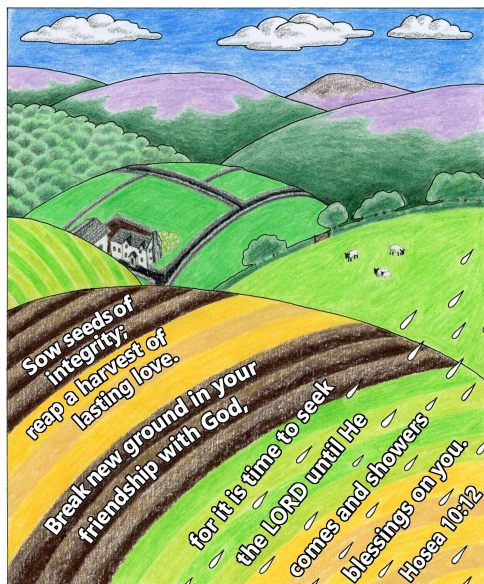


New Leaves

October 2021



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

50p

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WELCOME



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

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

Please send as Word documents to: newleavesnews@gmail.com

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

Enjoy this month’s read.

We will welcome critical comments on the magazine

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

New Leaves

From the Vicarage



Looking back with gratitude

It really was encouraging to have some in-person events again during September! The Green Event at St David's was well supported and much appreciated by those who attended. Thank you to members of the Green Team and the Social Committee for all their work. It was a lively and inspiring morning and was finished off with a delicious lunch of local produce. There were several requests that it (or something similar) should happen again. Clive Wilson has made some posters illustrating what happened on the day which are now on display at the back of St David's Church.

And on the same weekend St Michael's Church opened for Heritage open days with refreshments, stalls, tours and music. Thank you to everyone who worked so hard to make it a success. It was great that so many people came, especially to the Sunday cream teas when emergency scones had to be purchased to keep up with the demand! The weekend raised £880 for church funds including £60 for Devon Historic Churches.

It was a privilege to host the ordination of four new priests at St David's, including Ash Leighton Plom, by the Bishop of Crediton on 26th September. It was a most joyful and uplifting service and musicians from our two churches came together to lead the music. Thank you to everyone who helped with the service.

Looking to the Future – Saturday October 16th

Exeter Diocese, like many others, is looking at the patterns of ministry and deployment of clergy in the wake of the Covid pandemic. The Archdeacon of Exeter, Andrew Beane, will be visiting St David's and St Michael's on Saturday 16th October from 10am to 12noon to share some ideas about how ministry might be organised in central Exeter in the future. He would also like to hear about our priorities. I would encourage you to come along

to listen and to share your own thoughts as this is likely to be an important meeting for the future of our parish and its role in the city.

I should say that it is NOT part of any diocesan plan to close any churches. Indeed most closures nationally come about as a result of parishes not being able to find people to serve as churchwardens and PCC officers (like secretaries and treasurers). I would value your prayers and thoughts about the calling out of people to serve in our parish as this continues to be a threat to our future.

We have had some productive meetings, led by Belinda Speed-Andrews, which have helped focus our thoughts on our priorities as a parish. These will need to be discussed by our PCC in due course as we need to formulate a mission statement which will try to express what we believe our churches are here for. In fact St Michael's already has an agreed statement so we are currently working on a parallel one for St David's.

Living with it

This morning a parishioner told that she had had a shot in each arm this week – the flu jab in one and a Covid booster in the other! I have picked up a strong sense recently that we are having to 'live with it' and to get used to the idea (that we knew anyway) that Covid is not going to go away and we must adapt to living with it as an unwelcome guest.

So this October we are taking a few more steps towards a more 'normal' pattern. We will be stopping the manual recording for 'track and trace' although the QR codes will still be there for those who wish to log in. And we will also be offering two regular Sunday evening services. Sunday Evening Prayer at St David's will be said weekly in the Lady Chapel at 6pm. This is a peaceful way to finish the day and I hope that you will come along regularly or even occasionally to join in these quiet prayers. And at St Michael's we will be offering a monthly choral evening service on the first Sunday of each month at 6pm. On 3 October this will be a Harvest Evensong with Benediction.

Richard Parker has been leading (and streaming) Sung Vespers on Thursdays at 6pm in recent months but the group that sing Vespers is now

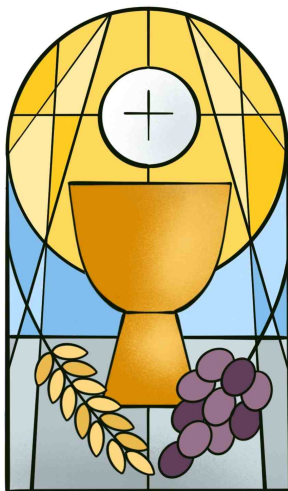
going to restart Vespers on Tuesdays too from October 5th and singers would be welcome to join in. But everyone is welcome to come and meditate on the psalms and Magnificat as they are chanted. There is also a time of silence kept for personal prayer and meditation after the short service.

However, we need to decide whether to offer an 8am Sunday Morning Communion at St David's again. The regular congregation had dwindled in recent years and it is not clear that we should restart this service. It is shame as the Prayer Book communion service, which we used at 8am on Sundays, is a classic piece of beautiful Anglican worship. If you would be interested in attending such a service regularly would you be kind enough to let me know in the next few weeks as I feel we should take a firm decision about whether to restart soon.

But in other good news we have had children from St David's School back in St Michael's for Thursday morning assemblies during September which has been a real joy!

With every good wish and blessing

Nigel



October 2021 from St Michael and All Angels, Mount Dinham

‘Words, words, words!’ rages Eliza Dolittle in the musical ‘My Fair Lady’. Action is not as she wishes it to be; all she gets is words, ‘...all day long...’. We have new words and connotations coined all the time. Whoever would have thought that ‘sick’ really means wonderful, amazing, in some strange contemporary lexicon. Use a word or phrase in a former context, not a modern one (and good luck if you can keep up with the rapid changes!) and you could find yourself cancelled. A new publication by Encyclopaedia Britannica, called ‘Listings!’ is intended for young people, but I’m sure I’d find it absorbing. My very ancient, but still useful, Concordance has 121 column centimetres of references for ‘word’ and also refers readers to ‘truth’.

Many years ago, a person’s word was their bond. The Latin ‘verbum’, word, also gives us ‘verb’, described when I was at school, as a ‘doing’ word, so words and actions became knitted together in a complex pattern of communication. We are people who communicate; it is interesting that the word for receiving the Body and Blood of Christ is ‘Communion’. We can experience a deep, close meeting through material and tangible things: it becomes a conversation with the Word of God. At the end of liturgical readings, we announce ‘This is the word of the Lord’, though sometimes it’s hard to associate the tales of bloody battles and vicious attacks with the image of a benevolent Creator. Imagery is helpful; pictures and icons if carefully read, will give the depth of symbolism to enhance the verbal descriptions. It is not by chance that John’s Gospel starts with the view of Creation called into being by the Word, ‘logos’ in Greek, nor that Christ is called the Word. It is the Being and Communicating of God and by God with all Creation, such a rarely infinite idea that our comprehension must spend a life-time trying, and even then wait until after that to come near, we hope, for the glass to lose its darkness.

One book, recently published, I’m really looking forward to reading is by Nicholas Orme: ‘[Going to Church in Medieval England](#)’. The review cites a number of instances giving a sense of the careful research and selection of evidence. In the 990s, for example, priests were encouraged to explain the

Latin gospel readings, as well as other liturgical phrases in English, to bemused congregations in order to increase understanding. The description of Tenebrae struck a chord with me as it is one of the beautiful rituals we have at St Michael's, which we hope will be restored next year.

We were privileged that Stephen and Agnieszka wished to have their wedding blessed at St Michael's. The service was joyful, the afternoon sunny and quite mild; I hope we made a good impression on the Polish contingent and other guests who came to wish the couple well.

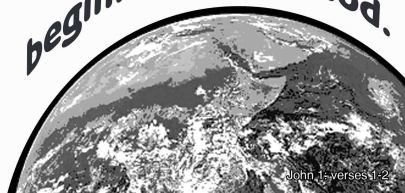
Richard Barnes, who made wise and witty contributions to this journal as readers will know, has sent us a card from Edinburgh, with the news that they have settled in well but there was a bus-ride of 20 minutes or so to the church they attend. His role as reporter of music and events is to be taken over by Tony Pugh.

We are looking forward to our Michaelmas celebration (that sounds strange for an October issue) when Ash, newly ordained priest, will celebrate his first Mass at St Michael's. We will be able to sing! Whilst we cannot celebrate with a feast of previous proportions, there will be wine and cake for all who attend! We pray for a long and blessed ministry for him.



Stephanie Aplin

*In the beginning
was the Word,
and the Word was
with God, and the
Word was God.
He was in the
beginning with God.*

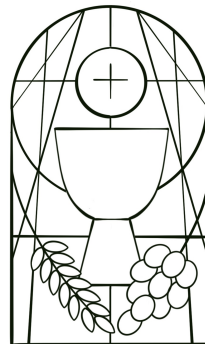


John 1, verses 1-2

Readings and Time of Prayer at St David's for October 2021

Sunday 3rd October (18th Sunday after Trinity/ First Celebration by Ash)

1st Reading: Genesis 2:18-24
2nd Reading: Hebrews 1:1-4, 2:5-12
Gospel Reading: Mark 10:2-16
Preacher: Nigel Guthrie Bible Reader: Alice Francis
Prayer Leader: Deborah Leighton-Plom



Sunday 10th October (19th Sunday after Trinity)

1st Reading: Amos 5:6-7,10-15
2nd Reading: Hebrews 4:12-end
Gospel Reading: Mark 10:17-31
Preacher: Bill Pattinson Bible Reader: Emma White
Prayer Leader: Nigel Walsh

Sunday 17th October (20th Sunday after Trinity - Non Eucharistic)

1st Reading: Isaiah 53:4-end
2nd Reading: Hebrews 5:1-10
Gospel Reading: Mark 10:35-45
Preacher: Ash Leighton Plom & YMCA Bible Reader: Bill Pattinson
Prayer Leader: David James

Sunday 24th October (Last Sunday after Trinity)

1st Reading: Jeremiah 31:7-9
2nd Reading: Hebrews 7:23-end
Gospel Reading: Mark 10:46-end
Preacher: Belinda Speed-Andrews Bible Reader: Cathy Knowles
Prayer Leader: Robert Mitchell

Sunday 31st October (All Saints' Day/4 before Advent)

1st Reading: Isaiah 25:6-9
2nd Reading: Revelation 21:1-6a
Gospel Reading: John 11:32-44
Preacher: Nigel Guthrie Bible Reader: Sarah Rimmington
Prayer Leader: Ian Cartwright

Sunday 7th November (3rd Sunday before Advent)

1st Reading: Jonah 3:1-5,10

2nd Reading: Hebrews 9:24-end

Gospel Reading: Mark 1:14-20

Preacher: Ash Leighton-Plom Bible Reader: Jean Thomas

Prayer Leader: Alistair Mackintosh

*Every generous
act of giving,
with every
perfect gift,
is from
above,
coming
down
from the
Father of
lights,
with whom
there is
no variation
or shadow
due to change.*



James 1: verse 17

Services & Events for St Michael's – October 2021

Our thanks to all who have joined us in worship at St Michael's during September. Also, many thanks to our visiting clergy (Fr. David Gunn-Johnson and Fr. Robin Eastoe) and visiting organists. Grateful thanks to all those who worked so hard to organise and operate the Heritage Open Days and to those who came and supported them. The continued success of the Bountiful Table on the first Sunday of the month is due to the organisation of Elizabeth Hughes and Stephanie Aplin and those that support them in cooking and providing good as well as those who buy them! Please continue to support this venture.

Below are our regular patterns of worship in Church and on-line: -
Sundays 11am Sung Mass & Sermon, in Church only.

Wednesdays Matins at 9.30am and Mass at 10.00am, the latter is also broadcast to (and viewable later)

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

Plainsong Vespers led by Dr. Richard Parker on Tuesdays and Thursdays at 6.00pm 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 pew sheets will keep you informed. Our thanks to Oliver Nicholson for emailing these each week.

We see the return of Evensong and Benediction on the first Sunday of each month and regular Vespers at 6.00pm each Tuesday and Thursday. We have also reconvened choir rehearsals on Tuesday evening at 7.00pm. If you or someone you know are interested in joining us, please see Tasha Goldsworth or a choir member. We would welcome sopranos, altos, tenors and basses!

Services and events for October are:

**Sunday 3rd October – Trinity XVIII
(Also our Harvest Festival)**

11.00am Sung Mass Setting:
Merbecke/Shaw

Motet: Thou Visitest
the Earth (*Greene*)

The Bountiful Table of bakes,
preserves and produce to purchase -
in aid of Church funds.

6.00pm Evensong and Benediction



Responses: Radcliffe

Canticles: Brewer in D

Anthem: O for a closer walk with God (*Stanford*)

O salutaris : 269 Tantum Ergo: 268

Wednesday 6th October – William Tyndale (also the monthly Requiem)

9.30am Matins 10.00am Mass

Sunday 10th October – Trinity XIX

11.00am Sung Mass Setting: Mass for four voices (*Byrd*)

Motet: Teach me O Lord (*Attwood*)

Wednesday 13th October – Edward the Confessor

9.30am Matins 10.00am Mass

Sunday 17th October – Trinity XX

11.00am Sung Mass Setting: Mass in C (*Ireland*)

Motet: Lord for Thy Tender Mercy's Sake (*Farrant*)

Wednesday 20th October

9.30am Matins 10.00am Mass

Sunday 24th October – Trinity XXI

11.00am Sung Mass Setting: Mass in A Minor (*Casciolini*)

Motet: Thou knowest, Lord (*Purcell*)

Wednesday 27th October – Abbot Otteran of Ireland

9.30am Matins 10.00am Mass

Sunday 31st October – All Saints 11.00am Sung Mass

Setting: Missa 'O Quam Gloriosum' (*Victoria*)

Motet: 'And I saw a new Heaven' (*Bainton*)

Please note that All Souls will be observed on Sunday 7th November when

there will be the usual Sung Mass at 11.00am and in place of Evensong and Benediction there will be a Requiem Mass when the setting will be the "Requiem" by Gabriel Faure.

We hope that you keep well and have enjoyed worshipping with us, and if new to the area that you will come and join us again. With the beginning of the Autumn season, we hope to resume other activities such as the lectures and choir activities, etc. - please make further enquiries as regulations relating to Covid - 19 alter.



Anthony Pugh – 20. IX. 2021



*After his induction, Harry met the
leaders of the other denominations*

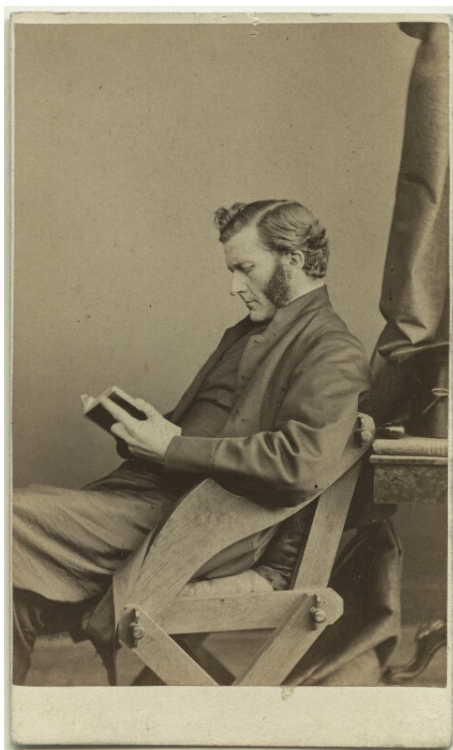
Bishop Tozer

Near the footpath which leads across the churchyard towards the junction of Hele Road and St David's Hill lies a grave identified simply with the initials 'WGT' but surmounted by an iron mitre and crozier lying horizontally. On the north wall of the nave, and nestling between the kitchen cupboards, a plaque reveals the identity of 'WGT'. The inscription, in Latin, commemorates William George Tozer, Bishop of the Church of England in Central Africa.

Family

William George Tozer was born in Teignmouth in 1829. His father, John Chappell Tozer, was a solicitor, and his grandfather was in fact the founder of the firm which still bears his name. He had set up business in Newton Bushel (part of Newton Abbot) in 1785 and had moved to the 'fashionable watering place' of Teignmouth in 1807. 'Tozer' is an old Devon name, meaning 'teaser' or carder of wool.

William was the youngest child of five. One of his brothers, John Hellyer Tozer, carried on the family business. Another, Richard, joined the Indian Army but died at sea in 1861. Sister Helen became a missionary and was with William in Africa for a while, and sister Frances married and settled in Blackheath.



William George Tozer

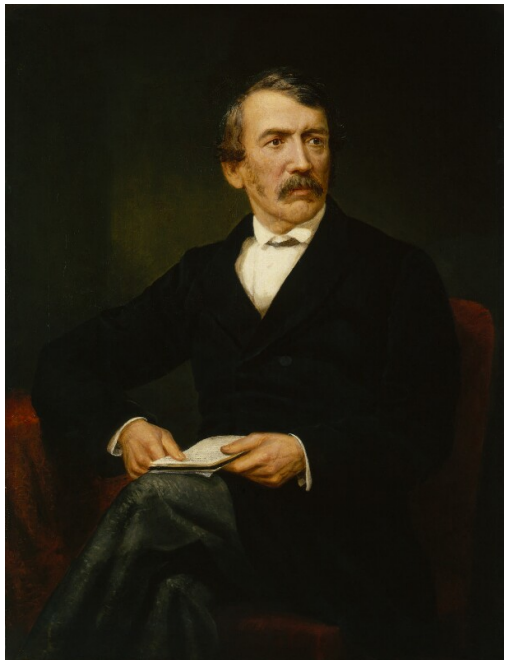
by Hills & Saunders
albumen carte-de-visite, 1863
NPG x26942

© National Portrait Gallery, London

Universities' Mission to Central Africa

Tozer was educated at school in Ilminster and then at St John's College, Oxford. He was ordained in 1854. After a curacy in London, he became vicar of Burgh-le-Marsh in Lincolnshire, and in 1862 he was plucked from this rural idyll to take on the leadership of the Universities' Mission to Central Africa. A neighbouring vicar and friend, Edward Steere, accompanied him to Africa, and was his right-hand man.

By 1857, David Livingstone had decided that his future work should lie not so much in spreading the Gospel through Central Africa as in opening up new trade routes which would help to destroy the slave trade. He therefore returned to England, and in a series of lectures, appealed to the Universities (ie Oxford and Cambridge) to set up a mission to carry on the good work and care for slaves who had been freed. Around this time he also resigned from the London Missionary Society. When he returned to Africa, he was employed by the British Government.



David Livingstone
by Frederick Havill
oil on canvas, after 1873
NPG 1040
© National Portrait Gallery, London

The universities accepted the challenge, the Universities' Mission to Central Africa was founded in November 1857, and in 1860 the first mission sailed from England. Its leader, Charles Frederick Mackenzie, was consecrated Bishop at Cape Town Cathedral on 1 January 1861. He made his way to Chibisa's village on the River Shiré (a major tributary of the Zambezi) where he met up with 84 former slaves who had been released by Livingstone, and established a

settlement nearby at Magomero. It was a disaster. Within a few months Mackenzie had succumbed to blackwater fever, and before long most of his companions had either died or been invalidated out.

The Second Bishop

Tozer was appointed to succeed Mackenzie and was consecrated in Westminster Abbey on 2 February 1863. He reached Magomero on 26 June and very soon realised that the mission's position there – in the midst of “sickness, war and terrible famine” - was untenable. His first move was to the highlands of Morrumbala. This was controversial because Tozer insisted that they could not cope with the women and girls of the mission, so they took with them just 25 orphan boys.

It was also unsuccessful, as the mists and cold of the mountain were no more congenial than the malarial swamps lower down. In January 1864, Tozer wrote somewhat bitterly to the Bishop of Cape Town “the Zambezi has proved in every way a miserable failure, and the selection of it for English missionary work can only be due to the blindest enthusiasm”. Livingstone took charge of the orphans, and Tozer and Steere made their way to Cape Town with no clear idea of where to go next. At home the General Committee favoured Zululand, but Tozer made a strong case for establishing the mission headquarters on the island of Zanzibar, which offered good lines of communication, the presence of a British Consulate and a friendly Sultan.

In September Tozer and Steere arrived in Zanzibar and were delighted with their friendly reception and with the ‘palace’ provided by the Sultan for their use. Before long they had been given five boys rescued from slavery as their first pupils and were providing Sunday services for the Protestant residents and visiting sailors. Tozer advised that there was absolutely no prospect of converting the local ‘Mahometans’, but he was more optimistic about the Indian and Malagasy inhabitants of the city. As for the tribes in the interior, he argued that their evangelization should be entrusted not to European priests but to a locally trained native ministry.

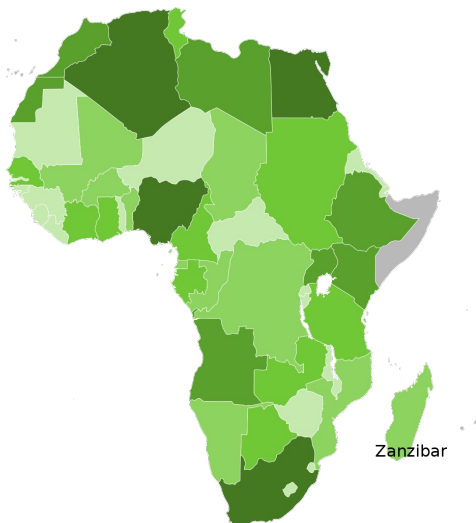
It was not until March 1865 that news finally arrived that the Committee

had approved the move to Zanzibar. In May the sloop H M S Wasp intercepted an Arab dhow with 350 slaves on board, and the Bishop was asked to accompany the freed slaves to Mahé in the Seychelles. Here, to his great delight, he found his sister Helen, together with Mary Ann Jones, on their way to join him, and their arrival enabled him to choose a small number of girls, as well as some of the boys, to join the mission community. In August the first nine boys were baptised.

Most of the early work in Zanzibar was concerned with caring for and educating children rescued from slavery. There was a steady supply: a British warship, H M S Daphne, was patrolling the waters off the African coast, intercepting dhows and attacking slave raiding parties on shore.

Slavery

Zanzibar had been for centuries the hub of the East African slave trade. The unfortunate victims were captured or bought in the interior and marched in shackles to the coast. They were then shipped to the island and either traded in the slave market for the profitable clove plantations there or packed into ships, “as if they had been logs of wood” in Helen Tozer’s words, and transported to Arabia, Persia, Egypt and Somaliland. The numbers involved were in the region of 25,000 per year.



From 1822 onwards, a series of initiatives by the British government had limited the slave trade to some extent. But it was not until 1873, after Tozer’s final departure from Zanzibar, that the Sultan agreed to abolish it altogether. The treaty itself was brought about through the efforts of an emissary from the Foreign Office, Sir Bartle Frere, and of Dr (later Sir) John Kirk, the British Consul. Kirk had travelled with Livingstone (whom he

considered inept and quite possibly mad) as his expedition doctor, and was one of the most experienced and influential Europeans living in East Africa at the time. Their arguments were supported by the menacing presence offshore of a flotilla of British gunboats. Even so, the clandestine trade continued, and was not finally wiped out until 1909.

In September 1866 Tozer sailed for England in a bid to recover his failing health, and he was followed a few weeks later by his sister. The mission was left in the charge of Edward Steere who, in addition to his other accomplishments, was a gifted linguist and was working on his ground-breaking Handbook of the Swahili Language.

Return to Zanzibar

The bishop returned to Zanzibar in July 1868. Before leaving for England he had bought, with funds provided by Wells Theological College, land next to the Mission House and also an estate about two miles outside the capital at a place called Kiungani. In 1868 he was able to buy the Mission House itself. This allowed him to set up separate establishments for boys and girls, and eventually the house which he built at Kiungani became the St Andrew's Teacher Training College.

In November he was able to pay a visit to the first mission post established on the African continent as an outstation from Zanzibar. Revd Charles Alington, who had accompanied Tozer and Steere to Africa in 1863, was building a mission at Magila in the Usumbara uplands, and Tozer was pleased with the progress he had made. He was also vastly amused by the reaction of the villagers as they watched his toilet operations:

“The sponge, the soap, the towel, all seemed to add to the general hilarity; but when I took out brush and comb and performed on them it was evidently thought that I deserved an ovation, and I fairly brought down the house!”

By the end of the year there were 55 children in the care of the Zanzibar mission, but the number of missionaries had dwindled. Steere had returned to England in 1868, and Alington soon followed. Cholera took a terrible toll: Lewis Fraser, who had replaced Alington at Magila, died

towards the end of 1869. George Farajala, one of the first two sub-deacons ordained in February 1870, succumbed to the same disease a few weeks afterwards. Some of the children died, too, and Tozer was deeply distressed that he could not do more for them. He himself was exhausted and ill – he had remarked on his “shaky hand” as early as 1866, and by 1872 he was only able to write with the greatest difficulty.

In March 1872, Dr Steere and Helen Tozer returned from England, and Tozer, despite his tribulations, felt “most abundantly blessed”. But on 15 April a hurricane devastated the town and island of Zanzibar, sank almost every vessel in the harbour and destroyed the mission house. A month later another storm undid much of the reconstruction work. Tozer was now “utterly shattered, knocked down and out of heart” according to his sister. Steere was suffering intermittently from fever. In June a good friend and colleague, Richard Lewin Pennell, who had been working at the mission since 1868, died. (Pennell, incidentally, was another Devonian - there is a brass memorial in Cheriton Bishop church.)

Tozer left Zanzibar at the end of July and sailed first to the Seychelles and then, after a period of recuperation, home. In April 1873 he resigned the bishopric, and Edward Steere was appointed to succeed him. The abolition treaty with the Sultan was signed, and on Christmas Day the foundation stone of Christ Church Cathedral was laid in the grounds of the old slave market.

Later Life

Tozer never really recovered his health. He was briefly Bishop of Jamaica (1879-1880) and of British Honduras (1880-1881) and for a time he returned to Lincolnshire as a parish priest at South Ferriby (1888-1889). He was living in London when his sister Helen died in 1887. He returned to his roots and spent his last years in lodgings in Dawlish and Exeter. At the time of his death on 17 June 1899 he was living in Queens Terrace "almost under the shadow of St David's new tower" according to Revd F R Hodgson, who represented the UMCA at his funeral.

The funeral took place at St Michael's and was conducted by the vicar, Revd Cyril Valpy French. The coffin was then carried up the hill to St David's in

solemn procession. His brother John had died in 1896, but three nephews were present, including John's son Edward, who was the fourth and last Tozer to lead the family firm.

Legacy

Bishop Tozer's greatest achievement was to establish the mission firmly in Zanzibar. In doing so, he went against the wishes of David Livingstone and of the committee at home, who would have preferred bold ventures in the interior. He was not in favour of bold ventures. "Our work," he wrote in 1866, "must be for many years very elementary and uneventful. Of course, if we rushed about the country, we should be able to send you home journals full of adventure, but our strength is to remain quiet. Deep waters make but little noise, and great works have generally been commenced in comparative silence."

In some ways he was ahead of his time. He argued against the notion of missionary work as an arm of colonial administration, according to which it was not sufficient that people of other civilizations should be converted to Christianity: they must abandon their native simplicity and adopt English tastes and habits as well. He regarded the distinction between 'civilized' and 'uncivilized' as superficial. What was also superficial in his view was a system whereby a small number of Europeans attempted to minister to huge numbers of native people – only by developing native ministry, and respecting local customs, would missionary work truly prosper.

In quietly laying the foundations, and, in his words, "putting prayer into the hands of" the children of the Church, Tozer prepared a successful future for a Mission that would survive and flourish in spite of fearful sickness and terrible natural disasters.



Jeremy Lawford

September 2021

The National Portrait Gallery has some fine Trollopian cartes-de-visite photos of Bishop Tozer, which can be found at <https://www.npg.org.uk/collections/search/person/mp87675/william-george-tozer>

Children's message to our politicians

The children's table at the Green Day was covered in glue and glitter as we made decorated glasses - as part of a campaign to remind the government that the children of the world are watching how politicians behave when they make decisions at COP26

We discussed ways in which the children tried to make a difference and also made a poster about keeping our beaches in Devon clean and how much they love nature.

We took photos and have written to Ben Bradshaw our MP and also to Boris Johnson, sending some of these photos . This was our statement:

"We have learned that this year the UK is hosting COP26, a very important meeting about the climate crisis.

Some of the poorest people in the world are being hit hardest by the effects of climate change. As the eyes of the world are on us this year, we would like you to ask the UK government to be good leaders at COP26.

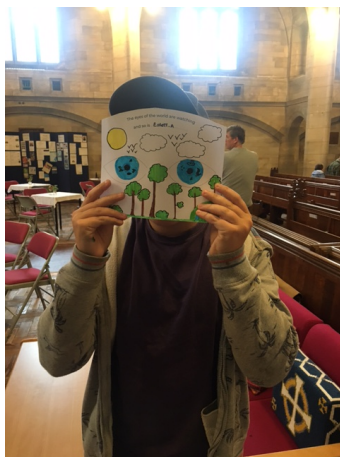
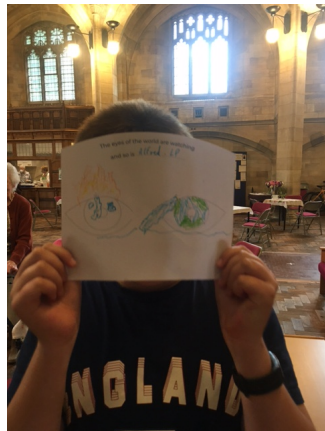
Please ask the Prime Minister and other MPs to commit the UK government to keep world's poorest communities affected by the climate crisis at the heart of its decisions -- We shall be watching!"



Maggie Draper

19 Sep 2021





Green Matters – St David's Green Event

We held a very successful Green Event on Saturday 11 September, which was well attended and several people have said how much they valued and enjoyed it. There were two talks: Nick de Cent on "The 7 P's of rewilding" and Helen Scholes from Co Cars, which were interesting and stimulating. There were several stalls and opportunities to discuss the natural environment, green initiatives, what you think you can contribute and what you would like to see from Cop26. The children's table produced their own message to send to our MP and the Prime Minister (see article by Maggie Draper). Co Cars brought one of their cars to show and an electric Co Bike for people to try out. There was a chance to buy from Traidcraft and some home produce, learn more about hedgehogs and discuss with the Exeter Cycle Campaign what holds you back from cycling yourself. Refreshments were served in the morning followed by the excellent lunch served by the Social Committee.

Thanks to all the Green Team and social committee for making this such a success.



Clive & Sue Wilson

28 September 2021

PS We have now closed the appeal for fruit trees which we will order as bare rooted trees. Our next activity will be planting them in the churchyard.





Zero Waste – Is it Possible?

While shopping in the Cowick street area of Exeter I passed waste bins with the logo 'Zero Landfill'. That's great I thought, we cannot continue to bury our waste and just hope it will decay – most of it won't and will still be there for hundreds of years. Also many of the existing landfill sites from previous years are now a danger. Chemicals are leaching into streams and rivers and finally into the sea. Landslips are exposing rubbish and pockets of methane gas are formed by bacterial decay of vegetable matter in the absence of oxygen. Also from a landfill site in Staffordshire hydrogen sulphide gas (poisonous and smells of bad eggs) is escaping; a hazard for the local community. Then I thought why not 'Zero Waste' - could it be possible?

We have become a throw-away society; it is easier to replace broken or worn out things than to repair them. But now, because of Covid restrictions, there has been more attention to 'make do and mend'. But that sounds very dull – perhaps salvage and renewal. Can we look forward to a time when everything we make or manufacture can be disposed of safely without damage to the environment? No landfill, no dumping waste in the sea, no shipping waste to third world countries for them to deal with. All waste should be able to be disposed of safely in environmentally non-polluting ways -either reused, recycled, made into compost or fertilizer or used as fuel in power stations to provide electricity.

The 4 Rs are – repair, renew, reuse, recycle.

There has been a revival of crafts in repairing and renewing discarded things for reuse – think of the number of TV programmes featuring this.

Manufacturers are being urged to provide more spare parts, readily available, so that it is cheaper to repair appliances and machines rather than replace them. In-built obsolescence can no longer be the aim.

Why buy cheap, badly-made clothes from Primark when good quality brand name clothes can be bought more cheaply in our Charity Shops?

When it comes to recycling there are problems due to the multiplicity of materials. A good deal of waste paper, glass and metal is already being recycled. Chemically produced materials made from oil were the wonder of the 20th Century, I remember in school Practical Chemistry lessons pupils making nylon. (Don't ask me the formula; I have forgotten years

ago!).

Polymers, plastic materials, have a wide variety of uses. They do not rot like wood, corrode like metal or break like glass. Man-made fibres are more durable than cotton, wool, silk or linen. The advantage of long-life and durability of these materials is now a huge problem for their disposal. There are some signs of a return to natural materials, especially in packaging – paper and cardboard instead of plastic.

In the future there may be an industry to dismantle our appliances and machines (washing machines, fridges, computers, phones etc.) so the parts can be reused or recycled. The landfill sites could be mined to recover the valuable metals. (There is a pilot project for this – in The Netherlands I think).

Garden waste and vegetable matter are already being widely used to make compost. Food waste and sewage are also being made into fertilizer. This natural material is better for the soil than artificial fertilizers which destroy the organisms needed to keep the vitality of the soil.

The remaining waste can be burned to produce electricity. It should not be beyond the wit of our scientists to ensure that no polluting smoke or gases escape into the atmosphere. The remaining solid material could be made into blocks and used in building.

Everything we have is made from the resources of our planet Earth. Our human activity and wastefulness have caused immense damage to life on Earth. It is now time to rethink what we do.



Photo by Nareeta Martin on Unsplash

Angel Tree - 2021

It is estimated that each year well over 160,000 children in England and Wales will have a parent in prison. This is two and a half times the number of those in care and over 6 times the number on the Child Protection Register. In fact, around 7% of children will experience their father's imprisonment before they leave school. The impact on children of this separation can be devastating.

The children are the innocent victims of crime and recent statistics show that more children are affected by the imprisonment of a parent than by divorce in a family.

Research tells us that children with a parent in prison will experience a range of feelings which may include, fear, betrayal, sadness and grief. and it is important for the well being of these children that they are able to keep in touch with the absent parent. This is not easy.

Since 1984 The Angel Tree Programme has sent gifts on behalf of prisoners to children who would not otherwise receive a present at Christmas or may not have even heard from their Mum or Dad whilst they are serving their sentence. Angel Tree has a huge positive impact on the whole family and goes a long long way to nurture and repair relationships.

So it's not just about the gift. It's about helping families keep in touch and demonstrates the unconditional love of God. It is about remembering the children.

Each gift has a hand written gift label written by Dad on it.

In 2018 our collection from St David's enabled more than 90 children to receive a gift.

The Prisoners are often surprised that people who don't know them should be so kind. This act of generosity shows the prisoners that people on the 'outside' genuinely want the best for them and their families. This is such a contrast to the negative life styles that so many of them have experienced. The Statistics tell us that prisoners who maintain contact with their families are six times less likely to re-offend.

The Prison Fellowship say they are overwhelmed by the love shown to the children of prisoners through Angel Tree.

A mother got in touch and wrote, "Thank you so much for your wonderful gifts — you brought such excitement and smiles to my two daughters faces when they opened their Christmas presents from their Daddy."

One man said to The Prison Fellowship staff, " My little boy enjoyed the JCB excavator he was given, it was just right for him." Then he went on to say that he had spent a lot of time crying in his cell as he thought about how much his offence had hurt his family.

Another said, " This has touched my heart and I won't forget"

The prisoners here in Exeter are very grateful and when they hear our bells ringing, they know that this is a tangible sign of God's love reaching through the prison wall and into their cell. They know it is our church members who remember them.

Angel Tree in Exeter Prison would not have been possible without the support of all those who send in donations. You share with The Prison Fellowship in bringing hope into many lives both inside and outside prison. Angel Tree is a wonderful outworking of God's love, and offers hope that because God cares and because we care, the future for these families can be so much more positive than the past.

Your contributions will help to bring some joy of Christmas into the lives of families for whom this time is so difficult and stressful.

As you know we have not been able to have this collection for two years. This was due to staff changes at Exeter Prison and The Covid Pandemic. St David's will be collecting for Angel Tree on Sunday, November 14th at the 9.30 service.

If you are unable to be at that service but would like to donate to Angel Tree contact Margaret Grimsey - 01392 421973.

Cheques should be made payable to Prison Fellowship-Angel Tree

THANK YOU VERY MUCH



Margaret Grimsey

2021

Greetings from Edinburgh

Many thanks for all your kind words and good wishes as I left Exeter and St Michael's at the end of August. Thank you to Fr Nigel, Stephanie and all at my 'leaving' Sunday for the generous comments, card signed by many friends, and the Garden Gift Voucher. It was good to sing in the Quartet; the Choir has been a great source of friendship over many years, and given me much joy singing choral music in its proper setting.

With packing & moving extending over several days, my last Service at St Mike's was Mass on Wednesday 1st September, St Giles day. It has been good to be able to come to Mass on Wednesdays over the past year since retiring. It would be nice if a few more people were able to attend; it is also available on Facebook

Handing back my St Michael's key was perhaps one of the saddest moments. It has been a real privilege to have lived so close to St Michael's; to be able to pop into the beautiful and prayer hallowed building at any time; whether to restart the broadband link for the Peregrine camera, to take in paper for recycling, to welcome visiting groups using the Church, or even at 2.30am to see if the midsummer full moon shines through the Rose Window onto the golden reredos as the midwinter sun does so spectacularly – it does. But above all thank you to St Michael's for its people in all their variety, talents and commitment.

As I write we have been here in a new house on the southern edge of Edinburgh for 3 weeks. The essentials are in place, but the term 'boxroom' has taken on a new meaning. In the back garden, what the developers call topsoil, Jesus would term stony ground.

As a student at Edinburgh University, our daughter has already been worshipping at St Peter's Lutton Place. This is a Scottish Episcopal Church (known colloquially as 'pisky'). The SEC is an independent province within the Anglican Communion. St Peter's was built in the 1860s serving the expanding Newington area south of the city centre.

A little smaller than St David's but with a tower & spire rising above the surrounding tenements, it has a separate baptistry chapel and a church

hall. The congregation and clergy are friendly and welcoming. The organist and music director are very good, and the choir has just had its first practice for 18 months. The liturgical style is more St D than St M, but I think it will suit me fine. It is a 20 minute bus ride away, which is a bit of a shock for me, used to a 2 minute walk to Church. Another 20 minutes or so on the '3' bus takes me to St Mary's Episcopal Cathedral – good for an occasional Choral Evensong. Do I feel a bus route article germinating perhaps?.

It was so good to hear of the success of the Heritage Open Days & Cream Teas at St Michael's; the fruit of much hard work, advertising and personal contacts, no doubt. Heritage & hospitality are just two of the many gifts the people of St Michael's have to share with the wider Church and community; some, like lay-led plainsong Vespers, are unique. So as you prepare to meet with the Archdeacon in mid-October, be confident in all that you have offer. Worship the Lord in the beauty of holiness.

Thank you all and best wishes.



**Richard
Barnes –
25/09/21.**



Consciousness Unexplained

What happens when we look at a picture of a beautiful tree drawn with a white pen on black paper? Initially a real but inverted image of the tree is formed on the surface of the eye's retina – a surface lined with roughly 100 million photoreceptors each having a nerve fibre (axon) connecting it to a brain cell (neuron). However, numbering roughly 1 million, the fibres in the optic nerve are less numerous than the photoreceptors. The reason for this numerical difference is that the visual system contains ganglions, which are nerve cells each having several inputs from the retina but only one output to the brain.

If a point X on the retinal image is white, there will be an incoming photon at that point; the receptor at X absorbs this photon and outputs an electrical signal which travels along a fibre to a brain cell. But if the point X is black, there will be no incoming photon at that point; the receptor at X then has no photon to absorb and so outputs no electrical signal to the brain.

If the points on the retinal image are labelled 1,2,3,etc, and if b and w are short for black and white, a string of information

S = :wbwbbwww etc:

can be assembled where the nth letter shows the colour of the nth point.

Denoting b and w by 0 and 1 gives the binary string

S = :10100111 etc:

which is an objective way to describe the image of the tree.

In a digital camera the information in S is stored in a set of memory cells which are commonly “flash” transistors each storing a single binary digit (0 or 1) even when the power is off. In a human eye, if the same information S is sent to a set of neurons, then, unlike the memory cells, the neurons can produce a conscious state such as the subjective experience of admiring a beautiful tree.

So how is consciousness explained? I wish I knew but I can see that, unlike memory cells in a digital camera, brain cells are highly interconnected so they can share and integrate information from, for example, photoreceptors.



Charles Argall

Banish winter blues with the Arts?

If you have a curiosity about arts and culture then **The Arts Society Exeter** with its nine monthly talks on such topics as: Edward Lear; The Wilton Diptych; Giles the cartoonist; and the sculpture of Donatello and Michelangelo – might just be for you.

Talks - given by experts so they are lively, interesting and inspirational - happen the second Wednesday of each month at 2 pm at the Phoenix in Exeter and last about an hour plus question time. Exceptionally, the first talk this year, is **Friday 15th October, at 11am in the Phoenix** called 'Caravaggio is not the only artist'.

Programme: www.theartsocietyexeter.org.uk

Membership enquiries trevorwrixon@gmail.com or phone **01392 468171**.

Annual membership £44 per person. Or try out a talk one month for £7 and see how you like us 😊

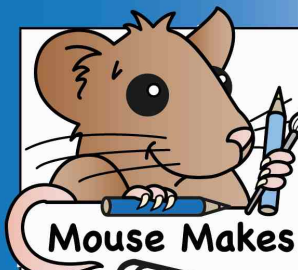


Like the Arts?



Second Wednesday 2pm at The Phoenix

www.theartsocietyexeter.org.uk



Mouse Makes

"Come with me across the lake," Jesus said to his disciples, so they got into a boat and set out. While they were sailing Jesus slept. A big storm *blew* across the lake and the boat began to fill with water. They were in **great** danger. The disciples went to Jesus and woke him. They said, "*Master, mater, we are going to drown!*" Jesus got up and gave a command to the wind and the waves, "*Be still, be calm.*" The wind stopped and the lake became calm.

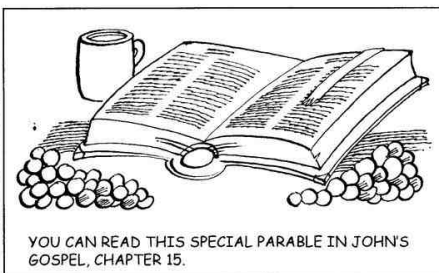
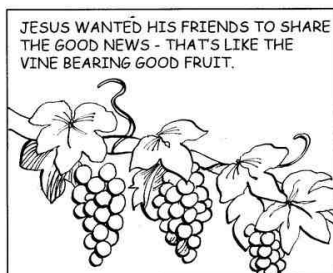
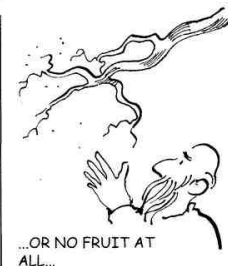
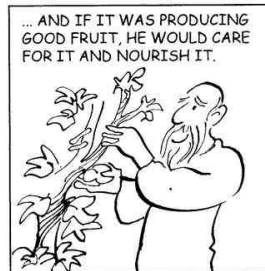
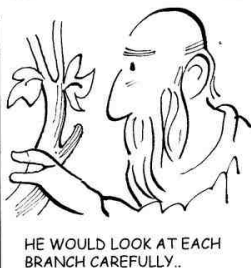
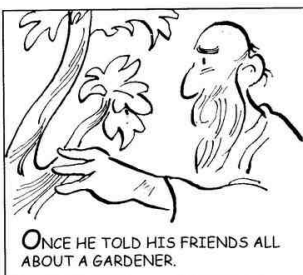
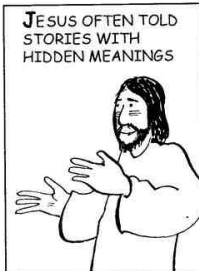

Read the story
in Mark 4: 35-41



C	Q	J	E	L	W	B	S	W	A	M	P	E	D	A	F	C
R	I	E	S	E	G	W	A	T	E	R	O	V	Q	S	E	A
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EVENING • JESUS • DISCIPLES • CROWD • LEFT • OTHER SIDE • LAKE • BOAT • SAILED
ASLEEP • WAVES • BROKE • OVER • SWAMPED • DANGER • WOKE • DROWN • QUIET
STILL • WIND • STORM • WATER • SUBSIDED • CALM • FAITH • FEAR • OBEY • WHO

The gardener and the Vine

Bible Bite

A short story from the Bible

It can be read in the Bible in
Mark 6:17-28, Matthew 14:1-11

After Herod Antipator died, the Romans allowed his son Herod Antipas to rule Galilee and Peraea. He was hated by the Jews

Herod Antipas divorced his wife and married his brother Herod-Philip's wife, Herodias.



John the Baptist told him he had broken Jewish law by marrying his brother's wife*



*Lev 18:19,20:21. She was also his niece.

Herodias hated John and wanted him dead.

Herod was afraid of John and wouldn't kill him but put him in prison.

Herod liked to listen to John.



Finally, Herodias got her chance.

Herod had a big party for his birthday.



(Birthday parties were a new trend from Greece.)

He invited everyone important in Galilee.



Herodias sent her daughter to dance for Herod and his guests.



(No decent girl would do this.)

They were very entertained.



I will give you anything, even half my kingdom



(Which wasn't really his to give.)

Salome asked Herodias, then said



I want John's head on a plate.

Oh, no! But I made a promise in front of everyone!



So John was killed* and Salome was given his head. She gave it to her mother.



*illegal without a trial

Smile Lines

PARAPROSDOKIANS...

(Winston Churchill loved them) are figures of speech in which the latter part of a sentence or phrase is surprising or unexpected; frequently humorous. Could you invent one? Please send your entry to the magazine editor and we will give a prize for the best!

Where there's a will, I want to be in it.

The last thing I want to do is hurt you, but it's still on my list.

Since light travels faster than sound, some people appear bright until you hear them speak.

If I agreed with you, we'd both be wrong.

We never really grow up; we only learn how to act in public.

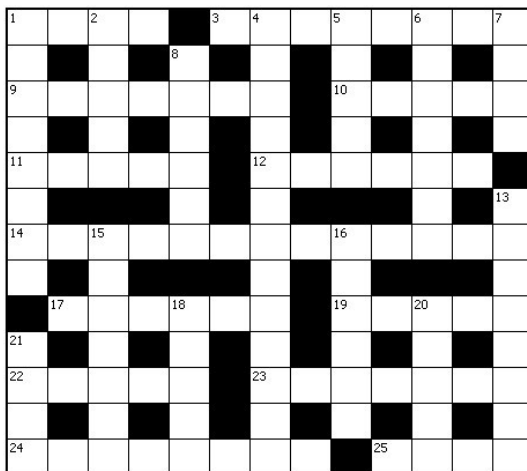
War does not determine who is right – only who is left.

They begin the evening news with 'Good Evening,' then proceed to tell you why it isn't.

To steal ideas from one person is plagiarism. To steal from many is research.

Buses stop in bus stations. Trains stop in train stations. On my desk is a work station.

I thought I wanted a career. Turns out I just wanted the pay cheques.



Across

- 1 'Those who were standing near Paul said, "You — to insult God's high priest?"' (Acts 23:4) (4)
- 3 They were assigned to guard the tree of life (Genesis 3:24) (8)
- 9 'Elkanah son of Jeroham, the son of Elihu, the — of — , the son of Zuph, an Ephraimite' (1 Samuel 1:1) (3,4)
- 10 Surrender (Joshua 24:23) (5)
- 11 Where American livestock can be reared (5)
- 12 Listen (anag.) (6)
- 14 Alternative name for Kiriath Jearim (2 Samuel 6:2) (6,2,5)
- 17 He founded Westminster Abbey, — the Confessor (6)
- 19 Hebrew word for the place of the dead (5)
- 22 Allies of Persia in the fifth century BC (Esther 1:3) (5)
- 23 Where John Wesley was forced to preach a lot (4,3)
- 24 Rebellion against God; abandonment of religious belief (8)
- 25 Note (anag.) (4)

Down

- 1 Give an account of (Mark 4:30) (8)
- 2 'I — — the path of your commands, for you have set my heart free' (Psalm 119:32) (3,2)
- 4 'He took the ephod, the other — — and the carved image' (Judges

18:20) (9,4)

5 'You are a chosen people, a — priesthood' (1 Peter 2:9) (5)

6 The meek, the merciful and the mourners are all this (Matthew 5:4–5, 7) (7)

7 Musical Instrument Digital Interface (1,1,1,1)

8 He was the son of Nun (Deuteronomy 34:9) (6)

13 'Let the little — come to me' (Matthew 19:14) (8)

15 'About three thousand were — — their number that day' (Acts 2:41) (5,2)

16 In John's vision, the wall of the new Jerusalem was made of this (Revelation 21:18) (6)

18 'Our citizenship is in heaven. And we eagerly — a Saviour from there, the Lord Jesus Christ' (Philippians 3:20) (5)

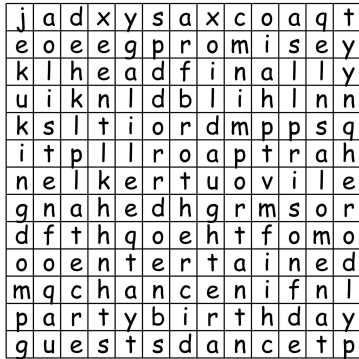
20 'Glorify the Lord with me: let us — his name together' (Psalm 34:3) (5)

21 Young Men's Christian Association (1,1,1,1)

Sudoku - Medium

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

Word search

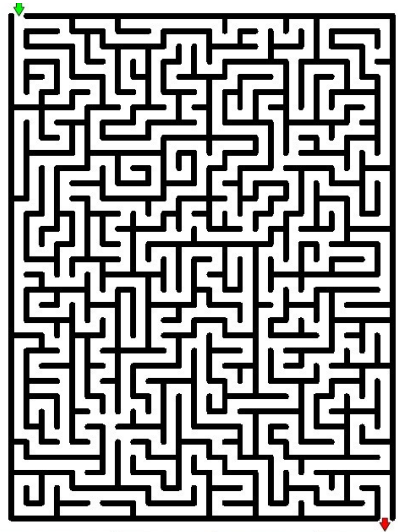


prison
killed
finally
Salome
birthday
plate
head
chance

daughter
listen
party
mother
John
important
entertained
dead

guests
Herod
Galilee
brother
dance
promise
Herodias
kingdom

Maze



Days of Note - October

1st October: **Anthony Ashley-Cooper, 7th Earl of Shaftesbury - the Poor Man's Earl**

Think of Piccadilly Circus, and that small statue of the angel poised with bow and arrow. Most people think it stands for Eros. It does not. It stands for Anteros, his brother, the god of selfless love. It is a memorial to the greatest Christian Victorian philanthropist, politician and social reformer of his generation – Lord Shaftesbury.

Anthony Ashley Cooper, the 7th Earl of Shaftesbury (1801 – 1885) was a devout Christian who spent his life fighting to help ease the plight of lunatics, chimney sweeps, children in factories, women and children in the mines, opium addicts, and children without any education.

His own early life was loveless and bleak – his parents formal and frightening, his early schooldays a “horror” of “cruelty and starvation”. The

only love came from the family's housekeeper, Maria Millis. A biographer wrote: 'She provided for Ashley a model of Christian love that would form the basis for much of his later social activism and philanthropic work.' The reality and homely practicality of her Christian love were a beacon for the young Ashley. She told him Bible stories, she taught him a prayer.

After Christ Church Oxford, where he proved an outstanding scholar, Ashley turned to politics. In 1826, aged 25, he was elected as Tory MP for Woodstock. He was eager to serve on parliamentary committees that got things done; his great life's work had begun.

Lunatics: In 1827 lunatics were kept chained naked in straw, forced to sleep in their excrement. They were washed in freezing cold water, with one towel for 160 people and no soap. There was gross over-crowding and inedible food: asylums were places to die in.

Shaftesbury's maiden speech in Parliament was in support of a Bill to improve their conditions. He wrote: 'By God's blessing, my first effort has been for the advance of human happiness.'

It took years: from 1827 to 1884 he fought for a succession of Lunacy Acts, writing later of 'the years of toil and care that, under God, I have bestowed on this melancholy and awful question.'

Child Labour and Factory Reform. Again, reform took years, with Shaftesbury fighting for the Ten Hours Act from 1833, 1842, 1844, 1846 and 1847 – when it finally got through Parliament. No child under the age of nine should work in the cotton or woollen industries, and no one under 18 must work more than ten hours a day.

Miners. In 1842 he fought to outlaw the employment of women and children in coal mines.

Climbing boys. Thousands of young boys were dying in terrible pain – scorched, blinded and suffocated by soot, or with cancer of the scrotum. Ashley fought for Bills in 1840, 1851, 1853, 1855, and 1864 until finally the Chimney Sweepers Act 1875 closed the practise down.

Education reform: 1844 Ashley became president of the Ragged School

Union that promoted education for poor children. He wrote that if it were to fail, 'I should die of a broken heart'.

Religion. Lord Shaftesbury was a devout Christian who became a leading figure in 19th century evangelical Anglicanism. He was President of British and Foreign Bible Society for nearly 30 years. He was very sympathetic to the Jews, and advocated their return to the Holy Land.

Lord Shaftesbury's funeral service at Westminster Abbey on the morning of 8th October 1885 drew thousands of people. The streets along the route were thronged with the poor: costermongers, flower-girls, boot-blacks, crossing sweepers, factory hands and many more. They waited for hours just to see his coffin go by. He was dearly loved by them as the 'Poor Man's Earl'.

One biographer wrote: 'No man has in fact ever done more to lessen the extent of human misery, or to add to the sum total of human happiness.'

The great preacher Charles Spurgeon called him 'the best man of the age'. He 'lived for the oppressed', he was a 'moral anchor in a drifting generation', 'friend of every living thing', 'he had a 'fervent love to God, and hearty love to man.'

4th October: St Francis and the Life of Simplicity

Just about the only thing most people know about Francis of Assisi is that he talked to the birds. Church-goers also know the popular hymn based on his famous prayer, 'Make me a channel of your Peace', which was sung at the funeral of Princess Diana.

However, Italy's patron saint, whose feast day is this month (the 4th) was a more complex, and some would say controversial character. His life spanned the end of the 12th and beginning of the 13th centuries. He was born into a very wealthy family, but after what he called his 'conversion' standing before a crucifix. He renounced all his possessions. In fact, he stripped himself of his of his wealthy garments in a public square in his hometown, Assisi. For the rest of his life he and his followers, including his feminine counterpart. St Claire longed, prayed and worked for a life of simplicity – a lifestyle without luxury or privileges. For the Franciscan brothers and the Poor Claires. This meant no private possessions at all.

Francis saw that many poor people without these things, actually seemed to live happier and more fulfilling lives than the ambitious rich. He spoke of a simple life not shaped by money or power but by love and mutual concern. As his hymn says, 'it is in giving of ourselves that we receive'.

Of course, poverty; in our modern western world is seldom a matter of blissful simplicity, as present-day Franciscans recognise. For too many it is a matter of poor diet, over-crowded rooms, rough sleeping and unemployment. The call of today's followers of Francis and Claire is that those who are better-off should 'live more simply, so that others can simply live'. Christians follow a Master who said that He came with 'good news for the poor'. They believe that many of us today can be that good news.

11th October James the Deacon

James the Deacon is the saint for any lay person who has stepped in to lead their church when the clergy are far away.

In fact, an historian has called James the Deacon 'the one heroic figure' in the Roman mission to Northumbria. No wonder – in a time of political chaos, with the king murdered and even the bishop fleeing for safety, James the Deacon stood firm.

It had begun when Pope Gregory the Great sent Paulinus, Bishop of York, to take Roman Christianity to Northumbria. James the Deacon, almost certainly an Italian, was among those who went with Paulinus.

The mission began well, and Edwin the king of Northumbria was converted. Roman Christianity in Northumbria took root and began to grow. But then in 633 Edwin fell in battle with Penda, the ruthless pagan king of Mercia. A pagan backlash began. The queen and her son fled for Kent, with the bishop Paulinus going south with them.

All that was left of Roman Christianity in Northumbria was James, now a solitary deacon.

But James was made of stern stuff, and despite the danger from Penda, James stayed on at a village near Catterick, often risking his life as he cared for the Christians, and continued to preach the gospel.

His success was discovered when the Northumbrian mission returned five to ten years later, and found an active Christian community still in Northumbria. James had been a faithful servant.

After Penda died, and Christian rule was re-established in Northumbria, James turned to teaching music, especially Gregorian Chant, to the fledgling churches in the region. Bede praised him for his honour and integrity. James was present at the Synod of Whitby in 664, which met to discuss the differences between the Celtic Northumbrian Church of the North, and the Roman Church of the South.

When James died sometime after 671, he was deeply mourned by the ordinary Christians of Northumbria, both Celtic and Roman. He had never deserted them.

13th October: Edward the Confessor – helping to found Westminster Abbey

If you approve of giving money to help cathedrals survive, then Edward the Confessor (1003 – 66) is the saint for you. This early King of England was the virtual founder of Westminster Abbey. And never mind entrance charges – at one point in his life, Edward was giving a full tenth of his income to Westminster Abbey.

Edward was the son of King Ethelred the Unready and his second, Norman wife, Emma. After various ups and downs which included a brief exile in Normandy, Edward was made King of England in 1042.

As King, Edward had a tricky time of it – trying to keep the peace for over 20 years while various Danish and Norman magnates struggled for power (which eventually led to the Norman Conquest). Scholars have argued over how much of a success he was as a king.

As a Christian, there is no doubt: Edward's holiness was evident to all. He made himself accessible to his people, he was generous to the poor, and chaste. He was also reputed to have seen visions and even achieved miraculous cures for people through prayer.

Edward did much to help the Church in many ways. His lasting contribution

was the original Westminster Abbey - a huge Romanesque church, 300 feet long, with a nave of 12 bays. Westminster Abbey became the place of coronation and burial of kings and queens of England. It was finished and consecrated just before his death. Edward was buried there, and his relics are undisturbed to this day.

During the Middle Ages, Edward was a very popular saint: along with Edmund of East Anglia he was widely considered to be England's patron saint for a time.

18th October: Thank you, Dr Luke!

By David Winter

'Matthew, Mark, Luke and John, bless the bed that I lie on' - my grandma taught me that one. At least it meant I never forgot the names of the writers of the four Gospels. This month Luke, the writer of the third of them, has his feast day – 18th October.

He was, we learn from the letters of St Paul, a 'physician' - an educated man and probably the only one of the writers of the New Testament who was not a Jew. In modern terms, he was Turkish. Paul took him as one of his missionary team on a long journey around the Middle East, and they clearly became close friends. Under house arrest later in his life Paul could write, 'only Luke is with me'.

However, it is his Gospel which has established him as a major figure in the history of the Christian Church. Mark's Gospel may have more drama, Matthew's more prophetic background and John's a more profound sense of the mystery of the divine, but Luke offers us a Jesus who is utterly and believably real. This man turned no one away, reserved his harshest words for hypocrites and religious grandees, cared for the marginalised, the poor, the persecuted, the handicapped and the sinful. His Gospel is full of people we can recognise - indeed, in whom we can often recognise ourselves.

He was also a masterly storyteller. Try, for instance, the story of the Prodigal Son (Luke 15:11-32). Read it (this time) not as a sacred text but as a brilliant piece of story-telling: subtle repetitions ('your son, this brother of yours'), believable characters, drama and profound emotion. There is the older brother, so cynical about his sibling's alleged reformation, the 'prodigal' himself, so hesitant about throwing himself on his father's mercy

after the folly of his earlier behaviour, and there is the father, of course, abandoning the dignity of his role in the family and actually running to welcome his wretched son's return.

There are more women in Luke's Gospel than in any of the others, but also more poor people, more lepers, more 'sinners' and tax-collectors, more 'outsiders' who are shown to be 'inside' the love of Christ. This, for many of us, is the great Gospel of inclusion and compassion. Here is a Jesus for the whole world and for every one of us. Thank you, Dr Luke!

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

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

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

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

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

Alfred was never canonised by the Church, but his translation of *Consolation of Philosophy* by Boethius is often thought to be a fitting epitaph: *I desired to live worthily as long as I lived, and to leave after my life, to the men who should come after me, the memory of me in good*

works.

31st October: All Hallows Eve – or Holy Evening

Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times.

In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

Then the Romans arrived, and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged.

When Christianity arrived still later, it began to replace the Roman and Druid religions. 1st November - All Saints' Day - was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', The Holy Evening, later shortened to 'Halloween'.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

Puzzle solutions

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

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

The deadline for inclusion of articles for the November issue of New Leaves is Sunday 24th October

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

newleavesnews@gmail.com

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

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

- his hard work is much appreciated.