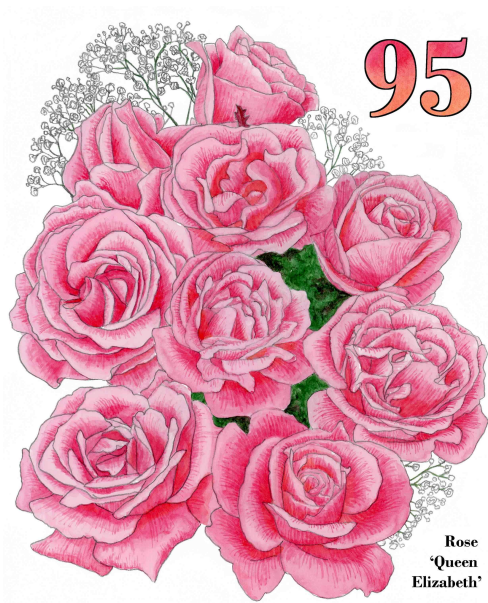


# New Leaves

June 2021



**Parish Magazine  
of St David with  
St Michael and  
All Angels,  
Exeter**

*50p*

## Parish of St. David with St. Michael Directory (May 2021)

Vicar	Nigel Guthrie	<b>01392 660226</b>
Associate Priest	Belinda Speed-Andrews	bspeedandrews@gmail.com
Assistant Curate	Ash Leighton Plom	aescleal@gmail.com / 078553
Reader	Bill Pattinson	860 880
	Howard Friend	07733739453
	Charlotte Townsend	01392 660285
Churchwarden		
Churchwarden	Glynis Harflett	01392 214787
PCC Secretary	Helena Walker	pccsecretary@stdavidschurchexeter.org.uk
Parish Treasurer	Johnathan Johns	07831486987
		electoralrollofficer@stdavidschurchexeter.org.uk
Electoral Roll Officer	Sue Wilson	uk
Safeguarding Rep	Mary Kirkland	07872 626 168

### St. David's [www.stdavidschurchexeter.org.uk](http://www.stdavidschurchexeter.org.uk)

Treasurer	Barbara Allin	270 162
Asst. Treasurer	Geoff Crockett	468 073
Director of Music	Nigel Walsh	273 237
News Sheet	Helena Walker	notices@stdavidschurchexeter.org.uk
Administrator	Deborah Leighton Plom	admin@stdavidschurchexeter.org.uk
Servers	Shaun Smith	01626 3670765
Church Bookings	Mary Quest	07792 062 403
	Deborah Leighton Plom	admin@stdavidschurchexeter.org.uk
Readers & Time of Prayer	Avril Pattinson	860 880

### St Michael's [www.stmichaelsmountdinham.org.uk](http://www.stmichaelsmountdinham.org.uk)

Chapel Warden	Stephanie Aplin	stephaniecaplin@yahoo.co.uk
Chapel Warden		
Treasurer	Paula Lewis	lewispf9@gmail.com
Church Bookings	Deborah Leighton Plom	admin@stdavidschurchexeter.org.uk
Director of Music		
Secretary	Vivien Finnigan	
Organist	Matthew Clark	
Notices	Oliver Nicholson	opn@umn.edu

### Magazine

Advertising	Glynis Harflett	214 787 <a href="mailto:bissom@icloud.com">bissom@icloud.com</a>
Designer	Clive Wilson	437571 <a href="mailto:newleaves_mag@btinternet.com">newleaves_mag@btinternet.com</a>
Editorial Team	Richard Barnes Bill Pattinson	<a href="mailto:newleavesnews@gmail.com">newleavesnews@gmail.com</a>



# WELCOME

To all Readers of “New Leaves”, the magazine for the Parish of St David’s with St. Michael and All Angels.

**The editorial team invites you to submit appropriate articles which reflect Church, Parish or Community interest**

**Please send as Word documents to: [newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

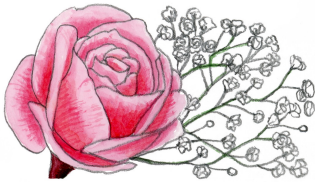
Please note that all articles will be printed with the author’s name

Enjoy this month’s read.

We will welcome critical comments on the magazine

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

# New Leaves



June  
2021

## From the Vicarage

### Dates for your diary

#### **A Golden Celebration**

Ian Cartwright is celebrating the 50<sup>th</sup> anniversary of his licensing as Reader in Canterbury Cathedral by preaching at St David's Church at the 9.30am Parish Communion on Sunday 13<sup>th</sup> June. Please join us to celebrate this remarkable milestone with Ian who is not only one of our team of readers but also does a wonderful job stewarding our parish investments on behalf of our PCC.

#### **Keep the Fête Date – 17 July!**

We are planning a Parish Fête for Saturday 17 July from 11.30am to 2.30pm. It may not be on quite the usual scale but we hope it will be a wonderful parish and community event. We are very hopeful that we can include a dog show again this year. Offers of help or raffle prizes would be most welcome and there is sheet at the back of St David's Church where offers of help can be recorded.

#### **From the Green Team**

We are planning an environmental awareness morning at St David's for 11<sup>th</sup> September ahead of the climate summit to be held in Glasgow this autumn. We hope that you will be able to join us for a lunch of 'local produce' being arranged by the Social Committee (further details to follow).

#### **Heritage Weekend**

On the same weekend, 11-12 September we hope to offer activities and refreshments at St Michael's Church tying in with the National Historic



Churches Cycle Ride. Please keep the date and come along

### **Where are we going?**

We have a date for the Archdeacon of Exeter to come and listen to us and to speak as part of a consultation about the future shape of ministry in Exeter City Centre. This will be on Saturday 16<sup>th</sup> October. Please look in our weekly notices for details of a monthly discussion group leading towards this based on the book by Sam Wells 'A Future that's bigger than the past'. It would be really useful and encouraging to have a cross section of people from our churches talking together. If you would like to join in these discussions led by Belinda, please contact her at: [bspeedandrews@gmail.com](mailto:bspeedandrews@gmail.com)

### **Visiting Speakers at St David's**

This month we start our programme of special speakers at St David's who will inform our prayers and support for Christian mission in its widest sense. So far we have invited three speakers:

The Revd Val Atkinson, acting chaplain at Exeter Prison on Sunday 20 June when she will speak about her role and the challenged that Covid has brought in our local prison. This will be part of a communion service.

Chris Forster from the Clewer initiative on modern slavery on Sunday 18 July, within a service of Morning Praise.

Bethan Spencer from YMCA Exeter on Sunday 17 October.

We hope that you will want to make a special note to come and hear these speakers and learn about their spheres of ministry.

### **Corpus Christi**

The feast of Corpus Christi falls on Thursday 3 June and we plan to hold Sung Mass at 7.30pm at St Michael's. We now hope to hold our traditional procession around Mount Dinham - with social distancing - but also with some outdoor hymns. Do join us if you can for this celebration of Jesus Christ, the Bread of Life.

**Christian Aid Week online Big Breakfast – A huge thank you!**

We had a select but happy gathering for Christian Aid Week on Zoom on Saturday 15<sup>th</sup> May at 9.30am. I would like to thank everyone who contributed so generously through our Just Giving Page which raised £500 (plus another £113 in Gift Aid) in support of their work in fighting poverty and injustice.

With every blessing,

**Nigel**



# June! 2021! Some thoughts from St Michael and All Angels, Mount Dinham.

Slowly we are returning to what we can recall of normality. Some lockdown changes will remain for a long time, I think; I find it quite disturbing when my 'space' is intruded upon by strangers getting too close. It is recognised that we have individual spatial sensitivity, a bit like a personal Faraday Cage, and for some people, invading that space, though it is not graphically marked out, can cause great fear and difficulty. It is where the word 'trespasses' is so expressive in the earlier translations of the Lord's Prayer. It is associated with going where passage is unwelcome, dangerous or even forbidden for all sorts of reasons. We do not like people who 'walk all over us'; the more we analyse these feelings, the more we are aware of the occasional need to hold back from close contact, unless invited to shake hands, embrace or kiss someone. Social distancing has emphasised how important it is to observe other people's space. Our trespasses trample all over other people's feelings, possessions and relationships. We walk in the wrong place, at the wrong time and with the wrong purpose. We walk and ignore the Companion who walks beside us on our way --to Emmaus perhaps--until we can be enlightened in our search as we ask to discover the way that leads us into truth, as our own selfish ways fail us.

We have been able to move some short distance away from the feelings of fear of infection: social and hygienic measures and medical advances in the form of vaccines can help us to develop healthy interaction. We can participate in the Mass, in a limited way, it is true, but we are united by the Bread; we can listen to beautiful, uplifting music and singing from a talented organist and harmonious quartet. We can greet each other and smiling eyes have never been more welcome!

But now I think we may need some more demanding banners, in the 'What do we want?' and 'When do we want it?' style, perhaps delivered to the Archbishops and Bishops in a noisier fashion than has been the case. We want to be able to sing again; even singing behind a mask can work. We want to celebrate the great festivals with both spiritual and social excitement at parties as we have previously done, sharing the joy of our faith. We want to be able wish a couple many blessings as they start life together. We want to share in the grief of a family where someone has died, to give them comfort and support by attending a funeral, rather than

by watching it all on Zoom which seems a bit voyeuristic, observing the mourning of a few. We are not asking for huge conglomerations of people, crowding together. That has not been St Michael's church style for a long time. We have physically clean hands, by means of sanitising; we should be able to greet those who visit us with a warm handshake.

I realise we are in a difficult place: if we rescind restrictions, and illness can be traced back to us, it is a fearful responsibility. I am not suggesting that we should abandon all caution, but I would welcome the realisation that not every parish church is in the mode of the woke metropolitan view.

We are moving into the period of Trinity, always complex, yet central to our faith, the cause of many heresies in the Early Church with two words which separate us from the Orthodox Churches. It is not a Tribunal of Gods; it is not the three (or three thousand) Avatars of Hinduism. It is far too complex to dissect here. Any simile or metaphor is always wanting. The doctrine has generated debate for all of its life; there is no simple description. We must learn to live with the mystery, yet constantly try to balance our concept of the Trinity, realising that at any time one aspect may be more dominant than another, but that all are truly equal. It's perhaps significant that the longest Season in the ecclesiastical year numbers the Sundays after Trinity, giving the opportunity to explore it in greater detail as we move forward to Advent. We should let the time shape our spiritual and faithful growth.



**Stephanie  
Aplin.**



# My Soul Garden

I've never been much of a gardener, although I have come to enjoy and understand the concept of gardening more, as I get older. When the family were blossoming our garden was a place for footie, for dens, oh the dens, elaborate and robust and would last from Easter until August bank holiday. The garden was a bike track and fences for a gymkhana when the cousins came to stay, and a tent when the children's friends came over to have a sleep out. There was, of course, an essential space for a cracking good washing line, and the BBQ. As you can see the idea of flower beds or neat rows of veggies, let alone a greenhouse, was way down the line for our happy family life.

Now, my little patch in Russell Terrace, is much loved, randomly tended and constantly enjoyed, especially now I've managed to squeeze in a magical summerhouse. A special place.

In thinking about another kind of place, a sacred maybe holy place where the spirit is strong I come back time and again to the one I describe here.

This place isn't exactly a garden at all. On my third Camino, walking El Camino Ingles to Santiago de Compostella, we stopped at the Albergue in Hospital de Bruma, several days from Santiago. As I gently strolled around the village before our Pilgrim Meal, I ventured into an enclosed area, I think there was a chapel or memorial there (my journal does not have that detail). I liked to sit at the end of each day and have a quiet time for reflection, and place the stone I had carried that day. The sense of The Spirit was strong, a sense of Faith, understanding, compassion and a safe place.

It was a small, gathered space, a little stream bubbled by at one side, various trees and shrubs, a few wild flowers. There was an immediate and profound sense of stillness, of peace, and a sense of layers of prayer and offering over hundreds of years. It felt as if I was joining a mighty throng and it was so lovely.

It was a perfect place to pray for the person whose stone I had carried and be grateful for their presence in my life.



All those things in one tiny spot. It has stayed with me. that strong, strong feeling of depth and reality. I did place the stone near flowers by the stream, and stayed to breathe it all in, to hold and to keep. Margaret Rizza's Hymn 'Calm Me Lord' was with me on my Camino and I sang it quietly to myself as I sat there. Here it is for you too. Let it wash over you as it is sung over and over. (you can find it on You tube)

"Calm Me Lord  
As you calmed the storm  
Still me Lord  
Keep me from harm  
Let all the tumult within me cease  
And hold me Lord  
In your Peace."



**Mollie Curry**

07.05.2021



## **Chosen Readings for June 2021 @St David's**

### **Sunday 6th June 1st Sunday after Trinity**

1st Reading: Genesis 3:8-15

2nd Reading: 2 Corinthians 4:13-5:1

Gospel Reading: Mark 3:20-end

Preacher: Bill Pattinson Bible Reader: Emma White

Prayer Leader: David James

### **Sunday 13th June 2nd Sunday after Trinity**

1st Reading: 1Samuel 15:34-16:13

2nd Reading: 2 Corinthians 5:6-10,14-17

Gospel Reading: Mark 4:26-34

Preacher: Ian Cartwright Bible Reader: Cathy Knowles

Prayer Leader: Nigel Walsh

### **Sunday 20th June 3rd Sunday after Trinity/Father's Day**

1st Reading: Job 38:1-11

2nd Reading: 2 Corinthians 6:1-13

Gospel Reading: Mark 4:35-41

Preacher: Val Atkinson (Stand in Prison Chaplain) Bible Reader:

Robin Thomas

Prayer Leader: Bill Pattinson

### **Sunday 27th June 4th Sunday after Trinity**

1st Reading: Wisdom 1:13-15,2:23-24  
2nd Reading: 2 Corinthians 8:7-end  
Gospel Reading: Mark 5:21-end  
Preacher: Nigel Guthrie Bible Reader: Lawrence Sail  
Prayer Leader: Sarah Black

**Sunday 4th July 5th Sunday after Trinity**

1st Reading: Ezekiel 2:1-5  
2nd Reading: 2 Corinthians 12:2-10  
Gospel Reading: Mark 6:1-13  
Preacher: Belinda Speed-Andrews Bible Reader: Jenny Baker  
Prayer Leader: Alistair Mackintosh





# The Feast of Corpus Christi

What has Belgium ever given the Church? Many things, I'm sure, but in particular the Feast of Corpus Christi, you may be surprised to learn.

Corpus Christi is a movable feast, both because it occurs on the Thursday after Trinity Sunday, Thurs 3<sup>rd</sup> June this year, 9 weeks after Maundy Thursday, and also because it often involves a Procession with a Monstrance and canopy, outside the church building if the weather is favourable.

In the early 1200s in Liege in Belgium, there was a group of holy women with a particular devotion to the Body & Blood of Jesus in the Blessed Sacrament of the Holy Eucharist.

Clearly Christians already celebrated the Institution of the Lord's Supper as part of the Liturgy for Maundy Thursday, but the gift of Christ in the Eucharist there was rather overshadowed by the foot-washing, vigil at the Garden of Repose and the Passion, Crucifixion & Resurrection of Jesus celebrated over the next few days.

These women wanted a special feast outside of Lent solely devoted to Thanksgiving for the precious Body & Blood of Christ, Corpus et Sanguinis Christi, in the Blessed Sacrament.

Their leader, Juliana of Liege, lobbied bishops and popes for 40 years or so. In 1246, her local Bishop allowed a Feast on the Thursday after Trinity Sunday for this purpose. It seems likely that much of the liturgy was devised by Juliana herself.

Eventually in 1264, Pope Urban IV declared it a Feast for the whole Church, though take up was pretty slow.

Juliana's liturgical ideas were taken up by the greatest scholar and theologian of the time, Thomas Aquinas, and he produced the two great Corpus Christi hymns, 'Pange lingua' and 'Verbum supernum'. The last two verses of these hymns are also used at Benediction after Evensong, 'Tantum ergo' and 'O salutaris hostia'.

The Feast of Corpus Christi was suppressed in England in 1548 by the Reformation, and I guess re-emerged as the Catholic traditions of the Church of England were bravely revived in the late 19<sup>th</sup> century.

I didn't come across Corpus Christi in my middle of the road Anglican earlier years.

Corpus Christi in 2020 was very special for many people after the Covid-19 Lockdown had meant that hardly anyone had received Communion at Easter, or for 3 or 4 months. The simple ceremony done by Fr Nigel and Richard Parker at the West Doors of St Michael's, not a Procession as such, but bringing the Body of Christ out of the Sanctuary and out of the church building to bless the world around, was particularly moving.

<https://youtu.be/RIYHdVIOeAY> is the YouTube link.

It is one of the ways, an important one, in which we have a relationship with Jesus.

If I may be cheeky, one might caricature the Protestant relationship with Jesus as a 'pen-pal', met through the words of Scripture and personal prayer.

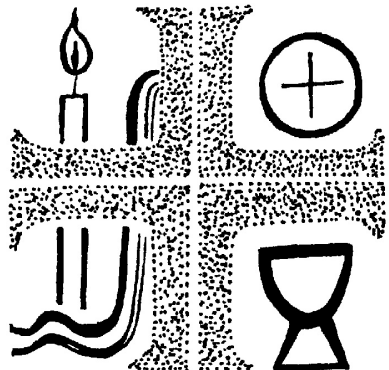
The Catholic relationship with Jesus through Sacrament, liturgy and devotion, can be more sensual. Using sound, smell & sight, touching and tasting the bread and the wine. It is also corporate as well as personal.

I don't see a great divide between the two; most people can value both approaches to God in Jesus through the Holy Spirit, in different proportions according to personality and circumstance.

So, join us if you can at St Michael's on Thursday 3<sup>rd</sup> June at 7.30pm when we not only give thanks together for the Eucharist and worship our Lord Jesus Christ in his Blessed Sacrament, but also take that Jesus, truly human & divine, out to bless the world in his name as an act of missionary love and joyous celebration.



**Richard Barnes –**  
**23/05/21.**



# Poem of the Month

I spent some time contemplating this piece of writing; should it reflect the verse I came across during my years at school? In which case, the classics featured: 'If', in praise of daffodils by both Wordsworth and Herrick, 'Westminster Bridge', mock-heroics from Alexander Pope, Hopkins's 'Glory be to God for dappled things', Shakespearean sonnets and even a poem in Afrikaans about a man's marathon struggle to obliterate a whining mosquito. Or should it comprehend the later years of study in English Literature? However, the poems that stayed with me and thrill me still are those by George Herbert, encountered both at school for Matriculation and at university, in particular 'The Pulley' and 'Love'. I cannot really choose between them. Both say so clearly how faith is. 'The Pulley' depicts God as a benevolent Alchemist with the glass of blessings, creating Man in a quiet and reflective process; the human being is nowhere near Dr Frankenstein's monster. In this poem, the wisdom in withholding the gift of rest is so strong; in 'Love', the persuasive words from Love which encourage the guest are so gentle. It is that combination of strength and gentleness which we find in our growing knowledge of God. On the whole, though, it has to be 'Love' for its strong statement about the Eucharist and the love which 'over and around us lies'.

## Love (III)

*Love bade me welcome: yet my soul drew back,  
Guilty of dust and sin.  
But quick-ey'd Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning,  
If I lack'd anything.  
A guest, I answer'd, worthy to be here:  
Love said, You shall be he.  
I the unkind, ungrateful? Ah my dear,  
I cannot look on thee.  
Love took my hand, and smiling did reply,  
Who made the eyes but I?*

*Truth, Lord, but I have marr'd them: let my shame  
Go where it doth deserve.  
And know you not, says Love, who bore the blame?  
My dear, then I will serve.  
You must sit down, says Love, and taste my meat:  
So I did sit and eat.*

The scene is set in a home of some substance in the 17<sup>th</sup> century. The host welcomes the guest with warmth and assurance of being worthy, despite the guest's unwillingness to feel part of the enfolding greeting. The rhythm of the poem is that of ordinary speech: long and short syllables, rhyme that is clear and unforced, and above all a convincing message. The altruistic redemption is offered by the Host, who is both host for the meal, and the ultimate meal itself: the Host of the Eucharist.

There is the calm sense of a 17<sup>th</sup> century Dutch interior painting, perhaps a Vermeer; one can sense the light falling on the Host's hands as the welcome is offered; there is beauty in the dialogue, in the polished jewel-like words which establish the faith. There may be a glimpse of a courtyard, but its purpose is to clarify the perfection of the interior, of the mansion of 'my Father's house' and to provide a contrast to the warmth of the dining hall where we must 'sit and eat'.

The seed of the concept comes from Luke 12:37, as it appears in the King James Bible: 'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.'

There is a new depth every time I read this poem; it is prayer and celebration, prophecy and completion, a 'closer walk with God' each and every time.

Simone Weil judged it to be 'the most beautiful poem'. I cannot disagree.



**Stephanie Aplin**

( with thanks to 'Music at Midnight – The Life and Poetry of George Herbert', by John Drury, 2013, pub. Allen Lane)

# Green Matters – Planting Trees must be good - right?

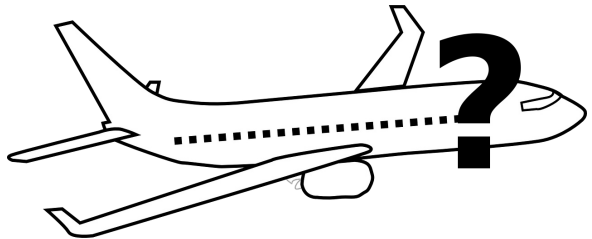
Those of you who read the Western Morning News may have seen a recent article (11 March) by Anton Coaker who argued that “trees are no answer to the climate crisis”. His basic argument was that although trees do remove carbon dioxide from the atmosphere and lock it up as carbon in the trees, it is only for a relatively short time of decades or so before the natural cycle of decay returns the carbon. This week in the journal “Science” two scientists from the University of Michigan make a similar point - “We can’t plant our way out of the climate crisis”. Can this be right? Surely we can all do our bit by planting trees that absorb the problematical CO<sub>2</sub> and carry on with our lives as usual?



Trees absorb CO<sub>2</sub> through photosynthesis, releasing oxygen back into the atmosphere and withholding the carbon. Some of this carbon becomes part of, or ‘is stored in’, wood, leaves, roots and soil. UK forests currently store 1 gigaton (1 billion tons) of carbon, 17% in the trunks, branches and leaves, 6% in roots, 6% in surface litter and dead wood and a massive 72% in the soil. This breakdown of the stores shows how complex the ecosystem is and why old established forests and natural woodlands are better for locking up CO<sub>2</sub>, rather than rapidly growing plantations which absorb less and do not have the big soil reservoir. However although it contains more carbon than the terrestrial plants and atmosphere combined this soil carbon only accumulates very slowly. This also partly explains why deforestation which rapidly releases it is so destructive.

In a briefing paper from the Grantham Institute at Imperial College, it is estimated that realistic reforestation and new planting could capture a maximum of between 40 and 100 gigatons of carbon once they matured.

This is equivalent to about a decade of emissions at current rates, or 6-16% of all the emissions since the industrial revolution (600 gigatons). Even with the most optimistic estimates tree planting alone will not attain the net-zero target set for 2050. Net-zero means that all the carbon dioxide released to the atmosphere by human activities is balanced by activities to remove or capture the same amount. Offsetting the carbon released by flights through contributions to tree planting are often advocated. However, an oak tree of about 30cm trunk diameter contains about 0.5 tons in its wood and leaves, whereas a passenger of a **single** flight from London to New York is responsible for 0.2 tons. The carbon is released immediately whereas the tree will take decades to mature and store the carbon. This doesn't mean that permanent reforestation is a bad thing, just that as a simple solution it's not very effective immediately. It is far more important to fix the problem by reducing the production of greenhouse gases. If your bath is overflowing you would turn off the taps before trying to mop up the mess. Permanent reforestation is one of the ways we can mop up the mess we have created, but the tap is still on.



Re-establishing and keeping existing forests healthy, encouraging more carbon storage through biochar burial, establishing forests for sustainable wood production and using this wood in construction instead of steel and concrete are all worthwhile. Biochar is a form of charcoal produced by exposing organic waste matter - such as wood chips, crop residue or manure - to heat in a low-oxygen environment. Draining peatlands to plant forests is definitely a bad idea as more carbon is released than absorbed as the peat contains a lot of stored carbon in the slowly decomposing soil. Planting trees in your garden and in urban areas will also remove a small but not insignificant amount of carbon as well as helping to cool locally and provide biodiversity. In the United States it is estimated that urban trees capture 20 million tons of carbon each year.

Historically about a third of mankind's CO2 contribution has come from deforestation. Climate warming itself is also contributing to reductions of forests. So, to answer the question posed at the start, planting trees and reforestation is good and will benefit long term, but is not the easy answer to the climate crisis, which requires more direct and effective actions to reduce the input of CO2.

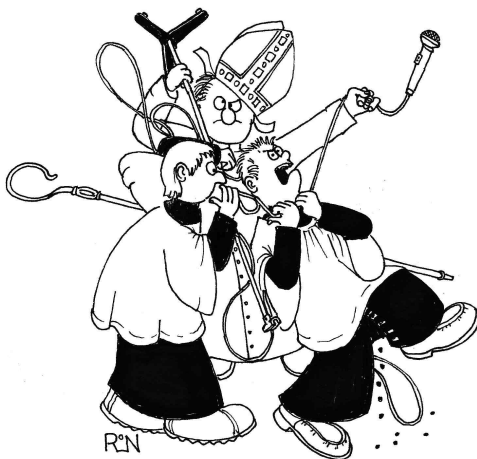


**Clive Wilson**

23 May 2021

## Green Matters- Wild about Gardens

This month the Wildlife Trusts ( <https://www.wildlifetrusts.org/30-days-wild-2021-sign-your-pack>) are challenging us to do one wild thing a day throughout the month of June! That's 30 simple, fun and exciting **Random Acts of Wildness**.



*After months of lockdown, the Sunday procession probably needed some practise.*

# Recycling – the new religion

I have been “recycling” all my life. It never occurred to me to do otherwise.

As postwar WWII children, living in the country, we were all programmed to save everything - just in case it might come in handy. Almost nothing got thrown away. Potato peelings and other parts of fruit & vegetables were cooked up to feed the chickens. Skim milk and leftovers went to the pig bucket.

Excess eggs were added to pretty much any dish. Chickens that stopped laying eggs were killed and eaten. Wine was made from dandelion leaves, parsnips, elderflowers etc. Carrot juice and cold tea were used to dye fabric. These are just examples of many. There was always the compost heap...Who needed a dustbin? let alone a recycling bin....



Collars and cuffs were turned; sheets were “sides to middled”; jumpers were unravelled and knitted again; skirts were let in and out and hems upped and downed, according to current size or fashion. Rags became rugs. String was treasured. Newspaper was twisted to light fires. We ate whatever was in season, and whatever we couldn't manage to eat was preserved, pickled, dried and pressed. We picked nuts off the trees and mushrooms from the ground. Sloes were pricked and bottled in gin.

Of course some people took it to the extreme. When my ex-father-in-law died, found in the garage were numerous baby food jars, full of odd screws, nuts & bolts, unknown keys, etc. His baby was in his 30s... The rafters were stocked with bits of fence posts, slats, etc., full of woodworm. It was amazing what was found!

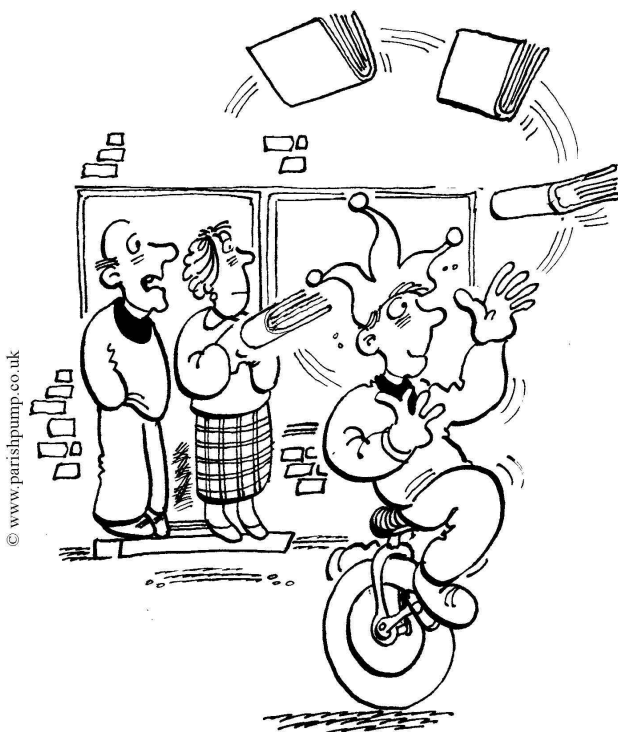
My brother has just died and the house is being cleared. The air raid shelter at the bottom of the garden was full of fire irons, fender, fire screen, coal shuttle and fire dogs. The fireplaces were closed up about 60 years ago...



When I left the village, I was astounded by the amount of waste that I saw. I used to retrieve gift wrap, iron it and reuse it. I am not a hoarder - I am a "chucker" -but I donate extraneous items to charity shops. I was a laughing stock among my friends. Now the mantra is ReUse and ReCycle. I am tired of being preached about it. It is not new. It has not just been invented.



**Vivien Finnigan**



*...I think I must have missed that module  
when I was at theological college!*

## **Services & Events for St Michael's - June 2021**

Our thanks to all who joined us and helped us celebrate last month's Feast Days from Ascension to Trinity.

Don't forget Corpus Christi on Thursday 3<sup>rd</sup> June with Sung Mass & Procession at 7.30pm.

Looking forward, please note these dates:-

Sat 17 July, 11.30-2.30 for the Parish Fete up at St David's.

Weekend of 11 & 12 September for the Heritage Open Days, Devon Historic Churches Trust Ride&Stride, Cream Teas etc.

Help & support for these will be appreciated.

We are also grateful to Frs Robin Eastoe and Dominic Cyrus for coming to celebrate Mass and preach on some Sundays.

Our regular pattern of Worship In Church & Online is:-

Sundays 11am Sung Mass & Sermon, in Church only.

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.

Plainsong Vespers led by Richard Parker on Thursdays at 6pm is also Covid aware public worship, also broadcast to <https://www.facebook.com/groups/2227703237/>

Friends of St Michael's Facebook Group. Our website is <https://www.stmichaelsmountdinham.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. Our thanks to Oliver Nicholson for emailing these each week.

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

Sat 29 May. Please note Men's Breakfast 9am on Zoom – not at the Farmers' Union.

Sun 30 May, Trinity Sunday, 11am Sung Mass. Sumsion in F. Schubert Sanctus.

Wed 2 Jun. Please note. NO Matins & Mass, owing to Covid restrictions, as at 6pm a Requiem Mass for David Walford, priest, will be held at St Michael's. May he rest in peace, and rise in glory.

Thu 3 Jun. Corpus Christi, 7.30pm Sung Mass with socially distanced Procession. Harris in F. Ave verum corpus, Elgar.

Fri 4 Jun, St Petroc, Patron of Cornwall, C6.

Sat 5 Jun, Boniface of Crediton, Apostle to Germany, Bishop & Martyr, 754



Sun 6 Jun, Trinity I, 11am Sung Mass.

Wed 9 Jun, 9.30 Matins, 10am Mass (also streamed). Columba of Iona, 597, and Ephraim of Syria, 373.

Thu 10 Jun & subsequent Thursdays, 6pm Plainsong Vespers, in Church & online. Eve of St Barnabas.

Sun 13 Jun, Trinity II, 11am Sung Mass.

Wed 16 Jun, 9.30 Matins, 10am Mass. Richard of Chichester, 1254.

Sun 20 Jun, Trinity III, 11am Sung Mass.

Wed 23 Jun, 9.30 Matins, 10am Mass. Etheldreda of Ely, 678.

Sat 26 Jun, Men's Breakfast, 9.30 hopefully at The Farmer's Union, near Queen Street Clock Tower. Check nearer the date.

Sun 27 Jun, Trinity IV, 11am Sung Mass.

Tue 29 Jun, Year's Mind of Dr John Hughes, priest.

Wed 30 Jun, 9.30 Matins, 10am Mass.

We hope you stay safe and enjoy worshipping with us this month.



**Richard Barnes – 23/05/21.**



# The Ellacombe Chimes



If you have been coming to St David's Church on Sunday mornings over the last couple of months you will have heard hymns being played on the bells. Because of social distancing the bells were being rung by one person, who, contrary to popular belief, was not rushing madly around the ringing chamber from bell to bell!

The tower is fitted with a system known as the Ellacombe Chiming Apparatus; this consists of a set of 8 hammers, mounted one below each bell, which can be made to strike the bells by means of ropes which come down to a frame in the ringing chamber. This system was installed in 1899 when the church was built and all the fittings are original except the ropes. The rope for the tenor extends down to the Lady Chapel from where it can be used as a Sanctus bell.

This apparatus was invented in 1821 by a young curate at St Mary's, Bitton, near Bristol; one Reverend Henry Thomas Ellacombe. He was a practical chap and studied engineering under Marc Brunel [father of Isambard K Brunel] at Chatham before taking holy orders, he invented the system to avoid having to depend on the often drunk and unruly local band of ringers, who were by no means unique it seems. The apparatus allowed one person to safely chime the church bells.

"To call the folk to church in time,  
One little boy six bells can chime:"

He did however win over the ringers of Bitton and rules of conduct were created. He drew on his experiences at Bitton in writing his pamphlet, "Practical Remarks on Belfries and Ringers" which was first published in 1850. In it he states that he persuaded the ringers not to ring on a Sunday in exchange for two practice nights a week! If they didn't go to services on Sundays they couldn't ring on Sundays! It would seem that at the time the more common general practice was to chime for services, as in the old rhyme—

"To call the folk to church in time,  
We chime."

At the time it was the job of the sexton to chime the bells for services and not the ringers. The ringers, at Bitton at least, would ring immediately after services on a Sunday. [Googling "Practical Remarks on Belfries and

Ringers” will lead to the website [www.stnicholaskingslynn.org.uk](http://www.stnicholaskingslynn.org.uk) from where a PDF of the pamphlet can be downloaded which makes fascinating reading and gives the background to the invention of the apparatus and Belfry Reform.]

The Rev. Ellacombe was a leading exponent of Belfry Reform and it was largely through his invention, pamphlets and editorship of the Bells and Bell Ringing section of the weekly periodical “Church Bells and Illustrated Church News” that bell ringers came to be seen as church workers and part of the fabric of the Anglican Church.

In 1850 he became Rector of Clyst St George in Devon. He was one of the leading figures in the formation of the Devonshire Guild of Ringers, the first county association of bell ringers.

When he died in 1885 at the age of 95, some 60 performances, including peals and quarter peals, were rung on bells across the country in tribute to him; from Edinburgh to Exeter and Great Yarmouth to Chepstow. A quarter peal and a peal were rung at St. Sidwell’s. Bands of ringers, including from St Sidwell’s, would travel to Clyst St George to ring on the bells and enjoy the “venerable rector’s” hospitality.

On 26<sup>th</sup> June 2021, there will be a worldwide celebration of the 200 year anniversary of Ellacombe’s invention of the apparatus. The celebration is being jointly organized by the Bitton Parish History Group and St Mary’s Church.

Bells throughout the world will be ringing, starting in New Zealand. The plan is for bells to be heard in each of the major time zones, played at noon local time in each location. They will make their way to Bitton, where there will be “a joyous fun-filled event”, and then across to the Americas, finishing in Vancouver, Canada, 17 hours after they first started!

At St David’s we plan to play hymns and simple changes on the Ellacombe Chimes, hopefully followed by a “proper” quarter peal on the bells. Locally bell ringers from Heavitree, St Margaret’s (Topsham) and Clyst St George are also taking part in the celebration.



**Geoff Crockett**

The banner features a yellow background with a faded image of a group of people. On the right side, there is a red-outlined triangle containing the text '175' and '1846-2021'.

# YMCA EXETER

Belong. Contribute. Thrive.

175  
1846-2021

## Pray for YMCA Exeter

Last Thursday of every month

11.30am (after Thursday communion)

At St David's Church

Last year we started hosting a prayer group at St David's to pray for the YMCA, their staff, clients, and projects across the city. Whether you've been each time, not been for a while, or haven't been so far, please do join us praying in support of this lovely local charity.

You can join in, either in person in the Lady Chapel (safely distanced etc as usual) or via Zoom using the link below:

Join Zoom Meeting

<https://us02web.zoom.us/j/88197392078?pwd=WlFvaEFzVUNKRit2RzJvbE1ZaW1VQT09>

Meeting ID: 881 9739 2078

Passcode: 161422

**Ash Leighton Plom**

21.05.2021

# Prayer cards - can you design our next batch?

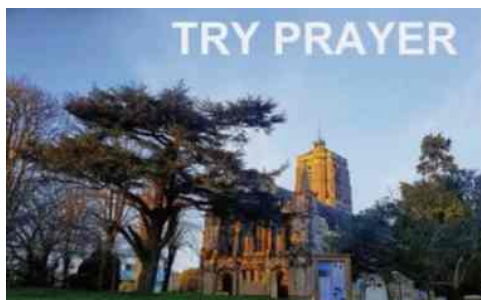
At services and door to door in the areas around both churches, we are handing out prayer cards inviting people to try praying and to connect with church, for example by bringing their prayer requests to services. However, the designs we're currently using include images and fonts copyrighted to vistaprint online, which means paying a bit for each print run we do of these! A much more sustainable and responsible option would be creating our own designs and having them printed for free for us by our friends at Exeter College print room. This means we're looking for new designs for our prayer cards and would love to see you flex your creativity and submit design ideas to us!

Please email Ash at [aescleal@gmail.com](mailto:aescleal@gmail.com) with your thoughts and images and designs, and we'll announce the final designs in a future issue of New Leaves. Watch this space!

Meanwhile, if you would like to join Ash walking the parish and delivering prayer cards through doors, do get in touch on the email above - he'd love to do this with you!

**Ash Leighton Plom**

21.05.2021



# Venture into the (almost)unknown

The day after it was announced, in April, that non-essential shops could open, I decided to take my shopping trolley and go alone into Exeter. This was a first, as for months, my only shopping was a weekly visit to Waitrose in my helper's car. This was quite a big step, not quite a step on the moon, but, almost, to a rather mature person.

Going by taxi to the rear of Boots, I entered the High Street, almost an alien place after months spent mostly in my flat, I decided to go into Lakeland. As most of you know, this is a tempting shop where you buy things that you didn't know you needed until they were in your bag. I came out with a steamer, a thingummy to boil eggs and a timer.

I decided to go into Little Queen Street to ring for a taxi. My usual cab had nothing for an hour so I rang Apple. Five minutes I was promised. As I stood, in warm sunshine, I had numerous young men wanting to take me over the road. It restores my faith in the young, the way they are always ready to help, even if you didn't want it. Two red taxis passed by

but, even though I waved they didn't stop. After about twenty minutes I rang Apple, and a voice, repeatedly, said that the taxi couldn't find me. For a moment, I felt worried about getting home. I wondered whether I could cope with a bus or walking home. A no-no I thought. I walked to Bella Italia, and outside the cafe was a red taxi. Relief. The driver got out and I asked if he was for me – in quite a few words. When I stopped for breath, he, mildly said that a) he didn't work for Apple, he was a hackney carriage; b) he wasn't working and c) he was only picking up a prescription and where did I want to go. Gratefully, I thanked him. He asked me to wait and disappeared into the Guildhall. After a while, he reappeared, waving a paper bag. I felt he had earned a generous tip as he dropped me at Montpelier Court. I enjoyed a cup of tea and several biscuits. As I thought about my expedition, I thought of the many people, especially the elderly, who are afraid to go





out again. I would say to them, "Please make that first step. Take someone with you, but do make the effort to enjoy the pleasure of being part of the human race. Have faith and all shall be well, all shall be well."



**Eileen Jarman**

May 9<sup>th</sup> 2021

PS. The following day I braved the library.



Perhaps he's heard that we're  
losing our churchwarden

# Because of the noise of the water-pipes

In the early 1530s Myles Coverdale was in exile in Antwerp compiling the first English translation of the whole Bible to be printed. He himself had not learned Hebrew or Greek, so he worked with Tyndale's existing English New Testament and Pentateuch, but translated the rest from the Latin Vulgate and Luther's German Bible. The Reformation was a European Project.

I don't know whether there was bad plumbing in his house in Antwerp or he misunderstood the vocab – cataracts or water-spouts might have been better – but the 'noise of the water-pipes' in Psalm 42 v9 has made generations of choristers smile.

Later in his eventful life Coverdale was sent to Devon to try and pacify the Prayer Book Rebellion of 1549, and from 1551-3 he was present and active as Bishop of Exeter, until another swing of the Reformation Pendulum (Queen Mary I) sent him into exile again.

I do so love singing the Psalms in Coverdale's 1535 Translation, which was already so much a part of the Church of England's worship that it was kept for the 1662 Restoration version of the Book of Common Prayer. The Readings used the newfangled 1611 King James Authorised translation of the Bible, but the Psalter and the Canticles stayed with Coverdale .

Phrases like...

The lot is fallen for me in a fair ground

And stagger like a drunken man

Neither delighteth he in any man's legs

Though an host of men be laid against me

With long life will I satisfy him (a well-known brand of beer in my youth)...

Coverdale offers plenteous scope for musical word painting by the organist accompanying the Psalms.

This leads me to recall that the 'new' Organ at St Michael's was Dedicated 7 years ago now, on Sunday 22<sup>nd</sup> June 2014 - I recently uncovered the Service Sheet. It was blessed by an old friend of St Michael's, Bishop Richard Hawkins, in a Service led by Fr David Hastings. The Organ, moved here and rebuilt by Tim Trenchard as the major part of a Heritage Lottery Fund project, was played by Nigel Browne, Alex West and Neil Page, and the large choir and congregation had a good sing.

There has been a lot of water under the Exe Bridges and wind through the

pipes since then, , but a couple of things about the history of our Organ have come back to me recently via social media.

The 'timeline' of this organ's various incarnations is summarised here:-

[https://www.stmichaelsmountdinhams.org.uk/wp-content/uploads/2014/05/Organ\\_Timeline.pdf](https://www.stmichaelsmountdinhams.org.uk/wp-content/uploads/2014/05/Organ_Timeline.pdf)

The Organ originated in St Jude's, a Victorian Church plant in central Birmingham, in the late 1860s, and was loved, used & expanded for the next 100 years.

By the 1950s St Jude's was known for its Anglo-catholic liturgy & music, eclectic congregation, and ministry to Birmingham's Theatreland – presumably what would now be called inclusive and



gay-friendly. Sadly this was not valued enough in the 70s to keep it open, and St Jude's was demolished to make way for a multi-storey car park!

The large and exciting organ was saved and put into storage for a decade.

Now there is a vibrant new Church Plant close to where St Jude's was, preaching a lively but conservative Gospel. Gas Street Church (or gastric as it sounded on my screen reader) hosted the Church of England's national online Service a few weeks ago. Vigorous preaching & worship, with rather less rigorous liturgy & theology, is flavour of the moment.

In the 1980s the Organ was rebuilt in the Chapel of Claysmore, a public school in the Dorset village of Iwerne Minster. The name Iwerne is synonymous with the conservative evangelical Summer Camps where suitable boys from the poshest public schools were trained (some might say groomed) to become the church leaders of the future.

Sadly, but not surprisingly, this control evangelicalism also led to some instances of hurt for those who could not conform.

In my view, powerful leaders cloning disciples in their own image is not what Jesus, or even Paul, did. Jesus chose a disparate group of followers and encouraged & enabled each to become the best version of who they were.

Who knows whether the Iwerne Campers ever worshipped in the Chapel at

Clayesmore or heard the mighty Organ there, but there is a pleasing irony that the Organ once again speaks in an Anglo-catholic Church with an eclectic congregation.

In 2011, the re-ordering of the Clayesmore Chapel replaced the St Jude's Organ with a new electronic one. Neil Page generously secured ownership of the pipe organ for St Michael's, Tim Trenchard removed it to his workshop. With Neil & Nigel Browne, Tim reconfigured the Organ to fit the tall thin organ chamber at St Michael's, and in 2013 Heritage Lottery Funding and other donations allowed work to begin, climaxing in mid 2014 with the Inaugural Recital by David Briggs, organ virtuoso and grandson of the final Organist at St Jude's in Birmingham, a Young Organists Competition organised by Alex West, and the Dedication Service.

My maternal grandfather was a High Church Organist in Bournemouth in the inter-war years; I do rather regret that I never tried to learn to play.

Psalm 150:6 Let every thing that hath breath \*  
praise the Lord.



**Richard Barnes – 23/05/21.**

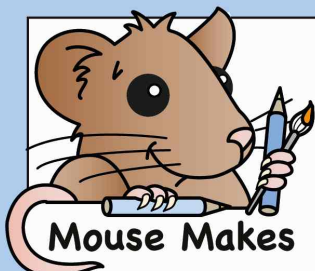
## **FREE**

After an upgrade, St. Michael and All Angels Church, Mount Dinham has a redundant sound system to give away.

In working order

- 1 x TOA Amplifier model A – 1712
- 3 x TOA Wireless tuner model WT – 5810
- 1 x Prosound VHF wireless system model N48QR
- Microphones

**Contact    [lewispf9@gmail.com](mailto:lewispf9@gmail.com)**



## JESUS HEALS

Who was the first person  
Jesus healed?

*John 4:46-54*

Who did Jesus heal  
from fever?

*Mark 1:29-31*

How was the the  
paralysed man  
brought to Jesus?

*Mark 2:1-12*

Jesus **healed** and  
made the...

SICK	ABLE
DEAD	WALK
BLIND	FORGIVEN
DEAF	ALIVE
CRIPPLED	SPEAK
SINNER	MOVE
MUTE	SEE
PARALYSED	WELL
DISABLED	HEAR



Where did the  
demons ask Jesus  
to send them  
when he drove  
them out?

*Mark 5:1-20*

How long had  
the man by  
the pool been  
disabled?  
*John 5:1-15*

What did Jesus say made  
the woman well?

*Matthew 9: 20-22*



"There are **many** things that  
Jesus did. If every one of them  
were written down, I suppose the  
whole world would not have room  
for the books that would be written."

*John 21:25*

How many men were  
healed from leprosy?

*Luke 17:11-19*

What did Jesus heal  
Bartemaus from?

*Mark 10:46-52*



Jesus raised Lazarus from the dead,  
how many days had he been buried?

*John 11:1-45*

# Bible Bite

A short story from the Bible

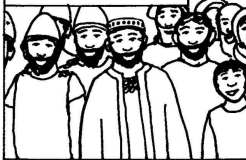
It can be read in the Bible in  
2 Sam 6: 1-10, 2 Chron 13, 15:1-28

Copies of God's Laws for the Jews were kept in a special holy chest - the Ark. It had been stored at Keriath Jearum for 20 years...

When King David made Jerusalem his capital, he decided to bring the Ark there.



David brought his soldiers and a huge crowd came too



They put the Ark on a new cart and set off down the hill.



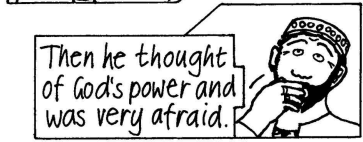
The oxen stumbled, and Uzzah thought the Ark might fall off the cart.



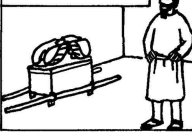
He forgot the Ark was holy and held on to it.



David was very angry with God that Uzzah had died



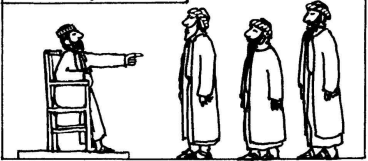
So he left the Ark stored at the house of Obed Edom.



David realised that they had not treated God's Ark with respect.



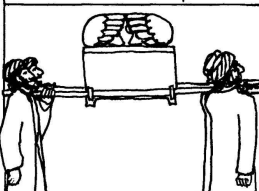
He talked to the Levites, the tribe that God had chosen to be His priests.



They organised musicians and trumpeters, and people to carry the Ark.

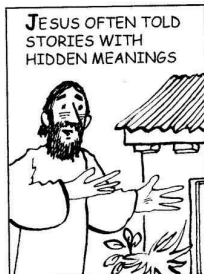


God's holy Ark was treated with respect.



Everyone cheered and sang as the Ark was carried into Jerusalem.





JESUS OFTEN TOLD  
STORIES WITH  
HIDDEN MEANINGS



HE EXPLAINED THAT WHEN  
YOU ARE INVITED TO A MEAL



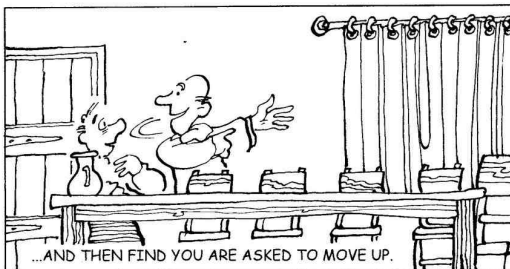
DON'T RUSH TO SIT IN THE BEST  
SEAT....



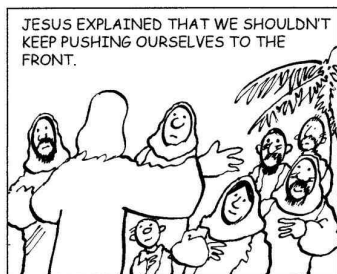
...IN CASE YOU ARE ASKED  
TO MOVE DOWN THE  
TABLE.



IT'S MUCH BETTER TO TAKE  
THE LOWER SEAT



...AND THEN FIND YOU ARE ASKED TO MOVE UP.



JESUS EXPLAINED THAT WE SHOULDN'T  
KEEP PUSHING OURSELVES TO THE  
FRONT.



AS CHRISTIANS WE SHOULD ALWAYS TRY TO PUT  
OTHER PEOPLE FIRST. Read Luke 11.7-11

# Smile Lines

## Talking

Bishop Douglas Feaver, the notoriously outspoken former Bishop of Peterborough, was presiding at his first Diocesan Synod and a man at the back had been droning on and on for some length of time. Finally, a lady called out to protest that she could not hear what he was saying. Bishop Douglas replied: "You should thank God and sit down."

## For sale

An estate agent's board outside a redundant church:  
FOR SALE.  
Suitable for conversion.

## On a church notice board:

Visitors welcome.  
Members expected.

## Friend?

Arriving at church to attend a wedding, a formidable looking lady in a large hat was greeted by the usher. "Are you a friend of the groom?" he ventured.

"Certainly not," she said indignantly. "I'm the bride's mother."

## Miscellaneous observations on life

I want to be 14 again and ruin my life differently. I have new ideas.  
Scratch a dog - and you'll find a permanent job.

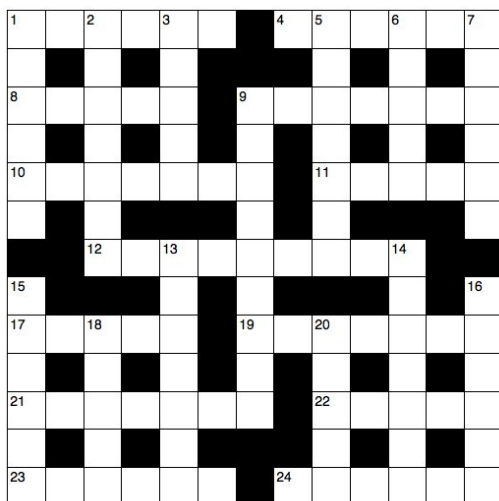
Every seven minutes of every day, someone in an aerobics class pulls a muscle.

Few things are more satisfying than seeing your children have teenagers of their own.

Learn from others' mistakes. You won't live long enough to make them all yourself.

Money isn't everything, but it does keep you in touch with your children.





## Crossword Clues for June 2021

### Across

- 1 Military tactic used by Joshua to attack and destroy the city of Ai (Joshua 8:2) (6)
- 4 Place of learning (6)
- 8 'When Moses' hands grew — , they took a stone and put it under him and he sat on it' (Exodus 17:12) (5)
- 9 Unpleasant auguries of the end of the age, as forecast by Jesus (Matthew 24:7) (7)
- 10 Stronghold to which girls in King Xerxes' harem (including Esther) were taken (Esther 2:8) (7)
- 11 Where Saul went to consult a medium before fighting the Philistines (1 Samuel 28:7) (5)
- 12 Propitiation (Hebrews 2:17) (9)
- 17 Turn away (Jeremiah 11:15) (5)
- 19 So clear (anag.) (7)
- 21 'I have just got — , so I can't come': one excuse to be absent from the great banquet (Luke 14:20) (7)
- 22 Long weapon with a pointed head used by horsemen (Job 39:23) (5)
- 23 Musical beat (6)
- 24 What the Israelites were told to use to daub blood on their door-frames at the first Passover (Exodus 12:22) (6)

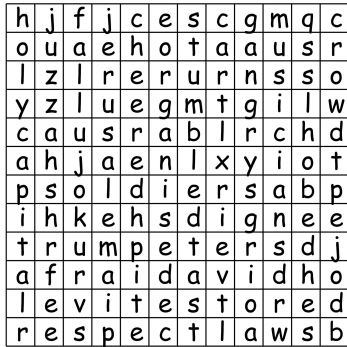
## Down

- 1 Fasten (Exodus 28:37) (6)
- 2 Art bite (anag.) (7)
- 3 'The people of the city were divided; some — with the Jews, others with the apostles' (Acts 14:4) (5)
- 5 Contend (Jeremiah 12:5) (7)
- 6 Possessed (Job 1:3) (5)
- 7 Sheen (Lamentations 4:1) (6)
- 9 'You love evil rather than good, — rather than speaking the truth' (Psalm 52:3) (9)
- 13 Large flightless bird (Job 39:13) (7)
- 14 They were worth several hundred pounds each (Matthew 25:15) (7)
- 15 'A — went out to sow his seed' (Matthew 13:3) (6)
- 16 How Jesus described Jairus's daughter when he went into the room where she lay (Mark 5:39) (6)
- 18 The part of the day when the women went to the tomb on the first Easter morning (John 20:1) (5)
- 20 Narrow passageway between buildings (Luke 14:21) (5)

## Sudoku - Medium

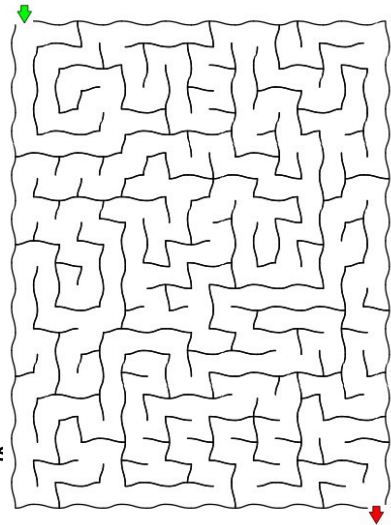
		5	9		1		8	
2		9	7					
	6			2	5			
		4						
	5		6	3	4		1	
						5		
			5	1			4	
					2	6		7
	2		4		3	9		

## Word search



capital	Levites	Uzzah
cheered	hill	Obed
tribe	soldiers	fall
Jerusalem	Ark	trumpeters
crowd	respect	stumbled
laws	stored	David
holy	cart	afraid
angry	organised	musicians

## Maze




---

## Days of Note - June

### 1<sup>st</sup> June Justin Martyr, first ever Christian philosopher

Justin Martyr (c. 100 – 165AD), is regarded as the first ever Christian philosopher. He was born at Nablus, Samaria, to parents of Greek origin, and was well educated in rhetoric, poetry and history before he turned to philosophy. He studied at Ephesus and Alexandria and tried the schools of the Stoics, the Pythagoreans, and the Platonists. Then in about 130AD Justin became a Christian, and never looked back. His long search for truth was satisfied by the Bible, and above all by Christ, the Word of God.

This apologist and martyr is known as the most important early 'apologist'. He went on to offer a reasoned defence for Christianity, explaining that it was the fulfilment of the Old Testament prophecies. Justin's aim was evangelism: he thought that pagans would turn to Christianity if they were made aware of Christian doctrine and practice. Justin's martyrdom took place in the reign of Marcus Aurelius, along with six other believers. At his trial, whose authentic

record survives, he clearly confessed his Christian beliefs, refused to sacrifice to the gods, and accepted suffering and death. As he had previously said to the emperor: "You can kill us, but not hurt us."

### **8<sup>th</sup> June William of York, a victim of injustice**

Have you ever been the victim of someone else's malice and ambition? Then William of York (d 1154) is the saint for you. William Fitzherbert was born into a noble family, with royal connections. He was also smart – appointed treasurer of York at a young age, and also as a chaplain to King Stephen. But none of it went to his head - he was loved for his kind, amiable and easy-going personality.

Then in 1140 Thurston, the archbishop of York, died. The canons of York knew whom they wanted, and with royal support William was made Thurston's successor. Yet all was not well: a disappointed minority hated him and had the support of powerful men. William was accused of simony, and of being unchaste. The row brought in the Pope and several bishops, and William was cleared. Yet still – all was not well. That Pope died, and the new Pope was a Cistercian, who preferred the enemies of William. And so, he was deposed.

Yet William seems to have taken all this malice and power-grabbing in his stride. He simply retired to Winchester to live as a devout monk until 1153. Then that year several of his key enemies died, and he was restored as archbishop to York. At last all looked good for him – and he made a triumphant return to York in 1154. But then – disaster struck again: a few days later William was dead - poison was strongly suspected. He was buried in his cathedral and miracles were reported at his tomb. He was regarded as both the victim of grave injustice and as a saint. In 1421 the famous St William window was made, depicting his life and miracles and death in 62 scenes.

### **9<sup>th</sup> June Columba of Iona, missionary to the UK**

In 563 AD St Columba sailed from Ireland to Iona – a tiny island off Mull, in the Western Highlands. He brought Christianity with him.

Columba (c. 521 -97) was born in Donegal of the royal Ui Neill clan, and he trained as a monk. He founded the monasteries of Derry (546), Durrow (c.556) and probably Kells. But in 565 Columba left Ireland with twelve companions for Iona, an island off southwest Scotland. Iona had been given to him for a

monastery by the ruler of the Irish Dalriada.

Why would a monk in his mid-40s go into such voluntary exile? Various explanations include going into voluntary exile for Christ, an attempt to help overseas compatriots in their struggle for survival, or even as some sort of punishment for his part in a row over a psalter in Ireland. Whatever the reason, Columba went to Iona and spent the rest of his life in Scotland, returning to Ireland only for occasional visits.

Columba's biographer, Adomnan, portrays him as a tall, striking figure of powerful build and impressive presence, who combined the skills of scholar, poet and ruler with a fearless commitment to God's cause. Able, ardent, and sometimes harsh, Columba seems to have mellowed with age.

As well as building his monastery on Iona, Columba also converted Brude, king of the Picts. Columba had great skill as a scribe, and an example of this can be seen in the Cathach of Columba, a late 6th century psalter in the Irish Academy, which is the oldest surviving example of Irish majuscule writing. In his later years Columba spent much time transcribing books.

Columba's death was apparently foreseen by his community, and even, it seems, sensed by his favourite horse. He died in the church just before Matins, and it is a tribute to this man that his traditions were upheld by his followers for about a century, not least in the Synod of Whitby and in Irish monasteries on the continent of Europe.

*Here is a prayer of St Columba:*

Christ With Us  
My dearest Lord,  
Be Thou a bright flame before me,  
Be Thou a guiding star above me,  
Be Thou a smooth path beneath me,  
Be Thou a kindly shepherd behind me,  
Today and evermore.

**9<sup>th</sup> June                      Ephrem the Syriac, prolific hymn writer**

Here is a saint for you, if you have ever been touched by the words of a song.

Ephrem the Syriac was born 306AD in Nisibis, Turkey. Baptised in 324, he joined the cathedral school in Nisibis, where it was soon obvious that he had an outstanding gift for writing both music and lyrics.

Ephrem would have agreed with St Paul about the value of using music to express our faith in God. In an age of widespread illiteracy, he saw that hymns could be powerful carriers of orthodox Christianity, even when sung by uneducated people.

And so Ephrem wrote – and wrote. His poetry was so powerful, and his melodies so evocative, that soon his hymns were spreading far and wide across the Roman Empire. And wherever they went, his hymns took the Christian gospel along with them.

Some of Ephrem's hymns were written to refute heretical ideas, while others praised the beauty of the life of Christ. To Ephrem, everything around us could become a reminder of the presence of God, and thus an aid to worship.

Ephrem became the most prolific and gifted hymn-writer in all of eastern Christianity. His hundreds of hymns influenced the later development of hymn-writing in both Syriac and Greek Christianity.

Ephrem was also a well-respected Christian theologian and writer, always keen to defend orthodoxy from the widespread heresies of the time. Ephrem stressed that Christ's perfect unity of humanity and divinity represented peace, perfection and salvation.

After Nisibis fell to the Turks in 363, Ephrem fled to Edessa, where he continued to work. But plague struck the city in 373, and while nursing others with the plague Ephrem finally died of it himself on 9<sup>th</sup> June. But his music lives on - more than 500 of his hymns still survive today.

## **11<sup>th</sup> June                      Barnabas, Paul's first missionary companion**

Would you have liked to go to Cyprus on holiday this year but can't because of the pandemic? If so, spare a thought for the Cypriot who played such a key role in the New Testament.

He was Joseph, a Jewish Cypriot and a Levite, who is first mentioned in Acts 4:36, when the Early Church was sharing a communal lifestyle. Joseph sold a

field and gave the money to the apostles. His support so touched them that they gave him the nickname of Barnabas, 'Son of Encouragement'.

Barnabas has two great claims to fame. Firstly, it was Barnabas who made the journey to go and fetch the converted Paul out of Tarsus, and persuade him to go with him to Antioch, where there were many new believers with no one to help them. For a year the two men ministered there, establishing a church. It was here that the believers were first called Christians.

It was also in Antioch (Acts 13) that the Holy Spirit led the church to 'set aside' Barnabas and Paul, and to send them out on the church's first ever 'missionary journey'. The Bible tells us that they went to Cyprus, and then travelled throughout the island. It was at Lystra that the locals mistook Barnabas for Zeus and Paul for Hermes, much to their dismay.

Much later, back in Jerusalem, Barnabas and Paul decided to part company. While Paul travelled on to Syria, Barnabas did what he could do best: return to Cyprus and continue to evangelise it. So, if you go to Cyprus and see churches, remember that Christianity on that beautiful island goes right back to Acts 13, when Barnabas and Paul first arrived.

In England there are 13 ancient church dedications and not a few modern ones. Barnabas the generous, the encourager, the apostle who loved his own people – no wonder he should be remembered with love.

**16<sup>th</sup> June                      Richard of Chichester, wanting God more clearly, dearly and nearly**

Ever wonder where the prayer ... *'May I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day'* comes from? Richard of Chichester, a bishop in the 13th century, wrote it.

He began life as Richard de Wych of Droitwich, the son of a yeoman farmer. But Richard was a studious boy, and after helping his father on the farm for several years, refused an advantageous offer of marriage, and instead made his way to Oxford, and later to Paris and Bologna to study canon law.

In 1235 he returned to Oxford, and was soon appointed Chancellor, where he supported Edmund, Archbishop of Canterbury, in his struggles against King Henry III's misuse of Church funds. After further study to become a priest, Richard was in due course made a bishop himself. He was greatly loved. He was

charitable and accessible, both stern and merciful to sinners, extraordinarily generous to those stricken by famine, and a brilliant legislator of his diocese. He decreed that the sacraments were to be administered without payment, Mass celebrated in dignified conditions, the clergy to be chaste, to practise residence, and to wear clerical dress. The laity was obliged to attend Mass on Sundays and holy days, and to know by heart the Hail Mary as well as the Lord's Prayer and the Creed.

Richard was also prominent in preaching the Crusade, which he saw as a call to reopen the Holy Land to pilgrims, not as a political expedition. He died at Dover on 3<sup>rd</sup> April 1253. In art, Richard of Chichester is represented with a chalice at his feet, in memory of his having once dropped the chalice at Mass! One ancient English church is dedicated to him.

And, of course, he is author of that famous prayer, now set to popular music, which runs in full: "Thanks be to thee, my Lord Jesus Christ for all the benefits thou hast given me, for all the pains and insults which thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly and follow thee more nearly, day by day."

## **20<sup>th</sup> June                  Summer Solstice, longest day of the year**

June, of course is the month of the summer solstice, the month of the Sun. *Sol + stice* come from two Latin words meaning 'sun' and 'to stand still'. As the days lengthen, the sun rises higher and higher until it seems to stand still in the sky. The Summer Solstice results in the longest day and the shortest night of the year. The Northern Hemisphere celebrates in June, and the Southern Hemisphere celebrates in December.

*While the Druids worship at Stonehenge and elsewhere, here are some Christian alternatives that honour the Creator rather than the created.*

### ***A Canticle for Brother Sun***

Praised be You, My Lord, in all Your creatures,  
Especially Sir Brother Sun,  
Who makes the day and enlightens us through You.  
He is lovely and radiant and grand;  
And he heralds You, his Most High Lord.

St Francis of Assisi



## ***God in All***

He inspires all,  
    He gives life to all,  
He dominates all,  
    He supports all.  
He lights the light of the sun.  
    He furnishes the light of the night.  
He has made springs in dry land.  
    He is the God of heaven and earth,  
    of sea and rivers,  
    of sun, moon and stars,  
    of the lofty mountain and the lowly valley,  
the God above heaven,  
    and in heaven,  
    and under heaven.

## ***A prayer of St Patrick***

### **20<sup>th</sup> June          Fathers' Day, a time to celebrate male role models**

In the UK, USA and Canada, the third Sunday in June is Father's Day. It's usually a good time for sons and daughters to take their father to his favourite restaurant, or to watch a favoured sport, or whatever else he enjoys doing.

How will you celebrate it this year? If your own father cannot be with you, how about a Zoom meeting?

How do these special days ever get started, anyway? Well, Father's Day began because way back in 1909 there was a woman in Spokane, Washington, named Sonora Louise Smart Dodd. That year she heard a church sermon about the merits of setting aside a day to honour one's mother. Mother's Day was just beginning to gather widespread attention in the United States at this time. But Sonora Louise Smart Dodd knew that it was her father who had selflessly raised herself and her five siblings by himself after their mother had died in childbirth. So the sermon on mothers gave Sonora Louise the idea to petition for a day to honour fathers, and in particular, her own father, William Jackson Smart.

Sonora Louise soon set about planning the first Father's Day celebration in

Spokane in 1910. With support from the Spokane Ministerial Association and the YMCA, her efforts paid off, and a 'Father's Day' was appointed. Sonora Louise had wanted Father's Day to be on the first Sunday in June (since that was her father's birthday), but the city council didn't have time to approve it until later in the month. And so on 19<sup>th</sup> June, 1910, the first Father's Day was celebrated in Spokane.

Gradually, other people in other cities caught on and started celebrating their fathers, too. The rose was selected as the official Father's Day flower. Some people began to wear a white rose to honour a father who was dead, and a red one to honour a father who was living. Finally, in 1972, President Richard Nixon signed a presidential proclamation declaring the third Sunday of June as Father's Day - a permanent, national holiday.

## **24<sup>th</sup> June            John the Baptist, preparing the way for the Messiah**

John the Baptist is famous for baptising Jesus, and for losing his head to a woman. He was born to Zechariah, a Temple priest, and Elizabeth, who was a cousin of Mary, the mother of Jesus. John was born when his mother was advanced in years, and after the foretelling of his birth and the choice of his name by an angel, we hear nothing more of him until he began his mission of preaching and baptising in the river Jordan c27.

John was a lot like an Old Testament prophet: he lived simply on locusts and honey in the wilderness, and his message was one of repentance and preparation for the coming of the Messiah and His Kingdom. He went on to baptise Jesus, at Jesus' firm request. When John went on to denounce the incestuous union of Herod Antipas with his niece and brother's wife, Herodias, he was imprisoned and eventually beheaded at the demand of Salome, Herodias' daughter.

John is the only saint to be remembered three times in the Christian calendar, in commemoration of his conception, his birth (June 24), and his martyrdom. When John saw Jesus he said that Jesus was the "Lamb of God", and he is the only person to use this expression of Jesus. In art John is often depicted carrying a lamb, or with a lamb near him.

# Puzzle solutions

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

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

## The deadline for inclusion of articles for the July/August issue of New Leaves is Sunday 27th June

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

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

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

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

- his hard work is much appreciated.