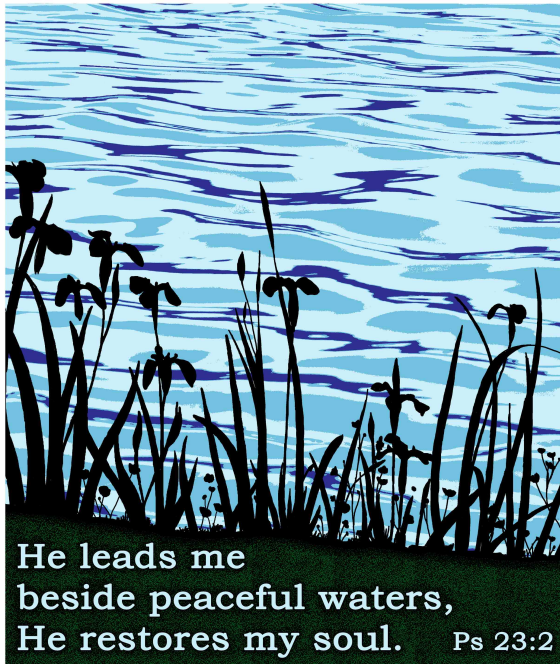


# New Leaves

July 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](mailto:newleavesnews@gmail.com)**

Please note that all articles will be printed with the author’s name

Enjoy this month’s read.

We will welcome critical comments on the magazine

Editorial Team: Bill Pattinson and Richard Barnes supported by  
Stephanie Aplin and Clive Wilson

# New Leaves

## July 2020

### From the Vicarage

#### Future Plans

We have spent the past week preparing with risk assessments and cleaning to open our churches for a limited period for private prayer in the last full week of June. Who knows what will happen during July?! We are at the mercy of decisions made by the government and the House of Bishops. I think it is likely that during July we may be allowed to conduct small scale funerals in church, and possibly weddings. Perhaps even some small scale services will be possible in church? But we really don't know. Please keep an eye on our weekly mailings and I will do my best keep you in the picture!

I am planning to keep offering online worship until the end of August as I think it is unlikely that services open to large congregations with singing are going to be resuming very soon. I am very grateful to the ministry team here and to everyone who has offered prayers, readings and music to our recorded services or via Facebook. It has been a fantastic team effort and Nigel Walsh has been brilliant at bringing our Sunday offerings together in such a professional way for our Youtube services. Once again, please keep an eye open for any changes in our schedule of prayers and if you join in the Facebook prayers do please feel free to leave a comment or 'like' or even to ask for a particular prayer, although these will usually be offered after the service. I plan to offer another online live Eucharist on Sunday 19<sup>th</sup> July.

When Jacob had his dream of the angels ascending and descending a ladder to heaven he said "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (it is worth reading the whole passage in Genesis 28: 10-22). Perhaps you have a place which made you feel similar? It might have been a church, a mountain, a beach, a garden or a city. Our faith is not dependent on physical places but from the earliest times of religion places have been an inspiration to faith. From the earliest shrines and temples to our present day churches religious sites have held significance transcending the practical function of a meeting



place. Sometimes a particular place can even become our spiritual home.

It has been hard to be separated from our churches for these past months and that separation has forced us to look for other ways of expressing our faith. In many ways that has been liberating and creative. And I'm sure that there are things we must take forward from that. But I feel that we should resist the temptation to turn our back on the many church buildings which populate this country. We really have far too many for the number of regular worshippers, not least in Exeter Diocese where there are around 600 Anglican churches! Any competent management consultant would shut most of them! But to each village and community (or to most of them) their church is special and often carries the story of the community over time in a way which no other building does. They also bear witness to a tradition of prayer which has been unbroken for centuries. It is a huge challenge to look after so many significant buildings and, to be fair, Exeter Diocese doesn't have a policy of encouraging church closures. But the temptation to throw in the towel will be great. And financial challenges faced by many parishes and dioceses will have been worsened by the shutdown. Indeed some dioceses are looking at large scale reduction in stipendiary clergy numbers. But churches are praying communities and they can and will renew themselves if they can avoid closure. There will be a challenge for us locally, to get our churches very well used by the local community again when things have returned to greater normality. That will help us to be ethically and financially sustainable. But perhaps there also needs to be a greater role for local and national government in preserving the huge national treasure of our parish churches? Let us pray that they may long continue to be 'the gate of heaven' for our people.

## **Welcome Ash**

Meanwhile I am delighted to say that Ash Leighton Plom, our new curate, has successfully moved into the curate's house in Cowley View. He introduced himself in last month's magazine and I will welcome him formally in a Youtube service at the beginning of July once he has been commissioned as a Lay Worker by Bishop Robert. It will be a very strange time to start in ministry but Ash is already familiar with our parish and I know that a number of you already know him. But whether you know him already or not do please give Ash a ring or send him an e-mail to say hello.

His details will be at the front of the magazine.

Ash will be ordained deacon at Exeter Cathedral on Saturday 12 September at 3.30pm. Sadly it is very unlikely that there will be space for visitors as, even splitting the ordinations into two services, the number of people allowed in the nave is likely to be low. But I will be there as Training Incumbent representing the parish and perhaps you could all make a note to pray for Ash on that day.

Some of you will also who have met Claire Reynolds (from Trinity Church, Exeter) who was on placement with us last year. Claire enjoyed her time with us and subsequently helped regularly with our Thursday Soup Evening until it had to close due to Covid-19 restrictions. I'm delighted to say that Claire heard this week that she has been recommended for ordination training with the Diocese and she appreciates all those who encouraged her during her placement here.

## **Bible Study**

I mentioned the possibility of a Zoom Bible Study last month but sadly haven't made much progress in organizing it! But I will be hosting one on each of the Tuesday afternoons in July from 2-3pm on Zoom. I have decided to focus on the psalms which have been so valuable to many of us during lockdown.



They are a never failing resource of faith and wisdom. I find that as my circumstances change in life, so the message of the psalms, in all their variety, speak into my situation. We will choose a psalm for each week and publish it along with the Zoom address on the weekend mailing. So please feel free to join in any or all of the sessions. We will look briefly at the background and structure of the psalm but then, most importantly, read it through together and share what it says to each of us. I will keep the time

strictly to one hour as concentrating online can be tiring. We usually like to finish our Bible Studies with a cup of tea together but perhaps you could brew up at home in advance! I hope you will be able to share in these studies.

With every good wish and blessing,

**Nigel Guthrie**



# July 2020 – as from St Michael and All Angels

I have just started reading Lionel Shriver's novel 'The Mandibles', covering the period from 2029 to 2047. The epigraph is a quotation from James Rickards' work 'Currency Wars', and goes like this:

'Collapse is a sudden, involuntary and chaotic form of simplification.'

He is writing about the possible collapse of the modern financial world. He could be telling us the truth about now. Shriver's novel, describing life in the not too distant future after world currency has collapsed, was very well received by the critics, two of whom described it as 'all too chillingly plausible' and 'a gleeful nightmare'. I'm only part way through, but the story chimes well with our own times so far.

We often say things are 'prophetic'; I wonder if we have the full realisation of the meaning. The word 'prophet' comes from the Greek 'pro phemi', meaning 'to speak for someone', so religious prophets can be said to speak for God, and to speak the words of God against injustice and faithlessness. Amos was one such; the three sections of the book of Isaiah give us views of God's relationship with his people, and even depict him as Judge and Witness in a court, testifying against other weak gods. Does this mean that we never hear what God himself is saying, if we take the words of the prophets to be the words of God delivered and possibly manipulated by human beings? Are the prophets ventriloquists?

The lock-down period has given many people time on their hands and lots of access to social media, which has been central in spreading ideas. I have learnt new skills (video-conferencing a health-care professional, Zooming and how to make scrubs bags) and new usages of words, for example 'tribe' or 'ventriloquising'. The Vice Chancellor of Oxford University was accused of 'ventriloquising' (apparently an unacceptable activity, hence 'accused' rather than identified as using the practice) when she presumed to speak about a discussion she had had with the late Nelson Mandela some years ago, setting up the Rhodes-Mandela Scholarships. She was said to be putting words into his mouth that he would never have presumed to express. Her critics must have had private access to his thoughts.

Finding truth amongst all the vituperative, bitter words that get bandied around in quick, slick clips and sound-bites is never easy; the quiet voice of

reason often gets shouted down by loutish ignorance and may go quietly away. It takes courage to speak against the prevailing noise. This is never more evident than now, when people are pushing against lock-down, and are possibly frightened by the prospect of a second spike of the virus.

Talking with the Disciples about the future, Our Lord promised that they would not be left 'comfortless', (A.V.) or 'orphaned' (New R.S.V. ) in John 14:18. There would be fearsome moments, but over and over again, they are told: 'Do not be afraid'. So with all this reassurance, we should take our places in the world, facing the challenges with the strength we have in God, submitting only to Him and praying that He will sustain us as He has promised.



**Stephanie Aplin.**



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

**Chosen Readings for July 2020 @St David's**

**Sunday 5th July      4th Sunday after Trinity**  
**1st Reading:**        Zechariah 9:9-12  
**2nd Reading:**        Romans 7:15-25a  
**Gospel Reading:**    Matthew 11:16-19, 25-end

**Sunday 12th July    5th Sunday after Trinity**  
**1st Reading:**        Isaiah 55:10-13  
**2nd Reading**        Romans 8:1-11  
**Gospel Reading:**    Matthew 13:1-9, 18-23

**Sunday 19th July    6th Sunday after Trinity**  
**1st Reading:**        Isaiah 44:6-8  
**2nd Reading:**        Romans 8:12-25  
**Gospel Reading:**    Matthew 13:24-30, 36-43

**Sunday 26th July    7th Sunday after Trinity**  
**1st Reading:**        1 Kings 3:5-12  
**2nd Reading:**        Romans 8:26-end  
**Gospel Reading:**    Matthew 13:31-33, 44-52

**Sunday 2nd August   8th Sunday after Trinity**  
**1st Reading:**        Isaiah 55:1-5  
**2nd Reading:**        Romans 9:1-5  
**Gospel Reading:**    Matthew 14:13+21



# St David's Virtual Choir – a musical and technological adventure

Back in March, at the beginning of the “lockdown”, or indeed a while before it, we realised that we would not be able to meet together as a choir for some time. So, what to do? There were suggestions that we might try to meet on-line, but nobody was very clear about how that might work out. I was initially reticent about the whole idea, not least because, at the time, I didn't have any real grasp of Zoom or similar video conferencing devices. However, with a bit of help, we did set up a weekly meeting with choir members, which has successfully continued as a way of keeping in touch. This, though, has so far had nothing to do with singing, not least because of the slight time lag that often occurs on Zoom.

Around Easter, I noticed a number of “virtual choirs” appearing on the Internet, some producing highly professional results. Virtual choirs work by each member recording their part individually, while singing along to a backing track transmitted through headphones. Each contribution is then sent to whoever has the task of putting the whole thing together. This spurred me on to explore what might be possible for us. After a bit of internet research, I managed to procure a suitable software package. That turned out to be the easy bit – I was alarmed to find that the user manual consisted of 450 closely typed A4 pages, most of which was completely incomprehensible to me. Fortunately, YouTube came to the rescue, where I found a number of videos by a range of enthusiasts giving simple tutorials.

After a little initial experimentation, I thought we'd start with something fairly straightforward. Singing the Doxology to Tallis' Canon would, I thought, serve a nice easy first outing. Everyone would just sing the single-line melody through a few times, record it on video and send it to me. So far so good but, being a canon, singers come in at different times and so all the voices had to be accurately sequenced. At this point my computer screen began to look like something from an air traffic control centre. But we persisted and were pleasantly surprised at what we achieved. Since then, we have produced a “virtual” recording each week and contributed it to the weekly recorded morning service on YouTube.

All this has been quite a voyage of discovery for me. I realised at quite an early stage that we could significantly increase the size of the choir by having individual singers singing more than one part. You can't do that in "real life". It's also been an opportunity to involve family and friends, some living away from Exeter.



Few choir members are used to singing solo, and so to have to sing and record individually has been quite a daunting experience for some. A number of us have been a bit put off when we've heard the sound of our own singing voices played back, but the mixing desk can work wonders when it comes to blending everyone together.

One issue with the virtual choir approach is that it can exclude anyone who feels they are not able to deal with the technology. Conversely, it can provide an opportunity for someone who is disabled, and therefore not easily able to join a normal choir, to get involved. I can think of someone who suffered a spinal injury a few years ago who is in exactly this position.

Our virtual choir goes from strength to strength and who knows whether it will become a permanent feature of parish life? We have all had to learn new ways of doing things during "lockdown" and for me the "virtual choir" has been one of the more interesting and challenging.



**Nigel Walsh**

Director of Music, St David's Church

23.06.2020



# More from St Michael's!

We are looking forward to our church being open again, as are many Christians for whom sacramental worship is crucial (no pun intended). The celebration of the Eucharist draws us to Christ, feeding and strengthening us for daily life. Being locked out of our churches and refused the Sacrament has been bewildering, to say the least. At a time when we have been unable to meet as a Christian family, to be told to stay apart and not to look for the 'outward signs' of the 'inward and spiritual grace', we have in many ways felt abandoned. It is in sharing the Sacrament that we can be united with Christ, and although the ministry of the church has found new ways to communicate with the body of Christ, two-dimensional church is not enough. That is not to say that we dismiss the efforts of our Vicar and the team in presenting Morning Prayer, Angelus and Matins and Sunday worship on-line; far from it. It has been a brave undertaking and, if the numbers on the screen are accurate, has appealed to more people than would probably appear in the buildings at the regular times for worship. We just need more than watching and listening! And that more includes the sharing of fellowship and chat, even if it is socially distanced. Our last Mass at St Michael's was on Sunday 15<sup>th</sup> March. Mothering Sunday, 22<sup>nd</sup> March, was a very odd experience, because by then we had to receive in one kind only and were learning about social distancing.

I was surprised that congregations were so docile in their acceptance of the Archbishop's directive. Whilst we could see that it was necessary to protect people from the virus - and we recognise that many congregations are weighted to the elderly age-group – some careful thought should have made it possible for worshippers to receive the Sacrament. One hopes that that discussion is going on vigorously at Lambeth Palace, so the the Bishops and others can allow us to become a functioning Body of Christ once more, nourished by His good grace.

From Wednesday 24<sup>th</sup> June, St Michael's will be open for an hour for private devotions. We will sit well apart; we will cleanse our hands with anti-bacterial gel on entering and on departing; we will allowed to make our way in and through the church using a one-way system; we will be allowed to light a candle from the one that is already lit in the stand; we will be allowed to take our own devotional material as long as we take it away with us afterwards. We may not touch anything; we may not sing;

we may not use the W.C. except in an emergency; we may not ring the bell (although that may change).

Whilst exuberant spontaneity is hardly the style at St Michael's, these rigid restrictions do not make for joy! BUT : the church will be open, people will be welcomed and encouraged in their faith and it is a step towards the next stage, being open on a Sunday morning. So come on Wednesdays, even for a short time, and pray with us.



**Stephanie Aplin (22.06.2020)**



# When the World Turns Again

A few weeks ago, the Saturday Times published a leader very critical of the Church of England and its acceptance of the closure of its churches, essentially saying that just when we needed them most, we had been badly let down.



*London : Printed for John Smith. 1646.*

World turned upside down

I let pass that this was on

Government orders, and I do miss being part of the choir and congregation on Sunday mornings in church, the fellowship and friendship that we share. However, maybe rather than majoring on what we haven't got at the moment, we need to celebrate what we have? Just maybe, as with the rest of society, this could be a reset moment for the Church, a time to pause and reflect. After all, the commission was to preach the Gospel and heal the sick, not maintain umpteen buildings with ever diminishing resources, both monetary and physical. Our church, like many others, has grappled with technology and now has regular services on YouTube/Facebook which are also available on its website. If the number of 'views' are anything to go by, these are being seen by a wider audience than our own congregation while we in turn have the opportunity, without leaving our homes, of visiting with other congregations and seeing what they are doing. With a virtual Christian Aid breakfast, we were even joined by friends now living in the States who got up at 3.30 am to be with us! Our older members are being helped by their families who want them to be online to keep in touch so they too are able to join in. We are also running a pastoral phone network through which every member of the congregation is contacted on a regular basis. In many ways, I feel more connected with and supported by my church than I did before, even as I miss the singing, the fellowship and friendship and physical presence of being in the church itself.

We know it is not ideal and that not everyone is able or wants to engage

with technology, but far from being a disaster, maybe this is providing an opportunity for the Church to think about what its mission truly is? How can it spread the message of the Gospel most effectively in this increasingly digital age and what is possible while allowing overstretched clergy to regain a more balanced life – not rushing from one physical building to another for one service or meeting after another, but providing sustenance and blessing to their congregations and others in a different, less pressured way? We know there are many people who find the idea of entering a church daunting, and maybe they are the ones who are looking at services on line? Maybe they will like what they see and decide to find out more about our Lord? We will all need to think carefully about what to keep – for instance, I’ve actually engaged with Morning Prayer, not something I have ever done before because it would have meant battling across Exeter in the rush hour, but now I’ve been able to listen to it at a time to suit me and can even repeat it! I looked for it on the recommendation of a friend who had been watching while sitting in her garden. That makes it a wholly different experience and I love that.

Before rushing to judgement, maybe we all need to look at what the churches are actually doing to meet the needs of people during the pandemic and, going forward, how we keep the best of it when the world turns again?



**Hilary Todd**

28.5.20



# Via Social Media - June

Looking back through June, it's not been a cosy time on Twitter – more Social Extremis than Social Media.

Friday 5<sup>th</sup> June was nice, St Boniface Day. My tweet of photos from St Michael's Choir visit in Aug 2012 to Fulda Cathedral, site of Boniface's shrine, got many likes. But for most, Crediton's 8<sup>th</sup> century Apostle to the Germans has been re-branded as Patron Saint of Devon.

June 6<sup>th</sup>, attention turned to Bristol where the Victorian statue to 17<sup>th</sup> century merchant & slave trader Edward Colston was pulled down and dumped in the harbour, during a Black Lives Matter demonstration arising from the appalling murder of George Floyd in the USA.

Bishop Viv of Bristol tweeted approval of the 'fall of the statue of Colston'. Was this a theological comment on the fallen nature of all human beings, all relying solely on the mercy & grace of God for salvation, not the judgement of others? I think rather she was just using 'fall of' to avoid offending anyone, she hoped.

Colston, having no wife or heir (perhaps he was gay), in life and death was one of Bristol's greatest philanthropists. Was his generosity a sign of repentance? We don't know, but because his fortune came from 12 years' involvement in the Atlantic slave trade, his name is to be erased from Bristol.

On June 16<sup>th</sup>, Bristol Cathedral sent 2 workmen up a ladder (not a scaffold tower) to cover over parts of a window 'To the Glory of God & in memory of Edward Colston'.

A statement from the Bishop & Cathedral said, "A cathedral or a church should be a place of sanctuary, justice and peace: a place where God's glory is worshipped and God's love is felt."

But no longer a place of repentance and forgiveness, I wondered? Will our formative memories also be gone with the wind of revisionism? Will parts of the Bible be redacted, if they no longer fit our image of God?

By any standards the Atlantic slave trade was a truly horrible business, which nothing can excuse. But there are other uncomfortable parts of history which seldom get voiced.

Slavery in its various forms had been practised by Arabs and Africans in

several parts of Africa for centuries before Europeans arrived around 1500. Some slaves were transported east to Arabia and India.

From around 1500-1800, European slave traders, like those who worked for Colston, bought most of the slaves they transported from West African slave traders and rulers.

Much earlier, 11<sup>th</sup> century St Wulfstan, the Bishop of Worcester who kept his see through the Norman Conquest, had worked to abolish the slave trade in Anglo-Saxons from Bristol to Viking Dublin.

Meanwhile locally, June 7<sup>th</sup>, Trinity Sunday – an excellent armchair Sermon from Howard Friend on that Rublev Icon. Have a look at <https://www.youtube.com/watch?v=zvAKAAQDXvA> if you missed it.

Thursday 11<sup>th</sup> June, Fr Nigel & Richard Parker did Church differently, thought outside the box, and presented a beautiful Ceremony of Prayer, Music & Benediction for the Feast of Corpus Christi. Again, if you missed it, do click on

<https://youtu.be/RIYHdVIOeAY>

During our Parish online Service, Sun 14<sup>th</sup> June, Fr Nigel gave a brave & balanced Address on Bristol and Black Lives Matter, on justice and mercy. Available here [https://youtu.be/aybKV\\_z6Dic](https://youtu.be/aybKV_z6Dic)

Mon 15<sup>th</sup> June – Places of Worship reopen for Retail or Prayer Therapy. Ever the photo opportunist, #ChurchAtHome Kitchen Sink Archbishop Welby was straight round to both Westminster Abbey & Cathedral praying in sacred spaces with his close personal friend Cardinal Nichols.

Without a moment's pause or theological reflection (they leave that sort of



thing to Cardinal Nichols these days), CoFE Bishops & other leaders flipped their #hashtags from Doing Church Differently, Church At Home, #BuildingClosedChurchOpen to BeautifulBuildings, SacredSpace, #PrivatePrayer.

It's a small but welcome step, but do pray for Clergy & Wardens having to implement safely rapidly changing Government & Church Policies.

On a lighter note is Twitter's 'World Cup of Evensong'. In last month's Canticles competition, Herbert Howells won the top 3 places with his Gloucester, Coll Reg & St Paul's Services. This month's Anthems competition is reaching the quarter-finals, and Howells is in there with 'Like as the Hart'.

Occasionally a tweet jumps out; this recent one, by a writer for the New York Times, seemed to sum up my worries about scapegoating the monuments of the past, instead of seeking to remove present injustices and modern slavery.

"There's just something unsustainable about an environment that demands constant atonement, but actively disdains the very idea of forgiveness."



**Richard Barnes – 20/06/20.**



# Break Out!

Some readers of “New Leaves” may have seen my letter that the “Express & Echo” published, soon after the start of the “lock down”. In it, I maintained that “social distancing” was in no way incompatible with taking advantage of the sunshine and Exeter’s green open spaces. Many of those spaces are linked by the waymarked “Green Circle” which runs along the side of St David’s church and passes within yards of St Michael’s. Then beyond the city boundary, open country is easily accessible on foot. So, “lock down” for me has meant strict avoidance of any form of public or private transport, but unexpected discoveries on foot from my home on St David’s Hill. I have been assisted by a booklet published by Wheaton’s in 1947, “Rambles around Exeter” by G. Frankis, which is still a useful guide.

It was this booklet which drew my attention to Pinhoe Parish Church. You could wander around modern Pinhoe for a long time without coming across the church. Its founders must have decided that a commanding position was more important than ease of access. So when I came to eat my picnic on a seat in the churchyard, social distancing was not difficult. Green fields surrounded me on three sides and in front was a vast former quarry although this will soon become the latest extension to the city.

West of the river, Whitestone Church is even more isolated. In “Devon”, W. G. Hoskins claims that “its tower has been for centuries a landmark for mariners entering Exmouth haven 15 miles away”. However evidently the villagers decided that if they wanted to catch the bus into Exeter they should build their houses a mile away, and separated from the church by the steep Nadder Brook valley. The neighbouring parish of Holcombe Burnell doesn’t really have a village at all, although it serves Longdown half a mile away. The churchyard is another idyllic picnic spot, in a sheltered valley but with distant views extending to the Teign valley.

More surprises awaited me when I took the familiar path along the riverbank to Topsham and then made my way back into Exeter through the lower Clyst valley. An area apparently dominated by main roads, the motorway, and Exeter Airport, offers unexpectedly quiet lanes and secluded churches, beginning with Clyst St George. I had imagined that the parish church would be prominent within Clyst St Mary. But no, the lord of the manor or the church authorities have evidently been practising social



distancing for a long time here! For perfect seclusion it would be hard to beat Sowton, accessible from Clyst St Mary by an attractive path and footbridge over the river, but since the motorway arrived having only one way in by road. And anyone alighting at Digby and Sowton railway station and hoping to reach the village faces a real challenge.

The subtitle of Mr Frankis's book is "45 walks within 15 miles of the city". So I have by no means exhausted its scope, and hope to continue exploring when I begin using buses and trains again.



**DAVID CANNON St David's**

cannon380@btinternet.com



St Michael and All Angels, Pinhoe

# July Dates for St Michael's Church

As you know, Public Worship and events are currently suspended in response to the Covid-19 pandemic. Church building may now be opened for individuals to pray, and Clergy & licensed Readers can singly record or stream Services from inside our Churches, if they wish.

Fr Nigel and a dedicated team are producing Liturgy & Worship on our Facebook channels & YouTube.

Although Not In Church, I list below the Services we would have held in July as a framework for personal & corporate observance & prayer.

The Plainsong Propers will be sung on “Friends of St Michael's” Facebook a/c each Sunday – thank you, Tasha.

On Wednesdays at 9am Fr Nigel streams the Angelus & BCP Matins on our Facebook a/c, directly from Church. The link is:-

<https://www.facebook.com/groups/2227703237/>

On Wednesdays from 9.30-10.30am, St Michael's will be staffed & open for Private Prayer. All are welcome, but ‘distancing’ will limit the number in Church at one time to about a dozen. Please enter by the usual South Door, use hand gel, sit in a designated Pew, light a candle if you wish, and exit via the Choir Vestry Door.

On other days Morning Prayer will be on “St David's Church Exeter” Facebook a/c

Bill Pattinson will lead Compline at 8pm on Monday evenings

<https://www.facebook.com/stdavidschurchexeter/>

St David's Church will have a similar Open Hour on Thursdays.

To include a variety of preachers, there will usually be a recorded Sunday service on YouTube, and the link to these will be included in the weekly mailing, website and on our Facebook pages.

Oliver will email weekly Pewsheets and I will put a copy on the relevant website 'Events' – to be added to the email list, please

contact [VirtualSaintMichaels@gmail.com](mailto:VirtualSaintMichaels@gmail.com) - note the spelling , or cut & paste it.

We thank you for your support, and your prayers for all affected or anxious at this time, the health, care & retail services and our wider communities.

Please check the Website [www.stmichaelsmountdinhams.org.uk](http://www.stmichaelsmountdinhams.org.uk) especially 'Events', Twitter @StMikes\_Exeter , Facebook “Friends of St Michael's” or emailed Pewsheets for latest information.

REMINDER: Still No Services or Events in any Church till further notice.

These are the Services we would have had, given for Reference & as a Liturgical Framework during this difficult time.

Sun 5 July, 11am Sung Mass. Trinity IV. Hymns: 173, 440, 391. Mass in Dorian mode, If Ye Love Me, both by Thomas Tallis.

We would have sung Choral Evensong & Benediction, Responses: Byrd. Psalm 65. Hymn: 252. Canticles: Herbert Brewer in D. Anthem: Thou knowest Lord, Purcell. O salutaris & Tantum Ergo.

Postponed to September or later – St Michael’s Lecture. Dr David Grumett – Canon Thurmer Memorial Lecture.

Sun 12 July, Trinity V/Sea Sunday. Mass. Hymns: 451: 495: 354. Mass in F, Harold Darke. They that go down to the sea in ships, Herbert Sumsion.

Sun 19 July, 9.30am, Fr Nigel will celebrate a streamed Eucharist on Facebook for the Parish.

Sun 19 July, Trinity VI. Mass. Hymns: 475: 393: 396 . Mass for 5 voices, Byrd. Jesu dulcis memoria, Victoria.

Sun 26 July, Trinity VII. Mass. Hymns: 476: 103: 486. Mass in F, Sumsion. Give us the wings of faith, Ernest Bullock.

So the new thing for July is Private Prayer in Church if you wish on

Wednesdays 9.30-10.30am. If small said Services become possible in Church, we will update information online. And in that hope we will continue as Virtual Saint Michael's.



**Richard Barnes – 21/06/20.**



*They were trying to remember  
when they had last left the house.*



# Then and Now

It was the 1960s and I grew up in Cheadle, south of Manchester. As a child I was a timid cyclist. I used to cycle to my primary school which was a couple of miles away in Cheadle Hulme. It took three or maybe four attempts to pass my cycling proficiency test and gain that coveted triangular badge.



Charlotte (aged 10?) with a borrowed boy's bike with Antony Heywood in the back garden of Brook Lodge

When I turned 17 in March 1971 I learned to drive. By this time we had moved to North Wiltshire near Calne. I had a lot of driving practice that summer in Ireland where the roads were empty but the cambers poor. On my return home my driving instructor chastised me for driving in the middle of the road and I had to re-learn the Highway Code. Passing my test at the first attempt in October that year, the clocks changed and it was dark. I remember getting lost in Melksham in the dark on my own on my way back from Bradford on Avon where my sister lived. The longest drives were to Salcombe to the Island Cruising Club so the A361 and the A303

became very familiar. The Exeter bypass at Countess Wear was always a nightmare!

As a mature student in Cambridge in the mid 1980s I got a bike again– it was the best way to get around and I remember whizzing across Midsomer Common to the Chesterton Road. I studied at CCAT – now Anglia Ruskin University in Mill Road.

Time passes and with the encouragement of cycling friends, I have now invested in a Wisper e-bike. I have signed up for a 2 hour Adult cycling confidence session courtesy of Devon County Council and look forward to exploring more of Exeter's cycle routes and by-ways in the weeks ahead.



**Charlotte Townsend 21.06.20**



# Contrasting World War 2 and Covid-19

This year, as well as the pandemic, we have focussed on WW2. It is suggested that the two are similar in presenting challenges. As a survivor of WW2 I beg to differ. I was thirteen, a schoolgirl at the beginning and nineteen when it finished. It was only twenty years since WW1 which was still fresh in people's memories. There was a lot of unemployment and poverty. War brought jobs and the army provided food, clothes and shelter. Wives left alone were happy to receive a regular allowance. We knew our enemy and we had a common aim to save our country from invasion and to free those countries that had been occupied.

We weren't isolated but the opposite. We met people from all over the world. Of course, we suffered shortages of everyday goods : shampoos, hair clips and knicker elastic for some reason. My friend was propositioned by a would-be boyfriend. His family had a hairdressing salon with supplies of make-up etc. He offered her these delights in return for posing in the nude for his camera club. She denied being tempted, as she could imagine her mother's suspicion at the sudden appearance of such luxuries. I spent



many a boring hour queuing for extra food.

Bombs were a hazard of course, and children were parted from home, the opposite of today. Being woken up every night to sit in a cold air raid shelter and then going to school or work was exhausting. Communication with absent loved ones was hard as few had telephones. I baby sat for two families in return for being allowed phone calls from my boyfriend in the army. Today the wide range of technology is a boon in keeping us in touch. Because life was hard before the war we didn't miss the comforts of pre-pandemic. As, today, there are silly people who ignore self-isolation etc, then, people profited by looting bombed houses, stole food to sell on the black market, but on the whole we had a common cause and it did finish. The uncertainty of our present position is the hardest thing but it will pass and, hopefully we shall have a world where we appreciate the kindness of our fellows and the beauty of nature.



**Eileen Jarman 3/6/2020**





# Venite – 40 Years Long

One of the upsides of lockdown has been Fr Nigel and others streaming Morning Prayer to our Facebook accounts. On Wednesdays it has been good to return to Matins from the 1662 Book of Common Prayer (itself revised a few times since Cranmer's 1549 First Book for Edward VI).

The Venite, Psalm 95, is always said or sung before the Psalm(s) for that Morning. For geek points, on which day is the Venite not used?

- 1 O come, let us sing unto the Lord \*  
let us heartily rejoice in the strength of our salvation.
- 2 Let us come before his presence with thanksgiving \*  
and shew ourselves glad in him with psalms.
- 3 For the Lord is a great God \*  
and a great King above all gods.
- 4 In his hand are all the corners of the earth \*  
and the strength of the hills is his also.
- 5 The sea is his, and he made it \*  
and his hands prepared the dry land.
- 6 O come, let us worship and fall down \*  
and kneel before the Lord our Maker.
- 7 For he is the Lord our God \*  
and we are the people of his pasture, and the sheep of his hand.
- 8 To-day if ye will hear his voice, harden not your hearts \*  
as in the provocation, and as in the day of temptation in the wilderness;
- 9 When your fathers tempted me \*  
proved [tested] me, and saw my works.
- 10 Forty years long was I grieved with this generation, and said \*  
It is a people that do err in their hearts, for they have not known my ways;
- 11 Unto whom I sware in my wrath \*  
that they should not enter into my rest.

Some modern prayer books wimp out and make the hard verses 8-11 optional, as if we only need cheerful verses (like many 'worship songs'). But that's not the point. The Psalmist is Honest to God about his life.

Like many things it starts so well, rejoicing in God himself, in the beauty of creation and our place in it. Then it goes downhill, worrying that God has abandoned us because of our erring. Spoiler – He hasn't - persevere and Psalm 96 brings renewed hope.

It's the phrase 'Forty years long was I grieved with this generation' that has grabbed my attention.

I was impressed by Clive Wilson's clear and positive article on Climate Change in last month's June Magazine, pp31-33. Do read or re-read it.

Communities & countries need to 'Build Back Better' after each set-back to avoid the worst effects of the Climate Crisis.

I'm tempted to ask...

Can we produce a more stable and sustainable economy than the Boom, Bust, Bail-out cycle of the Industrial Era?

Have we outsourced our consciences and CO2 emissions to China and other countries, as well as too much of our manufacturing capability?

Is COVID-19 another of Gaia's Warning, perhaps, after the extreme wildfires and weather we have already forgotten about?

On World Environment Day, 5<sup>th</sup> June, churches among others posted platitudes about it being time to change our ways.

As Clive pointed out, 30 years ago Margaret Thatcher established the Hadley Centre at the Met Office because of climate change concerns.

Nearly 40 years ago the World Council of Churches launched its 'Justice , Peace & the Integrity of Creation' programme. I used to attend Conferences of the (mainly Anglican & Orthodox) Fellowship of St Alban & St Sergius, one of which discussed the theology of this JPIC idea.

One theme was that Humanity is not just a part of God's Creation, nor just stewards of it, but has a higher responsibility as Priests of Creation. We are a bridge of praise, prayer & care between Creation and God, as Christ is the bridge between Humanity and God.

Sadly, collectively we have abused that calling by our desire to control and exploit resources and people.

Forty years long, myself included, we have known about these issues, but what have Church and society done? In my view, spent too much time worrying about sex & gender. And too little tackling greed, envy & self-interest (the original sins of Genesis) which have brought the world to this crisis.

It has been Non-Governmental and para-Church organisations, like Christian Aid, Fairtrade, TearFund and many more, who have seen the light and sung a new song.

So don't despair ... read and pray Psalm 96.

O sing unto the Lord a new song \*

sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name \*

be telling of his salvation from day to day.



**Richard Barnes – 20/06/20.**



Fellbrigg Hall, Norfolk

### **Build Back Better - Exeter University**

On Tuesday 23 June there was an online question and answer session organised by the Global Systems Institute, U. Of Exeter entitled "How do we create a more sustainable, resilient and inclusive society following the COVID pandemic?"

It can be accessed here [https://youtu.be/\\_NU4gA3iMQ0](https://youtu.be/_NU4gA3iMQ0)

Clive Wilson

# Everybody loves dogs, right?

We are told we are a nation of dog-lovers and I know there are lots in our congregation which is why I've written this - not your usual parish magazine fare I know. Cards on the table: I am both allergic to and afraid of dogs. If I am touched or licked by a dog, my skin can come out in itchy lumps and indoors, I start to wheeze; the fear results from having had a very close encounter with a large dog while walking in the fields near our house which left me shaking, my glasses damaged and with blood on my face. There was no apology and no offer of help from the owner who rapidly departed the scene. I don't think anyone who loves dogs can truly understand the sheer fright evoked in someone like me now at the sight of an uncontrolled dog bounding towards them, and I am tired of returning from walks in a state of nervous collapse because of the sheer number of dogs being exercised off the lead near us during lockdown.



Most people when asked to call their dog back do so. However, there are those who do not and responses take two forms. I can't tell you the number of times I've heard both: 'Oh, he/she's a (insert breed of dog); he/she won't harm you' or, usually from an owner who arrives panting behind their dog when it is all too late: 'he/she's all right. He/she's only being friendly'. So that's all right, then? Well, no. The problem is that in both cases the owner's focus is on their dog, not the person who has

indicated they are being in some way threatened. There is an arrogance (everyone loves dogs, don't they?) and lack of understanding in that as well as potential danger for the person concerned.

I should be able to walk safely in the fields by our house unmolested, and dog owners do have a responsibility to keep their dogs under control when near other people. So my plea to dog-lovers is that if someone asks you to call your dog back, please don't argue or question or try to justify your dog's behaviour; just do it. And if you know your dog doesn't come when called, please keep it on a lead when out near other people. You honestly can have no idea why the person concerned doesn't want to encounter your dog just by looking at them: out of courtesy, just accept that they don't and do as they ask. You may just win some more friends for your dog, and yourself!

**Hilary Todd**

21.6.20



# Peregrine Falcon Update



You may have noticed that the 3 eggs laid very late this year have not hatched, so, sadly, there will be no peregrine chicks here this year.

Nick Dixon wrote in mid-June:- “Our old male (who we believe had been resident since 2005) disappeared in August 2019 and this new male arrived at the Church in February but he has a very distinctive facial pattern and I am convinced I first saw him at St. M in November. He was seen daily from mid February but seemed very wary of entering the nest box with her.

It wasn't until 30 March that we finally saw both in the nest box doing various head down displays/pair bonding (which was a good sign but most sites already had a full clutch by then). I haven't seen them copulating due to the lockdown and I've not heard any local watchers who have seen it either but that doesn't mean it hasn't happened.

So, 1st egg was laid on 8 April, 2nd on 11 April then some half-hearted incubation followed and a week later she laid a 3rd on 18 April. An interesting year with the latest ever first egg date here and the longest gap between no. 2 and 3 eggs. The Exeter peregrines were the last pair in the country to lay eggs under a webcam this season.

Normal hatch for this female is 35 days from last egg which was the 23

May, which is well past and these eggs are not going to hatch now.

There are now only two eggs and we suspect one got broken early on 3 June and she ate it. It will be interesting to see how long they will sit these eggs before getting bored and abandoning them.

So sadly, we will not have young peregrines in the skies over Exeter this year for the first time in 24 years.”

What happens next? St Michael's is a prime and well-established breeding site. This seemingly mismatched peregrine couple could make a go of it and try again next year. Or, with or without a fight, the old female could be ousted by a younger one.

As we have seen with the Coronavirus pandemic, much like humanity, nature is wonderful but imperfect. The peregrines will be true to their nature, and nature is not always pretty and fluffy.



**Richard Barnes – 22/06/20.**



Yes! - Alright - if you insist!! They ARE a bit like ten super-injunctions all rolled into one!!

# Smilelines

## Pancakes

A mother was preparing pancakes for her sons, Kevin, five, and Ryan, three. The boys began to argue over who would get the first pancake. Their mother saw the chance for a moral lesson. "If Jesus were sitting here, He would say, 'Let my brother have the first pancake, I can wait.'"

Quick as a wink, Kevin turned to his younger brother and said, "Ryan, you be Jesus!"

**Coronavirus:** For the first time in history, we can help save the human race by lying in front of the TV and doing nothing. Let's not mess this one up!

## The queue

While waiting in a socially distanced queue early one morning for the supermarket to open for us 'seniors', I was surprised to see a young man saunter along and try to cut in at the front of the queue. A furious old lady waved her cane at him, and he quickly backed away.

A moment later, the young man tried again. He managed to dodge the old lady, but then two old men started shouting at him. Again, the young man backed away.

But he wasn't giving up, and soon the young man approached the queue for the third time. By now, all of us pensioners were ready for him, an angry wall of opposition.

The young man stood there for a moment, and then shrugged his shoulders. "If you people won't let me unlock the door, none of you will ever get in to shop."

I need to practice social-distancing – from my refrigerator.



# Update on Parish Quiet Day

Wed October 14th

We are going ahead with our plans, which of course are dependant on Government advice, to have the Quiet Day. Sheldon doesn't have a big enough space so we are returning to Millhouse, who do. Our speaker Penny Warren is keen to be with us. The subject remains 'Celtic Spirituality'

I will be reviewing our plans in early September.  
In the meantime, please pencil it in your diaries.

**Howard**

PS The good news is - it's likely to be less expensive at The Millhouse



# Tales from Lindford – Lockdown Reading

I've been reading "Tales from Lindford", the latest Lindchester Chronicle by Catherine Fox, describing church life in her fictional diocese, somewhere in the provincial margins between Lichfield and Chester - Barchester for the 21<sup>st</sup> century.

It is being 'blogged', published online in weekly episodes, about a month behind real time, at

<https://lindfordtales.blogspot.com/>

So you can dip in now (for the end of May) or use the side menu to find earlier Episodes, from innocent, unsuspecting January, written at the start of March.

Catherine Fox lectures in Creative Writing in Manchester, is a 'daughter of the Manse', and married to the Bishop of Sheffield, Pete Wilcox, so she writes with a deep & wide knowledge of Church, Hymns & Bible.

"Tales from Lindford" has a cast of about 2 dozen key-characters, from Bishops to Choral Scholars, busy Parish Priests to eco-conscious schoolchildren, and an aged Matron who knew the reality of wartime spirit. (There was a useful Dramatis Personae in mid-April.)

She writes with a sensitive balance of lamentation and laughter (and occasional strong language) about love, hope & human foibles, and the effects of the oncoming Covid-19 pandemic on her beloved characters.

But some of the loveliest passages are her 'Nature Notes' at the start of each chapter.

Thoroughly recommended for light but thoughtful relaxation each week – I think she plans to keep it going for the whole 'unprecedented' year.



**Richard Barnes – 23/06/20.**

## **Are you missing the Bountiful Table at St Michael's?**

We can now take email orders for cakes, marmalade, lemon curd, chutney and other items.



Derbyshire Tea Bread £4.50

Almond Cake £4.00

Lemon Cake £4.00

Ginger cake £4.00

Fruit cake £5.00

Lemon Drizzle (small) £3.50, (lge) £4.00

Cheese scones £1.00 for 2

All jarred produce £2.50 per jar.

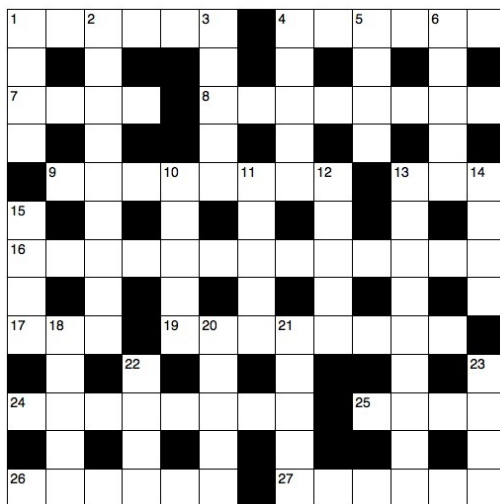
Collection preferred, but will deliver (within reason!)

Email with requests and your name, email/phone number before the 10<sup>th</sup> of the month to:

[stephaniecaplin@yahoo.co.uk](mailto:stephaniecaplin@yahoo.co.uk).

Payment by BACS to StMichaelschurchfund, 00435468, s/c 30-93-14, specify Bountiful Table.

Goods will be available within a week of ordering.



#### Across

- 1 'I pray that out of his glorious — he may strengthen you with power through his Spirit in your inner being' (Ephesians 3:16) (6)
- 4 'Saul's father Kish and — father Ner were sons of Abiel' (1 Samuel 14:51) (6)
- 7 'Praise the Lord, O my — ' (Psalm 103:1) (4)
- 8 See 5 Down
- 9 Laws (1 Kings 11:33) (8)
- 13 'Who of you by worrying can — a single hour to his life?' (Luke 12:25) (3)
- 16 Artistry (Exodus 31:5) (13)
- 17 'Your young men will see visions, your — men will dream dreams' (Acts 2:17) (3)
- 19 How David described his Lord (Psalm 19:14) (8)
- 24 'If this city is built and its — — restored, you will be left with nothing in Trans-Euphrates' (Ezra 4:16) (5,3)
- 25 'The holy Scriptures, which are able to make you — for salvation through faith in Christ Jesus' (2 Timothy 3:15) (4)
- 26 Intended destination of arrows (Lamentations 3:12) (6)
- 27 Eve hit (anag.) (6)

#### Down

- 1 'For I am gentle and humble in heart, and you will find — for your souls' (Matthew 11:29) (4)
- 2 Where Peter was when he denied Christ three times (Luke 22:55) (9)

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

**July**  
**Sudoku -**  
**Medium**

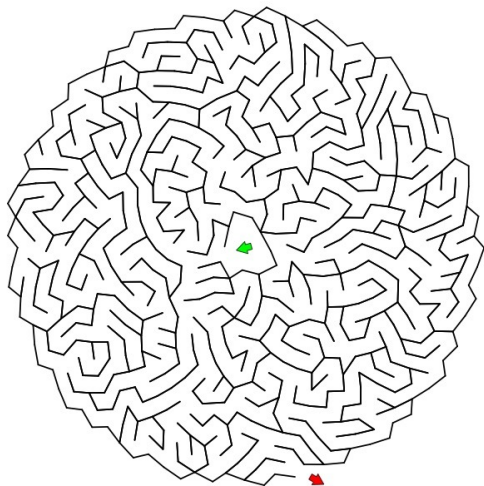
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# Word search

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k	h	o	j	r	u	i	i	o	k	h	n
a	n	o	e	o	t	f	s	u	t	a	d
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- chance  
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Saul  
waited  
catch  
killed
- chosen  
David  
notice  
jealous  
Philistines  
majesty  
fold  
cave

# Maze



# Bible Bite

## A short story from the Bible

It can be read in the Bible in  
1 Samuel 24

God chose Saul to be the King of Israel, but Saul chose to disobey Him. God said that the next king would not be Saul's son.

Saul didn't know that God had chosen David to be the next king.



David was very successful as a fighter and very popular.



David had to go on the run and hide.



One day, Saul and his army were in En-Gedi. Saul needed to pee, so he went into a sheep fold built next to a cave...

David and his men were hiding at the back of the cave!



David crept over and cut a piece off Saul's robe.



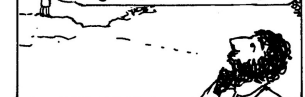
Then David felt bad.



David waited until Saul was far enough away then he shouted to him.



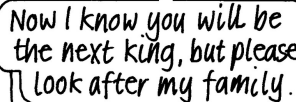
Your majesty, I could have killed you today, but I knew it was wrong. I want to prove to you I'm not trying to harm you.



David, you are better than me. I would have killed you but you were kind.



Now I know you will be the next king, but please look after my family.



David promised, and Saul and his army went home.



# Days of Note - July

**2<sup>nd</sup> July -**

**St John Francis Regis, patron saint for relief workers**

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

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

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

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

**22<sup>nd</sup> July**

**The 'Other' Mary**

As the traditional Easter story is remembered again this month, you may notice that there is one name that frequently occurs. It is that of the 'other' Mary – not the mother of Jesus but Mary of Magdala, who stood by her at the cross and became the first human being, male or female, actually to meet the risen Christ. That's quite a record for a woman who, the Gospels tell us, had been delivered by Jesus from 'seven devils'. As a result, her devotion to Him was total and her grief at His death overwhelming.

In church history Mary Magdalene became the 'fallen woman', a harlot



who was rescued and forgiven by Jesus. And while there is no evidence to prove she was a 'fallen woman', the contrast is sublime: Mary the virgin mother, the symbol of purity and Mary Magdalene, the scarlet woman who was saved and forgiven, the symbol of redemption. Surely, we all fall somewhere between those two extremes.

What we do know is that the two Marys stood together at the cross, the Blessed Virgin and the woman rescued from who knows what darkness and despair.

The second great moment for her was as unexpected as it was momentous. She had gone with other women to the tomb of Jesus and found it empty. An angelic figure told them that Jesus was not there, He had risen – and the others drifted off. But Mary stayed, reluctant to leave it like that. She became aware of a man nearby, whom she took to be the gardener. She explained to Him that the body of 'her Lord' had been taken away and she didn't know where to find Him.

The man simply said her name 'Mary' and she instantly realised it was Jesus. She made to hug Him, but He told her not to touch Him because His resurrection was not yet complete. She was, however, to go to the male disciples and tell them she had met Him. She did – but they couldn't believe her.

Her words – 'I have seen the Lord' – echo down the centuries, the very beating heart of the Christian gospel.

## **25<sup>th</sup> July                      St James the Apostle, apostle to Spain**

James and his brother John were sons of Zebedee and fishermen from Galilee - the 'sons of thunder', as the gospel writers describe their impetuous characters and fiery tempers.

James stands out on three accounts: he was one of the three disciples who witnessed the Transfiguration of Christ. Jesus took him, along with Peter and John, to 'watch' with him in the garden of Gethsemane. Finally, he went on to be the first apostle to die for the Christian faith, when in AD 44 King Herod Agrippa put him to the sword in Jerusalem at Passover time.

In the centuries following his death, James became associated with the evangelising of Spain, and as a powerful defender of Christianity against the Moors. The heyday of the cult of Santiago de Compostela was from the 12th to the 15th century, and the pilgrimage to Compostela became one of the most important of medieval Christendom. This in time transformed the iconography of James, and his emblems became the pilgrim's hat and the scallop-shell of Compostela. Over 400 English churches have been dedicated to James.

### **30th July William Wilberforce, Olaudah Equiano & Thomas Clarkson**

During the 18th century many people in England were involved in the campaign to abolish the slave trade. The CofE remembers especially William Wilberforce, Olaudah Equiano and Thomas Clarkson - three very different but all tireless campaigners against the evil practice.

**Thomas Clarkson** (1760-1846) was an Anglican clergyman and one of the most prominent of the anti-slavery campaigners. In 1787 he helped form the first Abolitionist Committee, and his energy and hatred of injustice made him a 'moral steam-engine'. He travelled hundreds of miles, gathering evidence from people caught up in the slave trade, from ship captains to doctors.

**Olaudah Equiano** (1745 – 1797) had been kidnapped in Nigeria, sold into slavery and sent to the West Indies. When he finally escaped, he made his way to London and became one of the most prominent black campaigners. His brutal autobiography of 1789 ran to nine reprints, and was translated into many languages, bringing home to people the horrors of the slave trade.

**William Wilberforce** (1759 – 1833), of course, became the main figurehead in Parliament. He came from a wealthy family in Kingston-upon-Hull and represented the town in Parliament. He was recruited by Thomas Clarkson, who saw the need for a brilliant advocate within Parliament. Wilberforce was an



inspired choice: not only wealthy and well-connected, but a gifted orator with a social conscience, especially after his conversion in 1785. He made his first speech in Parliament against slavery in 1789, but it was not until 1807, after a debate that raged for many years, that the Abolition Act was finally passed.

### **31<sup>st</sup> July                      St Joseph of Arimathea, the man who buried Jesus**

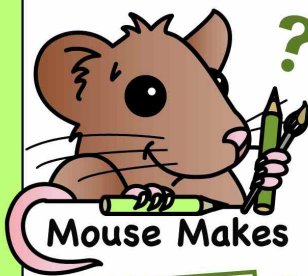
Have you ever suffered from gossip? Ever discovered that people are saying some really wild things about you? If so, Joseph of Arimathea would understand - and sympathise with you. This decent, godly man of the gospels seems to have fired the imaginations of all sorts of odd people down the centuries.

Joseph was a rich, prominent member of the ruling Jewish council - the Sanhedrin. Mark's gospel describes him as having been 'waiting for the kingdom of God' for years, and even being a secret disciple of Jesus. He played no part in the trial or crucifixion.

When Jesus was pronounced dead, Joseph had the seniority needed to approach Pilate for the body - and get it. Near to where Jesus had been crucified there was a garden, and in the garden a new tomb, cut deep in the rock. Joseph himself already owned it - and it was still new and empty. So, Joseph laid Jesus there, and wrapped him in a linen cloth, according to Jewish burial custom. Joseph did not bury Jesus alone - Nicodemus helped him, while some women who had followed Jesus trailed miserably behind.

Matthew tells us that the last thing Joseph did for Jesus was to sadly roll a big stone across the entrance to the tomb, and then go away. With that, Joseph passes out of history - and into legend. For in the centuries that followed, Joseph was swept up into the Legend of the Holy Grail, the Legend of Glastonbury, and even bits of the Arthurian legends. It was said that the Holy Thorn, which flowers at Christmas, had sprung from his staff.

The mind boggles at what Joseph would have made of it all. One suspects he would have preferred to stick to the simple, but far better, true story: as having had the immense, unique privilege of laying the body of Jesus Christ in the tomb. Even if Jesus didn't stay very long!



**Mouse Makes**

### FIND THE MISSING HUSBANDS

Match the wife to their husband

MARY BOAZ  
SARAH JACOB  
RUTH ZECHARIAH  
REBEKAH JOSEPH  
RACHEL ABRAHAM  
ELIZABETH ISAAC



### WHO AM I?

The last letter of one name is the first letter of the next name.

P \_ \_ \_ L \_  
• Wrote 13 New Testament letters  
• He wrote the third Gospel

\_ \_ \_ \_ \_  
• Mother of John (Luke 1:3)  
• Sarah's servant (Genesis 16:21)

\_ \_ \_ \_ R \_  
• Joseph's mother (Genesis 29:35)  
• His wife turned to salt (Genesis 11:31)

\_ \_ \_ \_ \_  
• Paul's friend (2 Corinthians 8:27)  
• A brother of Jesus (Matthew 13:55)

N \_ \_ \_ \_  
• Ruth's mother-in-law. (Ruth 3:1)

### IT'S A PUZZLE!

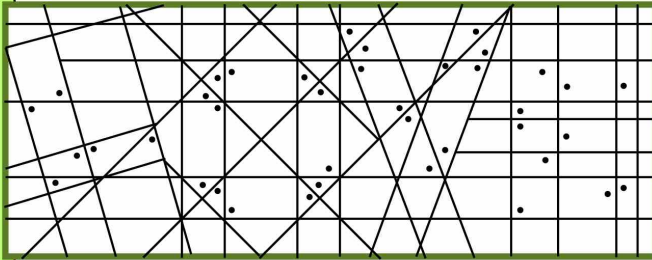
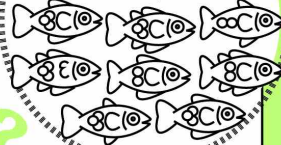
God sent 9 plagues on Egypt...

What were they? Change each letter to the one after it in the alphabet to find out.

AKNNC  
EQNFR  
FMZSR  
EKHDR  
CHRDZRD  
OKZFTD  
GZHK  
KNBTRSR  
CZQJMDRR

### FIND THE FISH

The Disciples have been fishing and have caught TWO fish the same, can you find them?



Colour in all the shapes with a DOT to find out what Jesus wants us to do

## Puzzle solutions

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

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

## The deadline for inclusion of articles for the August issue of New Leaves is Sunday 26th July

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

**[newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

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

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

- his hard work is much appreciated.