

# New Leaves July & August 2016

## I thought you were ordained...?

By the will of God, in St. David's Church at 09:30 on September 25th, Bishop Robert shall invite the Holy Spirit to come down upon me to ordain me Priest: his priest, your priest, God's priest.

I can quite understand why this has caused some confusion! I was made Deacon at the Cathedral last year by the very same Bishop, and I already wear the white collar, so why am I being done again? We can't be baptised twice after all – once we are God's, we are clean before Him for all time. So why am I being ordained again? This seems all very bizarre.

I could write at length here about the subtle differences between being a Deacon and being a Priest, but that might be rather dull reading. If you would like to know what a Priest is and does look no further than the Preface to the Ordination Service. Like in a wedding service, the Preface contains all the Church's teaching and understanding about what God is doing through His people in the liturgy.

Otherwise, know that 'being' is the important part. What I 'do' as an Assistant Curate in the parish will be expanded – I will be able to serve the community by presiding over the Eucharist for example. But these changes stem and flow from the 'being' part. Ordination, like our common Baptism, changes us individually and as a community. We are

different. Whether the value of difference is in substance or relationship opinions differ, but change happens.

Once ordained priest, I will continue to work assisting Tom with the ‘cure of souls’ in this parish for another 2 years at least! In that time, I desire that we as a parish continue to encourage one another to change well and thereby be true to our common Baptism.

As John Henry Newman wrote “to live is to change, and to be perfect is to have changed often”. Famous faith quotes such as these are easily repeated, but lived out only with the greatest trust and sacrifice.

As your Deacon, I pray every day that your lives may be ever changing from glory into glory.

Pray good things for each other. And pray for me.

**Rev. Christopher Durrant**



<b>St David's Eucharist      July</b>		
<b>July 03 : St Thomas the Apostle</b>		
Reading 1	Habakkuk 2: 1-4	Jenny Baker
Reading 2	Ephesians 2: 19-end	Alan Baker
Gospel	John 20: 24-29	
Time of prayer		Ian Cartwright
Junior Church:		
<b>July 10 : 7th Sunday after Trinity</b>		
Reading 1	Deuteronomy 30: 9-14	Karen Facey
Reading 2	Colossians 1: 1-14	Emma White
Gospel	Luke 10: 25-37	
Time of prayer		Ann Watts
<i>No Junior Church:</i>		
<b>July 17 : 8th Sunday after Trinity    <i>Family Service</i></b>		
Reading 1	~	
Reading 2	~	
Gospel	~	
Time of prayer		
Junior Church:		
<b>July 24 : 9th Sunday after Trinity</b>		
Reading 1	Genesis 18: 20-32	Cathy Knowles
Reading 2	Colossians 2: 6-15	Philip Walker
Gospel	Luke 11: 1-13	
Time of prayer		Helena Walker
Junior Church:		
<b>July 31: 10th Sunday after Trinity</b>		
Reading 1	Ecclesiastes 1: 2, 12-14 and 2: 18-23	Helen Hopwood
Reading 2	Colossians 3: 1-11	Charlotte Townsend
Gospel	Luke 12: 13-21	
Time of prayer		Carol Burrows
Junior Church:		

<b>St David's Eucharist      August</b>		
<b>August 07 : The Transfiguration</b>		
Reading 1	Daniel 7: 9-10, 13-14	Pam Smith
Reading 2	2 Peter: 1: 16-19	Gabrielle Kirby
Gospel	Luke 9: 28-36	
Time of prayer		Nigel Walsh
Junior Church:		
<b>August 14 : 12th Sunday after Trinity</b>		
Reading 1	Jeremiah 23: 23-29	Dilys Thorp
Reading 2	Hebrews 11: 29 - 12: 2	Richard Johnson
Gospel	Luke 12: 49-56	
Time of prayer		Catherine Matlock
<i>No Junior Church:</i>		
<b>August 21: 13th Sunday after Trinity - Family Service</b>		
Reading 1	~	
Reading 2	~	
Gospel	~	
Time of prayer		
Junior Church:		
<b>August 28 : 14th Sunday after Trinity</b>		
Reading 1	Ecclesiasticus 10: 12-18	Catherine Matlock
Reading 2	Hebrews 13: 1-8, 15-16	Mary Kirkland
Gospel	Luke 14: 1, 7-14	
Time of prayer		Geoff Crockett
Junior Church:		

# Seven Blessings of Silent Prayer: Why Contemplation Matters

*Revised version, from Carl McColman (<http://www.carlmccolman.net/author/carlmccolman/>)*

Silent prayer, or contemplative prayer, is an important element of a mature Christian spirituality. The Bible instructs us to “be still and know...God” (Psalm 46:10), and even promises us that “silence is praise” (Psalm 65:1, translated literally).

I thought it might be helpful to reflect on the many ways that contemplation brings blessing into our lives. I’m a little hesitant about this, because I don’t think silent prayer is meant to be goal-oriented; it is not a means to an end. In a very real way, contemplation is its own reward, and the only reason to enter into prayerful silence is for the felicity of offering ourselves and our time to God, without any ‘benefit’ or ‘advantage’ coming from it.

Nevertheless, in just a few minutes of reflection I came up with seven real graces that flow from a regular discipline of contemplative silence. So here is my life – but please read this with the understanding that there is only one real purpose of contemplation: to give ourselves to God. Everything else is merely a happy blessing – not a consequence, not a result – simply a grace that accompanies our response to God’s loving silence.

1. Contemplation brings us into the mystery of God. The Bible acknowledges that God is a ‘hidden’ God (Isaiah 45:15) – in other

words, to the finite limitations of the human mind, God seems shrouded in mystery. We can no more wrap our minds around the Holy One than an amoeba can comprehend a human. But where our logic and rationality ultimately fail us, our heart – our capacity to love and be loved – stands ready to encounter the Divine source of all Love. When we offer our prayer to God in wordless silence, we create the space within us for our heart to take the lead in prayer, receiving grace and offering adoration at a level too deep for words. We may not ‘understand’ silence, but in our heart of hearts, we can know the God who comes to us in mystery.

2. Silence teaches us to trust. It is human nature to want to be in control, in charge, on top of things. That’s certainly appropriate on a purely earthly level – but God is not subject to our management or direction. Yet how often, when we pray, do we in fact subtly try to bend God’s will to our own, rather than radically surrendering our will to God? The beauty of contemplation is that, by dispensing with words, we move into a place where we simply have no means to attempt to control God or shape our prayer to what we think is our best advantage. Stripped of all artifice of self-directed mastery, silence in prayers offers us only one option: to trust the God who loves us, hidden in the silence. We trust what we cannot see, may not feel, and certainly cannot manipulate. It’s hard, but it’s spiritually nurturing to do so.

3. Contemplation allows us to pray when we have no words to pray. Christianity is a talkative religion, from the Bible to our endless lineage of hymns, sermons, liturgies, and inspirational books. But sometimes even the most eloquent person can’t find the words to express what’s going on in our hearts. Silent prayer releases us

from the necessity to be ‘on’ all the time, to find just the right Psalm or devotional to recite, or (harder still) to be able to put into our own words what’s going on in the hidden places deep within our soul. With contemplation, we offer God our attention, our presence, our very self – without having to wrap it up in a lot of commentary. We simply rest in God’s presence, and that becomes the heart of our prayer.

4. Silence helps us to imitate Christ. One of the loveliest passages in the New Testament recounts how Christ, “though he was in the form of God, did not regard equality with God something to be grasped. Rather he emptied himself, taking the form of a slave, coming in human likeness...” (Philippians 2:6-7) – the Greek word for emptiness used here, *kenosis*, has become emblematic of Christ’s humble compassion in embracing humanity in the incarnation. How can we, who are already human, follow his example? In contemplation, we divest ourselves of our chattering minds, embracing silence as a kind of ‘emptiness’ in which we make ourselves available for God. So in wordless prayer, we offer to God our desire to follow Christ in all ways – even in humility and emptiness.

5. Contemplation undermines the idols of our culture. Dare I say it? Contemplation is countercultural – even (gasp) ‘subversive’. Our society idolizes the left hemisphere of the brain – linear logic, a way of thinking that judges everything in binary ways: this is good, that is bad; this is right, that is wrong; that is unacceptable, that is forbidden. Such dualistic ways of thinking and judging influence the way we do business, politics, science, and even art and religion. Logic has its place, of course, but for society to be whole and complete, the stern judgement of abstract reason must be balanced by the

holistic compassion of the heart. In silence, the heart communicates its way of knowing, and thereby prevents the black/white dualism of the mind from dominating our lives – and our faith.

6. Silence is good for us, body, mind and soul. The mindfulness movement has offered a secular approach to this particular blessing. My first Christian meditation teacher used to say “meditation is something that is good for our body, our mind, and our soul.” Because in a faith context contemplation is prayer, naturally it nourishes the soul; because it invites us into a place of trust and nondual awareness (see 2 and 5 above), silence is good for our mind, and because it encourages deep relaxation and gentle awareness of our bodies, it is good for us physically as well. Indeed, this “prayer of the heart” is perhaps the most fully embodied way of praying within Christianity: a prayer where we offer our entire self to God – body as well as mind and soul.

7. Contemplation fosters community. We often think of this prayer in solitary terms – “when you pray, go to your inner room, close the door, and pray to your Father in secret” (Matthew 6:6). But in many contexts, from Christian monasteries down to the centering prayer groups of our time, we see that contemplative or silent forms of prayer thrive especially well in communal settings. This is because there is something profoundly intimate and bonding when we pray silently together. Just as Eucharistic worship and the Daily Office help to form community, praying together in wordless silence also helps to foster a sense of belonging to the Body of Christ. And this works both ways: when communities pray in silence together, it helps the individuals to have a stronger commitment to contemplation.



May your daily practice of silent prayer thrive in the light of God's loving grace.

St David's Church facilitates a Silent Prayer Group fortnightly, alternating between Tuesdays and Thursdays.

Come and join us from 7.30pm in the Lady Chapel.

To find out more, check our website [www.stdavidschurchexeter.org.uk](http://www.stdavidschurchexeter.org.uk) or telephone Rev'd Canon Tom Honey on 01392 686000.



# July & August from St Michael's

At the end of May, we were challenged in the sermon to consider what it is that we take for granted; the readings reminded us that in fact we can do no such thing; we have no power in ourselves to assume anything unless we acknowledge that the source of all authority rests in God.

“There is no God like you in heaven above or on earth beneath,” confesses King Solomon at the altar. All nations should be able to recognise this and know that they can call upon God. The centurion does not wish to trouble Jesus with a visit to his house, “But only speak the word, and let my servant be healed,” he says, going on to expand his understanding of the nature of authority and faith.

It is easy to forget just how much we assume in modern life is ours by right: freedom of speech (unless we are not allowed to express views that do not ring true with organisers of events, as some prominent people have found at recent university debates), freedom of movement (unless we are refugees from tyrannical regimes), freedom of belief (unless we are ruled by narrow-minded dictators) and so on. A recent visit to Budapest made me aware of the need for frequent re-assessment of our status. In October 1956, students and workers were gunned down in a situation that arose so quickly that within twelve days the Soviet government took over. A memorial to those killed, about 25,000, lies in Parliament Square. Down the steps to a lower ground area, one follows a path of red glass, representing the blood that was spilt.

Huge photographs and video installations of survivors recalling the dreadful events, glass exhibition cases of clothing left as people scrambled to escape, contemporary artefacts and other items underline the horror of the violent and ferocious repression of freedom, which came about because the Hungarians understood Khrushchev's doctrine of 'different roads to socialism' differently. There was no room for difference or genuine dialogue, leading to so many deaths.

King David assumed so much as his right. He had been a golden boy, anointed early on, the great soother of the King's misery with his harp-playing and probably pleased with being in favour. He was at ease with his power later as monarch, but we can see that it was all too easy to abuse his status with the story of his desire for Bathsheba. He was king; he could do as he wished, he thought, forgetting all that had brought him to the throne, especially God. His simple lust led him to shatter all of the Ten Commandments. He should not have taken anything for granted, for the prophet Nathan, through a parable, reminded him of his dependence on God. There was still suffering to be endured: the child born to Bathsheba did not survive, David had to live with the guilt of having set up her first husband's death and the kingdom later fell apart through lack of unity. Completing the Great Temple fell to Solomon as we saw earlier with his confession of God's greatness at the altar, though with a not-so-subtle reminder that Solomon himself had built the Temple, albeit in praise of God's "keeping covenant and steadfast love for your servants who walk before you with all their heart."

I was in Austria for the festival of Corpus Christi. It is a national holiday there, with church bells ringing and not a shop open. It looked as though it was going to be a pleasant day, too, sunny and dry as we left for our coach journey to Budapest. It seems that the Austrians are not

ashamed of religion, as some of the English are. Here, Shrove Tuesday is now Pancake Day, Easter Monday and Pentecost are just Bank or Public Holidays, and we cannot get back to being a nation on of shop-haunters soon enough, with sales beginning at shortly after midnight on Christmas Day, ready for St Stephen's Day. With the advent of on-line shopping, time is no longer sacred and the pace of life is so fast. We are used to sound-bites taking the place of proper discussion, of radio interviewers talking over their guests in order to present their own points of view, of bitterness and bickering taking the place of orderly debate. By the time you see this magazine we will know the outcome of all the hot air that has been expended about Brexit. We will need to exercise faith in God and patience in the ensuing time to be sure that we can live in peace and security with the future and that we can allow our freedom under God to be strong.

We celebrated Music Sunday with sparkling contributions to aid our worship, thanks to the Choir, Organist and Director of Music. It was on the same day of the official celebration of the Queen's Birthday and there was a rousing singing of the National Anthem at the end of Mass. Now there's someone whose service to God and the nation are exemplary. Her Majesty makes no secret of her faith and attends services regularly. We could do well to learn from her attitude to the Christian life; I know there are detractors and those who find the privileges unacceptable, but it is only the outer circle of the family who would seem to have betrayed their positions.

A recent publication, 'The Servant Queen and the King She Serves' is a clear statement about our Queen's dedication and service. It's an uplifting read and I recommend it to you.

Our peregrines are flying and are learning the area like a map. All too

soon, they will move on and establish their own territory. Watching the eggs, the hatching and the growing has been our very own Springwatch event. We hope that the young birds will flourish.

There is to be some discussion about the format of this magazine in the near future. I remember the competition to give the Parish magazine a new name; the late Jane Newman christened it 'New Leaves' and so it has been for many years now. With technology developing so rapidly we are looking for ways to make it accessible to a wider and more varied readership. If you have any suggestions about items you would like to see included, or have examples of excellence to share, please contact us via the parish website, William Pattinson at St David's, Richard Barnes or me at St Michael's. Thank you all for being loyal subscribers and readers thus far. We hope you will continue to support the magazine, which could not appear without the great efforts of Ashley and Johanne to gather it all together, and Graham Lerwill who arranges the printing, so thank you to them for their hard work.

I hope you all have an enjoyable Summer with refreshing holidays and good times, and that you will be well set up come the Autumn, when we look forward to Father Christopher's priesting and his first Mass at St Michael's, on the Patronal Festival.

**Stephanie Aplin**

# Music & Events at St Michael's – July & August 2016

Sung Masses and monthly Evensongs continue with reduced resources over the Summer. Tuesday & Thursday Vespers have a break for August. We hope you can join us in worship, prayer and fellowship.

Apologies that the concert planned for Mon 27 June was cancelled after June Magazine went to press. We have Organ & Theremin Recitals in July & August; please check our website/twitter for any updates.

Our 2 young peregrine falcons have fledged – any donations to help with the cost of streaming video from their nest box to the website over the past 4 months would be welcome. Thank you.



As we reach the end of the University year, we say thanks & farewell to Michael, our Tenor Choral Scholar, as he graduates and leaves Exeter. We hope that Saffron, Miranda and Amy will continue with us in September.

Erika will be auditioning new Choral Scholars from the University in September. We would also welcome Junior Scholars, 16-18 year olds who want experience before applying for University or College Choral Scholarships or who just love singing church music – if you know anyone who may be interested, see <http://www.stmichaelsmountdinham.org.uk/music/scholarships/> and contact Erika.

Sunday, 3rd July, Trinity VI, may be kept as the Feast of St Thomas the Apostle. 10.45am Solemn Sung Mass. Setting: Mass in the Dorian Mode, by Thomas Tallis (c.1505-85). Motet: The Call, by Richard Lloyd (b.1933), a setting of the 1633 poem by George Herbert:-  
Come, my Way, my Truth, my Life; Such a Way as gives us breath, Such a Truth as ends all strife, Such a Life as killeth death.  
Come, my Light, my Feast, my Strength; Such a Light as shows a Feast, Such a Feast as mends in length, Such a Strength as makes his guest.  
Come, my Joy, my Love, my Heart; Such a Joy as none can move, Such a Love as none can part, Such a Heart as joys in love.



**Sunday 3 July**, Trinity VI, 6pm Evensong and Benediction. Responses: Tallis. Psalm: 65. Office Hymn: 241. Canticles: Short Service, by Tallis. Anthem: O Lord the Maker of All Thing, by William Mundy (1529-91). Sun 10 July, Trinity VII. 10.45am. Setting: Mass in D, by Kenneth Leighton (1929-88). Motet: Ubi Caritas et Amor Deus ibi est, by Maurice Duruflé (1902-86).

**Thursday 14 July** at 6.15pm. CBS Plainsong Mass commemorating John Keble (1792-1866), Poet, Priest & Founder of the Oxford Movement.

**Sunday 17 July**, Trinity VIII. 10.45am. Setting: Missa Entre Vous Filles, by Orlando de Lassus (1532-94). Motet: Jesu the very thought of Thee, by Edward Bairstow (1874-1946).

**Wednesday 20 July** at 7.30pm. St Michael's Lecture. Orthodoxy & Plurality – speaker tbc.

**Friday 22 July** at 1pm. A Lunchtime Organ Recital by Jan Hage from Utrecht Cathedral. Free with retiring collection. Please support.

**Sunday 24 July**, Trinity IX. 10.45am. Setting: Mass in A minor, by Claudio Casciolini (1697-1760). Motet: Hear My Prayer, O God, by Adrian Batten (1591-1637).

**Sunday 31 July**, Trinity X. 10.45am. Setting: Mass in E flat, by Basil Harwood (1859-1949). Motet: Be Thou My Vision, by Bob Chilcott (b1955).

(Music for these last 2 Sundays of July may be interchanged depending on availability of voices.)

**Thursday 4 Aug** at 6.15pm. CBS Plainsong Mass for St John Mary Vianney, Curé D'Ars (1786-1859).



**Sunday 7 August**, Trinity XI. 10.45am. Setting: Missa Brevis, by Antonio Lotti (1667-1740). Motet: My Soul There is a Country far beyond the Stars, by Sir Hubert Parry (1848-1918), text by Henry Vaughan (1622-1695).

**Sunday 7 August**, 6pm Choral Evensong and Benediction. Responses: Byrd. Psalm: 108. Office Hymn: 244. Canticles: Short Service, by Thomas Weelkes (1576-1623). Anthem: O Nata Lux de Lumine, by Thomas Tallis (c.1505-85).

**Wednesday 10 August** at 7.30 pm. Recital by Olesya Rostovskaya of music for the Theremin. Please support what could be the first ever Theremin concert in Exeter.

**Sunday 14 August**, Trinity XII. 10.45am. Setting: Mass in F, by Charles Wood (1866-1926). Motet: O Sing Joyfully, by Adrian Batten (1591-1637).

**Monday 15 August**, Feast of the Assumption of the Blessed Virgin Mary. 7.30pm Sung Mass. Setting: Missa Super Dixit Maria, by German composer Hans Leo Haßler (1564-1612). Motet: Ave Maria, attr. Franco-Flemish Jacob Arcadelt (1505-68).

**Sunday 21 August**, Trinity XIII. 10.45am. Setting: Mass in F. Motet: Come Down, O Love Divine, both by Sir William Harris (1883-1973), Organist at St George's Chapel Windsor.

**Wednesday 24 August**, 10am Low Mass. Bartholomew the Apostle, worth a mention for the street and cemetery named after him across the valley from St Michael's.

**Sunday 28 August**, Trinity XIV. 10.45am. Setting: Mass for Four Voices. Motet: Ave Verum Corpus, both by William Byrd (1543-1623).

**Richard Barnes**

# Canon Thurmer Memorial Lecture

On Friday 27 May, about 85 people gathered at St Michael's to enjoy a talk by Nicholas Orme, Emeritus Professor of History at the University of Exeter, entitled "A Brief History of England's Cathedrals". And what a talk! In just 50 minutes Professor Orme took us on a vivid tour of two millennia of Bishops and their Cathedrals in Christian England.

The Lecture turned on 5 historical catastrophes that befell our Cathedrals and from which they recovered renewed and strengthened.

AD400 – the Roman Empire in the West collapses, and whatever Cathedrals there were in England for Bishops of London, Lincoln, York and elsewhere, are lost to history. Around 600, Augustine's neat plan for 2 Archbishops each with 12 bishops and cathedrals is partly worked out, some surprisingly rural, like Sherborne, some monastic foundations, some 'secular' with Canons, and his HQ never gets moved from Canterbury to London.

AD800 – the Viking incursions, and 6 cathedrals, mainly in the North, like Hexham, fall. Around 900 Dunstan revives monasticism at some cathedrals like Worcester. 1066 has surprisingly little effect though some rural ones get moved to cities, e.g. Dorchester to Lincoln. Crediton has already moved to Exeter in 1050. But some are still in unlikely places such as Ely, while Bath & Wells, and Lichfield & Coventry continue as 2-centre dioceses.

AD1529 – the English Reformation, and Henry VIII asset strips and dissolves hundreds of monasteries. Cranmer is not keen on cathedrals, so it is a close-run thing but surprisingly Henry keeps or converts the 9 secular and 10 monastic cathedrals, partly because he likes their music and partly as well-funded gifts for his cronies; so not much theology involved. They survive the Reformation roller-coaster of Edward, Mary, Elizabeth, James I & VI and Charles, until...

AD1650 – the English Commonwealth tries Puritanism, abolishing bishops, cathedrals, music, and fun. But not for long! Charles II returns from Europe, choirs move from Lady Chapels to monks' choir stalls. Then Deans & Canons slumber through the 18th century with no thought for the fabric around them. In 1826 William Cobbett lambasts Salisbury, and in 1851 the spire of Chichester gracefully collapses.

AD1840 – the Ecclesiastical Commissioners Acts of Robert Peel's Government disendow the cathedrals and wake up their Chapters, while Mediaeval Romanticism and the Gothic Revival inspire reform and renewal. At the same time the Industrial Revolution, the railways, tourists and guide books force cathedrals to take a more business-like attitude to their cities and their faithful.

With 4 new-builds at Truro, Liverpool, Guildford & Coventry, and several upgrades of existing churches there are 42 Anglican Cathedrals across England by mid-20th century. (Time did not permit any mention of the revival of Roman Catholic Dioceses & Cathedrals.) While Parish Churches struggle in the 2nd half of the 20th century, Cathedrals thrive, reaching out to worshippers, tourists and organisations alike, through music and culture, hosting exhibitions, education, refectories, diocesan festivals, etc. Finances may be tight, but all seem to be in good hands and good heart, serving their diverse communities into the 3rd

millennium.

All-in-all a fine and fitting tribute to the memory of Canon John Thurmer who, as a residentiary Canon of Exeter Cathedral from 1973-91, also presided over a period in our Cathedral's life when it had to reach out and strengthen its engagement with the changing religious and secular life of the Diocese and the county of Devon, as it does today.

Many thanks to Professor Orme for such an engaging talk and for answering our varied questions from Cathedrals in fiction to the restoration of Shrines. Thanks also to David Beadle, Caitlin Lovich and the St Michael's Lectures team for organising, and to Richard Parker for opening the evening with reminiscences of Canon John Thurmer.

Professor Orme is preparing a book on the History of England's Cathedrals, to be published in 2017.

**Richard Barnes**

# ST MICHAEL'S LECTURES 2016

7.30pm Weds 24<sup>th</sup> Feb

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

Br Michael Jerome

7.30pm Weds 20<sup>th</sup> Jul

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

Dr Brandon Gallagher

7.30pm Weds 16<sup>th</sup> 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 28<sup>th</sup> Sept

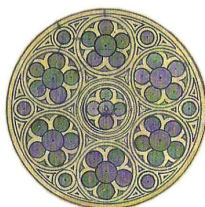
**Ethnicity, Race and Religion  
in early Christian and Jewish  
Texts and Modern Biblical  
Scholarship: Critical  
Reflections on the  
Christian West**

Professor David Horrell

7.30pm Weds 27<sup>th</sup> Apr

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

The Right Reverend Dame  
Sarah Mullally



7.30pm Weds 26<sup>th</sup> Oct

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

(The Revd Fr) John Underhill

## **JOHN THURMER MEMORIAL LECTURE**

7.30pm Friday 27<sup>th</sup> May

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

Professor Nicholas Orme

7.30pm Weds 30<sup>th</sup> Nov

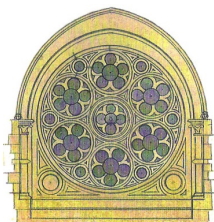
**Theology and Vegetarianism**

Dr Matthew Barton

7.30pm Weds 22<sup>nd</sup> 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**

[stmichaelslectures@outlook.com](mailto:stmichaelslectures@outlook.com)  
[www.stmichaelsmountdinham.org.uk](http://www.stmichaelsmountdinham.org.uk)

# PARISH SOCIALS 2016

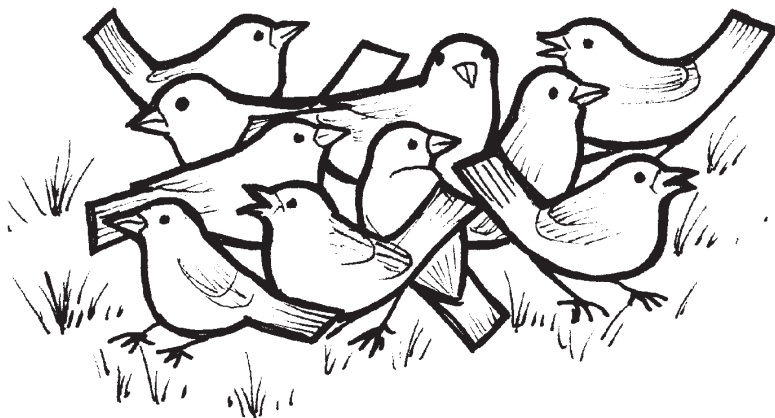
Sign up sheets are in the church - *all are welcome!*

Saturday 5th August - evening  
**Beach Games and BBQ**

Budleigh Beach

26th - 29th August  
**Greenbelt**

[www.greenbelt.org.uk/boxoffice](http://www.greenbelt.org.uk/boxoffice)



# 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](http://www.devon.gov.uk/index/cultureheritage/libraries/yourlocal-library/exeter_libraries/exeter_central_library/events_at_exeter_central.htm)**

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

## Woolly Wonders Knitting Group

Date: Every month - Tuesdays

Time: 14.00 - 15.30

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

Audience: Everyone welcome

Cost: Free

Bookings: Drop in - no need to book

.....

## Exeter Audio Book Group

Date: Once a month meeting

Time: 10:00 - 11:30

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

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

Cost: Free

Bookings: Just turn up  
Organiser: Ask for Liz Cordin 01392 384 209

.....

## **IT Drop -in Sessions**

Date: Every Wednesday

Time: 10:00 - 12:00

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

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

Cost: Free

Bookings: Just drop in

Organiser: Mike Mills & James Knight 01392 384 209



# Read any good books lately?

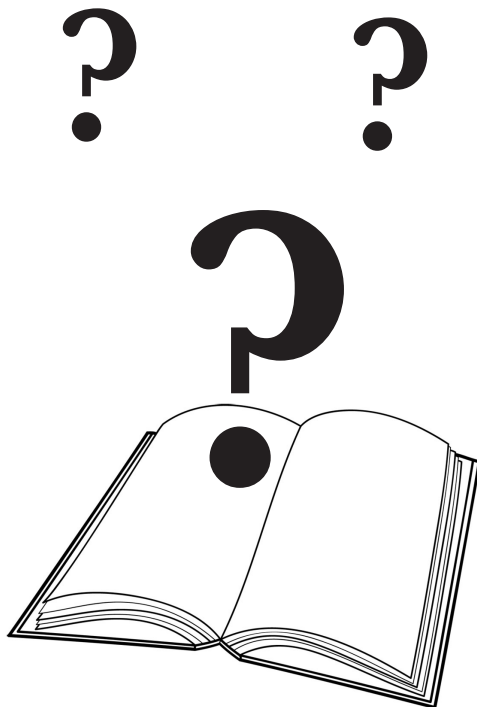
We would like to introduce a review section to our magazine and invite all you readers, film goers, music fans to write a short recommendation of something that you have seen or heard recently and really enjoyed.

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.



# 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](http://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](http://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.**

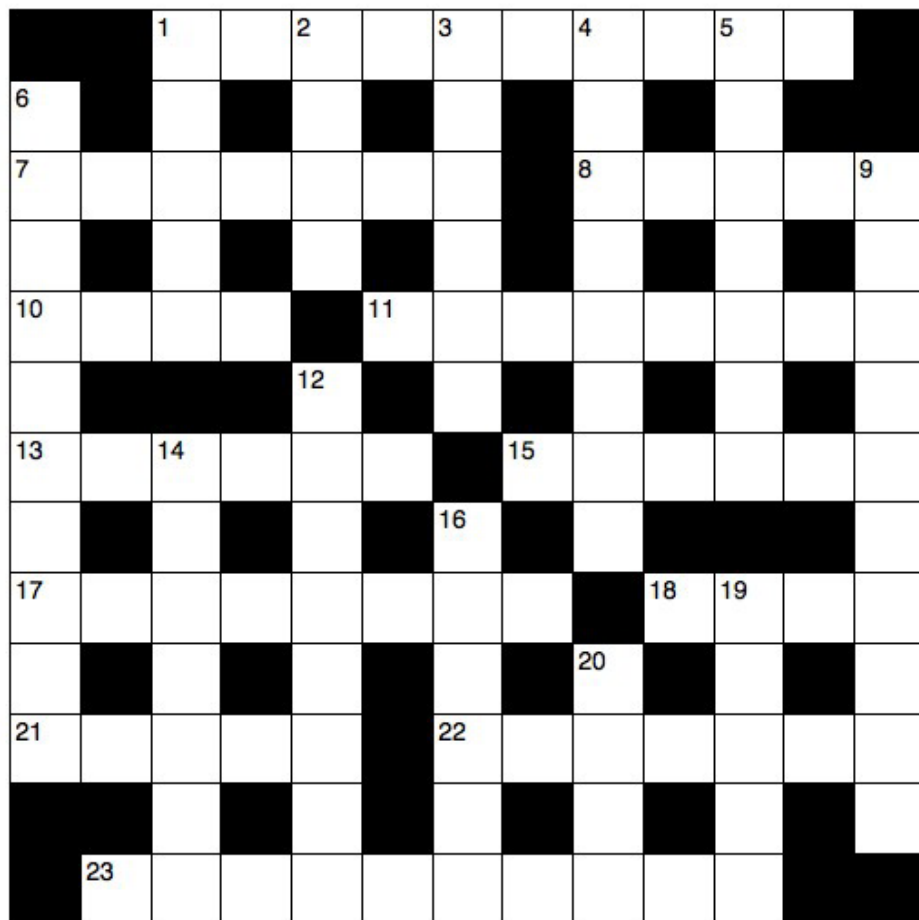
**"St Sidwell's is a good school where teaching is good and pupils' achievement is high"**

**"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."**

# July crossword



## Across:

- 1 Relating to the Jewish day of rest (10)
- 7 Point of view (Matthew 22:17) (7)
- 8 20th-century Brethren philanthropist whose construction company became one of the UK's biggest, Sir John — (5)
- 10 Girl's name (4)
- 11 Peter was accused of being one in the courtyard of the high priest's house (Luke 22:59) (8)

- 13 The fifth of the 'seven churches' (Revelation 3:1–6) (6)
- 15 'Now the famine was — in Samaria' (1 Kings 18:2) (6)
- 17 Banned by the seventh Commandment (Exodus 20:14) (8)
- 18 Insect most closely associated with itching (1 Samuel 24:14) (4)
- 21 Bantu tribe which gives its name to tiny landlocked country in southern Africa (5)
- 22 Familiar material in churches that use an overhead projector (7)
- 23 Last book of the Bible (10)

## **Down:**

- 1 The young David's favourite weapon (1 Samuel 17:40) (5)
- 2 'Your vats will — over with new wine' (Proverbs 3:10) (4)
- 3 Once yearly (Exodus 30:10) (6)
- 4 Milled it (anag.) (3-5)
- 5 Region north of Damascus of which Lysanias was tetrarch (Luke 3:1) (7)
- 6 Comes between Philippians and 1 Thessalonians (10)
- 9 Lake where the first disciples were called (Luke 5:1–11) (10)
- 12 Abusive outburst (8)
- 14 Are loud (anag.) (7)
- 16 Printing errors (6)
- 19 'Take my yoke upon you and — from me' (Matthew 11:29) (5)
- 20 Jacob's third son (Genesis 29:34) (4)

*Crosswords reproduced by kind permission of BRF and John Capon,  
originally published in Three Down, Nine Across, by John Capon (£6.99 BRF)*

# 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

## July 3 St Thomas the Apostle – confused and doubting

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

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

Finally, Thomas' honest scepticism is revealed after the Resurrection, which he flatly refused to believe - unless he could touch the wounds of the risen Jesus. Sure enough, Jesus appears - but instead of scolding him, shows him the wounds. Thomas responds: "My Lord and my God" (John 20.26ff).

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



affirmation of faith, after meeting the risen, crucified Christ, they can find support for their own faith.

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

## **11 St. Benedict**

### **- author of the famous Rule**

St. Benedict (c.480 – c.550) was an abbot and author of the famous Rule that bears his name. Because of his Rule, Benedict is also the Patriarch of Western Monasticism, and Patron Saint of Europe.

Surprisingly little is known about his life: born at Nursia, Benedict studied at Rome, which he then left before completing his studies to become a hermit at Subiaco. After a time disciples joined him, whom he organised into twelve deaneries of ten. After an attempt on his life, Benedict moved on to Monte Cassino, near Naples, where he wrote the final version of his Rule.

Benedict's Rule is justly famous and respected: not only did it incorporate much traditional monastic teaching from revered monks like Basil, but Benedict went on to modify this in a way characterised by prudence

and moderation within a framework of authority, obedience, stability and community life.

Benedict's great achievement was to produce a monastic way of life which was complete, orderly, and workable. The monks' primary occupation was liturgical prayer, which was complemented by sacred reading and manual work of various kinds.

Benedict's own personality shines through this Rule: wise, discreet, flexible, learned in the law of God, but also a spiritual father to his community. Benedict's Rule came to be recognised as the fundamental monastic code of Western Europe in the early Middle Ages. Because of his Rule, monasteries became centres of learning, agriculture, hospitality, and medicine. Thus Benedict came to influence the lives of millions of people.

## **15 St. Swithun (or Swithin)** **- saint for a rainy day**

St. Swithun is apparently the saint you can blame for rainy summers. It is said that if it rains on his special day, 15th July, it will then rain for 40 days after that. It all began when Swithun was made Bishop of Winchester in 852 by King Ethelwulf of Wessex. It was an important posting: Winchester was the capital of Wessex, and during the 10 years Swithun was there, Wessex became the most important kingdom of England.

During his life, instead of washing out people's summer holidays, and

damping down their spirits, Swithun seems to have done a lot of good. He was famous for his charitable gifts and for his energy in getting churches built. When he was dying in 862, he asked that he be buried in the cemetery of the Old Minster, just outside the west door.

If he had been left there in peace, who knows how many rainy summers the English may have been spared over the last 1000 years. But, no, it was decided to move Swithun. By now, the 960s, Winchester had become the first monastic cathedral chapter in England, and the newly installed monks wanted Swithun in the cathedral with them. So finally, on 15 July 971, his bones were dug up and Swithun was translated into the cathedral.

That same day many people claimed to have had miraculous cures. Certainly everyone got wet, for the heavens opened. The unusually heavy rain that day, and on the days following, was attributed to the power of St Swithun. Swithun was moved again in 1093, into the new Winchester cathedral. His shrine was a popular place of pilgrimage throughout the middle ages. The shrine was destroyed during the Reformation, and restored in 1962. There are 58 ancient dedications to Swithun in England.

# August 1 Ethelwold - the Wessex saint who founded the first monastic cathedral

St Ethelwold (c.912 - 84) did great things for the church at Winchester, which in those days was the principle town of Wessex. He began as a simple monk, eager to restore the Rule of Benedictine in England, a major reform for the church of the time. So, after serving at the abbey in Glastonbury, he was sent on to restore the old abbey at Abingdon. The king thought highly of him, and used him to teach his son, the future king, Edgar.

When in 963 Ethelwold became Bishop of Winchester, he replaced the cathedral canons with monks, thus founding the first monastic cathedral in the land. This was a uniquely English institution, which remained until the Reformation. The monastic reform quickly gained momentum: with the King's support, Ethelwold restored old monasteries such as Milton (Dorset), New Minster and Nunnaminster in Winchester, while new monasteries were founded and richly endowed at Peterborough (966), Ely (970) and Thorney (972).

Ethelwold was austere, able and dynamic. Under his leadership, the monks excelled at music, illumination and writing. When Ethelwold set the monks to work with the masons in the cathedral at Winchester, he built the most powerful organ of its time in England: it was played by two monks, and had 400 pipes and 36 bellows. In music, Ethelwold's Winchester had the distinction of producing the first English polyphony in the Winchester Troper.

Ethelwold's monasteries also produced a surpassing new style of illumination, and his school of vernacular writing was the most important of its time: with accurate, linguistically significant translations. A major

event of his episcopate was the consecration of Winchester Cathedral in 980.

## **6 The Transfiguration - a glimpse of Jesus' future glory**

The story is told in Matthew (17:1-9), Mark (9:1-9) and Luke (9:28-36). It was a time when Jesus' ministry was popular, when people were seeking him out. But on this day, he made time to take Peter, James and John, his closest disciples, up a high mountain. In the fourth century, Cyrillic of Jerusalem identified it as Mount Tabor (and there is a great church up there today), but others believe it more likely to have been one of the three spurs of Mount Hermon, which rises to about 9,000 feet, and overlooks Caesarea Philippi.

High up on the mountain, Jesus was suddenly transfigured before his friends. His face began to shine as the sun, his garments became white and dazzling. Elijah and Moses, of all people, suddenly appeared, and talked with him. A bright cloud overshadowed the disciples.

Peter was staggered, but, enthusiast that he was - immediately suggested building three tabernacles on that holy place, one for Jesus, one for Moses, and one for Elijah. But God's 'tabernacling', God's dwelling with mankind, does not any longer depend upon building a shrine. It depends on the presence of Jesus, instead. And so a cloud covered them, and a voice spoke out of the cloud, saying that Jesus was his beloved son, whom the disciple should 'hear'. God's dwelling with mankind depends upon our listening to Jesus.

Then, just as suddenly, it is all over. What did it mean? Why Moses and Elijah? Well, these two men represent the Law and the Prophets of the Old Covenant, or Old Testament. But now they are handing on the ba-

ton, if you like: for both the Law and the Prophets found their true and final fulfilment in Jesus, the Messiah.

Why on top of a mountain? In Exodus we read that Moses went up Mount Sinai to receive the sacred covenant from Yahweh in the form of the Ten Commandments. Now Jesus goes up and is told about the ‘sealing’ of the New Covenant, or New Testament of God with man, which will be accomplished by his coming death in Jerusalem.

That day made a lifelong impact on the disciples. Peter mentions it in his second letter, 2 Peter 1:16 - 19 - invariably the reading for this day. The Eastern Churches have long held the Transfiguration as a feast as important as Christmas, Epiphany, Ascension and Pentecost. But it took a long time for the West to observe the Transfiguration. The feast starts appearing from the 11th and 12th centuries, and the Prayer Book included it among the calendar dates, but there was no liturgical provision for it until the 19th century.

## **11 Clare – choosing the riches of poverty**

Clare (1194 – 1253) was the famous virgin foundress of the Minoreesses or Poor Clares. Born at Assisi of the Offreduccio family, Clare grew up to hear the teaching of St Francis of Assisi, and at 18 she renounced all her possessions and joined him at the Portiuncula, where she became a nun. Soon Francis found her and her companions a small house adjacent to the church of San Damiano, Assisi, which he had so lovingly restored.

And so it was that Clare became abbess in 1216 of a community of women who wished to live according to the rule and spirit of St Francis. The way of life was one of extreme poverty and austerity, but this did

not seem to discourage anyone. For like the Franciscan friars, Clare's nuns soon spread to other parts of Europe, especially Spain, Bohemia, France and England, where four convents were founded in the late 13th and 14th centuries.

Clare never left her convent at Assisi – she became distinguished as one of the great medieval contemplatives, devoted to serving her community in great joy, and practising Franciscan ideals, including the love of nature.

Clare was considered a powerful woman: when Assisi was in danger of being sacked by the armies of the Emperor Frederick II, Claire, although ill, was carried to the wall with a pyx containing the Blessed Sacrament. At sight of her and the pyx, her biographers say, the armies fled. This is why in art Clare is often depicted with a pux or monstrance, as on the D'Estouteville Triptych of English origin c 1360. Clare was canonised only two years after her death in 1253. The Poor Clares continue today in many countries as a contemplative order.

All in all, Clare's life was one of extreme self-denial and constant contemplative prayer. So it is hard to explain easily why Clare has been named patron saint of television. Perhaps there is a TV company somewhere who wants to launch a series called 'Help! I'm a Saint – get me out of here!'

## 29 The beheading of St John the Baptist

When you go back to work after the August Bank Holiday this month, spare a thought for John the Baptist: however rough your local sandwich bar may be, it probably doesn't serve you locusts with a honey dip; you won't be imprisoned for saying derogatory things about the local MP's wife, and even the boss from hell is unlikely to have a daughter who wants to hip-hop about with your head on a platter.

John the Baptist, by our standards, had a terrible life. Yet the Bible tells us that of all the people in history, no one has even been born who was as great as him. Why? Because of the unique job God gave him to do, which has to be the best PR job of all time: act as God's press officer. This was quite literally the PR job from heaven: with God as his client, John the Baptist's job was to broadcast the news that the Messiah had come. Not even Church House Westminster has ever attempted anything like that.

It always helps if PR people recognise their own clients, and the same was true of John: he was the first person to recognise Jesus as the Messiah. PR people also help their clients prepare for their public role, and John did the same for Jesus: he baptised him in the Jordan at the start of his ministry.

PR people also stand up in public for their client's point of view, and in John's case it led to his arrest and imprisonment. His death was finally brought about by the scheming of Herodias and Salome, and here the similarity ends: for not even the most dedicated press officers literally lose their heads over a client.



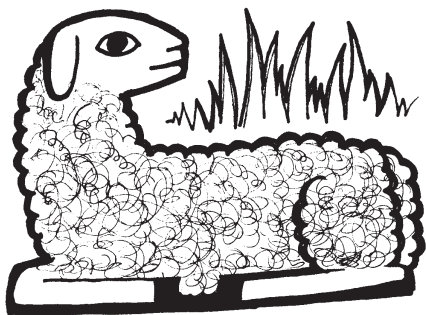
# 31 Raymond Nonnatus

## – redeeming slaves from a living death

Raymond Nonnatus (1204 – 40) is a good patron saint for anyone who does not take life for granted. The account of his own life begins with the story of how his mother died just before his birth, and of how Raymond was somehow extracted from her dead body just in time to save him. ('Nonnatus' means 'not born').

Raymond grew up in Portello, Catalonia and became a monk, joining the Mercedarian Order. Perhaps because of his gratitude for his own life having been spared, Raymond developed a passionate desire to see other people set free to live the lives God had given them. Whatever the reason, Raymond made the difficult and dangerous journey out to Algeria in order to redeem many slaves from what was a living death. So passionate was he to free them, that he even offered himself as a ransom for others' liberation.

While in Algeria, Raymond preached Christianity to the Muslims, and was put into prison, before eventually being sent back to Spain. The Pope sent for him, but Raymond was so weakened by his suffering in Algeria that he died on the way to Rome. But by then Raymond was content. Just as his life had been given back to him, so he had used it to give life back to others.



## GRANDPARENTS

July 26th is the feast day of St Joachim and St Ann – and you are probably asking, who are they?

Legend says that these are the names of Jesus' grand-parents, his mother's father and mother. If these are their real names or not it doesn't matter: what does matter is that Mary's parents brought her up to be a very special person; someone who was calm in a crisis and loved her family. And this comes from being part of a close-knit, loving family.

July 26th is the 'feast of grand-parents'. It reminds all grand-parents of their responsibility for generations to come; to make family traditions and history live.

But the feast has a meaning for the younger family members as well. It reminds younger people that older people's wealth of experience is to be celebrated and appreciated. And we do, don't we?

### IT'S ALL RELATIVE

All these people in the Bible are related. Do you know how?

Answers at the bottom of the page.

1. Mary and Martha (Luke, chapter 10)
2. Saul and Jonathon (1 Samuel, chapter 14)
3. Naomi and Ruth (Ruth, chapter 1)
4. Lois, Eunice and Timothy (2 Timothy, chapter 1)
5. Joseph and Benjamin (Genesis, chapter 42)
6. Aquila and Priscilla (Acts, chapter 18)
7. Simon Peter and Andrew (Mathew, chapter 4)

**Answers:** 1. sisters 2. father and son 3. mother-in-law and daughter-in-law 4. grandmother, mother and son 5. brothers 6. husband and wife 7. brothers

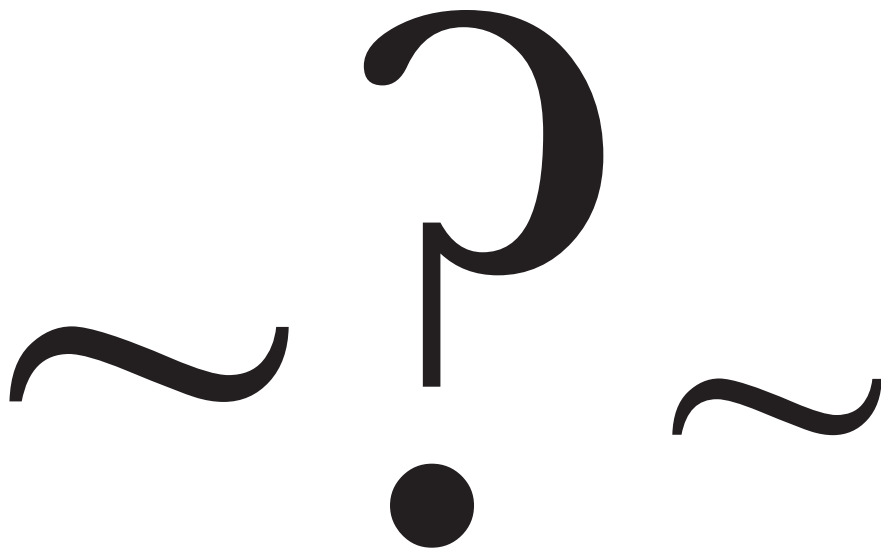
# Crossword solutions

## July answers

**ACROSS:** 1, Sabbatical. 7, Opinion. 8, Laing. 10, Olga. 11, Galilean. 13, Sardis. 15, Severe. 17, Adultery. 18, Flea. 21, Swazi. 22, Acetate. 23, Revelation.

**DOWN:** 1, Sling. 2, Brim. 3, Annual. 4, Ill-timed. 5, Abilene. 6, Colossians. 9, Gennesaret. 12, Diatribe. 14, Roulade. 16, Errata. 19, Learn. 20, Levi.

*Crosswords reproduced by kind permission of BRF and John Capon,  
originally published in Three Down, Nine Across, by John Capon (£6.99 BRF)*





**The deadline for inclusion of articles for  
the **September** issue of New Leaves is  
Sunday August 14th 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](mailto: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.

