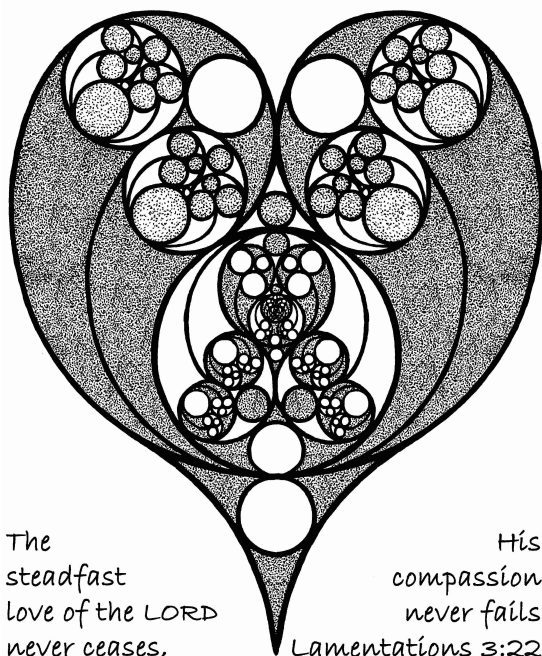


# New Leaves

## February 2018



The  
steadfast  
love of the LORD  
never ceases,

His  
compassion  
never fails  
*Lamentations 3:22*

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

*50p*

## Parish of St. David with St. Michael Directory (February 2018)

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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 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

## February 2018

### From the 'Curate-in-Charge'

It was quite a surprise to get a phone call from Bishop Sarah the week before my licensing saying that I would have to be made Curate-in-Charge of St David's and St Michael's Churches. The legal preliminaries had simply not been completed. Bishop Sarah was very apologetic and I'm sure that those of you who were able to attend my Licensing on January 16<sup>th</sup> will agree that she coped very graciously with the whole business! Although I don't know, at the time of writing, exactly when Bishop Sarah will be translated to London Diocese, I would urge you to keep her in your prayers as she prepares to take on this truly immense challenge. She will become the most senior woman bishop in the Church of England and, as such, her words and decisions will come under extra scrutiny. She will be sorely missed in Exeter Diocese where her courage and integrity has helped us to move on in many ways. She has also been proactive in getting good appointments made in a timely way in our own archdeaconry.

Meanwhile back in Exeter... if all goes well I should be Instituted privately by Bishop Sarah on Friday 2<sup>nd</sup> March and then Inducted and Installed as Vicar by Archdeacon Christopher Futchter at the 9.30am service on Sunday 11<sup>th</sup> March at St David's Church. Fortunately the delay will not make too much difference to my ministry in the meantime. I will continue learning the ropes, and names, in the coming weeks.

I would like to thank all members of the parish for your warm welcome and especially to those who worked so hard to make the Licensing and welcome service such a lovely evening. I would also like to record my thanks for the very generous 'Vicar's Pantry' that



was delivered to 95 Howell Road to keep us sustained in body during this busy time of moving and settling in. Tina and I sincerely appreciate your kindness.

When things go wrong, there is usually always something to be learnt. Becoming a curate again after nearly thirty years has reminded me of the true meaning of 'curate'. It has come to mean a parish assistant, often someone in their first years of ministry who is placed with a more experienced priest to gain experience in ministry themselves, and to receive regular support and the opportunity to reflect on the life and work of an ordained minister. One of my significant roles will be as training incumbent to Christopher and Alison and I will also be expected to attend continued training for that role myself, as I will be on Thursday 22 February. Christopher Durrant will be on his long placement, which is now a significant part of the training of curates, from 18<sup>th</sup> February to March 26<sup>th</sup> in the Silverton Parishes. We will look forward to his return to celebrate Holy Week and Easter with us.

The true meaning of 'curate' is someone who has the 'cure of souls' in a parish. In the 1662 Prayer Book the clergy are simply prayed for as 'Bishops and Curates' reminding us all that there are really only two basic functions in the clergy, one of local ministry, 'curates', and the other of wider leadership and oversight, 'bishops'. 'The cure of souls' is a beautiful and awe-inspiring phrase. How can I possibly hope to cure anyone else's soul? Leaving a parish I have loved has been a very moving and humbling experience – and not one I would wish to repeat too often! But people have written things which perhaps they would not normally have expressed 'thank you for your ministry which has brought my husband into the church'; 'thank you for conducting our wedding and bringing me to the Christian faith'. These are not everyday matters, but experiences which have deeply touched people's lives, and I am unspeakably grateful to God that I have been used by him in these ways.

But truly the cure of our souls is in mainly in our own hands. We must help ourselves, and each other, to find God and to grow in the likeness of Jesus Christ. This requires a willingness on our part to change and to approach God with humility and with a sense of our deep need for him. It was this need that has driven on some our greatest Christian saints, people like Augustine of Hippo who prayed 'Lord, you have made me for yourself and my heart is restless until it finds its rest in you'. Ash Wednesday will soon be upon us (14<sup>th</sup> February) and as we enter Lent perhaps we can make that prayer our own? God wishes our souls to be full of love, joy and peace. May your searching for him lead you to those great gifts in this coming season.

With every good wish and blessing,

**Nigel**



# Long Placement

It feels like I've had three curacies in this parish. First, with Tom Honey – learning how to take my tentative first steps as an ordained person in the world. Second, during the interregnum – learning how to depend upon God, how to work within normative governance structures of the Church, and how to reach out into the community. Third, with Nigel Guthrie – learning how to be thoroughly collaborative in ministry, and to enrich my theological reflections. One might say, a Holy Trinity of blessings!

In addition, I'm looking forward to my 'Long Placement' in a different parish during the latter part of this spring term. Don't worry, I'll be back at St. David's and St. Mike's for Holy Week and Easter! From February 18<sup>th</sup> until March 24<sup>th</sup> I'll be temporally with the Revd. Alan McDonald and the good people of Silverton. I have much to learn from Revd. Alan's many years of priestly experience. Particularly I'm looking forward to meeting new people who worship God in a more rural context.

It is important for us all to experience God outside our familiar and comfortable places. We may visit a local church whilst away on holiday, or attend an ecumenical event, and find God waiting for us amidst unconventional liturgy or music. It's not about gaining a better perspective or being more grateful, or even about bringing home new learning. It's about expanding our imagination to include more of God. The Holy Spirit speaks most loudly from the edges of our experiences, to all those who stand on the borders of the holy.

Please continue to pray for me. You will be in my prayers.

**Christopher**



# Reflections on the Institution of Nigel Guthrie 16.01.2018 - A Reader's Perspective

Nigel G had given Christopher and myself the honoured position of welcoming all priests and Readers who were to robe in the Undercroft. So it was a busy start to a most anticipated evening. We also welcomed so many parishioners from Crediton with their mixed feelings about Nigel's arrival in our Parish. It was clear he was a much loved priest. Thirty ministers robed in the Parish rooms down under including one bishop and one archdeacon. The ensuing clerical procession was perfectly numbered and timed to ensure Bishop Sarah's entrance did not restrict the seating of the robed in the South transept.

Everyone has agreed it was a wonderful, prayerful service of love and joy epitomised by inspirational music and singing, meaningful ceremony and carefully chosen bible readings and a sermon by a bishop who clearly knew our Parish. Let me first write of the music.

It is no easy matter to bring together choristers from three quarters, St David's, St Michael's and Holy Cross Crediton and beyond, to sing and perform as one. It is important at times like these that we acknowledge and give thanks to God for the passion and creativity of a musical director of Nigel Walsh's standing - we are truly blessed and must not forget it. I especially liked the hymn "The Love of God comes close", a John Bell composition with words expressing the Iona liturgy. Surprisingly neither Nigel W nor myself knew this hymn - how had it passed us by? The choir's rendering of "Christ has no body on earth but yours", words attributed to Teresa of Avila with music by Nigel W himself, is a much loved piece by the worshipping community at St David's. The chant setting to Psalm 121 by Henry Walford Davies was beautifully rendered. The solo voice for me is always evocative and I personally would love to hear it more often in our regular worship - not an easy request, I know. The congregation were given freedom to express their own joyful singing with the popular hymns "O Worship the Lord" and "The King of Love" while the final hymn, "As with gladness" reflected the Epiphany season. All in all, a great balance!

The ceremony of the occasion was shortened due to certain legal requirements not yet having been met by the Diocese. No matter, as Bishop Sarah apologised gracefully for the error and it meant the whole Service was completed in just over the hour - perfect timing! Nigel G, with the small procession of clerical and church dignitaries, moved around the church from font to chancel to his own stall, not yet fully owned, to pulpit lectern and the altar table and was presented with appropriate Holy artefacts by members of our two churches' congregations on each occasion. Emphasising that our two churches are part of a wider community, Nigel G then met with important members and representatives of the local area.

The two Bible readings and the words of the sermon had been carefully chosen by Bishop Sarah. The readings were not from the Lectionary of the day nor of the season. So, in the reading of the Epistle, as a Parish we were gently, yet firmly, being told to "be of the same mind, having the same love, being in full accord and of one mind." (Philippians 2 verse 2); while in the Gospel reading we were asked to reflect on Jesus' own demanding words, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." A careful, diplomatic but telling sermon emphasised these points. "What would the Kingdom of Heaven look like at St David's and St Michael's if.....? So we were being informed by our bishop that we all must take responsibility. "Nigel (G) is not the Kingdom of God; he is not the body of Christ. You (the whole church) are." Bishop Sarah left us with the question, "How can you reflect the good news of the Kingdom of God not just to those in the Church, but in the whole community?" Quite simply, we must think on these things. It is a challenging, yet exciting prospect, for with God all things are possible.

I cannot conclude my article without paying tribute to our two Churchwardens. I know how hard they have worked to ensure the success of such an occasion - the rehearsals, the organising, the arrangements for the refreshments afterwards, the constant flow of emails - all at a time when demanding meetings have to be attended. They, no doubt, would have asked themselves quite often, as I did when Churchwarden, why am I doing all this? Christ never said it would be easy, but O what joy, what a privilege, to be building the Kingdom of Heaven here in the Parish of St David with St Michael and All Angels. Welcome, Nigel! We look forward to working with you. To Christ be the glory!

# Bill Pattinson

22.01.2018.



# Institution Service – A View from a member of the Choir

As usual on these occasions, the Choir arrived an hour or so before the Service to practise. Thirty or so singers gathered from St David's, St Michael's and Crediton Churches to lead the music, conducted by Nigel Walsh, with Robert Mitchell up in the Organ loft; Susan Mitchell playing flute and Imogen Walsh keyboard. Three of the hymns had soaring descants for the sopranos; one composed by Nigel Walsh's late father.

New to me was the Iona hymn “The love of God comes close where stands an open door” and it was very appropriate for celebrating Rev Nigel Guthrie's new ministry with us. Personally, I don't find African-style music particularly helpful, but the congregation obviously loved the syncopated rhythms and clapping of our surprise recessional, “Sizohamba”. As church musicians we prayerfully perform whatever works well for the liturgical context.



On more familiar ground for me, Psalm 121 to the chant by Walford



Davies came over well; “I will lift up mine eyes unto the hills” appropriate for the location and mission of both our churches. And Nigel Walsh's setting of St Teresa of Avila's “Christ has no body now on earth but yours” was sensitively sung and rightly gave primacy to the words.

So the service started with St David's Church full, and the procession of Servers, Wardens and two dozen clergy led Bishop Sarah Mullally to the dais. Her first task was to inform us that “It's an Institution Service, Jim, but not as we know it.” Somewhere in the Diocesan Offices there had been a legal malfunction, a 'Clerical error' as the Crediton Courier nicely put it the next day. Prebendary Nigel Guthrie could not yet be installed as Vicar, but he could be licensed as Curate-in-charge to start his work with us. The Archdeacon would return in a month or so to upgrade him to Vicar, when all the paperwork was in order.

The Readings, from Philippians 2 on Christ's humility, and from Luke 6 on Loving your Enemies (read with evident feeling by David Beadle), seemed well-chosen given the difficult Interregnum we have had. Bp Sarah preached on the contrast of Social Media and the Church. On Social Media we are encouraged to 'like' people like us, chosen by algorithms based on what makes us angry and fearful. In the Church we are called to love all, especially those we find difficult to like or who hate us, because of the generous love of God towards us.

Preb Nigel made his declarations of faith, and of obedience to the Queen and the Bishop of Exeter, in all things lawful, with a firm and friendly voice. He said his first public prayer for the Parish, and announced the Sunday Services!

Perhaps the most moving part of the service, led by Fr Robin Eastoe and Archdeacon Christopher Futchter, was the giving of symbols to Fr Nigel. At the Font the Junior Church gave him Water for Baptism, at the Chancel step the Pastoral team Oil for Anointing, at the Pulpit the Servers a Bible for Preaching, and at the Altar Chalice Bearers



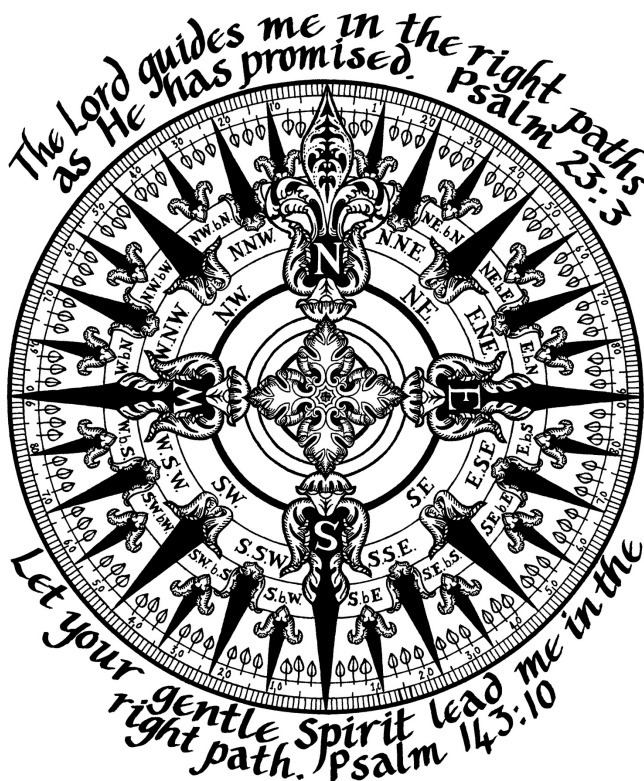
gave him Bread & Wine for the Eucharist.

Dave Smith, Deanery Lay Chair, invited members of the wider community, the Mayor and Councillors, School heads, University Chaplains, YMCA and others to greet Rev Guthrie. Our Clergy & Readers prayed for confidence, humility and faith in this new phase of our journey together.

And finally Sizohamba “We will walk with God, we will go rejoicing” launched us into the Bunfight and cutting the Cake welcoming Nigel and his family among us.



**Richard Barnes – 19 January 2017.**



# Reflections on the Institution from The Musical Director's Perspective



What a privilege it was for me to be in charge of the music for Nigel Guthrie's welcoming service in January! With a strong team of singers from our two churches, augmented by a contingent from Crediton, the brief rehearsal before the service felt like taking a

6-cylinder Jaguar out for a spin. (Not that I have ever actually done that.)

I like to think that I don't get nervous on these occasions, but I invariably have a bizarre dream at some point leading up to a major event, which indicates otherwise. There was one some years ago when I dreamt that there was a huge pile of chairs between me and the choir, with no one willing to help move them, so we never got started. This time I found myself walking through South Kensington, having forgotten to put my shoes on. I'd left them in some department store, which I then couldn't find. And it was raining.

I think my main anxiety on this occasion was whether I had allowed enough rehearsal time before the service, given that a significant proportion of the choir had not sung together previously. There was also the question of seating. I had been urged by a choir member to do a seating plan in advance. Excellent idea! - except that the front choir stalls at St David's are designed for children, and I wasn't looking forward to the possibility of having to make decisions about seating based on girth rather than voice.

In the event, through everyone's willingness, ability and determination to make things work, it all came together.

One of the challenges facing anyone in a position like mine is that, in having to concentrate on getting the music right, one can lose track of the worship overall, and so miss the point of it. Not so at this service. In particular, I found Bishop Sarah's sermon challenging and engaging. It's good, if not always comfortable, to be reminded of what we are all about, or should be about.

I also found the Act of Dedication, with its presentation of Symbols of Ministry powerful and moving, with the progress of the procession through the church – Font, Chancel, Pulpit and Altar - beautifully punctuated by Susan Mitchell's solo flute playing.

In conclusion, I am hugely grateful to everyone who took part in the music for this service. My thanks go to all the singers, Robert Mitchell (organ), Susan Mitchell (flute) and my wife Imogen (keyboard). Quite apart from the wonderful contribution you all made, I would have looked rather foolish without you.



**Nigel Walsh**



# St David's Eucharist February

## February 4<sup>th</sup>: 4<sup>th</sup> Sunday of Epiphany

Reading 1	<b>Proverbs 8: 1, 22-31</b>	Helen Friend
Reading 2	<b>Colossians 1: 15-20</b>	Hilary Todd
Gospel	<b>John 1: 1-14</b>	
Time of prayer		Glynis Harflett

Junior Church: Sarah Harrison

## February 11<sup>th</sup> : 5<sup>th</sup> Sunday of Epiphany

Reading 1	<b>2 Kings 2: 1-12</b>	Mary Kirkland
Reading 2	<b>2 Corinthians 4: 3-6</b>	Philip Dale
Gospel	<b>Mark 9: 2-9</b>	
Time of prayer		Charles Prosser

Junior Church: Helen Sail

## February 18<sup>th</sup>: (Family Service) 1<sup>st</sup> Sunday of Lent

Reading 1		
Reading 2		
Gospel		
Time of prayer		

*Family service - No Junior Church*

## February 25<sup>th</sup> : 2<sup>nd</sup> Sunday of Lent

Reading 1	<b>Genesis 17: 1-7, 15-16</b>	Karen Facey
Reading 2	<b>Romans 4: 13-end</b>	Charles Prosser
Gospel	<b>Mark 8: 31-end</b>	
Time of prayer		Carol Gerry

Junior Church: Sarah Harrison

## March 4<sup>th</sup>: 3<sup>rd</sup> Sunday of Lent

Reading 1	<b>Exodus 20: 1-17</b>	Jeremy Lawford
Reading 2	<b>1 Corinthians 1: 18-25</b>	Paula Lawford
Gospel	<b>John 2: 13-22</b>	
Time of prayer		Hilary Francis

## **Sundays at St David's**



Sunday 28<sup>th</sup> January (Candlemas) **Traidcraft Stall**

Sunday 11<sup>th</sup> February **Edibles Stall**

Sunday 18<sup>th</sup> February (Family Service and First Sunday of Lent)

Sunday 25<sup>th</sup> February **Traidcraft Stall**

Sunday 4<sup>th</sup> March **St David's Soup Evening Charitable Collection**

## **Cycle of Prayer**

**Please hold in your prayers the following groups during the week beginning:**

January 28<sup>th</sup>            Refugee Support group; the hostels for Asylum seekers on St

David's Hill

February            4<sup>th</sup>            Baptism Sunday  
Parent & Toddler group; those coming for

Baptism

11<sup>th</sup>            The Dales & Barton Place

18<sup>th</sup>            Bible study groups; Lent disciplines

25<sup>th</sup>            Soup evenings; Soup makers

March 4<sup>th</sup>            Women's World Day of Prayer  
Church Women's group

# February 2018 from St Michael's

'Hello. February here. Smug virtue-signalling dry Veganuary is over. What can I offer instead, a short month named for the thing that everyone dreads: a fever, associated with a cold or even the 'flu?' Can any good come out of February? Well, come and see.

First of all, there's Candlemas, a celebration of light, much needed in the darker part of the year. Come and get your household candles blessed for use during the rest of the year. You may need them if global warming does its worst. The revelation of light seen metaphorically by Anna and Simeon at the Presentation of the Infant Christ in the Temple, fulfilling the Law of purification is a bit like a Caravaggio painting: brilliant shafts of light in amongst the intense chiaroscuro, highlighting the moment of recognition, of the incredulity of St Thomas, of acknowledgement of the Christ blessing bread at Emmaus, of the conversion of St Paul....

Come and see what the light of Christ can bring you, give you, show you.

Secondly, there's St Scholastica, sister of St Benedict, a brave woman whose life showed Christ to all who met her. She is remembered on February 10<sup>th</sup>. Come and see her courage.

St Valentine also puts in an appearance, though I hope not in the shower of commercialised schmaltz that is an excuse for devotion and love. His day coincides with Ash Wednesday on February 14<sup>th</sup>.

Shrove Tuesday and Ash Wednesday are in February for the start of Lent. This is not a period of self-centred fasting, of drinking fizzy water with slices of lemon so that it looks like a gin and tonic, or telling people that we are going without or beating ourselves up about fasting or being deprived of pleasures. Instead we are to go about our time of contemplation and renewal as Our Lord advised:

'And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may not be seen by others but by Your Father who is in secret; and your Father who sees in secret will reward you.' (Matt. 6:16- 18, NRSV)

Come and see how to live with the strength of faith in difficult times and

how to grow in Christ. We tend to denigrate ourselves and our efforts and achievements, belittling what we have done and can do. I think it's time to stand strong and to present our faithful God to the world. 'With the help of God, we will' we promise at Baptism and Confirmation. We may need to remind ourselves of these words.

We welcome our new priest, Fr Nigel Guthrie, this month both at St David's and St Michael's. We pray for him and his family as they settle to a new home and new ways of doing things. Come and share with him a refreshed view of St Michael's Church.

Can any good come out of St Michael's? Fr Christopher challenged us with these words this morning (Sunday 14<sup>th</sup> January). We have a loyal congregation, friendly and thoughtful, offering skills and depths that are not always on display, but which underpin our growth and faith. We will be preparing for the great Feast of Easter over this month and next, with study times, prayer and song, especially during Holy Week and the dramatic office of Tenebrae.

Come and see.



**Stephanie Aplin.**

## **Other news from St Michael's**

### **Easter Lilies**

Envelopes will be available for donations for these soon. Please use them and give your envelope to Paula Lewis, our Treasurer.

### **Parking**

Cornerstone, the company that manages the Mount Dinham Estate, has requested that we revise our parking system, as there has been some rather thoughtless abuse of permits. Stephanie Aplin will be compiling a list of all essential users; new permits will be issued in the near future.

Occasional or infrequent visitors will be asked to use the pink temporary permits that are available in church. Out-dated permits will be considered invalid, leading to the possibility of clamping and fines if they are still in use. Parking is a difficult issue and the abuse of the system could lead to the cancellation of all concessions. We do want to keep our relationship friendly!

### **Fund raising**

We have been delighted by your response to our Bountiful Table and to our Christmas Market, raising a total of over £1,000. There will be Bountiful Tables on the first Sunday of each month this year, including Easter Day when cakes and chocolate goodies will be on sale. If you have special requests for Easter, please let Elizabeth Hughes or Stephanie Aplin know well in advance.

It seems a long way ahead, but we could perhaps arrange an event similar to last year's 'Big Bash' in the summer if we can appeal for your help. In a similar vein, instead of Christmas Markets in November and December, one extra-special Bountiful Table with a Draw in December could be profitable. Please let us know your thoughts; the summer is approaching, and we will need to gather ideas. Christmas, although about 320 days away(!) does require some planning and storage.

Thank you all for your great support over the past year. Keep eating toast and marmalade!





# Music & Events at St Michael's – February

First a few important 'Admin' issues:-

Our new Vicar, Fr Nigel Guthrie, has requested that Sunday Mass start at 11am now, so that he can lead worship at both St David's & St Michael's when necessary and get to know both congregations.

Fr Christopher Durrant will be on a placement at Silverton from Sun 18 Feb for 6 weeks gaining experience working in a different type of Parish – we wish him well. He will be back just in time for Holy Week with us.

This beautiful church of St Michael's Mount Dinham was consecrated to the Glory of God on 29 September 1868, so this year sees its 150th Anniversary. Can we use this Sesquicentenary Year to encourage more people to visit, support and share with us in the activity and worship that takes place here? Come and See!

Thanks to all who have persevered with us through the past few months; visiting clergy & Fr Chris, servers, our small but faithful congregation and those who visit occasionally, the rota of Organists and the choir that has kept singing and carried on, organised by Amy. We could do with a few more voices as we approach Lent & Holy Week. Come and Sing!

When the clergy rota did fail on New Year's Eve, we rallied round and sang Choral Matins at 5 minutes' notice – that's resilience!

The Shepherds have returned to their flocks. The Geeks from the East have come with their Gifts and changed their understanding of power. The world thinks Christmas is all over. But it's not all over until the old man sings Nunc Dimittis and the prophetess sees Jesus & Mary in the Temple at Candlemas. Come and Worship!

**Fri 2 February at 7.30pm**, 40 days after Christmas, the Presentation of Christ in the Temple, **Candlemas**. Mass in C - John Ireland. When to the Temple Mary went - Johannes Eccard. Fr Christopher Durrant.

**Sun 4 Feb**, Sexagesima, **11am Sung Mass**. Mass in F - Harris. Our Conversation is in Heaven - Exeter born Walter Gilbert (1829-1910).

**Sun 4 Feb at 6pm**, Choral Evensong & Benediction. Smith Responses: Ps 65, Hymn 243. Sumsion in G. Abendlied - Rheinberger.

**Thu 8 Feb** at 12noon – Lunch Club at Exeter College's @34 Restaurant; sign up lists in both our churches.

**Sun 11 Feb**, Quinquagesima/Lent-1. **11am**. Mass in F - Sumsion. O Lord increase our faith – Loosemore.

**Tue 13 Feb**. 6pm Vespers. 7pm Choir Practice. 8.15pm **Pancakes!**

**Wed 14 Feb. Ash Wednesday**. Services Morning & Evening with Imposition of Ashes.

**9.30am Matins. 10am Low Mass.**

**7.30pm Sung Mass**. Tallis Dorian Mode. Lord, let me know mine end - Greene.

**Sun 18 Feb**, Lent I. 11am Mass. Cranmer's Litany of 1544. Byrd 4. O Lord Thou art my God - Exeter composer Kellow Pye (1812-1901).

**Wed 21 Feb, 6pm** and each Wednesday in Lent, **Stations of the Cross** are prayed. Please join us for this seasonal devotion which lasts about 45mins. You may like to stay for...

**Wed 21 Feb, 7.00-8.15pm. Lent Reading Group** in church with Oliver Nicholson looking at the 4<sup>th</sup> century best-seller, the Life of St Antony. All welcome.

Sat 24 Feb, 9.30am. Men's Breakfast. Check in church or online.

**Sun 25 Feb**, Lent II. 11am. Plainsong Missa de Angelis. Purge me, O Lord - Tallis.

Wed 28 Feb, 7pm. Lent Reading Group continues; also 3 Wednesdays in March.

**Sun 4 Mar**, Lent III. 11am. Missa brevis - Lotti. God so loved the world - Stainer.

**Sun 4 Mar at 6pm**, Choral Evensong & Benediction.

Please check the website [www.stmichaelsmountdinham.org.uk/events/](http://www.stmichaelsmountdinham.org.uk/events/) and twitter [https://twitter.com/StMikes\\_Exeter](https://twitter.com/StMikes_Exeter) for updates.

**Richard Barnes. 20 Jan 2018.**



# What and how to remember ?

The Christmas message of 'Peace on earth' and last Sunday's time of prayer (14.01.2018) in which we prayed for all those people currently affected by wars and displaced from their homes in Syria, Afghanistan, Iraq , Sudan, Myanmar and other places started me thinking about war and how we collectively respond to it. I am increasingly uncomfortable with the national act of remembrance that is commemorated on the Sunday nearest to Armistice day (11<sup>th</sup> November). This is not because I think it is wrong to reflect on war and the casualties and deaths but because of the rather restrictive and overly nationalist way it is portrayed.

As a boy I and my brothers would take part as Cubs and Scouts in the annual service and gather around the war memorial with its list of names, all too long for a small village in Essex; the scout troops' flags lowered and then raised during the "Last Post" and "Reveille" played on his trumpet by my brother Colin. My grandfather, Dick, would be there, no doubt thinking of his brother Fred who died aged 21 during the battle of the Somme. Although Dick survived the First World War after being gassed and wounded, he rarely ever talked about it. Similarly my mum would be at the memorial with her Brownies group, and be thinking of her cousin who died a Japanese POW. Now I look back I am struck by how little the two great world wars impinged on the childhoods of me and my brothers despite being born within 10 years of the end of the Second World War. (Our existence a consequence of my father being in the Navy, yet clearing up war requisitions and camps in rural Essex.) My mother was evacuated to Kent early in the war as a teenager and so we had another family and "Auntie Nancy" a cook who would decorate our



wedding cake later. My mum found it rather hard when I visited Japan for work and came back enthused for the country and the hospitality, but in general the atmosphere was of looking forward, rebuilding and peace.

As times go on fewer and fewer people have direct connections with these wars which have directly affected our country, yet each year the memorial services and acts seem to become even more nationalistic and increasingly focused on service personnel rather than the often much larger civilian casualties, displaced persons and refugees that are affected by modern wars. The group pressure for all public figures to display their poppy ostentatiously and heartily sing the national anthem seem to jar with what we have learnt of the horrors of war and reflect more that naive enthusiasm with which combatants entered the First World War. New generations are confronted by TV pictures direct from war zones and it feels to me to be more appropriate not to forget those who died fighting but to broaden the remembrance to the waste and devastation of towns and cities and the victims of all wars, especially the civilian populations who are terrorised and forced to flee. We should also hope for a renewed commitment to organisations such as the UN to lessen the chances of conflict through diplomacy and rebuilding war damaged societies.

After the deaths of Henry Allingham and Harry Patch, the two longest survivors of the First World War, who did so much to educate newer generations about the reality of war, the BBC commissioned the following poem by Carol Ann Duffy, which she read on the “Today” programme on 30 July 2009, the date of Allingham's funeral. The first two lines are from *Dulce et Decorum Est* by Wilfred Owen.



**Clive Wilson**

17 January 2018



## LAST POST

By Carol Ann Duffy

*In all my dreams, before my helpless sight,  
He plunges at me, guttering, choking, drowning.*

If poetry could tell it backwards, true, begin  
that moment shrapnel scythed you to the stinking mud...  
but you get up, amazed, watch bled bad blood  
run upwards from the slime into its wounds;  
see lines and lines of British boys rewind  
back to their trenches, kiss the photographs from home-  
mothers, sweethearts, sisters, younger brothers  
not entering the story now  
to die and die and die.  
Dulce- No- Decorum- No- Pro patria mori.  
You walk away.

You walk away; drop your gun (fixed bayonet)  
like all your mates do too-

Harry, Tommy, Wilfred, Edward, Bert-  
and light a cigarette.

There's coffee in the square,  
warm French bread  
and all those thousands dead  
are shaking dried mud from their hair  
and queuing up for home. Freshly alive,  
a lad plays Tipperary to the crowd, released  
from History; the glistening, healthy horses fit for heroes, kings.

You lean against a wall,  
your several million lives still possible  
and crammed with love, work, children, talent, English beer, good  
food.

You see the poet tuck away his pocket-book and smile.  
If poetry could truly tell it backwards,  
then it would.



THE GREAT WAR  
1914      -      1918

# The Golden Calf

Before trying to meditate in our church on Mount Dinham, I sometimes glance at the day's Old Testament readings for Common Worship. Early one Sunday I found myself looking at Exodus **32** which describes the Golden Calf incident.

At first the message seems clear: the golden calf is a false god whose worship would be idolatrous and so would violate a commandment given to Moses. But it's not that simple because the story's "true" god (the god of Moses) has the power to intervene (witness the plague at the end) yet fails to stop the slaughter of three thousand Israelites. So where do we go from here?

I find it helpful to see the Golden Calf episode in a mythical light with two fictitious gods. One of them (the calf) might symbolise a mindless obsession with excitements such as blaring music, orgiastic dances, violence, online gambling, fast cars, and of course smart phones. The other (Moses' god) might symbolise the importance of encouraging such activities as quiet reflection, rational thought, self-examination, and personal responsibility – essentials for a more peaceful world.



**Charles Argall**



# How Do You Find Singleness of Mind ?

## One Man's Answer, One Man's Life

Antony the Great was the first Christian hermit.  
He was born about 251 A.D. and died about 359,  
which suggests he was doing at least something right.  
His uncommon common sense has been an inspiration ever since,  
largely thanks to the biography written shortly after his death.



A group will be meeting during Lent to discuss the *Life of Antony*  
at St Michael's, Mount Dinham  
(the church with the high spire near the Iron Bridge)  
on 5 Wednesday evenings from 7 to 8 p.m. starting on February 21st.

**ALL ARE WELCOME**



# Oliver Nicholson writes about St Antony.

Antony was the son of a substantial farmer. When his parents died, he inherited about 200 acres of land, “most beautiful to behold”. One day he went to church and heard the deacon chant the Gospel. It was Christ’s advice to the rich young ruler: “If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Matt. 19, 21). Antony took the message personally. He sold the farm and distributed the proceeds to the poor, he gave his sister into the care of a community of religious women and he went to live on the edge of the desert.

His heart was set on living a life like that of the angels, a life directly and wholly dependent on God for everything. Eventually he settled in an abandoned fortress on the banks of the Nile. After twenty years, people came and broke the door down. Antony came out; to everyone’s astonishment he was neither fat from lack of exercise nor wasted with austerity, neither depressed nor fanatical.

People came to find Antony because they wished to emulate him. The harsh Egyptian desert became populated like a city, like “gardens by the river’s side” (Num. 24, 6). Those seeking advice or help became so numerous that Antony had to withdraw further into the desert. Still he welcomed them, Greek philosophers, other monks, top brass from the army, a young woman who was paralysed and half-blind, even messengers from the Emperor Constantine.

Antony’s solitary life, like other early monks, seems curiously crowded with visitors. The word “monk” derives from the Greek *monos*, meaning “one and only”, yet monks showed constant hospitality. The *Sayings of the Desert Fathers* which survive from the time of Antony and his followers are gossip of the most edifying kind.

The paradox of monastic gregariousness was mocked by the pagan poet Palladas, but he missed the point. The essence of monastic solitude lay not in excluding other people but in a single-minded direction of attention towards the One God.

This singleness of mind was the product of immense effort. Antony and the early monks set about their business deliberately, they worked at their

prayer as they worked with their hands (often weaving rush mats). We do not necessarily use the same words (demon, miracle) as Antony, but we can learn from his experience.

His *Life* was written soon after his death in 358, and became instantly popular; it was quickly translated from Greek into Latin and influenced the conversion of St Augustine to Christianity in Italy in 386. Around 700 Guthlac, a hermit in the soggy Fens of East Anglia, would model his practice closely on what Antony had done among the sands of Egypt.

There is a modern translation by Gregg of the *Life of Antony* in the Classics of Western Spirituality series, and an excellent older translation by Archibald Robertson (Bishop of Exeter 1903-16) on the Internet at <http://www.newadvent.org/fathers/2811.htm>

A group will meet to talk about it at St Michael's on Wednesday evenings during Lent (February 21, 28; March 7, 14, 21) and copies of the text will be available. All are welcome.



**Oliver Nicholson – Dec 2017.**



# A Brief History of St Pythagoras.

It was a Victorian scholar in the silence of the Library at Pychester Cathedral, who rediscovered the 'Life of St Pythagoras' as recorded in the Codex Dinhamensis. When a new Parish was created in the 1860s to serve the industrious workers on the city's northern edge, a thrusting neo-Gothic edifice was erected and consecrated to St Pythagoras & All Angles.

But who was St Pythagoras? Obviously not the ancient Greek mathematician and philosopher, born 570BC - that would be silly!

No, our St Pythag is a little known but well-travelled 3rd century AD contemporary and friend of St Cecilia. Born on the Mediterranean island of Typos, he grew up on the triangular island of Sicily.

In his gap year he travelled in Gaul observing Druid re-enactments with sets of well-tuned Carnyces, those tall decorated Celtic war-horns, an idea he and Cecilia used in their portable organ, as seen in many paintings of the patroness of musicians.

Not wishing to be the square on the hypotenuse of a love triangle with Cecilia and Valerian, he went to Syria where he had heard tell of vibrant grass-roots Christian house-churches.

These were not small groups of friends sitting around pebbles and olive-lamps strumming lyres, drinking coffee, and following some primitive Aleph course. No, they were well-organised gatherings of 50, 80, 100. A wealthy Christian gave a large room in their house to be set aside, decorated with murals of the Good Shepherd and the Saints, and dedicated for wifi - worship, intercession, fellowship & instruction.

Moving to Alexandria he was ordained, studied theology and wrote his famous Summa Squarum Hypotenuse in the Great Library. He had heard tell of an ancient observatory in Britannia, so he took advantage of the Roman Empire's open borders while he could, taking passage with a tin trader to Cornwall.

Following in the footsteps of the Holy Lamb of God, he wandered this green & pleasant land as an itinerant preacher and singer. In Pychester he lodged with a metalworker on a hill just north of the city wall, who had a kiln a safe distance from other buildings.

The Vita Sancti Pythagoris records how a firing of voluptuous bronze

statuettes of the goddess Venus miraculously came out as beautiful golden statues of the Virgin Mary bearing her Son Jesus. The whole household was converted to Christianity and a church dedicated to the Psalmist David was built on the site!

Recalling the words of Julius Caesar, “Veni, vidi, wellies”, Pythagoras made a pilgrimage to the Holy Thorn of Glastonbury, fell in love with a young Romano-Briton, Lonicera, and took her as his wife.

They settled near Stonehenge and as mathematician, musician and mystic, Pythagoras & Lonicera were renowned for their inclusive approach, seeing all angles of a subject, and working for harmony. They also played an early form of Croquet among the ancient stones and begat a line of sages including one Merlin.

Thus all manner of things seemed well, and after a long life Blessed Pythagoras died on 22/7 AD314. But thereafter the governing Winchester Bubble became isolated from the rest of Wessex, the populus got angry, rebelled, broke away from the Roman Empire and entered the Dark Ages.

It is claimed that St Pythag's right humerus and sacred robe were brought back to Pychester and placed in the Saxon Minster. But only with the 19th century Celtic Revival was the life of St Pythagoras rediscovered and reinvented.



**Richard Barnes – revised November 2017.**

Pychester Chained Library



St Pythagoras' Robe



# St Pythag's Book Club

with a nod to Radio 4's "I'm sorry, I haven't a clue."

## **General Interest:-**

Aga Father - Cooking for Clergy

Gothic Revival Igloos - Augustus Pingu

Classical Church Architecture - Justin Pediment

Re-ordering Churches - Lars Pewsgone

Of Meissen Men - Early German Porcelain

## **St Pythag's Theology Series:-**

A Maniple for all Seasons - Vestments through the Church Year

A Breve History of Church Music - From Plainsong to Choroclasm

Original Sins: Confessions of a Theologian - Augustine the Hippy

Power, Leadership & Control - A Guide to Servant Theology

Sumo Theologica: Wrestling with God - St Thomas Aquinas

Tantrum Ergo - Parenting with Thomas Aquinas

For the newer Right is here - Politics with Thomas Aquinas

## **St Pythag's Devotional Booklets:-**

Lettuce Pray - for Vegetarians

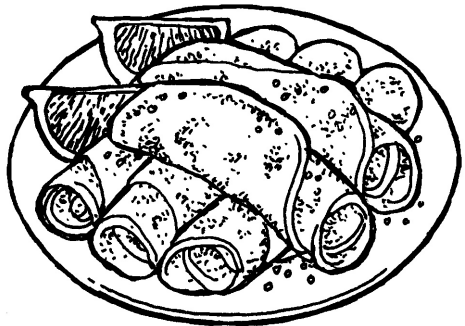
Meat & Rite - for Carnivores

Counting your Blessings - for Accountants

When I Survey - for Estate Agents

Using Icons - for Egg Tempera Prayer

**CD's:-**

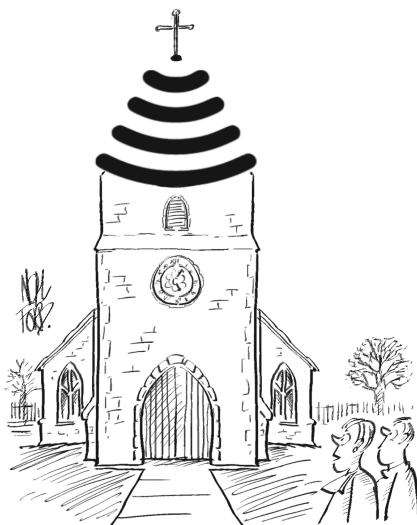


De Revolutionibus Wheelsondibus - Latin Songs for Children

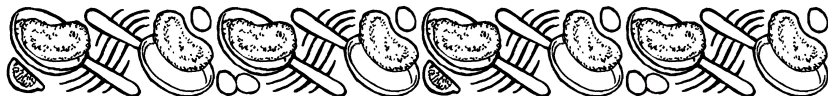
Last of the New Wine - Worship Songs for Older Folk

Missa 'Non Sumus Laetabilis' - Victoria - Music when you're not amused

## Richard Barnes – January 2018



"Looks like they've introduced  
contactless payments for their collections."



**This poem evokes our beloved Mt. Dinham. It was written by the formidable Margaret Winnifred May Ball, whose funeral took place at St. Michael & All Angel's on Friday January 19th 2018. She was a prolific and much gifted writer of poems, stories, and letters.  
Rest eternal grant unto Margaret O Lord, and let light perpetual shine upon her. +May she rest in peace, and rise in glory. Amen.**

Mount Dinham

*Faintly the sound of cathedral bells*

*Drifts in the evening to this peaceful spot,*

*This little haven of tranquillity.*

*Some forty time-worn cottages are here*

*Where grey-haired doyens in the vale of years*

*Can spend their senescence in reverie,*

*Tending their tiny gardens carefully.*

*In spring the crocus and the daffodil*

*Flaunt their bright colours on the verdant sward.*

*Pale primroses beneath the mossy trees*

*Grow in profusion to delight the eye.*

*On summer days the trees wear shades of green*

*While the melodious blackbird and the thrush*

*Pour out their songs of summer. Honey bees*

*Flit humming to the fragrant lavender.*

*High on the church the falcon keep their watch*



*Guarding their nest beneath the lofty spire.*

*As darkness falls and birdsong dies away*

*Grey shadows lengthen on the Haldon hills.*

*I think that Trollope would have liked this place*

*The gnarled and ancient trees,*

*The well-mown lawns,*

*And over all a still serenity.*



**Margaret Ball**





# The Lisle Window

This is the second window from the left in the south aisle of St David's. It is the only one of the four nave windows which is not from the workshop of Charles Eamer Kempe.

According to Michael Smith's history of the building of the church, Caröe had insisted that the windows of the aisles should only be in rich shades of brown and yellow. This had caused a good deal of controversy in the early years, and Charles Kempe himself was not altogether convinced. However, Caröe had his way – until the installation of the Lisle window in 1926.

The window was designed and created by Hubert Blanchford of 5 Northernhay Place, Exeter. Blanchford trained with Kempe in London, and set up his studio in Eastgate in 1908, moving to Northernhay Place some five years later. He was still there in 1958, having been commissioned to provide stained glass windows for at least 50 churches and chapels between 1912 and 1948. Most of his work is in Devon, with a few examples further afield in Cornwall, Somerset, Buckinghamshire and Norfolk.

The two figures represent the Blessed Virgin Mary and St. Elizabeth. The features of the latter supposedly bear some resemblance to those of Elizabeth Lisle, to whom the window is dedicated. In the tracery are scrolls bearing the names of the figures, and the inscription reads "To the glory of God, and in loving memory of Elizabeth Renell Lisle, wife of Alderman W R Lisle, who passed away September 28<sup>th</sup>, 1925".

Elizabeth's husband was William Richard Lisle, a jeweller and watchmaker with premises at 179 Fore Street. When he died in 1938, he was buried with his wife in Higher Cemetery. Hubert Blanchford was married to Elizabeth's niece.

The window was unveiled by Alderman John Stocker, city magistrate and Chairman of the Council's Education Committee, on Sunday 19 September 1926.



**Jeremy Lawford**

January 2018

# **'Good goes to heaven (up), bad goes to hell (down)!'**

When going up and down the steps with a leg injury, you want your strong side to do most of the work! There are many sayings to help you remember what to do including 'Good goes to heaven (up), bad goes to hell (down)'.

I make use of this saying when working with the residents I care for as we climb or descend the stairs at my new employment in a residential home near Bovey Tracey, 20 minutes away from where I live on Dartmoor. Most of us have a physical 'good side' as well as a 'bad side' and the same is true of our spiritual being. The saying advises us to use our strengths to best effect, our 'good side' that is. Our 'good side' can be drawn upon to help pick us up or help us start again in the hope of a better outcome next time. What may seem an easy task for some (such as dealing with stairs) requires much patience and persistence for others. The task can be physical or spiritual. The 'stairs' are something we all have to climb in both our physical and spiritual lives.

I trained as a State Enrolled Nurse in my early twenties and worked as a nanny for a while. After that I worked for ten years in the Parish of St David at the Job Centre in Queen Street by the Clock Tower. The job moved me into a call centre in Exeter where I dealt mostly with quite needy and vulnerable people for 15 years before I made the decision to move back into care work.

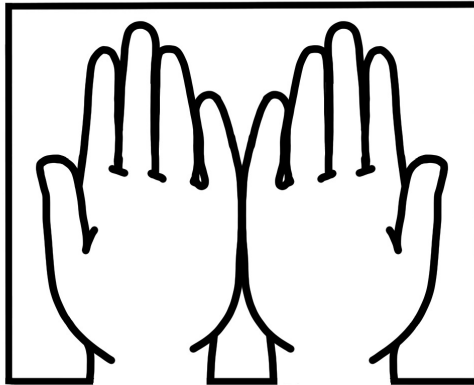
Tracey House is a long established Christian family-run home for the elderly. I started there four months ago and have experienced many blessings in my short time as a care worker. I've assisted with Communion at the in-house Sunday service, sung hymns and carols with residents, prayed with them on a one-to-one basis and joined in with Grace during Christmas Day lunch! One lady who passed away recently told me "You were sent here Philippa, it was meant to be". The job is very rewarding and I count myself lucky to have the opportunity to work there.

Returning to those stairs and our 'good' and 'bad sides', there's plenty

of them to climb during the day as I answer those alarms to assist residents! The 'stairs' that have to be climbed are not always physical though. Whatever the challenge, we can draw strength from our 'good side' to help us and those who put their trust in us in our daily activities.



**Mrs P.Keitch, St. Michael and All Angels.**  
12.01.2018



## **BRIDGING THE GAP**

At the beginning of January at Montpelier Court, there was an event which sought to bridge the age gap. The residents of the retirement flats met the residents of the YMCA in St Davids Hill, who also occupy flats. They all met one evening to socialise and exchange views and experiences. The YMCA provided a choir which sang and a baking group who provided their cakes, while the Montpelier group provided refreshments and the Venue. It proved an interesting success and it is hoped that it will be repeated.



**Raymond Ravenscroft**  
12.01.2018

# ANNUAL REVISION OF THE PARISH ELECTORAL ROLL

Revision of the parish Electoral Roll will begin on Monday 26<sup>th</sup> March 2018 and end on Sunday 8<sup>th</sup> April.

In order to be entitled to attend the Annual Parochial Church Meeting on Monday 23<sup>rd</sup> April 2018, and to take part in its proceedings, your name must be on the Electoral Roll. Similarly if you wish to stand for any office (other than Churchwarden), including Sidesperson, your name must be on the Roll.

If you would like to have your name entered on the Roll, please contact Sue Wilson at St David's, who will be happy to give you an application form and/or more details.

**AS THIS IS A REVISION, ANYONE WHOSE NAME IS ON THE CURRENT ELECTORAL ROLL NEED NOT APPLY- BUT PLEASE INFORM SUE OF ANY CHANGES OF ADDRESS.**

Please note that only your name will appear on the publicly displayed Roll. Details of your address will be kept in accordance with current Data Protection regulations.

## **Sue Wilson**

Electoral Roll Officer,  
Parish of St David with St Michael and All Angels

**[electoralrollofficer@stdavidschurhexeter.org.uk](mailto:electoralrollofficer@stdavidschurhexeter.org.uk)**

# Free on a Thursday lunchtime?

Why not join us for our monthly St. David's and St. Michael's Parish Lunch?

We meet at 12 noon at @34 Restaurant, Exeter College's training restaurant for a tasty and reasonably priced two or three course meal, with good company and in pleasant surroundings.

There is always a choice, including vegetarian, and menus can be seen at

[www.exe-coll.ac.uk/College/Restaurant](http://www.exe-coll.ac.uk/College/Restaurant)

Sign up lists and menus can be found at the back of both churches for two weeks prior to our lunch, and College ask that we preorder as there are usually quite a few of us!

Our next two lunch dates are Thursday Feb 8<sup>th</sup> and Thursday March 15<sup>th</sup>.

**If you have any queries, please speak to Sue Wilson on 01392 437571.**

Hope to see you there!



# Three Choir Concert

*Wyndham Singers*

*Rhythm of Life*

+ a **guest choir** tbc (Due to cancellation)

Save the date

Saturday 24<sup>th</sup> March

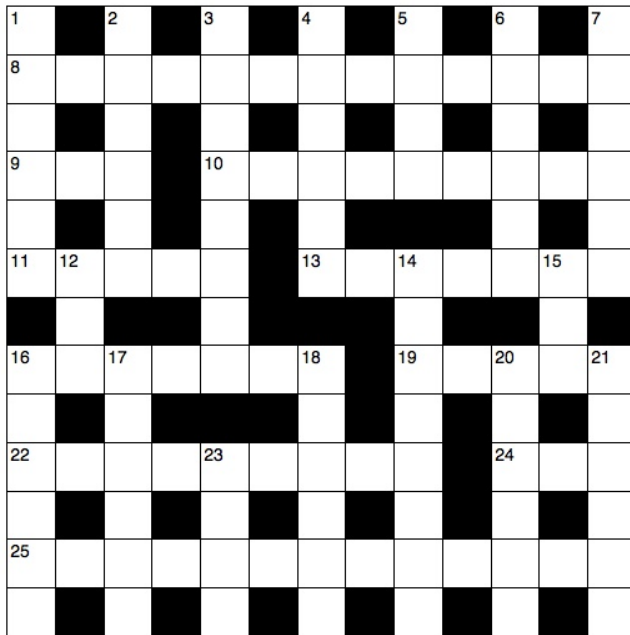
7pm

St David's Church, Exeter

Proceeds  
to St David's Transformation Fund and Exeter Leukaemia  
Fund



# February crossword



## Crossword Clues & Answers feb18

### ACROSS

- 1 'If you love those who love you, what — is that to you?' (Luke 6:32) (6)  
 4 'They threw the ship's — overboard' (Acts 27:19) (6)  
 7 The first murderer (Genesis 4:8) (4)  
 8 He was the head Levite in charge of the singing when the ark of God was brought back to Jerusalem (1 Chronicles 15:22) (8)  
 9 Samson was noted for this (Judges 16:6) (8)  
 13 Solicit money or food from passers by (Acts 3:2) (3)  
 16 What William Booth's Christian Mission became in 1878 (9,4)  
 17 Alliance of Religions and Conservation (1,1,1)  
 19 'I will praise your name for ever and ever. — — I will praise you' (Psalm 145:1-2) (5,3)  
 24 Simon had (anag.) (8)

- 25 Desperate (Deuteronomy 28:48) (4)
- 26 Elisha witnessed the boy he was seeking to resuscitate do this seven times before opening his eyes (2 Kings 4:35) (6)
- 27 The belly and thighs of the statue in Nebuchadnezzar's dream were made of this (Daniel 2:32) (6)

## DOWN

- 1 'Before the — crows, you will disown me three times' (Matthew 26:75) (4)
- 2 Relating to the books of the Bible between Acts and Revelation (9)
- 3 'They have — the Lord out of the tomb, and we don't know where they have put him!' (John 20:2) (5)
- 4 Belief (5)
- 5 'Take the following fine spices: ... 250 shekels of fragrant — ' (Exodus 30:23) (4)
- 6 'Do not — Jerusalem, but wait for the gift' (Acts 1:4) (5)
- 10 A seer (anag.) (5)
- 11 'Even there your hand will — me' (Psalm 139:10) (5)
- 12 The wild variety was part of John the Baptist's diet (Mark 1:6) (5)
- 13 A non-Greek speaker who was looked down on by civilized people (Colossians 3:11) (9)
- 14 Famous 1950s musical whose characters included members of
- 16 Across, — and Dolls (4)
- 15 The province from which Paul wrote to the Corinthians (1 Corinthians 16:19) (4)
- 18 'He was standing in the gateway with a linen cord and a measuring — — his hand' (Ezekiel 40:3) (3,2)
- 20 'Today, if you hear his — , do not harden your hearts as you did in the rebellion' (Hebrews 3:15) (5)
- 21 The Jericho prostitute who hid two Israelite spies on the roof of her house (Hebrews 11:31) (5)
- 22 'And now these three remain: faith, — and love. But the greatest of these is love' (1 Corinthians 13:13) (4)
- 23 'God has numbered the days of your reign and brought it to an end' (Daniel 5:26) (4)



## February Sudoku - Medium

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

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## Days of Note -February

### 10 Scholastica - the persuasive sister

Scholastica (d.c. 543) should be the patron saint of any woman who can bend her brother to do her will - no matter how 'powerful' that brother might seem to other people.

For Scholastica's brother was no less than the great monk Benedict, who founded the famous Benedictine order and lived at Monte Cassino. In no way over-awed, Scholastica simply became the first ever Benedictine nun, with a nunnery five miles down the road – at Plombariola.

Now Scholastica greatly enjoyed her annual meetings with her brother at a house nearby, but the time passed too quickly. One year she begged him to stay longer, to discuss "the joys of heaven", but he refused. So Scholastica took swift action: she prayed up such a mighty thunderstorm that her brother was forced to spend the rest of the night talking to her. Or maybe – she talked and he listened? No one knows for sure.

In any case, Scholastica died happy three days later, and was buried in the

tomb Benedict had prepared for himself. She became the patron of Benedictine nunneries.

## **14 ASH WEDNESDAY – mourning our sins**

Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God, and the tradition goes right back to the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin. (See Genesis 18:27; 2 Samuel 13:19; Job 2:8, 30:19; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6)

In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The collect for today goes back to the Prayer Book, and stresses the penitential character of the day. It encourages us with the reminder of the readiness of God to forgive us and to renew us.

The Bible readings for today are often Joel 2:1-2, 12 – 18, Matthew 6: 1-6, 16 – 21 and Paul's moving catalogue of suffering, "as having nothing and yet possessing everything." (2 Corinthians 5:20b - 6:10)

The actual custom of 'ashing' was abolished at the Reformation, though the old name for the day remained. Today, throughout the Church of England, receiving the mark of ashes on one's forehead is optional. Certainly the mark of ashes on the forehead reminds people of

their mortality: "Remember that you are dust and to dust you will return..." (Genesis 3:19)

The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.

The Collect for Ash Wednesday is:

*Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: Create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.*



*Editor: Lester Amann considers this much-loved poet of the Anglican Church*

## **27 George Herbert, priest and poet 1633**

If we were to name someone prominent from the 17th century, we might mention Rembrandt or Shakespeare. It is unlikely we would remember George Herbert. However, he was a prolific writer, a gifted speaker and musician. His hymns are still sung today.

Herbert was born into a wealthy family in Mid-Wales on 3rd April 1593. His father was a Member of Parliament who died when Herbert was 3 years old. His mother moved her large family to London where, aged 12, Herbert entered Westminster School. In 1609, his mother remarried, and Herbert left home to be a student at Trinity College, Cambridge.

By the age of 23, Herbert had graduated with two degrees. He was fluent in Latin and Greek and in 1620 was elected as the University's Public Orator. He held this position for seven years, and for a short time was MP in his

home town in Wales.

Although Herbert was securing an illustrious future and his speeches had gained the attention of King James 1, he was restless. He felt God was calling him to the priesthood and much of Herbert's poetry expressed his inner spiritual conflicts.

When the King died in 1625, and two influential patrons also died at about the same time, Herbert responded to God's call on his life and gave up his secular ambitions. He married in 1629, and became a priest in a small Anglican church in Bemerton in Wiltshire.

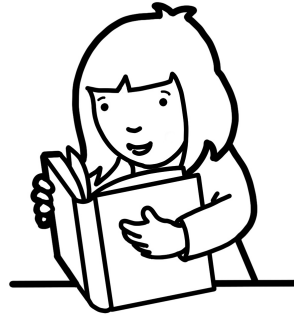
Here he found inner peace at last, serving God in the local community. His poetic talent continued to flourish along with his musicianship as a skilled lutenist. After only three years as a priest, he died of tuberculosis on 1<sup>st</sup> March 1633. He was 39.

Some ninety of Herbert's poems have been set to music by such composers as Ralph Vaughan Williams and Benjamin Britten. His most well-known hymns are *Teach me my God and King*, *Let all the world in every corner sing* and *King of glory, king of peace*.

A number of artistic commemorations of Herbert exists in several churches and cathedrals including a stained-glass window in Westminster Abbey and a statue at the front of Salisbury Cathedral.

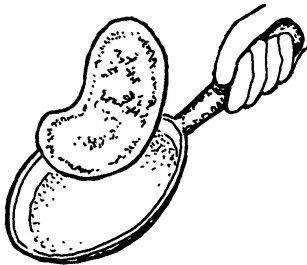


George Herbert



## Word search

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



change	attention	brother
burning	mountain	killed
choice	Paraoh	Midian
Moses	sheep	Aaron
father	run	princess
leave	Hebrew	married
Egypt	body	people
bush	Sinai	never



## CANDLEMAS

Bet you thought that Christmas ended ages ago – well Candlemas on 2<sup>nd</sup> February marks the real end of the season of Christmas and the beginning of preparation for the next festival, Easter.

It was the traditional time for a good clean up. All Christmas decorations had to be taken down by this day. Can you imagine how scruffy and dusty they would have been by now? Churches had to be cleaned, too.

Candlemas celebrates the presentation of Jesus at the Temple 40 days after He was born. It is called Candlemas because candles are lit to remind us that when Jesus was presented Simeon, an old servant in the Temple, said that Jesus was the Light that God had sent to the Gentiles (Gentiles are all the people who are not Jews). Read about this in St Luke's Gospel, chapter 2.



## LIGHT & BRIGHT

There are lots of words to do with light and lights in the Bible. Can you find the answers to this Bible Light quiz?

1. What did the woman light when she lost a silver coin? (Luke, chapter 15)
2. What God created on the first day? (Genesis, chapter 1)
3. What light did the wise men follow? (Matthew, chapter 2)
4. According to St Luke, what is the lamp of the body? (Luke, chapter 11)
5. What Moses found in the desert? (Exodus, chapter 3)
6. What the soldiers carried to search for Jesus in the garden? (John, chapter 18)

Answers at the bottom of this page.



**What kind of lights did Noah have on the Ark?**

Floodlights.

**What did the little lightbulb say to its mother?**

I wuv you watts and watts.



Answers: 1.lamp 2.light 3.a star 4.eye  
5.burning bush 6.torches & lanterns

# Bible Bite

## A short story from the Bible

It can be read in the Bible in  
Exodus chapter 2 verses 1 to 11

In Egypt the Hebrew people flourished so  
well that the new Pharaoh grew scared and  
ordered all their new-born boys to be killed.

Moses' mother hid him  
when he was born, but  
he grew too big.



She made a basket from  
reeds for him and put it in  
the grass by the river Nile.



She told Moses' sister  
Miriam to keep watch.



Pharaoh's daughter  
found Moses



Shall I get someone to look  
after the baby?



So Miriam got her mother.



The princess adopted  
Moses as her son.



When Moses was grown up  
he went to see where his  
people worked as slaves.



Perhaps I will be the  
one to save my people.



Moses saw an Egyptian  
beating a Hebrew slave.



Moses checked no-one  
was looking and...



He hid the body in  
the sand.



# Puzzle solutions

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

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

## The deadline for inclusion of articles for the March issue of New Leaves is Sunday 18th February 2018

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.