

Parish of St. David with St. Michael Directory 2014

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Assistant Curate	~	~
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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
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St. David's www.stdavidschurchexeter.org.uk

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Asst. Treasurer	Geoff Crockett	468 073
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Servers	Christopher Smith	259 469
Church Bookings	Mary Quest	07792 062 403
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St Michael's www.stmichaelsmountdinham.org.uk

Hon Asst Priest	~	~
Hon Asst Priest	David Hastings	498 233
Chapel Warden	Richard Parker	~
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Magazine

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From the Vicar

Last month the bishops of the Church of England published an open letter, encouraging all citizens to vote in the General Election on May 7th. They noted with concern the growing cynicism among parts of the public about politics and politicians. They urged people to engage with political debate about a wide range of issues. The Church of England's voice needs to be heard among the many other voices that call for our attention. I find myself entirely in agreement with this plea. None of the three major parties has my whole-hearted support, and I do think that politicians often engage in sterile debate about who can best manage the way things are, rather than addressing the need to change the way things are. They lose our respect when they engage in childish name-calling in our most august national assembly. Sometimes I have regretted voting the way I did. Often I have voted for a party without real commitment to their aims, more as a way of keeping the other party out. I regret that the opportunity for proportional representation was not grasped; but I have always voted. In other countries, voting is mandatory. I wonder if the time has come to introduce mandatory voting in our elections.

Since the bishops' letter was published, there have been negative reactions, not so much about the question of voting, but about the further comments that were made in the letter. The bishops called us, "to seek a commitment to building a society of common bonds over individual consumerism." They comment that "it is particularly counter-productive to denigrate those in need because this undermines the wider

social instinct to support one another in the community.”

Some critics have seen a left-wing bias in these comments, and called on the bishops to keep religion out of politics.

This makes me wonder about the whole nature of religion, and Christian faith in particular. Is it essentially about the spiritual relationship of individuals with God? Is it about personal moral standards? Or is Christianity about the whole of life, about the nature of communities and society as well as individuals? In Germany before the Second World War, there were many Christian believers and whole churches who did not see anything in the Nazi government that was incompatible with being Christian. Most of us would question that assumption now. Christian faith did have something to say that was totally contrary to violent racism.

So Christianity does have important things to say about the way our country is governed. The kingdom that Jesus preached about was not about future bliss in heaven, but about the reign of God in this world. What would the world look like if love and peace, healing and justice were the guiding principles of our world? We can read the gospels to see how Jesus reacted to the issues of his day. Can we draw any conclusions from his life about the way our society should be? As I have pointed out before, Jesus has a lot to say about money. Are his words relevant to modern economics? I'll leave you to judge.

We will undoubtedly come to different conclusions about which way to vote, but it is clear to me that voting is our duty. More than that, we should think clearly about our faith, and ask ourselves what are the implications of Christian faith for the way we run our country and the

way we engage with the rest of the world. Most of the important issues on which the election will be contested are not specifically religious in character, but the God we believe in is interested in the whole of life, and yearns for human flourishing and the well-being of the whole creation. God calls us to share in this yearning and work towards a better society, and a more compassionate social order. Then it's up to each of us to decide how we should vote.

Tom



Below are some thoughts of Bishop Robert about issues we might bear in mind as we think carefully about the General Election.

Although the General Election is still some weeks away, we can all sense the rise in the political temperature. Cynics like to claim that the word politics derives from two words: poly, meaning many; and tics, meaning small blood-sucking insects. There is certainly no shortage of cynics around at the moment, ready to cast stones or poke fun. The danger is that people will be even more reluctant to get involved in the debates or bother to vote. As 7 May approaches we have a real opportunity to contribute to the national debate about the sort of society we want. There will be various hustings across the county over the next couple of months and I hope you will encourage members of your congregations to attend them. It is vital that we ask candidates of all parties questions informed by the insights of our faith. For example, how can

we build a greater sense of civic responsibility and duty in Devon? In what ways does a particular set of policies protect the most vulnerable in society? How will your party or this policy protect the environment? In what ways will your party support marriage and family life? How will you seek to respond to rural poverty and the shortage in affordable housing in our villages? Whatever our political persuasion, I hope that we will resist the cynics, engage positively in the current debates and vote in this General Election.

Although the focus of politicians is on May, as Christians our focus is on Holy Week and Easter for we proclaim Christ and Him crucified. The Church uses bold language in Lent to speak about the reality of sin and evil, and also of the hope we experience in Jesus Christ. The heart of Lent is very simple: it is all about which way we are facing in life and whom we are following. We are invited to turn towards Christ and with him walk the road to Jerusalem. May we all discover it to be a way of life and peace.

Robert



St David's Eucharist March		
Sunday 1st March : St David's Day		
Reading 1	Ecclesiasticus 15: 1-6	Hilary Todd
Reading 2	1 Thessalonians 2: 2-12	Hilary Frances
Gospel	Matthew 16: 24-27	
Time of prayer		Geoff Crockett
<i>Junior Church</i> Susan Mitchell		
Sunday 8th March : 3rd Sunday of Lent		
Reading 1	Exodus 20: 1-17	Ann Watts
Reading 2	1 Corinthians 1: 18-25	Karen Facey
Gospel	John 2: 13-22	
Time of prayer		Nigel Walsh
<i>Junior Church</i>		
Sunday 15th March : Mothering Sunday (Family Service)		
Reading 1		~
Reading 2		~
Gospel		~
Time of prayer		
<i>No Junior Church</i>		
Sunday 22nd March : Passion Sunday		
Reading 1	Jeremiah 31: 31-34	Jeremy Lawford
Reading 2	Hebrews 5: 5-10	Paula Lawford
Gospel	John 12: 20-26	
Time of prayer		Alistair Macintosh
<i>Junior Church</i>		
Sunday 29th March : Palm Sunday		
Reading 1	Isaiah 50: 4-9a	Helen Hopwood
Reading 2	Philippians 2: 5-11	Gabrielle Kirby
Gospel	Passion Gospel according to Mark	
Time of prayer		Carol Gerry
<i>Junior Church</i>		

St David's Eucharist April		
Sunday 5th April: Easter Day		
Reading 1	Isaiah 25: 6-9	Catherine Matlock
Reading 2	Acts 10: 34-43	Clive Wilson
Gospel	Mark 16: 1-8	
Time of prayer		Tess Lowe
Junior Church Susan Mitchell		

March 2015 from St Michael and All Angels

Towards the end of T.S. Eliot's poem 'The Journey of the Magi'
a question is posed:

*'...were we led all that way
For Birth or Death?...'*

It is interesting that these two events that encircle our lives are given capital letters by the poet; how we deal with them defines our humanity. It is death that has been much in our thoughts recently with the death of our beloved John Thurmer. I turned to Eliot's poetry because it seemed to offer some of the theological contrasts raised in some of the John's sermons and the cadences of the sentences reflected some of his delivery from the pulpit. (The Choruses from 'The Rock' are strongly theological and reflect on the difficulties faced by the Church in the world.) He was certainly more lively in engaging with the congregation

than was Eliot with his listeners when he read his own poetry aloud in a rather monotonous voice! Father John's sermons were always stirring. It was almost as if one's brain sat up and listened as he made his way to the pulpit, knowing we were in for a good bit of spiritual exercise. Short, anchored to the Scripture for the day and without physical notes on paper, each sermon gave us a truth to ponder. After the service, it was always a privilege to ask a question or make a comment on what we had heard. The succinct answers took us further along the path of understanding the faith.

Our reading production in January 2000 of some of Dorothy L. Sayers' play series 'The Man Born to be King' was so thoughtfully introduced by Fr John that it was a real learning experience to be a participant.

We expect to find death a time for mourning but we do not always know how to mourn; because we have used all sorts of euphemisms for the event, it is often a shock to hear about death and dying. The four stages of grief that have been identified are not always explained or clarified: it is usual to feel anger, disbelief, guilt and finally acceptance of the event, although not necessarily in that order or in neat compartmentalised packages. We are told to be strong, but not to bottle all the sadness up. Our society has done what it can to conceal death and sorrow from the living. People die in hospital or in hospices, and so it becomes a medical event, not an event in life. A service at the end of life becomes a celebration of someone's life, not always a funeral. Of course there are times when the death of a loved one or close friend seems wrong – an accident, in early years- because the person still had so much to give, we say, or so much to do still. With all the openness now, personal grief is held up to scrutiny, when we would much rather it remained private. When my mother died, I decided to use Facebook to let some people

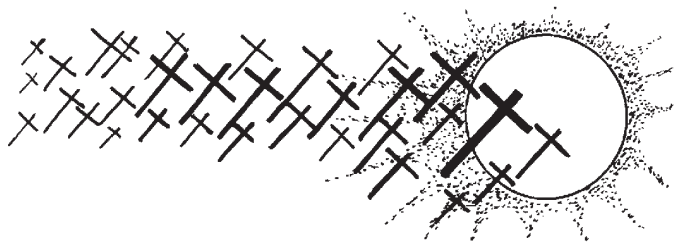
know, mainly because there were many friends abroad who would have known her and who would see the message, but I felt uncomfortable about using a relatively frivolous medium for passing on that information. Friends responded with heart-warming kindness and understood my reticence.

On the evening of Sunday 8th February, John Thurmer's coffin was brought into the church and part of the Prayer Book Funeral Service was read. A watch was kept throughout the night.

Monday's Funeral Mass allowed us to say our farewell to John in a dignified way, in full observance of his requests. St Michael's church was filled in a way I have not seen before; the music was strong, the words powerful and we were left with a great sense of purpose in the ceremony. With his blessing, we held a party for over two hundred people who had come to share their love and reminiscences, and also their sorrow. Although there had been a death and all the rituals had been observed, there was a feeling of finding a new way. We had been led here, through Fr John's ministry and love of God, and now we have to find this new way without his immediate presence. That will be a birth of sorts for us, perhaps to discover a faithfulness to which he has led us.

In the present, we can see the past, but not so easily the future. A lot of that will be guesswork.

Stephanie Aplin



A brief biography, written by Canon John himself, to accompany a service form.

JOHN ALFRED THURMER was born on New Year's Eve 1925, the younger son of Robert and Ethel, in a cottage almost in the churchyard of St. Mary's, Pulborough, Sussex, where he was christened soon after. His father worked for the Automobile Association and was moved around the country. John's particular 'burr' came from Gloucester in the 1930's and his youth was at Witham, Essex. Here he encountered the detective novelist Dorothy L Sayers who greatly influenced his life and thinking. He had experience of various schools including at Witham an early Victorian church school where the headmaster, an able man who taught everything, looked like Neville Chamberlain, the then Prime Minister. At King Edward VI Grammar School, Chelmsford, he was happy and well taught.

At this time, 1941, he had the saddest experience of his life in the death of his older brother Jim in Colchester Military Hospital – a life-long tragedy for John and his parents. They were both communicants and he was brought up middle-of-the-road Church of England, not going to church too much and with a considerable suspicion of clergymen. John encountered Anglo-Catholicism at St. Nicholas, Little Braxted, a mile from his home, on Whitsunday 1942, and, in spite of a conversion to which he owed a great deal, the earlier family never quite left him.

He was head of school for his last year, a fact he often attributed to the more extrovert taking the earliest opportunity to go into the armed forces [it was 1944] –whither he followed, serving for three years in the

Royal Engineers. The regimental allocation may seem surprised, but in fact he was a clerk. His official army trade was Railway Clerk C III – a status which gave his later friends much amusement.

The accidents of posting, reflecting the British Army's commitments following the end of the Second World War, brought him to the Middle East, and in September 1945, to Jerusalem, where he was at the army headquarters for two years. To an 18 year old who had never been out of England, Jerusalem was a source of unending fascination. He spent all his available free time in the Old City [and at St. George's on the Nablus Road] and knew something of all the different Christian communities, then much more numerous than, sadly, they are now. Twice he was on the Abyssinians' roof to greet the Holy Fire at the Holy Sepulchre on Easter Eve. In 1947 on this expedition he narrowly escaped a charge for being outside barracks without adequate protection.

Another narrow escape was the terrorist bombing of the King David Hotel, where he worked, on July 22nd 1946. It was a life-long sadness for him that the multi-racial, multi-religious Palestine which the army sent him to defend was abandoned in 1948, and in spite of his affection for the place and its people he never went back, a gesture of mourning for its tragedy.

John went up to Oriel College, Oxford at Michaelmas 1947 to read Modern History, and he retained a deep sense of gratitude to his college, as to his school. Among Oxford's many characters he was influenced by the preaching of Austin Farrer and the lectures of Alan Taylor and C.S. Lewis, those contrasted fellows of Magdalen.

After two years at Lincoln Theological College – also, but in different ways, a rich experience – he was ordained in the Diocese of Chelmsford

for work at what the church called Little Ilford – a huge segment of what is now the London Borough of Newham. Here he received much kindness from the Rector, his wife and family, for whom, as for many parishioners, he retained a life-long affection.

After three years he went to teach at Salisbury Theological College, one of those small semi-monastic residential institutions for the training of clergy now deemed unviable economically and perhaps in other ways.

In 1964 he began his long association with Exeter being appointed the second Lazenby Chaplain in the University of Exeter, combining this with part-time teaching in the departments of History and Theology. In the chapel, he was committed to proving both ‘Anglican’ and ‘ecumenical’ worship. This he did by a sung Eucharist [created by student initiative shortly before his arrival] and, after a coffee break, by an interdenominational University Sermon, rather on the Oxford pattern. In practice this did not work particularly well, the general style being too unusual for both preachers and customers. But for the chaplain who heard all the sermons it was a valuable experience.

The chaplain’s tour of duty was ten years, and when it ended the Bishop, Dr. Robert Mortimer, invited him to become a residentiary canon and Chancellor of the Cathedral, a historic office he always felt honoured to occupy. Apart from general cathedral duties, which he shared with the other canons, he directed the post-ordination training of the clergy and recruitment of non-stipendiary, or self-supporting ministry. For ten years he continued to teach in the University, and then for five years he was the cathedral administrator.

His residence at the cathedral coincided with a period of great activity in the conservation of the fabric, inside and out, and in an increase of

the use of the cathedral by individual visitors and groups, whether tourists, worshippers or cultural events. Everything in the cathedral is done on the corporate authority of the Dean and Chapter, but he was pleased to have played a large part in such developments as the restoration of the Lenten array, the Sung Eucharist at 5.30 p.m. on weekday festivals, the reform of the Easter Vigil, the refurnishing of the Chapels of St. Paul and St. Gabriel, the regular use of all side chapels, the shrine of the BVM in the Lady Chapel and the central altar in the nave, a feature which did not long survive his retirement.

This took place in January 1991, and for the rest of that year he helped the Revd. Peter Lee with the interregnum at St. David with St. Michael. During the incumbency of the Revd. John Henton [1991 – 2009] he served the parish as an honorary assistant priest and continued to do so up to the time of his death.

John wrote two books while at the cathedral, and added two more during his retirement. A small amount of work for the extra-mural Certificate of Theology at the University came to an end when the professor dismissed him for fundamentalism – appropriately for a disciple of Dorothy L. Sayers, because the particular issue was the Trinity; one of the books *A Detection of the Trinity*, was a study of her contribution to the doctrine. However, the University gave him an honorary degree of Divinity in 1991.



Thanks for a life well lived

Jeremy Lawford

A Thanksgiving Service for our former curate, Dr John Hughes, was held at St David's on Saturday 22nd November. Several members of John's family were present, as well as many of his friends from our two churches and from further afield.

A choir from both churches, directed by Nigel Walsh, sang the Sanctus from Fauré's Requiem, an African song Know that God is good, two Taizé anthems and John Bell's O Bless the Lord, and led the congregation in three of the great Welsh hymns. There were readings from one of John's sermons and from his book *The End of Work*. The Revd Henry Pryse, Rector of St James', and Ellen Wilson shared moving memories of John.

All in all, the service seemed a truthful reflection of the man we knew – a combination of seriousness and humour, intellect and fun, with Christian faith and love underpinning all.

Afterwards, the Vicar received the following message from John's parents:

“Hywel and Janet would like to thank, most sincerely, the Revd David Hastings and the Revd Tom Honey for the beautiful Requiem Mass at St Michael and All Angels and the uplifting Thanksgiving Service at St David's in memory of their son John. Our grateful thanks to all for the wonderful music, refreshments after the services and the beautifully decorated churches. Thank you to

all who attended the services and for the many letters and cards we have received. Thank you for making John happy during his curacy with you; he enjoyed it and often talked of returning to a parish in Devon. Thank you all and God bless you.”

The Reverend Dr John Mark David Hughes

13th December 1978 - 29th June 2014

Requiescat in Pace



Last month at St David's

We had a collection for the work of the YMCA.

This inspiring article comes from their regular newsletter, and indicates the enormous value of their work with young people. It's an interview with a young support worker.

Real Lives, Real People, Real Problems: Meet Alice, YMCA Link Worker



This is Alice. She works here at YMCA Exeter alongside our residents, supporting them on a daily basis with the help they need.

Amidst her busy schedule, we caught up with her to get a better insight into what she does and why she does it!

So Alice... How long have you been working for YMCA Exeter in Supported Housing?

I started working in the Supported Housing team as part of my TEN:10 Internship in January 2013. I was then employed as a support worker from August 2013.

And what were you doing before your Internship that led you to here?

Before I arrived at YMCA Exeter, I spent a year volunteering at the Shrine of Our Lady of Walsingham, part of their yr4God scheme. I was interested in the charity sector but didn't have enough experience so I began the Internship in Housing, then I was offered the job as a Link Worker at the end of the year.

Tell us then, what exactly does a Link Worker do?

Our main job is to support residents and help them learn the skills they need to be able to live independently. No day is the same as the next! We deal with peoples' lives and the big issues they face, like having enough money to live on and having a safe place to stay. As a Link Worker it is important we have good relationships with residents, so we spend a lot of time listening to them getting to know their stories.

You mention that residents face big issues, but what sort of other troubles do they face that you help them with?

For many people (not just our residents), it's really hard to grasp all the things expected of you when you leave home. For example, at school, we are taught long division and how to make chocolate chip muffins but rarely are we taught how to budget money, how to cook cheap and nutritious meals, and what questions we ought to ask a landlord before signing a tenancy – to name a few. Part of my job therefore is to help the residents gain an understanding of these everyday life skills, which may include money budgeting, organisation skills or conflict management. Each resident is different and therefore the support we offer needs to be easily adapted to each one. There is honestly no such thing as a typical day!

Wow... That's quite a long Job Description for you! What do you find most challenging thing about working with vulnerable people?

I think being amid real people with real lives and hard problems. Life rarely goes as planned, and for many of our residents that causes them to face chaotic and challenging situations. It's not always an easy job to do.

What is the most rewarding thing then about working with the clients?

Definitely when our residents achieve something, especially if they haven't done it before or never believed it was possible. This happens a lot and it is so inspiring.

Although I've only been at YMCA Exeter for two years, it's also great when an ex-resident comes back and tells you how well they're doing and what they're up to.

YMCA Exeter is a Christian charity, does your faith help and influence the way you do your role?

It definitely helps me! No matter how daunting a task may seem or how many barriers a resident may face, I always remember that nothing is impossible with God. In the Bible, God teaches so many people more about himself and the world, through challenging them. So even when things get really tough, I choose to believe that the greater the challenge, the greater the reward.

So, if anyone were thinking about working in a similar field to you, what would be your one top tip?

Experience is key. The only way to know if this kind of job is for you is to actually do it for a while, perhaps by volunteering and interning, like I did. It is also the way that I got a job in this field.

Great advice Alice, thank you! Finally, if there are people reading this who pray, what can we be praying for in terms of your role, the clients and the Supported Housing unit in general?

We always need prayer in remembering God in the centre of our community and that he loves blessing every relationship so that we all know our true worth and value to him. We would also appreciate people praying for our local authorities and government, that they may provide more support for vulnerable people and that they would listen to the people who are their advocates.

Alice, it has been really lovely to chat with you. Thank you for being sharing a part of your life with us!

If you are interested in gaining practical experience in the area of work Alice has talked about, why not visit <http://www.ten-10.org.uk>. TEN:10 is YMCA Exeter's one year Internship programme, designed at equipping people with the skills they need to be excellent and Godly leaders.

ANNUAL REVISION OF THE PARISH ELECTORAL ROLL

Revision of the parish electoral roll will begin on

Sunday 22nd March and end on Sunday 5th April 2015.

In order to be entitled to attend the annual parochial church meeting on

Monday 27th April 2015, and to take part in its proceedings,

your name must be on the electoral roll.

Similarly if you wish to stand for any office (other than Churchwarden)

your name must be on the Roll.

If you would like to have your name entered on the Roll, please contact

Jeremy Lawford at St David's, or Penny McDonald at St Michael's,

who will be happy to give you an application form and/or more details.

AS THIS IS A REVISION ANYONE WHOSE NAME IS ON THE

CURRENT ELECTORAL ROLL NEED NOT APPLY

- BUT PLEASE INFORM PENNY OR JEREMY OF ANY

CHANGES OF ADDRESS.

Jeremy Lawford,

Electoral Roll Officer,

Parish of St David with St Michael and All Angels.

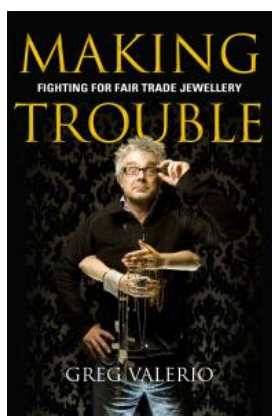
jeremy@jlawford.co.uk

Global Book Club Plymouth

Making Trouble

Fighting for Fairtrade Jewellery

By Greg Valerio



Greg Valerio is a school drop-out, jeweller and campaigner. In this book he describes fifteen years travelling the globe, seeking an ethical approach in an industry where poor standards and exploitation are all too common. Valerio takes us to a garnet mine in India, a gold mine in Sierra Leone, Ruby Mountain in Greenland - and to boardrooms around the world where he gradually wins the case for fair trade standards in the jewellery industry.

**Join us in Fairtrade Fortnight to discuss
Greg Valerio's fight for certified Fairtrade
gold.**



Free Event Open to All
Thursday 5 March 2015, 6:30 – 8:00pm

Babbage Building room 403, Plymouth University.
This room has disabled access.

If you don't have time to read it, a summary will be available.

For more information email s.kay@blueyonder.co.uk or call DDE on 01392 438811



Global Book Club Plymouth is an initiative of Devon Development Education. DDE would like to thank Plymouth University for supporting the Global Book Club.

**DISCOVER
WITH
PLYMOUTH
UNIVERSITY**

Heritage & Music at St Michael's, Mount Dinham

St Michael's Mount Dinham saw its largest congregation in many a year for the Funeral Mass for Canon John Thurmer on Monday 9th February. The church was filled with nearly 300 mourners who came to give thanks for John's long and fruitful life of 89 years and priestly ministry for 61 years.

The singing of the hymns chosen by John, "Jerusalem the golden", "O what their joy and their glory must be" and "Ye watchers and ye holy ones" full of imagery and doctrine, was tremendous. The choir of nearly 30 sang the Plainsong Missa de profunctis and Propers for the Departed, Stanford's Beati quorum via integra est, and the Russian Kontakion.

Mass was celebrated with simple dignity by Fr David Hastings, assisted by half a dozen servers and Frs Tom Honey and John Henton, the present and former incumbents of this Parish where Canon Thurmer served as Honorary Assistant Priest throughout his 24 years of retirement. There was no Sermon, but a biography was printed (elsewhere in this Magazine).

The Commendation and Committal were prayed with evident emotion by Fr David on behalf of us all. Then John Thurmer's coffin was borne from the church through the great west doors in clouds of incense into a blaze of glorious afternoon sunshine.

Again on John's instructions, there were copious amounts of sandwiches, cakes and champagne provided, in memory of a great and humble priest who taught and influenced so many. We acknowledge the huge debt owed to Canon John Thurmer in maintaining and shaping the worship, intellectual life and hospitality of St Michael's during many years; his presence is greatly missed.

With the exception of the Feast of the Annunciation to the Blessed Virgin Mary, on 25th, March is a wholly Lenten month this year.

The Music List until Easter can be found online via various links, and as Music_List_FebApr2015 from the "Index of Publications" link at the bottom right of the website pages.

More appreciations of Canon Thurmer can be found there too.

Sunday 1st March, Lent 2, 10.45am. Anglican Folk Mass by Martin Shaw and the Anthem O Nata Lux by Thomas Tallis.

Sunday 1st March, 6pm. Evensong and Benediction will feature Tallis Responses & Canticles, Allegri's sublime Miserere and Plainsong Benediction Hymns.



Sunday 8th March, Lent 3, 10.45am. Plainsong Missa de Angelis and Thou knowest, Lord, the secrets of our hearts, by Henry Purcell.

Friday 13th March at 7.30pm, the Recital@StMichael's is a Schools' Recital. A programme of chamber music performed by young musicians from Exeter School and the Maynard School. Tickets: £5/£3.50, please support.



Sunday 15th March, 10.45am. Lent 4 is Laetare or Mothering Sunday using the Rose Vestments. Missa O quam gloriosum, by Victoria and Ave Maria by Parsons.

Tuesday 17th March at 6pm, in place of Vespers, Confraternity of the Blessed Sacrament, Mass for St Patrick's Day sung with Plainsong Propers and Hymns. All Welcome.

Wednesday 18th March at 7.30pm. St Michael's Lecture by Dr Morwenna Ludlow (Univ of Exeter) on Theological Writing as Art & Craft.

Sunday 22nd March, 10.45am. Passion Sunday when the Crosses and Statues are covered. Mass in A minor, by Casciolini and the Anthem, Crucifixus etiam pro nobis, by Lotti.

Wednesday 25th March Sung Mass at 7.30pm. Please try and come to the Feast of the Annunciation. Missa "Dixit Maria" by Hans Leo Hassler. Anthem: Hymn to the Virgin, by Benjamin Britten.

Sunday 29th March, Palm Sunday, 10.30am (N.B. earlier start and the clocks will have gone forward an hour overnight!) Sung Mass with Blessing and Procession of Palms. Sung Passion Gospel. Mass in D by Leighton. Anthem: Pueri Hebraeorum, by Victoria.

Please see the website <http://www.stmichaelsmountdinham.org.uk/> or our special leaflet for details of all the services for Holy Week and Easter at the start of April.



Recitals @ St Michael's

Winter/spring season 2015

Friday 13th March

Schools' Concert

Friday 10th April

Dr Robert Manning and Dr Tom Corfie

Organ duo

Friday 8th May

Alison Smith

Classical guitarist

Friday 19th June
Voces8

Internationally-renowned vocal chamber ensemble

7:30pm

at

St Michael & All Angels, Dinham Rd,

Mount Dinham, Exeter EX4 4EB

Individual & season tickets available online via:

www.stmichaelsmountdinham.org.uk/music/recitals/

HLF Project

The nest box camera should be back online on the Peregrine page of the website at the beginning of March, hoping for egg laying around the Spring equinox.

Richard Barnes



A recent scientific report

has suggested that 4 out of 9 'planetary boundaries' have been crossed*. If pushed beyond safe limits, the Earth may become less hospitable for humankind to prosper. In this update on the boundaries, the authors found that climate change, the loss of biosphere integrity (through species extinction, and the loss of genetic and functional diversity), land-system change (for example deforestation), and biochemical flows (such as phosphorus and nitrogen from fertilisers) have passed beyond safe levels.

The other five processes relate to ozone depletion, ocean acidification, freshwater use, atmospheric aerosols and the introduction of new substances into the air. Together these nine all play a part in regulating the stability of the Earth's eco-systems. Of them all, the immediate focus has surely to be on global warming.

We now know that extreme weather events now cover 10% of all weather activities. 14 out of 15 of the hottest years ever measured have been since 2000. 2014 was the warmest on record across the whole world.

So it's not surprising that it is being said that 2015 is Climate Year, especially because the UN COP 21 Summit in Paris this December is really a crunch time in reaching an international agreement on carbon emissions following the Kyoto Protocol. Success in Paris is critical to avoiding the worst impacts of the crisis. With a strong agreement, we can seize the opportunity to turn away from the catastrophe from which we have been heading and put our civilization on a path toward a sustainable and prosperous future.

It doesn't take much more than looking out the window to see how drastically different and unpredictable extreme weather events have become. These events are just the beginning of what the scientists tell us we will see unless we act soon. Fortunately, we have all the tools we need to solve the climate crisis - if we stand up as one and demand action.

There are now many organisations, campaigns and actions that people of faith (and none) can engage with to encourage the world's decision makers to make this a serious and urgent priority. This is especially true in a General Election year in the UK. No other issue but climatic change is causing weather chaos, food systems collapse, millions of displaced peoples, economic instability, species loss and ill health on the same scale. No other issue is so difficult to face up to – partly because it could mean human extinction. No other issue is so pervasive and touches so many people and places across the globe.

Author George Marshall addresses this matter in his new book 'Don't Even Think About It: Why our Brains Are Wired to Ignore Climate Change'. Whereas with most threats we need to identify an external cause, with a changing climate the danger is within – we need to criticise and question our very own lifestyles. We all contribute to it, so proportioning blame and counter attacking is a questionable strategy. Instead it requires sacrifice and self-denial, a total challenge to almost everything we take for read.

So what is needed is a new story – a different narrative which motivates us in alternative ways. This is where, for example, the Transition Movement is so powerful because it has the potential for us to re-value our lives - and to like what we find. To share resources in our streets and communities (whether seeds, tools, food or transport), is counter-cultural to the prevailing wind of individualism. Every time we share rather

than compete, we are not only addressing climate emissions (directly or indirectly), we are also making a statement about wanting to belong to a community.

Someone once pointed out “that the answer to poverty is not wealth. The answer to both poverty and wealth is community”. We need to rediscover a deeper sense of conviviality and cooperation. So let us try using the word ‘we’ and not ‘I’; ‘us’ instead of ‘me’; and ‘together’ rather than ‘alone’. As the saying goes, if we do this, even Illness becomes Wellness, and Ill feeling becomes feeling Well!

Martyn Goss from Exeter Diocese

** The findings are published by an international team of 18 researchers in the journal Science (16 January 2015)*



A MESSAGE FROM THE ANGEL TREE

I would like to thank you all for your help in making Angel Tree a success again at Christmas. With the money received from many churches (including St David's) we were able to send 86 presents to children of prisoners in Exeter prison, thus helping to keep family bonds strong. It is all very much a team effort - members of churches helping financially, the chaplaincy team at the prison contacting the prisoners, some members of the Prison Fellowship buying the presents and books, others wrapping them, others posting the parcels - all involved in the body of Christ, each part dependent on others for Angel Tree to achieve its purpose; the effect of your help is shown in the following extracts from prisoners' letters.

A first timer said:

"My partner told me of the joy on my children's faces when they received the gifts from Angel Tree and it made me feel better. The help you give means more than words could possibly say - so a big Thank You."

Another prisoner wrote:

"though I will not be able to see her face when she opens her present at least she will know I am still here for her and that her dad loves her very much."

So, once more a big Thank You for your part in helping Angel Tree maintain these bonds with prisoners' families.

Philippa Latham, Prison Fellowship

exeter's energy future

Open forums to help change the way we use, produce and think about energy

Tuesday 10th February

**From 'dirty' energy to sustainable energy:
UK Energy Policy and the role of community energy**

With Catherine Mitchell, professor of Energy Policy at Exeter University
and lead author with the IPCC

Catherine will explore what's needed for the transition from 'dirty' energy to sustainable energy, whether UK Energy policy is being successful and would a larger role for community energy facilitate this transition.

Event starts at **18:45** at The Meeting Room, Stephens Scown Solicitors
Curzon House, Southernhay, Exeter EX1 1RS

Everybody is welcome. Free event, donations for refreshments.

ecoe
exeter community energy



info@ecoe.org.uk
www.ecoe.org.uk

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.

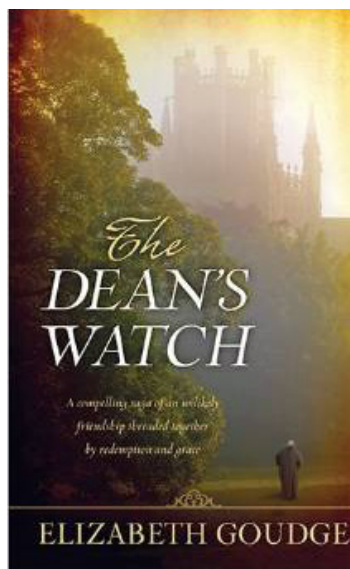


Horses for courses

What do you read and why?

That is a big question, there being so many different ways of engaging with the written word. Recently I have read two very different examples of fiction. The first I regard as comfort reading, to pleasantly pass the time on a quiet day or days, and my choice was *The Dean's Watch* by Elizabeth Goudge first published in 1960.

Set in the nineteenth century, the book starts with the epitaph of a watchmaker describing him as if he were indeed a clock or watch; that pleased me because this really exists in Lydford church in Devon. The story is set in a Cathedral town on the other side of the country, easily identifiable as Ely and that again pleased me as my husband and I , many years ago had toiled up to the very top, expecting a fine view only to find the view was totally obscured by mist. We could see nothing.



The characters are clearly drawn, the Dean, Adam Ayscough, brought in to improve the town and cathedral ... and by heaven he did, the clockmaker/ mender, Isaac Peabody who was seriously afraid of both the Dean and indeed the whole Cathedral and then a host of friends, relatives and in some cases, enemies. An unlikely friendship is formed between the Dean and the clockmaker and this has influences on many lives.

The review in the Scotsman describes the novel as being full of the ‘enchantment of goodness’. Definitely comfort reading.

The second book was a much longer and harder read, 916 pages compared with 319. I came to it by the accident of meeting the five episodes of the TV adaptation ...*Parade's End* by Ford Madox Ford. The book was published in four parts and covers the period just before and just after the first World War. The author had himself served in the army in WW1. The main characters are Christopher Tietjens, an aristocratic civil servant, his beautiful and openly adulterous wife Sylvia and the young suffragette Valentine Wannop, with whom he falls in love. Tietjens is very concerned with what he thinks can and cannot be done, I suffered from a desire to give him a good shaking. I was helped in ploughing my way through by having seen the TV adaptation, but it was hard work. I found the characters hard to like and their behaviour hard to take. However I am glad I got through it and intend to reread it, probably in the autumn.

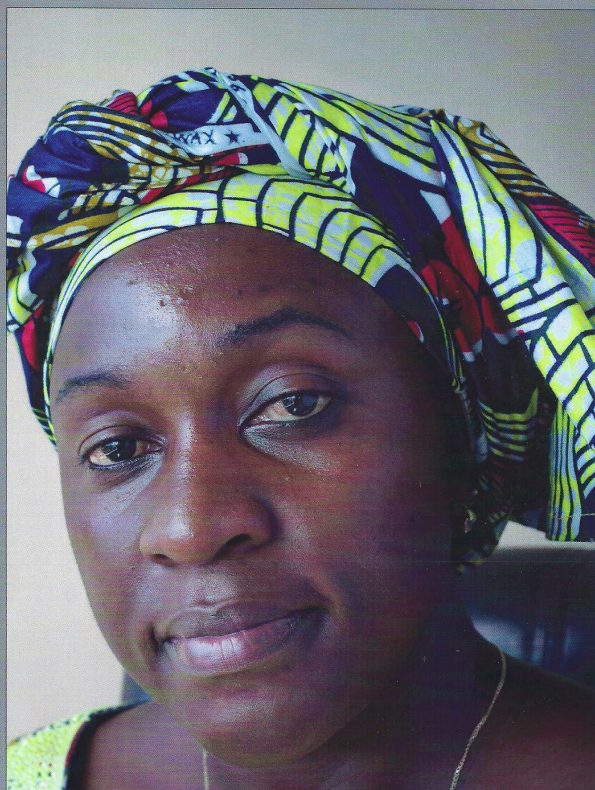


I am hoping that this experience will transfer to watching ‘Wolf Hall’ on the television. I abandoned the book half way through. The TV adaptation is beautifully paced, beautifully lit and if it provides me with a route, the story line, through the book I may be able to cope with Mantel’s style of writing.

Iris Sutton

This Light that Pushes Me

Stories of African Quaker Peacebuilders



An exhibition featuring peacebuilders from seven sub-Saharan African countries using photographs and personal testimonies. All have experienced some form of violence. The exhibition traces the journeys that have transformed that suffering into a force for social change.

Exhibition at
St. Stephen's Church, High Street, Exeter
on Thursday 26th - Saturday 28th February 2015
10am to 5pm



Social Committee Calendar 2015 for St Michaels

Monday 16th February 7.30pm

Non fundraiser - Pub Crawl with moustaches and possible fancy dress
Starting at the City Gate

Sunday 12th April after Mass

Fundraiser – Easter Bonnet and Silly Hat competition

Saturday 9th May time to be arranged.

Fundraiser - Car Treasure Hunt with pub lunch

Saturday 27th June 12 noon

Fundraiser – Chris and Lis, Barbecue for the Choir fund This is a private function at The Meade and not hosted by the Social Committee, tickets will be available 2 weeks in advance. 01395 239389

Saturday 25th July 7.30pm

Fundraiser – Hymns and Pimms, at St Michaels

Saturday 26th September 7.30pm

Fundraiser - Michaelmas Dance with Buffett, the City Gate, tickets will be available 3 weeks in advance. Please sell as many as you can so that we can make this a huge success.

Saturday 24th October 7.30pm

Fundraiser - Horse race night at the City Gate

Sunday 29th November 1pm

Non fundraiser – The Christmas Lunch at the Diggers Rest, Woodbury
Salterton

Saturday 12th December 7.30 pm

Non fundraiser – Pub crawl for Christmas. Start to be arranged.



CHRISTIANS, IT IS



Join the National Climate March

Saturday 7 March, London

Climate Change is the biggest ethical and spiritual issue of our time.

Leaders across many faiths are calling for action to defend future generations and all creation from climate chaos.

11.30am

Ecumenical Climate Service at St Mary le Strand

Refreshments available from 10.30am, Strand, London WC2R 1ES

12.15pm

Gather as a faith block, walk (under 10 mins) to Lincoln's Inn Fields

12.30pm - 1pm

Assemble to join the Climate March

This is an important time to come together to pray and speak out ahead of the General Election and critical UN climate talks.

Let's put our faith into action. Walk together for change.

Bring placards, banners and yourselves to shout for action on climate change now.

www.timetoact2015.org

Local contact and travel plans:

Travel together: share cars, coaches, trains or bicycles.

De-radicalisation

Citizen A was once a good and law-abiding member of a religious community. But, following a period of radicalisation, A became a terrorist who one day wrongly but deliberately shot dead a good and law-abiding police officer called B. If A believes fervently that killing B was right, what can we do about it?

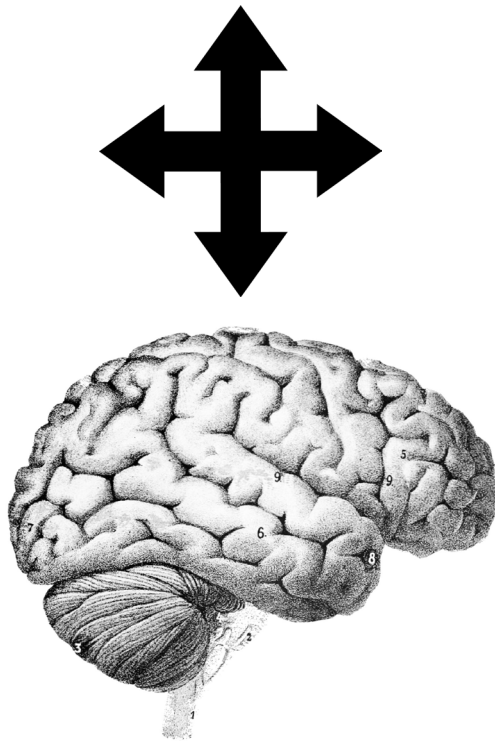
Reading the New Testament, I find the story of Paul helpful in places. According to the Bible, he experienced a conversion: although he eventually became a Christian apostle, he once supported such atrocities as the stoning to death of Stephen (Acts 8:1). Despite Paul's earlier life, his radical conversion does seem to underline a key fact: namely false beliefs can be changed by non-violent means.

How to alter someone's guiding beliefs seems to require a good understanding of how the human brain reaches decisions. Simplifying the problem, we could model the brain as an early 21st century computer lacking consciousness. Moreover if such a computer produced an erroneous solution to a numerical problem - such as predicting the stresses in a new bridge, we would not be surprised to find wrong instructions in the software for the erroneous computation. Obviously some re-programming would be required, but can the human brain also be re-programmed?

Recalling the title of this year's Lent Course, we might start by asking "who is my neighbour?" (Luke 10:29). Is it citizen A? If it is, should we try to de-radicalise him/her? We could, for example, arrange for A to have regular one-to-one sessions with an educator, who would help him/her to understand why shooting B was wrong. Far from being an

opinionated bully, the “educator” I have in mind is more like a polite and thoughtful tutor with enviable teaching skills

Charles Argall





Mon 23 February – Sun 8 March 2015 Fairtrade Fortnight Devon-Style



We love to share food and hospitality and as Christians we want to respect those who produce our food whether it's our milk and butter produced here or our tea, coffee and sugar grown overseas.

Our dairy farmers are under pressure with milk prices below actual costs, determined by practices weighted in favour of supermarkets rather than producers.

Meanwhile over 70% of the world's food is produced by smallholder farmers in developing countries. These farmers have little or no say in the world trade that determines their pay and conditions.

The Fairtrade process puts them back in the picture and helps ensure they are not exploited.

So this Spring Exeter Diocese is encouraging people to:

Make the connection between brewing a cup of tea and a farmer's son being able to attend school as a result. To do this we can choose tea, coffee and sugar with the Fairtrade Mark. And use resources from

the Fairtrade Foundation and Traidcraft to learn more about tea (or coffee) production.

Visit their local farm shop or market and ask farmers about the pressures on our local dairy industry.

To do this we can learn more at
Fairtrade Foundation 020 7440 7676
www.fairtrade.org.uk

Traidcraft 0845 330 8900
www.traidcraft.co.uk

NFU The Voice of British Farming
www.nfonline.com/news/latest-news/milk-prices-explained/

Food Drink Devon
www.lovetheflavour.co.uk

For further information about Exeter Diocese's Fair and Local campaign please contact:

Julia.neville@exeter.anglican.org
Sally.farrant@exeter.anglican.org



Supporting Fair and Local Trade

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.

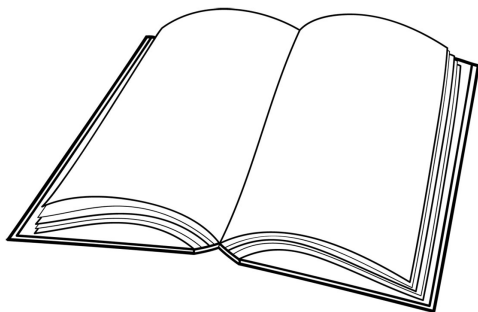
After discussing with the clients the sort of books they like, (eg romantic fiction, travel books, particular authors), WRVS volunteers choose books for their clients which they deliver to them from once a fortnight to once every six weeks, depending on the needs of the client, at a mutually convenient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

.....

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: 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.

Exeter Police & Community Choir



The choir was formed in 1963 by members of the former Exeter City Police Force and is one of three male voice choirs in the Devon & Cornwall Police. We celebrated our 40th Anniversary with a change of name and uniform and since then a number of new members have joined. We celebrated our Golden Anniversary in 2013.

Many choir members still have a police connection but increasingly membership is now open to all members of the community.

The choir gives members the opportunity to take pleasure in choral singing in and around the City of Exeter and beyond. Through our concerts we are able to support a number of worthy organisations, raise

money for charities and foster good police/public relations. We hope to promote and enhance the City by contributing to the arts scene and encouraging young artists to perform in public. We have given concerts all around the West of England including Bradford on Avon and as far afield as France.

We have appeared on BBC television and a number of local radio productions. In 2000 we performed in the Pavilion Theatre in Bournemouth at the Golden Jubilee of the International Police Association before a worldwide audience representing over sixty nations.

We have increased in size over the past years and potential new members, who need to have a love of music and a basic musical ability, are greeted with a warm welcome. There are no auditions.

If you want to know more ring Bill Smith our Secretary on 01626 891933 or speak to any member of the Choir at this Concert



Thursday 26th March 7.30pm



Exeter Police and Community Choir

A concert in aid of St David's Transformation Project



Refreshments available during the interval

Tickets £5 on the door

Doors open 6.45pm



www.stdavidschurchexeter.org.uk

St David's Church, Hele Road (opposite Exeter College)



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



St Michael's Lectures

Wednesday 18th March, 7.30pm

Is Writing a Theology Book a bit like Making a Pot?

Using Ancient and Modern
Rhetoric about 'Craft' to think
more deeply about the Craft of
Theological Writing

Dr Morwenna Ludlow

*(Senior Lecturer in the Department of
Theology and Religion, University of Exeter)*

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

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
Church

Queens
Terrace,
Exeter



£ 1 for
your first
child and
then 50p

Free play
Craft activities
Healthy snacks
Singing together

for your little ones

A drink and a chat - Support for you

Toddler Group

Join us in the Parish Rooms on

Thursday mornings

10.00 until 12.00

(every week - except August)

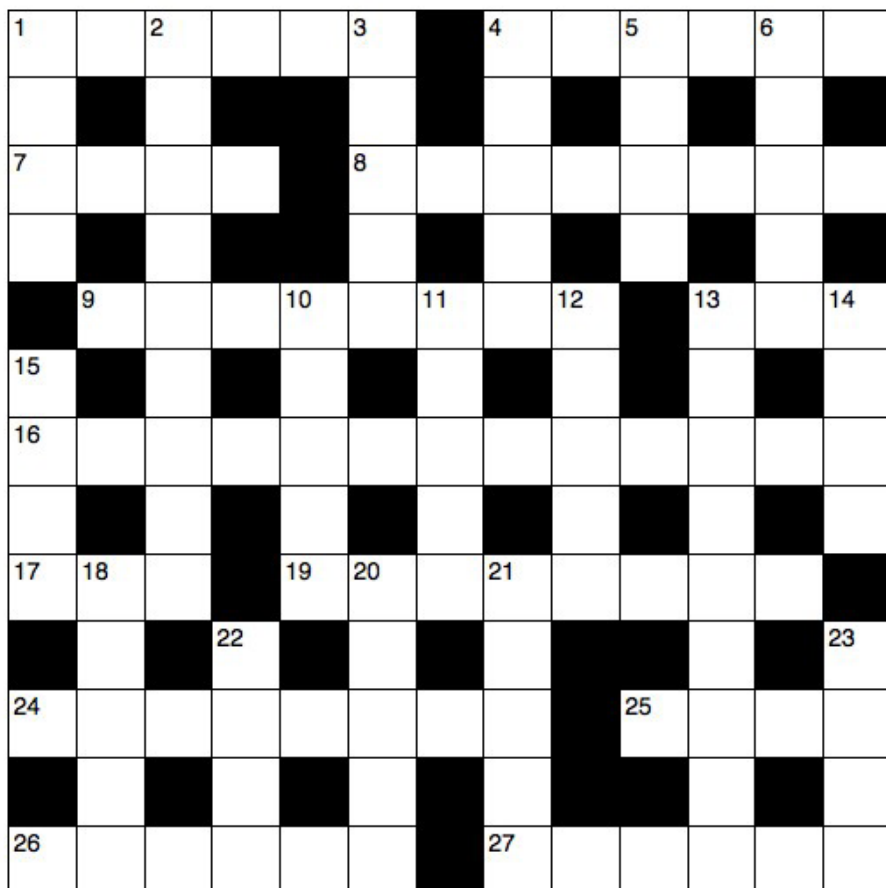
*You are very welcome to drop in and
meet us
or*

you can contact us:

Julia on 07729068567

Toddlers@stdavidschurchexeter.org.uk

March crossword



Across:

- 1 The earth is one (6)
- 4 'On a hill far away stood an old — cross' (6)
- 7 'I am the — vine and my Father is the gardener' (John 15:1) (4)
- 8 The Caesar who was Roman Emperor at the time of Jesus' birth (Luke 2:1) (8)
- 9 'Your — should be the same as that of Christ Jesus' (Philippians 2:5) (8)
- 13 Jesus said that no one would put a lighted lamp under this (Luke 8:16) (3)
- 16 Involvement (1 Corinthians 10:16) (13)

- 17 Armed conflict (2 Chronicles 15:19) (3)
- 19 Where the Gaderene pigs were feeding (Mark 5:11) (8)
- 24 What jeering youths called Elisha on the road to Bethel (2 Kings 2:23) (8)
- 25 The Venerable — , eighth-century Jarrow ecclesiastical scholar (4)
- 26 8 Across issued a decree that this should take place (Luke 2:1) (6)
- 27 Come into prominence (Deuteronomy 13:13) (6)

Down:

- 1 Where some of the seed scattered by the sower fell (Matthew 13:4) (4)
- 2 Sexually immoral person whom God will judge (Hebrews 13:4) (9)
- 3 Gospel leaflet (5)
- 4 Physical state of the boy brought to Jesus for healing (Mark 9:18)
- 5 Tugs (anag.) (4)
- 6 To put forth (5)
- 10 Nationality associated with St Patrick (5)
- 11 Leader of the descendants of Kohath (1 Chronicles 15:5) (5)
- 12 'After this, his brother came out, with his hand grasping — heel' (Genesis 25:26) (5)
- 13 At Dothan the Lord struck the Arameans with — at Elisha's request (2 Kings 6:18) (9)
- 14 'Peter, before the cock crows today, you will — three times that you know me' (Luke 22:34) (4)
- 15 Spit out (Psalm 59:7) (4)
- 18 'When I — , I am still with you' (Psalm 139:18) (5)
- 20 Concepts (Acts 17:20) (5)
- 21 Thyatira's dealer in purple cloth (Acts 16:14) (5)
- 22 Does (anag.) (4)
- 23 The second set of seven cows in Pharaoh's dream were this (Genesis 41:19) (4)

Solutions later in the magazine



DDE at the Global Centre Events – Spring 2015

January

Thursday 8th, 1pm-2pm

World at Lunch Special - What IS Devon's legacy of British Slavery?

Lucy MacKeith introduces a local research project a day conference on 14th November on *Legacies of British Slave Ownership in Exeter and the South West*. WAL venue: ECC

Thursday 15th, 2.15pm

Neighbourworks Knitting Group Venue: Global Centre

Saturday 17th, 7pm-9.30pm

Devon Globe Trotters - A 19th century Devon man on a Philippines island

John Earle tells the story of Nicholas Loney from Plymouth who transformed the economy of the island of Negros and is remembered there as the Father of the Sugar Industry. £10 to include wine and nibbles. Venue in Exeter. To book a place email or phone DDE.

February

Thursday 5th, 1pm-2pm

World at Lunch Special – What IS Devon's legacy of British Slavery? 2nd Meeting.
With Lucy MacKeith.

Monday 9th, 7pm–8.30pm

Global Book Club *'Deep Sea and Foreign Going'* by Rose George. Venue: Global Centre

Thursday 12th February, 1pm-2pm

World at Lunch Special. The work of the development charity Practical Action.
presentation by Julie Brown, Education Manager. www.practicalaction.org. Venue ECC

Thursday 12th February, 4-6pm. Practical Action Twilight for Teachers and interested adults

Venue: St Luke's Science and Sports College, Harts Lane, EX1 3RD.

23rd February to 7th March

Fairtrade Fortnight. Paul Tiony, Fairtrade Tea producer from Kenya.

There is a programme of visits to schools and towns across Devon. Details from DDE

March

Saturday 21st, 7pm-9.30pm.

Devon Globe Trotters. Bangladesh: Shrimp farms, mangroves and lots of water.

Sue Kay travelled to Bangladesh twice in 2014, for her research project. She will discuss life in the Ganges-Brahmaputra delta, and the threats and opportunities facing people there today. £10 to include wine and nibbles. Venue in Central Exeter. To book a place email or phone DDE.

Monday 23rd, 7pm-8.30pm

Global Book Club. *'Little Liberia'* by Jonny Steinberg. Venue – the Global Centre

Saturday 28th, 10.00am-1:00pm.

Anti-Islamophobia. Workshop for teachers and adults

A Workshop run by David Richards from Reading International Solidarity Centre (RISC). See <http://www.challenging-islamophobia.org.uk/> at Exeter Community Centre

DDE at the Global Centre, 17 St David's Hill, Exeter, EX4 3RG. 01392 438811. dde@globalcentred Devon.org.uk





St ANGELA

It is not that long ago that most girls never had the chance to be educated. But one determined woman started the process, and her name was Angela Merici. She was born in Italy on 24 March 1474. Both her parents died when she was only 10, and then when Angela was 13 her elder sister died too, which led her to dedicate her life to God. When she was only 22 she started a school for young girls in her home town and this was so successful that she was invited to start schools in other places. Her faith led her to make pilgrimages to the Holy Land and to Rome.

It was when she was in Rome in 1524 that she suddenly lost her sight. Pope Clement VII asked her

to stay in Rome to take charge of an order of nursing nuns but she refused and went home to Brescia. When she was almost 60 she started the Order of St Ursula, which is still involved in teaching today. Even though she was blind, St Angela Merici had a vision of what was possible with God's help.

SCHOOL SUBJECTS

This timetable has the lessons scrambled up – can you unravel the school subjects?

Answers below.

Period 1	CATESTHAMIM
Period 2	ROYTHIS
Period 3	GHELSIN
Period 4	CHNFER
LUNCH	
Period 5	RAT
Period 6	MYITCHERS
Period 7	MESAG

1. Mathematics 2. History
3. English 4. French 5. Art
6. Chemistry 7. Games

Answers:

Days of Note

1 St David (Dewi Sant) - guiding the Church in Wales through turbulent times

by David Winter

On 1st March Wales celebrates its patron saint, David - or, in Welsh, Dewi or Dafydd. He is indisputably British, and is revered wherever Welsh people have settled. As with most figures from the so-called 'Dark Ages' (he lived in the sixth century), reliable details about his life are scarce, but there are enough for us to form a picture of a formidably austere, disciplined and charismatic leader, who led the Church in Wales through turbulent years and fought tenaciously for the faith. It's likely that he was strengthened in his ministry by time spent in Ireland, where the Church was stronger and more confident. Early records tell of a meeting of Irish church leaders with three 'Britons', as they were described, among them 'bishop David'. His mother, Non, is also celebrated as a saint in Wales, where a number of churches are dedicated in her name.

That he founded a monastery at Menevia, in Pembrokeshire, seems beyond doubt. It later became the site of St David's cathedral and the settlement which is now the smallest city in the United Kingdom. From Menevia David embarked on preaching and teaching missions across Wales, and probably beyond. His eloquence was legendary. At a famous Synod of the Church, held at a Carmarthenshire village called Brefi, he preached passionately against the Arian heresy - indeed, so passionately that he was (according to some accounts) immediately named as

archbishop of Wales. The village is now known as Llandewi Brefi - brefi in Welsh is a hillock, and legend claims that it appeared miraculously in order to provide the eloquent bishop with a pulpit.

His monks avoided wine and beer, drinking only water. Indeed, he and they lived lives of rigorous austerity and constant prayer, in the manner of the Desert Fathers of the Eastern Church. The date of David's death is disputed - either 589 or 601. It wasn't until the twelfth century that he was generally accepted as the patron saint of Wales, and pilgrimages to St David's were highly regarded in the following centuries - including two made by English kings, William I and Henry II.

It's traditional for Welsh people to wear daffodils on St David's Day (Gwyl Dewi Sant in Welsh) - but there seems no particular reason for it, beyond the fact that they tend to make their early Spring appearance round about his day - oh, and they look nice!

St David's Day – time for daffodils

1st March is St David's Day, and it's time for the Welsh to wear daffodils or leeks. Shakespeare called this custom 'an honourable tradition begun upon an honourable request' - but nobody knows the reason. Why should anyone have ever 'requested' that the Welsh wear leeks or daffodils to honour their patron saint? It's a mystery!

We do know that David - or Dafydd - of Pembrokeshire was a monk and bishop of the 6th century. In the 12th century he was made patron of Wales, and he has the honour of being the only Welsh saint to be canonised and culted in the Western Church. Tradition has it that he was austere with himself, and generous with others - living on water and

vegetables (leeks, perhaps?!) and devoting himself to works of mercy. He was much loved.

In art, St David is usually depicted in Episcopal vestments, standing on a mound with a dove at his shoulder, in memory of his share at an important Synod for the Welsh Church, the Synod of Brevi.



4 **Casimir - godly king of Poland**

Casimir is a good patron saint for anyone whose father drives them crazy. He did not let an unhappy background stop him from becoming the person he wanted to be. Casimir's father, the King of Poland back in 1458, was no picnic as a dad.

For if you think your teens were difficult, consider this: when Casimir was only 13, in 1471, his father decided to send him to war. He put him in charge of a large army, aimed at fighting on the Hungarian border.

At 13, this was hardly easy, but worse was to come. Casimir's father had not bothered to pay the troops. So soon young Casimir faced a crisis: his soldiers, quite reasonably, were reluctant to fight Hungarians when they were not even being fed. The troops deserted, and Casimir had a difficult time surviving the journey home.

Then his father, far from welcoming his son's safe return, put all the blame of the lost army on Casimir. He banished his son to the castle of Dobzki. Instead of being crushed by this, Casimir used the time

to think, and he grew up fast. Next time his father summoned him, he found a determined young man who had seized control of his own life. Casimir flatly refused to fight again against any Christian country, and he refused to marry a daughter of Emperor Frederick III. Casimir had decided he would prefer a life of celibacy, devotion to God, and austerity, and he stuck to his decision.

When Casimir became king in 1481, he ruled over much of Poland for three years. In stark contrast to his father, he was loved for his justice, prudence and firmness. He died in 1484 of tuberculosis at the age of only 26, and was buried at Vilna. But his good deeds lived after him, and he was canonized by Leo X in 1521.

7 Perpetua and Felicitas

– joyful martyrs of Africa

This story could come straight out of modern Africa. Perpetua was a young married woman of 22 who had recently become a Christian. But the authorities had forbidden any new conversions, and soon she and some other catechumens were arrested and sentenced to death. This was not under Islamic State, nor Boko Haram, but under the emperor Septimius Severus in Carthage, in the year 203.

Imprisoned with Perpetua was a pregnant slave, Felicitas, and seven men. Perpetua's family were frantic with worry for her, so she sent a message to reassure them: "My prison became a palace for me, and I would rather have been there than anywhere else." As the days passed Perpetua devoted herself to prayer, and experienced various visions depicting the spiritual battle storming around her.

Soon Felicitas gave birth to a girl in the prison, and she and Perpetua enjoyed a last agape meal together. On the day of the Games they left the prison for the amphitheatre ‘joyfully as though they were on their way to heaven’. Perpetua sang a hymn of praise as animals were prepared for killing the prisoners: leopards and bears for the men, and a maddened heifer for the women. The heifer did not succeed in killing them, and after the young women exchanged one final kiss of peace, Perpetua herself guided the gladiator’s knife to her throat: “It was as though so great a woman...could not be despatched unless she herself were willing.”

Perpetua and Felicitas’s joyful witness and unflinching courage went on to inspire many other early Christian martyrs. Down the centuries, the feast day of Perpetua and Felicitas became widely observed. In 1907 an inscription in their honour was discovered at Carthage in the Basilica Majorum, where they had been buried centuries before. Their memory still lives on: eight episodes of Perpetua’s life are represented on a 14th century altar frontal at Barcelona.

15 Mothering Sunday

– 4th Sunday in Lent

There is an old Jewish saying:

God could not be everywhere, and therefore He made mothers.

Mother Church, Mother Earth, Mother of the Gods - our human mothers - all of them have been part of the celebration of ‘Mothering Sunday’ - as the fourth Sunday in Lent is affectionately known. It has been celebrated in the UK since at least the 16th century.

In Roman times, great festivals were held every Spring to honour Cybele, Mother of all the Gods. Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families - which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

In recent years the holiday has changed and in many ways now resembles the American Mothers' Day, with families going out to Sunday lunch and generally making a fuss of their mother on the day.

19 St Joseph – patron saint of fathers and holy death

Why should St Joseph's day be in March? Surely he belongs to Advent and Christmas, at Mary's side in millions of nativity scenes around the world.

In any case, as foster-father of Christ and husband of Mary, Joseph played a major part in the story of the coming of Jesus Christ. All that we know about him for sure is in the gospels. Read especially Matthew 1 – 2. He was of Davidic descent, but his trade as a carpenter shows that he was not at all wealthy.

Joseph's gentleness and decency towards Mary, and his willingness to do God's will when it was revealed to him, portray him as a kind and godly person. Joseph is the patron saint of fathers of families, and he makes an excellent example. He comes across as a protecting, loyal, thoughtful, self-controlled person, full of integrity, and willing to work hard. Who wouldn't want a father like that?

Joseph is also the patron saint of all who desire a holy death. Thus countless churches, hospitals and religious congregations are dedicated to Joseph.

Where to find St David's Church online

Website

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Crossword solutions

March answers

ACROSS: 1, Planet. 4, Rugged. 7, True. 8, Augustus. 9, Attitude. 13, Bed. 16, Participation. 17, War. 19, Hillside. 24, Baldhead. 25, Bede. 26, Census. 27, Arisen.

DOWN: 1, Path. 2, Adulterer. 3, Tract. 4, Rigid. 5, Gust. 6, Exude. 10, Irish. 11, Uriel. 12, Esau's. 13, Blindness. 14, Deny. 15, Spew. 18, Awake. 20, Ideas. 21, Lydia. 22, Odes. 23, Lean.

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Barbara's Edible Stall

Please keep bringing and buying.
We need you!

NEXT DATE:

SUNDAY 15th March

Many thanks.
Sarah Black





The deadline for inclusion of articles for the April issue of the parish magazine is Sunday 8th March 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.