

New Leaves

July/August 2019



**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

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
Stephanie Aplin and Clive Wilson

New Leaves

July/August 2019
From the Vicarage

Stability

As the 75th anniversary of the D-day landings took place in June I couldn't help thinking of a former parishioner, Richard Huxtable, who had been involved in the second day of the landings. Originating from north Devon he served as a dispatch rider in northern France and continued with the allied forces as they progressed into Belgium. His role was vital in carrying messages by motorcycle as there was always a fear that radio messages would be intercepted. Often the missions were carried out at night and he lost several comrades who were decapitated by wires strung across the roads precisely to stop such communications getting through. Richard was injured and had to return to England to be nursed back to health. His nurse in England, eventually became his wife and it was a privilege to take them Holy Communion at home in Crediton in Richard's final years. It was not possible to remove all the shrapnel from Richard's leg and it remained there for the rest of his life, causing increasing disability. Shortly before his death he received the Legion d'Honneur from the French Government in recognition of his part in the liberation of France.

Richard's story was no doubt similar to that of many young men who served in the Second World War. But those of us who were born after the war have had very different lives. Most of us have never served in the armed forces. We have been used to living in a stable, peaceful and increasingly prosperous country. We have taken for granted the National Health Service and the payment of sickness and unemployment benefits. Many of us have had jobs for many decades. The peace and stability which we have enjoyed in this country have enabled economic prosperity and rising standards of living for many – though not all.

Or at least that was the story until recently. The banking crisis was a huge shock to our nation, amongst others, and the subsequent years of 'austerity' have cut into public services. We now see a growing divide

between rich and poor and other major threats to our national life and wellbeing are on the horizon. I won't say too much about the present political situation as by the time this is published it may well have changed! But recent election results show a turning away from the major parties that have dominated our political landscape for decades.

And recent months have also seen a rapid growth in the expression of concern about the environment. This was highlighted by Dr Clive Wilson in his recent Heritage talk at St David's "Can we blame the weather and climate for the church cracks?" Having worked for nearly 40 years at the Met Office, Clive has spent a long time looking at patterns of climate change. He highlighted the danger of reaching a 'tipping point' in climate change after which catastrophic changes might displace millions of people with unknown but almost certainly dire consequences for global peace and security. Although I'm glad to say that he spoke positively about the possibilities for rapid action to combat the changes.

So are we entering a time in which life will be much less stable for those of us living in Britain? Those of us who have children entering adulthood can't avoid pangs of anxiety about they have in store. Much of the Bible is set against a background of considerable turmoil yet its overall message is one of hope; not the vague hope that things may one day get better, but the hope that God has a good purpose for us and for our world. My hope and prayer is that amidst our increasingly fractious political life the needs of the poor and sick are not forgotten and that the need to focus on real priorities of educating the young, caring for the elderly and protecting the environment are not overwhelmed. Our nation needs long term planning if it is to prosper. Our prayers for stability and vision are much needed!

Thank You

Thank you to everyone who supported the Christian Aid collection and Big Breakfast back in May. I am delighted to say that we raised a total of £790.99 for this wonderful cause. I would like to offer a special word of thanks to Pennie and John Hartopp who organised the Big Breakfast, and to all those who helped.

Also thank you to all those who provided and served brunch on Pentecost

Sunday for our special Parish Communion Service with the dedication of our new rooms by Bishop Martin. The brunch helped to make it a very special occasion.

Junior Church

As you may be aware our Junior Church has been short of numbers and leaders for some time. At the moment it seems unlikely that it will be able to carry on in September. This will be a great loss for the church community at St David's as the children are a great enrichment to our worshipping life and the work which they have done with their leaders has been inspiring and uplifting. But I want to give thanks for all that the children have gained through the conversations, prayers and activities which have been shared. I would like to express the thanks of the church community at St David's to Sarah Harrison, Helen Sail and Ruth McClelland for their dedicated and inspiring work leading our Junior Church and to Bill Pattinson for his work as coordinator. We need to turn our minds to what alternative provision we might make for children attending our services.

Confirmation

As I mentioned before the Bishop of Crediton has agreed to come and lead a confirmation service on Sunday 17th November at 9.30am. If you would like to be confirmed or know someone who would value the opportunity please let me know as soon as possible so that we can plan our preparation.

Taizé Evening Prayer

We are planning to offer a reflective evening service with music from Taizé in St David's Lady Chapel on Sunday 28th July at 6pm. Do please join us if you are able.

With every good wish and blessing,

Nigel Guthrie

19.06.2019

**The Institution and Induction of the Rev'd
Christopher Durrant as Rector in the Benefice of
the Upper Itchen in the Diocese of Winchester,
May 29th 2019, 7.30pm at St Michael and All
Angels Church, Cheriton**



St Michael and All Angels, Cheriton

It always thrills the heart and feeds the soul to see a full church of all ages gathered to worship God and celebrate a very special occasion. And so it was on this damp, but joyful evening, at St Michael's and All Angels, Cheriton. As early arrivals, we watched the quiet, careful rehearsal of Bishop, Area Dean and Christopher; the arrival of children from the local Primary School with musical instruments; choir members in forest green robes; church wardens gathering with their staffs of office; all the hurry and flurry before a most important service.

We ourselves were made most welcome by the team of sides-

persons. Christopher was also there, thrilled to see the presence of many from the Parish of his curacy. He told me that Tim Dakin, Bishop of Winchester, was unable to attend his institution and that David Williams, Bishop of Basingstoke, was acting in his stead. He'd met him for the first time the previous evening and Bishop David, having just returned from France, had given him a gift of two bottles of red wine - what a bishop! An excited woman approached me to ask while pointing at Christopher, "Is that him? I haven't met him yet!" "Yes, that was him, calmly waiting, waiting to acknowledge his calling.

A very full church stood at the beginning of the service as a considerable procession of clergy, churchwardens and honoured



Quiet, careful rehearsal

guests entered by a small door, kept open by rope and weight, on the south side.

It was good to see that both of Christopher's training incumbents, Tom and Nigel, were present, as was Henry from St James' Exeter, the first Parish Church where Christopher had worshipped.

Christopher's choice for the processional hymn was "Christ is made the sure foundation."

The call to worship and the Collect was given by the Bishop, before the first reading, "The Road to Emmaus"

complimentary concerning Christopher's forthcoming ministry. Indeed he believed the Benefice had been truly blessed. As Christ broke open the Scriptures to Cleopas and his friend on the Emmaus

In his sermon, Bishop David was most

road, as if for the first time, so he believed Christopher would reveal afresh the gospel to his new parishioners. The Bishop indeed expressed great enthusiasm throughout the service, never once turning off his mic, and he was able to balance an informal, warm approach with the serious nature and purpose of the service.

The formality of the occasion is realised in the Institution when Christopher confidently made a declaration of Assent to the formularies of the Church of England, gave an oath of allegiance to the Queen and an oath of Canonical obedience to the Bishop before signing the relevant legal documents. The Bishop placed the Deed of Institution into his hands with the reverent holy words, "Christopher, Receive this Cure of Souls which is both mine and yours."

Christopher was then inducted into the churches in the Benefice by the Area Dean, David Chattell, who was acting on behalf of the Archdeacon Of Winchester. During the Induction Christopher was led to the church door

by the Church Wardens and Area Dean. His hands were placed on the handle and he was handed the keys to his six churches. Next he was led to the Bell Tower where Christopher rang the bell 35 times, the Bishop counting each toll. Each toll represented a year and it will be 35 years to Christopher's retirement. Here God has sent him and here he will be until God calls him elsewhere. "In that case" said the Bishop, "he will be taking the funerals of many of us here including my own." The Area Dean then led Christopher back to the chancel where he was installed in his chair, after which he was presented to the people of the Parish by the Bishop as their new rector.

During the hymn "Let their be love shared among us" Christopher was presented by members of the Parish with the symbols of ministry: a jug of water for Baptism; a Bible to proclaim the message of the Gospel; a Prayer Book to unite God's children in prayer and fellowship; Olive Oil for forgiveness and healing; and Bread and Wine for Holy Communion.

The Lay Chair of the Alresford Deanery, Gillian Gray, who is also leader of the choir and Parish Administrator, greeted Christopher and Jenny and welcomed them into the Parish, before introducing

them to other representatives of the Community. Gillian had also written the words for the Choir Anthem “Behold now praise the Lord”, words from Psalm 134. As the Bishop said in his address, “I’d like a 100 Gillians”. Christopher led the prayers of Intercession from the high altar with calm authority, fitting his newly created position. He rightly prayed for the six churches in the Benefice at Beauworth, Bramdean, Cheriton, Hinton Ampner, Kilmeston and Tichborne and for all who lived and worshipped in these villages. The service ended with Christopher’s choice of hymn, “Tell out, my soul,” sung before the Bishop’s final Blessing - a fitting finale for a wonderful, joyous service.

All were invited to the village hall at the foot of the church path for bubbly and canapés afterwards. What a feast it was! The canapés kept coming; the bubbly flowed. Thank you to all the people in church that evening who made their guests so welcome. We ask for God’s Blessing on Christopher’s new Ministry; we wish Christopher and Jenny joy and happiness in their new home in Cheriton; we hold you all in our prayers.

Bill Pattinson (Reader)
07.06.2019



Church Keys

An Introduction

Hello St. David's with St. Michael's Mt Dinham! My name is Ash, and I'm visiting you on a short placement as a trainee vicar at the end of June/beginning of July. I'm married to Deborah, and we have a son who attends St. David's primary.

Happily, I know some of you already through various things. I have been to midweek services at both St. David's and St. Michael's and have spoken in the St. Michael's lecture series on the topics of a history of Exeter and ecumenism. Before starting training for the priesthood, I was an historian specialising in a history of ideas, and I was ecumenical officer for Exeter, encouraging churches to work and worship together for example through charitable initiatives like Food Bank and parachurch events like the Good Friday Walk of Witness. I've also worked for Revd. Nigel before in Cridton as his Parish Assistant when I first moved to Devon a little over 10 years ago.

I'm looking forward to joining you for schools' work, Sunday services, St David's Fete, and more, and to learning from you and serving you during my short time with you this summer. Do come and say hi after services and the like. I'm not going far away after my placement as I live in the parish and am staying in Exeter for the foreseeable future. So, I look forward to making friends with you and our ministering to one another as God has called us.

Ash Leighton Plom

22.05.2019



July and August 2019 from St Michael and All Angels

A cartoon recently appeared in a journal we subscribe to, showing the usual cartoon figure of God (long beard, long white nightie, sitting on a cloud) conversing with an angel in similar cartoon style. Far away floated Planet Earth with a big 'To Let' sign attached. "It's too bad," says God, "the current tenants have trashed the place."

There is a great deal of concern about green issues and climate change, not just recently, though the concern is more vociferous now. The Humanities course in the 1980s in the school where I taught had a well-researched, for the time, module on 'The Environment.' In protest about the wastage in the garment industry, a number of people took to making a lying-down-on-the-ground statement in Bristol in June this year and the suggestion was made that people should try to go without buying new clothes for a year, or buy in charity shops. Unfortunately, there are some who like to appear in something different in every selfie, so garments are bought cheaply and disposed of after one outing.

The words of the 'Venite' said at Morning Prayer should remind us of our responsibility for the Earth that God has created and set us in: 'In his hand are all the corners of the earth – and the strength of the hills is his also. The sea is his and he made it – and his hands prepared the dry land.' Returning to the Creation story, we learn all has been created by God and that the human race has been given the task of caring for Eden, this beautiful and sometimes

frightening location, where we can see lightning storms and lush meadows. In lyrical terms, we hear how disobedience and self-centredness lost us the repose we yearn for. It took a second Adam to bring us back. The Law Books of the Old Testament make very clear that looking after the land and caring for livestock are spiritual



obligations. Borders must be left in fields for the poor to collect grain (to glean) and fields must be left fallow every seventh year. Animals must be well-treated. Meat was rarely eaten with the regularity we see nowadays, though consumption is now diminishing. Good husbandry is at the heart of holy living.

We celebrated Rogation Sunday a few weeks ago. It is a clear reminder, but mostly forgotten and ignored by the secular world, that green issues are not a new discovery, but very much at the heart of the Christian life. St Michael's is excellently placed for the procession; we can look out towards the river on its way to the sea, we can turn to the Marsh Barton



area, to the city itself for the world of trade and towards the agricultural land that surrounds us to pray for God's blessing on all these enterprises and to remind ourselves of the provision of opportunities for living richly in all that God gives. The grim pictures of Industrial Revolution must somehow be ameliorated with a return to responsible management of all the resources. As we see from the Creation story, we are partners, not victims or victors, in the process of nurturing our planet.

RIP Stephen Thorne, who often played megalomaniac monsters in *Doctor Who*, but whose voice was regarded as one of the finest in audio. I mention him because the obituary states: 'He loved the Book of Common Prayer and the Authorised Version of the Bible, having often recorded elements of the latter during his career as an actor. He was a regular communicant at All Saints' Friern Barnet, where he would read the epistle alternately with his wife, Barbara...' He created three notable adversaries of the Doctor; these were in marked contrast to the man himself who is said to have been 'amusing, warm and gracious'. Perhaps we don't need to hide behind the sofa after all!

As summer holidays approach, we wish you blessings, joy and well-being throughout the time of rest and restoration.



Stephanie Aplin.

P.S. The morning after I prepared this, I heard that pictures taken of the Himalayas from space have revealed a worrying depletion of the ice levels, meaning that those who depend on the melting glaciers for water to irrigate crops



and provide necessary domestic supplies will be severely disadvantaged. Such information would not have been possible in times past; technology, developed often at some cost to the environment, has made the knowledge possible. A bit like Marie Curie's discovery of Radium, danger and benefit go hand in hand. Perhaps the key is how the elements are used: atom bombs or X rays. We dispose of electronic items without thinking sometimes of the rare and precious metals that are included in their basic construction or of the mining processes that deliver the bits in your latest mobile phone/handheld device and which are in very short supply.

Stephanie Aplin.



250m people live in the Hindu Kush Himalaya and 1.65bn people rely on its rivers: The Hindu Kush Himalaya Assessment, 2019

St David's Eucharist July

Sunday 7th July Trinity 3

Reading 1	Isaiah 66:10-14	Gabrielle Kirby
Reading 2	Galatians 6:7-16	Hilary Francis
Gospel	Luke 10:1-11,16-20	
Time of prayer		Chris Gill
Junior Church:		

Sunday 14th July Trinity 4

Reading 1	Deuteronomy 30:9-14	Emma White
Reading 2	Colossians 1:1-14	Jenny Baker
Gospel	Luke 10:	
Time of prayer		Mollie Curry
Junior Church:		

Sunday 21st July Trinity 5

Reading 1		
Reading 2		
Gospel		
Time of prayer		

Sunday 28th July Trinity 6

Reading 1	Genesis 18:20-32	Philip Walker
Reading 2	Colossians 2:6-15	Ann Watts
Gospel	Luke 11:1-13	
Time of prayer		Robert Mitchell
Junior Church:		



St David's Eucharist August

Sunday 4th August Trinity 7

Reading 1	Ecclesiastes 1:2,12-14 2:18-22	Sarah Rimmington
Reading 2	Colossians 3:1-11	Jenny Baker
Gospel	Luke 12:13-21	
Time of prayer		Bill Pattinson

Junior church

Sunday 11th August Trinity 8

Reading 1	Genesis 15:1-6	Stephanie Hills
Reading 2	Hebrews 11:1-3,8-16	Cathy Knowles
Gospel	Luke 12:32-40	
Time of prayer		Richard Johnson

Junior church

Sunday 18th August Trinity 9

Reading 1		
Reading 2		
Gospel		
Time of prayer		

Family service - No Junior Church

Sunday 25th August Trinity 10

Reading 1	Isaiah 58:9b-end	Robin Thomas
Reading 2	Hebrews 12:18-end	Jean Thomas
Gospel	Luke 13:10-17	
Time of prayer		Glynis Harflett

Junior church

Sunday 1st September Trinity 11

Reading 1	Ecclesiasticus 10:12-18	Karen Facey
Reading 2	Hebrews 13:1-8,15-16	Maggie Draper
Gospel	Luke 14:1,7-14	
Time of prayer		Charlotte Townsend

Junior church





It is time to write this to you all after losing Tony and after reflection at Walsingham. With the help of the Lord, comfort of my family and all of you I am strong enough to do so.

I would like to give a heartfelt thanks to all at St Michael and All Angels, St David's and to Fr Christopher for all the help he gave me for Tony's funeral, Fr Nigel for all his support, Natasha and her sensational voice, Bill and Tony for their beautiful reading and to the wonderful ladies for the food provided for after the service. I know there may be more people that are not mentioned, and to you all, I thank you.

Blessings to you all.

Barbara

My Journey to Walsingham

How peaceful it was to sit in the gardens, away from family and home, and let the Lord be with me. Every morning there was Mass at 7:30 at the impressive Shrine of Our Lady of Walsingham.

The Stations of the Cross all around the gardens were led by Fr Charles Keay of St Thomas Church. The story of the sprinkling at the well was part of the orthodox Catholic service. Holy water was presented by Fr Charles and Fr Will Sweeney; taking a sip of water, the sign of the cross was made on the hands and the rest of the water was poured through the hands to the ground. This was the most unbelievable feeling.

My Prayer of Devotion for the suffering and the sorrowful.

Be present, Spirit of the Living God, and renew us in the pain and grief so that we who are wearied by the changes and chances of this fleeting world may rest on your eternal changelessness

Amen.

Barbara James-Gough June 2019



July & August Events mainly at St Michael's

Do come and enjoy the Services, Concerts and Lectures happening here. The Church calls the time after Pentecost 'Ordinary Time'. As you know, it is seldom 'Ordinary' at St Michael's!

Diary.

Sat 29 June, 11.30-2.30, at St David's Church, The Summer Fête – Grand Draw, Dog Show, tickets available, help on St Michael's stalls welcomed – please see Paula.

Sat 29 Jun, 7pm. Benefit Concert – Music for Palestine. Piano quartets & folk music. £10 (£5 children).

Sun 30 June, Trinity II. 11am Mass. Hymns 86, 465, 387. Little Organ Mass, Achieved is the glorious work, both by Haydn. Sermon Bill Pattinson & Celebrant Fr Nigel.

Sun 30 June at 4.30pm. Exeter Chorale's Tea-time Charity Concert in support of Hospiscare. Popular Madrigals & Part-songs on the theme of "Time" directed by John Draisey. £10 including Refreshments.

Sun 7 July, 11am Sung Mass with Bountiful Table in aid of Mission to Seafarers. Trinity III. Hymns: 137: 52: 467. Mass in A minor, Casciolini. Panis Angelicus, Casciolini.

6pm Choral Evensong & Benediction. Responses: Byrd Ps: 65 Hymn: 242. Canticles: Wood in E flat No 2. Anthem: They that go down to the sea in ships, Sumsion. O salutaris & Tantum Ergo.

Sun 14 July, TrinityIV /Sea Sunday. 11am Mass. Hymns: 354: 495: 461. Missa 'Ave Maris Stella', Victoria. Crossing the bar, Parry.

Wed 17 July, 7.30pm. St Michael's Lecture. Dr Alun Williams (Dept of History, Univ of Exeter & Server at St Michael's) will talk on "Islam & Iberia; the Struggle for Supremacy in the Early Middle Ages."

Please note there is no lecture in August.

Sun 21 July, Trinity V. 11am Mass. Hymns: 238: 338: 431. Mass in C, Jubilate in F, both by John Ireland.

Sat 27 July, 9am. Men's Breakfast in the Orangery at The Imperial.

Sun 28 July Trinity VI. 11am Mass. Hymns: 390: 358: 64. Mass in F, Darke. Notre Père, Durufle.

Wednesday 7th August at 7pm, we welcome Jean-René André, Director of Music at Rennes Cathedral, to give a Recital of popular European Organ pieces from across the centuries. The city of Rennes , Brittany in France, has been twinned with Exeter since the 1950s.

No Evensong on Sun 4 Aug, and no Vespers on Tuesdays & Thursdays in August.

11am Sung Masses on Sundays 4, 11, 18, 25 August will feature Congregational Mass Settings and simple Choir Motets on an ad hoc basis depending on resources on the day.

Looking forward, Sat 14 & Sun 15 September are our Heritage Open Days – see the Poster elsewhere in the Magazine.

At St Michael's, worship is traditional, music is excellent, people are friendly, and all are welcome. Please join us. Pray for our continuing life & mission, and support your church with time, talents and giving.

The website
www.stmichaelsmountdinham.org.uk/events/ also lists Events or follow @StMikes_Exeter on Twitter.



**Richard Barnes –
20/6/19.**



Jewish Weddings: what a simcha, what a joy!

My friend Karen and colleague Naomi invited me to the weddings of their daughters Danya and Tovah. It was a very enlightening experience. Karen's synagogue is Reform and Naomi's Conservative (the third main branch of Judaism being Orthodox). Both girls married boys from a more traditional congregation than their own; not affiliated with the Orthodox tradition, let alone the much more rigorous and exclusive culture of the Hasidim. These were not arranged marriages. Below are my recollections from about 15 years ago. The 2 weddings tend to merge in my memory.

Danya's was at a country club and Tovah's at a temple, but both ceremonies took place outside under the chuppah (canopy). The essential elements of **Kiddushin** (Betrothal) and **Nissuin** (Nuptials) were all observed, according to tradition but now combined. They are most symbolic and meaningful:-

- **Ketubah**: marriage contract
- **Bedeken**: veiling
- **Walk to the Chuppah**
- **Circling** of the groom by the bride
- **7 Blessings** by the Rabbi
- **Declaration, Giving of Ring(s), Breaking of a Glass**
- **Breaking of the Fast**



The **Ketubah** is mandatory. Karen explained that its careful wording protects the rights of the bride. Her husband must provide clothing, food and conjugal relations, and uphold his responsibilities towards his wife. Under Rabbinic law, a man can divorce his wife for adultery (or for any/no reason!), but his extramarital affairs are not adultery! A civil divorce without a religious divorce (**Get**) means the couple remains married under Jewish law. Signed by the couple and witnesses, the contract was read out in Hebrew & English to all present. I later saw Danya's beautiful Ketubah on the wall at their new home, as a reminder to

keep their eyes on the prize!

At the **Bedeken**, before proceeding to the chuppah, the groom veils the bride after ensuring she is the right one (shades of Jacob marrying Leah instead of Rachel)! In a Christian wedding, he does not see her face until they are before the altar (when it is not so easy to back out!)

In the **Walk to the Chuppah** both parents of the bride and groom lead them up the aisle. (At Orthodox weddings the fathers lead the groom and the mothers the bride.) Other relatives follow, all announced by a Master of Ceremonies and many enter the chuppah. This included 15-20 people, unlike our weddings with only the father of the bride and the best man having even a minor part to play. Jewish weddings are a whole family affair.

The **Circling** symbolises the bride's role in creating and protecting a new family, and the groom as the centre of her life. At both weddings her mother circled behind her. The 7 circles also bring to mind the 7 days of Creation.

The **Blessings** all begin with “We praise you, Adonai our God” and the 7th ends “..who causes lovers to rejoice together”. They follow the theme of Creation and they officially sanctify the marriage, blessed by the Rabbi.

The **Declaration** (said in Hebrew by both brides and grooms) was: “Behold, you are consecrated to me, according to the tradition of Moses and Israel”.

Rings were exchanged; the couple shared a **glass of wine** blessed by the Rabbi; the groom stamped on the glass to illustrate that love & life are fragile. Everyone then shouted “Mazel tov”, good luck. Some couples both stamp on the glass. Only the groom gives a ring and only the bride makes the declaration, at Orthodox weddings.

The **Breaking of the Fast** in very traditional Jewish weddings means that the couple have fasted to atone for their sins before marrying, and now retire to eat alone together for the first time. At these 2 modern weddings, the newlyweds sat at a separate table in the

same room as us. Of course, they knew each other well. This separate table precludes any difficulties about who sits where and next to whom!

So the religious part of the two marriages was pretty much the same. Before Tovah's wedding, the women were in one room where the bride was enthroned. The groom was with the men in another room until they led him dancing to the bride. He first identified her and then veiled her. Outside, men and women were seated with the aisle between the sexes. Before Danya's wedding, as I recall, all were together; outside we were not seated by gender.

At the receptions, mothers could make a speech, unlike at Christian weddings where the groom, father of the bride and best man hog the floor! There was a great deal of singing and dancing and the newlyweds were carried around high up in chairs. At an Orthodox wedding this would be the first (maybe the only) time the couple could actually sort of dance together, holding a large handkerchief between them! We all danced in a circle around them. Also their friends did skits making gentle fun of them, very entertaining. This gave the friends a part to play too. It must be impossible to be cold, formal or unfriendly at a Jewish wedding. In Judaism, living the Good Life involves happiness ("Ashrei") and joy ("Simcha"). Ashrei is the first word of the Book of Psalms ; I believe that Danya's father says the the prayer called Ashrei three times a day. The entertainment at the wedding is intended to make the bride happy, a positive start to her new life.

I was touched and honoured to be invited, and I never felt in the least uncomfortable. I was impressed by the beauty and majesty of the ceremony. I felt most welcome and included in both these joyful celebrations. Perhaps we Christians may have some lessons to learn from their example.



Vivien Finnigan. June 2019

God in the Arts

The National Gallery at Trafalgar Square in London houses one of the finest collections of European paintings in the world, with some 2,300 works spanning the centuries. The Revd Michael Burgess looks at :

'Beach scene' by Degas

'Mindfulness' seems to be the 'in' word. In a world where people are moving faster and faster, we are called to slow down, to attend to the present moment and enjoy it for its own sake, whatever the pressures of work and family around. For Christians it is a call to live a simple and sacramental life, and an invitation to attend to what is holy there in front of us: it might be a meal, the countryside, a piece of music, family and friends, a pet or a painting. They are all avenues for God's refreshing grace to touch us.

In this month of July we are probably planning our holidays. It may be in this country or abroad. Sometimes a holiday can be a frenetic rush of journeying and queues, or it can be a 'mindful' time, when we can relax and allow the days to refresh and renew us. Degas has captured that sense of rest and enjoyment in his painting of 1870 which is in the National Gallery: 'Beach Scene.'

He is famous for his studies of ballerinas and racehorses, but he was also fascinated by the advent of the snapshot camera. This painting is like a holiday photograph. We see a maid combing the hair of a young girl. Her



hat and swimming costume are nearby, and we can see bathers in the distance where the shore meets the sea. Families and a dog, yachts and a steamer: they are all captured in this moment.

The sky looks misty but warm, and for those on the beach, it is a time to lie and relax, to bathe and swim – to live simply, enjoying the sun above and the sand beneath. The ordinariness of a restful day calls us to be patient and enjoy the good gifts of God’s creation. Wherever we are on holiday this summer, I hope we find time to savour the delights of the world around, as we see young and old doing exactly that in this painting.



Flaming June

For one warm week only - then Whitsuntide weather of a different flavour; rushing mighty wind strewing branchlets like palms, Blitze und Donner, Ascension clouds, and showers heavy with blessings.

Pentecost Sunday evening, 9th June, I walked up to our Cathedral for the “Thy Kingdom Come” Diocesan Event, the culmination of 10 days of concentrated prayer & evangelism, inspired by an idea from our Archbishops in 2016 and now a worldwide annual Christian enterprise.

In previous years I have commented that the ‘wave of prayer’ rippled gently into Exeter Cathedral. This year it roared in with the loud & passionate, invited Worship Band “Sound of Wales” turning up the volume & emotion to 11 or 12.

After a chirpy welcome from Canon Chris Palmer, the opening hymn was “Praise to the Lord, the Almighty” but not as you knew it, Joachim Neander, being pitched about a fourth lower than normal.

For me the music was less effective than it might have been. Not just because the ‘worship song’ genre is unfamiliar to me, but because the sheer volume made it hard to hear oneself singing and everything was pitched so low I could sing it up the octave. In that

sense it was more a 'performance' than if the worship had been led by a traditional choir & organ.

With about 600 people present, the Cathedral was nearly full, but when everyone else seems to have come in groups it is possible to feel a little alone in such a big gathering – organisers & welcomers might usefully note. It was good to meet up with Fr Nigel at half-time.

There was a video summary of the past 10 days' activities across Devon, and examples presented from St Thomas Methodist & Sidmouth, of simple but effective ways of engaging with people outside the Church, in both senses, and taking their prayers back in. While Plymouth had filled the Pavilions for an ecumenical event.

In many ways the 'Prayer Spaces' set out around the west end and quire were the spiritual heart of the evening, giving ideas and opportunities to try old and new ways to pray.

At the 'active' end were Street Pastors & Salvation Army stalls; in the Quire "Unlimited" Youth Church had been exploring 'relationships' with parents, grandparents, even M&S (marriage & sex); some chapels were devoted to exploratory prayer using icons, origami doves & tea-lights, walking prayers and prayer-nets.

And at both ends of the spectrum Anglo-Catholics and charismatic evangelicals were laying hands (hopefully suitably safeguarded) on people to pray for them. Whether each knew the other was doing the same, one in the presence of Our Lady of Walsingham (touring version), I know not.

Bishop Robert gave the Sermon, or keynote speech. Jesus prayed Thy Kingdom come – but he got the Church instead.

However let us not be cynical – in a divisive world, Christians are often the most diverse groups of people living working serving together – sharing the hope and compassion of Jesus. Real faith in real situations, not dramatic but effective.

To be an abiding place for God's spirit requires space, a self-emptying. Having reminisced about the internet in its intimacy (Freudian slip), he used a set of contemporary metaphors to make his points.

The Holy Spirit is like our wi-fi link to God. Is our processor cluttered by unnecessary apps & cookies? Do we need the forgiveness of deleting our browser history?

God's guidance – yes, like sat nav – if we go a little astray, 'stop and turn around when it is safe to do so' – really lost, "please wait while I recalculate your route."

To pray is to stop & listen to the God who travels with us. We are not immune to viruses, inoculated against suffering, but God is with us.

Find thin places, whether moor or mountain, cathedral, country church, or even Victorian Gothic arousing all your senses, where heaven touches earth for a joyous moment.

I leave the final word to Pope Francis – his reply to Archbishop Justin. "That the Holy Spirit might enlarge and widen our hearts – we all have a problem that our hearts tend to shrink and close. We can't solve that problem ourselves; only the Holy Spirit can,"



Richard Barnes – 19/6/19.

Thank you

Thanks for your prayers during my recent spell of immobility. It's great being able to get around again without a pair of crutches and without pain in my leg.

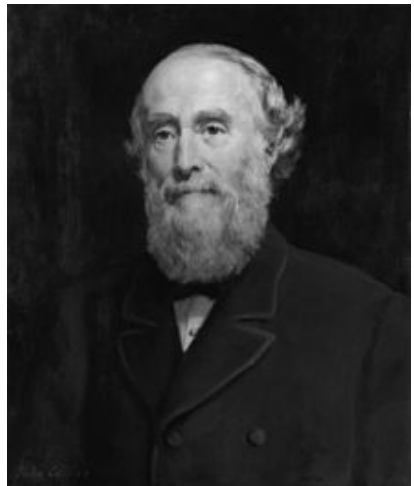
Thanks also for those who helped Gillian and myself in a practical way – especially Sam, who drove Gillian to Morrisons and back for several weeks when I couldn't drive.

Claude Harbord

YMCA Exeter, 173 years of Christian history, told in authentic voices by Tom Browne

Tom Browne gave a lively and interesting lecture on the history of the YMCA in Exeter and Bethan Spencer followed with a presentation on the work and support it does today. Many of St. David's congregation are involved or connected to "the Y" including our late dear friend Ben Grimsey. However we might not be aware of Exeter YMCA long history and its intimate involvement in the foundation of the national movement.

Exeter YMCA was founded 2 years after the first YMCA was founded in 1844 in London. All YMCAs are independent but were founded as Christian, but emphatically non-sectarian organisations. They were founded as a response to the social and political pressures for reform brought about by the upheavals of the Industrial Revolution. The YMCA was a place for safe and respectable companionship for young men who moved to the urban centres looking for work. George Williams, the founder, was a draper from Dulverton who in his own words was "a careless, thoughtless, godless, swearing young fellow". He later became a Christian and joined George Hitchcock's drapery business in London. Hitchcock and Ann Maunder, his first wife, were from prominent wool manufacturing families in Devon. He was an enlightened owner and supporter of the Early Closing Movement. Williams and 11 fellow drapers met for Bible study and enlightenment with Hitchcock's support and founded the Drapers Evangelical Association which later formally became the YMCA. Williams later married Jane Hitchcock, the boss's daughter and was a great philanthropist being knighted by Queen Victoria in 1898 and is



Sir George Williams

buried in St Paul's cathedral. He gave away a third of his considerable wealth each year. Another local man and benefactor was the tea importer and seller, John Dinham, who founded the Exeter YMCA and is responsible for his contributions to Exeter Free Cottages (Mount Dinham) and gave the land for the building of St Michael and All Angels. In 1846 a visit from committee members of the London YMCA set up the nucleus of the Exeter Association. Originally around 40 members early concerns were that it would rival other church denominations but was strictly non-sectarian.

Tom took us entertainingly through the history of YMCA Exeter which had been facilitated by a Heritage Lottery Fund grant. Using documented and newspaper sources he made the main actors come alive. By adapting to the social changes and needs the YMCA has survived and flourished for 173 years. Games and sports were initially discouraged but came to be encouraged in the 1860s as part of the "muscular Christianity" and gyms were established. (Both basketball and volleyball were effectively invented and popularised by the American YMCA.) From the late 1890s Exeter YMCA was active in several local sporting leagues for football, ping-pong, darts and billiards. During both World War I and II the YMCA placed a strong emphasis on supporting young servicemen at the front and at home. Over the last 30 years YMCA Exeter adapted again to fulfil a wide brief of social responsibility in the community.

Bethan described the current work and projects supporting both young men and women, many from disadvantaged circumstances, promoting personal and social development, education, training and employment. Increasingly they are identified with providing Supported Housing to those at risk of homelessness. She spoke of the many ways help could be given and the increasing financial support from the Friends of the YMCA.

I found the talks fascinating and inspiring. To quote Mike Brooking a former Chief Executive:

"Everybody needs someone to love, something to do whether it is paid or not and something to look forward to. If you get these three things in place in a young person's life then you have nailed it. So simple but so profound."

For an excellent account of their history I can recommend Tom's book "A

history of YMCA Exeter, our story told in authentic voices”, which is available from the website:

<https://www.ymcaexeter.org.uk/>



Clive Wilson, 9 June

Heritage Lottery Fund Lecture – 21 May

Martin Horrell : The Magnificent Reredos carved by Nathaniel Hitch

Martin gave an excellent lecture on our reredos (the screen behind the altar, made of English oak) to restart the Heritage Lottery Fund lectures. He guided us through the history of reredos in England. Many of the mediaeval ones did not survive the Reformation or were wrecked because of their iconography. A local example in stone can be found in Ottery St Mary where the sculpture was replaced by the Victorians and later figures were added by Herbert Reed. The late nineteenth century saw a revival of reredos and that at St David's is a prime example. Nathaniel Hitch, the son of a carpenter was a very talented carver who set up his own business in Battersea. Through his work for Truro cathedral he was commissioned by W. D. Caroe, who designed St David's to carve the reredos. Martin took us through the details of the screen and the Saints depicted, with reference to their attributes which are symbols or motifs associated with their lives and are traditionally used to identify them. Martin is a fine and entertaining speaker and the lecture was lively and informative, provoking many questions and discussions afterwards.

For a guided tour of the reredos see St David's website

<http://stdavidschurhexeter.org.uk/building/tour-of-reredos/> by Martin Horrell



Clive Wilson

June 2019

The Man with the Little Red Book

Chatting with Ann Watts and Maureen about the South Hams preparations for D Day has prompted me to enlarge on the events I wrote about in the June article.

These preparations began by making the crates to store the woodwork from each church. At the start Alan Pile was on his own doing this and then was joined by a contingent of Americans. The seats in East Arlington Church were removed so the Americans could use it as their PX Club (to British Forces NAAFI). When they left, beer bottles and cans, along with other items, were discovered in great abundance.

The villages, having been evacuated, were like ghost towns. However someone was always left to keep an eye on things. At Slapton a mother and daughter took on the task (Mrs White and daughter). Miss White had a car and was responsible for getting Alan around. During the summer months and long days (Double British Summer Time), this was a great help with the work as there was no electricity in some village churches. Slapton Church was lucky and so was left until last. Alan had his "Little Red Book" from which he was never separated. This was getting full up with the details of each church and was invaluable at the time and, eventually, historically.

The young Americans called Alan "Pop". He was in his sixties and to them a father figure. By the end of the war he was well past retirement, something we didn't find out until the late forties. One American asked Alan "Hey Pop when does it snow here?" Alan told him that we didn't get snow in the South Hams It is too warm and the salt air stops it from settling. Christmas 1942 had arrived and Alan came home. It did snow on Boxing Day and delayed Alan from returning.

The Americans had started their D Day rehearsals. Alan was getting to the end of his task and packing up. Miss White, in a funny sort of way, was a guardian angel, making sure he got around safely.

The day arrived for Alan to leave the South Hams. It was also the first day

the Americans carried out their first real assault exercise .Miss White had arrived to pick Alan up from church to go home, just as the first shell landed in the church yard .This blew an American off his feet and badly wounded him. Miss White and Alan rushed to where he had fallen. Miss White pulled up her dress and tore half her petticoat into strips to dress his wounds. She and Alan gently picked him up and placed him against the church wall to await the arrival of the medics who were following . She and Alan ran to her car and drove to Totnes station for Alan to catch the train home.

There was no more activity in the South Hams until the late forties.



John Wakley

June 2019



Slapton Parish Church. S. Devon.

Art and Craft at Home and Abroad

In the Fifties, following Dick Read travelling to America to discuss our work and time schedules, a delegation of church people from America visited the workshop to see our work and how it might be of benefit to them. It was then a waiting game to see what if anything they might order.

Small jobs came, but nothing big until one afternoon Dick came into the workshop, asked us to stop what we were doing and to listen to what he had to say. We had been awarded the contract to help with the building of a memorial chapel within Washington DC Cathedral. The job would take two years with a value of £75,000 and everyone would receive a bonus based upon their involvement with the contract. The drawings were prepared, the timber ordered (40 years old Air Dried). Dick Read had designed it and we had to produce it .

Harry and I finished the jobs we were doing and informed Jack that we would need to be allocated work (Alan Pile had retired). Subsequently drawings arrived for Harry and me on our work bench. "You two work together because of the amount of machinery" said Dick.

My part of the job was to make a window over the South Door of the Cathedral, which was to be the entrance to the memorial chapel. Harry was tasked with making two screens to form a cavity wall. The outer screen was designed to take glass panelled doors, to house cupboards and shelves to contain volumes of names of The Fallen in the 2nd World War and Wars since. In view of the amount of timber required for this work, Harry and I had to have a much bigger work bench 10ft long and 3ft wide to enable Harry to make the screens and myself the window. The timber arrived in due course. It took the whole of the work force all day to unload the lorry and stack the timber in the shed prepared for it.

With our cutting lists at the ready, Harry and I started machining. During a 44hr week over a ton of timber was machined and then taken to the workshop reading for marking out before being returned for the next phase. I won't bore you with all the details, suffice it to say if you look at St Davids stone windows and think of the number of joints that are required , you get an idea of what was involved. In

addition of course, were Harry's two screens. Again if you look at the new woodwork at the back of St Davids you will have an idea of the complexity of the work undertaken. It has over 100 mortises and tenons in it. Following completion of the screens and window, they were securely fixed in crates and sealed along with the other works ready for the long journey by sea to America. Harry and Jack also travelled to America as they had to fix everything into place.

In the 1990s Maureen and I took a trip over to the Eastern Seaboard of the United States which culminated with a two day stopover in Washington DC, during which we visited the Cathedral and the memorial chapel. It was a very emotional experience seeing my window over the South Door and the two screens in place with the contents of the cupboards behind their glass panelled doors. I felt that I had travelled 360 degrees in as much as having been given a packet of chewing gum by an American officer when I was eight years old; at eighteen replacing what had to be removed for the Americans to rehearse for D Day; and at twenty five making their memorial in their Capital. Did that American officer survive the conflict or was his name included in one of the volumes of The Fallen. It made the visit even more emotional and one I will never forget .



John Wakley

June 2019



Across the Generations

In May Sue and Clive took me to Rosemoor, the RHS garden in North Devon, as a late birthday present. The weather was ideal and the gardens in bloom. I thoroughly enjoyed my day and I think they did too. Because of my poor mobility, Sue had arranged a scooter for after lunch. During the morning, Clive pushed me around in a wheelchair, so I was able to fully enjoy the experience. The scooter was great fun and easy to drive.

The Wilsons “adopted” me about three years ago and we have enjoyed many jollies since then. My family live many miles away, so it is good to have a younger couple take interest in me. It made me think how many older people would appreciate getting to know younger folk. Often elderly people would appreciate a visit or an invitation to someone’s home. We, the senior generation, should remember what it was like to be young, and the younger generation should realise that they too will be old one day. If we can find time for each other, it will be worthwhile- even fun. We seniors are not all grumpy and the young have much to teach us.



Eileen Jarman

24.05.2019



Orationibus XVI – The 9 to Sidmouth.

The 9 Bus to Sidmouth and beyond leaves from the half-demolished Exeter Bus Station. At the foot of Paris Street notice on your left the Jury's Inn., though it seems more like the Jury's out on our incompetent political system and our divided country.

In my naughtier moments, I wish the Tory Party were more true to its principles and had contracted out Parliament, outsourcing Government to a Country that does Democracy rather better than we do now.

We head out through Heavitree and bear right at charmingly named Gallows Corner – in these angry times would a referendum overrule representative democracy and reinstate the death penalty, I wonder.

Past our Police HQ at Middlemoor and thread our way under the teeming M5 out into the countryside. I tend to use buses for urban journeys and trains for long distance, but there is a vital network of rural bus services for us not (or no longer) of the auto mobile class.

Ride on the upper deck if you can, Fairy-like, over hill over dale, thorough green canopied tunnels, over wall over hedge, glimpsing gardens, hives of light industry, fields of cattle & horses, lambs gambling on livestock prices, woods & villages, the patchwork quilt of the rural economy.

Signs to places of busy excitement, Westpoint, Crealy Adventure Park, Bicton Gardens, memories of younger days, soft play areas where 'socks must be worn' (yes, my socks are well-worn), the little train ride by the lake, through the trees, fountain, glasshouse and the Little Shop.

Arable & Orchard, Alpha & Omega, Rogation & Harvest, the rhythm of the country year, Growing the Rural Church (an Exeter diocese theme) for folk still largely untouched by the hard-sell of the metropolitan monoculture of 'being church'.

Welcome to Sidmouth as the driver threads confidently through narrowing streets that are a visual lecture in 2 or 3 centuries of architecture and townscape development. Quite a number of churches, not sure which is what and does it really matter – there's always the the church you go to and the one you don't – all the flavours for the decade of diversity.

Our destination is afternoon tea in the Edwardian elegance of the Victoria Hotel with bracing views of the ever changing sea.

I've been enjoying the ITV historical drama "Victoria". I'm not sure how accurate the history is, but the parallels of the late 1840s with our time are interesting – rapid technological change, poverty & riches, biased Press, polluted water (typhoid then, plastics now), organised protesters (Chartists or climate), Ireland, even a philandering former Foreign Secretary (Lord Palmerston, sometime MP for Tiverton)) aiming for higher office. And holding the whole story together a Monarch, with more wisdom, and closer to the people, than most of her politicians.

Hardly a mention in the programmes of the Church either locally or nationally. I wonder if they will include the controversies over High Church practices, for example, in future series.

Russell T Davies (Doctor Who & Torchwood) has painted a bleakly dystopian prophecy of the 2020s in "Years and Years" as an extended 'every family' navigates and sinks beneath the murky violent waters of Britain under a populist leader. Again religion seems to have no place in this future, which so needs some mercy, loving-kindness and hope.

The twin threats of climate change and populism (both far-right & far-left) were on the minds of the young people from Action for Reconciliation/Service for Peace who spoke eloquently at our June St Michael's Lecture.

This charity was founded some 60 years ago by German Protestant Churches to atone for their part in doing too little to oppose the Nazi regime before and during World War Two. The need for acts of service, and to encourage people to listen, speak and debate without shouting and hatred is as great as ever.



Richard Barnes – 16/6/19.



**Action Reconciliation
Service for Peace**



**Aktion Sühnezeichen
Friedensdienste**

Why I love St Michael's.

(This short, anonymous appreciation of what is special about St Michael's was handed to me recently, and is printed with permission.)

"I was so welcomed at St Michael's when I arrived some years ago.

Richard Parker came bounding up, interested in what brought me here, and welcoming me, as he and everyone have done since.

The worship is wonderful. There is a lot of prayer and reverence, yet there is also fun and laughter and lovely people. The community is amazing.

I feel God's love, favour, and His presence there."



Richard Barnes – 19/6/19.

Smilelines

Water

"I was intrigued to discover a bottle of natural water claiming to come from a source 'fully protected from the environment'."

Intelligence?

Should we be surprised to read in a guide to degree course vacancies that the place to study Artificial Intelligence is at Westminster?"

Together forever

The older you get, the tougher it is to lose weight, because by then your body and your fat are really good friends.

Grows

The fastest growing thing in nature is a fish – from the time the fisherman catches it until the time he can tell someone all about it.

SAVE THE DATE

Saturday 12th October

PARISH QUIET DAY

Millhouse Retreat Centre, near Tiverton.

Leader - Rev Graham Stones

We will have a sign-up nearer the time



According to the guide book, the
tower was Perpendicular

**ST MICHAEL AND ALL ANGELS CHURCH
MOUNT DINHAM EX4 4EB**

**ALL WELCOME - COME AND VISIT US
DEVON HISTORIC CHURCHES TRUST 14TH SEPTEMBER
HERITAGE OPEN DAYS 14TH AND 15TH SEPTEMBER 2019**

PROGRAMME OF EVENTS

Refreshments and Stalls all weekend

Tea, Coffee, Soft drinks, Sandwiches, Cakes and Cream Tea
Bric a Brac - Books - CDs - Cards - Garden Produce - Cakes - Jams

SATURDAY 14th Sept open 8am - 6pm

8am - Prayers for the start of the DHCT "Ride and Stride" fundraising event

10am - 12pm Choral Rehearsal

3pm - 4:30pm Informal Organ Recital given by our organist Matt Clark

4:30pm - 5:15pm Guided Tour of the church with Richard Parker

Fundraising for DHCT and St Michael's Church

SUNDAY 15th Sept open 10am - 5pm

11am - Sung Mass



3pm - 5pm

Delicious Devon Cream Tea

Informal piano music and songs by

Natasha and Boys of the Old Brigade

Fundraising for St Michael's Church - registered charity number 1135766

National anthems and hymns

How militant and bloodthirsty most national anthems are! Must they be? As I get older I become more insular, for example buying not only British, not even English, but actually West Country produce! At the same time, having previously widened my horizons, I am often more tolerant of birds of a different feather. Puzzling over this paradox, I conclude that as long as other cultures do not practise mutilation, blood sacrifice, people or animal abuse or persecution, and do not try to convert me, as far as I am concerned they can get on with it.

Patriotic, political or religious faith in the extreme can lead to enforced exclusivity. Self-contained communities, founded on an ideology, cannot seem for long to sustain their culture without building a wall, shunning or even executing dissenters, forbidding contact with the outside world. Why? Should one's beliefs not be allowed to be questioned (and maybe explained), tested (and maybe strengthened), compared (and maybe confirmed)? Should we not be able, without persecution, to live our own way, alongside others following another way? More controversially, can we be on the “cafeteria plan” within our own faith, or is it essential to believe absolutely everything we have been taught, have read, heard and sung? Must allegiance be 100%?

This brings us back to national anthems – and also to hymns! Music is so very powerful. Naturally, anthems are intended to promote pride in one's country and the fervour to support it. Unavoidably, this leads to the assertion that one's country is superior. This can be just as applicable to hymns and other songs. Remember Flanders and Swann singing - *“The English, the English, the English are best – I wouldn't give tuppence for all of the rest”*?

In singing some familiar hymns, don't we seem to be replacing “English” by “Christian”? *“Onward Christian soldiers”* is an obviously warlike hymn, and *“Jesus shall reign where'er the sun”* sounds the missionary call to conversion to what is considered the best way.

National anthems are certainly much more aggressive and bloodthirsty than hymns. We all know:

France: *“Aux armes, citoyens, formez vos bataillons”*

Germany: *"Deutschland ueber alles, ueber alles in der Welt".*

How about these?

Turkey: *"Render your chest as armour and your body as trench!"*

Vietnam : *"The path to glory is built by the bodies of our foes"*

Algeria : *"When we speak , we hear nothing, so we have taken the bullets' sound as our rhythm and the sound of machine guns as our melody".*

The most peaceable one I know has this refrain :

Quebec: *"People of my country, your turn has come to let love speak to you".*

Many Britons believe that our national anthem is "Rule Britannia", quite different from "God Save the Queen". Some believe our national anthem should be "Jerusalem"...Which would you choose?

Many Americans think that their national anthem is "God Bless America", but of course it is the "Star-Spangled Banner", epitome of military national pride. Here is the first verse:-

*"Oh, say can you see by the dawn's early light
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?"*

An alternative version was offered by the poet Stephen Longfellow Fiske, a descendant of Henry Wadsworth Longfellow, on the 200th anniversary of the War of 1812. Its title is "Earth Anthem".

*O say can we see, by the one light in all,
our earth to embrace at the call of all nations?
where our children can play in a world without war?
where we stand hand in hand in the grace of creation?
where the rivers run clean through the forests of green?
where the cities stand tall in the clear skies of freedom?*

*O say do our hearts sing for harmony and love forever
on the planet of our birth, blessed with peace on earth?*

This is relatively unknown even in America.

Do you remember the anthem for the Common Market, proposed by France? Its new French lyrics to “An die Freude”, written by the German poet Friedrich Schiller and set to music by the German composer Ludwig van Beethoven, were not well accepted by other nations. After much dissension, it was adopted in 1972 without words, but I doubt many people know or care. It was, however, very peaceable. I remember teaching it to my students of French in London in the early 1970s. I think they would have preferred John Lennon's “Imagine”, if teenagers could vote in the 1970s!

Of course, many hymns are not at all militant. This children's hymn one of my my favourites.

I have not heard it sung in church for years. It was written by “Jan Struther” in 1931, based on Ephesians 6:10-17, and set to a folk melody, arranged by Ralph Vaughan Williams.

*When a knight won his spurs in the stories of old
he was gentle and brave, he was valiant and bold.
With a shield on his arm and a lance in his hand
for God and for valour he rode through the land.*

*No charger have I and no sword by my side
yet still to adventure and battle I'd ride,
though back into storyland giants have fled,
and the knights are no more, and the dragons are dead.*

*Let faith be my shield and let joy be my steed
'gainst the dragons of anger, the ogres of greed,
and let me set free with the sword of my youth
from the castle of darkness, the Power of the Truth.*

Vivien Finnigan

ST MICHAEL AND ALL ANGELS CHURCH

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SUNDAY 7TH JULY, WILL BE DONATED TO**

THE MISSION TO SEAFARERS



THE MISSION

**"To provide the spiritual, moral and physical
wellbeing of seafarers and their families worldwide"**

SEA SUNDAY 14TH JULY 2019

Lunch Club Dates- Summer 2019

July 4th

August 1st

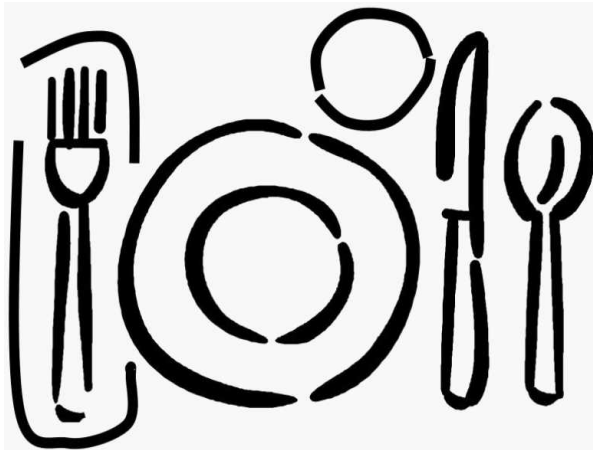
September 5th

All on a Thursday at 12 noon at The Farmers' Union

Do join us for a tasty and reasonably priced meal with friends from St David's and St Michael's.



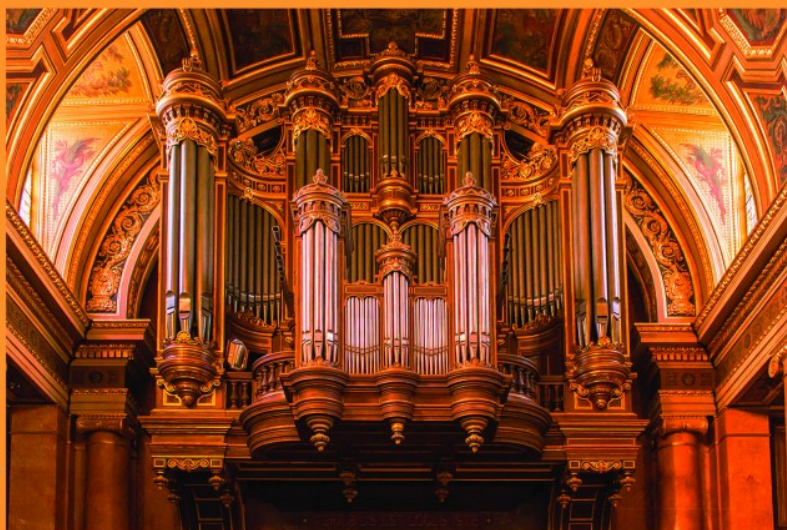
Details and booking sheets can be found at the back of both churches. Please contact Sue Wilson on 01392 437571 if you have any questions.



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The Organ at Rennes Cathedral, Brittany



Jean-René ANDRÉ ORGAN RECITAL

7PM, WEDNESDAY 7TH AUGUST 2019

BACH
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WIDOR
LE PENVEN
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The cities of Exeter and Rennes have been twinned since the early 1950s. St Michael and All Angels is honoured to host this evening of European sacred music, presenting a rich programme of works for the Organ, spanning over 400 years.

Jean-René André is Director of Music at Rennes Cathedral, Brittany.

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OR A FAMILY MEMBER LIVING WITH YOU...

...cut you off from family & friends?

...make you feel ugly, undesirable or useless?

...threaten you to get their own way?

...blame you for their behaviour?

...never admit that they are wrong?

...force you to do things you aren't comfortable with?

...misuse the Bible to excuse their behaviour towards you?

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If you believe you or someone you know is at immediate risk of harm, dial **999**

If you are concerned about someone you know, but unsure what to do, contact the Diocesan Safeguarding Team: 01392 345909/ 345910/ 294969

If you believe you are experiencing domestic abuse and want to talk to someone, call the National Domestic Violence Helpline: 0808 2000 247 or contact the Devon Domestic Abuse Support Service: 0345 155 1074



Welcome you to their talks.

Programme for June to July 2019

Wednesday mornings in the Mint Methodist Church, Fore Street, Exeter.

Tea & coffee 10.00. Talks 10.45-12.00

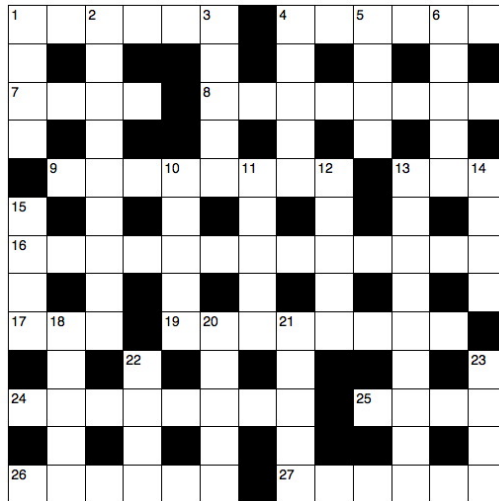
June 5th	Dr David Jenner	All of a Flutter: Chasing Britain's Butterflies.
June 12th	Seona Ford	The Life and Works of Dorothy L. Sayers.
June 19th	Brian Freeland	Playing the Clown.
June 26th	Tom Cadbury	Roman Devon and the Seaton Down Hoard.
July 3rd	John Maclean, Astronomer	Standing on the Shoulders of Giants.
July 10th	Emily Macaulay, Centre Manager, Exeter Library.	Libraries: More than you Think.
July 17th	David Oates	The History of Chivers Jam Factory.
July 24th	Richard Haigh	Buon Gusto: The Story of Italian Food.
July 31st	Katherine Findlay	The Icelandic Adventures of Pike Ward.

Admission £3. Members free. Membership £25 for six months.

The Exeter Forum is a friendly social group for retired people which has been presenting interesting and entertaining weekly talks by leading local figures, experts and enthusiasts for nearly 50 years. We also have walks, outings and book and music groups.

email exeterforum@btinternet.com **website** www.exeterforum.org

July crossword



Across

1 'I pray that out of his glorious — he may strengthen you with power through his Spirit in your inner being' (Ephesians 3:16) (6)

4 'Saul's father Kish and — father Ner were sons of Abiel' (1 Samuel 14:51) (6)

7 'Praise the Lord, O my — ' (Psalm 103:1) (4)

8 See 5 Down

9 Laws (1 Kings 11:33) (8)

13 'Who of you by worrying can — a single hour to his life?' (Luke 12:25) (3)

16 Artistry (Exodus 31:5) (13)

17 'Your young men will see visions, your — men will dream dreams' (Acts 2:17) (3)

19 How David described his Lord (Psalm 19:14) (8)

24 'If this city is built and its — — restored, you will be left with nothing in Trans-Euphrates' (Ezra 4:16) (5,3)

25 'The holy Scriptures, which are able to make you — for salvation through faith in Christ Jesus' (2 Timothy 3:15) (4)

26 Intended destination of arrows (Lamentations 3:12) (6)

27 Eve hit (anag.) (6)

Down

- 1 'For I am gentle and humble in heart, and you will find — for your souls' (Matthew 11:29) (4)
- 2 Where Peter was when he denied Christ three times (Luke 22:55) (9)
- 3 Remarkable early 20th-century Indian evangelist, a convert from Hinduism, — Sundar Singh (5)
- 4 'Now the king had put the officer on whose — — leaned in charge of the gate' (2 Kings 7:17) (3,2)
- 5 and 8 Across The Lover describes this facial feature of the Beloved thus: 'Your — is like the tower of Lebanon looking towards — ' (Song of Songs 7:4) (4,8)
- 6 'Stand firm then, with the belt of truth buckled — your waist' (Ephesians 6:14) (5)
- 10 Trout (anag.) (5)
- 11 Easily frightened (1 Thessalonians 5:14) (5)
- 12 The ability to perceive (Ecclesiastes 10:3) (5)
- 13 One of the clans descended from Benjamin (Numbers 26:38) (9)
- 14 "It is one of the Twelve," he replied, "one who — bread into the bowl with me"" (Mark 14:20) (4)
- 15 Resound (Zephaniah 2:14) (4)
- 18 Traditional seat of the Dalai Lama (5)
- 20 Precise (John 4:53) (5)
- 21 Build (Ezekiel 4:2) (5)
- 22 Beat harshly (Acts 22:25) (4)
- 23 Darius, who succeeded Belshazzar as king of the Babylonians, was one (Daniel 5:31) (4)

July Sudoku - Medium

	6		4					
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Days of Note - July

2nd July St John Francis Regis – patron saint for relief workers

Do you ever admire relief workers? Those hardy folk who regularly appear on our TV screens, actively seeking out the disease-ridden, starving, destitute people of the world, instead of avoiding them, as most of us try and do.

John Francis Regis (1597 – 1640) could be a patron saint of relief workers. It all began back in the early 1600s when he was ordained a Jesuit priest in Toulouse, a town raging with plague. Instead of fleeing for his life, John Regis decided to stay and minister to the plague victims.

Somehow he survived, and was then sent by his bishop to do mission work in Pamiers and Montpellier. For years John taught and preached Christ's love, and also put it into action: he collected food for the hungry, clothing for the poor, visited prisoners, and even set up some homes for desperate ex-prostitutes.

In mid-September of 1640 John had a premonition of his approaching death. He took a three-day retreat in order to calmly prepare himself for it – and then he went back to work. Over Christmas, while helping the poor, he caught a chill. By 31st December he was dying of pneumonia, but at peace: he had been granted a vision of heaven, and could not wait to get there. His was a life well lived – he was “a good and faithful servant”.

3rd July St Thomas the Apostle – confused and doubting

Thomas, one of Jesus' 12 apostles, was an impulsive, confused, honest sceptic. Jesus could understand and work with such a man. Thomas' impulsiveness was evident when Jesus prepared to visit Lazarus in Bethany. It was a dangerous trip to make, because of the Jews, but Thomas urged his fellow disciples: “Let us also go, that we may die with Him.” (John 11:16) Instead, Jesus brought Lazarus back to life.

Thomas' confusion is shown in later talks with Jesus. He was not really sure where Jesus was going long-term (John 14:5). But Jesus accepted this confused commitment, and began to untangle it, patiently explaining: “I am going to my Father”, and “No one comes unto the Father but by me.”

Finally, Thomas' honest scepticism is revealed after the Resurrection, which he flatly refused to believe - unless he could touch the wounds of

the risen Jesus. Sure enough, Jesus appears - but instead of scolding him, shows him the wounds. Thomas responds: "My Lord and my God" (John 20.26ff).

Thus Doubting Thomas' honest doubts, turned to honest faith, have become a reassurance for thousands of men and women across the centuries, who also want to follow Jesus, but who require some proof of this amazing event - the Resurrection. In Doubting Thomas' complete affirmation of faith, after meeting the risen, crucified Christ, they can find support for their own faith.

Ancient legends tell how Thomas went on to India as a missionary. There are rumours that Thomas even built a palace for a king's daughter in India, and thus he is the patron saint of architects. It is believed that he was martyred by a spear on 3rd July, 72 AD in Mylapore, near Madras. 46 ancient churches in England were dedicated to him.

11th July St Benedict - author of the famous Rule

St Benedict (c.480 – c.550) was an abbot and author of the famous Rule that bears his name. Because of his Rule, Benedict is also the Patriarch of Western Monasticism, and Patron Saint of Europe.

Surprisingly little is known about his life. Born at Nursia, Benedict studied at Rome, which he then left before completing his studies to become a hermit at Subiaco. After a time disciples joined him, whom he organised into twelve deaneries of ten. After an attempt on his life, Benedict moved on to Monte Cassino, near Naples, where he wrote the final version of his Rule.

Benedict's Rule is justly famous and respected: not only did it incorporate much traditional monastic teaching from revered monks like Basil, but Benedict went on to modify this in a way characterised by prudence and moderation within a framework of authority, obedience, stability and community life.

Benedict's great achievement was to produce a monastic way of life that was complete, orderly, and *workable*. The monks' primary occupation was liturgical prayer, which was complemented by sacred reading and manual work of various kinds.

Benedict's own personality shines through this Rule: wise, discreet, flexible, learned in the law of God, but also a spiritual father to his community. Benedict's Rule came to be recognised as the fundamental

monastic code of Western Europe in the early Middle Ages. Because of his Rule, monasteries became centres of learning, agriculture, hospitality, and medicine. Thus, Benedict came to influence the lives of millions of people.

15th July St Swithun (or Swithin) - saint for a rainy day

St Swithun is apparently the saint you can blame for rainy summers. It is said that if it rains on his special day, 15th July, it will then rain for 40 days after that. It all began when Swithun was made Bishop of Winchester in 852 by King Ethelwulf of Wessex. It was an important posting: Winchester was the capital of Wessex, and during the 10 years Swithun was there, Wessex became the most important kingdom of England.

During his life, instead of washing out people's summer holidays, and damping down their spirits, Swithun seems to have done a lot of good. He was famous for his charitable gifts and for his energy in getting churches built. When he was dying in 862, he asked that he be buried in the cemetery of the Old Minster, just outside the west door.

If he had been left there in peace, who knows how many rainy summers the English may have been spared over the last 1000 years. But, no, it was decided to move Swithun. By now, the 960s, Winchester had become the first monastic cathedral chapter in England, and the newly installed monks wanted Swithun in the cathedral with them. So finally, on 15 July 971, his bones were dug up and Swithun was translated into the cathedral.

That same day many people claimed to have had miraculous cures. Certainly everyone got wet, for the heavens opened. The unusually heavy rain that day, and on the days following, was attributed to the power of St Swithun. Swithun was moved again in 1093, into the new Winchester cathedral. His shrine was a popular place of pilgrimage throughout the middle ages. The shrine was destroyed during the Reformation and restored in 1962. There are 58 ancient dedications to Swithun in England.

29th July Olaf – king & patron saint of Norway

If you led a wild life before your conversion, then Olaf is the saint for you. Indeed, anything you have done could hardly match him, for he was a brigand and pirate who roamed the Baltic and Normandy around 1015 AD, maiming and killing, stealing and destroying, feared by all.

Then on one particular raid off Normandy, Olaf met his match: he boarded a ship with Christians on it and was converted to Christianity. The shock of this sent him inland, off the ships, to England, where he joined forces with

Ethelred II for a time. But soon his entrepreneurial spirit was asserting itself, and an ambition was born: to return to Norway and convert the country to Christianity.

Olaf was never a man to do things meekly: he sailed for Norway and, helped by his own military ability and the flight of his rivals, seized power and became King. Once king, Olaf gave his subjects peace and security. He remade old laws, and insisted on their just execution, ignoring all bribes or threats.

Above all, Olaf began to convert the country. He was helped by a number of Viking converts and English monks who were missionaries to Norway. But the old paganism was strong in many places, and soon there was a rebellion. Olaf was exiled in 1029 and died the following year in a battle to regain his throne.

He was buried, but his story did not end there. For Christianity had established a foothold that would grow and grow. And it was soon reported that springs of healing water flowed from Olaf's grave, and miracles happened. So Grimkell, the English bishop of Trondheim, built a chapel on the site of his grave and declared him a saint. Olaf's cult grew in popularity until by 1070 his feast day was celebrated throughout Scandinavia. He was popular in England too, with about 40 ancient churches dedicated to him, possibly due to benefactors of Viking origin.

Days of Note - August

11th August St Clare of Assisi

Assisi, a beautiful town in the Italian province of Umbria, was the birthplace in the twelfth century of two of that country's greatest saints, Francis and Clare. Francis first, and then Clare, discovered the liberating effect of release from the burden of wealth.

For them simplicity, a godly poverty, was the way to blessing. Their followers – Francis's monks, the Franciscans, and Clare's nuns, the 'Poor Clares' as they were known, set themselves to live without any kind of luxury. This freed them, they believed, for a life of prayer and service, to care for the poor around them without distraction. They built no elaborate basilicas, though one was erected after the death of Francis, strictly against his wishes, to surround the simple chapel (his 'hovel') where he and his followers were based. The present-day house of the

Poor Clares is a perfect example of the sheer beauty of simplicity.

Their life-style, their message, their simplicity of life and love of the Creation and its creatures, offered a striking alternative to the society around them, where wealth (which Francis had enjoyed but rejected at his conversion) and poverty and sickness lived side by side. It has to be said, too, that their message is on collision course with the values and goals of much of the western world today. Simplicity of life and affluence don't sit easily together.

14th August **century suffering**

Maximilian Kolbe - Christian witness amidst 20th

Some people's lives seem to epitomise the suffering of millions, but also to shine with a Christian response to it. One such person was Maximilian Kolbe, 1894 - 1941, a Franciscan priest of Poland, and publisher extraordinary.

Maximilian was born at Zdunska Wola, near Lodz, where his parents, devout Christians, worked in a cottage weaving industry. Like thousands of others at the time, the family and their village were ground into poverty by Russian exploitation. In 1910 Maximilian entered the Franciscan Order, and studied at Rome. After his ordination in 1919, Maximilian returned to Poland, where he was sent to teach church history in a seminary. But a new factor had entered his life: he was diagnosed with tuberculosis.

Living in post-war Poland was difficult enough, but with tuberculosis as well? Most people would have quietly withered away. Not Maximilian Kolbe. Instead, the tuberculosis gave Maximilian a sense of urgency - a sense of the transitory nature of life. He knew his time was slipping away.

Instead of teaching history, he determined to do something to help the Christians living in Poland now, in the tatters of Europe after the First World War. And so he founded a magazine for Christian readers in Cracow, who badly needed effective apologetics to help them hold to their faith in a chaotic world.

Soon, the obsolete printing presses (which were operated by Maximilian's fellow priests and lay brothers) were working overtime - the magazine's circulation had leapt to 45,000. Then the printing presses were moved to a town near Warsaw, Niepokalanow, where Maximilian now founded a

Franciscan community which combined prayer with cheerfulness and poverty with modern technology: daily as well as weekly newspapers were soon produced. The community grew and grew, until by the late 1930s it numbered 762 friars.

Then in 1939 the Germans invaded Poland. Maximilian sent most of his friars home, to protect them from what was to come. He turned the monastery into a refugee camp for 3,000 Poles and 1,500 Jews. And the presses continued: taking a patriotic, independent line, critical of the Third Reich.

Kolbe was arrested by the Gestapo along with four friars. They were taken to Auschwitz in May 1941. Their names were exchanged for tattooed numbers; and they were sent to brutal forced labour.

But Maximilian Kolbe continued his priestly ministry. He heard confessions in unlikely places, and smuggled in bread and wine for the Eucharist. His sympathy and compassion for those even more unfortunate than himself was outstanding.

Then came the final scene in his hard life. At the end of July, 1941, several men escaped from his bunker at the camp. The Gestapo, in revenge, came to select several more men from the same bunker who were to be starved to death. A man, Francis Gajowniczek, was chosen. As he cried in despair, Kolbe stepped forward.

"I am a Catholic priest. I wish to die for that man. I am old; he has a wife and children." The officer in charge shrugged his shoulders - and obliged.

So Maximilian went to the death chamber of Cell 18, and set about preparing the others to die with dignity by prayers, psalms, and the example of Christ's Passion. Two weeks later only four were left alive: Maximilian alone was fully conscious. He was injected with phenol and died on 14 August, aged 47.

He was beatified by Paul VI in 1971. In 1982 he was canonised by Pope John Paul II, formerly Archbishop of Cracow, the diocese which contains Auschwitz. Present at the ceremony that day was Francis Gajowniczek, the man whose life Maximilian Kolbe had saved.

30th August John Bunyan – the man who wrote Pilgrim's Progress

After the Bible, John Bunyan's wonderful Christian allegory, the Pilgrim's

Progress, is one of the most celebrated and widely-read books in the English language. It has been translated into more than one hundred languages around the world and keeps its place as a Christian classic.

Names of people and places from its pages have been commonplace wherever English is spoken. We need only recall Mr Great-Heart, Mr Valiant-for-Truth, Giant Despair, Madame Bubble, the Slough of Despond, Vanity Fair, the Delectable Mountains, the Hill Difficulty and the Celestial City.

Bunyan was born on 28 November 1628, at Elstow, near Bedford, England, of a poor family. He had little formal education and his father taught him to be a metal worker. His first wife died young. His second wife, Elizabeth, helped him considerably with his blossoming literary career. His conversion was the result of reading the Bible, and the witness of local Christians. From that time the Bible became the great inspiration of his life. He wrote more than fifty books on Christianity. A Baptist by conviction, he had little time for the Established Church.

Bunyan became a popular preacher, but because of his opposition to the Established Church and because he did not have a Church of England preaching licence, he was imprisoned in 1661. It was in prison that he wrote *Pilgrim's Progress*. It was not only Bunyan's greatest book but was destined to become one of the most popular Christian books in the world.

Pilgrim's Progress is an allegory, using the names of people and places from the Bible to teach spiritual lessons. The vivid and unforgettable imagery in the *Pilgrim's Progress* covers the whole Christian gospel from sin and condemnation all the way through faith, repentance, grace, justification, sanctification, and perseverance to heaven itself.

Bunyan died on 31 August 1688. His portrayal of the death of Mr Valiant For Truth is Bunyan at his allegorical best. This brave old soldier of Jesus Christ had received his summons to 'go home.' Calling his friends together he says, *'My sword I give to him who shall succeed me in my pilgrimage ... My marks and scars I carry with me, to be a witness for me, that I have fought His battles, Who will now be my rewarder.'* ... So he passed over, and all the trumpets sounded for him on the other side...

Word search

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

- girls

worked

Elimelech

Moab

field

barley

parents

welcome
- Orpah

Bethlehem

glean

harvest

widows

Naomi

people

Mara
- Ruth

God

home

Boaz

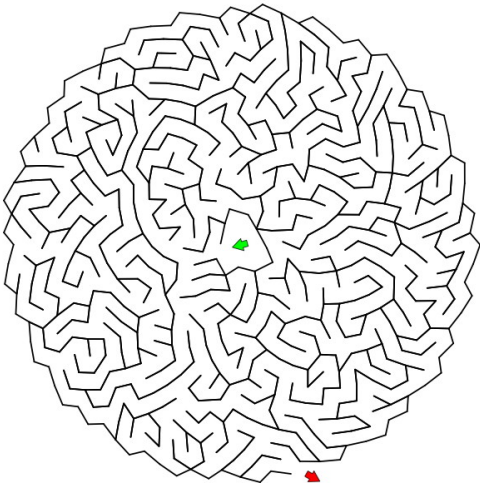
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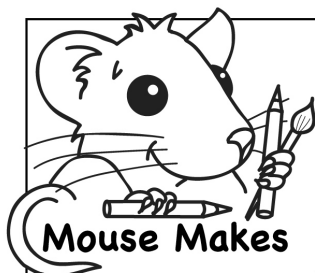
country

wheat

relative

Maze





Who did Jesus choose
as His first disciples?
_____ and

Matthew 4:18

Which disciple was
a tax collector?

Matthew 10:3

Who was
John's brother?

Matthew 4:21

Which disciple
betrayed Jesus?

Mark 3:19

Which Apostle wrote
Revelation?

Revelation 1:1

Who became the
Apostle to the
Gentiles?

Acts 13:9
Acts 9:1-18

DID YOU KNOW?

Some of the Apostles
recorded the stories of
Jesus and wrote about
what it means to be
a Christian.

Matthew and John
wrote gospels.

Paul wrote many
letters to the new
Christian churches.
(Look at the New
Testament to see
how many he wrote.)

**James, Peter, John and
Jude** all wrote letters.

John wrote the book
of Revelation.

In the time of the disciples
it was usual for men to have
two names. Which second
name belongs to which Apostle?

JUDE	BOANERGES
MATTHEW	SIMON
JOHN	DIDYMUS
PETER	THADDEUS
THOMAS	SAUL
PAUL	NATHANIEL
BARTHOLOMEW	LEVI



DID YOU KNOW?

Four of the
disciples were
fishermen: Andrew,
Peter, James and John.

They would have used **two**
different nets to fish:
a circular one in shallow
water and a large
dragnet in deep
water.

A J O J E S J U D P A U L J
T M J U D M A T T H E W A E
J A O D J A M E S I M O N S
A T H A D D E U S L E H D U
M T N S M A T T H I A S R S
E N O T H O M A S P E T E R
S A B A R T H O L O M E W S

Can you find **JESUS**
and all the Apostles
in the word search?
PETER • JAMES • JOHN
ANDREW • PHILIP
BARTHOLOMEW
MATTHEW • THOMAS
THADDEUS • SIMON
JAMES • JUDAS
MATTHIAS • PAUL

Bible Bite

A short story from the Bible

It can be read in the Bible in
Ruth chapters 1 and 2

When famine came to Bethlehem, Elimelech took his family to the nearby country of Moab. The two sons married local girls.

But Elimelech and his sons died, leaving Naomi, Orpah and Ruth as widows.



Naomi told her daughters-in-law she was returning to Bethlehem.



Go back to your parents' homes.

The girls cried, and Orpah left, but Ruth stayed.



I will stay with you. Your people and your God will be mine.



So Naomi and Ruth went back to Bethlehem.

Call me 'Mara' not 'Naomi' because God has made my life bitter.



*'Naomi' means 'Pleasant' 'Mara' means 'Bitter'

It was the start of the barley harvest. Poor people were allowed to glean - to pick up the ears of grain that had been dropped. Ruth went out to glean.



She picked a field, asked if she could glean, then worked hard



The field's owner, Boaz, arrived.

Who's that girl?



That's Ruth, who came from Moab with Naomi.



Boaz told Ruth she was welcome to work in his fields.

He told her to join his workers at lunch-time, and made sure she had more than enough to eat.



Ruth worked hard and took home a huge bag of grain.

I worked in Boaz's field.



He is a near relative!

Ruth worked all through the barley and wheat harvests in Boaz's fields.



Puzzle solutions

R	I	C	H	E	S		A	B	N	E	R	S
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H		R			O		I		S		B	
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	H		F		X		R			L		M
W	A	L	L	S	A	R	E		W	I	S	E
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T	A	R	G	E	T			T	H	I	E	V

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

The deadline for inclusion of articles for the September issue of New Leaves is Sunday 25th August

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

newleavesnews@gmail.com

Please send digital files via email and please make the subject header fit the content of the email - thanks!

Thank you to Graham Lerwill for organising the printing of this magazine

- his hard work is much appreciated.