

New Leaves May 2016

In April I attended the TEDx Conference at the Northcott Theatre. This is a local independently run, smaller version of the famous TED conference in America. One of the speakers Fiona McNae spoke on the subject “Do you know what I mean?”: taking responsibility for being understood.

Her point was that people may be speaking the same language, but our background and our life experience may be so different that we cannot understand each other.

In England now churchgoers are in a small minority. Some have stopped attending, but many have never been inside a church building, heard a sermon or spoken to a Christian about faith. So if we use the special language of the church, there are many who don't understand or misunderstand what is being said.

Many professions or hobbies have their own jargon. Doctors, engineers, cricket fans and train spotters are often incomprehensible to everyone else. But we are not trying to be experts, we are trying to share something that should be accessible to everyone.

So we need to “take responsibility for being understood.” This magazine may have a very small readership, but our intention is to reach a wider audience and if we speak a churchy language we risk giving the wrong impression.

Christians have not always taken responsibility for being understood. We may even relish having a secret language. We use words which need a lot of unpacking. The classic example is the word “sin”. It comes across as judgemental and self-righteous. “Sin” is almost unusable be-

cause it is so misunderstood.

“Sin” should not be a labeling word, judging the behaviour of others, so as to feel better about myself. I would like to think about it in a different way. It is simply a way of acknowledging that I am not how I wish to be. I get things wrong, I hurt other people and myself with careless words and actions.

The good news is that we come closer to God by getting it wrong than getting it right. Jesus told a story about two men in the temple praying. The Pharisee and the Tax Collector. One was a religious teacher, smug and self-righteous, who told God how well he was keeping all the rules. He looked down in scorn on the other man, a notorious cheat. But the other man was honest about himself before God. Jesus said it was the second man who was closer to God.

It is our desire to be more loving, more generous, more kind that brings us nearer to God. If we are self-satisfied there is nowhere to go and we become our own god. This all gives us a new angle on the much misunderstood word “sin”. It is not comfortable, in fact it’s very disturbing when we fall or stray into selfish or unkind ways, but honestly admitted, it is the catalyst which brings us to God.

Being a Pharisee is the hidden danger for every person of faith. Give me an honest tax-collector every time.

Tom Honey

Hospiscare Swimathon

The Swimathon, organised by Exeter Friends of Hospiscare, took place on Saturday 19 March at the Police Headquarters Middlemoor swimming pool. Twenty four teams took part including three teams from our two churches. The St Michael's team was called St Mike's, the adult St David's team called themselves the Divine Divas and the Junior Church team's name was Speedy Badgers.

Everyone enjoyed the event in which team members swam one at a time one after the other for 55 minutes. It wasn't a competition, Music_May_2016.pdf Music_May_2016.pdf but as the day wore on teams began to try to beat the total lengths swum by previous teams which created a great atmosphere. After swimming everyone was offered home-made cake and given individual certificates to take home.

The congregations of both our churches were incredibly generous with their sponsorship and we have raised so far a combined total of very nearly £1500 with still more to come in. When this is added to the sponsorship raised by other teams we shall have produced a wonderful amount for Hospiscare, a local charity which depends on the support of local people to be able to continue caring for patients and their families in Exeter, Mid and East Devon. A big thank you to all who supported our teams. It is much appreciated I assure you. When all the sponsorship money has been received I will write a short note in the magazine to let you all know the total raised.

Paula Lawford

Exeter Friends of Hospiscare

May from St Michael's

By the time you read this, we may well have a new hatching of peregrine chicks from the four eggs laid over the Easter weekend. What faith, inexorably laying eggs for the next generation, despite the fact that some of them may not hatch, may not survive as chicks or even die later in their lives.

Our Easter Sequence included the statement 'Christ my hope is arisen'. St Paul distinguishes between faith and hope in the great chapter 13 in his letter to the Corinthians. It seems quite a fine distinction, thought the more I think about it, the clearer, I trust, it will be. Hope is quite abstract, really; hope looks to the future. It looks to God as the great Fulfilment, God as the One who will bring about the Second Coming, the great Resurrection of all and the abundant life in the Spirit, but it is through faith that hope can be expressed. A theological dictionary tells me that there are four aspects of faith:

- infused faith, which is a gift from God and comes from God's grace;
- saving faith, which requires commitment to Christ for salvation;
- implicit faith, by which a believer accepts all that God can do is known by God but not necessarily by the believer, and
- explicit faith, which grows along with the experiences and understanding of God in the believer's life.

Any one of these elements could require a lengthy theological discourse but I will spare you that, and remind us all that language always offers nuance, change and growth. Even the word 'nuance' can now function

as a verb, whereas it began life as a noun. We can talk at length about hope and faith and their similarities and dissimilarities in continuing dialogue, but I'd like to stay with faith for the time being.

Faith makes sense of the past: it shows how our ancestors structured their beliefs and hopes, expressing these in words, rituals and images. If we have no understanding of the faith of the past, we can make little sense of the present, because that sense of a previous way of behaving shines a light on the present; the 'now' is not lived in isolation, but with reference to the past. Whilst one aspect of history may be written from the victor's point of view (though not always), the events cannot honestly be excised, so demanding the toppling of statues will not cancel the past; instead, it smacks of Stalinism, suggesting that only 'now' matters and it exists without reference to previous occurrences.

Faith guides us through the present; we have faith that God is with us and therefore, although we cannot see everything, we have a framework by which to live, a structure for the present to which we can bring areas of doubt and difficulty and examine them to make sense of what we are about.

We also need to have faith for the future; we can learn from the past and the present to give us the ability to live with a future without fear or doubt. It will involve trust in God, evidenced from past and present experiences. It used to be common for people of faith to add 'God willing' to projected activities, sometimes abbreviated to 'D.V.' Nowadays, many Christians are shy about their faith, and the only frequent usage of including God in the plans for the future is 'Insh'Allah' , 'if Allah is willing' , said by Muslims. How can we let that be?

We have been much blessed in the growth of our faith by support from the clergy of St Michael's, Heavitree. Fr Jolyon reminded us that Hope

and Faith work together with Truth, to bring us to the restoration of freedom, which was always part of God's plan for us. The ever-boisterous St Peter, with his triple denial of Our Lord just before the Crucifixion is restored to freedom through his faithful assurances on three occasions during the breakfast on the beach: 'Lord, you know that I love you.' I wonder if he had his previous actions in the back of his mind; we know from the Gospel how he reacted to the immediate events, and how he responded to the future challenges of transmitting the truth that he had learnt.

I think the opposite of faith is doubt; the events of Easter remind us that we should be ever stronger in our faith in the presence of God, even in the most dreadful times.

'No more we doubt Thee, glorious Prince of Life;
Life is nought without thee: aid us in our strife,
Make us more than conquerors through thy deathless love;
Bring us safe through Jordan to thy home above:
Thine be the glory, risen, conquering Son,
Endless is the vict'ry thou o'er death hast won.'

Easter itself is not in a vacuum; the necessity of the festival comes from our past, the hope for the future is seen in the post-resurrection appearances of Our Lord and in the Ascension and promise of the Paraclete, the Advocate, the Holy Spirit, given at Pentecost, the One who is always alongside us in our daily life. Our spiritual calendar is a constant reminder of our hope, faith and life.

Stephanie Aplin

Music & Events at St Michael's – May 2016

Please try to support the John Thurmer Memorial Lecture on Friday 27th May at 7.30pm at St Michael's. It will be a privilege and a joy to welcome Professor Nicholas Orme who was a colleague and friend of Canon John Thurmer for many years. Professor Orme has a long and distinguished career studying Church History and medieval society & childhood, especially in the West country.

Rogation Sunday, 1st May, 10.45am Sung Mass and Procession around Mount Dinham. Missa "Entre vous filles" by Lassus, and "Thou visitest the Earth and blesest it" by Greene.

Sunday 1st May we also have our **6pm First Sunday Choral Evensong & Benediction.** To mark Rogation Sunday, the Anthem will be "The Heavens are telling the Glory of God" by Franz Joseph Haydn from his Oratorio, The Creation. Come & see why Choral Evensong is the fastest growing service in the C of E.

Thurs 5 May, 40 days after Easter, we celebrate the Ascension of our Lord Jesus Christ into Heaven.

Ascension Day Plainsong Matins is sung at **7.30am** from the West Gallery, followed by breakfast.

Thurs 5 May at 7.30pm, Sung Mass for Ascension Day. Music is Spatenmesse (Sparrow Mass) by W A Mozart and "Ascendit Deus" by Peter Philips. This is a joint Parish service and CBS Mass for May.

Sat 7 May – Exeter Pride. We welcome any who want to show solidarity with Exeter’s LGBTQ+ communities to join us for **Sung Matins at 9.30am at St Michael’s**, and/or to join the Christian group in **the Pride Procession** from the St Sidwell’s Centre **at 12noon.**

Sunday 8 May, 10.45am. Sung Mass. Our Archbishops are asking all Christians to pray especially this week for better Witness and Evangelism to our secular society. St Michael’s continues to offer diversity and welcome to all – traditional Church for today! Mass Setting is Sumson in F, and the Motet “O God the King of Glory” by Purcell.

Fri 13 May at 7.30pm – Bute Clarinet Quartet are giving a Concert in St Michael’s with music by Gershwin, Piazzolla and more. £5 on the door (£4 conc).

Sunday 15 May, Whitsunday/Pentecost, 10.45am. Sung Mass with Mass in F, by Josef Rheinberger, and Motet “If ye love me” by Philip Stopford.

Sunday 15 May, at 7pm in Exeter Cathedral, “The Kingdom Come”, a Diocese of Exeter service in response to the Archbishops’ call to prayer. A pilgrimage of worship around the Cathedral to pray reflectively using prayer spaces especially created. Music with University of Exeter’s Chapel Choir and ending with night prayer.

Sunday 22 May, Trinity, 10.45am. Sung Mass with Haydn’s “Little Organ Mass” and the Motet “Duo Seraphim” by Guerrero.

Thurs 26 May, we celebrate the **Feast of Corpus Christi** with Vespers at 6pm and Sung Mass at 7.30pm. We process the Blessed Sacrament around Mount Dinham (weather permitting) accompanied by Hymns. Our Music this year features the 16th century Spanish com-

poser Francisco Guerrero with “Missa Inter Vestibulum” and Motet “O Sacrum Convivium”.

Please do put **Friday 27 May at 7.30pm** in your Diaries, when we are privileged to welcome Professor Nicholas Orme, who will distil his extensive knowledge of Church History to give a lecture in memory of Canon John Thurmer, entitled “A Brief History of England’s Cathedrals.” Entry free, all welcome; we look forward to seeing you.

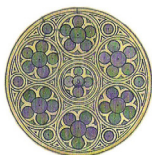
Sunday 29 May, Trinity II, 10.45am. Sung Mass. Music t.b.c.

And finally, our nest box camera is online on the Peregrine page of the website, <http://www.stmichaelsmountdinham.org.uk/peregrine-falcons/> Donations welcome. The 4 eggs laid over the Easter weekend are due to hatch as April turns into May.

Richard Barnes



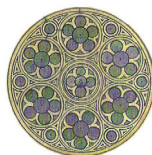
| St David's Eucharist May | | |
|---|----------------------------|-----------------|
| May 08: Sunday after Ascension Day | | |
| Reading 1 | Ezekiel 36: 24-28 | Helen Hopwood |
| Reading 2 | Acts 16: 25-34 | Katy Tyler |
| Gospel | John 17: 20-end | |
| Time of prayer | | David James |
| Junior Church: | | |
| May 15 : Pentecost <i>Family Service</i> | | |
| Reading 1 | ~ | |
| Reading 2 | ~ | |
| Gospel | ~ | |
| Time of prayer | | |
| <i>No Junior Church:</i> | | |
| May 22 : Trinity Sunday | | |
| Reading 1 | Proverbs 8: 1-4, 22-31 | Suzi Leather |
| Reading 2 | Romans 5: 1-5 | Sue Wilson |
| Gospel | John 16: 12-15 | |
| Time of prayer | | Chris Gill |
| Junior Church: | | |
| May 29 : 1st Sunday after Trinity | | |
| Reading 1 | 1 Kings 8: 22,23 and 41-43 | Jeremy Lawford |
| Reading 2 | Galatians 1: 1-12 | Paula Lawford |
| Gospel | Luke 7: 1-10 | Bill Pattinson |
| Time of prayer | | |
| Junior Church: | | |
| June 05 : 2nd Sunday after Trinity | | |
| Reading 1 | 1 Kings 17: 17-end | Geoff Crockett |
| Reading 2 | Galatians 1: 11-end | Stephanie Hills |
| Gospel | Luke 7: 11-17 | |
| Time of prayer | | Richard Johnson |



St Michael's Lectures 2016

Free Special Public Lecture

IN MEMORY OF THE REVD CANON JOHN ALFRED THURMER PHD



A BRIEF HISTORY OF ENGLAND'S CATHEDRALS

**At 7.30 pm Friday 27th May with the renowned
Emeritus Professor of History at Exeter University**

PROFESSOR NICHOLAS ORME

**Followed by a Q. & A. and light refreshments. Please email to arrange
wheelchair access. Lectures held at the church—**

**ST MICHAEL AND ALL ANGELS, DINHAM ROAD, MOUNT DINHAM
EXETER EX4 4EB**

**stmichaelslectures@outlook.com
www.stmichaelsmountdinham.org.uk**

ST MICHAEL'S LECTURES 2016

7.30pm Weds 24th Feb

**Christ and Mental Illness:
Confronting Saneism in
Society with a Crown of
Thorns**

Br Michael Jerome

7.30pm Weds 20th Jul

**Eastern Orthodoxy, the 'Great
and Holy Council,' and the
Challenge of Religious
Plurality**

Dr Brandon Gallagher

7.30pm Weds 16th Mar

**What could the Aftermath of
the Anglican Primates'
Gathering mean for the
Future of the Anglican
Communion?**

The Reverend Dr
Barry Norris

7.30pm Weds 28th Sept

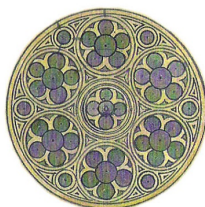
**Ethnicity, Race and Religion
in early Christian and Jewish
Texts and Modern Biblical
Scholarship: Critical
Reflections on the
Christian West**

Professor David Horrell

7.30pm Weds 27th Apr

**Should the Church be
involved in the Health
of our Communities?**

The Right Reverend Dame
Sarah Mullally



7.30pm Weds 26th Oct

**Deliverance Ministry
(Exorcism) in the
Church of England**

(The Revd Fr) John Underhill

JOHN THURMER MEMORIAL LECTURE

7.30pm Friday 27th May

**A Short History of England's
Cathedrals**

Professor Nicholas Orme

7.30pm Weds 30th Nov

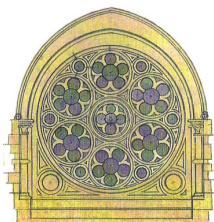
Theology and Vegetarianism

Dr Matthew Barton

7.30pm Weds 22nd Jun

**Help for Heroes:
PTSD, Warrior
Recovery, and the
Church**

Dr Karen O'Donnell



**A warm welcome to our
free public lectures.
Followed by discussion and
light refreshments. Please
contact us to arrange
wheelchair access.**

**ST MICHAEL'S CHURCH
DINHAM ROAD
MOUNT DINHAM
EXETER, EX4 4EB**

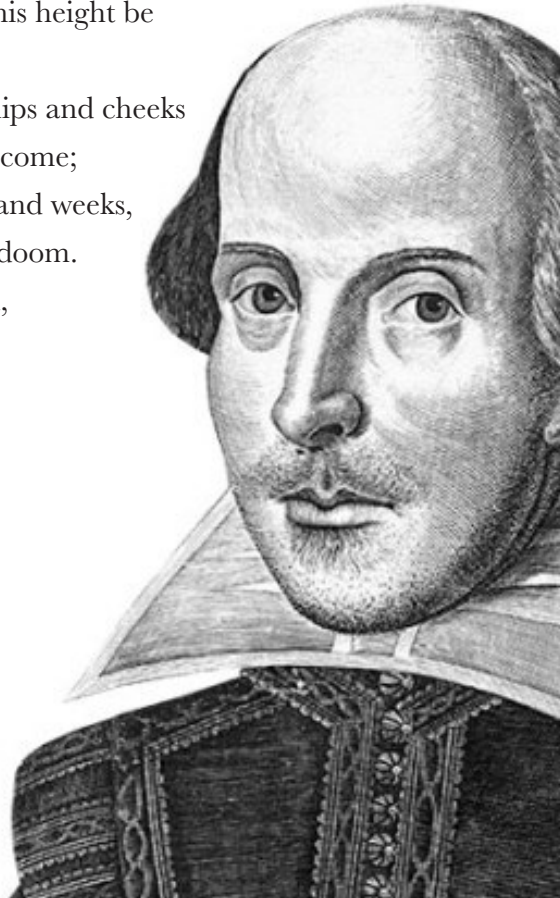
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Shakespeare's Sonnet

116:

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be
taken.

Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ, nor no man ever loved.



Parish Socials 2016

Sign up sheets will be available in church - all are welcome!

Great walk on Sunday 7th February, we didn't get soaked!



Hope you can join
us for one of our
other events!

| | |
|--|---|
| <u>Tuesday 1st March</u> | On St David's Day - Transformation Launch Party 7pm - 8.30pm Drinks and Light Refreshments |
| <u>Sunday 3rd April</u> after 9.30 service <u>City Wall Treasure Trails Walk</u> | Exeter based walk 2-3 hours stopping for lunch http://www.treasuretrails.co.uk/devon/things-to-do-in-Exeter_City_Wall.html |
| <u>Sunday 8th May</u> after 9.30 service <u>Go Ape</u> | Fun in the Trees at Haldon Forest http://goape.co.uk/days-out/haldon Lunch at the cafe |
| <u>Friday 1st July - evening</u> <u>Kayaking</u> | Exeter Quay |
| <u>Saturday 5th August</u> <u>Beach Games and BBQ - evening</u> | Budleigh Beach |
| <u>Greenbelt 26th - 29th August</u> | https://www.greenbelt.org.uk/boxoffice/ |

Hello everyone

Our new date for **CALL MY BLUFF** is :

Wednesday June 15th

St Thomas's Church Hall

6.30

Cheese and Wine and conviviality !

£9

Tickets on sale next week in church

Friends are most welcome

From your planners:

Mary

Ann

Helena

Mollie

Please pass this information on to anyone you know who enjoys our events, but does not have the internet, or send us their e mail address.

Thank you and we look forward to seeing you

Mary Ann Helena Emma Mollie

The Prayer Book Society

As Secretary of the Exeter Branch of The Prayer Book Society, I was approached by a member of St Michael's who indicated that St Michael's might contemplate becoming a corporate member of the Society and consequently I was asked to do a write up regarding the Society for "New Leaves" and the reasons for joining.

The main reason for becoming a Corporate Member of the PBS is that your church wants to lend it's moral and financial support to the work of the PBS and to be identified with it.

a) The PBS seeks to spread knowledge of the Book of Common Prayer, and to promote it for worship and doctrine.

b) To encourage the use of the BCP for the training of clergy and ordinands at Theological Colleges and other similar institutions also at schools and colleges and for the training of candidates for Confirmation.

c) Spreading knowledge of the BCP and the doctrine contained therein.

d) Ensuring that the Society's views are effectively represented in synods and councils and among the clergy and laity at large.

As a Corporate Member, your church will receive the following benefits:-

a) You will be sent 3 copies of the Society's regular publications, the PBS Journal and Faith & Worship, for distribution within your church.

b) You will receive invitations to national and local events which may be of interest to members of your church.

c) Your church will have the right to nominate a representative with full voting rights at the Annual General Meeting of the Society.

The suggested annual Subscription is £50.00 but the Society does not

have a fixed minimum subscription. It values your support and welcomes membership paying a lesser subscription as they feel able.

The suggested annual Subscription for an individual or household is £28.00. but again, is flexible.

I hope this information will prove fruitful.

Esme Heath

Noli Me Tangere

Noli me tangere. Don't touch me!

Why? Rabboni, Teacher, Lord, Master, Gardener, Saviour, Jesus?

Have I become unclean, or you too pure for me to touch you now?

I, Mary of Magdala, who washed your feet with my tears,

And dried them with my golden hair a month ago.

Or is your resurrection body still too new, too sensitive,

Regeneration too unfamiliar, unsteady in this pre-dawn hour?

Another week and Thomas gets the full guided tour, hands, feet, side.

But I've been written out by time, translation, patriarchy.

Your Aramaic was not quite so brusque.

"Mary, you don't need to cling to me, I'll always be with you now."

And John then wrote it μή μου ἄπτου meaning "stop clinging to me,

For I have not yet ascended to the Father," to pour manifold gifts upon you all.

The Latin Church made it "don't touch me" in ascetic St Jerome's Vulgate.

The old story of Roman excesses spawning Puritan repressions even then.

Good for painters or sculptors, but not for my reputation.

Today, in Exeter, all our thoughts and touches, clean or unclean,

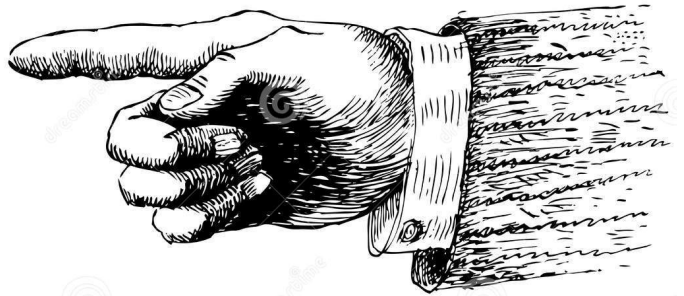
Are purified by your love for humanity in our waywardness.

Across the city magnolia candles have been the cups

From which you drink sweet joy or bitter loss as you pass by.

So now, with bushes budding, blossom blushing, branches bearing
their first green tints,
With daffodils nodding and lambs gambolling in lush meadows,
As vibrant voices of men and maidens raise you out of the stillness
with dancing emotions,
I will weave a new and verdant crown of gentler sprigs and softer
colours
To place upon your bloodied head and soothe the rawness of your
wounds, my Jesus.

Richard Barnes – Easter 2016



Exeter Central Library

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

Please use this link for more information

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

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

Woolly Wonders Knitting Group

Date: Every month - Tuesdays

Time: 14.00 - 15.30

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

Audience: Everyone welcome

Cost: Free

Bookings: Drop in - no need to book

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Exeter Audio Book Group

Date: Once a month meeting

Time: 10:00 - 11:30

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

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

Cost: Free

Bookings: Just turn up

Organiser: Ask for Liz Cordin 01392 384 209

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IT Drop -in Sessions

Date: Every Wednesday

Time: 10:00 - 12:00

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

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

Cost: Free

Bookings: Just drop in

Organiser: Mike Mills & James Knight 01392 384 209

Read any good books lately?

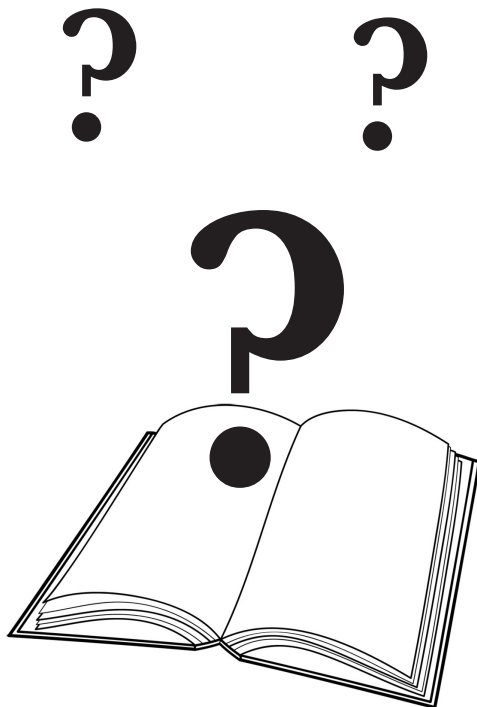
We would like to introduce a review section to our magazine and invite all you readers, film goers, music fans to write a short recommendation of something that you have seen or heard recently and really enjoyed.

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.

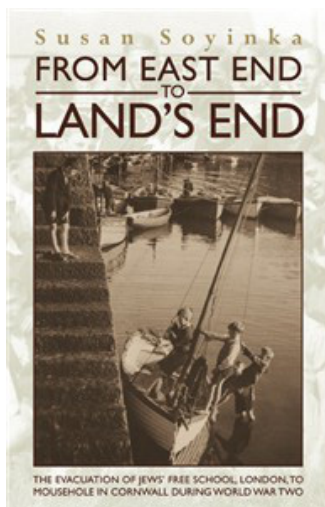
Books, CDs DVDs Films.



From East End to Land's End

by Susan Soyinka

This is a lovely book about a coming together of two very different groups of people in World War Two. It is largely told in the voices of the children and their hosts themselves and is very heart warming.



At the beginning of the war arrangements were made to evacuate children from places seen as targets for the enemy, London being the main one, to places seen as safe. Sometimes they were safe; sometimes not so safe. There are many tales of problems between the evacuees and the homes in all parts of the country, but with this group there were few such problems, surprising given the nature of the two groups.

The evacuees were London Jews from the Jewish Free School, and the hosts were Cornish and mostly Methodist living at the far end of England in Mousehole.

For the most part the Cornish folk welcomed the evacuees with a good heart and the Jews really appreciated this welcome and also the freedom of living in a seaside town with space to play. The Jews brought their own teachers and were helped to continue their religious life but often surprisingly they attended the Methodist churches as well and without any censure. (Well, the Jewish Sabbath was Saturday and then there was

not much to do on Sunday). Visits from the Jewish parents were somewhat infrequent given the cost and the distance but when they did occur they were welcomed by the host families. In many cases contact was maintained long after the evacuation was over.

I intend to send my copy on to my sister and her husband . His first post as a Methodist Minister was in Paul, just above Mousehole in the early 1950s and there may well be people mentioned in the book whom they met.

The Jews were well aware of the fate of many of their relations who did not get out of the continent in time; relatives of the author perished in the concentration camps.

Iris Sutton

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

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

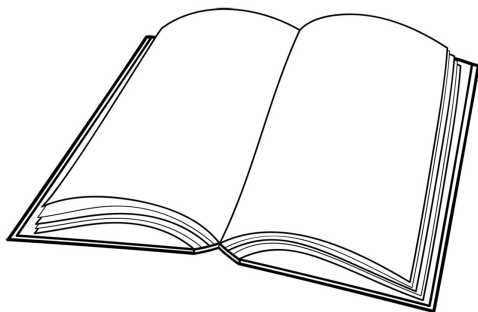
After discussing with the clients the sort of books they like, (eg romantic fiction, travel books, particular authors), WRVS volunteers choose books for their clients which they deliver to them from once a fortnight to once every six weeks, depending on the needs of the client, at a mutually convenient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

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

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

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

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



The Soup Kitchen at St. David's

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

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

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

Thank you.

Contact Mary on:- 07872626168 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

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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.

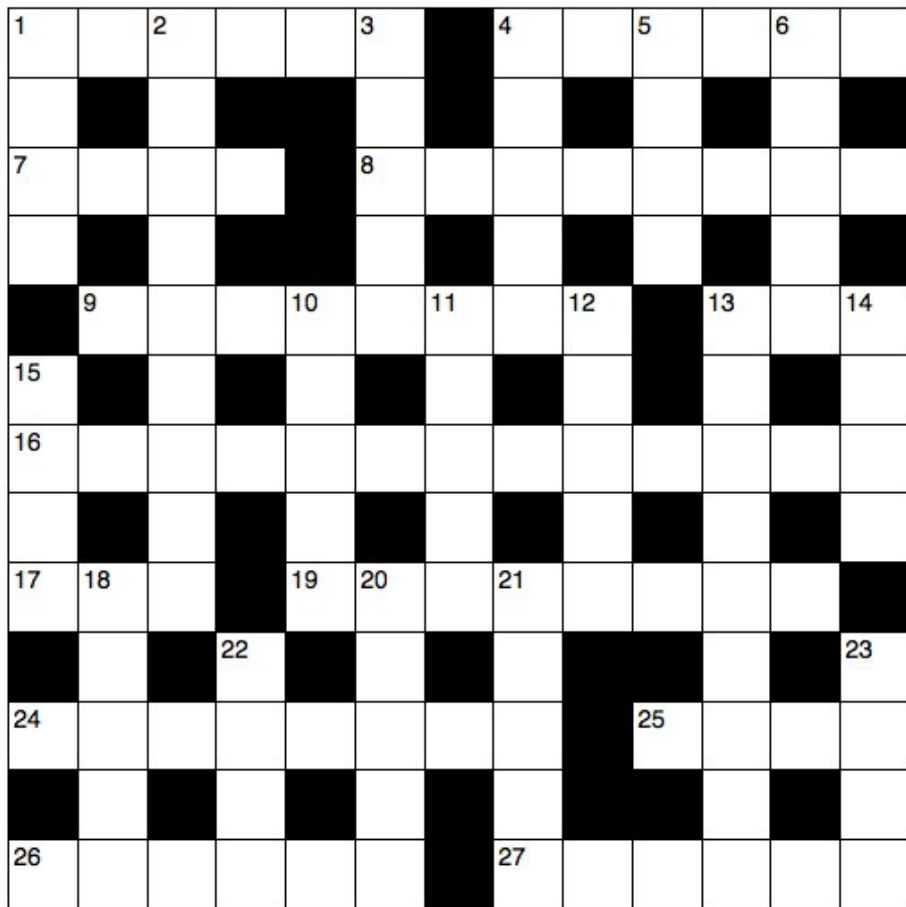
"St Sidwell's is a good school where teaching is good and pupils' achievement is high"

"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."

May crossword



Across:

- 1 One who owes money, goods or services (Isaiah 24:2) (6)
- 4 'A good measure, pressed down, — together and running over' (Luke 6:38) (6)
- 7 Continuous dull pain (Proverbs 14:13) (4)
- 8 This bread contains yeast (Amos 4:5) (8)
- 9 'But take heart! I have — the world' (John 16:33) (8)
- 13 And the rest (abbrev.) (3)
- 16 What Paul was accused of by Tertullus, the high priest's lawyer, in his trial before Felix (Acts 24:5) (13)

- 17 Rap (anag.) (3)
- 19 Founder of the Jesuits in 1534 (8)
- 24 'For where your — is, there your heart will be also' (Luke 12:34) (8)
- 25 The first word written on the wall during King Belshazzar's great banquet (Daniel 5:25) (4)
- 26 'We all, like sheep, have gone — ' (Isaiah 53:6) (6)
- 27 One was given in honour of Jesus in Bethany (John 12:2) (6)

Down:

- 1 'The blind receive sight, the lame walk, the — hear, the dead are raised' (Luke 7:22) (4)
- 2 Conduct (Colossians 1:21) (9)
- 3 In the Catholic and Orthodox traditions, the body of a saint or his belongings, venerated as holy (5)
- 4 'Like a — of locusts men pounce on it' (Isaiah 33:4) (5)
- 5 Very old (Genesis 44:20) (4)
- 6 In Calvinist theology, one who is predestined by God to receive salvation (5)
- 10 How Nicodemus addressed Jesus when he visited him one night (John 3:2) (5)
- 11 Sea (Psalm 148:7) (5)
- 12 'I will — you, my God the King; I will praise your name for ever and ever' (Psalm 145:1) (5)
- 13 One of the groups of philosophers that Paul met in Athens, who disagreed with his teaching about the resurrection (Acts 17:18) (9)
- 14 Barred enclosure (Ezekiel 19:9) (4)
- 15 'Since we live by the Spirit, let us keep in — with the Spirit' (Galatians 5:25) (4)
- 18 Cares (anag.) (5)
- 20 Garish (Ezekiel 16:16) (5)
- 21 'So God said to Noah, "I am going to put — — to all people"' (Genesis 6:13) (2,3)
- 22 Just (2 Corinthians 6:13) (4)
- 23 'The — of the Lord is the beginning of knowledge' (Proverbs 1:7) (4)

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St. David's Parent and Toddler group

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

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

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

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

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

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

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

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

They are welcome to pop in any Thursday.

Contact:

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

Sam Wellbelove



Dates of Note

1 Justin Martyr (c. 100 – 165) - first ever Christian philosopher

Justin Martyr is regarded as the first ever Christian philosopher. He was born at Nablus, Samaria, of parents of Greek origin, and was well educated in rhetoric, poetry and history before he turned to philosophy. He studied at Ephesus and Alexandria and tried the schools of the Stoics, the Pythagoreans, and the Platonists. Then in c 130 Justin became a Christian, and never looked back. His long search for truth was satisfied by the Bible, and above all by Christ, the Word of God.

This apologist and martyr is known as the most important early ‘apologist’. He went on to offer a reasoned defence for Christianity, explaining that it was the fulfilment of the Old Testament prophecies. Justin’s aim was evangelism: he thought that pagans would turn to Christianity if they were made aware of Christian doctrine and practice.

Justin’s martyrdom took place in the reign of Marcus Aurelius, along with six other believers. At his trial, whose authentic record survives, he clearly confessed his Christian beliefs, refused to sacrifice to the gods, and accepted suffering and death. As he had previously said to the emperor: “You can kill us, but not hurt us.”

2 Erasmus (d. c. 300) – a good saint for when you're all at sea

Do you like messing about in boats? If so, then you'll have heard of St Elmo's Fire. It is the light that is sometimes seen on mastheads of boats after storms at sea.

St Elmo is another name for St Erasmus, a fourth century Syrian bishop who was not afraid of violent storms. Legend has it that one day when Erasmus was preaching outside, a thunderbolt hit the ground right beside him. That might have distracted many modern bishops, but not Erasmus – he just kept on preaching. His courage won him the respect of sailors, who also had to brave the elements of nature in their daily work.

But when Erasmus was made the patron saint of sailors, it led to a curious confusion. His emblem became the windlass, a kind of hoist used by many sailors at sea. So far so good, but many medieval Christians, seeing the windlass emblem, assumed it was some sort of torture instrument. They knew that Erasmus had died in the persecution of Diocletian, and concluded that a windlass had been used to hoist out his intestines (which it hadn't).

But no matter - Erasmus was still adopted by another set of suffering people. Not only did sailors remember the thunderbolt, and look to him, but soon, anyone with gut ache as well!

3 The Martyrs of Uganda

The Ugandan Church had dozens of martyrs within just ten years of Christianity arriving there. At first, it had gone so well: the first Anglican missionaries arriving in Uganda in 1877 were welcomed by the Kabaka (king) of Buganda, Mutesa. Mutesa also welcomed the Roman Catholics and Muslim Arabs, and, being a natural diplomat, retained his power by cleverly playing off the three groups against each other.

His son, Mwanga II, who became king about 1883, was very different. Mwanga II wanted to retain absolute power, and deeply resented the missionaries and new converts, whom he felt were giving their allegiance to Christianity, instead.

And so it was that on 31 January 1885 he ordered the execution of Yusufu (Joseph) Rugarama, Makko (Mark) Kakumba, and Nuwa (Noah) Serwanga. That October, even the Anglican Bishop, James Hannington, was murdered.

When Joseph Mukasa Balikuddembe, a senior advisor to the king and a Catholic convert, condemned Mwanga for ordering Hannington's death, Mwanga had him arrested. Mukasa became the first Catholic martyr on 15th November 1885, when he was beheaded at Nakivubo.

Between December of 1885 and May of 1886 many more converts were murdered. The crisis came in May, when Mwanga ordered all the converts to choose between Christianity and complete obedience to his orders. (Mwanga had been furious and humiliated when the Christian pages in his own court refused his homosexual advances; it was unheard

of to deny the king anything.)

Courageously, the young Christians chose their faith. And so it was that 26 pages were wrapped in straw and burned to death at Namugongo on 3rd June, 1886. In the following months, many other Christians throughout the country died by spear or fire for their faith. They included two Christians who were in the king's court, Joseph Mukasa Balikuddembe and Charles Lwanga. Both had rescued royal pages from Mwanga's sexual advances.

The last Christian to die in this persecution was Jean-Marie Muzeeyi, beheaded at Mengo on 27th January 1887. The final list of 45 known Protestant and Catholic martyrs includes only those who could be formally accounted for.

The end result of the Namugongo martyrdoms was directly opposite to Mwanga's intentions. The sight of these young Ugandan Christians, who could die singing hymns and praying for their enemies, inspired many bystanders. They wanted to know about such a faith as this. Within a few years Christianity had taken firm root in Uganda.

9 Columba of Iona (c. 521 -97) – missionary to the UK

2013 marked the 1450th anniversary of the arrival of Christianity in the UK. It was brought by St Columba from Ireland to Iona – a tiny island off Mull, in the Western Highlands.

Columba was born in Donegal of the royal Ui Neill clan, and trained as a monk. He founded the monasteries of Derry (546), Durrow (c.556) and probably Kells. But in 565 Columba left Ireland with twelve companions for Iona, an island off southwest Scotland. Iona had been given to him for a monastery by the ruler of the Irish Dalriada.

Why would a monk in his mid-40s go into such voluntary exile? Various explanations include: voluntary exile for Christ, an attempt to help overseas compatriots in their struggle for survival, or even as some sort of punishment for his part in a row over a psalter in Ireland. Whatever the reason, Columba went to Iona and spent the rest of his life in Scotland, returning to Ireland only for occasional visits.

Columba's biographer, Adomnan, portrays him as a tall, striking figure of powerful build and impressive presence, who combined the skills of scholar, poet and ruler with a fearless commitment to God's cause. Able, ardent, and sometimes harsh, Columba seems to have mellowed with age.

As well as building his monastery on Iona, Columba also converted Brude, king of the Picts. Columba had great skill as a scribe, and an example of this can be seen in the Cathach of Columba, a late 6th cen-

tury psalter in the Irish Academy, which is the oldest surviving example of Irish majuscule writing. In his later years Columba spent much time transcribing books.

Columba's death was apparently foreseen by his community, and even, it seems, sensed by his favourite horse. He died in the church just before Matins, and it is a tribute to this man that his traditions were upheld by his followers for about a century, not least in the Synod of Whitby and in Irish monasteries on the continent of Europe.

Here is a prayer of St Columba:

Christ With Us

My dearest Lord,

Be Thou a bright flame before me,

Be Thou a guiding star above me,

Be Thou a smooth path beneath me,

Be Thou a kindly shepherd behind me,

Today and evermore.

15 Evelyn Underhill

– mystical writer of the 20th century

For anyone interested in Christian mysticism, Evelyn Underhill may be a good place to begin. She died 75 years ago this month (10th June 1941) after a life full of remarkable achievements: author of more than 30 books that explored the intersection between the spiritual and the physical, the first woman ever to lecture to the CofE clergy, the first woman to conduct spiritual retreats for the Church, the first woman to establish ecumenical links between churches, and one of the first woman theologians to lecture in English universities. Evelyn was also an award-winning bookbinder.

Born in 1875, the daughter of a barrister from Wolverhampton, and then wife to a childhood friend, also a barrister, Evelyn moved in cultured, educated circles, and travelled widely each summer along the Mediterranean – both her father and husband were keen yachting enthusiasts.

Evelyn's inner, spiritual journey was more complex: from agnosticism to theism, on to Neoplatonism and then Roman Catholicism she went, until in 1921 she became an Anglican - with a later fascination for the Greek Orthodox church. Her daily life was one of reading, writing, and doing various forms of religious work, from visiting the poor to counselling people in trouble.

Her spiritual search began in childhood, after a number of “abrupt experiences of the peaceful, undifferentiated plane of reality—like the ‘still desert’ of the mystic—in which there was no multiplicity nor need of

explanation". Trying to understand these mystical experiences sparked her passion and lifelong quest.

Evelyn became one of the most widely read writers on mysticism in the first half of the 20th century. Her greatest book, *Mysticism: A Study of the Nature and Development of Man's Spiritual Consciousness*, was published in 1911, and is romantic, engaged, and theoretical rather than historical or scientific. While writing it she came into contact with Baron Friedrich von Hugel, who became her spiritual mentor for many years. He gradually steered her away from mysticism and towards a more Christocentric view of reality.

During World War I Evelyn worked in naval intelligence, but in later years became a Christian pacifist.



THE LADY & THE LAMP

On 12th May 1820 a baby girl was born who changed the way that we care for people who are ill. Florence Nightingale grew up at a time when only the worst kind of person became a nurse but she had an idea of the way things could be. Her chance to change things came with the Crimean War.

Florence travelled there with a few others and started work in the military hospital at Scutari where conditions were dreadful: wounded soldiers were left lying in dirt without proper food or care and most of them died. The army doctors already there didn't want Miss Nightingale or her nurses, but gradually they improved conditions. The nurses scrubbed and

cleaned as well as caring for the wounded and the soldiers began to recover. Florence Nightingale was called the Lady with the Lamp because she would walk the wards at night, checking on patients. After the war, with the support of Queen Victoria, Florence was able to improve hospital care for everyone.

WASHING WORDS

All the words in this wordsearch are to do with clean and dirty. Can you find them all? The words go up, down, backwards, forwards and diagonally and some letters are used more than once.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| S | P | A | R | K | L | I | N | G | A |
| G | I | D | Y | O | D | A | R | V | D |
| R | T | U | B | B | U | I | O | A | S |
| U | P | S | H | B | M | V | P | C | D |
| B | A | T | H | E | C | A | U | U | E |
| B | T | E | G | N | O | P | S | U | N |
| Y | R | R | I | W | I | P | Y | M | I |
| L | I | U | T | A | M | R | A | U | A |
| A | D | E | S | S | D | B | R | O | T |
| D | W | T | A | H | S | K | A | O | S |

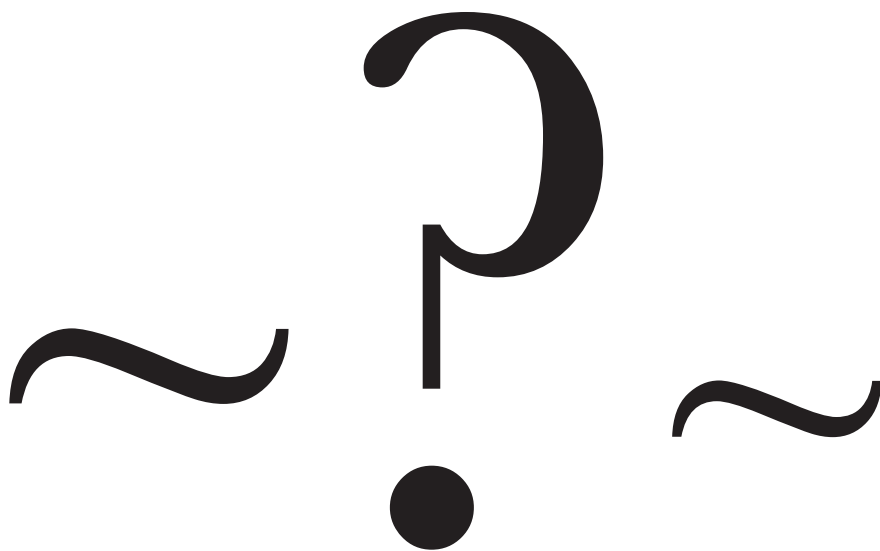
bath brush dirt duster dry
grime grubby mud soak
soap sparkling stained tap
tub vacuum wash wet

Crossword solutions

May answers

ACROSS: 1, Debtor. 4, Shaken. 7, Ache. 8, Leavened. 9, Overcome. 13, Etc. 16, Troublemaking. 17, Par. 19, Ignatius. 24, Treasure. 25, Mene. 26, Astray. 27, Dinner.

DOWN: 1, Deaf. 2, Behaviour. 3, Relic. 4, Swarm. 5, Aged. 6, Elect. 10, Rabbi. 11, Ocean. 12, Exalt. 13, Epicurean. 14, Cage. 15, Step. 18, Acres. 20, Gaudy. 21, An end. 22, Fair. 23, Fear.





**The deadline for inclusion of articles for
the **June** issue of New Leaves is
Sunday May 15th 2016**

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

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

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

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

