

# New Leaves

October 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

## October 2018

### From Anecdote to Evidence

I've heard it said recently, from many of the good people who worship at St. David's, that "only evangelical churches are growing". I'm writing this article to say No! That's not true!

Yes, our brothers and sisters in Christ who worship within the tradition of the Church commonly called 'evangelical' are indeed fashionable. And being fashionable, are popular. And being popular, are to be celebrated for reaching new people with the Gospel of Christ.

However, we who worship within the tradition of the Church commonly called 'catholic' – either modern or traditional – are to be celebrated also. We also reach out to new people, and foster life-enriching encounters with the Holy One.

Thus, I hope you are now thinking "why then are some church communities growing much more than others?" and "what can we learn here at St. David's and St. Mike's to improve our corporate life in Christ?" Good questions!

Before presenting my reply, let me clarify what I mean by growth. Growth in church communities should include growth in depth of prayer, growth in commitment to giving time and talents, growth in obedience under authority, and of course, growth in attendance to services.

The Church Growth Research Programme 2011-2013 studied church growth patterns, and their findings are published in a report called 'From Anecdote to Evidence'. They did not discover any simple recipes for growth. What they did notice were commonalities



associated with church growth across all worship traditions. One of the most important of these factors was being intentional.

Intentionality is an everyday consideration for priests – we are ever mindful of our prayerful intentions whilst presiding over the Eucharist and when pastoral visiting for example. Intentionality should be common to the life of all baptised Christians – you are called to be ever mindful of your intentions when spending money, making ethical decisions, taking risks, when speaking or listening, and in your response to sin.

Specifically, in the report called ‘From Anecdote to Evidence’ intentionality of community is associated with real and lasting growth. Being intentional in prioritising growth, being intentional in a chosen style of worship, and being intentional in nurturing disciples, are all linked to successfully growing church communities. But what does that mean? And how can we change our common behaviours to help aid growth?

Firstly, being intentional in prioritising growth means talking encouragingly about growth, committing significant resources to reaching out to the non-churched on their terms, and corporately praying for growth daily. Say “we can grow too”.

Secondly, being intentional in a chosen style of worship means being proud of our tradition but being able to laugh about it too, committing our liturgies and songs to heart, and submitting our true selves to Christ in His sacraments. Say “we know God through our worship, and want to invite others into our liturgy to know Him as we do”.

Thirdly, being intentional in nurturing disciples means attending bible study groups, engaging one another in serious conversations about our faith journeys, and attend more services ourselves. Say “we know God a little, and we want to know Him more”.

My intention writing this article was to correct the assumption that

only other church communities are growing – we are growing and can continue to grow by embracing God as He is specifically incarnate in our parish! By my sharing of this research, I hope to help empower every one of you to renew your commitment to Godward intentionality in both your worship and everyday lives. God wills us to grow into His greater glory, for our good, and the good of all His holy Church.

Let us be intentional. Let us grow.

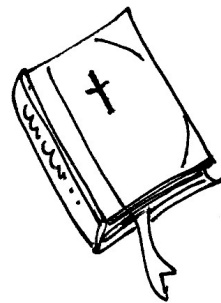
**Rev Christopher**

23.09.2018



# October 2018 from St Michael's

The Michaelmas celebration itself is over but the year goes on; I cannot describe it or tell you any more about it, because editorial deadlines intervene. As far as I can tell, it sounds as though it will be great- you will read more in November as we look back to the heritage period and the new traditions we hope to have established. The Heritage weekend itself was very successful: many visitors came to discover what happens here and on the Mount Dinham estate, and to find out about our peregrines. A concert for lute and voice cheered up a particularly drab rainy Saturday afternoon. So far, plans for the procession, celebratory Mass and feast following it, and for the Sunday High Mass, promise great things. It is that great sense of being part of a long tradition that allows us to celebrate, with gratitude to a gracious and generous God who so richly provides, not necessarily in material terms, but with the great heritage of spiritual wealth handed down through the centuries of Christian thinking and literature. Our Bible, rooted as it is in Jewish Scripture, gives us the measured praise and outpourings of the soul in the Psalms; we have the wisdom of the Book of Proverbs and all the mythology and stories of the historical writings and the prophets, both fulminating against wrong-doers and finding hope in reminding the people of God's rescue plan, which comes to fruition in the Gospel message. I'm pleased that 'Desert Island Discs' includes a copy as essential on the imaginary island.



Understanding language may require some effort, as the Metropolitan Police Force is discovering. Training in the language of the streets has become essential study; it's no longer enough to know the abbreviations used on Facebook or any of the social media platforms as street-talk

changes by the day. I was somewhat un-nerved to see a picture of Chris and me on Facebook, posted by our daughter, entitled 'The Olds'. We could also have been called 'Rents', as in 'parents'; who would want to be so stuffy as to use the whole word when just bits would do? The ephemeral nature of all these pictures and comments will, I think, be regretted, when the time comes for real history and recollection. Look how much is being made of the last few still alive who remember events of the First World War; how the last survivors of the Battle of Britain are now fêted as heroes, when not so long ago bomber crews were censured. Despite great efforts for peace, it is rare that it is easily maintained. Good luck to the police in the Met; I wonder how they would translate a very telling sentence in Irma Kurtz's book, *Growing Old –About Time*. The Agony Aunt writes:

'the neglect and scorn of antique memories by a jejune society amounts to the passive theft of each life's final treasure: its unique body of remembrance ...'

The modern morality of 'let it go' is in part responsible for the break down of fundamental values. Nothing matters anymore; there is no judgement, no after-life to bother us, no sense of self-worth as given by God, but only selfish satisfaction, says the world. This attitude was becoming part of society about 25 years ago. I recall a pupil saying to me, when I remonstrated about a particular misdemeanour of his, 'Yeah, o.k., whatev...' , basically, 'Who cares what I do and what can you do about it?'

We are immersed in tradition and we deny our heritage at our peril; at Matins, we ask God, following the priest's request 'O Lord, save thy people' to '... bless thine inheritance...'; our prayers in the Liturgy are formal and traditional, a structure allowing us to be both part of the past and a means of conveying the future. Let no-one steal our memories and heritage and ditch them as so much junk.



**Stephanie Aplin.**

# St David's Eucharist    October

## Sunday 7<sup>th</sup> October (Harvest Festival and Thanksgiving)

Reading 1	Joel 2:21-27	Karen Facey
Reading 2	1 Timothy 6:6-10	Emma White
Gospel	Matthew 6:25-33	
Time of prayer		Geoff Crockett
Junior Church:		

## Sunday 14th October (Trinity 20)

Reading 1	Amos 5:6-7, 10-15	Sarah Black
Reading 2	Hebrews 4:12-end	Philip Dale
Gospel	Mark 10: 17-31	
Time of prayer		Alistair Macintosh
Junior Church:		

## Sunday 21st October (Trinity 21)

Reading 1		
Reading 2		
Gospel		
Time of prayer		
Family service - No Junior Church		

## Sunday 28th October (Simon and Jude Apostles – Bible Sunday)

Reading 1	Isaiah 28:14-16	Robin Thomas
Reading 2	Ephesians 2: 19-end	Jean Thomas
Gospel	John 15: 17-end	
Time of prayer		Richard Johnson
Junior Church:		

## Sunday 4th November (All Saints Day)

Reading 1	Isaiah 25: 6-9	Helena Walker
Reading 2	Revelation 21: 1-6a	Hilary Todd
Gospel	John 11: 32-44	
Time of prayer		Charlotte Townsend
Junior Church		

# **“It’s better to munch in a bunch!”**

Here at the Esther Community we have been busy as usual helping and guiding young people through their journeys into adulthood. We provide a safe and comfortable environment and one-to-one support to our residents, which enables us to give focussed attention to individual needs. One of our core aims is to promote independent living by motivating young people to fulfil their own ambitions. Engaging in daily routine activities is encouraged, and we particularly value communal activities that can bring people together and help foster friendship.

One of the best ways to harness this community spirit is through food. Teaching young people about nutrition, as well as how to prepare and cook food and how to work well in a team is invaluable to a community housing project such as ours. In the past, we have hosted house BBQs, pizza-making days, fry-up breakfasts and cake-making, which our residents have found thoroughly enjoyable and worthwhile.

As well as this, we regularly provide residents directly with food packages that are made up of various donated goods and handed out to individuals during times of hardship, for example, when waiting for benefits to come through. This is crucial way in which we provide support to those who would otherwise be without food, and we mostly depend on generous donations in order to do this.

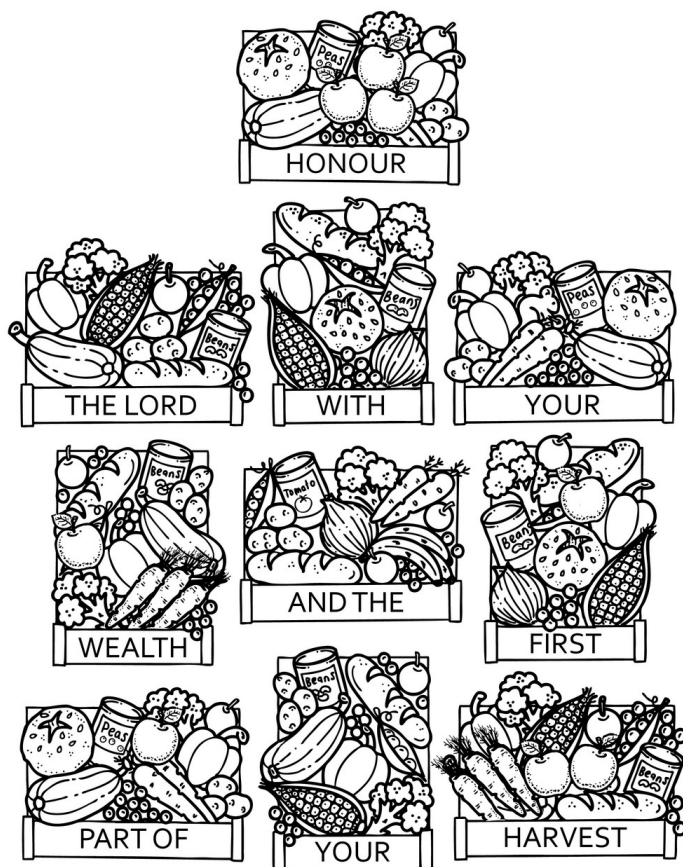
With donations from the church harvest festival, Esther can not only provide residents with these food packages when needed, but also engage more of our young people in the practice of cooking, whilst teaching them about budgeting and healthy eating. We are always very grateful to those who can give something to help us to help our residents. Many of the residents are not familiar with the joys of eating in a group setting, with food prepared and shared around a table and conversation flowing. We hope to introduce a community spirit through healthy and tasty meals that can be enjoyed as a team.

We therefore would love to receive as many food donations as possible so that our staff can help our residents in need. We hope that we will be gifted with enough food to last us through the year, and that we will be able to both give goods out to individuals, and also enjoy more communal cooking activities.

We would happily accept grains, beans and pulses, tinned goods, pancake mix, fresh fruit and vegetables, bread, herbs and spices, stock cubes, and any other ingredients. A huge thank you in advance!

## Fae Krakowska

22.09.2018



Can you find the mouse?  
Which two boxes have the same harvest food in them?

# October at St Michael's

Our grateful thanks to all involved with the Events & Services in Celebration of the 150<sup>th</sup> Anniversary of St Michael's Church during September.

Regular times:- Choir Practice 7-8.30pm Tuesdays – new singers always welcome. Vespers is sung Tuesdays & Thursdays at 6pm. Matins & Low Mass take place Wednesdays at 9.30/10am.

Diaries ready and here we go – don't forget:-

**Sat 29<sup>th</sup> Sept, 150<sup>th</sup> Anniversary Michaelmas Celebrations.** Choir practice at St Michael's at 2.30pm, visitors welcome to join us. Otherwise, please gather at 4pm at St David's Church, if you wish. 4.30pm Procession with Hymns to St Michael's Church. (Please do not park at St Michael's if you don't really need to.)

**5pm Solemn High Mass for Michaelmas.** *Locus Iste a Deo factus est, Bruckner.* The St Michael's Hymn, 475, 478, 343. Mass in C&F, and Motet: And I saw another angel, *C V Stanford*. Guest Preacher is our former Music Director, Fr Steven Martin.

**Sun 30<sup>th</sup> Sept, Michaelmas!** Here we go again. 11am Solemn High Mass. Guest Preacher is our good friend Ven David Gunn-Johnson. Mass in F, *Darke*. Motet: O Glorious Prince St Michael, *Graham Keitch* (World première).

**Fri 5<sup>th</sup> October, 11am.** Funeral of Tim Hampshire. Please come and support Tim's family and friends. (Practice for singers at 10am)

**Sun 7<sup>th</sup> Oct, Harvest Festival.** 11am Sung Mass & Bountiful Table. Hymns 259, 262, 493. Mass in F, *Harris*. Thou visitest the earth, *Greene*. Any Harvest gifts, foodstuffs etc. you may wish to donate will be distributed between Exeter Foodbank and the Esther Community.

**6pm Choral Evensong & Benediction.** Reading Responses. Psalms 125, 126. Hymn 260. Canticles: Tallis Short Service. Anthem: If ye love me, *Tallis*.

**Thu 11<sup>th</sup> Oct, 7.30pm** at Trinity School, Vernon Road, Newcourt, EX2 7GB. Deanery Synod will discuss pioneer evangelism and the Diocese's Common Fund Review.



**Sat 13<sup>th</sup> Oct, 7.30pm at St David's Church.** Concert by Exeter Chamber Choir, ft première of Requiem by Nigel Walsh (£10).

**Sun 14<sup>th</sup> Oct, 11am Trinity XX.** Hymns 366, 296, 318. Mass for 4 voices, Ave verum, both by Byrd.

**Sun 21<sup>st</sup> Oct, 11am Trinity XXI.** Hymns 358, 364, 372. Mass in F, *Sumsion*. Greater Love, *John Ireland*.

**Wed 24<sup>th</sup> October, 7.30pm. John Hughes Memorial Lecture:** Prof Alison Milbank (Dept of Theology & Religious Studies, University of Nottingham) asks: "Does the Parish have a future?" Please support this important talk; Prof Milbank is a renowned scholar and former colleague & friend of John Hughes.

**Sat 27<sup>th</sup> Oct 9am Men's Breakfast** – Details in Church

**Sun 28<sup>th</sup> Oct, 11am Simon & Jude Apostles.** Hymns 477, 484(om\*), 195. Mass in A minor, *Casciolini*. Gaudent in caelis, *Tomás Luis de Victoria*.

**Thu 1<sup>st</sup> Nov, 12 noon @34 Restaurant**, Exeter College. Parish Lunch – sign up in Church.

**Sun 4<sup>th</sup> Nov, 11am All Saints' Sunday.** Hymns 224, 197, 84. Missa 'O quam gloriosum', *Victoria*. Give us the wings of faith, *Bullock*.

**6pm All Souls' Day** (transf). Liturgical performance of Requiem by Gabriel Fauré, and reading of names from the Book of the Departed.

Advance Notice:- Friday 9th November, 7.30pm. (Please note the day/date.) John Thurmer Memorial Lecture: Seona Ford (Chair, The Dorothy L. Sayers Society) The Life and Work of Dorothy L. Sayers – a strong, life-long interest of Canon Thurmer.

Special thanks to Dr David Beadle, who for many years has planned and publicised the St Michael's Lectures.

Wishing you a fruitful Harvest & a colourful Autumn from all at St Michael's Mount Dinham.

As L.M.Montgomery's 'Anne of Green Gables' says - "I'm so glad I live in a world where there are Octobers."

**Richard Barnes – 23/9/18.**



# RICHARD AND SARAH

*I have recently come across an interesting connection between St David's Church and Parish and the Cornish fishing village of Port Isaac. A version of this article appeared in the September issue of TRIO, the monthly newsletter of Port Isaac, St Endellion and Trelights.*

On 25 September 1869 The Royal Cornwall Gazette reported that a new lifeboat had arrived at the recently built lifeboat station at Port Isaac. To be publicly launched on 6 October, the boat would be named "Richard and Sarah" in honour of the donors, Richard and Sarah Thornton West of Streatham and Exeter, who had indeed funded not only the boat, but also the new station, at a total cost of £700. It was not their first such donation: in 1866 they had reportedly given £620 to defray the entire cost of a lifeboat station at West Wittering in Sussex.

"Richard and Sarah" was 32 feet long, 7½ feet wide, and pulled 10 oars. She served for nearly 20 years on the Port Isaac station, launching eight times and saving 57 lives.

Richard Thornton West was probably born in 1813. By 1851 he was an East India merchant, living at Streatham in Surrey. He was in partnership with his mother's brother, Richard Thornton, in the firm of Thornton and West of Old Swan Wharf and Lloyds.

When the uncle, reputedly "the greatest man at Lloyds" died in 1865, aged 89, he left about £3,000,000, most of it to be divided amongst his three nephews. The younger Richard's share was believed to be in the region of £1,000,000.

In 1863 Richard had married Sarah, eldest daughter of Richard Bowerman of Uffculme in Devon, who was about 24 years younger than her husband.

In 1866 he bought a house, Duryard Lodge, in Exeter, and had it demolished and replaced with a substantial Italianate mansion which he named, in honour of his former home, Streatham Hall. He is believed to have spent some £80,000 on the house and a further £70,000 on the gardens and grounds, which were planted and landscaped by the noted horticulturist Robert Veitch, whose family ran plant nurseries in Exeter and Chelsea.

Richard died in 1878. He and Sarah had one son, Richard Bowerman West,

who was born in 1865 and died in 1900. Although he died young, he made a considerable impact on the life of Exeter, using a portion of the legacy from his father to benefit a number of organisations in the city. Amongst his benefactions was the new St David's Church: Richard and his mother contributed more than half of the rebuilding funds. Sarah died two years after her son. They are both commemorated with stained glass windows in the church and buried with Richard Thornton West in the churchyard.

I do not think that the Thornton Wests had any special connection to Port Isaac. Their interest was simply in supporting the RNLI, which used donations to provide lifeboats and stations where they were needed most.

The second "Richard and Sarah" arrived at Port Isaac in 1887. She was funded by "the late Mr Richard Thornton West and Mrs West of Streatham Hall, Exeter". Sarah's obituary in the Royal Cornwall Gazette stated that she "evinced a great interest in the services of the boat". Port Isaac's third lifeboat, which was merely transferred from another station in 1905, was also renamed "Richard and Sarah" in honour of the former benefactors.

I am left wondering if there was any particular reason for the Thornton Wests' support of the RNLI. Richard had spent his working life in overseas trade, including a period spent in the East Indies, so maybe his experience of the perils of the sea is reason enough. But there is a fascinating little



The Thornton West grave in St David's churchyard

footnote to the story:

On 14 December 1863 the Western Daily Mercury reported the loss at midnight on 10 December of the sloop “Richard and Sarah”, bound from Plymouth for Exeter with a part cargo of herrings. She was some six or seven miles off Start Point when she supposedly struck a wreck and foundered. The crew of four took to their boat and were picked up by the “Isabel” of Plymouth and taken to Dartmouth.

There is absolutely no evidence, so far as I know, that this “Richard and Sarah” was owned by Thornton West, and it is perhaps unlikely that a successful East India merchant would have a side-line in commercial fishing, but the name, and the fact that Richard and Sarah Thornton West had married just a couple of months earlier, makes at least for an intriguing coincidence!



**Jeremy Lawford**

September 2018



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

# Feed the Hungry - feed the [hungry.org.uk](http://hungry.org.uk)

Feed the hungry is a charity which aims to feed starving children throughout the world. They organise Hand to Hand food packing events, which are essential to get the meals that they send around the world to thousands of children. One such event was organised in St David's Church on Tuesday 4th September. An assembly line of eight packed ten boxes of dried food. Each box contained thirty-six packets of food, each one weighing between 390g - 400g. Each packet held enough for six meals so by the end of two hours of non-stop repetitive labour our eight volunteers, ably supported by two leaders from Feed the Hungry, had packed enough food to feed 2160 children (10x36x6). Each packet contained minerals, vitamins, lentils and rice. There was much banter and camaraderie and we worked with smiles on our faces and laughter in our voices. As we reached the end of our afternoon toil, a gong was sounded to celebrate the completion of yet another box of food.



This packing event was organised in conjunction with BBC Songs of Praise harvest programme which was shown on Sunday 23rd September. So halfway through our packing we were joined by Katherine Jenkins, the host of the programme. As we worked Katherine interviewed Gwyn from Feed the Hungry and we were asked to work quietly and ignore the cameras - no easy demand, I might say!

After the packing was complete and we were able to rest with tea and biscuits, Katherine met with Nigel in the churchyard.

We all agreed that it had been a privileged and informative afternoon. It will probably take about six months for the food we packed to be delivered to those hungry children. The charity's magazine "Field Report" Spring edition reports, "So far in 2018 we have held packing events in Greenwich, Central London and many other venues. We have packed 203000 meals that are being sent to feed children in Kenya, Zimbabwe and Burkina Faso." Make that 205160!

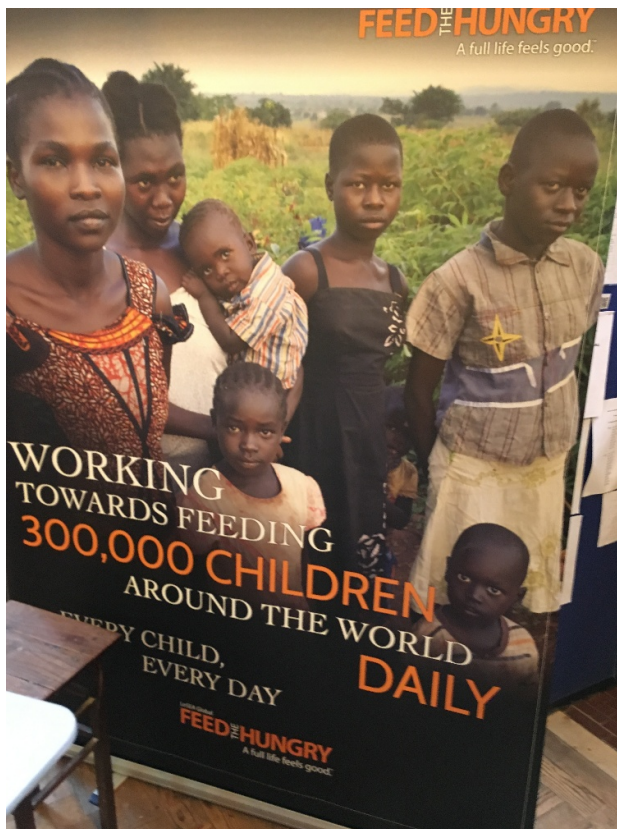


**Bill  
Pattinson**

**22.09.2018**







# Songs of Praise at St David's – A Singer's Thoughts.

As I joined the entrance queue at 6pm on the Thursday 6<sup>th</sup> Sept, I met with Rev David James, so we sat together about halfway back on the south side. St David's seemed bathed in dry ice and purple uplighting ready for filming. Why is worship uplighting always purple? Why not liturgically coloured?

The music was led by Graham Kendrick himself, writer of over 400 songs over 4 decades, with his band, so although we were promised a mix of traditional hymns and worship songs, in effect it was all the latter. Indeed something of a Kendrickfest with 7½ of the 11 we sang having been written by him. But he is a genial and accomplished worship leader, with a large and loyal following, and the band played excellently.



I was glad the lady sitting next to me was a Kendrick groupie with a good voice, a veteran of many a Spring Harvest, who knew most of the songs.

It was an evening full of worship and singing, but some frustrations. Our booklet for the evening had words but no music. With 3 newly written songs to try and sing to broadcast standard and minimal practice, I felt this was a mistake. But no doubt the mixing engineers would work their magic back in the studio.

Also there was no one to conduct the singing, so even with multiple takes entries were a bit weak and endings decidedly ragged. I quickly learnt that most worship songs have a set pattern – a loud intro from the band, verse 1 with a repetitive tune pitched rather low, a more interesting chorus pitched higher, one or two more verses, with most of the band dropping out in the last verse, a final chorus with the last 2 lines repeated, and the final chord held for ages.



So we started with Shine Jesus shine (1987) (his 2<sup>nd</sup> best hymn after Servant King, I think) and Great is Thy Faithfulness (\* included in the Sun 23<sup>rd</sup> Sept broadcast).

Keep the Banner Flying High (2017) is one of his new ones, not well known and rather dull despite its triumphalist intent, 'Sound the victory our God is among us'.

Beauty for Brokenness (1993, \*) is from his middle period, more socially aware – God of the Poor, Friend of the Weak, Give us compassion we pray.

For the Beauty of the Earth was included in the Harvest broadcast. It's a lively hymn, but sounded rather half-hearted as a song, its Refrain & last verse rewritten to hide F.S.Pierpoint's Eucharistic intent in the original 1864 words (see the New English Hymnal).

Light a Candle Flame (1988) and Adore (You stepped down from Heaven) (2013) were looking to the Christingle season.

O the Deep, Deep Love of Jesus is a great Victorian hymn, sung to the Welsh tune Ebenezer, and given a very effective heavy metal treatment by the band.

God moves in a mysterious way, got the Kendrick treatment with a new tune and a 'chorus' added to make William Cowper's honest words feel more trusting of God. I was not convinced but suspect we may hear it at Remembrance.

Restore O Lord (1981) reminded me why I'm not an Evangelical – God using his sovereignty to 'shake the earth', 'in anger show mercy', 'purify through suffering' – not the incarnate Love of God in Jesus.

As Serena, the excellent floor manager who had run our 3 hours of singing, counted down 5-4-3-2- for the final song, Meekness and Majesty, I smiled ready for the Gerry Anderson Captain Scarlet references, 'Love indestructible', 'perfect harmony', 'O what a Myseron'.

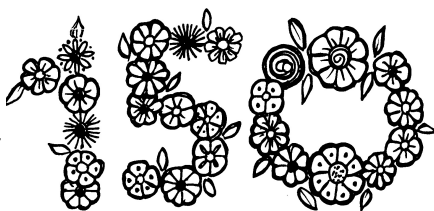
We all had a great evening. Interesting to see how it is done. I think Songs of Praise is in good hands with Avanti Media running the show. I walked home with joy in my heart.



**Richard Barnes – 23/09/18**

## S. MICHAEL'S AT 150

150th birthdays are not that common. S. Michael's has been spending September celebrating the anniversary of the church's consecration in 1868.



Proceedings opened with an elaborate observance of the Heritage Open Days, masterminded to excellent effect by Paula Lewis. This year the powers which animate the Heritage Open Days at a national level decreed that they should extend over two weekends rather than the one which has been customary in the past. S. Michael's celebrated both weekends, with renewed exhibition panels (prepared by Oliver) to inform visitors of the history, function and mission of our Church.

On Saturday, September 8th, we welcomed people taking part in Devon Historic Churches Trust 'Ride & Stride' sponsored event, including a group of cyclists from St Michael's, Alphington. In the afternoon over 70 people came to hear Nick Dixon talk about the peregrine falcons which famously nest in our spire, and which he has been studying for over 20 years.

The following day a good number came to eat cream teas (no stinting on the cream) served by Paula Lewis, Stephanie Aplin and Elizabeth Hughes, with an accompaniment of Victorian parlour songs rendered by Tasha and the Boys of the Old Brigade.

The second weekend was also well-attended, particularly by - *inter alia* - our neighbours on Mount Dinham, by friends from S. Leonard's and by several students coming to Exeter to begin the academic year. On the Saturday an audience of 20 was given a guided tour by Richard Parker, not only our Chapel Warden but also a noted architectural historian. The earliest building on the site was a Roman camp.

On the Sunday after Mass Neil Page showed an appreciative group the intricacies of the pipe organ before playing for them (with a particularly splendid registration) Karg-Elert's Greatest Hit. Two of the audience then took a seat at the organ to have a short play themselves.

Preceding all this activity was a genial outing for the choir. The Exeter Historic Buildings Trust has made an agreement with Exeter City Council to rent S. Nicholas Priory from the City for an annual payment of one loaf of bread. On the morning of Friday September 7th the Lord Mayor, preceded

by the Mace, came to the Priory to inaugurate the arrangement and to receive his first tranche of rent. The Choir was invited to sing rousing Renaissance ditties, which went over extremely well in the former cellar of the Priory. And then we got to eat some of the rent.

Nor is this all. On Saturday 22<sup>nd</sup> we hosted a beautiful Recital by Gillian Wormley (Soprano) and Din Ghani (Lute), Musicke in the Ayre, of songs composed during the lifetime of Devon-born Sir Walter Raleigh (1552-1618) and illustrating his eventful life.

On Wednesday September 26th, as we go to press, Richard Parker is to lecture on the origins of S. Michael's and the opposition the church attracted during its first century on account of its attachment to the principles of the Oxford Movement.

Then, Michaelmas Day itself, Saturday 29th September, our patronal festival will be celebrated with Solemn High Mass, starting with a procession from the Parish Church of S. David and followed by a supper for more than 70 people; the preacher will be Revd. Dr. Steven Martin, our former Director of Music, now serving a curacy at Tavistock. And the Lord Mayor has graciously accepted our invitation to attend Solemn High Mass on the morning of Sunday 30th September.

Here is to the next 150 years !



**Oliver Nicholson, Richard Barnes – 23/09/18**



## **St Michael's Remembered - The Ladies of St Michael's**

By the middle of the 20<sup>th</sup> century the Church was largely populated by women, particularly ladies of a certain age, and St Michael's was no exception. The men might do all the 'posh jobs' as clergy, servers and choirmen, and run the place, but it was the women who were the essential resource which kept the church going, cleaning it, arranging the flowers, organising fetes and garden parties, raising funds, preparing and serving refreshments and pouring endless cups of tea. My maternal grandmother was one such at St David's. On one occasion the then vicar, while thanking her for her indefatigable service announced that; 'where there's an urn you'll find Mrs Bowden'. He didn't understand the sniggers from the audience who knew my grandfather's name was Ernest.

In those days married women rarely worked outside the home, so they had time for such service, together with their unmarried sisters, of whom there were a large number in the 1950s. They were the unsung heroines of the First World War, who as girls had waved off boyfriends and fiancés to die in the trenches, or victims of the chronic shortage of young men caused by the mass carnage of that war. They had grown up in an age when marriage was the ultimate goal of every young girl, when to be 'left on the shelf', was a mark of failure. An alien concept to a modern woman, but to girls born at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, with a few notable exceptions, there was little opportunity for employment, particularly for middle class girls. It was unthinkable for a single woman to live alone so these girls cared for parents and then lived with an unmarried sibling or took refuge in the house of a married brother. A single woman couldn't open a bank account, start a business or obtain a mortgage without a male guarantor.

Many of these elderly spinsters had been left well provided for, and thus were in a position to support the church financially. One such was my godmother, Wymarke Hyde, daughter of the Rev Henry Barry Hyde, sometime vicar of Bovey Tracey. She was a relation of Anne Hyde, first wife of James II and mother of Queen Mary II and Queen Anne, and her cousin was a lady in waiting to the Queen Mother. Aged 60 at the time of my baptism, she worried that she would not live to see me grow up. In fact 'Auntie Wye' lived to see me married, and after my wedding took my bouquet to place on Fr Waller's grave. When my eldest daughter was born, I considered naming her after my much-loved godmother, but she begged

me not to inflict her name on anyone else. At school she had been teased with 'Wymarke, why not Matthew, Luke or John?'. She died at the age of 90.

Then there was Miss Dorothy French, daughter of the Rev Cyril Valpy French, the vicar of St David's who had been responsible for building the present church in 1900. Also a lady called Penelope, whose surname now escapes me, who invariably wore yellow and rode a moped to church, buzzing down Dinham Road like an angry wasp. I refer to these ladies as 'elderly'. To me, as a child, they were, though in later years when I discovered their ages when they died, I realised that in fact many of them were actually in their fifties and sixties, which somehow doesn't seem quite so old now!

Some of the younger spinsters came to church with their mothers, women such as Shirley Vazey, who taught at Central School, and Dawn Hugo, who was a sister at the R D & E hospital. Dawn's father, Reg, was a gentleman's outfitter, and he and his wife Kathleen were very much fixtures at St Michael's for many years.

There was also Evelyn Holding, the head of the Business Studies department at Exeter College (then the Technical College). She had started coming to St Michael's during the war with Mum, they were best friends for years. She was also great friends with Mollie Macbeth who always sang the *Tantum Ergo* and *O Salutaris* in Latin at Benediction (which was called Devotions then, same service, no monstrance). Mollie eventually went to Rome, but always came back for Benediction as the Romans 'didn't do it properly'.

Two ladies who were 'regulars', but who kept themselves somewhat apart were a nun and her friend who had a beatific face and looked as if the world had not touched her at all. I can't now remember her name, but years later I found out elsewhere that she was the widow of a Malayan planter, and that during the War, on the run from the Japanese, she had given birth to twins in the jungle, later enduring the horrors of a Japanese prison camp.

Occasional visitors were those very remarkable ladies, the nuns of St Wilfrid's Convent, then in Bartholomew St. In their day they had run an orphanage, a mother and baby home, a school and been the general welfare service for the poor of the West Quarter. In my childhood they still

ran the school, and their religious bookshop, St Wilfrid's Depot in Mary Arches St, from where they supplied St Michael's with Communion wafers, incense and candles.

One of the most extraordinary characters in those days was Mrs Marcella Lugard. The widow of a Royal Artillery colonel, she lived in Velwell Road and came to church every Sunday in a limousine taxi. She always arrived just as the service was starting, walking up the South aisle to her accustomed place, wearing a long skirted coat, boa and a toque. Later on I realised that she still dressed in the fashion of the 1910s, forty years before. She spoke to no-one, and left as she had arrived, in her limousine as soon as the service ended.

In the 1950s we actually had a film star in our congregation, a young lady called Vivienne Clinton. Mrs Clinton, her mother, was Jamaican and fostered babies who were usually black. I remember at one time there were twins whom she brought to church in a great twin pram which she parked in the narthex. Vivienne appeared in a film called *Cry the Beloved Country* about apartheid in South Africa. She was a student at London University at the time, and as there were so few black actresses, the film company advertised in Universities where there were black students, and Vivienne got the part. She married a white man and moved away, but when they were visiting Exeter, their sons were servers at St Michael's. Her brother, Lee, also served at St Michael's. He became a well-known lifeguard at the swimming pool; appallingly he was stabbed to death in a street fight.

Then there was Mrs Gregory, who cleaned the church and was a fiend with the polish. She would burnish the sanctuary steps to a skating rink, but had to be dissuaded, especially at Easter when the steps were in much use, with two thurifers walking backwards continually censuring the sacrament as it was taken to the Altar of Repose on Maundy Thursday; and the *Exultat* being intoned from the top of the steps. I helped Mrs Gregory sometimes, my job was cleaning the pulpit. When I went to dust underneath, I found what looked like an ash casket there.



High Altar – 1950s.

Apparently it was the ashes of someone's mother which had been placed under the old wooden altar, but when the new one was installed there was no room, so it was moved under the pulpit. I wasn't sure about this story, however, when the husband of the daughter concerned died, the casket disappeared, presumably buried with him.

No history of St Michael's would be complete without mention of Mrs Beatrice Binmore, sacristan, Sunday School teacher and general all-round good egg, known to us all as 'Binnie'.

During the early 1960s, the practice of women being required to wear hats to church began to change. I still remember feeling very daring in my early teens going to church bare-headed for the first time. My mother, Hazel Hoskins, hated hats, but as chapel warden she decided that the dignity of her office required one for Easter, so she bought a black shiny straw effort with a wide brim. Not a good idea, for during the procession, the cross on top of the warden's stave became caught in the straw, resulting in a somewhat undignified struggle to release her.



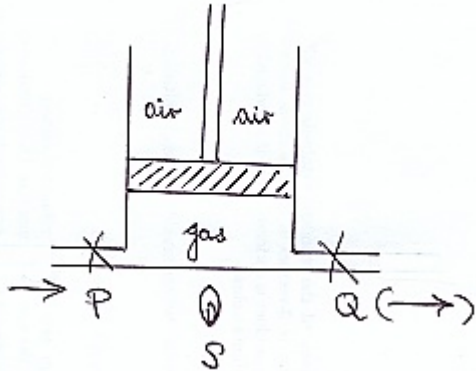
## Angela Marks – August 2018.



Laity – 1968

# Heat Engines Old & New

The first diagram shows some gas in a metal cylinder whose volume depends on the position of a piston. The air of the atmosphere exerts a force on the outer surface of the piston disc which is shaded.



In a Stirling engine heat is converted into work as follows:

the valves P and Q are locked shut so that the mass of enclosed gas stays the same; S is an external source of heat (e.g. a flame) that heats the gas and so raises its temperature and pressure; when the (internal) gas pressure exceeds the (external) air pressure, there will be a pressure difference that produces a vertical force on the piston - which ascends as the hot gas expands. Hence heat energy from a flame can be converted into the mechanical energy of a moving piston.

A steam engine is perhaps less simple because gas enters and leaves the cylinder. Basically the heat source S is removed from the first diagram, and the valve P is opened with Q kept closed. Superheated steam from a boiler powered by a furnace then flows through P into the cylinder. Since the temperature of superheated steam can be well above  $100^{\circ}\text{C}$ , the gas pressure can be well above the air pressure so that there is a useful upward force on the piston.

Last year the Intel Corporation claimed they can fit a hundred million transistors onto one square millimetre of silicon. Such transistors would each have the area of a square measuring  $100\text{ nm} \times 100\text{ nm}$  where  $1\text{ nm}$  (nanometre) is a billionth of a metre. Historically transistors superseded triode valves (vacuum tubes) which could measure several centimetres. So thanks to nanotechnology we now have transistors whose dimensions are roughly a million times smaller than those of the obsolete triodes.

So how small can engines be? The answer is that heat engines are being



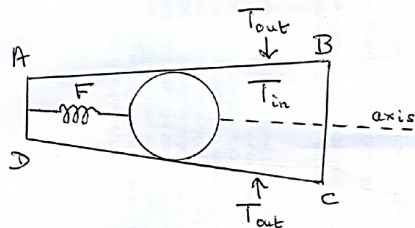
developed that are no bigger than a transistor in a smart phone! In the second diagram ABCD is a tapered cavity with  $BC > AD$ . The circle that touches AB and DC is meant to be a single calcium atom measuring roughly 1 nm. The spring symbol labelled F denotes an electrical force that constrains the motion of the atom.

If the temperature  $T_{out}$  is higher than  $T_{in}$ , heat flows into the cavity so that the atom expands and is forced to the right by the tapered sides AB and DC. If the temperatures are now reversed to make  $T_{in} > T_{out}$ , heat flows out of the cavity, so that the atom contracts and is pulled back to the left by the restoring force F. Repeating the cycle gives an oscillating atom showing conversion of heat into mechanical energy.

To finish may I mention some articles available online. Easy reading can be found by typing into a search box “William Herkewitz, single atom engines”. Technical details can be accessed by entering (in a new box) “arxiv 1510.03681, Rossnagel”.



**Charles Argall**



## Smilelines

### A different kind of diet

Each day I aim to eat something from each of the four food groups: the bonbon group, the salty-snack group, the caffeine group, and the ‘whatever-the-thing-in-the-tinfoil-in-the-back-of-the-fridge-is’ group.

### Apples

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. A nun had posted a note on the apple tray, ‘Take only ONE. God is watching.’

At the other end of the table was a large pile of chocolate chip cakes, next to which, in a child’s handwriting, was a sign, ‘Take all you want. God is watching the apples.’

# Wool, wealth, English martyrs and Anglicanism in Suffolk and Essex

This summer we had a short stay in Suffolk and Essex and enjoyed visiting the many fine churches in the area. Staying in Bildeston we walked to St Mary Magdalene church with its modern spire, a necessary replacement when the tower collapsed in 1975 whilst it was being repaired. Fortunately the bells had been removed. We thought of St David's and how the renovations have been completed just in time. Inside there are gilded angels on the roof remarkably similar to those in St David's.

Bildeston church is about half a mile outside the village. A local parishioner told us that it was thought that the village moved after the Black Death, but it seems more likely that the reason was commercial and for better access to water. Bildeston, like many of the towns in the area in the 15<sup>th</sup> and 16<sup>th</sup> centuries was a centre of blue wool broadcloth, and it was important to be on the main road from Stowmarket to Hadleigh. Wealthy wool merchants and farmers built many fine churches in the area to the glory of God ( but also to display their wealth and power similar to the oligarchs and rich and powerful who invest in the modern "cathedrals" of football clubs).

Cycling from Orford to Snape Maltings I passed a much older Saxon church at Iken where St. Botolph founded a monastery in AD 654 on the marches, an "ownerless" and "waste" land given by the local kings. The nave, the oldest part of the church from 1200 is thatched and contains a Saxon cross. The church is clearly viewed from Snape Maltings concert hall across the meandering river Alde and seems exactly right for Benjamin Britten's haunting music.

Lavenham has a fine medieval Guildhall of Corpus Christi and one of the best-known "wool churches". By the end of the 15<sup>th</sup> century Lavenham was one of the richest towns in Britain and the enormous wealth spurred larger and larger edifices. The



St Peter and St Paul's , Lavenham

church of St Peter and St Paul is immense in the perpendicular style and could easily be mistaken for a cathedral. It was largely financed by two families, the Springs and the de Veres. The de Veres, or Earls of Oxford owned huge estates in East Anglia stemming back to their ancestor who fought with William the Conqueror. The 13<sup>th</sup> Earl of Oxford was the principal Lancastrian commander at the Battle of Bosworth which brought Henry VII, the first Tudor to the throne. Lavenham's relationship with the monarchy was mixed though. Several merchants were fined by Henry VII for too extravagant displays of their wealth when he visited the town and later Lavenham was the centre of a revolt against Cardinal Wolsey's amicable grant ( a compulsory tax to pay for war with France during Henry VIIIth's reign). The decline of Lavenham's wool trade was partly caused by the settlement of Protestant refugees fleeing persecution in Flanders and settling in nearby Colchester and producing a more popular, cheaper and lighter cloth. Was Britain a more sympathetic country to people fleeing wars and religious zealots and persecution in previous centuries than we seem to be today?

In the Guildhall, now run by the National Trust, you can try on an extremely heavy gown made of Lavenham wool cloth. The Guildhall has at various times been used as a Bridewell (prison) and from 1787 as the parish workhouse. It was one of the last places where Rowland Taylor, an English protestant martyr and vicar of Hadleigh was imprisoned before being burned at the stake in 1555 for heresy during Mary's reign. Taylor's wife was a niece of William Tyndale and he was a protege of Thomas Cranmer and Nicholas Ridley (another Marian martyr). He had also been archdeacon of Exeter. He had been arrested 6 days after Mary ascended the throne, having supported Lady Jane Grey, Mary's rival. He was charged with heresy for having preached a sermon in Bury St Edmunds denouncing the Roman Catholic practice of clerical celibacy. Like many English clergymen, Taylor had abandoned this teaching since the 1530s as a token of the English Reformation. Taylor also denounced transubstantiation and took issue with the Roman Catholic form of the Mass with the support of his parishioners in Hadleigh. We will return to Hadleigh later.

In nearby Long Melford there is another magnificent wool church, again in the perpendicular style, and of cathedral size, being financed by 3 wool "tycoons" and completed around 1497. It sits in splendour at the top of a hill overlooking a huge green and Melford Hall. It has a lovely separate Lady Chapel from an earlier church, which is simpler and has a central sanctuary surrounded by a walkway (ambulatory). After the Reformation the chapel was used as a school and is now used for junior church. In the church itself much medieval stained glass survives, including one depicting the Duchess of Norfolk which is said to have inspired Tenniel's illustration of the Queen of Hearts in Alice in Wonderland.

St Mary's Hadleigh also claims to be one of the largest parish churches in the

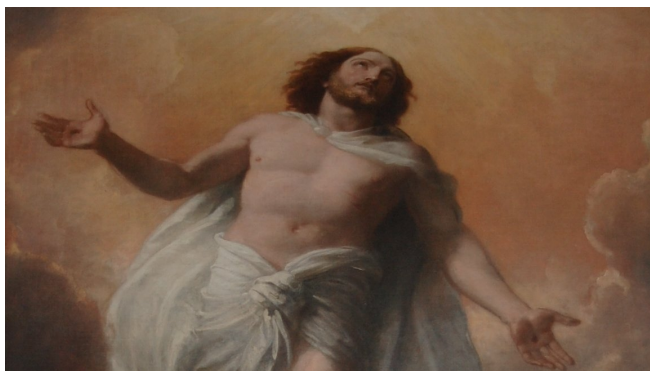
country, and is reputed to be the burial ground about 890, of Guthrun (later Aethelstan when he converted to Christianity) the Danish king defeated by King Alfred. Unlike Long Melford and Lavenham with their huge towers, here the tower gives way to a spire, an example from the early 14<sup>th</sup> century, with an angelus bell dating from the same period. Next door to the church is a fine Tudor redbrick Deanery built just before the reformation. In 1833 it hosted a meeting of high Anglicans which later became the Oxford Movement. I found it fascinating that what is now a relatively small market town should have witnessed so many contrasting events connected with the history of the Church of England. St Mary's also suffered a visitation in 1644 by William Dowsing, an iconoclast and Puritan, during the civil war who 'brake down thirty superstitious pictures and gave orders for taking down the rest which were about seventy'. Inside the church is an evocative painting of the head of Christ by the local artist Maggie Hambling, best known for her scallop sculpture on Aldeburgh beach commemorating Benjamin Britten.

The final stop in Suffolk was at East Bergholt, another staunchly Protestant centre in the 16<sup>th</sup> century but perhaps best known as the birthplace of John Constable, where his wealthy corn-merchant father owned Flatford Mill on the river Stour. St Mary's church has neither tower nor spire, since the work on the tower was stopped in 1530 after the benefactor, Cardinal Wolsley, fell from grace. The bells are housed in a wooden cage in the churchyard, though not in the original position as they were paid to be removed by the owner of Old Hall nearby who thought their sound too loud! In contrast to bells rung by ropes, the bells are manipulated by hand by the ringers standing beside them (with suitable ear defenders nowadays). There are 5 bells which weigh approximately 4,400 kilogrammes, thought to be the heaviest five bells being rung in England. Pressure is applied by hand to the bell and it is technique rather than strength that enables the bell to be rung. The bells are left upright because of the effort required to get them in that position as they are not counter – balanced.

John Constable was destined to follow his father into the corn business but after a short time he persuaded him to let him try and become a painter. Walking around Flatford and Dedham the views and scenery made famous by him are little changed and it is a wonderful experience. Constable eventually married, at the age of 40, his childhood sweetheart, Maria Bicknell, the granddaughter of the rector at St Mary's who considered the Constables to be socially and financially inferior and threatened to disinherit Maria. The marriage took place after John's parents died in quick succession and he inherited a fifth share of the family business.

After crossing into Essex we visited Dedham church, the last of the wool churches to be completed, which contains the Ascension of Christ by John Constable. This

painting has a somewhat chequered history as described by the Constable Trust: "It was commissioned in 1821, the year that he completed *The Hay Wain*, as an altarpiece for St Michael's Church, Manningtree. It was commissioned by Edward Alston, a brewer from



The Ascension of Christ by John Constable

Manningtree and Constable's cousin by marriage, for £200, in order to gain favour with the Archdeacon of Colchester, the Revd John Jefferson, who was responsible for licensing public houses. When Jefferson not only refused to license Alston's hostelries, but also died in December 1821, Alston reneged on the contract at a great loss to Constable. In spite of the financial loss, Constable did complete the painting although the lower half shows less commitment than the upper. It was installed in 1822 as the reredos of the newly built chancel of St Michael's where it remained until the church was demolished in 1965. It was then acquired by All Saints', Feering, a north Essex village which Constable knew through his friendship with the vicar. The painting stayed at Feering until the PCC were faced with the expense of renewing the heating system. After much heart-searching by the PCC, the painting was offered to museums in Ipswich and London. They found difficulties, however, in hanging a religious painting beside the fresh immediacy of Constable's landscapes. Fortunately the painting failed to find a buyer at auction and the Constable Trust was formed in order to buy it and return it to the area for which it was painted."

We also briefly visited two other towns dominated by their impressive spired churches - Saffron Walden and Thaxted. Both have naves of around 180 feet. Thaxted in the 20<sup>th</sup> century became under the vicars Conrad Noel and Jack Putterill a centre of Anglo-Catholic faith, a tradition it maintains today. Noel and Putterill were firm Christian Socialists and Noel controversially raised the Red Flag in the church during the general strike, which had to be replaced several times as Cambridge under-graduates took it down. The radical tradition is also marked by a chapel dedicated to John Ball, 'priest-martyr' the organiser of the 1381 Peasants' Revolt. The composer of 'The Planets', Gustav Holst who lived in Thaxted gave the name to the tune for Jupiter which is used for 'I vow to thee my country'.

All these beautiful Grade 1 listed churches are no doubt a headache for those responsible for their maintenance, without the wealthy benefactors who originally

commissioned them. In today's world they have to adapt and several host concerts, festivals, talks and other activities to raise the money for their upkeep. In Saffron Walden they had just completed installing a lovely timbered kitchen and meeting room with toilets, as we are now near to completing at St David's. The church has to be flexible in order to continue to use these lovely buildings as places of worship but also as centres in their communities.



**Clive Wilson,**  
25 September



St Mary's Hadleigh



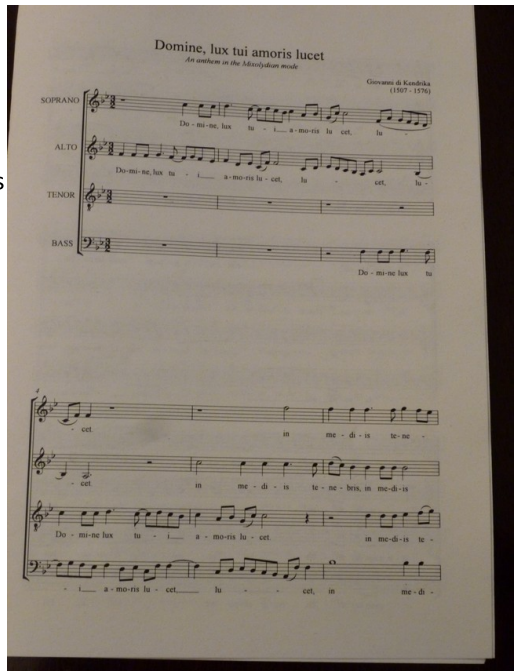
Lavenham Guildhall



# Shine Jesus shine – The Unauthorised Version

The well-known worship song “Lord the light of your love is shining”, commonly known by its chorus “Shine Jesus shine” is now a mature 30 years old. I'm not a fan of most worship songs, but this one works well as a hymn because of its strong imagery and its very singable music, especially the chorus. Kendrick's “Servant King” is another that has stood the test of time. By contrast most current worship songs seem to have weak words and dull tunes.

But did SJS spring fully formed from the pen of Graham Kendrick, or is there a pre-history to be 'discovered'? The Pythagoras Institute of Indisciplinary Studies has been investigating!;-)>



Analysing the text of "Shine, Jesus shine", it seems clear that two earlier works have been combined sometime around the 16th century.

The famous *Pyche*ter Codex *Dinhamensis* contains an early medieval Latin poem

"Domine lux tui amoris lucet, In mediis tenebris lucet..."

attributed to Ricardus de Barnes, remarkably similar to the verses of this worship song.

They use sombre, medieval imagery – in mediis tenebris lucet, in the midst of the darkness shining; Domine venio ad faciem tuam terribilem, Lord I come to your awesome presence; per sanguinem intrabo splendorem, by the blood may I enter your brightness – reminiscent of the Psalmist in his darker moods. They appear alongside the familiar Tonus Kendricus plainsong.

The leitmotifs of the Antiphon or Chorus – Shine, Blaze, Flow, Send – by contrast are in the Christus Victor style of the Partistic period. They echo the great Feasts of Jesus's Transfiguration & Baptism, and of the coming of the Holy Spirit at

Pentecost. It is perhaps contemporaneous with one of the earliest Christian hymns “Phos Hilaron” - “Hail gladdening light”.

However the ideas of inundation and worship of Sun and River suggest to me an origin way, way back many centuries earlier in Ancient Egypt. Some New-Age devotees have suggested various pagan origins in river cults such as Tyne Geordie Tyne or Rhein Mädchen Rhein, but these, like much else, probably derive from post-Enlightenment Romanticism.

In Autumn 2013, St Michael’s choir was privileged to give the first modern performance of the 16th century polyphonic motet “Domine lux tui amoris lucet” composed around the time of the Council of Trendi by the little known 16<sup>th</sup> century composer Giovanni di Kendrika, from the Italian city of Apiclapi, using an edition reconstructed by our then Music Director Alex West.

Divers forms of these lyrics and music have surfaced over the centuries since; a Lutheran Chorale by Johann Schein, a Restoration Anthem by Kendrick Purcell, the more reflective “Lead kindly light” by John Kendrick Newman – I’m sure you can think of others.

With this understanding of its illustrious pre-history, I’m sure we will all be much more willing to raise our hands & voices and sing

“Fulge Jesu Fulge, reple hanc terram gloria patris. Flagra spiritu flagra, incende corda nostra.

Flue flumen flue, inunda gentes gratia et misericordia. Emitte verbum tuum Domine, et fiat lux.”

PIIS is now taking a look at the song “Meekness and Majesty” to ask whether its imagery is inspired by the 'wisdom unsearchable' of Colonel White and the Men & Angels of Gerry Anderson’s “Captain Scarlet”. Phrases like 'O what a Mysteron', 'in perfect Harmony', Love indestructible' and 'the heights of his throne' have a certain resonance. SIG



**Richard Barnes**  
**22/9/18**





# **The Angel Tree - 2018**

It is estimated that each year well over 160,000 children in England and Wales have a Mum or Dad, sometimes both, in prison. The impact on children of this separation can be devastating.

The children are the innocent victims of crime and recent statistics show that more children are affected by the imprisonment of a parent than by divorce in a family.

Research tells us that children with a parent in prison will experience a range of feelings which may include, fear, betrayal, sadness and grief. It is important for the well being of these children that they are able to keep in touch with the absent parent. This is not easy.

Since 1984 The Angel Tree Programme has sent gifts on behalf of prisoners to children who would not otherwise receive a present at Christmas or may not have even heard from their Mum or Dad whilst they are serving their sentence. This has a huge positive impact on the whole family and goes a long long way to nurture and repair relationships.

The Angel Tree is not just about the gift. It is about helping families keep in touch and demonstrates the unconditional love of God. It is about remembering the children.

Each gift has a hand written gift label written by Dad on it.

Last year our collection from St David's enabled 86 children to receive a gift, with a handwritten gift label written by their Dad on it.

The prisoners in Exeter Prison are often surprised that people who don't know them should show such kindness. This act of generosity shows the prisoners that people on the 'outside' genuinely want the best for them and their families. This is such a contrast to the negative life styles that so many of them have experienced.

The statistics tell us that helping prisoners maintain contact with their families can make them up to six times less likely to re-offend.

Last year, the Prison Fellowship said they were overwhelmed by the love shown to the children of prisoners through The Angel Tree.

A mother got in touch and wrote, "Thank you so much for your wonderful gifts — you brought such excitement and smiles to my two daughters faces when they opened their Christmas presents from their Daddy."

One man said to The Prison Fellowship staff, " My little boy enjoyed the JCB excavator he was given, it was just right for him." Then he went on to say that he had spent a lot of time crying in his cell as he thought about how much his offence had hurt his family.

Another said, " This has touched my heart and I won't forget this." Last year 76 children received a Christmas present from their Dad through The Angel Tree in Exeter Prison.

The prisoners here in Exeter are very grateful and when they hear our bells ringing, they now know that this a tangible sign of God's love reaching through the prison wall and into their cell. They know it is our church that remembers them.

Angel Tree in Exeter Prison would not have been possible without the support os all those who send in donations. You share with The Prison Fellowship in bringing hope into many lives both inside and outside prison — hope that because God cares and because we care, the future for these families can be so much more positive than the past.

Your contributions will help to bring some joy of Christmas into the lives of families for whom this time is so difficult and stressful.

St David's will be collecting for The Angel Tree on Sunday, November 25th at the 9.30 service.

If you are unable to be at that service but would like to donate to The Angel Tree contact Margaret Grimsey - 01392 421973.

Cash or cheques made payable to Prison Fellowship -Angel Tree

THANK YOU VERY MUCH



**Margaret Grimsey**

2018

# Give or Receive?

It is better to give than to receive! Or is it ?

I have always enjoyed giving presents and my time to others. I love the anticipation of the pleasure shown by the recipients. Of course, I love having presents, but always feel as though I must repay in some way and do the same, feeling uncomfortable if I don't. But I had a re-think nearly twenty years ago. Some members of my family joined a forum and I thought I would check it out too. As far as I remember (it was a long time ago), we were encouraged to question our own relationships with other people. It certainly gave us food for re-thinking our behaviour to ourselves and others. We were told to ask someone what annoyed them about ourselves and others. I asked my son, Tim. I half expected him to say I was more or less perfect ( I didn't really), but I was shocked when he said that I would not allow others to do things for me or give them the pleasure of giving to me. Of course, he was right. I was being selfish by enjoying giving. I must learn to accept. As I am now, entering my later years, I do really try to accept help and kindness from others and appreciate it. I really am trying to receive, but I still love to give.



**Eileen Jarman**

14.09.2018



# Orationibus VII – Twitter & Prayer.

When I started this series of short, rather random, articles 6 months or so ago, I said that while commuting on the Bus I could look around, observe and often pray, because I was not entrapped by the screen of a smartphone. I have to confess – last month I entered the 21<sup>st</sup> century and became an avid smartphone user.

In particular, as the main tweeter for the church on @StMikes\_Exeter I scroll through the many short, 280 character messages that the Twitter algorithm thinks I should be interested in, and read & think about the ones that most catch my eye.

So have I stopped praying on the bus? I'm not sure. According to a September tweet from no less than the Archbishop of Canterbury **@JustinWelby** - "Praying is simply sitting before God and allowing him - through Jesus - to shape who we are. "

I was very tempted to reply, "So pleased to see you endorsing #Adoration of the #BlessedSacrament #Benediction #OsalutarisHostia #TantumErgoSacramentum" with a suitable picture of the Tabernacle on the Altar at St Michael's, but as @StMikes\_Exeter is the church account and not my personal one, I resisted.

However, please do come to St Michael's for Evensong & Benediction at 6pm on Sun 7<sup>th</sup> Oct, for a time of simply sitting/kneeling before God.

I don't retweet the ABC's news or thoughts because they attract unthinking adulation and unhelpful abuse in equal measure, but that one also started a debate as to whether "simply sitting before God" was actually (Christian) prayer or (just) meditation. As a 'both/and' sort of person, I think that (like many issues over which we debate) prayer, intercession, adoration, meditation, kind thoughts, and daydreaming, sit on a spectrum, rather than being a binary 'either/or' issue.

Archbishop Welby also got some stick in September for being 'political' – he wasn't, in a Party Political sense, but he did speak to the TUC annual meeting. His detractors seemed not to notice that the Bible is about people, politics and social justice, as well as religion both personal & corporate. Justin Welby seemed to be arguing for a biblical model of prophetic religion as a moderator of humanity's creativity and selfishness. It certainly made a nice change from Bishops wringing their hands over

sexuality.

Also rather encouraging was a Conference under the hashtag #CatholicMission, jointly organised by Anglican Catholic Future (happy with women in the priesthood) and Forward in Faith (still unable to accept women as priests). After a generation of navel gazing and infighting, it is indeed time to rekindle the vision of beauty in worship and service to the poor that was the foundation stone of the Anglo-Catholic movement, and of our St Michael's itself.

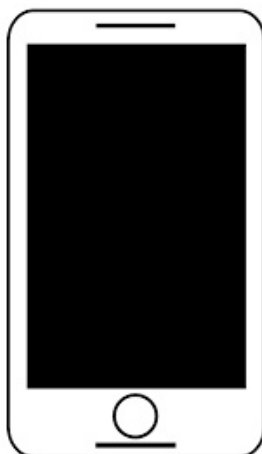
From what I could glean on Twitter, it was a positive first sign that these 2 strands of the Catholic wing of the Church of England could cooperate for the sake of the Gospel, rather than compete. A product of the mutual flourishing Bishop Sarah is working hard to encourage in London.

Despite the potential for 'trolling', Twitter can be a valuable link to a wider virtual community for those isolated by illness or disability. From humble beginnings, @DisabilityJ has built a large following and fellowship, many of whom are now sharing in a home-grown accessible Daily Office tailored to their various needs - <http://anordinaryoffice.org.uk/>

Meanwhile do follow @CurateDurrant – whether it's #WalkingTheParish, #Ministry or #SpotTheSquirrel his tweets are full of insight, and will prompt a prayer.



**Richard Barnes – 21/09/18**





*"We must cultivate our garden"*

Preb. David James  
will be leading a  
**Parish Quiet Day**  
at Mill House Retreats (nr.  
Tiverton) on

Wednesday November 7<sup>th</sup> 2018

10:00-16:00

Cost: £20, to include light lunch  
(Please make payments directly to our treasurers  
Barbara, Geoff or Paula; and note any dietary  
requirements below)

Our quiet day will involve three short  
addresses, each followed by silent use of the  
house & gardens concluding with a  
Eucharist. Space are limited - please sign-up  
on the list in church:

(Please also indicate if you are able to offer or require a  
lift to Mill House, and we'll do our best to help.)

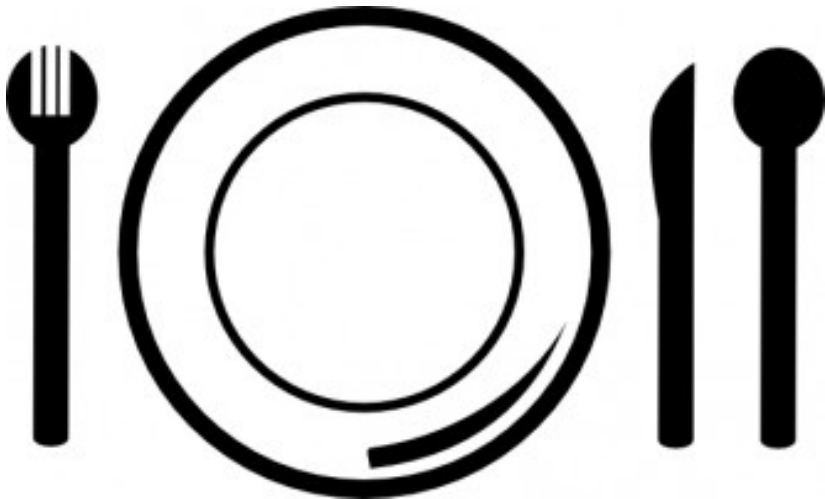
## **PARISH LUNCHES**

Please join us for lunch 12 noon

**@Restaurant34 Exeter College**

On Thursday 1st November and  
Thursday 13th December (Christmas  
Lunch - deposit required)

See Sue Wilson or Oliver Nicholson for further  
information



# Exeter Chamber Choir

Reg Charity: 1078475

Patron: Dame Emma Kirkby

## From Here to Eternity

...including music by Tallis, Rheinberger,  
Eric Whitacre, Jonathan Dove and  
Nigel Walsh "Requiem" (Première)

with **James Risdon** (solo recorder)

Director  
**Andrew Daldorph**

St. David's Church, Exeter  
**Sat. 13 October 2018, 7.30pm**  
Ottery St. Mary Parish Church  
**Tues. 16 October 2018, 7.30pm**

Tickets: £10, children/students FREE  
(available at our website and on the door)

[www.exeterchamberchoir.co.uk](http://www.exeterchamberchoir.co.uk)



# **From Here to Eternity, St. David's Church Exeter**

"From Here to Eternity", St. David's Church Exeter

Exeter Chamber Choir presents a concert of reflection and pilgrimage to lift the spirit, including music by Tallis, Rheinberger, Eric Whitacre, Stephen Paulus, and Jonathan Dove.

We are also proud to present the première of "Requiem" by Exeter composer, Nigel Walsh. This passionate contemporary piece sets poetry by R.S. Thomas and Emily Dickinson, alongside words from the Psalms and the Latin Mass, and is "above all, an expression of hope".

The choir will be joined by guest artist, James Risdon, to perform music for solo recorder by Walter Leigh and Arvo Pärt.

Recorder: James Risdon

Director: Andrew Daldorph

ST MICHAEL & ALL ANGELS  
MOUNT DINHAM · EXETER DEVON  
1868 ✦ 2018

# Patronal Festival



## MICHAELMAS *Bruckner Darke* *Stanford Keitch*

### SOLEMN HIGH MASS

5pm SATURDAY

29.09.18

11am SUNDAY

30.09.18

4pm With Prayers and  
*PROCESSION* from  
St David's Church

✦ Attended by The Right  
Worshipful The Lord Mayor  
of Exeter

SERMON: FR STEVEN MARTIN ✦  
Followed by a Buffet Feast!

SERMON: THE VENERABLE  
DAVID GUNN-JOHNSON

St Michael & All Angels stands on Dinham Road, near  
the Iron Bridge on Mount Dinham, Exeter EX4 4EB

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

# The St Michael's Lectures

**The Church of St Michael and All Angels**

**Dinham Road, Mount Dinham, Exeter, EX4 4EB**

7.30 pm, Weds 27th June 2018

Terry Beverton      **Psychotherapy:  
A Therapeutic Practitioner's Esoteric Journey**

7.30 pm, Weds 18th July 2018

The Reverend Dr David Nixon  
**What does God think about Brexit?**

7.30 pm, Weds 26th September 2018

Richard Parker      150th anniversary Lecture  
**Anglocatholicism and the Crypto-Papist Axis of Evil?  
The Roots of Religion at Mount Dinham**

7.30 pm, Weds 24th October 2018

Dr Alison Milbank      John Hughes Memorial Lecture  
**Does the Parish have a Future?**

7.30 pm, Fri 9th November 2018

Seona Ford      John Thurmer Memorial Lecture  
**The Life and Works of Dorothy L. Sayers**

7.30 pm, Weds 30th January 2019

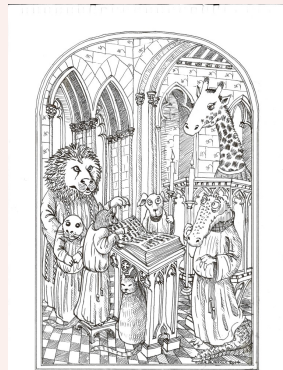
Dr Darren Shreiber  
**The Neuroscience of Political and Religious Beliefs**

7.30 pm, Weds 20th February 2019

Professor Emma Loosley      **The Syrian Conflict:  
What is it Really about?**

7.00 pm, Weds 13th, 20th, 27th March; 3rd, 10th April, 2019

Professor Oliver Nicholson      Lent Reading Group  
**Selections from Cyprian**



A warm welcome and full participation for everyone, regardless of beliefs and educational background.

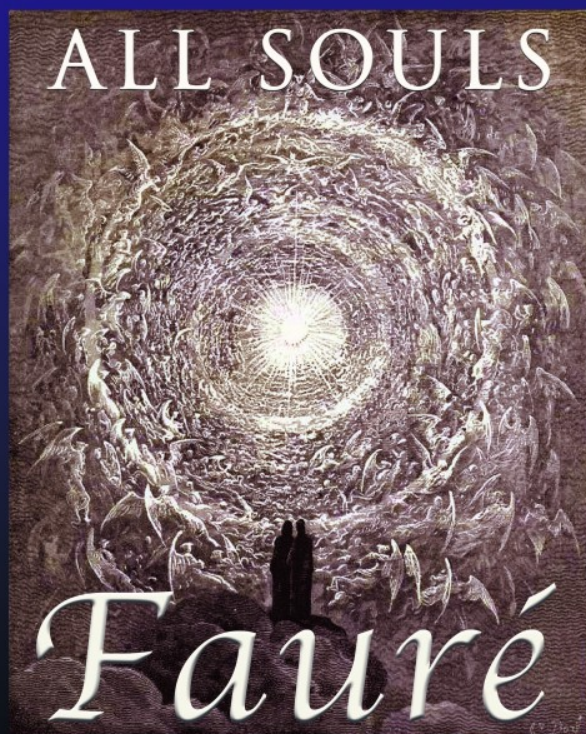
Q&A

Light Refreshments

Retiring Collection

For further information, accessibility requirements, or to volunteer, please contact David Beadle at [dnbeadle@gmail.com](mailto:dnbeadle@gmail.com) or visit [stmichaelsmountdinham.org.uk](http://stmichaelsmountdinham.org.uk)

ST MICHAEL & ALL ANGELS  
MOUNT DINHAM · EXETER · DEVON



*Fauré*  
REQUIEM  
6PM MASS

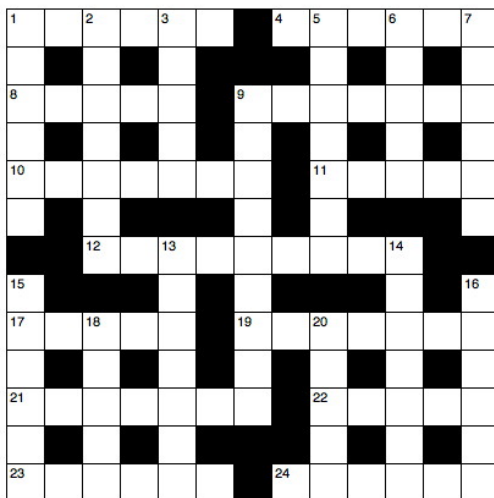
SUNDAY 4TH NOVEMBER 2018

Please contact The Revd. Nigel Guthrie, 01392 660226 to offer names for the Prayers for the Departed, or email [opn@umn.edu](mailto:opn@umn.edu)

St Michael & All Angels stands on Dinham Rd, near the Iron Bridge on Mount Dinham, Exeter EX4 4EB

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

# October crossword



## Across

1 Tertullus, who presented the high priest's case against Paul in his trial before Felix, was one (Acts 24:1) (6)

4 As balm (anag.) (6)

8 Having explored Canaan, he and Joshua urged the Israelites to take possession of it (Numbers 13:30) (5)

9 On becoming king of Judah, he had all six of his brothers killed (2 Chronicles 21:4) (7)

10 'Even the — has found a home, and the swallow a nest for herself' (Psalm 84:3) (7)

11 Banishment(Jeremiah29:1)(5)

12 'And now I will show you the most — way'(1Corinthians12:31) (9)

17 'Titus did not exploit you, did he? Did we not — — the same spirit and follow the same course?' (2 Corinthians 12:18) (3,2)

19 Mice den(anag.)(7)

21 How Egypt is often described in the Old Testament: 'the land of — ' (Exodus 13:3) (7)

22 One of the first Levites to resettle in Jerusalem after the exile in Babylon (1 Chronicles 9:15) (5)

23 'As a sheep before her shearers is —,so he did not open his mouth' (Isaiah 53:7) (6)

24 Paul's birthplace(Acts22:3)(6)

## Down

- 1 Ravenous insect inflicted on Egypt in vast numbers as the eighth plague (Exodus 10:14) (6)
- 2 Well-being (Philippians 2:20) (7)
- 3 Small piece of live coal or wood in a dying fire (Psalm 102:3) (5)
- 5 Sportsman or woman (2 Timothy 2:5) (7)
- 6 The original name of Abraham's wife (Genesis 17:15) (5)
- 7 'So in Christ we who are many form one body, and each — belongs to all the others' (Romans 12:5) (6)
- 9 According to Peter, a wife's beauty should not come from wearing this (1 Peter 3:3) (9)
- 13 'For God did not send his Son into the world to — the world' (John 3:17) (7)
- 14 'The Lord of heaven and earth...does not live in — built by hands' (Acts 17:24) (7)
- 15 'If your hand — you to sin, cut it off' (Mark 9:43) (6)
- 16 Something like these fell from Saul's eyes as soon as Ananias placed his hands on him (Acts 9:18) (6)
- 18 Track (Job 41:30) (5)
- 20 Religious doctrine (5)

## October Sudoku - Medium

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

# Days of Note - October

## 1 Anthony Ashley-Cooper, 7<sup>th</sup> Earl of Shaftesbury - the Poor Man's Earl

Think of Piccadilly Circus, and that small stature of the angel poised with bow and arrow. Most people think it stands for Eros. It does not. It stands for Anteros, his brother, the god of selfless love. It is a memorial to the greatest Christian Victorian philanthropist, politician and social reformer of his generation – Lord Shaftesbury.

Anthony Ashley Cooper, the 7<sup>th</sup> Earl of Shaftesbury (1801 – 1885) was a devout Christian who spent his life fighting to help ease the plight of lunatics, chimney sweeps, children in factories, women and children in the mines, opium addicts, and children without any education.

His own early life was loveless and bleak – his parents formal and frightening, his early schooldays a 'horror' of 'cruelty and starvation'. The only love came from the family's housekeeper, Maria Millis. A biographer wrote: 'She provided for Ashley a model of Christian love that would form the basis for much of his later social activism and philanthropic work.' The reality and homely practicality of her Christian love were a beacon for the young Ashley. She told him Bible stories, she taught him a prayer.

After Christ Church Oxford, where he proved an outstanding scholar, Ashley turned to politics. In 1826, aged 25, he was elected as Tory MP for Woodstock. He was eager to serve on parliamentary committees that got things done; his great life's work had begun.

Lunatics: In 1827 lunatics were kept chained naked in straw, forced to sleep in their excrement. They were washed in freezing cold water, with one towel for 160 people and no soap. There was gross over-crowding and inedible food: asylums were places to die in.

Shaftesburys' maiden speech in Parliament was in support of a Bill to improve conditions. He wrote: 'By God's blessing, my first effort has been for the advance of human happiness.'

It took years: from 1827 to 1884 he fought for a succession of Lunacy Acts,

writing later of 'the years of toil and care that, under God, I have bestowed on this melancholy and awful question.'

Child Labour and Factory Reform. Again, reform took years. Shaftesbury fighting for the Ten Hours Act from 1833, 1842, 1844, 1846 and 1847 – when it finally got through Parliament. No child under the age of 9 should work in the cotton or woollen industries below the age of 9, and no one under 18 must work more than ten hours a day.

Miners. In 1842 he fought to outlaw the employment of women and children in coal mines.

Climbing boys. Thousands of young boys were dying in terrible pain – scorched, blinded and suffocated by soot, or with cancer of the scrotum. Ashley fought for Bills in 1840, 1851, 1853, 1855, 1864 until finally the Chimney Sweepers Act 1875 closed the practise down.

Education reform: 1844 Ashley became president of the Ragged School Union that promoted education for poor children. He wrote that if it were to fail, 'I should die of a broken heart'.

Religion. Lord Shaftesbury was a devout Christian who became a leading figure in 19<sup>th</sup> century evangelical Anglicanism. He was President of British and Foreign Bible Society for nearly 30 years. He was very sympathetic to the Jews, and advocated their return to the Holy Land.

Lord Shaftesbury's funeral service at Westminster Abbey on the morning of 8<sup>th</sup> October 1885 drew thousands of people. The streets along the route were thronged with the poor: costermongers, flower-girls, boot-blacks, crossing sweepers, factory hands and many more. They waited for hours just to see his coffin go by. He was dearly loved by them as the 'Poor Man's Earl'. One biographer wrote: 'No man has in fact ever done more to lessen the extent of human misery, or to add to the sum total of human happiness.'

The great preacher Charles Spurgeon called him 'the best man of the age'. He 'lived for the oppressed', he was a 'moral anchor in a drifting generation', 'friend of every living thing', 'he had a 'fervent love to God, and hearty love to man.'



Just about the only thing most people know about Francis of Assisi is that he talked to the birds. Church-goers also know the popular hymn based on his famous prayer, 'Make me a channel of your Peace', which was sung at the funeral of Princess Diana.

However, Italy's patron saint, whose feast day is this month (the 4<sup>th</sup>) was a more complex, and some would say controversial character. His life spanned the end of the twelfth and beginning of the thirteenth centuries. He was born into a very wealthy family, but after what he called his 'conversion' standing before a crucifix. He renounced all his possessions. In fact, he stripped himself of his of his wealthy garments in a public square in his home-town, Assisi. For the rest of his life he and his followers, including his feminine counterpart. St Claire longed, prayed and worked for a life of simplicity – a lifestyle without luxury or privileges. For the Franciscan brothers and the Poor Claires. This meant no private possessions at all. Francis saw that many poor people without these things, actually seemed to live happier and more fulfilling lives than the ambitious rich. He spoke of a simple life not shaped by money or power but by love and mutual concern. As his hymn says, 'it is in giving of ourselves that we receive'.

Of course, poverty; in our modern western world is seldom a matter of blissful simplicity, as present-day Franciscans recognise. For too many it is a matter of poor diet, over-crowded rooms, rough sleeping and unemployment. The call of today's followers of Francis and Claire is that those who are better-off should 'live more simply, so that others can simply live'. Christians follow a Master who said that he came with 'good news for the poor'. They believe that many of us today can be that good news.

## **6**

### **William Tyndale, Bible translator and Reformation martyr**

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

William Tyndale (c. 1494 - 6<sup>th</sup> October 1536) was born near Gloucester, and

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

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

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

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

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

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

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

Britons.

### **13      Edward the Confessor – helping to found Westminster Abbey**

If you approve of giving money to help cathedrals survive, then Edward the Confessor (1003 – 66) is the saint for you. This early King of England was the virtual founder of Westminster Abbey. And never mind entrance charges - at one point in his life, Edward was giving a full tenth of his income to Westminster Abbey.

Edward was the son of King Ethelred the Unready and his second, Norman wife, Emma. After various ups and downs which included a brief exile in Normandy, Edward was made King of England in 1042.

As King, Edward had a tricky time of it – trying to keep the peace for over 20 years while various Danish and Norman magnates struggled for power (which eventually led to the Norman Conquest). Scholars have argued over how much of a success he was as a king.

As a Christian, there is no doubt: Edward's holiness was evident to all. He made himself accessible to his people, he was generous to the poor, and chaste. He was also reputed to have seen visions and even achieved miraculous cures for people through prayer.

Edward did much to help the Church in many ways. His lasting contribution was the original Westminster Abbey - a huge Romanesque church, 300 feet long, with a nave of 12 bays. Westminster Abbey became the place of coronation and burial of kings and queens of England. It was finished and consecrated just before his death. Edward was buried there, and his relics are undisturbed to this day.

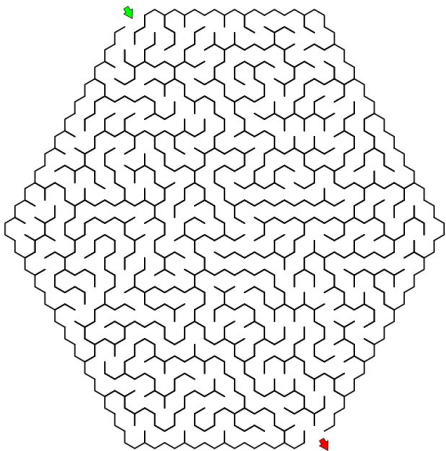
During the Middle Ages, Edward was a very popular saint: along with Edmund of East Anglia he was widely considered to be England's patron saint for a time.

# Word search

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

- |           |           |           |
|-----------|-----------|-----------|
| home      | want      | come      |
| Legion    | man       | pigs      |
| cliff     | Jesus     | begged    |
| everyone  | graveyard | demons    |
| disciples | tell      | leave     |
| clothes   | stampeded | many      |
| name      | happened  | chains    |
| pigherds  | Gerasa    | terrified |

# Maze

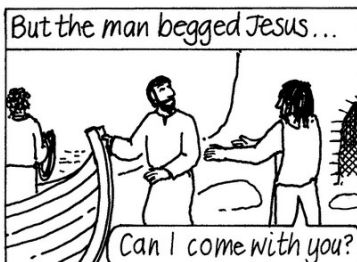
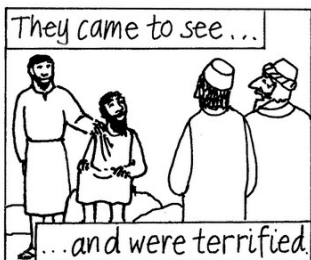
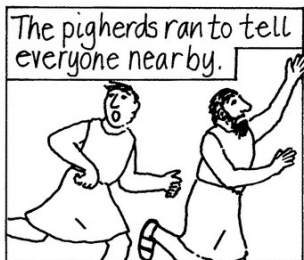
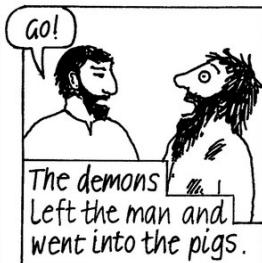
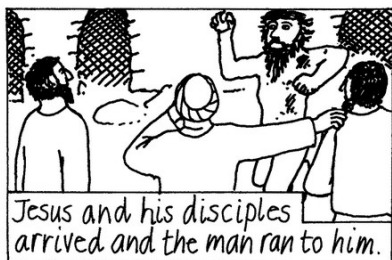


# Bible Bite

## A short story from the Bible

It can be read in the Bible in  
Mk 5:1-17, Lk 8:26-39, Mt 8:28-34

In Gerasa was a man filled with demons  
He tore off any clothes or chains put  
on him, and he lived in the graveyard.



## Puzzle solutions

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

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

## The deadline for inclusion of articles for the November issue of New Leaves is Sunday 21st October

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.