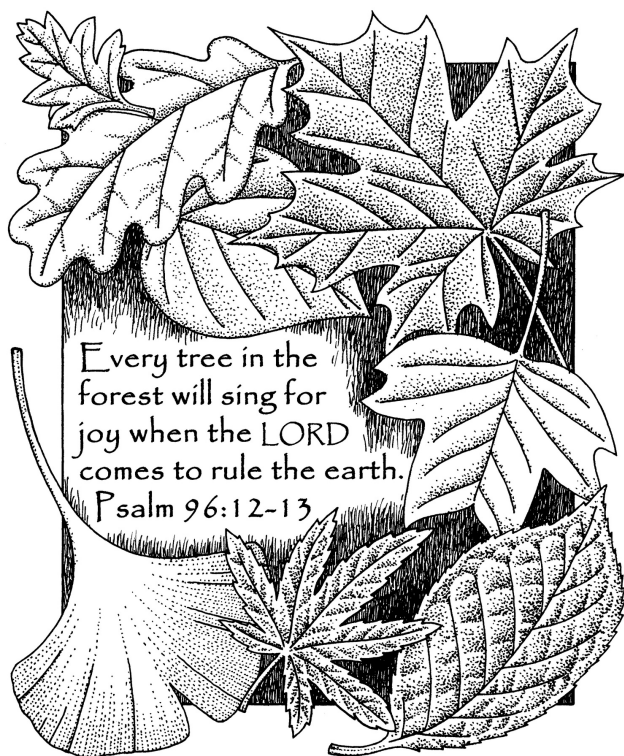


New Leaves

October 2017



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

50p

Parish of St. David with St. Michael Directory (September 2017)

Assistant Curates	Christopher Durrant	270 813
	Alison Whiting	rev.alisonwhiting@gmail.com
Reader	Bill Pattinson	860 880
Parish Missioner	Simon Harrison	01392 840166
Churchwarden	Emma White	07833453067
Churchwarden	Dave Allin	270162
PCC Secretary	Keith Postlethwaite	k.c.postlethwaite@exeter.ac.uk
Parish Treasurer	Johnathan Johns	07831456987
Electoral Roll Officer	Sue Wilson	electoralrollofficer@stdavidschurchexeter.org.uk
Safeguarding Rep	Mary Kirkland	07872 626 168

St. David's www.stdavidschurchexeter.org.uk

Treasurer	Barbara Allin	270 162
Asst. Treasurer	Geoff Crockett	468 073
Director of Music	Nigel Walsh	273 237
News Sheet	Helena Walker	notices@stdavidschurchexeter.org.uk
Toddler Group	Julia Spruntulis	270 986
Junior Church	Bill Pattinson	860 880
Servers	Shaun Smith	01626 3670765
Church Bookings	Mary Quest	07792 062 403
Readers & Time of Prayer	Avril Pattinson	860 880

St Michael's www.stmichaelsmountdinham.org.uk

Chapel Warden	Richard Parker	07763 248 241
Chapel Warden	Christopher Heaven	christopherheaven@live.co.uk
Treasurer	Paula Lewis	lewispf9@gmail.com
Church Bookings	Jane Bellamy	432 172 jane-bellamy@hotmail.co.uk
Director of Music		
Secretary	Elizabeth Hewitt	437 313
Organist	Nigel Browne	01363 881 137
Notices	Amy Down	amymdown@outlook.com

Magazine

Advertising	Glynis Harflett	214 787 glynis@harflett.eclipse.co.uk
Designer	Clive Wilson	437571 newleaves_mag@btinternet.com
Editorial Team	Richard Barnes Bill Pattinson	newleavesnews@gmail.com



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**

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

October 2017

The Church must always be Reformed

As you read this October issue of New Leaves, you may be eagerly anticipating meeting our new vicar. If all proceeds well, our new incumbent will be officially announced this month.

Thank you to everyone who has been involved in the long discernment process. Seeking God's true will for His people is a demanding task for teams of individuals, requiring exhaustive prayer and resilience. With guidance from our new incumbent, I trust all vocations within our congregations will flourish anew.

Our work is not done yet though! After this time of costly discernment, comes a time of extensive preparation. We are called to dig over old ground in anticipation of fresh planting and growth. Each of us has expectations: these fantasies may not be unreasonable, but they are usually idolatrous. Our new incumbent will not necessarily do what we want, will not necessarily agree with us, and will not shelter us from the reality of God in the world. As I do, our new parish priest will care deeply about your relationship with God. If we allow our new incumbent to really know us and influence us, we will be changed. And if we are not changed, then we have abandoned the God who never changes. Therefore, let us resist the temptation to smother our new vicar with dreams, but rather seek to present ourselves vulnerably before God that His near presence may ready us for the transformative agency of His servant.

In late September, all 197 licensed clergy of the Diocese of Exeter enjoyed a residential week away with our Bishops. The teaching and instruction given was uncompromising and exceptional, like the Gospel. The fellowship and worship was intimate and uplifting, like the Gospel. And the beds were uncomfortable and the cold wind bracing, just like the Gospel! This was Clergy Conference 2017.

The shape of my future ministry was changed after reflecting upon my experiences and encounters at Clergy Conference. For example, it took the visiting Archbishop of Melanesia, +George Takeli, to make plain the real meaning of 'empowering the laity'. For a worshipping community to grow, all Baptised members must share in the mutual responsibilities of living out discipleship and sacrament. All church members have authority to pray and meditate upon the scriptures, and be transformed by these actions into becoming fuller disciples of God. This means not using people to do jobs, but rather organising accountable and collaborative teams. Jobs that are not of God, fold; and vocations that build-up the community are supported, becoming the lens for interpreting scripture and sacrament for the whole community.

In this autumnal month when the Church celebrates the 500th anniversary of the Reformation, may we faithfully remember our identity as Reformed Catholic Christians. We are the living stones that must always be reformed if the Church is to flourish anew.



Rev. / Fr. Christopher

Reformation Timeline (in England)

I'm even less qualified than usual to write about this huge subject, but we need to mark the 500th Anniversary of the start of the Reformation in Europe, when the disillusioned monk Martin Luther nailed his 95 Theses, or complaints against practices of the Roman Catholic Church, to the church doors in Wittenberg, Germany, on 31st October 1517.

My school history missed out the Tudors and Stuarts completely, but there have been plenty of books and TV programmes covering the 16th Century, with varying degrees of accuracy and bias. However, for a simple picture of how messy the English Reformation was, taking at least 150 years, it's hard to beat Horrible Histories' Reformation Swing-o-meter! The Catholic-Protestant pendulum went something like this:-

1521 – Pope Leo X makes Henry VIII 'Defender of the Faith' for attacking Luther in print.

1535 – Henry proclaims himself head of the (still basically Catholic) Church of England.

1547 – Henry VIII dies; succeeded by 9 year old Edward VI – big swing to Protestant.

1549 – First Book of Common Prayer by Thomas Cranmer, Archbishop of Canterbury; Rebellion against the Prayer Book in Devon & Cornwall; many rebels killed.

1553 – Edward VI dies; succeeded by Protestant Lady Jane Grey, and then his Catholic half-sister Mary – massive swing back to Catholic, but not for long...

1558 – Mary dies; succeeded by her half-sister Elizabeth – modest swing back to Protestant.

1603 – Elizabeth dies; succeeded by James VI of Scotland, son of Catholic Mary Queen of Scots, but raised a Protestant.

1605 – Guy Fawkes' Gunpowder Plot – more suspicion of Catholics.

1611 – King James/Authorised Version of the Bible produced by biblical scholars.

1625 – Charles I – divine right of kings and marriage to a Catholic fuel trouble.

1642 – English Civil War; Puritans vs Royalists.

1646 – Bishops & Prayer Book abolished by Parliament during the 'Commonwealth'.

1649 – Charles, King & martyr, executed – big swing by Puritans.

1660 – Restoration of Monarchy & Bishops with Charles II – swinging parties.

1662 – The fifth and final version of the Book of Common Prayer.

1685 – James II & VII becomes last Roman Catholic monarch, but not for long...

1688 – James deposed in the 'Glorious Revolution' and replaced by Protestant William & Mary; William of Orange landed at Brixham and held court at Exeter Deanery on his way to London.

All subsequent monarchs and their consorts had to be Protestant. This was effectively the end of the Reformation in England. Or was it...

After dozing through the 18th century, the Church of England woke up in 1833 with the Oxford Movement, one of whose effects was gradually to restore some 'Catholic' practices, while Evangelical Revivals added to the diversity.

1928 – a Revised Prayer Book, with a more 'Catholic' tone than the BCP, was proposed to Parliament, but the Catholic wing overplayed its hand, Evangelicals lobbied heavily, and Parliament rejected it; though its Marriage Service became the norm.

In the 21st century, as the C of E, 'catholic & reformed', continues to

lose numbers, influence and sympathy, and its strands of traditionalists, progressives and evangelicals unravel instead of forming a beautiful tapestry, its development plan is optimistically called 'Renewal & Reform'.



Richard Barnes – September 2017



St David's Eucharist October

October 1st :

Reading 1	Ezekiel 18: 1-4; 25-end	Jeremy Lawford
Reading 2	Philippians 2: 1-13	Paula Lawford
Gospel	Matthew 21: 23-32	
Time of prayer		Bill Pattinson

Junior Church: Sarah Harrison

October 8th :

Reading 1	Isaiah 5: 1-7	Cathy Knowles
Reading 2	Philippians 3: 4b-14	Pam Smith
Gospel	Matthew 21: 33-end	
Time of prayer		Richard Johnson

Junior Church: Helen Sail

October 15th: (Family Service)

Reading 1		
Reading 2		
Gospel		
Time of prayer		

Family service - No Junior Church

October 22nd :

Reading 1	Isaiah 45: 1-7	Sue Wilson
Reading 2	Thessalonians 1: 1-10	Clive Wilson
Gospel	Matthew 22: 15-22	
Time of prayer		Helena Walker

Junior Church: Sarah Harrison/Ruth

October 29th :

Reading 1	Leviticus 19: 1-2; 15-18	Philip Dale
Reading 2	Thessalonians 2: 1-8	Karen Facey
Gospel	Matthew 22: 34-end	
Time of prayer		Ian Cartwright

Junior Church:

November 5th :

Reading 1	Revelation 7: 9-end	Jeremy Lawford
Reading 2	John 3: 1-3	Paula Lawford
Gospel	Matthew 5: 1-12	
Time of prayer		Helen Friend

Junior Church: Sarah Harrison

October 2017 from St Michael's

By the time you read this, Autumn will be well and truly with us, we will have celebrated our patronal festival at Michaelmas and you will probably know the name of the Priest-designate for our parish. Short-listing, interviewing, then finally agreeing to invite the candidate suitable for our needs was a hugely interesting and responsible task. Thank you all for your prayers and support in this. We hope that you will be inspired by the work of our new parish priest and will continue to pray for him and his family as he begins his work with us in January 2018.

This year is the 500th anniversary of the Reformation; I recall a monochrome illustration in the school history text book, showing a wild-looking monk trying to nail a curly bit of paper to a huge wooden door. There was no attempt to explain 'Theses', or even why there were 95 of them. It seems Martin Luther was a 'Good Thing' in the Protestant culture where I grew up and where the Dutch Reformed Church had great influence. Anything vaguely Catholic was vigorously eschewed. Without the Reformation, however, other protests may not have seen the light of day and the extreme misdemeanours of some popes and priests may never have been checked. It is both an awkward and an enlightening period in the history of the Church, without which even the BBC may have missed a trick, because the Prom concert series this year acknowledged the Reformation providing '...an opportunity to see the many ways in which the Lutheran chorale has inspired composers through the ages, culminating in a special Reformation Day with the chance for members of the audience to participate in a performance of Bach's *St John Passion*' (| David Pickard, Director, BBC Proms).

Interior decorating enforced a visit to a large branch of a DIY chain recently. Diversification means that one no longer purchases paint, paper, screws, nails, light bulbs and so on. There are even inspirational slogans embroidered onto cushions or to stick on your wall. Somehow, these can be interesting on the first reading, but pall quite quickly, not having great staying power. One such had words to the effect that 'Your life is your own story, so make sure you tell it well...' Fr Christopher's sermon on Sunday 17th September reminded me of this, enabling me to dismiss the platitude and concentrate on the spiritual meta-narrative that our Christian life gives

us. We don't have to make it up; we don't have to struggle to make meaning of our lives; we are not alone; we have a purpose in living; we are children of God and we are part of the story of God's love, with all that that offers us. We can really share and find meaning in all aspects of the faith, even if, as St Paul tells us, we see 'through a glass darkly' as we go on our journey.

It is probable that the quotation may need some kind of glossary – but I'm not going to add an explanation here. Newly-ordained priests are being offered a glossary to the Book of Common Prayer, since the glories of Cranmer's language and usage apparently are lost to modern speakers and readers of English. It needs to be read aloud, of course, for the cadences and rhythms to flow; quite often the meaning follows then, more clearly than if it is just the printed word on the page.

We were all invited to attend the Nuptial Mass for Terry and Ana on 16th September. The main ceremony was highlighted with Philippine traditions and engaged our attention and emotions. It was a great privilege to be part of such a wonderful service and to share the celebrations with Terry and Ana on their day. We wish them every blessing in their new life together.

Our Bountiful Table stall continues to flourish thanks to everyone's generosity in providing and buying items.



Stephanie Aplin



October Events @ St Michael's

Sun 1st Oct, 10.45am, Dedication Sunday, Fr Christopher. Byrd 5, Bruckner.

Sun 1st Oct, **6pm**, Choral Evensong & Benediction. Tallis, Weelkes, Byrd.

Sun 8th Oct, 10.45am, Trinity XVII, Fr Nigel Mason. Reformation Hymns, Hassler, Bach.

Tue 10th Oct, 6pm, CBS Plainsong Mass – St Paulinus, Bishop of York (644).

Wed 11th Oct, 7.30pm, St Michael's Reading Group – Egeria, week 1.

Sun 15th Oct, 10.45am, Harvest, Fr Nigel Mason. Harris, Greene.

Mon 16th Oct, 7.30pm, Vocations 18-30 Event at The Imperial.

Wed 18th Oct, 7.30pm, St Michael's Reading Group – Egeria, week 2.

Thu 19th Oct, 7.30pm, Concert by Exeter Police & Community Male Voice Choir.

Sun 22nd Oct, 10.45am, Trinity XIX, Ven David Gunn-Johnson. Casciolini, Rachmaninov.

Wed 25th Oct, 7.30pm, St Michael's Reading Group – Egeria, week 3.

Sun 29th Oct. 10.45am, All Saints' Sunday, Fr C, Rev Alison. Victoria, O quam gloriosum.

Thu 2nd Nov, 7.30pm, Sung Requiem Mass. Fauré, Stanford.

Other Regular Events:-

Tuesdays & Thursdays, 6pm Plainsong Vespers & Meditation.

Tuesdays, 7-8.30pm Choir Practice.

Wednesdays, 9.30am BCP Morning Prayer, 10am Low Mass.

See our Website <http://www.stmichaelsmountndinham.org.uk/>

& Twitter https://twitter.com/StMikes_Exeter for details and updates.

Reading Group, in lieu of St Michael's Lecture

For 3 Wednesdays in October, 11, 18 & 25, Oliver Nicholson will lead a Reading Goup at St Michael's at 7.30pm. We will discuss the Pilgrimage of Egeria to the Holy Land in the 4th century – one of the earliest descriptions of the holy places and practices of the Church. Please join us.

Choir Music

While we are without a Director of Music, our diet is limited mainly to the a cappella repertoire. Thanks to Nigel, our Organist, for running between organ & choir stalls.

Any students from University or College wishing to gain experience singing music in its liturgical context are most welcome to join us. One or two scholarships may be available.

For Dedication Sunday (of our building and of ourselves) we have the Motet 'Locus Iste' by Bruckner (1824-96) - This place is made by God, a priceless mystery, without reproof - and strong hymn tunes by Purcell, Gibbons & SSWesley.

Please support our Choral Evensong & Benediction at 6pm on the 1st.

On 8th October, anticipating the 500th Anniversary of Luther's 95 Theses on 31st Oct 1517, we have hymn tunes of German origin and a motet by JSBach. The Missa 'super Dixit Maria' may seem a strange choice, but Protestant Hans Leo Hassler (1564-1612) from Nuremberg studied with Gabrieli in Venice and, as the foremost organist and German composer of his age, wrote Masses for the Catholic Church and Psalm tunes for the Lutheran Church, as well as much 'secular' vocal & instrumental music.

Harvest is celebrated on 15th Oct – if you can, please bring some non-perishable items to be added to our collection for the Exeter FoodBank. The motet is 'Thou visitest the Earth' by Maurice Greene (1696-1755).

Please support the Concert on Thu 18th Oct by Exeter Police & Community Male Voice Choir.

On 22nd October, we hope to have enough voices to sing 'Bogoroditse Dyevo' from Rachmaninov's Russian Orthodox All-Night Vigil of 1915. The text is subtly different from the Latin 'Ave Maria'.

Rejoice, O Virgin Mother of God, Mary full of grace, The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, for

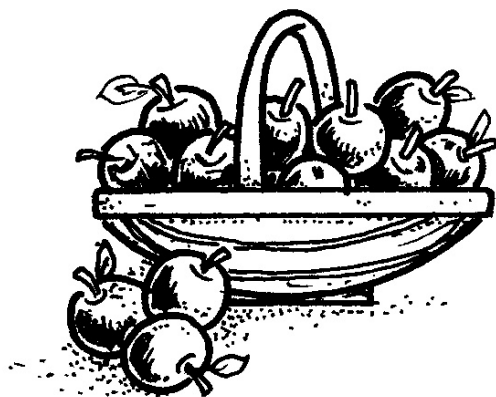
thou hast borne the Saviour of our souls.

October ends with All Saints' Sunday on the 29th, singing Victoria's 'O quam gloriosum'. The motet written c.1572 was used as the model for his later Missa.

All Souls' Day, Thursday 2nd November at 7.30pm, we sing Requiem by Gabriel Fauré liturgically, with the Reading of Names of the Departed.



Richard Barnes, Sept 2017



Edinburgh Fringe Festival

In August 2017 we were lucky enough to be invited to play in the Edinburgh Fringe Festival. For over 60 years, the Fringe has been dedicated to celebrating the arts and its diversity. All sorts of acts from comedies to circus performances come from all over the world to have an opportunity to perform.

The trip to Edinburgh was organised by JUTP (Joined Up Thinking Projects), a charity that organises opportunities for young string players in our area, collaborating with the Bernadi Music Group. JUTP lead many string ensembles with members from ages 4-18, one of these being South West Camerata, which we play in.

After an exhausting 7/8 hour train journey, lugging suitcases and instruments (thankfully, double basses and cellos went in the van!), we arrived in the beautiful city of Edinburgh. It was well worth the wait! Our group had the amazing opportunity to play three concerts in St. Giles' Cathedral, and to stay at St. Mary's Music school for a week of practicing and exploring Edinburgh. The cathedral was breathtaking (and it reminded us of St. David's)! Getting to play in such a historic building was brilliant. The first two concerts involved lots of classical music, including Summer and Spring by Vivaldi, and in the last one we played tunes from Pirates of the Caribbean and other Disney movies to get the younger audience involved. It was a life changing experience and those who went on the trip have bonded enormously by sharing it.



Harriet Wood & Ollie Cushing







Organ Renovations

The current organ in St David's Church was built in 1902 by Hele of Plymouth, costing £1050.

It has 3 keyboards of 58 notes and a pedal board of 30 notes. It is controlled by 36 stops and 26 adjustable pistons. The total number of pipes are 2000, the largest being 18 feet (5.4m) and the smallest being $\frac{1}{2}$ inch (12.5mm).

Over the years in addition to regular tuning visits the console was modernised and a few years ago the organ lowered to concert pitch to enable use with other instruments.

The current renovations being carried out are to the large pedal Open 16' and Trombone 16'.

This has involved pipe removal and renovation and upgrading the action to these two stops.

Further work is to be carried out to take up wear on the keyboard action and coupler mechanism.

A deep clean is also being undertaken.

At all times most of the organ will be available for services.



Ian Smith 11/9/2017



AN EARLY CHRISTIAN PILGRIM AT ST MICHAEL'S IN OCTOBER

Those who came to the St Michael's Reading Group in Lent seemed to enjoy talking about St Augustine's *Confessions*. So David Beadle, the mastermind behind the St Michael's Lecture Series, proposed that we might gather on three Wednesday evenings in mid-October to talk about the writings of one of Augustine's contemporaries, Egeria, an early pilgrim to the Holy Land.

Egeria was a religious lady from what is now the south of France; some people think she was from Spain, but I disagree. She spent the years from 381 to 384 AD in the Holy Land and Egypt, visiting the places made famous in Scripture and the holy men of the Egyptian Desert, and she wrote home about her experiences to her 'dear sisters', presumably her sisters in religion. She was not proficient in secular learning (unlike Augustine), and her Latin style is more enthusiastic than elegant. But her knowledge of the Bible is sufficiently encyclopaedic to command the admiration of the most trenchant advocate of 'Sola Scriptura'. In fact her pilgrimage has been described as a Bible commentary written with her feet.

Alas, only the latter half of her travelogue survives in the sole manuscript of her work, though much of the earlier part can be reconstructed. But there is plenty to enjoy - her ascent of Mount Sinai, her visit to Job's dunghill, her detailed account of the annual round of worship offered at Jerusalem, above all her relentless enthusiasm and her sense of the constant presence of God on her journey.

David Beadle knows the Holy Land, I know about the 4th century AD. Between us we aim to make this interesting for all, but particularly for those from St David's, St Michael's & St James' contemplating making their own pilgrimage to the Holy Places next Spring.

We will gather at the back of St Michael's at 7.30 p.m. ("after the Archers") on Wednesdays, October 11th, 18th (S. Luke) and 25th (S. Crispin).

The excellent translation by Canon John Wilkinson (formerly of St George's Jerusalem) has really helpful notes and copies of it will be available (price £19.99) at the first meeting. There is a translation on the Internet at

<http://www.ccel.org/m/mcclure/etheria/etheria.htm/> by M.L. MacLure and C.L. Feltoe (London S.P.C.K., 1919) but it is a bit dated and lacks the fascinating supplementary material in the Wilkinson volume.



Oliver Nicholson – September 2017



September 5, 2017 “No Faith in War” protest

There is a song called The War Machine. Written by Sue Gilmurray, a local Anglican Christian, it's becoming increasingly popular in the peace movement. Here is a verse:

“We’ve an industry
That lives and thrives
Making tools to shatter human lives
And our honest workers ply their skill
Helping distant tyrants main and kill
As the war machine goes round.”

If we can leave our comfort zones and stretch our imaginations to think of war zones and shattered human lives, and ask “Where is Jesus in all this?”, it seems blindingly obvious that Our Lord is with those who suffer. Perhaps his anger is kindled towards the merchants of death who make huge profits from the sale of arms.

And so I’ve come to join the protest outside the ExCel Centre in Docklands, London, the venue of Defence and Security International, the biggest arms fair in the world. Today a whole kaleidoscope of faiths is out here making a carnival. We sang The War Machine song as friends sat in the road to stop traffic carrying the showcase instruments of coercion into the exhibition. Other people did more daring blockades: four Quaker lads climbed down ropes from a bridge and dangled holding a banner over the main road. There was a joyful energy and spontaneous praying and singing, good conversations with the police, and quite a few dog collars about. We cheered those arrested as they were led away to police vans.

Some would say that breaking the law is going too far (the usual charge is obstruction of the highway). However, there is an honourable tradition of peaceful protest in the UK, and we are greatly blessed with police people who are usually courteous and patient. Many of those who risk arrest trying to prevent the arms fair going ahead do so because they believe the products on sale will be used to commit war crimes. There is particular

anger over UK weapons sales to Saudi Arabia, for waging the war in Yemen.

The war machine goes round and around, and 2019 will see it back in London with weapons of ever more lethal sophistication. Despair lurks: the sums of money involved are so obscenely huge, the government protection and support so impregnable. But hope is made strong by Jesus' words about the peacemakers, and by the writings of saints and sages and poets.

Those prophetic words of Walt Whitman bear witness to God's endless mercies:

"Word over all, beautiful as the sky,
Beautiful that war and all its deeds of carnage
must in time be utterly lost..."

(from *Reconciliation*)



Julia Mercer

15.09.2017



Have you read The Good Book recently?

I don't just mean listened to the OT, Epistle & Gospel readings on Sunday. I mean have you read great swathes of the Bible just for the sake of it? I certainly haven't in a long time, and I've been wondering why. People seem happy to invest time in reading other big books about good & evil, sacrifice and redemption. You know – JRR Tolkien's Lord of the Rings, or JK Rowling's million words about Harry Potter.

As part of the Reformation in the 16th century, there was a great burst of Bible translation and printing. It is, of course, a myth that the Bible was only available in Latin before the Reformation. The Venerable Bede and Bishop Aldhelm of Sherborne in the 7th century had translated some parts into Old English. The Lindisfarne gloss and Wessex Gospels were made in late 10th century and John Wycliffe produced the whole New Testament in Middle English in the 14th century.



William Tyndale

Martin Luther's German New Testament was printed in 1522 and William Tyndale's English NT, translated from newly available Greek sources, in 1526. Tyndale famously wanted the plough boy (and the dairy maid?) to hear the Scriptures in their own tongue; for this hope he was martyred on 6 Oct 1536 in what is now Flemish Belgium.

It was Miles Coverdale, briefly to be Bishop of Exeter under Edward VI, who in 1535, working in Europe, compiled and published the first whole Bible in English from Tyndale's work and his own translations based on Luther's German

edition as much as the Hebrew sources. Coverdale's translation of the Psalms is still sung daily in Anglican Cathedrals. The King James/Authorised Version of 1611 did not replace Coverdale's Psalms and Canticles in the Book of Common Prayer when it was re-issued in 1662.

So after all that work and with several good modern translations available,

why am I not reading it?

1. The Bible is not one book but a collection of books, 66 of them – more if your Bible has the Apocrypha. It wasn't written to be read from cover to cover, Genesis to Revelation, Contents to Maps. But it does contain wonderful biographies – Jesus, David; adventure stories – Paul, Joseph; flawed leaders – Peter, Moses; strong women – Ruth, Esther; myth & history, poetry & prophecy, sex & violence, and some boring bits.
2. It's not cool – get out your Bible on the bus and people will think you're a self-righteous, judgemental fundamentalist, even if you're a tolerant, diversity-affirming liberal.
3. If you had to study the Bible, along with Shakespeare & the War Poets at School, you may never want to see them again.
4. They probably didn't have creative writing courses 2-3,000 years ago, so the style is a bit dated; but all human life is there; people like us, struggling to understand their place in the world God had given them.
5. Sermons are preached on short passages, and whether telling you exactly what to believe, or, as at St Michael's & St David's, encouraging us to think about faith for ourselves, it seems strange to read the whole book.
6. Bible studies that take verses out of context to back up the prejudices of the leader may have put you off. And the fact that a myriad other books have been written telling us what other people think the Bible really means, shows that some parts can be hard to understand.
7. I'm not very disciplined, so although I think it would be great to read part of the Bible during Advent or Lent, like the seed on the stony ground I don't manage to follow it through.

Maybe this Advent.



Richard Barnes – September 2017



October Morning

Frosty morning like a bowl of special cereal
Misty sunrise wiping dreamy from eyes and moisture from beard
Long shadows across short cropped fields
Rainbow trees' gentle greens of Trinity Sundays changing
Chasuble-like to yellow, brown, russet of Harvest, red of Martyr
Leaves shed to reveal the branching structure beneath
Iridescent clouds grow on the eastern horizon like
Fragrant incense rolling down from candled altar.
Will they drop down blessings or thunderbolts?
The honey days are over; it's time to move on,
Renew and reform our fellowship, faith and funds.
White contrails cross the pale blue sky; St Andrew
Calls another fisher to be our shepherd blessed.
Make us obedient to our calling, lest
We walk in darkness drear or wander from the fold,
Lead us by bright waters to pastures new and old.



Richard Barnes

- Sat 22 Oct 2016 on Exe

Valley train.

Revised - Sat 23 Sept 2017.



Heritage Weekend at St Michael's



On Saturday 9th September the Deanery Prayer Walk for Devon Historic Churches' Ride+Stride started at St Michael's at 8:00 am. We welcomed two walkers and after prayers led by Fr Chris they went on their way – visiting the churches in the Christianity Deanery.

We welcomed further walkers and visitors during the day and served refreshments, lunches and teas.

Thanks to our musicians, Matt and Tim, for entertaining us during the morning. In the afternoon Nigel gave talks and conducted tours of the Dinham estate and the church, finishing with demonstrations of the organ.

Sunday began with a celebration of our heritage at 10:45 am Mass. During the afternoon we welcomed visitors, and Paula's cream teas were as popular as ever. Thanks to Matthew for the music while we enjoyed our tea.

The stalls during both days raised funds for St Michael's, and Connie's sponsorship to be in church all Saturday, together with proceeds from refreshments, raised a further £165 (of which 50% goes to DHCT & half to St Michael's).

Thank you to all who helped make the weekend a successful celebration.



Connie Cannon – Sept 2017.

An 18-30s Vocations Gathering (in the pub)

From the Exeter Diocese Website:-

Date: Monday 16th October 2017. Time: 7.30pm

Venue: Function room, Imperial pub, New North Road, Exeter, EX4 4AH

Are you aged 18-30? Do you feel that God might be calling you to ministry?

You are invited to an informal gathering of those exploring a calling to ministry of some kind (and it's not just about ordination!) We'll be meeting in the function room of the Imperial pub, New North Road, Exeter, at 7.30pm on Monday 16th October.

We'll be mulling over God's calling over a drink or two, and hopefully sharing our own experiences of calling. Please feel welcome to share as much/little of your story as you like.

The gathering will be coordinated by Rev Hannah Alderson, Vocations Officer for the Diocese of Exeter. However, those who do not attend Church of England churches are very welcome too!

There is no need to book, just turn up on the night. Although, if you do have a moment to drop an email to hannah.alderon@exeter.anglican.org or a text to 07546 397981 to say you're intending to come, that would be much appreciated. Please bring a little money to buy yourself a drink and/or some food.

If you or someone you know is affected by this issue, please consider using this event, or contact Rev Hannah.

Also advertised on St Mike's & St David's websites and twitter.

Richard Barnes – September 2017

Autumn concert by the Exeter Police and Community Male Voice Choir

The Exeter Police and Community Male Voice Choir will present its first Exeter concert of the new season at St. Michael and All Angels Church, Mount Dinham, on Thursday, 19th October at 7.30pm.

The choir have an opportunity to entertain you with a wide selection of choral music in the male voice tradition. This includes songs made famous by John Denver, Frank Sinatra, Simon and Garfunkel and even one by Lennon and McCartney. There will be two songs from the popular musical Les Misérables and a section at the end of sacred and devotional items.

The choir's Musical Director is David Williams and the Accompanists will be Sam Nickels, who also regularly accompanies the Lymstone Military Wives Choir. There will be two performances within each half of the programme by the guest soloist for the evening who on this occasion will be John Burgoyne.

The concert starts at 7.30pm. Tickets, priced at £5.00, are available from Tony Pugh or Paula Lewis at St. Michael and All Angels Church or by phoning Tony Pugh on EXETER (01392) 435002. Tickets will also be available on the evening at the door.



New Dean of Exeter Cathedral announced

The 71st Dean of Exeter Cathedral is to be the Very Reverend Jonathan Greener, currently the Dean of Wakefield Cathedral in the Diocese of Leeds, Downing Street has announced today.

Jonathan will take up his new role at the end of November, on the Sunday before Advent.

He succeeds the Very Rev Jonathan Draper, who resigned at the end of August.

As Dean of Wakefield, Jonathan carried out the most complete makeover of any Cathedral in recent times, raising £7.5 million and completely transforming the interior, which had been untouched since the 1870s. Jonathan's wife Pamela also rose to fame for writing and singing a VAT ditty warning that then Chancellor George Osborne's proposals to end VAT relief on repairs to historic buildings would plunge church restoration projects into financial crisis. Her song went viral and the ensuing outcry forced the government into a U-turn.

Bishop Robert said: "I am delighted with the appointment of Jonathan Greener as our new Dean and look forward to working with him. He has a strong track record of running a Cathedral, of fundraising and of re-ordering its interior imaginatively. His experience in Wakefield makes him ideally placed to take our Cathedral into its next chapter, serving the people of Devon."

Jonathan said: "I am delighted and humbled to be invited to serve as the next Dean of Exeter Cathedral. This is a fantastic Cathedral which speaks of the glory of God and the job of those leading the Cathedral is to look after it on behalf of the people of Devon, and of the generations who come after us. There has been a Christian presence on this site for 1,600 years and I feel privileged to be part of the next stage of its journey.

"I am looking forward to working closely with the Bishop and the Cathedral staff and the wonderful volunteers, who give so much of their time to keep the Cathedral open and serving visitors, worshippers and those who need a quiet and sacred space in their lives."

Jonathan has served for ten years as Dean of Wakefield Cathedral, overseeing the transformation of the building and many new initiatives:

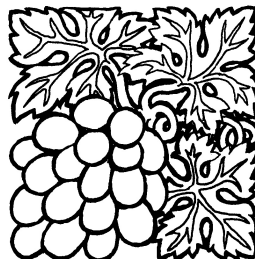
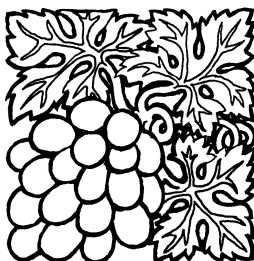
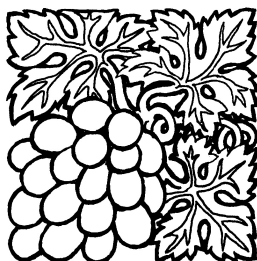
introducing a new coffee shop, gift shop and Visitor Information Point, and introducing a 'Messy Cathedral' for families.

Previously, he was Archdeacon of Pontefract and he also chaired the Wakefield Diocesan Board of Education for four years. He also chairs the Sponsors of the Trinity Academy in Halifax.

Jonathan is an executive member of the Association of English Cathedrals and is also a Church Commissioner."

Diocese of Exeter

19.09.2017



Bible Study Group @ St. David's – Autumn 2017



THE PSALMS

This group is open to all church members

This is an ongoing opportunity for us to gather as a small comfortable group to read scripture, share our reflections and receive some teaching.

I believe everyone present will have something important to share.

Each evening will address a theme – Praise, Shalom, Dissonance, Penitence, Hope, Spirituality, & Theology.

Come along! Join us as we explore some of the richness of
The Book of Psalms

We meet on THURSDAY evenings, 20:00 - 21:15

September 21st, 28th; October 12th, 26th at Ann's home

November 9th, 23rd; December 7th, 14th at Iris' Home

*If not sure where Ann or Iris live – we'll provide directions:
Please contact Ann, Iris, Howard, Rev. Christopher, or Rev. Alison*

Rev. Christopher

The Bountiful Table



In September, our fifth Bountiful Table sale, thanks to your generosity, raised

£117.45

Next month: first Sunday in October. Please continue to bring, buy and tell others about this fund-raising effort. We are thinking of putting the sandwich board outside, to invite passers-by in after 12 noon.

Currently, seasonal fruit and vegetables appear weekly for sale.

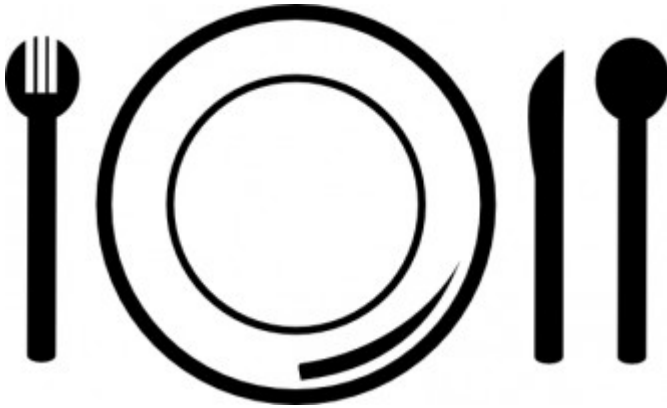
If you have specific request, please let us know and we will do our best to fulfil it.

Final orders for Christmas cakes will need to be made by 20th October, and vegetarian mincemeat (for your Christmas mince-pies) will be available. In November, Cranberry relish and lovely chutneys made with this Autumn's bounty will be on sale. How about some Christmas bunting and tasteful table decorations? There will be lots of new ideas, especially if you have suggestions to share with us.

Elizabeth Hughes and Stephanie Aplin



Parish Lunches



The Parish Lunch Club dates for this term are:

Thursday Oct 5th

Thursday Nov 2nd

Thursday Dec 7th

All at 12 noon at Exeter College @34 Restaurant

Sue Wilson



*...if you have been affected by any
of the issues raised in this sermon...*

FOOD SHORTAGES

We welcome donations of any of these items
RED is URGENT ie. less than 2 weeks stock left!!

TOP PRIORITY (less than 6 weeks stock)
<i>Fruit Juice – 1L long-life</i>
<i>Meat - tins</i>
<i>Tinned fruit</i>
<i>Noodle/Pasta snacks</i>
<i>Rice Pudding - tins</i>
<i>Vegetables - tins</i>
<i>Pasta Sauce</i>
<i>Sugar – granulated</i>
<i>Fish - tins</i>
<i>Jams + Spreads</i>
<i>Squashes + Cordials</i>
<i>Toiletries</i>
<i>Potatoes – tins/instant</i>
<i>Custard – tins/cartons</i>
MEDIUM PRIORITY (less than 12 weeks stock)
<i>Instant Coffee</i>
<i>Milk – UHT 1L semi-skimmed</i>
<i>Sponge Puddings</i>
<i>Soup – tins or pkts</i>
<i>Cereals – small packs preferred</i>
<i>Biscuits</i>
<i>Tea Bags</i>

Thank you for supporting Exeter Foodbank
 5th September 2017

2017 Conference

Fr. George Guiver

**Superior of the Community of the Resurrection
Mirfield**

Bringing together the fragments: Praying once again as the people of God

Saturday 11th November 2017

10.30am - 3.15pm

South Street Baptist Church, Exeter

Members £10 (includes membership)

Drinks provided. Bring your own lunch.

More information can be found online at

www.spiritualcompanionsdevon.org

Or Contact - spiritualcompanionsdevon@gmail.com

Or phone 01884 840703

Book online or use contacts above

Closing date for applications is 3rd November 2017

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records

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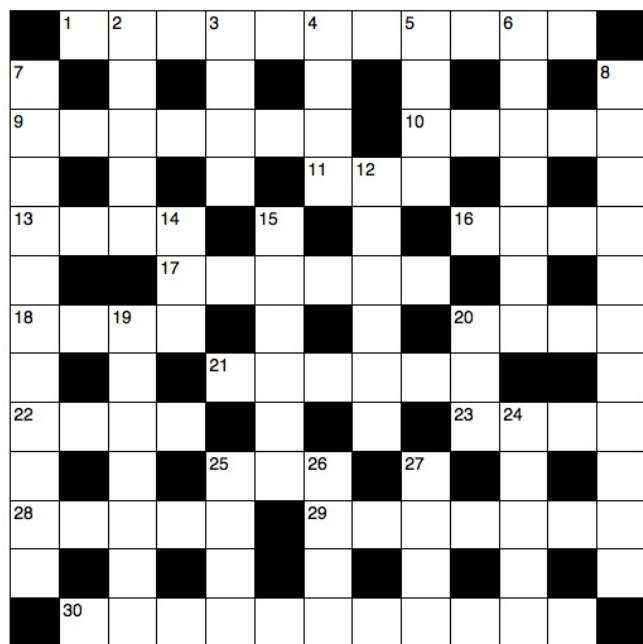
LUCA CALABRESE • FREEFORM TRUMPET
BELLATRIX • DOUBLE BASS, VOCALS
DUNCAN CHAVE • LOOPS, EIGHARP
FRED EHRESMANN • GRAND PIANO, KEYS

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Tickets: 01392 667080

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October crossword



Across

- 1 The sixth disciple (Matthew 10:3) (11)
- 9 'And lead us not into temptation, but deliver us from the — — ' (Matthew 6:13) (4,3)
- 10 Love intensely (Song of Songs 1:4) (5)
- 11 From Mt Carmel to Jezreel, Elijah — all the way (1 Kings 18:46) (3)
- 13 One of the Midianite leaders who was captured and killed after Gideon's victory in the valley near Moreh (Judges 7:25) (4)
- 16 Metallic element (4)
- 17 At line (anag.) (6)
- 18 'Cursed is everyone who is — on a tree' (Galatians 3:13) (4)
- 20 Where Samson killed a thousand Philistines with a donkey's jawbone (Judges 15:14) (4)
- 21 He succeeded Moses (Deuteronomy 34:9) (6)
- 22 'When he saw him, he took — on him' (Luke 10:33) (4)

- 23 'For — is the gate and broad is the road that leads to destruction' (Matthew 7:13) (4)
- 25 'The god of this — has blinded the minds of unbelievers' (2 Corinthians 4:4) (3)
- 28 Fear or terror (Psalm 31:22) (5)
- 29 'We, who are many, are one body, for we all — of the one loaf' (1 Corinthians 10:17) (7)
- 30 Assyrian ruler assassinated by his sons while worshipping his god Nisroch (2 Kings 19:37) (11)

Down

- 2 'For as in Adam all die, so in Christ all will be made — ' (1 Corinthians 15:22) (5)
- 3 'After supper he — the cup' (1 Corinthians 11:25) (4)
- 4 The request of a man of Macedonia in Paul's vision: 'Come — to Macedonia and help us' (Acts 16:9) (4)
- 5 He disobeyed his father Judah by refusing to impregnate his dead brother's wife (Genesis 38:9) (4)
- 6 I veto me (anag.) (7)
- 7 Fourth king of Judah (1 Kings 15:24) (11)
- 8 Priest of God Most High, who blessed Abram (Genesis 14:18) (11)
- 12 'I have made you — — for the Gentiles' (Acts 13:47) (1,5)
- 14 Implore (1 Samuel 15:25) (3)
- 15 'Out of the eater, something to eat; out of the — , something sweet' (Judges 14:14) (6)
- 19 'I am the most ignorant of men; I do — — a man's understanding' (Proverbs 30:2) (3,4)
- 20 'Sin shall not be your master, because you are not under — , but under grace' (Romans 6:14) (3)
- 24 Native of, say, Baghdad (5)
- 25 The last word in the Bible (Revelation 22:21) (4)
- 26 Heroic tale (4)
- 27 'Then you will know the truth, and the truth will set you — ' (John 8:32) (4)

October Sudoku - Medium

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

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Days of Note -October

4 St. Francis of Assisi – love for the Creation

St Francis (1181 - 1226) is surely one of the most attractive and best-loved of all the saints. But he began by being anything but a saint. Born the son of a wealthy cloth-merchant of Assisi, Francis' youth was spent in fast-living, parties and on fast horses as a leader of the young society of the town. Then he went to the war between Assisi and Perugia, and was taken prisoner for a year.

By the time of his release, Francis had changed. Perhaps his own suffering had awakened him to that of others. In any case, he abandoned warfare and carousing, and began to help the poor and the lepers of his area. Then one day a voice which seemed to come from the crucifix in the small, semi-derelict church of Damiano Assisi 'Go and repair my house, which you see is falling down'.

This religious experience was a vital turning point in Francis' life: Jesus Christ became very real and immediate to him. His first action was to begin repairing the church, having sold some of his father's cloth to pay for materials. His father was not amused, in fact he was furious - until Francis

renounced his inheritance and even his clothes by his dramatic stripping off in the public square of the town. The Bishop of Assisi provided him with simple garments, and Francis began his new life.

His inspiration was always religious, not social, and the object of his quest was always the Crucified Christ, not Lady Poverty for her own sake. Francis rebuilt San Samiano, and then travelled as a pilgrim. His compassion for the poor and lepers became famous. Soon disciples joined him, and they set up a communal life in simple wattle and daub huts. They went on occasional preaching tours. (Not until later did they become an Order whose theologians won fame in the Universities.)

In 1219 Francis visited the Holy Land, and his illusions about the Crusaders were shattered. He went on to seek out the Sultan, and tried to convert him. Back home, he found his Order was now 5,000 strong, and growing. Francis stepped down as head, but continued to preach and was immensely popular. He died after a prolonged illness at the age of 45, and was canonised in 1228.

Francis' close rapport with the animal creation was well known. The story of his preaching to the birds has always been a favourite scene from his life. He also tamed the wolf of Gubbio. This affinity emphasises his consideration for, and sense of identity with, all elements of the physical universe, as seen in his Canticle of the Sun. This makes him an apt patron of nature conservation.

The 20th century witnessed a widespread revival of interest in Francis. Sadly, some films and books caricatured him as only a sentimental nature-lover or a hippie drop out from society. This ignores the real sternness of his character, and his all-pervasive love of God and identification with Christ's sufferings, which alone make sense of his life.

6 William Tyndale, Bible translator and Reformation martyr

This month is the 500th anniversary of the beginning of the Reformation, and so a good time to pay tribute to an outstanding English scholar, translator and martyr of the Reformation.

William Tyndale (c. 1494 - 6th October 1536) was born near Gloucester, and studied at Oxford and Cambridge. He could speak seven languages, and

was proficient in ancient Hebrew and Greek. As a priest, his abilities would have taken him a long way, but by 1523 Tyndale's only desire was to translate the Bible, so that English men and women could read it for themselves. It became his life's passion.

For Tyndale had rediscovered a vital doctrine that the Church had been ignoring: that of justification by faith. He had found it when reading Erasmus's Greek edition of the New Testament. In fact, his life's work was well summed up in some words of his mentor, Erasmus: "Christ desires His mysteries to be published abroad as widely as possible. I would that [the Gospels and the epistles of Paul] were translated into all languages, of all Christian people, and that they might be read and known."

Tyndale's translation was the first Bible to be published in English, the first to draw directly from Hebrew and Greek texts, and the first English translation to take advantage of the printing press.

It was to cost him his life. For Tyndale's work was seen as a direct challenge to the power of both the Roman Catholic Church and the laws of England in maintaining the Church's position.

When the authorities had tried to stop his translation, Tyndale fled to Hamburg, Wittenberg, Cologne, and finally to the Lutheran city of Worms. It was there, in 1525, his New Testament emerged. It was quickly smuggled into England, and King Henry VIII, Cardinal Wolsey, and others, were furious.

Tyndale moved on to Antwerp, where for nine more years he continued his work. Then in May 1535 he was betrayed, arrested, and jailed in a castle near Brussels. Tied to the stake for strangulation and burning, his dying prayer was that the King of England's eyes would be opened. Sure enough, two years later King Henry authorised the Great Bible for the Church of England, which relied largely on Tyndale's work.

Not only that, but in 1611, the 54 scholars who produced the King James Bible drew very heavily from Tyndale. Even today we honour him: in 2002, Tyndale was placed at number 26 in the BBC's poll of 100 Greatest Britons.

18 **Thank you, Dr Luke! by David Winter**

‘Matthew, Mark, Luke and John, bless the bed that I lie on’ - my grandma taught me that one. At least it meant I never forgot the names of the writers of the four Gospels. This month Luke, the writer of the third of them, has his feast day – 18th October.

He was, we learn from the letters of St Paul, a ‘physician’ - an educated man and probably the only one of the writers of the New Testament who was not a Jew. In modern terms, he was Turkish. Paul took him as one of his missionary team on a long journey around the Middle East, and they clearly became close friends. Under house arrest later in his life Paul could write, ‘only Luke is with me’.

However, it is his Gospel which has established him as a major figure in the history of the Christian Church. Mark’s Gospel may have more drama, Matthew’s more prophetic background and John’s a more profound sense of the mystery of the divine, but Luke offers us a Jesus who is utterly and believably real. This man turned no one away, reserved his harshest words for hypocrites and religious grandees, cared for the marginalised, the poor, the persecuted, the handicapped and the sinful. His Gospel is full of people we can recognise - indeed, in whom we can often recognise ourselves.

He was also a masterly story-teller. Try, for instance, the story of the Prodigal Son (Luke 15:11-32). Read it (this time) not as a sacred text but as a brilliant piece of story-telling: subtle repetitions (‘your son, this brother of yours’), believable characters, drama and profound emotion. There is the older brother, so cynical about his sibling’s alleged reformation, the ‘prodigal’ himself, so hesitant about throwing himself on his father’s mercy after the folly of his earlier behaviour, and there is the father, of course, abandoning the dignity of his role in the family and actually running to welcome his wretched son’s return.

There are more women in Luke’s Gospel than in any of the others, but also more poor people, more lepers, more ‘sinners’ and tax-collectors, more ‘outsiders’ who are shown to be ‘inside’ the love of Christ. This, for many of us, is the great Gospel of inclusion and compassion. Here is a Jesus for the whole world and for every one of us. Thank you, Dr Luke!

31 All Hallows Eve – or Holy Evening

Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times.

In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

Then the Romans arrived, and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged.

When Christianity arrived still later, it began to replace the Roman and Druid religions. 1st November - All Saints' Day - was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', The Holy Evening, later shortened to 'Halloween'.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

b	i	r	d	s	w	e	g	y	p	t	j
b	a	f	k	a	r	t	h	i	n	r	u
b	r	p	a	r	d	o	n	e	d	u	i
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n	b	i	a	r	i	z	i	e	d	t	e
b	u	k	a	d	n	n	v	s	j	w	t
a	m	h	e	o	d	e	e	o	o	o	r
k	p	n	s	o	s	p	i	m	s	r	u
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p	h	h	g	c	o	w	s	n	h	y	e
k	c	p	j	b	u	t	l	e	r	q	d

Egypt

grapes

butler

pardoned

advisors

someone

forget

trusted

baker

famine

prison

trustworthy

food

birds

cows

Joseph

thin

seven

juice

Pharaoh

dream

bread

bumper

choose



MIXED UP MONTHS

Words that begin with 'oct' mean to do with the number eight – an octopus has 8 tentacles, an octagon has 8 sides. So October should be the 8th month of the year, shouldn't it? But it isn't.



The reason goes back to Roman times. October was the eighth month in the Roman calendar until July was added to celebrate the birth month of Julius Caesar.

This was followed by Augustus who also added another month (guess what that one was called!). With these two extra months fitted into the calendar what was the eighth month became the tenth month. Which gets more muddled: because words beginning with 'dec' mean to do with the number ten, so under the old way December was the tenth month. Shall I stop now before we all get even more confused?

OOOOOOs

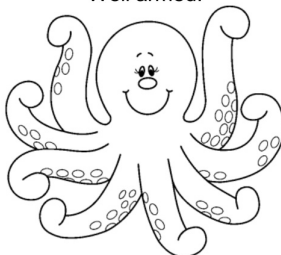
All these names begin with O – which ones aren't the real name of a saint?

1. Odo
2. Olaf
3. Osyth
4. Oliver
5. Olympias
6. Odilia
7. Omer
8. Oudoceus
9. Osburga
10. Ouen



How does an octopus go into battle?

Well armed.



What's round, orange and can't sit down?

A seatless Satsuma.



Answers: the answer is that they all are real saint's names! Aren't you glad that they didn't call you after some of these saints?

Puzzle solutions

	B	A	R	T	H	O	L	O	M	E	W		
J		L		O		V		N		M		M	
E	V	I	L	O	N	E		A	D	O	R	E	
H		V		K		R	A	N		T		L	
O	R	E	B		S		L		Z	I	N	C	
S				E	N	T	A	I	L		V		H
H	U	N	G		R		G		L	E	H	I	
A		O		J	O	S	H	U	A			Z	
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	S	E	N	N	A	C	H	E	R	I	B		

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		8	7	4			5	
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		1					8	
			4		5			
	7					3		
	1	3				8	6	
	6			7	8	4		
					6			

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The deadline for inclusion of articles for the November issue of New Leaves is Sunday 22nd October 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

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.