

New Leaves

October 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

From the Vicarage - October 2020

Living without fear

It is very disappointing to see the recent rise in Covid cases, not least in Exeter. Just as we were beginning to get to some sort of normality this is a real setback. It seems as if we will be living with the virus for the foreseeable future and that we must learn to live with it as well as we can. This is a challenge on almost every level: economic, social, psychological and spiritual. It is a challenge for governments and for individuals, for companies, schools, hospitals and churches.

In his recent statement about the Covid-19 pandemic and his employment support package the Chancellor of the Exchequer, Rishi Sunak, said there was no “risk-free solution” and that everyone “must learn to live with it and live without fear”. Whatever the pros and cons of his economic package I did admire the realism and honesty of his words, attributes which are not always to the fore in political discourse! I wonder if Sunak’s own faith, as a practising Hindu, informed his words?

Christians should know all about living without fear. It was St John who said in his First Letter ‘Perfect love casts our fear’. It is natural for us to feel anxious about things and most, if not all of us, have to push back against it if we are to avoid being crippled by it. Learning to live with anxiety is always hard but as we have been reminded by Bill Pattinson and Ash Leighton Plom in sermons this year worry does not help us – even if we find it hard to avoid! And when we come to know the unconditional love of God for us we can be reassured that the love of God is greater than the sum of our fears. This is why the daily practice of handing our concerns over to God in prayer is such a valuable part of Christian life. It also reminds us that it isn’t all up to us! Sometimes things are out of our control, but they are never beyond the concern and mercy of God.

Christians should also be seekers after truth and the tendency to deny the truth about Covid or put it down to a conspiracy needs to be strongly resisted. Christians should always seek to discover the truth and stand by

it, even when it is hard. This might seem too obvious to need mentioning but some of the theories that circulate on the internet and gain considerable traction are by no means based on seeking after truth. (Not to mention, more controversially, the blatant disregard for truth shown by some prominent world leaders). Perhaps science and faith need each other more than has sometimes been recognised?

Sadly we must accept the bad news that we will be living with this virus for the foreseeable future. But we must also look for the good news that life goes on and can be good even if it will be different. And more than that, the new post-Covid world might well incorporate some real benefits for individuals and for the environment. Plenty for our prayers there!

Is there someone you can reassure with a regular phone call during these coming months? Such small acts of kindness and concern can go a long way to helping people live with uncertainty of these times and to feel that they are not alone because they are loved by God and by us.

Psalms Study by Zoom

In the end we held seven study sessions looking at various psalms over the summer months. I think it was the first time in our parish that an online Bible Study had been held and it was much appreciated. As there are so many psalms we have yet to explore we will be offering some more sessions this autumn on 13 and 20 October and 3 and 10th November. I will publish the Zoom link in our weekly sheets, and anyone is welcome to join in.

The 'New Normal' in church

Many people have felt confident to return to church and it has been wonderful to be together again, even if in a physically distanced way. The PCC has also agreed to allow certain trusted groups to hire the churches following a careful risk assessment of their activities. With the recent upturn in infections we will be proceeding with caution, but we also want to make the best use we can of our churches while keeping them safe. The outside groups will not be using the pews and will be sanitising chairs and handles after use. Please keep this process in your prayers as, like so many

organisations, we strike a delicate balance in the use of our premises.

It has been wonderful to have some choral and instrumental music to enrich our worship in the last month and to hear the bells of St David's ringing out again. Only a small group of singers is possible at the moment and every other bell is being rung in St David's tower to ensure physical distancing in the bell tower – so don't expect a peal of eight just yet!

We are also continuing with services and prayers streamed on Facebook and will keep you informed each week of what we are offering. We are still looking into the funding and technicalities of how to improve the quality of our streaming and which platform to use. Please let us have any feedback for what is likely to be an imperfect online offering! And please join in with our online prayers if you can. We may not be together physically but we can still pray as one and if you follow our Facebook prayers please contribute comments or ask for prayers on line (with regard for confidentiality for anyone you mention perhaps just use first names). We will try to offer them then and there, but if not we will offer them after streaming has finished.

We are very aware of those not able to join us in church and we will also be continuing to send out weekly notices by email and to include a weekly sermon which we hope will be useful for those unable to attend church.

Deborah Leighton Plom

We have recently welcomed Deborah Leighton Plom as our new administrator to look after bookings and Safeguarding administration. Deborah is also an experienced School governor and she was confirmed nominee for the role of Foundation Governor at St David's School at our recent online PCC meeting. I would like to thank her for stepping into this role and also to thank Amy Down who has recently stood down having made an excellent contribution to the Governing body as our Foundation Governor over the past few years.

Annual Parochial Church Meeting

This important meeting in our church life has been set for Tuesday 27th October at 7.30pm in St David's Church. Please come along if you can. We

do legally have to hold the meeting before the end of October so if government restrictions change and we can't hold the meeting in church arrangements will be made, and advertised, for a Zoom meeting which has been authorised as a back-up plan by Bishop Robert.

One of the most important functions of the Annual Meeting is to elect Church Wardens and this year we need to elect a warden to replace Emma White who is standing down. It would also be very good to elect a second Chapel Warden for St Michael's Church as currently Stephanie Aplin is the only serving warden there. We will also have vacancies for one St Michael's member of the PCC and seven St David's members, although we are hoping that some of those who are finishing their terms will be willing to stand again. The PCC has a vital role to play in making sure that our churches are accountably run and that they are welcoming places of worship and fellowship which serve our communities. I would value your prayers for that process and if God is prompting you to stand for office please have a word with me or with one of our Wardens.



Chaplaincy at Exeter University

The Reverend Hannah Alderson has had a long connection with our parish and is now Lazenby Chaplain at Exeter University. Hannah is expecting her third child this autumn and we have been asked to provide cover for services at Mary Harris Chapel during her maternity leave. There is midday communion at 12.45 on Tuesdays on alternate weeks, a weekly choral evensong at 5pm on Wednesdays and a sung or said communion at 7pm on Sunday evenings. We don't need to cover all of these but you should know that I will be involved in this until Easter along with other members of our ministry team and associated clergy. Ash will be involved in the Student Christian Movement group which is meeting online at the moment. It will be a privilege to strengthen our links with the University Chaplaincy in this way and the services are open to the public if any of you would like to attend. Of course, like everything else, these plans will change if there is a significant increase in Covid cases linked to the University.

With every good wish and blessing,

Nigel



An Online Retreat?

I was initially very sceptical when I found out that my pre-ordination retreat would not involve going away, but would be at home, online. This felt like another "casualty of Covid", and I was quite sad about it. If I may confess to you, whenever I imagined my pre-ordination retreat, I had pictured going away to an abbey or retreat house somewhere, enjoying lots of silence and an enforced break from life's usual routine. Sitting in my study with my webcam and headset on just did not seem to be quite the same!

Equally, a major aspect of a normal retreat, for me, would have been meeting my new colleagues in person, and spending our last days as lay people together, prayerfully accompanying one another towards the moment of our ordinations. In ordinary circumstances, we would have gathered at the abbey or retreat centre together, prayed together, ate together, listened to reflections together, and would have gone straight from the retreat to the cathedral together, there to be ordained in one service together. This year, with Covid-safe precautions in place, we could not get this formative time together, and even the ordination service itself was split into four separate services, with four of us ordained at each, rather than one service for all sixteen of us. I felt this would dent our nascent sense of corporate collegiality considerably.

But in actual fact, I take my hat off to the diocesan team who led the retreat. For example, we were allowed to physically gather as a cohort for a rehearsal of the ordination service on the Wednesday before our ordination weekend, and received the Bishop's Charge (basically a sermon from him to us, exhorting us to be good deacons!), and to say our Declarations and Oaths (to declare that we're Anglicans, and that we promise to be loyal to the Bishop of Exeter and Her Majesty the Queen). Sharing in these moments was profound, and got the retreat off to a special start right away.

So, when we met that evening on Zoom for the retreat's introductory session online, we had already begun to form something of a special, spiritual and experiential bond. This was followed by saying evening prayer together, using liturgy that had been prepared and sent to each of us especially for our retreat. The readings, hymns, and prayers all spoke on topics around call, spirituality, preaching, and serving others, and started to

nourish us immediately.

The main content of the retreat was delivered over four 30-minute sermon-like talks, two on the Thursday and two on the Friday. Session 1 was titled "Called by name", and challenged the "imposter syndrome" that a lot of ordinands feel as they approach ordination: "Why me? Surely not? I'll be no good at this!" Revd. John Lees, the retreat leader, set out insistently and reassuringly that we have each been called as individuals, by God, to serve our parishes, at this time. Following sessions built on these themes of being set apart, by Jesus, to be set among, at this time exactly.

The organisers also provided regular opportunities between the sessions for us to break out into smaller groups on Zoom to reflect together on the input we were receiving, to share what we were each valuing, and air anything which we were finding difficult. This helped embed some of that collegiality I had been hoping for from a physical retreat, and which I think we all started to feel at the rehearsal service and vows on the Wednesday.

The input from John, and the group reflections, were all interspersed with plenty of time for our own reading and praying, punctuated by saying Morning Prayer, Evening Prayer, and Night Prayer together, again using liturgy which we had been especially provided with, rich and deep in its focus on the retreat's themes of call and purpose.

The final session was called "A man on a beach", which brought our attention back to the one whose call we're following: Christ. This session was powerful theologically and pastorally: it reminded us of God incarnate, crucified and resurrected, and tangibly present through Sacrament, Scripture, and the Spirit today. I think we all therefore emerged from the retreat for our ordinations sure of our call, sure in the One who has called us, and sure in what he has called us for: to love and serve our congregations and parishes, now, at this particular time. *Ad maiorem Dei gloriam*. Alleluia!

Ash Leighton Plom



To All Bishops

Dear Sisters and Brothers in Christ,

23 September 2020

It is clear that we now have to gear up for a second wave of the coronavirus. This is hard. Many people were starting to believe things could return to normal. They can't. But neither are we in the same place as before. We have learned a great deal. In our leadership of the Church and in the witness we show to our nation we need to be determined, resilient and hopeful. We will need to be more critical in our response to restrictions that are above and beyond government regulations, helping the church at the local level, in parish and diocese, steer a course that is marked by responsible action towards each other, care for the most vulnerable, and witness for the poor and disadvantaged who are suffering disproportionately. All this is the nature of love.

Our national situation is much more complicated than it was in March. The divisions are deeper. There is public and reasonable concern about hunger – especially amongst children – and homelessness, with an expected rapid rise in evictions. Domestic violence remains a major issue which is concealed.

We are also in a situation which threatens the recovery from the huge decline in the economy in the second quarter. The most vulnerable to this second wave are the small companies who employ the most people, and especially those in the hospitality industry. It will be for us and others to encourage the banks, who received such help in 2009, to be equally merciful to others as the nation was to them. St Matthew 18:23-35 seems highly relevant.

The poor, the elderly and isolated are especially vulnerable. There will be growing nervousness about Christmas, about mental health and many other issues that cannot be considered in this very short letter.

We are called to be responsible, but we are also called to resilience and prophetic speech. We have the networks, long since mobilised, and the partnerships to serve especially the hungry and homeless. Our schools are a particular treasure.

However, there will also be a sense of tiredness; the weariness which comes with dealing with yet another threat and difficulty. To face this, we must continue to encourage one another and bear one another's burdens. We must in our meetings be transparent with each other, able to say difficult things in a way that avoids mistakes being made through unwilling acquiescence to the perceived view of the majority.

Most of all we need to draw close to Christ, and continue to offer the hope and stability of the gospel. It is this gospel joy, even in the darkest times, that alone can help us through this crisis, bringing hope and an eternal perspective to the very

pressing trials of the moment.

We are so grateful for our partnership with you in this work. Do feel free to share this letter as you see fit. And please be assured of our prayers.

In the peace of Christ,



The Most Revd & Rt Hon Justin
Welby Archbishop of Canterbury



The Most Revd & Rt Hon Stephen
Cottrell Archbishop of York

The Church has a vital role to play in offering hope and comfort to the nation as we face an expected second wave of the coronavirus, the Archbishops of Canterbury and York have said.

In a joint letter to the bishops of the Church of England, Archbishops Justin Welby and Stephen Cottrell set out a stark assessment of the challenges facing the country amid the pandemic including hunger, homelessness, mental health pressures and domestic violence.

But, they say, the Church of England, through its presence in every community, can play a vital role in serving the nation - especially those most in need - and in bringing hope to all through the gospel.

Churches are especially well placed, through networks and partnerships across the country, to help those in most need those who are hungry and homeless, they point out.

"Most of all we need to draw close to Christ, and continue to offer the hope and stability of the gospel," the Archbishops write.

"It is this gospel joy, even in the darkest times, that alone can help us through this crisis, bringing hope and an eternal perspective to the very pressing trials of the moment."

And they also highlight the particular pressures faced by small businesses after months of restrictions and issue a challenge to banks to show the same mercy to those in difficulties now as banks themselves received during the financial crisis.

Referencing the parable of the unforgiving servant in Matthew 18, they add: "It will be for us and others to encourage the banks, who received such help in 2009, to be equally merciful to others as the nation was to them.

"St Matthew 18:23-35 seems highly relevant."

C of E Website 23.09.2020



...I've moved with the times - I've now got
a solar-powered radio microphone...

October 2020

One thing we may take away from these ‘unprecedented times’ is the collection of phrases and clichés which annoyed when they appeared so frequently in speeches and journalistic reports. The ‘new normal’ is one such; we have been urged to go ‘back’ as normal (though I notice even that suggestion of normality is now missing) to work, to school, to socialising (in a limited way) and almost as soon as that advice appeared, it was contradicted. Confusion seems now to be the order of the day. A virus that cannot be seen, smelt, heard has driven us into fear and, in some cases, isolation instead.

‘Going back’, even the ‘new normal’, are not options. We live in fluid times; death and taxes are the only certainties, it is said. Even if we wanted to, we cannot return to the past – ‘it is a different country’ - where things were done differently, even as recently as six months ago. Events then have had an impact on the present and will continue to do so for the future. My late father-in-law used to say that if only hindsight were foresight, we’d be better off. I’m reminded of a couple of films in the series ‘Back to the Future’, where future disasters could be pre-empted by a spot of time-travel. I’m sure such a solution would be welcomed by some who are finding life hard now, but it’s totally unrealistic to expect such intervention at present, to have some magical zapping machine turning things around. Of course, there could be a change, if people didn’t live selfishly, but with a generous spirit for the well-being of all, following St Paul’s advice so often given to his readers that we should ‘care for one another’ .

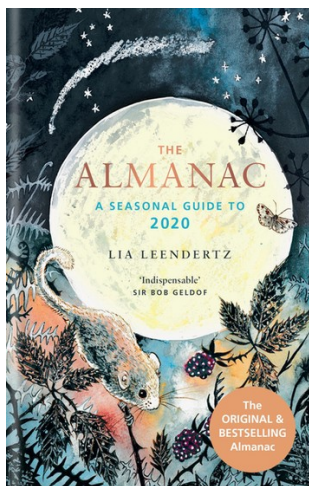


We're Going on a Bear Hunt

A few days ago, I met a small girl who was clutching her favourite book, 'We're going on a Bear-hunt'. Suddenly the meaning was clear: we cannot avoid the nasties in our pursuit of truth – we have

to go through it all, we can't go over, around or under, but through. It is a celebration of stoicism, a recognition that we have to be strong

and find a way of sticking to the planned route. It could be a pilgrim route, or a Via Dolorosa, but as Christians, we believe that we are not alone on this difficult way.



At the start of the year, I bought 'The Almanac - A Seasonal Guide to 2020' by Lia Leendertz, who writes, amongst other things, for the Royal Horticultural Society. Each month has fascinating details about the moon (October has 2 full moons, Harvest and Hunter's, giving rise to the notion of 'once in a blue moon,' a recent explanation of the phenomenon) religious observations, things to do in the garden, recipes and other interesting information. It has been an enthralling read, because in spite of the pandemic, alongside all the hither and thither of lockdown, reducing lockdown, local

lockdown and so on, has been the constancy of tide-tables, moon-phases, fixed religious celebrations, planting recommendations and more. 'To everything there is a season...', wrote The Preacher; he concluded that with a mixture of gloom and fortitude, without claiming perfection but recognising human frailty and dependence on God, we must endure this life, living in and with God's grace.

Michaelmas will have been celebrated, but as Mass in one kind only, without the kind of party that John Thurmer would have loved.

Perhaps, as our Jewish friends say at Passover, 'Next year in Jerusalem', we should borrow the idea and say 'Next Year at Michaelmas', raising a metaphorical glass for our patron saint. Harvest is celebrated on October 4th, with packeted goods for distribution to the Esther Community.

We have had a substantial change in the process of worship here, with the return of four voices, literally, in the choir. We have been able to enjoy the magnificent sound of the organ and ponder the wisdom of thought-provoking sermons and homilies. Almost 'back' to 'normal' as long as we keep our distance, sanitise our hands and wear our masks. Instead of our Bountiful Table at the start of the month, we now have produce and goods on a 'little and often' basis

each Sunday, providing a small but steady income.

As we move rapidly into Autumn, our thoughts turn to Advent and Christmas, which will very definitely be unlike anything we have known in the past. Perhaps we should remind ourselves of the words of the hymn 'Peace, perfect peace,...' which questions the possibility of such spiritual balm when all around there is destruction of all that we love; in all these ghastly scenarios, we can rest assured in Jesus Christ who has 'vanquished death and all its powers.'

May you be blessed in the love of God and the presence of Jesus Christ.



Stephanie Aplin.

26.09.2020



They knew it was left over from the Harvest Festival, but not what it was, or where...

Chosen Readings for October 2020 @St David's

Sunday 4th October 17th Sunday after Trinity; The Feast of St Francis

1st Reading: ** Isaiah 5:1-7
2nd Reading: Philippians 3:4b-14
Gospel Reading: Matthew 21:33-end
Preacher: Bill Pattinson; Bible Reader: Alan Baker
Prayer Leader: Al Macintosh

Sunday 11th October 18th Sunday after Trinity

1st Reading: ** Isaiah 25:1-9
2nd Reading: Philippians 4:1-9
Gospel Reading Matthew 22:1-14
Preacher: Howard Friend; Bible Reader: Gina Redman
Prayer Leader: Helen Friend

Sunday 18th October 19th

Sunday after Trinity; Luke the Evangelist

1st Reading: ** Acts 16:6-12a
2nd Reading: 2 Timothy 4:5-17
Gospel Reading: Luke 10:1-9
Preacher: ; Ash Leighton Plom; Bible Reader: Paula Lawford
Prayer Leader: Charlotte Townsend

Sunday 25th October Last Sunday after Trinity also Bible Sunday

1st Reading: Leviticus 19:1-2,15-18
2nd Reading: 1 Thessalonians 2:1-8
Gospel Reading: Matthew 22:34-end
Preacher: Nigel Guthrie; Bible Reader: Philip Dale
Prayer Leader: Ash Leighton Plom

Sunday 1st November All Saints Day

1st Reading: Revelation 7:9-end
2nd Reading 1 John 3:1-3
Gospel Reading: Matthew 5:1-12
Preacher: Belinda Speed- Andrews; Bible Reader: Jeremy Lawford
Prayer Leader: Nigel Walsh
**Chosen Reading

Services, Music & Events for St Michael's

- October 2020

Huge thanks to Paula Lewis and the many people who helped prepare and make available the splendid YouTube resources for Heritage Open Day, and also kept the Church open for visitors. If you didn't listen to them then, they can still be found on the website link

<https://www.stmichaelsmountdinham.org.uk/event/heritage-open-days/>

The Guided Tour, Organ Recital, Peregrine Update & Choir Anthem are all excellent.

It's been good to hear some SATB singing in St Michael's again during September. Thanks to Natasha Goldsworth for directing & Matt Clark on the Organ, as a rota of well-spaced Choir members brings more music to our Sunday Masses.

Wednesday morning Matins & Mass continue at 9.30/10am, with that Mass streamed to "Friends of St Michael's" Facebook group.

The enhanced Sound System, including a Hearing Aid Induction Loop, has bedded in well.

Please observe Covid Guidelines when you come to Church . All are welcome, but please do not come if you feel unwell or are particularly vulnerable.

Our prayers and best wishes to Ash Leighton Plom as he starts his Ministry as a Deacon in God's Church.

Sunday Eucharists are streamed from St David's Church at 9.30am on their Facebook page.

The Services we will have are listed below; Music will depend on resources & Covid rules.

Sun 4 Oct, a Sunday of many names - Trinity XVII, St Francis, Harvest. 11am Sung Mass will be our Harvest Thanksgiving. Donations of Tinned and Dried Goods for Exeter Foodbank would be most welcome. Thou visitest the Earth and blessest it, Greene. Harris in F.

6pm Evensong & Benediction. Psalm 65. Reading Responses. Keitch Canticles. O for a closer walk with God, by Stanford.

Wed 7 Oct, 9.30 Matins, 10am Low Mass (monthly Requiem) also on "Friends of St Michael's" Facebook. Not in the Calendar (yet) but we could remember William Barnes (1801-86), Dorset poet, priest & polymath.

Sun 11 Oct, Trinity XVIII, 11am Sung Mass.

Wed 14 Oct, 9.30 Matins, 10am Low Mass, also on Facebook.

Sun 18 Oct, St Luke the Evangelist, 11am Sung Mass.

Wed 21 Oct, 9.30 Matins, 10am Low Mass, also on Facebook.

Sun 25 Oct, Trinity XX, 11am Sung Mass.

Wed 28 Oct, 9.30 Matins, 10am Low Mass, also on Facebook. We remember Saints Simon & Jude, Apostles.

Sun 1 Nov, All Saints' Day, 11am Sung Mass.

Sun 1 Nov, 6pm, All Souls' Day Requiem Mass.

As we continue to keep faith, hope & love incarnate through this covid-19 crisis, let's hope that like L.M.Montgomery's Anne of Green Gables we can say, "I'm so glad I live in a world where there are Octobers."



Richard Barnes – 27/09/20.



The 'St Francis' Window at St Michael's

How often do you look at the stained glass window nearest the South Door as you enter St Michael's Church? It shows St Francis of Assisi wearing a brown habit with golden rope. He carries the tools of his calling, Crucifix and Bible. Birds fly in an Italianate landscape. His Saint's Day is 4th October, a Sunday this year.



The dedication is "To the Glory of God and in memory of John Jackson Woollcott who died at Rangoon, 1931" and below his feet "Jesu Merit. Presbyter in aeternum." (Priest forever).

Compared with Rev George Tudor (New Leaves, Sep 20 pp 19-21) we

know much more about the short, heroic life of John Woollcott.

The following Articles are from the Diocese of Rangoon "Burma News", April 1931. The SOAS digital archive provides this link:-

<https://digital.soas.ac.uk/content/LO/AA/00/01/11/00140/PDF.pdf>
pp 494-5 OBITUARY.

The death of the Rev. John Jackson Woollcott is a very grievous blow indeed. He was a missionary priest of whom we had every reason to hope great things. We knew him intimately from the time of his first arrival in Burma in the Autumn of 1926. He had been ordained deacon in England a few months before.

Never was there a man more entirely whole-hearted about his vocation as a missionary. Strong faith, clear convictions, real humility, a happy temperament, warm affection, all combined with complete disregard of his own personal comfort were outstanding characteristics of the man.

On his first arrival he was posted to Christ Church, Mandalay to work with William Garrad. He at once settled down to hard work at the Burmese language, which is an utterly indispensable course for a Missionary to take, and with the language he did really well.

The following summer, when the Headmaster went on furlough, he had to take charge of the boarding department of the Royal School, and personal contact with the boys was most congenial to him. This kept him very much tied to Mandalay and to the mission compound, and his pastoral work was

mainly personal and intensive.

It was during this period that he devoted a great deal of time and spiritual effort to the reformation of an unhappy Eurasian drunkard, the husband of a good Burmese Christian woman, and he got him onto his legs again.

But evangelical work in jungle villages was what he always wished to do and soon after William Purser went home it became supremely desirable to have another English priest in the Delta. He was never robust and there was some doubt as to whether his health would stand the Lower Burma climate. For some months he had his headquarters at Kemmendine with strict orders not to stay out on tour for long spells at a time without coming in to report himself.

His health did not seem to suffer at all, and he was supremely happy, with his English colleagues, with the native clergy and with the village people. For the last two years most of his time was spent at Alaman village, near Wakema, where it seemed that he had entirely found his true vocation for the time being.

When we last met him, just a year ago, he was bubbling over with happiness in his job.

We gather that it was rheumatic fever which caused his death. Early in January, Miss Cam, while touring, found him in much pain and obviously very ill. She hurried him off to the Wakema hospital and from there he was moved next day to Rangoon. In the General Hospital he received the last sacraments and died on January 12th.

By his own request he was buried in his own village of Alaman. · He was only 28 years old. He had been in Burma just over five years. He was to have gone on leave this spring.

He was the only son of his mother. One who had known him well recently writes that he was always talking about his mother who wished to come to Burma to share his lot. To her and to his sister our very deep sympathy goes out. Mrs. Woolcott had whole-heartedly given her son to God's



service in the Mission Field. Now she has been called upon to make the biggest sacrifice that can be made.

We doubt not that God will give her fortitude. Her sacrifice has been accepted. We shall not forget to pray for her, and for him, and for his flock, and for the raising up of one to carry on his work. W.H.C.J.

The Rangoon Gazette writes of him :-

"The Rev. Woollcott's home was in Exeter, and after being educated at Exeter School, he proceeded to Exeter College, Oxford, where he gained his B.A. degree with honours. Recognising while at Oxford a vocation to missionary work he then studied for a year at S. Boniface Missionary College, Warminster, and on Trinity Sunday, 1926, he was ordained deacon by the Bishop of Winchester.

In October of the same year he sailed for Burma and took up work with the Winchester Brotherhood at Mandalay, being already an extern oblate of the Benedictine Abbey of Nashdom. At Trinity, 1927 he was ordained priest by the Bishop of Rangoon in Rangoon Cathedral, the occasion being a memorable one, for at the same time a Karen deacon was ordained, Luke Po Kun, with whom later Woollcott was intimately associated in his work among the Pwo Karens of the Delta. In June, 1928 he left Mandalay to take up work with S. Michael's Mission, Kemmendine.

From that time onward he spent most of his time touring among the Delta villages, shepherding the scattered Christians and preaching to the non-Christians. His centre was at Alaman village near Wakema and there he was greatly loved and respected by the villagers. His life was simple and unhurried, reminiscent of the life of the cure of some little French village. He never spared himself and his body was ever the servant of his enthusiastic spirit."

A decade later many thousands would be fighting and dying in Burma, for our tomorrows giving their today.

And now? In Myanmar 5-6% of the population is Christian, concentrated in the areas where John Woollcott ministered. Muslims, who get more publicity number about 4%. Both religious minorities are persecuted by the Buddhist Myanmar authorities. It is tragic and ironic that Buddhism, the religion of 'peace & love' in the 1960s, is just as susceptible to political corruption as any other.



Richard Barnes – 23/09/20.

Jade Heart

What would it be like to explain Christianity not to a sceptic but to someone who has simply never heard of it? This is the scenario I came across in a novel recently and I thought I would share part of the passage that recounts a conversation between a fictional Aztec couple in sixteenth-century Mexico. Make of it what you will!

The novel is “The Heart of Jade” and was written in the 1940s by Salvador de Madariaga. It is set in Mexico at the time of the Spanish conquistadors, who eventually defeated the Aztecs. The conquistadors justified their land-grab as glorifying their king and God, and they set about converting – or “converting” – the local populace to Catholicism.

The conversation recounted is between the Aztec Ixtlicoyu, a recent and enthusiastic Christian convert, and his wife Citlali whom he tries to persuade to join him. He understands saints to be gods and knows there are a lot of them; this terrifies Citlali as gods in the Aztec tradition require frequent human sacrifices. “A different god (saint) for every day of the year?”, she asks. “We struggle to find enough people to sacrifice for one god a month, how on earth do the Christians cope with one a day?”

Ixtlicoyu calms his wife, explaining that the strange white men have lots of gods but don’t kill anyone in their honour – though he is puzzled that nobody has explained why not.

Reassured, Citlali has another question. “If they don’t sacrifice people in their religious services, what do they do?” she enquires. To which is the answer is, they pray. “Ah yes, and the priest eats and drinks. But not much. Just a bit of flour paste, smaller than the palm of your hand and so thin you can see through it”. There’s a similar explanation about the wine. “And they believe the paste and the drink are the body and blood of their chief God”.

There is some discussion of who these Christian gods are. The most important one, we’re told, is made of two pieces of wood, one vertical, and a shorter horizontal one, representing “a god-man-animal born of a woman and a ghost”, explains Ixtlicoyu. “Sometimes it’s a ghost walking on water, when it’s a god; another time it’s a man and they take him prisoner and put a crown of thorns on his head; other times it’s an animal they call ‘lamb’.”

The book moves on to Mary. “They have a goddess who is the chief god’s mother and who was a virgin”, Ixtlicoyu continues. This is easier for his wife to believe since it is familiar territory: “Well, that seems reasonable, after

all (the Aztec god) Uitzilopochtli was the son of a woman and a ball of fluff", she says.

Citlali is still curious: what happens after death? Her husband replies that you go to one of three places depending on whether you followed the ten special rules while you were alive. "If you kept to the rules, you go to the eternal paradise; if you broke the rules, but wish you hadn't, you go to a place where the flames cleanse you for a while before you go to the first place, the paradise; but if you broke the rules and you're not sorry about it, you go somewhere else to be tormented forever."

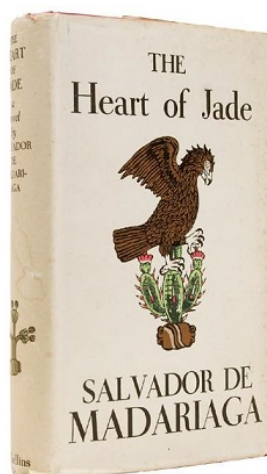
Ixtlicoyu, who has only recently heard of Christianity himself, covers a lot of ground in three or four pages, trying to explain a new religion by reference to an existing one.

Later in the book, there was an interesting postscript in that one of the Aztec characters makes it across the Atlantic to Spain. She is delighted to have found Christianity because it is a gentle, compassionate religion which does not demand human sacrifices. Then she witnesses people condemned by the Spanish Inquisition at show trials and subsequently tortured and burned alive. She questions her new religion. I suppose had she ventured further north to England she might have witnessed bible translators and out-of-favour bishops coming to gruesome ends but, as far as I know, nothing on the scale of the systematic human sacrifices of the Aztec's religion.



Philip Walker

27.09.2020



Washing

When I was a child, in the nineteen twenties and thirties, laundering was a mammoth task. Sunday evening father would fill the boiler with water from the communal outside tap. The brewhouse was a separate building across from the house which housed the boiler; this had a brick edifice in one corner with a zinc basin on top and a fireplace at the base. Dad would fill this with paper, wood and coal for mom to light early on Monday morning at about 6am. She would shave bits from a great block of green soap or use Rinso or Oxydol powder to create a lather and put in the “whites” to boil. She would then light the fire in the house, make toast on the hot coals and prepare the children for school. When the clothes had boiled she would put them in the tub (an old beer barrel) and pound them with a dolly – ask your granny or some elderly person to describe this. Then she would scrub clothes on a washboard. Afterwards coloureds would be washed in the same water. Last of all were dusters , floorcloths etc.



Outside, ropes were stretched across the garden on which to hang the clothes to dry. If it was raining, ropes would cross the kitchen and the whole house steamed and was clammy. The next day clothes were ironed. Woollen clothes were washed by hand. In later years there were simple electric washers. I wished my mother could have one but she couldn't afford one and most were exported. But they would, sometimes, be available with long waiting lists. One day, on my way to work, I saw one in a little shop. It had been ordered and not claimed. The man said that I could have it on hire purchase for seven and sixpence (37 and a half “new” pence) a week. I went home and bullied my two brothers who were at work, into giving me two and sixpence a week and I could pay the cost, with my contribution. Obviously mom was pleased. When I married, we had a gas boiler. My husband would

roll up his shirt sleeve, lie on the floor with a lighted paper and thrust his arm through a hole, a small explosion and it was alight. The hair on his arm would be singed but it was less work than my dad's method.

Now at Montpelier, I put the laundry in a bag, get in the lift and put it into an automatic washing machine, switch on, turn on my timer and return to my flat for half an hour. I return, transfer it to a drier and hey presto, about forty minutes later it is ready to put away. What a contrast. Would you believe it? I still begrudge time giving to washing, but when I think of ninety years ago, I try to be thankful.

Do you know the way to....

I've been watching the new "All Creatures Great and Small". Reading an article about the fictitious area and villages where it is set, "Darrowby", it reminded me of something which happened to my husband when the first series was being broadcast. Alan was cycling home across the M6 bridge, when a lorry left the motorway and stopped for the driver to speak to him. He asked the way to Darrowby. Alan laughed and said that it wasn't a real place, but the man insisted that he was wrong. He pulled out an invoice to prove it. My husband was amused to see that the address was Derby, some miles to the north of us and gave him directions. I don't know where the man was from, but it was a new pronunciation of Derby and showed the influence of TV.



Eileen Jarman 15/09/2020



Pychester Lockdown – Chapter 3

Some more satirical fiction. Mid July of this unprecedented Year of our Lord 2020. St Swithun's Day to be precise. Or is it St Swithin?

Government & Church Guidelines have been studied, Risk Assessments made, a Parochial Church Zoom Meeting held and the Church of St Pythagoras & All Angles is open for Services.

Our Lady of Walsingham teleported back from Vicarage study to her little shrine when clergy were first allowed to pray solo again (with the host of heaven) in our churches.

So today, for the first time in 4 months at St Pythag's, it's Matins & Low Mass, Fr Basil, but not as we know it. There's the narrow path of the one-way system, the holy hand sanitiser, the herring-bone pattern of 2 metre spaced seats in the pews, three tomes as many people as usual for a midweek service, but seats to spare

It's easier for a small congregations to go through the eye of a covid needle than for the rich crowded Resource Hub to bob up & down at their packed gathering.

Like riding a bike, the words & actions are rusty and a little wobbly, but soon the feel of the Liturgy returns. We're all equal too, young & old, sprightly & infirm, the priest brings Christ to us where we are in the wood of the pew, the touch on the lips, the sweetness in the mouth, after all these months of isolation from the Sacrament, something in the eye.

Next week, 22/7, St Pythagoras as well as Mary Magdalene, we meet & welcome our new Curate-to-be, Lee, wife Abi and son Magnus.

Time moves on. Face coverings become mandatory (unless you are exempt and strong enough to face down the stares). So for many of us, we see this dystopian world through the soft focus of steamed up glasses.

Like the motor industry, the Church is rapidly developing a hybrid future, online and in church, but where does that leave those with no suitable vehicle? There's no 'one size fits all', so Bishop Ric leaves it to each minister and PCZ to plan their Covid Secure re-opening, or not.

Another full moon rises over the blasted cedar in the Palace garden. Well the same moon a few orbits later. Has anything changed?

Bishop Ric & Felicity are in the Dining Room tonight. Keeping up appearances once a week. No entertaining the great & the good these days. No networking across the Diocese & County except by Zoom. No bubbly – ‘bubbles’ has a new meaning in the Covid Dictionary.

Weighed down again, Ric? What’s it this time? The Welby soundbite? ...review all our monuments and remove some of them...

Partly that. It’s the clergy-hours it will take, hundreds of hours just in our diocese, reports no one will really read. They have the living to minister to. Most can delegate to Churchwardens or local historians, but it doesn’t address the present injustices.

So do these activists audit their own ancestry and education? Even God only visited sins on the 3rd & 4th generations – not the 8th, 12th & 16th. What else troubleth thy soul? Aha! It’s ‘Every Diocese should have one!’ isn’t it? Porridge & au-pairs?

Kind of. The Resource Hub Church Plant juggernaut is heading to Pychester. The Boys from Brompton want a ‘failing’ church near the Student ziggurats to turn into a clone of Holy Trinity Trumpton. No bishop may say ‘no’ to the HTT-franchise these days. So I’ll have to sacrifice some gays & polys.

Polys?

Praying old ladies. It’s either St Francis’ Church or St Michael & All Angels. Mick & Angie would sound a bit 70s for their rebranding exercise.

True. While Francis of Assisi is just asking to be a carbon copy of HTT. They’ll probably call it St Frank’s or Re-Frank. It’ll be another “I’m sorry I haven’t a pew” righteousness club, Bonhoeffer’s Costa Discipleship Coffee Bar. What do people see in that predictable spontaneity that they don’t get from the salvation narrative of the Eucharist?

Now then, dear. It appeals to a lot of young, and wanting to be young, people. It’s Christianity for today’s culture, all celebrities, peer pressure, and Netflix viewing, with a side order of Jesus.

Forgive us our cynicism as we forgive those who trespass upon us. But cheer up. Your new Bishop’s Chaplain caught a couple of good typos in the draft, or was it daft, Ordination Service.

Yes. All please satanize your hands as you enter the Cathedral.

I liked, The Bishop will lead the newly ordained in prosecco.

The non-residential training at St Muscularius College down at Pykemouth has given us a broader range of Deacons to ordain than one might have imagined. I think God may be using the success of the HTT-franchise to diversify it.

He winketh at their iniquities, you mean.

If you must, my dear. Thank you for saying the things I'm not allowed to. I do miss our dinner parties.

Curate-in-training, Lee, didn't learn much about Mary's Assumption at St Muscularius. 15th August is a Saturday this year and St Pythag's must be virus-free for Sunday Mass, so we've gather down at Little St P's, on the Allotment, socially distanced families & bubbles. The highlight, literally, is the lantern ascent (tethered, of course) of our littlest statue of the Blessed Virgin Mary and a couple of corn-dolly angels. It's a theological extrapolation, a beautiful ritual, a foretaste of heaven. But as even celebrity Christians come to know, in this world what goes up must come down. This year Mary lands in the vines growing on the Mission Shed. Hail Mary, full of grapes.

Maths teachers prepare for the new term. If C is a circle of radius 19 with centre O , draw a tangent VID and drop a normal from it. If lockdown flattens the curve, give a hand-waving argument to show that a new normal may be constructed at some time t in the future. What happens if lockdown is relaxed?



Richard Barnes – 27/09/20.



YMCA Prayer Group

A small, safely distanced group met at St David's Church on Thursday 24th September for the first monthly ecumenical prayer meeting to pray for YMCA Exeter, with Pray 4 Exeter and Christians Together Across Exeter. The YMCA sent prayer requests on such issues as sufficient funding for their work; intercessions for their staff and their families' wellbeing; prayer for YMCA residents at both their centre in St David's parish and properties across the city including



Exwick and Newcourt; blessings on projects across the region including in Broadclyst and South Molton; and praise and thanksgiving for residents successfully moving out into their own accommodation. A theme of the session became *presence*, giving thanks for God's healing and wholesome presence in the lives of the residents through the ministries of the staff and volunteers and his work in their lives.

The prayer group will continue to meet at 11.30am on the last Thursday of every month at St David's Church, so 29th October and 26th November. *You* would be welcome and *your* prayers valued. Contact Ash for more info (07855305519 or aescleal@gmail.com)

Ash Leighton Plom

26.09.2020



A wise old teacher

At secondary school I had a teacher of french who always said that you shouldn't be in class if you had any cold symptoms and when you returned after an illness informed you that you had returned at least a day too soon. Quite a good example of the "precautionary principle" or being "risk averse" for the cavalier types. Naturally as a rugby-playing school founded by Henry VIII, the machismo ethos dictated that his nickname should be "Auntie Arthurson". He was a kind and caring teacher who was a Quaker, I believe, and would enhance his lessons with digressions on French life, customs, literature and geography. When challenged by a concerned pupil in our O-level year that he wasn't paying enough attention to the exam syllabus he replied that the exam was a necessary evil and we'd all done enough to pass the exam OK but this extra stuff was our education. Sure enough the whole class passed with good results.

I was reminded of Mr Arthurson by the development of the COVID pandemic and our leaders and press response to it. The delayed action in March and trying to rush ahead with going back to normal before the virus was under proper control would have been severely disapproved of by him. More cautious people comfortable with a more feminine approach would serve us better than blustering rugger boys.



Clive Wilson

28.09.2020



Via Social Media – September Snippets

A few more personal comments & ideas, just to entertain or make you & me think.

Thursday 10th September was a good day on Twitter!

Prof John Milbank, philosopher, theologian and one of the founders of the Radical Orthodoxy movement asked a key question :- “How can we stop salted caramel flavouring the entire cosmos? (Here and there is fine)”

While Fr Simon Rundell demonstrated The Challenge of Ordinary Time Online Masses... Using a ‘green screen’ to replace your study with a Church building background while wearing a green chasuble for Trinity or Ordinary Time results in an ‘invisible’ Priest, apart from their head & hands – spooky!

On TV there’s a new series of ‘Digging for Britain’, the archaeology programmes presented by ardent humanist Prof Alice Roberts. It’s interesting how she is happy to agree with the traditional interpretation of nearly every discovery from pre-history as having ‘religious’ significance.

One can play archaeological ‘bingo’ with words like ritual, sacred, votive, venerate, spiritual, holy, offering.

This is not really surprising. Along with our need for ancient myths & legends, it seems to me the human ‘heart & hearth’ have changed little over the millennia. The developments of science & technology have changed the externals, but not our ‘intangible’ nature – another ‘bingo’ word. Perhaps humanists need to dig deeper too.

While there has probably always been a strand of atheism, there was a vigorous development of humanism in the 1700s, particularly in the Scottish Enlightenment. This encouraged philosophers and scholars to voice questions, doubts & criticism of the political, economic and religious authorities. Prominent among these radical thinkers was the philosopher David Hume.

So it was ironic to find student activists, the inheritors of his intellectual legacy, successfully lobbying the University of Edinburgh to remove David Hume’s name from a prominent building. Why? Because like everyone of his time he may have had some views we now call racist, and a friend who invested in a plantation. Hume himself was persecuted for his views and too poor to invest in anything.

One can imagine these activists fading from social media images as they negate the history that created them. Better to fight the injustices of the present.

Meanwhile the Mayflower 400 commemoration on Wednesday 16th September was covered from all angles. The Church of England celebrated religious Separatists fleeing persecution by the CofE, with talks & walks about vision & new beginnings. Note that two-thirds of the Mayflower pilgrims went more for economic than Christian reasons, and that they weren't actually called Pilgrim Fathers until 200 years later.

The peace-loving native Americans welcomed them with kindness & generosity, but also hoping for help in a dispute with a neighbouring tribe.

As 'Songs of Praise' informed us, a few years later Puritan Missionary John Eliot evangelised the native Americans of Massachusetts, learning their language, devising a script for it, translating the whole Bible and having 1000 copies made in 1663 on the first printing press in the Americas. Exeter Cathedral Library now holds a copy. This old Bible is now enabling the reconstruction of lost & suppressed indigenous languages; the past put to good use.

The Church of England's weekly Service on its website & YouTube has been exploring different facets of Christian life - religious community, Anglo-Catholics, conservative evangelicals and more.

On Sunday 20th September there was a Service by, with & from disabled Christians, not just to or for them. Jesus's parable of the workers in the vineyard shows that God not only loves everyone equally, but also values everyone equally. Perhaps a message also for our economy & economists, in these hugely challenging times, to try and think outside the spreadsheet.



Richard Barnes – 27/09/20.





ELECTION OF CHURCHWARDENS

Parish of St David with St Michael and All Angels

Notice is hereby given of a meeting of the parishioners to be held in

St David's Church

on Tuesday 27 October 2020 at 7:30pm

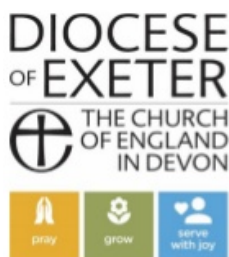
for the election of churchwardens

Signed.....Incumbent

Notes

1. All persons whose names are entered on the church Electoral Roll of the parish and all persons resident in the parish whose names are entered on a register of local government electors by reason of such residence are entitled to attend and vote at the meeting.
2. Under section 4 of the Churchwardens Measure 2001, candidates for election must be nominated and seconded in writing by persons entitled to attend the meeting. The nomination paper must include a statement, signed by the person nominated, that he or she is willing to serve as a churchwarden and is not disqualified under section 2(1), (2) or (3) of the Measure or under Section 2 of the Safeguarding and Clergy Discipline Measure 2016. The nomination paper must be received by the minister of the parish before the commencement of the meeting; if there is no minister it must be received before the commencement of the meeting by the churchwarden who signed the notice convening the meeting.
3. In this notice 'parish' means an ecclesiastical parish.

*a churchwarden may sign this notice where no incumbent is available (see the Churchwardens Measure 2001)



NOTICE OF ANNUAL PAROCHIAL CHURCH MEETING

Parish of St David with St Michael and All Angels

The Annual Parochial Church Meeting will be held in St David's Church on Tuesday 27 October 2020 at 7:30pm

For election of parochial representatives of the laity as follows—

*To the Deanery Synod four representatives

To the Parochial Church Council eight representatives

For the appointment of the Independent Examiner or Auditor.

For the consideration of—

- a) a report on changes to the Roll since the last annual parochial church meeting OR** a report on the numbers entered on the new Roll;
- b) an Annual Report on the proceedings of the parochial church council and the activities of the parish generally;
- c) the financial statements of the council for the year ending on the 31st December preceding the meeting;
- d) the annual report on the fabric, goods and ornaments of the church or churches of the parish;
- e) a report of the proceedings of the deanery synod; and
- f) other matters of parochial or general Church interest.

In this Notice, "parish" means an ecclesiastical parish.

* To be included in a year in which parochial representatives of the laity are to be elected to the Deanery Synod.

** To be included in a year in which a new Church Electoral Roll is prepared. Delete as applicable.

NOTES

1. Every lay person whose name is entered on the Church Electoral Roll of the parish (and no other person) is entitled to vote at the election of parochial representatives of the laity.
 2. A person is qualified to be elected a parochial representative of the laity if—
 - (a) his or her name is entered on the Church Electoral Roll of the parish and, unless he or she is under 18, has been entered there for at least the preceding six months;
 - (b) he or she is an actual communicant (which means that he or she has received Communion according to the use of the Church of England or of a Church in communion with the Church of England at least three times during the twelve months preceding the date of the election);
 - (c) he or she is at least 16; and
 - (d) he or she is not disqualified as referred to in paragraph 3 of these Notes.
 3. (1) A person is disqualified from being nominated, chosen or elected or from serving as a churchwarden or a member of a parochial church council, a district church council or a joint council if the person is disqualified from being a trustee of a charity (and the disqualification is not subject to a waiver which permits membership of a parochial church council, district church council or joint council).
 - (2) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council, a district church council, a district church council, a joint council or a deanery synod if the person is included in a barred list (within the meaning of the Safeguarding Vulnerable Groups Act 2006).
 - (3) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council, a district church council, a joint council or a deanery synod if the person has been convicted of an offence mentioned in Schedule 1 to the Children and Young Persons Act 1933 (with that expression being construed in accordance with Rule 71(2) of the Church Representation Rules).
 - (4) A person's disqualification under sub-paragraph (3) may be waived by the bishop of the diocese by giving the person notice in writing.
 - (5) A person is disqualified from being nominated, chosen or elected or from serving as a member of a parochial church council if the person has been disqualified from holding office under section 10(6) of the Incumbents (Vacation of Benefices) Measure 1977.
- 4*. A scheme is in operation in this parish which provides that any person entitled to vote in the elections of parochial representatives of the laity to the parochial church council or to the deanery synod or to both may apply on the appropriate form to the Minister of the parish (or other person signing below) for a postal vote. The completed form must be received before the commencement of the annual parochial church meeting.

Signed
Minister of the parish**

* This paragraph should be deleted if no scheme for postal voting is in operation in the parish.

** Or vice-chair of the parochial church council as the case may be (see Rule M19(2) of the Church Representation Rules).

Annual Revision of the Parish Electoral Roll

Revision of the parish electoral roll will begin on Friday October 9th and end on Saturday October 10th 2020.

In order to be entitled to attend the annual parochial church meeting on Tuesday October 27th, 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@stdavidschurhexeter.co.uk

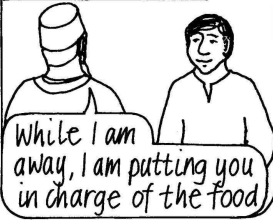
Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 24:44-51, Luke 12: 40-46

Jesus warned his disciples to be always ready for his return at the end of time by telling the story of two servants

The good servant



My master could be away a long time; I will work as if he was here.



When the servants came for their food, he had it ready



He made sure everyone got their full amount every day



Then his master came back



I am putting you in charge of everything I have



The bad servant



My master could be away a long time; I can do what I want!



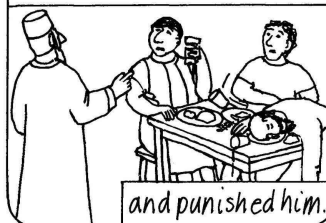
When the servants came for their food, he chased them away!



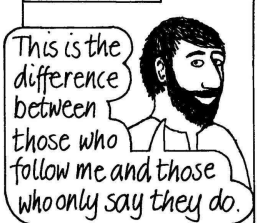
He had friends come round, and they ate and drank as much as they liked.

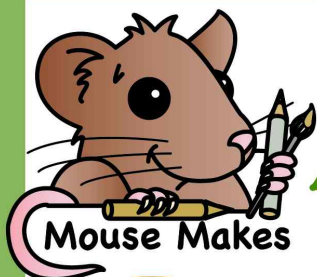


Then his master came back

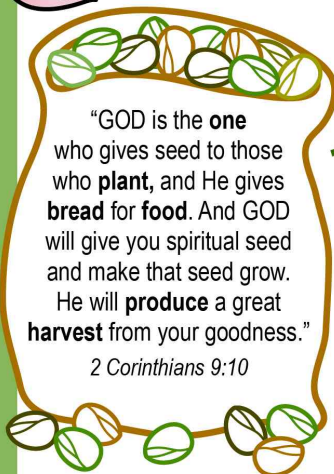


Jesus said





Mouse Makes



"GOD is the **one** who gives seed to those who **plant**, and He gives **bread** for **food**. And GOD will give you spiritual seed and make that seed grow. He will **produce** a great **harvest** from your goodness."

2 Corinthians 9:10

Look out for seeds

in the park and garden and in your kitchen store cupboard.



How many different seeds can you find?



Jesus said:
"The kingdom of heaven is like a _____ **seed** that a man took and sowed in his **field**. It is the _____ of all the seeds, but when it has grown it becomes a tree, so that the wild _____ come and nest in its branches."

Read
Matthew
13:31-32

Jesus said:
"You do not need more **faith**. There is no 'more' or 'less' in faith. If you have a bare kernel of faith, say the size of a poppy seed, you could say to this sycamore tree
"Go jump into the lake" and it would do it."
Luke 17:6

So the one who plants is not important, and the one who **waters** is not important. Only **GOD** is important because He is the one who makes things grow."

1 Corinthians 3:7

Find the words in **bold** on this page in the word search

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



Smilelines

Home

I just saw a local burglar kicking his own front door in. I asked him what he was doing.

He replied, "Working from home."

Put it this way...

~ A man's home is his castle, in a manor of speaking.

~ A pessimist's blood type is always b-negative.

~ My wife really likes to make pottery, but to me it's just kiln time.

~ A Freudian slip is when you say one thing but mean your mother.

~ I used to work in a blanket factory, but it folded.

~ Marriage is the mourning after the knot before.

~ Sea captains don't like crew cuts.

~ A gossip is someone with a great sense of rumour.

Prayer for the sick

I was listening to my new curate pray and I realized one of his phrases didn't come out quite right. He said, "...and Lord, we pray for those who are sick of this church."

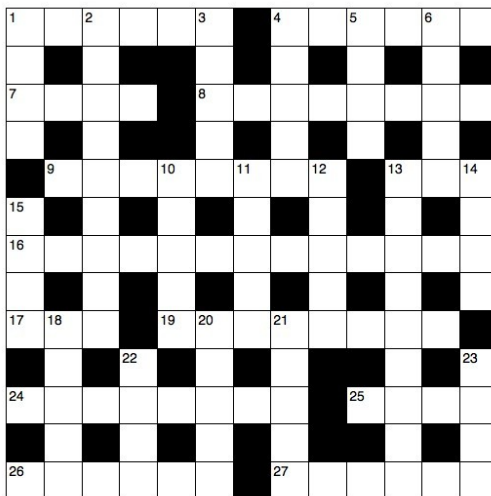
The language of church-going

HYMN: A song of praise usually sung in a key three octaves higher than that of the congregation's range.

INCENSE: Holy Smoke!

PEW: A medieval torture device still found in many Anglican and Catholic churches.

PROCESSION: The ceremonial formation at the beginning of the service, consisting of altar servers, the celebrant, and late parishioners looking for seats.



Across

- 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107:27) (4)
- 8 See 19 Across
- 9 It concerned who among the disciples would be the greatest (Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the — ' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2:13) (8,8)
- 24 Hindrance (Romans 14:13) (8)
- 25 Comes between Luke and Acts (4)
- 26 Empower (Acts 4:29) (6)
- 27 'Get these out of here! How dare you turn my Father's house into a — !' (John 2:16) (6)

Down

- 1 Sunrise (Psalm 119:147) (4)

- 2 The part of the day when Cornelius the Caesarean centurion had a vision of an angel of God (Acts 10:3) (9)
- 3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)
- 4 'No one can see the kingdom of God unless he is born — ' (John 3:3) (5)
- 5 Animal hunted or killed as food (Ezekiel 22:25) (4)
- 6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)
- 10 Ruses (anag.) (5)
- 11 Jewish priestly vestment (Exodus 28:6) (5)
- 12 Visible sign of what had been there (Daniel 2:35) (5)
- 13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)
- 14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)
- 15 One of Noah's great-great-grandsons (Genesis 10:24) (4)
- 18 Traditionally the first British Christian martyr (5)
- 20 Relationship of Ner to Saul (1 Samuel 14:50) (5)
- 21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)
- 22 Bats (anag.) (4)
- 23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

Sudoku - Medium

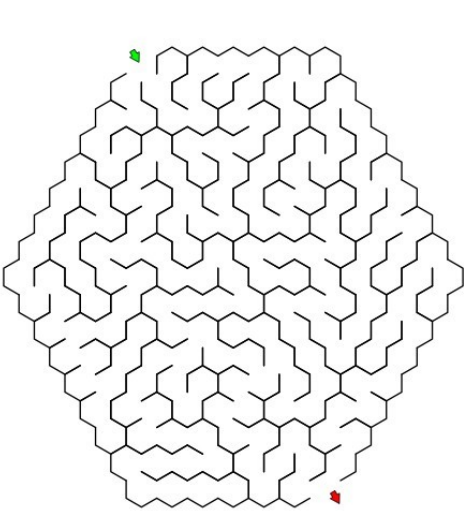
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					6			

Word search

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o	p	g	f	m	q	t	w	n	g	c	s

want	warned	long
return	disciples	Jesus
drank	always	ate
master	follow	ready
story	while	chased
good	friends	servant
food	everything	bad
putting	amount	charge

Maze



Masks of the week

Now we are attending church with masks we thought we would award a "Mask of the Week" (no monetary value though!) Here are four from September. See if you can identify the owners - answers at the back.



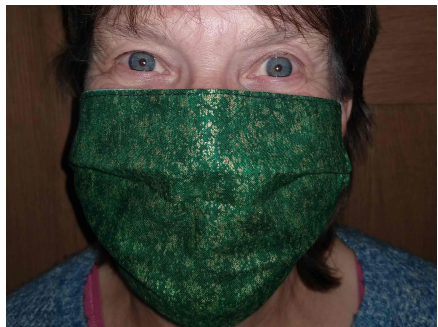
A



B



C



D

Days of Note - October

4th October: St Francis of Assisi - love for the Creation

St Francis (1181 - 1226) is surely one of the most attractive and best-loved of all the saints. But he began by being anything but a saint. Born the son of a wealthy cloth-merchant of Assisi, Francis' youth was spent in fast-living, parties and on fast horses as a leader of the young society of the town. Then he went to the war between Assisi and Perugia, and was taken prisoner for a year.

By the time of his release, Francis had changed. Perhaps his own suffering had awakened him to that of others. In any case, he abandoned warfare and carousing, and began to help the poor and the lepers of his area. Then one day a voice which seemed to come from the crucifix in the small, semi-derelict church of Damiano Assisi 'Go and repair my house, which you see is falling down'.



Fresco near the entrance of the Benedictine abbey of Subiaco, painted 1228/29.

This religious experience was a vital turning point in Francis' life: Jesus Christ became very real and immediate to him. His first action was to begin repairing the church, having sold some of his father's cloth to pay for materials. His father was not amused, in fact he was furious - until Francis renounced his inheritance and even his clothes by his dramatic stripping off in the public square of the town. The Bishop of Assisi provided him with simple garments, and Francis began his new life.

His inspiration was always religious, not social, and the object of his quest was always the Crucified Christ, not Lady Poverty for her own sake. Francis rebuilt San Samiano, and then travelled as a pilgrim. His compassion for the poor and lepers became famous. Soon disciples joined him, and they set up a communal life in simple wattle and daub huts. They went on occasional preaching tours. (Not until later did they become an Order whose theologians won fame in the Universities.)

In 1219 Francis visited the Holy Land, and his illusions about the Crusaders were shattered. He went on to seek out the Sultan and tried to convert him. Back home,

he found his Order was now 5,000 strong, and growing. Francis stepped down as head but continued to preach and was immensely popular. He died after a prolonged illness at the age of 45 and was canonised in 1228.

Francis' close rapport with the animal creation was well known. The story of his preaching to the birds has always been a favourite scene from his life. He also tamed the wolf of Gubbio. This affinity emphasises his consideration for, and sense of identity with, all elements of the physical universe, as seen in his Canticum of the Sun. This makes him an apt patron of nature conservation.

The 20th century witnessed a widespread revival of interest in Francis. Sadly, some films and books caricatured him as only a sentimental nature-lover or a hippie drop out from society. This ignores the real sternness of his character, and his all-pervasive love of God and identification with Christ's sufferings, which alone make sense of his life.

Two ancient, and many modern English churches are dedicated to him.

6th October: William Tyndale - Bible translator and Reformation martyr

Tyndale was an outstanding English scholar, translator and martyr of the Reformation.

William Tyndale (c. 1494 - 6th October 1536) was born near Gloucester and studied at Oxford and Cambridge. He could speak seven languages and was proficient in ancient Hebrew and Greek. As a priest, his abilities would have taken him a long way, but by 1523 Tyndale's only desire was to translate the Bible, so that English men and women could read it for themselves. It became his life's passion.



For Tyndale had rediscovered a vital doctrine that the Church had been ignoring: that of justification by faith. He had found it when reading Erasmus's Greek edition of the New Testament. In fact, his life's work was well summed up in some words of his mentor, Erasmus: "Christ desires His mysteries to be published abroad as widely as possible. I would that [the Gospels and the epistles of Paul] were translated into all languages, of all Christian people, and that they might be read and known."

Tyndale's translation was the first Bible to be published in English, the first to draw

directly from Hebrew and Greek texts, and the first English translation to take advantage of the printing press.

It was to cost him his life. For Tyndale's work was seen as a direct challenge to the power of both the Roman Catholic Church and the laws of England in maintaining the Church's position.

When the authorities had tried to stop his translation, Tyndale fled to Hamburg, Wittenberg, Cologne, and finally to the Lutheran city of Worms. It was there, in 1525, his New Testament emerged. It was quickly smuggled into England, and King Henry VIII, Cardinal Wolsey, and others, were furious.

Tyndale moved on to Antwerp, where for nine more years he continued his work. Then in May 1535 he was betrayed, arrested, and jailed in a castle near Brussels. Tied to the stake for strangulation and burning, his dying prayer was that the King of England's eyes would be opened. Sure enough, two years later King Henry authorised the Great Bible for the Church of England, which relied largely on Tyndale's work.

Not only that, but in 1611, the 54 scholars who produced the King James Bible drew very heavily from Tyndale. Even today we honour him: in 2002, Tyndale was placed at number 26 in the BBC's poll of 100 Greatest Britons.



Traherne window,
Hereford Cathedral

10th October: Thomas Traherne - lover of nature

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

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

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

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

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

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

12th October: Edith Cavell, nurse

Edith Cavell is a good saint for NHS workers this year: she cared for the sick despite the danger to her own safety.

Edith was a vicar’s daughter from Swardeston in Norfolk, where she was born in 1865. She became a governess, but her heart was for nursing, so she went on to train at the London Hospital, before nursing in various hospitals such as St Pancras and Manchester.

When Edith was 42, she decided to go abroad, and was appointed matron of a large training centre for nurses in Brussels. She was still there seven years later, when the First World War broke out and German troops invaded Belgium on their way to Paris and the Channel Ports.



Edith's nursing school became a Red Cross hospital, and she turned down the opportunity to return to the safety of England. Instead, her nurses tended wounded soldiers from both German and Allied armies.

Sadly, in 1915, when the Germans began their occupation of Brussels, they took a dim view of Edith's work. But they would have been even more unhappy had they known she was helping to smuggle 200 British soldiers across the border into the Netherlands!

Finally, the Germans arrested Edith in August 1915, and put her into solitary confinement. They tricked her into confessing to a charge which carried the death penalty. But Edith refused to show either regret at what she had done, or any fear or bitterness towards her captors.

On 11th October 1915, the night before her execution, Edith was visited by the Anglican chaplain to Brussels, the Revd Stirling Gahan. Together they said the words of *Abide with Me*, and Edith received her last Holy Communion.

She told Gahan: "I am thankful to have had these ten weeks of quiet to get ready. Now I have had them and have been kindly treated here. I expected my sentence and I believe it was just. Standing, as I do, in view of God and eternity, I realise that patriotism is not enough. I must have no hatred or bitterness to anyone."

Edith was shot by a firing squad next day, on 12th October 1915.

After the war her body was exhumed and buried in Norwich Cathedral. Her memorial service in Westminster Abbey attracted thousands. A commemorative statue of her stands near Trafalgar Square.

18th October: St Luke the Evangelist – linking the sacred and the profane

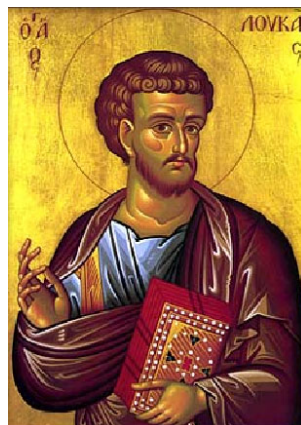
To St Luke, a Gentile, we owe the beautifully written Gospel of Luke, and the Book of Acts. He was a Greek physician, a disciple of St Paul, a companion on some of his missionary journeys, and an inspired writer.

Luke's gospel focuses on the compassion of Christ. His gospel contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. This, with his emphasis on poverty, prayer and purity of heart, make up much of his appeal to

the Gentles, for whom he wrote.

Women figure more prominently in Luke's gospel than any other: look out for the extended story of the Virgin Birth, and stories of Mary, Elizabeth, and the woman who was a sinner.

In Acts, Luke is remarkably good at linking sacred and profane history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the pagan world, and especially on to Rome.



Luke is the patron saint of doctors, surgeons and artists (due to his picturesque style of writing). His symbol is an ox, sometimes explained by reference to the sacrifice in the Temple at the beginning of his Gospel. In England 28 ancient churches were dedicated to him.

26th October: Alfred the Great, King of the West Saxons

Can you think of a politician who deserves to be called a saint? If no one currently living politician comes to mind, never mind – there is always King Alfred of Wessex (871-99).

This remarkable and best known of all the Anglo-Saxon rulers may have dozed off and let some cakes burn while a peasant woman was hiding him from the Vikings, but he did so much else which was of lasting good for the Anglo-Saxon people.

It was a desperate time for the Anglo-Saxons – the kingdoms of Northumbria, East Anglia and Mercia had fallen to the Vikings. Only Alfred's province remained free. Through some inspired military maneuvering, Alfred managed to keep them at bay. As a Christian, he became the defender of all Christian Anglo-Saxons against the pagan Vikings. (His son and grandsons went on to conquer the Vikings, and thus ensured the future unity of England.)

Alfred was also a scholar, and was admired certain writings which had laid down models of ideal Christian kingship. He tried to put these principles into practise, such as producing a law-code. Alfred believed strongly that anyone in authority should have to study in order to learn how to govern. Not such a bad idea for leaders today!

Alfred was never canonised by the Church, but his translation of *Consolation of Philosophy* by Boethius is often thought to be a fitting epitaph: *I desired to live*

worthily as long as I lived, and to leave after my life, to the men who should come after me, the memory of me in good works.

30th October: Alphonsus Rodriguez – when life takes everything you value

If you have done your best to live 'right', and still had nothing but trouble and heartache in your life, Alphonsus is the saint for you. He was born in 1533, the son of a wool merchant in Segovia. He followed his father into the profession, married, and had two children. He was a responsible person. Then – his wife died, his children died, and the business failed. By the time he was 38, Alphonsus had lost everything – through no fault of his own. In 1571 he entered the Jesuit order, and was sent to the college of Montesione (Majorca). They decreed he should be a hall porter – and so he was, for the rest of his life.

We can only surmise the grief, despair and anger that Alphonsus must have struggled with at times. All we know is that at some point, he discovered he was still able to salvage something from the wreck of his life. For the surviving accounts of Alphonsus describe him as a prayerful, self-sacrificing, obedient man. Indeed, his character was so remarkable that it bore fruit more widely than he could ever have imagined, and down the years many sought out that hall porter for counselling over the heartbreaks of their own lives. Gerard Manley Hopkins, centuries later, wrote a poem in which he praises Alphonsus as an example of holiness realised in and through the duties of an unspectacular, humdrum life.



Looks like the sexton went to Spain after all, and is still in quarantine.

The tale of the RICH FOOL



JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



ONE STORY WAS ABOUT A MAN
WHO HAD LOTS OF LAND WHICH
GREW WONDERFUL WHEAT.

I HAVEN'T ANYWHERE TO
KEEP ALL THIS FOOD



I KKNOW! I'LL PULL DOWN
MY BARNs AND BUILD
BIGGER ONES

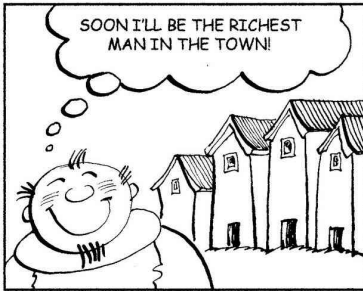


THE MAN DEMOLISHED HIS
OLD BARNs...

...AND BEGAN TO BUILD
NEW ONES.



SOON I'LL BE THE RICHEST
MAN IN THE TOWN!



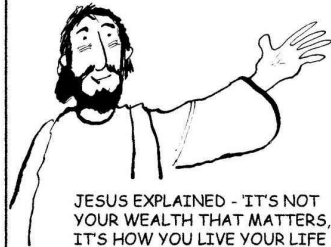
I'M SO LUCKY - I CAN
EAT, DRINK AND BE
MERRY!



BUT THAT VERY NIGHT,
THE MAN DIED!



WHAT GOOD WERE HIS
RICHES NOW?



JESUS EXPLAINED - IT'S NOT
YOUR WEALTH THAT MATTERS,
IT'S HOW YOU LIVE YOUR LIFE
THAT'S IMPORTANT

Puzzle solutions

D	E	A	C	O	N		A	P	P	E	A	R	
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7	1	3	9	5	4	8	6	2
9	6	2	1	7	8	4	3	5
8	5	4	3	2	6	1	7	9

Masks of the week:

A Tina Guthrie B Pete Smith C
Steph Hills D Sue Wilson

The deadline for inclusion of articles for the November issue of New Leaves is Sunday 25th October

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

newleavesnews@gmail.com

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.