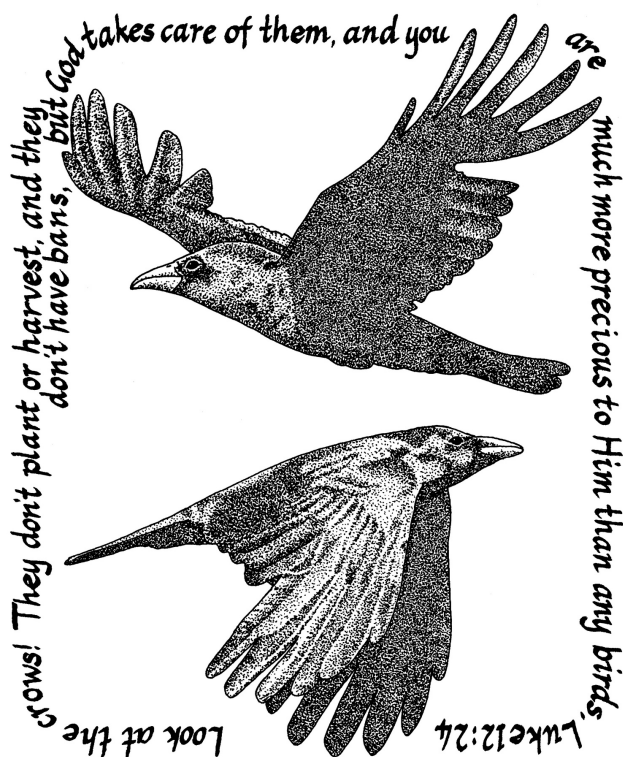


# New Leaves

May 2017



Parish Magazine  
of St David with  
St Michael and  
All Angels,  
Exeter

50p

<b>Parish of St. David with St. Michael Directory (April 2017)</b>
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# WELCOME



To all Readers of “New Leaves”, the  
magazine for the Parish of St David’s with St.  
Michael and All Angels.

The Parish extends a warm welcome to all visiting clergy during the  
interregnum

**The editorial team invites you to submit appropriate  
articles which reflect Church, Parish or Community interest**

**Please send as Word documents to:  
[newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

Please note that all articles will be printed with the author’s name

Enjoy this month’s read.  
We will welcome critical comments on the magazine

Editorial Team: Bill Pattinson and Richard Barnes supported by  
Sue Holden, Stephanie Aplin and Clive Wilson

# New Leaves

## May 2017

### Journey through Holy Week: from Palm Sunday to Easter Day at St.David's

Holy Week is the seven days from Palm Sunday to Holy Saturday, the day following Good Friday. During these seven days we reflect on the events leading up to the crucifixion of our Lord. On the eighth day, the start of not only a new week but a new beginning, we celebrate Jesus' glorious resurrection, when life overcomes death, light overcomes darkness. Dad always used to think it wasn't Easter until we'd sung, "The strife is o'er, the battle done; now is the Victor's triumph won." It's not quite so popular today.

Traditionally at St David's we concentrate on a quiet reflective journey during Holy Week where we allow God's word to speak to us through Scripture, the spoken word, silence and informal Eucharists. Music is used, but only very occasionally. On Palm Sunday there is a dramatic Reading of the Passion, following the Gospel Reading of Jesus' triumphant entry in to Jerusalem. This year the Passion reading was from St Matthew's Gospel, who uses only three voices - the narrator/evangelist, Jesus and all other voices read by the same person. This allows for simple staging and great emphasis on the amazing events of the dramatic story of Christ's death.

We were delighted to welcome Graham Stones, the Bishop's chaplain, to preach on the Monday of Holy Week with Christopher presiding, and to both preside and preach on the Tuesday and Wednesday. On all three occasions we sat round the nave altar and offered the bread and wine in the round. The warm, almost intimate, atmosphere of such communion allows an almost

conversational approach to the preacher's word. Graham's style is hugely suitable for this approach as he is warm, amusing and highly thought-provoking. Three quite outstanding reflective talks highlighted four ways of approaching the Holy Week journey - "The Way of Loss, the Way of Waiting, of Darkness and of Not Knowing - states of mind and being for which no one would thank you, but part and parcel of the week which leads to the way of the Cross." Brilliant! And you can read them all on our website. Thank you, Graham!

David James, our priest in residence, presided and preached on Maundy Thursday and Easter Sunday and gave two of the reflective talks on Good Friday. I was privileged to offer the other two reflective talks. David asked us to consider the three great Christian virtues of love on Maundy Thursday, faith on Good Friday and hope on Easter Sunday. Our Eucharist on Maundy Thursday, though still administered in the round, was accompanied by hymns and music, including Imogen on the keyboard and Candice on the flute. The Service reflected the Jewish feast of the Passover and included the traditional washing of feet by the presiding priest, reminding us of the love Jesus showed to his disciples when he washed their feet and the new commandment he gives us to love one another. After the Eucharist we all made our way to the altar of repose and our own garden of Gethsemane in our Lady Chapel. The Gospel of the Watch and the harrowing, prophetic words of Psalm 22 were read while Nigel led us in appropriately chosen Taize chants.

The format for our Good Friday reflection was hymn, reading, reflection, prayer, silence. The Passion according to John, chosen by the Lectionary for Good Friday, was read in four parts. The four reflections considered Christ's own faith in submitting to the will of his Father and the faith we must all show in acknowledging the love of Jesus in dying for each one of us. At the end of this service people were invited to light a candle and place it on the cross as they offered a prayer to their crucified Lord.

How meaningful then, after such a journey, was the joy and hope so wonderfully expressed in our Easter Eucharist. The lighting of the Pascal Candle at the start of the Service symbolised the risen Jesus, the light of Christ, *Christus surrexit*. The hope and joy expressed in this Service was exceptional. The choir and orchestra combined, something we should do more often, to give us an uplifting experience. The Easter garden, made by Junior Church was blessed as was the water in our newly placed font. David preached on the best news, the unprecedented news that changed the course of history that Christ is risen. He is risen indeed and we can all share in the joy of the resurrection and the hope of life to come. Thank you to all who made the journey through Holy Week to Easter Day such a wonderful experience.

Please note that Graham's three talks, David's sermons on Maundy Thursday and Easter Day and the four reflections on Good Friday can be accessed on the website  
[stdavidschurchexeter.org.uk/worship/sermons](http://stdavidschurchexeter.org.uk/worship/sermons)

**William Pattinson**

Reader

18.04.2017



# St David's Eucharist     May

## May 7th : 4<sup>th</sup> Sunday of Easter

Reading 1	Acts 2.42-end	Gina Redman
Reading 2	1 Peter 2.19-end	Philip Walker
Gospel	John 10:1-10	
Time of prayer		Richard Johnson
Junior Church: Sarah Harrison		

## May 14 :

Reading 1	Acts 7:55-end	Paula Lawford
Reading 2	1 Peter 2:2-10	Jeremy Lawford
Gospel	John 14:1-14	
Time of prayer		Helena Walker

Junior Church: Helen Sail

## May 21: (Family Service)

Reading 1		
Reading 2		
Gospel		
Time of prayer		

*Family service - No Junior Church*

## May 28 :

Reading 1	Acts 1:6-14	Cathy Knowles
Reading 2	1 Peter 4:12-14; 5:6-11	Pam Smith
Gospel	John 17: 1-11	
Time of prayer		Ian Cartwright

Junior Church: Sarah Harrison

## June 4th :

Reading 1	Acts 2:1-21	Ann Watts
Reading 2	1 Cor 12:3b-13	Karen Facey
Gospel	John 20:19-23	
Time of prayer		Robert Mitchell

Junior Church: Helen Sail

# May 2017 from St Michael's

Some years ago, it was customary for some Christians to describe themselves as 'Easter people'. The title fell into dis-use, and I wonder what sort of people we can describe ourselves as now? The hymn 'Hail thee, festival day' describes us as 'immaculate people', having been enlightened and redeemed by Christ; the media would have us a minority people, no longer influential and valued in society, to the point where a couple, in Kent, wishing to have their baby baptised before the child was put up for adoption, were advised by the social worker dealing with the case that such a process would reduce the chances of adoption taking place. It was a complicated issue, but the child was granted permission to be with relatives instead, with parental access.

A cogent article in *'The Spectator'* by Rod Dreher of 15<sup>th</sup> April 2017, makes clear how Christians may need to tackle the future 'in a society that is not just unsupportive but often hostile to their beliefs...' The media have been quoting, with some satisfaction it seems to me, a rapid decline and reduction in church attendance. About 17% of today's population admits to being Anglican. To be a practising Christian today is to be in a minority. Whilst the Age of Enlightenment included the study of religion alongside science- they were equal disciplines- science has taken the lead; there is concrete evidence for the claims of most scientific fields, and once you agree that the human being is just another animal in the world, you no longer need to regard its spiritual growth. Interestingly, zoologists are beginning to admit emotion in animals; see how elephants mourn the death of one of their number, for example.

For Christians to survive in the secular western world, we will need to be resilient. We will need to be knowledgeable about our faith, creative and strong, able to voice our objections to the opposition and mockery or even indifference that comes our way. Although the liberal views about morality are strong, they have their foundations

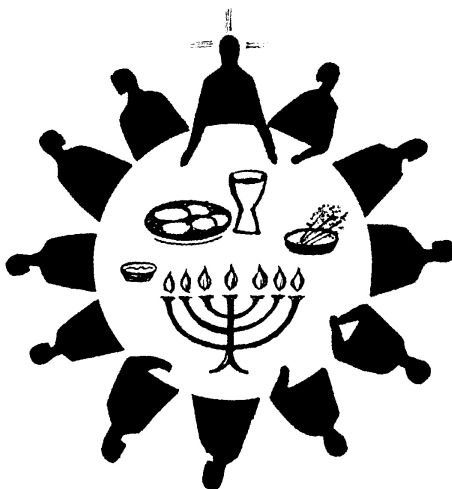


in Christian teachings and without that transcendent base, there is no reason really to be nice to anyone! Then selfishness comes to the fore. Dreher quotes the former Chief Rabbi, Jonathan Sacks, who states the Christians can learn from Jewish communities:

‘You can be a minority, living in a country whose religion, culture and legal system are not your own, and yet sustain your identity, live your faith and contribute to the common good. It isn’t easy. It demands a complex finessing of identities....It isn’t for the faint-hearted.’

This is way of surviving in the face of defeat, something that is constant in Jewish history. ‘It is also the message of Christianity: the Saviour’s death is not the final word.’ We will have to be a confident, restored and maybe subversive people, and as Fr Christopher has called us, a ‘glorious people.’ That stopped me short: how to be ‘glorious’? I have no immediate answers, but will be pondering on how to reflect the glory of the risen Christ from now on.

**Stephanie Aplin.**





## May Events at St Michael's

Many thanks to all who journeyed with us through Lent to Holy Week and Easter, especially to Ven David Gunn-Johnson and Fr Christopher Durrant (his first Triduum as a Priest) for preparing and leading such purposeful Liturgy and Sermons.

With Easter having been so late this year, May sees only Rogation Sunday and Ascension Day among the movable feasts. Regular weekday services continue with Tuesday & Thursday Vespers at 6pm, and Wednesday Matins & Low Mass at 9.30/10am.

Do note that Ascension Day, Thursday 25<sup>th</sup> May, also marks the start of a time of evangelistic prayer “#ThyKingdom\_Come” called for by our Archbishops. In Devon this culminates in a Diocesan event at Exeter Cathedral starting at 6.30pm on Pentecost Sunday, 4<sup>th</sup> June.

**Sun 7 May, Easter 4.** 10.45am Sung Mass. Service in F by Harris. Psalm 23 by Schubert.

**Sun 7 May, 6pm First Sunday Choral Evensong & Benediction.**

Responses: Sumsion. Psalm 29 vv 1-10. Office Hymn: 103. Canticles: Stanford in C. Anthem: Ye Choirs of New Jerusalem – a thrilling composition by C V Stanford. O salutaris: Rossini. Tantum Ergo: Fauré.

**Sat 13 May – Exeter Pride.** We welcome any who want to show solidarity with Exeter's LGBTQ+ communities to join us for Sung Matins at 10am at St Michael's. There is a music practice at 9am for singers, and brunch will be served afterwards. Or join the Christian group in the Pride Parade from the St Sidwell's Centre at 12noon.

**Sun 14 May, Easter 5.** 10.45am Sung Mass. Setting: Darke in F. O taste and see, by Vaughan Williams. This is also the start of Christian Aid Week.

**Thurs 18 May at St Boniface Church Whipton** at 7.30pm. Concert by Exeter Police & Community Choir. Tickets £6 on the door.

**Sat 20 May at 7.30 pm**, Exevox Chamber Choir Concert of a cappella music entitled 'Northern Lights'. Tickets £10 on the door.

**Rogation Sunday, 21 May**, 10.45am Sung Mass and Procession around Mount Dinham. Missa Brevis by Lotti. If ye love me, by Tallis.

**Tues 23 May at 6pm** – Rogation Day and CBS Plainsong Mass for May.

**Thurs 25 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 25 May at 7.30pm**, Sung Mass for Ascension Day. Little Organ Mass by Haydn. O clap your hands, by Gibbons. This is a joint Parish service – All welcome.

**Sat 27 May, 9am** at the Farmers' Union for the monthly Men's Breakfast jointly with St David's.

**Sun 28 May, Easter 7**. 10.45am. Sung Mass. Setting: Sumsion in F. O God the king of glory, by Purcell.

Our Archbishops are asking all Christians to pray especially this week for better Witness and Evangelism to our secular society. St Michael's offers welcome to all – a traditional Church for today!

**Sun 4 June, Whitsunday/Pentecost**, 10.45am Sung Mass, and **6pm Choral Evensong & Benediction**.

Also **Sun 4 June, from 6.30pm in Exeter Cathedral**, "Thy Kingdom Come", a diocesan service in response to the Archbishops' call to prayer, led by Bishop Sarah.

And finally, our nest box camera is online on the Peregrine page of the website,

**<http://www.stmichaelsmountdinham.org.uk/peregrine-falcons/>**  
Donations welcome. We hope that the 4 eggs laid in the last week of March will hatch during the first few days of May.

**Richard Barnes**

# Recollections of my aunt

My aunt died shortly after we moved to Exeter, some twelve years ago. Going through her papers, I found this prayer, which I've kept in my Bible ever since. It is entitled 'Prayer for Mornings'.

*Dear God,*

*So far today I'm doing alright.*

*I have not gossiped, been greedy, grumpy, nasty, selfish or over-indulgent.*

*However, I'm getting out of bed in a few minutes and I will need a lot more help after that.*



This never fails to make me smile, partly because it reminds me of her, and partly because I can very much identify with it.

One memory leads to another. Despite growing up in East London and spending most of her working life in Kent, Margaret had an Exeter connection. We knew vaguely that she had spent time here during the war but, as is so often the case, she never spoke about it much in

her lifetime.

Then, one day, Clive drew my attention to an article in the Express and Echo that had sprung from a recently published collection of the experiences of wartime evacuees (Brian Davis: I'll take that one-wartime evacuees tell their stories. 2013. ISBN 978 0 529151 2 6).

The article focussed on the experiences of a girl evacuated to Exeter from Penge in southeast London in late 1940. Her school was Beckenham County School for Girls and the teacher who was

evacuated with them was my aunt, Margaret Rabson, then a twenty-five year old French teacher. Margaret was billeted in Monks Road. This particular evacuee was billeted in 'a large house in a private crescent'. She can't remember where it was but she stayed with a Miss Every and her mother. Over the next couple of years, the girls attended Bishop Blackall School and, as well as looking after them at school, Margaret organised hikes into the countryside at weekends, listened to their concerns and provided much needed support.

In April 1942, seventy-five years ago this month, the Luftwaffe launched a series of air raids on historic British towns and cities, known as the Baedeker raids, after the German travel guides, and generally thought to be in retaliation for the RAF's bombing of historic German cities. The first was in Exeter on the night of 25<sup>th</sup>-26<sup>th</sup> April. 80 people were killed and 55 wounded. On May 2<sup>nd</sup> there was a second raid, leading to the deaths of 163 people, with 131 badly injured and much of the city centre destroyed by fire. Pamela Daymond, our evacuee, remembered it well:

*'When the Baedeker raid on Exeter occurred on May 2, 1942, several of us were bombed out and all we thought of was to get home. It did not occur to us to contact Miss Rabson or the Bishop Blackall School to say we were safe.'*

*'Many years later we learned of her horrific cycle ride round Exeter visiting all the billets and finding to her consternation that one had been gutted by fire and others badly blasted. It was 24 hours before she knew that all her girls were safe.'*

It was typical of Margaret not to have told them of her efforts to find them until much later. She received an award from her local education authority in recognition of her care for her evacuated students, and kept in touch with them, meeting up with a group of 10 until the end of her life. I spoke to Pamela Daymond after I read the book and she remembered my aunt with great affection.

They returned to London and Margaret went on to have a long teaching career at the same school. In her seventies she went to live in a retirement home run by nuns from the Community of St Mary the Virgin in Wantage in Oxfordshire. She didn't let retirement hold her back though and one of the highlights of her later years was a rather hair-raising trip to visit a group of nuns she supported in Bangladesh, not long after the devastating floods. Another was meeting the former Archbishop of Canterbury, Robert Runcie. Although we smiled at her little ways, as families do, we were very proud of her. She was a very open, liberal Christian, who lived her faith every day. She was never grumpy, at least with me, so I think she must have received the help she asked for in her prayer.

**Sue Wilson**

17<sup>th</sup> April 2017



# Roman remains under St David's Church

During the recent transformation project archaeologists made an exciting discovery - the remains of a 2,000 year old Roman tile kiln. Several pieces of Roman pottery were found on this site around 250 years ago, but none have survived until today. These finds led many local archaeologists to believe the church sat on top of a Roman cemetery, so the discovery of an industrial site was a surprise!

I'm a specialist in Roman tile and I've been cataloguing and interpreting these new finds, on behalf of the project archaeologist Marc Steinmetzer (Oakford Archaeology). The broken pieces of tile weigh a total of 44 kilos, and are from typical Roman types called 'tegulae' and 'imbrex', which were generally used for roofing, 'tubulis' which was used in hypocaust central heating systems, and flat tiles which were general purpose flat slabs or bricks. The most exciting discovery are two semi-circular bricks which would have formed columns in an elaborate Roman building. These two bricks have doubled the known examples of this type from Exeter! Marc's careful excavation and recording show the tiles were being made at this site, and were from layers of waste material raked out of the kiln, rather than debris from a demolished building. So the question is – which building were they making these tiles for?

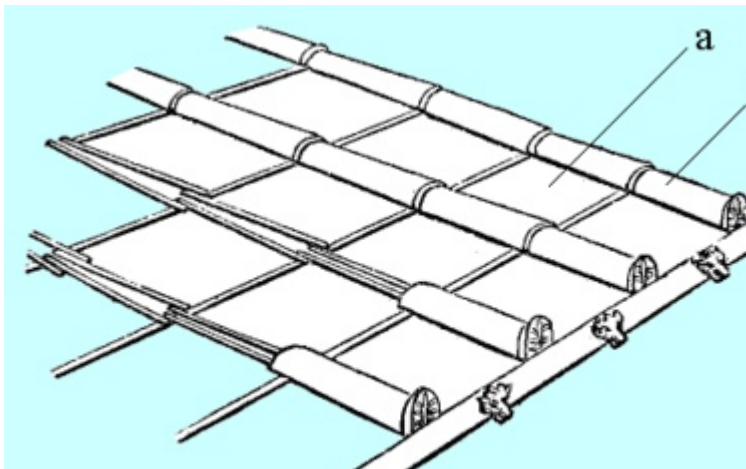
Another Roman specialist, Paul Bidwell, has looked at the associated pottery sherds and dates them between the years AD 70-80. This means the tile kiln was in use during the last years of the military fortress, or the very early years of the town. None of the semi-circular tiles were found during the excavation of Exeter's two great Roman buildings, the military bath-house or the town's forum-basilica (now under the Cathedral Green). So we're still debating which building they were intended for. Our kiln waste is also only on a small scale, and is tiny when compared to the one and a half tons of tile found in the Princesshay excavations. But the St David's group is unique in Exeter as it was found with the partial remains of the

kiln.

One of the most exciting parts of working with ancient objects like these is the direct links between us living today and the people living in Exeter two thousand years ago – that's only a few years after Jesus' lifetime. Imprinted into several of the tiles are the physical traces of these craftspeople. There is something very powerful about putting your own fingers into the fingerprints of our long-dead ancestors. As the tiles are so important, most of them will be deposited with our local museum (RAMM), where I work as one of the Archaeology curators. In due course we hope that some will be displayed in the church so that you can all enjoy this nugget of our church's history, and the long story of people using this particular place in the Exeter landscape.

**Jenny Durrant**

March, 2017





# Restless ... until we come to rest in Thee.



Our thanks to Oliver Nicholson for facilitating 5 evenings during Lent studying the “Confessions” of St Augustine of Hippo. A dozen or so people from St Mike's & beyond enjoyed a fascinating tour of the key elements of Augustine's life leading to his conversion to the Christian faith.

Written c. AD397, we discovered how similar 4<sup>th</sup> century Roman Empire was to our own times – pushy parents, temptations, rowdy students, religious sects

pedalling false certainty, education for prestigious jobs rather than wisdom. It's a thrilling read as Augustine dictates all his questions, mistakes, searching, disillusion and eventual finding of faith in Jesus straight to the page. RB ed.

Terence Beverton at St Michael's has kindly written this appreciation:-

“Oliver, who delivered the discussion on the translation by Henry Chadwick, was able to interpret the events of Augustine’s life from a general historical overview, but he also created time and space for questions and general discussion. In fact I was reminded of a University tutorial from an erudite professor who was able to engage and hold the students without closing the argument.

In five short sessions we were able to explore the theological as well

as historical perspective. From Augustine's early years in Carthage and the influence of his Christian mother and pagan father to his mastery of rhetoric and Latin, and how this placed him politically in the centre of opportunity in Milan. The journey towards wisdom was initiated through his early reading of Cicero's 'Hortensius', a writing that is no longer extant. In particular we were able to consider the role of his intellectual mentor Bishop Ambrose who was instrumental in moving Augustine from sensuality to celibacy and from a secular lifestyle to orthodox Christianity.

Early emotional wounds were explored with regard to the fifteen years he spent with his concubine and the child that they had together. Augustine's early sensuality was explored and his joining the Manichees, and the influence that this may have had on his later theological perspectives; the beliefs of the Manichees being dualistic with regard to good and evil and having a negative view of the Old Testament.

Ambrose was able to interpret much of the Old Testament within an allegorical frame of thinking. We were able to look at the concept of original sin in juxtaposition to the Pelagian teachings and the influence of the Neo-Platonists, in particular Plotinus.

Chapter eight on Augustine's conversion to Christianity in 386 AD was seen as a catalyst to his later development of both philosophy and theology. In particular the relationship between humanity and the grace of Christ mediated through the sacraments and the community of the church were pivotal in his thinking.

We were able to examine the idea of original sin and how the development of this doctrinal position may have been in response to Manichean theosophical teachings. Augustine formulated a distinct doctrine of divine grace through the vicarious suffering of Christ; this central focus of the Christian Salvific doctrine also firmly underpins the protestant interpretation of scripture.

There is a distinct link to the Enneads, the work of Plotinus, which

clearly informed the philosophical intent of Augustine. So the early cosmology and theology was examined, and how his thought deeply structured the zeitgeist of later mediaeval thought.

In summation the time spent was well rewarded and I was personally disappointed that the group finished. From this perspective I think that a regular book group at the church on different themes would be instructive and deepen understanding and knowledge. I would certainly be pleased to be a member of such a gathering.”



## **Terence Beverton with an introduction by Richard Barnes**

April 2017



*...and the theme of this morning's service is... 'Preaching  
a Gospel of Simplicity'...*

# ST DAVID'S THREE MUSKETEERS A VERY BRIEF UPDATE



John Wakeley's garden with a section of panelling made from old pews. This is destined for our new kitchen.



Stud frame of the kitchen where the panelling will go.  
Russell is up, John down

Metal brackets supporting the stud work. Roger Beer, one of our musketeers is a volunteer with South Devon Railway. This metal was given by them for Roger to make the brackets. It continues to be very exciting to watch all this happening

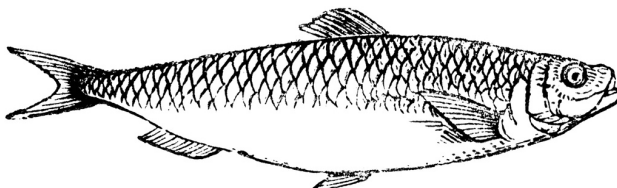


Finally we might find it useful to know that noggins have been fixed between the ceiling joists instead of herring bone strutting. It sounds a bit fishy. Hard luck herring bones. Perhaps you have done too much strutting!!



**Anne Watts**

April 2017



# Three Choir Concert Saturday 25th March 2017

St David's Church welcomed Wyndham Singers, Rhythm of Life and The Four Strops Choirs to perform for a fund raising concert in aid of Hospiscare and St David's Transformation Project. The evening was a great success and thoroughly enjoyed by a large audience with many requests for a repeat concert next year.



Wyndham Singers are a well known local male voice choir with a wide repertoire and an excellent well deserved reputation who sing for charity events. Their programme ranged from

traditional Welsh songs, an opera chorus, a specially written song, old plantation hymns and some from musical shows.

The Four Strops are a talented Barber Shop Quartet from the Wyndham Singers who sang four close harmony numbers which were very well received.



The Rhythm of Life, a funky, fun and full of life choir from the RD&E Hospital sang with huge enthusiasm and artistry. Their pieces were mostly modern



and thoroughly entertaining.

The rousing finale was a wonderful rendition of 'You Raise Me Up' sung by the three combined choirs.

The evening raised £531.26 for Hospiscare (a share of the profits from the ticket sales) A donation of £115.50 for the Church Housing Trust (50% of the draw money for the Wyndham Singers charity for 2017) and £871.25 for St David's Transformation Project.

A heartfelt thanks to the St David's Fund Raising Team for their support and hard work and to the volunteer helpers on the night.

To view the concert photographs and programme please go to

<http://stdavidschurchexeter.org.uk/2017/03/27/three-choir-concert-gallery/>



**Cathy Knowles**



# St David's Toddler Group

St David's Toddler Group meets EVERY Thursday, (10.00-12.00) except during August.

Adults are welcomed with a cuppa and children have milk, 'healthy snacks' of fruit and rice cakes during the morning. The Parish room is a friendly, safe place for children to play while mums/dads/grandparents relax and enjoy time with others. We have a wide range of toys available with painting and a sandpit; also there is always an activity such as playdough, craft project or cooking. The session ends with singing nursery rhymes accompanied by the children playing musical instruments! All this for £1.00 a family.

We have had a busy year with about 5 families coming regularly, normally up to 5 children at every session, which fills the Parish room! Currently their ages range from 15 months to three years old, coming from different parts of the city. Some of our children had outgrown us last summer and we had a quiet start in September, however we have an increasing number of families coming regularly now, including one tiny baby!

Our 2016 summer outing was a train trip to Dawlish seaside. We are very grateful to Betsy Allen for letting us borrow her beach hut! We ended the year with a Christmas party for 10 children, Father Christmas kindly left a sack full of presents!

A photographer joined us for one session as did Kirsten who was successful in selling us some of her Usborne books.



We have been delighted to welcome Elspeth to join our dedicated team of helpers, Barbara, Sam, Freya and Julia who make sure the adults and children can enjoy themselves, taking it in turns to run the group each week, welcoming families, putting out toys and providing

Our details are posted on the Church's website, we are on (DISC) Devon County website with details of services for children.

As we are a small friendly group, families get to know each other well and we know that they continue to keep in touch once the children have outgrown us.

**We are extremely grateful to the Church for providing the premises and supporting us as an outreach group.** We endeavour to maintain links with the church and families are informed of Christmas and Easter services as well as the summer fete.

We would welcome adults prepared to help us on our Thursday mornings

**Julia Spruntulis**  
February 2017



# St David's Junior Church Report

This report was presented to the APCM on April 26th 2017

The Junior Church at St David's runs during each Sunday service, other than family services on the third Sunday of the month, during term time and we hold the sessions in the Parish Room. It is run by a small group of volunteers with helpers.

The ages of the members range from 4 to up about 14, but we sometimes have younger ones coming to join us for craft with their carers from the Sunday Service or older members who come back to help and assist from time to time. The size of the group at any one session does vary and can range from a small and perfectly formed 3 to an exciting and free-flowing 15 or so.

The Junior Church sessions are a really valuable time for the members to be able to share their beliefs, their world view and their experiences safely with the leaders and each other, and through the prism of the Bible and the wider Church community.

The sessions usually follow on from the readings for that Sunday or we run a theme for a term. The sessions begin with a short time of shared introductions, a reflection on the readings for the theme, a time of group discussion and then a related craft activity, game or by preparing a play. We then join the congregation for a blessing or Communion, sharing our activity if opportunity allows, and we then go back to the Parish room for a time of closing reflection and prayer.

The members really do love sharing what they have been talking about in their sessions with the congregation during the Sunday Service and this is always received really warmly by the Congregation and, again, that feeds the members' confidences in their understanding of the theme and re-enforces them in turn. The members of Junior Church are a welcoming and loving group and it is always fantastic to see them working together to pool ideas, explore the theme and expand upon it, and for the

younger members to work alongside slightly older ones. The children really do respect each other and there is a lot of care taken of and by each member for the group during the sessions. The children are amazingly insightful and thoughtful and it is a pleasure and privilege to be alongside them.

**Sarah Harrison**  
March 2017



**Sunday Morning**

through the week's World Service, children's stories, hymns, songs, and prayers

**9.30am-10.40am**

**craft  
drama  
songs  
bible  
stories  
prayer**

**Child-focused  
activities with the  
themes being  
covered in the  
main church  
service**

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**"Fun with friends"**

Junior Church hopes to be of lively interest to all children – occasional visitors as well as regular attendees at church

**If you would like any more details please  
e-mail us at:  
juniorchurch@stdavidschurch.co.uk**

# **St. David's Transformation project**

**This report was presented to the APCM on April 26th 2017**

After some 4 years of grant applications and investigations it is very good news that in March 2016 we actually started the repair work on the west end of the church with a target to complete the main works in August. The reality of the project has been rather different and completion is now planned for March 2017.

The initial repairs, performed by Corbel Construction, comprised

- Move the font to a temporary location; move the font cover forward to its new location and the removal of the old floor
- drilling and casting of 42 concrete piles that anchor into the bedrock below the church, which lies at depths of 2 to 8 metres. Then casting a concrete ring inside and outside the building to link all the piles together
- drilling through the walls and inserting stainless steel beams to carry the weight of the walls on the new pile foundations. Then grout in the beams
- Cast a new concrete subfloor inside the church, replace the font about 2 metres forward of its old location, install insulation over the floor and install top floor including pipework for underfloor heating
- Cast a new concrete path outside the church to cover the piles and beams. This will provide the base for a new path all around the church
- repair the damage to the arches and repoint all the cracks in the stonework. This will include placing stainless steel reinforcement
- Put new plastic membrane over the failing asphalt roof at the balcony and top level of the west end
- replace the decaying cedar shingles and failing lead on the spires
- restore the wood and tile covering
- restore the toilets with a new entry from the west end vestibule.

During these works we have arranged for a new gas supply for the heating to be installed and repaired the stained glass windows that have cracked with the movement of the building.

The project has been delayed by a number of factors that were not identified in the development phase which we conducted with the first HLF grant. The major problems have been:

- Finding the foundations of the old church under the floor. This was unexpected as we understood that the bishop, as part of the 1896 faculty, had insisted that the building had the same footprint as the old church. This discovery, as well as higher archaeological costs, required longer needles to be used. In this phase we also found the rake-out from a Roman kiln.
- Finding that the north and south arches had moved more than expected. This has required extra repair work and some reinforcement of the stonework.
- In the development phase we 'located' the bedrock. Sadly the piling contractor drilled through the located layer and hit water at around 8.5 metres. This led to extra costs for longer piles and some floor redesign.
- Challenges for the prime contractor to source and schedule suitable sub contractors.

In parallel with the prime works the new kitchen and meeting rooms in the north and south arches have been prepared as a 'flat pack' using wood from the recycled pews. We have also conducted a tender and have offers to install the new heating. We may also complete the path on the north side while the groundworks contractor is available.

In 2017 we have to identify what we can do of the remaining tasks and how to raise extra funds to:

- Remodel the pews to shorter, moveable benches. This will be done in two steps for cost and time reasons.
- Improve the lighting with LED bulbs in the existing nave and chancel lights and replace the spot lights with better LED versions.
- Replace the fixed dais with a moveable stage to allow more flexible use of the nave to suit both concerts and plays.
- Augment the shortened pews with chairs to return the capacity of the nave to the 350 dictated by the fire limit.



**Dave Allin**  
March 2017

# Flowers, Feasts and Fizz at St Michael's

It is thanks to the generosity and the conviviality of our congregation that we can guarantee a good party at times of festivals.

**Flowers:** This past Easter, donations for Easter lilies topped £130, and the congregation agreed that once the flowers for Easter were paid for, (about £90) the balance would be saved for flower purchases during the year. We have had a generous gift of money from Ann Eve towards the regular flowers; I am always thankful that I can pick foliage from Nicky and Phil Hobbs's garden. We have some small amounts of pickable plants in the church garden, but these are not always easily accessible or reliable. I am exceedingly grateful to Elizabeth Hughes who will water the flowers in church regularly, and to my dear Chris who willingly drags the bin around after me and patiently waits whilst I do the last tweaking of a flower that will not behave.

**Feasts:** I should know by now that hungry people will bring good food to eat at a party! Apparently we have a bit of a reputation for culinary satisfaction after a long service. Long may that be so, because thanks again to all of you, there is always plenty. Elizabeth and Lizzy are both generous with their time and skills before and after the parties. Thank you all.

**Fizz:** It was the late John Thurmer who instituted the drinking of Champagne at the feast after Mass on Easter Eve and Ascension. The tradition spread to Michaelmas as well. He wanted to hear the corks popping during the final hymn, he said. Chris made a study of less expensive, non-vintage varieties of Champagne, gathered a band of 'benefactors' who share the cost and we all share the delights of the celebrations.

**Stephanie Aplin.**



# St David's Big Bash @ *St David's Church*

Saturday 24<sup>th</sup> June 11am-6pm

*As part of the St David's Community event*



***the church will be open***



***join us for***

Tea, coffee, soft drinks and cake

**ice cream** (Between 11am and 3.30pm)

⌘ *A time of prayer with our Silent Prayer Group*

⌘ Discuss woodwork with our carpenter John Wakeley

⌘ *Talks – details to follow*

⌘ *Sign up for an Organ Tour and/or a Bell Tower Tour*

⌘ Find out about our Toddler Group, Soup Evening and the Writing Group



⌘ *Ticket for our Grand Draw*  
*to be drawn at 3.30pm*



⌘ Plant Stall

***\*St David's Community Worship\****

***5pm-6pm a service to celebrate***

***our community for everyone***



# *Exe Vox*

## *Northern Lights*

A programme of beautiful, shimmering choral music from the Renaissance to the present day

Musical Director – Peter Adcock



Registered Charity  
no. 1166675

St Michael's Church, Mount Dinham EX4 4EB  
Saturday 20<sup>th</sup> May 2017, 7.30pm

Tickets £10.00 on the door or £8.00 in advance by ringing  
01363 773349 or emailing [info@exevox.org.uk](mailto:info@exevox.org.uk)





## **St Michael's Lectures 2017**



**The annual lecture**

**IN MEMORY OF THE REVD CANON  
JOHN ALFRED THURMER**



### **The Oxford Movement in Church and Society**

at 7.45 pm, Thursday 1<sup>st</sup> June with

**Dr Bruce Coleman (Exeter University)**

Followed by a Q. & A. and refreshments.

Retiring collection in aid of the St Michael's Restoration Fund.

Please email to arrange wheelchair access.

Lectures held at the church—

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

[dnb201@exeter.ac.uk](mailto:dnb201@exeter.ac.uk)

[www.stmichaelsmountdinham.org.uk](http://www.stmichaelsmountdinham.org.uk)

# Homelessness and Homes at Risk

*Crisis*, the national charity for homeless people, reports that rough sleeping more than doubled between 2010 and 2016. Rough sleepers are at particular risk of ill health, physical and mental, self-harm through substance abuse, and violence. Shortage of housing and changes to benefit rules mean that many others become the 'hidden homeless', staying in hostels or sofa-surfing with friends. Local authorities acknowledge the difficulty they have in meeting even their statutory duties to homeless families, because of the shortage of housing stock. Changes to benefit rules, such as the benefits cap and the planned exclusion of most new claimants aged under 21 from housing benefits, will exacerbate these problems.

As you may have seen on the local news, Paignton vicar Rev Gary Deighton is sleeping rough for the six weeks of Lent (1 March to 16 April 2017) to raise awareness of homelessness, supported on some nights by other local clergy. Gary is raising money for Shekinah Mission, the Christian charity which supports people in recovery. He has set up a 'localgiving page' to raise money – see his local giving page to support him and hear him speak about what he feels on Gary Deighton on his experience of rough sleeping

Bishop Sarah, who spent the night of March 4 sleeping out in Exeter for YMCA #SleepEasy17 discussed the experience in her blog, and noted how easy it is for us to see the homeless as anonymous and invisible people. Reflecting on those 'invisible' people, particularly those who have died homeless on the streets, she used this prayer:

*God of love, call me by my name.*

*Pronounce its syllables with care.*

*Speak my full name,*

*The name the world knows me by.*

*Speak my private names,*

*Known only to my friends, my lovers, myself.*

*You know me from my beginning to my end.*

*Speak my name, and make me yours forever.*

# GROWING CONCERN OVER LONELINESS IN DEVON

Posted: 22nd March, 2017

The Diocese of Exeter is working in partnership with Healthwatch Devon to hold a conference for clergy and churches on loneliness at Coaver Conference Centre, County Hall, Exeter on Wednesday 28 June, 10.30am-3.00pm. For details please contact Joanie Harris. Loneliness is a growing concern in our society and presents a significant challenge for our churches. A Royal Commission is currently gathering evidence to report later this year and a national Campaign to End Loneliness is encouraging faith communities to take local action.

In the Diocese of Exeter, Healthwatch Devon is one organisation taking the issue seriously and churches are invited to participate in their project by requesting boxes and leaflets as outlined below. As a large, diverse county, we know that loneliness and isolation can strike anyone, anywhere, whether you live in the centre of a city or a remote farmstead. We need to reach out to people who have something to say about loneliness and what can be done to help people who are experiencing this problem.

The Rt Rev Dame Sarah Mullally, Bishop of Crediton, said:

“Loneliness is a reality for many in our communities. Churches working in partnership with others can reduce the loneliness that many experience and in turn promote wellbeing. I would encourage churches to participate with Healthwatch Devon in the campaign to end loneliness.”

Please help ensure people have their say by displaying easy to assemble flat pack boxes in your churches and encouraging people to complete the leaflets. We'll be mailing these out in the coming weeks on request. If you would like a box and cards **please email Joanie Harris or tel: 01392-294940.**

## NOTES

The hidden cost of loneliness affects the public purse, in that people are more likely to:

- feel unwell and visit their GPs
- end up in hospital or care.

The increased cost to individuals in term of their quality of life, happiness, health and wellbeing is something that in many cases could be avoided. Devon's Public Health team are beginning the Loneliness and Social Isolation Joint Strategic Needs Assessment and, using this process, your local Healthwatch is helping to make sure the voice of the community is reflected in strategic commissioning plans.

For further details take a look at the Healthwatch Devon project page at: <http://healthwatchdevon.co.uk/loneliness/>

The scheme is not yet covering Plymouth and Torbay but Age UK have produced a national map identifying areas of high risk of loneliness:

<http://data.ageuk.org.uk/loneliness-maps/england-2016/>



# ***The Bountiful Table***

*It has been suggested that we have a monthly stall of produce and goodies to sell as a fund-raising exercise for St Michael and All Angels, Mount Dinham.*

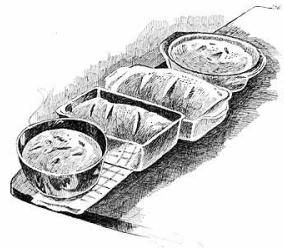
*This would be on the first Sunday of the month, and we would ask people to bring (and buy!) home-made items, e.g. jams, pickles, cakes, bread, biscuits (sweet and savoury), or eggs from your chickens, flowers from your garden, plants, seedlings, fruit and vegetables from gardens or allotments...*

*In fact, anything edible (or growable) that you think others may enjoy.*

*Our first event would be on May 7<sup>th</sup>  
2017.*

*Bring lots of goodies!*

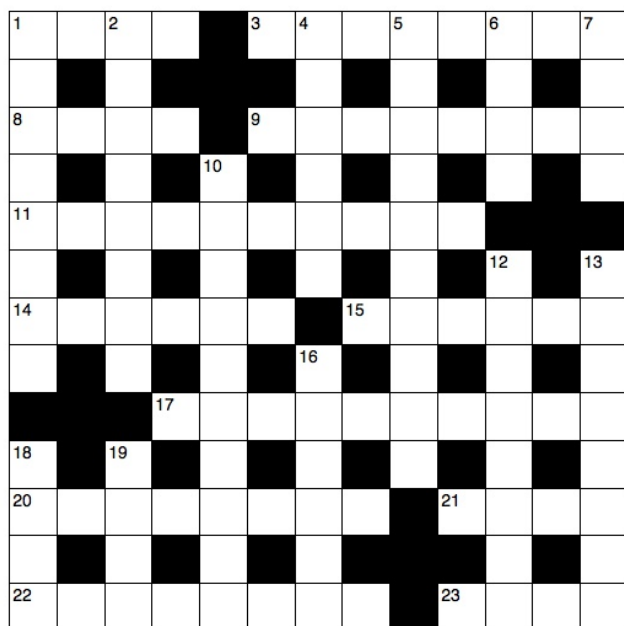
*A reminder will be given nearer the  
date.*



***Elizabeth Hughes and Stephanie Aplin***



# May crossword



## Across

- 1 Infant (Luke 2:12) (4)
- 3 Luis must (anag.) (8)
- 8 What Jesus called the devil (John 8:44) (4)
- 9 'My God, my God, why have you — me?' (Matthew 27:46) (8)
- 11 Anglican form of church government (10)
- 14 'Those who hope in the Lord will renew their strength. They will soar on wings like — ' (Isaiah 40:31) (6)
- 15 Ministers of religion (6)
- 17 Make stronger (1 Thessalonians 3:13) (10)
- 20 Devoutness (1 Timothy 2:2) (8)
- 21 The father of Jesse (Ruth 4:22) (4)
- 22 Pool where Jesus healed a man who had been an invalid for 38

years (John 5:2) (8)

23 '[Jesus] said to them, " — here and keep watch"' (Mark 14:34) (4)

### Down

1 Follower of Christ (Acts 16:1) (8)

2 One of the punishments endured by Paul (2 Corinthians 6:5) (8)

4 Soldiers (Exodus 14:9) (6)

5 Scholarly study of melody, harmony and rhythm (10)

6 'I am God, and there is none — me' (Isaiah 46:9) (4)

7 'And how can they preach unless they are — ?' (Romans 10:15) (4)

10 Favourable reception (1 Timothy 1:15) (10)

12 Hip orbit (anag.) (8)

13 End of life (Isaiah 22:14) (5,3)

16 'About midnight the sailors — they were approaching land' (Acts 27:27) (6)

18 He married Jezebel (1 Kings 16:30–31) (4)

19 'According to your great compassion — out my transgressions' (Psalm 51:1) (4)

## Sudoku - Medium

				1	7			
3			2	8				1
4						3		
2						9	7	
			9		6			
	7	5						6
		8						4
1				2	9			5
			5	6				

# Days of Note - May

**2<sup>nd</sup> May: Athanasius – the theologian who gave us the Nicene Creed**

This is the name behind the Athanasian Creed. Athanasius (296-373) was born into a prosperous family in Alexandria in Egypt, studied in the Christian school there and entered the ministry. He was twenty-nine years old when he accompanied Alexander, the bishop of Alexandria, to the Church's first ecumenical Council, at Nicaea in 325.

The young Athanasius saw that some bishops wanted to impose the teaching of Arius on the Church. Arius was a popular preacher in Alexandria who taught that Christ was not eternal but was a 'Saviour' created by the Father. Athanasius worked with his bishop, Alexander, in framing what became known as the Nicene Creed. Our Lord's full divinity was safeguarded in the words, 'eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one substance with the Father.'

**8<sup>th</sup> May: Julian of Norwich – a voice from a distant cell**

*by Canon David Winter*

Many years ago, studying English literature at university, I was intrigued to be introduced to the work of Julian of Norwich. She was writing at the end of the fourteenth century, when our modern English language was slowly emerging from its origins in Anglo-Saxon and Middle English.

Our lecturer was mainly concerned with her importance in the history of the language (she was the first woman, and the first significant writer, to write in English). But I was more intrigued by the ideas she was expressing. She was an anchoress – someone who had committed herself to a life of solitude, giving herself to prayer and fasting. St Julian's, Norwich was the church where she



had her 'cell'.

Her masterpiece, *Revelations of Divine Love*, reveals a mystic of such depth and insight that today up and down Britain there are hundreds, possibly thousands, of 'Julian Groups' who meet regularly to study her writings and try to put them into practice.

She is honoured this month (8<sup>th</sup>) in the Lutheran and Anglican Churches, but although she is held in high regard by many Roman Catholics, her own Church has never felt able to recognise her as a 'saint'. This is probably because – over 600 years ago! – she spoke of God as embracing both male and female qualities. *Revelations* is an account of the visions she received in her tiny room, which thousands of pilgrims visit every year.

Her most famous saying, quoted by T S Eliot in one of his poems, is 'All shall be well, and all shall be well, and all manner of thing shall be well' – words that have brought comfort and strength to many a soul in distress.

### **15<sup>th</sup> May: Matthias the Apostle – called by lots**

Have you ever happened to be in the right place at the right time, with certain qualifications, and suddenly realise that God is singling you out for a special task? If so, Matthias is a good patron saint for you!

In Acts 1 (15 – 26) the apostles had a task to do: Judas had committed suicide, and a new apostle needed to be chosen. He had to have been a follower of Christ from the Baptism to the Ascension, and also a witness of the Resurrection in order to qualify. In the event, the choice fell to one of two: Joseph Barsabas and Matthias. Lots were drawn, and Matthias was chosen. How confident he must have felt in his calling: what encouragement that would be when the going got rough in later years! Matthias is thought to have ministered in Cappadocia and even Ethiopia. His emblem is usually an axe or halberd, regarded

as the instrument of his martyrdom. His supposed relics were translated from Jerusalem to Rome by the empress Helen.

### **16<sup>th</sup> May: Caroline Chisholm - helping the emigrants to Australia**

If you want an example of someone who can show you their faith through their works, Caroline Chisholm is a saint for you. This doughty little 19th century English woman had such a compassionate heart that she helped tens of thousands of people, from India to Australia.

Caroline was born in Northamptonshire in May, 1808. Her father William was a pig dealer, and already had 15 children, by four wives. When Caroline was about five, her father brought a poor maimed soldier into the family home, and urged his children to look after the wretched man well, as he had fought for their freedom. This disinterested compassion for poor struggling 'outsiders' would become the lodestar of Caroline's life.

When Caroline was 22 in 1830 she married Captain Archibald Chisholm, of the East India Company Army. Out in Madras, Caroline grew alarmed for the young girls growing up in the barracks. She founded the Female School of Industry for the Daughters of European Soldiers, to provide a practical education.

After having two sons, and working on the Indian subcontinent for a number of years, Captain Chisholm was granted a two-year furlough in 1838 on grounds of ill health. The family moved to the sunshine of Australia, near Sydney. Here Caroline was appalled at the conditions that faced emigrants, especially female, arriving in the colony. Many ended up working the streets, just to survive. Caroline stayed for seven years in Australia, placing more than 11,000 people in homes and jobs, and in all, her Female Immigrant Home helped more than 40,000 people. Highly respected by the government, she gave evidence before

Legislative Council Committees, but accepted money from no one. When Archibald left the army in 1845 he and Caroline toured Australia at their own expense, collecting more than 600 statements from emigrants that detailed the truth about the problems of emigration.

Back in England, the statements caught the attention and respect of Charles Dickens, the House of Lords Select Committees, Lord Shaftesbury, Sir Sydney Herbert, Wyndham Harding FRS and even Pope Pius IX. Caroline and Archibald went on to help more than 3000 people *safely* emigrate to Australia, before moving back there themselves, where they both died in 1877. In his novel Bleak House, Charles Dickens is said to have partly based the character of Mrs Jellyby on Caroline Chisholm.

## **24<sup>th</sup> May: John & Charles Wesley: Let's Sing a Hymn**

*by Canon David Winter*

Later this month the Church calendar celebrates the lives of John and Charles Wesley. John's great gift to the Christian cause was the little matter of founding the world-wide movement known as Methodism. His brother Charles had an equally profound impact through his hymns. He actually wrote over 500, most of which aren't sung nowadays, but among the ones we do still sing are all-time favourites – 'Love divine, all loves excelling', 'O for a thousand tongues to sing'. 'Jesu lover of my soul', 'Hark the herald angels sing' – and scores more.

40 years ago almost everybody knew quite a lot of hymns, but sadly that's no longer true. Traditional hymns aren't usually sung at school assemblies, not even in church schools, and while the audience for 'Songs of Praise' on BBC TV is substantial, most of those watching are over 50. With only about ten per cent of the population even irregular church-goers there is inevitably a lack of familiarity with hymns of any kind. Christmas carols are an

exception, as is 'Jerusalem' and 'Amazing Grace', because they are frequently heard outside church.

Singing hymns is a wonderful experience at its best – just ask a Welsh rugby crowd singing 'Bread of heaven'! It seems a pity to lose it.

It's not a bad idea to take ten minutes and think what is your favourite hymn, and why – ancient or modern doesn't matter. Then try singing it in the bath or under the shower – a very purifying experience.



**Mouse Makes**

**The Man in the Tree**

With Jesus passing through the town  
A crowd of people gathered round,  
But as Zacchaeus could not see,  
He ran ahead and climbed a tree.

Jesus stopped as he passed by,  
And saw Zacchaeus there up high,  
Said, "Dear Zacchaeus, come with me,  
I'm going to your house for tea".

Zacchaeus climbed  
down to the floor,  
And walked with Jesus  
to his door,  
Amazed the Lord would  
want to be  
With such a liar and  
cheat as he.

Zacchaeus, sorry for  
all he had done,  
Said, "Lord, I'll pay  
back everyone,  
Half I own I give  
to the poor,  
Those I've cheated get  
four times more."

Jesus said,  
"Today you're saved!"  
Zacchaeus replied,  
"May God be praised!"

Can you find these  
words from the story  
in the word search above?

**READ**  
Zacchaeus'  
story in  
Luke 19:1-10

JESUS • ZACCHAEUS • TAX  
RICH • TREE • DOWN • HOUSE  
SINNER • HALF • POSSESSIONS  
GIVE • POOR • FOUR • TIMES • GOD  
SALVATION • SEEK • SAVE • LOST

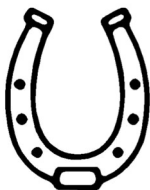
May17 © deborah noble • partispump.co.uk



## St DUNSTAN

Dunstan (909 - 988) was the most popular saint in England for nearly two centuries, being famous for many stories about defeating the devil.

A story tells how as a monk Dunstan nailed a horseshoe to the Devil's hoof when he was asked to re-shoe the Devil's horse. This caused such pain, and Dunstan only agreed to remove the shoe and release the Devil after he promised never to enter a place where a horseshoe is over the door.



They say that is why people still hang horse shoes over doorways.

St Dunstan is the patron saint of blacksmiths and bell ringers as well as goldsmiths and silversmiths. His Feast Day is 19 May, which is why the date year on the hallmarks on gold and silver runs from 19 to 18 May, not the calendar year.

## NOT JUST ON YOUR FEET....

The answers to these are all something you could wear on your feet, but the word also means...

1. A sure-footed pack animal
2. A thin sharp knife
3. A wobbly dessert
4. A poisonous snake
5. Isn't safe on ice
6. A gymnastic move
7. Equipment used to move water
8. An Irish accent
9. Part of a car used for storage
10. A sports coach



**What do you call a shoe that looks like a banana?**

A slipper.

**Who always goes to bed with his shoes on?**

A horse.



Answers: 1 Mule 2 Stiletto 3 Jelly  
4 Moccasin 5 Slipper 6 Flip flop  
7 Pump 8 Brogue 9 Boot 10 Trainer

## Puzzle solutions

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

6	5	2	3	1	7	8	4	9
3	9	7	2	8	4	5	6	1
4	8	1	6	9	5	3	2	7
2	6	4	1	5	3	9	7	8
8	1	3	9	7	6	4	5	2
9	7	5	8	4	2	1	3	6
5	2	8	7	3	1	6	9	4
1	3	6	4	2	9	7	8	5
7	4	9	5	6	8	2	1	3

### The deadline for inclusion of articles for the May issue of New Leaves is Sunday May 21<sup>st</sup> 2017

If you have images of any events of interest to the Parish community please send them to us. Any information and articles you'd like to submit for inclusion in future issues should be sent to the new editorial team at:

**[newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

Please send digital files via email 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.