

Parish of St. David with St. Michael Directory 2014

Vicar	Tom Honey	686 000
Assistant Curate	Andy Atkins	277 882
Parish Missioner	Simon Harrison	495 866
Churchwarden	Avril Pattinson	860 880
“	Dave Allin	~
Reader	Bill Pattinson	860 880
PCC Secretary	Mary Kirkland	980 660
Parish Treasurer	Adrian Hewitt	437 313
Electoral Roll Officer	Jeremy Lawford	214 025
Thika Link	Kate Bray	491 116

St. David's www.stdavidschurchexeter.org.uk

Treasurer	Barbara Allin	270 162
Asst. Treasurer	Geoff Crockett	468 073
Choir	Nigel Walsh	273 237
News Sheet	Helena Walker	notices@stdavidschurchexeter.org.uk
Toddler Group	Julia Spruntulis	270 986
Junior Church	Bill Pattinson	860 880
Servers	Christopher Smith	259 469
Church Bookings	Mary Quest	07792 062 403
Readers & Time of Prayer Rota	Avril Pattinson	860 880

St Michael's www.stmichaelsmountdinhams.org.uk

Hon Asst Priest	John Thurmer	272 277
Hon Asst Priest	David Hastings	498 233
Chapel Warden	Richard Parker	~
Chapel Warden	George Hexter	469 479
Treasurer	Adrian Hewitt	437 313
News Sheet	Lis Robins	239389
Secretary	Elizabeth Hewitt	437 313
Organist	Nigel Browne	01363 881 137
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Engaging with the Social Media



When I was a young teenager with the privilege of attending the local boys' grammar school, I was super-active. The school was about a mile and a half from home. Brother and I walked there and back four times each day. School lunches were not for us when you had mum's cooking. After school we played cricket or football, depending on the season. Hide and seek down the valley, a wooded, hilly area round the corner from home, was always a favourite. We didn't have TV until 1959, by which time I had begun my teenage years. So I can understand the criticism that smart TVs, mobile devices and computers of today mean that children are not as active as they should be, leading to obesity and ill health. And I haven't even mentioned their over-worked eyes.

Most recently we have seen the development of social media, Facebook and Twitter perhaps being the most popular. It also appears impossible for an organisation to exist without a web site, informing those who "hit" it about all their activities and events. What are the implications of these communication devices for the Church? Again it's easier, especially

for my age and generation, to find the excuses not to use it. Security issues are top of the worry concerns - quite rightly! The language used is dumbed down and sometimes most offensive. Topics discussed are narcissistic being frivolous and indulgent and that's if you understand what they are all about. It takes up a lot of time, meaning it's anti-social, and it takes a lot of learning of how to do it. You can probably think of other reasons why you do not wish to get involved with any of it. Indeed you wouldn't touch it with a barge pole.

My first experience of signing up for Facebook supported many of these arguments.

Having made a friend with one ex-pupil, there were suddenly loads of requests from others. Now I might have thoroughly enjoyed teaching them...or not, but I really wasn't too concerned about their present social and family life. Then round about October last year a few members of our church opened both a Twitter and Facebook account in the name of the Church and linked it to a newly invigorated web site. Various members either already held social media accounts or, like myself, decided to open one in order to follow the church.

I opened a Twitter account in December last year and, with a period of recuperation following an operation, I found myself beginning to tweet

more and more.

I began to realise that being part of the social media scene gave the church an opportunity to reach out to those who don't come to church.



Now I don't know about you, but I would rather enjoy a good theological or religious discussion with one of my Christian friends than talk about Jesus and my faith to sceptics or non-believers. Evangelising and spreading the Word is never easy. But here is an opportunity to genuinely reach out to those who have never put a foot in our church or any other church, as well as an opportunity to share news, events, activities, prayers, sermons, insights with other churches and denominations. Most importantly as social media is a generational activity, we are going to reach out to the younger generations. We must not miss this bus.

At the moment there are about twenty of St David's church members who follow the church on their Twitter accounts. However we have connections with other churches, organisations and people in Exeter, Devon, the UK and America. As I write St. David's Church has 563 followers, while the Church itself follows 815 other accounts.

These accounts include organisations such as Exeter Cathedral and the Church of England or individuals like the Archbishops of Canterbury and York, both great tweeters. To follow all this activity you do not have to open your own Twitter account, although I do recommend this. Tweets are linked to our website, stdavidschurhexeter.org.uk, and may themselves include other web links if people want to discover more than the 140 characters allow. As you can re-tweet others' tweets it is very easy to spread the word. How wonderful it was to hear our very own Tess Lowe's communion motet "Mirror of Eternity", as sung by the Church choir on the morning of Pentecost, through a soundcloud link on a tweet she made. Re tweeted by the church it's available to all of our 563 followers and maybe to all theirs. The mind boggles. It's also available at this moment to you via the website. Meredith Gould has written a wonderful little book called "The Social Media Gospel".

She recommends some good rules to follow when using on-line posting:

Do not post anything that:

- *you want to keep private
- *puts you at risk for hostile ridicule
- *forces you to take action you cannot take
- *jeopardises your position
- *will make Jesus weep

Another simple rule is that when using social media you should post either a gift to someone or a gift to yourself or a gift for God.

Whatever you may think, it seems necessary for churches to adapt their styles in order to spread the gospel in all communication modes. With St. David's Church looking to extend its mission further into the community, a communication hub becomes a vital necessity to help us go forward. Now I'm still a novice at this and know that I have much to learn. We are fortunate that Sue Holden spends much time running our Facebook and Twitter accounts. If you wish to find out more or to open an account yourself so as to follow the Church please talk to her. You can find the the web site address and the social media links within this month's magazine.

A final thought. God is everywhere in both the real and the virtual world. We need to engage with these communication devices to build both church and faith.

Bill Pattinson



Where to find St David's Church online

Website

www.stdavidschurchexeter.org.uk

Twitter



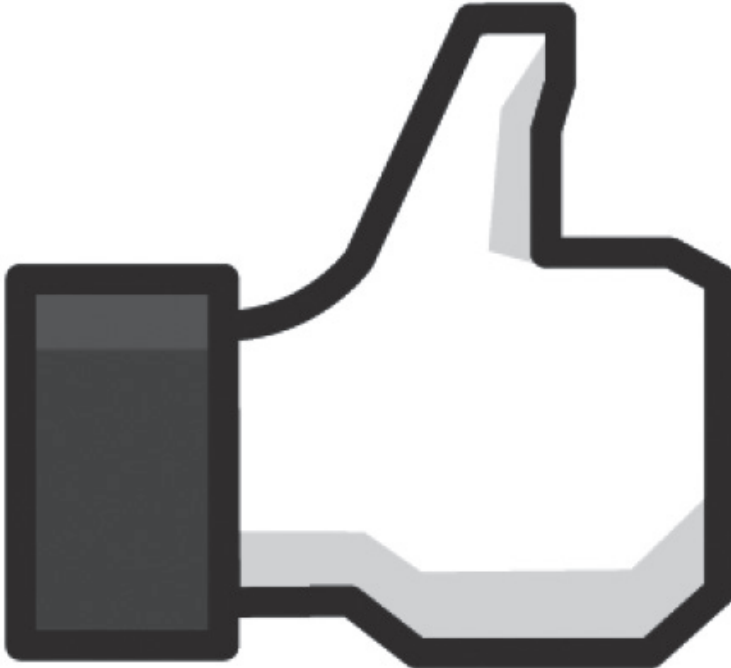
@StDavids_Exeter

Facebook



St David's Church Exeter

*If you have any photos or information you would like to share
email it to socialmedia@stdavidschurchexeter.org.uk*



Transformation and repair of the West End – *an update*

This article provides further information on the progress of our efforts to secure funding for the proposed repairs and changes to the church building which will transform our rather cold, dim and leaking house into a warm welcoming space for many exciting activities along side our weekly services.

A considerable time has passed since we gathered together as a congregation in autumn 2013 to examine the options and challenges. In this period a lot of work has been done by a wide group from within the church all who have been essential to our progress.

The main things we have achieved in gathering information to support the bid have been :-

- ◇ leaflets delivered to the majority of the parish inviting participation in a web survey
- ◇ a footfall survey around the church
- ◇ contact with a number of key stakeholders in the parish. Especially Exeter College, YMCA, University, Community centre and RAMM
- ◇ contact with music and performance groups in the wider area

All of these activities were an essential pre-requisite to ensuring that we make the correct proposals for any changes to the building and also to convince any prospective grant bodies that we have done our homework

and not merely dreamt up a grandiose plan purely for the benefit of the congregation.

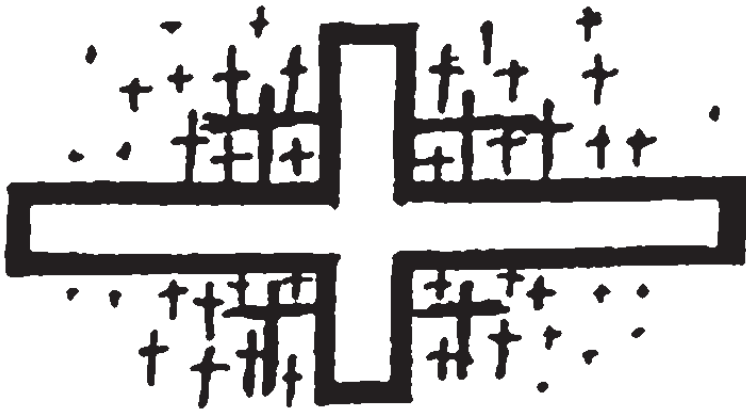
The overall conclusions we were able to draw from the above works were very much in line with the conclusions of the Parish Day. The essential changes we need to make in order for a wider use to be made of the building are :-

- ◇ To cure the causes of the building movement and make good the damage done
- ◇ Change the approach from the East and install sign-age drawing people towards the entrance at the West End
- ◇ Replace the heating system with one that warms effectively and is quiet. The present system makes the performance of quiet passages difficult in winter!
- ◇ Upgrade and repair the lighting especially at the East of the nave and the chancel
- ◇ Upgrade and expand the kitchen to make offering refreshments during use of the hall a less difficult option
- ◇ Increase the ability to use the space flexibly by changing from fixed to moveable seating
- ◇ Address the access problems around the West End where people have to squeeze between the kitchen or the toilets and the font to enter and exit.

Having identified the overall direction of what needed to be done we discussed possible approaches and costs with our architect and structural engineer to draw up a budget. The overall costs come to around £ 517,000 including VAT subject to some exploratory work to confirm various aspects of construction and reception of actual bids from

builders. Based on this budget and all the above input a bid to the heritage lottery was drafted, reviewed, discussed with the St. David's committee, amended and then approved by the PCC.

A submission has now been made, on the 25th of May 2014, to the Listed Places of Worship scheme from the Heritage Lottery for a grant of £250,000, the maximum available under the scheme. We can, at present, reclaim the majority of the VAT that will be paid from the listed places of worship grant scheme (run by the government). If we are successful with our lottery bid we will still need substantial additional funds from other grant bodies in addition to any funds we can ourselves raise.



Each diocese has a Diocesan Advisory Committee for the Care of Churches (known as the DAC). The Diocesan Advisory Committee is a statutory body set up under the Care of Churches and Ecclesiastical Jurisdiction Measure 1991.

Its main functions are to give advice on the architecture, archaeology, art and history of places of worship to the diocesan chancellor, the archdeacons and parishes.

As the first stage of the Faculty Jurisdiction, the Diocesan Advisory Committee considers faculty applications and advises the Chancellor whether or not a faculty should be granted.

See more at: <http://www.churchcare.co.uk/churches/church-buildings-council/who-s-who/dacs#sthash.m7wf8X1a.dpuf>

In the coming weeks we will start the process of approaching some of the larger bodies to seek support.

In addition to finding the money required to work on the building we also, as a grade one listed church building in a conservation area, require agreement from English Heritage and the Diocesan Advisory Committee for any work to commence.

The HLF process is a two phase system with initial approval of sufficient funds to perform exploratory work and a time limit of 12 months in which to complete the initial works, find all other required funding and find bidders to perform the work. If all goes well and we meet all the deadlines we should be able to start repair work in Summer or Autumn 2015.

While the process may seem rather long and the sums a little daunting we should all look forward to a newly warm and well lit St. David's in 2016 and accept that we are custodians of a building that, in the words of Sir John Betjeman, is the finest example of a Victorian church in South West England.

Dave Allin

Two Years On. Tessa Lowe. 9th June 2014.

It will soon be two years since I left St Mary's Abbey in West Malling where I was a novice nun, and yet even today if I have a conversation with anyone about prayer it will inevitably start with "When I was at the abbey..." I fear I have become a monastic bore!

St Mary's (or 'Malling Abbey' as it is more commonly known) is an Anglican community of Benedictine nuns who live on the site of an 11th century monastery founded by St Gundulf the Norman Bishop of Rochester. It did not escape dissolution under Henry VIII and passed into private ownership before eventually being bought and gifted to the Church of England in the late 19th century.

When I was at the abbey there were fifteen sisters following the Rule of St Benedict in Enclosure, which meant that we never went outside the monastery walls, except for medical reasons or under obedience to attend conferences at other religious houses. I was there for a year and a half altogether; enough time to take the habit and a new name as Sister Clare, named for the saint at Assisi.

Monasteries are, above all, places of prayer. But prayer does not come any more easily within abbey walls than without. Some may assume that we spent many hours a day on our knees, but actually we tended to pray alone only twice a day, for thirty minutes each: once after Vigils very early in the morning and once after Vespers in the late afternoon. The rest of the day was filled with singing the sevenfold Divine Offices (plainchant of course) and periods of work. For me this typically meant a morning in the laundry or kitchen, and an afternoon among the veg-

etables, fighting weeds and caterpillars.

This gives a Sister a lot of scary time in the company of her own thoughts.

I've always felt that retreats are a vital thing for a Christian: a time to withdraw from all the busy thoughts and stresses of daily life so that our attention can come back to God, to his love for us, to his perspective on who we are. But it takes quite a while to let go of anxieties, self-criticisms, anger, fears and everything going on (and no doubt going wrong) beyond the walls of the retreat house. For me it was least three months before my own thoughts were no longer deafening me. Others may have naturally quieter minds.

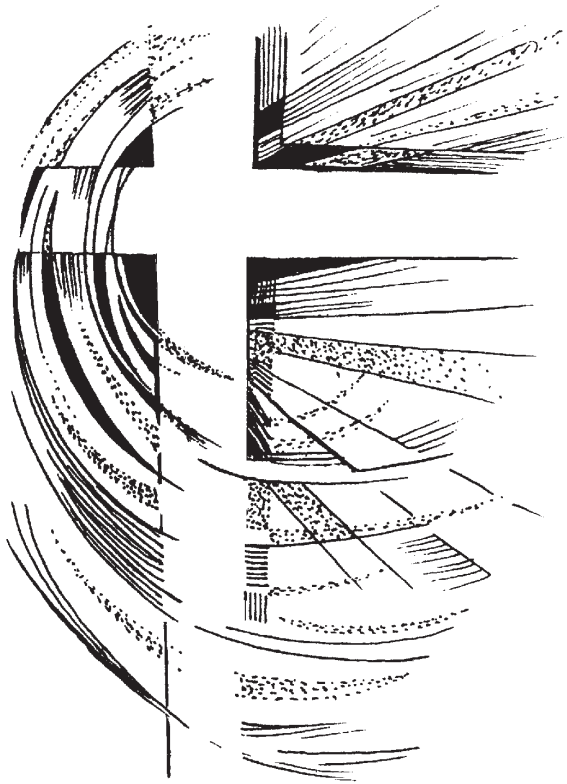
I soon discovered that there is no 'wrong' way to pray. The intention to pray is prayer. The desire to pray is prayer. The desire to have the intention to pray, is also prayer. Praying regularly, simply placing attention on God, or even just desiring to do so, makes the heart grow tender. Even mine! Of course every nun will admit that as she is praying after Vespers she is also wondering what is for supper, but as the saying goes, "We pray as we can, not as we can't", and that is enough.

When I was at the abbey, I typically stood and gazed on (and sometimes through) an icon of Christ Pantocrator while mouthing the Jesus Prayer or Charles de Foucauld's tender prayer of abandonment, but the method doesn't matter, only the intention. Whether one waits peaceably for the Lord, or reaches out with yearning and aching heart to catch hold of the hem of his robe, prayer happens, and our hearts are transformed while our attention is on the One who loved us into being.

My novice mistress once said to me that humility is not about not thinking of oneself too highly, or too lowly, or even thinking of oneself

as one really is, but rather true humility is placing our attention on God. I am a slow learner. It took nine months of solitude before I believed her; nine months of prayerful quiet to come to the awesome inescapable and inevitable conclusion that yes, actually God does in fact love me, and he's been gently telling me so every moment of my life.

When I was at the abbey, the most important thing I learned is this: I didn't need to be in the abbey. God is always only ever a single thought away.



Long Goodbye World War I Commemoration Project

Free Card & Letter Writing Workshop

**At the Church of St Michael &
All Angels, Mount Dinham**

Saturday 19th July

10 am

**With Suzanne Steele from eXegesis -
PhD researcher,
official war artist (Afghanistan 2008-2010),
award-winning poet,
librettist (Afghanistan: Requiem for a Generation)
and video installation artist.**

The Long Goodbye, an eXegesis Poetry Collective project, funded by an Exeter Award and by the Humanities Faculty of the University of Exeter, is a major installation of 'love letters' to those of a century ago who engaged in the participatory democracy of volunteerism and employment in aid of their communities and countries.

This project includes not only combatants, but also the millions of


non-combatants - from the sphagnum moss pickers on Dartmoor, to the women 'Canaries' of munitions factories, to children collecting eggs for the wounded, the blind massage therapists, the pigeon fanciers who became part of the signal corps, the young boys who took to the mines at age 12 and 13 to support their families while the men were away, the women who knit and sewed for the 4 million refugees, the 1.2 million women who went to work in offices, as mechanics, dentists, etc. etc. We also welcome letters to conscientious objectors, the valiant Quakers who served at the Front as Ambulance Corps. e.g., or those who joined the Non-Combatant Corps or who chose prison rather than fight, and they welcome letters from all sides of the conflict and in all languages



St David's Eucharist July		
Sunday 6th July :		
Reading 1	Zechariah 9.9-12	Emma White
Reading 2	Romans 7.15-25a	Alan Baker
Gospel	Matthew 11.16-19,25-30	
Time of prayer		Mollie Curry
Junior Church: Susan Mitchell		
Sunday 13 July :		
Reading 1	Isaiah 55.10-13	Gabrielle Kirby
Reading 2	Romans 8.1-11	Geoff Crockett
Gospel	Matthew 13.1-9,18-23	
Time of prayer		Helen Drever
Junior Church: Helen Sail		
Sunday 20th July : <i>Family Service - Something different</i>		
Reading 1	Romans 8.12-25	
Reading 2	Matthew 13.24-30,36-43	
Gospel	~	
Time of prayer		~
<i>No Junior Church</i>		
Sunday 27th July :		
Reading 1	1 Kings 3.5-12	Karen Facey
Reading 2	Romans 8.26-39	Suzi Leather
Gospel	Matthew 13.31-33,44-52	
Time of prayer		Tess Lowe
<i>No Junior Church</i>		



St David's Eucharist August		
Sunday 3rd August :		
Reading 1	Isaiah 55.1-5	Helena Walker
Reading 2	Romans 9.1-5	Gina Redman
Gospel	Matthew 14.13-21	
Time of prayer		Bill Pattinson
<i>No Junior Church</i>		
Sunday 10th August :		
Reading 1	1 Kings 19.9-18	Maeve Creber
Reading 2	Romans 10.5-15	Catherine Matlock
Gospel	Matthew 14.22-33	
Time of prayer		David James
<i>No Junior Church</i>		
Sunday 17th August :		
Reading 1	Isaiah 56.1,6-8	Dilys Thorp
Reading 2	Romans 11.1-2a,29-32	Pam Smith
Gospel	Matthew 15.[10-20]21-28	
Time of prayer		Geoff Crockett
<i>No Junior Church</i>		
Sunday 24th August :		
Reading 1	Isaiah 51.1-6	Clive Wilson
Reading 2	Romans 12.1-8	Hilary Todd
Gospel	Matthew 16.13-20	
Time of prayer		Avril Pattinson
<i>No Junior Church</i>		
Sunday 31st August :		
Reading 1	Jeremiah 15.15-21	Lawrence Sail
Reading 2	Romans 12.9-21	Helen Hopwood
Gospel	Matthew 16.21-28	
Time of prayer		Jeanie Honey
<i>No Junior Church</i>		

St David's Church 
Exeter

Seeking God through welcome, prayer and
loving service.



Summer Fete

City of Exeter Railway Band

Bouncy Castle

Hot & Cold food - Hot Dogs - Refreshments

Cakes - Books - Plants - Games

Good as New Stall - Tombola

Grand Draw

Saturday 5th July
12noon – 2.30pm

St David's Church

Hele Road



Free Entry
Everyone Welcome


Come rain or shine!

Heritage & Music

at St Michael's, Mount Dinham

July 2014



Project Update at St Michael's, Mount Dinham

The warm mid-June Monday evening past, about 120 heard the technical brilliance, musicality and sheer joy of David Briggs (www.david-briggs.org) in his spectacular Inaugural Recital on our new Organ. I think every pipe, pedal, key and stop was played, individually and all together, in a Concert ranging from the delicate Haydn musical clocks to a towering improvisation incorporating “I got rhythm”, “We’ll meet again” and “Westminster Chimes”.

Grateful thanks to Tim Trenchard, our organ builder, for a year-long labour of love cleaning, renewing, installing, voicing and tuning, to Nigel for overseeing the project, to Neil for arranging such a fitting opening Recital, and to all who have encouraged and supported us in this task. David spoke movingly about the history of this organ in Birmingham, much of it played over 5 decades by his grandfather, and his pleasure at seeing it rebuilt in our beautiful church to be used in liturgy, recitals, concerts and teaching. Our HLF guest, Evelyn Stacey, was impressed with what we have achieved.

Please support a new generation of organists at our **Young Organists' Competition on Monday 14th July at 7.30pm**. We have 9 applicants who will each play a short selection of pieces to our panel of three judges; Devon organists Jonathan Watts, Andrew Daldorph and

Neil Page. Prizes include the opportunity to perform in Exeter Cathedral, in our St Michael's Recital series, and lessons with Cathedral organists Andrew Millington and David Davies. We thank Exeter School, Exeter Festival Chorus and Budleigh Music Festival for sponsorship.

The 3 young peregrine falcons all fledged the first weekend in June, but the young male came off worse in an encounter with a seagull and had to be taken to the RSPCA centre near Taunton for attention. We are hopeful that he can recover and be returned to the wild.

Meanwhile HLF has given us an extension to the end of October, so that we can complete the final few tasks, assess the outcomes and tidy up the finances.

Sung Masses continue with reduced resources over the Summer, likewise **1st Sunday Evensongs at 6pm on 6th July & 3rd August**, but a reminder that Tuesday & Thursday Plainsong Vespers will have a break in August. Check the website/blog for updates.

As we mark the 150th Anniversary of John Dinham, one of Exeter's most generous benefactors, here is a summary of his life and works by a former Priest-in-charge at St Michael's, written around the time of the Centenary of Mount Dinham.

Richard Barnes



A Life of John Dinham

(1788-1864) by Sir Harold Papworth

JOHN DINHAM, the great Philanthropist of Exeter, was born at Kenton on 5th August 1788. His father, Thomas Dinham, was a Farm Bailiff or Steward at Powderham Castle, and his mother, Sarah, kept a small shop in Kenton.

John's education was in a private school at Chudleigh run by a Mr Bond. He left school at the age of fourteen and found work in Exeter where he was apprenticed to Mr Tucker, a grocer in High Street. It is on record that his father firmly believed in withdrawing children from school at an early age, so that they could enter their careers at the bottom rung of the ladder. Only in this way, he held, would they acquire a thorough knowledge of their chosen business in all its branches.

John Dinham's father was a man of deep piety and the mantle of his piety fell fully upon the son. According to our present standards his outlook was perhaps very narrow. He enjoined his son to find not more than one or two friends in Exeter, prove their worth and remain faithful to them, avoiding the other allurements of the city.

Faithfully following his father's advice, John chose as his friends the two sons of Alderman Reuben Phillips, who had a Chemist shop in Fore Street which achieved great notoriety as the first shop in Exeter to be lit by Gas. This startling innovation was at first regarded with suspicion by many as all innovations are, but it brought the Phillips family into prominence; and when a little later the first 'Gas Light Company' was founded, the family acquired a prominent part in its first management.

After serving his apprenticeship with Mr Tucker, John Dinham started

business on his own in 1809 as a Jeweller and Silversmith at 84 Fore Street. A little later he got into financial difficulties with jewellery and opened a new Wing in his shop for the sale of groceries and tea. At this time, of course, it could not have been foreseen, but it was Tea which was to bring Dinham his fortune. Shortly before setting up business on his own, John married Martha Ford at St Stephen's Church on 27th August 1808. The marriage was not a happy one.

Dinham was a hard and conscientious worker and, as was the general custom in those days, acted as his own commercial traveller, going from place to place with specimens of jewellery. The failure of his jewellery business was not due to neglect on his part, unless it be an unwillingness to press his debtors, but to a couple of fortuitous circumstances, namely, the sale of jewellery and silverware from door to door by itinerant continentals, and fierce competition from German silver.

It is on record that some of these wandering salesmen bought goods from Dinham's shop in Exeter, and after making enough money returned to their homes on the Continent without paying their accounts. The result was Dinham's bankruptcy and the closure of his business. Deeply hurt and embarrassed by this undeserved insolvency, but undaunted in spirit, Dinham began again at the bottom and found work as a Clerk in Messrs Kingdon's paper business in Fore Street.

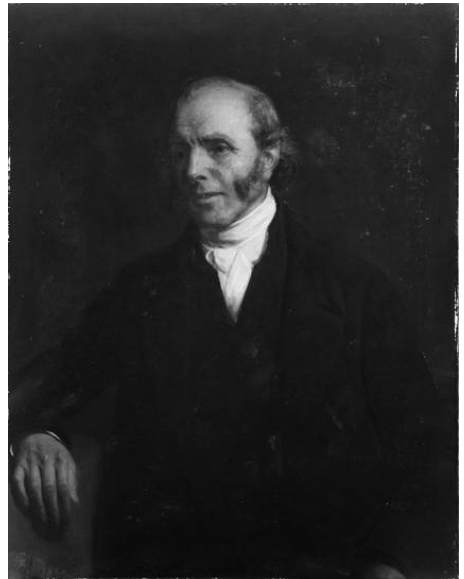
From this ordinary clerkship Dinham by a stroke of good fortune moved back into Tea. A London Tea Company, having decided in about 1827 to open a branch in Exeter, appointed John Dinham as its Manager; and this was the bottom rung of a new ladder leading to wealth and prosperity.

After a few years the London Tea Company closed its branch in Exeter

and John Dinham, joined by a few wealthy friends who had confidence in him, started a new firm and became its Managing Director. This venture proved a great success and Dinham was soon able to pay in full and with interest all the creditors under his bankruptcy. His first wife having died in 1823, he married Susannah Foster in 1831. Unlike his first marriage, this was an exceedingly happy one and lasted for over twenty-seven years until Susannah's death in 1859.

This is an appropriate place to record that John Dinham was a deeply religious man. He was a member of the Church of England with a devout evangelical outlook and a regular worshipper at Bedford Chapel. When good fortune befell him, he became a generous benefactor of many church societies, especially the Church Pastoral Aid Society, the British and Foreign Bible Society, the Church Missionary Society and the Religious Tract Society. He was an assiduous distributor of religious Tracts and was in the habit of inserting them in Tea caskets despatched to his customers. He was a pioneer in founding Sunday School, the first of which he established in Mary Arches Lane.

Being now a rich man John Dinham was able to realise his cherished ambition to help others and become a benefactor and philanthropist. He built an Infant School in Preston Street; was largely instrumental in beginning the Exeter branch of the YMCA; and was a liberal benefactor of charitable institutions for the deaf,



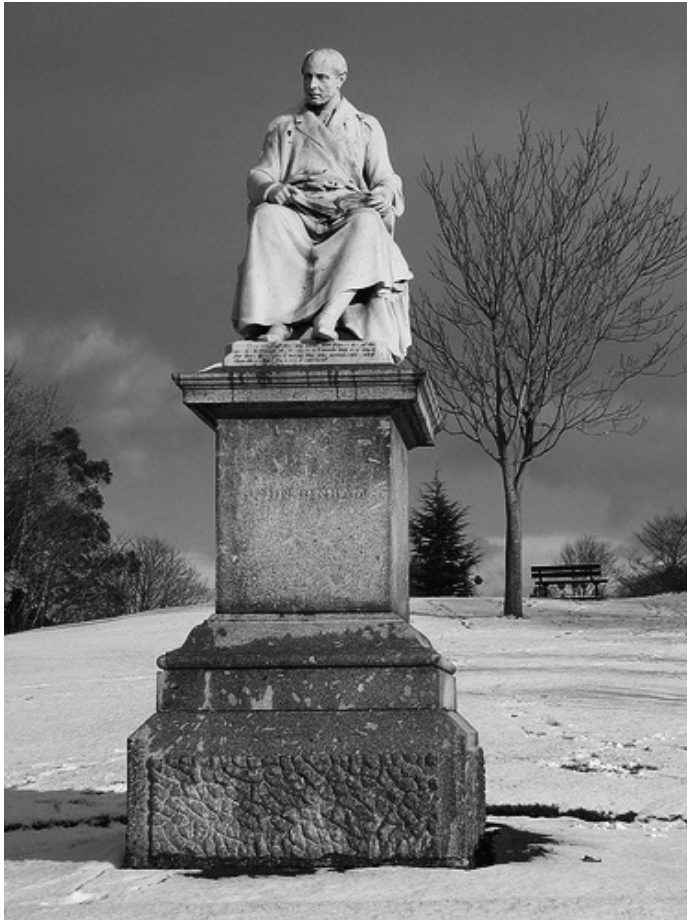
dumb and blind and other homes of refuge for persons in need. To these may be added innumerable private and personal acts of generosity, but the most outstanding benefaction and the one by which he is most thankfully remembered is the foundation of the EXETER FREE COTTAGES.

Mount Dinham, as it is now called, was once a large field known as Turners Garden and divided into garden allotments. When these proved unremunerative, it was proposed to sell the site for various kinds of public amusements like fairs, circuses and other travelling shows. This did not appeal to Dinham's puritan mind, and so, enlisting the help of others, he bought the land and, being a trustee of the Exeter Episcopal Charity Schools, he gave a piece of it for the building of a new school. The name of the land was then changed from Turners Garden to 'The Charity Land'.

Then came the first four blocks of sixteen cottages which Dinham built at his own expense, the architect being George Cumming the City Surveyor. The next two blocks of four were built by some of his friends as a 'testimonial' to his philanthropy. The next eight houses were given by John Soames of St Thomas, and the last eight by Dinham, making a total of forty. He also gave the site on which, through the benevolence of William Gibbs of Tyntesfield, the magnificent church of St Michael & All Angels was built in 1868.

This great philanthropist died at Dawlish on 27th June 1864 at the age of 74, having bequeathed his fortune to be divided between fifty to sixty charities, including the four Church Societies of which he had been a life-long supporter.

John Dinham was buried on 2nd July 1864 in Bartholomew Street



Cemetery by the Reverend R Lovatt of Bedford Chapel. He was interred in a vault in which his wife, Susannah, had been buried five years before. A statue in white marble was erected to his memory in Northernhay in 1866. It was sculpted by E B Stephens ARA of London and bears the inscription “Erected by the Citizens of Exeter and others in memory of his piety, integrity and charity 1866”.

Southernhay Child Contact Centre Exeter

“... suddenly the boys came running to me .. both shouting ‘Daddy! Daddy! Big hugs for each one’”

“It was like a rugby scrum only for once I was crying. They had not forgotten me.”

We all know the statistics. There were nearly 1000 divorces in Devon in 2012. Most people will know someone who has had experience of the break-up of a marriage or partnership. With these break-ups often come problems for parents and children who no longer see each other. The trauma of separation can make healing almost impossible.

In Exeter, we're lucky because the city has the Southernhay Child Contact Centre. This is a safe and friendly place where an absent parent can see his or her children on neutral territory, and children can spend time with their brothers and sisters if they don't all live together anymore.

Southernhay Child Contact Centre is accredited by NACCC (National Association of Child Contact Centres). About 14 families currently use the Centre on Saturdays. Volunteer staff support the service. They don't supervise the contact sessions or spend time with the children but they do ensure that the Centre is a safe and welcoming place for everyone. The number of people who can use the Centre depends on the number of volunteers available to attend the sessions.

The Child Contact Centre exists to give an absent parent an opportunity to spend time with his or her child or children. There's no charge to use the Centre. Families can refer themselves, or the court or social services might order the access solution. There are lots of toys and books for children of all ages, and these often help a parent to reconnect with their child after what sometimes can be a long absence. And a child knows finally they've not been abandoned, that they are loved.

It is so important that children keep in touch with their absent parent. Frequently there has been a long (to a child a very long) break since seeing a parent. It is so rewarding and moving when the child rushes to their parent, and has not forgotten him/her.

And then the healing process can begin, a child becoming much more confident in themselves, lessening the trauma of separation, knowing they have not been abandoned.

If you would like to find out more and are prepared to offer a helping hand on either a Saturday morning or afternoon once a month do please contact the centre for further information, please email southernhaycontact@gmail.com or call 07775 158 808. 'An enhanced DBS check will be requested in the event of an individual being offered a voluntary position.'

All enquiries welcome.

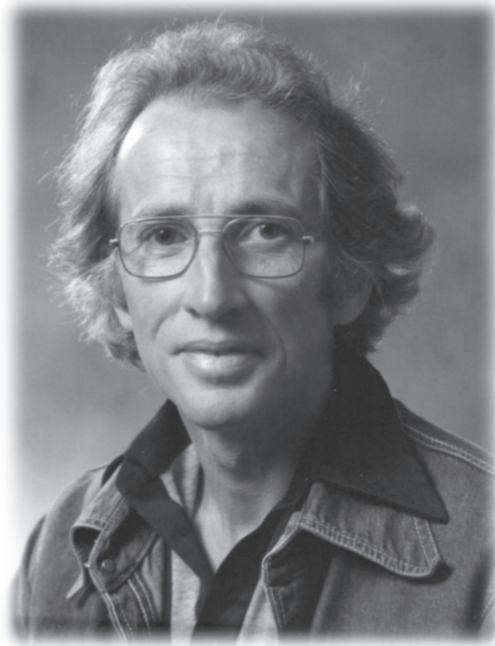
Held at: **Southernhay Church, Southernhay East, Exeter EX1 1QD**

PADDY CREBER

18th FEBUARY 1930

~

5th FEBUARY 2014



At Paddy's funeral we celebrated his life in style. We were treated to two excellent eulogies on his life by Geoff Fox, a colleague for many years and Conor Magee, one of his PGCE students in the 70s. I have done my best to edit them, concentrating especially on Paddy, the educationalist and English teacher. If you would like to read the full text, please contact me with your email and I will send it to you.

Bill Pattinson

I first met Paddy in a classroom. I was teaching in the Sixties at Manchester Grammar School. The boys were Lancastrian-bright, not short of a word or two. Paddy had been Head of English at Churchfields Comprehensive in Birmingham, but now he was working at the Manchester University Department of Education. He had brought his student-teachers to sit in on lessons taught by our English Department and so here he was, with two or three of his students, sitting at the back of Room 23. My 12 year olds were working on Caricature; our models were Dickens's Miss Murdstone and a couple of larger than life characters from Dylan Thomas. We talked about exaggeration, striking physical features, similes, humour and so on. Suddenly – remember it was those reckless Sixties – the opportunity seemed too good to miss. That aquiline nose, the slightly ambiguous smile, the twinkling eyes, the hair flying free, the high, wide forehead clearly suggesting a powerful intellect. 'I wonder would you be willing to come to the front, Mr Creber?' Paddy was willing, and with at least an outward good grace, he stood there while the boys cheerfully explored extravagant comparisons and so on, as they built quite a good Creberian caricature.

Thinking about that now, I can see I was distinctly lucky to get the job at Exeter University a couple of years later, since the next time I met Paddy he was on the other side of the table in the interview room. That interview led to our working together, for the next ten years or so with student English teachers taking the one year post-graduate teacher training course. It also led to several summers working in Canada and Australia, and to numerous residential courses and conferences around the UK.

Both at Exeter and during those long summers, Paddy obliquely taught me a huge amount about English teaching and working with teachers. We got to know each other. It was in Canada that I discovered that one

of Paddy's first priorities in a new place was to find somewhere where he could take Holy Communion. Paddy didn't speak to me often about his faith; when he did, it might well be as much about his trust in enquiring doubt – maybe like John Donne's 'holy discontent' – as in compliant faith. He could be suddenly open, once in a while, about what he saw as his own failings. 'I sometimes think, Geoff, that Vanity is one of my greatest weaknesses,' he said once, the confession seeming to stem from his silent thoughts rather than the context of our conversation. I think of him now as a friend I value for his vulnerabilities as much as his strengths; which included regular phone calls when you were going through a tough time – illness in the family, perhaps. 'Hello Brother, Paddy here...' he would begin.

It was appropriate that I had met Paddy in a classroom back in Manchester, since for all his intellect and his inventive thinking as a theorist, Paddy never lost sight of real classrooms and real pupils. And that brings me, by a somewhat indirect route (indirection and Paddy walked hand in hand), to his contribution to English teaching. He wrote three major books. *Sense and Sensitivity*, published in 1967, made a lasting impact through its consideration of theory and practice in the English classroom. *Lost for Words*, published in the heyday of the pioneering Penguin Education imprint in 1984, developed the premise that a child from a culturally and linguistically deprived home started life with a severe handicap which often led to failure.

His third major book, *Thinking Through English*, published by the Open University in 1990, drew together much of his thinking and practice over the years. In the last pages of *Thinking Through English*, Paddy resists the attacks of what he calls 'those educational industrialists' who accused him of abandoning pupils with no thought of teaching them spelling or paragraphing or the like. True to character, Paddy re-

sorts to irony and illustration: 'I have never thought that the apprentice woodworker is greatly helped by being given heaps of wood but never being shown how to use saw or chisel. On the contrary, when the skills are introduced at appropriate times or in appropriate contexts, they are a means towards growth: not only do they improve language but also they improve the quality of thinking.

Paddy had a keen eye for an illustration. Often, he draws on experience – his own, that of his students, sometimes that of children. His references range from Coleridge (one of his intellectual heroes) to American writers of the Sixties and Seventies with their closely observed classrooms and to poets such as Ted Hughes and Seamus Heaney.

He was also very fond of a picture book called *How Tom Beat Captain Najork and His Hired Sportsman*, with text by Russell Hoban and images by Quentin Blake. The notion of Play is at the core of the book, and Play – whether in talk, in writing, in improvised drama or movement - was central to Paddy's thinking and practice.

In current times, individual reputations do not linger in the public consciousness, certainly not in a world where Education policy can seem to be based upon political whim rather than the careful and compassionate thinking of a Paddy Creber. So Paddy's continuing influence remains – and will remain - in the lives of those he taught.

Geoff Fox

I first met Paddy in 1977 when I was one of his PGCE students. I arrived in Exeter with what I thought I would need to become a teacher of English. These included, a jacket, one, a tie, one, my father's

collected WB Yeats, a Sheaffer fountain Pen and a beautiful, if I say so myself, Northern Irish accent. I aspired to be rather better than most of the teachers who had taught me at my Belfast Catholic grammar... Believe me it, was a modest aspiration. I was astounded when one of his early suggestions was that I acquire a cassette recorder, record my voice and work on speaking slowly and distinctly.

Paddy approached us as individuals. I think he almost instinctively felt what needed to be developed in each of us to make us effective teachers.

His initial gambit was to play. The first few sessions were about shaking us out of our comfort zones. We were all products of selective education and he was determined that we would realise that there was a lot more to teaching English than our own experience had led us to believe. Of course he didn't go so far as to actually say this. He didn't ever tell you how to become a teacher because he knew we would find our own way.

Very quickly we all fell under his spell. Good teaching I quickly realised was a challenging, creative and explorative activity. It would not be a matter of wearing my new jacket and sitting passively in front of a class while they worshipped at my feet, stunned by my insights.

I doubted my ability to deliver. "Everything's fine, don't worry, my boy." Paddy would intone as he breezed past. We were all desperate to impress him. In hindsight I know what he was up to but at the time we were all bewildered. I would come away from those sessions aware that I had learned something important about myself but unsure how that had come about. Paddy was an acknowledged expert in his field.

The course finished, people got jobs, we stayed in contact. I should say here that he maintained contact with a great number of his for-

mer students. The most faithful of friends, he would drop in just to see how things were and to tell me of the adventures of his children and grandchildren or show me photographs of their doings or their homes and sometimes just to share the glory of some spectacular new jacket or waistcoat he had acquired. Paddy had the habit of arriving at times when I needed help or advice. He was a good listener and set me on the right track on more than one occasion. He was never judgemental.

Once you were one of Paddy's students you remained on his books as it were. On the occasion of my 50th birthday he turned up, with a huge volume about Ireland. it had beautiful plates of important Irish Art. He wrote on the inside Page, "For Conor, in recognition of the distance travelled."

Paddy left us in the night of the big wind, last week. I will always remember it because of him and now such heavy weather will always make me smile in memory of my dear friend. I am proud and grateful that we did "travel a distance together" We are the poorer for his passing but then again we are the richer for his having been.

Conor Magee



Upcoming St Michael's Lectures, 2014

The St. Michael's Lectures attempt to bring perspectives on issues connected with faith and Christianity to a wide audience, from a broad range of speakers.



2014

**JUNE: HERITAGE LECTURE SERIES, IN CONJUNCTION
WITH COMMEMORATION'S OF THE 150th YEAR OF JOHN
DINHAM'S DEATH (taking place from June - July)**

7.30 pm, Wednesday 4th June

The Colourful Arms of Devon's Colourful Gentry: Hatchments in
Devon Churches

Dr David Oates

7.30pm, Sunday 8th June

The Peregrine Falcons at St Michael's – With New Video Footage
Nick Dixon (Devon Hawk and Owl Trust)

7.30 pm, Sunday 15th June

The History of Mount Dinham and St Michael's

Richard Parker (Department of Archaeology, University of Exeter)

7.30 pm, Wednesday 25th June

The Life and Achievements of Samuel Sebastian Wesley

Paul Morgan (Organ Emeritus, Exeter Cathedral)

REGULAR LECTURES RE-CONVENE IN JULY

7.30 pm, Wednesday 2nd July

Christianity in Syria: Glorious Past, Uncertain Future

Professor Emma Loosely (Associate Professor in the Department of
Theology and Religion, University of Exeter)



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

.....

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

.....

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





St. Michael and All Angels,
Mount Dinham
Parish of St. David
Exeter
ST. MICHAEL'S LECTURES 2014



Wednesday 7th July 7:30pm
**Christianity in Syria:
Glorious Past, Uncertain
Future**

Professor Emma Loosley

Followed by discussion and light refreshments

Emma Loosely is Associate Professor in the Department of Theology and Religion at the University of Exeter. After graduating from a PhD in Late Antique Syria at the School of Oriental and African Studies (SOAS), she spent three years living and working as an archaeologist, fund-raiser, secretary and potato-peeler for the Community of Al-Khalil at Deir Mar Musa al-Habashi in Syria. The Community is dedicated to hospitality and Christian-Islamic dialogue. She spent the summers directing an archaeological excavation for the Community at their other monastery, Deir Mar Elian in Qaryatayn. She also worked for the Abu Dhabi Ministry of Information as an archaeologist studying the artefacts found at a sixth-century monastery on the island of Sir Bani Yas. She has taught Oriental Christian and Islamic Art at the University of Manchester, where she was appointed Senior Lecturer. Since 2012, she has been working on a five-year European Research Council funded project entitled *Architecture and Asceticism: Cultural Interaction between Syria and Georgia in Late Antiquity*.

Everyone is warmly welcomed to the St Michael's Lectures and admission is FREE (with a voluntary retiring collection). They are followed by discussion and light refreshments. 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

WALKING IN THE FOOTSTEPS OF JESUS

Is the thought of visiting and experiencing some of the places familiar to us through the Gospels where Jesus and His disciples walked appealing to you? Is this something which maybe you have wondered about doing? If so, then why not join a wonderful Pilgrimage to the Holy Land from TUESDAY 21st. APRIL to THURSDAY 30th. APRIL 2015 which I shall be leading.

Bookings have already started trickling in but there are still places available. The overall cost will be £1525 which includes return flights from London Heathrow to Tel Aviv, hotel accommodation in Jerusalem and Galilee, a qualified guide, entrance fees, taxes and so on. The whole tour is being organized through Worldwide Christian Travel based in Bristol and who have organized previous pilgrimages that I have led in the past.

If you [or a friend] would be interested in making what has sometimes been described as “the journey of a lifetime”, then please complete one of the enquiry forms available in both churches and to return it to me as soon as possible and a full brochure about booking and the itinerary will be sent to you. This pilgrimage is open to both churches and any others who would be keen to join us.

Should you want any further information then please get in touch with me.

Fr. David



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.



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.

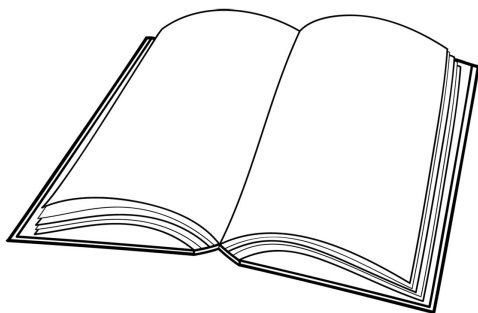
After discussing with the clients the sort of books they like, (eg romantic fiction, travel books, particular authors), WRVS volunteers choose books for their clients which they deliver to them from once a fortnight to once every six weeks, depending on the needs of the client, at a mutually convenient 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



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:- 07872 626 168 if you need to leave donated goods





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

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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

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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."

FANCY A WEEKEND AWAY FROM IT ALL?

If so, then the PARISH RETREAT may be an answer.

How about drinking in the atmosphere of The Abbey House at Glastonbury from the afternoon of **FRIDAY 5th until SUNDAY 7th SEPTEMBER 2014?**

Following the Retreat held last November at Abbey House, this weekend will provide an opportunity for you to have a time of quiet reflection interspersed with addresses and worship in the beautiful surroundings of Glastonbury Abbey.

Booking for the Retreat is now open and members of St. David's and St. Michael's [and any others] are invited to join this event. The cost of the weekend which includes accommodation and all meals will be £140. Booking forms [on a bright yellow leaflet] are available in both churches.

Those wishing to book are asked to do so by 30th. JUNE together with a deposit of £40 [or the full amount]. The remaining amount of £100 must be made by 1st. AUGUST. Cheques should be made payable to "The Revd. D. K. Hastings" and delivered or sent to him at 26 Hoopern Street, Exeter, EX4 4LY

If you would like to know any more about the Retreat weekend then please do not hesitate to contact me.

Fr. David



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.

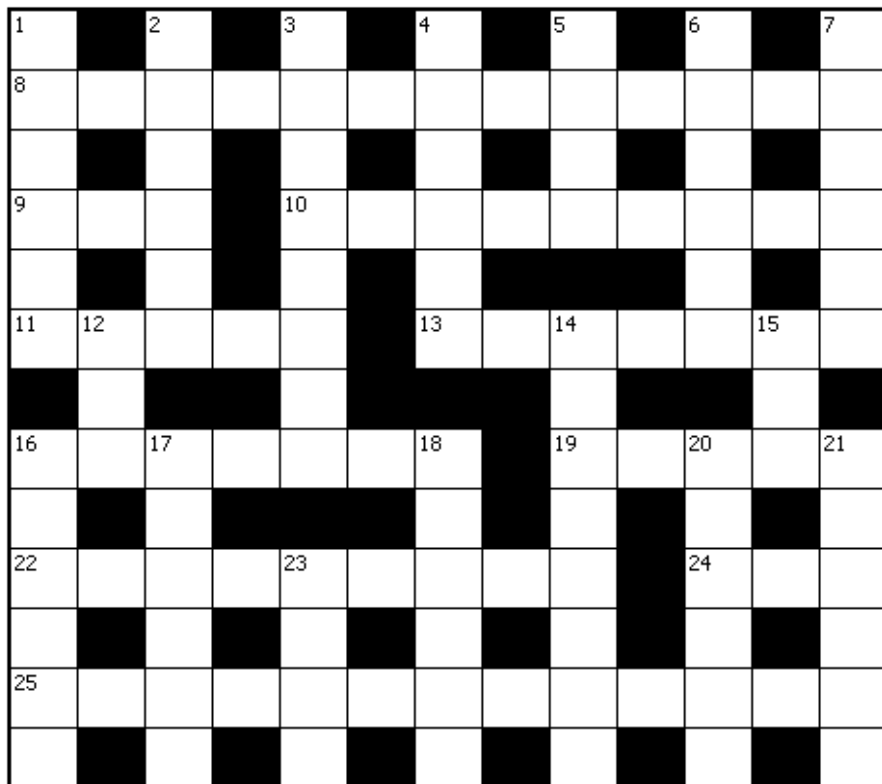
Contact:

toddlers@stdavidschurhexeter.org.uk

or ring Julia on 07729 068 567

Sam Wellbelove

July crossword



Across:

8 Academic who studies history of one of Israel's perennial enemies (13)

9 Take to court (Matthew 5:40) (3)

10 Absence of guilt (1 Kings 8:32) (9)

11 Of Tim (anag.) (5)

13 Deprive priest of ecclesiastical status (7)

16 Where Paul and Barnabas called en route from Perga to Antioch (Acts 14:25 26) (7)

19 The earth is the ____ and everything in it (Psalm 24:1) (5)

22 Do not neglect your gift, which was given you through a message when the body of elders laid their ____ hands on you (1 Timothy 4:14) (9)

24 Raincoat (abbrev.) (3)

25 Issue relating to sexual ethics dealt with in the controversial Papal Encyclical *Humanae Vitae* in ____ 1968(13)

Down:

- 1 The Son of Man did not come to be served, but to serve, and to give his life as a ____ for many (Matthew 20:28) (6)
- 2 Upward slope (Nehemiah 3:19) (6)
- 3 God blessed them and said to them, Be ____ and increase in number (Genesis 1:28) (8)
- 4 What God has ____ together, let man not separate (Matthew 19:6) (6)
- 5 One of the partners which, with BEA, formed British Airways (1,1,1,1)
- 6 This will be a ____ you. You will find a baby wrapped in cloths and lying in a manger (Luke 2:12) (4,2)
- 7 Takers (anag.) (6)
- 12 But the things that come ____ of the mouth come from the heart, and these make a man unclean (Matthew 15:18) (3)
- 14 Then I set bowls ____ of wine and some ____ before the men of the Recabite family (Jeremiah 35:5) (4,4)
- 15 Levitical eating laws were much concerned about animals that chew the ____ (Leviticus 11:3) (3)
- 16 Llama-like animal noted for its wool (6)
- 17 The seed which fell among these was choked by them as it grew (Luke 8:7) (6)
- 18 Launch an assault against (Genesis 14:15) (6)
- 20 Neither can you bear fruit unless you ____ in me (John 15:4) (6)
- 21 John says of the healing of the royal official's son, This was the miraculous sign that Jesus ____ performed (John 4:54) (6)
- 23 Inflict pain on (Acts 7:26) (4)

Solutions later in the magazine



St THOMAS

Thomas was one of the 12 disciples and one thing we know about his family is he had a twin because he was called ‘Didymus’ which means a twin.

Thomas was ready to die with Jesus (John 11:16) but it is as ‘Doubting Thomas’ that most people remember him. Thomas wasn’t afraid to ask the questions that the other disciples were thinking.

Thomas wasn’t with the other disciples when they first saw the risen Christ. He refused to believe that Jesus had returned from the dead ‘unless I see... and touch... I will not believe’, but when he saw and touched Jesus he exclaimed ‘My Lord and my God’. You can read this in St John’s Gospel, chapter 20.

Without Thomas’ doubts perhaps we wouldn’t be as sure about our faith today. We need someone to ask the questions that we are too afraid to ask for fear of seeming silly or foolish.

T-TIME PUZZLE?

All the answers to this Bible puzzle begin with the letter T – can find them all? The first one is too easy.

1. The disciple called Didymus.
2. The town named after a Roman Emperor (John, chapter 6).
3. Roman to whom Luke addressed his Gospel.
4. Where St Paul was born (Acts, chapter 9).
5. Paul’s companion on the journey to Jerusalem (Galatians, chapter 2).
6. She came from Joppa and was also known as Dorcas (Acts, chapter 8).
7. Deborah sat underneath one (Judges, chapter 4).

Answers: 1. Thomas 2. Tiberius
3. Theophilus 4. Tarsus 5. Titus
6. Tabitha. 7. Tree

Days of Note

3rd July St Thomas the Apostle – confused and doubting

Thomas, one of Jesus' 12 apostles, was an impulsive, confused, honest sceptic. Jesus could understand and work with such a man. Thomas' impulsiveness was evident when Jesus prepared to visit Lazarus in Bethany. It was a dangerous trip to make, because of the Jews, but Thomas urged his fellow disciples: "Let us also go, that we may die with him." (John 11:16) Instead, Jesus brought Lazarus back to life.

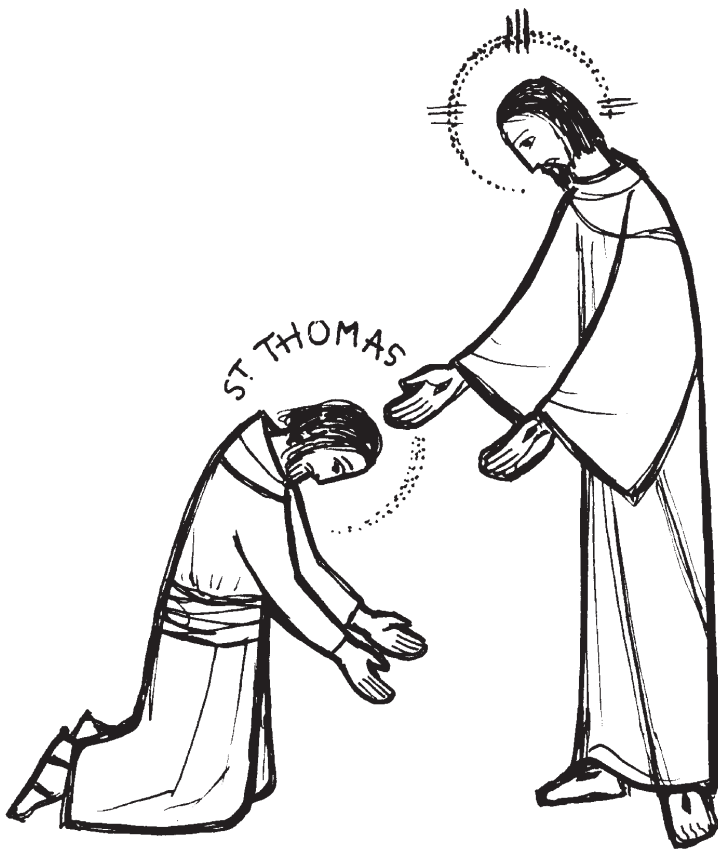
Thomas' confusion is shown in later talks with Jesus. He was not really sure where Jesus was going long-term (John 14:5). But Jesus accepted this confused commitment, and began to untangle it, patiently explaining: "I am going to my father", and "No one comes unto the Father but by me."

Finally, Thomas' honest scepticism is revealed after the Resurrection, which he flatly refused to believe - unless he could touch the wounds of the risen Jesus. Sure enough, Jesus appears - but instead of scolding him, shows him the wounds. Thomas responds: "My Lord and my God" (John 20:26ff).

Thus Doubting Thomas' honest doubts, turned to honest faith, have become a reassurance for thousands of men and women across the centuries, who also want to follow Jesus, but who require some proof of

this amazing event - the Resurrection. In Doubting Thomas' complete affirmation of faith, after meeting the risen, crucified Christ, they can find support for their own faith.

Ancient legends tell how Thomas went on to India as a missionary. There are rumours that Thomas even built a palace for a king's daughter in India, and thus he is the patron saint of architects. It is believed that he was martyred by a spear on 3 July, 72 AD in Mylapore, near Madras. 46 ancient churches in England were dedicated to him.



7th July Willibald – the first ever Anglo-Saxon travel writer

Where do you go on your summer travels? If you enjoy including a Christian element to your trips, such as making a pilgrimage, or visiting places rich in Christian history, then Willibald is the saint for you this month. He was one of the most widely travelled Anglo-Saxons of his time.

Willibald began life in Wessex, becoming a monk at Bishops Waltham (Hants). But he obviously had the curiosity that besets all keen travellers – what is it like over there...just over the next hill, round the next corner? And so Willibald set out... for Rome, Cyprus, Syria and above all, Palestine. It was an amazing achievement, just to survive such journeys back in the early 8th century.

In Palestine, Willibald made his way round all the Holy Places associated with Jesus, as well as the numerous communities of monks and hermits living there. On his eventual return to Europe, Willibald decided to tell his story. He dictated an account of all his travels to a long-suffering nun, Hugeburc, who wrote it up under the title of *Hodoeporicon* – the first ever travel book to be written by an Anglo-Saxon

After a long stay in Constantinople, 730 found Willibald back in Rome, where he settled at the monastery at Monte Cassino. Under his reforming influence, the monastery began to prosper. That got Willibald ‘noticed’, and soon Boniface asked Pope Gregory III to send him on to Germany, where Willibald was made bishop of Echstatt. Here he found-

ed a monastery which became an important centre for the diffusion and development of monasticism. After 45 years as Bishop at Echstatt, Willibald died in c. 786. His relics remain there till this day.

16th July St Helier – losing a loved one to violence

Take the book of Samuel in the Bible, add a bit of Luke Skywalker father/son conflict from Star Wars, stir in a dash of Pirates of the Caribbean, and you sort of have the story of Saint Helier – the first saint and martyr of Jersey.

According to the legend, it all began in 6th century Tongeren (now in Belgium). A pagan couple badly wanted a child, but the wife was barren. In desperation they sought the help of a local Christian, Cunibert. He advised them to pray to the Christian God, and to promise that any child born would be ‘given back’ to God. So they did, and then the wife fell pregnant and gave birth to a son, Helier.

The parents were delighted – at first. But as the baby grew into a boy, it became clear that Helier was different from other children – he was precociously intelligent and could perform miracles. Helier’s father found this unsettling, and grew jealous of Cunibert’s influence over his son. Finally he plotted to have Cunibert murdered.

In horror at such treachery, Helier fled. He wandered far, eventually reaching a monastic community in Normandy, run by Saint Marculf. Here he settled, seeking a life of contemplation, but it was not to be.

Marculf had received pleas for help from the very few residents of an island called Gersut, or Agna (now called Jersey). They, too, had had bitter experience of violent men who killed their loved ones without warning: the Vikings and Saxons and Vandals had each visited the island in turn. Now they sought some comfort from the Christians: would someone bring them the gospel? They had no one to shepherd them.

Marculf could not ignore such a plea, and so he sent Helier and a companion, Romard, to Jersey. The two monks found a small community of fishermen on the sand dunes where the modern town of St Helier would later grow. Helier chose to settle on a tidal islet, nowadays known as the Hermitage Rock. Romard, it was agreed, would act as the ‘go between’ between Helier in his hermitage and the fishing village.

Helier had chosen a remote spot for the peace and quiet it would give him as he approached God. But one day he discovered that his tidal islet had another great advantage as well. While looking out to sea and praying, he suddenly saw the sails of attacking pirates, stealthily approaching the island in boats.

Frantically, Helier signalled the shore of danger coming, and the fishermen and their families scattered into the surrounding marshes, beyond the reach of the bloodthirsty, lustful pirates. This happened time and again, and became so well known in island history that even today, small dark clouds on the horizon are still known as *les vailes dé St. Hélyi* (the sails of St. Helier). As if that were not enough, Helier’s prayers and the sign of the cross on another occasion stirred up such a storm that a raiding party was driven clear off the island.

One day the pirates finally caught up with Helier on his tidal islet. They beheaded him. Helier was deeply mourned, and has always been revered in Jersey for having brought Christianity to the island.

When his head and body were sent back to France, a healing spring is reputed to have sprung up on the place where the boat came ashore, and so Helier is better known there as a healing saint. The traditional year of his martyrdom is AD 555. His feast day is still marked in Jersey by an annual municipal and ecumenical pilgrimage to the Hermitage, on 16 July.

Crossword solutions

July answers

ACROSS: 8. Assyriologist 9. Sue 10. Innocence 11. Motif
13. Defrock 16. Attalia 19. Lords 22. Prophetic 24. Mac
25. Contraception

DOWN: 1. Ransom 2. Ascent 3. Fruitful 4. Joined 5. BOAC
6. Sign to 7. Streak 12. Out 14. Full cups 15. Cud 16. Alpaca
17. Thorns 18. Attack 20. Remain 21. Second 23. Hurt

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Pilgrimage to **ASSISI**

Led by *Bishop Martin Shaw*
2nd - 8th October 2014

DAY ONE – THURSDAY 2ND OCTOBER

Bristol - Assisi

We fly from Bristol on a scheduled direct flight to Rome. On arrival in Rome, we transfer by coach to Assisi where we check into our guesthouse, the Casa S Brigida, situated just outside the town walls, for a 6-night stay. Dinner will be in the guesthouse on each evening of our stay.

DAY TWO – FRIDAY 3RD OCTOBER

Assisi

This morning, we walk through the streets of Assisi as Saints Francis and Clare would have known it. Visit the Cathedral of San Ruffino, the church of Santa Maria Maggiore and the Chiesa Nuova (New Church), built on the site of Francis' house. Afterwards we visit St Clare's Basilica, which now houses the Crucifix that called to Francis and the tomb of St Clare. This afternoon we travel the short distance into the valley below Assisi and visit the Porziuncola and the Basilica of Santa Maria degli Angeli. We are welcome to stay for the Solemn Commemoration of the death of St Francis (Transitus di San Francesco) in the Basilica. Afterwards return to our guesthouse.

DAY THREE – SATURDAY 4TH OCTOBER

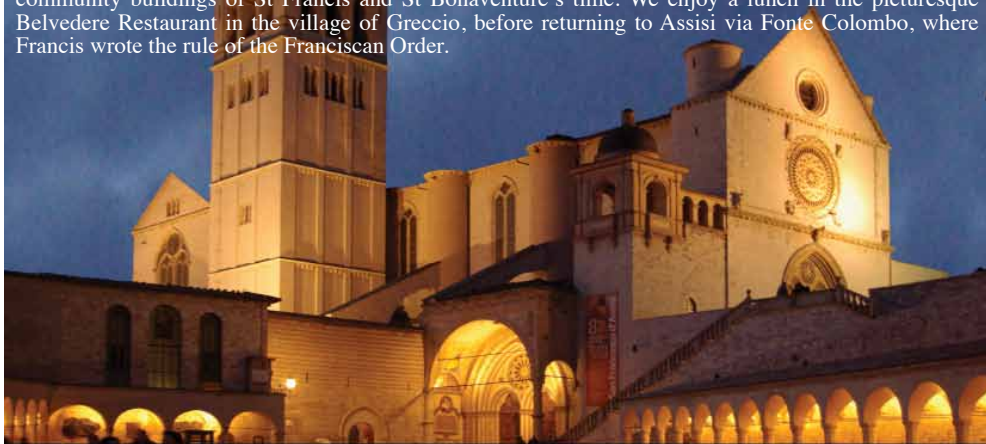
The Feast of St Francis

This morning will be free to attend services to celebrate the Feast of the Saint. There will be many festivities in Assisi to mark the Feast Day. This afternoon there will be the opportunity to attend Vespers in the Lower Basilica.

DAY FOUR – SUNDAY 5TH OCTOBER

Greccio and the Rieti Valley

After breakfast we leave Assisi by coach and head south into the province of Rieti and the area called 'Holy Valley' because of the particular attention that St Francis paid to this particular region. We stop mid-morning at the sanctuary of Greccio, where Francis brought home the mystery of the Incarnation by portraying a live nativity scene in 1223 and we see the grotto where this occurred and the early community buildings of St Francis and St Bonaventure's time. We enjoy a lunch in the picturesque Belvedere Restaurant in the village of Greccio, before returning to Assisi via Fonte Colombo, where Francis wrote the rule of the Franciscan Order.



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Women's Group

Dear All

Following the 'xmas' dinner at the Imperial, and with your suggestions, we have put together a programme for the Women's group.

Thursday 10th July *Barbecue*

Thursday 9th October *Colour me Beautiful*

All events cost £9.00

We do hope as many as possible will come.

Look forward to seeing you.

Best wishes

Mary Kirkland

07872 626 168



Barbara`s Edible Stall

Please keep bringing and buying.
We need you!

NEXT DATE:

SUNDAY 20th July

Many thanks.
Sarah Black





The deadline for inclusion of articles for the September issue of the parish magazine is Sunday August 17th 2014

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 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.