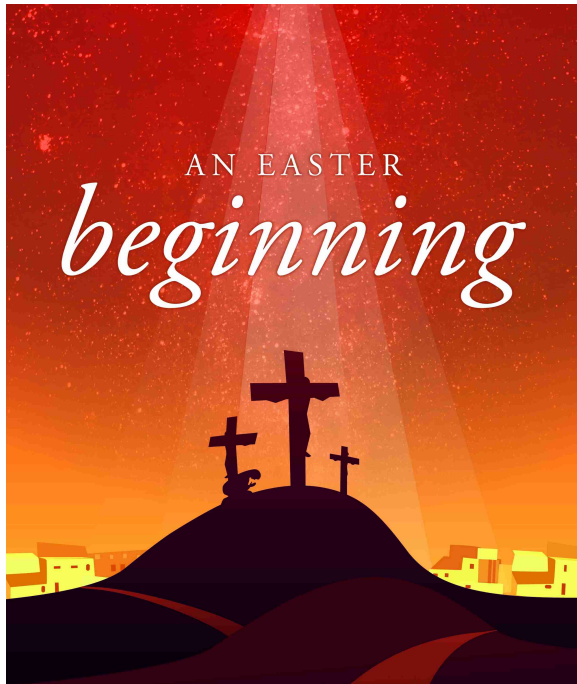


New Leaves

April 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

April 2020
From the Vicarage

Dear Friends

I've never had to write a magazine letter in such circumstances and one which will never be printed, but circulated through email and put on our websites.

The present Covid-19 pandemic is rewriting our society and its repercussions will, I'm sure, be felt for many years to come. What will our country and our world be like at the end of it? We must pray that love and loving kindness will have grown even in the face of sickness, fear and death. 'Where love and loving kindness dwell, God himself is there.' Those words are often sung on Maundy Thursday when we remember Christ washing the feet of his disciples. How can we 'wash the feet' of those around in these troubled days?



We have been setting up phone networks for our two churches over the past week, as it became apparent that society might be going into significant shutdown for weeks or months with many isolated in their homes. We hope and pray that these networks will help us to keep in touch with each other and offer whatever support we can. If you have not been contacted by anyone, and would like to be, please let me know by phone or email.

Our ministry team will be trying to offer helpful teaching and reflections as this time continues. These will be sent out weekly in emails to regular worshippers and hopefully also included on our websites. I also hope to stream prayers several days a week. This will be mainly through our two Facebook pages 'St David's Church Exeter' and 'Friends of St Michael's' .

Please be patient with any glitches and let us have some feedback.

There will also be services published and posted online by the Church of England and by Exeter Diocese.

Some people will ask ‘why has this happened?’, ‘why are innocent people suffering and dying?’ There seems to be no justice in it. I don’t believe that God ‘allowed’ or willed this pandemic any more than he allows any disasters. They happen as part of a universe which includes death and destruction in its very fabric. But the Christian faith does have distinctive answers to such disasters.



Firstly it says that God never forsakes us even when bad things happen. Even Jesus felt forsaken on the cross. ‘My God, my God, why have you forsaken me’ he cried in anguish. But God had not forsaken him and three days later

he brought him life again. Whatever we face in life we should know that God loves us from before we are born, throughout our lives here and into eternity. He is a rock and an unchanging friend in the storms of life.

Secondly we believe that such disasters call us to love and support each other more strongly and to do whatever we can to bring some good from a fearful situation. That this should happen in Lent and over Easter reminds us of the reality that Christ faced suffering and death out of love for the human family. He suffered even though he was innocent and died in agony to take away the sin which clings so closely, keeping us from God.

But we can never forget that God showed his power over death and destruction when he brought Jesus to a new and glorious life on the first Easter morning. His victory brings us the promise of new life in his presence and reassures us that nothing can separate us from the love of God in Christ Jesus. Our celebrations will be muted this year. There will be no public church services during Holy Week or on Easter Day. Yet we can still follow the pattern of Jesus’ passion, death and resurrection as we read the gospel accounts and pray through these special days.

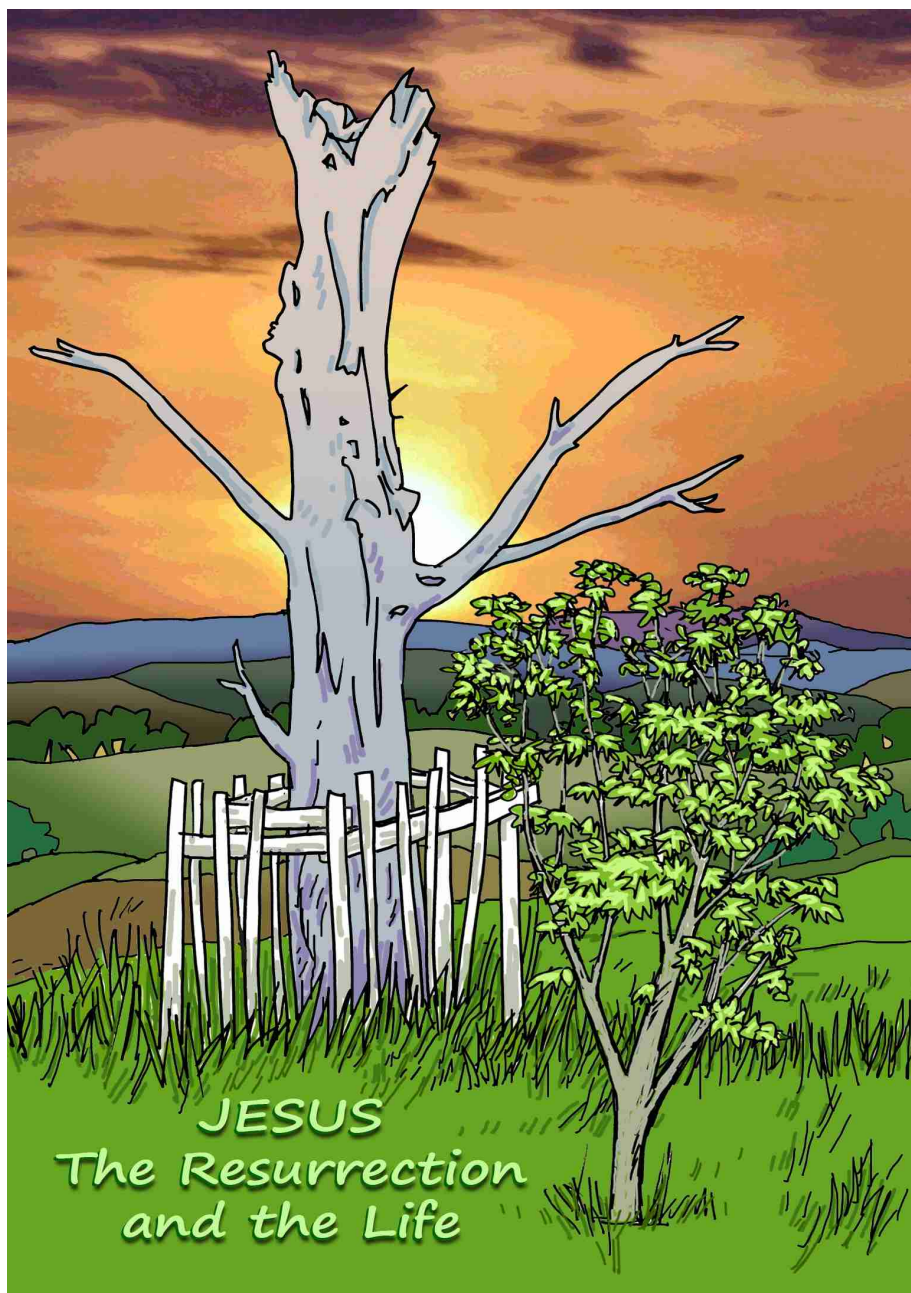
Thank you to all of you who have been so supportive in helping us to be the Church differently in these strange days. Please be assured of my prayers and do ask for prayers by phone or email. I am happy to pray over the phone with you if you would appreciate that and will continue to offer the daily prayers of the Church at the vicarage.

May God protect you and those you love and nourish the growth of his loving kindness amongst us.

With every good wish and blessing,

Nigel Guthrie





JESUS
*The Resurrection
and the Life*

April 2020 From St Michael and All Angels

Who would have thought that the dystopia predicted by the Brexit doomsayers would be so rapidly and fearsomely superseded by something that cannot be seen, smelt, touched or heard? The advent of coronavirus (of which there is more than one strain) has effectively put paid to our carefree and mainly idyllic way of living, at least here in the comfortable part of the western world. Of course there are those for whom there will be little change: social isolation, poverty and minimal food provision, limitation of travel and no freedom to choose for the future will be current – and common – to many.

Recently I read two novels by Minette Walters set in the 1400s, about the pestilence which so beset Europe and Britain. The setting seemed so alien, so unimaginable, yet here I am, not a month later, looking at a world trying to deal with a modern plague. Then, isolation was a really strange idea, yet it was successful in saving people from destruction. Then, people were familiar with the idea of divine retribution: prayer would save the nation from the terror which was a punishment from God. It may yet do so now, but in a very different way. Stories, unless they are entirely miserable, usually point to a happy ending; in the case of the coronavirus pandemic, we can only hope for a good ending, which means that our trust in God will not be betrayed and we come through this period in our time with our faith intact. Thank God for the forgiveness, hope and love unconditionally offered to us in Christ Jesus, reconciling us to our Maker.

Imagine if the worst of social media had been around when Philip told his brother Nathaniel about the man from Nazareth. 'Can any good thing come from Nazareth?' sneered Nathaniel, then he'd have got straight onto a social media platform: *#rubbishfromnazareth*, written about the carpenter, never having met the man and the rest would not even have been history. How rapidly reputations have been destroyed by the tweeting of brief vicious criticisms. In many cases there have been foundations for these critical comments. Harvey Weinstein, Roman Polanski, Jean Vanier in our own time, as film-makers and philanthropist producing work worthy of acclaim; artists such as Caravaggio, Gauguin and

Eric Gill, violent and immoral, all producing work widely admired and filling museum walls and all displaying human failings in great measure – there but for the grace of God...There is neither time nor space to enlarge on the issue here. Do we condemn because we don't know any better? Because we are wiser? Or better? Or do we have compassion for human weaknesses and pray that the victims can find peace in their lives, instead of the strident vituperations that describe all who fail in relationships, both public and private, and whose falls are gleefully recounted?

Perhaps this time of 'lockdown' will remind us of just how precious our joy and love in one another should be, and how we can still demonstrate the love of God in prayer for one another and for our stricken world.

May we know the mercy and consolation of our loving and ever-present God in these times.



Stephanie Aplin.



Carrying of the Cross by Eric Gill



St. David's Church, Exeter

CLOSURE **during Covid-19 outbreak**

We are sorry that we are unable to open St David's Church during this period. We will be praying each day for our Parish, for everyone suffering through this pandemic and for those maintaining essential services and working in medical facilities.

If you would like to request prayers please email us at vicar@stdavidschurchexeter.org.uk

For live streamed prayers and updates please see our
Facebook Page – St David's Church Exeter

For information about our church please visit our website:
www.stdavidschurchexeter.org.uk

+May God bless you and give you his peace

Please find below the chosen readings for April. Please take this opportunity to read them on the Sundays. With Blessings

Chosen Readings for April 2020 @St David's

Sunday 5th April Palm Sunday

1st Reading: Isaiah 50:4-9a
2nd Reading: Philippians 2:5-11
Gospel Reading: Matthew 21:1-11

Sunday 12th April Easter Day

1st Reading: Jeremiah 31:1-6
2nd Reading: Acts 10:34-43
Gospel Reading: John 20:1-18

Sunday 19th April 2nd Sunday of Easter

1st Reading: Exodus 14:10-end;15:20-21
2nd Reading: Acts 2:14a, 22-32
Gospel Reading: John 20:19-end

Sunday 26th April 3rd Sunday of Easter

1st Reading: Zephaniah 3:14-end
2nd Reading: Acts 2:14a,36-41
Gospel Reading: Luke 24:13-35

Sunday 3rd May 4th Sunday of Easter

1st Reading: Genesis 6
2nd Reading: Acts 2:42-end
Gospel Reading: John 10:1-10

A Sense of Place

During the two Reading Group Meetings we had with Oliver Nicholson on Bede's History of the Earliest English Christians, a footnote emerged in our discussions about the importance or not of Place – little knowing that our sacred spaces would soon be closed to public worship, for the first time in 812 years.

Bede was not impressed by the Romano-British Christians, as they did not stand up to and convert the pagan Anglo-Saxons when they arrived. Instead the Britons seem to have moved west & north.

In the early 5th century, just as the Roman legions were leaving Britain, Bede does mention Patrick who went to Ireland to evangelise the Scotti, and Ninian who converted the Picts of Galloway.

Bede is more impressed by St Alban, both the first English martyr and the place that bears his name. Only there does Christianity persist continuously from the Roman era through the Anglo-Saxon and right to this day.



St Alban's Cathedral

It seems that having a martyr saint and their physical shrine helps to focus and maintain the faith, prayers & witness of the Christian Church in the face of oppression.

While St Albans has a uniquely long heritage of faith in England, several locations on the European mainland have a similar story of Christian continuity founded on the blood of a martyr.

We concluded that, despite what fashionable clergy & preachers say, being Church (yuck) is BOTH the Christian people AND the sacred place that gathers and focuses their prayer, worship & fellowship.

Christianity had to be refounded elsewhere. In AD597 Augustine was sent

to Canterbury by Pope Gregory the Great (him of the Angles/Angels pun). About the same time Aidan came from the monastery at Iona to Lindisfarne in Northumbria.

In their Evangelism they didn't do a 'Billy Graham' rally to the masses. They established Monasteries or Minsters as places of prayer, learning & hospitality, and preached salvation and administration straight to the local King. It also helped if the King's wife was already a Christian – as per St Paul in 1 Corinthians 7:14-16.

There is however also a false myth of continuity, largely invented by secular romantics, that Christianity just absorbed pagan sites & festivals, much as Roman pagan religion had added on local deities.

According to Oliver, this was seldom true. There were, for example, gaps of centuries before pagan sites or surviving Roman temples were consecrated for Christian worship.

Indeed in the 8th century St Boniface, from Crediton and Exeter, was martyred with a sword through his Bible, partly for cutting down a sacred oak. His life & death nurtured the young Church in Germany.

With so great a cloud of witnesses – it's as if Bede was thinking of the Epistle to the Hebrews, chapter 11-12:3, as he wrote his History. Perhaps he was.

And now we are locked out of our sacred places, our beloved Churches, for the greater good of society.

That a dozen people, socially distancing ourselves, came to St Michael's to pray privately on Mothering Sunday, in our mother Church to our mother Mary, was our witness to the importance of place.

As Public Worship was banned, a 'go-ahead' Bishop tweeted "We've been talking about reimagining church for ages. now's our chance to do it." I replied saying this was tactless and opportunistic.

The proliferation of live-streamed and recorded Services & Reflections suggests to me that people really value their local Vicar/Minister who knows their needs, fears & hopes, and their local Churches where they gather by 20s or 50s.

The 'reimagined' Church seems to be digital but traditional. Most people

do not want to be absorbed into some slick metropolitan megachurch with celebrity preachers.

Temporarily we have to make new places, in our hearts & homes, in broadcasts & social media, to pray, support & encourage one another, as of course we already did.

May the God of all hope & consolation, Father, Son & Holy Spirit, be with us all.



Richard Barnes – 25/03/20.

A Glimmer of Light in the Darkness

With apologies to the excellent preachers we enjoy at St Michael's, I've never been very good at remembering Sermons, though tweeting a 200 character summary most weeks has helped.

Our Christmas Sermons, however, from Fr Nigel & Fr Dominic, have stuck in my mind. Both were 'grown-up' sermons, each in their different ways about the fragility and vulnerability of Christ at his Birth, and considering the line of continuity, the narrative arc, from the Incarnation to the Passion, Crucifixion and Resurrection of Jesus.

In the yearly Liturgical journey of our Church, the comforting Candlelight of Christmas & Candlemas is not hid under a bushel but shines with a small but piercing light. The Light that shines in darkness, and the darkness will not overcome it.

However in our Good Friday Tenebrae (darkness) Service, the candles lining the Nave and on the special candle-stand are extinguished in turn as we remember Christ's desolation on the Cross. Finally all the candles have been put out and the Church is in darkness & dread for a moment, until a single candle reappears on the Altar, the promise of the Light of Easter to come.

Then in the Easter Vigil Service this new Light of Christ's Resurrection flames up and bursts forth gloriously.

Little did we know at Christmas, just 3 months ago, what would befall the world through the COVID-19 coronavirus pandemic. This year we must

observe Holy Week in a different way.

In one of their many pronouncements, our Archbishops suggested entering more into the loneliness of Jesus this year. I felt “Yes, but...”

Apart from praying in Gethsemane, and saying “My God, why hast thou forsaken me” on the Cross, Jesus was thronged with people that first Holy Week.

The crowds of Palm Sunday shouting “Hosanna”, those shouting “Barabbas” & “Crucify” before Pilate, the jeers on the way to Calvary. With his Disciples in the Upper Room, the women, John and his blessed Mother at the foot of the Cross.



Christianity is such a physical, incarnate religion, as candlelight, water, incense & bells remind us, a relationship with God through Liturgy and Sacrament as well as Prayer. Therefore this strange time with no corporate re-enactment of the events of Holy Week will be hard.

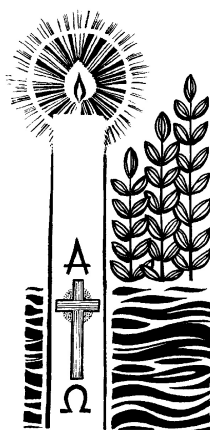
In our homes we must use whatever works for us, books, icons, music, broadcast services, or prayers streamed on social media by Fr Nigel and others. Being swamped by too many options may be the

problem for some.

And when Easter comes, recall in heart & mind and sing out “The Light of Christ; thanks be to God.”



Richard Barnes
– 25/03/20.



Pastoral Care Group

We have had a great response from our Pastoral Visiting Team plus a number of others this week before the National Shut Down.

We have organised ourselves into an online group, using the WhatsApp social media platform, and have ensured that all who come to St David's have someone they are, or can be, in contact with by phone or email for matters spiritual or Practical.

As this Coronavirus crisis develops, we are now in a position to support one another, particularly our elderly vulnerable friends.

If you're reading this and have not been contacted and would like to be, get hold of me on [07733739453](tel:07733739453), and I will direct your request to someone who will help, if they possibly can.



So far the system is working well and is being well received.

Be reassured, we are, as always, very careful with the matter of confidentiality.



Howard Friend
Reader



Journey Of a Lifetime – John O’ Groats to Land’s End (JOGLE) by bike – part 5 , Exeter to Land’s End

After the wedding celebrations the night before, I left Exeter on Sunday after lunch to cycle to Lydford. Riding along the river to Exwick was easy before heading up through Redhills to Nadderwater which was a lot more challenging as was the road to Tedburn St Mary. I was rewarded with a magnificent view at the top. The old A30 to Whidden Down and then Sticklepath is a great road for cycling as it is relatively fast and straight without too many ups and downs and with relatively light traffic so that 2 hours after leaving Exeter I stopped at the Taw River Inn for a cup of tea. In Okehampton I passed a house with a statue of a young Prince Charles surveying his Duchy lands. (I wasn't sure it was him but an old lady seeing my puzzled look said it had been done many years ago and wasn't a good likeness then!) Okehampton was founded by the Saxons and has a Norman motte and bailey castle, which I was later to look down on from the Granite Way. The castle is now a ruin as Henry VIII seized the lands and had the owner, Henry Courtenay, 1st Marquess of Exeter, executed for treason in 1539. The town became wealthy through the wool trade and was a rotten borough which returned 2 MPs to the House of Commons until the Great Reform Act of 1832. Having sped downhill into the town I now climbed



From Meldon Viaduct

slowly up to the station and the start of the Granite Way which would take me to Lydford. This is a great cycle route which follows the old railway line and allows you to see Dartmoor without too much strenuous hill climbing; it passes over the Meldon and Lake viaducts, with glorious views. As I passed Sourton church they were just finishing

an outdoor Taize service in the setting sun, sitting by the Labyrinth. This is the handiwork of Rev. Adrian Brook, aided by Bruce and Sally from the Highwayman pub who also supplied the white pebbles. Adrian explains how that can be useful meditation or prayer tools. “There is something in the twists and turns of the labyrinth



path that touches the twists and turns in our lives. Its winding path can help us unwind, slow down and be mindful of our thoughts and promptings of our hearts. A labyrinth is different from a maze. A maze is full of dead-ends and reverses. A labyrinth has only one path that always leads to or from the centre, wherever you choose to start, and if you stay on the path you cannot get lost.” “Sourton church was dedicated in honour of St Thomas à Becket in the 14th Century by descendents of two knights who had taken part in the murder of Thomas, Archbishop of Canterbury, in Canterbury Cathedral in 1170 – Fitz Urse and William de Tracey, who were both Devon men. It appears that their successors may have wanted to clear their family names and appease their consciences by rededicating the churches to the Christian martyr”(https://www.northmoorteam.org.uk/sourton-st-thomas-a-becket/).

I arrived at my bed and breakfast at 7pm and went back to the village of Lydford to dine at the Castle Inn, where I was served by a woman whose husband had already done the end-to-end cycle that summer, and who, like me, had thoroughly enjoyed it.

The next morning after an excellent breakfast cooked by the very cheerful landlady, I visited Lydford castle which was used from the 13th century as a prison and court administering law in the Forest of Dartmoor and Devon Stannaries. It acquired a reputation for injustice and “Lydford Law” was a cause for complaint over the centuries. When Dartmoor Prison reopened as a civilian prison in 1851, after it’s original use for French POWs during the Napoleonic wars, Lydford ceased to be a legal centre. As I had a reasonably short ride, I also took time to see the nearby beautiful Lydford Gorge and the 30m tall White Lady waterfall. After a short ride I came to Brentor and

climbed up Brent Tor (330m above sea level) to get a marvellous 360 degree view from the church. The Tor is the weathered remains of a volcano from the carboniferous period (360-300 million years ago), and so is older and different geologically from most of the other tors on Dartmoor which are granite outcrops. The decent from Brentor was so fast that Google maps, that was tracking my journey, assumed I was travelling by car rather than cycling!



View from Brent Tor

A little later I crossed the Tamar at Horsebridge (dated 1437) and welcomed into Cornwall (Kernow a'gas dynergh). This was my last county, which was the 16th if Caithness, Sutherland, Ross and Inverness are counted as one (Highlands region), otherwise the 20th. The terrain almost immediately changed from longer gradual hills to shorter and more steep

hills. I was to find Cornwall generally the most challenging cycling, and soon I was climbing up to Minions on the edge of Bodmin Moor which at 300m is the highest village in Cornwall. The area is littered with old tin mines and engine houses. I didn't take a detour to the neolithic Hurlers circle but did stop at King Doniert's Stone a much later 9th Century Christian memorial remains of two crosses. The inscription is believed to commemorate Dungarth, King of Cornwall who died around 875. I skirted along the southern edge of Bodmin Moor to Cardinham, my accommodation for the night. I was disappointed to find that there was no pub in the village so had to cycle the 3 miles mostly uphill to the Blisland Inn, but was rewarded by an extensive selection of real ales (as befits a CAMRA pub of the year) and excellent meal. The darts team were warming up for a match but I sped back to Cardinham, again fooling Google maps that I was driving, to collapse into sleep.

The cycling next day was, at first, somewhat easier. After climbing back to Blisland I picked up the Camel trail along the old North Cornwall and the Bodmin & Wadebridge railway lines to Padstow. The latter railway was

opened in 1834 to carry sand to improve the soil on farms on Bodmin Moor. The old platforms include “Shooting Range Platform” or “Target” as it was known locally, a stop for the army where the infantry practised for the Boer War and World War I. The Camel Trail is extremely popular with an estimated 400,000 users annually and at times is very busy. Luckily it was not too popular that day and I stopped at Wadebridge Station for coffee and a cheese scone. The station is run by a local charity, “Concern Wadebridge”, and is a community hub and cafe, and a local group with learning difficulties had just arrived for lunch when I got there. It is well used and a great re-use of the old building. The station also houses the “John Betjeman Centre” with memorabilia from Betjeman’s study at nearby Trebetherick.

After another 40 minutes bowling along beside the Camel estuary I came to Padstow, which was it’s usual busy self so I didn’t linger but left the Camel Trail and headed to Newquay via St Columb Major along minor roads crossing 5 valleys so my legs had to work very hard again. St Columb Major hosts the ancient game of “hurling” (not

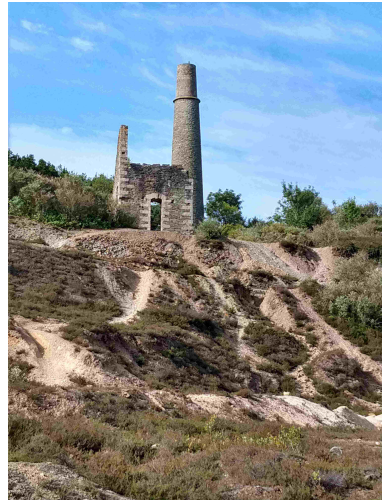


to be confused with the Irish game). On Shrove Tuesday two unlimited teams of “townsman” and “countrymen” of the parish attempt to carry a small silver ball to the goals 2 miles apart on the parish boundaries. It claims to be the largest sportsground in the world. The Celtic scholar, Henry Jenner, the chief originator of the Cornish language revival, also lived here. Before reaching Newquay I passed the St Columb Minor the birthplace of William Golding the author of “Lord of the Flies.” The route around Newquay used the Cornish Way, the National Cycle route from Bude to Land’s End partly financed by the European Union Agricultural Guidance and Guarantee fund whose sign had been graffitied over. It seems such funding and others on local infrastructure isn’t enough to convince the voters who backed Brexit heavily.

Leaving Newquay my next stop was Trerice, an Elizabethan manor house now owned by the National Trust. The replanted knot garden was splendid with lavender in full flower as were the borders. There is also a labyrinth cut into the turf in the nearby mowhay field. A cup of tea and ice-cream

were much appreciated before another hour cycling to reach Truro and a quick look at the cathedral. I was staying at Carnon Downs so I took Sustrans route 3 along the river Truro and then through woods to Carnon Downs. Sue was to join me there so that she could meet me at Land's End tomorrow. Only another 38 miles and about 2000ft up and down to go!

The weather on my last day was fine and sunny as it had been for most of my trip, which made cycling much easier and pleasant. If I had encountered more rain or, worse, more wind I would not have enjoyed the ride so much I'm sure. I headed to Bissoe where I picked up the "Engine House Trail" which lead me through the old tin mining landscape with many ruins and pumping houses, and would take me via Redruth and Camborne to Hayle. The Wheal Maid Valley is especially scarred by old workings and is described in the Sustrans guide as "almost Martian with vivid yellow soils and rust-red lakes, a result of mining black tin, arsenic, pyrite and zinc ore". The Camborne mining area is a World Heritage site, which is a bit different, being less obviously picturesque, from the other designated sites such as "The Jurassic Coast" or the Alhambra, Granada. Yet the engineering innovations and skills that were exported across the world from Cornwall justify the award of World cultural importance.



At Hayle I picked up the trail I had trained on whilst staying at St Ives in March, so needed to consult the map less and soon covered the miles to Marazion with its views to St Michael's mount, and followed the beach around the bay to Penzance. I was meeting more people now so had to moderate my speed on the shared cycle/pedestrian paths. I stopped by the restored Art Deco Jubilee pool, the UK's largest sea lido. It is now run as a community social enterprise and was certainly well-used the day I stopped.

Rather than take the main A30 road direct to Land's End the Sustrans route goes via Mousehole and St Bunyan. First I passed through Newlyn, the largest fishing port in England and which used to be famous for pilchards until the 1960s. Recently I'm glad to say there has been a revival in pilchard fishing. In 1896 there were riots when fishermen from the north of England

attempted to land their catches on a Sunday and the local Methodist fishermen protested. Newlyn is famous as the Ordnance Survey's datum for mean sea level, being the average sea level measured between 1915 and 1921. In 1755, the Lisbon earthquake caused a tsunami to strike the Cornish coast more than 600 miles away from the epicentre. The sea rose ten feet in ten minutes at Newlyn, and ebbed at the same rate. Newlyn was also the home of the "Newlyn School" of artists. Newlyn and Mousehole

were the last stronghold of the Cornish language and Dolly Pentreath of Mousehole who died in 1777 was reputedly the last recorded speaker. After admiring the beautiful Mousehole harbour I started the long climb out towards Lamorna. There was no way I'd



make it to the top so I bowed to the inevitable and dismounted to push my bike the rest of the way up.

Soon I was descending again through wooded lanes to Lamorna where some of the Newlyn School ("Lamorna" Birch, Alfred Munnings) stayed and a little further came to the Neolithic Merry Maidens stone circle. Local myth says that nineteen maidens were turned into stone as punishment for dancing on a Sunday. The Pipers, two megaliths some distance north-east of the circle, are said to be the petrified remains of the musicians who played for the dancers. Further warnings about disrespect for the sabbath. The final part of the route took me across to Sennen Cove. The wind was now quite strong and, as at the start in John O' Groats, blowing straight at me so that progress was slow but I at last reached the new path from Sennen to Land's End, along the Cornish Way. This last mile was quite strange as I finally allowed myself to think I'd done it – cycled from end-to-end of Great Britain. I met a few cyclists who were obviously now just starting out going north and I smiled and wished them luck.

I turned from the track onto the approach road to Land's End and saw ahead the reception party of Sue, Paula and Jeremy Lawford with balloons advertising the Samaritans. In a few moments I was with them receiving many hugs and kisses and posing for pictures by the signpost, and drinking a celebratory toast. I had thoroughly enjoyed my journey; more than I expected. I'd met so many interesting people on the way and experienced a vast range of different landscapes and regions. Travelling by bike, these slowly change and allow you to appreciate more the subtle differences from area to area and also the rich heritage and importance of industry to our country. As with a pilgrimage the end destination isn't the only thing of importance as the experience and events on the journey itself are life changing.

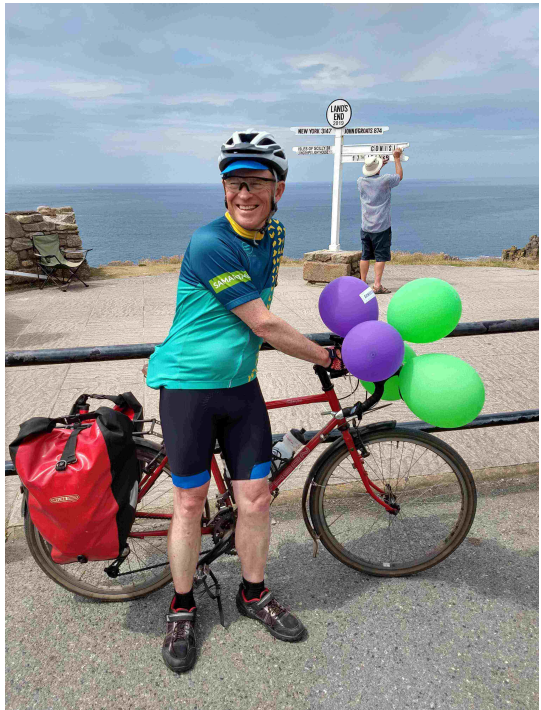
I'd like to thank everyone, friends, church, relatives and work colleagues, who so generously sponsored me. The total raised for the Samaritans was £2,078 which was nearly double my target of £1100 or about £1 per mile.



Clive Wilson

15 March 2020

PS My saddle (a Brooks B17 leather) was very comfortable and I managed to avoid any punctures all the way, except when I went to check my allotment when in Exeter and got a puncture in the car!



Mothering Sunday 2020



Most people can remember where they were or what they were doing when some world-changing event happens. I recall sitting in the car with my father and noticing a newspaper hoarding announcing the death of President Kennedy. It was in Afrikaans, not a language my father spoke, but most children in South Africa at that time were bi-lingual. (Had the Headmaster of my school had his way, we would have been tri-lingual, adding a native African language to the mix.) The time of day is fixed in my mind. My father didn't believe what I told him and had to wait for an English-language paper to confirm my news. Will we think of Mothering Sunday, 2020, as the day the world really changed here?

Having struggled for years to get the distinction between Mothering Sunday and Mothers' Day clear to all with whom I had contact (students, family, FB friends, and others), we were unable to make any real celebrations yesterday. Mass on Mothering Sunday this year was going to be different.

The difference became obvious a week or so before the celebration. I used to make a Simnel cake for the congregation to share after Mass. That didn't happen. On the Saturday afternoon before, my grand-daughter and I used to make about 40 small posies to give out after Mass; this year I put a few stems of freesias by Our Lady. I missed Lily's company, as not so long ago I had asked her if she would help me make the posies (and also decorate the Altar of Repose for Maundy Thursday). She was pleased to have been asked and readily agreed. It used to be a happy occasion for the congregation to remember our own mothers and our spiritual Mother, the Church. Instead, Fr Nigel read the Litany and the 9 or so brave souls who spread themselves round a very chilly building joined in. We read silently from other parts of the Book of Common Prayer; the Psalms for the Day 22 (107 & 108) made interesting reading. At midday, Fr Nigel prayed the

Angelus; instead of gathering for refreshments, we left, keeping our 2 metres' distance, into a day of beautiful sunshine and cold wind to go and isolate at home.

Next year, will we look back and wonder how it was that things became suddenly so different, or will this separation and lack of celebration be the norm? Will everything be at a distance, only connected in 2-dimensional technology as we Face-time/video-link with everyone? I hope and pray not; we are social beings and the isolation is likely to have long-lasting consequences. It is obvious that there will be unimaginable changes in the way we live, work and worship in the future. We hope for strength, faith and love to face the new world and order of things.



Stephanie Aplin.



Reader Conference 2020 - Reflection

Lee Abbey is a great place for a Reader Conference even in the Storms we had at the beginning of the year. I was staying with Helen (not sponsored by the PCCI) in the Tinkerbelle Cottage which is perched on the cliff top and overlooks the rugged coastline. It was very atmospheric, especially in the wind and the rain, but cosy. Apart from the wonderful setting the 'Hosts' – the 80 or so International students and young families who sit at table with you are a wonderful reminder that God is everywhere and with every age and make a visit there very special.

It was good to meet up with old friends and the general chat about our different circumstances was – as it always is the case at conferences – an important part of the experience.

The content of the conference this year was Prayer and was well organised. Bishop Nick was there for the whole time with his wife and the new Archdeacon of Exeter, Andrew, who is our new Warden of Readers, was there too. Both are good news.

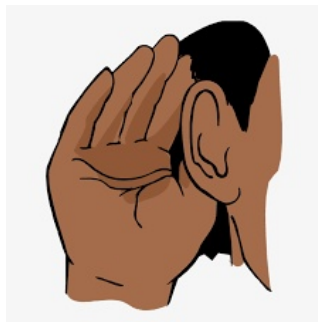
I enjoyed the rather more contemplative aspects of prayer as outlined by one of our speakers. In contrast the woman from the 'World Prayer Centre' or some such place was exhausting in her listing of 'Wonderful

Answers to Prayer' But - as you can detect perhaps, despite my cynicism, all bases were covered. There were the usual workshops and Communion on Sunday morning presided over by Bishop Nick who spoke well on the Glory of God.

What was my take home lesson? Nothing new really – but important to remind oneself. Prayer is conversation with the Living God - and that listening is arguably the most important part of that conversation. Thank you for sponsoring me.



**Howard Friend (March
2020)**



Lee Abbey – a first visit.

Approached by a narrow road winding through the Valley of the Rocks near Lynton on the north Devon coast, Lee Abbey is in the most perfect setting. This was my first visit to the place and also my first Exeter Diocese Reader conference.

Highlights – being in Community – reminded me of the two visits I have made to Iona. (Both of those visits were to the Macleod Centre, the first with a student group from King's College London in late March 2009 and the second visit was with parish friends in August 2012).

We ate together, nine of us to a round table, being served by community members who also cleared the tables. The food was delicious – homemade and nourishing. The attention to detail for those with special diets; everyone was looked after. The welcome and the farewell, being sent out with a blessing by the community after our roast lamb Sunday lunch. The upstairs library overlooking the sea. Being able to read the Saturday / Sunday newspapers.

Best bit was walking in the woods and swinging from a tree – I felt cradled in God's arms, enfolded in His love.

The subject of the conference was Prayer – with almost too much crammed into the timetable. Two good speakers on Saturday morning, then workshops - A labyrinth outdoors – not on the cliff top as the weather precluded this – but a sequence of prayer rooms and an opportunity to get some fresh air. Then a short walk to the edge of the cliff – where the sea churned below.

There were books on sale and a collection of secondhand books which fellow Readers had brought.

There was friendship and worship and the opportunity to share Reader ministry experiences across the county. I met a distant cousin who is a Reader near Newton Abbot and renewed my contact with her. The overall experience was wonderful. I came away refreshed. Thank you for your support.



Charlotte Townsend 25.3.20



The Covenant

I have a friend who made a promise to God which he dare not break.

He believes that his daughter will die, if he does.



After many miscarriages and stillbirths, this couple were finally blessed with a daughter. She was, unfortunately, born with leukaemia - at a time when the risk of infant death from this condition was extremely high.

Both came from very devout Jewish families, her father actually being a kosher butcher! Like many young people of my age, they questioned all their families' convictions. Although they did not abandon Judaism, they did drop down a few pegs to become Reform Jews.

The new father, desperately worried for his baby daughter's survival, decided that this was his punishment from God - for not being sufficiently devout. He had broken the covenant which God had made with his chosen people. Therefore, he made his own personal covenant with God, that if the Lord would save his baby girl from death, he would follow all the laws religiously for the rest of his life.

The child underwent tremendously heavy treatment, and it seemed miraculous that she survived. She grew up, married a very devout young Jewish man, and gave birth to healthy twin girls who are now teenagers.

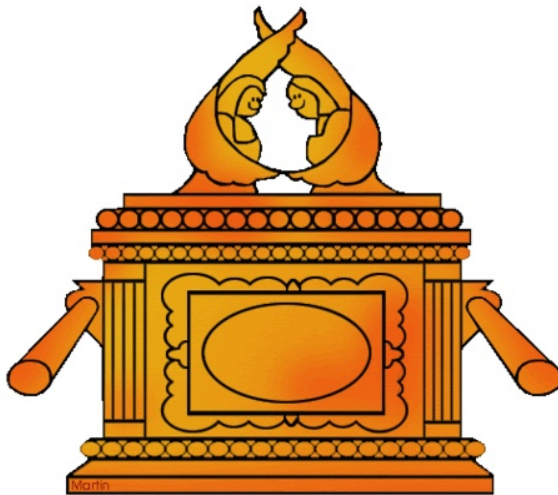
Her father told her mother about the covenant after he had made it. Although she was not as convinced as he, she has over all these years supported and followed the stringent requirements of her husband's promise. Although she says she does this to for the sake of "peace in the home" (Shalom bayit), in the back of her mind, she too cannot take the risk of failing to fulfil the covenant, and thus forfeiting her daughter's life.

One of the important laws which they have resumed following is of course kashrut, what we call “keeping kosher”. I once asked if her husband died first, would she still keep kosher? She said she was so used to it now that she probably would. I wonder, however, if she would still feel bound by the covenant to keep her daughter alive?

I wonder if, in their place, what would we do?



Vivien Finnigan



END HUNGER UK - WHEN ?

In May 2019 the UN Special Rapporteur Philip Alston released a hard-hitting report on extreme poverty and human rights in the UK. He found 14 million people – 1 in 5 – living in poverty, with 4 million of those more than 50 per cent below the poverty line. He noted the start of austerity measures in 2010 as the catalyst for increases in poverty, with cuts in local authority budgets leading to breakdown of the social fabric and a broken social security system, along with a lack of sufficiently paid work.

Church Action on Poverty (CAP) has been raising awareness of these issues by challenging government policy and, specially, by encouraging those most affected to 'speak truth to power' from their own experience. Groups have set up their own local networks and projects to help each other cope and have reported to MPs Frank Field and Heidi Allen in the House of Lords.

Teenagers have journeyed to Westminster to tell how they cannot concentrate in school because they are hungry. Since then funds have been given to help provide food in school holidays and food insecurity is now to be measured quarterly starting in Jan 2021. Also further funds were given in 2018 budget as a result of increased awareness of the UC benefit impact. Such change is welcome, but much more is needed.

Earlier this year the End Hunger Campaign issued a message to UK churches to add their voices to their call for urgent Government action: **'Poverty and gross inequality are not acts of God but structural defects that can be remedied.'** This initiative is now closed; but as concerned citizens (and taxpayers!) we can bring pressure to bear on those who have both a duty and power to restore a fair society where all can flourish. The current COVID19 crisis is now forcing the government to check on the survival of all sections of society, so with all-party support, and expressed will of the people – that's us - improvements could be made and a fairer Britain emerge. What do you think? How could we show our support?



Margaret Roberts

25.03.2020

April Dates (of cancelled events) - St Michael's Church

Owing to the Coronavirus (COVID-19) Epidemic, the Church of England & Exeter Diocese have sadly but understandably ruled that Churches are CLOSED and all Public Worship & Events are CANCELLED until further notice. See <https://exeter.anglican.org/resources/news/>

Although they will NOT TAKE PLACE, I list here details of the Services we would have held for you to use as a framework for personal observance & prayer.

Fr Nigel will continue the Daily Office in private at the Vicarage. He will stream some Prayers & Reflections to our Facebook & Twitter accounts as time permits, and may be contacted by email & phone if necessary.

Oliver is continuing with weekly Pewsheets by email – to be added to (or removed from) his list, please email virtualsaintmichaels@gmail.com -please note the spelling with 'saint', not 'st', or cut & paste it.

We appreciate your cooperation, and your prayers for all affected or anxious at this time in our communities, the healthcare services and the wider world. .

Please check the Website www.stmichaelsmountdinham.org.uk , Twitter @StMikes_Exeter , Facebook Friends of St Michael's or emailed Pewsheets for latest information.

REMINDER: All Services & Events CANCELLED until further notice.

Sun 29 Mar, Lent V, Passion Sunday. Hymns 79, 137, 83. Mass for 4 voices, *Byrd*. God so loved the world, *Stainer*. Crosses & statues would be veiled.

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

Palm Sunday Evensong & Benediction. Byrd Responses, Gibbons Short Service. Solus ad Victimam, by Leighton (see separate Article).

We hope to offer ways of observing a 'virtual, digital' Holy Week. NO

SERVICES will take place in our Churches.

Wed 8 Apr, Spy Wednesday, Stations of the Cross, with “Stabat Mater”.

Thu 9 Apr, Maundy Thursday, Thinking about the Last Supper & the Betrayal of Jesus. Missa brevis, *Lotti*. Ubi caritas et amor, *Medlor*. Ave verum corpus, *Byrd*.

The Watch through the Night at the Garden of Repose will not take place in Church this year – you are encouraged to watch & pray at home.

Fri 10 Apr, Good Friday, Veneration of the Cross. The Reproaches. Crux Fidelis.

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

A time of Lamentation and a moment of Darkness before...

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

REMINDER: Still NO Services in our Churches. Fr Nigel will help us to celebrate Christ's Resurrection in a new way.

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

Sun 19 Apr, Low Sunday, Easter I/2, Thomas believes. Hymns 117, 112, 113. Merbecke/Shaw. This Joyful Eastertide, *Wood*.

Sun 26 Apr, Easter II/3, Road to Emmaus,. Hymns 103, 124, 118. Missa l'Hora passa, *Viadana*. O Quam Gloriosum, *Victoria*.

Sun 3 May, Easter III/4, Good Shepherd Sunday. Harris in F. Psalm 23, *Howard Goodall*.

Choral Evensong & Benediction. Smith Responses. Hymn 294. Psalm 86. Canticles: Wood in E flat No.2. Anthem: If ye be risen again with Christ, *Gibbons*. O salutaris hostia, Tantum ergo.

If and when we are allowed to resume Services, we will update information online.



Richard Barnes – 24/03/20.

Heteronyms

For all of you who wonder why people from other countries have a bit of trouble with the English language. This is a clever piece put together by an English teacher, who else??

Homographs are words of like spelling but with more than one meaning. A homograph that is also pronounced differently is a heteronym.

You think English is easy?? *I think a retired English teacher was bored...THIS IS GREAT !*

Read all the way to the end.....This took a lot of work to put together!

- 1) The bandage was *wound* around the *wound*.
- 2) The farm was used to *produce produce*.
- 3) The dump was so full that it had to *refuse* more *refuse*.
- 4) We must *polish* the *Polish* furniture.
- 5) He could *lead* if he would get the *lead* out.
- 6) The soldier decided to *desert* his dessert in the *desert*.
- 7) Since there is no time like the *present*, he thought it was time to *present* the *present*.
- 8) A *bass* was painted on the head of the *bass* drum.
- 9) When shot at, the *dove dove* into the bushes.
- 10) I did not *object* to the *object*.
- 11) The insurance was *invalid* for the *invalid*.
- 12) There was a *row* among the oarsmen about how to *row*.
- 13) They were too *close* to the door to *close* it.
- 14) The buck *does* funny things when the *does* are present.
- 15) A seamstress and a *sewer* fell down into a *sewer* line.
- 16) To help with planting, the farmer taught his *sow* to *sow*.
- 17) The *wind* was too strong to *wind* the sail.
- 18) Upon seeing the *tear* in the painting I shed a *tear*.
- 19) I had to *subject* the *subject* to a series of tests.
- 20) How can I *intimate* this to my most *intimate* friend?

Let's face it - English is a crazy language. There is no egg in eggplant, nor ham in hamburger; neither apple nor pine in a pineapple. English muffins weren't invented in England or French fries in France. Sweetmeats are candies while sweetbreads, which aren't sweet, are meat. We take English for granted. But

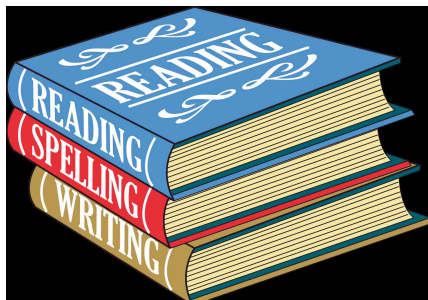
if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square and a guinea pig is neither from Guinea nor is it a pig.

And why is it that writers write but fingers don't fing, grocers don't groce and hammers don't ham? If the plural of tooth is teeth, why isn't the plural of booth, beeth? One goose, 2 geese. So one moose, 2 meese? One index, 2 indices? Doesn't it seem crazy that you can make amends but not one amend? If you have a bunch of odds and ends and get rid of all but one of them, what do you call it?

If teachers taught, why didn't preachers praught? If a vegetarian eats vegetables, what does a humanitarian eat? Sometimes I think all the English speakers should be committed to an asylum for the verbally insane. In what language do people recite at a play and play at a recital? Ship by truck and send cargo by ship? Have noses that run and feet that smell? How can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites? You have to marvel at the unique lunacy of a language in which your house can burn up as it burns down, in which you fill in a form by filling it out and in which, an alarm goes off by going on. English was invented by people, not computers, and it reflects the creativity of the human race, which, of course, is not a race at all. That is why, when the stars are out, they are visible, but when the lights are out, they are invisible.



**Sent to Ann Watts by a Canadian friend,
Elizabeth Tovey. Source unknown**



Solus ad victimam



As we look to Holy Week, the Anthem we had planned for Palm Sunday Evensong at St Michael's summarises its inner journey in the words of a poem by Peter Abelard (1079-1142), *Solus ad victimam*. Translated by Helen Waddell (1889-1965), and set to powerful & solemn music by Kenneth Leighton (1929-88), this conjunction of three talented people enables 12th century words to meet 20th century music to vivid effect.

"Alone to sacrifice thou goest, Lord, giving thyself to Death whom thou hast slain.

For us thy wretched folk is any word? Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds, our deeds. Why must thou suffer torture for our sin?

Let our hearts suffer in thy Passion, Lord, that very suffering may thy mercy win.

This is the night of tears, the three days' space, sorrow abiding of the eventide,

Until the day break with the risen Christ, and hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish, Lord, that they may sharers of thy glory be;

Heavy with weeping may the three days pass, to win the laughter of thine Easter Day.”

With all Church Services cancelled, here's an online link to listen to.

<https://www.youtube.com/watch?v=vCfyVmPbZ9s>

Kenneth Leighton was born in Wakefield and was a chorister at the Cathedral there. He won a scholarship to Queen's College, Oxford, and graduated in both Classics and Music in 1951. Leighton spent the majority of his career composing and teaching Music at the University of Edinburgh, where he was Reid Professor from 1970 until his death in 1988.

I first encountered Leighton's music as a student at St Andrews, singing his *Missa Brevis* with the Chapel Choir, and *Laudes Montium* (commissioned by the University Music Society). His setting of George Herbert's “Let all the world”, with its rhythmic intensity and well-judged dissonances is popular with choirs, as are his Responses and his setting of the Coventry Carol.

Helen Waddell was born in Japan, to missionary parents from Northern Ireland. One of the first women to graduate from Queen's University Belfast in 1911, she later studied in Oxford & Paris, becoming an expert in medieval literature and also the Desert Fathers of the 3rd & 4th centuries. Her books on the lives & sayings of these pioneers of Christian monasticism opened up the Egyptian desert to the general reader.



Her well-researched historical novel on the life of Peter Abelard (whose poetry she also translated) was a best seller in the 1930s. Sadly her creative life was cut short by what was probably early onset dementia, which left her as a contemplative for nearly two decades.

Peter Abelard – philosopher, teacher, poet, musician – was the brightest intellect of 12th century France. Crowds attended his lectures at Notre Dame de Paris. Aged 35, his logical academic life was turned upside down by romance. He and his most talented student Héloïse, a gifted linguist, fell in love, had a son (whom she named Astrolabe after the scientific

instrument!) and secretly married.

I suppose nowadays Abelard would fall foul of safeguarding; then it was her jealous uncle who cut short their relationship in a most cruel way. Their love now limited to letters, some of which survive to this day, Peter Abelard became a monk, and Héloïse a nun, eventually a strong-minded Abbess. They had arguments both theological & liturgical with Bernard of Clairvaux.

In death their religious communities arranged for them to be buried side by side, their star-crossed lives becoming one of history's great love stories.

That was The End of my thoughts before Public Worship was suspended on St Patrick's Day, Choir Practice being the first thing to be cancelled. So the last music we had sung as a Choir (until further notice) came to mind.

The new Mass Setting we had learned together by Cabena, written in the liturgical revolution of the 1960s. A sad & slightly sinister setting in the Dorian mode, somewhat reminiscent of Leighton in D, and strangely effective for Lent 3.

Our Anthem, Herbert Howells' setting of verses from Psalm 42, was composed in the midst of World War II, but, as Tony Pugh remarked, 'with a little bit of Gershwin' in it.

Like as the hart desireth the water-brooks;
so longeth my soul after thee, O God.
My soul is athirst for God, yea, even for the living God;
when shall I come to appear before the presence of God?
My tears have been my meat day and night;
while they daily say unto me, Where is now thy God?

When shall I come to appear before the presence of God?

And the Gospel from John 4, Jesus to the Samaritan woman at the well, "the hour is coming when you shall worship the Father neither on this Mount(ain) nor in Jerusalem... God is a Spirit and they that worship Him must worship Him in spirit and in truth."

Best wishes and blessings to all our choirs & congregations.



Richard Barnes – 22/03/20.

Steam Train Memories

Recently one of the magazines I read asked for memories of travelling by steam train. This set my little grey cells working. When I was six years old, my mother was expecting my little brother so my granny invited me on a visit. My father took me on the bus to New Street Station, Birmingham, where I was handed over to the guard on the GWR train to Bristol. I was put into a carriage and ordered not to move. I had a comic, a bar of chocolate called Buzz with a picture of a bee on the wrapper, and a sandwich. The guard would come along for the odd check up. I arrived safely and granny took me to her home in Clevedon.

I came home a few weeks later to find dad waiting for me. I vividly remember his buying enormous Victoria plums from a stall in the Bull Ring. I can't remember being at all scared. Certainly no one would send a six year old child on her own by any form of transport today.



Eileen Jarman

11.03.2020



AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE ??

We are thoroughly mixed up, having been invaded so much, by so many, all adding their own languages to the mix. No wonder this important verb is so hard to learn!

As it is now

In the present tense, “to be” has no “be” about it:-

*I **am** /you **are** /*

*he/she/it **is** / we **are** / you **are** / they **are***

In other tenses, “be” comes up:

*I will **be**/ she has **been***

In the past tense, we find:

*you **were**/ he **was**....*

Where it is from

Romans, Vikings, Normans, and all those Germanic speakers have their part in this medley, according to the online version of the Merriam Webster Dictionary:-

ARE: *from Old English earun; akin to Old Norse eru, erum /are*

IS: *from Old English; akin to Old High German ist /is (from sīn to be), Latin est (from esse /to be), Greek esti (from einai /to be)*

BE: *from Old English bēon; akin to Old High German bim /am*

WERE: *weren from Old English wære (wesan /to be), wæron/ wæren*

What it was

We have lost the perfectly fine Old Rural Hampshire version, from its heyday as royal Wessex. Sadly this is no longer considered acceptable. Try this, for the present and past:-

<i>I</i>	<i>be</i>	<i>were</i>
<i>Ee (thee)</i>	<i>be</i>	<i>were</i>
<i>E (he)</i>	<i>be</i>	<i>were</i>
<i>She</i>	<i>be</i>	<i>were</i>
<i>We/ Us</i>	<i>be</i>	<i>were</i>
<i>Ee (thee)</i>	<i>be</i>	<i>were</i>
<i>They</i>	<i>be</i>	<i>were</i>

("Were" is often

replaced by "wuz.")

Even more attractive is the interrogative for all -
ben'm?"

"E be right,

.....with this exception:-
well?"

"Bist ee

What is it to be?

I have enjoyed the articles on dialect still in use, and as an Ampshire Og, I think we should revert to the old version. We could sing, with pride, old songs like this one..

I knows where yon

blackbird be, I knows where e be,

E be up yon wurzel tree, and I be arter e...

We'd all be grammatically correct, both native speakers and those struggling to learn our language.

Do you think that this Born Again English is fit to be, or is it not to be??



Vivien Finnigan



Smilelines

Don't break'em

There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country. "Is there anything breakable in here?" asked the postal clerk.

The lady paused for a moment. "Only the Ten Commandments," she said politely.

Environmentally friendly transport

While driving in the countryside, a family caught up to an old farmer and his horse-drawn cart. The farmer obviously had a sense of humour, because attached to the back of the carriage was a hand printed sign: 'Ecologically efficient vehicle: Runs on oats and grass. Caution: Do not step in exhaust.'

From church notice-sheets:

This being Easter Sunday, we will ask Mrs Brown, our children's minister, to come forward and lay an egg on the altar.

Baptisms: after Easter, the North and South ends of the church will be utilised. Children will be baptised at both ends.

Coming up: Theological Open House. We discuss thought-provoking topics. Your opinions are hardly welcome.

Next Sunday Mrs Brown will sing a solo at the morning service before the vicar preaches on the subject of 'Terrible experiences and how to survive them'.

Players picked for St Andrew's darts team will be pinned to the board on Thursday.
That stranger...

Sometimes, someone unexpected comes into your life out of nowhere, makes your heart race, and turns your world upside-down. We call those people the police.

St David's Men for Hospiscare.



It should have been the Magnificent Eight, but it turned out to be the Magnificent Seven. Well, maybe not magnificent, but certainly able and willing. Yes, it was the annual Hospiscare Men's Walk on 14th March. Nigel Guthrie, Howard Friend, Neil Pragnell, Alan Baker, Richard Johnson, Bill Pattinson and I walked the eight mile course along canal and river, starting and finishing at the Double Locks. Alas Clive Wilson, who was to take part, had developed cold-like symptoms and, quite rightly, felt he should self-isolate just in case it was the dreaded coronavirus. Thankfully a false alarm.

Thanks to so many of you, our team raised over £1,500 in sponsorship. Overall, Hospiscare hope to raise between £60,000 and £70,000 from the event by the time all the money is collected in. We are very grateful for all the support we had.

While perhaps not being exactly heroic, what we did felt hugely worthwhile and was a great experience of being together. I suggested that maybe next year we should row the Atlantic, but some of my

colleagues seemed less keen on the idea.
Thank you all, once again.



Nigel Walsh (Team Captain*)

* Was somewhat embarrassed to be dubbed this by JustGiving, as I'd set up our team sponsorship page. It wouldn't let me change it. Ah well, some have greatness thrust upon them.



*Helen went to church three weeks running,
so she was co-opted to the P.C.C.*

SAVE THE DATE

Autumn Parish Day Retreat

Sheldon Centre

Wed 14th October 2020

Speaker - Penny Warren

Subject - Celtic Spirituality

Cost - £25

(PS - This is a little more expensive than The Millhouse, where we have been for the past few years. But we thought it would be good to have a change - hence the advanced notice).

Howard and Helen Friend



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

CORONAVIRUS UPDATE: FORCE CANCER CHARITY



FORCE Cancer Charity regretfully announced on Tuesday March 17 the temporary closure of its Support and Information Centre in Exeter.

The charity will continue to offer telephone and video call support to local people affected by cancer.

The decision to close its Support Centre in the grounds of the Royal Devon and Exeter Hospital was taken after consultation with clinical staff at the RD&E.

It follows the first reported cases of Coronavirus/Covid19 at the hospital.

All support services at FORCE's weekly outreach centres in Okehampton, Tiverton and Honiton were also stopped with immediate effect but chemotherapy treatment will continue as normal in all three towns for now.

People with cancer who are undergoing active chemotherapy or radiotherapy treatment may be among those at particular risk from Coronavirus.

FORCE will be regularly updating its website -
www.forcecancercharity.co.uk - with news of how to access whatever support is available.

THE NUMBERS YOU MAY NEED

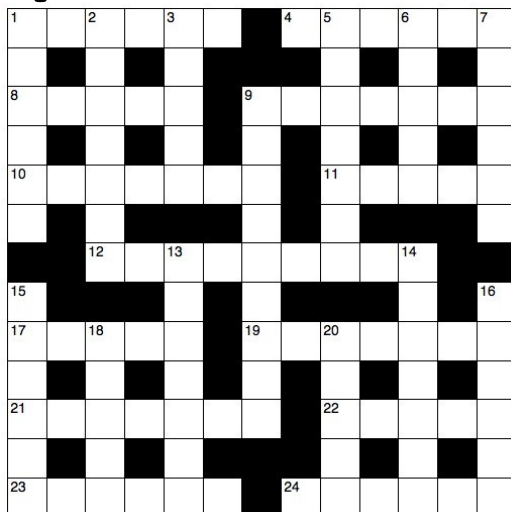
FORCE Cancer Nursing Team: 01392 406151

Psychological and emotional support: 01392 406168/406169



Primrose Day is April 19th

April crossword



Across

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3-4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the Lord' (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)

24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew 25:36) (6)

Down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

**April
Sudoku -
Medium**

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

Days of Note - April

1 April - All Fools' Day

In years gone by, the rules surrounding April Fool were this: between midnight and noon on 1st April, everyone is 'fair game' to be made a fool of. It is the morning of the practical joke. But the aim is not just to discomfort the victim: he must be tricked into taking action himself, sent on a 'fool's errand'.

And so children would be sent to the dairy for a pint of dove's milk, or to the bookseller for *The Life of Eve's Mother*. Practical jokes on a bigger scale were played: in 1860 a vast number of people received an official looking invitation to the Tower of London that read: 'Admit the Bearer and Friends to view the Annual Ceremony of Washing the White Lions.' Precisely the same trick had been played in 1698.

Then, on the stroke of noon, tradition decrees, April Fools is finished. If anyone attempts devilry thereafter, even while the clock is still striking, it recoils on his own head. A child would then race through the sing-song formula: 'April-Fool-Day's-past-and-gone-you're-the-fool-and-I-am-none!'

3 April - Richard of Chichester - more clearly, dearly and nearly

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

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

In 1235 he returned to Oxford, and was soon appointed Chancellor, where he supported Edmund, Archbishop of Canterbury, in his struggles against King Henry III's misuse of Church funds. After further study to become a priest, Richard was in due course made a bishop himself. He was greatly loved. He was charitable and accessible, both stern and merciful to

sinners, extraordinarily generous to those stricken by famine, and a brilliant legislator of his diocese. He decreed that the sacraments were to be administered without payment, Mass celebrated in dignified conditions, the clergy to be chaste, to practise residence, and to wear clerical dress. The laity was obliged to attend Mass on Sundays and holy days, and to know by heart the Hail Mary as well as the Lord's Prayer and the Creed.

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

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

5 – 12 April - Passion Week

The events of Easter took place over a week, traditionally called Passion Week.

It began on Palm Sunday. After all his teaching and healing, Jesus had built a following. On the Sunday before he was to die, Jesus and his followers arrived at Jerusalem. The city was crowded. Jewish people were arriving from to celebrate Passover. This commemorates how they had escaped from slavery in Egypt nearly 1,500 year earlier.

Jesus rode into the city on a young donkey. He was greeted like a conquering hero. Cheering crowds waved palm branches in tribute. He was hailed as the Messiah who had come to re-establish a Jewish kingdom.

The next day they returned to Jerusalem. Jesus went to the temple, the epicentre of the Jewish faith, and confronted money-changers and merchants who were ripping off the people. He overturned their tables and accused them of being thieves. The religious authorities were alarmed and feared how he was stirring up the crowds.

On the Tuesday, they challenged Jesus, questioning his authority. He answered by challenging and condemning their hypocrisy. Later that day Jesus spoke to his disciples about future times. He warned them about fake religious leaders; the coming destruction of Jerusalem; wars, earthquakes and famines; and how his followers would face persecution.

By midweek the Jewish religious leaders and elders were so angry with Jesus that they began plotting to arrest and kill him. One of Jesus' disciples, Judas, went to the chief priests and agreed to betray him to them.

Jesus and the 12 disciples gathered on the Thursday evening to celebrate the Passover meal. This is known as the Last Supper. During the evening, Jesus initiated a ritual still marked by Christians – Holy Communion – which commemorates his death. Jesus broke bread and shared it and a cup of wine with his disciples.

Judas then left to meet the other plotters. Jesus continued to teach the others and then went outside into an olive grove to pray. He even prayed for all future believers. He agonised over what was to come but chose the way of obedience. The Bible book, Luke, records him praying, *'Father if you are willing, take this cup from me; yet not my will but yours be done'*. Minutes later Judas arrived with soldiers and the chief priests and Jesus was arrested.

10 April - Good Friday: Jesus and the thieves on the Cross

Luke's account of the crucifixion (Luke 23:32-43) emphasises the mocking

of the crowd, *'If you are the king of the Jews, save yourself'* (35,37,39). In their view a Messiah does not hang on a cross and suffer. In considering the two men who was crucified with Jesus, we are also confronted with the issue of how Jesus secures salvation for us.

The words of one of those crucified with Jesus reflected the crowd's taunts: *'Aren't you the Christ? Save yourself and us.'* He highlights the question of Jesus' identity: how can He save others, when He cannot save himself from death? He failed to see that the cross itself was the means of salvation.

So - what kind of Messiah was Jesus?

The other criminal's response in his last moments is a moving expression of faith. When challenging the other man, he spoke of the utter injustice of the crucifixion: *'this man has done nothing wrong.'* He perceived the truth that Jesus was indeed the Messiah. In a wonderful picture of grace, *'remember me when you come into your kingdom'*, the second thief confessed his guilt and secured Jesus' forgiveness and mercy.

In reply, Jesus promised the man life from the moment of death; *'Today you will be with me in paradise.'* Jesus used the picture of a *walled garden* to help the man understand his promise of protection and security in God's love and acceptance eternally.

12 April – EASTER: the most joyful day of the year

Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in His joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will still be 'growing' in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites' exodus from Egypt and it lasts for seven days, from the middle of the Hebrew month of Nisan, which

equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for Good Friday: Friday 7 April 30 AD or Friday 3 April, 33 AD, with Easter Day falling two days later. Modern scholars continue to think these the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an ‘ecclesiastical full moon’, which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22 March, which last fell in 1818. The latest is 25 April, which last happened in 1943.

Why the name, ‘Easter’? In almost every European language, the festival’s name comes from ‘Pesach’, the Hebrew word for Passover. The Germanic word ‘Easter’, however, seems to come from Eostre, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in ‘Eostur month’, but may have confused her with the classical dawn goddesses like Eos and Aurora, whose names mean ‘shining in the east’. So, Easter might have meant simply ‘beginning month’ – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it’s easy to see how decorating and eating them became a practical way to celebrate Easter.

23 April - St George: our patron saint who isn’t English

It’s perhaps typical of the English that they should have a patron saint who isn’t English, about whom next to nothing is known for sure, and who may not have existed at all. That didn’t stop him being patriotically invoked in many battles, notably at Agincourt and in the Crusades, and of course it is his cross that adorns the flags of English football fans to this day.

It’s most likely that he was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early fourth

century. At some point in the early centuries of the Church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that he was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no one seems to know where it comes from. By the middle ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. Pub signs have a lot to answer for here: 'The George and Dragon'.

However, it's probably more profitable to concentrate on his role as a man who witnessed to his faith in the difficult setting of military service, and in the end was martyred for his faithfulness to Christ.

The idea of the 'Christian soldier' was, of course, much loved by the Victorian hymn-writers - 'Onward, Christian soldiers!' The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeased. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' - one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause. Discipline, obedience, courage, fellowship and loyalty - they're not the most popular virtues today, but that doesn't mean that



they don't deserve our gratitude and admiration.

25 April – Mark: disciple, apostle, writer of the second gospel

Mark, whose home in Jerusalem became a place of rest for Jesus and His 12 apostles, is considered the traditional author of the second gospel. He is also usually identified as the young man, described in Mark 14:51, who followed Christ after his arrest and then escaped capture by leaving his clothes behind.

Papias, in 130, said that in later years Mark became Peter's interpreter. If so, then this close friendship would have been how Mark gathered so much information about Jesus' life. Peter referred to him affectionately as his 'son'.

Mark was also a companion to Paul on his journeys. When Paul was held captive at Rome, Mark was with him, helping him. Mark's Gospel, most likely written in Italy, perhaps in Rome, is the earliest account we have of the life of Jesus. Mark died about 74 AD.

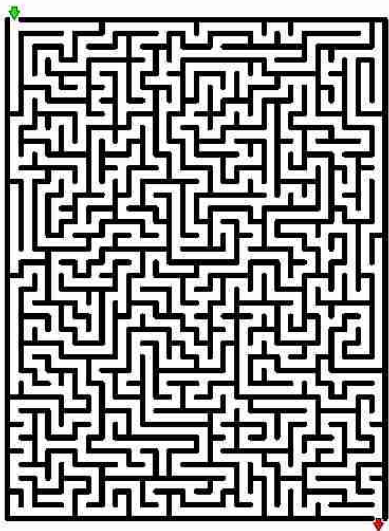
Early in the 9th century Mark's body was brought to Venice, whose patron he became, and there it has remained to this day. The symbol of Mark as an evangelist, the lion, is much in evidence at Venice.

Word search

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

- special
mud
example
teacher
Passover
bless
bickering
road
- celebrating
feet
servant
serve
Jesus
important
least
bowl
- Peter
later
robe
disciples
bath
wash
towel
understand

Maze



Bible Bite

A short story from the Bible

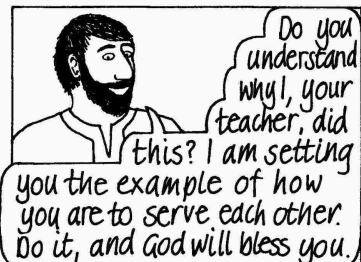
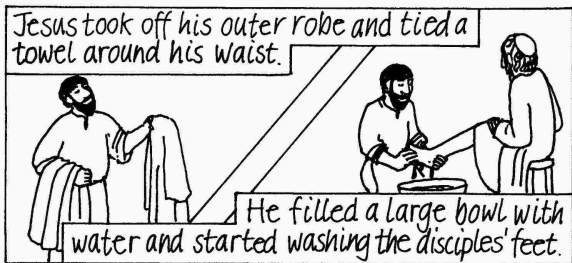
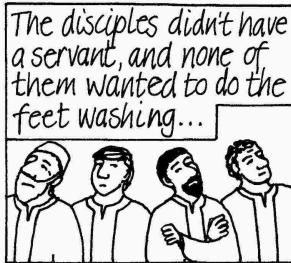
It can be read in the Bible in
Luke 22:24, John 13:3-17

Jesus and his disciples were celebrating
the Passover with the special meal.
The disciples were bickering again.



There was a
reason why
no-one wanted
to be the least
important - the
roads were mud
and everyone's feet
got very dirty.

It was the job of the
least important
servant to wash
everyone's feet...





DIMOURJEWSSLNPAATTCUPKJCB
 RPASSOVEROBEARRCHRISTEREE
 IGNABODYKILLIAROOLOOTSUTA
 NEATTMEALGODLYELRWILLUCRT
 KDISCIPLESONSUSTNNMESSIAH
 EBREADWINEDXGETHSEMANEFYE
 DARKNESSHTLINENAHEAVENYYD



HUGDAWN
 RTOMBMG
 EOOTPOE
 ECDEFRL
 DRNMRNK
 AOEPAIL
 YWWLINS
 SDSESGS
 EASTERB
 GUARDEU
 SAVIOUR
 PRAISEY
 IDCUTKT
 RIDJOYE
 ICOINSL
 TETREEL

DONKEY • COLT • SAT • COATS
 ROAD • CROWD • CUT • PALMS
 BRANCHES • KING • HOSANNA
 DISCIPLES • ROOM • PASSOVER
 FEAST • EAT • DRINK • BREAD
 WINE • SON • MAN • BLOOD • CUP
 MEAL • JEWS • PLOT • KILL • COINS
 GETHSEMANE • PRAY • WILL
 BETRAY • KISS • ARREST • MESSIAH
 CHRIST • CRUCIFY • JESUS • CROWN
 THORNS • ROBE • TREE • NAILS
 CROSS • SPIRIT • DARKNESS
 TEMPLE • DEATH • LOTS • DICE
 TOMB • STONE • LINEN • BODY
 BURY • GUARD • THREE DAYS
 DAWN • MORNING • ANGEL • TELL
 HEAVEN • GOOD NEWS • LORD
 GOD • RAISED • JOY • PEACE
 PRAISE • SAVIOUR • EASTER

Puzzle solutions

C	O	S	M	I	C		T	H	O	M	A	S
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1	7	8	3	4	9	5	6	2
2	9	4	5	1	6	3	8	7

The deadline for inclusion of articles for the May issue of New Leaves is Sunday 26th April

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.