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Report on Bishop Robert's Study Day

29.10.2014



About 120 priests, deacons and readers assembled at the Cullompton Community Centre to hear the thoughts and hopes of our new Bishop. The day was organised as an elongated Eucharist, during which the Bishop talked, aided by power point projections, on three topics - growing in prayer, making new disciples and serving the people of Devon with joy. After each talk an opportunity was given for us to discuss in small groups, before asking questions.

After his curacy Bishop Robert was chaplain of Trinity College Cambridge before becoming a Benedictine monk at Burford Priory in Oxfordshire for ten years. Prayer and worship are thus close to his heart and his first talk provided clear evidence for this commitment. He used three images during this talk - fire, roots and water.

He believed that to open ourselves fully to God we needed to become all flame. As with Moses' encounter with the Burning Bush, the Church must burn bright without being consumed. He quoted the Swiss theologian Emil Brunner, "the church lives by mission as fire lives by burning.' He warned however that often the Church created more smoke than fire. He expressed concern that too many church leaders had lost their

confidence in God and worship; yet at the same time emphasised that we are in the God business and that worship and prayer were foundational. Nothing, he believed, was more important for our mission than getting our worship right. We should become reflective leaders deeply rooted in Christ “learning to listen to God with the ear of our heart.” (St. Benedict). He extended the root metaphor by seeing a Christian as an oak tree, putting down strong roots in God, enabling flourishing times in winter periods. We should persevere with joy, knowing that God’s grace irrigates our hearts. He quoted Barnard of Clairvaux saying we should be reservoirs rather than canals, before questioning what spiritual disciplines were required to ensure our inner reservoirs were being constantly replenished by God, so we didn’t end up running on empty.

From theoretical imagery Bishop Robert moved to practical suggestions about worship. He called for organised informality rather than disorganised formality. He stressed the importance of getting the welcome right and that people’s first contact with church was hugely influential. So keep your website up to date; make sure the answering messages on your phones give the right impression; extend a warm welcome to all at the church door not just those you know, otherwise the newcomer will view the whole church business as a club; blend the holy with the homely.

His second talk concerned making new disciples. He boldly began by saying that in a greater secularised world, the church was in danger of walking into extinction. Yet he noted that membership of all organisations were falling whether political or social. Even numbers at football matches have declined. Quoting Rowan Williams he encouraged us to find out what God was doing and join in. Read the sign of the times.

People need to belong in communities and although they may be reluctant to use religious language they crave the ether of spirituality. Despite the present link between faith and fanaticism, people are more likely to be open agnostics rather than hostile atheists. We must produce stepping stones to faith by providing discipleship courses, getting involved with schools and youth organisations and giving consistent ministry to older people. We must question how we can maximise our contacts to those on the edge. Contemplation and prayer were the wellspring for such evangelism.

For his final talk after the Gospel reading, the separation of the sheep from the goats (Matthew 25:31-46), Bishop Robert spoke about serving Devon with joy by concentrating on the changing face of funeral ministry. He began by saying we were in the business of making a difference by washing one another's feet. "Whose feet are you washing?" he asked. We must take risks for God. He called for quality pastoral care in our ministry to the dying, the dead and the grieving. Civil and humanistic funerals were becoming more and more common because they were very flexible giving whatever people wished. Many people were making a good living linking to finalfling.com or civilcelebrants.co, providing spiritual but not religious funerals. Christian funerals are being chosen by the loyal worshippers; by those who have a sense of place and community; by those who have a connection with the church or more likely with the minister; by those who have an affection for the C.of E; by those who believe the clergy do a good job; and simply because of tradition. The other side of the coin however is that too often we get it wrong. The church can be too slow to commit to funerals and too slow in replying to requests, even not returning calls at all. Some clergy will only take the funeral of known members, behaving in an old fashioned way, sometimes being impersonal with terms like "brother" or "sister",

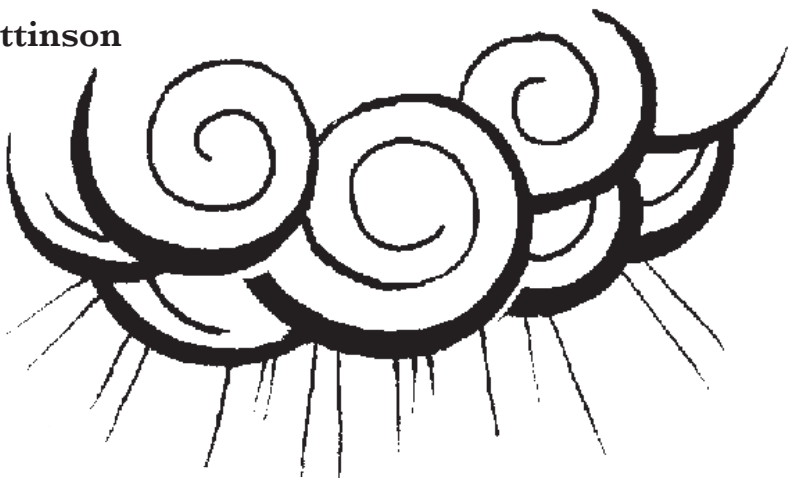
rather than first names.

What counts, Bishop Robert went on to say, was that first encounter. We must be understanding of people's wishes providing hope not just empathy. The service must be flexible within an authorised structure, allowing the sharing of memories, the expression of a mixture of feelings, so giving tribute to the one who has died, who is all-precious to God.

We must be flexible also with musical requests, realising that church music is distinctive and an acquired taste. We must take every opportunity to use modern technology for example having a website with funeral options. We must be known for the quality with which we conduct funerals and for the care we extend to the bereaved. A charm offensive was needed with funeral directors.

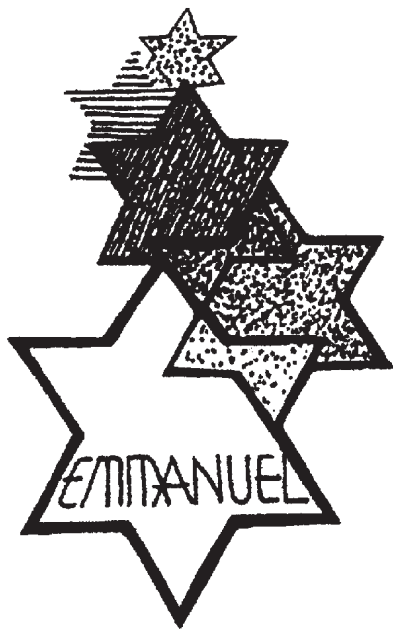
It was good to conclude this study day with a Eucharist, to come together at God's table, to pray for the mission which the Bishop had thoughtfully articulated. Having been fed with the body and blood of Christ we were indeed sent out "to live and work to his praise and glory."

Bill Pattinson



December and January from St Michael and all Angels,

In the days of hand-written letters and cheques, dates for January and February had to be carefully watched to make sure they didn't slip sneakily back to the previous year, but remained steadfastly looking ahead. Today is November 16th, and we are knocking at Advent's door, but next year still seems a long way off. The Collect and Lessons for today reminded us that we have some serious spiritual housekeeping to do if we wish to avoid the terrible prospect of the bleak judgement described by Zephaniah for those who think that God is neutral, either through negligence, weakness or His own remoteness. The complacency that is the vanity of self will bring devastating distress and people will walk blindly into the apocalyptic way. The words of the Collect offer hope, though, as do the words of Psalm 90: We may be like the Son of God and we can be aware of the proximity of the end of life so that we 'may apply our hearts to wisdom' which will save us, as gold and silver will not do. The Thessalonians are encouraged by Paul to 'build up each other' so as to be strong in the faith, watching as the sleepers are exhorted to do in the great Advent hymn for the arrival of the Bridegroom, so as not to be caught napping as the time approaches. The parable of the Talents seems to have been



written with modern bankers in mind; they get more, and the careful, the poverty-stricken, lose out. Clearly, texts lose in translation, but careful reading of these passages gives us straight messages.

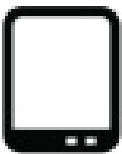
Judgement isn't a popular option, and it isn't wise to ignore it.

One of the favourite Assembly readings that my old school Headmaster used reminded us that 'all is vanity'. Now that word has layers of meaning; at its simplest, it's just a bit of something superficial; girls were discouraged from being 'vain', or taking too unhealthy an interest in their appearances, but now with the arrival of 'selfies', everyone can be a you-tube star. 'Vanitas' paintings carried in them symbols of destruction and death, a warning of the finality of everything. At its deeper levels, though, vanity is without doubt that which will lead us back to Zephaniah's scary vision of a future without acknowledging God. Although God is there in the heart of it all, the Day of the Lord is not what is hoped for.

In my attempts to learn French (I have come to it rather late, having studied Latin and Afrikaans at school), I and the ladies I study with subscribe to a magazine from Concorde Publications. This has been running a series on life in France during the Great War. The final article in the series in the magazine described how the secularisation of France during the Third Republic had left the soldiers going to the carnage of battle without any spiritual preparation. There was one priest per 10,000 French combatants compared with one chaplain per 1,600 in Britain. Chaplains in France were limited to being stretcher-bearers and were always volunteers. Soldiers returning from the front bore witness to the devotion and courage of these chaplains, especially of Fr Brottier who spent all his time at the front line rescuing the injured of all nationalities, and Rabbi Abraham Bloch, who met his own death

holding a cross for a soldier who was dying. The written word was powerfully added to for me by a visit to the Beaux Arts Museum in Le Fouet in Brittany in September. Skilful observations by official and unofficial war-artists left no doubt about the gruesome conditions and sorrow for all involved in the conflict. The great display of the poppies at The Tower of London made a dramatic point. Ignoring sacrifice and courage could lead us to the doom-laden vision of Zephaniah. The lecture by Suzanne Steele on ‘Bearing Witness’ is important in bringing the past to life.

Over the October half-term holiday, my daughter, grand-daughter and I went to Venice with a group of art-minded friends. We had the best of times: blue skies, temperatures in the 20s, no high tides and comfortable lodgings. Flights were good in both directions. Plenty of gelato was consumed - it was very warm and sunny. Young Lily discovered audio-guides and loved using the one in the Frari Church (where Monteverdi is buried and the great painting of Santa Maria Gloriosa is behind the High Altar). She enjoyed searching for cats and dogs tormenting each other in fine old paintings and looking at the items sold by the street-traders. Handbags were obvious enough, but the identification of one item eluded me and also, apparently, John Humphrys, who confessed his ignorance and amazement on the ‘Today’ programme yesterday. This item looked like the handle-end of a golf club, with a sort of net or cage at the other. I wondered if they were spider catchers, but no, they are ‘selfie-sticks’.



Your phone or camera can now be held at decent angle and you don't have to get that 'goldfish bowl' face from stretching your arm too far; more importantly, famous and beautiful buildings can now be the background to your own vanity, rather than being the items of architectural and historical importance as they have been in the past, glorious in themselves.

Returning to today's Collect, there's a promise of a rather different kind of selfie: with the hope of eternal life, we may purify ourselves... so that when the Son of Man appears 'in power and great glory, we may be made like him in his eternal and glorious kingdom...' Now there's a selfie for us all to participate in!

We wish you all a fruitful Advent, a very happy and peaceful Christmas and much joy in the New Year.

Stephanie Aplin



From the Parish Pump

CAROLLING IN FROSTY AIR



Christmas and carols go together. You can't have one without the other. It would require a high degree of ingenuity for anyone to get through the Christmas season without hearing a carol - and probably singing one, too.



They're on the speakers in the supermarket, they're on the radio, carol singers come round the streets singing them, the brass band plays them in the market place - and, of course, there's the church carol service, the crib service and the midnight communion. Most of us could name lots of them: Hark the Herald, Good King Wenceslaus, In the Bleak Midwinter, Away in a Manger, Once in Royal David's City . . . and so on.



Some of those carols are very old, some relatively modern. They're perhaps the only Christian songs we actually know the words of - but familiarity can breed if not contempt, then at least inattention. Occasionally in those familiar lines we sing absolute nonsense: 'In the bleak midwinter, frosty wind made moan, earth stood hard as iron' - in Bethlehem? 'Little Lord Jesus, no crying he makes' - so the baby Jesus wasn't human after all? 'And io, io, io by priest and people sungen'? No, not a bad case of the stutters, but a medieval carol-writer's mischievous description of the mumbo-jumbo of incomprehensible Latin in church.

We've been spared other bafflement by the work of editors. Charles Wesley's first line was originally 'Hark how all the welkin rings' - no 'herald angels'. 'Welkin' comes from an Old English word meaning 'heaven' and has absolutely nothing to do with shell-fish.

But enough of problems. On the whole carols are wonderfully clear in their message and profoundly moving in a simple and touching way. The last verse of 'Once in Royal David's City' always moves me:

Not in that poor lowly stable,

with the oxen standing by,

we shall see him; but in heaven,



set at God's right hand on high.

Trust Mrs Alexander to get it exactly right. And Christina Rossetti's last verse, tellingly quoted at the end of the Queen's Christmas message last year, asks a question so searching that her meteorological musings fade into thin air:

What shall I give him, poor as I am?

if I were a shepherd, I would bring a lamb;

if I were a wise man, I would do my part;

yet what I can I give him - give my heart.



St David's Eucharist December		
Sunday 7th December : 2nd Sunday of Advent		
Reading 1	Isaiah 40: 1-11	Hilary Todd
Reading 2	2 Peter 3: 8-15a	Dilys Thorp
Gospel	Mark 1: 1-8	
Time of prayer		Helena Walker
<i>Junior Church</i>		
Sunday 14th December : 3rd Sunday of Advent <i>Something Different</i>		
Reading 1	~	
Reading 2	~	
Gospel	~	
Time of prayer		
<i>No Junior Church</i>		
Sunday 21st December : 4th Sunday of Advent		
Reading 1	2 Samuel 7: 1-11, 16	Helen Hopwood
Reading 2	Romans 16: 25-end	Ann Watts
Gospel	Luke 1: 26-38	
Time of prayer		Catherine Matlock
<i>Junior Church</i>		
Wednesday 24th December : Midnight Service		
Reading 1	Isaiah 9: 2,6,7	Jenny Baker
Reading 2	Titus 3: 4-7	Alan Baker
Gospel	Luke 2: 1-14	
Time of prayer		Jeanie Honey
<i>No Junior Church</i>		
Thursday 25th December : Christmas Morning		
Reading 1	Isaiah 9: 2,6,7	Emma White
Reading 2	Hebrews 1: 1-4	Catherine Matlock
Gospel	Luke 2: 1-14	
Time of prayer		Tom Honey
<i>No Junior Church</i>		

St David's Eucharist December		
Sunday 28th December : The Holy Innocents		
Reading 1	Jeremiah 31: 15-17	Helena Walker
Reading 2	1 Corinthians 1: 26-29	Roslyn Mitchell
Gospel	Matthew 2: 13-18	
Time of prayer		Bill Pattinson
<i>Junior Church</i>		

St David's Eucharist January		
Sunday 4th January : EPIPHANY		
Reading 1	Isaiah 60: 1-6	Cathy Knowles
Reading 2	Ephesians 3: 1-12	Cynthia Fox
Gospel	Matthew 2: 1-12	
Time of prayer		David James
<i>Junior Church</i>		
Sunday 11th January : The Baptism of Jesus		
Reading 1	Genesis 1: 1-5	Richard Johnson
Reading 2	Acts 19: 1-7	Lawrence Sail
Gospel	Mark 1: 4-11	
Time of prayer		Sarah Black
<i>Junior Church</i>		
Sunday 18th January : 2nd Sunday of Epiphany <i>Family Service</i>		
Reading 1	1 Samuel 3: 1-10	Jeremy Lawford
Reading 2	Psalms 139: 1-5, 12-18	Paula Lawford
Gospel	John 1: 43-end	
Time of prayer		Geoff Crockett
<i>No Junior Church</i>		
Sunday 25th January : Conversion of St Paul		
Reading 1	Jeremiah 4: 1-10	Geoff Crockett
Reading 2	Acts 9: 1-22	Philip Walke
Gospel	Matthew 19: 27-end	
Time of prayer		Tom Honey

The Underhill Window

The window from St David's which is currently on display at RAMM as part of their "Art and Soul" exhibition is one of three from the old "peppercorn" church which did not fit into W D Caröe's plans for the new St David's. One of these, commemorating members of the Snow family of Cleave House, St Thomas, was relocated to St Thomas' Church, Cowick Street. The other two, the Underhill and Bartholomew windows, were replaced with new memorial windows considered more in harmony with the style of the new church. The original glass was simply stored in a wooden box, and remained undisturbed, so far as I know, until we decided to have a look at it in 2001.

Each of these two windows, representing Ascension and Nativity, measures approx 3150mm by 1450mm, and consists of 15 sections, including decorative border and dedications. The glass is richly coloured, and the design shows distinct Pre-Raphaelite influence.

The dedication of the Underhill window reads as follows:

"In memory of Thomas Underhill who died 1859 and Mary Ann Underhill his wife who died 1861 this window was erected by his brother William"

The Underhill Family

William Underhill ("William the Elder") was born in Crediton in 1784. He married Elizabeth (possibly Fulford) before 1810 and by 1822 had set up in business as a manufacturer of hosiery in Lower North Street, Exeter. His first wife died in 1842, and in 1850 he married Mary, who carried on the hosiery business after William's death in 1857, until

shortly before her own death in 1879. The business moved over the years, but never left the parish of St David – thus it can be found in North Street in 1835, in Exe Lane or Street in 1844 and 1850, and on St David’s Hill from about 1856 onwards.

William and Elizabeth had a number of children, including a daughter who died at the age of 18 in 1828. Of their younger children, the ones who interest us are Thomas, born in 1824, and William (“William the Younger”) born in 1834.

In the 1851 census Thomas was recorded as a “frame work knitter” in Lower North Street. Frameworkers made stockings, so it is likely that Thomas worked for his father, whose workshop was nearby. Indeed, the words “hose stocking” were added to the description of his occupation in the census. Thomas married Mary Ann Pope in 1847. They died in 1858 and 1861 respectively.

William the Younger moved to London and worked as a designer for the stained glass manufacturers Clayton & Bell in Regent Street. In 1862, following the recent death of his sister-in-law, and the earlier death of his brother, he donated the “Ascension” window which he had designed in their memory to St David’s Church. William married Mary Ann Bennett in 1857, and died in 1868.

When the windows were installed, the family business was still being carried on by William’s stepmother at 3 St David’s Hill.

Restoration and Relocation

In 2003 we took the decision to restore the pictorial sections of the Underhill and Bartholomew windows (not the decorative border strips, nor the inscriptions), and the local specialist, David Gubbin, removed them to his workshop.

At the same time we resolved to rearrange the south transept, which had been used as little more than a storage area for some years, and to make it a place for quiet meditation, reflection and prayer. The old pews were removed, the floor was carpeted, and a table and comfortable chairs were installed.

Clearly, our Victorian windows would make an ideal focus for such a space, and a great deal of thought was given to the best way of displaying them. We decided, for aesthetic and spatial reasons, not to mount them side by side, but rather to have a frame built which would display one window at a time, with the possibility of exchanging them at the appropriate season.

John Wakley, who had done a magnificent job of restoring the Valpy French memorial in the churchyard in 2002, took on the task of designing and building a suitable frame, which would also incorporate discreet lighting. Made of seasoned English oak, the frame was completed in July 2004, and these beautiful windows, which were hidden away for so long, can now be seen and admired once again.

Jeremy Lawford

The “Art and Soul” exhibition at the Royal Albert Memorial Museum, featuring the Underhill window, runs until 12 April 2015

The Gift of Christmas Unwrapped

If you run out of wrapping paper this Christmas, you can take some birthday wrapping paper and simply add 'Jesus' after Happy Birthday! Up until the end of the nineteenth century, brown paper was generally used for wrapping Christmas presents. Then in 1917 Joyce Hall, who ran a stationery store in Kansas, ran out of brown paper at Christmas. In desperation, she sold French envelope lining paper instead, and the rest is history! The true gift of Christmas is Jesus, God's Son born in human form. But how did God gift wrap him? The wrapping he chose tells us a lot about the gift inside.

Wrapped in humanity: Christmas reminds us that God came to dwell with us in human form as a baby. For Jesus, 'who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.' (Philippians 2:6-7).

Jesus was humanly gift wrapped, because God wanted to enter fully into our world, to reveal the immensity of his love for us and that we could know the eternal God personally. You have to be divinely human and earthy present to do that! This was no ordinary gift wrap because he was no ordinary baby.

Wrapped in poverty: Jesus' birth graphically illustrates how he was born in poverty. The stable or cave with its animals, smells and straw was not easy! 'For you know the grace of our Lord Jesus Christ that though he was rich, yet for your sake he became poor, so that you

through his poverty might become rich.’ (2 Corinthians 8:9).

The poverty in which Jesus was wrapped is significant. The swaddling cloths could have been strips of cast-off clothing, or they may have been taken from linen that was carried on long journeys by travellers in case of death. This powerfully reminds us that Jesus was born to die, wrapping himself with our own sinfulness. This was not the gift wrap of a king, yet only the King of kings allowed himself to be gift wrapped in this way! Through his poverty we are rich, as he offers us forgiveness and a new relationship with God.

The envelope with French lining carries this great Christmas message. The plain exterior looks similar to any other (the humanity of God), yet the inside dazzles with colour and beauty, reflecting the glory of God himself!

Rev Paul Hardingham



How To Light Up Your Own Eco-Christmas

We all like to light up our Christmas with candles. A Rocha UK recommend buying candles from beeswax, soy or other vegetable alternatives – or make your own. How about creating some beautiful orange candles?

Take an orange. A lemon or grapefruit will work just as well. Cut in half and eat the flesh. Leave the centre core-like stem intact. Pour vegetable or olive oil into the empty shell just below the top of the stem. Light the stem. It will burn for hours and smell amazing.

It looks pretty if you cut a star shape in the middle of the other half and put it over the top.

To add a bit of extra sparkle to your candle, try wrapping a bit of spare tinsel or red ribbon around the lower half of your orange, making sure it doesn't cover any cut-out holes. Or you can decorate with a few cloves pushed into the outside of the orange skin, not too close to the flame.

(Adapted from A Rocha UK's new festive resource, their online Advent calendar. The online Advent calendar will be available from 1st December at <http://arocha.org.uk/advent>. A Rocha UK is a Christian charity working for the protection and restoration of the natural world.

Heritage & Music

at St Michael's, Mount
Dinham

The Festive Seasons at St Michael's



Please come and join us at St Michael's, Mount Dinham, for any or all of our Services over the Advent, Christmas and Epiphany seasons, as we celebrate the light of Jesus coming into the darkness of his world and ours.

For those who might find Services at St Mike's strange or too intense, there are also 3 pre-Xmas events where overt religion is kept to a minimum.



Wednesday 10th December sees the Choir in Concert at 7.30pm – Christmas by Candlelight will include the splendid Fantasia on Christmas Carols by Ralph Vaughan Williams, and we'll Ding dong merrily, In dulci jubilo, with Shepherds and Kings and wish you a Merry Christmas! Admission £5 (£3).



Saturday 13th December from 3-5pm there's an Open Invitation to an Afternoon of Festive Food, Drink and Song at St Mike's for friends, neighbours, families and passers-by. Do Drop In.

Saturday 20th December Exeter Chorale visit with a Concert of Christmas Music from 17th Century Venice & Saxony. The exciting sound of 8-part singing, brass and strings will echo around St Michael's.

And the Christmas Story will be re-told to the music of Heinrich Schutz, with guest soloist, Tony Yates, from Topsham. Tickets £7.50 on the door, with fine refreshments.

Sunday 21st December St Michael's Choir is delighted to have the opportunity to go Carolling at Killerton House. We will be entertaining visitors to this National Trust property in the Music Room with Carols sacred and secular, old and new, from 2pm to 4pm. Supporters welcome.



As for Services, this year the

First Sunday in December is Advent 2, so the 6pm Evening Service will be our beautiful Advent Procession (and not Evensong). Thus:-

Thursday 4th December at 6pm, in place of Thursday Vespers, CBS Mass in commemoration of Nicholas Ferrar (1637) of the Little Gidding Community.

Sunday 7th December, Advent II, 10.45am Mass. Setting: Missa de Angelis, Plainsong. Motet: E'en so, Lord Jesus, quickly come, Paul Manz.

Sunday 7th December at 6pm. St Michael's candlelit Advent Procession, from Darkness into Light, with Readings, Hymns and Carols, followed by Refreshments.

As well as 5 rousing Advent congregational hymns, music will include Palestrina's well-known Matin Responsory and the traditional plainsong Advent Antiphons. Also the motet by Ramsey - O Sapientia (O Wisdom), Handel's chorus - And the Glory of the Lord (from Messiah) and Gibbons' dancelike Magnificat.

Sunday 14th December, Advent III, 10.45am Mass. We get out the

Rose vestments for Gaudete Sunday – Rejoice in the Lord always. Setting: Mass in E flat, Bairstow. Motet: This is the record of John, Gibbons.

Thursday 18th December, 7:30pm at St Michael's. Advent 3.571428 as Alex put it! A traditional Service of Nine Lessons & Carols. Hymns, Carols, Bidding Prayer and Readings telling the great story from Adam & Eve to Mary, Joseph and Jesus, the Shepherds and the Magi.

Sunday 21st December, Advent IV, 10.45am Mass. Setting: Missa "Dixit Maria", Hans Leo Hassler. Motet: Hymne a la Vierge, Vilette.

Wednesday 24th December, Eve of Christmas, 11.30pm Mass. Preceded by Carols from the Gallery at 11pm. Setting: See website nearer the date. Motet: A babe is born, I wys, Anon.

Thursday 25th December, Christmas Day, N.B. 10.30am Mass. Setting: Missa "O magnum mysterium", Victoria. Motet: O little one sweet, J S Bach.

Sunday 28th December, The Holy Innocents, 10.45am Mass. Setting: Missa L'Hora Passa, Viadana. Motet: The Coventry Carol, Trad. Whether the killing of infants in Bethlehem by King Herod is fact or myth, the Church and the World have abused and hurt the innocent and childlike for too long, and caused women to grieve. Only the just and gentle rule of Jesus Christ can give us hope to do better.



And for your new Diaries:-

Sunday 4th January 2015, Christmas II, 10.45am Mass.

Sunday 4th January, 6pm, Choral Evensong and Benediction.

Tuesday 6th January, Epiphany, 7.30pm Sung Mass.

The Jan-Mar 2015 Music List will be published on the website www.

stmichaelsmountdinham.org.uk as soon as it is ready, where you can also find much more information about St Michael's.



Don't forget the St Michael's Lectures.

Wednesday 3rd December at 7.30pm, our own David Beadle, who is studying for a PhD on the Hebrew Bible (Old Testament) at the Department of Theology and Religion at the University of Exeter, and has done so much to reinvigorate the Lecture Series over the past few years, will talk about "Attitudes to Death and Dying in the Bible and Contemporary Europe."

The Recital Series is being re-launched in 2015 with a monthly Friday Evening slot. The January Recital on Friday 9th at 7.30pm will feature Eleanor Little and Ralf Ayling-Miller, the winners of our Young Organists' Competition. Admission £5 (£3).



And finally, the Lecture on Wednesday 28th January will involve various performers led by Dr Nigel Browne giving an Illustrated History of Church Music in Devon.

Wishing you a joyful Christmas and a peaceful New Year.

Richard Barnes





Recital @ St Michael's



Wednesday 10th December
The Choir of St Michael's
Christmas by Candlelight

7:30pm

at

St Michael & All Angels, Dinham Rd,
Mount Dinham, Exeter EX4 4EB

Entrance: £5 (£3 concessions)

The Boxing Day Tsunami – ten years on

Ten years ago a huge undersea earthquake near Sumatra generated a devastating tsunami that swamped coastal areas in Indonesia, Sri Lanka, India, Thailand and Africa. The Boxing Day Tsunami was one of the deadliest natural disasters in recorded history and, with the earthquake, killed more than 230,000 people in 14 countries.

The total energy of the tsunami waves was said to be equivalent to about five megatons of TNT – more than twice the total explosive energy used during all of World War Two (including the atomic bombs).

In many places the waves reached more than a mile inland. Nearly all victims were taken completely by surprise. Tsunami detection is not easy because while a tsunami is in deep water it has little height, and a network of sensors is required.

Anthropologists feared the aboriginal population of the Andaman Islands could have been wiped out. But oral traditions developed from previous earthquakes led them to flee to high ground when the earth started shaking.

The World Food Programme provided aid to more than 1.3 million people. In the UK the public gave roughly £330 million – an average of about £5.50 from every citizen – considerably outweighing the donation by the government.

Tim Lenton

Ever Thought about Trying Drugs?



In October at a words and music event at St David's Benje spoke about his experience of taking drugs...

I guess the main reason I'm writing this is to change people's ideas. If there is one gift I would like to give the world, I personally can't imagine a more self-gratifying one than stopping even one person making the mistake of heavy Class A abuse, like me.

What you are about to read may leave you with the impression that I'm some poor unfortunate youth, living in a big city, left to my own devices on a housing estate, maybe from a broken home. But that is not the case. Far from it. I had the most loving and caring mum and dad I could wish for. I was really very lucky. But, I don't think many people realise what the darker side of a lovely small town by the sea in Devon is like. The place that pensioners come to retire, rich city goers buy expensive holiday homes, a place where everything seems picturesque, quiet and calm.

Drugs, dealing and crime were around even before I knew what they were. They were in school, in the movies and now they are even in computer games. You are told drugs are bad, evil, dangerous, but you still end up trying them. For many, myself included, it all started with my first spliff with some school mates at the age of 15. I remember reading or hearing about tales of tables full of pills, wads of cash, stashes of drugs in freezers, and it all seemed, how do I put it, appealing in my teens. An easy way to a life of excitement, lots of parties, women

and fun. I don't want to be one of those ex-heads, preaching about how drugs are nothing but misery, 'cos I have had some good times, laughs and parties. If it was all bad from the word go, nobody would do them more than a few times. Depending on what drug you take you may feel an intimate loving beautifulness with everyone and everything. Bonds will be made as strong as strong can be. You may see things that make the most vivid wild dream you have ever had seem like a bore. You may feel like you are superhuman, buzzing at a million miles per hour. Indestructable. Or you may be floating on a cloud, all your pain vanishing.

It takes time and all seems well. That first e didn't kill you. You sniff a bit of coke or smoke a rock on the weekend and you're not out robbing old ladies the next day. You just carry on with school, college or work as normal. But keep at it long enough and it all comes crashing down around you. And don't go blaming anyone else or try and make excuses, 'cos there aint nobody but you to blame. This is all your doing. Thirteen years on from when I first dabbled with drugs, I was a chronic heroin addict. All ideas of this being a fun lifestyle had evaporated. Two years of crack addiction and four years of heroin left me totally veinless. The mornings. God, the mornings. I had to have a hit around 3am. I couldn't even get a few hours sleep before the sickness woke me. Then I tried to get that precious hit. Imagine spending an hour and a half, sweating, trying your best not to be sick or shit yourself, on the verge of tears, constantly shaking, needles in your feet, legs, arms and neck, covered in blood. Happiness? It's a long way away. Is it worth going through that, just for a few laughs? Is it f**k? But it took many a year, many, many a substance, countless headaches, almost being thrown out of what was considered locally a very good school, more arguments than I can even remember, nearly getting arrested more than once or twice and ultimately f**king myself up to the point of near total

self destruction, before I finally realised what I was doing.

And as for my family and loved ones, I genuinely hate thinking of what it's done to them. All those years of carrying ons. Trying to pretend that everything was fine and dandy. All the lies, trying to cover up what had been going on. Deep down I knew that they must have seen the signs of chronic drug use. And then the day that every parent must dread. When the police arrive at the door explaining that I was being rushed to hospital and it seemed apparent that I had taken far too much of something. I don't remember much of what happened, except it was one wild night. I think the prospect of scoring seemed low so I found what pills I could. I'm guessing it was a case of scoffing a few. Then you think you may need a few more, and then some more. And then you forget you've just taken some a few minutes ago, and so it goes on. And then you come round in hospital and there's your mum, who you've kept in the quiet all along, in tears, staring in complete disbelief at all those track-lines you'd carefully kept hidden. Game over! She could see the veinless, pin marked skeleton that I'd become. What else was there to say?

As much as I wanted them not to know, how could I now try and feed them a long winded load of bollocks. There was only one choice. Tell them the score. Of course it was far from good news to hear that I'd got into the junk and was scripted but man it was good to have things out in the open. It was a relief for all of us.



But here's the problem with drug addiction. Really, really wanting to stop and actually stopping are two different things. I knew I'd almost died multiple times in that hospital. So, who wouldn't think about stopping? I did. But around a week later I was out scoring, having a hit again. I did try to slowly cut down but over time that conviction to stop and how close I'd come to dying became a distant memory.

The other thing that happens with drugs is that you lose your confidence. I became very anxious and paranoid and even doing basic things like opening a door became a nerve wracking experience.

Some time later, I was due a three way meeting with my doctor and drug worker. Nothing major, maybe dropping a few mill on the meds. How wrong I was.

‘Ever thought about detox?’

‘F**k me. No. Not me. Other people do that.’

I didn’t know up ‘till then how much utter bullshit could come out of my mouth so quickly. Every excuse under the sun came out as to why I couldn’t, shouldn’t and wouldn’t go to detox. Luckily my doctor stopped me mid flow and came out with a sentence that would change my life forever.

‘What is two weeks compared to years of addiction?’

I went quiet, but still wasn’t going. But I thought about that sentence and after the weekend I phoned up and said I’d changed my mind. The bed was booked. I don’t know why I changed my mind. Maybe it was hours of thinking about all the near misses with the law, and my health. I don’t know. I really don’t. But I went.

And now? I have been clean for 9 months. As sad as it sounds I had forgotten what I used to be like after all the years of shite. But I’m bloody loving it. I can leap out of bed straight away without having to reach for the draw of meds. Everything looks a little more colourful. I can even taste the air!! I haven’t really stopped smiling and reconnecting with parents and friends. And my confidence has increased at least ten fold. I didn’t realise the damage that losing your confidence could do to you. But now, at last, the future looks good.



Exeter Chorale

*directed by Dr Nigel
Browne*

present

17th Century Christmas Music

polychoral motets by
Gabrieli, Schein, Praetorius

and

Heinrich Schütz - Christmas Story

with guest soloist Tony Yates
accompanied by South West Camerata

**St Michael & All Angels' Church
Mount Dinham, Exeter
Saturday 20th December, 7.30pm**

also

**St Margaret's Church, Topsham
Wednesday 17th December, 7.30pm**

Prisons Week Organisers Urge Action

On the 13th October, Prisons Minister Andrew Selous MP was joined by keynote speaker Fiona Bruce MP, Anglican Bishop James Langstaff and the Catholic Church's Rt Rev Richard Moth to launch this year's Prisons Week (16-22 November) in Westminster Central Hall.

Prisons Week was established nearly 40 years ago and is run by a broad alliance of Christian denominations and leading faith-based charities working in the criminal justice system.

This year, its focus is on building hope during challenging times and its organisers are calling for a week of collective and individual prayer to support and raise awareness of the needs of prisoners, their families and communities, victims of crime, prison staff, volunteers and those working in criminal justice.

With prison populations more than doubling in the last 20 years, suicides rising 69% in the last year and a reported 30% decrease in prison officers in the last three years, these are uniquely tough times for all those involved in the criminal justice system.

A Prisons Week spokesperson said: "The Prison Service is facing huge challenges with record populations of more than 85,000 and many prisons suffering from overcrowding.

"There has also been a 37% surge in serious assaults on prison staff

working in these demanding conditions. The figures speak for themselves and it's clear that we need to reduce the levels of distress and despair within the system.

“Each year, during the week that follows Prisoners’ Sunday, the Church and Christian community is asked to build hope and support across our congregations, through prayer and raising awareness of those affected by imprisonment.”

The launch event was supported by the Bad Boys’ Bakery – an initiative at HMP Brixton to give prisoners employment skills, will provide an insight into the activities taking place throughout Prisons Week. Further information and resources can be found at:<http://www.prisonswalk.org/>

Date posted: October 14, 2014 - News added by **Jon Rickard**



In Praise of Pews

Have you ever noticed the six little brass plates on pews at St David's? One says "In Memoriam George Franklin Churchwarden 1859 – 1860" and another "In Memoriam Samuel Morris Churchwarden 1906 – 1908."

It would seem that these pews were donated by their families when this Church was rebuilt.

The present pew runners were also donated within the last ten years at some cost by many members of this present congregation.

Minor matters perhaps, but a greater concern to me is the architectural value of this grade 1 listed building. Many churches are interesting because they show a long history of architectural change from Norman times to the present – such was the Church of my childhood where even Roman tiles were reused in the South Porch. Here, however, we have one architectural vision, one man's re-interpretation of Medieval and Perpendicular styles within the era of the Arts and Crafts movement. His view written large in stone and wood. The question is really whether the pews are an integral part of that vision, part of the very integrity of the building or whether we can just toss them aside as old fashioned rubbish.

Mindful of the fact that the Victorians "improved" Church buildings to the point where we regret those changes, perhaps we should be careful what we destroy.

On the other hand, there is much to be said for more space to be made available by the removal of some pews as has already been done in the

Lady Chapel and at the front and back of the Church.

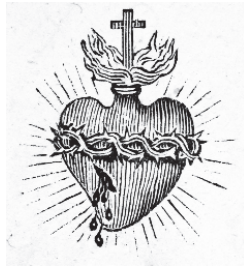
Do we really need to remove them all?

I would argue for the retention of six of the sixteen rows. This would be enough to retain the integrity of pulpit, lectern, statues, choir stalls, High Altar and pews as an architectural unit when viewed from the West door. It would also mark a kind of division – a little of the Church retained for worship and the rest for other activities.

The Gospel would still be carried to the first pillar at the Eucharist – there the pews would end.

I suspect that our pews will go but I, for one, will regret their passing.

Christine Smith



FILO PROJECT - PRESS RELEASE



The Filo Project is a ground breaking not-for-profit organisation
The Underhill Window

The window from St David's which is currently on display at RAMM as part of their "Art and Soul" exhibition is one of three from the old "peppercot" church which did not fit into W D Caröe's plans for the new St David's. One of these, commemorating members of the Snow family of Cleave House, St Thomas, was relocated to St Thomas' Church, Cowick Street. The other two, the Underhill and Bartholomew windows, were replaced with new memorial windows considered more in harmony with the style of the new church. The original glass was simply stored in a wooden box, and remained undisturbed, so far as I know, until we decided to have a look at it in 2001.

Each of these two windows, representing Ascension and Nativity, mea-

asures approx 3150mm by 1450mm, and consists of 15 sections, including decorative border and dedications. The glass is richly coloured, and the design shows distinct Pre-Raphaelite influence.

The dedication of the Underhill window reads as follows:

“In memory of Thomas Underhill who died 1859 and Mary Ann Underhill his wife who died 1861 this window was erected by his brother William”

The Underhill Family

William Underhill (“William the Elder”) was born in Crediton in 1784. He married Elizabeth (possibly Fulford) before 1810 and by 1822 had set up in business as a manufacturer of hosiery in Lower North Street, Exeter. His first wife died in 1842, and in 1850 he married Mary, who carried on the hosiery business after William’s death in 1857, until shortly before her own death in 1879. The business moved over the years, but never left the parish of St David – thus it can be found in North Street in 1835, in Exe Lane or Street in 1844 and 1850, and on St David’s Hill from about 1856 onwards.

William and Elizabeth had a number of children, including a daughter who died at the age of 18 in 1828. Of their younger children, the ones who interest us are Thomas, born in 1824, and William (“William the Younger”) born in 1834.

In the 1851 census Thomas was recorded as a “frame work knitter” in Lower North Street. Frameworkers made stockings, so it is likely that

Thomas worked for his father, whose workshop was nearby. Indeed, the words “hose stocking” were added to the description of his occupation in the census. Thomas married Mary Ann Pope in 1847. They died in 1858 and 1861 respectively.

William the Younger moved to London and worked as a designer for the stained glass manufacturers Clayton & Bell in Regent Street. In 1862, following the recent death of his sister-in-law, and the earlier death of his brother, he donated the “Ascension” window which he had designed in their memory to St David’s Church. William married Mary Ann Bennett in 1857, and died in 1868.

When the windows were installed, the family business was still being carried on by William’s stepmother at 3 St David’s Hill.

Restoration and Relocation

In 2003 we took the decision to restore the pictorial sections of the Underhill and Bartholomew windows (not the decorative border strips, nor the inscriptions), and the local specialist, David Gubbin, removed them to his workshop.

At the same time we resolved to rearrange the south transept, which had been used as little more than a storage area for some years, and to make it a place for quiet meditation, reflection and prayer. The old



Church of St. Michael and All Angels
Mount Dinham
Parish of St. David, Exeter



St Michael's Lectures

Wednesday 3rd December, 7.30pm

Death and Dying in the Bible and Contemporary Europe

David Beadle

David Beadle is studying for a PhD on the Hebrew Bible (Old Testament) at the Department of Theology and Religion at the University of Exeter, funded by the Arts and Humanities Research Council. He also studied for his BA and MA at Exeter, then travelled south for a year to work for the Chaplaincy at the University of St Mark and St John (Marjon) in Plymouth. He has coordinated the St Michael's Lectures for the past four years, and thought it was time to get off his backside and contribute a talk.

Although fear of death and dying persists in contemporary Europe, talk of death is frequently taboo. Those on the margins of life are often hidden away, and the dead are rarely considered to play an active role in the lives of the living. However, the cultures in which the Bible was written had no such reticence in speaking of the dead and the dying among the living. How can exploring biblical texts about death and dying, in their social and historical contexts, challenge our understanding of these subjects today?

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. They are held in St. Michael's Church (Mount Dinham, Dinham Road, Exeter, EX4 4EB) which has a tall spire and is located by the Iron Bridge on North St./St. David's Hill. For further information, or to discuss disabled access, contact David Beadle at dnb201@ex.ac.uk or visit www.stmichaelsmountdinham.org.uk

The winner of the Christmas cake draw is:



Anne Pardoe
from Exeter Singers

The sale of draw tickets amounted to £130 for Church Funds.

Thank you to all who contributed to this result.

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.

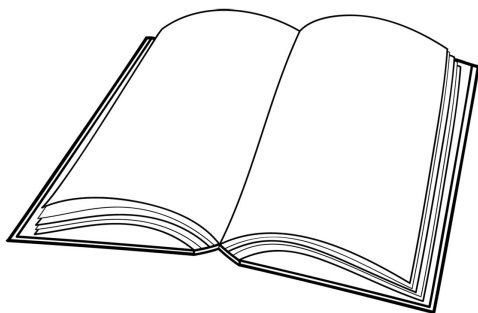
After discussing with the clients the sort of books they like, (eg romantic fiction, travel books, particular authors), WRVS volunteers choose books for their clients which they deliver to them from once a fortnight to once every six weeks, depending on the needs of the client, at a mutually convenient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



Exeter Library

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

Please use this link for more information

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

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

Woolly Wonders Knitting Group

Date: Every month - Tuesdays

Time: 14.00 - 15.30

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

Audience: Everyone welcome

Cost: Free

Bookings: Drop in - no need to book

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Exeter Audio Book Group

Date: Once a month meeting

Time: 10:00 - 11:30

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

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

Cost: Free

Bookings: Just turn up

Organiser: Ask for Liz Cordin 01392 384 209

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IT Drop -in Sessions

Date: Every Wednesday

Time: 14:00 - 16:00 (from 5th November 2014)

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



For 1-2-1 IT tuition we offer a waiting list.

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**

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**

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

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

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

York Road, Exeter, EX4 6PG

Headteacher: Mrs. Anne Hood

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



For children aged 3 to 11 years

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

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

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

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

"The personal development of pupils is also outstanding."

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

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.

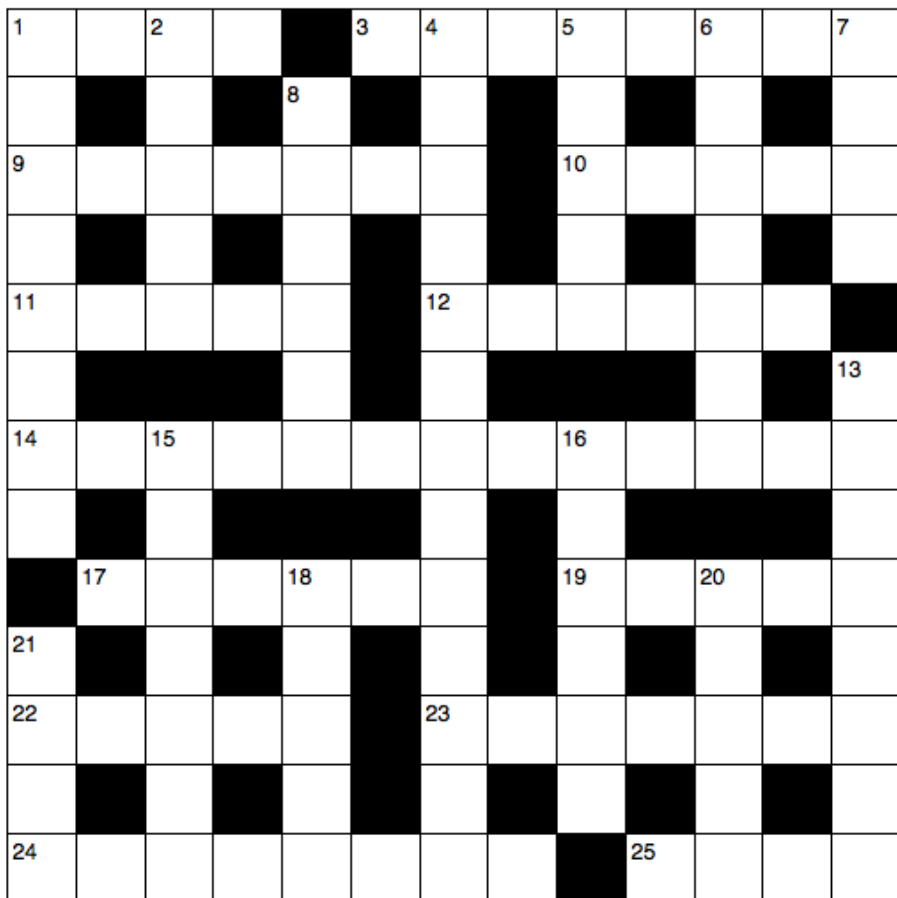
They are welcome to pop in any Thursday.

Contact:

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

Sam Wellbelove

December crossword



Across:

- 1 How long will you — your face from me?’ (Psalm 13:1) (4)
- 3 ‘Let us, then, go to him outside the camp, bearing the — he bore’ (Hebrews 13:13) (8)
- 9 Posh sin (anag.) (Romans 8:15) (7)
- 10 Solemn pledges (Matthew 5:33) (5)
- 11 Italian term for full orchestra (5)
- 12 ‘For he who avenges blood remembers; he does not — the cry of the afflicted’ (Psalm 9:12) (6)
- 14 Prescience (1 Peter 1:2) (13)

- 17 Where a Hindu holy man lives (6)
- 19 'If he found any... who belonged to the Way, whether — — women, he might take them as prisoners' (Acts 9:3) (3,2)
- 22 Fragrance (2 Corinthians 2:15) (5)
- 23 Vine hen (anag.) (Jonah 1:2) (7)
- 24 Precious stone decorating the twelfth foundation of the New Jerusalem (Revelation 21:20) (8)
- 25 'Will you keep to the old path that evil men have — ?' (Job 22:15) (4)

Down:

- 1 'Then Moses raised his arm and struck the rock twice with — — ' (Numbers 20:11) (3,5)
- 2 'You have heard that it was said to the people long ago, " — — murder"' (Matthew 5:21) (2,3)
- 4 One of Paul's many hardships endured as a servant of God (2 Corinthians 6:5) (13)
- 5 'We ourselves, who have the firstfruits of the Spirit, — inwardly' (Romans 8:23) (5)
- 6 Changed (Daniel 6:8) (7)
- 7 'My yoke is — and my burden is light' (Matthew 11:30) (4)
- 8 Recoil (Revelation 12:11) (6)
- 13 'O Lord, you have — me and you know me' (Psalm 139:1) (8)
- 15 ' — to me the joy of your salvation' (Psalm 51:12) (7)
- 16 Express sorrow (Isaiah 16:7) (6)
- 18 'Then he said to Thomas, " — out your hand and put it into my side"' (John 20:27) (5)
- 20 'God has said, " — will I leave you; — will I forsake you"' (Hebrews 13:5) (5)
- 21 Son of Onam and brother of Shammai (1 Chronicles 2:28) (4)

Solutions later in the magazine

Nibbles -

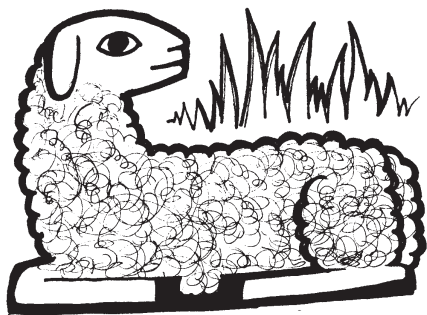
- Spread a rasher of bacon with a little Dijon mustard and wrap round a fig or prune
- Spear with a cocktail stick and pop in hot oven for about 20 mins

Apricot stuffing for Turkey

- Cut 2oz dried apricots in half add 2 chopped onions and chopped head of celery finishing with 4 oz chopped walnuts and one and a half cups of breadcrumbs
- Salt and pepper

Mollie Currie



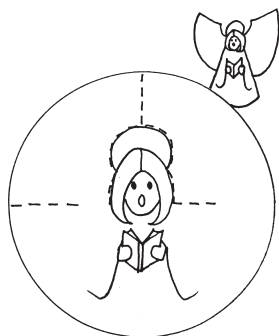


ANGELS

We hear a lot about angels at Christmas. A lot of the carols we sing have angels in them – like ‘Hark the Herald Angels Sing’ and ‘While Shepherds Watched Their Flocks by Night’.

Angels are God’s messengers and you can read about the good news they brought to the shepherds in Luke’s Gospel, chapter 2, verses 8-20.

MAKE YOUR OWN CHRISTMAS ANGEL



You can make a whole host of angels, one for the top of the tree and a row of them, all different sizes, to go on a windowsill. To alter the size simply draw a bigger or smaller circle, you could use a dinner plate or a small tin to draw round. You could even make a giant angel using a dustbin lid!

You will need:

Scissors, thick white paper or thin white card, some felt tip pens and something circular to draw round (use a small plate or saucer to start with).

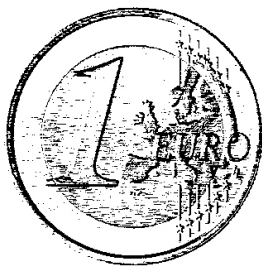
- Draw a circle on the paper and cut it out. Mark the centre of the circle (lightly fold it into quarters to find the centre).
- Copy the face and features on to the circle and colour them in.
- Mark the dotted lines and cut around them and around the halo and hair as marked.
- Fold the angel into a cone by putting one wing over the other and slotting them together. A little piece of sellotape will hold it firmly.

Days of Note

December 1 Eloi – a patron saint for the euro?

It's nearly 13 years since Europe switched over to the Euro. (January 2002) So this is a good time to remember Eloi, bishop of Noyon, who was born in Gaul, and started out as a goldsmith. He entered the service of Bobon, the royal treasurer. He went on to become master of the mint for King Clotaire 1 of France. His reputation was based not only on excellent design, but also on economical use of materials. Not a bad example for the makers of the Euro!

Eloi's craftsmanship and friendship with the king made him very wealthy. He gave much of his money to the poor, built a number of churches, ransomed slaves, and founded a convent in Paris and a monastery in Solignac.



December 6 St Nicholas – patron saint of children

Father Christmas seems to be as old as Europe. Once he was Woden, lashing his reindeer through the darkness of northern midwinter. Then he encountered the Church, and She transformed him into a saint, the much-loved Nicholas, Bishop of Myra (in south-west Turkey) in the fourth century. St Nicholas became the patron saint of children, and was given 6 December as his day.

Since the 6th century St Nicholas has been venerated in both East and West, though virtually nothing is known of his life. Some believe he may have been one of the fathers at the Council of Nicea (325), imprisoned during the Emperor Diocletian's persecution.

According to legend, Nicholas was an extremely generous man. He revived three schoolboys murdered by an innkeeper in a tub of pickles. He rescued three young women from prostitution by giving their poverty-stricken father three bags of gold. (Hence the use of three gold balls as the pawnbroker's signs.)

Over the centuries many, including children, sailors, unmarried girls, pawnbrokers and moneylenders have claimed him as their patron.

Perhaps it was on account of S Nicholas' generosity that in recent centuries children began to write little notes sometime before 6 December, to tell him about the toys they specially wanted. These notes were then left on the windowsill at night - or else on a ledge in the chimney. But St Nicholas Day chanced to lie in the magnetic field of a much more potent festival.... and after awhile his activities were moved towards Christmas. Then in Bavaria the children still left their notes on

the windowsill, but they addressed them to Liebes Christkind - Krish-kinkle as they knew him - and the saint's part in the matter was simply to deliver the letters in heaven.



The most popular result of the cult of St Nicholas has been the institution of Santa Claus. He is based on Nicholas' patronage of children and the custom in the Low Countries of giving presents on his feast. Santa Claus has reached his zenith in America, where the Dutch

Protestants of New Amsterdam (New York) united to it Nordic folklore legends of a magician who both punished naughty children and rewarded good ones with presents.

Christmas – according to the Gospel of St Matthew

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, “Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.”

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child



with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Christmas and St Luke's Gospel

It is to St Luke's wonderful gospel that many Christians turn as the year draws to a close and Christmas approaches, for it is to St Luke that we owe the fullest account of the nativity.

Luke alone tells us the story of Mary and the angel's visit to her, and has thus given the Church the wonderful Magnificat of Mary.

Luke alone tells us the story of Simeon's hymn of praise, thus giving us the wonderful Nunc Dimittis. Imagine an Anglican evensong without the Nunc Dimittis.

Luke alone tells us the story of how the angels appeared to the shepherds and how the shepherds then visited the infant Jesus. So – imagine Christmas cards and nativity scenes every year without the shepherds arriving to visit baby Jesus. Imagine school nativity plays without our children dressed as shepherds or sheep. So – thank you, Luke!

What makes it so amazing is that Luke was not a Jew! The man who wrote the fullest nativity story, and indeed more of the New Testament than any other single person, was a Gentile!



Crossword solutions

December answers

ACROSS: 1, Hide. 3, Disgrace. 9, Sonship. 10, Oaths. 11, Tutti. 12, Ignore. 14, Foreknowledge. 17, Ashram. 19, Men or. 22, Aroma. 23, Nineveh. 24, Amethyst. 25, Trod.

DOWN: 1, His staff. 2, Do not. 4, Imprisonments. 5, Groan. 6, Altered. 7, Easy. 8, Shrink. 13, Searched. 15, Restore. 16, Lament. 18, Reach. 20, Never. 21, Jada.

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Barbara's Edible Stall

Please keep bringing and buying.
We need you!

NEXT DATE:

SUNDAY 14th December

Many thanks.
Sarah Black





The deadline for inclusion of articles for the February issue of the parish magazine is Sunday January 11th 2015

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

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

Please send digital files (Word docs are best) via email if at all possible.

Please make the subject header fit the content of the email preferably with 'New Leaves' included in the title - thanks!



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

Thank you to Amelie Ryder-Potter for her cover image.