

The Parish of St David with St Michael and All Angels, Exeter

Dear Friends

A warm welcome to our weekly update for the Third Sunday of Easter.

On Sunday morning I will be offering short Morning Prayers at 9.30am on the St David's Church Exeter Facebook page. But this week will also be offering a recorded service on [Youtube.com](https://youtu.be/c7xm2e2UPkY) which is available here:

<https://youtu.be/c7xm2e2UPkY>

It will include a reading of the gospel and an address by Jonathan Draper as well as music. The collect, gospel and address are printed below so that you can access them if you don't use Youtube or Facebook. I would like to say a special thank you to Nigel Walsh who has put the service together for us.

Next week Belinda Speed-Andrews will be offering an address.

Would you like to Broadcast?

Would you like to contribute something to our online offerings it could be:

- a thought for the day (2 minutes)
- a favourite poem or short bible reading
- a song or piece of music
- a piece of art you have made with a few words about it
- a suggestion for an activity

or something I haven't thought about!

I would need a video of you speaking singing or playing which could be sent to me using the website [wetransfer.com](https://www.wetransfer.com) or a picture with some text. Thank you!

Magazine

Our April magazine is still available on our websites and it is the last day for content for the online May edition today. And here is a message from our editorial team:

The New Leaves editorial team invites you to submit articles with the title "Living in Lockdown", sharing your experiences of life during this pandemic. Please include photos, if you wish. An ideal length is around 500 words, but over the, as yet, unknown period of time we will be living in this way, you may wish to submit more than one article. The idea is to produce a special edition of New Leaves to include these articles when the present restrictions are lifted sufficiently. It hopefully will represent a historical account of life in the Parish in these historical times. One or two

of these articles may be included in May, June or July editions.

Please send all articles as Word documents to newleavesnews@gmail.com or billpattinson136@gmail.com Thank you.

Alleviation of Poverty

Christian Aid Week Zoom Breakfast

Would you like to join us (virtually) in the Vicarage kitchen?!

We were hoping to hold another Big Breakfast to raise some funds for Christian Aid again this year. We will try a Zoom breakfast instead on Saturday 16 May at 9.30am. I'm afraid that you will have to make your own breakfast and then log in to the Zoom meeting enjoy some company and make a suitable donation to Christian Aid. Like most charities Christian Aid will suffer a large fall in income due to the lack of fundraising possibilities at the moment. If you would like to join in please email me and I will send you an invitation to join the breakfast a few days before hand.

Meanwhile, closer to home Christians against Poverty are active in campaigning for and serving some of the poorest people in this country. If you would like to learn more about their work or support them the link to their website and newsletter is here: <http://www.church-poverty.org.uk>

In the Parish Cycle of Prayer we pray for our online services and for St David's School, St Wilfred School, Exeter College and Exeter University working online.

Please also pray for:

the Samaritans and others providing support and counselling services;
those suffering domestic violence;

Alison Whiting, Simon Harrison and the whole chaplaincy team at RDE;
the Nightingale Hospital in Exeter and especially those involved in the Bereavement support team.

all those working in the NHS, Social Care and in our emergency services.

May God keep you in peace and good health,

Nigel Guthrie

The Collect, Gospel and Address for the Third Sunday of Easter

Collect

Almighty Father,
who in your great mercy gladdened the disciples

with the sight of the risen Lord:
give us such knowledge of his presence with us,
that we may be strengthened and sustained by his risen life
and serve you continually in righteousness and truth;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

Gospel Reading

Luke 24: 13-35 - The Walk to Emmaus

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and

they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

An Address for St David's Parish, Exeter, by Jonathan Draper

26/4/20; Easter 3: the road to Emmaus

We're all getting used to the idea that we live in strange times. I doubt many of us can remember anything quite like the lockdown we're experiencing now. We've all got ruined hands from washing them all the time, we're gradually coming to understand how long 2 metres is, and after doing all the jobs that need doing around the house, we're having to come to terms with a different, and perhaps, slower way of life. There seems no point in rushing into anything when we've suddenly got more time to do things.

We're also getting used to the idea of the Vicar as a media star: hosting his own show once a week into which lots of people tune. Like the first disciples and their experience of the risen Jesus, we're getting used to seeing without touching, of experiencing things virtually – though we might in a Christian context really want to talk about 'augmented reality' instead of 'virtual reality': the work of God's Holy Spirit will not be confined by lockdown, and closed doors are no impediment to the presence of the risen Jesus with us. The Holy Spirit augments the narrow, constrained nature of our present experience.

On the same day that Mary Magdalene and the other women testified to the resurrection, and, of course, were not believed, this same risen Jesus is found walking with two disciples as they made their way from Jerusalem to Emmaus, a walk of about 7 miles. The two disciples seem to take the sudden appearance of this stranger with remarkable calm, and they engage in a conversation, rather like many of us are doing with our neighbours and the people we meet taking their allowed one hour's exercise. Jesus leads them through a short biblical and theological explanation of what they had witnessed in Jerusalem: the death of the Jesus they were talking about. As they near Emmaus they persuade Jesus to stay for supper. When Jesus takes the bread, breaks and blesses it, they recognise who he is, and he then promptly disappears. So they get up and head back to Jerusalem to tell the 11 what had happened, and how they recognised him in the breaking of the bread.

Whatever we may think is happening with an online communion – and the debates on Twitter among clergy, as you can imagine, are raging; and it's real

‘how many angels can dance on the head of a pin’ stuff – when the risen Jesus comes among us, wherever we are, he will be known in the breaking of the bread. Not in our teaching and preaching alone, but in the simple act of breaking bread. Before there were clergy, before there were authorised Eucharistic prayers, before there was a tradition debating the nature of the presence of Christ in the eucharistic elements of bread and wine, the risen Jesus was known in the breaking of bread. The risen Jesus is with us now, in our separation, and in our gathering together online, no less than he was with those two disciples on the way to Emmaus, or with Mary by the garden tomb, or with the disciples in a locked upper room.

But Jesus isn’t only known in the breaking of special bread baked by nuns in a special oven in a holy place. The bread he broke and blessed in Emmaus was their evening meal. Jesus is known in the times when we break bread too, when we share a meal with our family and friends. Jesus is known when we break bread to feed the hungry, when we break bread to comfort those who mourn, or those who are refugees, or those who are simply sad. Jesus is known in all the small ways in which we break the bread of compassion, friendship, kindness, and care. Jesus is made known in the breaking of bread.

A couple of hours after Jesus broke the bread with them, the disciples from Emmaus were back in Jerusalem with the rest of the disciples talking with them about what had happened. Jesus, again, suddenly appears, and simply says, ‘peace be with you’. Perhaps this is the great truth to take from this story along with Jesus being known in whatever ways and in whatever places we break bread, and that is that he comes among us to bring us his peace. We should not be surprised to find that Jesus is among us as we break bread or as we try to digest and understand the things that are happening around us – he comes among us to bring us peace: hearts that are no longer troubled, no longer afraid, hearts that know we can trust God’s love for us shown in the love we have for each other.

Jesus is known in the breaking of bread. We can celebrate that fact wherever we are, in whatever circumstances, together or alone, in church or at home, in the street, the garden, the hospital, or even in the bathtub. Jesus and his peace, God and God’s love for us, will not be constrained by lockdown, physical distancing, or even full PPE. We can rejoice in that, knowing, as he said, that he is with us always.