deanery Synod Representative
Deanery Synod Representative

Denise Thoumine
Jill Stephenson

Stewardship Advisor
Electoral Roll Officer

Tony Goss

Social Events Committee Chairman

Graham Moullin

Community Centre Treasurer

Jean Le Huray
Nikki Attwooll

APCC Member
APCC Member

Elis Bebb was appointed Vicar's Churchwarden.

Congratulations to all!

The Glory That Is To Be Revealed In Us

It is not difficult to misunderstand what the Transfiguration of our Lord is all about.



We might, for example, suppose that at the Transfiguration Peter, James and John see Jesus as He really is, which is somehow different, and more true, than the way they see Him normally. That is to say, in the Transfiguration, Christ lets the mask slip and allows His real self, His divinity, to peep out momentarily from behind the veil of His apparently ordinary humanity. This way of thinking about the relationship between divinity and humanity in our Lord is sometimes mockingly described as 'space-suit' Christology: the humanity of Jesus is, as it were, the space-suit which conceals the real Jesus, the divine Jesus, within itself.

However, if that is what we think is being conveyed by the story of the Transfiguration of Christ on the mountain, we will be wrong about both His humanity and His divinity. We get a better clue to what is going on at the Transfiguration from St Luke's Gospel (9. 28-36) than from St Mark's (9. 2-9), because St Luke makes it plain that what Peter, James and John saw on the mount of the Transfiguration was not how our Lord really was at that time, but a prophetic vision of how He would be in the future.

What Peter, James and John see on the mountain of the Transfiguration, then, is a vision of the glorious humanity of Jesus, risen from the dead and ascended into heaven: not something hiding behind His humanity, but precisely His humanity glorified. And if they foresee the future, glorified humanity of Christ, then they also foresee their *own future humanity*, as it will be glorified with the same glory that is poured out on the humanity of our Lord.

In the life, death, resurrection and ascension of Jesus, the humanity that we share with Him is lifted up to share in the divine life and glory of the Holy Trinity. As the voice announces from the cloud: 'This is my Son, listen to Him'. If we do listen to Him, then we are offered the opportunity to become co-heirs with Him, sharers in His relationship with God and sharers in the glory of His perfected humanity.

But this comes at a price: it is only after His death that the humanity of Christ will be glorified in the resurrection and ascension.

Fr John Moore

Church Diary - August 2020

Saturday 1		10.00am—11.30am Drop-In Coffee Morning 4.00pm Taizé Service
Sunday 2	THE EIGHTH SUNDAY AFTER TRINITY	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John
Monday 3		10.00am Little Treasures Toddlers' Group
Tuesday 4	John-Baptiste Vianney, Curé d'Ars, Spiritual Guide, 1859	11.00am Mass Lady Chapel
Wednesday 5	Oswald, King of Northumbria, Martyr, 642	7.00pm Mass Lady Chapel
Thursday 6		
Friday 7	John Mason Neale, Priest, Hymn Writer, 1866	
Saturday 8	Dominic, Priest, Founder of the Order of Preachers, 1221	10.00am—11.30am Drop-In Coffee Morning
Sunday 9	THE FEAST OF THE TRANSFIGURATION OF OUR LORD (transferred from 6th August)	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Zach Gale
Monday 10	Laurence, Deacon at Rome, Martyr, 258	10.00am Little Treasures Toddlers' Group
Tuesday 11	Clare of Assisi, Founder of the Minoreesses, 1253	11.00am Mass Lady Chapel
Wednesday 12		7.00pm Mass Lady Chapel
Thursday 13	Jeremy Taylor, Bishop of Down and Connor, Teacher, 1667	
Friday 14	Maximillian Kolbe, Friar, Martyr, 1941	
Saturday 15		10.00am—11.30am Drop-In Coffee Morning 4.00pm Guernsey Walsingham Cell (Mass in Lady Chapel followed by tea)
Sunday 16	THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY (transferred from 15th August)	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Cruz-Jane Peters and Poppy-Rose Hanley
Monday 17		10.00am Little Treasures Toddlers' Group
Tuesday 18		11.00am Mass Lady Chapel
Wednesday 19		7.00pm Mass Lady Chapel
Thursday 20	Bernard, Abbot of Clairvaux, Teacher, 1153	
Friday 21		
Saturday 22		10.00am—11.30am Drop-In Coffee Morning
Sunday 23	THE ELEVENTH SUNDAY AFTER TRINITY	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John 12.30pm Baptism of Joe Prigent
Monday 24	BARTHOLOMEW THE APOSTLE	10.00am Little Treasures Toddlers' Group
Tuesday 25		11.00am Mass Lady Chapel
Wednesday 26		7.00pm Mass Lady Chapel
Thursday 27	Monica, Mother of Augustine of Hippo, 387	
Friday 28	Augustine, Bishop of Hippo, Teacher, 430	
Saturday 29	The Beheading of John the Baptist	10.00am—11.30am Drop-In Coffee Morning
Sunday 30	THE TWELFTH SUNDAY AFTER TRINITY	9.30am Said Mass with Family Min. Fr John 11.00am Sung Mass Fr John
Monday 31	Aiden, Bishop of Lindisfarne, Missionary, 651	10.00am Little Treasures Toddlers' Group

Looking Further Ahead



5th September	Saturday	2.00pm	Wedding of Laura Riley and Christopher Dragun
6th September	Sunday	12.30pm-2.30pm	'Welcome Back' Family Barbecue
8th September	Tuesday	12.00pm	Friendship Lunch
14th September	Monday	7.00pm	APCC Meeting
19th September	Saturday	4.00pm	Concert of the students of Katie Gough
27th September	Sunday	10.30am	Harvest Festival Combined Mass, followed by Harvest Lunch in the Community Centre
3rd October	Saturday	4.00pm	Taizé Service
4th October	Sunday	9.30am	Dedication Festival
		11.00am	Said Mass with Family Ministry
6th October	Tuesday	9.30am	Sung Mass, followed by a reception
13th October	Tuesday	11.00am	Social Events Committee Meeting
18th October	Sunday	12.30pm	Beechwood Harvest Festival
		2.30pm-4.00pm	Baptism of Corey-Gordon Help Messy Church in the Community Centre
11th November	Wednesday	10.20am	Ladies' College Remembrance Day Service
14th November	Saturday	tbc	Concert of the Guernsey Welsh Male Voice Choir
16th November	Monday	7.00pm	APCC Meeting
21st November	Saturday	11.00am-2.00pm	Soup, Songs and Stalls with Andy Mauger
22nd November	Sunday	2.30pm-4.00pm	Messy Church in the Community Centre
28th November	Saturday	4.00pm	Taizé Service

Some Guernsey Clerical Amateurs

Having read Fr Leslie's most interesting article on the amateurs of the Victorian age, I was reminded that Guernsey also had its amateurs among the clergy.

I have already written about Fr Frank Lowe, the first vicar of St. Stephen's and a keen amateur entomologist, but there are two others who should be brought to the attention of Guernsey people, lest they be forgotten.

The Revd Thomas Collings Bréhaut was born in 1819 at St Peter Port, the son of Thomas Bréhaut, a gentleman of independent means, and Margaret Collings. Having studied at Pembroke College, Oxford, he was ordained by the Bishop of Winchester in 1849 to a title at St Martin's. He was priested in 1850, and for the next eight years was curate of Grouville, in Jersey. His move was no doubt occasioned by his marriage to a Jersey girl, Julia Whitmore, daughter of Augustus Lenault Whitmore, attorney. In 1858 he returned to his home island, taking up residence at Richmond House, St. Peter Port, a property at the east end of Le Vauquiedor with extensive grounds covering the area now known as Richmond Avenue. He served as chaplain of Guernsey prison until his death on 4th November 1880.

As a relief from his somewhat demanding and painful duties at the prison, Mr Bréhaut involved himself in the amateur pursuits of music, painting and gardening. Little is known about his music and art, except that apparently he cultivated them with what the *Star* describes as 'marked success'. However, it is for his work in the field of floriculture and horticulture that he is best known. His obituary in the *Gardener's Chronicle* states that he did good service in bringing under the notice of English gardeners the French system of pruning the peach. This was done very successfully in his book, the *Modern Peach Pruner*. The book has been reprinted many times and is, I believe, still available today. Equally popular was his other publication, *Cordon Training of Fruit Trees*. The gardens at Richmond House were open to the public at least once a year, and were a popular venue, not only for inspection of the fruit trees, but also to view Mrs Bréhaut's pelargonias. She was renowned for hybridising and raising new varieties. One of these, 'Bridal', a pure white, was later

sent out under the name of 'Jeanne Hugo', the change of name having been requested by Victor Hugo, after his beloved grand-daughter. The Revd H Honeywood Dombain, Vicar of Westwell in Kent, and himself a keen amateur gardener, wrote in her obituary in the *Journal of Horticulture* that 'Mrs Bréhaut's beauty and nobleness of appearance were but feebly represented by any of those pets which she cultivated.' She died of a painful illness a year before her husband. Her death greatly affected him, and, as the *Star* opined, 'We doubt not in some degree hastened his own end.'

The other clergyman worthy of mention was renowned in the field of cattle breeding. The Revd Joshua Rundle Watson was born in 1814 at Stonehouse, Devon, the son of Captain Joshua Rowley Watson, RN and Mary Manley. He was educated at Exeter School, and took his degree at Magdalene College, Cambridge. After several curacies he was appointed Vicar of St Nicholas, Warwick, and private chaplain to the Countess of Warwick. It was here that his ecclesiastical colours were nailed to the mast in a sermon, still to be found today on the internet, boldly entitled *The Sign of the Times and the Protestant's Duty*. This is a somewhat lengthy rant, warning against Popery and the 'Papal Antichrist'. Mr Watson's last appointment was as preacher at the Foundling Hospital in London, after which he was 'without the cure of souls' as the Victorians put it.

Some time after leaving active ministry, he moved to Guernsey where he lived in a house at Fermain called 'La Favorita', no doubt named after Donizetti's opera, where he had extensive gardens and greenhouses producing Muscatel grapes.

It is hardly surprising that after his move to Guernsey, he worshipped, and occasionally assisted at Holy Trinity, then under the Irish protestant vicar, the Revd Nassau Cathcart, who had worked zealously in Belfast as a missionary to the Romanist population in the parish of St. George, and according to the *Christian Commonwealth*, on 14th August 1890 had offered the opinion in a sermon that 'the Gospel was to be heralded by the Word preached, and not to be exhibited by means of symbolic and elaborate ritual.'

Mr Watson's greatest claim to fame, however, was his work, in collaboration with Messrs James James of Les Vauxbelets, Thomas Maindonal of Le Grand Belle, John Rougier of Les Eperons and Charles E Marquand of La Ville Amphrey, in the setting up of the *Guernsey Herd Book*, the first privately subscribed volume of which was published in 1878. It was based on rules of selection, including conformation. These gentlemen were jointly responsible for setting the type of the Guernsey cow, as she is known today. Their foresight in doing so set the foundations of the breed. The responsibility for the *Herd Book* was later taken up by the Royal Guernsey Agricultural and Horticultural Society.

Mr Watson had two other properties, a vinery at La Gaillotte and the farm where he kept his cattle at La Fosse, both in St. Martin's. Between 1871 and 1883 he won many prizes for his cattle at the shows of the Royal Agricultural Society of England and the Bath and West Agricultural Society.

The Victorian amateur was responsible for many advances in various fields. Like Fr Craske, I also have an apple tree of the variety The Revd W Wilkes, which looks as if it will produce a heavy crop this year. The fruit ripen just at blackberrying time with the appetising promise of blackberry and apple pie. I have another Victorian apple, 'Annie Elizabeth', which originated from a pip planted by Samuel Greatorex, a lawyer's clerk, of Leicester, in 1857, and named after his illegitimate daughter. Mine was planted about 120 years ago by my great-grandfather, William Henry Foote, another Victorian amateur fruit grower.

Fr John Luff

Coffee Morning

Everyone Welcome



Outreach Coffee Mornings

Remember the coffee mornings every Saturday from 10.00-11.30am. 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.

Pride

'No son of mine is going down the pit and that's the end of it, right Robert?' We were sat round the kitchen table having our tea, my sister Eileen and I had just come home from school, where I had been asked to put my name forward as one of the lads to go into mining when I left school in the summer.

'You're right Bill', Mam said, 'he would never cope with it', she said looking at my tall skinny frame.

I was delighted; I had dreaded going down the mine after Dad had taken me down in the lift shaft when I was about 9 years old, the total blackness, the heat and that awful acrid smell had stayed with me since then and given me nightmares.

Mam said, 'I've had an idea, your cousin Leslie starts an apprenticeship in London in September and is lodging with Aunt Bessie. I'll write to her and see if she can take you as well. At least you will be cared for while you are out looking for a job.'

So that September we caught the train to London, waved off by our parents. Dad had taken me to one side and said, 'I'm proud of you son, don't let me down and don't forget you're a Yorkshire lad through and through.'

We settled in at Aunt Bessie's. We could not believe how big everything was and how long it took to get anywhere, so different to what we were used to in our village.

I fancied working in one of the big stores in the West End and it took me a couple of weeks before I obtained a post as a junior window dresser. I had always had an interest in drawing and design but never showed them to anybody, except Mam; I would have been laughed at, especially at school.

After a while Leslie and I moved into a small flat, he had started courting a girl from his work and I joined an amateur theatre group.

Life was pretty good. We still spent our holidays back in Yorkshire but it was good to get back to our busy London lives. I found a new organisation to join but didn't tell anybody in the family.

The proudest moment of my life came when some years later, I marched down Regent Street carrying the Gay Pride flag, what a day that was.

Wendy Clamp

Awarded Certificate of Merit – Eisteddfod Writing Competition 2020

William Gladstone, Charles Wesley and St Bernard

As Don Quixote heaved himself up on his old nag and rode out to tilt at windmills, so I have been attempting a knight errand to tilt at piles of old books and papers before finally falling out of the saddle: but it is hard to throw anything into the waiting black bags. Here is an essay on yellowing pages written by a Cambridge Fellow in May 1906 for the *Cornhill Magazine*. He has a theory, suitable for my present needs, that we ought to grow older in a tranquil and appropriate way. While it is not a pleasant moment, he says, when a man first recognises that he is out of place on a football field and dancing is too heating to be decorous, one ought not to be dragged protesting from the scene clinging at every doorway and balustrade, but walk off smiling. He was then aged 44 and already regretting that he could not walk all day without undue somnolence after dinner, or rush off without indigestion. What disturbs my tranquillity, almost half a century older than he, when it is difficult to stoop with agility to pick up a half-peeled potato, is what to do with these piles of old books, all tattered and torn, which for years had been my companions. Neither my children nor anyone else would want them. I lean over them on my walking stick, as I would over a worn-out old dog that I could not bear to put down. Here is a shameless old thing, naked, over a hundred years old, without covering, showing all her linen binding, telling me all that she knows on the development of the English hymn. On top of her are two handsome volumes, five years older, in green and gold livery, which today would interest no-one, enclosing the letters on the Church and Religion of that Grand Old Man of English Liberalism and the most Christian of Prime Ministers, William Gladstone. I linger, looking down the index to see what he has to say upon the matter of the present moment, slavery. Nothing! This is unsurprising. His father, John, was the largest slave owner in the British Empire. William's Maiden Speech in Parliament was, understandably, against the Emancipation of Slavery Bill and the 1833 Factories Act to regulate the hours of work and health of minors in the cotton mills. The family, supported by William in Parliament, received the greatest of the fortunes paid out to slave owners under the Compensation Bill: the slaves had nothing, causing immense hardship.

There is, however, a letter upon another subject that has long interested me: the dislike among Victorian gentlemen of Charles Wesley's hymn 'Jesu, Lover of my soul'. Gladstone once was at a dinner party for a number of young liberals

when instead of politics they spent the evening discussing hymns. He sent one of gentlemen a long written criticism of the hymn. He writes in 1881, 'Hymns Ancient and Modern' ought someday to receive a drastic purgation... "Jesu, Lover of my soul", I cannot, and will not admire'.

John Ellerton, rector of Barnes, author of that missionary hymn for St Andrewstide, 'The day thou gavest, Lord, is ended' also disliked it. 'Most clergymen', he wrote, 'would hesitate to use it in a mixed congregation'. Even John Wesley left it out of his collection of hymns for Methodists. I wonder why. Was it a difficulty with romantic individualism, or its use of the word 'Lover' and 'Bosom' at a time when they covered the legs of the grand piano? One hymn book of the time outrageously altered the words to 'Father, Refuge of my soul'.

Romance and individualism were present in the ecclesiastical air, not less than the secular world, centuries before Gladstone and others apparently took fright at them. The person who most encouraged the tendencies was Bernard of Clairvaux (Feast Day, 20th August) who entered the languishing monastery of Citeaux in 1112 and became the supreme Christian romantic. Encouraged by the Song of Songs in the Old Testament, Bernard transferred their sentiments and expression to form a passionate attachment to the person of Jesus and created a type of piety which intensely influenced all subsequent Christian devotion and its art. Theologians called it 'Devotion to the Divine Humanity'. Isaac Watts, the 18th-century Independent Minister, consciously or unconsciously, is influenced by it in his hymn 'When I survey the wondrous cross' and so is John Newton, the one-time Captain of a slave ship, in his hymn 'How sweet the name of Jesus sounds'. Although Newton probably did not know it, the popularity of the Feast of the Holy Name in mediaeval Christianity was derived from the writings of St Bernard. Newton's own words echo one of St Bernard's Latin sermons '*Jesu dulcis memoria*'. You will find it translated by Edward Caswell in Hymn 385 in the *English Hymnal*: 'Jesu, the very thought of thee with sweetness fills my breast'. It was St Bernard's devotion to the sacred humanity of Jesus that led to the further devotion to the Blessed Virgin Mary, to the Holy Angels and to the Saints and an increased conviction about the means of Christ's presence in the Eucharist.

Fr Leslie Craske

A Childhood Memory

One day when I was just a boy I was returning home after serving at midday Mass. It was early afternoon in summer and the local kindergarten had just finished for the day. The kids were going home to Mum and some lunch.

There was a little girl ahead of me, red-haired and full of life. She was so happy and full of fun. She was very carefully carrying a book in one hand and in the other what turned out to be an egg. The little girl had painted a face on the egg in school and she was proudly going to show it to her mum.

The little red head lived in a terraced house a flight of steps above the road. She very carefully turned onto the steps and climbed up to her door which was open because it was a warm day. Disastrously the egg which she so carefully painted for her mum, at the moment of entering her home, slipped and in a torrent of yolk crashed down the steps into oblivion.

The little artist dissolved into floods of tears. All her happiness was now gone and her mum had not even seen her lovely present.

Fortunately mum was there to give the comfort that was needed, pick up the pieces of shell and put them together again so that daddy could also see them when he came home from work.

This memory also affects me down to this very day. Life can be so full of beauty but at times misery is hard to bear. Fortunately we have a parent, God, who gives us all the comfort we need.

John Bamforth

Friendship Lunch Tuesday 8th September 2020



After a longer break than usual our 'Friendship Lunch' will return on Tuesday 8th September at 12.00pm in the St Stephen's Community Centre meeting room.

Menu
Baked Gammon
Vegetarian option Cauliflower Cheese
Trifle

It will be a 2-course meal at £7.00 per person, please do come and join us and bring a friend.

Please contact Jean Le Huray (Tel 255207), and, if possible, book by Sunday 30th August but no later than Sunday 6th September.

Harvest Lunch Sunday 27th September 2020

It has been decided this year to hold our Harvest Lunch on Sunday 27th September (rather than after the Dedication Festival). We hope that by holding the meal at Harvest we will be able to encourage more young families.

Tickets: £7 per adult (children free).
More details in the September *Parish Magazine*.



Do you know...?

St Stephen's Church is blessed to have a very diverse and lively membership. The Parish Magazine features every so often an interview with a worshipper from one of our congregations, so that we can all get to know each other just a bit better!

This week, we interviewed St Stephen's newly-appointed Vicar's Warden:

Elis Bebb



Tell us a bit about your background and childhood.

I was born in St Asaph and brought up in Caernarfon, two rather beautiful parts of north Wales. It was a very happy childhood, though on reflection, I think I procrastinated a lot and had very little drive to achieve anything, I suppose that's why I'm a little different these days.

People are still surprised when I tell them that all my childhood and education was through the medium of Welsh, with even my A levels all taken in Welsh.

I finally left Wales to attend the London College of Music and enjoy London living, as it was. I remember making the most of the cultural scene in London, but also developed a passion for the movies, and would frequently enjoy a concert followed by a midnight showing in one of the cinemas. I'm unsure I'd have the stamina for such hectic living now, but still enjoy a good concert or a movie, according to the mood.

When did you first become interested in music?

I remember my first interest in music being from a young age, having pestered my parents for piano lessons, they finally relented. But I'll never forget prior to this, developing a passion by borrowing old vinyl records from the library. One in particular sticks in the memory, not for the music, though I remember it was a Debussy piano music record, but I always remember the cover. The playing was adequate but not memorable, but for some reason, I think the realisation that music could exist in the abstract like that was the revelation and the beginning of a life-long love affair.

The music service in north Wales was fantastic, I was afforded the opportunity to learn the violin, from which I swiftly moved on to the viola, and played in endless school, regional, county and north Wales youth orchestras, as well as the university orchestra, despite not being a member of Bangor University. I obviously went on to study further at the London College of Music, but was never asked to sing, being a viola player was a far rarer talent, and therefore in greater demand. Singing only really started when I came to Guernsey.

What brought you initially to Guernsey?

I came here one summer holiday to work in a hotel and have a break from London living (it may well be fun, but it can also be exhausting). I knew someone here and wanted to try somewhere different from both Wales and London.

What jobs/occupations/roles have you had on the island?

I initially worked in the Ambassador Hotel in St Martin, sadly now gone I believe. Given it was a small hotel I worked as a jack of all trades, as did we all. Waiter in the restaurant, cleaning bedrooms and serving behind the bar, as well as the occasional kitchen portering. It was hard work, but when you're young and there's a lot to do, somehow it all flies by. The afternoons in Fermain bay and the walks through the lanes of St Martin are the longest memory of that time.

When I did move into the finance industry, I also started to teach the piano in the evening, though quickly realised that whilst I could teach, I didn't have the patience for those who weren't willing to learn. The difficulty from a one-to-one lesson for thirty minutes every week is the lack of hiding place from a dearth of practice, of course the memory of what my own teacher endured quickly vanished into the ether. Having said that, many of my pupils enjoyed the lessons and definitely enjoyed the ability that came from their hard work.

Of course most people know that I was a Deputy at one time, but the majority of my work is now as a project manager in IT. It doesn't sound as exciting, but for some of us, it really is.

You have served in the States as a Deputy. Tell us about the decision to run and your experience of life in the political/governmental arena.

I'm unsure there was much of a decision to be honest. I had various friends suggest that I should stand as I'd be quite good at it, but given my employment at the time, I wasn't sure. Finally, on the week of the nominations, I went to London to see my then boss and had a conversation with him about the possibility of standing for election. Little did I know that he studied politics at university and was far more enthusiastic than I was. The decision was therefore made and on the Wednesday evening, while flying back from Gatwick, I started writing my manifesto.

Being a Deputy is a strange and unique experience, with conflicting emotions of being both public hero and public enemy number one happening on the same day sometimes. Being a deputy in Guernsey means you're always only a phone call away from the electorate and they have a tendency to let you know exactly what they think. Sometimes I'd receive the most lovely correspondence praising me, but it would always be mixed with a hefty dose of condemnation. This is political life, if you seek to make a change, don't expect everyone to come along with you, and remember that criticism grounds you from having your head in the clouds (no place for a Deputy's thoughts anyway).

At the AGM on 19th July, your appointment as Vicar's Warden of St Stephen's was announced. Tell us about your prior experience as Warden of the Town Church.

Yet another position that I never sought. I was thinking of becoming a lay reader, but was advised by Fr Mellor that the Town Church didn't really need another lay reader, but could do with a church warden to take on the building works. This was during the scaffold that enrobed the church for two years as they stripped the roof and tackled the death watch beetle infestation in the mediaeval beams. I believe Fr Mellor was best remembered by those who didn't attend church, for his quote concerning the vermin, that 'it's only the beetles holding hands that's keeping the roof above our heads'. I was elected at the secular parish meeting, a very different matter to the appointment at St Stephen's, and set forth to tackle the next big problem with the building, which was the parlous state of the wiring and electrics. No one expected the works to be as difficult as they were, but nearly a year after vacating the building and worshipping at

Notre Dame du Rosaire in Burnt Lane, we returned to a rather different interior.

I'm rather pleased that such extensive works has only recently taken place at St Stephen's and I won't be called on to repeat the experience.

There were a number of other initiatives while I was there, but none are as memorable as re-wiring and re-locating for a year.

In accepting the post of Vicar's Warden at St Stephen's, what do you hope to achieve?

Initially I intend to simply assist. We have a wonderful churchwarden in Tony, but I think he could do with some help. I'm also aware that Fr John could do with some assistance in other areas. I'm sure we could all play a little more of a part in making things happen and that's the initial objective.

Anything else will be to further our collective growth in fellowship and faith, just not sure how yet, maybe someone who does have a few ideas could spare a little time to talk to me about what they think would help in this regard.

Will you continue as a member of the St Stephen's Choir?

For as long as Fliss feels that I can make a positive contribution to the choir, I'll enjoy singing with them.



The Revd Eustace Tennyson d'Eyncourt Jesse

Of all the well-connected curates of St. Stephen's, Eustace Jesse must stand as the foremost. Few parishes can claim to have had the services of a nephew of the Poet Laureate. Although he was baptised Richard Eustace Russell, in line with Victorian fashion, he later changed his name to Eustace Tennyson d'Eyncourt. Delusions of grandeur often affected the Victorians. My great-grandfather, the Revd Henry Clark, vicar of St John's, named my grandfather de Lacey. The family name was Lacey and we are in no way related to the illustrious de Lacey family.

Eustace Jesse, however, certainly did have a claim to good connections. He was born in 1854 at Leamington, the son of Commander Richard Jesse, RN and Emilia Tennyson, sister of Alfred, Lord Tennyson. He was educated at Maze Hill School, Greenwich, and was admitted to Queen's College, Oxford, matriculating in 1875, but then, for reasons unknown, migrated to University College, Durham, graduating BA in 1877, MA in 1885, and BD in 1901.

He was ordained in the diocese of York in 1878 to a title at Fulford, and priested in 1879. He was curate of St Paul, South Hampstead from 1881-83, and of St Mary Magdalen, Lincoln from 1883-85. He was then appointed Rector of Kirkley, Suffolk.

In the year of his appointment he had married Edith Louisa, daughter of Henry James, of Chislehurst, a wealthy merchant and ship owner, who very conveniently had just obtained the advowson of Kirkley. Here Jesse was able to indulge unhindered in all his much-loved Catholic ritual. His ability as a parish priest, however was much in question. He left the parish in 1890 and after a few years of rest, came to St Stephen's as curate in 1893. Of his time there, *St Stephen's Kalendar* gives a more than adequate account:

'Many of our readers will be sorry to hear that Mr Jesse, who for four years has been connected with St Stephen's, finds it necessary, for reasons of health, to leave the island, and has therefore given notice of his resignation of the curacy in the middle of February next. In the past

he has afforded much help in the services of the church, and received no remuneration, for which in the name of the parish we offer our best thanks, and at the same time beg to express our regrets at losing him and a hope that any change he decides to make may prove to his advantage and happiness.'

It seems that he suffered from asthma attacks, which prompted him to move to warmer climes in the colonies.

The Jesses had three daughters, Stella Mary, Wynifried Margaret and Edith Mary Ermintrude, who died in infancy.

Wynifried later changed her name to Frynlwyd Tennyson and became a very successful novelist, short story writer and notification writer. She married Harold Marsh Harwood, the son of an MP, who began as a doctor in the RAMC, and became managing director and chairman of the family company and later an impresario, playwright and lessee of the Ambassador's Theatre, London.

Although he was a nephew of Alfred, Lord Tennyson, Eustace Jesse was poverty stricken, due to his financial failures. Nor can he be said to have had an entirely happy marriage. Edith Jesse was, by all accounts, of Sapphic orientation. After the birth of their last daughter, she had her compliant husband put a lock on her bedroom door so that he would no longer bother her for marital attention.

Eustace Jesse was an amiable, gentle, ineffectual and somewhat eccentric High-Church Anglican, much devoted to Catholic ritual. He was, however not suited for parish ministry, at which he failed. After leaving St Stephen's he had a series of temporary posts in the colonies, before withdrawing from public ministry when he could live off Fryn, his successful daughter. He has left us one publication: *Prayers for the Departed: Purgatory, Invocation of Saints, Images, Relics; Some remarks and notes on the Twenty-second Article of Religion*. Skeffington and Son, 1900.

He died on 16th November 1928.

Fr John Luff

'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.



Fr John Moore

The Angelus: An Ancient Prayer of the Church

The *Angelus* (Latin for 'angel') is a Catholic devotion commemorating the Incarnation. As with many Catholic prayers, the name *Angelus* is derived from its incipit—the first few words of the text: *Angelus Domini nuntiavit Mariæ* ('The Angel of the Lord declared unto Mary'). The devotion is practised by reciting as versicle and response three Biblical verses narrating the mystery, alternating with the prayer 'Hail Mary'.

The devotion was traditionally recited in Roman Catholic churches, convents and monasteries three times daily: at 6.00am, 12.00pm and 6.00pm. Many churches still follow the devotion, and some practice it at home. The devotion is also observed by some Anglican, Western Rite Orthodox and Lutheran churches.

Text of the Prayer

In English:

Ÿ. The Angel of the Lord declared unto Mary,

Ŕ. And she conceived of the Holy Spirit.

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

Ÿ. Behold the handmaid of the Lord.

Ŕ. Be it done unto me according to thy word.

* at this juncture the Angelus bell is rung

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

Ÿ. And the Word was made flesh.

Ŕ. And dwelt among us.

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

Ÿ. Pray for us, O Holy Mother of God.

Ŕ. That we may be made worthy of the promises of Christ.

Let us pray,

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord.

Ŕ. Amen.

Ÿ. Glory be to the Father, and to the Son, and to the Holy Spirit.

Ŕ. As it was in the beginning, is now and ever shall be, world without end.
Amen.

History

According to Herbert Thurston, the *Angelus* originated with the 11th-century monastic custom of reciting three Hail Marys at the evening (or *Compline*) bell.

The first written documentation stems from the Italian Franciscan friar Sinigardi di Arezzo, who died in 1282. Franciscan friaries in Italy document the use of the *Angelus* in 1263 and 1295. The current form of the *Angelus* prayer is included in a Venetian



The Angelus
Jean-François Millet (c. 1850)
Musée d'Orsay, Paris

Catechism from 1560. The older usages seem to have commemorated the resurrection of Christ in the morning, his suffering at noon and the annunciation in the evening. In 1269, St Bonaventure urged the faithful to adopt the custom of the Franciscans of saying three Hail Marys as the Compline bell was rung.

The *Angelus* is not identical to the 'Noon Bell' ordered by Pope Callixtus III (1455–1458) in 1456, who asked for a long midday bell-ringing and prayer for protection against the Turkish invasions of his time. In his 1956 Apostolic Letter *Dum Maerenti Animo* about the persecution of the Catholic church in Eastern Europe and China, Pope Pius XII recalls the 500th anniversary of the 'Noon Bell', a prayer crusade ordered by his predecessors against what they considered to be



dangers from the East. He again asks the faithful throughout the world to pray for the persecuted Church in the East during the mid-day *Angelus*.

The custom of reciting it in the morning apparently grew from the monastic custom of saying three Hail Marys while a bell rang at *Prime* (6.00am or the first hour of daylight). The noon-time custom apparently arose from the noon-time commemoration of the Passion on Fridays. The institution of the *Angelus* is ascribed by some to Pope Urban II, by some to Pope John XXII in the year 1317. The triple recitation is ascribed to Louis XI of France, who in 1472 ordered it to be recited three times daily. The form of the prayer was standardised by the 17th century.

The Angelus Bell

The *Angelus*, in all its stages of development, was closely associated with the ringing of a church bell. The bell is still rung in some English country churches and has often been mistaken for, and alleged to be a remnant of, the curfew bell. The *Angelus* is replaced by *Regina Coeli* (a musical antiphon addressed to the Blessed Virgin Mary, 'Queen of Heaven') from Easter Sunday until Pentecost and is not recited on Good Friday or Holy Saturday.

Where the town bell and the bells of the principal church or monastery were distinct, the curfew was generally rung upon the town bell. Where the church

bell served for both purposes, the *Ave* and the curfew were probably rung upon the same bell at different hours.

The ringing of the *Angelus* in the 14th century and even in the 13th century must have been very general. The number of bells belonging to these two centuries that still survive is relatively low, but a considerable proportion bear inscriptions that suggest that they were originally intended to serve as *Ave* bells. Many bear the words *Ave Maria*; or, as in the case of a bell at Helfta (near Eisleben, in Germany) dated 1234, the whole sentence: *Ave Maria, gratia plena, Dominus tecum*.

Bells inscribed with *Ave Maria* are also numerous in England, but there the *Angelus* bells seem in a very large number of instances to have been dedicated to St Gabriel, the angel mentioned in the prayer (Luke 1. 26–27). In the Diocese of Lincoln alone there are nineteen surviving mediaeval bells bearing the name of Gabriel, while only six bear the name of Michael, a much more popular patron in other respects.

In France, the *Ave Maria* seems to have been the ordinary label for *Angelus* bells; but in Germany the most common inscription of all, even in the case of many bells of the 13th century, is the words *O Rex Glorix Veni Cum Pace* (O King of Glory, Come with Peace). In Germany, the Netherlands and in some parts of France, the *Angelus* bell was regularly known as the Peace bell.



The manner of ringing the *Angelus* bell—the triple stroke repeated three times, with a pause between each set of three (a total of nine strokes), sometimes followed by a longer peal as at curfew—seems to have been long established. The 15th-century constitutions of Syon monastery dictate that the lay brother ‘shall toll the *Ave* bell nine strokes at three times, keeping the space of one *Pater* and *Ave* between each three tollings’.

Fr John Moore



The Guild of Intercession

Frank Dalla Johns 22/8/1917; Arthur Thomas 8/8/1926; Wilfred Henry Horne 18/8/1937; Jane Tourtel 2/8/1938; John Wakeford 28/8/1938; Reta Ivy Piesing 4/8/1949; John Thomas Hamon 9/8/1950; Mabel Augusta Pickford 1/8/1951; Cades Alfred Middleton Smith 2/8/1951; Frances Emily King 19/8/1952; Ada Bailey 6/8/1953; Joseph Thomas Williams 5/8/1954; Mary St Andrew Coldwell 23/8/1954; Louise Elizabeth Henchman 15/8/1956; Beatrice Mary Marquand 30/8/1956; Charles Henry Toms 23/8/1957; Frederick Locke 31/8/1957; Percy William Bird 2/8/1958; John Thomas Barber 14/8/1958; Frederick William Bourgaize 26/8/1958; George Udle 27/8/1958; Elsie May O'Toole 4/8/1959; John Frank Bertram 7/8/1959; Gwendoline Edith Sidgwick 26/8/1959; Eleanor Christine Mitchell 19/8/1960; Cyril Claridge Chambers 29/8/1960; Margaret Frances Palmer 11/8/1961; Leona Hart 30/8/1961; Walter Henry Greening 22/8/1962; Keith Martin 15/8/1965; Edward Louis Frossard (Priest) 13/8/1968; Harriett Winifred Quehen 14/8/1971; Clara Alice Horrell 27/8/1977; Clifford Frank Pinney 16/8/1978; Patrick William Gargan 15/8/1982; Albert Frank Fallaize 29/8/1986; Albert John Cochrane 22/8/1987; William Davison 18/8/1988; John (Jack) Carrington 31/8/1988; Phyllis Galliers-Pratt 31/8/1989; Mae England 1/8/1990; Doris Amy Hunt 11/8/1993; Mildred Edith Fallaize 30/8/1995; Jennifer Winifred Moore 18/8/1998; Margaret Winifred Cooper 3/8/2000; Ann Elizabeth Franklin 21/8/2005; Louise Alice (Phoebe) Le Vallée 11/8/2006; Martin Le Page 28/8/2008; Noorali Dewji Dhanji 20/8/2009; Ellen (Nell) Rosa Jane Hamon 28/8/2010; Royston Charles Ogier 20/8/2011; Peter Martin Cohu 27/8/2012; Ruth Butler 30/8/2012; Joan Rawson 19/8/2013.

May They Rest in Peace and Rise in Glory



Hymns and Liturgical Music

August

SUNDAY 11.00am SUNG MASS	2nd August	9th August	16th August	23rd August	30th August
	The Eighth Sunday after Trinity	The Feast of the Transfig- uration of Our Lord	The Feast of the Assump- tion of the Blessed Virgin Mary	The Eleventh Sunday after Trinity	The Twelfth Sunday after Trinity
HYMN	368	234	185	297	357
PROPER	700	754	755	703	704
OFFERTORY	473	433	188 Omit*	410	86
COMMUNION	416	286	419	390	S. 5
POST- COMMUNION	436	178	186	272	134
9.30am SAID MASS	368	433 Omit*	186	297	86 Omit*
	416 Omit*	286	369	272	S. 5

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 st VICTORIA SEA SCOUT GROUP	Rosalyne Le Huray Tel: 07781 127263	Beavers Monday 5.30pm - 6.45pm	Community Centre 6 - 8 years old
Group Scout Leader	Rosalyne Le Huray Tel: 07781 127263	Cubs Monday 7.00pm - 8.30pm	Community Centre 8 - 10 years old
Rosalyne Le Huray Tel: 07781 127263	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 **September Parish Magazine** will be

Friday 21st August 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

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

Honorary Assistant Priests

The Very Reverend Canon Fr Marc Trickey

The Reverend Fr Leslie Craske

Vicar's Warden	Elis Bebb	Tel: 07911 732032
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	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>