

# New Leaves

October 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](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  
Stephanie Aplin and Clive Wilson

# **New Leaves**

## **October 2019**

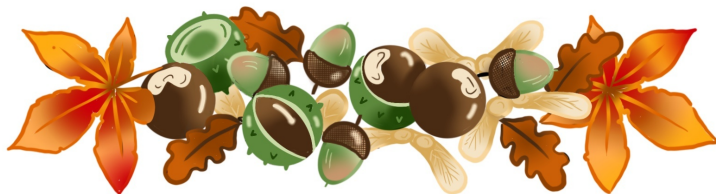
### **New Leaves - From the Vicarage -**

## **October 2019**

#### **Thank you**

Firstly I would like to thank everyone who made the St David's Harvest Festival and Supper such a success. As well as a good collection of non-perishable food we were able to give £500 to the Esther Community towards their work. As you may know the Community in St David's Hill (part of the National Keychange Charity) supports young homeless people between the ages of 16 and 25 with accommodation, advice and experience of community living. Particular thanks are due to the members of the St David's Social Committee who worked so hard to organize a beautiful supper, and to those who prepared food and offered a varied and enjoyable entertainment.

The same weekend we had an excellent Heritage Open Days at St Michael's at which many visitors were welcomed, including some who had not previously been into the church. Just over £500 was raised for church funds. Sincere thanks to those who manned the stalls, and provided refreshment and entertainment through the weekend.



#### **Improving our accessibility**

As part of the Transformation Project at St David's excellent work was done to make level access available from both of the main roads. A disabled accessible toilet was also installed. Part of our mission as churches is that



our buildings should be accessible for as many people as possible and we are now turning our attention to St Michael's and what can be done there to improve matters. The loose Victorian floor tiles are being relaid (and replaced where necessary) and this work should be completed by the end of October. But we are also looking into the provision of a hearing induction loop and disabled access and toilet facilities. There are already plans in hand to improve the lighting.

## **St Wilfrid's Community**

It was correctly pointed out to me that I had spelled 'St Wilfrid's' wrongly in last month's magazine. My apologies! So I will repeat the notice with the correct spelling. A new plaque has been installed in Exeter Cathedral commemorating the work of the St Wilfrid's Community. The plaque is to be dedicated at 5.30pm evensong on Tuesday 8 October and everyone is welcome to attend. Prebendary David James is Chairman of St Wilfrid's Trust and Emma White and I also serve as trustees so our parish continues a strong link with the work of the Community.

## **Waiting upon God**

Our present Archbishop, Justin Welby recently tweeted a beautiful quotation from one of his predecessors, Archbishop Michael Ramsey, which read:

"Does anything matter more in our hurried, noisy, contemporary life, than that every Christian should find time daily of real quiet for the soul's waiting upon God."

Those words are a good reminder for our Parish Quiet Day at Mill House Retreats which will be led by Prebendary Graham Stones. This will be on Saturday 12 October and you can sign up at the back of St David's Church. And further spiritual nourishment will be available at our autumn bible study which will run on alternate Tuesdays starting on Tuesday 8 October at 2pm at 95 Howell Road. We will be studying St Paul's Letter to the Colossians.



## Brexit Prayers

I won't add to the immense number of words being spoken and written about Brexit but I would like to commend this 'Prayer for the Nation' issued by the Church of England:

*God of hope, in these times of change,  
unite our nation and guide our leaders with your wisdom. Give us  
courage to overcome our fears, and help us to build a future in which  
all may prosper and share; through Jesus Christ our Lord.  
Amen.*

**With every good wish and blessing, Nigel**

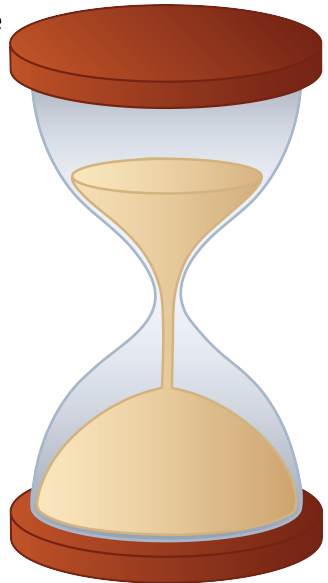


# October 2019 from St Michael and All Angels

A recent publication about angels that I am reading tells me that this time of the year 'used to be' known as Michaelmas. 'Used to be'? I thought. We still call it that here. In the floristry trade, Michaelmas daisies have been re-named as 'September flower'. I cannot work out why. Is 'Michaelmas' too difficult to say/spell? Does it smack of religion, Christianity even? Is it therefore offensive? In earlier times, the year would have been quite neatly divided by the solstices and equinoxes, but also by the legal times drawn up for paying rent and settling debts, the quarter days. These were Lady Day, 25<sup>th</sup> March, Midsummer, 24<sup>th</sup> June, Michaelmas, 29<sup>th</sup> September and Christmas, 25<sup>th</sup> December. Other measures of time were more obviously by the moon and the sun. The stories of Genesis take their structure from the measure of days.

From ages ago, people have wanted to measure time; the candle with the marks, the shadow sticks, sundials, hourglasses...A few weeks ago we were in the Breton town of Landerneau, visiting the museum there to see a collection of 'Cabinets of Curiosities'. Individual people and groups make collections of the strangest things, but the Cabinet that enthralled me most was a collection of hourglasses, ranging from one about an inch high to others at least a foot tall, sometimes ganged in collections of four or five. In some European Protestant churches, there would be such a time-piece, like a giant egg-timer, on the pulpit, to ensure that the sermon was long enough.

In the middle of September we celebrated Holy Cross Day; the Collect reminds us that we should be willing to 'proclaim the good news' of God's love 'so that all who hear it may be drawn unto you; through him who was lifted up on the cross...' There, in that place on the cross of death, time and place meet to forge the connection between us and God and to give us life for ever.



According to the entry in 'A Dictionary of Christian Theology', the Christian faith has wrestled with the problem of time since the faith began. With the Incarnation, time is fulfilled, according to the Gospels. God's promise has been shared with us, so that 'now is the day of salvation.' God's time is not our time, which is limiting – yesterday, today, tomorrow- all of which we can imagine to some extent. This is what is called 'clock-time', identified by Paul Tillich as 'chronos'. God's time is not like our time: 'a thousand ages in thy sight /are like an evening gone'. The Logos or Word in the Prologue to John's Gospel, breaking into linear time, is identified as the great 'kairos', meaning, I think the 'interruptor' of time, a shifter of the expected and regular, asking us to re-balance what we think we know. Therefore, if time is linear, we have to allow it to be intersected by place, also linear, so that events can occur in a comprehensible system for our limited existence.

The axes of time and place give us a graph of existence. They meet in the crossing, the Christian symbol of life and death, of God meeting man, showing how the x and y axes meet to become the essence of being.



**Stephanie Aplin**



# St David's Eucharist    October

## Sunday 6th October Trinity 16

Reading 1	<b>Habakkuk 1:1-4; 2:1-4</b>	Jeremy Lawford
Reading 2	<b>2 Timothy 1:1-14</b>	Hilary Todd
Gospel	<b>Luke 17:5-10</b>	
Time of prayer		Alistair Macintosh

## Sunday 13th October Trinity 17

Reading 1	<b>2 Kings 5:1-3, 7-15c</b>	Lawrence Sail
Reading 2	<b>2 Timothy 2:8-15</b>	Dilys Thorp
Gospel	<b>Luke 17:11-19</b>	
Time of prayer		Sarah Black

## Sunday 20th October Trinity 18 Family Communion Service

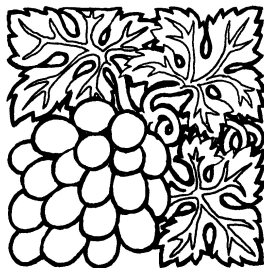
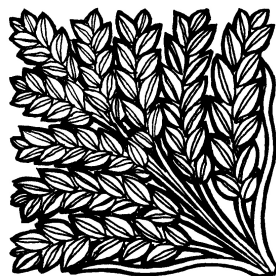
Reading 1		
Reading 2		
Gospel		
Time of prayer		

## Sunday 27th October Last after Trinity

Reading 1	<b>Ecclesiasticus 35:12-17</b>	Geoff Crockett
Reading 2	<b>2 Timothy 4:6-8,16-18</b>	Jenny Baker
Gospel	<b>Luke 18:9-14</b>	
Time of prayer		Helen Friend

## Sunday 3rd November All Saints Day

Reading 1	<b>Daniel 7:1-3, 15-18</b>	Gabrielle Kirby
Reading 2	<b>Ephesians 1:11-end</b>	Gina Redman
Gospel	<b>Luke 6:20-31</b>	
Time of prayer		Ian Cartwright



# Sunday 29th September 2019

## Michaelmas

Thank you to all who came to celebrate with us today, brought something for our picnic and shared it with us. We had a hugely happy lunch, with lots of lively conversation, following Mass. It was good to see friends whom we have not seen for some time.

The choir reminded us that this is the place where we can encounter God, and gave a powerful rendition of Stanford's 'And I saw another Angel'. Our celebratory music always adds to the festivals, so thank you to all who sang, Matt who played and Tina who directed.

Dr Howard Friend preached a sermon contrasting the deception practised by the Evil One and its antithesis of love and forgiveness offered to us by God through the loving generosity of Christ's sacrifice.

A wide variety of goodies and Champagne were enjoyed by all. The remainders (not 12 baskets!) were delivered to the Esther Community across the road, where they were received with big smiles.

Our next October Bountiful Table coincides with Harvest Festival; please bring edibles and produce for the Table and non-perishable items for the Foodbank to celebrate Harvest.



**Stephanie Aplin**



# Surprised by Luke – Holy Ground

Hearing the Gospel Readings from Luke Sunday by Sunday over the Summer has been a revelation, and quite a challenge for our excellent preachers.

I thought I knew Luke's Gospel. It's the gentle one, with the cuddly Nativity story of Angels & Shepherds greeting the birth of the Christ child.

The one where Luke, the blessed physician and first icon painter, gets in touch with his feminine side, giving equal voice to women in the stories and parables he weaves into his ood news of Incarnation & Redemption.

The one with little details in the Passion narrative, the good thief/bad thief exchange during the Crucifixion – Dost not thou fear God... Lord remember me when thou comest into thy kingdom – set to music so memorably in Stainer's famous work.

But the middle chapters we've been sampling for the past 3 months are Jesus' tough, unexpected or ironic teaching, a few of the parables unique to Luke.

Rich Fool, Good Samaritan,  
Mary & Martha, Fire & Division,  
Healing on the Sabbath, Eating  
with Sinners, Amoral Steward.

One message seems to me to be that Humanity's besetting or 'original' sins are greed, envy & self-interest (economic, if you like) rather than nakedness & fig-leaves.



In September, **Holy Ground** – the 'alternative' service at the Cathedral – explored Climate Change and protesting against it.

Rev Prof Tim Gorringe specialises in environmental theology. He described today's 4 Horsemen of the Environmental Apocalypse – Global Warming, loss of Biodiversity, Overpopulation (religions particularly guilty here) and resource degradation especially water and topsoil.

From the Beginning Creation was God's gift to humanity, to use carefully



and protect as good stewards (or Priests of Creation, my take on it). But we have exploited and abused nature with no thought for the future, and those sins are coming back to hurt us.

However Comrade Gorringer's preferred solution did not convince me. It's funny how theologians freeze the fast-evolving Early Church at just the point which suits their preconceptions. In his case the short-lived 'imagine no possessions' commune in Jerusalem,

A supporter of 'Extinction Rebellion', he thinks a Christian Marxist revolution is needed, replacing our failing representative democracy (he has a point there) and growth-based capitalism with local Citizens' Councils (Ecclesia) and some unspecified new economics (which we certainly need).

But history shows Revolutions just replace one tyranny with a new one.



The other talk was from schoolgirl Jess Nichols, Exeter's Greta Thunberg, who spoke calmly but passionately about the 'Fridays for Future' school strikes. If her generation are to have any worthwhile future it requires older generations and those with power to take the scientific evidence seriously

and make much larger changes now to reduce carbon emissions. They want to have hope but see little cause for optimism as business leaders & politicians talk & negotiate but do very little.

While these children do what they can to raise awareness and encourage action, the response of right-wing conservative journalists, social media commentators and even the odd bishop is really nasty. In hate-filled writing, they conflate autism (a spectrum of neuro-developmental difference) with mental illness, and say 16 year olds can't possibly understand the issues or think for themselves. Much like when the Pharisees said Jesus must be mad because they didn't like the truth he was speaking.

The very next day, while waiting for the 56 Bus, I got talking about Climate Change with a man who was a more moderate member of the Extinction Rebellion group. He was feeling rather guilty that he would be flying, even though it was to visit a seriously ill loved one.

When activism becomes more important than humanity, I think we are in danger of losing our souls.

But that is no excuse for ignoring the science and doing as little as possible.

For another view of the state of Our Fragile Earth, the churches of Sidmouth have got together to present 4 talks, at 7pm on each Sunday in October, with well-regarded scientists speaking about the present & future state of Ocean, Atmosphere, Land & World – see the poster elsewhere

or visit <https://exeter.anglican.org/events/our-fragile-earth/>

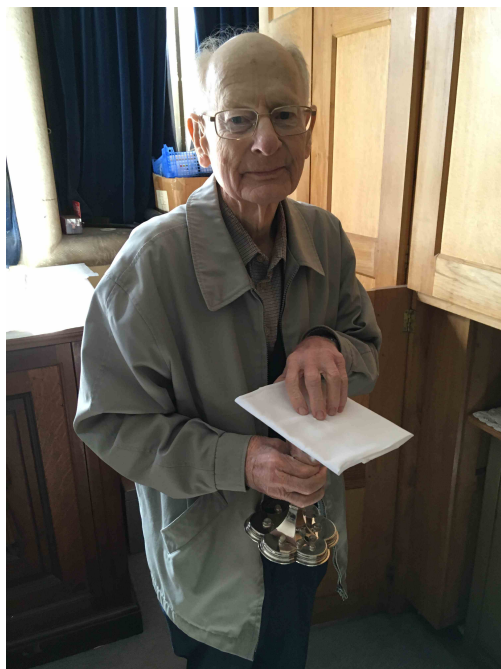


**Richard Barnes – 29/9/19**



# Raymond Ravenscroft

Raymond first worshipped at St David's around twenty years ago. He had then recently retired as Archdeacon of Cornwall and initially Revd John Henton, our Incumbent at that time, sought his services especially during the holiday month of August. Raymond has very happy memories of his time with us and when he moved into Montpelier Court - he was one of the first residents there - it was a simple hop, skip and jump for him to come and worship. He was much loved by all the residents there, acting in a chaplain like manner to them.



He moved down to Cornwall at the end of August this year to be with his daughter in what he was quite happy to describe as a grandpa flat. He will be greatly missed, and we were delighted at both our 9.30 Eucharist on Sunday 25th August and our 10.30 Holy Communion service on Thursday 29th to wish him well and great joy during his time in Cornwall. Raymond has great dignity and integrity and possesses that rare commodity of grace. He hopes to visit us occasionally. I sincerely hope he does because it is always an honour and a privilege to spend time in his company



**William Pattinson**

22.09.2019

# Miserable Sinners

We confess to having committed sins and ask to be forgiven, we receive absolution and are healed – but what is *sin* actually? Is *sin* the best word? I wonder whether it is healthy for us to see ourselves as miserable sinners, and be constantly reminded that we are not good enough. Most of us surely know our shortcomings, and try our best to overcome them and to be as good a person as we can.

I am not a theologian or a Bible scholar, nor am I a classicist, but I have always been fascinated by words, their origin, their meanings and their usage through the ages. I have not given sources, citations, or footnotes. These are just my muddled musings.

I have been looking at this familiar line of the Lord's Prayer as I was taught it:

*"...and forgive us our trespasses, as we forgive those who trespass against us".*

In several versions, including KJV, NIV, NRSVA, RSCVE, I found these alternatives in place of *trespasses/ those who trespass against us:-*

*debts/debtors*

*sins/ those who sin against us*

*guilt/guilty ones*

*transgressions*

*sins/everyone who is indebted to us*

My thesaurus shows them mostly listed as a synonym for the others, but they do have different meanings, and the translator will have chosen the one he felt most appropriate.

**Debt** is a responsibility, we are answerable and have failed to live up to it. It also relates to a debit or demerit, a black mark on our record which should be erased.

**Trespass** is a crossing of some line, an encroachment, a misstep, a violation.

**Transgression** is also a crossing of the line, a breach, an infringement, an overstepping of a mark.

**Guilt** was once a debt to be repaid, but is now remorse for not having done the right thing.

Any of the above could be intentional or unintentional, through action or inaction.

As we used to confess: "We have done those things we ought not to have done, we have not done those things we ought to have done".

**Sin** can be any of those, but has taken on a taint of evil, iniquity, or disobedience.

Looking back to Latin, Greek and Aramaic, we find that they all have debts and debtors :

Latin: ... *debita/debitoribus (from debitores)*

Greek :...*opheilêmata/ opheiletais*

Aramaic: has at least two sorts of debt with different words:

*hōb* = a commercial debt / *hōbā*=a religious obligation

*khata* = an offence / *khawba* = a debt

Hebrew: has four sorts of wrongdoings, from deliberate to uncontrollable to unintentional:-

*pesha* = trespass or rebellion *aveira*  
=transgression

*hata* = going astray

*chait* = error, missing the mark

This reminds us of the Roman Catholic distinction between mortal and venial sins, and between sins of omission or commission, which are of course noted in the Anglican general confession.

In the RC confessional the Latin wording was " Absolve me, pater, qui a *peccavi*" = "Absolve me, Father, for I *have sinned*" but now is "Bless me, Father, for I *have sinned*". The Latin noun *Peccatum* translates as *sin, error or fault*. In French the verbs' meanings are separated – *pêcher* means to *err*, *faûter* is to make a *fault or error*. The English verb to *falter* (obviously from French "faûter") means to make a *misstep*, a rather appropriate term. German has 3 different nouns: *Überschreitung* = *transgression, crossing the line*

*Fehler* = *error, failure*

*Sünde* = *sin, debt*

Confessions vary in weight, but the counterbalance of the NT God's forgiveness seems equal. Penances (often prayers, readings or good works) are imposed, then the penitent is forgiven and blessed. Forgiveness is tough. Family feuds are no stranger to me, often arising from a trivial occurrence - but surely some things cannot, even should not, be forgiven? Is it not enough to put resentment aside, not to let it corrode or corrupt us, or to make no recriminations?

As we know, the OT God was reportedly prone to “visiting the *iniquity* of the fathers upon the sons, unto the 3<sup>rd</sup> and 4<sup>th</sup> generation”.

These two Commandments beg the obvious questions: should these sins be forgiven?

*Honour thy father and thy mother* – even if they burn their child's arms with cigarette ends?

*Thou shalt not kill* – even if someone threatens one's baby? In Islam I am told that any sin is an act against the will of God. Conversely, in Hinduism sin is anything that has a poisonous effect on the sinner's karma, that must be purged in the next reincarnation. It is all very confusing.

I suspect that there are more than a few of us who are not happy being marked as miserable sinners, when we are actually trying hard to overcome our faults and to follow the teaching of the Good Shepherd as we understand it. We have heard some very encouraging sermons along these lines lately, and I for one appreciate that. “Going astray” seems to me most fit for purpose; that is a potential translation for most of the words listed above, and is the theme of the song below.

I end with a verse from a bluegrass song written by a First Primitive Baptist minister from the Appalachian Mountains, who died recently, aged almost 90 and secure in his faith:-

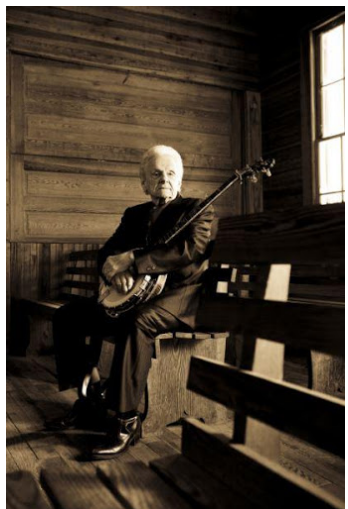
*Those who have strayed were sought by the Master,  
He who once gave His life for His sheep.*

*Out on the mountains, still He is searching,  
bringing them in for ever to keep.*

*(Going up Home to Live in Green Pastures, by  
Ralph Stanley)*



**Vivien Finnigan**



# Heritage Weekend

Thank you to all who helped with Heritage Weekend and contributed to its success, not only in terms of fund-raising, but also in welcoming the number of visitors who came to see St Michael's Church

Thanks are due to those who:

prepared the church and set up the stalls;

baked cakes for refreshment and produce stalls;

manned the stalls all weekend;

welcomed the visitors;

provided the much-enjoyed musical entertainment;

gave the organised guided tour;

and who tidied up afterwards.

The left-over bric a brac, books, etc., went to the cancer charity *Force*.

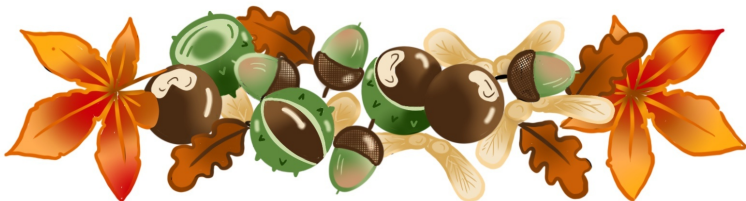
£52 was raised with refreshments for the Ride and Stride; this is shared between the Devon Historic Churches Trust and St Michael's. £501.29 was raised for St Michael's general funds over the weekend.



**Paula Lewis (Treasurer)**

I would like to add thanks from all of us to Paula who organised the weekend's events.

Stephanie Aplin (Chapel Warden)





# Inspirational Teacher

I was eight years old when I moved into Miss Pritchard's class. She taught the 11 year-olds and I was with her for three years. She became my role model and I wished that I could be a teacher too, like her. As one of five children with an unemployed carpenter father, I had no chance. Miss Pritchard encouraged us. She would enter us for essay competitions, which she would send to Companies for free samples. At Christmas she would buy us cakes. At eleven some of us took what became the 11 plus. I believe I was the first pupil to gain a place at the High School.

We moved house and I lost touch with my teacher. I became a teacher and many years later, Miss Pritchard boarded the bus that my son and I were on, travelling to school. She recognised me and we chatted. I pointed to the sweaters that Will and I were wearing saying that I had made them. As she had spent much time trying to teach me to knit ( ...and failing), she was pleased.



Again we lost touch. When I retired as a deputy head my photograph and an interview I had given were in the local paper. To my astonishment, Miss Pritchard rang me and invited me to tea. She was in her 80s, but had often thought of me. We met again a few times before she died. I have taught 100s of children, but I doubt I inspired them like my dear Dorothy did me. I like to think that maybe some child followed in my footsteps, although modesty forbids this.



**Eileen Jarman**

September 2019



# **I see men as trees walking. Mark 8:24**

## **(KJV)**

It's not that bad, but this is by way of an explanation. Over the past year or so my eyesight (already regularly monitored at the RD&E West of England Eye Unit) has been gradually slowly deteriorating, owing to the effects of glaucoma.

So if I walk past you in the street, the explanation is that recognising faces on the move is becoming more difficult – please forgive me and stop me if you want a chat.

Text is getting tricky too, leading to an increase in typos & errors in my writing – putting Dung Mass (a version of Messy Church?) on Facebook was a low point.

As well as simple magnifiers, I'm grateful for the technology of spellcheckers and Word's red underline to warn of errors. As we know, the fitting of churches with large video screens is especially useful for Baptisms – so one can readily alter the size of the Font.

I am also grateful for liturgy, prayers & hymns that are embedded in my memory, so that when singing a Mass setting or Motet I can concentrate on the music and the words mainly look after themselves, or vice versa. One of the annoying/amusing 'features' of my sight is often missing the first letter of a word, and my brain trying to make sense of what I miss-see. What are roubles doing in a Psalm – troubles, of course.

Apart from not noticing people on my right hand side, my wider vision is still pretty good and landscapes still beautiful. It does perhaps explain why I take too many photos. With a smartphone or digital camera one can zoom in and see details that the eye no longer registers.

So, if you have a family history of glaucoma or similar eye problems, do make sure you get your eye pressure in particular checked regularly by an optician as you get older.

And what of the trees in all their variety? Trees feature strongly in the Psalms, cedars, palms, olive, mulberry, fig, planted by the waterside, and in Isaiah 55 they clasp their hands.

In fantasy literature sometimes they do walk, and they talk - the wind in their leaves has messages for those focussed enough to listen.

In temperate Exeter trees still show the passing seasons. Writing at the Autumnal Equinox, I've noticed the first fallen leaves beginning to carpet the pavements. The 'pigeon' tree at the foot of Castle Street will soon be

turning.

But elsewhere in our warming world, trees burn, or are deliberately burnt, their smoke & ash choking one of the lungs of the world and accusing humanity of its besetting sins of greed and self-interest.

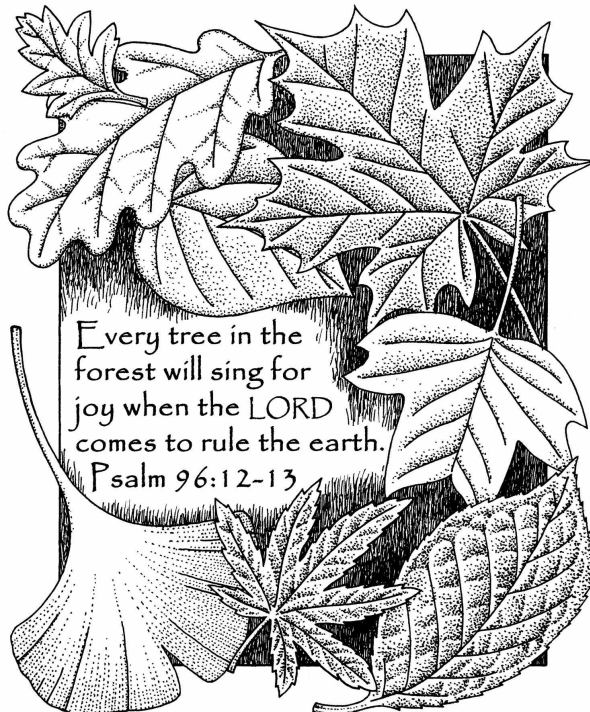
Politically the veneer of civilisation is cracked and peeling, damaged by bullying and toxic language from those who should know better .

In medieval poetry and symbolism, the wood of the holy tree, the Cross, has a revered place. On Holy Cross Sunday in the middle of September we sang “Crux fidelis”.

Faithful cross, among all other,  
One and only noble tree:  
None in foliage, none in blossom,  
None in fruit thy peer may be.  
Sweetest wood and sweetest iron,  
Sweetest weight is hung on thee!



**Richard Barnes – 26/9/19**



Every tree in the  
forest will sing for  
joy when the LORD  
comes to rule the earth.  
Psalm 96:12-13

# Parcel at St David's Station

It is 1949 and I am 16 years old . . Mr Pile calls, " Winkle, ( my nick name because I am so short ), there is a parcel to collect at the station from Maris (the Italian gilder for our firm who lived in London)."

"Yes Mr Pile "

Putting on my coat, I made my way over to Queens Street to catch the bus to St David' s Station. I had become well known at this station and also at Central, collecting or putting various items on board .

Arriving at St Davids, I was told a parcel from London had left Paddington and would shortly be arriving at Platform One. I waited there and watched the luggage carriage doors opened and the heavy items removed. I stepped forward

"Yes son what can I do for you ?"

"I've come to collect a Processional Cross."

The man told me how beautiful it was and that he had looked after it on the journey and it was now behind some crates. He pulled these out to expose the wooden cross and handed it to me.

Thanking him, I proceeded to walk down the platform. I had not gone far before people stopped to look at this figure, a small boy carrying a huge seven foot cross. Families saying their goodbyes stopped and stared as I made my slow way to the luggage office.

There were no drum rolls, no one saying, "Come and join us"

No, just myself.

I caught the bus from St David's Station to Queen Street, having to stand in the stair well as the cross couldn't fit anywhere else. I then walked down the High Street, through St Martin's Lane and across Cathedral Green. People watched me with interest, some grinned, others nodded their heads, but all were intrigued by what they saw . I arrived at the workshop and handed the cross over to Bill Payne, who had made it . Every one



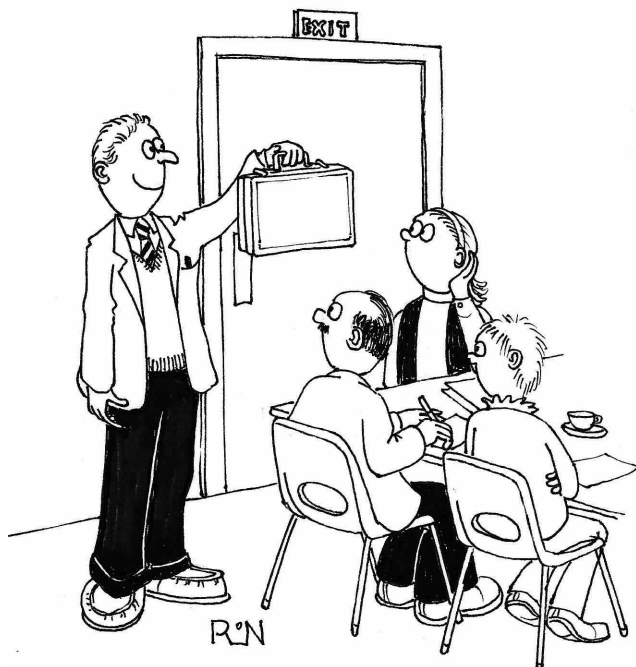
was horrified to think that this very beautiful Processional Cross had travelled from London to our workshop covered only in thin tissue paper, held on by rubber bands through which could be seen all the paintwork and gilding.

Alas though I did not pick up any converts along the way. Perhaps probably I was not wearing the right clothes? Overalls are not all that attractive!!



**John Wakley**

September 2019



*The treasurer made the most of his  
moment in the limelight*

# October Events mainly at St Michael's

Our thanks to all who made September so memorable by helping and supporting our Heritage Open Days activities, and our Michaelmas Patronal Festival – service, music, sermon, flowers, lunch & fizz!

Copies of a new booklet containing all the 150<sup>th</sup> Anniversary Articles are available for a suggested donation of £3.

Please continue to support your Church, and welcome visitors, students & newcomers.

## Diary.

**Sat 5 October.** Visit to Tyntesfield, National Trust property, former home of William Gibbs. We will sing Evensong in the splendid Chapel there at 3pm.

**Sun 6 Oct, Harvest Festival** 11am. Choral Mass Hymns:259: 262: 493. Mass in F, Sumsion. Motet:Thou visitest the earthm Greene. Bountiful Table of Baking, Preserves & Produce at 12noon.

**6pm Choral Evensong & Benediction.** Responses: Reading. Psalm 142. Hymn 205. Canticles: Tallis Short Service. Anthem: Locus Iste, Bruckner O salutaris: 269. Tantum Ergo: 268.

**Tue 8 Oct, 5.30pm at Exeter Cathedral.** Choral Evensong with Dedication of Memorial to St Wilfrid's Community.

**Sun 13 Oct, Trinity XVII.** 11am Sung Mass. Hymns 324: 439: 445. Missa Lauda Sion, Palestrina. Motet: Ave verum corpus, Pearsall.

**Wed 16 Oct, 7.30pm. St Michael's Lecture.** Prof James Clark. Re-thinking the Dissolution of the Monasteries. Author of several studies on late mediaeval religion and culture, Prof Clark was consultant for the BBC TV series, Tudor Abbey Farm.

**Sun 20 Oct, Trinity XVIII.** 11am Mass. Hymns 440: 310: 358. :4-part Mass, Byrd. Hear my prayer O Lord, Purcell.

**Tue 22 Oct, 7pm for 7.30. Deanery Synod** Meeting at St James' Church, Mount Pleasant. Main Topic – Music & Psalms in Worship, led by Canon

James Mustard, Cathedral Precentor. Open to all..

**Sun 27 Oct Saints Simon & Jude, Apostles.** 11am Mass. Hymns:195: 214: 359. Mass in A minor, Casciolini. Give us the wings of faith, Bullock.

**Sat 2 Nov, 7.30pm at St David's Church.** An Evening of Poetry & Music. Tickets £12, including canapés & drink.

**Sun 3 November, All Saints.** 11am Mass. Hymns 197: 226: 396. Missa 'O quam gloriosum', Luis deVictoria. Justorum animae, Stanford. 12noon Bountiful Table.

**6pm All Souls' Requiem Mass.** Setting: Missa pro defunctis, Casciolini.

At St Michael's, worship is traditional, music is excellent, people are friendly, and all are welcome. Please join us.

The website [www.stmichaelsmountdinham.org.uk/events/](http://www.stmichaelsmountdinham.org.uk/events/) also lists Events or follow @StMikes\_Exeter on Twitter.

**St Michael's Choir** is an integral part of the church community, leading the singing and maintaining the strong musical tradition built up over the years.

We are hoping to recruit a couple of Choral Scholars– a Bass is particularly needed at present. Scholars have good sight-reading, potential to sing solos, and receive a modest honorarium. . The commitment is about 20 hours per month for Sunday Masses, Tuesday Practices, our monthly Choral Evensong and an occasional midweek Feast.

Other new singers are welcome too. A blending voice and team spirit are key, and we realise not everyone can be at every practice and service.

**Inclusive, welcoming.** Last month's interesting article by Iris Sutton on her vacation jobs in the 1950s reminded me that we know that even then St Michael's Church was unobtrusively gay-friendly, and 60-odd years later it still is.



**Richard Barnes – 25/9/19**



# The Village Church

Sounds like a Miss Read novel, doesn't it? That's because it was just like that..

I grew up in a small village in what was then rural Hampshire. One bus a day stopped near our house; otherwise we walked at least a mile, sometimes up a very steep hill. Often not allowed on the bus with my cello, I walked over 3 miles home with it on my back. I hated that cello. Until leaving home at 17, I never saw a film from beginning to end. The last bus from Winchester left at 10 and films ended at ten past, so we had to watch the finale first! It really was a world apart.

The parish encompassed an Anglican church, Gospel Hall & Wesleyan Chapel in Fair Oak and a Baptist chapel in Horton Heath. I was amazed to find out that there is now also a Roman Catholic church, St Swithun Wells, built in 1978. Apparently the Sisters of Saviour Convent held services in the Acorn Social Club, where my father and brother went but never mentioned them. We did not know any Catholics except the ice cream man, Mr. Rossi, a prisoner of war who stayed on. I never saw a nun or a priest. My paternal grandparents were Chapel and lived near the Gospel Hall; my maternal grandmother was C of E and my grandfather Christian Scientist. Nonconformists were in plenty and there was even a Band of Hope in Horton Heath. It was all very self-enclosed. My horizons widened at Exeter University, where I met all kinds of different people.

All village children went to the C of E primary school, where the education was excellent. All learned the basics, regardless of ability. The school was next door to the church. Vicar was in the classroom constantly, hearing times tables and spelling competitions as well as teaching Religious Instruction. He was always blessing us. The whole school marched into church on saints' days and the children helped to decorate the church at Easter, Harvest Festival and Christmas. On Mothering Sunday, we picked bunches of wild flowers, to be blessed in church and brought home after service.

We all went to Sunday school. If not, Vicar would pay a home visit to find out why not. This comprised Bible stories, songs, and learning the Lord's

Prayer and the Creed. A magnificent certificate of good attendance was awarded and I still have mine. At the beginning and end of the day we had hymns and prayers. This continued all through primary and secondary school, in fact even at university we had Latin Grace before meals...

The Church of St Thomas was built in 1862 as a chapel of ease, and dedicated in 1863. Before then, baptisms took place in the Brook Inn! When I was born, the vicar was Canon Scott, and he looked like the classic cleric of the time. His successors were the Rev. Mr. Hills-Harrop and another Canon Scott-Simpson. I had to look up these names, because the vicar was called Vicar (as in "More tea, Vicar?"), just as the doctor and squire and teacher were called by their titles.

The Church was the centre of the village. Fr. Christopher, also a Hampshire lad, mentioned this in a sermon just before he returned to his roots. Most events took place in the village hall (built for the Women's Institute), the Acorn Club (built by the Royal British Legion) or the inns. Many began with prayers. Any event that came with food began with Grace. The Vicar was invariably present. Our vicars were all pretty posh, but they played cricket and went to the pub after the service like all the men, although a certain distance was maintained, village class distinction being well ingrained.

As Fr. Christopher mentioned, going to church was not really seen as "religious" - it was just expected. Grandparents, parents and children all knew the whole thing by heart. Church services were really well attended, all dressed in our best, women in hats and children all sitting still! These days are gone. Then I could not wait to get away, now I would like that community spirit back.



**Vivien Finnigan**

1930. Billiard Team,  
Fair Oak  
Workmen's Institute  
Left to Right back row:  
Bob Treasure,  
Ron Marley,  
Alf Houghton,  
Charlie Parsons;  
Front row: Tom Heath,  
Lawrence Mears,  
Col. Cheke (Chairman),  
• Rev. C.W.Scott (Vice-  
Chairman),  
Theodore (Fago) Mears.



1900. Fair Oak Square showing the church, Village School and Oak Tree.



Church of S. Michael & All Angels,  
Mount Dinham, Exeter, EX4 4EB

The S. Michael's Lectures Autumn 2019



Wednesday September 18th at 7.30 pm:

Oliver Nicholson: Why were the Early Christians persecuted ?

Professor Nicholson is the General Editor of the *Oxford Dictionary of Late Antiquity* and has published on the Great Persecution and the Age of Constantine the Great.

Wednesday October 16th at 7.30 pm:

Professor James Clark: Re-thinking the Dissolution of the Monasteries

Professor Clark is the author of several studies on late mediaeval religion and culture, most recently *The Dissolution of the Monasteries*, (2016) and was consultant for the BBC TV series, *Tudor Abbey Farm*

Wednesday November 20th at 7.30 pm:

Dr. Glenn Roberts MD, FRCPsych:

The rediscovery of Recovery: open to all?

Dr. Roberts has been a consultant psychiatrist in Devon over the last nearly 30 years, is a past academic secretary of the Faculty of Rehabilitation and Social Psychiatry at the Royal College of Psychiatrists, and past lead on Recovery for the Royal College of Psychiatrists

Wednesday December 18th at 7.30 pm:

The Revd. Dr. Alastair Logan "In Search of Ancient Gnostics"

Dr. Logan taught for many years in the Theology Department at Exeter University, and is the author of *The Gnostics: Identifying an Early Christian Cult* (2006)

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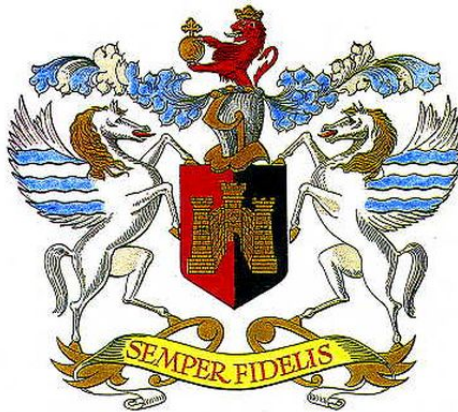
RETIRING COLLECTION

Further information from <mountdinhamlectures@gmail.com>

St David's Church<sup>®</sup>  
Exeter  
Heritage Lottery Fund  
Lectures



A series of lectures connected to St. David's Church and area and to support the Transformation Project



Tuesday 29th October **Exeter's Colourful Heraldry**  
7:30pm

*David Oates*



# An Evening of Poetry and Music

with

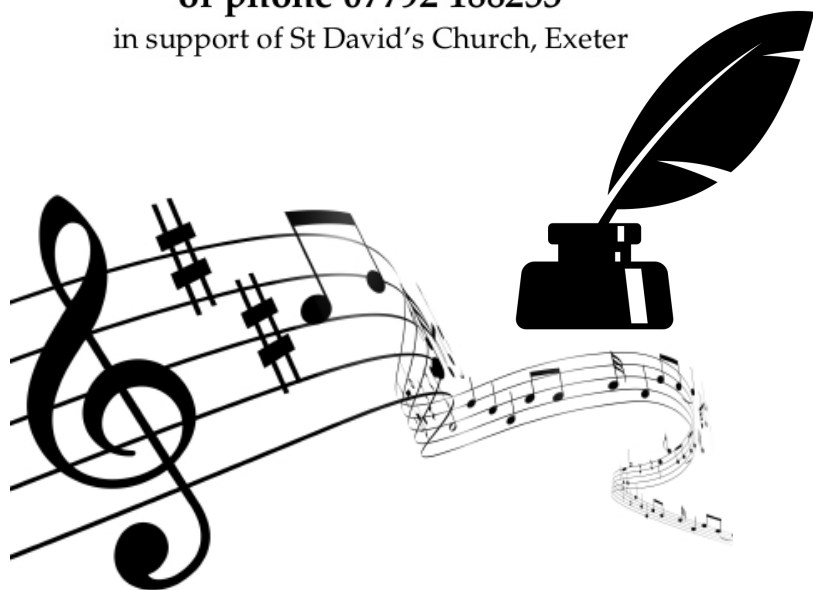
**Lawrence Sail and John Mole**

and musicians

Tina Guthrie, Sarah Rimmington,  
Trevor Wiggins and Nigel Guthrie

**Saturday 2nd November, 7.30pm**  
**St.David's Church, Exeter**

**Tickets £12, to include canapés and a drink**  
**available from St David's Church**  
**or phone 07792 188253**  
in support of St David's Church, Exeter



# Parish Lunch Club Dates- Autumn 2019

**October 17th**

**November 7th**

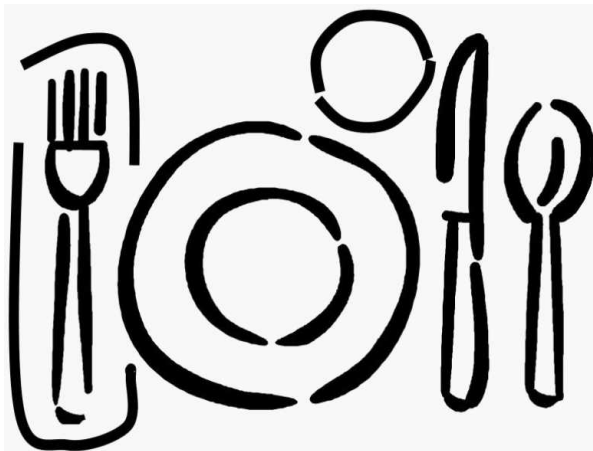
**December 19th Christmas Lunch**

All on a Thursday at 12 noon @34  
Restaurant, Exeter College

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.







#### **Funding available to homeowners and landlords for home improvements**

Exeter City Council would like to make residents aware of funding that is available to make improvements to homes in our area.

Homeowners and landlords can apply for a loan to make improvements to their homes. Essential home repairs such as a replacement boiler, new windows and doors, roof repairs (including thatch), plumbing, heating or electrical works and even structural repairs are included under the scheme.

Everyone receives the same interest rate, whether you borrow £1,000 or £15,000 and no matter what your circumstances or credit score. Eligible homeowners choose their own contractor and there are a variety of loan products available to suit individual needs\*.

The scheme is delivered through Wessex Resolutions, a not-for-profit lender that works in close partnership with the council. Established in 2003, Wessex Resolutions has helped many homeowners throughout the South West, lending almost £13.6 million.

A recent client said "I had no idea the scheme existed until I contacted the Council. When my adviser visited me and explained everything perfectly it was a huge burden lifted from me – loan repayments that I can afford and the efficiency with which it was all arranged. I am truly grateful to all concerned."

**For more information, call Wessex Resolutions on 01823 461099, visit [www.wessexresolutions.org.uk](http://www.wessexresolutions.org.uk) or email [enquiries@wrdc.org.uk](mailto:enquiries@wrdc.org.uk).**

**(\*subject to eligibility)**

**Loans have a fixed interest rate and typical 4.2% APR. Missing payments could affect your credit rating and ability to obtain credit in the future. Loans are typically protected by a Title Restriction and are subject to status.**

Wessex Resolutions C.I.C.: a community interest company limited by guarantee, registered in England, company number 4512225.  
Registered address: Heatherton Park Studios, Bradford on Tone, Taunton TA4 1EU. Wessex Loans and Wessex Home Improvement Loans are trading names used by this company. Wessex Resolutions C.I.C. is authorised and regulated by the Financial Conduct Authority (675263) for credit and debt-related regulated activities.





Welcomes you to their talks  
Programme for September to December 2019

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

Tea & coffee 10:00. Talks 10:45 – 12:00

September 4th	Dr Peter Brinsden	Lord Nelson: Hero ... and Hypochondriac?
September 11th	Alan Rosevear	Travel in Exeter Before the Train
September 18th	Mick Harrison	Policing in Devon and Exeter
September 25th	Karen Deveraj	The Work of the Citizens Advice Bureau
October 2nd	Professor Sir Steve Smith	
		Vice-Chancellor, The University of Exeter
October 9th	Sue Knox	General Lawrence and His Tower
October 16th	Clive Wilson, Met Office	Climate Change
October 23rd	David Oates	A Cambridgeshire Village in the 1890s
October 30th	Rev Andrew Johnson, Stained Glass Master Glazier	
		A History of Coloured Glass and How it is Made
November 6th	Rachel Trethewey	Before Wallis: Edward VIII's Other Women
November 13th		General Assembly
November 20th	Todd Gray	Mob and Street Violence in Exeter
November 27th	John Jameson	A Cornish Hairdresser Goes to War
December 4th	Mike Richards	The Victoria Cross (and Local Connections)
December 11th	Members	A Seasonal Anthology of Words and Music
December 18th, 25th and January 1st		No meetings

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 [niki.thomas01@gmail.com](mailto:niki.thomas01@gmail.com)

Website [www.exeterforum.org](http://www.exeterforum.org)

# Our Fragile Earth!



What is the evidence for how we are changing our world,  
and what are our moral choices as individuals & church communities?

Oct 6<sup>th</sup> 2019, 7pm: All Saints' Church, All Saints Road, Sidmouth

**Caring for the Ocean:** Changing ocean dynamics: temperature, acidity, salinity, sea level, ice melt  
Prof. Meric Srokosz, National Oceanography Centre, Southampton

Oct 13<sup>th</sup> 2019, 7pm: Sidmouth Parish Church, Church Street, Sidmouth

**Caring for the Atmosphere:** Greenhouse warming, pollution, climate change  
Prof. Euan Nisbet, Department of Earth Sciences at Royal Holloway, University of London

Oct 20<sup>th</sup> 2019, 7pm: Methodist Church, High Street, Sidmouth

**Caring for the Land:** Sustainable agriculture in a rapidly changing world  
Dr Martin Hodson and Rev'd Margot Hodson, John Ray Initiative

Oct 27<sup>th</sup> 2019, 7pm: Roman Catholic Church, Radway, Sidmouth

**Caring for the World:** Big questions and conversations with young people  
Dr Mark Windsor, LASAR, Canterbury Christ Church University

Each week there will also be follow-up discussion sessions as follows:

**Mondays** at 2:30pm at Twyford House in Coburg Road

**Mondays** at 7:30pm at Twyford House in Coburg Road

**Wednesdays** at 7:30pm at All Saints' Church in All Saints Road (except 23<sup>rd</sup>)

**Thursdays** at 7pm at St Teresa's Hall on Vicarage Road

**All talks and discussion sessions  
free and open to all**

SCIENTISTS IN CONGREGATIONS

TEMPLETON WORLD  
CHARITY FOUNDATION



Sidmouth  
Churches



Sidmouth  
Science  
Festival



## Smilelines

### Family Bible surprise

A little boy was fascinated as he fingered through the pages of the old family Bible. Suddenly, an old leaf that had been pressed between the pages fluttered out. "Mum, come quick!" he cried. "I think I just found Adam's underwear!"

### Funeral

While walking through the churchyard one day, our minister came across his six-year-old son burying a dead sparrow. With sonorous dignity the son was using the prayer that he thought his father always said: "Glory be unto the Faaather, and unto the Sonnn, and into the hole he goooes."

### School

A little girl was struggling with her first term at school. "I'm just wasting my time," she sobbed to her mother. "I can't read, I can't write, and they won't let me talk!"

### Prayers as heard by children

From Boston: When I was a child, I thought the Lord's Prayer began: 'Our Father, who are in Heaven, Howard be thy name.' I always thought that was God's real name.

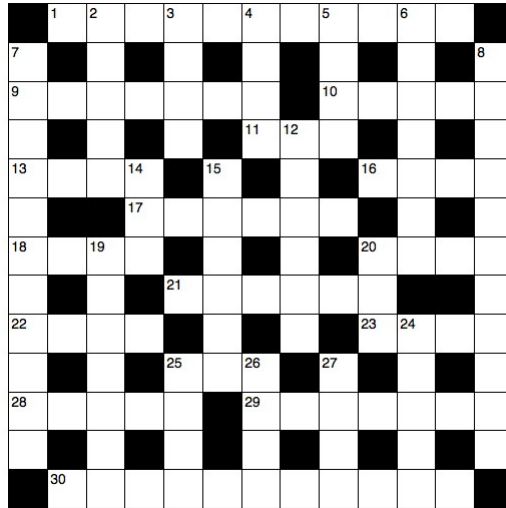
Liverpool: My mother spent her early childhood thinking her aunt was praying: 'Hail Mary, full of grapes.'

Glasgow: I remember thinking this prayer said: 'Give us this day our jelly bread.'

Norwich: I once knew a child whose favourite hymn was 'Gladly, the Cross-Eyed Bear.'

Manchester: When I was younger, I believed the line was 'Lead a snout into temptation.' I thought I was praying for my little sister to get into trouble.

# October crossword



## Across

- 1 The sixth disciple (Matthew 10:3) (11)
- 9 'And lead us not into temptation, but deliver us from the — — ' (Matthew 6:13) (4,3)
- 10 Love intensely (Song of Songs 1:4) (5)
- 11 From Mt Carmel to Jezreel, Elijah — all the way (1 Kings 18:46) (3)
- 13 One of the Midianite leaders who was captured and killed after Gideon's victory in the valley near Moreh (Judges 7:25) (4)
- 16 Metallic element (4)
- 17 At line (anag.) (6)
- 18 'Cursed is everyone who is — on a tree' (Galatians 3:13) (4)
- 20 Where Samson killed a thousand Philistines with a donkey's jawbone (Judges 15:14) (4)
- 21 He succeeded Moses (Deuteronomy 34:9) (6)
- 22 'When he saw him, he took — on him' (Luke 10:33) (4)
- 23 'For — is the gate and broad is the road that leads to destruction' (Matthew 7:13) (4)
- 25 'The god of this — has blinded the minds of unbelievers' (2 Corinthians 4:4) (3)
- 28 Fear or terror (Psalm 31:22) (5)
- 29 'We, who are many, are one body, for we all — of the one loaf' (1

Corinthians 10:17) (7)

30 Assyrian ruler assassinated by his sons while worshipping his god  
Nisroch (2 Kings 19:37) (11)

### Down

2 'For as in Adam all die, so in Christ all will be made — ' (1 Corinthians  
15:22) (5)

3 'After supper he — the cup' (1 Corinthians 11:25) (4)

4 The request of a man of Macedonia in Paul's vision: 'Come — to  
Macedonia and help us' (Acts 16:9) (4)

5 He disobeyed his father Judah by refusing to impregnate his dead  
brother's wife (Genesis 38:9) (4)

6 I veto me (anag.) (7)

7 Fourth king of Judah (1 Kings 15:24) (11)

8 Priest of God Most High, who blessed Abram (Genesis 14:18) (11)

12 'I have made you — — for the Gentiles' (Acts 13:47) (1,5)

14 Implore (1 Samuel 15:25) (3)

15 'Out of the eater, something to eat; out of the — , something sweet'  
(Judges 14:14) (6)

19 'I am the most ignorant of men; I do — —  
a man's understanding' (Proverbs 30:2) (3,4)

20 'Sin shall not be your master, because you are not under — , but under  
grace' (Romans 6:14) (3)

24 Native of, say, Baghdad (5)

25 The last word in the Bible (Revelation 22:21) (4)

26 Heroic tale (4)

27 'Then you will know the truth, and the truth will set you — ' (John 8:32)  
(4)

## October Sudoku - Medium

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

# Days of Note - October

## **2<sup>nd</sup> October:      Guardian Angels – keeping an eye on us**

The teaching of Jesus encourages us to believe in guardian angels. He once said, 'See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.' (Matthew 18:10)

The existence of angels was suggested in various Old Testament texts, Jesus mentioned them explicitly, and the early Christians accepted their existence and work (Acts 12:15).

In England, devotion to the angels, both in Anglo-Saxon times and later, was strong. In modern times, the great American evangelist Billy Graham has written an entire book on the existence and work of angels.

Alcuin described them as intercessors (in the 11th century Leofric Missal); Herbert of Losinga, bishop of Norwich (d 1119) specially praised them, and his contemporary, Reginald of Canterbury, wrote prayers in their honour.

Honorius Augustodunensis (d 1151) clarified the existing belief of the time by asserting that each human soul, when infused into the body, is entrusted to the particular care of a single angel, who protects both body and soul and offers prayers to God.

For many centuries Christendom was satisfied with the feast of St Michael (and all Angels), but the special feast of the Guardian Angels was introduced in Austria, Spain and Portugal in the 15th – 16th centuries. Guardian Angels were then seen as guardians of particular towns or regions, or of each individual. Pope Clement X made the feast day universal in 1607, fixing its date to 2<sup>nd</sup> October.

## **10<sup>th</sup> October:                      Thomas Traherne - lover of nature**

Thomas Traherne (1636 - 1674) is a good saint for anyone who loves our planet, and who wants to preserve Creation. This 17<sup>th</sup> century poet and clergyman wrote extensively about his love for nature, seeing in it a

reflection of the glory of God.

Traherne was not of a literary family, for his father was either a shoemaker or innkeeper in Hereford. But Traherne did well at the Hereford Cathedral School and went on to Brasenose College Oxford. From there he became rector of Credenhill near Hereford in 1657, and ten years later was appointed to be the private chaplain to Sir Orlando Bridgeman, the Lord Keeper of the Great Seal to King Charles II, who lived at Teddington.

Throughout his years at Credenhill and then Teddington, Traherne led a simple and devout life, and his friendliness drew people to him. He was described as “one of the most pious ingenious men that ever I was acquainted with”, and being of “cheerful and sprightly Temper”, ready to do “all good Offices to his Friends, and Charitable to the Poor almost beyond his ability”. Aside from his beloved books, he seems to have possessed very little.

Instead, he poured his energy into his writings, which had an intense, mystical, metaphysical spirituality. His poems and prose frequently mention the glory of Creation, and his intimate relationship with God, for whom he had an ardent, childlike love. Traherne has been compared to later poets such as William Blake, Walt Whitman and Gerard Manley Hopkins, and his love for nature has been seen as very similar to the Romantic movement, though he lived two centuries earlier.

He is best known for his *Centuries of Meditations*, which has been described as “one of the finest prose-poems in our language.” Lost for many years, and then finally first published in 1908, it was a favourite of the Trappist monk Thomas Merton, the Christian humanist Dorothy Sayers, and the writer C.S. Lewis, among others. C.S. Lewis considered *Centuries of Meditations* “almost the most beautiful book in English.”

Traherne died in 1674, and is buried in St Mary’s Teddington, under the church’s reading desk. Today he is counted as one of the leading 17<sup>th</sup>-century devotional poets.

**18<sup>th</sup> October: Thank you, Dr Luke!**



*By David Winter*

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

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

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

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

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

**31<sup>st</sup> October:**

## **All Hallows Eve – or Holy Evening**

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

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

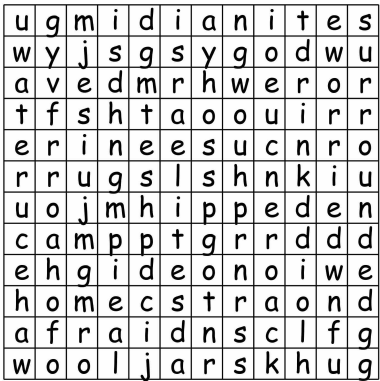
Then the Romans arrived, and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged.

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

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

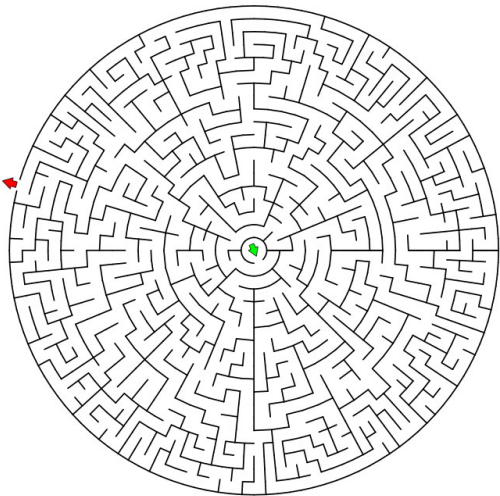
Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone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

# Word search

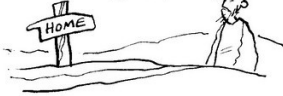


- |         |            |            |
|---------|------------|------------|
| camp    | fight      | trumpets   |
| shocked | Israelites | Midianites |
| country | ground     | torch      |
| Gideon  | proof      | drink      |
| help    | worried    | signal     |
| home    | afraid     | God        |
| spring  | water      | jars       |
| smashed | wool       | surrounded |

# Maze



# The tale of the Prodigal Son



JESUS OFTEN TOLD  
STORIES WITH  
HIDDEN MEANINGS



ONE STORY WAS ABOUT A MAN  
WHO HAD TWO SONS.

ONE WAS HARD WORKING  
AND CARED FOR HIS FATHER



BUT THE OTHER SON JUST  
DEMANDED MONEY FROM  
HIS DAD



THEN HE LEFT HOME TO WASTE  
HIS WEALTH.

HE HAD MANY FRIENDS...



...UNTIL HIS MONEY RAN OUT



SOON, THE ONLY WAY HE COULD  
SURVIVE WAS BY FEEDING PIGS.



I KNOW, I'LL GO BACK TO  
MY DAD AND SAY SORRY -  
BUT HE'LL BE SO CROSS.



BUT HIS FATHER WAS  
FAR FROM ANGRY - HE  
WAS THRILLED TO SEE  
HIS SON RETURN HOME!



MY SON IS ALIVE!!



JESUS EXPLAINED - WE HAVE A FATHER  
IN HEAVEN WHO ACHES TO SEE US ALL  
RETURN TO HIM - JUST LIKE THE  
PRODIGAL SON RETURNED TO HIS  
FATHER.

# Puzzle solutions

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

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

## The deadline for inclusion of articles for the November issue of New Leaves is Sunday 27th 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.