

New Leaves

March 2020



**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

March 2020

From the Vicarage

The Lenten Fast

As I write Lent is just about to start. The prophet Isaiah writes this (chapter 58):

Is not this the fast that I choose:

to loose the bonds of injustice, to undo the thongs of the yoke,
to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
Then your light shall break forth like the dawn,
and your healing shall spring up quickly;



However we choose to keep Lent – and I know that there will be a number of options outlined in this magazine – it's worth pondering those challenging words. Not that we can all do all those things, of course! But we should all be involved with some of them and our involvement will no doubt change over the years.

'Do not hide yourself from your own kin' is an interesting one, and one that has been very much on my mind recently as Tina and I continue to be very involved in caring for frail and elderly parents. Just as the raising of children takes much of our time and energy so can caring for our parents and other elderly relatives and friends. And it can be difficult work as well as demanding in time. But at some points of our lives we must give ourselves to it.

It is wonderful that more people are living longer and healthier lives. But

people also live with frail health and multiple medical conditions for longer, as we know from the pressures on our health service. The quality of care that we offer for elderly and infirm members of our families and community is an indication not only of our compassion as individuals but also of our civilisation as a society. We should keep up our prayers and political pressure to see a more sustainable model for funding social care put in place. It is something that successive governments have failed to tackle effectively. But it is something that our Exeter MP, Ben Bradshaw, has tried to keep on the agenda and I believe that we should encourage him in that.

‘Share your bread with the hungry and bring the homeless poor into your house.’

This is something which many members of the churches and community in Exeter try to address. St Michael’s, Mount Dinham has an Exeter Foodbank collection point and St David’s runs the Thursday Soup Evening which both provides food and welcomes in those from the streets of Exeter and others who are in difficulties. There is a wonderful group of volunteers who work on Thursday evenings and others who make soup beforehand as well as those individuals and groups who give financial and practical support. Mary Quest and Roger Beer do a wonderful job coordinating the soup evening and the support that is offered.

I was delighted to be invited to the launch of the Next Meal app in the Chapter House on 25th January at which our St David’s verger, Mary Quest, was recognised for her long and devoted service to the soup kitchen at St David’s. Mary was presented with flowers by Deputy Lieutenant of Devon, His Honour Erik Salomonsen. The Next Meal app allows users easily to find out where the next free meal is



being served in a given area, St David's Soup Evening being one of those listed in Exeter.

Waitrose have kindly accepted St David's Soup Evening as one of their charities for March this year. So if you find yourself in there do put your little green token in the right box! We have received great support from the scheme in previous years.

Another organisation who have been very supportive are 'Good Gym' who do exercise, like running, and then do something positive for their local community. Exeter Good Gym have given several evenings to redecorate the Parish Room where the Soup Evening is held. I am most grateful to Peter Harflett who has organised the group and sourced the paint for the job. The group enjoyed coming to the church and have offered to come back and paint the kitchen end during March.

Live Lent app

If you are stuck at home or indeed on the move there are an increasing number of useful spiritual apps from the Church of England. Two which I have found useful are 'Pray' which provides simple daily prayers with readings and 'Live Lent' which provides a daily reading, reflection and challenge for each day of Lent.

Covid-19 virus

The situation is changing daily but the following advice based on what the Church of England has said seems reasonable at the moment.

If you are concerned about the spread of the virus via the chalice then please just receive the bread at Holy Communion. It is recommended that we do not intinct (dip the wafer into the wine) as this risks spreading the virus if it is on peoples' fingers.

If you have a cough or cold, or are concerned about transmission of a virus please do not shake hands at the peace. What I have suggested at St David's is that we should hold our hands together in front of us while we

say a greeting of peace. That way others can see that we do not wish to shake hands for a good reason and are not just being rude!

Most of all we should pray for those whose lives are already being seriously threatened by the virus, and those who are treating them.

Forthcoming Events

I invite you to a special morning entitled 'Exploring ways of praying – a practical introduction' on Saturday March 28th at St David's. This will be a practical exploration of three forms of prayer: Contemplative Prayer, Celtic Cord Drawing and Lectio Divina led by Helen Friend and Alison Whiting. There will be no charge for the morning but donations towards a simple soup lunch would be appreciated. Please sign up on the list at the back of church if you would like to attend.

On Saturday 7th March at 7.30pm there will be a concert in St David's given by the ISCA Ensemble

who are generously giving the concert in aid of St David's Church.

Tickets are available from the their website

www.iscaensemble.org.uk or in person or by phone at Exeter Visitor and Information & tickets tel. 01392 665885, 1 Dix's' Field, Exeter, EX1 1GF.

And on Saturday 21 March at 7.30pm Exeter Chamber Choir will be singing Bach's St John Passion with orchestra at St David's. Tickets for that can be obtained through www.ticketsource.co.uk or www.exeterchamberchoir.co.uk or the Exeter Box Office as listed above.

With every good wish and blessing

Nigel



March 2020 – St Michael and All Angels

We were in Brittany recently and noticed that many of the older houses had glassed-in niches above the front doors to shelter a figurine of Our Lady, whose benevolence protected the household. Such arrangements are common across Europe. It was a startling alternative to one of these that piqued my interest in marking the presence of God for an existing household. Instead of the Virgin Mary, the house had a figure of Bart Simpson.

How can we know we are in the company of God? You can take that in two ways, I think: as a group belonging to God, and perhaps, aware or not, of having God with us, the Paraclete. That sacred conversation may need to be marked in different ways so that we know and can reflect it to others. The promise of God's permanent presence is in the Psalms and other writings; in the company of fellow-believers, and it is experienced in prayer and worship, though to be realistic, we may be in doubt at times. Many who have experienced devastation at the flooding resulting from extreme weather conditions could well ask 'Where is God in all this?'

In the past, the household gods featured as part of the domestic architecture. The Romans had Vesta, whose concern was the hearth fire, the Lares who were believed to guard the home and land boundaries, and the Penates, looking after the larder. The other major gods have more familiar names: Jupiter, Mars. The householder himself had 'Genius', which gave him identity in his family or clan, a kind of spiritual doppelganger. These gods had to be propitiated regularly with gifts of food, flowers and wine. The Romans borrowed widely from other cultures, too, renaming Etruscan and Greek gods to suit their own purposes. It was clear on entering a Roman home that one would find its own special god and the Lares and Penates awaiting offerings at meal-times.

Earlier than this, though, at the giving of the Ten Commandments, the Jews were instructed to obey the words of God and to '... write them on the doorposts of your house and on your gates.' (Deut. 6:9) There would be no doubt amongst those visiting the house as to where the loyalty lay. Jewish homes still have mezuzot, small

decorative cylinders containing words from Deuteronomy and Exodus, fixed to the doorposts. In some cases, it will be every doorway, in others, the main entrance. People entering and leaving the house will touch the mezuzah every time. It is a constant reminder of being in the company of God and of the wider community. Another symbol of God's presence and provision was the menorah, the seven-branched candlestick, pillaged in great triumph from the Temple in Jerusalem and carried off to Rome. Damaging a nation's religious symbols led the victors to believe they had totally overcome their enemy by capturing their god and their god's accoutrements.



We announce our dependence on God by writing the date in the form '20+C+M+B+20' on the lintel of our front door. We hope that those who see it may be curious enough to ask about it. We kept our outside Christmas lights until Candlemas. We hope our lives may demonstrate our dependence on God in all things and we are confident in the company of God.

Stephanie Aplin



St David's Eucharist March

Sunday 1st March 1st Sunday of Lent; St David's Day

Reading 1	Ecclesiasticus 15:1-6	Charlotte Townsend
Reading 2	1 Thessalonians 2:1-12	Lawrence Sail
Gospel	Matthew 16:24-27	
Time of prayer		Alison Whiting

Sunday 8th March 2nd Sunday of Lent

Reading 1	Genesis 12:1-4a	Geoff Crockett
Reading 2	Romans 4:1-5,13-17	Philip Walker
Gospel	John 3:1-17	
Time of prayer		Alistair Macintosh

Sunday 15th March 3rd Sunday of Lent

FAMILY COMMUNION

Reading 1		
Reading 2		
Gospel		
Time of prayer		

Sunday 22nd March 4th Sunday of Lent/Mothering Sunday

Reading 1	Exodus 2:1-10	Karen Facey
Reading 2	2 Corinthians 1:3-7	Alice Francis
Gospel	Luke 2:33-35	
Time of prayer		Sarah Black

Sunday 29th March 5th Sunday of Lent/Passion Sunday

Reading 1	Ezekiel 37:1-14	Jeremy Lawford
Reading 2	Romans 5:12-19	Paula Lawford
Gospel	John 11: 1-45	
Time of prayer		Ian Cartwright

Sunday 5th April Palm Sunday

Reading 1	Isaiah 50:4-9a	Mary Kirkland
Reading 2	Philippians 2:5-11	Jenny Baker
Gospel	Dramatic Reading of the Passion according to Matthew	
Time of prayer		David James



St David's Green Team

The inaugural meeting of the Green Team was held on Tuesday 28th January in the Lady Chapel, with 15 attendees. There was a lively discussion with many ideas to help reduce the environmental impact and make our church more ecologically friendly. It was agreed to work towards the Eco Church (<https://ecochurch.arocha.org.uk/>) certification and its on-line survey and questionnaire provided a good basis for looking at ways to improve and change. We would firstly look to do the easier and more obvious actions such as:



- Using green and recyclable cleaning products and toilet supplies
- Greening the churchyard – weeding around the building, re-establish wildflower garden etc
- Looking at greener transport to the church
 - Car sharing/lifts – especially with loss of College parking
 - information on bus routes and timetables
 - suggested cycle routes and maps/guides
 - 2 more cycle racks have now been added
- More information on green issues
 - Website
 - Notice boards in church
- To consider environmental impact/aspects when making PCC decisions
- Indoor plants to “green” the church
- Reuse & sharing
 - Clothes swap
 - tools/ handyman sale
 - skills auction

Longer term actions:

- Energy/water use and supply
- Solar panels
- Engagement with other groups such as Transition Exeter , Exeter Community Energy

Some of us are attending the Big Green Event at Exeter Cathedral on Saturday 22 February. This is a one-day festival of thought and action at Exeter Cathedral to join up faith and the environment. The aim is to inspire us all to make a difference on climate change and other crucial issues. A report of the day will be in next month's New Leaves.



Dialect and Language

Bill Pattinson's article about local terms took me straight back to childhood and my family's words. As many of you know my parents were from Scotland, my dad Glaswegian whilst my mother was East Coast (more refined!). So visits back home were always full of unusual sounds and a different language.

Scots, not just the Gaelic, is a language in its own right celebrated with the **Chamber's Scots Dictionary**, which has a map of the different dialects, and many children's books are translated and printed in Scots. Try the Gruffalo. The soft slow drawl of the outer Hebrides is very different from the sharper East Coast sound.

One of my favourite words is *Dreich*. It is a so onomatopoeic, being a word for damp, grey windless days, so prevalent in a Scottish winter, yet as an adjective, can be used to describe anything similar.

As a child I would pick the up lingo and accent quite quickly but that disappeared as I got older. But I still use words from then. *Stott* the ball, like basketball players do along the court which leads naturally to *Stot-ba'*, a game of ball.

Another favourite is *ejjit*, fairly self explanatory.

But perusing the dictionary brought me to *Mort-claith*, which reminds one of the long-standing historical and political alliance between Scotland and France. It is of course funeral pall!

So I am blessed with three grandchildren who all speak in broad Glaswegian. My dad would be so pleased. Noooo!



Glynis Harflett

2nd February 2020

March Events mainly at St Michael's

Regular times:- Sunday Sung Mass 11am. Choir Practice 7-8.30pm Tuesdays. Vespers is sung Tuesdays & Thursdays at 6pm. Matins & Low Mass are said Wednesdays at 9.30/10am. During Lent, Stations of the Cross will be prayed most Wednesdays in Lent (please check the Pewsheets for times, which may vary).

Thanks to all those who help to keep St Michael's 'on track' liturgically, musically, financially, practically & prayerfully., especially through the busiest times of Lent, Holy Week & Easter.

Wed 26 Feb, 7.30pm. Lent starts with Sung Mass for Ash Wednesday with Imposition of Ashes. Hymns: 84: 70: 67. Missa Brevis, Lotti. Miserere Mei, Lassus.

Thurs 27 Feb, 7.30pm. St Michael's Lecture. Oliver Nicholson on *The First English Christians: Four ways of reading Bede* - introducing the book for this year's Lent reading group, which will meet 7-8pm on subsequent Thursdays in Lent (see Poster/Pewsheet).

Sat 29 Feb, 9.30am. Men's Breakfast at the Farmers' Union.

Sun 1 March, Lent I, also St David's Day. 11am Sung Mass. Litany, Hymns 383: 406. Missa de Angelis, Plainsong. Motet: Nolo mortem tecatoris, by Morley. N.B. NO Bountiful Table today.

6pm Sun 1 Mar, Choral Evensong & Benediction. Responses: Byrd. Psalm 50:1-15 Hymn 377. Canticles: Walmisley in D minor. Anthem: If ye love me, by Wilby. O salutaris, Tantum Ergo.

Wed 4 Mar, 9.30am Matins/Low Mass. 6pm Stations of the Cross.

Thu 5 Mar, 7-8pm, Lent Reading Group in Church on Bede's History of the Earliest English Christians, led by Oliver Nicholson.

Sun 8 Mar, Lent II, 11am Sung Mass. Hymns 238, 378, 64. Mass in Phrygian Mode, *Wood*. I will lift up mine eyes, *Walker*. Bountiful Table today - Bakes, Preserves & Produce for Church Funds.

Wed 11 Mar, 9.30am Matins/Low Mass. 6pm Stations of the Cross.

Thu 12 Mar, 7-8pm, Lent Reading Group on Bede's History, led by Oliver

Nicholson.

Sun 15 Mar, Lent III, 11am **Sung Mass.** Hymns 67, 65, 74. Mass in Dorian Mode, *Cabina*. Like as the hart, *Howells*.

Wed 18 Mar, 9.30am Matins/Low Mass. **7pm** Stations of the Cross.

Thu 19 Mar, 7-8pm, Lent Reading Group on the Venerable Bede, led by Oliver Nicholson.

Sat 21 Mar 7.30pm at St David's Church. Exeter Chamber Choir, St John's Passion by J S Bach. Tickets £18 on the door, £15 in advance.

Sun 22 Mar Laetare/Mothering Sunday, 11am. Hymns 186, 451, 63. Missa super Dixit Maria, *Hassler*. Ave Maria, *Parsons*.

Wed 25 Mar, Feast of the Annunciation, 7.30pm **Sung Mass.** Hymns 188, 185, 161. Mass for 4 voices, *Byrd*. The Angel Gabriel, *trad. Basque*.

Thu 26 Mar, 7-8pm, Lent Reading Group on the Venerable Bede.

Sat 28 Mar, 9.30am. Men's Breakfast at the Farmers' Union.

Sun 29 Mar, Lent V, 11am. Hymns 79, 137, 83. Mass for 4 voices, *Byrd*. God so loved the world, *Stainer*.

Wed 1 Apr, 9.30am Matins/Low Mass. 7pm Stations of the Cross.

Thu 2 Apr, 7-8pm, Lent Reading Group on the Venerable Bede.

Sun 5 Apr, Palm Sunday, N.B. 10.30am start for Blessing & Procession of Palms, and Passion Gospel according to Matthew. Verily I say unto you, *Tallis*.

6pm Palm Sunday Evensong & Benediction. Byrd Responses, Gibbons Short Service. Solus ad Victimam, by Leighton.

Wishing you a good Lent, and looking to Holy Week...

Wed 8 Apr, Spy Wednesday, 7pm. Stations of the Cross, sung "Stabat Mater".

Thu 9 Apr, Maundy Thursday, 7.30pm Sung Mass with Foot-washing. Missa brevis, Lotti. Ubi caritas et amor, Mealor. Ave verum corpus, Byrd.

Fri 10 Apr, Good Friday, 10.30am Veneration of the Cross. The

Reproaches. Crux Fidelis.

Good Friday, 8pm Tenebrae sung from the Gallery, Plainsong & Polyphony.

Sat 11 Apr, Holy Saturday, 8pm Easter Vigil Mass with New Fire & Paschal Candle. Stanford in C&F. Unicorni captivator, by Ola Gjeilo

Sun 12 Apr, Easter Day, 11am Festal Sung Mass. Mozart in D. Billings, Easter Anthem.



Richard Barnes – 23/02/20.



"I think I've finally become fully accepted here. After 25 years, the villagers have stopped calling me, The new incumbent !"

The First English Christians: Four Ways of Reading Bede

Four ways of reading Scripture according to John Cassian

Literal: Jerusalem is a city in Judah (obvs)

Allegorical: Jerusalem as the church (how it fits into what else we know)

Tropological (moral): Jerusalem as the soul (what we are)

Anagogical (spiritual): Jerusalem as Heaven (what we aspire to)

From AD314: Council of Arles attended by three bishops and a priest from Britain

to 754: Death of S. Boniface (ca. 675-754), missionary and Bishop latterly of Mainz

Bede's *History* may seem an odd choice for a Lent book. To be sure, Bede was the most learned man of his age, and his *Church History of the English People* is by far the most important source for the series of events which, in the late 6th and 7th centuries AD, converted and Christianised the Anglo-Saxons, the only Germanic invaders of the former Roman Empire who were thorough-going pagans. That would give his *History* at least an antiquarian interest.

But there is more to this book. It is more than the record of a period in the distant past. Bede was in the first place a Biblical scholar, and like most other mediaeval scholars he read the Bible as something more than a record of past events. He harmonised what he read there with what he knew from elsewhere - as is clear from his *On the Nature of Things* and his *Commentary on Genesis*, Bede was a natural scientist. He considered the moral character and intent of the men and women whose actions he described, he was a connoisseur of holiness and its consequences.

It is not far-fetched to think that Bede intended his *History* to be read in a similar way, and wrote accordingly. The result is a thoughtful exploration of phenomena which have a perennial interest: what constitutes conversion, what does it mean for a polity to live (like ancient Israel) under the judgment of Almighty God, what place has violence in the Christian life, are buildings important for Christians, how can one aspire to live well - like S. Cuthbert of Lindisfarne, Bede's greatest hero. And along the way, we meet the first English poet, a refugee from the Islamic invasion of the Levant and the oldest

complete manuscript of the Vulgate Bible.

The Reading Group will meet at St Michael's Mount Dinham
at 7 pm on Thursdays March 5th, 12th, 19th, 26th and April 2nd
(one session for each of Bede's five books).

All are welcome to as many - or as few - sessions as they wish to attend.
Copies of the book will be available, but any edition or translation will do.



Oliver Nicholson – 23/02/20.

**Church of St Michael & All Angels,
Mount Dinham, Exeter, EX4 4EB
The St Michael's Lectures Spring 2020**



**Thursday February 27th at 7.30 pm:
Oliver Nicholson (University of Minnesota)
The Earliest English Christians; Four Ways of Reading Bede**



**A Reading Group will meet to discuss Bede's *History*
in church at 7 pm on Thursdays March 5, 12, 19, 26 & April 2
Copies of the book will be provided: ALL WELCOME**

ADMISSION FREE

Charity Number 1135776

RETIRING COLLECTION

Further information from <mountdinhamlectures@gmail.com>

LENT !

An interesting typo slipped into our Music List recently – LENT ! instead of LENT 1. But it indicates the importance of the Season, the 40 days & 40 nights from Ash Wednesday to Palm Sunday or Easter Eve depending whether you count Sundays or not.

Reflecting Jesus' Temptation in the Wilderness, these are days of self-denial and passionate prayer, 2 sides of the Lenten coin, themes running through our Music.

Our Motet for Lent 1 (or Lent ! as it will henceforth be known) is particularly interesting. *Nolo mortem peccatoris*, by Thomas Morley, is like a Passiontide Carol with English verses and Latin chorus.

Nolo mortem peccatoris; Haec sunt verba Salvatoris.

(I wish not the death of a sinner; These are the words of the Saviour.)

'Father I am thine only Son, sent down from heav'n mankind to save.
Father, all things fulfilled and done according to thy will, I have.
Father, my will now all is this: *Nolo mortem peccatoris*.

Father, behold my painful smart, taken for man on ev'ry side;
Ev'n from my birth to death most tart, no kind of pain I have denied,
but suffered all, and all for this: *Nolo mortem peccatoris*.'

It is written as a passionate prayer of Jesus to his heavenly Father, as he might have felt in the Garden of Gethsemane after the Last Supper in that Upper Room, or even on the Wood of the Cross.

It was good to be reminded of the Latin verb 'Nolo', the negative of 'Volo', I wish. These are just 2 verses of a 23 verse poem by John Redford (c.1500-47), who was a significant Tudor composer and dramatist, and Organist at St Paul's Cathedral for over 20 years.

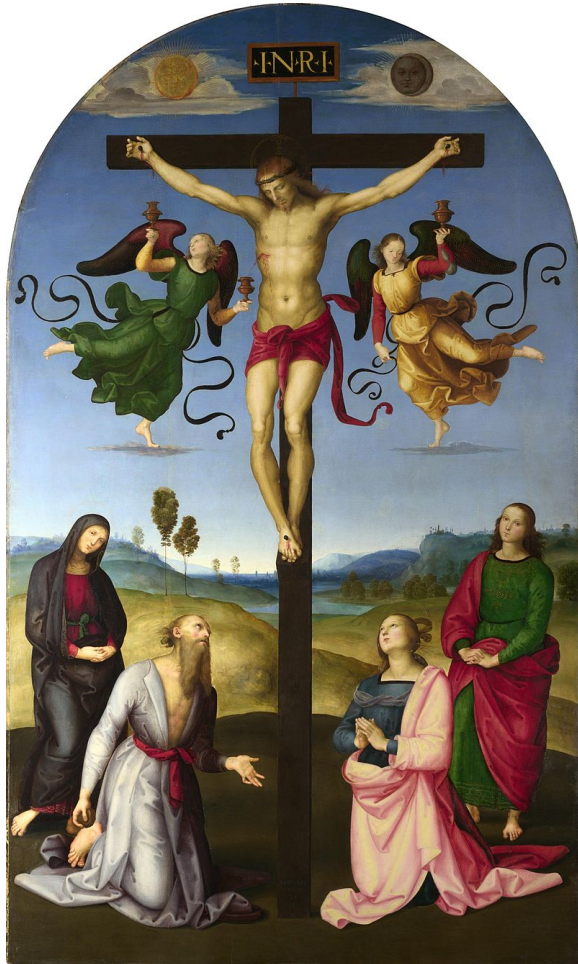
The music is by Thomas Morley (1557-1602), a contemporary of Shakespeare and William Byrd. Born in Norwich and a chorister at the Cathedral, he also sang & worked at St Paul's in London, but 50 years after Redford.

Morley is remembered now less for his Church music than for the flourishing of the Elizabethan Madrigal, fusing the Italian style with the English in his *Musica transalpina*. He also compiled the tribute album to

Good Queen Bess, 'The Triumphs of Oriana', a collection of 2 dozen Madrigals published in 1601, contributing "Arise, awake" and "Hard by a crystal fountain" himself.



Richard Barnes – 22/02/20.



Mond Crucifixion - by Raphael, National Gallery,
London

Mothering Sunday

Mothering Sunday, or Mother's Day as it is more usually called, is the day, hopefully when dutiful offspring shower their mothers with gifts and love. I have survived almost seventy of them and am truly grateful. However I must admit that my maternal gratitude has been somewhat forced when greeted at dawn by burnt toast and tepid tea. As time went on these delights were replaced by good home cooked meals or lunches in restaurants. But one day stands out in my memory.

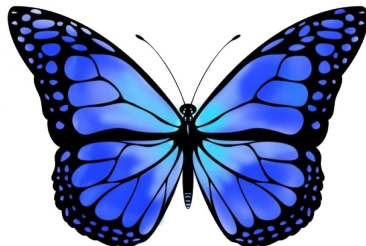


At my previous church there was a popular couple, I will call them John and Elaine, who worked hard for the church. They were a happy couple who wished for a child. Elaine suffered miscarriages but joyfully, in time, gave birth to a daughter. Sadly the baby died shortly afterwards. We all went to the funeral sharing the couples' sadness. During the service a butterfly suddenly appeared, fluttered around and then was gone. We all thought that it was a sign of hope. Time went by and one Mothering Sunday the vicar told us that Elaine had a healthy baby girl born about two days previously. As we all smiled at each other John, Elaine, with the baby, walked into church. We were all so pleased and it gave a special meaning to the day. A year or two later Elaine gave birth to a son. Perhaps the butterfly had been a sign to never give up hope. Happy Mothering Day!



Eileen Jarman

16.02.2020



From Diocesan News

Prayer Pastors are the “Bedrock of the Street Pastor Movement”

Posted: 29th January, 2020

Many of us will be familiar with the work of the Street Pastors who offer reassurance, safety and support to those on our streets between 10.30pm and 3am on a Friday and Saturday night. What is less well known is the crucial part played by Prayer Pastors in supporting the teams out on the streets.

Diane Hurst, Exeter Street Pastors Coordinator, said “Prayer is the bedrock of the street pastor movement, and we wouldn’t deploy without prayer pastors. They are the powerhouse behind the scenes, bringing everything that happens on the street to God and expecting and getting His answer, in some cases immediately.”

In Exeter there are a minimum of two Prayer Pastors who stay in the base at Unlimited Church and support the teams on the street, praying into situations like violent fights or lost phones. Street Pastors and Prayer Pastors can testify first hand to the effectiveness of such prayers. Diane says many of the Prayer Pastors comment on how valuable the role is to them. She said “One lady told me, ‘I am more blessed than I imagined by



serving this ministry; my relationship with God deepens as I fellowship with others and witness God working in the lives of people on the streets of Exeter’.”

The crucial role played by the Prayer Pastors means that, if there are not enough Prayer Pastors available, there will be fewer teams on the streets. Diane said “We don’t deploy unless there are two prayer pastors at base, and therefore sometimes that means that the street pastors need to stay in and pray. This can result in just one team going out rather than two teams.” You don’t have to be particularly gifted at praying to be a Prayer Pastor- you just need to be a committed Christian, over 18, take an active part in a local church, and be available to cover one prayer shift a month.

Street Pastors was pioneered in London in 2003 by Les Isaac. There are now more than 300 towns across the UK who have a Street Pastors team, 11 of which are in Devon (Exeter, Plymouth, Barnstaple, Bideford, Tiverton, Okehampton, Cullompton, Tavistock, Torquay, Ivybridge and Totnes). Training for new recruits in Exeter starts on 24 February. If you are interested in getting involved in Exeter or anywhere else see: <https://www.streetpastors.org/>

Smilelines

Church Magazine Bloomers

You know what they meant, but what they said was..

The senior choir invites any member of the congregation who enjoys sinning to see the organist after the service.

Next Thursday there will be try-outs for the choir. They need all the help they can get.

The cost of the Fasting & Prayer Conference includes meals.

The sermon this morning: ‘Jesus Walks on the Water.’ The sermon tonight: ‘Searching for Jesus.’

Weight Watchers will meet at 7 pm at the Baptist Church. Please use the large double door at the side entrance.

Take the “A” Bus.

"You must take the "A" train
To go to Sugar Hill way up in Harlem,'
sang Ella Fitzgerald.

For me, early in February, it was 'Take the “A” Bus to Alphington for Deanery Synod.'

It would be good if we at St David's & St Michael's could fill our 4 laity places on Deanery Synod, not least because, in the hierarchical democracy of the Church of England, it's Deanery Synod members who elect Diocesan & General Synod members, where moderate and catholic views tend to be under-represented. There are only 3 Meetings per year. If you feel a calling to Deanery Synod, have a word with the Vicar before the Annual Parish Meeting.

The A Bus starts in Bramley Avenue, near where Hill Barton Road crosses the railway line to Exmouth, among the apple streets of Thornpark Rise with its post-War council terraces and blocks. Nearby is St Lawrence's, a modern Church & Hall built to serve the local community, a far-flung outpost of Heavitree Parish, with a small but faithful congregation.

As the bus winds its way down to Heavitree itself, the houses age to 3-bed semis, the occasional villa on Sweetbrier Lane, and then older 2-up, 2-downs. With cars parked on both sides of the road, progress is slow but polite.

Emerging onto the main road, we head past the URC, Italianate Blessed Sacrament, St Waitrose and St Luke's Chapel. St Matthew's in Lower Summerlands has been rebranded as “St Matt's”, a £1 million Resource Church for the young or trendy.

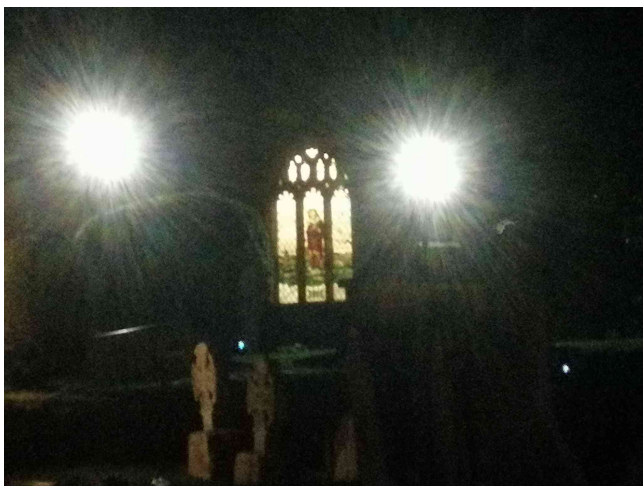
In similar monosyllabic vein, I renamed the other churches I passed. St Sid's, Steve's on the High St, the Cath, St Pet's, Oli's, Steps. The A bus descends exotic Fore Street, crosses the Exe, up past Tom's, left onto Cowick Road, passing the Sainsbury's we only visit online that delivers our groceries.

Pressing on, the bus driver kindly delivers me outside St Michael & All Angels, Alphington – or should that be Mick & Ange, or St Alf's? It's dark, so my photo looks like Close Encounters of the Synod Kind.

Each Deanery Synod Meeting has a 'main focus' with relevant speakers. The theme this time was 'the Church & new housing around Exeter', but it was rather less focused than the overhead video screens – plenty of information about new housing, lobbying to moderate excessive plans, but very little on best ways for churches to respond and engage.

Ideas of church as people without buildings seemed at odds with our opening worship and prayers using Psalm 122 – I was glad when they said ... we will go into the house of the Lord. (Except a less memorable modern translation.)

My recent thinking is whether churches, and the flavours of Christianity on



Close Encounters of the Synod Kind

offer, have become too smooth, polished & membership based – Teflon coated, with no rough edges, and therefore hard for many people to stick to.

When I was young in the 1960s, churches seemed to have fuzzy edges, Velcro to keep one attached – youth clubs, church parades, Sunday school, Mothers' Union, plus Harvest and other folk religion festivals.

Although I had always gone to church with my parents, it was joining the Choir that helped me stick to Church and Christianity.

As Archbishop William Temple said, "The Church is the only society that exists for the benefit of those who are not its members." What are our Velcro points? Do we need less doctrine and more drumming?

A Velcro church, rather than Teflon, that people can attach to, without having to become fully paid-up party members. Just a thought.

Polished marble is fine in its place, but the Church is founded on a rough-cast stone rolled away from an empty tomb.



**Richard Barnes –
22/02/20.**



*They had been asked to prepare posies
for Mothering Sunday*

Why

Why did He die you ask
Was it me you us them

What did He do
He showed us the Kingdom
He cured the sick in body and mind
They said He broke the law
They said He made himself King

What brought Him to trial and death
Self-interest and expediency
 governor rulers council
Betrayed by a freedom-fighter
Deserted by friends fearful cowardly
Condemned by a fickle crowd swayed by 'fake news'
Brutality of an oppressive regime
Oh we are there
 me you us them

Suffering He bore the hurt hate violence
 mocking jeers
Patiently without complaint
 only 'Father forgive'

Love bears all suffers all seeks no recompense
 price to be paid debt settled
Love offers forgiveness freely to all
 who will receive it
 accept it
 me you us them



Connie Cannon

Exploring ways of praying – a practical introduction

As part of our keeping of Lent St David's Church is offering a prayer workshop on Saturday March 28th from 10am to 1pm.

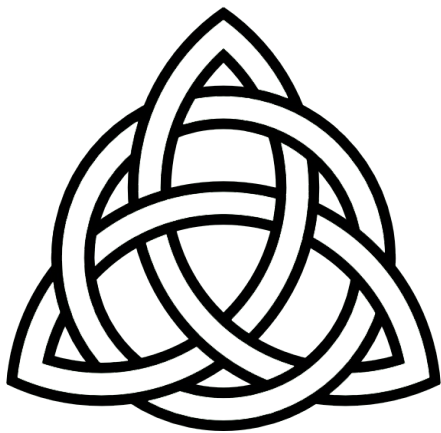
The morning will start with tea and coffee and there will be three sessions:

- Contemplative Prayer – praying with the desert fathers
- 'Drawing a Celtic cord or labyrinth as an aid to prayer and reflection'
- Lectio Divina – praying with scripture

The morning will end with a soup lunch together at 12.30pm.

The morning will be lead by Helen Friend and by The Revd. Alison Whiting.

If you would like to come along please sign the list at the back of St David's Church or e-mail nigel.guthrie1@gmail.com



Annual Revision of the Parish Electoral Roll

Revision of the parish electoral roll will begin on Thursday March 26th and end on Sunday April 5th 2020.

In order to be entitled to attend the annual parochial church meeting on Thursday April 23rd, and to take part in its proceedings, your name must be on the electoral roll. Similarly if you wish to stand for any office (other than Churchwarden) your name must be on the roll.

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

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

Sue Wilson

Electoral Roll Officer

Parish of St David with St Michael and All Angels

electoralrollofficer@stdavidschurchexeter.co.uk



ISCA ENSEMBLE

A special Spring Concert
St David's Church, Exeter
Saturday 7 March at 7.30 p.m.



ANNA MARIE McLACHLAN

soprano



CHLOE STRATTA

soprano

Quantz - Double flute concerto in G minor

Marcello - Oboe concerto

Bach - Ascension oratorio aria 'Ach, bleibe doch'

Bach - St. Matthew Passion aria 'Blute nur, du liebes Herz'

Pergolesi - Stabat Mater.

ROGER HENDY ANTONY CLEMENTS

MD

leader

JOE SHARP SOPHIE BREWER ROBERT STEPHENSON

oboe

flute

flute

In aid of St. David's Church

Tickets £5 - £15 available in advance online at
www.ticketsource.co.uk. and www.iscaensemble.org.uk or at the door

Tickets may also be obtained in person or by phone at
Exeter Visitor and Information & tickets tel. 01392 665885,
1 Dix's' Field, Exeter, EX1 1GF



Exeter Group

Sunday 15th March at 2.30_{pm}

Rev Dr Barbara Glasson

President of the Conference of the Methodist Church

So what's the story?



Crediton Congregational Church
98 High St, Crediton, EX17 3LB

*No 5 bus from Exeter City Centre every 30 minutes. Hourly trains from Exeter Central.
Car park in St Saviour's Way opposite the church.*

A warm welcome awaits all who are interested in exploring
progressive Christianity

*Admission is £3 for members –
free admission for first time visitors
(donations always welcome)!*
Refreshments available.

www.pcnbritain.org.uk

The First Cut or Isabella's Revenge

A musical entertainment with lots of historical facts

Wednesday 11 March 2020

Gallery 20 7pm

Tickets £9 for Friends; £12 others [online](#)

The History of the Exeter Ship Canal Performed by Estuary Players with a musical accompaniment of the finest country airs and melodies performed by an ensemble of Topsham virtuosi.



John Trew (2nd left) convinces the Exeter Chamber that his canal with locks can work

RECOIL at the Intrigues of Countess Isabella! (right)

SHUDDER at the Violent Altercation between the Earl and the Mayor!

QUAKE at the Beheading of Henry Courtenay!



ADMIRE the Extraordinary Career of John Trew, Canal Builder

Topsham's Estuary Players presented the full stage version of this show in November last year, to sell-out audiences. They now bring a "chamber" version to RAMM, with all the songs and facts and most of the jokes. Exeter's Ship Canal was an engineering wonder, built by Exeter City Council with the first locks in Britain, 200 years before the Canal Age.



OBERRAMMERGAU 2020

ONCE EVERY TEN YEAR CHANCE TO BE AT THE WORLD FAMOUS PASSION PLAY!

The Pilgrimage to Munich and Oberammergau will be led by
Bishop Martin and Mrs Elspeth Shaw
Monday 18th to Friday 22nd May 2020

The performance of the Passion Play is on THURSDAY 21st MAY, starting at 2.30pm, with an interval at 5.00pm, finishing at 10.30pm.

The play was first performed in 1634. In 1633, the residents of the village of Oberammergau vowed that if God spared them from the bubonic plague, ravaging the region, they would produce a play 'for all time', every 10 years, depicting the life and death of Jesus. The town was spared! In 2010, there were 102 performances. Prior to our seeing the play, we shall be able to enjoy the picturesque village itself.

In the days before the play, we shall make a pilgrimage to ALTÖTTING, one of Germany's best known shrines. The HERRENCHEMSEE PALACE of Ludwig II is on the beautiful island of LAKE CHIEMSEE, which we will visit by boat, with a guided tour of the Palace and what was the Augustinian Monastery.

The HOHENSCHWANGAU AND NEUSCHWANGSTEIN CASTLES, which from photographs seem almost impossible, are much sought after attractions. We shall learn about King Ludwig II [1845-1886], who created them, his relationship to the Composer Richard Wagner and his huge generosity to those who lived on his land. Was he good or mad - or both? A particular picture of Europe just before the 20th century.

Price £1,229

Enquiries and Booking Forms: Bishop Martin and Mrs Elspeth Shaw.
amartinshaw@gmail.com Tel: 01392 663511.

Or

Directly to Pax Travel: Pax Travel Ltd, 2nd Floor, 102 Blundell Street,
London N7 9BL. Tel: 0207 485 3003.

Parish Lunch Club Dates- Spring 2020

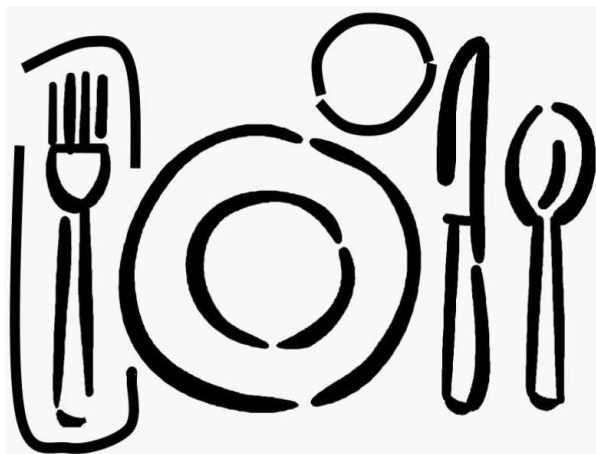
5 March

16th April

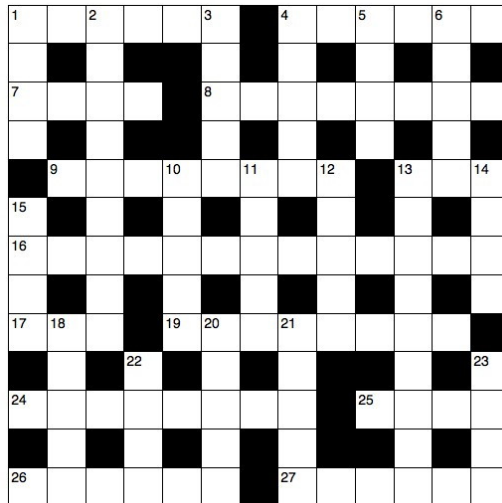
Both on a Thursday at 12 noon @34
Restaurant, Exeter College

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.



March crossword



Across

- 1 The earth is one (6)
- 4 'On a hill far away stood an old — cross' (6)
- 7 'I am the — vine and my Father is the gardener' (John 15:1) (4)
- 8 The Caesar who was Roman Emperor at the time of Jesus' birth(Luke 2:1) (8)
- 9 'Your — should be the same as that of Christ Jesus'(Philippians 2:5) (8)
- 13 Jesus said that no one would put a lighted lamp under this(Luke 8:16) (3)
- 16 Involvement (1 Corinthians 10:16) (13)
- 17 Armed conflict (2 Chronicles 15:19) (3)
- 19 Where the Gaderene pigs were feeding (Mark 5:11) (8)
- 24 What jeering youths called Elisha on the road to Bethel (2 Kings 2:23) (8)
- 25 The Venerable — , eighth-century Jarrow ecclesiastical scholar (4)
- 26 8 Across issued a decree that this should take place (Luke 2:1) (6)
- 27 Come into prominence (Deuteronomy 13:13) (6)

Down

- 1 Where some of the seed scattered by the sower fell (Matthew 13:4) (4)

- 2 Sexually immoral person whom God will judge (Hebrews 13:4) (9)
- 3 Gospel leaflet (5)
- 4 Physical state of the boy brought to Jesus for healing (Mark 9:18)
- 5 Tugs (anag.) (4)
- 6 To put forth (5)
- 10 Nationality associated with St Patrick (5)
- 11 Leader of the descendants of Kohath (1 Chronicles 15:5) (5)
- 12 'After this, his brother came out, with his hand grasping — heel' (Genesis 25:26) (5)
- 13 At Dothan the Lord struck the Arameans with — at Elisha's request (2 Kings 6:18) (9)
- 14 'Peter, before the cock crows today, you will — three times that you know me' (Luke 22:34) (4)
- 15 Spit out (Psalm 59:7) (4)
- 18 'When I — , I am still with you' (Psalm 139:18) (5)
- 20 Concepts (Acts 17:20) (5)
- 21 Thyatira's dealer in purple cloth (Acts 16:14) (5)
- 22 Does (anag.) (4)
- 23 The second set of seven cows in Pharaoh's dream were this (Genesis 41:19) (4)

February Sudoku - Medium

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

Days of Note - March

1 March - St David (Dewi Sant): guiding the Welsh Church through turbulent times

On 1st March Wales celebrates its patron saint, David - or, in Welsh, Dewi or Dafydd. He is indisputably British, and he is revered wherever Welsh people have settled. As with most figures from the so-called 'Dark Ages' (he lived in the sixth century), reliable details about his life are scarce, but there are enough for us to form a picture of a formidably austere, disciplined and charismatic leader, who led the Church in Wales through turbulent years and fought tenaciously for the faith.

It's likely that he was strengthened in his ministry by time spent in Ireland, where the Church was stronger and more confident. Early records tell of a meeting of Irish church leaders with three 'Britons', as they were described, among them 'bishop David'. His mother, Non, is also celebrated as a saint in Wales, where a number of churches are dedicated in her name.

That he founded a monastery at Menevia, in Pembrokeshire, seems beyond doubt. It later became the site of St David's cathedral and the settlement which is now the smallest city in the United Kingdom. From Menevia David embarked on preaching and teaching missions across Wales, and probably beyond. His eloquence was legendary.



At a famous Synod of the Church, held at a Carmarthenshire village called Brefi, he preached passionately against the Arian heresy - indeed, so passionately that he was (according to some accounts) immediately named as archbishop of Wales. The village is now known as Llandewi Brefi - *brefi* in Welsh is a hillock, and legend claims that it appeared miraculously in order to provide the eloquent bishop with a pulpit.

His monks avoided wine and beer, drinking only water. Indeed, he and

they lived lives of rigorous austerity and constant prayer, in the manner of the Desert Fathers of the Eastern Church. The date of David's death is disputed - either 589 or 601. It wasn't until the twelfth century that he was generally accepted as the patron saint of Wales, and pilgrimages to St David's were highly regarded in the following centuries - including two made by English kings, William I and Henry II.

It's traditional for Welsh people to wear daffodils on St David's Day (*Gwyl Dewi Sant* in Welsh) - but there seems no particular reason for it, beyond the fact that they tend to make their early Spring appearance round about his day - oh, and they look nice!

2 March - Chad: the recycled bishop

Chad (d 672) should be the patron saint of any modern bishop whose consecration is questioned by another bishop. Chad was consecrated a bishop, then deposed - and then re-consecrated!

It all began when Oswiu, king of Northumbria, made him bishop of the Northumbrian see. But due to a scarcity of appropriate bishops, two dubious bishops did the job of consecrating him. This led to Theodore, Archbishop of Canterbury, deciding to depose him about three years later.

Chad took his dismissal with good heart, and peacefully retired. But then Theodore had second thoughts: Chad was of excellent character: humble, devout, and zealous. So, Theodore re-consecrated him – to be the first bishop of the Mercians. Second time around, Chad was a great success - again.

When Chad died he was quickly venerated as a saint. People took a great fancy to his bones, believing that they would bring healing. Even today, four large bones, dating from the 7th century, and believed to be Chad's, are in the R.C. cathedral in Birmingham.

Bishops today may still argue about consecration, but they are unlikely to have their bones disturbed.

8 March - Felix of Burgundy: apostle to East Anglia

East Anglia is blessed with a rich Christian heritage. Just two examples: at more than 650, Norfolk has the greatest concentration of ancient churches in the world, and at 500, Suffolk has the second greatest density of medieval churches. And that is not to mention all the churches in Cambridgeshire, Essex, Bedfordshire and Hertfordshire...

And it all began with one man, back in 630 A.D., a bishop named Felix. His name in Latin means 'successful' and 'happy' – an excellent description of someone who brought great good and stability to this beautiful corner of England.

Felix came from Burgundy in France. At some point he was consecrated bishop, and went to Canterbury, to see Honorius, the Archbishop of Canterbury. In 630 the Christian king Sigebert returned from exile in Gaul to rule the East Angles, and Honorius sent Felix along with him, to evangelise the people. According to local legend, Felix went by boat, and arrived at Babbingley in Norfolk.

Felix may well have known Sigebert back in Gaul, for the two men worked exceptionally well together. Sigebert settled Felix in Dunwich, which became the centre of his diocesan 'see'. Then, with the support of Sigebert, Felix set up the first-ever school in East Anglia. He brought teachers up from Canterbury to staff it, and the school became, according to Bede, the place "where boys could be taught letters".

Felix had a fruitful ministry to the Anglo Saxons for 17 years. He preached Christianity, encouraged the school to grow, and did a lot of other good. All in all, Felix brought the love of God, the good news of Jesus, and the comfort of the Holy Spirit, delivering "all the province of East Anglia from long-standing unrighteousness and unhappiness," according to Bede. Certainly, the people came to love Felix.



Statue of Saint Felix at
Norwich Cathedral.

When Felix finally died on 8th March 647 or

648, he left the Christian faith firmly embedded in East Anglia. Six ancient English churches are dedicated to Felix, and Felixstowe bears his patronage.

17 March - St Patrick: beloved apostle to Ireland

St Patrick is the patron saint of Ireland. If you've ever been in New York on St Patrick's Day, you'd think he was the patron saint of New York as well... the flamboyant parade is full of American/Irish razzmatazz.

It's all a far cry from the hard life of this 5th century humble Christian who became in time both bishop and apostle of Ireland. Patrick was born the son of a town councillor in the west of England, between the Severn and the Clyde. But as a young man he was captured by Irish pirates, kidnapped to Ireland, and reduced to slavery. He was made to tend his master's herds.

Desolate and despairing, Patrick turned to prayer. He found God was there for him, even in such desperate circumstances. He spent much time in prayer, and his faith grew and deepened, in contrast to his earlier years, when he "knew not the true God".

Then, after six gruelling, lonely years he was told in a dream he would soon go to his own country. He either escaped or was freed, made his way to a port 200 miles away and eventually persuaded some sailors to take him with them away from Ireland.

After various adventures in other lands, including near-starvation, Patrick landed on English soil at last, and returned to his family. But he was much changed. He had enjoyed his life of plenty before; now he wanted to devote the rest of his life to Christ. Patrick received some form of training for the priesthood, but not the higher education he really wanted.

But by 435, well-educated or not, Patrick was badly needed. Palladius' mission to the Irish had failed, and so the Pope sent Patrick back to the land of his slavery. He set up his see at Armagh, and worked principally in the north. He urged the Irish to greater spirituality, set up a school, and made several missionary journeys.

Patrick's writings are the first literature certainly identified from the British Church. They reveal sincere simplicity and a deep pastoral care. He wanted to abolish paganism, idolatry, and was ready for imprisonment or death in the following of Christ.

Patrick remains the most popular of the Irish saints. The principal cathedral of New York is dedicated to him, as, of course, is the Anglican cathedral of Dublin.

19 March - St Joseph the Carpenter: gracious descendant of King David

Many people know that Joseph was the father of the most famous man who ever lived, but beyond that, we know very little about him. The Gospels name him as the 'father' of Jesus, while also asserting that the child was born of a virgin. Even if he wasn't what we call the 'biological' father, it was important to them that he was a distant descendant of the great King David - a necessary qualification for the Messiah.

It's obvious that Joseph (usually described as a 'carpenter') was not wealthy, because he was allowed to offer the poor man's sacrifice of two pigeons or turtle doves at the presentation of his infant son. No one expected eloquence or wisdom from this man's son. Jesus was born into an unremarkable family, with a doubtless hard-working artisan as His father. There would have been few luxuries in that little home at Nazareth.

Matthew begins his birth narrative with the bald statement that Mary was engaged to Joseph, but before they lived together she became pregnant 'with child from the Holy Spirit'. Joseph was not apparently privy to the divine intervention in her life, and drew the obvious conclusion: it was another man's child. However, he was not the sort of man who wished to disgrace her publicly, so he resolved to 'dismiss her quietly' - end their engagement without fuss, we might say.

However, at that point Joseph had a dream in which he was told by 'an angel of the Lord' not to hesitate to take Mary as his wife, because the child conceived in her was 'from the Holy Spirit', and that the baby was to be named 'Jesus' ('saviour') because He will 'save His people from their sins'. On waking, Joseph did as he had been instructed and took Mary as

his wife.

So far as Joseph himself is concerned, we can be pretty sure of a few things. In human, legal terms he was the father of Jesus, he was a carpenter and he had probably died before Jesus began his public ministry. The little we are told suggests a devout, decent and sensitive man, one who shared Mary's anxiety when the 12 year-old Jesus went missing in Jerusalem, and who presumably taught his son the trade of a carpenter.

Joseph has become an icon of the working man - there are many churches nowadays dedicated to 'Joseph the Worker'. He can stand in the calendar of saints for the 'ordinary' person, a straight-forward craftsman who never expected or chose to be in the spotlight of history. He did what he could, and he was obedient to everything that he believed God required of him. To do the 'ordinary' thing well, to be kind, caring and open to guidance: these are great gifts, and Joseph seems to have had them in abundance.

22 March - Mothering Sunday: 4th Sunday in Lent



There is an old Jewish saying: *God could not be everywhere, and therefore He made mothers.*

Mother Church, Mother Earth, Mother of the Gods - our human mothers - all of them have been part of the celebration of 'Mothering Sunday' - as the fourth Sunday in Lent is affectionately known. It has been celebrated in the UK since at least the 16th century.

In Roman times, great festivals were held every Spring to honour Cybele, Mother of all the Gods. Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families - which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

In recent years the holiday has changed and in many ways now resembles the American Mother's Day, with families going out to Sunday lunch and generally making a fuss of their mother on the day.

25 March - Lady Day: the Annunciation

This beautiful event (Luke 1:26-38) took place in Nazareth, when Mary is already betrothed to Joseph. The Archangel Gabriel comes to Mary, greets her as highly favoured, tells her not to be afraid, that she will bear a son Jesus, and that her elderly cousin Elizabeth is already pregnant (with John the Baptist).

The church calendar is never quite as neat as some would like it. To celebrate the Annunciation on 25 March does indeed place the conception of Jesus exactly nine months from his birth on 25 December, but the latter part of March almost inevitably falls during Lent. But the birth and death of Jesus are intrinsically linked - He was born to die, and thus fulfil God's purposes.



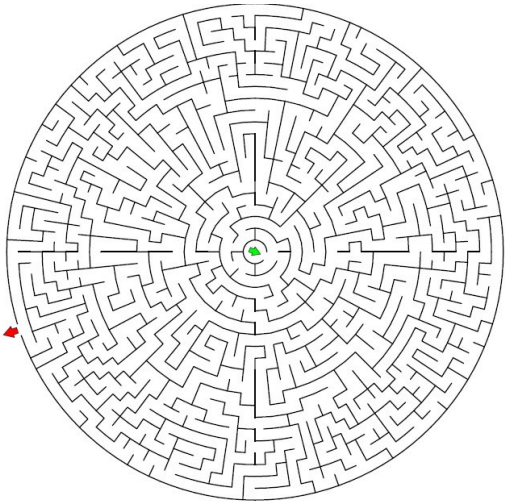
The Annunciation is a significant date in the Christian calendar - it is one of the most frequent depicted in Christian art. Gabriel's gracious strength and Mary's humble dignity have inspired many artists. Certainly, Mary's response to the angel has for centuries been an example of good faith in practice - humility, enquiry of God, and trusting acceptance in His will for her life.

Word search

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

could	third	rich
story	servants	showed
end	bags	master
hard	expected	hole
disciples	buried	earn
started	time	first
Jesus	coins	work
money	second	journey

Maze



Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 25: 14-30

Jesus told a story to help his disciples
to be ready for the end of time. 'A
rich man was about to go on a journey...'

He gave his servants money
to look after, depending on
what they could do.

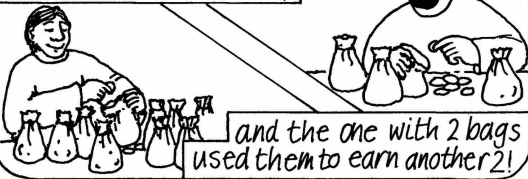


He gave 5 bags of coins to the
first, 2 to the second, and 1 to the third.

As soon as he had gone,
the first two servants
started to work.



The one with 5 bags of coins
used them to earn 5 more,



and the one with 2 bags
used them to earn another 2!

The third servant dug a
hole and buried his bag.



When
the master
came back,
he called
his
servants
to him...



The first two showed him they
had doubled his money, and he
was very happy with them.



You are a hard man
who expects us to work. I
was afraid so I just hid it.

If you knew what I
expected, why didn't
you do it?



Get out of here!



Puzzle solutions

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

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

The deadline for inclusion of articles for the April issue of New Leaves is Sunday 22nd March

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.