

NEW LEAVES

October 2015

from the vicar

A NEW CURATE

Many of you will already have had the opportunity to meet Chris Durrant. I am greatly enjoying sharing my daily work with him. Chris did a degree in biology at Exeter University, so he has known Exeter well for at least fifteen years, which is longer than me. He seems to have a pretty good grasp of the location of the best coffee houses, and we have had some good chats over coffee. Chris has been working at South West Water until earlier this summer in the water quality testing lab. Although he has been studying theology and training for ministry at the South West Ministerial Training Course, it is still a huge change of lifestyle for him. As I write at the end of September we both have colds. We meet a lot of people and the bugs are catching us, or we are catching them.

MORNING PRAYER

One very rewarding aspect of our working life is sharing Morning Prayer at the beginning of the day. We meet at 8am every morning. I am there on my own on Tuesday, which is Chris' day off and he is alone on Monday. On Wednesday if we are able to, we will go to Morning Prayer at St Michael's, so at St David's at 8am we will keep a silent half hour for personal meditation. It is interesting to note how much easier it is to pray in this way when you have company. So I am writing this to encourage you all to think about joining us in the Lady Chapel at 8am

or at St Michael's on Wednesday at 9.30am. Silent meditation is also observed at St Michael's on Tuesday and Thursday evenings at 6pm, after Vespers. Chris has encouraged me to ring the bell at five to eight, so that passers-by know that prayer is happening then. We light a candle to place on the altar and after Morning Prayer we move it to the special tray under the prayer board where it will remind anyone coming in to the church that prayer happens here. Everyone is welcome to light a candle and leave a written prayer on the board. We usually offer these prayers to God on Fridays at 8am.

WELCOME

Chris was ordained with fifteen other new deacons. They will be deacons for a year, and if all goes well, they will be ordained as priests in September 2016. The word deacon means a servant, so when a man or woman is ordained they are committing themselves to serving people in the name of God. For each of them their serving will take different forms, according to the gifts and skills they have to offer. The Ordination was a beautiful occasion with a packed cathedral and a very moving ceremony, as each in turn were ordained by Bishop Robert. A very good sermon was preached by The Revd David Runcorn. He had been guiding the thoughts of the sixteen ordinands on their retreat for the previous three days at Buckfast Abbey. He spoke about doors, using the verses from the book of Revelation that had been read earlier. Jesus stands at a closed door saying, "Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me." Part of the role of a deacon is to direct our attention to the knocking, so we can open the door to Jesus. At the eucharist, it is the deacon who prepares the table so we can eat.

TRANSFORMATION

There is very good news about St David's Transformation project. In September we heard from the Chancellor of the Diocese of Exeter that our faculty application has been approved with one or two minor conditions. This means that we will be able to go ahead with the last preparations for building works if the Heritage Lottery Fund feel able to give us Phase Two grant money. We are very grateful that HLF have already granted St David's £50,000 for the Development Phase. That money has been well spent on drawings and surveys, and other preparatory works. We hope to be able to announce the beginning of the Delivery Phase before long. I am hugely looking forward to a renewed and repaired church building that is, in every sense, warm open and welcoming. Wow! More news will follow as soon as we are able to report further developments.

Tom



Dementia and the Local Church workshops for people in Devon

**Thu 8th October
10-4.00pm**

**Exeter, Southernhay United Reformed Church,
Southernhay East, Exeter, Devon EX1 1QA**

(Opposite the Tourist Information Centre, beside the Exeter Civic Centre and nearly opposite Exeter Bus Station. The nearest car park is Princesshay which is opposite the church. Disabled parking 6 spaces on level 3 and 2 spaces on level 7.)

**Tue 3rd November
10-4.00pm**

**Torbay, Central Church (Methodist and
URC), Tor Hill Rd, Torquay TQ2 5RF**

(Nearest Car Park is probably Town Hall Car Park,
Lymington Rd TQ2)

Please bring a packed lunch with you on the day

Please book as soon as possible:

Joanie.Harris@exeter.anglican.org

or

telephone 01392 294940



Together on the journey

A free day workshop on Dementia and the local Church for people with pastoral responsibilities

Come and learn more about dementia, the Dementia Friends initiative, and how we can welcome and support people living with dementia among us. We welcome Christians from across the denominations and from different traditions. Please bring a packed lunch with you.

10-4 Thu 8 October Exeter

Southernhay United Reformed Church

Southernhay East, Exeter, Devon EX1 1QA

(Opposite the Tourist Information Centre, beside the Exeter Civic Centre and nearly opposite Exeter Bus Station.

The nearest car park is Princesshay which is opposite the church.

Disabled parking 6 spaces on level 3 and 2 spaces on level 7.)

10-4 Tue 3 November Torbay

Central Church (Methodist and URC)

Tor Hill Rd, Torquay TQ2 5RF

(Nearest Car Park is probably Town Hall Car Park, Lymington Rd TQ2)

Book soon - contact Joan Harris, Church and Society, Exeter Diocese
01392 294940 or joan.harris@exeter.anglican.org



Dementia and the local church

Four interdenominational workshops have been completed this year in Plymouth, Okehampton, Barnstaple and Honiton.

Co-ordinators:

Kathryn Price, Education and Learning Enabler

ele@urcsouthwest.org.uk, 01823 275470

United Reformed Church, South Western Synod;

Sally Farrant, Social Responsibility Officer, Church of England
in Devon

Sally.farrant@exeter.anglican.org 01392 294940

Quotes from evaluations

“Increased my knowledge and helped me understand dementia much better”

“A most informative day, with very good focussed speakers.”

“Having done the Dementia Friends last summer, I found this session done in a more helpful and more church-related way.”

“Useful prompt to urge us into action at a local level.”

Learning from participants – examples:

What challenges might people living with dementia face in our church services?

Ever-changing worship songs – can we try to include at least one old favourite hymn?

They need something familiar e.g. Lord’s Prayer?

(They will remember old liturgy/hymns better)

Any new practices/stand up/sit down

They may appreciate being able to follow someone’s respectful prompts

We need to be aware their partner may be exhausted

Dementia Friends needed in Church to recognise difficulties

Different length of service needed – break service in middle so some can go

They may have difficulty concentrating for more than a few minutes

Sometimes the noise and ‘chaos’ of a service may be too much for someone – allow them room and space to go somewhere quiet to relax

People appreciate being included and supported so that they can continue to join in with activities. Remembering sequences of actions can be difficult for some people living with dementia - how can we help people living with dementia who wish to continue to participate in church and maintain their roles?

Positive greeting - use their name and make sure they can see your face – always approach from the front

Flower rota – invite them to help you rather than leave them to struggle alone.....For example invite them to join you when you are buying or picking your flowers. Offer them a lift and go and pick them up so they don't forget.

Giving out books – be alongside – be patient – keep tasks simple, one at a time and calm

Have a guardian/champion – someone who will make sure they are included

Ask them to mentor/train a new person so that they don't feel as if they have sole responsibility for a role but learn to share it before they have to

When people living with dementia are with us to take part in a service – we need to use familiar services/hymns/prayers

How do you allow for everyone in worship, both young and old?

Give one to one support (not just people with dementia need help)

Working alongside /encourage to write prompts (get everyone to use note pad so that they don't feel singled out)

What do people living with dementia need from our pastoral visiting or services?

Maintain links and relationships – feeling of inclusion

Get to know the people you are to see – find out their likes and dislikes, preferences

Remember each person is unique and will experience dementia in a different way

They may also change from week to week

Photos on i-pads appear larger and easier to see and share

Listen – give time for their stories, give them time to talk – the conversation may need to be at a slower pace than normal for you. Don't rush them. They may gain confidence in you if you wait for them to talk. Use good reflective listening skills.

Don't ask too many complex questions.

Take music, hymns or songs from their younger years.

Looking at your memories, helping them to recognise their own.

Don't be afraid of pauses or silence or repeats – it's good enough just being present with people.

Leave a card to say that you have visited, or write in a notebook if they have one to record visits

Participants so far include representatives from these churches:

Appledore Baptist Church

Barnstaple Christchurch

Barnstaple Grosvenor Evangelical Church

Barnstaple Holy Trinity 'room service'

Barnstaple Live at Home

Barnstaple St. Mary's

Bideford St. Mary's

Black Torrington Church

Bovey Tracey Baptist Church

Broadwoodkelly & Brushford

Brushford St. Mary

Burrington Methodist Church

Christchurch Braunton and Pastoral care team

Coombe Martin St. Simeon and Anna

Dawlish St. Gregory's

Derriford Hospital

Derriford URC

Exeter St Michael and All Angels Church, Alphington, Exeter

Exmouth Holy Trinity

Exmouth URC

Farringdon Church
Farway Benefice
Hatherleigh
Hatherleigh community church
Ilfracombe Holy Trinity
Kenton All Saints
Littleham cum Exmouth with Lympstone Mission Community
Methodist Minister, Seaton
Newton Poppleford
North Devon District Hospital Chaplaincy Team
Northmoor Team Lay Reader
Okehampton Fairplace Church
Plymouth Community Healthcare
Plympton St. Maurice
Plymstock United Church
Salvation Army
Sidmouth Methodist Church
Sidmouth Parish Church
Sisters of Notre Dame
South Molton and Ringsash Methodist Circuit
South Petherton and Crewkerne Methodist Church
St. John the Baptist
St. Luke's Church
St. Mary the Virgin
Tavistock URC
Teignbridge Methodist Circuit
Tiverton St. George and St. Paul
Trinity United Reformed Church
Two Rivers Mission Community

Uffculme URC

Uplyme St. Peter and St. Paul

Wellington Methodist Church

West Dartmoor Mission Community

West Devon Methodist Circuit

West Somerset Methodist Circuit

Westfront City Church, Plymouth

Widworthy St. Cuthberts

Witheridge St. John the Baptist Church



October from St Michael's

Last year we spent a week in Bavaria on a train holiday. On a free day, it was suggested we might like to take a trip to Ulm and inspect the tallest church tower in Europe and see one or two other sights. Only by chance did we find the museum devoted to the history and culture surrounding the production of bread. Eat your heart out, Paul Hollywood! Established in 1955, the museum's displays led us through the development of agriculture connected with the staff of life. The exhibitions were wide-ranging, making clear the need for co-operation, companionship and sharing in the making of bread. A volcanic eruption in Indonesia in 1855 affected many of the wheat-growing areas in Europe, causing famine. It was complete mystery to those suffering and only later could the reason for the famine be determined: volcanic clouds had reduced the sunlight and harvests failed across Europe. Many people believed it was a punishment from God. Later wars also brought disaster as far as food was concerned, with bread rationed and the flour in some cases supplemented with ground acorns and even sawdust. A large part of the museum was devoted to the Judaeo-Christian teaching about the role of bread in religious ritual. We spent a fascinating few hours there.

Recently, Scripture readings at the Eucharist focused on our need of God and on the symbol of Christ as the Bread of Life, either dispensing it or actually claiming to be the essential spiritual food without which we cannot live.

In the Old Testament we read of how God gave His people food in

the Wilderness following their exodus from Egypt, where they had apparently lived a life of plenty, or so they thought in recollection. It all seemed wonderful, looking back and comparing their past with some present hardship: had it been all golden? How quickly they forgot their life of slavery against which they had bitterly complained, and how quick they were to blame God for their discomfort. 'If only we died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread', they moaned. The gift of manna was given with careful instructions of how to collect and save some of it; explanations of what it tasted like are interesting. The NRSV translation says it was like coriander seed and tasted of wafers made with honey. In the years of wandering around the Wilderness a nation was forged with laws, rituals and social structures to replace what had been in the past. God's people, Israel, the ones who struggled against God, became a nation whose history is partly ours by spiritual derivation and through our belonging to Christ.

It is only as a settled people that a nation has time to till the soil, plant seed and await the harvest. Those who have the good fortune to be settled are encouraged to assist the poor. It was part of the obligation of Jewish agriculture to leave the edges of the fields for the poor to glean the wheat that was left. How else could rich Boaz have noticed Ruth as she stood 'among the alien corn'? What do we do now with the prospect of refugees fleeing for their lives from all sorts of horrors? We cannot ignore those who are desperate for life that offers a future. I'm told that the difference between a migrant and a refugee is that a migrant may well have chosen to move to another country for better chances; a refugee has no choice but to go in order to save life.

The gift of manna foreshadowed the Feeding of the Five Thousand.

Now it is the action of Jesus that draws us closer to God as the bread is blessed and shared. The wonderful Caravaggio painting of the Supper at Emmaus, where in sharing the bread Christ is made known, focuses the light on the central action; the faces of the disciples on whom recognition and realisation dawn reflect all those whose encounter with the Bread of Life may be a sudden, fleeting moment but a permanent memory, enriching life and feeding the soul. In a recent sermon, Fr Tom outlined the essential nature of sharing bread together: it is companionship, being ‘with bread’, a friendship which makes us ‘one body, because we all share in one bread.’

The Gospel of John includes as part of its structure a number of metaphorical discourses about the Son of God. These are recognised as assigns of who He is; the sign is not apart from the thing signified, but in the case of the Son of God, identical with it. All the things Jesus says He is we can recognise and understand as a function of the relationship with God, and by implication, a way for us to be close to God too. Jesus is The Way, The Truth and The Life, The Door, The Good Shepherd, The True Vine, The Light of the World and so on, introduced by the words ‘I am...’ He breaks bread in companionship with his disciples and they must then share in the experience of being part of God’s plan, so, when we participate in the Eucharist, we are taking into ourselves part of that long history of Christian existence. Like a continuous chain of evidence, the celebration of the Eucharist world-wide bears witness to the loving gift of God which feeds our souls and nourishes us to make us stronger in faith.

Stephanie Aplin

| St David's Eucharist October | | |
|---|---------------------|---------------------|
| October 04 : St Francis | | |
| Reading 1 | Micah 6: 6-8 | Dilys Thorp |
| Reading 2 | Galatians 6: 14-end | Helena Walker |
| Gospel | Luke 12: 22-34 | |
| Time of prayer | | Robert Mitchell |
| Junior Church: | | |
| | | |
| October 11 : 19th after Trinity | | |
| Reading 1 | Amos 5: 6-7, 10-15 | Jeremy Lawford |
| Reading 2 | Hebrews 4: 12-16 | Paula Lawford |
| Gospel | Mark 10: 17-31 | |
| Time of prayer | | Ann Watts |
| Junior Church: | | |
| | | |
| October 18 : <i>Family Service - Something different</i> | | |
| Reading 1 | ~ | |
| Reading 2 | ~ | |
| Gospel | ~ | |
| Time of prayer | | |
| <i>No Junior Church</i> | | |
| | | |
| October 25 : Last Sunday after Trinity | | |
| Reading 1 | Jeremiah 31: 7-9 | Keith Postlethwaite |
| Reading 2 | Hebrews 7: 23-28 | Suzi Leather |
| Gospel | Mark 10: 46-52 | |
| Time of prayer | | Bill Pattinson |
| Junior Church: | | |
| | | |
| November 01 : All Saints' Day | | |
| Reading 1 | Wisdom 3: 1-9 | Karen Facey |
| Reading 2 | Revelation 21: 1-6a | Cyrus Moghtadaii |
| Gospel | John 11: 32-44 | |
| Time of prayer | | Helena Walker |
| <i>No Junior Church</i> | | |



Prayers from Pope Francis

A Prayer for Our Earth

All-powerful God, you are present in the whole universe
and in the smallest of your creatures.

You embrace with your tenderness all that exists.

Pour out upon us the power of your love,
that we may protect life and beauty.

Fill us with peace, that we may live
as brothers and sisters, harming no-one,

O God of the poor,
help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes.

Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.

Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.

Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognise that we are profoundly united
with every creature

as we journey towards your infinite light.

We thank you for being with us each day.

Encourage us, we pray, in our struggle
for justice, love and peace.

A Christian Prayer in Union with Creation

Father, we praise you with all your creatures.
They came forth from your all-powerful hand;
they are yours, filled with your presence and your tender love.
Praise be to you!

Son of God, Jesus,
through you all things were made.
You were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon this world with human eyes.
Today you are alive in every creature
on your risen glory.
Praise be to you!

Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.
Praise be to you!

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
on the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness

for every being that you have made
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

At a time of immense environmental and ecological challenge, it is essential that the world's faith traditions engage more fully in what we may call planetary awareness and action.

Devon Earth and Faith Network
Invites you to a free day of exploration and inspiration

Earth Matters, Faith Matters

Sunday 1st November 2015

11.00a.m. – 4.00p.m.

The Old Deanery, Exeter

Main speaker - Satish Kumar.

Other contributors include Richard Dealler (Pilgrimage), Hamzah Saied (Islam and Creation) and Sandhya Dave (Stories of Sustainability).

Aims:

- To develop a network of locally based faith champions for climate justice and earth care
- To share good practices and break the isolation of doing this work seemingly alone
- To inspire participants for the future and enthuse deeper understanding and engagement in issues around their faith and climate justice

Places limited. Please book with Joanie Harris; details will follow. Tel: 01392-294940 / joanie@exeter.anglican.org

**Devon Faith and Belief Forum ▪ www.devonfaiths.org.uk
Devon Churches Green Action ▪ www.dcgga.org.uk**

Pope Francis' encyclical "Laudato Si'"

– an encouraging appeal for strengthening ecumenical efforts in care for creation.

ECEN welcomes Pope Francis' encyclical "Laudato Si'" as a profound and timely contribution to the discussion on climate change and environmental protection. The document highlights the ecumenical efforts of churches to address the critical issues of care for creation as a common ground for expressing deep concerns.

In analysing the current situation the key message of the document is that: "the present world system is certainly unsustainable from a number of points of view, as we have stopped thinking about the goals of human activity. "

The encyclical does not shy away from describing openly the causes which led to this situation and as the most important cites: 'the scandalous level of consumption in some privileged sectors of their population.' Also, the document identifies very clearly another source of environmental degradation, which is 'technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay.'

Environmental problems must not be seen in isolation. The connection between the environment and the economy and the link of both to ethics is of substantial importance. In seeking a solution the document emphasises that 'environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits. '

The document builds its argumentation around the key recognition that environmental and social problems are profoundly interlinked. With the wealth of the world is impossible to relate to the scandalous poverty we have to face in many places around the globe: 'we have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.'

The key terms of the document in this regard are 'human ecology' and 'integral ecology.' The document emphasises that 'human ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics.'

In seeking a solution the document underlines very strongly the need for new political approach: 'The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations. The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.' Therefore: 'politics must pay greater attention to foreseeing new conflicts and addressing the causes which can lead to them.'

In order to take a step forward in improving the situation the document invites for a more intensive engagement with politics: 'it is essential to devise stronger and more efficiently organized international institu-

tions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions.,’ Because: “unless citizens control political power – national, regional and municipal – it will not be possible to control damage to the environment.’

In its analyses of the situation as well as in its appeal ‘for a new dialogue about how we are shaping the future of our planet’ the document is inspirational reading for all Christians, as well as people of good will who are concerned about the world in which we are living.

Peter Pavlovic

ECEN Secretary



Exeter Central Library

Exeter Central Library run several groups on a variety of topics.

Please use this link for more information

www.devon.gov.uk/index/cultureheritage/libraries/yourlocal-library/exeter_libraries/exeter_central_library/events_at_exeter_central.htm

Here are a few examples of what's on offer.

Woolly Wonders Knitting Group

Date: Every month - Tuesdays

Time: 14.00 - 15.30

Description: Knitting is being touted as “The new Yoga”. It can help to relieve stress and take your mind off your aches and pains, as well as keeping your mind active and reducing the risk of memory loss. All this and the added bonus of enjoying the company of other knitters.

Audience: Everyone welcome

Cost: Free

Bookings: Drop in - no need to book

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Exeter Audio Book Group

Date: Once a month meeting

Time: 10:00 - 11:30

Description: A new reading group for blind and visually impaired people being launched at Exeter Central Library, The Hoskins Room Castle Street. This is a chance to get together and discuss and recommend books in large print or audio format.

Audience: Blind and Visually Impaired people with or without helpers including guide dogs.

Cost: Free

Bookings: Just turn up
Organiser: Ask for Liz Cordin 01392 384 209

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IT Drop -in Sessions

Date: Every Wednesday

Time: 10:00 - 12:00

Description: We can help you with: how to set up an email account and how to open and send attachments. How to use a scanner. How to upload photos to your computer. How to find what you want on the web. How to use social housing sites. How to use Ebay. How to book things online. How to use ereaders and ebooks.

Audience: Anyone who would like help sorting out their basic computer needs.

Cost: Free

Bookings: Just drop in

Organiser: Mike Mills & James Knight 01392 384 209

Music at St Michael's

October 2015



Please use the website at
<http://www.stmichaelsmountdinham.org.uk> to view more about the
main Events and Music List, and our twitter feed
https://twitter.com/StMikes_Exeter
for latest details.

September was a month of Welcome with our new Bishop of Crediton installed in the Cathedral and our new Curate ordained deacon. Thanks to all who made our Parish Mass to welcome Fr Christopher Durrant so enjoyable; likewise our Open Choir Practices and Michaelmas celebration. I'm sure every Church says it is "welcoming" in its website and notices, but we need to make sure we are in practice too...

Recently on the Ship of Fools website, a "Mystery Worshipper" made a telling report on Holy Trinity Brompton, home of the Alpha Course, finding it so full of its own success and activity that there was no welcome, no help with their pushchair, and the Worship Group was so loud and dominant that it seemed to be the focus of the congregation's

worship (and applause!) rather than God.

See <http://shipoffools.com/mystery/2015/2906.html>

The ministry of welcome, both before and after our services, is really important, so thanks to those who do it so well at our churches.

I'm a "both/and" person, so I see our Eucharist (thanksgiving) as both Solemn Mass (a time of personal piety) and Holy Communion (a time of companionship; breaking bread together).

Both our welcome and our music serve the Liturgy and help us all to worship God. We hope to welcome new and returning choir members and congregation at this time; during October we have:-

Sunday 4 October, we will keep the **Feast of St Francis of Assisi**. 10.45am Sung Mass with Missa L'Hora Passa by Ludovico da Viadana (1560-1627) and the Motet "Laudans Exsultet Gaudio" by Giovanni Croce (1557-1609). Plus All creatures of our God and King and Make Me a Channel of Your Peace.

Also, being **1st Sunday, 6pm** Choral Evensong and Benediction – Smith Responses: Psalms 125, 126; Office Hymn: 242. Canticles: Walmisley in D minor. Anthem: O Lord the Maker of All Thing, music by Mundy, a prayer attributed to King Henry VIII. We might use the Elgar and Fauré settings of the Benediction Hymns.

Sunday 11 October, Trinity XIX, 10.45am Sung Mass. Missa Aeterna Christi Munera by Palestrina. Motet: Lead Me Lord, by SS Wesley.

Tuesday 13 October at 6pm. CBS Mass for the Feast of St Edward the Confessor, King of England (June 1042 – January 1066). All are welcome. Plainsong Mass with Propers and Hymns for the day.

Saturday 17th October at 7pm in St James' Church Hall – a Food & Quiz Evening for all from St David's, St Michael's and St James' and friends to get together. Tickets, £7, from Tony Pugh.

Sunday 18 October, Harvest takes precedent over St Luke today, 10.45am, Sung Mass. Missa Brevis, by Lotti. Motet: God Looks on Nature, by Graham Keitch from a poem by John Clare. Gifts suitable for the Food Bank collection would be especially welcome.

In the afternoon of Sun 18, the Choir heads out into rural West Devon to sing Choral Evensong & Benediction at 6.30pm at St Peter's Church, Lamerton, one of the churches now ministered to by Fr Andy Atkins, our former Curate, a few miles north-west of Tavistock. You are welcome to join us.

Wednesday 21 October at 7.30pm, St Michael's Lecture. Idir Ouahes, a PhD student in the History Department of the University of Exeter, researching the French Mandate rule in Lebanon & Syria, will discuss "Christians in Syria". All welcome.

Sunday 25 October, Trinity XXI, 10.45am Sung Mass. Mass in F, by Harold Darke. Motet: O Lord Increase Our Faith, by Loosemore.

Sunday 1 November is All Saints' Day, 10.45am, Sung Mass. Missa Brevisima, Casciolini. Motet: O Quam Gloriosum, Victoria.

And at 6pm Choral Evensong and Benediction, featuring Dyson in F Canticles. Anthem: And I Saw a New Heaven, Bainton.

Please note. **Monday 2 November** there will be our All Souls' Day Sung Requiem Mass at 7.30pm.

Congratulations to Paula who visited 25 churches in Exeter, very few of which were actually open, for the Devon Historic Churches Trust sponsored walk.

Finally, thanks to Richard Parker for arranging our Exhibition, and to all who spent long hours manning the church during the Heritage Open Days. Again there was a small but steady stream of visitors with about 40 on Saturday. All admired the beauty and presence of the church, and several had a go on the organ under Nigel Browne's supervision.

Richard Barnes





DDE at the Global Centre Events – Autumn 2015

September

Saturday 5th 10:00am – 16:00pm

Exeter Green Fair

Sustainability fair on Cathedral Green

Thursday 24th 1:00pm – 2:00pm (Provisional)

World at Lunch Special – Population, Health and Environment: Integrated approach in Madagascar

Talk by Vik Mohan, Exeter GP and Medical Officer for Blue Ventures

October

Saturday 3rd 7:00pm – 10:00pm

Devon Globe Trotters – Thai Classical Dancing

A talk and demonstration by Pawimee Bonserm

Contact DDE to reserve a place; email dde@globalcentred Devon.org.uk or phone 01392 438811

Monday 5th 7:00pm – 8:30pm

Global Book Club

This Changes Everything: Capitalism vs. the Climate by Naomi Klein

Saturday 18th

Great West Run

Harry West-Taylor and friends raising money for DDE

Thursday 22nd 1:00pm – 2:00pm

World at Lunch Special – Why do we need the UN?

Talk by Susan Matthews

November

Thursday 12th 7:00pm – 8:30pm

Gown Meets Town – Magic: from the Inquisition to Harry Potter, starting with Sellem Bin al-Sheikh Mansur

A panel debate by scholars with different perspectives from the Universities of Exeter, Bristol led by Dr Catherine Rider, will focus on Sellem, a Muslim slave in 17th-century Malta.

Contact DDE to reserve a place; email dde@globalcentred Devon.org.uk or phone 01392 438811

Saturday 14th 9:00am – 16:00pm

Conference – Legacies of British Slave-ownership


Project led by Lucy MacKeith in collaboration with University College London

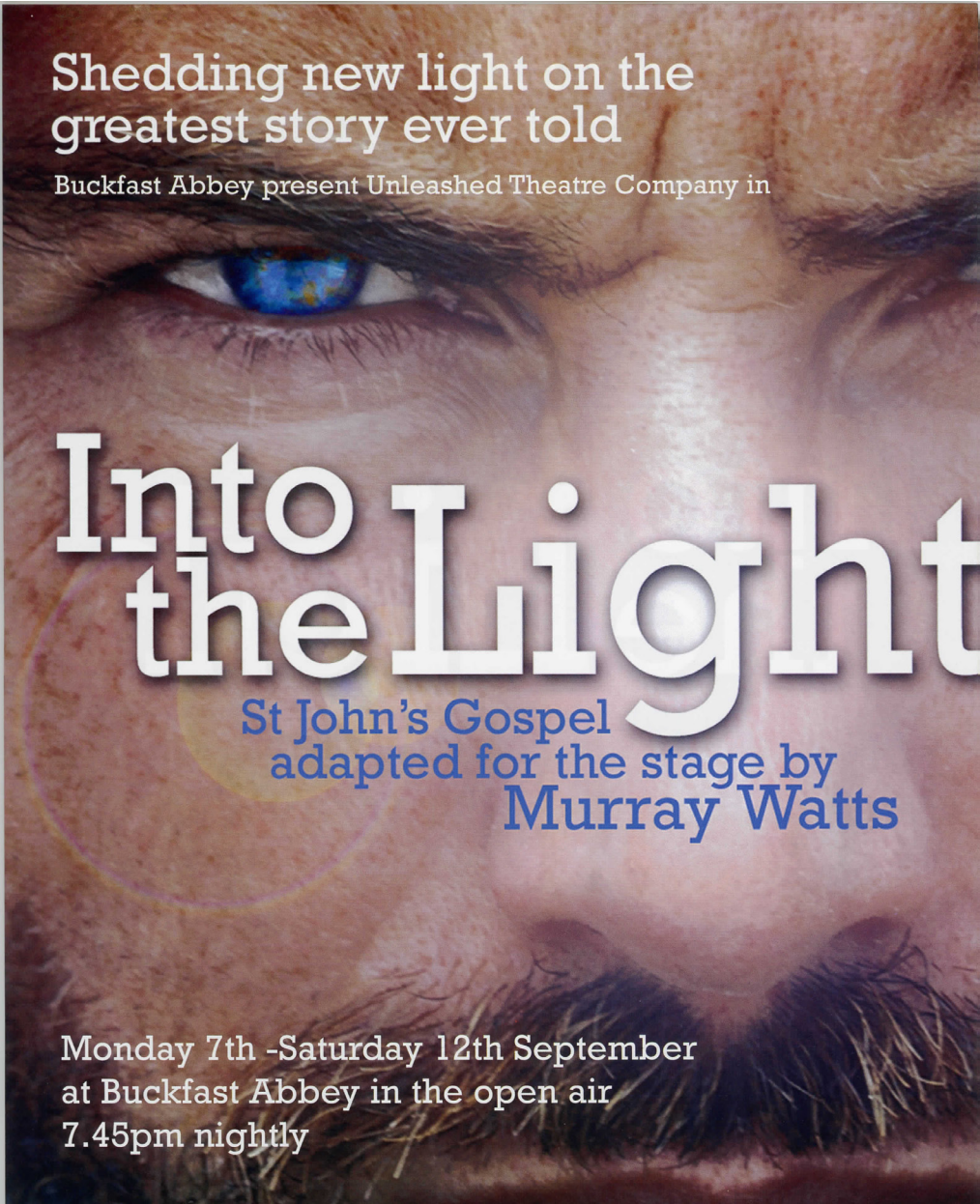
Presentation of research into the links between Devon and the slave trade

Monday 30th 7:00pm – 8:30pm

Global Book Club

City of Lies by Ramita Navai





Shedding new light on the
greatest story ever told

Buckfast Abbey present Unleashed Theatre Company in

Into the Light

St John's Gospel
adapted for the stage by
Murray Watts

Monday 7th -Saturday 12th September
at Buckfast Abbey in the open air
7.45pm nightly



Buckfast Abbey

Buckfast Abbey is a registered Charity No. 232497

**unleashed
theatre
company**

Based on St John's Gospel, this beautifully written piece of theatre is written by Riding Light's Murray Watts, famous for writing 'The Miracle Maker'. This modern day adaptation follows a group of refugees as they flee Eastern Europe in the late 1930s. As they travel, they tell the 'greatest story' on earth in a 'Passion Play' for the people of today. Tickets: Adults £11, under 18s £9.

www.buckfast.org.uk

01364 645 506

Read any good books lately?

We would like to introduce a review section to our magazine and invite all you readers, film goers, music fans to write a short recommendation of something that you have seen or heard recently and really enjoyed.

It can be on any subject, not necessarily religious although we would especially welcome those.

It's just a way of sharing and enjoying things together and fostering our feelings of community.

Go on -be brave! All you need to do is to include the author, composer or performer and a short piece about it and why you enjoyed it.

Books, CDs DVDs Films.



Thank you! Thank you! Thank you!

Many of you responded really generously to my request for refreshments for our welcome celebration after the Mass on Sunday 13th for Fr Christopher.

A family emergency meant that I was unable to be there to set things out, to ensure that all had enough to eat and drink and to clear away afterwards. Many stalwart people took over and I am extremely grateful to them; I was unable to thank you all personally, so I hope you will see this in the magazine.

Some plates, cake tins and dishes are still at St Michael's awaiting collection.

Thank you all for your generosity and for everything you did.

Stephanie Aplin

QUIZ NIGHT AT ST.JAMES' CHURCH HALL SATURDAY 17TH OCTOBER 2015

Following last month's article I now have tickets for sale.

The evening begins at 7.00 p.m. and concludes at 10.00 p.m.

The tickets are £7.00 per person which includes a simple supper and pudding, as well as being part of a team to take part in the quiz.

A selection of alcoholic and soft drinks will be available to purchase from the bar.

Please see me after services at St. Michael's to obtain tickets or if you are unable to do that please telephone me on 01392 435002 (leave a message and I will return the call) or text/call me on my mobile number 07849 843833.

Let's put in some teams from St. David's and St. Michael's and have an enjoyable evening!

Tony Pugh

St. Michael and All Angels Church, Mount Dinham



Devon Home Library Service -
bringing books and more to people in their homes

The Devon Home Library Service works in partnership with the WRVS (Women's Royal Voluntary Service). It aims to provide library books, (including audio books on CD, and large print books) to those people in the community who through ill health or disability can no longer visit the library.

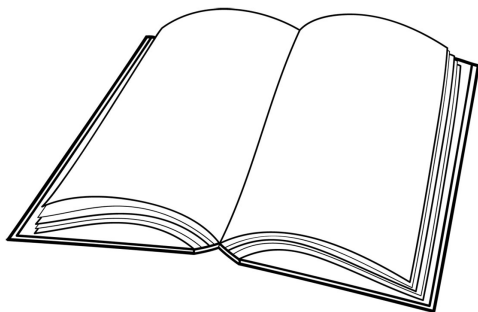
After discussing with the clients the sort of books they like, (eg romantic fiction, travel books, particular authors), WRVS volunteers choose books for their clients which they deliver to them from once a fortnight to once every six weeks, depending on the needs of the client, at a mutually convenient time. There is **no charge** for the service and there are **no fines** on books!! Clients may keep the books for as long as needed and may order books they particularly want to read.

Large print books, cassette tapes and audio CDs as well as ordinary print books are available. Some clients prefer non fiction such as biography and travel books, other prefer romantic novels or murder mysteries!

For those people who love reading or just browsing through books, but are confined to their home, this service offers a chance to have access to the library as well as a visit from a friendly face on a regular basis. Often clients and volunteers make lasting friends so there is satisfaction on both sides.

We really want to promote and extend the service to reach as many people as possible!

If you would like to use the service, or know of someone who would, please contact Julia on 01392 757725 or email crichton-smith9@hotmail.co.uk





From 1st September the Exeter Pound will be tradable in about one hundred independent businesses in and around the city. Exeter is thus joining Bristol, Totnes and a few other places in England to introduce a local money system that has no value outside its own community, but which will be worth much within it.

As from now, Exonians are able to spend their own notes (one, five, ten and twenty Exeter Pound denominations, plus a 15 EP special for the Rugby World Cup!) in registered shops, cafes, pubs, leisure venues, restaurants and elsewhere. Exeter Cathedral will accept the new money in its shop and cafeteria, as well as for admission charges. Churches are likely to find the paper notes in their collection plates.

Why is this such a good thing? Well, on the face of it, the scheme is a kind of loyalty voucher that helps currency stay in the community, building trust between businesses and customers, and strengthening the city's local economy. In the longer term, it will encourage more local commercial activity, can prevent poverty and reduce environmental damage. There will be social, economic and ecological advantages, which will all be strengthened further when Exeter Pound goes digital in 2016.

But there is surely another perspective to this initiative. Our world is apparently bleak with news of the pressures of global warming, transna-

tional corporations, corrupt political systems and growing numbers of conflict and climate refugees. In the face of all this, the deeper message of the Exeter Pound is that local people can begin to make a positive impact on their city – in spite of the odds. As democracy declines, here is a clear example of citizens taking back some power to their own community. It may not immediately change our individualistic, greed-centred culture, but it will point that a different way is possible - and it can begin with anyone.

To the same effect, we can note the growth of community energy companies, community transport or food projects, community businesses and cooperatives. While the Global Economy says ‘big is best’, the Environmental Movement says ‘small is achievable, as well as beautiful!’

‘Subsidiarity’ is the encouragement of institutions or organisations that are no larger than necessary, no more remote than needed. It reflects the value expressed in faith traditions that our humanity is maximised when people care about one another and share resources at a personal and community level. Participating in a community currency is a discreet but potent form of loving our neighbour...

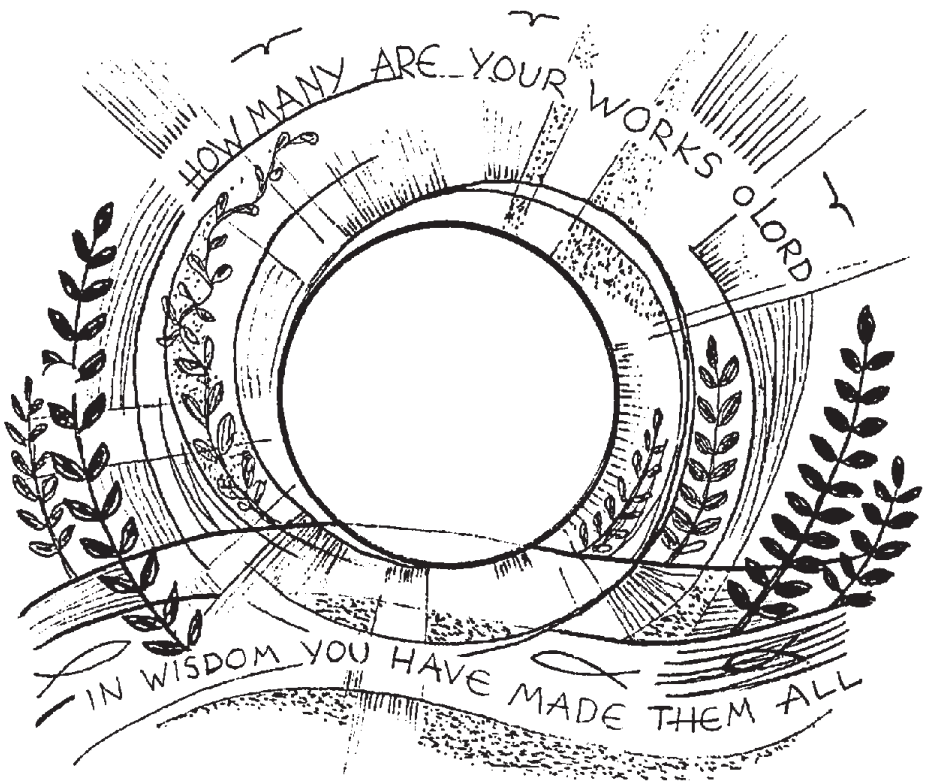
Maybe that is why local money initiatives are valuable – because they encourage relationships based on compassion and trust, not fear and hatred. The Exeter Pound is a symbol of imaginative hope.

Mahatma Gandhi once wrote, “Your beliefs become your thoughts; your thoughts become your words; your words become your actions; your actions become your habits; your habits become your values; your values become your destiny.”

While the messages from the media can blow cold around us, saturated at times with the language of division and discrimination, let's hope those who engage with the Exeter Pound can demonstrate in a small way the way of warmth and well-being.

Very best wishes – **Martyn Goss**

Diocesan Officer for the Environment and Social Responsibility



The Soup Kitchen at St. David's

As many of you will know, Thursday evening is the time we receive a number of homeless folk at St. David's and provide soup and refreshments to sustain them through the cold nights.

They need warm clothing and shoes, so if you have fleeces, sweaters, coats, jeans, or trousers you would like to pass on, they will be gratefully received.

We also like to have paperbacks they can take to read, so if you are parting with books please think of leaving them with us.

Thank you.

Contact Mary on:- 07872626168 if you need to leave donated goods





**The
People's
Acupuncture
Project**

every Wednesday
Exeter Community Centre
17 St Davids Hill
Exeter

Affordable Community Acupuncture

£15 - £30 per treatment session
pay what you feel you can afford

**We are a friendly team of qualified acupuncturists
offering treatment for pain and many other
conditions to help improve your quality of life**

contact us to find out more about how acupuncture could help you

**www.peoplesacupunctureproject.com
07834 160906 or 07910 453794**

St. Sidwell's Church of England Primary School and Nursery

York Road, Exeter, EX4 6PG

Headteacher: Mrs. Anne Hood

Tel: 01392 255551 Website: www.st-sidwells-ce.devon.sch.uk



For children aged 3 to 11 years

**Come and visit our successful school
which includes a purpose built Nursery/Foundation Stage
Breakfast and After School Clubs available**

**We have a long-standing tradition of high quality education
within a caring, Christian ethos.**

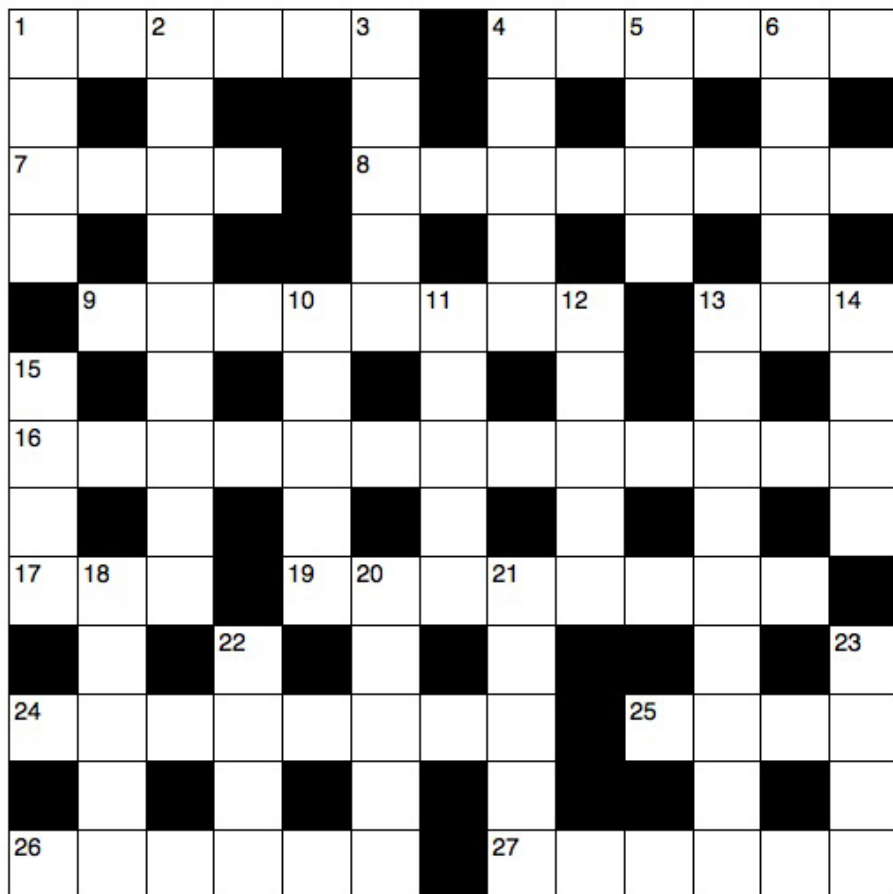
"St Sidwell's is a good school where teaching is good and pupils' achievement is high"

"An outstanding feature of the school is the care, guidance and support it gives pupils."

"The personal development of pupils is also outstanding."

"Spiritual development is excellent." "Behaviour is exemplary."

October crossword



Across:

- 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Ps 107:27) (4)
- 8 See 19 Across

- 9 It concerned who among the disciples would be the greatest(Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the — ' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2:13) (8,8)
- 24 Hindrance (Romans 14:13) (8)
- 25 Comes between Luke and Acts (4)
- 26 Empower (Acts 4:29) (6)
- 27 'Get these out of here! How dare you turn my Father's house into a — !' (John 2:16) (6)

Down:

- 1 Sunrise (Psalm 119:147) (4)
- 2 The part of the day when Cornelius the Caesarean centurion had a vision of an angel of God (Acts 10:3) (9)
- 3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)
- 4 'No one can see the kingdom of God unless he is born — '(John 3:3) (5)
- 5 Animal hunted or killed as food (Ezekiel 22:25) (4)
- 6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)
- 10 Ruses (anag.) (5)
- 11 Jewish priestly vestment (Exodus 28:6) (5)
- 12 Visible sign of what had been there (Daniel 2:35) (5)
- 13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)
- 14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)

- 15 One of Noah's great-great-grandsons (Genesis 10:24) (4)
18 Traditionally the first British Christian martyr (5)
20 Relationship of Ner to Saul (1 Samuel 14:50) (5)
21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)
22 Bats (anag.) (4)
23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

Answers later in the magazine

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St. David's Parent and Toddler group

If you're walking past the Parish Room on a Thursday morning around midday you may well hear several voices singing out the Okey Cokey and wonder what's going on. In fact this song has become the informal signature tune of the Toddler Group thanks to the enthusiasm of the children and their parents/carers.

The weekly session is 10:00am to midday, all year (except August and Christmas).

We charge £1 per child plus 50p for a sibling and this funds the cost of our art and craft resources, snacks, milk and Christmas party. We usually have ten to twelve children in the age range from new born up to four. There is a rota of helpers; Barbara, Freya, Julia and myself, who are all CRB checked.

As soon as they come in the children get stuck in to playing with the many toys which have been donated to us over the years. By far the most popular is the sandpit, but the children also love the mini-slide, the ride-on toys, painting on the easel and shopping for plastic fruit in the tent. There is usually a simple activity on the table such as play-dough, puzzles, drawing or glueing. We have even managed cooking on occasions.

The adults have a tea or coffee and then at about 11:00am it's snack time and the children sit down to fruit, milk and rice cakes. The fact we offer a healthy snack is an important issue for many parents.

When it's tidy up time, we wind down the play and get the children involved in clearing up. They love to join in putting the toys away in the cupboards and getting the musical instruments out ready for our nursery rhyme singing and the grand finale of the Okey Cokey.

Our thanks go to the Church for letting us use the Parish Room for the last seven years, thereby supporting what is a very necessary resource for parents of young children. Over the years we have had several parents who have made lasting friendships through the group and given each other a lot of practical and moral support in child-rearing. This can be a really good way of combatting the sense of isolation that some parents of toddlers may experience, especially, for example when people are new to the area, if they don't have family living nearby or their partners have come to work/study at the university for short periods of time. Toddler groups are also a great way of introducing young children to some of the activities that they will encounter in pre-school.

Toddlers is great fun for children and a nice break for adults. The St. David's group is (so we are told by current parents) one of the friendliest in Exeter. If you know anyone with pre-school children or grandchildren, then please do recommend us.

They are welcome to pop in any Thursday.

Contact:

toddlers@stdavidschurhexeter.or
or ring Julia on 07729 068 567

Sam Wellbelove



Dates of Note

1 Theresa of Lisieux - making the most of life

Theresa of Lisieux (1873-97) should be the patron saint of teenage girls and young women who want to make the most of their lives, despite being constrained by family and school or work.

Theresa grew up in a strict, devout Roman Catholic middle-class family in France, one of four sisters. Her father was a watch-maker. Like her sisters, she entered a Carmelite convent at 15, and stayed there. She was never able to go anywhere, do anything extraordinary, or hold any responsibility. She died at the age of 24 of tuberculosis. Yet this quiet young Carmelite nun became so nationally popular that she was declared patroness of France 50 years after her death. Not bad for someone who didn't get out much!

So how did Theresa do it? By not intending to do it at all. Theresa never set out to become famous: instead, she quietly determined in her spirit to seek God, and, having found him, to honour him in her life, to live as closely as she could to the teaching in the gospels. The result was a life so spiritually radiant that her convent asked her to write a short spiritual autobiography of her pilgrimage.

Theresa obliged with 'L'Histoire d'une Ame', which soon became so popular that it was translated into most European languages and several Asiatic ones. Theresa also prayed for people who were ill, and there are

many reports of miraculous healings that took place in answer. After Theresa died in 1897, her book just went on selling. People found the artless sweet simplicity of her observations on her pilgrimage as a Christian compelling.

Theresa reminded people of what Christianity was really all about: simple but utter devotion to Christ, not endless outward observance of religion. Theresa helped many in the Roman Catholic Church in France to remember the first principles of their faith.



WimVenders

2 Guardian Angels – keeping an eye on us

The teaching of Jesus encourages us to believe in guardian angels. He once said, ‘See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.’ (Matthew 18:10) The existence of angels was suggested in various Old Testament texts, Jesus mentioned them explicitly, and the early

Christians accepted their existence and work (Acts 12:15).

In England, devotion to the angels, both in Anglo-Saxon times and later, was strong. In modern times, the great American evangelist Billy Graham, has written an entire book on the existence and work of angels. Alcuin described them as intercessors (in the 11th century Leofric Missal); Herbert of Losinga, bishop of Norwich (d 1119) specially praised them, and his contemporary, Reginald of Canterbury, wrote prayers in their honour. Honorius Augustodunensis (d 1151) clarified the existing belief of the time by asserting that each human soul, when infused into the body, is entrusted to the particular care of a single angel, who protects both body and soul and offers prayers to God.

For many centuries Christendom was satisfied with the feast of St Michael (and all Angels), but the special feast of the Guardian Angels was introduced in Austria, Spain and Portugal in the 15th – 16th centuries. Guardian Angels were then seen as guardians of particular towns or regions, or of each individual. Pope Clement X made the feast day universal in 1607, fixing its date to 2 October.

3 Hewalds the Black and White – martyred because they were different

With Islamic State's current savage persecution of Iraqi Christians in mind, here are two saints for this autumn: Hewald The Black and Hewald the White (d.c. 695). These 7th century Anglo-Saxon priests were living peacefully in Frisia among the Old Saxons, worshipping the

Christian God by daily Mass on a portable altar, and reverently devoting themselves to the Divine Office.

Over time, the Old Saxons came to resent these two priests who did not serve their gods. Then the Old Saxons began to fear that Hewald the Black and Hewald the White might even manage to convert some of their people to Christianity. That was unthinkable, and so they took brutal action: they killed them both and threw their bodies into the Rhine.

Both bodies were recovered and then later enshrined in the church of St Cunibert in Cologne, where they still remain. It seems that wherever Christianity shines out, there is always the danger of attack from those who give allegiance to a different god.

4 St. Francis of Assisi – love for the Creation

St Francis (1181 - 1226) is surely one of the most attractive and best-loved of all the saints. But he began by being anything but a saint. Born the son of a wealthy cloth-merchant of Assisi, Francis' youth was spent in fast-living, parties and on fast horses as a leader of the young society of the town. Then he went to the war between Assisi and Perugia, and was taken prisoner for a year.

By the time of his release, Francis had changed. Perhaps his own suffering had awakened him to that of others. In any case, he abandoned warfare and carousing, and began to help the poor and the lepers of his area. Then one day a voice which seemed to come from the crucifix in the small, semi-derelict church of Damiano Assisi 'Go and repair my



house, which you see is falling down'. This religious experience was a vital turning point in Francis' life: Jesus Christ became very real and immediate to him.

His first action was to begin repairing the church, having sold some of his father's cloth to pay for materials. His father was not amused, in fact he was furious - until Francis renounced his inheritance and even his clothes by his dramatic stripping off in the public square of the town. T

he Bishop of Assisi provided him with simple garments, and Francis began his new life. His inspiration was always religious, not social, and the object of his quest was always the Crucified Christ, not Lady Poverty for her own sake. Francis rebuilt San Samiano, and then travelled as a pilgrim. His compassion for the poor and lepers became famous.

Soon disciples joined him, and they set up a communal life in simple

wattle and daub huts. They went on occasional preaching tours. (Not until later did they become an Order whose theologians won fame in the Universities.) In 1219 Francis visited the Holy Land, and his illusions about the Crusaders were shattered. He went on to seek out the Sultan, and tried to convert him. Back home, he found his Order was now 5,000 strong, and growing. Francis stepped down as head, but continued to preach and was immensely popular.

He died after a prolonged illness at 45, and was canonised in 1228. Francis' close rapport with the animal creation was well known. The story of his preaching to the birds has always been a favourite scene from his life. He also tamed the wolf of Gubbio. This affinity emphasises his consideration for, and sense of identity with, all elements of the physical universe, as seen in his Cantic of the Sun. This makes him an apt patron of nature conservation.

The 20th century witnessed a widespread revival of interest in Francis. Sadly, some films and books caricatured him as only a sentimental nature-lover or a hippie drop out from society. This ignores the real sternness of his character, and his all-pervasive love of God and identification with Christ's sufferings, which alone make sense of his life. Two ancient, and many modern English churches are dedicated to him.

18 St Luke the Evangelist – linking the sacred and the profane

To St Luke, a Gentile, we owe the beautifully written Gospel of Luke, and the Book of Acts. He was a Greek physician, a disciple of St Paul, a companion on some of his missionary journeys, and an inspired writer.

Luke's gospel focuses on the compassion of Christ. His gospel contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. This, with his emphasis on poverty, prayer and purity of heart, make up much of his appeal to the Gentles, for whom he wrote.

Women figure more prominently in Luke's gospel than any other: look out for the extended story of the Virgin Birth, and stories of Mary, Elizabeth, and the woman who was a sinner. In Acts, Luke is remarkably good as linking sacred and profane history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the pagan world, and especially on to Rome.

Luke is the patron saint of doctors, surgeons and artists (due to his picturesque style of writing). His symbol is an ox, sometimes explained by reference to the sacrifice in the Temple at the beginning of his Gospel. In England 28 ancient churches were dedicated to him.

31 All Hallows Eve – or Holy Evening

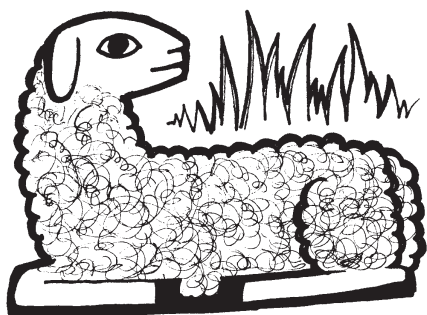
Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times. In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief.

So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

Then the Romans arrived, and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged. When Christianity arrived still later, it began to replace the Roman and Druid religions. 1 November - All Saints' Day - was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', 'The Holy Evening, later shortened to 'Halloween'.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.



Edith Cavell

Edith Cavell was a British nurse in charge of a hospital in Belgium during the First World War. She saved the lives of soldiers from both sides and helped Allied soldiers escape from German-occupied Belgium during the First World War, for which she was arrested.

Her strong Christian beliefs led her to help all those who needed it: she said, "I can't stop while there are lives to be saved."



Despite international pleas for mercy, she was shot by a German firing squad. The night before her execution, she told the Revd. Gahan, the Anglican chaplain who gave her Holy Communion: "Patriotism is not enough. I must have no hatred or bitterness towards

anyone."

In the Anglican Church, 12th October is her commemoration day. This year Nurse Cavell is featured on a special £5 coin to mark the centenary of the war.

PROPER POORLY

In the Middle Ages certain saints were associated with particular ailments, and became known as patron saints for people suffering from those illnesses. Can you guess who you might have asked to pray for you...

If you had toothache?

Dentista Apollonia Peter

If you had a migraine?

Aspre Aspirin Anthony

If you had a sore throat?

Blaise Flannel Godelina

If you had sore knees?

Neale Gangulphus Sebaldu

Worst of all, if you got the plague...

Agricola Adrian Quirinius

~~~~~

them

Godelina 4. Gangulphus 5. all of

(honestly!) 3. Both Blaise and

**Answers:** 1. Apollonia 2. Aspre

# Barbara's Edible Stall

Please keep bringing and buying.

We need you!

NEXT DATE:

**SUNDAY 18th OCTOBER**

**Jane Woodman**



# Crossword solutions

## October answers

**ACROSS:** 1, Deacon. 4, Appear. 7, Wits. 8, Heavenly. 9, Argument. 13, Mob. 16, Broken-hearted. 17, Ran. 19, Suddenly. 24, Obstacle. 25, John. 26, Enable. 27, Market.

**DOWN:** 1, Dawn. 2, Afternoon. 3, Nehum. 4, Again. 5, Prey. 6, All to. 10, Users. 11, Ephod. 12, Trace. 13, Metalwork. 14, Body. 15, Eber. 18, Alban. 20, Uncle. 21, Dream. 22, Stab. 23, Gnat.

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**The deadline for inclusion of articles for the November issue of the parish magazine is Sunday October 11th 2015**

Any information and articles you'd like to submit for inclusion in future issues should be sent to Ashley and Johanne via St David's Church or our email: [thedairy@btclick.com](mailto:thedairy@btclick.com)

**If you have images of any events of interest to the Parish community please send them to us.**

**Please send digital files via email if at all possible and please make the subject header fit the content of the email - thanks!**



**Thank you** to Graham Lerwill for organising the printing of this magazine - his hard work is much appreciated.