

New Leaves

September 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 - September 2020

Getting inside the Bible

One of the books I have enjoyed most during the past few months is 'Phoebe – A Story' by Paula Gooder. Paula Gooder is a biblical scholar and writer who is an Anglican Licensed Reader and currently Canon Chancellor at St Paul's Cathedral. Phoebe – A Story, published in 2018 by Hodder and Stoughton, is a novel based around the character that we meet in the pages of the New Testament. Phoebe is only referred to in the opening two verses of Romans chapter 16 but Paul's description of her as a deacon and a benefactor (or patron) is intriguing. Paula Gooder weaves her story around this cameo and offers an imaginative insight into how it might have felt to be part of a Christian community at the time when Paul was writing his letters.

If you are familiar with Paul's letters you will find many allusions and references to his world. And if you aren't so familiar then you might well be encouraged to read Paul's letters with some sense of their social and spiritual setting. Gooder is respectful of the biblical framework of time and place, but not slavishly so, and tells a moving story of redemption along the way. Her substantial notes at the end of the novel are also well worth reading offering many fascinating insights into the world which Paul inhabited, domestic, social and religious, and not least into the issue of slavery. I hadn't read anything quite like this before but it was well worth the effort!

Looking at the Psalms

In the end we held seven study sessions looking at various psalms

over the summer. 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 hope to offer some more session in October and November, probably still by Zoom on Tuesday afternoons. Once we have some dates organized I will publish the link for you to join if you would like to.

Adapting to the 'New Normal'

As I am writing this our churches have been open for public worship for about six weeks and many people have been glad to return both on Sundays and for our weekday services. But reopening the churches for a full range of services and other activities is a work in progress. However I hope that we will be able to get a wider range of activities in church with the use of careful risk assessments in the coming months. But I would ask for your continued patience and prayers as we do our best to keep everyone as safe as we can.

We hope to have some limited choir singing starting again on our services over the next few weeks, but it will have to be with reduced numbers.

We are also planning to continue with services and prayers streamed on Facebook and will keep you informed of what we are offering. We are actively looking into how we can stream more professionally but this will involve considerable expense so Ash and I will be using our phones for the time being - and hope you will bear with any glitches!

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.

September at St Michael's

We usually have a busy month at St Michael's in September. This year things will be a little different but we still hope to make it a special month. There will be several online offerings for the Heritage Weekend, 12-13th and the church will be at least partly open on Saturday 12th. We will also be keeping the Patronal Festival for St Michael and All Angels on Tuesday 29th with Mass at 7.30pm.

Alison Whiting

Having recently been 'signed off' by the Bishop of Exeter Sunday, 30 August was Alison's last Sunday with us. Alison joined the parish in 2017 to complete her curacy and it has been a great pleasure to have her as a colleague since my arrival. Alison will be continuing her church ministry with our neighbours in St Thomas Parish, where she is now living, alongside her continuing work as a speech therapist. A presentation was made to Alison at the St David's morning service on 30th August. Please keep Alison in your prayers as she begins her new ministry 'over the river'.

Ash Leighton Plom

After several Covid-related changes Ash will now be ordained Deacon on Sunday 13 September at 3pm in Exeter Cathedral. Unfortunately the service won't be open to the public but I will be attending as training incumbent to represent the parish. Hopefully the service will be live-streamed on the Cathedral's Facebook page. Please keep Ash, and all the Exeter ordinands, in your prayers.

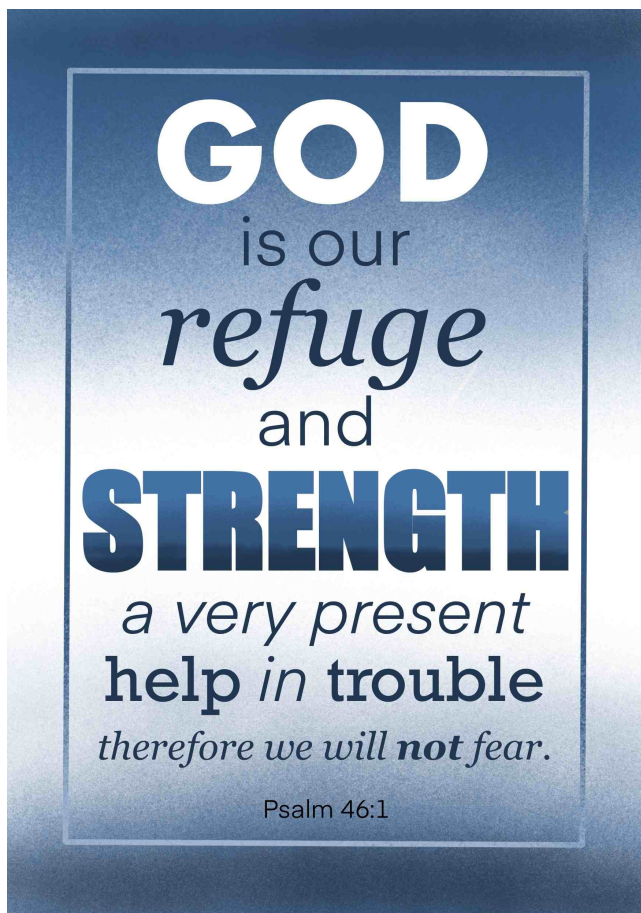
Annual Parochial Church Meeting

I wonder how many of you missed this annual event? Most parish APCMs were victims of lockdown but we will, legally, need to hold one before the end of October. I hope that I will be able to let you know a date in the next Magazine, if not before. 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. 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.

With every good wish and blessing,

Nigel



Rev'd Alison Whiting

It has been my privilege and joy to have shared ministry with Alison for just over three and a half years. Her time with our Parish as a self-supporting curate began and coincided with Tom Honey leaving us on January 1st 2017. During that interregnum period David James took on the role as training incumbent until Nigel joined us in January 2018.

Alison joined us to complete her Curacy which she had started in Dorset. As a full time Speech Therapist, Alison was always presented with the difficult balance of her two roles. To her credit she managed this balance well concentrating her ministry at weekends and the occasional weekday evening. She was very excited to be given the opportunity to buy a house in Exeter about two years ago and this established her firm connection and permanency to Exeter. She has a great love for Exeter Cathedral and regularly attends Evensong there and where possible will help out in worship. This love of cathedrals extends to Durham Cathedral which she visits regularly. She has indeed a beautiful singing voice which she gently underplays in her talented repertoire. I shall miss her quiet insistence, her humility, her subtle humour and her great tolerance. Alison is also a great listener, which often found her in full conversations after Eucharist on Sunday mornings with a variety of people from our congregation.

Prayer life and spirituality is very dear to Alison and she valued greatly the teachings of Ignatius Loyola. I well remember a beautiful service of reflection and meditation, which she held in the Lady Chapel at St David's Church at the beginning of Advent 2018. Alison also has a great love of cats and perhaps an empathy for the free spirit of this feline species.

And so it was that on Sunday 30th August 2020, in the middle of Coronatide with all its physical restrictions, Alison celebrated the Eucharist at our altar for a final time as our curate. Nigel spoke well of Alison thanking her for her ministry with us. He referred to her deep loving of hospital chaplaincy, which she hopes to develop, having spent two months supporting the Chaplaincy Team at the RD and E during the recent lockdown, as well as being on placement there during her curacy. Nigel informed us that Alison's preaching was amusing, engaging and thought provoking. Our

Churchwarden, Glynis presented Alison with a card, gift and floral bouquet from the congregation.

We wish Alison well in her new role in our neighbouring Parish of St Thomas across the river. Nigel noted with a tinge of regret that, unlike the football premiership league, no transfer fee was available. So St. Thomas' gain is our loss. Alison, stay safe and well. Do keep in touch with your friends in St David's Parish and "May God be with you" in your new ministry as Assistant Priest at St Thomas C of E Church, Exeter

Bill Pattinson 31.08.2020



September 2020 Some (rebellious)

Thoughts from St Michael's

Zoom Church. The future. Pictures of church, sacraments and singing. Just like watching telly, really. Often interrupted by the doorbell for a parcel delivery from on-line shopping, the groceries, the telephone buzzing in your pocket, the post delivery.. Now, where were we? Oh, yes. The Gospel. Anyone fancy a cup of tea? Biscuit?

Picture this:

A large crowd with restive children wondering what and when they are going to eat. They are told to sit quietly on the hillside and wait. Obediently, they do so. In the lower right hand corner of the picture (the Golden Section?) is a group of 13 men, huddled together. No social distancing! One who appears to be in the lead pulls some sheets of papyrus out of his cloak and rapidly draws five loaves and two fish on them, then gives one sheet each to the other men. He tells them to go and walk about in the crowd, displaying the posters he has made. 'When they see those,' he says, 'they won't feel hungry again.' Virtual miracle of Feeding the 5000.

Cut to the kitchen of the Archbishop of Canterbury, a comfortable room with a generously sized table and not too much screechy echo. Very unlike a lot of kitchens in Britain today, whatever the adverts show us. After some mumbo-jumbo, he holds up a fancy-looking cup and a disc of rice-paper. He explains that these are the Body and Blood of Christ. 'Though we are many, we are one body,' he intones seriously, 'because we all share in the one bread.' Where does the bread come from? How will we share it? Will he send it to each of us by courier? Will it arrive soaked in the wine of the Holy Table? Will we have to provide our own?

Perhaps we could do church in boxed sets, streamed to your own screen when you want. 'What shall we have tonight, folks? A Saint's Day – alphabetical from Augustine, Benedict, Cecilia to Zechariah? Advent? Nah, too gloomy and cold. Easter? Not now, dad, the kids are still awake and it's violent, killing and all that. I know, let's have Christmas! That's something to look forward to and it's nice for the kiddies. All lovely and cosy with the Baby Jesus and the donkey. We can't really sing, trying to keep up with that white bouncing ball in the subtitles for 'Little Donkey'. Get the kids settled on the sofa, I'll order in a couple of pizzas, get some bevies, open the

crisps. Yes, I know it's July, but you don't really have a lot of choice when it's pouring with rain...'

And although the technological wizardry in place has allowed us to watch priests, lay ministers and Postage Stamp choirs presenting acts of worship, unless you can actually participate in the worship (and we have tried, making sure we were washed and dressed properly –no pyjamas -) it hasn't really worked for the Aplins, nor for those who do not have access to the technology. I hope it has helped others. Some maintain that you do not need to go into the building to worship God. I fear that is going to become an excuse for ditching buildings that become burdens to the dioceses. From the responses of our people at St Michael's, we have loved to be back, even in controlled circumstances and with Mass in one kind only, sharing with our spiritual family a strong sense of wanting to be the body of Christ. We now have to smile even more broadly because half the face is covered and we will depend on eyes. It is well-nigh impossible to understand one another if you have to lip-read. It's quite surprising how many of us are dependent on signals alongside audible speech. We need one another!

Zoom Church. No, thank you.



Stephanie Aplin.



*The bishops had formed a
'support bubble' all on their own.*

Some more thoughts from St Michael's!

Although I have written a piece about worship and church already, it occurs to me that I may have sounded a little derogatory. I certainly did not intend to be critical of those who have made great efforts to give us the opportunity to worship with our communities, even at a distance.

Here we are managing to almost fill the allotted spaces for social distancing. The numbers change weekly, but we have not had fewer than 25 people with us on a Sunday. We have the joy of a Cantor, an organist and a priest to celebrate Mass. It was most heart-warming to welcome old friends (some having to identify themselves because of covid -19 hair!) and to see new people arrive to find out about our particular style of worship, having discovered that we are indeed open. Many are naturally cautious: the virus has not gone away and we need to protect ourselves and others for the future. We have good systems in place to keep everyone safe and to quarantine the church building, but we also take note of the Bishops' advice about the use of masks and social distancing (not that was a problem here anyway!)

Our sound system is up and running; the hearing loop is active; for both of these we are grateful to the lively and active involvement of Vivien Finnigan and generous donations from members of the congregation. And, of course, we can receive the Host from our priest. It is this last that makes us a church, as founded by Christ Himself. Whilst the wine is seen as part of what we should receive, the Body of Christ encompasses the Blood, so we are united in the body of Christ and can act as the Body of Christ in the world.

During the Heritage weekend, 12th and 13th September, the Ride and Stride journey will go ahead and churches will be open for visitors. We are planning a number of on-line events, so be sure to look at the website to find out what is happening.

We are also looking forward to celebrating our Patronal Feast on Tuesday 29th at 7:30 p.m. It will be a slim version of previous celebrations, but nonetheless it will bring us together as a community and remind us of the spiritual wealth we share. I would like to see us arrange a 'bring your own' rather than a 'bring and share' supper, perhaps with our own glasses or disposable ones. Again, check the website or Friends of St Michael's Facebook page for any developments. Things are very fluid for everyone at

present and change, rather than fixed arrangements, is the norm. Autumn with September leads us into the darker part of the year; more than ever we become aware of the need for light to shine around us and show us the way. It will not be long before we approach Advent and the preparation for the Birth of Christ. For that we need to be strong, safe in the knowledge and love of God to bring us closer to Him and to one another. (P.S. I do not know how many shopping days to 'Xmas'! Nor am I concerned with that; I am concerned with how we ready ourselves for the challenges that the remaining weeks of this year will offer us.)

I love the circle of the Christian year alongside the calendar year, with regular festivals and reminders of things to anticipate, even if this year the anticipation is a bit reduced. Somehow it makes the ordinary extraordinary and special; the events are not lost in welter of excitement and we can contemplate quietly what we expect to be and what we expect to happen.



Stephanie Aplin.



HARVEST



Chosen Readings for September 2020 @St David's

Sunday 6th September 13th Sunday after Trinity

1st Reading: Ezekiel 33:7-11
2nd Reading: **Romans 13:8-end
Gospel Reading: Matthew 18:15-20
Preacher: Howard Friend; Bible Reader: Alice Francis;
Prayer Leader: Chris Gill

Sunday 13th September 14th Sunday after Trinity

1st Reading: **Genesis 50:15-21
2nd Reading: Romans 14:1-12
Gospel Reading: Matthew 18:21-35
Preacher: Nigel Guthrie; Bible Reader: Lawrence Sail
Prayer Leader: David James

Sunday 20th September 15th



Harvest Festival

1st Reading: **Deuteronomy 8:7-18
2nd Reading: 2 Corinthians 9:6-end
Gospel Reading: Luke 12:16-30
Preacher: Ash Leighton Plom; Bible Reader: Sarah Rimmington
Prayer Leader: Pete Francis

Sunday 27th September 16th Sunday after Trinity

1st Reading: Ezekiel 18:1-4,25-end
2nd Reading: **Philippians 2:1-13
Gospel Reading: Matthew 21:23-32
Preacher: Belinda Speed-Andrews; Bible Reader: Jenny Baker
Prayer Leader: Geoff Crockett

Sunday 4th October 17th Sunday after Trinity

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

**Indicates chosen Reading, to be read by Bible Reader, from the Preacher

Rebuilding after Covid

After 6 months of coping with the stress and losses of Covid 19 most people are looking forward to regaining some semblance of normality after lockdown and its gradual easing. But, as Nigel Guthrie reminded us in his sermon on Sunday, we are now aware that we could be living with this virus for some time, and we have more challenges to face as we learn to live with it. As he said, our initial energy to deal with the crisis has ebbed away and the “new normal” which we don’t really like is demanding more of us. How great it would be to just forget all about it and plan for celebrating Christmas with little fear or dangers. Unfortunately this is highly unlikely. There are already signs of a possible second wave with rapidly increasing infection rates in Spain and France, and we have the return of the normal winter flu virus to possibly again stress our health services. Although many of us have been mixing more and welcoming the return to services in church a large number of people, many with other health issues, are understandably still cautious and less comfortable in participating socially, preferring to take precautions. We await an effective vaccine and huge collaborative and unprecedented scientific efforts are being made. It would be a mistake though to rush ahead before sufficient testing for safety and efficiency has been completed as this risks unintended side-effects and loss of confidence in governments and vaccines. To return to Nigel’s sermon, we need patience and hope as did the disciple Peter to see the bigger picture and longer view. Many have also realised that through the necessary restrictions that things we took for granted are not always the best way of doing things. Working from home has relieved many people of tedious and expensive commutes and given them more time to spend with loved ones. Zoom business meetings have generally led to more efficient use of time as they become tiring after about an hour. The streets were quieter and less polluted, and we have discovered more about our immediate neighbourhoods through daily walks and taken more notice of the wild life.

I have written before about how the pandemic has given us an opportunity to “build back better”, and especially how it may focus us to take more effective and faster-acting responses to the man-made climate crisis. The danger as we become bored and frustrated with Covid restrictions and look forward to normality is that we rush headlong back into old habits with wasteful and polluting practices to get the economy going. Indeed, rushing

about trying to cram as much as possible into our day, driving here there and everywhere just to “save” a few minutes (providing we’re not stuck in a traffic jam caused by all those others) doesn’t really give us a high quality of life does it?

This week-end we had planned to go to the annual Greenbelt festival, which of course was cancelled. However there was an online version “Wild at home” which had music, films, talks and discussions. The discussion sessions are always thought-provoking and topical. One of these was “20:20 Vision: what might a post-pandemic world look like?” with Jamie Bartlett, Sian Berry, Brian McLaren and Uma Kambhampati and excellently chaired by Baroness Sayeeda Warsi. Jamie Bartlett is a regular commentator on national and international media outlets, and a writer on technology for The Spectator. He spoke on the increasing use of machine learning and algorithms and the dangers of over reliance on these, especially the lessening of accountability as leaders use the excuse of “malignant algorithms” for policy mistakes. Sian Berry of the Green Party highlighted the encouraging grass root and local responses to Covid to rebuild alternative economic and social frameworks such as local groups delivering food and other support to vulnerable people. Brian McLaren is an American former college English teacher and pastor, who passionately advocates “a new kind of Christianity” – just, generous, and working with people of all faiths for the common good. He too warned of the dangers of living mostly in a digital world online and becoming disconnected from the real world and ecology and less involved in our communities and localities. Ironically, politics today, is dominated by “reality” TV personalities with digital soundbites and tweets which we are in danger of accepting in the artificial digital world whilst we fail to test against the actual reality. Faith groups are also faced with the digital challenge – how do we use technology to incarnate our living faith – living out faith, living out love within our localities. He warned against doubling down on old ways of doing things rather than seeking better solutions. Religion can present itself in two ways: as lifeboats to save the chosen faithful from a sinking world or religious communities can function as “studios of love”, cells of transformation, being the front-line welcomers of innovation to provide the cultural imagination that a new way of life is possible. The pandemic and our response is a warm-up to prepare us for the greater challenge of climate change which will force us to rethink everything and our economies profoundly. We need a vision for society which runs not on love of money

but on love of neighbour and of the earth. Uma Kambhampati is Professor of Development Economics at the University of Reading, who was joint author of a paper on “Female-led countries handled coronavirus better”. She spoke on how globalisation was seen early in the crisis with the difficulty of obtaining sufficient PPE supplies. She warned of the dangers of moving post-Covid into severe austerity to repay the debts incurred and advocated rather the rebuilding policies of a “post-war”. Some sectors will not recover but may be replaced by others, especially more online and



digitally based. (Note the tension between digital solutions and problems). The beneficial effects seen in the pandemic on climate also were an indication that coping with climate change might not just mean swapping one form of consumption for another with less impact on the climate. It may mean that those, who can afford to, should reduce consumption and accept a lower economic growth. The better response from female leaders to the early response to the pandemic also showed that a greater diversity of leadership and board membership would benefit generally.

I hope I have summarised the fascinating discussion adequately and given a flavour of the different strands coming together as we seek ways out of the pandemic and combating climate change.

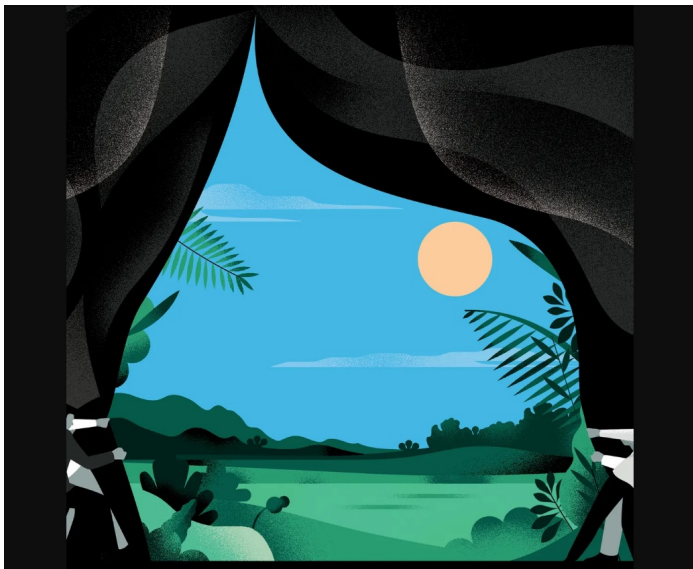
Finally, on a personal note I had a shock last September when I needed

emergency surgery for a chronic subdural haematoma. I had excellent care from the NHS and was operated on at Derriford Hospital. As I recovered from my operation, in the next bed was Pete Reed, a triple Olympic Gold medallist in rowing who had experienced a (very rare) spinal stroke. This has left him without the use of his lower body and he is now in rehabilitation. Pete is quite an exceptional person who I feel privileged to have met if only briefly. I have been following his Instagram postings which are inspiring. He recently posted a video to a school he visits with an encouraging message to the pupils as they return to school to face the challenges caused by the pandemic. His own sudden transformation from a super fit athlete to a person in a wheelchair is immense, but he is determined to face up to the difficulties. The video is viewable by anyone and I would encourage you to seek it out.
<https://www.instagram.com/p/CEeCXuaAIJ7/> or search
<https://www.instagram.com/p/petereed>.



Clive Wilson

31 August 2020



The North Aisle Windows at St Michael's

The 2 stained glass lights on the North side of the Nave, flanking the 2nd Station of the Cross, are less obvious than the 5 South Aisle windows of King David (dedicated to S S Wesley), the 3 Nativity scenes and St Francis of Assisi.

One is in memory of 3 women, sisters I assume; the other of a late 19th century Curate.

The brass memorial below the 'Three Sisters' window says:-

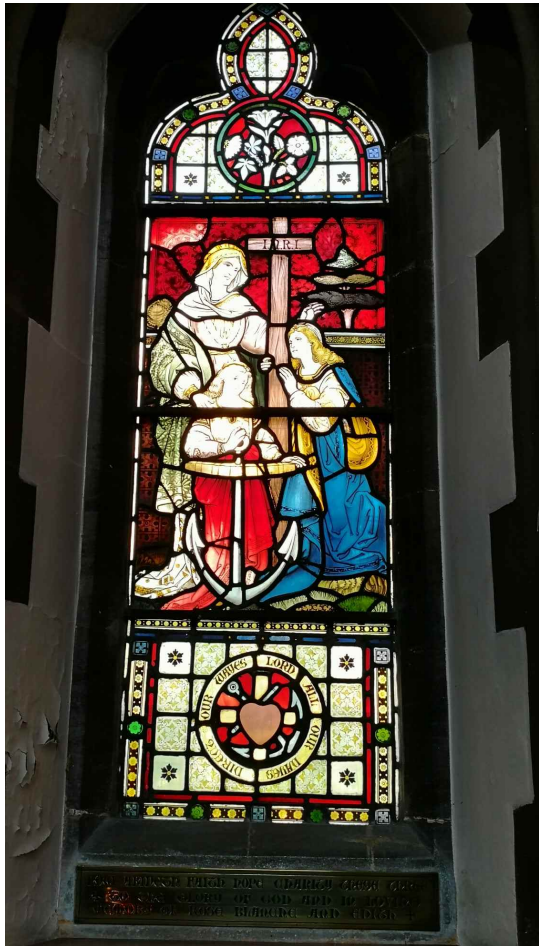
"Now abideth Faith, Hope, Charity, these three

+ To the Glory of God and in Loving

Memory of Rose, Blanche and Edith +"

The roundel (of the sacred heart?) within the window has the words "Lord, all our dayes, direct our wayes".

I assume, but am happy to be corrected, that the symbolism is this – The girl/woman in red holds the Anchor of Hope "Will your anchor hold in the storms of life?". The one in blue holds the Cross of Faith (with its INRI lettering, Jesus of Nazareth King of the Jews) "Simply to Thy Cross I cling" and the third in white with arms outstretched is Charity looking lovingly on the other two. A rather stylised tree completes the scene.



Above, white flowers may indicate they were unmarried.

It seems logical that this window was installed before the other, maybe around 1900, but I have no documented evidence.

I can find no online information as to who these 3 women were, or their connection to St Michael's. Were they members of the same family, or perhaps Sisters of the Community of St Wilfrid? If anyone has information about them, it would be lovely to know.

St Paul's trio of Christian strengths in 1 Corinthians 13:13, Faith, Hope & Charity in the King James Authorised Version, is usually translated as Faith, Hope & Love in other versions. This 'love' is 'agape' in Greek, the Love of God for the world (John 3:16), our love for God, the love of shared fellowship. In the words of the old hymn, 'O Love that will not let me go.'

The plaque beneath the other, the 'Rapture' window, reads,

"This Window was placed here by many friends in memory

of the earnest life of George Rowland Berkeley Tudor

Assistant Curate of this Parish
1894-1898"

This name and date are more helpful and an internet search finds that "Tudor, George Rowland Berkeley" has a short entry in 'Alumni Cantabrigienses: A Biographical List of All Known Students... - p241'. Adm. Pens. At EMMANUEL, Apr. 1, 1889. Son of John, Esq. Of Dorchester. Matric. Easter 1889. Scholar B.A. 1892; M.A. 1896. Died Feb. 1, 1898. Brother of



above...

Decoded, thanks to Oliver Nicholson, this means George Tudor went up to Emmanuel College Cambridge as a Commoner in 1889, presumably aged about 18, was awarded a Scholarship and graduated in 1892. He would have trained for the Ministry somewhere, and became Assistant Curate in St David's Parish in 1894, perhaps with some responsibilities at St Michael's.

Sadly he died, cause unknown, in February 1898, in his late 20s.

We learn from the entry for his younger brother, Charles Mowbray Tudor, that their father, John, was a Doctor working in Dorchester, Dorset.

It's quite an emotional dedication 'by many friends... memory...earnest life'. As are the verses from Scripture in the window.

The Angel at the top of the window bears the message, "Well done, thou good and faithful servant." Matt 26:21.

And at the foot, "Then shall two be in the field; the one shall be taken and the other left." Matt 24:40.

The tall robed young man on the left presumably represents Rev George Tudor, called to Heaven early from his earthly labours.

On the right, rather less clear, is a short stooped pale old figure, the one left behind.

We know too from the 'Alumni' records that Rev Tudor's younger brother Charles was also ordained and gave long service in parish ministry across several CofE dioceses, retiring in 1935 with 'permission to officiate' in Chichester Diocese. He died in Eastbourne in 1952, another faithful servant of Christ.

There remains so much unknown about the godly people so lovingly commemorated in these two windows. If anyone can provide any information about them, I and St Michael's Church would be most pleased to hear.



Richard Barnes – 23/06/20.

Metanoia

How have we been coping with lockdown in these months of Spring 2020? For many it has been a time of increased activity – those working in medical and care services, farming and food industry, postal services and other essential work. Volunteers, some on furlough from their usual work, have packed and delivered food boxes to those in need, also delivering essential medical supplies. Others did shopping for those confined to their homes. People of all faiths and none discovered that their neighbour is not just the person next door but anyone who needs their help. Many have worked from home and families came together in new ways – sharing activities; parents involved with their children in 'home-schooling'. For some it has been a respite from the busyness of life – a time of quiet and peace to reflect on our life here as human beings on this planet. We know that the way of life before Covid-19 cannot be sustained; we cannot go back to life as it was. Humanity and Planet Earth are at a crisis point.

With our churches closed what have we missed – the services, the music, the fellowship, the sharing, the sacred space? Some have shared services on-line and zoom has brought groups together for discussion. (Isaac Asimov, scientist and science fiction writer, wrote about Solaria, a planet where people, afraid of meeting face to face and breathing the same air, “viewed”:- Asimov, 'The Naked Sun', 1960). Others have meditated, read and explored their faith in new ways.

In the last week of June and the beginning of July BBC 4 broadcast a series of three programmes about philosophers – Buddha, Socrates and Confucius. These three thinkers, in their different countries and cultures, after years of exploring what life was about, all came to the same conclusion -we are the agents of our life and future. Three hundred years later Jesus said the same:

'The Kingdom of God is within you'. (Luke 17.21)

In every age there have been those who oppose freedom of thought – rulers, despots who craved riches, power and control. The teaching of Confucius was banned in the time of Mao Tse Tung and books and statues destroyed. Since then there has been a revival but with the present regime in China there may be further suppression. Did Jesus die to save us from sin or was it because He spoke the truth to those in authority and

threatened their position?

When Rome decided to adopt Christianity as the religion of the Empire (as it was unable to suppress it in 300 years of persecution) the bishops of the North African Churches, very much under the influence and patronage of Rome, delivered the kind of Christianity Rome wanted. Rome did not want a people liberated and empowered by God's Spirit. Rome wanted a religion of control. So for almost two thousand years the Church has been hide-bound by creed and dogma; any deviation was condemned as heresy and suppressed, often brutally.

In the Middle East in the 20th century texts were discovered in the desert. The Nag Hammadi Gnostic texts were discovered in 1945 and are the writings of Coptic monasteries in Egypt. A few years later scrolls were found in caves near the Dead Sea. These are the writings of an Essene Community at Qumran. These texts paint a different picture of Jesus' message from that portrayed by the Church. The communities who hid these texts must have known that they would have been destroyed by the Church authorities had they not done so. Instead of living our life as best we can in the hope of life in heaven when we die, we have God's Spirit within us and can be co-creators with God to bring about His Kingdom here on earth. This is what we pray in the 'Lord's Prayer'.

In the Gnostic Gospel of Thomas Jesus is reported as saying:

*'If you bring forth that which is within you it will save you;
if you do not bring forth that which is within you it will destroy you.'*

And in St Matthew (7.21);

'Not everyone that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven'.

The Beatitudes (Matthew 5.3-10) tell us qualities possessed by those of the Kingdom.

Science is telling us that the Universe is a conscious universe. If so then our consciousness must be a part of the whole and so all humanity is connected and our inner thoughts and feelings have an effect upon the whole. (We used to talk about 'vibes' - good and bad in the atmosphere affecting the feeling of a place.) So in a sense we create the world around us not only by our actions, but also by our thoughts – either negatively with animosity, fear and despair or positively with love and goodness.

This is the darkness and the light in the world, the Yin and Yang. At St Michael's this year we missed its remembrance in church at the end of Holy Week -Tenebrae (darkness) on Good Friday followed by Holy Saturday, the Light of Christ. We hold both in balance, knowing that the darkness can never extinguish the light.

The Butterfly Effect (Quantum Physics) suggests that if we 'flap our wings' with good and loving thoughts we could send a tsunami of goodness around the world. This surely is the essence of prayer. In his sermon at St Michael's (26 July; Trinity 7) Fr Nigel referred to the Butterfly Effect and said that when he hears Jesus' parables he is reminded that it may be our actions, our words and our prayers that help to bring in God's Kingdom. St Paul, wrote to the church at Philippi

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. (Phil. 4.8).

We live on a beautiful planet which provides for all our needs. But our human activity (exploitation) has been damaging; causing pollution in the atmosphere, waste in the seas, litter in our streets and countryside: in towns and cities much modern building is purely functional and of little aesthetic appeal. Beauty in nature or architecture uplifts our spirit and generates good feelings, 'good vibes', which we would then reflect back into our surroundings.



The theory of Parallel Universes tells us that all possibilities already exist in the quantum field. With God all things are possible. Also in experimental research it is the observer who determines the outcome – he or she must interpret the results. Even in computer simulations the results are dependent upon the input data. In so many ways we are becoming aware that it is our actions and thoughts which make our future here on earth.

Paradoxically this time of isolation has brought us closer. We are dependent on each other. This pandemic is global; it affects us all - we are all one body. We are part of the cosmos (which now includes a new scrap of protoplasm barely alive).

So is this now a time of renewal, a change of heart and mind?

'Behold, I make all things new' (Rev 21.5).

This vision may sustain us as we go forward in the months and years ahead into a new way of being.



Connie Cannon

12.08.2020

I am indebted to Janice Dolley for much of this piece. Her essay 'The Future is in our Hands' (Cana News Letter; Summer 2020) was a great help in the final weeks of lockdown. www.cana.org.uk



Music & Events for St Michael's - September 2020

It has been good to see our beautiful and holy St Michael's Church building in use throughout August on Sundays at 11am and Wednesday mornings at 9.30/10am.

We are pleased to announce that the Sound System has been upgraded, including a Hearing Aid Induction Loop.

Government and Church Guidance changes frequently, so please check the online Weekly Notices if you can and allow stewards in church to advise you. All are welcome, but please do not come if you feel unwell or are particularly vulnerable.

Our thanks especially to Ash Leighton Plom for his Ministry of Word & Prayer, to Frs Nigel Mason & Dominic Cyrus for celebrating Mass and preaching during August.

Thanks also to Natasha Goldsworth & Richard Parker as Cantor and Matt Clark on the Organ for adding their talents to Sunday Masses. A small, well-distanced Choir may be allowed in September.

We hope Mass can be streamed more regularly from St Michael's, as well as from St David's, as we move forward.

The Services we will have, and the Music we might have, are listed below.
Wed 2 Sep, 9.30 Matins, 10am Mass (monthly Requiem) streamed on "Friends of St Michael's" Facebook.

Thu 3 Sep. We remember Tim Hampshire, a talented musician, who died tragically in 2018.

Sun 6 Sep, Trinity XIII. 11am Mass, with Dr Howard Friend preaching.

[Hymns 456: 285: 420 on Pewsheets. Stanford in C and F. O for a closer walk with God, Stanford.]

NO Evensong & Benediction yet. [Smith Responses. Psalm 108. Hymn 242. Canticles: Noble in B minor. Anthem: O thou the central orb, by Charles Wood. Plainsong, O Salutaris, Tantum ergo, Ps 117.]

Wed 9 Sep, 9.30 Matins, 10am Mass streamed on "Friends of St Michael's" Facebook.

Sat 12 Sep, 8am-4pm. Church Open for Heritage Open Day and Devon Historic Churches Trust "Ride'n'Stride" visits, with Covid Secure precautions. There will be some Organ music; other activities (talks, music etc.) will be online – see separate poster/information. Thank you, Paula.

Sun 13 Sep, Trinity XIV. 11am Mass, with Fr Nigel Guthrie. [Hymns 334: 294:

431. Missa Aeterna Christi Munera, Palestrina. Sicut Cervus, Palestrina.]
 Sun 13 Sep, 3pm. We pray for Ash Leighton Plom, to be ordained Deacon in Exeter Cathedral by Bishop Robert. Owing to Covid precautions this is an Invitation only Service, but should be streamed by Diocese &/or Cathedral.
 Wed 16 Sep, 9.30 Matins, 10am Mass streamed to our Facebook.
 Sun 20 Sep, Trinity XV. 11am Mass. [Hymns 336: 74: 186. Mass in Phrygian Mode, Wood. Salvator Mundi, Tallis.]
 Wed 23 Sep, 9.30 Matins, 10am Low Mass streamed to Facebook.
 Sun 27 Sep, Trinity XVI, 11am Mass, with Fr Dominic Cyrus. [Hymns 453: 387: 76. Missa Super Dixit Maria, Hassler. Ave Maria, Parsons.]
 Tue 29 Sep, 7.30pm, MICHAELMAS, Patronal Festival Mass. Hopefully some music, but probably no Prosecco or Party!
 Wed 30 Sep, 9.30 Matins, 10am Low Mass streamed to Facebook.
 Sun 4 Oct, Trinity XVI, St Francis, Harvest, Dedication. 11am Mass, and we hope perhaps 6pm Evensong & Benediction.
 A month of Trinity Green, Ordinary Time, with significant events to celebrate and pray for. The Heritage Open Day/DHCT Ride'n'Stride, our Curate Ash's Ordination and our Feast of Michaelmas.



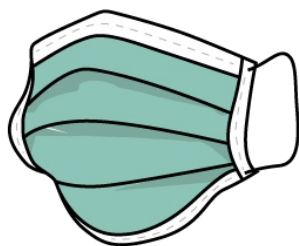
Richard Barnes – 23/08/20.



Of course, Vicar, you are most welcome to some harvest milk.
 Would you like 4% fat, 3.5% fat, 1% fat, pre-treated, post-treated,
 homogenised, whole, skimmed, semi-skimmed or flavoured...?

I wear my mask in public for three reasons.

- 1.** Humility: I don't know if I have COVID as it is clear that people can spread the disease before they have the symptoms.
- 2.** Kindness: I don't know if the person I am near has a child battling cancer, or cares for their elderly mom. While I might be fine, they might not.
- 3.** Community: I want my community to thrive, businesses to stay open, employees to stay healthy. Keep a lid on COVID helps us all.



Via Social Media - An August Month?

It's never, well hardly ever, the Church of England's National Weekly Service that's my favourite media moment, but the one for 23 Aug 20 was something completely different - Matins from the Book of Common Prayer.

If you didn't catch it, this link should find it

<https://www.youtube.com/watch?v=s8NyyIGWozQ>

For once the CofE was brave enough to use, not Comic Worship as I have heard it called, but the 1662 Book of Common Prayer with all the beauty and solemnity of Cranmer's time-honoured phrases.

An exciting diversity of styles of Canticles & Psalms, from Plainsong with faux-bourdon to Gospel, was unified by the traditional Responses, Lessons & Collects.

It was crowned by a well-crafted Sermon from Rev Fergus Butler-Gallie, a young Curate who takes God very seriously but himself less so. In Liverpool, with 'Guide our feet into the way of peace' from the Benedictus as his text, if you walk with Jesus Christ as your guide, in your heart, you'll never walk alone.

I've been enjoying Bettany Hughes' Greek Odyssey on the broadcast medium, following in the oar-strokes of Odysseus across the Aegean from Troy to Ithaca. On Crete she met an Orthodox priest who was also a cheesemaker, and nobly resisted all temptations to say "Blessed are..." Thinking of another Beatitude, it feels at the moment like the activists will inherit the earth, rather than the meek.

The wonderful Greek legends are full of sacrifice & deception, sex & violence, courage & honour, and we love them for their insight into human nature.

If Playmobil floats your Argo, the German toymaker now has the 12 Olympian Gods and several Greek myth sets.

I sometimes think modern Christianity has missed a trick by not reading the equally rich, exciting & violent stories in the Old Testament in the same way.

Instead, liberals tend to ignore the OT, evangelicals moralise from it, and catholics sacramentalise it. There are some nice bits of course like Ruth or Jonah, but only video game and film makers get the excitement.

It was refreshing to see St Stephen's preaching on and discussing the Genesis stories set by the Lectionary over the past couple of months.

But now it's "Rule, Britannia!" making waves, as the BBC can't muster a

suitable choir to sing it at the Last Night of the Proms.

A little history or none at all is a dangerous thing, so what is its historical context?

The lyrics were written by Scottish poets James Thomson & David Mallet, seeking a good living in London. With Music by English theatre composer Thomas Arne (1710-78), it was first performed in 1740 as part of a masque (play with music & masks!) for Frederick, the German Prince of Wales, son of Hanoverian King George II.

The masque celebrates King Alfred the Great and how in 878 he (temporarily at least) stopped the Vikings from taking Britons as slaves. Nothing to do with the Atlantic slave trade and well before the European Empires got going in the 1780s. Perhaps we should boycott IKEA & Volvos for five centuries of Viking slave trading. Or ban "Carry on Cleo" for its humorous betrayal of a Roman slave market.

As for "Jerusalem", my Twitter feed called that 'hymn' a call to social justice and a load of Pelagian heterodoxy. The truth is it's both, because it's a poem of its time with imagery, not doctrine.

Coming full circle, as we all erred and strayed from Thy ways like lost sheep, someone asked for favourite phrases from the Book of Common Prayer and received manifold responses – lover of concord, both our hearts, lighten our darkness, devices and desires, unworthy servants, miserable offenders, inestimable love in the redemption of the world by our Lord Jesus Christ.



**Richard Barnes –
27/08/20.**



"But did they plough the fields
and scatter at a safe distance?"

Burnt offerings....

A few months ago, I confessed in New Leaves that I was an accidental arsonist in spite of being a fireman's wife. I had set fire to three of our homes. Not on purpose, I hasten to add. Little damage was done, thank goodness. I finished the article by stating that, so far, I hadn't set fire to Montpelier Court. Alas, this is no longer true. Recently, my eldest son sent me a box of ready meals, bistro-type from Cote Brasserie – a kind thought. The large box was left in the entrance to the flats. It was quite a struggle to carry it into my kitchen. I lifted it on to the ceramic hob and examined the goodies within. Suddenly, I smelled burning cardboard. Smoke was rising from the corner of the box and a tiny flame was visible. I quickly moved the box and realised that I had accidentally turned on one of the rings. It was lucky that the box hadn't really got going. I only remembered the comment at the end of the article a few days later. I can relax that no damage was done. Probably, my flat is my last home so, I shan't be an arsonist again hopefully.

PS The food was delicious, but there were quite a few bits of cardboard to clear up and the smell of burning hung about for several hours.



Eileen Jarman

July 20th 2020



Dogs and Dormant Memories

What with Lockdown and getting older, I've had the luxury of a little more time to think, and for long-dormant memories to resurface.

It may have been Hilary's heart-felt article (in July's Magazine p32) on uncontrolled dogs and careless owners that triggered this memory.

I have always been wary of and a bit scared of dogs since being knocked down by a large one as a toddler. Any unexpected bark releases the adrenaline.

Having worked and revised rather too hard for my O-level exams, goodness 48 years ago, I found it impossible to 'switch off' and my mind went into an unhealthy overdrive.

The remedy was for my parents to pack me off, with no books, from Gloucester to my Uncle, Aunt and young cousins in rural north Dorset for a complete break. I had stayed with them when younger. It was not that far where my Grandmother worked as a housekeeper.

I did some basic painting for them and helped my uncle, a farm worker & herdsman, in the milking parlour. He also kept and trained about a dozen racing greyhounds which needed to be fed and exercised!

You might say it was good for me to be 'taken out of my comfort zone' helping with the dogs – but that's an expression I generally dislike and I don't think it really applied here.

It was because I loved and trusted my uncle and his skill with animals, that I could trust his dogs and feel safe with them. Apart from Service Dogs, I'm still usually apprehensive of dogs that I don't know.

They lived in a tied farm cottage in Ibberton, a little Dorset village nestled between the fertile Blackmore Vale and the rugged heights of Bulbarrow Hill where we ran the dogs.

This was 1972 and the rabbits were still suffering with myxomatosis. As an aside, I've always felt the threat of chemical or biological attacks rather more frightening than the nuclear one.

Thankfully all this physical activity had the desired effect of calming my mind, and I was very grateful to Uncle Pop and his family for their kindness & love.

This memory is tinged with sadness as my uncle died relatively young from complications of rheumatoid arthritis, possibly triggered by exposure to agrochemicals.

On the Sunday I went by myself to the little village Church of St Eustace.

This is the same early 2nd. century martyr as the Latin-named Eustachius of

Tavistock Parish Church. Ibberton church was consecrated in the late 14th century, extended in 15th & 16th, but fell into disrepair in the late 19th. An enterprising incumbent, Revd Plowman, had it restored in the first decade of the 20th century. A temporary corrugated-iron/wood church could then become the Village Hall.

It is now in a multi-church benefice, including All Saints' Fifehead Neville where I was baptised into the Christian faith as an infant.

I suppose a lone teenager at a summer morning's Service stood out, so the Vicar took the trouble to have a few words with me afterwards. I seldom remember specific Sermons, but a fragment of his apres-service chat also resurfaced with these memories.

Maybe I mentioned my growing interest in Astronomy or why I was visiting, but his 'word' was to get the balance right between the 'vertical' and the 'horizontal' in life, between God and the world.

Nowadays I might dress it up as between divine and human, theology and practice, the transcendent and the immanent, or in current terms one's God-life balance; though in Jesus both combine.

In maths terms, perhaps a graph describing one's relationship with creation, people & God. A graph which evolves in time, each aspect helping the others to grow, or not, as life changes; each person different, special & loved.

Exeter's diocesan motto "Pray, Grow, Serve" also comes to mind.

And the O-levels – fine. For me, mainly a key to open the door to A-levels, a few more stepping stones on the varied path of life & faith.

I started this some weeks ago, but I can't end without a thought for the anxiety & stress faced by students, teachers & administrators owing to the confusion over Exam grades this year.



**Richard Barnes –
26/08/2**

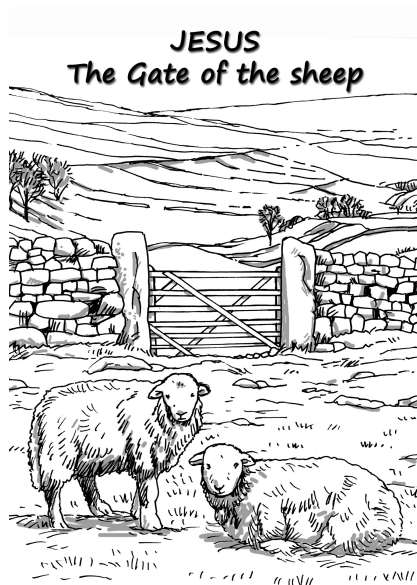


St Eustace Ibberton – wikimedia

Better sound and hearing at St Michaels

The sound system and hearing loop at St. Michael's are now up and running well.

Vivien Finnigan



Devon Historic Churches Day

Saturday 12th September 2020*

Incorporating the Ride + Stride Event

*Or a date to suit you



Chulmleigh Parish Church

The Devon Historic Churches Trust is dedicated to saving our churches

Please support us at this critical time by responding positively to this request. Enjoy our wonderful countryside by taking part in...



or any activity to suit you.

5 Good Reasons to Help

1. The DHCT needs your support to enable it to give grants
2. We are a volunteer charity, so your contribution delivers maximum benefit
3. Everything you give will be gratefully received and faithfully applied
4. Your contribution will help ensure the survival of an important part of Devon's heritage
5. Devon's churches need YOUR support
50% of funds raised by parish communities are immediately returned to them

Secure sponsorship for an activity of your choice

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A Lockdown Story - Chapter Two

Previously in Pychester...

Bishop Ric thought outside the pyx to give Easter Communion to his flock; St Pythag's went online from Morning Prayer to Choral Compline; I spread some 'fake news' about the Bishop of Bristol's Paschal Candle.

We return to the City & Diocese of Pychester in late April 2020.

Bishop Ric has a spring in his step, but don't panic Mrs Bishop, Felicity Shaw – yes, he has a new woman, but she is Julian of Norwich, 14th century mystic, the warmest and wisest companion for Lockdown with her 'Revelations of Divine Love'.

His Deliveroo Deacons & Low Sunday Communion were a great success, approved of by nearly everyone, unlike his previous innovations...

The Digital Outreach Development Officer's Minster Model for the Nether Pyke group of rural churches had not been a success. Broadcasting worship from Upton Pyke to video screens in all the other little medieval gems, with Communion by 3-D printer, was, let's be polite, rather ahead of its time.

The "VestMe" app designed for Sunday School use was more popular, with children of all ages dressing that smart casual Minister on the screen in all the proper (or improper) Vestments for the Liturgical Season, even down to their Biretta & Maniple.

His Mission Sheds Initiative was more of a Curate's Egg. Felicity called them his 50 Sheds of Pray, but wisely this was dropped long before Lockdown. Like many church things, they needed a good Priest or Reader to make them work well, not another diocesan DODO.

How are things faring across the Diocese?

At St Pythag's Basil & Helen tick off the perils of home broadcasting - the candle-singed elbow, the lampshade Fez, the Teletubby Cross or pot-plant on the head, the Transfiguration look with the bright window behind one.

For those without home-brew worship the Diocese does a weekly Service, but where should it be pitched? Broad uniformity or a chance to explore our rich diversity? It tends towards the latter, evangelical, catholic, radical, charismatic, even BCP Matins taking their turn – all bases covered, but is there any love to keep us together?

Down at St Simon Says, the Minister wonders how to control his large flock when they are not under his eye in Church being preached at. Austin the Curate is live-streaming another Talk on 'The Temptations of Lockdown', just getting to the recapitulation in his Sonata-form 30-minute performance, when his study door opens and in marches his nappy-clad 2 year old singing 'Daddy I need a ...' and neo-Puritanism collapses into giggles – he's only human, and half his viewers were getting another coffee anyway.



Up at St Peter Gallifrey (of the Cock crow), Fr Anthony's study is bigger on the inside as he streams Sunday Mass from his ad hoc High Altar built over the repurposed drinks cabinet. He's rigged up a fan to waft incense across.

At Dontellim Pyke & the other Pykes, the video screens are silent in the empty buildings, but the new Vicar's "Let's get digital" Zoom & telephone Services, and being visible in the villages, are holding Communities together - #RuralMinistry.

Out in the sticks, St George Nitcombe Regis is in Interregnum (again), so in the Community Shop conversation turns to the Diocesan Services they've been tuning in to on their smartphones or binder-twine broadband.

"Those evangelicals, eh. So many words, to say so little. I so really would just love more silence."

"Some space to think whether you agree. Mind you, just as well internet doesn't do smell yet, all that incense the other week."

"But there was beauty & theology. I couldn't get on with that New Wave."

"You mean New Wine – in middle-aged, middle-class wine-skins."

"Yes, Matins and an intelligent Sermon's what we need at the moment."

Rogation Processions, limited to 2 people, are prayed, recorded, posted and watched – the fields, farms, factories, furloughed and key-workers of the county feel a deep need of God's blessing and providence at this unprecedented time.

Ascension Day - no balloon flight (tethered in these environmentally conscious times) of Jesus above the Mission Shed at the Allotments this year. Fr Basil spices up his YouTube Service with a clip from Dr Who 'Planet of the Ood'. Oodkind is freed from slavery and, as the TARDIS ascends from the mountaintop, the Ood sing, making choral Latin mainstream & radical.

We may not be driving a Sabbath day's journey for our spiritual therapy, but what is the carbon footprint of the myriad online Services that ascend into the Cloud of servers, and drop their blessings on the smartphones & tablets of righteous, unrighteous & self-righteous alike, whose laptop runneth over.

From Ascension to Pentecost the Archbishops' Prayer & Evangelism effort is rebranded #ThyKingdomZoom. But it's overshadowed by a hideous quake in Minneapolis and a tsunami is heading our way. It will put down the mighty from their plinths, the activists say.

Trinity Sunday sermons discuss the social distancing of the Angels in the Rublev Icon. Is the Holy Trinity a household 'bubble'? Can the Candle in the Window - wax, wick & flame a symbol of Trinity - hold us together?

The Bishop's wife has been voting for her favourite Anthem in the Twitter World Cup. "Faire is the heaven...in full enjoyment of felicitie." The Cathedral Choir sing it with a twinkle in their eye.

The Choir! What has become of the young men & maidens, old men &



children, furloughed now; choirs like galaxies red-shifting into the unknown. Surely, surely they will be back by September, by Michaelmas, all ye Angels of God pray for us.

Fear not! Virtual choirs great & small have sprung up, where time & technology allow, like Gerry Anderson Stingray Conventions – “Can you hear anything, Phones?” “Sure thing, Troy. A strange enchantment. ‘Aqua Marina, gratia plena’!”

After weeks of silence, Joel coaxes the Cathedral Organ back to life. The temptation is to celebrate with a splurge of Full Org, #AllTheStops, but it needs a subtle re-awakening with gentle touches. Rank on rank the pipes of heaven spread their vanguard.

Corpus Christi is less of a spectacle this year but, if anything, more popular. Jesus is out of the box, out of the building, and Blessing the Community, loving the whole wide world though it is merely a hazelnut in the palm of his hand. For, as Mother Julian revealed “All shall be well, and all shall be well, and all manner of thing shall be well.”



**Richard
Barnes –
23/08/20.**



Smilelines

Are politicians the oldest profession?

A surgeon, an architect and a politician were arguing as to whose profession was the oldest. Said the surgeon: "Eve was made from Adam's rib, and that surely was a surgical operation."

"Maybe," admitted the architect, "but prior to that, order was created out of chaos, and that was an architectural job."

"But," the politician pointed out in triumph, "somebody had to have created the chaos in the first place!"

Straightforward

Admirer to political candidate: Great speech sir! I really like the straightforward way you dodged the issues.

Public office

If you want to find out what's wrong with a man, elect him to public office.

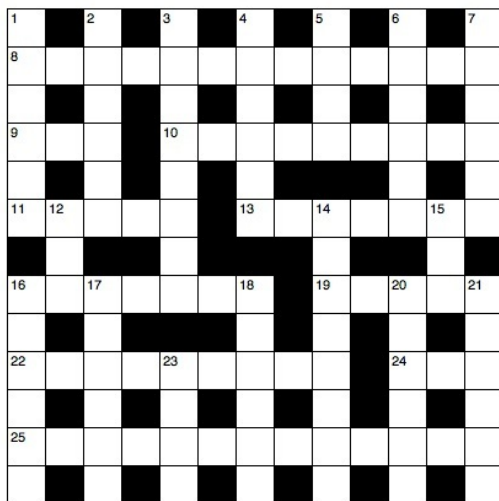
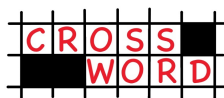
School

Mother to young daughter after first day at school: "Well, dear, what did they teach you today?"

Daughter: "Not much. I've got to go back again tomorrow."

Essays

A second year student explaining to a first year student how to write essays: "When you take stuff from one writer, it's plagiarism, but when you take it from many writers, it's called research."



Across

- 8 Where the Ark of the Covenant was kept for 20 years (1 Samuel 7:1) (7,6)
- 9 One of the parts of the body on which blood and oil were put in the ritual cleansing from infectious skin diseases (Leviticus 14:14–17) (3)
- 10 Uncomfortable (3,2,4) 11 'Yet I have loved Jacob, but Esau I have — ' (Malachi 1:3) (5)
- 13 Where Paul said farewell to the elders of the church in Ephesus (Acts 20:17) (7)
- 16 'Jesus bent down and — to write on the ground with his finger' (John 8:6) (7)
- 19 Prophet from Moresheth (Jeremiah 26:18) (5)
- 22 Comes between Exodus and Numbers (9)
- 24 and 2 Down 'Then Elkanah went home to Ramah, but the boy ministered before the Lord under — the — ' (1 Samuel 2:11) (3,6)
- 25 There was no room for them in the inn (Luke 2:7) (4,3,6)

Down

- 1 Rough drawing (2 Kings 16:10) (6)
- 2 See 24 Across
- 3 Underground literature (including Christian books) circulated in the Soviet Union (8)

- 4 Lo, mash (anag.) (6)
 5 The Bible's shortest verse: 'Jesus — ' (John 11:35) (4)
 6 'Can a mother forget the baby at her — and have no compassion on the child she has borne?' (Isaiah 49:15) (6)
 7 Can be seen in a dying fire (Psalm 102:3) (6)
 12 'Send me, therefore, a man... experienced in the — of engraving, to work in Judah and Jerusalem' (2 Chronicles 2:7) (3)
 14 Second city of Cyprus (8)
 15 United Nations Association (1,1,1)
 16 One of the women who first heard that Jesus had risen from the dead (Mark 16:1) (6)
 17 Braved (anag.) (6)
 18 — of Evangelism, outreach initiative in the 1990s (6)
 20 'Woe to those who are wise in their own eyes and — in their own sight' (Isaiah 5:21) (6)
 21 'Neither — nor depth... will be able to separate us from the love of God' (Romans 8:39) (6)
 23 What Jesus shed in 5 Down (4)

September Sudoku - Medium

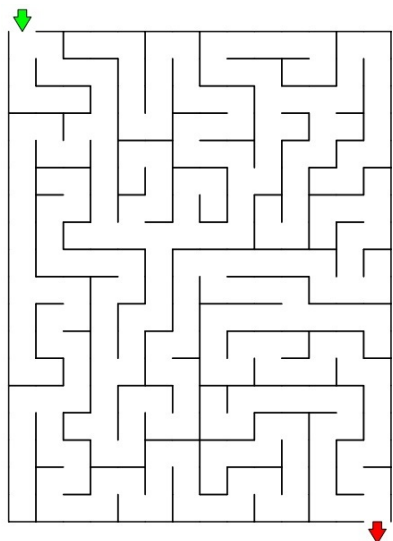
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Word search

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c	i	f	m	k	a	t	e	n	w	l	d	o
k	x	o	o	b	d	h	b	d	s	e	t	q

allowed	disciples	crippled
healed	Sabbath	bread
harvesting	break	Pharisees
sheep	people	David
kindness	rules	picked
plans	trick	hand
question	Jesus	worth
wheat	priests	laws

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 August. See if you can identify the owners - answers at the back.



A



B



C



D

Days of Note - September

1st September: St Giles of Provence - helping those damaged by life

St Giles was an immensely popular saint in the Middle Ages, and no wonder: he was the patron saint of cripples. In those days, there were many people who, once injured, were never really whole again. Even today, a serious injury – either physical or mental or emotional, can leave us damaged for months, years or even longer. At such times, we, too, find inspiration in others who, though also damaged by life, have not been overwhelmed.

St Giles was probably born in Provence, southern France early in the 7th century. The 10th century *Legenda Aurea* (Golden Legend) tells us he lived as a holy hermit deep in the forest of Nîmes, near the mouth of the Rhone. A hind, or Red Deer, was his only companion. Then one day, while out hunting, King Wamba spotted the deer, and pursued it. The hind fled back to St Giles for protection. King Wamba shot an arrow which missed the deer but pierced the saint who was protecting it. Thus the king encountered the saint. The saint's acceptance of his injury, and his holiness greatly impressed the king, who conceived a great admiration for St Giles.

In the end, much good came out of the original harm of the encounter, for the king then built St Giles a monastery in his valley, Saint-Gilles-du-Gard. The little monastery was put under the Benedictine rule and became a source of blessing for the area roundabout. In later years, St Giles' shrine would become an important pilgrimage centre on the route for both Compostela and the Holy Land, as well as in its own right.

There is a further story connected with St Giles. Another legend tells how an emperor sought forgiveness from him for a sin so terrible he dared not even confess it. While St Giles said Mass, he saw written for him by an angel the nature of the sin in question. But his prayers for the emperor were so efficacious that the letters naming the sin faded away. As Christians, we know that the Bible urges us to pray for others, no matter how hopelessly bad they seem, because Christ's mercy and forgiveness are extended to everyone who truly turns to Him and repents.

No wonder then, that St Giles, the crippled saint who helped others find

wholeness with God, became patron saint of cripples, lepers and nursing mothers. In England 162 ancient churches are dedicated to him, as well as at least 24 hospitals. The most famous of these are St Giles in Edinburgh and St Giles in Cripplegate, London. In art, St Giles is represented as either a simple abbot with staff, or protecting the hind, or saying the Mass, and thus interceding for the emperor.

4th Sept St Birinus – apostle of Wessex. Died 650

Did you ever feel that God was calling you to do something big for Him, even though you were not quite sure of the details? If so, Birinus is the saint for you.

He was a French Benedictine monk who in 634 was made a bishop at Genoa, and sent by Pope Honorius 1 to extend the evangelisation of England. (Augustine had arrived in Canterbury about 35 years before.)

Birinus landed at Hamwic, near Southampton. His original plan was to evangelise Wessex and then penetrate up into the Midlands, where no preacher had ever yet reached. But Birinus soon found the West Saxons so pagan that he decided to concentrate just on them.

Birinus had little to help him become the apostle to Wessex. So, he simply used what he did have: his own two feet and his voice. He wandered around preaching at every opportunity, trusting in God to help him. And He did: Birinus became known and respected, and soon a big breakthrough occurred: for political reasons the King of Wessex, Cynegils, wanted to convert to Christianity, and he asked Birinus to help him.

So Birinus instructed and baptised King Cynegils, who was then able to marry the Christian king of Northumbria's daughter, Cyneburg, and in due course Birinus baptised their family as well.

In return, Cynegils gave Birinus the town of Dorchester (upon Thames) to be his diocesan see. It was a perfect location: a Romano-British town right on a road and a river, in the midst of a populated area.

During his 15 years as Bishop of Dorchester, Birinus baptised many people

and built churches all over the area, with the king's blessing.

Before he died in 650, Birinus dedicated a church at Winchester. It was a glimpse of the future: for Winchester's growing importance made it inevitable that in time it would also become the ecclesiastical centre of the kingdom.

5th September: Laurence Giustiniani - the saint who knew how to help a beggar

You are walking down the road when a beggar approaches you for money. What do you do? If, instead of giving money, you buy him/her coffee or a meal, then you are in good company: you are following in the steps of the first ever Bishop of Venice.

Laurence Giustiniani (1381 – 1455) was born of a noble Venetian family, but he chose the austerity of the Augustinian monastery of San Giorgio on island of Alga. He became a priest in 1406, Prior in 1407, Bishop of Castello in 1433 and then in 1451 the first ever Bishop of Venice.

By then, Laurence had seen a lot of human nature, and was wise as well as good. Frugal in his private life, and happy to help the poor, he made sure that he gave *wisely* as well as generously. Hence the poor who came to him for help were given food and clothing - but only very occasionally small amounts of money. Bishop Laurence also devoted himself to peace-making and other pastoral work, for which his contemporaries held him in high esteem. As he lay dying on a bed of straw, very many clergy, laity, beggars and destitute folk came to grieve: he was greatly respected and loved. Wise giving and peace-making – Laurence's example still shines true today.

8th September: The Nativity of the Blessed Virgin Mary

In both eastern and western Churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due *hyperdulia*, or a veneration that exceeds that of other saints, but is at the same time infinitely below the adoration, or *latria*, due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or *Magnificat* appears in Luke 1:46-55.

The virginal conception of Christ is clearly stated in the gospels. But after Jesus' birth, Mary fades quietly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel), and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called *Theotokos*, The Mother of God, and from the seventh century onwards, she was given four festivals: the Presentation in the Temple (2nd February), the Annunciation (25th March), the Assumption (15th August) and her Nativity (8th September).

Marian devotion has played an enormous role in the church down the years. Mary has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of artistic endeavours. She has had hundreds of chapels or parish churches named after her. During the Reformation many images of Mary were destroyed. The Second Vatican Council 1962 made an extended statement on her, stressing her complete dependence on her Son, and regarding her as a model of the Church.

Principal Marian shrines of today include Lourdes (France), Fatima (Portugal), Walsingham (England), Loreto (Italy), Czesochowa (Poland) and Guadalupe (Mexico).

14th September: Holy Cross Day

On Holy Cross Day the Church celebrates the Cross as a symbol of triumph, as the sign of Christ's victory over death. Holy Cross Day goes right back to 14 September 335, and we have the mother of a Roman Emperor to thank for it.

Helena was a devout Christian, and after her son, Constantine, was converted, they agreed that she should travel from Rome to Israel, to seek out the places of special significance to Christians.

Of course, much of Jerusalem had been destroyed by the Romans around 135 AD. But even so, Helena finally located what she believed to be the sites of the Crucifixion and of the Burial (and modern archaeologists think she may well be correct). The sites were so close together that she built one large church over them - the Church of the Holy Sepulchre.

That church, built in honour of the Cross, was dedicated on 14 September 335.

The sign of the Cross has been used by Christians since early times. Tertullian, writing his *De Corona* (3:2) around AD 211, noted that Christians seldom did anything significant without making the sign of the Cross.

What is its significance? Well, people often put their initials or some sort of personal mark on something to show that it belongs to them. The Cross is the personal mark of our Lord Jesus Christ, and we mark it on ourselves as a sign that we belong to him. Even in the book of Revelation, we read that the servants of God are 'sealed' or 'marked' on their foreheads as a sign that they are His.

A preacher once put it this way: if you were explaining to someone how to make a cross, you would say: "Draw an I." That is you, standing before the Lord, saying, 'here I am'. Then cancel that vertical stroke with a horizontal stroke – as if to say: "Lord, I abandon my self-will and make You the centre of my life instead. I abandon myself to Your love and service."

On Holy Cross Day, we recall Jesus' wonderful promise: "And when I am lifted up, I will draw all men unto me." (John 12:32)

16th September: Ninian, Bishop of Galloway – Apostle of the Picts (Scotland)

Ninian was a Celt who was born about 360, in southern Scotland. He was remarkable for two things: he was almost certainly the first man in Scotland

to live in a little white stone house, and also the first to preach the gospel to the Scots. Just as remarkable: becoming the apostle to the Picts was intimately connected to him even *having* a white-washed stone house, instead of the usual wooden hovel.

For Ninian had not always stayed in Scotland, but had travelled to Rome to study, and then on to Gaul, where he had spent time with St Martin of Tours. Martin's monastery was called Loco Teiac (little white house), and it seems that when Ninian returned to Scotland to preach the gospel, he wanted something similar. And so it was that Ninian built his little white house, called Ad Candidam Casam, and began sharing the Gospel with the Picts who lived in Whithorn and Galloway. This was the region north of the old Roman wall – where Roman rule had never been established.

Ninian seems to have been very effective, for it is said that, like Patrick (a generation later) and Columba (a century and a half later), he helped form the character of Celtic Christianity. Throughout southern Scotland, there are still many churches who bear his name.

23rd September: When the sun goes edgewise – and daytime equals night

23rd September is the autumnal equinox (if you live in the northern hemisphere) or the vernal (Spring) equinox (if you live in the southern hemisphere) The equinoxes occur in March and September, when the Sun is 'edgewise' to the Earth's axis of rotation, so that everywhere on earth has twelve hours of daylight and twelve hours of darkness.

29th September: Enter all the angels, led by Michael

What is an angel? Easy, people think: a shining figure with glorious wings, who appears from time to time to do some mighty work for God or bring a very special message from him.

Well, that's right in one sense (apart from the wings, which owe more to stained glass windows than the Bible). But the fact that not all 'angels' in the Bible are 'glorious' or 'shining' should make us hesitate to categorise them in this spectacular way. After all, the three apparently ordinary men

who visited Abraham and Sarah to tell them that she would have a son even though she was long past child-bearing age had none of those outward embellishments. Nevertheless, Abraham recognised them as divine messengers.

The Bible is full of angels, from the early chapters of Genesis to the last chapter of Revelation, and often they had a key role in crucial events. It seems, from just two instances, that Michael was their leader, an 'archangel'. In many stained glass windows he's seen with a sword, because in a vision in Revelation he led the angelic host who fought and defeated Satan and his army.

In the Gospels, an angel of the Lord appeared to Zechariah in the Temple, to tell him that his elderly wife was to have a son, the forerunner of the Messiah, John the Baptist. An angel, Gabriel, appeared to Mary to tell her that she would be the mother of the Messiah, the Son of God. An angel appeared 'in a dream' to Joseph, the village carpenter in Nazareth, to tell him to go ahead and marry his fiancée, Mary, and later - also in a dream - warned him not to go back to Bethlehem. A 'young man', whom we take to have been an angel, was sitting in the empty tomb on Easter morning, waiting to tell the startled women that Jesus wasn't there - He had risen (Mark 16:5).

Without going into every biblical reference to angels, those should be sufficient to show that the word covers an enormous diversity of experience. So the Letter to the Hebrews speaks of those who practice hospitality as sometimes 'entertaining angels unawares'. Sometimes people recognised angels for who they were, and sometimes they didn't. Angels, quite simply, are God's agents or emissaries, messengers and ministers of His will. Sometimes they are human; sometimes they seem to be spiritual beings.

Perhaps we could even say that *anyone*, in any situation, who is at that moment God's 'messenger' to us, or serves us graciously, is an 'angel'. So, when we say, 'Oh, be an angel and pop up to the chemist for my prescription', we may be nearer the heart of the matter than we think!

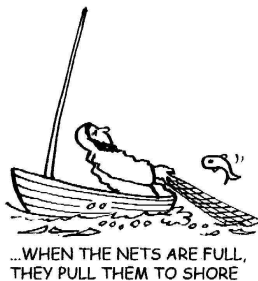
The parable of the Fish and the Nets

JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



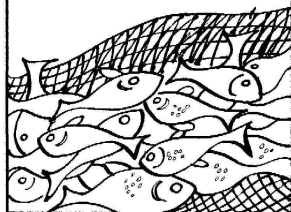
ONCE JESUS SAID THE KINGDOM
OF HEAVEN WAS A BIT LIKE
CATCHING FISH!

WHEN PEOPLE GO FISHING
THEY THROW THEIR NETS
INTO THE LAKE...

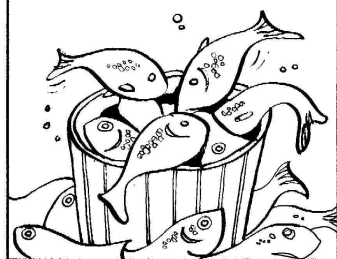


...WHEN THE NETS ARE FULL,
THEY PULL THEM TO SHORE

ONCE ON SHORE THE FISH
HAVE TO BE SORTED OUT.

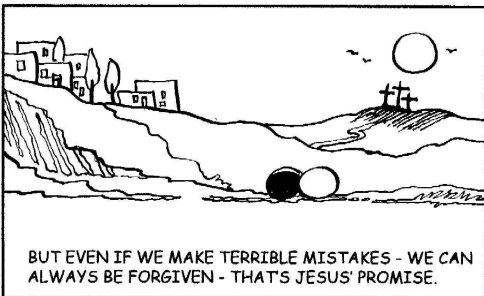


THE GOOD FISH GO INTO BUCKETS



THE BAD FISH GET THROWN AWAY!

JESUS EXPLAINED THAT WE TOO WILL
BE SORTED LIKE THE FISH. WE CAN
CHOOSE TO DO GOOD OR BAD THINGS
WITH OUR LIVES.



BUT EVEN IF WE MAKE TERRIBLE MISTAKES - WE CAN
ALWAYS BE FORGIVEN - THAT'S JESUS' PROMISE.

Puzzle solutions

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

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

Masks of the week:

A Alan Baker B Margaret
Grimsey C Nigel Walsh D Di
Jacob

The deadline for inclusion of articles for the October issue of New Leaves is Sunday 27th September

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.