

# New Leaves

July/August 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](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

## From the Vicarage



### Adapting as we go along

Tina and I were planning to visit Alsace and Annecy in eastern France this summer.

However, in view of current travel

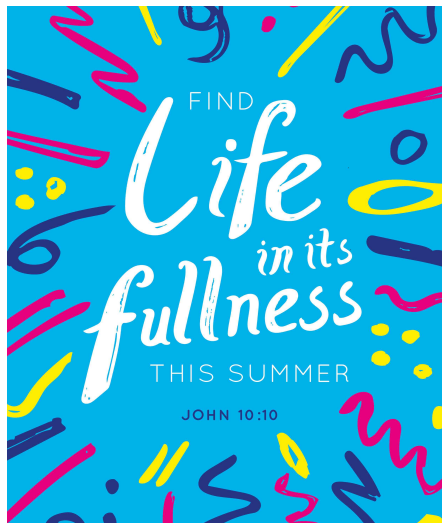
restrictions, we are now visiting north Wales and Norfolk! But even if this plan wasn't our first choice, we realise that we are fortunate to be able to get away. Perhaps we are all getting used to life being less predictable than in the past and therefore needing to adapt quickly? But we still need to plan ahead – it's just that you will need to take the dates I predict in these letters with a healthy degree of scepticism!

Sadly, our Parish Fête had to be cancelled. To produce an adequate risk assessment for an event where anyone can walk into the churchyard was just not feasible. But we **will** still be running the Prize Draw and we will have St David's Church open on Saturday 17<sup>th</sup> July from 1-2pm for refreshments with the Draw taking place at 2pm. So do join us, if you can, for a socially distanced, outdoor Draw – and we hope to put on a 'proper job' fête next year! Thank you to those who had already offered help and to those who have kindly donated prizes and bought tickets for the Draw.

We are also planning to have St David's Church open for an hour every Saturday in August from 11am with simple refreshments available. If you would like to help staff this please have a word with Glynis Harflett.

### St David's Parish Room

Meanwhile the construction firm Wilmott Dixon have been busy





refurbishing the parish room underneath St David's. You may know that due to lack of space on the Exeter College site (where Wilmott Dixon were building the new College data centre) they hired the parish room as a rest space for their workforce. As part of their community contribution they agreed to refurbish the room after they had used it. So, with new flooring and kitchen facilities it should soon be ready to hire out again as an attractive space for local groups. We are most grateful to Wilmott Dixon for this contribution to renewing our parish facilities.

### **Thursday Suppers**

You may also have heard about the changes in provision for homeless and vulnerably housed people that have happened as a result of the pandemic. The 'everybody in' initiative last year saw a number of people housed in the Great Western Hotel and members of our Soup Evening team provided Tuesdays Suppers for up to 32 people. This provision finished back in March but some of those who are now transitioning to more stable housing solutions are staying at the Crescent. We have now agreed, through St Petrocks, to provide sixteen packed suppers every Thursday to support those staying there and currently this is being paid for from the significant PCC funds that had built up for the Soup Evening. We are most grateful to everyone who has supported this work through all the changes of the past year. We don't really know what the future looks like for provision for the street homeless and vulnerably housed as there should be fewer people in that category. On the other hand there are plenty of people needing Food Bank provision - and our Food Bank collection point remains open at St Michael's Church. St Petrocks are now putting their efforts into outreach work rather than attracting people to come to St Petrocks building which causes problems with social distancing. So it's a changing picture but I will try to keep you up to date with what we are offering and what help is needed.

### **From the Green Team**

We are planning an environmental awareness morning at St David's for 11<sup>th</sup> September as we look towards the COP26 Climate Summit to be hosted in Glasgow from 31 October. We are planning some great presentations and we hope that you will join us for a lunch of 'local produce' being arranged by St David's 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

## **Ordination of Ash Leighton Plom**

We are also looking forward to the ordination of Ash Leighton Plom as priest which is planned for Sunday 26<sup>th</sup> September at 3pm. There will also certainly be other candidates as well as Ash so numbers will probably still be restricted at the service and I plan to offer our usual morning services. But we will be praying for Ash as he prepares for his ordination and also making a collection so that we can present him with something which he will use in his priestly ministry. Closer to the time we will advertise the collection which Glynis Harflett and Stephanie Aplin have kindly agreed to coordinate. At the moment we are planning that Ash will have his first Mass at St Michael's for Michaelmas on the evening of Wednesday 29<sup>th</sup> September at 7.30pm.

## **Where are we going?**

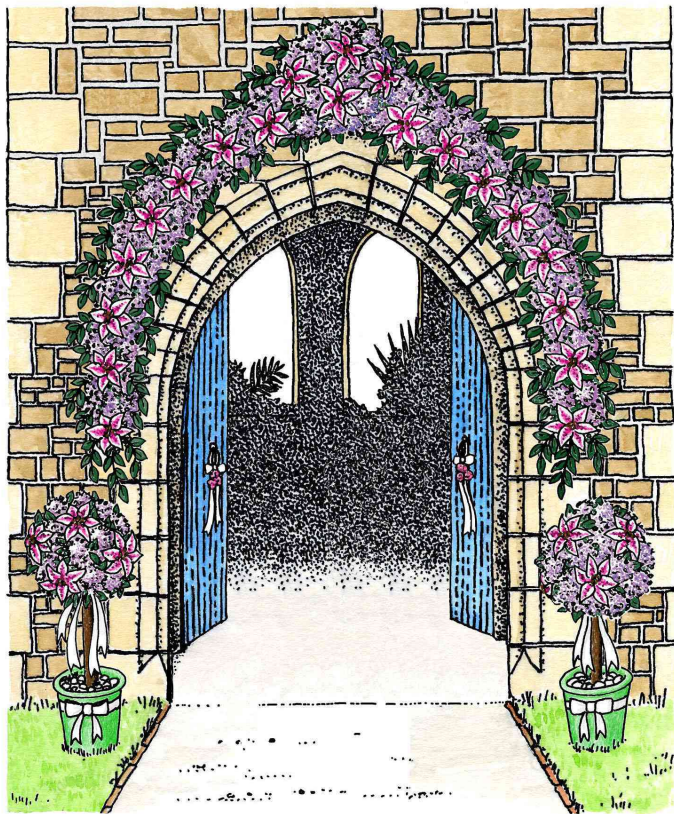
As I mentioned last month the Archdeacon of Exeter will be coming to meet with us as part of a consultation about the future shape of ministry in Exeter City Centre. This meeting will be held at St Michael's will be on the morning of Saturday 16<sup>th</sup> October and all parishioners are welcome to attend. 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 which are being led by Belinda, please contact her at: [bspeedandrews@gmail.com](mailto:bspeedandrews@gmail.com)

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

We had a fascinating and inspiring talk from the Rev Val Atkinson in June about her ministry at Exeter Prison. Our next visiting speaker will be Chris Forster from the Clewer Initiative talking about their work in combatting modern slavery. He will be speaking on Sunday 18 July, within a 9.30am service of Morning Praise (non-eucharistic). A speaker from YMCA Exeter will join us on Sunday 17 October.

With every blessing,

**Nigel**



# Some thoughts for July/August 2021

Here are some ideas for the summer and maybe later in the year, too.

Ash has been diligently distributing '*Try Prayer*' cards in the parish, and there has been a good response to these. When we are away, we visit local churches and often find interesting information that is available to all to take away free or for a small donation to church funds. St Eustachius in Tavistock has leaflets about the church in a variety of languages and we borrowed the idea for St Michael's; we are still looking for Spanish, Japanese, modern Greek and Swahili translators to help us add to our stock. We have English, French, German and Italian available. Leaflets on prayer are with us at home from Germany, France and St Oswald's in Grasmere, and it is from these that I will add some ideas to accompany the prayer cards, especially if praying is difficult.

From the start, there is no one way to pray that is 'right'. R.S.Thomas, the Welsh priest/poet said that prayer is like constantly visiting the place where one once saw an adored one briefly move the curtain at a window, in the hopes that you will see them again. There is always the promise of encounter. It is a persistent activity. It is a relationship. We pray because through it we can know God; we can find out what God wants; we are, by nature, communicative beings and wish to pray – the Collect for the Second Sunday in Trinity makes that clear- and we need to pray, perhaps to share joy or sorrow, to request help for ourselves or others. Psychotherapists will tell us not to bottle up all the thoughts and feelings; there is the suggestion that a 'Gratitude' list could be kept and added to each night. But to whom or what should gratitude be given? People claim that they are 'blessed' with good health, friends or even good weather. Who or what bestows the blessings?

Where you pray is not really a problem, but it may be helpful to find somewhere that is quiet, pleasant and comfortable. It doesn't have to be indoors, though our climate here is not conducive to out-door shrines. Candles, pictures, flowers and perhaps objects of devotion like a small cross or rosary can help to make the focus of the place clear.

Formal language is not needed for private prayer, so not being sure about 'Thee/Thou' and the verb forms shouldn't get in the way. Private prayer is

not dependent on fancy words or sentence structures, but a useful plan to remember is 'ACTS':

**Adoration**, a statement about loving God; **Confession**, things we are sorry for; **Thanksgiving**, the gratitude hack(!). **Supplication**, where we can ask for things for others and ourselves.

Sitting, standing, kneeling, lying down face up or face down, walking: you can pray doing all these things and it may help to vary posture, depending on where you are. Reading the Psalms, Bible and hymn books can often be inspirational. I return to George Herbert and favourite hymns for rhythm and musicality contained in the words.

One such hymn recently sung at St Michael's was '*The spacious firmament on high*' by Joseph Addison (1672 – 1719) which is found in The New English Hymnal at 267 and Ancient and Modern at 170. It so happened that in the past week, academics have shared with us the notion of the 'cosmic dawn'. They have been working on the idea for some years and explain that the first stars to exist did not form until about 300 million years after the Big Bang. It is thought the six most distant observable galaxies emitted light when the universe was about 550 million years old. In my working life, it was the Big Bang that was always thrown into discussion by some clever-clogs pupil who wanted to show how silly Miss was in telling that lame story in the Bible about Creation. We first of all found there were two stories in the Bible, and like the Big Bang, they were explanations that suited the times in which they were told, sometimes in poetic form or even, like the Big Bang, theories, because there is no incontrovertible evidence about the Big Bang, although it is, until a more satisfactory idea is in place, a useful model. (I know there is lots more to be said about Genesis chs 1 & 2, and the Big Bang, than we have space for here). '*The spacious firmament on high...*' is a wonderful song of creation from the Age of Enlightenment, a cosmic joy. In my mind it is joined by '*All my hope on God is founded*' (NEH 333) in which we are reminded that 'Gods's great goodness aye endureth,/ Deep his wisdom, passing thought:/ Splendour, light and life attend him,/ Beauty springeth out of nought./ Evermore/From his store/ New-born worlds rise and adore.' Those words sprang immediately to mind on hearing about the 'cosmic dawn'. And, it almost goes without saying, it is light that is the evidence of existence.

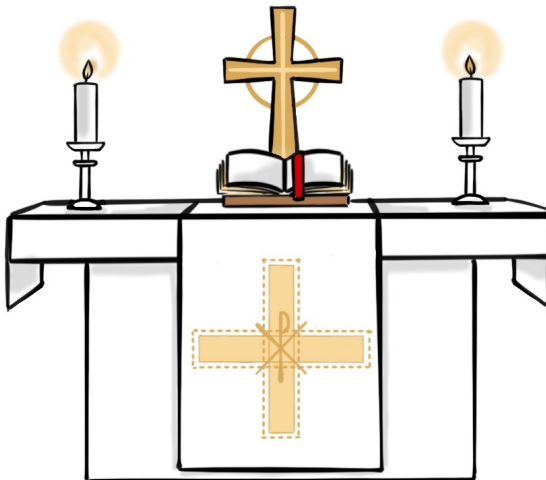
The summer nights are getting a bit longer as we move towards autumn and we can observe the night sky for a bit more, even with our light pollution levels, and wonder at the distances and time from which the light is coming. J.B. Phillips, many years ago now, lamented in his book *'Your God Is Too Small'*, the limited powers people attributed to God. He claimed that this lack of understanding is what led people to reject God; much of his theory grew in the first half of the twentieth century with the aftermath of the Second World War and all the deprivation that followed. The scientific growth in the latter half of the century saw no need for God, though the Rev Prof Polkinghorne et al kept the rumour of God alive. This is not 'God of the gaps' stuff, but a serious recognition of the immeasurable greatness of God.

It is to be hoped that we can slowly resume normal worship and look to praying together, receiving both elements of the Eucharist, praising God for His greatness and generosity, and sharing in renewed socialising.



**Stephanie Aplin**

St Michael and All Angels, Mount Dinham



## **Chosen Readings for July/August 2021 @St David's**

### **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

### **Sunday 11th July (6th Sunday after Trinity)**

1st Reading: Amos 7:7-15

2nd Reading: Ephesians 1:3-14

Gospel Reading: Mark 6:14-29

Preacher: Ash Leighton Plom Bible Reader: Richard Johnson

Prayer Leader: Marc Kastner

### **Sunday 18th July (7th Sunday after Trinity) Service of the Word, Non-Eucharistic**

1st Reading: Jeremiah 23:1-6

2nd Reading: Ephesians 2:11-end

Gospel Reading: Mark: 6: 30-34;53-end

Preacher: Chris Forster (Clewer Initiative) Bible Reader: Philip Dale

Prayer Leader: Helena Walker

### **Sunday 25th July (8th Sunday after Trinity)**

#### **James the Apostle**

1st Reading: Acts 11:27-12:2

2nd Reading: 2 Corinthians 4:7-15

Gospel Reading: Matthew 20:20-28

Preacher: Nigel Guthrie Bible Reader:

Philip Walker

Prayer Leader: Pete Francis

### **Sunday 1st August (9th Sunday after Trinity)**

1st Reading: Exodus 16:2-4;9-15

2nd Reading: Ephesians 4:1-16

Gospel Reading: John 6:24-35

Preacher: Bill Pattinson    Bible Reader: Charlotte Townsend  
Prayer Leader: Glynis Harflett

**Sunday 8th August (10th Sunday after Trinity)**

1st Reading:            1 Kings 19:4-8  
2nd Reading:           Ephesians 4:25-5:2  
Gospel Reading:       John 6:35,41-51  
Preacher: David James      Bible Reader: Hilary Todd  
Prayer Leader: Ann Watts

**Sunday 15th August (11th Sunday after Trinity) Blessed Virgin Mary**

1st Reading:            Isaiah 61:10-end  
2nd Reading:           Galatians 4:4-7  
Gospel Reading:       Luke 1:46-55  
Preacher: Jonathan Draper   Bible Reader: Maggie Draper  
Prayer Leader: Belinda Speed-Andrews

**Sunday 22nd August (12th Sunday after Trinity)**

1st Reading:            Joshua 24:1-2a,14-18  
2nd Reading:           Ephesians 6:10-20  
Gospel Reading:       John 6:56-69  
Preacher: Nigel Guthrie      Bible Reader: Keith Postlethwaite  
Prayer Leader: Bill Pattinson

**Sunday 29th August (13th Sunday after Trinity)**

1st Reading:            Deuteronomy:4:1-2,6-9  
2nd Reading:           James 1:17-end  
Gospel Reading:       Mark 7:1-8,14;15:21-23  
Preacher: Belinda Speed-Andrews   Bible Reader: Alan Baker  
Prayer Leader: Geoff Crockett

**Sunday 5th September (14th Sunday after Trinity)**

1st Reading:            Isaiah 35:4-7a  
2nd Reading:           James 2:1-17  
Gospel Reading:       Mark 7:24-end  
Preacher: Ash Leighton Plom   Bible Reader: Gina Redman  
Prayer Leader: Ian Cartwright



# Services & Events for St Michael's – July & August 2021

Our thanks to all who joined us to celebrate Corpus Christi with Sung Mass & Procession.

Please note:- We have had to cancel the Fete planned for Sat 17 July, owing to Government delay in easing Covid restrictions. The Grand Prize Draw will still take place, so please buy draw Tickets and return stubs/money to Paula at Church.

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 (and viewable later)

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

Plainsong Vespers led by Richard Parker on Thursdays at 6pm is 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 stream their 9.30am Sunday 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.

Thu 1 Jul, 6pm Plainsong Vespers in Church & on Friends of St Michael's Facebook group. Henry & John Venn, priests, and Henry junior, inventor of the Venn diagram.

Sat 3 Jul, 9.30-11.30am. Cleaning Morning at St Michael's. Please come and help if you can.

Sun 4 Jul, Trinity V, 11am Sung Mass. Sumsion in F. Ave Maria, Arcadelt.

Wed 7 Jul, 9.30 Matins, 10am Mass in Church and on St Michael's Mount Dinham Facebook page Florentius of Worcester, Monk, 1140.

Thu 8 Jul, 6pm Plainsong Vespers in Church & on Friends of St M Facebook group.

Sun 11 Jul, Trinity VI, 11am Sung Mass. Darke in F. O Lord increase my faith, Loosemore.

Wed 14 Jul, 9.30 Matins, 10am Mass in Church and on St M Facebook page John Keble, priest, poet, Tractarian, 1866.

Thu 15 Jul, 6pm Plainsong Vespers in Church & on Friends Facebook group. Swithun, Bishop of Winchester, 862.

Sat 17 Jul, Parish Fete Cancelled. Prize Draw will still take place.

Sun 18 Jul, Trinity VII, 11am Sung Mass.

Wed 21 Jul, 9.30 Matins, 10am Mass in Church and on Facebook page

Thu 22 Jul, 6pm Plainsong Vespers in Church & on Facebook group. St Mary Magdalene. This date, 22/7, can also be kept as Pi-day Old Style.

Sat 24 Jul, 10am. Please check Notices nearer the date, but we hope to hold a Men's Brunch in person at the Farmers' Union at 10am.

Sun 25 Jul, St James the Apostle, 11am Sung Mass.

Wed 28 Jul, 9.30 Matins, 10am Mass in Church and on Facebook page

Thu 29 Jul, 6pm, Plainsong Vespers in Church & on Facebook group. Mary, Martha & Lazarus.

Sun 1 Aug, Trinity IX/Lammas, 11am Sung Mass.

Please check Wednesdays in August nearer the date.

Wed 4 Aug, 9.30 Matins, No Mass. Jean-Baptiste Vianney, Curé d'Ars, Spiritual Guide, 1859.

Please note there will be no Vespers during August.

Sun 8 Aug, Trinity X, 11am Sung Mass.

Wed 11 Aug, 9.30 Matins, No Mass. Clare of Assisi, Founder of the Poor

Clares, 1253 & John Henry Newman, Priest, Tractarian, 1890.

Sun 15 Aug, Assumption of the Blessed Virgin Mary, 11am Sung Mass.  
Celebrant & preacher Fr Nigel Mason.

Wed 18 Aug, 9.30 Matins, 10am Mass in Church and on Facebook page.

Sun 22 Aug, Trinity XII, 11am Sung Mass.

Wed 25 Aug, 9.30 Matins, 10am Mass in Church and on Facebook page.

Sun 29 Aug, Trinity XIII/Beheading of John the Baptist, 11am Sung Mass.

### Further Dates

Sat 11 & Sun 12 Sept, Heritage Open Days at St Michael's.

Wed 29 Sept, Michaelmas – 7.30pm Sung Mass for the Feast of St Michael & All Angels. Perhaps a little celebration afterwards....

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



## Richard Barnes – 27/06/21.



*Sharing the Notices while keeping a  
social distance was proving tricky.*

# Soul Garden 1



Our High Commission garden in Lilongwe. An oil painting done by a friend at the end of a 7 year project.

Essentially - I carry this with me. I have lived all of my life between the UK and parts of East and Southern Africa, so their richly varied landscapes and plants are an integral part of my soul.

I'm also a gardener, so the sight of seeds germinating, pushing a new plant out of the soil, the joy of that first sight of the tiny bump of a cutting beginning to shoot never ceases to excite me. The satisfaction of the necessary watering, feeding, re-potting, moving, nipping, pruning, protecting; all things that are parallel to what has happened to me throughout my life - help me to catch that glimpse of God in all things.

I have created quite a few gardens and each time I surround myself, if I can, with some of the plants that I particularly love: the purple-blues and whites of Agapanthus and Plumbago, the orange flash or black and white of the Strelitzias, the tall stalks of grasses such as Sky Racer and Stipa gigantea,

the pinky orange flowers of the shrubby rose Mutabilis plus swathes of a variety of salvias and geraniums.

I have learnt that more or less any plant can be dug up and transplanted elsewhere as long as the hole is big enough, that they are fed and watered well, talked to and given the care and conditions needed for them to grow, to thrive. That potentially they and I can grow in any place or country.

So along with my current garden, my soul garden continues to grow, to flourish and mature.



**Helen Friend**

## **Soul Garden 2**

Hey ho I thought, 'this will be fun', as I started the idea. There is a copse in the far corner, a babbling brook down the side and an orchard with clucking hens. But then I realised that what was in my minds eye was what my human being planned, **not** what my soul garden currently seems to be, so back to the drawing board.

Imagine a large farmyard, surrounded by old stone out buildings built of yellow stone - think Derbyshire or Yorkshire. In one corner where two buildings meet is my garden, a smallish rectangle, with one length edged by a building half way and then a low, old wood picket fence surrounds the rest of the boundary, with a gate placed at the middle of the top.

In the corner by the buildings is a patch of nettles - loved by butterflies, and alongside Sweet Cecily grows in the moist shade. It has followed the wild garlic, so two very contrasting smells.

There is not much colour when one first looks but as one walks the stamped earth path, winding through, there is a profusion of herbs, green leafed, small flowered but offering scent when crushed. At the sunny corner is a large lavender bush, dark blue and calling the bees in profusion. Alongside is a low growing bed of marigold shining out.

This is useful garden, each plant having a job to do, a healing garden both for the owner and others. The plants give medicinal care, and being naturally productive, bring insects in throughout the year.

A herbalists garden.

Reflection: When I first imagined the garden I was quite shocked as it is not at all how I thought my Soul Garden would be. Enclosed, small, not obviously colourful yet the idea of it being a place for healing pleases me. Gifts for myself, and others, from an understanding of what will heal when needed.

For the future I would like more colour and vibrancy, so I need to think about how to get some more 'showy' tall medicinal plants in this relationship between God and me.

A few weeks on and I realise how constrained this garden is, with little room for growth and development. It is safe and a place of comfort. I am aware that maybe God is calling my soul to be a little more adventurous, even outrageous, break out and allow the fullness of the divine majesty in. So what would this garden of mine look like in a years time, five years time? I will have to wait and see.



**Glynis Harflett**

## **Soul Gardens**

Well we have come to the end of the Soul Garden contributions for the time being, and I would like to thank all those who contributed. It was a wonderful range of spaces to dwell in for a short time.

If you feel like you would like to contribute a piece I know the editorial team would be delighted to receive more.

Over the spring my Australian Cousin sent through a picture of her new garden shed, an old railway carriage that her husband had craned in! Her garden is her joy and pride and the shed a place for contemplation and joy.

Whilst looking at the shed I wondered if anyone would like to write about his or her "Faith Shed"? Another exploratory journey, which could produce some interesting spaces, and ideas of where people meet God.

**Glynis Harfeltt**

# Nearer God's Heart in the Garden

It has been good to see various 'Soul Garden' articles in "New Leaves" over recent months, along with Green matters. Bill Pattinson's Sermon for Sun 6 Jun on Adam & Eve in the Garden of Eden germinated some dormant thoughts of mine.

The lines: *"One is nearer God's Heart in a Garden*

*Than anywhere else on Earth"* were a favourite of my father. They come from the poem "God's Garden" written around 1913 by Dorothy Frances Gurney. She also wrote the wedding hymn "O perfect Love, all human thoughts transcending".

My father was a great gardener. For over 50 years, from teenage to his untimely death, he religiously tended his domestic garden plot wherever he lived.

I say 'religiously' because for him the annual cycle of the gardening and farming year ran hand-in-hand with the church year. Gardening needs humility, discipline, working in harmony with God and Nature, to yield beauty and fruit. He would grow roses and other flowers for the table, a full range of vegetables and some fruit for the kitchen, shrubs & trees for colour & texture, and for wildlife. And at the centre the lawn, mowed in sports ground stripes, was our putting course, bowling green and croquet court.



I am not a great gardener – as I have written elsewhere, singing church music has been my passion. But I think there are some parallels between

gardening and making music. Above all both are rather ephemeral. To be sure one can photograph or film the beauty of a garden, and record fine performances by a choir. But the essential enjoyment of them is in the doing, the present

moment. And much unseen spadework has to go into preparing the ground for a good harvest in both spheres. In 1979 my father brought this all together with a Retreat at Pluscarden Abbey, near Elgin, sharing in the worship, work & hospitality of the



Pluscarden Abbey

community of Benedictine monks, enjoying especially the monastic gardens

Without a gardener the garden reverts remarkably quickly to wilderness; rewilding is different, more purposeful. And keeping the musical landscape flourishing this past year or so has been an ever-changing task and challenge.

The Christian Year starts with Advent or that exotic new canapé Creationtide. The gardening year can also start with the 4 last things - storing the last of the Harvest, pruning back, gathering fallen leaves and twigs, and having a good old Bonfire.

The Feasts of Christmas, Easter and Whitsun are celebrated with special floral displays, but for farmers & growers Plough Monday, Rogation Sunday and Harvest Festival are equally important. I recall one year when we celebrated the Harvest of Industry as well as field & garden; a jet engine shared space in Church with the best marrows, apples & runner beans.

The trend in much of the Church in recent years has been to dismiss these country festivals as 'Folk religion'.

So it is good to see projects like Devon's "Growing the Rural Church" @GtRC realise that the best way to keep small churches going is to make them the centre of their whole community again, celebrating beauty, culture and pilgrimage; not a membership club for the self-righteous.



The Bible has many references to Gardens. The Garden of Eden, the Vineyards of Old & New Testament, the mustard seed and many parables, the Garden of Gethsemane where Jesus accepts the bitter cup for us. Familiar to singers, with music by Tchaikovsky is the carol “When Jesus Christ was yet a child, he had a garden...”. The legend is that the boy Jesus grew roses at Nazareth, but the local yobs stripped the flowers and made his first crown of thorns there. The Easter Garden, too, where Mary Magdalene mistakes the Risen Christ for a gardener for a moment, has provided much inspiration for artists. The poem “When Mary through the Garden went” by Victorian/Edwardian poet Mary Coleridge is rather sentimental but gracefully set to music by Stanford. “One who sought, and she was found.”

To visit a Garden, whether formal, cottage, kitchen or landscape, can be a deeply refreshing and inspiring experience. I really should get out more. And finally, it’s interesting that two of the longest running programmes on television are Gardeners’ World and Songs of Praise. Or for those who prefer to tune in to the wireless, Gardeners’ Question Time and Choral Evensong. #GardensMatter



**Richard Barnes – 27/06/21.**



*...just humour him - he's hoping it'll  
help him reach the young people in his diocese...*

# Poem of the month

I chose this poem not only to complement Richard's article, in which he quotes two lines from Gurney's well known poem, but also has an expression of thanks to all those who have written so wonderfully about their own soul gardens in recent issues of "New Leaves". A special thanks goes to Glynis who was inspired to encourage these articles. You'll find two more "Soul Garden" contributions in this issue, one by Helen Friend and one by Glynis herself.

This poem speaks for itself, travelling from the garden of Eden to that of Gethsemane, capturing the peace, beauty and bird song of so many gardens we may have known. Gardens have for many during the pandemic months been great sources of busy joy.

Dorothy Frances Gurney, nee Blomfield, (1858-1932) was an English hymn writer and poet. She was a vicar's daughter; her grandfather was Bishop of London, who died two years prior to her birth; her uncle was Bishop of Colchester. She herself married an actor, Gerald Gurney in 1897, who was ordained an Anglican priest in 1904. Not surprisingly, she was seen to have ecclesiastical connections. Both Dorothy and her husband became Roman Catholics in 1919. Her best known hymn is "O Perfect Love", which she wrote in 1883 at the tender age of 25. The poem "God's Garden" was penned in 1913, as international tensions rose before the Great War. I hope you enjoy it.

## Bill P (27.06.2021)

### God's Garden

*- THE Lord God planted a garden  
In the first white days of the world,  
And He set there an angel warden  
In a garment of light enfurled.*

*So near to the peace of Heaven,  
That the hawk might nest with the wren,*

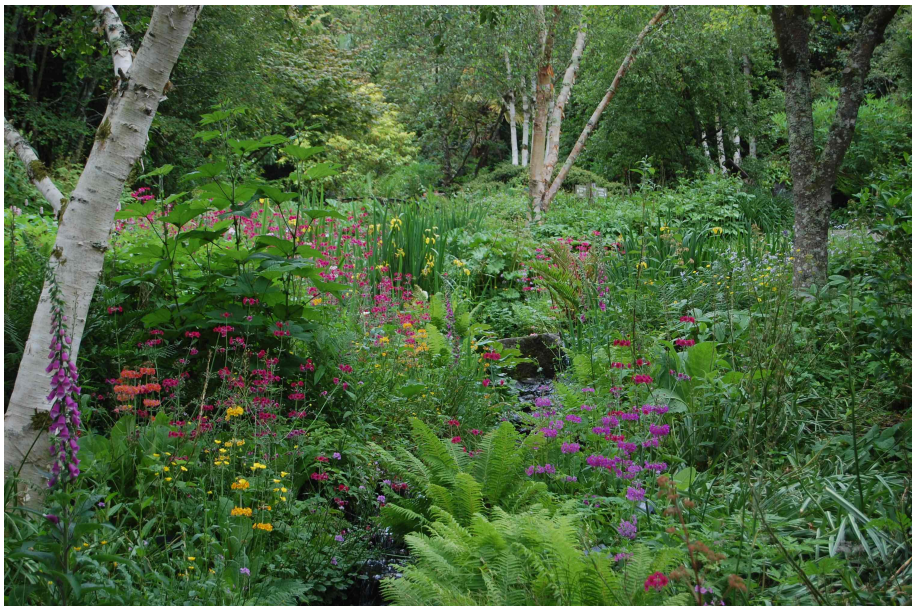
*For there in the cool of the even  
God walked with the first of men.*

*And I dream that these garden-closes  
With their shade and their sun-flecked sod  
And their lilies and bowers of roses,  
Were laid by the hand of God.*

*The kiss of the sun for pardon,  
The song of the birds for mirth,--  
One is nearer God's heart in a garden  
Than anywhere else on earth.*

*For He broke it for us in a garden  
Under the olive-trees  
Where the angel of strength was the warden  
And the soul of the world found ease.*

**Dorothy Frances Gurney**



RHS Rosemoor

# Lockdown Diversion

During the first Lockdown I did something that I've been wanting to do for more than 20 years; as a way of keeping sane I searched through 100 years of old ringing magazines for references to ringing at St. David's!

I came to Exeter on the August Bank Holiday weekend 1973; [it was much more difficult to find a café then than it is now]! I'd already been pointed in the direction of St David's Church by one of my colleagues who knew that I was a ringer. When I arrived at St David's the bells had just been overhauled; they were only being rung at practices and silently with the clappers tied until their re-dedication on 23<sup>rd</sup> September.

One of the things that ringers like to do in order to celebrate special occasions and to demonstrate their prowess is to ring quarter peals and peals on the bells. A peal is usually about 5040 changes of position for each bell, with no repetitions and takes just under 3 hours on our bells. A quarter peal is 1260 changes and takes about 40 - 45 minutes. It had been hoped that the first quarter peal, and peal, on the rehung bells would be rung by the St. David's band but we weren't up to the mark.

The first quarter peal on the rehung bells was rung on Ascension Day, [24<sup>th</sup> May] 1979 by a Devonshire Guild band which included a member of the St. David's band. The St. David's band rang their first quarter peal on Whitsunday [7<sup>th</sup> June] 1981 and their second the following month to mark Rev. Tom Pritchard's forthcoming retirement. The following year another quarter peal was rung this time to welcome Rev. Michael Smith to St. David's. The first peal was rung on 27<sup>th</sup> October 1985 by a Devonshire Guild band, for John and Diana Draisey's wedding.

Now of course such things need recording and I took it upon myself to keep a record of the peals and quarters rung on the bells. I maintained a handwritten "calligraphic" record book which was satisfying but frustrating when you misjudged the length of line required or made a mistake!

In 1998 I bought my first computer and did some computer skills courses. I began to computerise the ringing records printing them off and housing the peals and quarter peals in separate high quality display books. This made amendments and restructuring reasonably easy.

But what about before 1973? Around the walls of the ringing chamber there are 18 Peal Boards of various styles, including boards for the first 11 peals rung on the bells, the first four of which were rung whilst the bells were still in the old “Pepper-pot” church.

One of the first things that the Central Council of Church Bell Ringers [CCCBR] digitalised was the Felstead Peals database. Canon K W H Felstead must have been a man after my own heart and then some, over many years he gathered together the basic records of all the peals ever rung from the ringing magazines and other sources, creating one or more handwritten record cards for each tower. From the mid-1990s these records were put on to computer. The record is very basic giving when, where, what method and the source reference, but it is the definitive list of peals rung.

There had been 31 peals rung at St. David’s before 1973 which meant that there were 13 to find. I contacted the Peal Secretary of the Devonshire Guild of Ringers who was able to supply me with the details of the 13 peals from the Guild’s paper records. As for quarter peals the Guild kept no records of quarter peals except the basic details that had been published in the annual reports since 1960. In order to find out any more I would have to search through old copies of the ringing magazines a daunting task even if one could get hold of them ...

Meanwhile The Ringing World, the journal of the CCCBR, had begun digitalising the old ringing magazines and in 2018 they made them freely available online, so a search became feasible; and the first Lockdown in 2020 gave the opportunity. 73 performances [A performance is anything less than a full peal.] were “discovered”, including 4 from the 1960s!

It has been fascinating; as well as records of bells rung, when and by whom there were also lots of interesting glimpses of life and ringing in times past.

I’m not a user of modern Social Media but I’m aware that people aren’t very nice at times. From my searches it is clear that vitriol in social media is nothing new. For example the method ringers called the traditional round ringers of Devon “pulley haulers” with their “round and rounds and ups and downs”! The late Victorians and Edwardians were surprisingly mobile, travelling long distances on foot, bicycle, horses and brakes, trains and even ferries. They weren’t afraid of bad weather, early starts, long walks and late finishes! They enjoyed their formal meetings, substantial lunches,

dinners and toasting. Also they were no strangers to pandemics and disease; Spanish Flu and T. B.

I also came across information about the Exeter Ringers' Cycling Club Branch, the majority of whose members were St. Sidwell's and St David's ringers. In fact St. David's would appear to have been their home tower although their "club house" was The Swan Inn in Catherine Street, the captain of the club was the landlord. They took method ringing out into the country parishes where it was unheard of [pun intended].

I've created two additional Ringing Record Books for St. David's [1874 to 1914 and 1914 to 1970] and one for the Exeter Ringers' Cycling Club [1903 to 1911]; and I think that there is material there to share in future issues this magazine.

In 2012 the Ringing World set up the BellBoard web site for submitting performances on bells directly onto a searchable database; I have up-dated this with all the records I have gleaned for St. David's, St. Edmund's and the Exeter Ringers' Cycling Club. Have a look for yourself; type "BellBoard" into Google; click on Search; in the Place box type, "Exeter"; in the Dedication box type, "St David"; and then click on Search ...

I am now working on St Sidwell's who were a driving force for method ringing in Exeter and Devon from as early as 1871 until the church was destroyed in the Exeter Blitz of May 1942. This is altogether a bigger task but I'm aiming to complete it in time for the 80<sup>th</sup> anniversary next year.



**Geoff Crockett**



# **In Quires and Places...**

## **55 Years in the Choirstalls**

I think it was in June 1966, aged 10 ½, that I was sent by my Primary School music teacher, with half-a-dozen other likely lads, to join the boys, ladies and men of the choir at Holy Trinity Church in Longlevens, a suburb on the North side of Gloucester. Our family already worshipped there and I was in the Cubs, but I hadn't thought of joining the choir until this prompt. It was an active choir in a thriving Church serving the community. I enjoyed it, became Head Chorister, which mainly meant putting up the hymn-boards and other tasks, and stuck through the shift to Alto and then Tenor, as others drifted away. My brother followed in my footsteps. After a few years there were girls in the choir, as well as boy trebles. It was an all-age group of over 30 people. Ever since, wherever I've been, I've joined a Parish Church Choir for my main musical and spiritual sustenance. With only a dozen times in the choirstalls this past Covid year, rather than the usual 100 plus Services & Practices, I'm not sure if 2020-1 really counts.

I can name 9 churches where the weekly discipline of the liturgical year has nourished me. My shortest stay was 1 year at 'spikey' All Souls' South Ascot, until my friend the Organist fell out with the Vicar's wife and left. I moved on to Holy Trinity Sunningdale, where a thriving choral tradition was damaged, rebuilt and, after my time there, disbanded - church politics and fashion. The time singing at St Michael's is now probably my longest tenure anywhere.

As an undergraduate I had a brief flirtation with 'Youth Praise', and for a decade in the 1980s my beard was at home at the annual conferences of the Fellowship of St Alban & St Sergius singing Russian Orthodox Church music, but the Anglican Choral Tradition is my musical homeland. Alongside the weekly round of parish duty and joy, I've also had the privilege of singing over the years in nearly 40 Cathedrals, as well as Abbeys & Minsters, with gathered visiting choirs.

From mid-1980s to early 1990s, I spent a week each Summer at Lincoln Cathedral on an RSCM Course for teenage girls and older men - more innocent times. One year I met a young Lucy Winkett, who later became

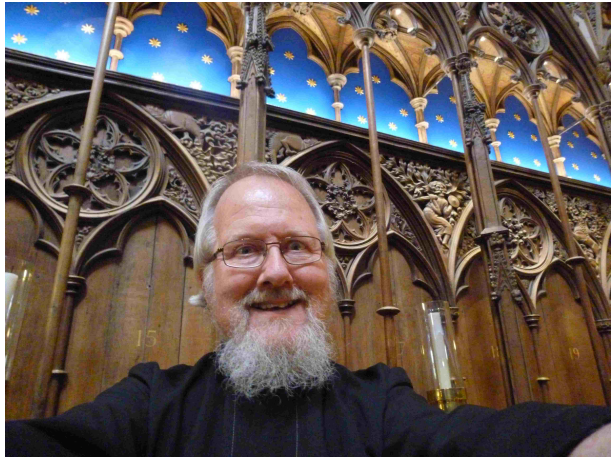
Precentor at St Paul's Cathedral and now Vicar of St James' Piccadilly. Choirs can be a source of Vocations. O how amiable are Thy dwellings... my soul hath a desire and longing. Psalm 84. It can be an exciting, even intimate, experience for a choir to come together for a week or even a day to make sweet music in a beautiful sacred space.

From late 1980s through to 2000, I sang with the RSCM Nicholson Singers, conducted by the lovely Michael Fleming, one of the editors of New English Hymnal. On half-a-dozen Saturdays each year we sang Evensong at virtually every cathedral within 100 miles or so of London. Occasionally this was Mass at Westminster Cathedral. We also sang at Horse Guards Parade for the Queen Mother's 90<sup>th</sup> Birthday Tribute. From about 1990 for well over a decade, a group loosely based around St Giles-in-Reading sang a Summer week of Services at Cathedrals far & wide from Truro to Ripon, St Edmundsbury to St David's, and even weekends at St George's Chapel Windsor. One of these was a week at Exeter in mid August 1998. It coincided with the appalling Omagh Bombing in Northern Ireland, the 'real IRA' attempt to ruin the Good Friday Peace Agreement. Little did we know we would move to Exeter with the Met Office 5 years later. From here Cathedral visits have continued with Neil Page's In Ecclesia Exon choir. And St Michael's Choir itself has given me some new venues for joyful singing. The week in Norfolk in 2007 took us to Norwich and Walsingham with Steve Martin conducting & driving the minibus and Fr John Hughes as Chaplain. I missed 2008 at Fontmell Magna in Dorset (where I was a toddler) owing to an eye operation which was the start of the slow deterioration of my eyesight. In 2009 Dom & Frances took us to Brecon & St David's. Our wonderful German trips with Neil to Fulda Cathedral & the shrine of St Boniface, and to Wolfenbuettel with Alex & Erika were full of warm & generous welcome & hospitality, which make the folly of Brexit seem so sad and blinkered to me. And who can forget our Winchester week with Bob Parrish and our American cousins?

Lesser visits have been just as important, taking the best of our music to little churches on Dartmoor, Templeton, up Bideford way, and the like. More recently, we visited Mary Tavy with Amy conducting to sing Marian Masses, one a freezing cold Candlemas, the other a warmer Assumption, for Fr Steven Martin and his appreciative congregation.



This year it's been keep singing (when you're allowed) and carry on; sometimes with the St David's virtual choir with Nigel Walsh, and in St Michael's memorable 5-voice All Souls' Requiem & Advent (non) Procession with Tasha and Matt.



Choirs should be places of friendship, fun & fulfilment. The Return of Quartets, and perhaps more, offers the hope of more choral music through the long season of Trinity. #ChoirsMatter



**Richard Barnes – 27/06/21.**



"Due to our failure to secure a holiday-relief organist, the next hymn will also be sung to the tune, *Chopsticks*."

# Green Matters

## PROTEST: How far can we go?



Photo by Markus Spiske on Unsplash

What do we want? - CLIMATE JUSTICE – When do we want it? – NOW!

This particular protest has been going on for some time and increasing as more and more of us realise just how dire is the deterioration of our beloved planet. Particular voices have persuaded and inspired us. The amazing teenager Greta Thunberg mobilised her generation of schoolchildren and addressed the US Senate as well as the Houses of Parliament. Lifelong naturalist and favourite broadcaster David Attenborough shows us many wonders of our world and pleads continually for action to limit carbon damage. Just recently we have watched protesters of all ages gather in Cornwall to make their demands known to world leaders at the G7 Summit: walkers from across the UK; paddle boarders in Carbis Bay; artists presenting their message using recycled materials; primary school pupils worried about plastic pollution in the ocean performing their play in the Minack Theatre watched by Mrs Biden and Mrs Johnson. Others prepared artwork and recorded messages. Truro

Cathedral choristers sang of all the 7s – days of creation, colours of the rainbow, seas, planets, notes of the diatonic scale etc – ending with this warning:

‘Let nation speak to nation – Don’t let the others down – Don’t forget the not so fortunate – Or we’ll run you out of town!’

Surely all this is positive. We must be concerned about the future of our earth. Our grandchildren already realise how vital it is to have action now on a global scale. Too often governments think in 5-year terms, ie until the next election. We cannot let this one get away with promises any longer. But will such public protesting be enough?

Past efforts have been effective. Remember Greenham Common and Ban the bomb; Drop the Debt demonstrations in Birmingham, Westminster, then the ‘white loop’ in Edinburgh. The nuclear threat was averted; many debts were cancelled. Extinction Rebellion have moved from peaceful assembly to disrupting everyday life to get their voices heard. Is such extremism the right way to persuade our rulers? Watch the progress of the Police and Crime Bill now going through Parliament. In order to contain expression of extreme views, new wording in this Bill could be made to suppress even peaceful opposition, landing potential protesters in prison. Beware unintended consequences!



**Margaret Roberts**

15.06.2021

If we can no longer march, attend rallies, protest loudly in public places, we can still sign petitions (plenty on email every day), email or write to MPs, talk to each other, remember to pray. Keep informed, but keep calm and carry on protesting!



# A Different Perspective



First of all, before I begin, a cautionary note. Never say to any preacher after the service has ended, your sermon this morning reminded me of... You could well end being asked to write an article for the parish magazine, which is what happened to me. That is not to say you never give feedback, I am sure it is appreciated, hopefully all of the time.

All of us, I am sure are familiar with the grounds surrounding our church. We have our usual routes into church and notice when things change. One sunny day after the service, I climbed up the tower and took some photos, which you can see above. Nothing has changed, other than we are looking at familiar objects and places in a different way.

The reason I was prompted to speak to Chris, was that he reminded me of when I was at school, in my second year at high school, being taught RE. The teacher was explaining the Gospels, and what she said stuck in my mind. Imagine there is a roundabout with four junctions, and four people heading towards the roundabout from all four junctions, when they all witness an accident. Their witness reports, all have some elements in common, however there are some differences because they all saw it occur from a different angle. In the same way the Gospels all tell the same story from a slightly different perspective. This does not diminish the value of



any of them in any way.

I believe this a lesson we could all take on board today. We are all individuals, from a variety of backgrounds with a wealth of experience to draw upon, from which we form our own views and opinions. We all see the same thing, however it is coloured by our own experience. I may profoundly disagree with other people's opinions and views, but at the very least I can try and understand where they are coming from, and if I cannot reconcile myself to their view, agree to differ with them amicably, ideally. Unfortunately, this does not always happen, but it is what I try to strive for.

A final thought, the next time you are walking down Exeter High Street, or any high street for that matter, take time to look above the shop front window, you may be surprised at what you may see from a different perspective.



**Alan Baker**

27.06.2021





# Living in Love and Pychester

I had thought that my Pychester Lockdown saga [https://www.stmichaelsmountdinham.org.uk/wp-content/uploads/2021/04/Pychester\\_Lockdown\\_Story.pdf](https://www.stmichaelsmountdinham.org.uk/wp-content/uploads/2021/04/Pychester_Lockdown_Story.pdf) had run its course, and I was running out of material anyway, but a surprising number of people have said they enjoy the visits to that fictional diocese, so I have rummaged in the haberdashery of my mind for some more oddments.

Let us travel the humps & hollows of the Roman Road through the scenic Lockdown Hills to Pychester; it's farther than it looks on the roadmap. These are strange times.

In England amateur choirs are limited to 6 singers, unless they wear football shirts, in which case they can sing together in their thousands. Across Pyfordshire the gently billowing face-masks betray a quiet Hymn Book Rebellion as small well-spaced congregations can no longer resist the yearning strong and are learning to sing the Lord's song again.

Trinity Sunday at St Pythagoras & All Angles. Curate Lee volunteers to preach – he knows it's traditional anyway – and gives a Sermon commendably free from analogies & metaphors. No shamrock, no curate's egg, not even a Twix Bar for the Archdeacon. He illustrates the Doctrine from Scripture with God the Father as Creator, Redeemer and Inspirer, as are the Son and Holy Spirit too. Athanasius would approve.

Wisely he makes no mention that the following day is the Feast of the Visitation of Mary, pregnant with the Word of God, to her cousin Elizabeth expecting the birth of John the Baptist. Mary, as Mother of God, Theotokos, adds a certain timey-wimey complication to theology.

And this year the Feast of Mary's Assumption into Heaven falls on a Sunday, 15 August. Who will volunteer to preach that one!?

Meanwhile #LLF Living in Love and Faith needs addressing. A Project about Church resources for identity, sexuality, relationships & marriage deserved a better acronym. Prism, Chrism, or maybe Smirc? This really means how gladly or grudgingly does the Church of England ignore, welcome, bless or even marry LGDTIQ+ Christians.

Those who got bored with the Book because it treated straight marriage or

celibacy (not actually defined) as the norm, and anything else as a perturbation or deviation, rather like an old fashioned treatise in mathematical physics, before computers could analyse complex behaviour, will be glad to hear that the LLF Course is rather more interesting and engaging. (Apologies for that sentence of Pauline length & complexity.) Neither Book nor Course gives any thought to the Holy Family - Mary the virgin mother, Joseph her spouse most chaste, and Jesus who is always questioning the religious authorities.

To start the roll out of LLF (not into the long grass, we hope), Bishop Ric uses a 3 line whip (so to speak) for all Clergy to take the Course by Zoom. They watch videos of diverse relationships and directive Bible studies. Then in carefully randomised groups of divergent outlooks, they are supposed to have a meting of hearts & minds.

And now it's rolling out across the Diocese, though with less than 10% take up it's not exactly packing them in.

Like their Beautiful Film, I naughtily imagine our conservative evangelical friends at St Simon Says may have their own version of the LLF Course, called something like "...that we are not like other men". They will study in detail the 6 verses out of the Bible's 31000 that they interpret as anti-gay, but are more about abuse of power, about which the Church sadly knows a lot. Ignoring verses about burnt offerings, they might finish with a barbecue, hot dogs and moist onion rings.

At the other end of the spectrum, Mandy, the Dean's wife, knows exactly what she thinks without sitting through any patronising Course, and will tell those Bishops so. Funny how those who march under the rainbow flag can also be so binary themselves. Tollis peccata mandi, as the Agnus Dei says. Elsewhere, the older demographic that makes up the majority of the Church of England will mostly smile, nod, empathise, wipe a moist eye and say been there, done that, just get on and bless or marry these faithful loving couples.

As the Reverends Venn, whom we remember on 1<sup>st</sup> July, teach us with their eponymous Diagrams, faith in Christ can be as simple or as complex as each of us need it to be for the present moment. But try not to impose your diagram of faith on everyone else.

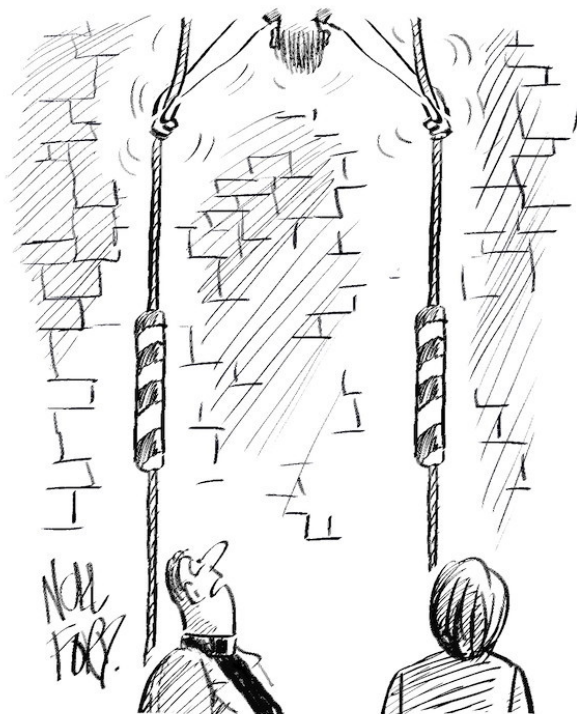
The numerically small churches, in city, town & countryside are more interested in the new Pychester Diocese Project "Glowing the Local Church" @GtLC which aims to make our churches once again beacons of

welcome & care, places of rest & prayer, for all in their local or gathered communities.

It's time to glam up some of the dullness of the evangelical ascendancy of the past 30-40 years. Jesus is not a grey tie priest. He is our great High Priest and his Church, buildings and people, is indeed all glorious within, the gate of heaven, a foretaste of the banquet in the Garden of Paradise.



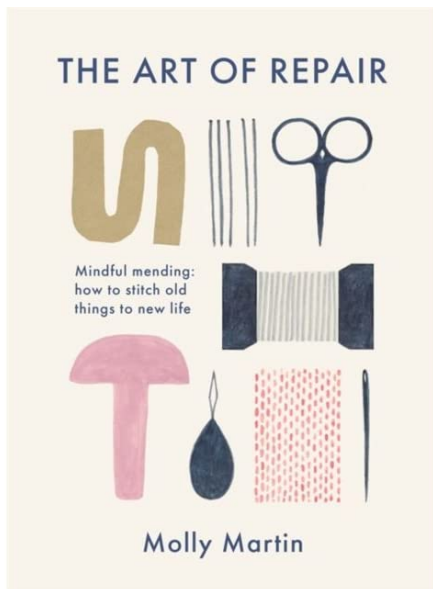
**Richard Barnes – 27/06/21.**



*Eric took social distancing  
while bell ringing very seriously.*



# Book Review-The Art of Repair by Molly Martin



“Use it up, wear it out, make it do, do without” Nigel quoted these words in the church notices a couple of weeks ago and, in last month’s New Leaves, Vivien talked about how she’d grown up mending and repairing as a matter of course. I too, like many people whose parents lived through the Second World War and other hard times, grew up darning socks, turning sheets sides to middles, letting hems

down, using up leftovers and wearing hand me downs. That was just what you did and you learned how to do these things from your parents. Since then, however, we’ve lived through a long period of relative affluence and, despite the undeniable and increasing poverty in parts of our society, we are still a rich country. Over the last forty or so years, we’ve learned other, less beneficial things: that it doesn’t matter if we throw something away because we can always get another, that new is always best, that we can expect cheap consumer goods and food, so long as we don’t think too closely about how they are produced. Our consumerist society, aided and abetted by social media, persuades us that we need so many things that just end by cluttering up our homes, or worse still, landfill. I am still shocked when I remember seeing a girl in the High Street with arms full of Primark bags. She dropped one and just couldn’t be bothered to pick it up. It had only cost her a few pounds and wasn’t worth the effort.

Of course, I understand that for some people, cheap goods and food are their only option, but that’s not true for us all. It’s also great that the recycling habit and mending skills are still evident among so many of us. I

think the real issue however, in the face of the climate emergency, is that, as a whole, we have become a disposable, throw away culture. Every year in the UK alone, £140 million worth of clothes end up in landfill, which is often exported to other countries, causing environmental damage. One of the ways that we can reduce consumption, and thereby our use of fossil fuels through production and transportation, as well as water use and pollution from clothes dye, is by buying better and extending the life of our clothes. To do this we need to revive the old skills, and this brings us to Molly Martin's *The Art of Repair*.

I ordered this book after reading a newspaper article by Molly Martin, expecting to learn a few more mending techniques and generally get inspired. It turned out to be a rather different book, but still inspiring. It is subtitled 'Mindful mending: how to stitch old things to new life'. It is a gentle, attractive book, peppered with pastel drawings of mending techniques and photographs of extraordinary feats of repair. Chapters are headed with old Japanese proverbs or quotes from the likes of Virginia Woolf, Tolstoy and Grayson Perry. There are numerous case histories of cherished garments that have been mended multiple times over the years.

This book will certainly help you learn how to darn and patch and other useful tips, but it will tell you so much more. Molly Martin was drawn to repair by growing up with dyslexia and realising, through darning her favourite socks, that mistakes didn't matter. 'It struck me early on that to mend things yourself can instil a confidence that can last a lifetime- that you'll survive the knocks of life, like your favourite pair of jeans.' In her introduction she touches on the physical and psychological effects of stitching, weaving and knitting, in slowing down the heart rate and alleviating depression. Understanding how things are made and using our hands to repair them forges a connection with the garments we wear. Our motor skills and our heads are engaged in the process and we live in the present.

Much of the book introduces us to a variety of techniques from different parts of the world and places them in their historical context. Many of these have become decorative art forms in themselves and are often associated with philosophical concepts. One such is the Japanese philosophy of Wabi-Sabi, which values and celebrates the process of aging and the imperfections that come with it. Many of you will remember a

powerful sermon from Howard some years ago, when he gave us all a postcard of a bowl repaired using the Japanese art of kintsugi or kintsukoroi. Areas of breakage within pottery are mended using laquer mixed with gold, silver or platinum. The cracks and repairs are seen not as the end of the object's life but simply as events which only serve to enhance its beauty. This is very much the philosophy that imbues this book, that the knocks of life and how we have dealt with them are something to be acknowledged and celebrated. It is a book not only to refer to but to make you think.



**Sue Wilson**

26 June 2021



Photo by Motoki Ton on Unsplash

# Fingerprints

In a recent copy of my favourite magazine, People's Friend, there was an item of news which brought to mind an incident many years ago. I quote – “a fingerprint found on a fragment of clay at an archaeology site in Orkney is thought to go back 5,000 years”. The print was revealed using imaging technology and experts believe it was left by the potter whilst the clay was wet, unquote.



When our boys were young, we always had pets, as do many families. At various times we had tortoises, hamsters, guinea pigs, bantams, birds and geckos, besides a dog, goldfish etc. Obviously, supplies of litter, hay, food, etc were needed in bulk. My husband used a shop nearby. He would go into the storage area at the rear, when, one day he looked at the brick wall. To his surprise he saw small handprints. Child size, they were made when the bricks from the local clay pit were carried by children as young as six. When I saw them I was moved, as he was, at the thought of our six year olds.

In the Black Country, young children were used as labour almost as soon as they were able. They worked in the mines, sitting in the dark, opening and closing doorways to let the trolleys of coal through. They were used for other tasks too, as were women who pulled the trucks. Many homes had workshops to make nails etc and children helped too. Walsall had many leather factories and women and children worked at home. Parts of leather goods were delivered and put together, often with unpleasant smelling glue, to make boxes for cuff links, wallets, purses and many other objects. My elderly neighbour told me that she and her children would be working until midnight with little, but



vital, reward. Of course, all over the country women and children worked in making goods so, when I hear women, particularly, talking as if working as well as running a home, is a new thing - it isn't. Jobs were usually physical and no useful gadgets, but we coped, doing our best. But, thank goodness, our youngsters no longer work in mines and factories. But, let us remember the children in other countries used as labour and try to help where we can.



**Eileen Jarman**

June 9<sup>th</sup> 2021

# MODERN SLAVERY HIDDEN IN PLAIN SIGHT IN OUR COMMUNITIES

More than 200 years after the abolition of slavery there are still an estimated **40.3 million** men, women and children trapped in modern slavery, with **136,000** victims in the UK alone.

WE SEE YOU.

## WHO TO CONTACT IF YOU SPOT THE SIGNS

If someone is in immediate danger then call the police.

**999**

Ask for advice by calling:

The Modern Slavery Helpline **08000 121 700**

Report non-emergency suspicious activity to your local police on:

**101**

The Salvation Army **0300 303 8151**

NSPCC CTAC (in cases of children) **0800 800 5000**



THE CHURCH  
OF ENGLAND

[WWW.THECLEWERINITIATIVE.ORG](http://WWW.THECLEWERINITIATIVE.ORG)

# Walking around Exeter

As we break for summer perhaps you are looking for things to do. I've just purchased this book of walks which are suitable for all. It is well written and with clear sketch maps and details of how to get to the start of the walks. Many of you will perhaps be familiar with some of the routes such as Walk 4 around St David's, but for others it will introduce them to new places within the city to discover. I recommend this collection.

## Clive Wilson

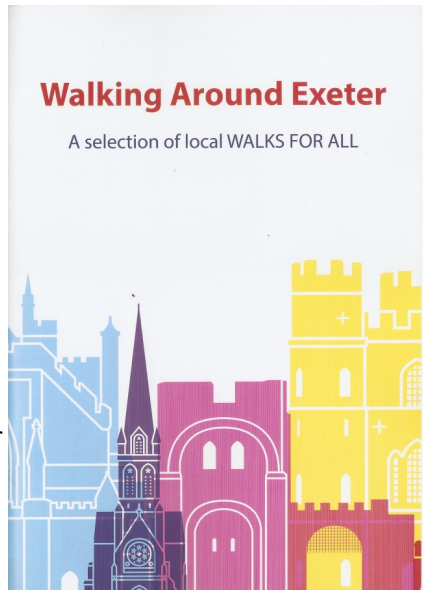
28 June 2021

The Exeter and District Ramblers have produced a collection of hand-picked trails to encourage Exeter residents to get outside and discover a new side to their city.

The collection has been published as a book called *Walking Around Exeter*, with contributions from different members of the group and tested for accuracy and clarity. The 16 routes in the collection range from 2.5 to 7 miles in length, and are suitable for all ages and abilities.

Les Bright, a member of Exeter Ramblers who has overseen the project, said: "Many people have rediscovered the joy of walking during lockdown, and trips to nearby beauty spots are now a regular occasion for many individuals and families. However, there are plenty of hidden places in Exeter that make great walking trails without the need to travel long distances from home. The aim of the *Walking Around Exeter* project is to help people discover those places and reconnect with their city in a new way."

The collection provides not only maps and directions, but also a wealth of historical and cultural information about the areas and artefacts encountered during the walks. The cast of characters within its pages include a sea captain who accompanied Charles Darwin around the world, a



19th century botanist, a one-time governor of Massachusetts Bay, Saxon travellers, and the ghosts of executed prisoners.

Bob Pond, Chairman of Exeter Ramblers, said: "It is a real pleasure to share this collection of our members' favourite walks with the Exeter community. From woodland paths to riverside walks, through villages, parks and hidden paths, the collection provides an odyssey of options to lace the boots up and get walking. There has never been a better time to discover the trails that Exeter has to offer."

The book, priced at £5, is available for purchase from The Real Food Store on Queen Street, Exeter Cathedral shop, Royal Albert Memorial Museum on Queen Street, Barton Place Farm Shop on Wrefords Lane, St. Thomas Post Office, Boatyard Bakery Quayside, Topsham Book Shop, Route 2 Bikes and Topsham Museum The Strand Topsham, St. Bridgets Nursery and Londis Store Clyst St. Mary, The Bookery High Street Cridton.



Image by Sabine van Erp from Pixabay

# **An Acrimonious Article About Acronyms (AAAAA)**

I really do hate acronyms. They are too exclusive, and can be very upsetting to those who are not “in the know”. Here are two anecdotes which, as a first generation immigrant, completely left me befuddled.

Soon after emigrating to the USA, I was house-sitting at a very large house surrounded by woods. I was alone when the bell rang. At the door stood a very large man with a military buzzcut, heavy boots and a brown denim shirt with embroidered badge. I immediately pictured him as a Nazi stormtrooper, and was sore afraid. He said “PSE&G” .... I asked him what that meant, his answer was “Public Service, Ma'am”. What sort of public service?? I asked what PSE&G represents. The unhelpful answer was “Public Service Enterprise Group” .....Finally I asked him what he actually wanted. Looking at me as if I were a complete idiot, he replied that he just wanted to read the gas and electric meters. Well, who'd'a thought it??

A few years later in New York state, my small son came home from school on Friday evening with a letter. It informed me that “On Monday, your child will be taking the CTBS. There is no need to prepare.” Well, I thought, that's good: we would not be able to prepare anyway, since I have no idea what it means. The schools and offices were closed, so I asked around until I found the answer. In a thousand years I could not have guessed the first word. CTBS stood for California Test of Basic Skills!

I am now reading an old police procedural story, and have come across an unfortunate acronym, which must surely stand for Seattle Homicide Investigation Team?



**Vivien Finnigan**



# Exeter City Community Trust Project



Hello there,

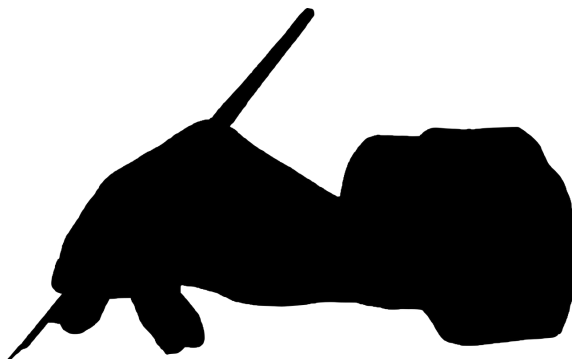
Just to let you know about an exciting project run by Exeter City Community Trust which may be of interest to some of your congregation. We are running a pen pal project to tackle loneliness amongst older people, whereby letters are exchanged between the older and younger generation on a biweekly basis.

We would be very grateful if you could share this information with anyone who may be interested in participating in this project. To sign up, simply fill out the online form which can be found on our website <https://exetercct.org/programmes/adults/creating-connections/>, or alternatively, participants can call us on 01392 255 611 or email me at this address. Participants are then paired with a pen pal and letters are exchanged.

So far, our project has had great success. I look forward to seeing how this project will help even more people in our local community. Thanks!

Best wishes

Abigail Appleby



# Great Paintings – The Hay Wain



The Hay Wain - National Gallery

At the recent Men's Breakfast (still on Zoom but hoping to meet in person in July) the conversation turned to Andrew Marr's series on "Great Paintings of the World" on Channel 5 and a recent episode on John Constable's "The Hay Wain". This painting is now so well known and reproduced that it is often thought of as rather twee or "chocolate boxy", but Marr tells the story of how it was a revolutionary landscape painting that was not well-liked in England when originally exhibited at the Royal Academy. It was only when it was shown at the French Salon that it was appreciated and celebrated and later it came to influence the French impressionists, especially when the open-air sketches were displayed at the National Gallery, after his paintings were donated to the nation by his daughter.

I grew up in North Essex not far from the the River Stour and the border with Suffolk, now known as "Constable Country", where he lived and painted many scenes. I was reminded of my sixth form at school in

Colchester (near East Bergholt and Flatford Mill where the Hay Wain is set) and art appreciation lessons for us scientists to broaden our education. These were given by the biology master who was extremely knowledgeable and lived with an artist. I really looked forward to our sessions looking at slides of great paintings in the biology lab despite being surrounded by tanks of formaldehyde and half-dissected rats. I recall we spent several sessions contrasting the two great painters of Constable and Turner and, at the time, I preferred Turner but have come to appreciate Constable more since. Perhaps I may be influenced by his superb observation and depiction of clouds and sky and my working life in meteorology.

Three years ago Sue and I had a holiday near the Stour and visited many of the villages and locations depicted in Constable's paintings. It's a lovely area and well worth visiting and experiencing the huge skies.



PS The Andre Marr series is available on catch-up on My5



Willy Lot's cottage today

## Smile Lines

Holiday: an all-expense tour

Holiday: something you take when you can't take what you've been taking any longer.

The older you get, the tougher it is to lose weight before you appear in a swimsuit, because by then your body and your fat are really good friends.

Why is it called tourist season if we can't shoot at them?

Why don't sheep shrink when it rains? (A question for anyone holidaying in the Lake District or Wales.) If flying is so safe, why do they call the airport the 'terminal'?

Why didn't Noah swat those two mosquitoes when he had the chance?

I wonder how much deeper the ocean would be without sponges.

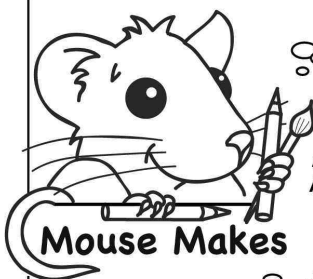
### **Church notices that didn't quite come out right....**

The preacher for Sunday next will be found hanging on the notice board in the porch.

The minister is going on holiday next Saturday. Could all missionary boxes be handed into the vicarage by Friday evening, at the latest.

When you have emptied the teapot, please stand upside down in the sink.

There will be a procession in the grounds of the monastery next Sunday afternoon. If it rains in the afternoon, the procession will take place in the morning.



Read the full story in  
Luke 10:25-37

## The Parable of the Good Samaritan

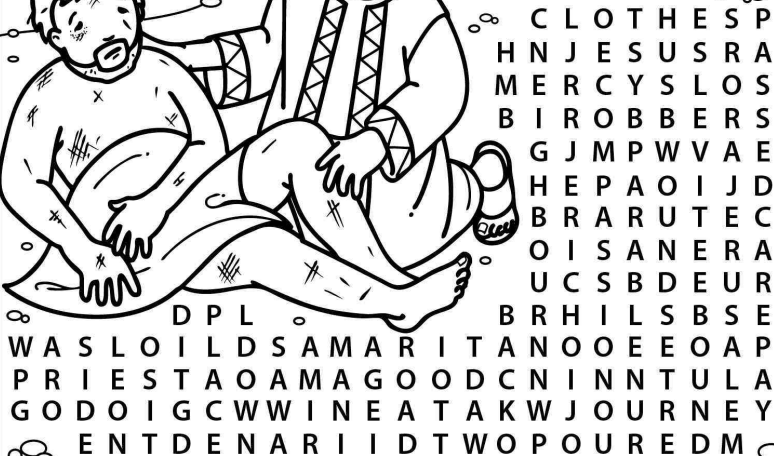
A man asked Jesus "Who is my neighbour?"  
and Jesus replied with this parable:

**A man** was attacked by robbers, they tore  
his clothes, beat him and left him almost dead.  
**A priest** saw him but walked by on the other side.  
**A Levite** saw him but walked by on the other side.

**A Samaritan** saw him and took pity on him,  
he poured oil and wine on his wounds and then  
bandaged them. He lifted the man onto his  
donkey, took him to an inn and cared for him.

The next day he gave the innkeeper two  
denarii to look after the man until he returned.

*Which of the three travellers do you think was  
the neighbour to the man who was attacked?*



JESUS • PARABLE • JERUSALEM • JERICO • JOURNEY • MAN • ROBBERS • SAW  
CLOTHES • DOWN • ROAD • PRIEST • PASSED • PLACE • SIDE • LEVITE • CARE  
GOOD • SAMARITAN • COMPASSION • BOUND • WOUNDS • POURED • OIL  
WINE • MERCY • INN • TWO • DENARII • REPAY • BACK • NEIGHBOUR • GO DO

# Bible Bite

## A short story from the Bible

It can be read in the Bible in  
2 Samuel 11:1-12:25

Kings normally led their armies to battles but David had sent his army with his commander, Joab, to fight the Ammonites.

David was strolling on his palace roof when he saw a beautiful woman.



She is Bathsheba, the wife of Uriah.



Later, Bathsheba sent a message to King David.

I'm pregnant!  
B x

David tried to cover up what he had done. He sent a note to Joab.

Send Uriah to me now.  
D

When Uriah came, David sent him to his home, but he didn't go.

Why didn't you go home?



David had Uriah stay to dinner and got him drunk.



So David wrote a letter to Joab

Put Uriah at the front of the fighting where he will be killed.  
D

He gave it to Uriah to give to Joab.



Bathsheba was now a widow and David married her.

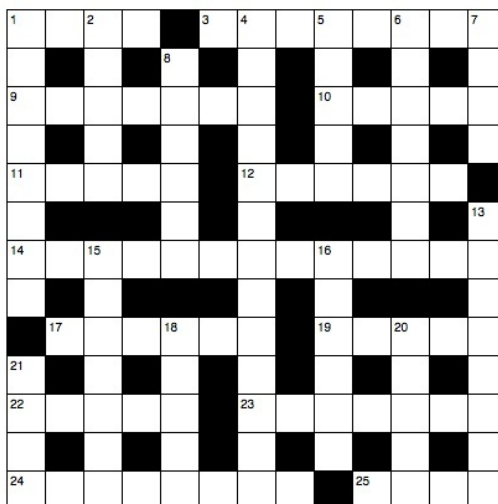
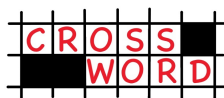


But God was angry and He sent Nathan the prophet to David.



You took Uriah's wife and then you murdered him by having him killed.





## ACROSS

- 1 Sent out three times on a reconnaissance mission from Noah's ark (Genesis 8:8–12) (4)
- 3 'The vilest — who truly believes, that moment from Jesus a pardon receives' (8)
- 9 Described by the 19th-century MP Sir Wilfred Lawson as 'the Devil in solution' (7)
- 10 'Whoever — his life for my sake will find it' (Matthew 10:39) (5)
- 11 King of Gezer (Joshua 10:33) (5)
- 12 Gideon's home town (Judges 6:11) (6)
- 14 The area under the jurisdiction of a primate, for example, Canterbury, York (13)
- 17 To him God promised that David would be king (1 Chronicles 11:3) (6)
- 19 A descendant of Aaron who was not allowed to offer food to God (Leviticus 21:20) (5)
- 22 'If any of you — wisdom, he should ask God' (James 1:5) (5)
- 23 I gain me (anag.) (7)
- 24 Relating to the armed forces (1 Chronicles 5:18) (8)
- 25 Title given to 2 Down (abbrev.) (4)

**DOWN**

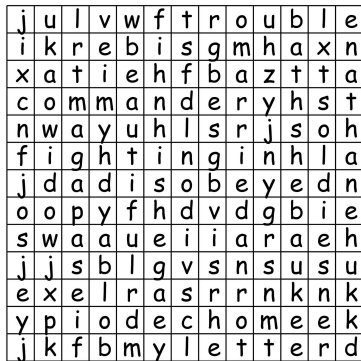
- 1 Greek coins (Acts 19:19) (8)
- 2 Church of England incumbent (5)
- 4 What Epaphroditus was to Paul (Philippians 2:25) (6-7)
- 5 Mother of David’s sixth son (2 Samuel 3:5) (5)
- 6 ‘We are hard pressed on every side, but not crushed; perplexed, but not in — ’ (2 Corinthians 4:8) (7)
- 7 It destroys treasures on earth (Matthew 6:19) (4)
- 8 It threatened Paul in Jerusalem (Acts 21:35) (3,3)
- 13 Well-known Reference Bible that espoused dispensationalism (8)
- 15 Where the choir sits in a parish church (7)
- 16 Real do (anag.) (6)
- 18 ‘Martha, Martha... you are worried and — about many things’ (Luke 10:41) (5)
- 20 ‘One man considers one day more sacred than another; another man considers every day — ’ (Romans 14:5) (5)
- 21 A place with twelve springs and 70 palm trees where the Israelites camped (Exodus 15:27) (4)

**Sudoku -  
Medium**

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

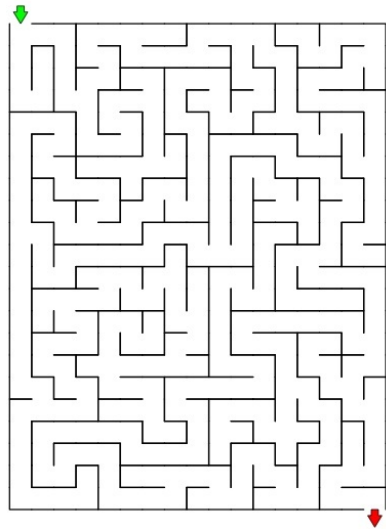


## Word search



palace	Uriah	widow
killed	soldies	note
Nathan	beautiful	trouble
David	married	commander
disobeyed	fighting	Bathsheba
dinner	wife	forgiven
drunk	asked	letter
message	Joab	home

## Maze



## Days of Note - July

### 3<sup>rd</sup> July St Thomas the Apostle, confused and doubting

Thomas, one of Jesus' 12 apostles, was an impulsive, confused, honest sceptic. Jesus could understand and work with such a man. Thomas' impulsiveness was evident when Jesus prepared to visit Lazarus in Bethany. It was a dangerous trip to make, because of the Jews, but Thomas urged his fellow disciples: "Let us also go, that we may die with Him." (John 11:16) Instead, Jesus brought Lazarus back to life.

Thomas' confusion is shown in later talks with Jesus. He was not really sure where Jesus was going long-term (John 14:5). But Jesus accepted this confused commitment, and began to untangle it, patiently explaining: "I am going to my Father", and "No one comes unto the Father but by me."

Finally, Thomas' honest scepticism is revealed after the Resurrection,

which he flatly refused to believe - unless he could touch the wounds of the risen Jesus. Sure enough, Jesus appears - but instead of scolding him, shows him the wounds. Thomas responds: "My Lord and my God" (John 20.26ff).

Thus, Doubting Thomas' honest doubts, turned to honest faith, have become a reassurance for thousands of men and women across the centuries who also want to follow Jesus, but who require some proof of this amazing event - the Resurrection. In Doubting Thomas' complete affirmation of faith, after meeting the risen, crucified Christ, they can find support for their own faith.

Ancient legends tell how Thomas went on to India as a missionary. There are rumours that Thomas even built a palace for a king's daughter in India, and thus he is the patron saint of architects. It is believed that he was martyred by a spear on 3<sup>rd</sup> July, 72AD in Mylapore, near Madras. 46 ancient churches in England were dedicated to him.

### **6<sup>th</sup> July Thomas More, Reformation martyr**

These days, lawyers and politicians are held in the lowest esteem by the public, along with tabloid journalists and estate agents. St Thomas More was both a lawyer and politician, who is today much admired for holding steadfastly to his faith-based principles. He lived in dangerous times, when anyone, even queens, who displeased King Henry VIII could find themselves in a condemned cell in The Tower of London.

Sir Thomas More held the office of Lord High Chancellor and at one time was the king's most trusted adviser. But when King Henry took personal control of the Church in England in order to divorce his first wife, Thomas More courageously opposed him.

Thomas More was a social philosopher and the author of 'Utopia'. This book described an imaginary republic governed by an educated elite who employed reason rather than self-interest for the general good of everyone. He was himself one of the pre-eminent scholars of his age.

As a Christian theologian he supported orthodox doctrine, vigorously

opposed heresy and argued strongly against the new Protestant ideas taking hold in Europe. Although holding the highest political and legal office he was far from being a pragmatic politician and opportunist lawyer. In every matter he was a man who held firmly to what he believed was right in God's eyes.

When Thomas More fell from favour with the king, as a result of his unflinching views, he was falsely accused of taking bribes. When this charge failed, his enemies accused him of supporting a celebrated seer of the times who was strongly critical of the king. This too failed. He was then required to swear to the Oath of Supremacy, acknowledging Henry's position as head of the Church of England. This he could not do in conscience.

He was put on trial and condemned to be hung, drawn and quartered for his treason, a punishment later changed to beheading. He died in 1535 and on the scaffold his final words were: "I die the King's good servant, but God's first." He has been officially declared a martyr saint by the Roman Catholic Church.

## **22<sup>nd</sup> July            St Mary Magdalene, the woman with a past**

Later this month Christians all over the world will commemorate probably the most unlikely saint in the Bible, Mary Magdalene. There was something in her background that has always fascinated people. All we are told about her 'past' is that Jesus had cast 'seven devils' out of her, but on that slender if intriguing evidence she has become the patron saint of 'fallen women'.

Some see her as the woman 'who was a sinner' who washed Christ's feet with her tears at a respectable dinner party. Of that person Jesus remarked that 'she had been forgiven much' and consequently 'loved much'. Whether she was that woman or not, the description perfectly fits her. No one who has heard or read it could surely fail to be moved by her tearful encounter with the risen Jesus in the garden on Easter morning, the man she had taken to be the gardener revealing Himself in one word, Mary, as her beloved Teacher.

The problem with a good story – and hers is as good as it gets – is that

people can't leave it alone. Down the centuries she has been John the Apostle's fiancée until he left her to follow Christ. She has gone with Jesus' mother and the same John to live in Ephesus and died there. In art and in literature she has become an alluring, sexual figure, disapproved of by the mother of Jesus. There is no historical evidence whatsoever for any of this. In fact, the Gospels suggest the two Marys were close in their shared devotion to Jesus.

Her popularity is shown in the fact that 187 ancient churches in Britain are dedicated to her, and a college at both Oxford and Cambridge. Whatever the details of her story, we cherish it because it shows that having a 'past' is no reason not to have a future.

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

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

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

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

## **30<sup>th</sup> July                      William Wilberforce, Olaudah Equiano & Thomas Clarkson**

During the 18<sup>th</sup> century many people in England were involved in the

campaign to abolish the slave trade. The Church of England remembers especially William Wilberforce, Olaudah Equiano and Thomas Clarkson - three very different but all tireless campaigners against the evil practice.

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

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

**William Wilberforce** (1759 – 1833), of course, became the main figurehead in Parliament. He came from a wealthy family in Kingston-Upon-Hull, and represented the town in Parliament. He was recruited by Thomas Clarkson, who saw the need for a brilliant advocate within Parliament. Wilberforce was an inspired choice: not only wealthy and well-connected, but a gifted orator with a social conscience, especially after his conversion in 1785. He made his first speech in Parliament against slavery in 1789, but it was not until 1807, after a debate that raged for many years, that the Abolition Act was finally passed.

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

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

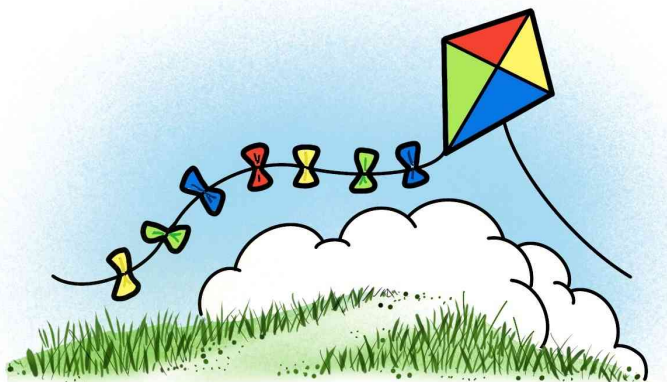
Joseph was a rich, prominent member of the ruling Jewish council - the

Sanhedrin. Mark's gospel describes him as having been 'waiting for the kingdom of God' for years, and even being a secret disciple of Jesus. He played no part in the trial or crucifixion.

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

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

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



# Puzzle solutions

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

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

## The deadline for inclusion of articles for the September issue of New Leaves is Sunday 22nd August

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.