

O ver the past week

I have started to put together the Easter service for St. David's primary school, the service will take place in St. Michael's church on their last day of school before their Easter break. Whilst compiling material I googled the term "Easter images" so that I could put some pictures into my presentation. The overwhelming number of images coming back were of chickens, bunnies and chocolate, the new secular trinity for Easter! A question struck me as I was searching for images, how can I communicate the meaning of Easter to these young people when all they see of Easter is either wrapped in foil, chirps or eats carrots.



The question for all who call themselves Christian is, "What do I believe about Easter?" As I demonstrated on Mothering Sunday with our Lenten tree, there can be no Easter without Christmas, but equally there can be no Easter without Good Friday. If we pick-and-mix our religious experience, or in some way edit out the more difficult parts, then we end up with a faith that is dangerously shallow. If we ignore the hard questions, and don't wrestle personally with the issues that relate to what we believe, then we reduce our experience of faith to something that is trite and will not, by and large, sustain us or help us through the hard times in life. There can be a danger for those who deliver talks to young people that they somehow ignore Good Friday and "bend" the language to such an extent that at the end of the talk you are not quite sure if Christ did, or didn't, die on Good Friday.

Easter without Good Friday risks sentimentality. It becomes simply an affirmation that Spring follows Winter, life follows death, flowers will bloom again, and that it is time for bonnets and bunnies. Easter is so

much more than this. Easter is the reversal of Good Friday – it means God’s powerful love overcomes the pain and exclusion of Good Friday, that God’s love is just and persistent, and reveals to a frightened and cynical world that God’s relentless clean-up of the world has begun, but that it will not happen without us.

As the climax of the story of Jesus reaches Good Friday and Easter, the fundamental human question, ‘What ails us?’ is addressed. What ails us is so often an addiction to selfishness, and an acceptance of injustice. The story of Holy Week and Easter is about passion. It was Jesus’ passionate love of the world, and opposition to injustice, that led to His death. It was God’s passionate love of the world, and opposition to injustice, that brings the experience of the risen Jesus back to us at Easter. No longer the flesh and blood Jesus confined to space and time, but a reality who can enter locked rooms, journey with followers without being recognised, be experienced in both Galilee and Jerusalem, vanish in the moment of recognition, and stay with His followers ‘to the end of the age’.

As we have explored in our Lent groups this year, the experience of the Easter Jesus is so much more than we dare realise. It is a wonderful, perplexing and challenging one. The experience of the Easter Jesus challenges every hurt, every bereavement, every fear and every broken dream. The experience of the Easter Jesus gives us hope where we did not expect it, and light where there was only darkness. The experience of the Easter Jesus inspires me. How does that same experience inspire you?

God Bless

Andrew

C

ONTROVERSY

In the February magazine I wrote about women bishops, and about gay relationships. I know that many people do not agree with what I wrote. In last month's magazine the article from St Michael's referred to the supporters of sexual equality in the church as equivalent to some very unpleasant totalitarian regimes. Needless to say I disagree completely with that point of view. However, as one who sometimes expresses controversial views myself, I decided not to censor the article. I hope that our readers are able to recognise that each article represents the views of the writer and not any kind of party line, either from St David's or St Michael's.

Diversity is the norm in church life, and long may it be so. Diversity of lifestyle, point of view, background and Christian beliefs. Diversity is necessary for a Christian community to be worthy of the name. Difference of belief or opinion asks us questions, which may challenge us to a broader point of view or help to shape a more nuanced and generous position.

I compare it to the House of Commons where people with different views or party allegiances shout each other down, question each other's integrity and make noises which are often straight from the playground or the zoo. In church you are allowed to change your mind or not know what you think. I'm in danger of repeating myself, but when we are dealing with God we have no option except to say "I don't know."

I don't want to turn these pages into a slanging match, so may I request that all the views that are expressed are written in a generous tone. And of course for everyone, there are other articles of great interest. I can't wait to see the next episode of Martyn Hopwood's tour of the parish.

Tom



News from Hannah and Paul Alderson

Hannah is studying for ordination at Ripon College, Cuddesdon just outside Oxford.

All is great with us! Arthur is very well and has kept himself clear of the hospital of late, thank goodness. I can't believe he's 7 months old! He's becoming great fun now, and is getting more vocal and interested in different things every day. Orthopaedics still can't give us a prognosis in terms of the likelihood of him walking without assistance, so the next few months will be very telling, but he's a bright and happy chap which is great.



Ordination is getting very close for me. I can't remember whether we told you at Arthur's baptism that we decided to jump ship to Bath & Wells, so I'll actually be ordained at Wells Cathedral. The slightly scary thing is that I was expecting to be ordained in September (as Exeter do) but now I'm to be ordained on 30th June, which feels ever so close! We had a Vestment Fayre at Cuddesdon last week, so I ordered all my clergy shirts and stoles - made it feel a bit more real!

My Curacy is basically firmed up. I'm going to Bridgwater, to a small liberal-Catholic church on quite a big Council Estate. It's an Urban Priority Area, so I think a lot of the ministry will be out in the community. It's only about 8 miles from my parents, so it's an area I know well and I'm under no illusion it will be a challenge, but I'm really looking forward to it. Paul is going to spend the summer looking after Arthur and getting the house in order, then is hoping to work part-time 3 days a week while Arthur is in nursery, and be full time Dad for the rest of the week.

St. David's Soup Evening

As some of you will remember in 2002 a homeless man was found dead in the porch here at St. David's Church.

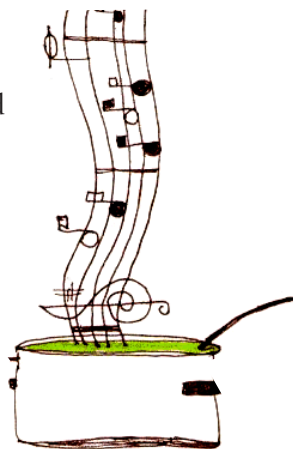
A few key members of the Church were moved enough by this death particularly as it had occurred on our doorstep and in such a lonely way. A soup evening was started to provide a welcome place for homeless and vulnerable individuals. Each week we provide nourishing soup made by volunteers and other tasty refreshments which are often donated by ourselves or the wider community. We also provide a change of clothes, blankets and sleeping bags. There are many reasons why people are affected by homelessness; there may have been traumatic events in a person's life, family breakdown, debt and eviction. All these difficulties can be compounded of course by mental health issues and drug or alcohol dependencies.

Fortunately, Exeter provides good support and services to clients experiencing homelessness but there is still a great need for an out of hours drop in place such as the soup evening. It provides a safe and non-judgemental environment where each person is valued and listened to. It becomes a welcome sanctuary where familiarity and routine builds trust in chaotic and changing lifestyles.

We are highlighting homelessness at St. Stephen's Church on 20th April where there will be stalls and information from various service providers including St. David's so hopefully this will give a clearer insight into our soup evening.

Do come along, if you are able.

Anna Webster



April from St Michael's

'Habemus Papam!' The declaration was made to crowds in St Peter's Square last Wednesday, following a series of smoke signals after the debates. I had not realised that we would be observing these quaint ways of communicating again after I wrote about the rapid technological race from the past to the present in my last piece. The changes in the leadership of the Roman and Anglican churches point to interesting times. Will the new Pope really be able to turn the focus to the poor? It's a mighty ship to turn in the murky sea of Catholic panoply.

Our own new Archbishop Justin has a mighty job to do as well. Balancing Christ's gospel with the liberal social gospel that is current is not going to be a walk in the park.

I notice that the metres of press columns have very quickly managed to find the less than pleasant aspects of both men's pasts, but these articles have been faced head-on, perhaps with some element of damage limitation in view. If we deal with this now, it seems to suggest, there won't really be any nasty surprises popping up later.

For a nation that pretends to be post-Christian, (though with a prurient interest in one aspect of the religious life), perhaps this will be the time to remind people of the true centre of the faith, that of Christ crucified and resurrected.

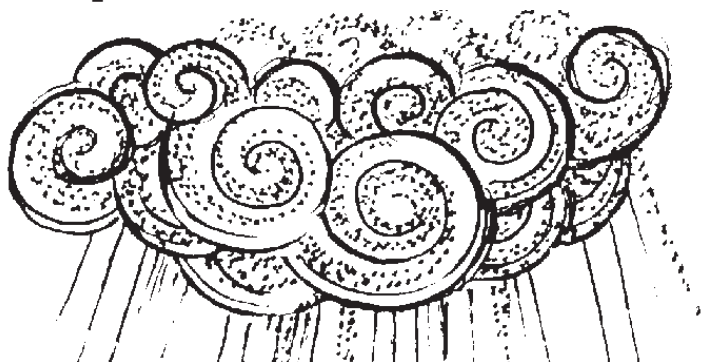
Living in the southern hemisphere, as I did for the first part of my life, the sense of renewal in the natural world escaped me. Once the Spring showed through here, the notion of life coming from death was much clearer. We are, when you read this, in the Octave of Easter, a pagan

name for the most important of Christian festivals. We have read of the resurrection of Lazarus, of the Crucifixion, burial and Resurrection of Our Lord and will remind ourselves of His appearances in the days following.

Two famous paintings stay with me for the season: Piero della Francesca's Resurrection with Christ standing majestically upright in the coffin-like tomb, the guards sleeping like rocks beside the stones, almost indistinguishable from them. The other is the Cravaggio painting of the meal at Emmaus, where the hand of Christ, raised to bless the bread, thus revealing his identity to the disciples, draws us in to be at the table as well. The man seated on Christ's left wears a scallop shell, the pilgrim's badge; he too reaches out for us to join him on the journey. the bowl of fruit on the table tips towards us, offering more sustenance. We refuse the invitation and all will be lost. While artists seek to solidify these moments, they can only be transitory moments that break through time to change things for ever. There can only be one Resurrection to return us to our need of God. Every reminder in the Eucharistic is a reflection, a small part of the once-for-all reality; because we are frail in ourselves, we are, thanks to the generosity of a loving God, part of the Easter event.

Here at St Michael's we look forward to renewal in all aspects of our worshipping life, supported in this by our 'new' organ, about which there will be lots of exciting news and activities in the very near future.

Stephanie Aplin



St David's Eucharist April

April 07 : Second Sunday of Easter

Reading 1	Revelation 1: 4-8	Gabrielle Kirby
Reading 2	Acts 5: 27-32	Avril Pattinson
Gospel	John 20: 19-31	
Time of prayer		Geoff Crockett
Junior Church:		

April 14 : Third Sunday of Easter

Reading 1	Zephaniah 3: 14-end	Julia Spruntulis
Reading 2	Acts 9: 1-6	Cynthia Fox
Gospel	John 21: 1-19	
Time of prayer		Rosemary Allan-Willcox
Junior Church:		

April 21 : Family Service - Something different

Reading 1	~	~
Reading 2	~	~
Gospel	~	
Time of prayer		~

No Junior Church

April 28 : Fourth Sunday of Easter

Reading 1	Genesis 22: 1-18	Pam Smith
Reading 2	Acts 11:1-18	Jeanie Honey
Gospel	John 13: 31-35	
Time of prayer		Helen Hopwood
Junior Church :		

May 05 : Fifth Sunday of Easter

Reading 1	Ezekiel 37: 1-14	Gina Redman
Reading 2	Acts 16: 9-15	Clive Wilson
Gospel	John 14: 23-29	
Time of prayer		Helena Walker
Junior Church:		

Parish Retreat 2013

ABBEY HOUSE

Glastonbury

Fri 22nd – Sun 24th November 2013

Have you ever been on a Retreat? Would you like to join one?
If so, we are holding a Retreat for the Parish from Friday
22nd until Sunday 24th November 2013 at the “Abbey House,
Glastonbury – a wonderful setting for such a weekend.

The cost of the weekend will be about £130, plus travel.

If you would be interested in joining Fr. David &
Fr. Andy please sign the list in either Church.

Further details will follow later in the year; however please do
not hesitate to contact Fr. David if you have any questions.

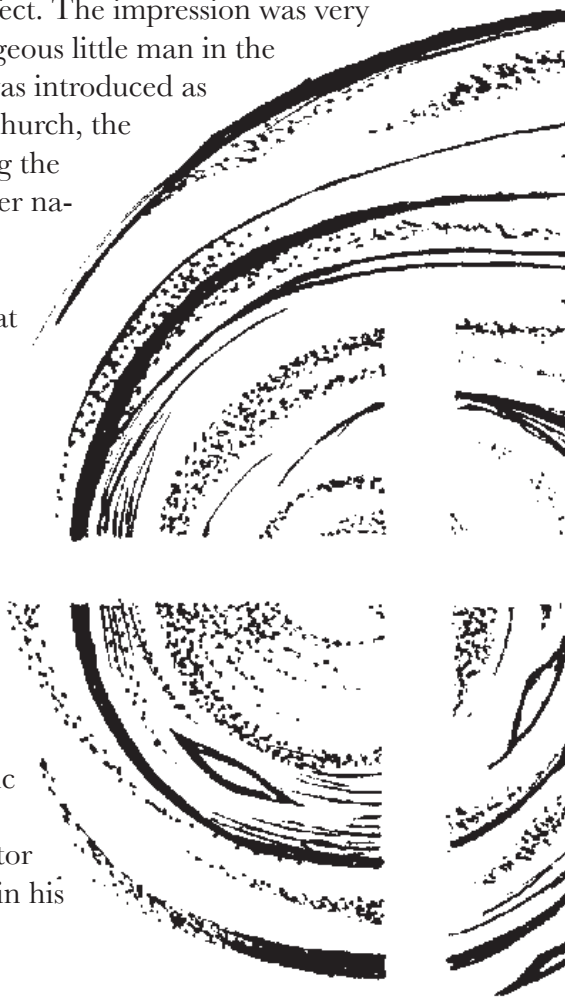


Abbey House Website:
www.abbeyhouse.org

Cassocks and Flak Jackets by Maggs Bedford

The first time I heard Canon Andrew White, about five years ago, he was being interviewed on a Radio 4 news bulletin. He was giving a first hand account of a recent suicide bombing outside his church in Baghdad. It was a moving resume of one of the all too familiar atrocities still happening in Iraq. The unique aspect of this particular event was the paradox of the grisly aspect of this event delivered in a voice with a pronounced speech defect. The impression was very moving. This was obviously a courageous little man in the centre of an awesome disaster. He was introduced as the vicar of St George's Anglican Church, the only Anglican church in Iraq serving the indigenous Iraqi Christians and other nationalities working in the country.

The second time I heard him was at a graduation ceremony in Cheltenham. The Vicar of Baghdad was the guest speaker. The reality was a surprise. Could this imposing six footer in his red academic gown be the same man with slurred speech? Indeed it was; he climbed the steps onto the dais, apologising for his halting gait, with a warm smile. His multiple sclerosis was improving as a result of a new stem cell treatment for MS at a clinic in Baghdad. He held us spellbound as he told us of his work as a mediator between various sections of society in his



extensive parish. He is fluent in several languages, Hebrew, Arabic and Iraqi among others. His life is not without dangers, and a flak jacket under his crucifix is almost routine wear. He is doing the work God wants him to do as a servant priest.

His address was inspiring and memorable. He encouraged a hall full of graduates not to take care, but to take risks for God. The Anglican Chaplain to Iraq is a remarkable man. May I ask your prayers for him, his wife and two boys, his congregation and his continuing work of mediation in the Middle East.



Just for fun

Give £1 to Christian Aid and Church funds

and try

the Devon/Cornwall quiz

????????????????????

Buy an extra form or two for your friends, because this is a cheerful quiz and you will enjoy having a go!

Entry forms will be available in church.

????????????????

Please put your name and contact number CLEARLY on each form.

You have until Easter Day to complete the quiz.

????????????

There will be a box at the back of the church for completed forms.

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There will be a prize for the first opened, completed, correct form.

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Calling all Dancers and Ballet Lovers...

In addition to the *Royal Academy Quarterlies* offered in the last New Leaves which are still available,

Michael Gray has in addition 86 monthly copies of *Dance Expression* dating from 2000 to May 2009.

A few copies are missing, but all are in impeccable condition. They cover all forms of dance, ballet, ballroom, modern and jazz. A4 format or larger, copious illustrations.

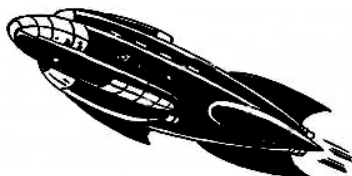
Michael can be contacted on 01392 434812 and a suitable donation to St David's Church would be appreciated.

...and Science Fiction fans

Some of you out there must read Science Fiction. **Michael Gray** on 434812 has available about 140 copies of *ANALOG* running from April 1962 to March 1975. They are in good readable condition .

A donation to St David's will secure.

Each issue has between 100 and 150 pages which will probably be more than most people read in a year!





HISTORY ON OUR DOORSTEP



This stage of our walk along the parish pavements begins at St. David's Church and heads down Hele Road to the roundabout on St. David's Hill then left towards the Iron Bridge and the old North Gate.

Before we begin to explore just imagine passengers arriving by horse drawn carriage at the foot of St. David's Hill after a long uncomfortable journey, lurching from side to side along rutted roads. Both horses and passengers are tired yet they have still to negotiate the steep hill and having reached the top there is just a short flat section before the road dips steeply down North Street into the Longbrook Valley and up the other side to the North Gate. Little wonder the road had numerous pubs along its route providing refreshments, accommodation and a change of horses. The route became much easier and busier after the Iron Bridge was built in 1834.

The road up St. David's Hill was the main route way into the city from Crediton and Barnstaple before the New North Road was constructed in the 1840's and is steeped in history (no pun intended). There is a range of houses and buildings along the road demonstrating the social standing of the original owners, many of whom moved out of the city as trade and profits increased with the coming of the railway in the 1840's. Some of the early 18th century houses have been rescued and renovated and their history is quite fascinating.

At the roundabout it is worth walking down the hill a short distance to the zebra crossing. On the left is St. Clements Lane, thought to be the oldest lane outside the city walls. It once led to St. Clement's Chapel on the flood plain, and was much used as a shortcut by those working in the mills along the river bank. Their homes were on the hill to avoid the

possibility of flooding.

Return to the roundabout and continue up the hill. The convenience shop has ceased trading, but many local residents will remember it used to be the site of the Pack Horse Inn, dating back to the early 18th century as a halting place for packhorses laden with wool and cloth from Crediton and Tiverton. It closed in 1994 and was converted into a convenience shop.

Continue along the flat section of the hill where the row of Victorian terraced houses begins and about half way along turn down an alley called Little Silver and really step back in time.

‘Little Silver’ means little woodland. Prior to 1830 it was beech and bluebells.

1,2,3, Little Silver was originally one thatched farmhouse, very old, probably medieval, but with evidence of Roman habitation.

Most of the houses in Little Silver were built by wool merchants for their workers, and the deeds give the occupation of most of the tenants as ‘fullers’, (workers in the wool trade, who clean and thicken woven cloth).

The inhabitants of the houses in the 19th century appear to have been blue-collar workers, with railway employees, print workers and cab drivers among those living in the houses.

In 1899 Number 2 Little Silver came up for auction and was sold for £200.

By the end the 20th century the whole area was considered a slum, and called ‘The Rabbit Warren’. After WWII the Council decided to demolish it and build high-rise flats. Much of the area was demolished in the 1960’s but Little Silver and Russell Terrace were saved by the determination and courageous action of one man, Karl Hawkins, a local bus driver, who purchased Number 1 Little Silver for £500 at the last minute, with the demolition order on it and successfully

campaigned to save the whole of the Terrace and Russell Terrace. He later brought the remains of his family's 17th century gravestone to stand on the Green, and put his Coat of Arms over the door of Number 1 Little Silver.

Karl Hawkins was a descendant of Captain John Hawkins, who was third in command of the English fleet against the Spanish Armada in 1588. Karl obviously inherited a fighting spirit for the things he valued.

Russell Terrace, on the south side of the square was built in 1832 as a response to the cholera outbreak in West Exe. Key workers from the woolen industry were re-housed here, and the looms and stretchers with tenterhooks set up in the large attics. All the houses in Russell Terrace had a door leading from the attic and opened to the outside. The houses would have had pulleys to raise and lower the bales of cloth and wool to the rooftops. The doors have mostly been blocked up now, but you can still see them from the rear of Russell Terrace.

The footpath in front of the houses in Little Silver takes you back to the church, or you can combine this walk with the next stage, which will take you along to the Iron Bridge.

I am very grateful to Maeve Creber for the details of Little Silver. The Exeter Memories website is a very useful source of information on Exeter in general.

Martyn Hopwood

hopwoodmartyn@gmail.com

One Solitary Life

There is a famous, anonymous piece entitled 'One Solitary Life' It outlines something of the wonder at Bethlehem that made heaven sing.

He was born in an obscure village, the son of a peasant woman. He grew up in yet another village where he worked in a carpenter's shop until he was thirty. Then for three years he was an itinerant preacher.

He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never travelled more than 200 miles from the place where he was born.

He did none of the things one usually associates with greatness. He had no credentials but himself. He was only thirty three when the tide of public opinion turned against him.

His friends ran away. He was nailed to a cross between two thieves. While he was dying his executioners gambled for his clothing, the only property he had on earth.

Twenty centuries have come and gone and today he is the central figure of the human race. All the armies that have ever marched, all the navies that have ever sailed, all the parliaments that have ever sat, all the kings that have ever reigned, put together have not affected the life of man on this earth as much as that one solitary life.

St Michael's Pipe Organ Project



Music, Education and Heritage on Mount Dinham

With its 3 week cut-off time, the Magazine is not the best organ for 'news' about the Project. For more frequent updates and information on when volunteers are especially needed or activities are planned, please see our blog at www.stmichaelsmount-dinham.wordpress.com.

We can, however, say that the project got off to a flying start early in February with the installation of a webcam in the nest box high inside the spire, which has been used by our peregrine falcons for several years. Thanks to expert work by Western Steeplejacks and Wildlife Windows, Nick Dixon, our local raptor researcher, has high quality pictures of the nesting area. We really hope that our peregrines will be successful, and that video pictures of hatching, feeding and fledging can be linked to our new website in due course.

An initial Press Release is being sent to all the local media, and hopefully this will be included in the digest of Parish activities presented at the Annual Parochial Church Meeting on Wed 24th April at St Michael's. Meanwhile I will list the Project Aims on which our HLF bid was selected, and on which its success will be assessed. In summarising the aims and activities, I contrived an acronym – ROSIPEC – not a brand of sunglasses, but Restore, Observe, Share, Involve, Promote, Encourage and Celebrate.



1. Replace the current aged electronic organ with a high quality, restored and reconfigured Victorian pipe organ, donated to the church, and install it in the vacant St Michael's organ chamber.

=> Restore a pipe organ to St Michael's Church after 45 years.

2. Demonstrate pipe organ building, voicing and tuning activities, sharing skill development with students and volunteers and providing continuing professional development for the build team.

=> Observe the skills of organ building, voicing and tuning; and our peregrine falcons.

3. Greatly increase the knowledge and understanding of our heritage of organ and choral music, by creating opportunities for discussion, research and learning about the history and significance of St Michael's Church and its musical and liturgical tradition. Then to roll out this knowledge to a wider audience through talks, events, performances, celebrations and a new website - ensuring that all that is gathered and shared is available to future generations.

=> Share Our Heritage of organ and choral music, liturgy and history.

4. Involve the whole community in the project as volunteers, contributors, members of the Heritage and Music Development Group or as attendees at musical, educational, promotional, celebratory or fund raising events. In particular, creating long-term volunteer opportunities in many areas of the project and its component activities.

=> Involve more people in heritage, music and education activities.

5. Protect and promote the natural biodiversity around St Michael's by sharing the activities of our Peregrine falcons through the installation of a webcam in the spire nest-box, and the publication of new research and online webpages to satisfy the interests of the international wildlife community and help broaden awareness of St Michael's heritage in general.

=> Promote a wider view of Mount Dinham through Peregrine Cam and enhanced website.

6. Promote the practice of organ teaching and playing, particularly among the young, so as to sustain its long term future; to offer this large new instrument to organ students and recitalists for practice.

=> Encourage organ playing, practice and teaching.

7. Acknowledge and celebrate the philanthropic vision of our Victorian forebears, in the context of today's communities in and around Mount Dinham.

=> Celebrate 150 years of Mount Dinham, and carry forward its vision.

If you have ideas or wish to find out more and get involved, please talk to us, see the project poster at the back of St Michael's Church and sign up, or contact us at stmichaelsmountdinham@hotmail.co.uk

Richard Barnes for St Michael's Heritage and Music Development Group.

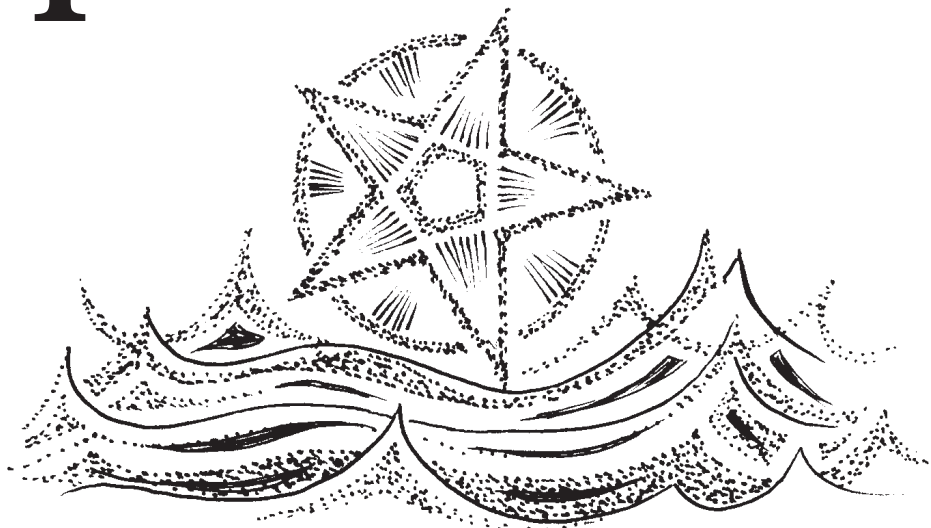
Richard Barnes

richard.barnes@ctlconnect.co.uk

for St Michael's Heritage and Music Development Group



THE WANDERER



On the pavement somewhere near the Co-operative bank on Exeter High Street stands a rather remarkable metal cone-like structure reflecting some intriguing engraved writing. There is very little information to guide you to an understanding of what this piece of shiny metal is, except that it is entitled *The Exeter Riddle*, but there is nothing to explain what the *Exeter Riddle* is, or where it comes from.

In fact the *Exeter Riddles* are part of *The Exeter Book*, one of the earliest Anglo-Saxon manuscripts still in existence and in good condition, kept until recently in the Cathedral Library. *The Exeter Book* is probably one of Exeter's best kept secrets because most Exeter people including clergy, have never heard of it, though it is a priceless treasure. This is not least because it proves that psychology was not a subject discovered in the late 19th Century. It was certainly a human pre-occupation in 900AD when the two major poems, *The Wanderer* and *The Seafarer* were written. These poems form the major part of *The Exeter Book*, and their theme is the loneliness and loss felt by the wandering human soul.

The Wanderer appears to be the expression of a man of mature years,

who at one time had it all. He found security, wealth, status, and comfort in his Lord's Mead Hall amongst his kinsmen and companions, his comitatus and now, for some reason he is anhaga – the solitary one. He suffers the bleakness of total loss, and the even greater agony of memory, as he asks 'where has it all gone?'

Most analysts of the language of *The Wanderer* agree that this was not a Christian poem. Some attempts were made at a later date by monks to insert lines which would present a Christian 'answer' to the problem of the anhaga but they strike a false, distasteful and moralistic note in a work of immense linguistic beauty and honesty--- an agonising search for meaning without easy answer.

A search that goes on for the many, many anhaga today.

Maeve Creber

The Exeter Book can be seen with permission and access given by Cathedral Librarian.

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

Music at St Michael's

April 2013

At the time of writing most of April's music is still to be chosen. But April is a quiet month anyway this year, with just the Feast of the Annunciation, transferred to Monday 8th, to add to our normal fare. On the other hand, May will be packed full of festivals from Rogation Sunday to Corpus Christi.

Please note in your diaries and look out for further details of a Concert at St Michael's on Saturday 27th April by a new choral group called "Exodus"; I have heard them on a couple of occasions in the Cathedral, and can thoroughly recommend them for the clarity and confidence of their singing.

Looking back to Ash Wednesday, we sang a hauntingly beautiful piece, "Bow Thine ear, O Lord", written in 1589 by William Byrd to express his sorrow over the turmoil in the Church of England! While the English Navy had been seeing off the Spanish Armada, the Church of England had been having a bitter argument between the Puritans and the Bishops using vitriolic pamphlets, the Elizabethan equivalent of social media. Byrd expressed his feelings with a text from Isaiah 64:10, *Civitas sancti tui facta est deserta*, the Anglicised version using phrases like *wasted and brought low, desolate and void*.

Some things don't seem to change much, but, as Canon Thurmer stressed in his enthralling lecture on the origins and limits of our parliamentary democracy, we need to take the long view. At our all Byrd Evensong in March, we sang a youthful *Mag & Nunc* with light and dancelike tunes and rhythms, and a clever anthem "Prevent [go before] us, O Lord" with a pair of sinuous alto lines weaving among the other parts. Yet from all these experiences emerged the mature and humble confidence of the 3 Latin Masses of Byrd's later years. A choir could sing just Byrd for a whole month and not get bored. But not this month ...

Sunday 7th April Low Sunday

10.45am Mass:

Mass in A by C V Stanford (1852-1924), Motet: Surrexit Christus by Michael Praetorius (1571-1621).

6pm Evensong and Benediction:

Responses: William Smith (1603-1645); Canticles: Sir Edward Bairstow (1874-1946) in E flat; Anthem: Ego Sum Panis Vivus by Palestrina (1525-1594). Plainsong Hymns of St Thomas Aquinas (1225-1274) O Salutaris et Tantum Ergo.

Monday 8th April Feast of the Annunciation

7.30pm Mass:

Missa Super Dixit Maria by Hans Leo Hassler (1564-1612), Motet: Ave Maris Stella by Edvard Grieg (1843-1907).

So, we start the month with music from two of the golden periods of our wide repertoire.

You may have seen the recent TV advertisement for BBC Radio 6 Music; I felt called to adapt its words as a choir mission statement:-

“There is a place, where sacred music comes to life.

A church like no other in Exeter, with one foot in its Victorian past, and one in the future.

A place to make new friendships and discoveries, and find amazing live music.

Where the next Mass or Motet you hear, could be the best church music ever composed.

This is St Michael's Mount Dinham, where friendly people meet God in formal worship and fine music.”

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Richard Barnes



Puccini`s
Madam Butterfly

Theatre Royal, Plymouth

Saturday 6th April

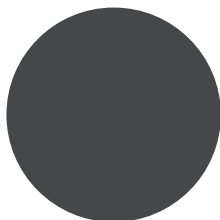
7:15 pm

A group booking could be arranged,
if enough people are interested.

Please put your name and contact number on
the list at the back of the church,
or ring Jane on 01392/273889,

AS SOON AS POSSIBLE, PLEASE.

Cost depends on numbers, allow £45 per head,
for ticket and coach hire.



Dates of Note

April

1 All Fools' Day

In years gone by, the rules surrounding April Fool were this: between midnight and noon on 1 April, everyone is 'fair game' to be made a fool of. It is the morning of the practical joke. But the aim is not just to discomfort the victim: he must be tricked into taking action himself, sent on a 'fool's errand'.

And so children would be sent to the dairy for a pint of dove's milk, or to the bookseller for *The Life of Eve's Mother*. Practical jokes on a bigger scale were played: in 1860 a vast number of people received an official looking invitation to the Tower of London that read: 'Admit the Bearer and Friends to view the Annual Ceremony of Washing the White Lions.' Precisely the same trick had been played in 1698.

Then, on the stroke of noon, tradition decrees, April Fools is finished. If anyone attempts devilry thereafter, even while the clock is still striking, it recoils on his own head. A child would then race through the sing-song formula : 'April-Fool-Day's-past-and-gone-you're-the-fool-and-I-am-none!'



*23 St George - our patron saint who isn't English by David Winter

It's perhaps typical of the English that they should have a patron saint who isn't English, about whom next to nothing is known for sure, and who may not have existed at all. That didn't stop him being patriotically invoked in many battles, notably at Agincourt and in the Crusades, and of course it is his cross that adorns the flags of English football fans to this day.

It's most likely that he was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early fourth century. At some point in the early centuries of the Church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that he was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no one seems to know where it comes from. By the middle ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. Pub signs have a lot to answer for here: 'The George and Dragon'.

However, it's probably more profitable to concentrate on his role as a man who witnessed to his faith in the difficult setting of military service, and in the end was martyred for his faithfulness to Christ.

The idea of the 'Christian soldier' was, of course, much loved by the Victorian hymn-writers - 'Onward, Christian soldiers!'. The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeased. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle

is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' - one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause. Discipline, obedience, courage, fellowship and loyalty - they're not the most popular virtues today, but that doesn't mean that they don't deserve our gratitude and admiration.



29 Catherine of Siena - how to survive in a large family

Catherine of Siena, who was born 1347, should be the patron saint of anyone who has grown up in a large family, and mastered the two vital skills for survival: how to stand up for yourself, and how to make peace with others.

Catherine had siblings! At least 19 of them. Her father was a Siennese dyer, and Catherine was the youngest. Her parents wanted her to marry, but Catherine did not. She became a nun instead, a member of the Dominican Third Order.

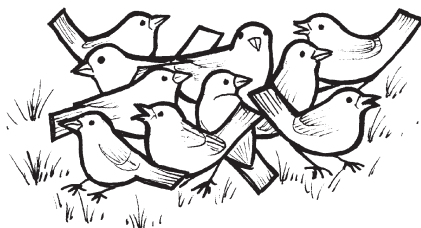
Perhaps after sharing a house with at least 22 people, Catherine wanted some peace and quiet: in any case she spent six years in solitude, giving herself to prayer and penance. Then she moved back into the world, through nursing the local sick people, and then beginning to travel. Catherine travelled frequently, with a number of her 'disciples' – a mix of Dominicans and Augustinians, and even an English Friar. Wherever they went, people listened to their proclamation of the total love of God through Jesus Christ, and their calls to reform and repent. There were some spectacular conversions.

Catherine could not write, but soon someone else was taking down her 'Dialogue' by dictation – it ran to 383 letters. Catherine's thoughts centred on Christ crucified, the supreme sign of God's love for man. The quality of these letters made them widely read for years to come.

A godly woman who could lead and teach.... soon new opportunities presented themselves: in the last five years of her life, Catherine found herself involved in the politics of both State and Church. This included trying to make peace during the Great Schism in the Church after 1378, when Pope Gregory XI died, and two new popes – bitter rivals

– claimed the papacy. Catherine wore herself out in trying to promote peace, had a stroke on 21 April 1380, and died eight days later. (A warning to ecumenists everywhere?!)

Catherine soon became Siena's principal saint, loved for her writings and her example of godliness and self-sacrificing love. Her house and an early portrait survive at Siena, and her memory lives on today: she was declared a Doctor of the Church in 1970, nearly 600 years after her death.



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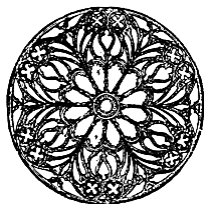
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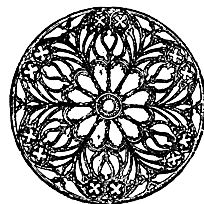
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ST. MICHAEL'S LECTURES 2013



Wednesday 10th April 7:30pm
**War in Heaven: Balancing the
Psychic and the Spiritual**

Dr R.A. Gilbert
(Editor, The Christian Parapsychologist)

Followed by discussion and light refreshments

The relationship between the divine and the human lies at the heart of all religions, but the boundary between the natural and the supernatural is ill-defined. This debatable borderland – the psychic realm – has always posed problems for Christians: is engagement with it to be shunned, or can an informed understanding of that realm enrich our spiritual lives? This lecture will examine the issues involved and offer a tentative answer.

R.A. Gilbert is an author who has written and lectured widely on aspects of religious experience within the context of the Western Esoteric Tradition. His books include 'Elements of Mysticism' and, most recently, 'Gnosticism and Gnosis.'

The lectures are open to all and admission is FREE (there is a voluntary retiring collection). St. Michael's Church is the church with the tall spire by the Iron Bridge on North St./St. David's Hill.

For further information contact David Beadle at dnb201@ex.ac.uk or www.stmichaelsmountdinham.org.uk



SIGN OF THE FISH

In the early days of Christianity it could be very dangerous to admit that you were one of Jesus' followers. You could be arrested, imprisoned and killed, simply for your beliefs. Christians had to meet in secret - but how could you tell if a stranger was a Christian or not? Who could you trust? Christians used secret signs to recognise one another. And one of these was the sign of the fish which could easily be scratched on a wall or drawn in the dust of the road. If the other person wasn't a Christian they'd just think you were doodling.

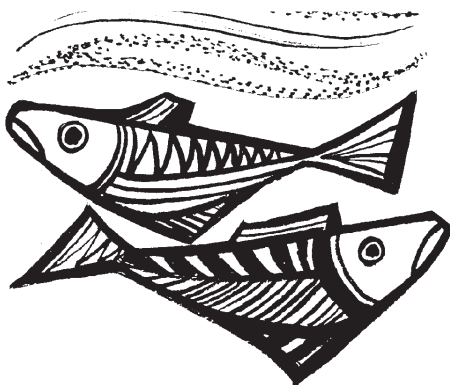
The fish was used as sign because, in Greek, the first letters of the words 'Jesus Christ God's Son Saviour' spell 'ichthus', the Greek word for fish.

How can you show other people today that you are a Christian? If you have the joy of knowing Jesus in your heart then it should show on your face!

SECRET WRITING

The fish was a secret sign. If you would like to send someone a secret message, you can do it with 'invisible ink'.

You need a lemon or an onion. Squeeze the juice of either into a small bowl. Using the juice as ink, with a clean nib in a proper pen, write your message on a piece of paper. Leave it to dry and as it dries the message will disappear.



To make it reappear, hold the paper over a lamp or radiator. This is a very easy way of sending secret messages ... but you have to be sure that the person you are writing to knows the secret of how to make the message reappear!

What game do fish like playing the most?

Name that tuna.

April crossword

[illegible]

Across:

1 'The baby in my — leaped for joy' (Luke 1:44) (4) 3 A 'don't know' in matters of faith (8)

9 In the distant past (Jeremiah 2:20) (4,3)

10 Armada (1 Kings 10:22) (5)

11 Where Moses was confronted with the burning bush (Exodus 3:1) (5)

12 Hair colour indicative of skin infection (Leviticus 13:30) (6)

14 'The worries of this life and the — of wealth choke it, making it unfruitful' (Matthew 13:22) (13)

- 17 Expel (2 Kings 13:23) (6)
- 19 What Jesus wrapped round his waist when he washed his disciples' feet (John 13:4) (5)
- 22 The sixth plague to afflict the Egyptians (Exodus 9:9) (5)
- 23 For nine (anag.) (7)
- 24 Where there is no time (Psalm 93:2) (8)
- 25 Goliath's challenge to the Israelite army in the Valley of Elah: 'This day I — the ranks of Israel!' (1 Samuel 17:10) (4)

Down:

- 1 'I will become angry with them and forsake them; I — — my face from them' (Deuteronomy 31:17) (4,4)
- 2 Usual description of prophets such as Amos, Hosea, Micah, and so on (5)
- 4 'They cannot see the light of the gospel of the — — — , who is the image of God' (2 Corinthians 4:4) (5,2,6)
- 5 An animal's internal edible parts (Leviticus 4:11) (5)
- 6 Popular 20th-century religious novel by Lloyd C. Douglas, which became a 1953 film starring Richard Burton (3,4)
- 7 'A — on a hill cannot be hidden' (Matthew 5:14) (4)
- 8 One of the exiles, a descendant of Bebai, who married a foreign woman (Ezra 10:28) (6)
- 13 Old Testament hymn-singing (8)
- 15 'And O what transport of delight from thy pure — floweth' (7)
- 16 Of felt (anag.) (3,3)
- 18 'So — the — sets you free, you will be free indeed' (John 8:36) (2,3)
- 20 Comes between 'bad' and 'worst' (John 5:14) (5)
- 21 'Neither height nor depth... will be — to separate us from the love of God' (Romans 8:39) (4)

Solutions on the following pages - No need to wait a month to see if you're right!

Crossword solutions

April answers

ACROSS: 1, Womb. 3, Agnostic. 9, Long ago. 10, Fleet. 11, Horeb. 12, Yellow. 14, Deceitfulness. 17, Banish. 19, Towel. 22, Boils. 23, Inferno. 24, Eternity. 25, Defy.

DOWN: 1, Will hide. 2, Minor. 4, Glory of Christ. 5, Offal. 6, The Robe. 7, City. 8, Zabbai. 13, Psalmody. 15, Chalice. 16, Let off. 18, If son. 20, Worse. 21, Able.

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originally published in Three Down, Nine Across, by John Capon (£6.99 BRF)

Barbara's Edible Stall

Please keep bringing and buying.

We need you!

NEXT DATE:

SUNDAY APRIL th

Jane Woodman





**The deadline for inclusion of articles for
the **May** issue of the parish
magazine is Sunday April 14th 2013**

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

**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 - thanks!



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