

# New Leaves

## June 2018



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

**50p**

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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

June 2018

Is it just me, or does there seem to be an impending sense of crisis in our national life? The struggles of the NHS, the underfunding of care for the elderly and infirm, spiralling housing costs and uncertainty over Brexit seem to be making Britain a place that feels a lot less assured than in the past. What will become of us, and our children? Or - perhaps I am just getting older!

The intractable nature of the problems that face us as a society and as individuals can sometimes feel overwhelming. And the church is not immune from these fears. The relentless decline of the mainstream churches can lead to panic. Yet we are called as individual Christians and as churches to be faithful.

This is not a call to hide away from the world and its pressures but to remain steadfast in the midst of them. Our call to be faithful and steadfast comes from our belief in God who is faithful and steadfast. The beginning of Psalm 46 expresses this so well:

‘God is our refuge and strength: a very present help in trouble. Therefore we will not fear, though the earth be moved: and though the mountains are shaken in the midst of the sea; though the waters rage and foam: and though the mountains quake at the rising of the sea. There is a river whose streams make glad the city of God: the holy dwelling-place of the Most High.’

What do we fear most? Whatever it is let us remember that there is a river that makes glad the city of God. In John’s Gospel chapter seven Jesus says ‘Let anyone who is thirsty come to me, and let the one who believes in me drink’. And the Prophet Isaiah writes ‘With joy you will draw water from the wells of salvation’.

Our faith offers us refreshment, ‘living water’, for our souls. But we do need to find time to receive it.



Both our churches offer a range of larger and smaller scale acts of worship during the week and I hope that these will be times of refreshment and joy for you. And our ministers' group is planning bible studies for the summer and autumn, which I hope you might also join in. But there is no getting away from the need to find at least a short time each day to recall our relationship with God; to thank him for his love for us, and to commit ourselves and those we love to his care.

All full time clergy are now expected to make an annual Retreat. I will be spending a few days this month at Mucknell Abbey, which is a small community of Anglican brothers and sisters based in Worcestershire. They receive guests who are allowed to share in the daily pattern of prayer and, when appropriate to work in the kitchen garden. I have known the community from my days as a curate in training when they were based in Burford. At that time Bishop Robert Attwell was one of the brothers. Since then they have moved to a converted farm near the M5 which they try to run as sustainably as possible.

For me it is a time for deepening my walk with God and for catching up with some reading and walking. It can take a while to tune in to the quiet rhythm of the monastic prayers but I certainly find 'living water' there as well as in the growing woodlands in the grounds that are alive with birdsong in the morning.

May you find the refreshment God wishes to give you and his strength for your walk of faith.

With every good wish and blessing

**Nigel**



# **Parish of St David and St Michael and All Angels, Exeter**

## **Vicar's Report APCM Monday 30th April 2018 From Prebendary Nigel Guthrie**

Since writing my short report for the Parish Activities Report I have had a little more time to settle in and to review where I feel our priorities should lie. I would like to share some of my thoughts with you.

In finance I would like to thank everyone who has given generously towards the life of our churches and worked to increase the level of giving. This is a continuing task and a very pressing one, especially at St Michael's. I spoke there about the need to increase the number of people giving regularly last week and the DCC plans to send a letter out in the next few weeks to all St Michael's members on the electoral roll.

We also need to agree a new policy for the serving of alcohol at the end of services at St Michael's and I hope that this will be agreed and acted on soon.

In terms of administration I believe there is a need for a part-time parish administrator and that such a post, however it is achieved, would help us to maximize income from the churches by lettings and potentially give greater stability and resilience to our parish structures.

In pastoral care I look forward to working with my fellow licensed ministers and members of the Pastoral Visiting team to keep in touch with those not able to get to church and to care for those in need of contact, care and prayer.

At St David's I would like to thank those who continue to work hard towards the completion of the works in the nave. We must then consider how we can best open up the church for greater use. Our buildings and ministry should not just be here for our regular congregations but should be as open to the wider community as possible. This is part of what Bishop Robert describes as 'Serving the people of Devon with joy'.

And on that subject it is good to have Christopher Durrant back with us after his long placement and pilgrimage and I would especially like to mention Christopher's work in reaching out to our local schools and institutions. He has put a lot of imagination and effort into his ministry outside church, as well as within it, and I get much positive feedback as a result. It has been a pleasure to take regular assemblies at St David's and St Wilfred's Schools along the pattern set up by Christopher. It is wonderful to welcome more than 100 children and their teachers from St David's School into St Michael's Church every Thursday morning and the recent church inspection commented very positively about the opportunities given to the children to grow spiritually.

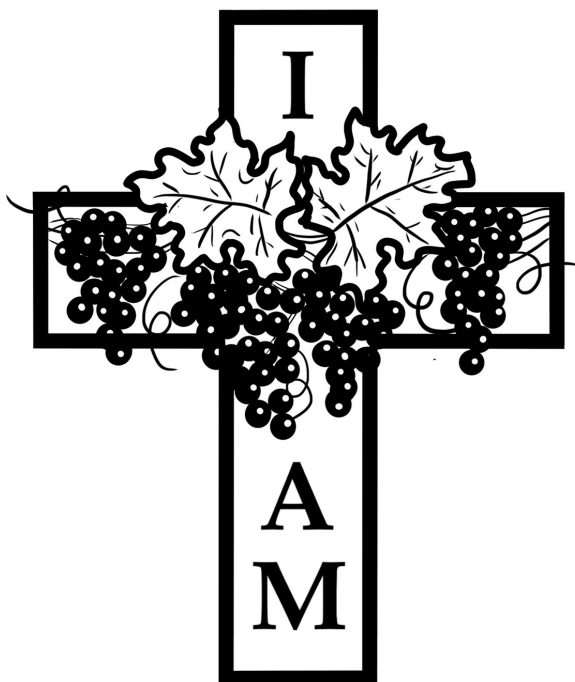
'Growing in prayer' is Bishop Robert's first aim for our diocese and I hope that we can establish regular study groups and opportunities to grow together in faith and prayer.

'Making new disciples' is his second aim and our work with schools is certainly part of that. But the welcome and the quality of worship we offer is also key. Are our churches as welcoming and accessible as they can be? Do we appear to be clubs for the religiously minded or groups of disciples seeking to welcome others into God's kingdom? These are challenging questions for all churches, but especially for our parish where our congregations gather from a wide area.

In the coming year in our parish I pray for healing, for growth and

most of all for a mutual respect and love to grow which acknowledges our differences and allows us to move forward together that God's will may be done.

**Nigel Guthrie**



# Pilgrimage to the Holy Land

How best to share with you dear reader the rich blessings of our recent parish – and beyond – pilgrimage to the Holy Land... Well, I could write solemn stories about encountering the majesty of God, or serious stories about complex geo-political conflicts. Perhaps I should write beautiful stories about the stunning landscape or share the funny stories that bonded our pilgrimage group together. Certainly, if I attempted to write everything here, the parish magazine would be so thick as to be too heavy to lift!

For we are story-people; and meaning is often best revealed and shared in person, face-to-face. That's why we read aloud our scriptures and talk about them we meet together as Church. That's why the greatest story – the good news of Jesus Christ – was shared face-to-face, between Jesus and his apostles, to their disciples, down to us today, and through us to the next generation. And that's partly why the doctrine of the Trinity is so compelling... ... but I'm becoming distracted by theology (again)!

In the Holy Land, religion is everywhere. Not just because of the multitude of religious buildings, but in the very stones and water of that small strip of boarder land. It's very geography and climate testify to events that shaped and continues to shape the worship of billions of people worldwide. The density and depth of story that defines the people of the Holy Land is compelling and overwhelming. Here Jacob's wrestling with God makes sense (Genesis 32). Easy answers and a simple faith will be tested as much by the wilderness (Matthew 4), as by touching the reality of Christians attempting to live faithfully amidst neglect and persecution. The Holy Land is where God has chosen to work out His purposes for His creation; a place from which Jesus Christ redeemed the world and commissioned His apostles to tell it to the world, face-to-face (Matthew 28). It is the troubled yet blessed home of all the descendants of Abraham.

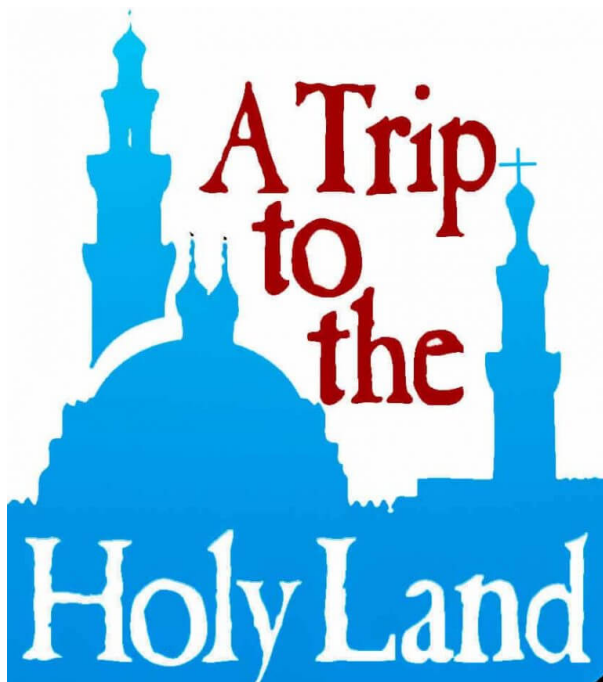
If you're still interested in our Holy Land stories, please come to me

or my fellow pilgrims face-to-face. I'll gladly meet up for coffee – just ask, although you may recognise some of my best stories from my sermons ;)

P.S. Emma and I hope to plan an open-to-everyone pilgrimage event at St. David's, in which we'll celebrate our pilgrimage through testimony, photographs, singing, prayer, and middle-eastern food :) Keep an eye on the weekly notice sheets for further information!

**Christopher Durrant**

20.05.2018



# St David's Eucharist June

## Sunday 3rd June (Trinity 1)

Reading 1	<b>Deuteronomy 5:12-15</b>	Jean Thomas
Reading 2	<b>2 Cor. 4:5-12</b>	Robin Thomas
Gospel	<b>Mark 2:23-3:6</b>	
Time of prayer		David James
Junior Church: Ruth		

## Sunday 10th June (Trinity 2)

Reading 1	<b>Genesis 3:8-15</b>	Lawrence Sail
Reading 2	<b>2 Cor 4:13-5:1</b>	Hilary Todd
Gospel	<b>Mark 3:20-end</b>	
Time of prayer		Sarah Black
Junior Church: Helen		

## Sunday 17th June (Trinity 3)

Reading 1		
Reading 2		
Gospel		
Time of prayer		

*Family service - No Junior Church*

## Sunday 24th June (Trinity 4: The Birth of John the Baptist)

Reading 1	<b>Isaiah 40:1-11</b>	Avril Pattinson
Reading 2	<b>Acts 13:14b-26</b>	Geoff Crocket
Gospel	<b>Luke 1:57-66,80</b>	
Time of prayer		Chris Gill
Junior Church: Helen		

## Sunday 1st July (Trinity 5)

Reading 1	<b>Wisdom 1:13-15;2:23-24</b>	Katy Tyler
Reading 2	<b>2 Cor. 8:7-end</b>	Helen Friend
Gospel	<b>Mark 5:21-end</b>	
Time of prayer		Ann Watts
Junior Church: Ruth		

# Some thoughts for June from St Michael's

It would seem that Summer has arrived, somewhat suddenly, but with the sharper nip in the air to remind us that we cannot be too sure. The trees have shaken out their leaves and cast beautiful shadows; the blossom has fallen like confetti and fruit has set in the trees that produce it. 'Cast no clout till May be out' goes the old saying. Does that mean the May blossoming in the hedgerows or the month of May coming to its end?

Matins on Wednesday mornings often leads us through the Benedicite, where all the aspects of Creation are encouraged to bless, praise and magnify their Maker. It divides neatly into sections: the non-earthly powers, including the planets, stars and weather; the earth, including mountains, hills and 'Green Things' and then the created beings, the animals, 'Children of Men' and 'holy and humble Men of heart' are called upon to praise the Lord for ever. It's an uplifting read for me because it so thoroughly embraces all aspects of our lives, expanding perceptions in all dimensions. It's a good rebuttal to any who may think religion is a narrow field of navel-gazing. It is eco-friendly in many ways too, long before it was fashionable to be so, and, along with the prayers, actions and hymns on Rogation Sunday, the Anglican Church presents its 'green' credentials to any who will actually listen.

Just before Rogation Sunday I found a series of articles I had saved from a French magazine about venerable trees which have the status of national monuments in France, either because of their age, or because of historical events associated with them. We have such trees here too: Gospel Oak; the oak tree that hid King Charles II; the yew trees that were planted in every churchyard in years gone by to provide flexible shafts for longbows, and so on. Some trees have preservation orders to prevent their being felled. We are concerned about the destruction of the rain-forests to provide us with materials we are told are essential; in doing so, habitats are endangered, if not completely destroyed.

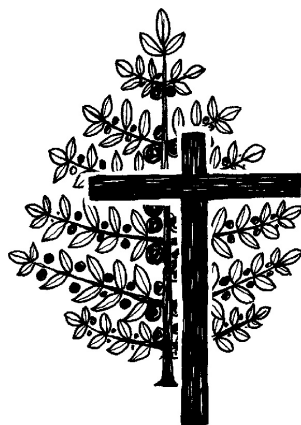
A recent report on the research into the communication that trees make with each other is very exciting. Peter Wohlleben has published his findings in a book *'The Hidden Life of Trees: What They Feel, How They*



*Communicate*'. He lives in forest which he manages and from close observation has come to the conclusion that trees are both social and sophisticated in their communication via the fine network of roots that joins them all together and allows fungi to grow along the threads of fine hair-like roots. These are called 'mycorrhizal networks'. Nutrient minerals are distributed in this way; saplings grow so that they can reach the light and older trees can warn others when danger is near. The article I read goes in to more depth than can be part of this page, but I recommend you try to find some further information - you will never look at a tree in the same way again. Arboreal conversation is not a nonsense.

The cedars of Lebanon became metaphors of strength and longevity. The image of the tree in Christian literature is especially poignant, as the Cross is so often referred to as a 'tree'; it is a symbol of both death and life. Renaissance paintings with Christian subjects often hide an image of the cross in the work. Some years ago I wrote about the early English poem 'The Dream of The Rood', in which the cross speaks of itself, finally recognising the glorious role it has to play in the salvation of the world.

Give thanks to God for all the 'Green Things' on the earth, as they are also urged to praise the One who created them.



**Stephanie Aplin.**



## June Events at St Michael's

We hope our 2 Peregrine chicks will be ready to fledge in mid-June - watch them online.

We welcome back Neil Page as Director of Music and Nigel Browne as Organist to lead our ongoing tradition of fine music at St Michael's.

**Thurs 31 May, 7.30pm, Corpus Christi.** Sung Mass with Procession, witnessing to the presence of Jesus in the world. Casciolini Mass in A minor & Byrd, Ave verum corpus. All welcome.

**Sun 3 June Trinity I** 11am. Sung Mass. Byrd, 4 voices. Exultate Justi, Viadana.

**Sun 3 June 6pm Evensong & Benediction.** Reading Responses, Psalms 36, Hymn 247. Gibbons Short Service. Almighty & everlasting God.

**Sun 10 June Trinity II** 11am. Mass in F, Darke. Greater Love, Ireland.

Sat 16th – St Richard of Chichester, 1253, who wrote “O most merciful Redeemer, friend and brother, May I know Thee more clearly, Love Thee more dearly, Follow Thee more nearly” - perhaps best known as the song “Day by day” from the 1970s musical Godspell.

**Sun 17 June Music Sunday** 11am. Missa Brevis in D, Mozart. Cantate Domino, Pitoni. Insanae et vanae curae, Haydn. The words of this exciting anthem translate as:-

Insane & vane cares invade our minds, often raging fills the heart, deprived of hope. What profit, O Mortal, to strive for the worldly if you neglect the heavens. All things are favourable to you, if God is for you.

Wed 20 June, 7pm for 7.30pm, St Michael's hosts a Meeting of our local 'Christianity' Deanery Synod.

**Thurs 21 June, 12noon,** Parish Lunch Club at @34 Restaurant, Exeter

College, Hele Road. Please sign up in one of our churches.

Sat 23 June, 9am Men's Breakfast – see in Churches for details or contact Ian Smith.

**Sun 24 June Trinity IV** 11am. Mass in F & Holy is the true light, Harris.

**Sun 24 June, 4.30pm, Afternoon Tea Concert** with Exeter Chorale directed by Simon Dunbavand. Please join us for a Latin American Fiesta of sacred & secular music, served with home-made cakes, tea or coffee. All for £10 (£6 students & children).

Rare and exciting Baroque gems from the Golden Age of music from the New World of Peru, Bolivia, Colombia, Guatemala, and Mexico, including the first European performance of a work transcribed from its original manuscript!

Wed 27 June is the 154<sup>th</sup> anniversary of the death of John Dinham, tea merchant & philanthropist.

**Wed 27 June 7.30pm St Michael's Lectures.** Terence Beverton talks about Psychotherapy – A Practitioner's esoteric journey. Free, with refreshments and retiring collection.

Fri 29 June – Years' Mind of Revd Dr John Hughes.

**Sun 1 July Trinity V** 11am. Mass in F, Sumsion. O Lord increase our faith, Loosemore.

**Sun 1 July 6pm Evensong & Benediction.** Byrd Responses, Psalm 53, Hymn 253. Noble in B minor. Thou knowest Lord, Purcell.

Please see <http://www.stmichaelsmountdinham.org.uk/events/> and [https://twitter.com/StMikes\\_Exeter](https://twitter.com/StMikes_Exeter) for latest news.



**Richard Barnes – 20/5/18.**

# Foundations in Christian Ministry

You may have seen the posters for the excellent Foundations in Christian Ministry (FiCM) course at the back of church. If not, take a look!

Fr. Nigel asked me to write this short article to further raise the profile of FiCM, but what is it?

***A one-year part-time programme to:***

- deepen discipleship***
- develop your gifts***
- discern God's call***
- doing so in the company of others***

This may seem a bit woolly, but it's a well-resourced opportunity for all lay people.

Before I was ordained, before I even considered attending a selection conference, I led parish Bible Study classes and had an interest in the work of the Church. One day, I realised I was just not well enough equipped to encounter God through scripture or worship. Yes, He was there – when is He not – but I didn't have the skills and knowledge I felt I needed to really engage with Him. So I enrolled on the FiCM course...

Not all vocations should lead to ordination. What a boring world it would be if we were all priests, or all soldiers, or all mathematicians, or all bus drivers, or all managers, or all cobblers; but what a glorious world it would be if we each followed our truest Christian lay vocation.

**In summary, the FiCm programme consists of:**

- teaching – on the Bible, spirituality, theology, and pastoral care**
- time together – in worship, discussion, and vocational exploration**
- involvement in your own parish – in a study group and personal journaling**

**It is delivered through seven Saturday study days through the year, starting in September. The costs are met by the Diocese, though you would be responsible for your own costs for travel and books.**

If you are interested, please talk with me, Alison, or Nigel to explore whether we would like to sponsor you for this. Interviews for the programme take place between Easter and July. Let us bless the Lord!

# Journey to Ordination

I sit in a sunlit garden at Queen's Foundation, Birmingham, contemplating the astonishing reality that in five weeks I will be ordained Deacon within the Church of England.

The discernment journey has not been a straightforward one. Wonderful friends at St David's may remember that it was on a silent retreat in 2013 that I felt the need to be obedient to the possibility of a priestly vocation. Friends and family seemed far more excited about the idea than I was!! I did feel that the Spirit had guided me back to the UK after over six years' doing faith related volunteering overseas. However, I had no idea what was next other than the belief that my focus was to be depth of relationship with God, others and self, rather than breadth of cultures and spiritual experiences.

I was amazed to find that the discernment process within the Church of England proceeded in a straightforward and affirming trajectory. I had imagined that my continued vocational uncertainty, age (50 years), honesty about my imperfect past, and commitment to vulnerable openness would be judged far from satisfactory by the Church...but no, in May 2016 I was recommended for training.

The questions didn't stop when I arrived at Queen's. I felt drawn to the multi-cultural, multi-faith nature of a large city like Birmingham, also choosing to train here because of the College's ecumenical programme, liberal theological perspectives and commitment to inclusivity. What I hadn't fully anticipated was the transient nature of the community, with many students returning home at weekends, and the loneliness I would experience being far away from close friends in Devon.

I was also disconcerted being around colleagues who seemed relatively certain and satisfied with a call to parish or circuit

ministry. I often felt like I didn't fit in and continued to challenge and wrestle with conventional models of churchmanship. As is so often the way with God's tender yet unrelenting love, it was in facing the struggles that I discovered exciting and surprising opportunities.

Through Queen's I have experienced a very different and participative model of parish ministry in Hodge Hill, Birmingham. Based on Asset Based Community Development and Community Organizing models the church enables those living in outer estates to flourish through developing their own gifts, priorities and faith expressions.

I have visited Rwanda to experience how Church works towards peace and reconciliation in a post-genocide environment and last February I spent a week in Northern Ireland. In Belfast, I listened to stories of the Troubles and whilst volunteering at Corrymeela, a faith-led reconciliation centre, I was surprised to witness Justin Welby doing the washing up! The adventures continue with a trip to Jerusalem in July, sponsored by St George's Anglican College.

Regular spiritual direction and the decision to explore my fears of ordination more deeply through psychotherapy are now giving me greater peace for what comes next.

And what seems like the most amazing miracle of all...I have been offered the challenge of a pioneer curacy in Kings Norton, Birmingham. Working within an ecumenical team ministry, I will not only be involved in regular occasional offices and church worship but will be exploring ways to connect with un-churched and marginalized communities living in the Druids Heath and Hawkesley Estates.

Whilst questions and doubts remain, I am humbled and amazed by the gracious, generous God who blesses me in my most naked, vulnerable and broken humanity. Divine love continues to teach me

that I am safe to hope in the Spirit's mysterious and gentle presence in the midst of darkness and uncertainty...to trust more deeply in the voice that whispers, "Be Still and Know that I am God" Psalm 46:10.



**Catherine Matlock**

19.05.2018

## **The Theology of Social Media - Chance Encounter?**

Both of our two churches have dynamic Twitter accounts. As I write St David's (@StDavids\_Exeter) has a following of 1063 and St Michael's (@StMikes\_Exeter) a following of 596. The St David's account, is now coming up to five years old, having been opened by Sue Holden in October 2013. I opened my own account in December 2013, aided and abetted of course by Sue. Since then I know many of us at church have opened a Twitter account, none more so than our very own curate, Christopher. Barely a day will go by without a tweet from Christopher. Indeed I would say he has a real gift for a good tweet. Nigel was already a tweeter before becoming our vicar, although he is not as prolific as Christopher.

Why do we tweet? I last wrote about Twitter in the July/August 2014 edition of "New Leaves", under an article entitled "Engaging with the Social Media". Here I emphasised that the Church must not miss the bus, the opportunity to genuinely reach out to those who have never put a foot in a Church; the opportunity to share the good news, the prayers, the sermons, the events, the photos, the insights which contribute to our faith and who we are as Christians. Twitter is about God's mission and represents one of our best chances to reach out to the younger generation. I have one of my favourite photos in my online album of Bishop Sarah in St Mike's on her

mobile phone tweeting after a Thursday morning assembly she gave, greatly assisted by Christopher, to St David's School. Prior to getting the Bishopric of London she had a reputation as "the bishop who tweets the most". Was that the factor that tipped the scales in her favour? I like to think so. Keep tweeting, Christopher!

Now my library of "New Leaves" magazines only goes back as far as 2010, the year I began training as a Reader. So it was with great interest when I received a personal tweet from Dave Lovering, we follow each other, telling me that he had found five old editions of our Parish magazine while clearing out his late parents' house prior to selling. He wondered whether they would be of interest. The earliest was dated May 1961, priced 4d (old pence), small, yellow with a photograph of St David's taken from the south side. The other four were dated May, July, August and November 1963, still 4d but larger, white and with a bold diagram of a bird with a halo on a cross with two women kneeling at the foot. The magazine had changed name to be called "The Standard". Not surprisingly, there had been a change of incumbent in the Parish between 1961 and 1963 when Tom Pritchard took over from Francis Rice. The May 1961 edition indeed had no name, as such, other than "The Parish of St David, Exeter with St Michael and All Angels" - not particularly original. In fact this copy was dominated by 16 pages of "The Exeter Diocesan Leaflet", whereas the St David's magazine contribution was a mere 6 pages. The Diocesan leaflet was serialising Ben-Hur, but began by reporting on the new translation of the New Testament, which was seen to be dignified, intelligent and to read well. This leaflet boasted a circulation of 67000 - which probably reveals how much more popular church attendance and interest was at that time. I was intrigued by the question of the month: "Is there any rule about the position of the choir at a church service?" Answers on a postcard, please to Nigel Walsh.

Two years later in May 1963 the Standard was dominated by thoughts and reviews on the Bishop of Woolwich's controversial book "Honest to God". I well remember the furore surrounding this



book which argued that the image of a God in heaven, surrounded by angels and archangels, was old fashioned and out of date. Rather God was all around us and best expressed as “love”. Tom Pritchard, the new vicar in the Parish, described it as “a fuss about nothing” and “if it makes those who read it think about their faith it will have done some good.” In the same magazine Walter Daw informed the readers that the new High Altar at St Michael and All Angels was to be consecrated by the Lord Bishop on Ascension Day, May 23rd., a lasting tribute In memory of Father Waller, a beloved priest. “Let us complete the matter”, he wrote, “so that we can feel proud to be a member of St Michael’s.” Bold, stirring words, the like of which we don’t hear very often these days.

It’s good and positive to write about the advantages of engaging with the social media. Thank you, Dave, for letting us know about the magazines. Please look on the website where you can follow the church’s Twitter account. Perhaps this article has encouraged you to open your own account and tweet for God. If you want any help getting started, I’ll be happy to help. To all of our church members who already have an account just “Keep tweeting.”



**Bill Pattinson**

17.05.2018



# The Camellia



Some 14 years ago when we moved here, there was in the garden a rather sickly, gangly camellia. It never flowered and its leaves were rather yellow. Over time, I tried it in different places, gave it ericaceous feed and compost, all to no avail. Finally I put it in a large pot of compost on the patio and when still nothing happened, chopped it off entirely about two inches from the base. I meant to chuck it out but somehow never got round to it. Then in spring about seven years ago, to my astonishment, I noticed a tiny green shoot sprouting at the base. Over the years since then, it has grown slowly, putting out a few shiny green leaves each year and I have watched, fascinated. So you can imagine my

delight on stepping outside the other morning in being greeted with the sight of one perfectly formed red/pink flower on this now-green bush! The power of nature never ceases to amaze me.



And if you want another source of encouragement, do have a look at the memorial tree in Heavitree Park. Once an enormous, beautiful 100-year-old mature tree, it was badly damaged in a storm a few years back. The Council, in its wisdom, chopped off all its mighty branches leaving a limbless hulk and even planted a replacement

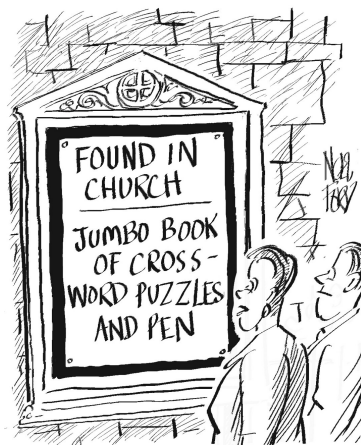
(courtesy of the University of Exeter). So again, imagine my smile on walking through the park recently on seeing little twigs of new growth sprouting from the tops of some of the stumps. Not dead, then!

What lovely metaphors for our life in Christ. Even when we feel cut down and absolutely demolished by life, so long as our roots in faith stay strong, we can grow again, slowly but surely, and even, in time, flower!

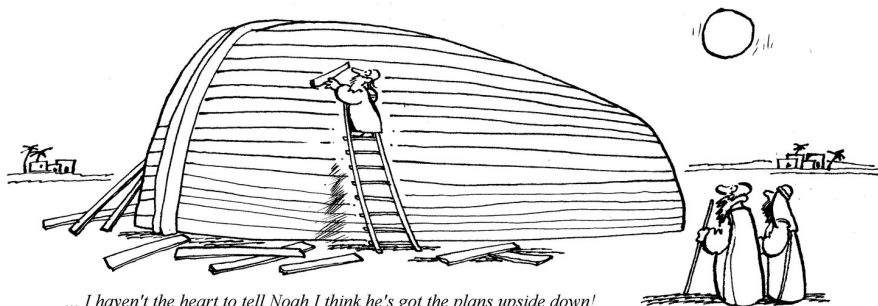


**Hilary Todd**

03.05.2018



"It'll be interesting to see if anyone has the nerve to claim them."



*... I haven't the heart to tell Noah I think he's got the plans upside down!*

# The Valpy French Window

After the death of Charles Eamer Kempe in 1907, his business was carried on under the direction of a distant cousin and former pupil of his called Walter Ernest Tower. He adopted Kempe's wheatsheaf symbol but superimposed a small tower, and this can be found in two of the later windows in St David's, one of which was dedicated to the memory of the first vicar of the new church, Cyril Valpy French. The window is above the organ gallery on the south side of the church and can be seen from the floor of the chancel.



The figures are of two philosophers, theologians and Doctors of the Church. On the left stands St Anselm, splendidly apparelled in red, blue and gold as befits an Archbishop of Canterbury, and on the right St Thomas Aquinas in the contrasting white habit and black cloak of the Dominican Order. Both have wonderfully calm, reflective expressions, and they are set within an ornate architectural framework. Anselm holds a bible and crozier, Thomas has a book showing words from "Lauda Sion Salvatorem" the eucharistic hymn which he wrote for the feast of Corpus Christi in about 1264.

Valpy French became vicar of St David's in 1894 and was very much the inspiration behind the building of the new church. He died on 28 April 1914, three weeks short of his 59th birthday. The window was donated by his widow, Emma, and their three children Gordon, Dorothy and Hilda.

The window is not the only memorial to Valpy French in St David's. Another, which was the gift of his parishioners, is much more prominent within the body of the church, but it is not quite as easy to study in detail as it used to be! His grave lies just to the right of the path which leads from the northwest corner of the church

towards Hele Road. It is marked by a wooden cross, designed by W D Caröe and beautifully restored by John Wakley some 15 years ago.



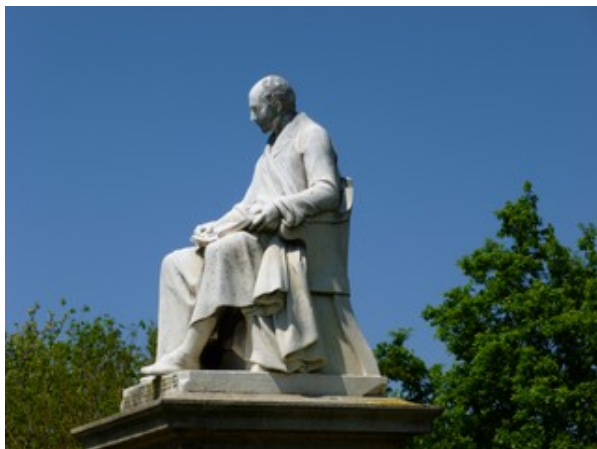
**Jeremy Lawford**

20 May 2018





# A Life of John Dinham (1788-1864) by Sir Harold Papworth



JOHN DINHAM, the great Philanthropist of Exeter, was born at Kenton on 5<sup>th</sup> August 1788. His father, Thomas Dinham, was a Farm Bailiff or Steward at Powderham Castle, and his mother, Sarah, kept a small shop in Kenton.

John's education was in a private school at Chudleigh. He left school at the age of fourteen and found work in Exeter where he was apprenticed to Mr Tucker, a grocer in High Street. It is on record that his father firmly believed in withdrawing children from school at an early age, so that they could enter their careers at the bottom rung of the ladder. Only in this way, he held, would they acquire a thorough knowledge of their chosen business in all its branches.

John Dinham's father was a man of deep piety and the mantle of his piety fell fully upon the son. According to our present standards his outlook was perhaps very narrow. He enjoined his son to find not more than one or two friends in Exeter, prove their worth and remain faithful to them, avoiding the other allurements of the city.

Faithfully following his father's advice, John chose as his friends the two sons of Alderman Reuben Phillips, who had a Chemist shop in Fore Street which achieved great notoriety as the first shop in Exeter to be lit by Gas. This startling innovation was at first regarded with suspicion by many as all innovations are, but it brought the Phillips family into prominence; and when a little later the first 'Gas Light Company' was founded, the family acquired a prominent part in its management.

After serving his apprenticeship with Mr Tucker, John Dinham started in business on his own in 1809 as a Jeweller and Silversmith at 84 Fore Street. A little later he got into financial difficulties with jewellery and opened a new Wing in his shop for the sale of groceries and tea. At this time it could not have been foreseen, but it was Tea which was to bring Dinham his fortune. Shortly before, John had married Martha Ford at St Stephen's Church on 27<sup>th</sup> August 1808. The marriage was not a happy one.

Dinham was a hard and conscientious worker and, as was the general custom in those days, acted as his own commercial traveller, going from place to place with specimens of jewellery. The failure of his jewellery business was not due to neglect on his part, unless it be an unwillingness to press his debtors, but to a couple of fortuitous circumstances, namely, the sale of jewellery and silverware from door to door by itinerant continentals, and fierce competition from German silver.

It is on record that some of these wandering salesmen bought goods from Dinham's shop in Exeter, and after making enough money returned to their homes on the Continent without paying their accounts. The result was Dinham's bankruptcy and the closure of his business. Deeply hurt and embarrassed by this undeserved insolvency, but undaunted in spirit, Dinham began again at the bottom and found work as a Clerk in Messrs Kingdon's paper business in Fore Street.

From this ordinary clerkship Dinham by a stroke of good fortune moved back into Tea. A London Tea Company, having decided in about 1827 to open a branch in Exeter, appointed John Dinham as its Manager; and this was the bottom rung of a new ladder leading to wealth and prosperity.

After a few years the London Tea Company closed its branch in Exeter and John Dinham, joined by a few wealthy friends who had confidence in him, started a new firm and became its Managing Director. This venture proved a great success and Dinham was soon able to pay in full and with interest all the creditors under his bankruptcy. His first wife having died in 1823, he married Susannah Foster in 1831. Unlike his first marriage, this was an exceedingly happy one and lasted for over twenty-seven years until Susannah's death in 1859.

This is an appropriate place to record that John Dinham was a deeply religious man. He was a member of the Church of England with a devout evangelical outlook and a regular worshipper at Bedford Chapel. When

good fortune befell him, he became a generous benefactor of many church societies, especially the Church Pastoral Aid Society, the British and Foreign Bible Society, the Church Missionary Society and the Religious Tract Society. He was an assiduous distributor of religious Tracts and was in the habit of inserting them in Tea caskets despatched to his customers. He was a pioneer in founding Sunday Schools, the first of which he established in Mary Arches Lane.

Being now a rich man John Dinham was able to realise his cherished ambition to help others and become a benefactor and philanthropist. He built an Infant School in Preston Street; was largely instrumental in beginning the Exeter branch of the YMCA; and was a liberal benefactor of charitable institutions for the deaf, dumb and blind and other homes of refuge for persons in need. To these may be added innumerable private and personal acts of generosity, but the most outstanding benefaction and the one by which he is most thankfully remembered is the foundation of the EXETER FREE COTTAGES.

Mount Dinham, as it is now called, was once a large field known as Turners Garden and divided into garden allotments. When these proved unremunerative, it was proposed to sell the site for various kinds of public amusements like fairs, circuses and other travelling shows. This did not appeal to Dinham's puritan mind, and so, enlisting the help of others, he bought the land and, being a trustee of the Exeter Episcopal Charity Schools, he gave a piece of it for the building of a new school. The name of the land was then changed from Turners Garden to 'The Charity Land'.

Then came the first four blocks of sixteen cottages which Dinham built at his own expense, the architect being George Cumming the City Surveyor. The next two blocks of four were built by some of his friends as a 'testimonial' to his philanthropy. The next eight houses were given by John Soames of St Thomas, and the last eight by Dinham, making a total of forty. He also gave the site on which, through the benevolence of William Gibbs of Tyntesfield, the magnificent church of St Michael & All Angels was built in 1868.

This great philanthropist died at Dawlish on 27<sup>th</sup> June 1864 at the age of 74, having bequeathed his fortune to be divided between fifty to sixty charities, including the four Church Societies of which he had been a life-long supporter.



John Dinham was buried on 2<sup>nd</sup> July 1864 in Bartholomew Street Cemetery by the Reverend R Lovatt of Bedford Chapel. He was interred in a vault in which his wife, Susannah, had been buried five years before. A statue in white marble was erected to his memory in Northernhay Gardens in 1866. It was sculpted by E B Stephens ARA of London and bears the inscription "Erected by the Citizens of Exeter and others in memory of his piety, integrity and charity 1866".



## **Richard Barnes, May 2018,**

from an article written in the 1960s by Rev Sir Harold Papworth, Assistant Priest here from 1961 living in St Michael's House in Haldon Road. Rev Harold Papworth (1888-1967) had a distinguished career in Education in South India from 1914-50 for which he received a KBE. He died a year before St Michael's Centenary.



## **Smileline- Seagull**

A father was at the beach with his children when the four-year-old son ran up to him, grabbed his hand, and led him to the shore where a seagull lay dead in the sand. 'Daddy, what happened to him?' the son asked.

'He died and went to Heaven,' the father replied. The boy thought a moment and then said, 'Did God throw him back down?'

# **Corpus Christi**

## **We are the Body of Christ**

The year is 2507 CE and on a peaceful evening in early June and old man and a child are walking along the main street of the city.

CH      Where are we going this evening Grandfather?

GR      We are going to church to celebrate a festival called 'Corpus Christi'.

CH      What does it mean; it is an odd name?

GR      Yes, and an old name too. It means Body of Christ in an old language – Latin.

CH      I know that everyone, everywhere, we are all the Body of Christ. We all share the food and good things of the earth. I know that the bread we bless in the Eucharist is a symbol of that unity. And when broken is a sign of our sharing; like Jesus breaking the bread to feed the multitude and also his disciples at his last meal with them.

GR      Well done child, but there is more. Jesus said , "Take this bread and when you eat it remember me". So this bread became the symbol of what Jesus said and did – food for thought; spiritual food to sustain our life here. "This is my body broken for you ..... this is my blood shed for you" - do you understand this child?

CH      I'm not sure, I know from the Great Story that Jesus was executed. He was nailed to a cross – the method of execution of that time.

GR      Yes at one time, many years ago, it used to have a special meaning – Jesus' death was thought of as a sacrifice for our sins. It was remembered at every communion as well as at Corpus Christi, also Maundy Thursday and Good Friday.

CH      Will you tell me about it Grandfather? I want to understand all the old stories.

GR      It all hinges on sacrifice in our lives. Ancient tribes and civilisations used to kill members of their group, believing that the sacrifice of a human life would make their gods favourable towards them. Our ancient tradition, which comes from the Hebrew people, outgrew this belief thousands of years ago and sacrificed animals instead.

CH      I know the story of Abraham and Isaac. How Abraham was going to sacrifice his son but God told him not to. A sheep appeared from nowhere and so Abraham sacrificed that instead.

GR      Good for you child. But still the prophets kept telling the people that God did not care for such sacrifices. What God really wanted was for people to make sacrifices in their own lives and give up whatever was hurting others; to stop being selfish and to share all the good things. Sometimes it meant that a person was killed for what they believed. Jesus said "Greater love hath no man than this that he lay down his life for his friends". So it was with Jesus – he was arrested and killed because he did and said things which made difficulties for the religious leaders and the rulers. After his death his disciples, fired by God's Spirit, wanted to carry on Jesus's work of telling people about the good news of the reign of God in our hearts and in the world. They looked back into their history, the Old Testament, and were influenced by St Paul, who was both Jew and Roman. In his letters he used metaphors drawn from both traditions. The trouble was that the early Christian Church began to take it too literally. So Jesus's death was thought of a 'sacrifice for human sin'. Abraham and Isaac were forgotten. This is all tied up with the story of the Garden of Eden.

CH      I know the story of the Garden of Eden, but would very much like you to explain what it means.

GR      That will have to wait for another time as now we must go into church to join in the procession proclaiming we are the 'Body of Christ' and carrying the symbol, or icon, of that. It is for all creation, all the world, the round wafer bread reminds us of that.



**Connie Cannon 2018**

(First published in New Leaves June 2007)

# Orationibus IV – Surprised by St Teilo

Strictly speaking this is not a Bus ride, though my running title, by, with or from Prayers, is still valid.

Fr Christopher in his Rogation Sunday Sermon (John chapter 15, grafting & growing, vines & fruit) encouraged us to Abide, in God, in Faith, and in the Church, but also to be Open, to others, to our true selves, and to surprises.

Next day, the Spring Bank Holiday, we had a day out. A brisk walk down to St David's Station and all aboard the 8:51. The journey up the Exe valley is always lovely, whatever the season or weather, but this was one of fresh May morning greenery.

The 40 year old Intercity 125 trains are like a comfortable old jacket, designed as an integral whole, the vision of craftsmen; the IET 800s that will eventually replace them seem like an assembly of clever parts, the work of a committee, functional but rather utilitarian. The difference between the Book of Common Prayer and Common Worship, perhaps?

At Bristol the train fills the Temple Meads, we alight (a verb reserved for public transport, and lightening the Gentiles) and change to a 2 carriage unit to rattle off into the darkness of the Severn Tunnel towards Cardiff. For simplicity we take a taxi, but the 32A bus connects Cardiff to our destination – St Fagans National Museum of History.

Although the whole wide world of information is available in the palm of one's hand, I'm glad I hadn't previewed it and could enjoy the delight of unexpected surprises.

Apart from the swish new Visitor Centre with restaurant, shop, and exhibition & education facilities, it's an open-air museum accommodating forty or so rescued and reconstructed, typical and mostly modest, buildings from across centuries of Wales' architectural & social history.

Some are isolated, a farm, a mill, a non-conformist chapel; some grouped together, a row of shops, a terrace of cottages furnished across 200 years. In 3 hours between lunch and tea we covered less than half the site; the grander quarter around St Fagans Castle will need a return visit.

While the others headed for the Little Shop, I strode out map in hand for a

far-flung corner of the site, walking through woods with only the sound of birdsong and my breath, escaping city life for a moment. The Iron Age roundhouses were impressive from the outside but dark within.

The path on the ground seemed different from that on paper (a metaphor to expand sometime) but I pressed on to my goal, St Teilo's Church. The guide said 'medieval wall paintings, c. 1530'. So, just before the Reformation covered them over. The white-washed exterior gave me no clue of the glory restored within.

Wow, even OMG! Surprised by Joy, as C.S.Lewis put it. The whole interior is covered in simple, lively, earthy, incarnate depictions; a giant St Christopher to bless travellers; St Michael (the Judeo-Christian version of Egypt's Anubis) weighing souls for heaven; but mainly the Passion of Jesus, teaching the illiterate faithful the narrative of the Gospel.



The surprise was like my discovering the Cloisters of Gloucester Cathedral as a child, or the mosaics of Monreale in Sicily in my 20s.

I won't spoil your surprise by describing them further – they can be found online if you wish. Except to say the Gethsemane panel made me wonder why I had never linked its Cup of sorrow with the Chalice of the Last Supper; both receiving their joyful consummation in our Feast of Corpus Christi.



**Richard Barnes –  
18/5/18**



# **"Thank You, St. David's"**

This June, I celebrate ten years of living in Exeter. I had lived for eighty-two years in the Midlands. When my son suggested that he found me a flat here to be near to him and his new wife, he asked if I had any special ideas. My only wish was to be near a church. I had many friends at St Paul's the Crossing in Walsall and had hoped for somewhere similar in Exeter. We had lots of activities and I took part by reading, welcoming, coffee rota etc.

I was delighted to move next door to St David's. The building was about the same age, except it had a pleasant Churchyard and was not in a busy bus station. The service and the hymns were familiar. The first service I attended was on a sunny day and outdoors with the Rev. John Henton. As I looked at all the strangers, someone said, "I'm Helen" and another voice said, "I'm Viv." I have never looked back. So a big "Thank you" to all my friends at St. David's. I would advise anyone in a new place to visit their local church. You will no longer be a stranger. "Thank you again, St David's."



**Eileen Jarman**

13.05.2018



St Paul's the Crossing in Walsall

# Three Choir Concert Saturday 24th March 2018

Once again St David's Church welcomed Wyndham Singers and Rhythm of Life choir for a concert to raise funds this year for St David's Transformation Fund and Exeter Leukaemia Fund.

The visiting choirs were joined by our own St David's Church Choir and the concert was a huge success. We have received many accolades about the quality of the singing and the diversity of the programme from the appreciative audience.

Wyndham Singers are a well-known local male voice choir under the musical directorship of Charles West and have a wide repertoire and excellent reputation and sing for charity. They sang pieces as wide ranging as Verdi's *Va pensiero* to Cole Porter and Bob Dylan songs.

Rhythm of Life under the musical directorship of Jax Gibbins are a fun, funky full of life choir based at the RD&E Hospital. They sing with enthusiasm and energy. Their programme was modern and included music from Lion King, Sister Act and Hairspray and songs written by Coldplay and Paul Simon.

St David's Choir under the musical direction of Nigel Walsh showcased what they do best; singing wonderful church music, beautifully, in a sacred setting. Their first set was sung in the chancel with its fantastic acoustics and included the Beatitudes and Psalm 121 and 104. Their second set sung from the platform included Father in Heaven, traditional music of the Phillipines, and John Bell's O bless the Lord. They were very well received.

The evening concluded with Nigel organising a surprise rousing round, sung by the audience in three parts and entitled 'Clocks'. This was a fun reminder for everyone of their need to put the clocks forward one hour that night.

The proceeds from the evening raised a magnificent £1097.42 which was equally divided between Exeter Leukaemia Fund and the St David's

Transformation Project.

A heartfelt thank you to the choirs, everyone who helped with the programme production, publicity, the raffle, refreshments, ticket sales before, and on the night, other behind the scenes activities and last but by no means least to Revd. Christopher for being such a splendid Master of Ceremonies.



**Cathy Knowles 28/03/2018**



## **Pride & Pentecost**

May was a month of Feasts & Processions, from Rogation to Corpus Christi.

A more recent tradition at St Michael's is "Pride Matins", a choral service with brunch organised by David Beadle and Fr Christopher, before the Exeter Pride Parade, to show our solidarity with the LGBT+ communities.

Owing to publicity problems and perhaps a general suspicion of the Church, attendance was not so good this year, but we thank Fr Simon Robinson from Minehead for his message on "becoming who you are called to become" (though he didn't really mention the possible impact, good or sad, on those close to you). Rev Hannah Alderson led our prayers, Adam Rank of Exeter Pride and Lord Mayor Lesley Robson read lessons, and Fr Nigel played the organ for the choir's lusty singing of the Hymns and Stanford's Te Deum.

The 'un-Victorian' words of "There's a wideness in God's mercy", by Fr Faber (1814-63) were most apt.

*But we make His love too narrow,  
by false limits of our own;*



*And we magnify his strictness,  
with a zeal he will not own.*

Parades are not really my thing, and as a 'Pride virgin' I was somewhat nervous, but there were several appreciative comments from people pleased to see the Cross of Christ humbly carried amongst all the other banners.

Much easier for me was singing Evensong a week later in Gloucester with In Ecclesia Exon, a gathered choir of some 30 including 10 or so with St Mike's connections, conducted by Neil Page. Having lived there from 8 to my 20s, it was good to come back to my home Cathedral. The words of our Anthem were from a George Herbert poem.

*Listen sweet dove unto my song,  
and spread thy golden wings in me;  
hatching my tender heart so long,  
till it get wing and flie away with thee.*

Appropriate to the Eve of Pentecost, and also reminding me of our peregrine chicks who will be spreading their wings in mid-June.

More glorious words in the Pentecost Sequence at Sunday Mass.

*What is parchèd, fructify;  
What is rigid, gently bend;  
What is frozen, warmly tend;  
Strengthen what goes erringly.*

The same cannot be said of the Worship Song words at the #ThyKingdom\_Come event to which your intrepid reporter went in Exeter Cathedral. That's a little unkind, some were less banal than others, and folk around me were singing strongly with hands in the air. This year's theme from Ezekiel 47:12/Revelation 22:2 was:-

*The river of life is flowing,  
The leaves on the trees are growing*

*For the healing of the nations as we pray  
Thy Kingdom come.*

Reports from the 10-day Prayer initiative were interesting and imaginative. Exeter Network Church had a Prayer Room from which some went onto the streets to pray with passers-by (hopefully with suitable safeguarding). Churches Together in Newton Abbot hired an empty shop and staffed it with people and information from all their churches. A rural multi-benefice set up Prayer Benches in all their Churchyards. Our neighbours in St James inspired people with Choral Evensong, a Vigil, & Anointing with Chrism. Another rural team used knitted & paper fish as a medium for community prayers.

Various prayer stations were housed in the Quire and surrounding chapels, some manned by the over-zealous. Youthwork, YMCA, Christian Aid & the Salvation Army had people with leaflets. The Cathedral was represented by a pebble pool, Anglo-catholics by Our Lady of Walsingham and Anointing.

Numbers were somewhat down on last year but it was an interesting & worthwhile experience.



**Richard Barnes – 20/5/18.**





# PARISH FETE

## 2018



Saturday 7th July 11.30 - 2.30 at St  
David's Church

The City of Exeter Railway Band

Grand Draw

Stalls and Games

Refreshments

### CAN YOU HELP?

Are you able to ....

Bake or make something for the cake and  
produce stall

Grow some plants for the plant stall

Set aside some books, or nearly new  
items for the stalls

Buy as many draw tickets as you can

Donate some bottles

Run a stall, help set up or clear up

CONTACT: Sam Wellbelove or sign up at  
the back of Church on Sunday

# *Exeter Chorale and Players*

Musical Director: Simon Dunbavand



## *LATIN AMERICAN FIESTA!*

Rare and exciting Baroque gems from the Golden Age of music from the New World of Peru, Bolivia, Colombia, Guatemala, and Mexico, including the first European performance of a work transcribed from its original manuscript!

### **TEA-TIME CONCERT**

**Admission £10, students and children £6**  
INCLUDING HOME-MADE REFRESHMENTS

**Sunday 24<sup>th</sup> June 2018, 4.30pm**  
**St Michael & All Angels' Church**  
**Mount Dinham, Exeter EX4 4EB**

<http://www.stmichaelsmountdinham.org.uk>

CHURCH OF ENGLAND

# DEVON

GOOD NEWS FROM THE DIOCESE OF EXETER | JUNE 2018



## Inside:

DIOCESE BIDS A  
FINAL FAREWELL TO  
BISHOP SARAH



SERVING AND  
PRAYING FOR  
THE HOMELESS

## FROM STRANGERS TO NEIGHBOURS

This month as we prepare to mark Refugee Week (18-24 June), we hear about a family now settled in Devon as part of a local initiative and through the government's Community Sponsorship scheme....

In September last year a Syrian family of four arrived in Ottery St Mary, east Devon. Having fled their home when it came under attack, the family spent five unsettled years living as refugees in Jordan.

Their story bears resemblance to the experience of millions of families affected by the Syrian conflict. And yet, listening to them, you are reminded of the huge personal cost of war to individuals, each of whom is precious in the eyes of God.

This particular family has been welcomed through the efforts of ABIDE, a project being overseen by Ottery St Mary's Parish Church. ABIDE has been approved as a 'sponsoring body' under the new Community Sponsorship scheme introduced by the Home Office in July 2016.



Based on a successful Canadian model, this scheme allows a community to take responsibility for the resettlement of a refugee family in its midst. The first family to arrive under the scheme was resettled by the Archbishop of Canterbury in the grounds of Lambeth Palace.

Anna Roderick, ABIDE's project manager, said: "ABIDE has taken our own community on a journey of faith and, at times, we've had to step well outside our comfort zone. However, the blessings, not least to our own community, have far outweighed the challenges.

"We feel immensely privileged to have had the opportunity to express

our faith in such a practical way, and to respond to God's command to care for those in need. I would strongly urge other communities to consider doing the same."


Other Devon communities are already housing, or are exploring the possibilities of, offering homes to refugee families.

To find out more you can send an email to Anna Roderick at [abide@otterystmary.org.uk](mailto:abide@otterystmary.org.uk) or come along to a special event taking place in the diocesan offices in Exeter at 10am on 20 June.

Reserve your place here: <http://exeter.anglican.org/events/community-sponsorship-refugees/>

[EXETER.ANGLICAN.ORG](http://EXETER.ANGLICAN.ORG)

 @CofEDevon

 Diocese of Exeter

 [cofedevon](https://www.instagram.com/cofedevon)

## BISHOP SARAH'S FINAL FAREWELL

Hundreds of people gathered for a special service in Exeter Cathedral at the end of April to say a final farewell to Bishop Sarah as she moves to be Bishop of London.

In her sermon Bishop Sarah said: "Since I have been in Devon I have seen much which has given me encouragement; The way in which the farming community protect and enhance our environment, the stories of excellent care which come out of the NHS and we have a Church which is showing signs of life. We should be encouraged and people of hope."

Her installation will take place at St Paul's Cathedral on 12 May.



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## FOLLOW THE 'GROWING THE RURAL CHURCH' BLOG

Did you know that the Growing the Rural Church project now has its own blog, featuring monthly posts from team members and guest authors on life in our rural churches and communities? Follow them at <https://growingtheruralchurchdevonblog.wordpress.com/>

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## FREE LEGAL ADVICE FOR CHURCHES

One hour's free legal advice is on offer to all parishes each year from Stephens Scown. Alison Stock, of the legal firm, is now the Registrar for the Diocese of Exeter following the retirement of Martin Follett of Michelmores. Alison

can be contacted at [a.stock@stephens-scown.co.uk](mailto:a.stock@stephens-scown.co.uk). Her Registry Clerk, Nathalie Cook, is first point of contact for enquiries relating to registers, faculty applications and licences. Email: [registry@stephens-scown.co.uk](mailto:registry@stephens-scown.co.uk).

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## THY KINGDOM COME LAUNCHED IN SIDMOUTH

Events for this year's Thy Kingdom Come (TKC) wave of prayer, launched in Sidmouth with a day of events attended by Bishop Robert. Pupils from Sidmouth Primary School sang songs for the Bishop before taking part in prayer stations set-up for them in St Francis Church. The bishop then visited the Prayer Room, an ecumenical space for prayer meetings in the town, before heading to local shops and the esplanade to meet local people. TKC culminated in our diocese with a beacon celebration on Pentecost Sunday in Exeter Cathedral.



Four and a half years ago Scott McJohnston was homeless, struggling to survive on the streets, until he tried praying to God for help.

## SERVING AND PRAYING FOR THE HOMELESS



**N**ow he is reaching out to other homeless people through food, offering them help and showing them love, as well as offering to pray with them.

Scott explains that, following a difficult relationship break-up, he moved to Devon and became homeless in Exeter. One day he called his sister asking for her advice and she suggested he try praying. He said: "I told her I didn't believe in prayer but she said what harm could it do? So I tried it."

One day he prayed a very real prayer as he was feeling very low and he explains: "A few minutes later I received a text message from a friend of my sister's, telling me that she had a vision for me and that it was the 'word of God.' I truly believe it was!"

As he continued to pray regularly, Scott's life gradually improved, and he now lives in Cullompton, with a new partner. Scott, who lived in Reading, Berkshire, was given affirmation that he should move to Cullompton following an encounter with a stranger in Exeter, who also offered him clothes that were in his size. He said: "I do believe prayer is always answered, though not always in the way we expect."

Scott now attends St Andrew's Church and has set up a project called Bread of Life reaching out to homeless people in Exeter on Sunday mornings.

He explains that it is in response to the growing number of homeless in Exeter. Currently there are officially 35, although Scott believes there are more. Scott and team choose to go out on Sunday mornings because he believes there is a gap in provision for them at this time.

**"I do believe  
prayer is always  
answered, though  
not always in the  
way we expect"**

As well as offering food and a drink, Scott said: "Most people are very open to the offer of prayer. It is very powerful. One guy actually chased us and asked us to pray with him one day. I do see a change in people who we pray with and the way they see us. It is just very powerful to do it."

Because of his very real experience Scott has seen his life change and that is what he wants for others. He finishes: "We want to reveal the love of Jesus so that they can know how the love of Jesus can transform their lives. We want them to know that."





The Rt Rev Robert Atwell  
Bishop of Exeter

# Bridging the gap

I've always been fascinated by bridges. As a child growing up in London I was thrilled if ever we drove over Tower Bridge, hoping against hope that a ship might be sailing up the Thames and the bridge would be raised. In the local park I used to play 'Pooh-sticks' with my sister. Standing on the bridge we would watch our competing sticks drift aimlessly downstream in the smelly brown waters of the River Roding.

In time of war bridges acquire huge strategic significance. Few will forget the bridge across the River Quai, built by British prisoners of war in Burma at the behest of their Japanese captors. In Italy Hitler's nostalgia for the beautiful Ponte Vecchio in Florence cost him dearly. By declining to blow it up, Italian partisans were able to creep through the attics of the medieval houses built across the bridge and pass on vital information about the position of German munitions to the Allies. It was a strategic blunder for which civilisation has never ceased to be grateful.

The cross of Christ is itself a sort of bridge between God and humanity across which all are invited to journey. The adventure challenges our priorities and can transform our whole outlook on life. It also effects a profound reconciliation within as disparate parts of ourselves are brought into conversation and healed. The deeper we engage in this process, the

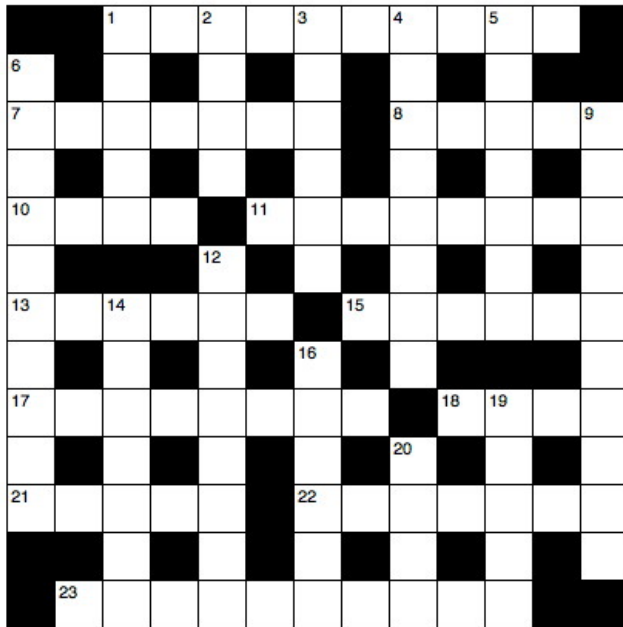
more we find ourselves caught up in God's work of reconciliation in the world. God is summoning us to be bridge-builders in a fractured world.

As structural engineers know well, bridge building is both an art and a science; and the same is true in human relating. Enabling conversations to take place where families have become estranged or friends have fallen out requires a mixture of skill and courage. Listening to people's grievances, interpreting one person to another, enabling trust to re-emerge in a climate of suspicion can be exhausting. No wonder that in the Sermon on the Mount Jesus calls peacemakers blessed, God's own sons and daughters.





# June crossword



## Crossword Cluess for Jun18

### Across

1 Evil (Genesis 6:5) (10)

7 Musician called for by Elisha when he met the kings of Israel, Judah and Edom (2 Kings 3:15) (7)

8 The request that led to the institution of the Lord's Prayer: 'Lord, — us to pray' (Luke 11:1) (5)

10 'We are hard pressed on every—'(2Corinthians4:8)(4)

11 Fraud (2Corinthians6:8)(8)

13 'His troops advance in force;they build a siege ramp against me and — around my tent' (Job 19:12) (6)

15 Where Rachel hid Laban's household gods when he searched his daughter's tent (Genesis 31:34) (6)

17 'Now about spiritual gifts,brothers,I do not want you to be—' (1

Corinthians 12:1) (8)

18 Nomadic dwelling(Genesis26:25)(4)

21 'As for man,his days are like—,he flourishes like a flower of the field'  
(Psalm 103:15) (5)

22 Or I live (anag.)(7)

23 Those guilty of 1 Across(Romans13:4)(10)

## Down

1 'God so loved the — that he gave his one and only Son' (John 3:16) (5)

2 'Away in a manger, no — for a bed' (4)

3 Mob ten (anag.) (6)

4 'Each — group made its own gods in several towns where they settled' (2  
Kings 17:29) (8)

5 Began (Luke 9:46) (7)

6 Speaking very softly (John 7:32) (10)

9 Workers Ruth joined when she arrived in Bethlehem with her mother-in-  
law Naomi (Ruth 2:3) (10) 12 Put in jail(Acts22:19)(8)

14 Aceturn(anag.)(7)

16 Discharge(Acts21:3)(6)

19 'All these—come from inside and make a man "unclean"' (Mark 7:23) (5)

20 'Let us rejoice and be glad and — him glory!'(Revelation19:7)(4)



## June Sudoku · Medium

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

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## Days of Note - June

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

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

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

Justin's martyrdom took place in the reign of Marcus Aurelius, along with six other believers. At his trial, whose authentic record

survives, he clearly confessed his Christian beliefs, refused to sacrifice to the gods, and accepted suffering and death. As he had previously said to the emperor: “You can kill us, but not hurt us.”

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

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

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

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

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

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

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

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

had been given to him for a monastery by the ruler of the Irish Dalriada.

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

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

As well as building his monastery on Iona, Columba also converted Brude, king of the Picts. Columba had great skill as a scribe, and an example of this can be seen in the Cathach of Columba, a late 6th century psalter in the Irish Academy, which is the oldest surviving example of Irish majuscule writing. In his later years Columba spent much time transcribing books.

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

*Here is a prayer of St Columba:*

**Christ With Us**

My dearest Lord,  
Be Thou a bright flame before me,  
Be Thou a guiding star above me,  
Be Thou a smooth path beneath me,  
Be Thou a kindly shepherd behind me,  
Today and evermore.

## **14 Richard Baxter – English Puritan church leader**

If Richard Baxter were alive today, he would probably be contributing to the Thought for the Day on Radio 4, because he had a gift for the sound-bite. Try these memorable quotes:

- Preaching a man a sermon with a broken head, and telling him to be right with God is equal to telling a man with a broken leg to get up and run a race.
- If God be not enough for you, you will never have enough. Turn to him more, and know Him better, if you would have a satisfied mind.
- When I compare my slow and unprofitable life with the frequent and wonderful mercies received, it shames me, it silences me, and leaves me inexcusable.
- I preached as never sure to preach again, and as a dying man to dying men.

As it was, Richard Baxter lived from 1615 to 1691, and instead of broadcasting, became a well-known English Puritan church leader, poet, hymnodist, theologian and controversialist. His 19 year ministry at St Mary and All Saints Kidderminster was very influential – he was an impossible preacher to ignore!

As a matter of fact, the BBC would have loved him because he was so outspoken that after the Restoration, his non-separatist Presbyterian approach made him one of the most influential leaders of the Nonconformists, and he spent some time in prison for various religious ‘offences’. He irritated both the Catholics and the Calvinists over various theological views and practices. Yet he was well respected - Dean Stanley called him ‘the chief of English Protestant Schoolmen.’

After the Restoration in 1660, Baxter, who had helped to bring it about, settled in London, and the power of his preaching and his skill

as leader was well respected. He had been made a king's chaplain, and was offered the bishopric of Hereford, but as a moderate dissenter to the C of E, he refused. He was then barred from preaching, but turned to writing, and in all produced some 168 works. He died peacefully in London in 1691.

## **16 Richard of Chichester - wanting God more clearly, dearly and nearly**

Ever wonder where the prayer ... *'May I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day'* comes from? Richard of Chichester, a bishop in the 13th century, wrote it.

He began life as Richard de Wych of Droitwich, the son of a yeoman farmer. But Richard was a studious boy, and after helping his father on the farm for several years, refused an advantageous offer of marriage, and instead made his way to Oxford, and later to Paris and Bologna to study canon law.

In 1235 he returned to Oxford, and was soon appointed Chancellor, where he supported Edmund, Archbishop of Canterbury, in his struggles against King Henry III's misuse of Church funds. After further study to become a priest, Richard was in due course made a bishop himself. He was greatly loved. He was charitable and accessible, both stern and merciful to sinners, extraordinarily generous to those stricken by famine, and a brilliant legislator of his diocese. He decreed that the sacraments were to be administered without payment, Mass celebrated in dignified conditions, the clergy to be chaste, to practise residence, and to wear clerical dress. The laity was obliged to attend Mass on Sundays and holy days, and to know by heart the Hail Mary as well as the Lord's Prayer and the Creed.

Richard was also prominent in preaching the Crusade, which he saw as a call to reopen the Holy Land to pilgrims, not as a political expedition. He died at Dover on 3 April 1253. In art, Richard of Chichester is represented with a chalice at his feet, in memory of his having once dropped the chalice at Mass! One ancient English

church is dedicated to him.

And, of course, he is author of that famous prayer, now set to popular music, which runs in full: "Thanks be to thee, my Lord Jesus Christ for all the benefits thou hast given me, for all the pains and insults which thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly and follow thee more nearly, day by day."

## **17 Fathers' Day – time to celebrate male role models**

In the UK, USA and Canada, the third Sunday in June is Father's Day. It's a good time for sons and daughters to take their father to his favourite restaurant, or to watch a favoured sport, or whatever else he enjoys doing. How will you celebrate it this year? If your own father cannot be with you, is there a 'spare' father somewhere in your church or your circle of friends whose children cannot be with him, and who would welcome some special treat on the day?

How do these special days ever get started, anyway? Well, Father's Day began because way back in 1909 there was a woman in Spokane, Washington, named Sonora Louise Smart Dodd. That year she heard a church sermon about the merits of setting aside a day to honour one's mother. Mother's Day was just beginning to gather widespread attention in the United States at this time. But Sonora Louise Smart Dodd knew that it was her father who had selflessly raised herself and her five siblings by himself after their mother had died in childbirth. So the sermon on mothers gave Sonora Louise the idea to petition for a day to honour fathers, and in particular, her own father, William Jackson Smart.

Sonora Louise soon set about planning the first Father's Day celebration in Spokane in 1910. With support from the Spokane Ministerial Association and the YMCA, her efforts paid off, and a 'Father's Day' was appointed. Sonora Louise had wanted Father's Day to be on the first Sunday in June (since that was her father's birthday), but the city council didn't have time to approve it until later in the month. And so on June 19, 1910, the first Father's Day was celebrated in Spokane.



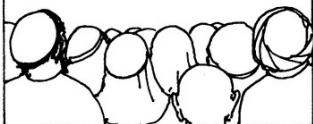
# Bible Bite

A short story from the Bible

It can be read in the Bible in  
Ex.19:3-9, 20:1-21, 24:7, 12-18, 32:1-25, 34:1-9

God rescued the Hebrew people from Egypt and led them to Sinai mountain. There He offered them a contract....

Keep My rules, and you will be My people and I will be your God and protect you.



We promise to do what You tell us and worship only You.

Moses climbed the mountain. God gave him two stone slabs with the contract on them.



Then God and Moses talked ... for 40 days and nights

Meanwhile...



Aaron, that Moses isn't coming back. We can't worship something we can't see.



Make us something we can worship

So Aaron made a gold bull and the people went wild.

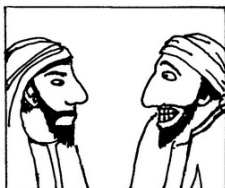


God told Moses....

Your people are already worshipping a statue.



Moses was so angry he smashed the contract slabs



It's not my fault, they made me do it.

God, please, please forgive Your people.



So God forgave His people and gave Moses two more contract slabs.

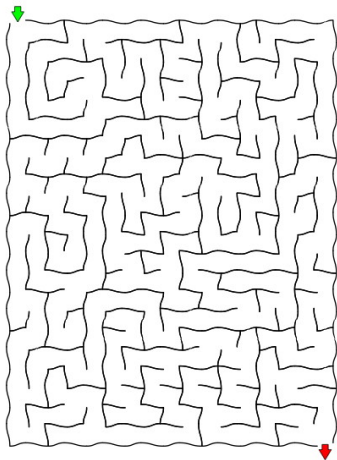


# Word search

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Aaron
- statue  
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protect  
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God  
make  
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# Maze



# The doctor and the ill person

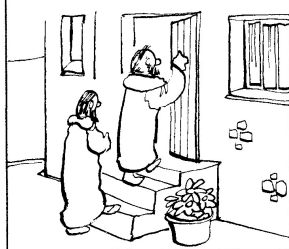


JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ON ONE OCCASION JESUS CALLED MATTHEW - A TAX COLLECTOR TO BE HIS FOLLOWER.

JESUS EVEN WENT TO MATTHEW'S HOME.

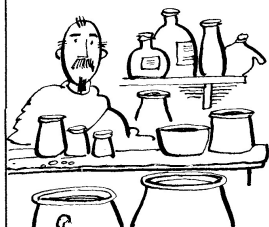


THIS SET PEOPLE'S TONGUES WAGGING. THEY THOUGHT JESUS WAS LETTING THE SIDE DOWN!

BUT JESUS EXPLAINED THAT IT WAS IMPORTANT TO TALK TO EVERYONE!

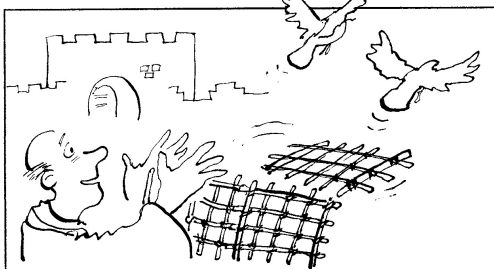


"PEOPLE WHO ARE WELL DO NOT NEED A DOCTOR"



"BUT ONLY THOSE WHO ARE SICK"

"IT IS KINDNESS THAT GOD WANTS"



"NOT ANIMAL SACRIFICES!" see Matthew Ch. 9 v.9-13

# Puzzle solutions

	W	I	C	K	E	D	N	E	S	S	
W		O		R		N		A		T	
H	A	R	P	I	S	T		T	E	A	C
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R		E		P		U		L			S
I	G	N	O	R	A	N	T		T	E	N
N		T		I		L		G		V	
G	R	A	S	S		O	L	I	V	I	E
	U		O		A		V		L		S
	W	R	O	N	G	D	O	E	R	S	

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

## The deadline for inclusion of articles for the July/August issue of New Leaves is Sunday 24th June

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.