

New Leaves

April 2021



**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 April 2021

One Year On

As I was writing my letter for April 2020 we were just coming to terms with what Covid-19 and 'Lockdown' might mean for our society and church, as well as for ourselves and our families. In the parish we had been setting up pastoral phone networks and working out how to stream prayers for the first time. I really thought that we would be out of it by July!

However one year on we all know a lot more about Covid and it's devastating effects on health and on the economy. Some nations are still suffering very greatly through Covid but here there is light on the horizon. It has just been announced that 30 million people in the UK have had their first vaccination and rates of serious illness and hospitalization are dropping. But the situation continues to cause concern, not least in what other variants might arise to threaten the progress we have made so far.

The medium and long-term consequences for our lives continue to emerge and the churches will certainly not emerge unscathed or unchanged from this pandemic. Our own congregations have not lost any members directly due to Covid and for that we can thank God. The restrictions may have been very difficult for us, but at least we know that lives haven't been lost due to our actions, or inactions.

Our ministry has been changed with more reliance on the telephone and internet. Other aspects have adapted. Our Thursday Soup Evening had to close last March and for the past six months we have been able to provide Tuesday packed suppers for the vulnerable community at the Great Western. Thank you to everyone who has

generously supported that project and to our small team who have faithfully prepared the suppers throughout the winter. But those staying at the hotel have been moved on and we need to work out how we can best continue to serve the homeless and vulnerable community in Exeter.

This is just one example of how we need to consider the 'recovery' of our parish life. I think it is appropriate to think of the coming months (and possibly longer) as time a time of recovery. It acknowledges that our lives have been through a profound experience of disruption and that we need to refocus our attention on where our energies should be used.

Some plans are already coming together. We would like to try to hold a fete over the summer, even if it is not quite the same as it has been in the past. It is such a brilliant way of celebrating with our local community and bringing people together. We are also planning an environmental awareness morning in September as we pray for the forthcoming climate summit to be held in Cornwall later in the autumn. And the Archdeacon of Exeter will be coming to listen to and to speak with us in October as part of a consultation about the future shape of ministry in Exeter City Centre. There will be more about each of these, and hopefully more, in the coming months. We also hope to get our churches back in use by outside groups as restriction ease, but this will have to be carefully managed to protect everyone's health and welfare.

Lent and Easter

Thank you to everyone who has helped to lead our online Lent Groups and talks. Please look out for reports elsewhere in this edition. It was a great encouragement to many of us to be able to get back to worship in church on 14th March but we are mindful of those who are still not able to join us for various reasons. We are still trying to work out the best way to stream services simply and sustainably.

Because of the need to keep the churches quarantined between main services the PCC agreed a reduced programme for Holy Week and Easter for this year. I know that this will have been disappointing for some, but I sincerely hope that our joy in celebrating together will be greater! The passion, death and resurrection of Jesus gives us a true perspective on what we have been through in the past year (as on our whole lives). Some have suffered, and even died, caring for others. We need to grasp the resurrection hope as much now as ever and to move forward with renewed faith and love.

The resurrection of Jesus is one of the great mysteries of faith. It is, I believe, well attested in the Bible and in the story of the church. But it is still a mystery. Why was Jesus not always recognised after his resurrection? It has always seemed to me that his risen body was not the entirely the same. It certainly had the scars of his suffering. What will the body of the church look like as we come through this pandemic? In which ways can we see God's life being renewed in us and in our church?

Welcome Belinda as Associate Priest

I am delighted that Belinda Speed-Andrews has now successfully completed her training curacy with us and has been licensed as self-supporting Associate Priest to the parish. As many of you will know Belinda works full time as Administrator at the South West Ministerial Training Course which is a ministry in itself as well as a job! But we have already been enriched by her ministry with us over the past year and look forward to all that she has to share with us in the future. Some of you will have taken part in the Clewer Initiative Lent Course with Belinda and as a follow-up we have invited a speaker to come to St David's in July to talk about the work of the Initiative in combatting modern slavery.

Ash on the move

Following the extensive damage caused to the curate's house by the detonation of the World War II bomb Ash and his family are having to move out for up to six months while the house is repaired.

Repairs are needed in every room and the roof is going to have to be rebuilt, which is why it will take some time. The diocesan property department have been brilliant and Ash, Deborah and Alfred will be able to move into Thorverton Vicarage, which has recently been vacated, in the week after Easter. This will inevitably have an effect on his ministry in the coming months but we fully intend for his training and ministry to continue as fully as possible and will do all we can to support him and his family in this time.

Annual Parochial Church Meeting – could you contribute to our PCC?

We are planning to hold our APCM online on Wednesday 28th April 2021. Because of the continued uncertainty about meeting inside parishes are being encouraged to plan meetings to be held by Zoom.

This year we are looking for three new PCC members from St David's and one from St Michael's. Please consider whether you might serve our parish community in this way. We will also be seeking to elect a Church Warden for the parish and a Chapel Warden for St Michael's.

These are essential roles for the health of our parish please pray for the right people to come forward. Please speak to Nigel or one of our existing church and chapel wardens if you might be willing to stand.

Living in Love and Faith

Back in the December edition I wrote about this new resource from the Church of England which is billed as 'Christian Teaching and learning about identity, sexuality, relationships and marriage'. In the same edition of 'New Leaves' Jonathan Draper wrote an excellent introduction to the material which you might like to look back on.

We are planning to look at the material together beginning in May with a Tuesday afternoon group and a Tuesday evening group. At the moment we think that these are likely to be online, but that might potentially change, of course. We, along with the rest of the Church of England, are invited to study these resources seriously and feedback our thoughts which will inform debates and decisions in General Synod next year. All the material, which is substantial, can be 'googled' and downloaded. But the groups will focus on the videos and related questions. Do have a look if you are able to.

With every blessing for Eastertide,

Nigel



From St Michael and All Angels, April 2021

‘Struth! I wonder what Oprah would have made of it, had Pilate been able to ask her That Question. Slightly raised eyebrows behind the dark shades? A settling more forwardly in her chair? An intake of breath? I checked the Greek: it does not say ‘the’ truth, not ‘your truth’, nor any other kind of truth. It is sufficient of itself, without qualification. In a world where Quantum Physics is recognised, it may need to be in relation to another abstract, but ‘truth’ is what it is: ‘truth’. The late John Polkinghorne, in *‘Quantum Physics and Theology’* is certainly sure that the two areas are not completely at odds, but are in fact very close cousins because they both are concerned with discovering truth. As Christians we believe that God is Truth; Jesus Christ, as Son of God, is Truth. This is the truth that will make us free, that is the route to God, is that which Pilate, perhaps rhetorically, was seeking.

It is the time of year that we are dramatically reminded of the question and all that follows. Jesus, according to the Gospel of John, is before Pilate who questions him and asks at the end ‘What is truth?’ We are left to consider all that has passed in the dialogue, in Jesus’s careful explanations to the disciples which they did not understand, the deliberate intention by authorities to destroy a very disturbing person because he questioned the established religion, and a record of Pilate’s statement, in the Synoptics as well as in John, that he cannot really find a fault in ‘this man’. So truth still stands. We are all concerned to know truth. It is essential in cases that come before the courts where participants are required to tell the truth under oath. It was required recently in completing our census returns (but at least we did not have to travel to the cities of our birth). It may be an area of difficulty in the national relationship with China. Keats conflated Truth and Beauty, as all we need to know on earth. (Ode on a Grecian Urn.) It is now waking people to the lies that can be found on social media, including images that are photo-shopped. A famous photograph of Stalin, Molotov and Yezhov was later

cropped to remove the chief puger, Yezhov. Historical personages and current personalities can be 'cancelled' if they do not conform to the 'woke' brigade's version of history and current world-view. Unfortunately, even some Church life falls into these traps. The events of Pentecost reported in Acts ch. 2 make unequivocally clear that the Church is for all and cannot regard itself as for one people only; the early Church, it would seem, had no problem with racial differences.

Now Christian leaders must be aware of 'unconscious bias' in their thinking, speaking and writing. Does asking people if they 'see' what one means show a bias against the partially sighted or blind members of our community? Ignorance of other ways of life happens all the time. There isn't time or willingness for explanation because we have become used to the rapid sound-bite that serves as an answer. Assumptions are made without foundation. It has even been suggested that images in religious art that cause offence by their violence could be expunged, so that crucifixion paintings and statues could be victims of such a pogrom. Iconoclasm is not dead. Da Vinci's 'Last Supper' would have to be destroyed for portraying Jesus as white European.

There have always been questions about what Jesus looked like; a painting in one of the catacombs showed a dark-skinned man with short dark curly hair. A text book I used, published by the Chichester Foundation, had a chapter on what Jesus may have looked like. Even 35 years ago, the conclusion was that he did not look like a blonde hippie. We had a black Jesus carved out of ebony, a Chinese Jesus painted on a silk panel, and others depicting Jesus in various ways, none of which caused shocks amongst the pupils. I hope they can remember the pictures, because the message was clear: Jesus is the Son of Man, the universal person, and therefore brings us all into relationship with God, both Father and Mother. There is a brief but beautiful idea of God as a mother hen in Isaiah, gathering the chicks under her wings. We are safe in the all-protecting truth that is our God, made real to us at Easter by the singular sacrifice which we recall at every Eucharist, a 'small' Easter of a different kind.

We wish you all a joyous Easter, remembering that this is not quite the same as last year's, when we could not even venture into church, but looking forward to next year when we can gather as a community to truly celebrate the great festival.
Christ is risen! He is risen indeed!



Stephanie Aplin.

John Polkinghorne (d. 2021) Quantum Physics & Theology An Unexpected Kinship, (SPCK 2007)



Image by PublicDomainPictures from Pixabay

Soul Garden- Some Thoughts

I'm not sure I want to write about this, I thought. I'm not a great gardener and I'm not keen on talking about my humble plot, especially when so many others seem to have wonderful gardens. And as for the sensitive area of my soul, when so many others seem to be better Christians...And what is a 'soul garden' anyway?



Once I started thinking around the topic though, I realised that many of the things that hold me back in the garden also apply to my soul.

Procrastination is a big one. I have great intentions, ideas of how I could improve things, but something often holds me back. It's always easy to make excuses: 'it's too wet/hot/cold/I need to go to the garden centre first'. When it comes to my spiritual life it can so easily be: 'I've just got to do this first/I need more time to think about this/I've got too much to do at the moment' and so on. In our busy world it's easy to put things that require effort off until that mythical tomorrow that never comes.

We can allow ourselves to be discouraged by other people who seem very confident gardeners, with beautiful plots, by 'good Christians' who seem to have it all sorted out. We don't necessarily know about the failures, spectacular or otherwise: the shrub planted in the wrong place, or pruned at the wrong time of year, the seeds that never came up, the time they forgot to water. We don't know about the troubles they have with prayer, the time they failed to do the right thing, the time they didn't listen to God. We don't know how little they knew in the beginning, whether they knew one end of a plant from the other, or how far they felt from God at one time.

Tending both our gardens and our souls requires courage, trust, patience and regularity. We need to lay bare the soil, weeds and tares in order to move on. We need to understand the lie of the land, which direction the sun comes from, which parts are dry and which boggy. In the same way, we

need to understand ourselves, to look honestly at our faults, at what we find hard and what easy. We need to accept that we will make mistakes but we can always try again. James Wong, in today's Observer says '...all gardens are constantly evolving works of art. They are never finished and most certainly never perfect'. The same is most certainly true for us.

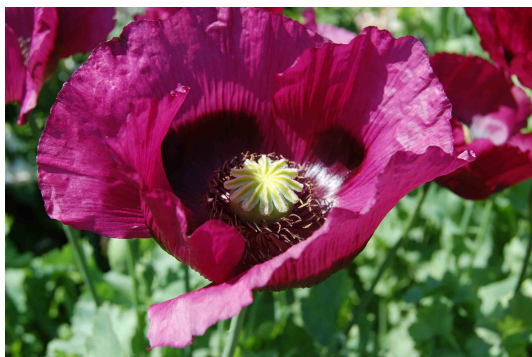
Trust is essential, and also hard. We have to be brave enough to give that plant a chance to grow, trusting that the sun and rain will give it the opportunity to flourish, accepting that we will make mistakes but knowing that there is always a second chance. Our gardens need patience and regular tending, what Monty Don describes as 'the slow observance of things'. Our souls need to be tended too, through prayer and trust in God, spending time with and listening to him,

Gardens are places where we can lose ourselves, refresh our spirits, accept the cycle of life, make a space in our busy lives for God to come in. I discussed this with a very old and close group of friends on a Zoom call. They all talked about what they got from gardens and gardening, how they nourished their inner being, how they centred them and connected them with their past and also with the future. One plans to plant an orchard. Another feels very close to her grandparents when she is gardening. One friend spoke of the sense of well being she hopes to find as she follows her new Japanese garden through the seasons and another of the renewed interest in nature, in particular birds, that she has found in lockdown. It all brought home to me in a very powerful way how the garden can be a source of joy and growth, in a spiritual as well as a horticultural sense.

Alfred Austin, a previous Poet Laureate, said 'The glory of gardening; hands in the dirt, head in the sun, heart with nature. To nurture a garden is to feed not just the body but the soul.'



Sue Wilson



Chosen Readings for April 2021 @St David's

Sunday 4th April Easter Day

1st Reading: Acts 10:34-43

2nd Reading: 1 Corinthians 15:1-11

Gospel Reading: Mark 16:1-8

Preacher: Nigel Guthrie Bible Reader: Alan Baker

Prayer Leader: Ann Watts

Sunday 11th April 2nd Sunday of Easter

1st Reading: Exodus 14:10-18

2nd Reading: Acts 4:32-35

Gospel Reading: John 20:19-end

Preacher: Howard Friend; Bible Reader: Alice Francis

Prayer Leader: Geoff Crockett

Sunday 18th April 3rd Sunday of Easter

1st Reading: Zephaniah 3:14-end

2nd Reading: Acts 3:12-19

Gospel Reading: Luke 24:36b-48

Preacher: Bill Pattinson; Bible Reader: Paula Lawford

Prayer Leader: Mollie Curry

Sunday 25th April 4th Sunday of Easter

1st Reading: Genesis 9:8-13

2nd Reading: Acts 4:5-12

Gospel Reading: John 10:11-18

Preacher: Ash Leighton Plom Bible Reader: Gina Redman

Prayer Leader: Pete Francis

Sunday 2nd May 5th Sunday of Easter

1st Reading: Genesis 22:1-18

2nd Reading: Acts 8:26-end

Gospel Reading: John 15:1-8

Preacher: Belinda Speed-Andrews Bible Reader: Hilary Todd

Prayer Leader: Deborah Leighton Plom

Social Depression during Covid

I was listening to a Psychotherapist who explored Social Depression during Lockdown. It is a new social state of course, because none of us have experienced a pandemic of this scale before.

At the start of Covid last March, I feel we were all intent on stopping the virus in its tracks, obeying the political letter to a 't', supporting vulnerable people in the neighbourhood with distance greetings and shopping, keeping fit during the hour and a half of outside exercise and clapping the NHS as they faced the pressure of an illness no one really understood the treatment and care for.

I suppose we expected the three months to sort the problem out, so that at least at the end of that time, we would know what we needed to do to remain safe while a vaccine was developed. I am talking about HOPE.

As the year progressed, we were able to report our acute awareness of nature as Spring progressed, the positive impact that had on our mental health and how we were in touch with the community in a way that many of us had not experienced during our hectic materialistic life styles. HOPE continued to keep our spirits up.

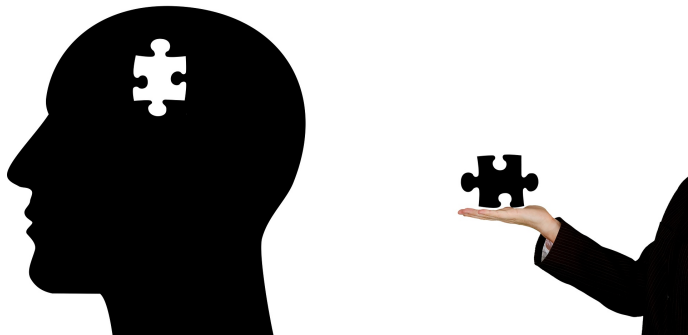


Image by Tumisu from Pixabay

When did that change? I know I felt waves of anxiety during the ongoing months - the fear of catching Covid, how I would be affected and the fear that my family would get it and struggle with work and child care when I could not help out, being in the age group that made me 'vulnerable'. There were the blissful weeks of being able to mix with family and friends

within reason. I was extremely lucky to celebrate a significant birthday with family and friends dropping in for socially distanced drinks.

Then Autumn came and slowly the general mood deteriorated in everyone I knew and the 3rd Lockdown brought a daily challenge to find a positive to celebrate. However much I tell myself how lucky I am, which I am, I cannot quite believe it and I struggle to find motivation. I feel more reclusive. The thought of mixing in groups indoors is now the source of anxiety. However, I still had my safe haven of my home.

Then Exeter experienced the discovery of the unexploded bomb. As the situation has evolved, with so many people having to just walk out of their homes with nothing but the clothes they were wearing, I have been exploring the difference of the event compared to what it may have been like during the war. Bombing became the 'norm' I suppose, with buildings destroyed daily and people made homeless. My assumption is that luckier folk stepped in to give a roof, food and clothes to those that lost their homes. That sense of closeness, generosity and emotional sharing must have brought people together. They could be physically together, probably more intimate in relationships because of the constant threat. How did HOPE prevail?

Was that easier in some ways than the recent event in Exeter? After a year of isolation, little physical contact for many and contracted contact with family and friends, those affected have been catapulted into isolation from their homes, which have kept them safe during 2020, and have had to rely on others in what still feels like a risky environment.

My feeling is that Social Depression is now a current mental health issue which needs attention and will need ongoing support and treatment. Will we be able to talk through our individual experiences and process them, in able to return to a healthy mental state, or will it be similar to some soldiers who keep their war trauma to themselves, only expressing themselves through nightmares, violence and depression?

If Social Depression is a condition of our time and affects us as a nation, then knowing many others are going through the same things will hopefully give us HOPE as we adapt to permanent changes to life, which will be inevitable as we learn to live with the Covid virus.

Where is our faith in all this I ask? Again, I feel I have had to work hard, not to believe, but to find the strength not to just pray for myself and my own needs. This is not because I no longer care, but I think my emotional

strengths have definitely diminished markedly. I have had encounters with depression during my life, but I suppose the isolation during last year has chipped away at my sense of place and worth, reducing resilience as the months pass.

I do feel God's strength through the Holy Spirit - a spiritual hug. How I HOPE I can soon bestow 'hugs' on all those I care about and return to the community of St. David's.

Organisations relating to depression:-

Mental Health Matters - www.mhm.org.uk

Depression and anxiety - www.dpt.nhs.uk/our-services/depression-and-anxiety-das

Counselling Services - www.acc-uk.org/find-a-counsellor/search-for-a-counsellor.html

Samaritans - Tel. 116 123 - www.samaritans.org



Mary Kirkland

05.03.2021

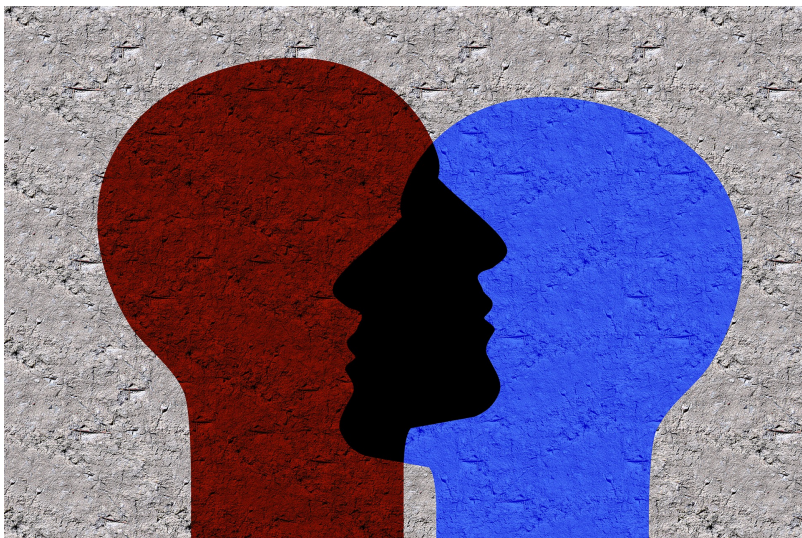


Image by Gerd Altmann from Pixabay

Services & Events for St Michael's - April 2021

A real joy and sign of Hope has been adding to the website this year the Services that were hurriedly cancelled in last year's Lockdown. So hopefully for this April 2021 we shall be in Church.

Meanwhile much gratitude to all who have enabled worship, prayer and fellowship to be maintained and developed over the past year in such a variety of ways.

Thanks also to Oliver Nicholson for our Lent Group by Zoom on the Persecution of Christians in the Roman Empire – the why, woes, and witness of these early Saints and Martyrs.

Plainsong Vespers led by Richard Parker transfers to Thursdays at 6pm as Covid-aware public worship, hopefully also broadcast to

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

Friends of St Michael's Facebook Group.

In Church on Wednesdays, Matins at 9.30 and Mass at 10am, the latter is also broadcast to

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

and can be watched later if more convenient.

St Michael's Facebook page is also where other services & notices will be found.

Our website is <https://www.stmichaelsmountdinhham.org.uk/>

St David's Facebook page

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

will broadcast St David's Sunday 9.30 Eucharist and Morning Prayers on Thursday & Friday.

The weekly Parish Notices and Pewsheets will keep you informed.

Latest CoFE Rules limit Music in Church to Organist and 'a small choir', with no Congregational singing (except outdoors).

The current plans for Services in Church at St Michael's are...

Thu 1 Apr, 7.30pm. Maundy Thursday Sung Mass. No Foot-washing, but a Covid aware Watch at the Altar of Repose until midnight.

Fri 2 Apr. To allow an acceptable time between Services in Church, No Services at St Michael's on Good Friday. There is a Good Friday Service at 2pm at St David's Church with Music, Reflection and Prayer.

An old recording of St Michael's Choir singing Tenebrae will be put on our Facebook links for Good Friday evening.

Sat 3 Apr, 8pm. Easter Vigil Mass at St Michael's. From Darkness to Light with Readings, New Fire & Paschal Candle, Sung Exultet, Baptismal Vows and First Communion of Easter.

Sun 4 Apr, Easter Day. No Mass at St Michael's. There will be 9.30am Parish Eucharist at St David's Church celebrated by Fr Nigel Guthrie, to which all are welcome.

Wed 7 Apr. No Wednesday Matins or Mass this week.

Thu 8 Apr at 6pm, and subsequent Thursdays, Plainsong Vespers in Church, and also streamed to Friends of St Michael's Facebook group.

Sun 11 Apr, 11am Sung Mass for Low Sunday. Visit the Easter Garden in Church.

Wed 14 Apr, 9.30 Matins, 10am Mass. Mass will be streamed to St Michael's Mount Dinham Facebook page.

Sun 18 Apr, Easter II for Propers (3rd of for Readings) 11am Sung Mass.

On 19 Apr 1876, Samuel Sebastian Wesley, Organist & Composer, died. He is buried just below the Exeter Catacombs and commemorated in one of our windows. See

https://www.stmichaelsmountdinham.org.uk/wp-content/uploads/2021/03/SSWesley_Window.pdf

Wed 21 Apr, 9.30 Matins, 10am Mass (streamed).

Fri 23 Apr, St George, Patron of England c.304.

Sat 24 Apr, 9am by Zoom, virtual Men's Breakfast.

Sun 25 Apr, St Mark, Evangelist, 11am Sung Mass.

Wed 28 Mar, 9.30 Matins, 10am Mass (streamed).

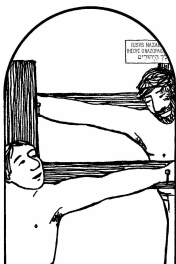
Wed 28 Apr, 7.30pm by Zoom, Annual Parish Church Meeting.

Sun 2 May, Easter IV, 11am Sung Mass.

We hope you stay safe and wish you a
blessed & joyful Eastertide.



**Richard Barnes –
27/03/21.**



Desert Island Discs

This has been an interesting project that has brought up many memories, both good and bad, as I trawled through my life choosing those pieces of music that mean the most to me.

So let us start with

No 1: Highland Fairy Lullaby.

First written down in the 19 century it is the song my mother would sing to us when we were little, so it brings back strong memories of her and the very unsettled time we lived then. I had had six addresses by the time I was four years old, and I think the anxiety of 'where next' imbued the family. So this song was a constant through that time, despite being about a baby being snatched by the fairy. It also meant the Soul of Scotland was upheld in a middle England town, which did not welcome incomers at the time.

No 2: Mustang Sally sung by Wilson Picket.

Being a baby boomer I lived and breathed the 1960's as a teenager. The riot of bands, singers and music that arrived at that time is breath-taking, and TOTP's was my regular drug of the week, much to my parents disgust. There are so many songs I could have chosen, but the one I have decided upon takes me back to a disco in Germany with my German exchange Annette, when we were 15 years old. A mixed school meant there were boys, which I found a bit daunting being the product of a girls grammar school in Cambridge. But once this song came on, I was off onto the dance floor enjoying the freedom.

No 3: In A State of Siege by Mikis Theodorakis

My family was one that had a wide view of the world, partly because of my father's politics at the time (Communist) and partly because he worked with people from all over the world, which meant I met people who were different from me. We were never allowed to buy anything from South

Africa, understanding from a very early age that some political systems were abusive. In my late teens I was in a group of friends, many at the University, including Greek students who were stirred by the situation in Greece at the time. Feelings ran high when the Greek Tourist Board hosted a series of events in hotels in Cambridge. This resulted in what was termed 'The Garden House Hotel Riot' where music by Mikis Theodorakis was played. I have the original LP which is so much more raw and revolutionary than the anodyne score for the film of the same name on YouTube. The music brings back that sense of being young, wanting to change the world, and being part of a like minded band of people.

No 4: Beethoven Symphony no 9

I joined the hospital choir as soon as I started my nurse training, having sung in the choir at school. We were very fortunate to have a charismatic, determined musical director, who had fingers in many different pies in the musical scene of London. As a result this young student got to sing at the Royal Albert Hall twice before I left to move to Mental Health Nursing. They were magical occasions and despite the terrifying height of the choir stalls, ones I remember with awe and pride. So I have had to choose between Handel's Messiah and Beethoven. The symphony won simply because I was able to be a 'listener' as well as a participant, which expanded the experience. So it brings back the group of nursing friends I went with, at that time of moving out into the world. It also brings to mind my husband because singing in choirs was something we shared.

No 5: Dancing Queen by ABBA

Many of you know that I am a member of a select group of women colloquially known as 'The Tarts', and over the past 30 years we have been on many a holiday, reveling in sun, sea, sand, swimming, reading, chatting, laughing and, cooking and sharing meals. We all worked within Mental Health Services in the South West, and so the relaxation and weeks glorious abandon was good respite from what is often painful work. This song was always played on the last evening when we would dance around the garden, singing and dancing at the top of our voices, before jumping in the

pool. Now age, infirmity and disability have narrowed the destination options but we still manage a long weekend and several lunches during the year, and plan to share a retirement home so we can reminisce happily.

No 6: Motherland by Natalie Merchant

A dear 'Rock Chick' friend introduced me to many special women artists over the years, but I find Natalie's voice calls to me and this particular haunting song has always been special. I came across it when my daughter was young, when discovering what it was to be a mother and how to do parenting, which seemed an ever-changing journey without a clear destination. Also as a child of Scottish expats, but brought up in England, Home was never a settled issue. Where was my 'Motherland' when all my family come from across the border, but me with my English accent and ways was not considered from there? It wasn't until I was in my 50's travelling back to Exeter, as we passed the Devon sign, I finally was able to say 'I'm home'.

No 7: Mairi's Wedding by John Roderick Bannerman

This song spans my life from being a small child hearing my parents sing and play this on the recorder, to dancing to it when taking Scottish Country Dancing lessons, in my teens. It has been sung, and danced at many a family wedding and links me to my daughter's wedding at Killerton reminding me of the walk from the chapel to the garden, being led by the piper, a friend of my son-in-law's. It is a strong reminder of family, place and social connections. Dance and tune all in one so I can practice on the beach.

No 8: Channels and Winds from Passages written by Ravi Shankar and Philip Glass.

This piece of music was one my husband and I heard in a concert and we were both enthralled by this particular piece. The use of voice as an instrument is one I have not heard before, in this way. The sound evokes

for me, the north coast of Cornwall, wind, sea and tide, which is a place of many family outings over the years we have lived in Devon. It holds excitement and a sense of movement taking one forwards, and I imagine I am on the coastal path battling against a head wind, the skylarks calling and the cream tea that awaits.

The disc to keep? Mairi's Wedding as it reminds of so many people through all parts of my life.

My book would be a complete compendium of flora and fauna of the island, including information about what is edible.

My luxury would be a very sharp knife and sharpener so I can become an efficient hunter/gatherer.



Glynis Harflett

Mairi's Wedding (Lewis Bridal Song)

John Bannerman (1935) (Trad)

A musical score for the song 'Mairi's Wedding (Lewis Bridal Song)'. The score is written on three staves in G major (one sharp) and 2/4 time. The melody is accompanied by chords indicated above the notes. The first staff contains the first line of the melody. The second staff contains the second line, including a first and second ending. The third staff contains the third line of the melody. The chords are: A D, G, A7, D, G, A7, B1 D, G, A7, D, G, A7, A, B2 D, G, A7, D, G, A7, D.

A D G A7 D G A7

B1 D G A7 D G 1 A7 2 A

B2 D G A7 D G A7 D

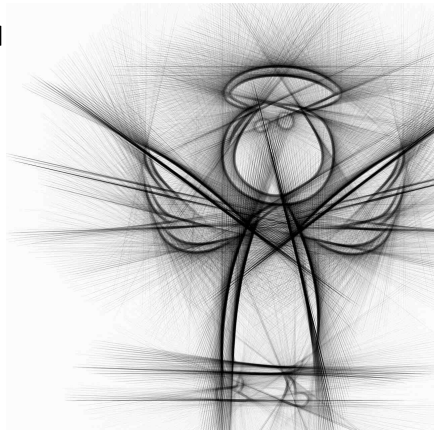
Divine Providence

When my husband, John, was lecturing at the university in Zimbabwe (in those days Rhodesia) we were always told we should get down to sea level at least once a year for our health. As getting down to our old haunts on the coast meant a journey of 1600 miles, we couldn't stretch to an annual trip, where the journey alone took 4 days each way.

Once we were returning home via the Transkei and Natal. We had to cross the Great Fish River, which ran through a deep valley between two passes. Driving up the pass on the far side, our car began to judder and stutter and finally the engine cut out altogether. John managed to steer the car onto the hard shoulder, where we had a good view of the precipitous slope to the ravine below.

Now my husband was a stickler for Mattins and Evensong. At his ordination he had vowed to say both offices every day for the rest of his life, so he did - in sickness and in health, on holiday or not, he never failed. Sitting in our stalled car overlooking the precipice he said, "Oh, I forgot to say Mattins before we left. I'll do it now." He grabbed his office books and walked up to the next bend in the road, sat down on a milestone and started in on his office, leaving me and three children under ten sweltering and grumbling in the car and watching the odd heavy goods vehicle grind its way uphill past us.

Twenty-five minutes later John retraced his steps, sat down in the driving seat, turned the key in the ignition and the engine fired up straight away, taking us up to the top of the pass like a bird. Now, why was this? Was it divine Providence, a guardian angel or just John's unflappability.



Ann Barnett

17.03.2021

“The Kitchen Maid with the Supper at Emmaus” by Diego Valázquez c.1620

The poet Denise Levertov was inspired by this painting to tell the story of the Servant Girl at Emmaus.

She listens, listens, holding her breath.
Surely that voice
is his—the one
who had looked at her, once,
across the crowd, as no one ever had looked?
Had seen her?
Had spoken as if to her?
Surely those hands were his,
taking the platter of bread from hers just now?
Hands he'd laid on the dying and made them well?
Surely that face—?
The man they'd crucified for sedition and blasphemy.
The man whose body disappeared from its tomb.
The man it was rumored now some women had seen this morning,
alive?
Those who had brought this stranger home to their table
don't recognize yet with whom they sit.
But she in the kitchen,
absently touching the wine jug she's to take in,
a young Black servant intently listening,
swings round and sees
the light around him
and is sure.

-Denise Levertov

Many thanks to Charlotte Townsend for sending me this poem and painting image for this month's "Poem of the Month".

Bill



April 

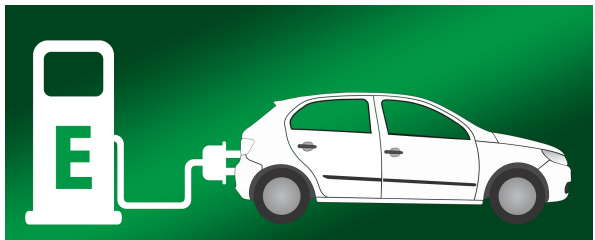


"It's not quite as bad as it looks –
they're only withholding payment
until we publish our expenses."

Green Matters – Electric Cars

The UK Government has announced that it will ban the sale of **new** petrol, diesel and hybrid cars from 2030. This is part of the 'Green Industrial Revolution'. The time frame for a ban has been tightened from 2040 to the current date, now just nine years away, as part of a 10-point plan for the UK to become carbon neutral by 2050. Some hybrid cars that travel a significant distance without emitting carbon dioxide will be allowed until 2035. The replacements will be either electric or possibly hydrogen powered (although unless the hydrogen is produced in a carbon-free way, which most is not at the moment, it will do little for carbon reduction). Plug-in electric cars are now being sold in increasing numbers with a government subsidy to encourage take-up (although that has recently been reduced from £3000 to £2500 and restricted to cars costing under £35,000). What is it like to own and drive an electric car? Dave Allin describes his experience below.

Clive Wilson



We have now owned an electric car for about 18 months but with Covid have covered only a little over 8,000 miles. Most of our journeys are local to Exeter and within about 75 miles but we did drive down to Switzerland in February 2019 and have done a few other longer journeys.

Generally it is a very easy and pleasant car to drive and the electric motor makes it quiet and very responsive at any speed. It is totally automatic and braking just requires easing off the throttle, the bigger change is the replacement of all the instruments by one large screen and the awareness the car has of the surroundings. It is very good at warning you of hazards and the possibility of self driving in the near future looks quite real.

The other obvious change is the need to plug in rather than pull in to a petrol station. Most of the time we use the charger on our car port and let it charge with cheap overnight electricity, only if we go on a long journey do we need to make use of a public charger. The car has an advertised range of a little over 300 miles and on a warm summer day driving to

Plymouth will deliver about 360 or driving fast down a motorway in mid winter maybe 270. For our drive down through France we stopped at some pleasant places for lunch and coffee as well as selecting hotels with chargers. It was all very painless and certainly more relaxed than just stopping to fill up for five minutes. That said we only needed about 20 minutes to put enough charge in for the journey and the car navigation system does know where the chargers are.

After the first few journeys, where we were nervous about range we have become more confident that the cars estimate of range is very accurate and chargers are already well spread in most places.

How does the cost per mile work out:

- in summer charge from solar panels so 0.0 pence per mile
- if not enough solar use over night at 5 p per kWh, average say 3 miles per kWh so 1.7 p a mile.
- on a long journey we use a supercharger at 25 p per kWh then rises to 8.5 p a mile.
- hotels and other random chargers tend to be free

Now what else to add

- tyres just like a normal car
- service, none required apart from changing coolant and brake fluid after a few years. No idea yet of cost and a new passenger air filter, self fit, after a few years. They say brake pads do not wear out due to regenerative braking.

At the moment the Vehicle Excise Duty is zero but I would anticipate by 2030 they will have to put it back and more with loss of petrol tax.

You can see why high mileage users like taxis are first adopters.



Dave Allin

17/03/2021

Crucifixion

Crucifixus etiam pro nobis sub Pontio Polato, passus et sepultus est.

Crucified also for us under Pontius Pilate, suffered and was buried.

If you are, or were, a Choir or Choral Society singer, these words will likely trigger memory of Lotti's 8-part setting of this line from the Nicene Creed, or of dozens of others in the choral repertoire, from Byrd for 4 voices to Bach B minor Mass.

Lotti's music (you can easily find YouTube recordings) is almost too beautiful for this stark line of text, which is all that the Creed says about the Passion and Death of Jesus. The repeated entries 'Crucifixus' are like an echo of the crowd shouting 'Crucify him!' at the behest of the authorities. The poignant dissonances, clashes and resolutions continue in the second phrase 'sub Pontio Pilato'. The piece reaches an intense climax (not 'reaches a crescendo', please) at 'passus/suffered', and musically dies away to 'sepultus est/was buried'.

Pontius Pilate is the only person named in the Creed, other than Mary and the three Persons of God the Trinity. When the Roman Empire adopted Christianity in the 4th century and formalised the Creed at Nicaea, there was no attempt to airbrush out their historical part in the trial and cruel death of Jesus. Political leaders are forever responsible for their acts.

One can over do it, but I'm sure I'm not the first to find strange symmetries or contrasts between the birth and death of Jesus.

Looking at the 11th of our Stations of the Cross – Jesus is nailed to the Cross – which happens to be hung next to our Nativity window, I was struck by the callous brutality of the Roman soldier with the hammer (just doing his job). I thought of the contrast with St Joseph the Carpenter teaching Jesus kindness and dignity in his home at Nazareth.

There's the wood of the Manger and the Cross; the swaddling clothes and the Robe stripped off and played for with dice; Mary cradling her Son and receiving his body from the Cross, the Pieta; the womb and the tomb.

Canon John Thurmer was wont to remind us that the Creed says nothing about how the Crucifixion of Jesus saves and redeems us from our sins. Indeed, in the Creed 'for us and for our salvation' encompasses His whole birth, life, death resurrection and ascension.

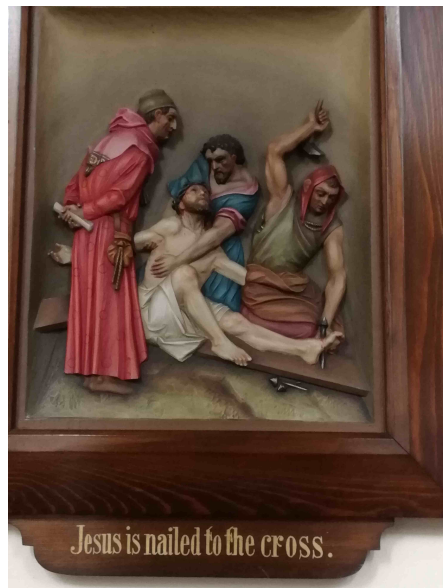
Theologians can argue over the relative merits of half-a-dozen different Theories of the Atonement, and preachers may try to force their flocks to accept a narrow legalistic view, but as much as one can tell the early Church just rejoiced solemnly in the reconciling love of God in Jesus.

For me the Cross is a jewel with many facets, but 'the wrath of God was satisfied' from a popular worship song is one I dislike. It makes God the Father seem all too human, in a bad way, and divides the Trinity. Rather, Jesus is victorious over sin and suffering alongside us, heals our wounds, pays our ransom and gives us hope, the sacrifice who makes us holy. I have also the slightly heretical idea that God is perhaps also saying sorry for the risks He took in creating a world founded on Love.

A new thought this year, just a metaphor, is that we might also with gratitude receive the sharpness of the Cross as a vaccine, priming us to respond to the world with more faith, hope and love.



Richard Barnes – 25/03/21.



Station XI – Jesus is nailed to the Cross

Resurrection

This joyful Eastertide, some 'window talk' about the two Resurrection panels in the glorious East Window at St Michael's Church.

But first a couple of anecdotes about this wonderful line from the Nicene Creed.

'And the third day He rose again, according to the Scriptures'

When I was a young choirboy, I thought it sounded rather sceptical – according to the scriptures... or so they say... but did He really? It's all in the tone of voice and subtle change of meaning over centuries. The newer translation 'in accordance with the scriptures' is clearer.

My daughter tells the story of an R.E. teacher who told the class that Jesus rose from the dead on Easter Monday, which is why we have a holiday. It is 3 days after Good Friday, after all. The problem here is that 'inclusive counting' was used by most peoples in Classical times, presumably because they had no mathematical zero. So Good Friday is the first day, the Sabbath the second and the women come to the empty tomb on the third day, Sunday. My daughter put the teacher right and the erroneous worksheet was corrected.

There are ten panels in the great East Window at St Michael's.

See https://www.stmichaelsmountdinhams.org.uk/wp-content/uploads/2015/03/StM_East_Window.pdf

Two refer directly to the Resurrection of our Lord Jesus Christ.

The whole upper row is scenes from St Luke's Gospel, the most 'angelic' one as our Curate Ash has pointed out. I mentioned the Annunciation, top left, last month.

Top right is a complex picture from Luke 24:1-10. The three women have come to Christ's Tomb in the Garden with jars of ointment and spices, to anoint his dead body, now that their Sabbath is over.

They are met by an Angel, unusually below them and back towards us, kneeling by broken pieces of the Stone, who tells them 'He is not here; He has risen as He said'. In the upper left of the scene we glimpse part of the open, empty tomb they have visited.

In each Gospel narrative, women are the first witnesses of Jesus' Resurrection.

The central panel in the upper row is of the Resurrection itself. The Risen Christ stands triumphant, victorious over Sin, Hell and Death, His hand raised in blessing.

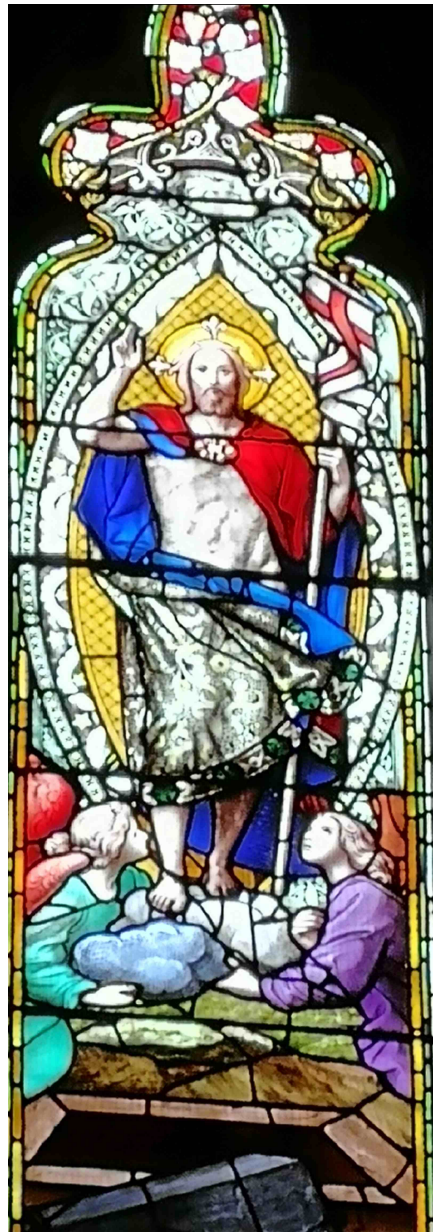
Below Jesus we can see two figures. They could be the two angels mentioned in John's Gospel. But I think they may be Adam on the right and Eve on the left. The ideas of Christ descending to the dead, harrowing Hell, releasing Adam & Eve from Hades are not in the Gospel narratives, but are strong subtexts elsewhere in Scripture, particularly some of the Old Testament Readings we would have heard at Good Friday Tenebrae. Also in Habbel's Messiah, quoting St Paul, 'For as in Adam all die, even so in Christ shall all be made alive.'

At the foot of this image are broken grave stones. This imagery occurs in Orthodox Icons of the Resurrection too. The idea of Christ bursting the bonds of death, breaking prison bars and bursting from the Tomb like a superhero or thrusting spring bulb are attractive images, heard also in many an Easter Hymn. Again the Gospels have little of this. Jesus appears to his disciples almost unrecognised, as the gardener, quietly in the locked room, on the road to Emmaus, by the waterside.

These strong images of Easter Victory are not wrong, but have been gathered and added by his followers from their experiences of Christ's transforming resurrection life and power ,individually and in the Church.



Richard Barnes – 25/03/21.



Another Day of Rest?

Long ago and far away, our local newspaper reported a man in court for dumping debris into a man-made flooded valley, a reservoir supplying drinking water to its surroundings. The man declared he was casting the ashes of a relative into the nearest body of water, according to his religion. He did not state which religion and was not asked. This caused considerable uproar in the community.

I looked up the facts. It was a touchy subject in a country with no state religion and a litigious society. (See my previous article on Separation of Church and State.) This matter was found under the United Nations Human Rights Commission, expanding this freedom in the US Constitution, and the Consolidated Laws of NYS :-

“Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief: proclaimed by General Assembly resolution 36/55 of 25 November 1981:-

*- 1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, **either individually or in community with others** and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.”*

The New York State Attorney General confirms that:-

“Employers Must Reasonably Accommodate Religious Beliefs.....

*- New York State law requires employers to permit workers to observe holy days.....Protected religious beliefs include not only those of traditional, organized religions, but also **beliefs that are not part of a formal religion or sect, even if practiced by relatively few people.”***

Well, I just couldn't resist circulating the following suggestion, in one of my April Fool articles via the staff newsletter. I was its editor at the time... I noted that:-

1. Sabbath is observed on Friday-Saturday by Jews, Muslims and Seventh Day Adventists, and Sunday for most other Christians.
2. The Day of Rest is not being observed as strictly as it used to be. Many of us will remember when shops and businesses were closed, only essential work such as farming allowed, no play for children, no reading irrelevant

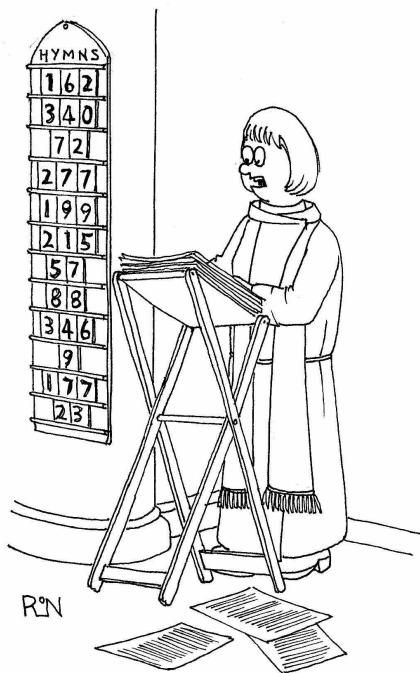
books. It was a true Day of Rest, for worship and reflection.

My wicked suggestion was to start a new religion, celebrating the seventh day on Wednesday. I would spend the day in bed studying the scriptures. I invited co-workers to join this, resting easy (literally!) that the law would protect us and our employer would have to accommodate us. It was a fine plan - our library opened 7 days a week, and on Sunday afternoon, it was overtime pay at time and a half.

This sadly did not come to pass, although it was a lot of fun to explore!



Vivien Finnigan



The need for a loo became more pressing

Important message for all pet owners

You may not be aware that Petlog, who hold one of the data bases for pet microchips, have updated their website /servers recently. This means everyone has to re register their details. It also means that, unfortunately, some pets have gone "missing" from the system, and don't appear on your profile when you eventually log in. This has happened to me - Trifle's details migrated across perfectly, but Freddie's details don't appear, and are apparently floating around in cyberspace somewhere. (Petlog do say the details aren't "lost" as such, but they need to be reunited with the owner profile!) I've had to fill in an online form, and I'm waiting for Petlog to notify me that they have retrieved Freddie's details and added them back onto my account. (Jude's details are stored with another database so she is unaffected).

PLEASE if you have a pet, check whether they are registered with Petlog, and if so, please check that their details have migrated across safely. If you need your pet's microchip number to retrieve their details, it should be on the certificate / email Petlog sent you when you registered your pet, but if you can't find it, your vet will have a record of the number. Remember, if your pet goes missing, an up to date record on the database may be crucial to you being reunited.

Petlog's website is petlog.org.uk



Jenny Baker

26.03.2021



Pychester Lockdown – Chapter 8

An affectionate satire on a fictional diocese.

And so we come full circle, the Lockdown Anniversary, a Day of Reflection.

Except for so many it is not a full circle. In the UK alone, a city the size of Pychester has been wiped off the map by Covid-19, their breath of life sucked out, their orbit cut short, resting in the peace of God, but leaving a million scars of grief and loss.

It was a downward spiral of central incompetence,; Oxford PPE Degrees don't protect key-workers, doctors or nurses from virus laden aerosols.

The slow climb back has been led by local heroes and selfless scientists, not greed and arrogance.

The roadmap ahead will be a Roman Road, straight on the map like the Fosse Way, but when you travel it, a series of hair-raising peaks and hidden hollows, with blue signs listing how many accidents occurred there last year. But travel it we must.

The good people of St Pythagoras & All Angles return with gratitude to the bosom of their Mother Church on Mothering Sunday 2021. Fr Basil, in the Rose Red vestments half as old as time, celebrates Mass there for the first time since Epiphany. The 2 Cantors bounce the Propers between them, and sing a 2-part Covid customised version of 'The Lord bless you and keep you 2 metres apart, the Lord make his face covering to shine upon you...'

For St Patrick's Day on the Wednesday, it's a question of chasuble; White for Saint, or Green for Patrick, missionary to the Emerald Isle. Christian witness keeping education, care and community alight in the 'Dark Ages'.

Old Peregrine Stoop, returning from his A-Z Jab, walks through Pyncesshay shopping centre. The economic heart of Pychester is a wilderness now. The writing is on the windows of the closed or closing shops. Percentages off like the countdown to oblivion, the parable of the talents gone into reverse. Can these dry bones live?

Jesus had a mere 40 days in the wilderness. We will have had 400 days and more of Covid affected lives and livelihoods, in so many ways.

Forty years long the Church of England has produced radical new initiatives – Partners in Mission, Decades of this, Fresh Expressions of that - all top-

down and patronising, that excite consultants but never quite engage the Christian in the Pew.

Can retired management consultants make these dry bones live? Modern day Ezekials who ask are chided for disloyalty to the flag. Would Jesus have got Strategic Development Funding?

The Bishops, meeting by Zoom, put their hope in the latest strategy review. There are work-streams in the desert and task groups singing from Workstreams of Living water. There's no increase in the episcopal deterrent, no new mitre-heads. But there may be fewer Priests on the ground. Based in Diocesan HQs, agile techno-priests will be deployed to spiritual hotspots.

Surely, if the past year has taught us anything, it is that, one way or another, what most people still really want is a local church ministering to the local needs of local communities.

And so to Holy Week at St Pythag's. Two day temporal distancing, as well as 2 metre spatial, means that Services must alternate between the main Church and Mother Helen's Little St Pythag's Mission Shed by the Riverside. Can the two congregations learn to love each other's rhythm, ritual, language, this holiest of weeks?

The followers of Jesus the Gardener, who worship God on their Allotments, have kindly crafted some well-distanced Stations of the Cross around the site, so Spy Wednesday is kept there.

Maundy Thursday evening's Mass of the Last Supper is up at St Pythag's. In lieu of towels and foot-washing, a Maniple is worn. A few disciples stay to watch as Jesus takes another cup, the bitter cup of Gethsemane. How many have kept watch at a distance this past year?

Venerating the Cross falls by the wayside for hygienic reasons, so Good Friday's Service is an hour at the large Cross erected by Little St P's on the Allotment, and being outside some congregational singing is at last allowed.

The Easter Vigil Mass is not quite how it usually is, but all are thankful it is happening at all this year in the sacred space of their Church building.

Easter Day Eucharist is appropriately in the Garden around Little St P's Open Shed, and many find their way there, perhaps for the first time, to

recognise Jesus in the breaking of the bread.

We pray fervently that the Kitchen Sink Eucharists of 2020 will become the realm of wistful nostalgia and PhD theses.

Across Pychester Diocese, people are uniquely grateful to Bishop Ric for his prayerful imagination last Easter with his Deliveroo Deacons bringing Easter Communion to the doorsteps of the faithful.

In his Easter 2021 Message, Bishop Ric commends to his people the Psalms in all their diversity of human emotion and longing, and God's faithful and dependable reply. In our joyful and solemn worship, we know that Christ is more than the Light Entertainment of the World.

Low Sunday in St Pythag's. Lo, Jesus meets us as we light a candle at the Easter Garden. The still small Choir and Organist reprise the original Hereford Cathedral performance from Easter 1833 of S S Wesley's great Anthem, when he had only the Dean's Butler and a gaggle of choirboys to sing.

Blessed be the God & Father of Our Lord Jesus Christ, which ... hath vegotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead.

(Pull out all the stops. Full Organ chord, pause, ...)

But the Word of the Lord endureth for ever. Amen.



Richard Barnes – 25/03/21.



Mothering Sunday

During lockdown, everyone is aware that charities, particularly, suffered from lack of funds. Hospiscare needed to raise cash and had the idea of making cream teas for sale. Tastefully laid out (forgive the pun) were scones, jam, cream etc. Two good friends of mine, Sue and Clive, surprised me with one, which I enjoyed.

This year, we were able to go to church for Mothering Sunday. It was a great pleasure and added to the special day when mothers are specially treated to flowers, chocolates etc. Many families were unable to see each other so, going to church is an opportunity to see our spiritual families.

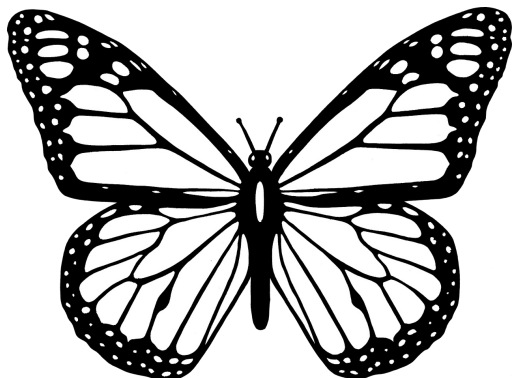
During the afternoon, a lady in a visor, rang my doorbell and handed me a tray containing sandwiches, cakes, flowers, Prosecco and other treats. However, there was also an object which puzzled me. It was a small, beautifully knitted, claret coloured woollen square, rolled up into a tube and fastened round its middle with a pale blue ribbon. I asked Sue, who had ordered the tray but she had no idea either. Then, on Wednesday, my Peoples Friend magazine had a picture of several different coloured objects like mine. The letter explained that they were butterflies. People have been asked to make them so that they can be given to anyone raising money for children with cancer. What a great idea !

I expect it was coincidence but mine is claret and pale blue – the colours of my home town football team, Walsall Saddlers.



Eileen Jarman

17/03/2021



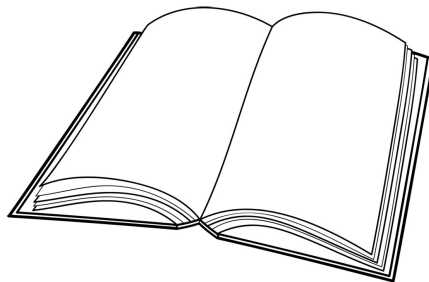
S O S for the BRF

I expect some readers may remember a very persuasive article written by Hilary Todd a couple of years ago about the Bible Reading Fellowship (BRF). For many years this organization has been producing a variety of notes to help people to read a portion of the bible every day and follow the guidelines about the text in the BRF notes. The panel of writers for the notes include clergy and ministers as well as theologians and they systematically cover all of the Bible, always including the whole of one of the Gospels each year. Three books of notes are issued over the year, each easy to tuck into the corner of a suitcase or a bag if you are going away, and which ever title you chose, the price for the year is the same - £14.75 (which includes package and posting). I find the notes very useful and the fact that one is in a scheme means that one has the discipline of a short read each day, which may well lead into prayer. It would be lovely if a few more parishioners decided to join the scheme, especially as a couple of the group will be bowing out this year and we will fall below the level of the smallest number to qualify as a group.

If you are interested in joining, there are four series to choose from: New Daylight (our most popular); Guidelines (a little more demanding); Day by Day with God and Upper Room. If you might be interested, but want to ask me any questions, please do. My phone number is 01392 431486 (2, Curlew Way) if you don't see me in church. The BRF people are also willing to send me some free samples if I apply soon

Ann Barnett

17.03.2021



April 1st Press Release

We are delighted to announce that the grey-friendly Church of St Pythagoras & All Angles has been chosen for the April 1st launch of the Church of England's latest Report.

Following lengthy Twitter threads, the House of Bishops realised the need for top-down guidance on issues of follicle identity, hair-cutting and tonsorial relationships.

The result is a 100 foolscap page document 'Living in Love and Hair' or LLH, also known as 'Hair I am to worship', published on Maundy Thursday, 1st April, a snip at £20. Lockdown has highlighted the need for a roots and split ends study of the biblical and theological issues in hair and hair-cutting. There are, after all, 10 times as many verses in the Bible about hair as there are verses that may be about homosexuality.

All sorts and conditioners of hair or none are counted worth it by God. Catholics may lean towards the traditional tonsure; Charismatics, despite 1 Timotei 2:9, may plait, braid and accessorise their hair; Evangelical women were expected to be as sweet as honey from a beehive hairdo and their muscular menfolk, noting the fate of that long-haired lover Samson, would so just beware Delilah as Tom Jones warned; and Radicals will choose the Iona hairstyle with Celtic fringe and thin places where the scissors slipped.

For locks down one may clip one's own hair, as in a mirror dimly, or if shampoo bubbling with someone may pray them to cut your hair. Post Lockdown the Church will support the mutual flourishing of both traditional barbers and uni-sex hair stylists. But excessive control and grooming by celebrity preachers, sorry stylists, is strongly to be avoided.

Heirs of the Reformation will welcome the emphasis on 'Salon Scriptura', but the Orthodox will be disappointed by the lack of discussion of Beards. Nor should one forget that some, in particular older men, may have a calling to abstain from hair altogether.

**Richard Barnes –
01/04/21.**



Annual Revision of the Parish Electoral Roll

Revision of the parish electoral roll will take place between Wednesday March 31st and Tuesday April 13th 2021.

In order to be entitled to attend the Annual Parochial Church Meeting on Wednesday April 28 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

THE TREASURES OF ROMANIA.

Monday 20th - Wednesday 29th September 2021

Bishop Martin and Elspeth Shaw invite you to join them on a journey into the landscape, history, spirituality and resilience of a nation in its traditions and development. From the vibrancy of Bucharest, through rural Marmures' ancient villages; wooden churches; staying at an Orthodox Convent, we will move across the Carpathian Mountains to the famous World Heritage [UNESCO] Bucovina monastery churches. Via Moldavia, We will come to the mysterious culture of Transylvania, staying at the historic mansion of Szekerland. Our journey will be completed by a visit to a Children's Hospice, cared for by an Orthodox priest. This journey is a pilgrimage into the heart of the Orthodox tradition. We'll have a daily Eucharist and time to enjoy new as well as deepen friendship.

Cost: £1695 [which includes a deposit of £200].

If you are interested to receive more information and a booking form, please get in touch with Bishop Martin:

07801 549615 or amartinshaw@gmail.com The Pilgrimage company is: Worldwide Christian Travel, 36, Coldharbour Road, Bristol BS6 7NA. Email: info@christian-travel.com Website: www.christian-travel.com



Men's Walk 2021

We raised £1870 plus £405 Gift Aid. A very big thank-you to all our friends, family and supporters.

Pictured are Nigel Guthrie, Alan Baker, Bill Pattinson, Howard Friend, Richard Johnson, Ian Cartwright and Clive Wilson on their socially distanced routes.

Roger Beer and Nigel Walsh also walked.



Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 26:20-25, 31-35, Mark 14:17-21, 27-31
Luke 22:22, 31-34, John 13:21-30, 36-38

The Jewish leaders wanted to kill Jesus.
One of Jesus' disciples, Judas, had
accepted money from them to betray him.

As Jesus and his disciples ate the
Passover meal, Jesus said



John was sitting
next to Jesus, so
Peter said



So John asked Jesus



It is the person I give
this piece of bread to.



Jesus dipped a piece
of bread in sauce, and
gave it to Judas.



What you are about to do
you must do quickly.



Why has Judas gone out?



They continued
the Passover meal.



Jesus then told the rest of the
disciples



Peter said

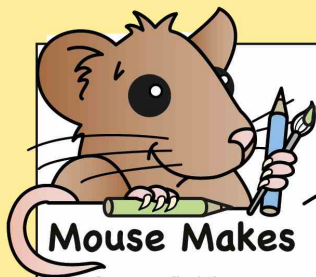


Before tomorrow morning
you will have denied you
even know me 3 times.



Even if I have to die, I
will never disown you!





Mouse Makes

Can you find these names of **Jesus** in the word search?

SON OF GOD

Matthew 3:16-17



KING OF KINGS

Revelation 17:14

PROPHET

Luke 24:19



PRIEST

1 Timothy 2:5

ROCK

1 Corinthians 10: 4

LORD

1 Corinthians 1:9

AMEN

Revelation 3:14

LIFE

John 11:25-27

MESSIAH

John 1:41

SHEPHERD

John 10:11

LIGHT

John 8:12



WORD

John 1:1-50



BREAD

John 6:35

CREATOR

1 John 1:3



CHRIST

Matthew 16:16

SAVIOUR

John 3:16-17

HOLY ONE

Mark 1:24

VINE

John 15:5



DOOR

John 10:9



WAY

John 14:6

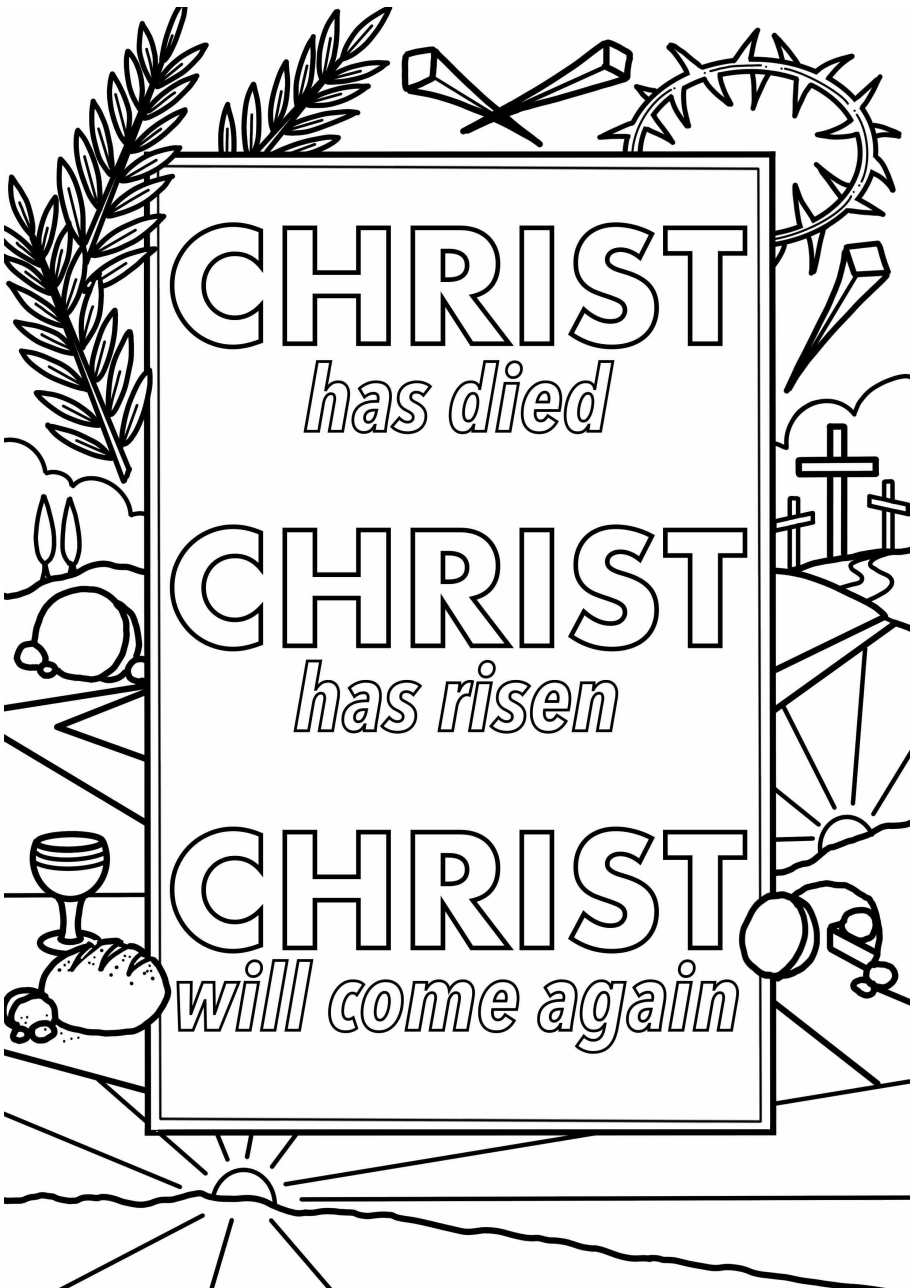
LAMB

John 1:29



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

Colour in



Smilelines

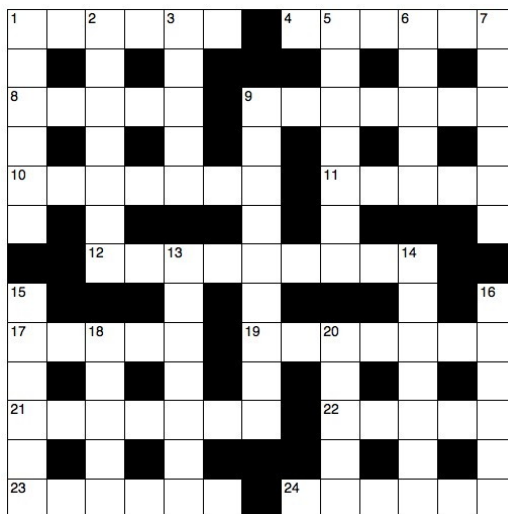
Notices found in church newsletters – that didn't quite come out right!

- * This being Easter Sunday, we will ask Mrs Brown, our church warden, to come forward and lay an egg on the altar.
- * Ladies are requested not to have children in the church kitchen.
- * For those who have children and don't know it, we have a crèche in the crypt.
- * Bring and share church supper: Prayer and medication will follow.
- * Don't let worry kill you. Let the church help.
- * The organist invites anyone who enjoys sinning to volunteer for the choir.
- * At the church meeting last week the rector spoke briefly and delighted the audience.
- * Remember in prayer the many who are sick both of our church and the community.
- * Smile at someone who you find hard to love. Say 'hell' to someone who doesn't much care about you

Lot's wife

A father was reading Bible stories to his young son. 'The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned into a pillar of salt.'

His son looked up, concerned. 'What happened to the flea?'



Crossword Clues & Answers

Across

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

Down

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

Sudoku - Medium

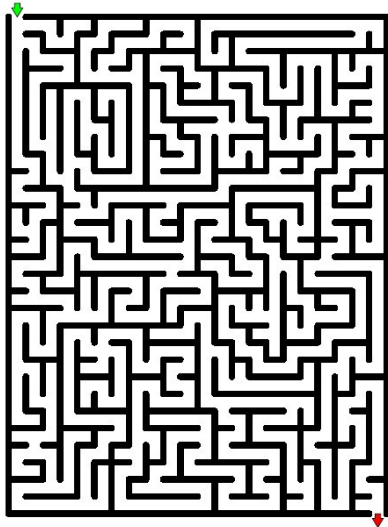
				5	7		3	
3			2					
	8	5						
1				6	2	3		7
		3				5		
6		7	5	3				4
						7	4	
					8			3
	4		6	1				

Word search

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

scatter	sauce	accepted
morning	Jesus	bread
betray	Peter	quickly
disown	leaders	person
denied	Jewish	Passover
tomorrow	never	disciples
sheep	Judas	shepherd
prison	John	money

Maze



Days of Note - April

Maundy Thursday, time to wash feet

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before His death: the washing of His own disciples' feet (see John 13). Jesus washed His disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is '*mandatum novum do vobis*'. The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion.

Jesus and His close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as He, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

Good Friday, the day the Son of God died for you

Good Friday is the day on which Jesus died on the cross. He was crucified at 9 a.m. in the morning, and died six hours later, at 3pm. It is the most solemn day in the Christian year, and is widely marked by the removal of all decorations from churches. In Lutheran churches, the day was marked by the reading of the passion narrative in a gospel, a practice which lies behind the 'passions' composed by Johann Sebastian Bach (1685 – 1750). Both the St Matthew Passion and the St John Passion have their origins in this observance of Good Friday.

The custom of observing a period of three hours' devotion from 12 midday to 3 pm on Good Friday goes back to the 18th century. The 'Three Hours of the Cross' often take the form of an extended meditation on the 'Seven Last Words from the Cross', with periods of silence, prayer, or hymn-singing.

Why Easter will never go away

How do you make sense of the Resurrection? Dead men don't rise, so why believe that this particular dead man *did* rise?

At the end of St Luke's gospel we read that: "they still did not believe it because of joy and amazement" (Luke 24.4). This is highly significant. The Gospels do not show us a group of disciples who were in a receptive frame of mind. After the crucifixion, they were in hiding, frightened and scattered. Then suddenly, they came out of hiding and were totally

different; excited, joyful. By Pentecost they were confident, with one firm message: 'You crucified Jesus, but God raised Him up!'

How did they know this? Because of direct personal experience. Some of them had visited the tomb of Jesus: it was empty. Others claimed to have seen and touched the risen Lord. Were they hallucinating? People can hallucinate in groups – when taking drugs, for example. But of course, each one will see a different hallucination. But the disciples all saw the same thing. Or rather, the same person. Jesus.

Were they lying? Jesus had died a humiliating death as a criminal. Perhaps they wanted to rescue His good name. So, did they pretend they had seen Him?

This theory has a big problem. Their preaching led them into trouble with the authorities. They were beaten and imprisoned and some of them killed. People will die for ideas and causes which they believe in passionately. But not for things they have made up. We might suffer for our convictions, but we will not suffer for our inventions.

What about the 'swoon' theory? That Jesus didn't die on the cross, despite terrible wounds? That He recovered in the tomb, and then escaped? That the disciples nursed Him back to health? But Roman soldiers knew when a man was dead; and there was the guard on the tomb. Also, the events which followed simply don't fit. If the disciples had been hiding Jesus all along, they would have kept very low-key, and out of the way, so that the authorities did not come after Him again.

Besides, to preach that God had raised Jesus from the dead – which is exactly what they did preach – would have been a lie. Beatings and threat of death would soon have loosened their tongues. Inventions crumble under pressure; convictions hold fast.

Another reason for believing in the Resurrection is this: Jesus' continuing impact. Thousands and soon millions of people in every generation since have shared an inescapable sense of being 'accompanied' through life. Though unseen, they identify this presence as the Risen Lord.

Sometimes this experience of meeting Jesus is gentle and fitful. Sometimes

it is dramatic and life changing. This reminds us that the resurrection of Jesus is not just an interesting historical puzzle. It is a vital, present day reality. It brings wonderful comfort, assuring us of the central Christian truths: death is dead; Jesus is alive; God is love.

This central notion was captured, most movingly, by the great Albert Schweitzer: 'He came to those men who knew Him not. He speaks to us the same word: "Follow thou me," and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as ineffable mystery, they shall learn in their own experience who He is.'

Have a joyful – and a challenging – Easter.

12th April: Zeno of Verona, the more things change...

Zeno of Verona (d. 371) should be the patron saint of all ministers who suspect that the more things change, the more they remain the same.

For instance: ethnic diversity...church-planting... teaching.... concern for the poor... women's ministry in the church... sound like modern-day Christian concerns? Not a bit of it – this was the life work of Zeno, bishop of Verona in the fourth century.

Ethnic diversity? Zeno was an African who had been consecrated a bishop in Italian Verona. Church-planting and teaching? Zeno had a reputation as a hard-working pastor and dedicated preacher who founded churches throughout his domain. Some of his sermons still survive.

Concern for the poor? Zeno was zealous in alms-giving, and encouraged others to do the same. Women's ministry? He founded nunneries and encouraged virgins living at home to be consecrated long before ever Ambrose did the same in Milan.

As for down-time? Zeno may well have been addicted to fishing in his spare time – he is, after all, usually represented with a fish. Nothing wrong with that: the links between fishermen and Christian leaders go back a long way!

19th April: Alphege – the archbishop taken captive by Danes

Alphege is the saint for anyone who refuses to let others suffer on their behalf.

His is a tale of courage and self-sacrifice, with some details that are still poignant, even down 1000 years of history.

Alphege began like many other leading churchmen of his time; born of a noble family, with a good education, he decided to become a monk. Alphege joined the Benedictine Abbey at Deerhurst in Gloucestershire, and then became a hermit at Bath, before becoming Abbot of Bath. From there, he was appointed to be Bishop of Winchester, where he was loved for his frugal lifestyle and great generosity towards others.

In 954 King Ethelred the Unready sent Alphege as a peace envoy to the Danes, seeking some relief from the constant Viking raids against England. Alphege secured a time of peace, and in 1006 was made the 29th Archbishop of Canterbury.

But the Viking raids increased again, until the south of England was largely overrun. In 1012 they surrounded Canterbury, and with the help of a treacherous archdeacon, Elfmaer, captured and imprisoned Alphege. A vast sum was demanded by his captors, so much that it would have ruined the people of Canterbury. And so Alphege refused to be ransomed.

This infuriated the Danes, who wanted the gold of Canterbury, not the Archbishop. After seven months of ill-treating him, one night they got very drunk and began pelting him with ox-bones from their feast, until in a frenzy they hacked him to death with an axe.

Alphege was mourned as a national hero and venerated as a martyr: he had given his life in order to protect his people from harm.

26th April: Mark, disciple, apostle, writer of the second gospel

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

clothes behind.

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

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

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



Puzzle solutions

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

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

The deadline for inclusion of articles for the May issue of New Leaves is Sunday 25th April

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

newleavesnews@gmail.com

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

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

- his hard work is much appreciated.