

New Leaves

November 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

November



Looking to the Future – Saturday November 6th

Our meeting with the Archdeacon of Exeter, Andrew Beane, had to be postponed and Andrew will now be in our parish on Saturday 6th November. The meeting will be at St Michael's Church from 10am to 12noon and Andrew will 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.

Since the last magazine Ash and I have attended a training event to outline the Diocesan process for consultation. I will include some notes from the meeting after this letter but I would also encourage you to google 'Exeter Diocese – Next Steps' where you will find the whole document.

A year on

There have been pretty high rates of Covid infection around the country in recent weeks. But when I looked back to this time last year I was reminded that we were just about to close down for public worship again. I don't think that will happen again thanks to the vaccination programme. But equally we need to remain cautious. We'll be providing sanitiser, keeping social distancing in our services and encouraging people to wear face coverings when they can in church. But we can continue to enjoy singing and hope to put on a good range of Christmas services. We will publish a list in next month's magazine.

Some Dates for November

Saturday 6th November – Meeting with Archdeacon Andrew Beane from 10am to 12noon at St Michael's

Sunday 7th November – Sung Requiem at St Michael's for All Soulstide

Sunday 14th November – Remembrance Sunday with a Collection for Angel Tree at St David's

Sunday 21st November – Last date for bringing along completed shoeboxes for Moldova to St David's. Congregational meeting after mass at St Michael's to talk about St Michael's Committee.

PCC decisions

At our recent PCC we agreed to suspend permanently the 8am Holy Communion service on Sundays at St David's due to lack of numbers. But we agreed to re-start the Parish Lunch at Exeter College which was so much enjoyed before the pandemic. So look out for future lunch dates in our weekly notices!

With every good wish and blessing

Nigel

Exeter Diocese – Next Steps Autumn 2021

(a brief report of a meeting attended by Nigel and Ash on 12 October 2021)

There is a need to address the situation of the Anglican Church in Devon following the pandemic. Much has been learnt, quite a lot has been lost, some things have been gained. Where do we go from here?

Mission Communities began to be established in 2003. This process needs to move faster if ministerial coverage is to be maintained across cities and countryside. The city areas have, on the whole, been slow to embrace this.

Falling numbers in our churches are a significant factor. Before pandemic losses were at 1.7% per annum. Losses are now running at 4% pa.

9 posts have already gone from central team which has been reduced to essential statutory and support functions. There is already a commitment to simplify governance structures.

We have to acknowledge reality – present coverage of stipendiary ministry can't be maintained. Approx £1 million deficit in Diocese in 2021 and similar in 2021.

It now costs £65,000 to maintain a full-time member of clergy (the current stipend is £26,000). A million pound deficit equates to just over 15 full-time clergy posts. If our parish share is less than £65,000 we are being subsidised by others.

There is an urgent need to make sure that our parishes and Mission Communities are in their best shape to face the future.

We must trust God for our future - which may well look different from the past.

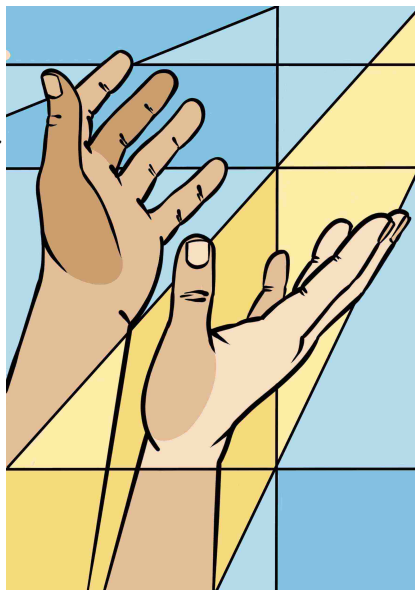
Some Questions for us:

Is our parish structure enabling our two churches to flourish?

What else is needed for us to flourish?

Who else can we work with in Exeter City – Anglican or other?

Please Google 'Diocese of Exeter – Next Steps' to see the statement from Bishop Robert and the outline of plans.



November 2021 From St Michael and All Angels, Mount Dinham

With all the excitement and activity required to get our house ready to sell, I have managed to mislay a bank card and a rather nice pair of earrings. So far St Jude has been deaf to my entreaties. Whilst clearing stuff out (we have been here 40 years!) I have found small pieces of paper on which I recorded memorable quotes, names of plants and flowers, titles of books I want to read, suggestions for recipes, new words (like 'cryptoscophilia' which means, according to Bill Bryson, 'an urge to look through windows as you pass', and led me to thinking about icons and their purpose), my funeral hymns and readings, and so on – a rag-bag of ideas. Unlike the Oxyrhynchus papyri which contain bits of the Gospels, Acts, Paul's Epistles, some apocryphal gospel passages, and some non-canonical sayings ascribed to Christ, and were found in earth mounds on the edge of the Libyan desert, my bits and pieces were floating about in drawers and boxes, requiring only domestic archaeology to be found. They do have some interest in that they are words of the late Chief Rabbi, Jonathan Sacks, and other notables. I kept them because they seemed as if they could be the starting points of essays such as this, though often there is a seasonal inspiration or a spur from the liturgical readings instead.

One, a statement by Jonathan Sacks, dated 2005, now apposite while there is debate about the subject of assisted dying, is 'Better a society that strives for life than one which offers the choice of death.' It has long been my belief that more research into palliative care is better than the assumption those in extreme pain will wish to die. We have sanitised life so much that there is little experience of death at close quarters; the private moments of dying are hidden. When the pony Little Joe died at Ravenseat, (in the series 'Our Yorkshire Farm'), the children were encouraged to see his body and say their farewells. A tree marks his burial place. They learn the process and value of life by helping during the lambing, and seeing the natural progression from birth to death.

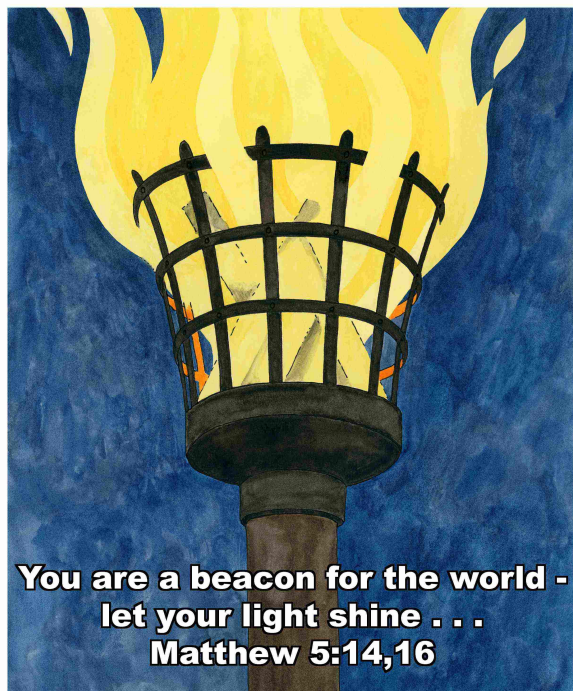
Another of Jonathan Sacks's statements struck me with some force: 'Faith is the ability to live with uncertainty.' Now, many Christians would disagree with that, believing that we have been offered certainty, through Christ's death and resurrection, of a life with God. But the vagaries of everyday life can often jump up and hit us when we least expect them to, especially in a

society which we are told is post-Christian, or even post-religious altogether and where some events have led people to doubt the existence of a benevolent God. For that sort of life, not everything is plain sailing, and I think with faith underpinning our lives as a refuge, a strength, then we can live with uncertainty; faith is the certainty that makes it possible to live.

I don't think St Paul is considered to be a prophet, but the reading from his Second Letter to Timothy, given for today, Bible Sunday, is very relevant: 'For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths' - or to the 'cancellations' of people holding differing opinions, and the 'wokery' of our present time.



Stephanie Aplin



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

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



Sunday 14th November (Remembrance Sunday)

1st Reading: Daniel 12:1-3
2nd Reading: Hebrews 10:11-25
Gospel Reading: Mark 13:1-8
Preacher: Nigel Guthrie Bible Reader: Charlotte
Townsend
Prayer Leader: Louise Tulloh

Sunday 21st November (Christ the King/Next before Advent)

1st Reading: Daniel 7:9-10,13,14
2nd Reading: Revelation 1:4b-8
Gospel Reading: John 18:33-37
Preacher: Howard Friend Bible Reader: Robin Thomas
Prayer Leader: Pete Francis

Sunday 28th November (Advent Sunday)

1st Reading: Jeremiah 33:14-16
2nd Reading: 1 Thessalonians 3:9-end
Gospel Reading: Luke 21:25-36
Preacher: Nigel Guthrie Bible Reader: Lawrence Sail
Prayer Leader: Sarah Black

Sunday 5th December (2nd Sunday of Advent)

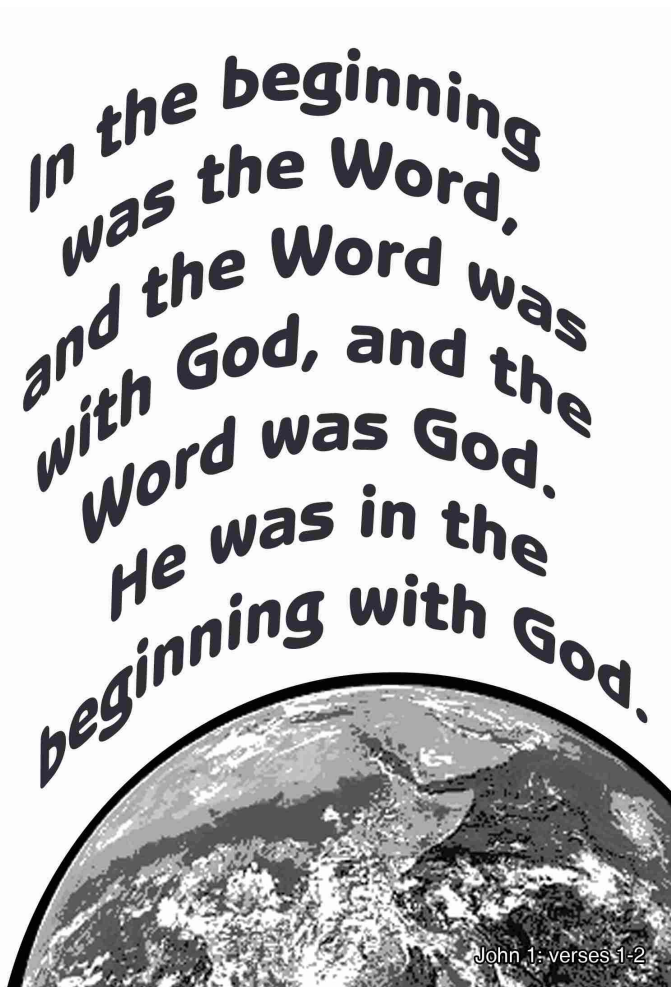
1st Reading: Malachi 3:1-4

2nd Reading: Philippians 1:3-11

Gospel Reading: Luke 3:1-6

Preacher: Belinda Speed-Andrews Bible Reader: Hilary Todd

Prayer Leader: Helena Walker



Services & Events for St Michael's – November 2021

Our thanks to all who have joined us in worship at St Michael's during October. Also, many thanks to our visiting clergy (Fr. David Gunn-Johnson and Fr. Dominic Cyrus) and visiting organists. Grateful thanks to all those who worked hard to organise Fr. Ash's first Mass at St. Michael's at Michaelmas. 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 goods 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 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 November are:

Wednesday 3rd November – St. Hubert (also the monthly Requiem)

9.30am Matins 10.00am Mass

Saturday 6th November

Visit by the Archdeacon of Exeter between 10.00am and Noon. This is to discuss the future of ministry in the City of Exeter.

Sunday 7th November – Trinity XXIII

11.00am Sung Mass Setting: Merbecke/Shaw Motet: O Lord Increase our Faith (Loosemore)

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

6.00pm Requiem Mass for All Souls

Setting: Requiem (Faure) also some Plainsong

Anthem: Ave Verum (Byrd)

Wednesday 10th November

9.30am Matins 10.00am Mass

Sunday 14th November – Trinity XXIV Remembrance Sunday

11.00am Sung Mass

Wednesday 17th November – St. Hugh, Bishop of Lincoln

9.30am Matins 10.00am Mass

Sunday 21st November – Christ The King (The Sunday Next Before Advent)

11.00am Sung Mass Followed by a meeting of the congregation

Wednesday 24th November

9.30am Matins 10.00am Mass

Sunday 28th November – Advent Sunday

11.00am Sung Mass

Wednesday 1st December – Nicholas Ferrar (also the monthly Requiem)

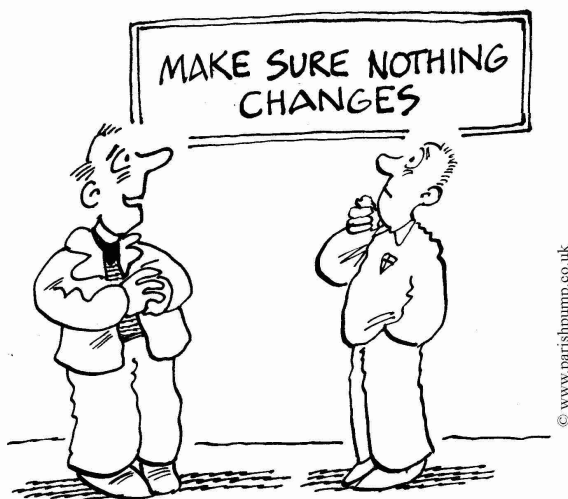
9.30am Matins 10.00am Mass

The next “St. Michael’s Lecture” is planned to take place on Wednesday 8th December at 7.30pm. The title is “The Reason for the Season or Why Christmas is on December 25th”. The speaker will be Professor Oliver Nicholson, and he says that it is nothing to do with pagans, Saturnalia, Mithras or the Sun. Sounds as though it will be intriguing! To join the lectures mailing list please send an “e-pistle” to mountdinhamlectures@gmail.com

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.



Anthony Pugh – 23. X. 2021



*...it's perhaps not the most dynamic of mission statements...
but at least it received the unanimous approval of the Church Council!*

Bishop Tozer and the meaning of civilization

In my article in the October issue of New Leaves, I suggested that Bishop Tozer was ahead of his time in his attitude to missionary work and particularly regarding the distinction between 'civilized' and 'uncivilized' peoples. This view is well illustrated in a letter written from Zanzibar to the Brotherhood of the Holy Trinity, Oxford, in March 1869. I have made minor amendments in the interests of clarity.

Jeremy Lawford

"This leads me to speak of that other principle which is scarcely less of a hindrance in planting the Church of Christ among the heathen. I mean the doing away with everything connected with the nationality of the converts. The plea for this is that "civilization "is the handmaid of Christianity and must go along with it, and some are bold enough to say that the teachers of modern civilization must even precede the missionaries of the Cross, and prepare a way for them. But what do we mean when we say for example that England or France are civilized countries and that the greater part of Africa is uncivilized? Surely the mere enjoyment of such things as railways and telegraphs and the like does not necessarily prove their possessors to be in the first rank of civilized nations. We claim to have been a civilized people long before these things were in use, and mere superficial distinctions of this kind cannot go to the root of the matter or satisfy the inquiry which we have proposed.

Looking at the etymology of the word, civilization is the carrying into practical effect the command "Thou shalt love thy neighbour as thyself." It is that which teaches a man that he is not a solitary and isolated unit in God's creation, but a member of a brotherhood which embraces all nations of the world, and that as such he has duties to perform beyond those which mere self-interest dictates. When a man realizes this fact and acts upon it he is no longer a savage, for he has attained to that higher principle which is the parent of all true civilization. His life henceforth is civilized because in its measure and degree it is the life of a citizen. The rule of mutual co-operation and mutual forbearance which lies at the very base of all human society was but imperfectly understood until it received its very highest illustration in that life which gave glory to God at the same time that it brought peace and

goodwill to men. Judged by this standard, civilization may be reached by the very humblest of the sons of men. The poor fishermen of Galilee, the followers of Him who had nowhere to lay His head, were teaching civilization in its noblest development, when by the sacrifice of all earthly things they became the missionaries of the Cross of Christ. So true is it that life, whether of nations or of individuals, consisteth not in the abundance of things which they possess.

Nothing can be so false as to suppose that the outward circumstance of a people is the measure either of its barbarism, or of its civilization. The chief ornaments of the Apostolic Church would certainly be regarded as uncivilized at the present day, and possibly we shall ourselves appear so to those who come after us. But the Church of Christ is not affected by distinctions such as these. She has no commission to bring all nations to any other uniformity than that of the faith. She can leave national habits and customs alone. She will bear with everything save that which is inconsistent with a Christian life and conversation. Nay, even towards a waning mythology of a false religion she will show herself patient and gentle, as when in the Catacombs her Lord is symbolized by figures of Orpheus and Arion, and thus she accepts the method of the Great Apostle of the Gentiles and is made all things to all men that she may by all means save some."

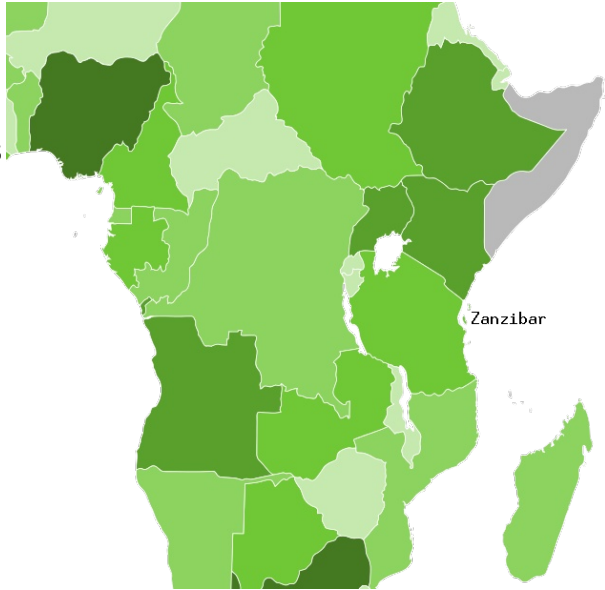


Jeremy Lawford



Erratum- Bishop Tozer

In the October Issue, the island of Madagascar was incorrectly labelled as Zanzibar. Zanzibar is a smaller island located off the coast of Tanzania.
Clive Wilson



Christmas Shoebox Appeal 2021

As a church, we have been supporting CR2EE (Christian Response to Eastern Europe) for a good few years and we are doing so again this year with our Christmas Shoeboxes.

There are very few families in Moldova who are expecting any presents. There are many children who have very little to look forward to. We can give them memories that will stay with them throughout their lives by filling a shoe box with lovely new things.

Covid remains a very serious problem in Moldova. Scepticism and conspiracy theories abound and the reluctance to have the vaccine is common. Sadly the country does not enjoy the same medical facilities as we have. These are lovely people, born into a life of grinding poverty. These Christmas boxes will make them feel loved and cared for.

Details of possible contents and advice can be found at the back of the church. The boxes need to be ready to leave on their journey on **Sunday November 21st.**

Thank your very much for kindness and support.



Ann Watts



Letter from Edinburgh

When you see St Michael's Church, set as a lamp on Mount Dinham, its spire pointing heavenward, do you think "These are a few of my favourite things" or "How do you solve a problem like St Michael's"?

This month I've been thinking about some of the favourite things from St Michael's that I miss a little (as well as all the lovely people) having moved to Edinburgh.

St Peter's Episcopal Church here is friendly, well-loved and warm, with a good choir, but I miss the exuberant beauty of the Liturgy at St Mike's.

St Peter's has a fine apse and narthex and plenty of stained glass to investigate, but I miss those approachable aisle windows at St Mike's, each dedicated to a faithful Christian life. The one in memory of a Sister from the Society of St Margaret at East Grinstead came to mind as the Church Times recently reviewed a new book by Kathryn Ferry, on J.M.Neale, G.E.Street and the Convent at East Grinstead. They were heroic and pioneering religious women challenging the expectations of Victorian times with their service to the needy.

Surprisingly, although it was a quite infrequent Service, I've been missing Benediction. This is strange as Exposition of the Blessed Sacrament was not part of my Christian upbringing or formation; Evensong, yes, but not Benediction.

I could understand adoring and being blessed by the real presence of Christ in the reserved sacrament as an extension of the Eucharist, but it is a Service to be experienced rather than understood. Richard Parker describes it as giving a sacramental focus to the worship at Evensong, which is otherwise 'just' words and music.

Benediction includes the two 13th century hymns that Thomas Aquinas wrote for the newly formalised Feast of Corpus Christi. It also features the Creed-like Divine Praises.

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be his Most Sacred Heart (added in 1897).
Blessed be his Most Precious Blood (1960).
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the Holy Spirit the Paraclete (1964).
Blessed be the great Mother of God, Mary Most Holy.
Blessed be her holy and Immaculate Conception (1851).
Blessed be her glorious Assumption (added in 1952).
Blessed be the name of Mary, Virgin and Mother.
Blessed be St Joseph, her spouse most chaste (1921).
Blessed be God in his Angels and in his Saints.

A helpful website on their origin by Fr John Flader tells me that they were written in 1797 by Jesuit Fr Luigi Felici as a remedy against blasphemy, presumably as common then as now. His original 8 'Blessed be' statements were quickly incorporated into the Benediction liturgy, and extended by various popes over the next 160 years.

I was amused that Canon Tom Honey often omitted 2 of the more recent lines, Mary's immaculate conception and assumption. These dogmata are, of course, problematic for many Christians.

Personally I view the immaculate conception of the Blessed Virgin Mary as a 'lemma', a minor event on the way to the full glory of the Incarnation of Jesus. And the Assumption of Mary as Queen of Heaven as a 'corollary' of Christ's Resurrection and Ascension.

For me the statement about St Joseph seems more problematic. As if God has short-changed Joseph in his marriage to Mary.

For Benediction here, I think a trip to Solemn Evensong at Old St Paul's, just off the Royal Mile, will be required.

A recent email has shown me the Mission Statements for St Michael's and for St David's – they are SO similar. You clearly have much more that unites you than the issue that you think divides you.

All in all, St Michael's adds greatly to what I call the ecclesio-diversity of Exeter, both denary & diocese.

To rehash another song title, from Oklahoma, "St David's and St Michael's should be friends".

In Other News – COP26

Glasgow is gearing up for the crucial COP26 Climate Meeting.

The Young Christian Climate Network Pilgrimage, that passed through Exeter in the Summer has reached St Mary's Cathedral Edinburgh, and is heading for Glasgow. Young people will express their concerns and demands that governments, business, churches and individuals take every possible action this decade to save and sustain (key Christian concepts) the world they will inherit from us.

Here at St Peter's the Anthem for 'COP26' Sunday is an interesting choice. "Turn back O man" was composed in 1916 by Gustav Holst with words by Clifford Bax. They lamented Humanity's capacity to destroy through its pride & folly, and hoped for better times.

1 Turn back O Man, forswear thy foolish ways.

Old now is Earth, and none may count her days,

Yet thou, her child, whose head is crowned with flame,

Still wilt not hear thine inner God proclaim,

"Turn back, O Man, forswear thy foolish ways."

2 Earth might be fair and all men glad and wise.

Age after age their tragic empires rise,

Built while they dream, and in that dreaming weep:

Would man but wake from out his haunted sleep,

Earth might be fair and all men glad and wise.

3 Earth shall be fair, and all her people one:

Nor till that hour shall God's whole will be done.

Now, even now, once more from earth to sky,

Peals forth in joy man's old undaunted cry:

"Earth shall be fair and all her folk be one!"



Richard Barnes – 24/10/21.

Heritage Open Day Pictures St Michael's



Green Matters - Peat-Free Compost (2)

Paula is right that it is urgent that we move to peat-free compost (September 2021) now that we know the damage being done by peat extraction. She finished by asking us all to try to preserve our valuable peat bogs and wetlands and help in the battle against climate change and I'm with her all the way on that.

However, we should already have stopped using peat under the 2011 DEFRA voluntary target for peat to be phased out in products available to amateur growers by 2020. The objections to going peat-free have been that the alternatives do not give the same results and there are not enough of them. But knowing what we do now, these arguments are simply not sufficient excuse to continue as we have been. So my two-fold aim over the last few years has been firstly to reduce the amount of compost I buy in and secondly to make up more of my own potting compost with what is to hand in the garden. So the general recipe is a variable mix of garden soil, what comes out of our compost bins, some peat-free + some fish, blood and bonemeal depending on what I'm planting plus maybe grit/perlite. I'm not aiming for Chelsea you understand and am generally delighted if anything comes up in our garden (!) but by and large, the results have been very satisfactory and each year, I learn a bit more.

The key has been making more of my own compost. So can I encourage everyone to make their own to cut down the amount being bought altogether? All of us with a kitchen and a garden have the raw materials to hand and it is an absolutely fascinating process to watch. But like many things in gardening, it requires patience.



Lots of column inches are being written about how to make compost and I think they put people off by making it sound so complicated. My Dad had an open pile at the end of the garden onto which everything went. We have a couple of bins and put in all our kitchen peelings, weeds (non-invasive and not seeding), some lawn mowings, shredded paper, light prunings and spent

compost/plants. I don't have the space to turn the whole thing out as recommended but I do stir it occasionally with a fork to sides-to-middle it as far as possible and otherwise I leave it alone and let nature do its thing over a year to 18 months. I then sieve it into old compost or rubble bags as and use it as needed. Effectively, it is closing nature's natural cycle.



It is a double win for the environment as I buy less compost and less goes into the rubbish. My pocket wins too – what's not to like?!

Hilary Todd

19.10.21



We so enjoyed the fireworks display,
can we do it again at New Year?

WaterAid

I cannot imagine not having access to clean water. Thus far we have been able to take it very much for granted in our occasionally soggy corner of our island. But that is not the case for very many people in the world. Incredibly, one-in-ten still do not have access to clean water. So we do support the work of Water Aid.

Dear Boris Johnson and Dominic Raab,

I'm too young to have experienced the great droughts of the 1970s and 1980s, but my grandparents and parents frequently reminded my siblings and I what they'd had to endure, so that we never took food for granted just because we'd always had it.

It wasn't until I was a student in Burkina Faso's capital Ouagadougou that I had my own first encounter with extreme weather. It was a day I can't forget. On 1 September 2009, 25% of the annual rainfall for the entire country fell on the city. By the time the rains finally relented, 46 people were dead, 42,000 houses destroyed. Those rains washed away any doubts we may have had: our climate is changing.

Sometimes droughts, sometimes floods, sometimes unbearable heatwaves and violent winds – vulnerable communities in Burkina Faso live today, and every day, in permanent anxiety, constant fear of what tomorrow will bring. That's not the kind of living human beings were made for.

Farmers like François Nikiema who showed me his ruined crops, says things are getting worse every year. François told me: "The worst time is in April, you have to juggle with the little water you have or simply give up certain needs due to lack of water."

When I see the wells and rivers people rely on for water drying up, and the effort and energy farming communities put in day after day, only to feel that their destiny is at the mercy of weather and water, it breaks my heart. This is what it means to be a 'vulnerable community' – it doesn't mean you're weak, it means despite your relentless hard work, you're unable to take charge of your life.

It's hard to put into words the deep pain and frustration I feel knowing that there are simple solutions that will help communities like François' to build resilience against changing and extreme weather. Clean water that keeps flowing all year round would help communities thrive and take charge of their lives. I wish people in power could see what I see, hear what I hear. I just want governments to do what they need to do. This is our climate fight.

Basile Ouedraogo,
WaterAid, Burkina Faso



Act now 

With the Cop26 coming up shortly, the letter in the most recent Oasis (the WaterAid magazine) really hit home so I thought it worth reproducing it here (although it is now Liz Truss who has taken over from Dominic Raab).

If you would like to support the call for action, please look at <https://climatefight.wateraid.org/>

There is a lot of interesting TV at the moment, but we were enthralled by the series shown on BBC One, “The Earthshot Prize: repairing our planet”. There were five headings: Protect and Restore Nature; Clean our Air; Revive our Oceans; Build a Waste-free World and Fix our Climate. Each of the five episodes showed aspects of the threats but then went on to outline some of the amazing work being done to counter them. Definitely worth a go on catch-up if you have it.



Hilary Todd

14.10.21



arkus Spiske from Pexels

Green Matters - St David's Travel Survey

We have now analysed the travel survey. Thank you to all who responded. There were 36 responses, mostly online. This is a good sample of our weekly attendance and so the results can be thought of as representative of the regular congregation.



On Sundays more people walk or cycle than come by car: 14 walk, 5 cycle and 17 come by car, of which 16 normally come with one other person. This means that there are typically 9 cars out of the 36 attendees, or 25% of the sample. This is very encouraging.

Of the 27 people who answered that they sometimes attended a mid-week service, 13 walked, 4 cycled and 2 came by bus whilst 8 came by car, so again a very healthy majority (70%) not travelling by car. In answer to whether it was possible to attend by public transport 50% replied yes, although for some it would be complex. 22 people answered as those who walked skipped the question.

When asked about willing to be part of a lift share 8 out of 26 replied yes, and 3 out of 28 replied they already participated in a lift share. Even more, 13 out of 26 indicated they would be willing to offer a lift as a driver. 58% of the sample were over 65 and 58% were female.



The main conclusions from the survey are:-

already a majority of people travel by more sustainable transport, either walking, cycling or bus

there is already a good proportion participating in lift sharing

there is a willingness to offer more lifts and do more sharing

Car parking near the church is already difficult and unlikely to improve. Road changes in the city centre are designed to reduce through traffic and

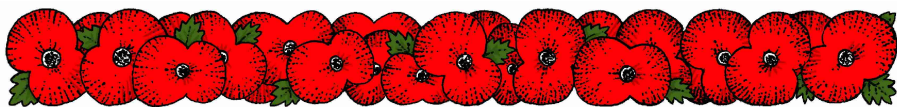
encourage more walking, cycling and public transport.

Following this survey we propose to help provide better information on public transport options for travel to church, and information on cycle routes. We also propose to launch a scheme to help identify those willing to share lifts or be drivers for lifts, mindful of the need to identify groups of people near each other or enroute to church to avoid excessively long journeys.



Clive Wilson

13 October 2021



Mind the (Generational) Gap ?

Recently, a young friend of mine was listening to Woman's Hour, when a talk about inter-generational friendships was given. Listeners were invited to describe their experiences. My friend did so and was surprised when her piece was broadcast. She said that she is 31 and that since she was 12 she's had a lovely friend now 95.



Modesty forbids me to quote her words but, the gist was that we both had benefited by the experience. It is a shame that such friendships don't appear an everyday experience and accepted as such. When I was a child people rarely left the area where they were born. It was common for the old to share their homes with their families. We children ran errands and did small jobs for those who needed help. We did not regard the elderly as enemies. Nowadays it seems that we senior citizens are regarded as stealing homes, jobs and services from the young and have left them a world full of problems. But we were not born with wrinkles, arthritis etc. Most of these people enjoy young company and want to understand them, even though, sometimes they seem to be on another planet.

I am always touched when a person, several years my junior, comments that they haven't thought about age. I hope that many others feel the same. We older folk just want to feel that we are still part of the human race and we DO understand the many problems that the young have and sympathise.



Eileen Jarman

12/10/2021

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



The Exeter Forum Talks Programme - 20 October 2021 to 5 January 2022

The Exeter Forum programme of talks will be weekly from 20 October 2021, onwards, providing no new restrictions are introduced.

The programme summary from October 20th to January 5th appears below. More detailed descriptions of talks and speakers will feature in the weekly newsletter.

Date	Speaker	Title
Wednesday 20 October	Graham Tombs	The Khyber Pass and the North West Frontier – a cultural and historic overview. Graham's talk on the Khyber Pass and the North West Frontier will look at the history of this mountainous region, the effects of the partition of India, the Cold War, and recent events. He will describe the many cultural contrasts, drawing on his own experience and images.
Wednesday 27 October	Michael and Karen Watkins	How to hand paint silk scarves and how to tie them This talk will be a demonstration of hand painting silk scarves in different styles and designs together with a separate demonstration on how to tie scarves by two very experienced designers.
Wednesday 3 November	Rosemary Griggs	A Woman of Noble Wit - The Birth of a Novel. <i>(meeting to coincide with Exeter Literary Festival – ExeLitFest)</i> Rosemary will explain how her interests in Devon's Sixteenth Century history and in historical clothing led to her research into the life of a fascinating Devon woman, and ultimately to her novel 'A Woman of Noble Wit'. Rosemary makes her own historical clothing which will feature in her talk. Rosemary will have signed copies of her books available for sale at the end of her talk.
Wednesday 10 November	Stephen Powles	Wildlife Photography - In Pursuit of the Improbable Celebrated Devon wildlife photographer Stephen will describe how he managed to photograph and film several challenging wildlife subjects and why an understanding of their natural history and behaviour enabled him to do so. His talk will include his own photographic images and videos some of which have featured in TV programmes.
Wednesday 17 November	Revd. Steve Santry	A day in the life of a Methodist Minister Revd. Steve Santry has pastoral charge of The Mint Church and Community Centre in Exeter City Centre, and Sidmouth church. His talk will look at a typical day as a Methodist Minister, referring to some of the challenges faced and the variety of work involved.
Wednesday 24 November	Marilyn Bishop	Fighting the Black Dog - Sir Winston Churchill's life through his paintings. Sir Winston Churchill's rise to the pinnacle of politics was marred by his bouts of depression which were resolved mainly by his total immersion into painting. Marilyn's fascinating talk on the life of Churchill is illustrated with images of many of his paintings.

Date	Speaker	Title
Wednesday 1 December	Tony Davis	How did the Kings find Bethlehem? In this seasonal talk, Tony will examine the story that the Kings arrived in Bethlehem by following a star. He will describe how navigation has evolved over the centuries and consider possible solutions to the Kings problem.
Wednesday 8 December	Tracey Norman	Cards, Cocoa and Charms - Devon's Forgotten Witches Tracey's talk will examine some fascinating and almost entirely unknown cases involving witchcraft in Devon.
Wednesday 15 December	Christmas event	<i>(Details to be confirmed)</i>
Wednesday 22 December	<i>No meeting</i>	
Wednesday 29 December	<i>No meeting</i>	
Wednesday 5 January	Mark Norman	Beyond the Hound of the Baskervilles This talk explores the folklore surrounding the phenomenon of sightings of phantom Black Dogs in the UK, their long history and folklore, and how they inspired Sir Arthur Conan Doyle to write 'The Hound of the Baskervilles'.

John Davidson

Exeter Forum Talks Organiser



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Dear Sir/Madam

As you may be aware Vanbron + Radford went into liquidation on 06/08/21 and has ceased trading. It came as a massive shock to us after all the years we spent there.

Myself (Paul) and Pete between us had more than 40 years experience at V+R. I have opted to take on a new venture opening my own garage as the front of this card describes. Pete will work alongside myself as workshop manager, while I will continue to specialise in diagnostics and working on the tricky jobs, as well as running the place.

I hope you will come and check us out. We guarantee top quality at realistic prices.



*We are taking bookings now
on this mobile no: 07478 807 250*

*Paul Stevens - Director
Pennsylvania Motors SW Ltd.
47 Pennsylvania Road, Exeter, EX4 6DF*


The tale of the Tower Builder

BUILDING SITE FOR SALE

JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS





ON ONE OCCASION JESUS EXPLAINED HOW IT WOULDN'T ALWAYS BE EASY TO FOLLOW HIM.



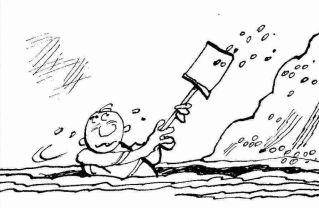
JESUS BEGAN, IF ONE OF YOU PLANS TO BUILD A TOWER....

...YOU'LL FIRST NEED TO WORK HOW MUCH IT WILL COST.




IF YOU DON'T DO THE SUMS....

...YOU MIGHT MAKE A START,

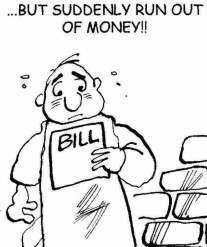



....WORK VERY HARD ON THE FOUNDATIONS.

...THEN START TO LAY THE BRICKS,...



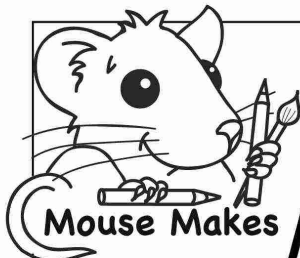
...BUT SUDDENLY RUN OUT OF MONEY!!




THEN PEOPLE WILL LAUGH AT YOU!



WE NEED TO REALISE THAT ALTHOUGH FOLLOWING JESUS IS THE RIGHT THING TO DO, IT'S ALSO A GREAT CHALLENGE.



**I AM
THE**

Read John 10:11 and 14



**I AM
THE**

Read John 15:1 and 35



**I AM
THE**

OF

Read John 6: 35,51



AND THE

Read John 11:25



OF THE

Read John 18:12

I AM

Seven times in John's Gospel
Jesus calls Himself "I AM"
- the same name that God
calls Himself when He speaks
to Moses in Exodus 3:14.
Jesus is telling us who He really is.

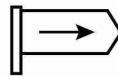


**I AM
THE**

**I AM
THE**
AND THE

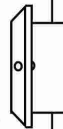
AND THE

Read John 14:6



**I AM
THE**

Read John 10:9

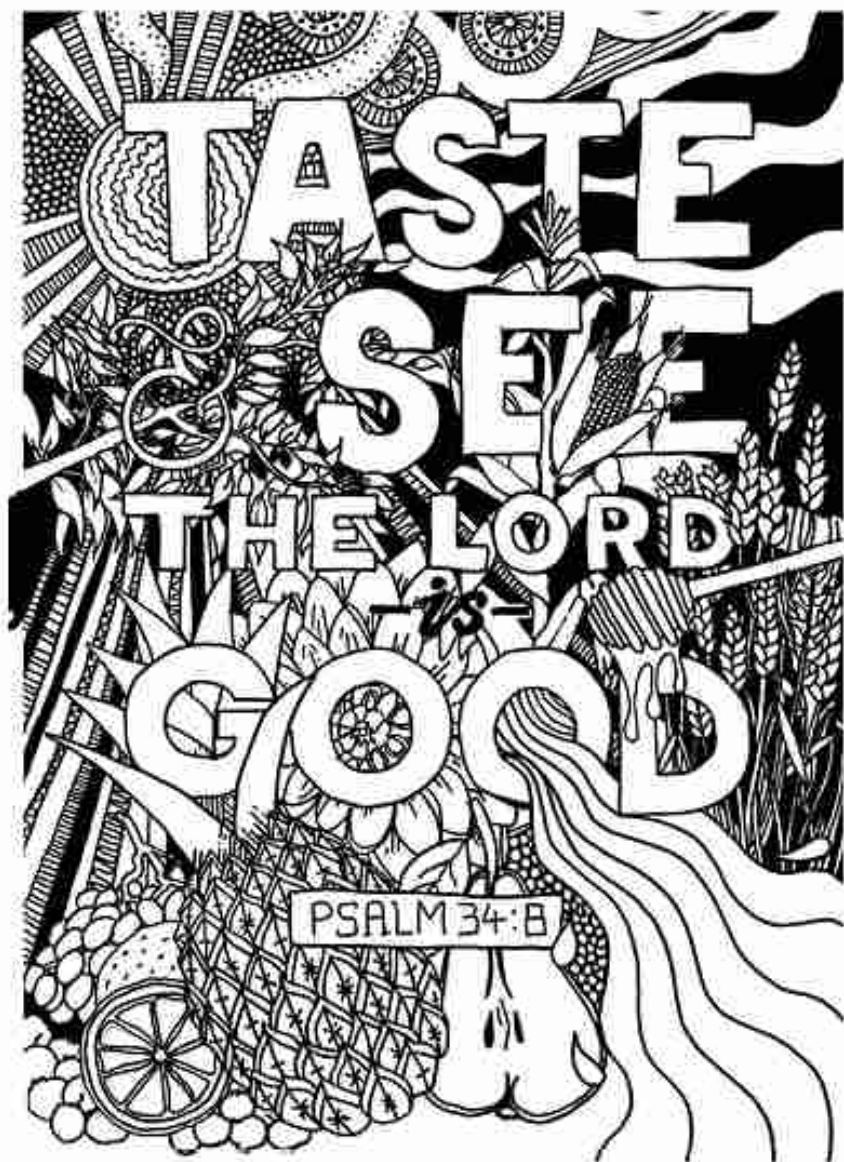


**I AM
THE**



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

Look up the Bible references, fill in the missing words then look for them in the word search



Available as posters up to A0 size from cpo.org.uk
For more resources visit cpo.org.uk or call us on 01903 263354

Bible Bite

A short story from the Bible

It can be read in the Bible in
Mt 14:13-21, Mk 6:30-44, Lk 9:10-17, Jn 6:1-15

Jesus and his disciples went by boat to a quiet place to have some time alone, but the crowds noticed, and followed them.

Jesus felt sorry for them so he taught and healed them.



It was now late afternoon, so Philip spoke to Jesus



This is a remote place. Send them away.

They can go and buy something to eat.



You give them something to eat.

There are thousands of them! Half a year's wages wouldn't be enough!



So what do you have?

Andrew brought a boy to Jesus.



He has 2 dried fish and 5 small loaves.

Get everyone to sit down in groups.



Jesus blessed the bread and fish and the disciples gave them out.



Everyone ate all they wanted.



Jesus told them to gather up the leftovers.



there were 12 baskets full!

Jesus sent the disciples off in the boat and stayed to dismiss the crowd.



We will make him become our king! He can get rid of the Romans!



Free food!

But Jesus knew what they planned..



and had already gone.

Smile Lines

Miscellaneous musings on modern life...

In filling out an application, where it says, 'In case of emergency, notify': I put 'DOCTOR.'

Member of the congregation to minister: "I didn't say it was your fault, I said I was blaming you."

Change is inevitable, except from a vending machine.

Where there's a will, there are relatives.

Be careful about reading health books. You may die of a misprint. – Mark Twain

Don't worry about avoiding temptation...as you grow older, it will avoid you. – Winston Churchill

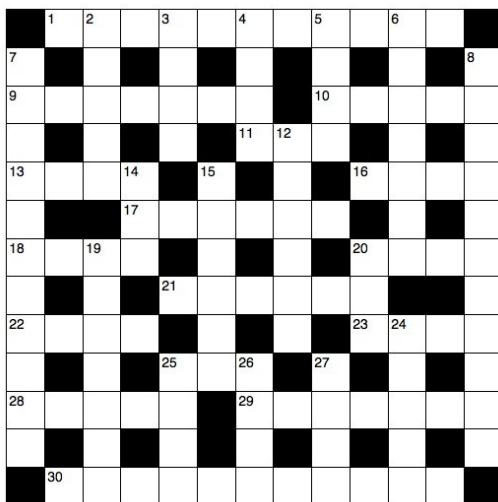
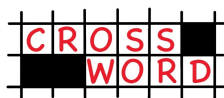
If at first you DO succeed, try not to look astonished. – Anon

Food

People at my workplace have started a funny new tradition where they give names to the food in the office fridge. Today I ate a sandwich called Mark, followed by some cake called Rosie.

Stewardship

Our church launched a new Stewardship Campaign, which instead of holding a series of events, decided to focus entirely on one big fund-raising event. The evening became known as "putting all our begs into one askit."



Across

- 1 In David's battle with the Arameans, 700 of these were killed (2 Samuel 10:18) (11)
- 9 'No — , impure or greedy person has any inheritance in the kingdom of God' (Ephesians 5:5) (7)
- 10 City on the banks of the River Nile (5)
- 11 Stamped addressed envelope (1,1,1)
- 13 Taverns (4)
- 16 'Be on your guard; stand — in the faith' (1 Corinthians 16:13) (4)
- 17 'He will not always — , nor will he harbour his anger for ever' (Psalm 103:9) (6)
- 18 and 27 Down Where the magi came from and what guided them (Matthew 2:1–2) (4,4)
- 20 Ancient Celtic alphabet of 20 characters (4)
- 21 She married Esau when he was 40 years old (Genesis 26:34) (6)
- 22 A great-grandson of Noah (Genesis 10:7) (4)
- 23 Title accorded to certain Roman Catholic clerics (abbrev.) (4)
- 25 'My house will be a house of prayer; but you have made it a — of robbers' (Luke 19:46) (3)
- 28 Annie (anag.) (5)
- 29 Plead with (Zechariah 7:2) (7)
- 30 Tenth foundation of the new Jerusalem (Revelation 21:20) (11)

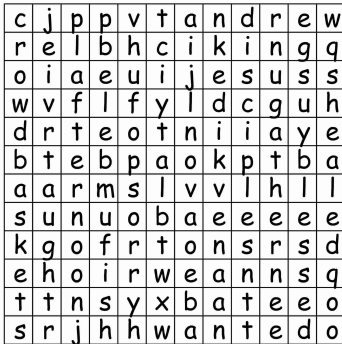
Down

- 2 'We have a building from God, an eternal house in heaven, not built by — hands' (2 Corinthians 5:1) (5)
3 Uncommon excellence (Proverbs 20:15) (4)
4 'You have exalted my horn like that of a wild ox; fine — have been poured upon me' (Psalm 92:10) (4)
5 — Homo ('Behold the Man') (4)
6 'He has given proof of this to all men by — him from the dead' (Acts 17:31) (7)
7 'Our — is in heaven' (Philippians 3:20) (11)
8 'This is a day you are to — ' (Exodus 12:14) (11)
12 Assault (Psalm 17:9) (6)
14 'Jesus found a young donkey and — upon it' (John 12:14) (3)
15 Liverpool dialect (6)
19 'Remember the — day by keeping it holy' (Exodus 20:8) (7)
20 Nineteenth-century German physicist after whom the unit of electrical resistance is named (3)
24 Nazirites were not allowed to eat this part of a grape (Numbers 6:4) (5)
25 'If anyone would come after me, he must — himself and take up his cross and follow me' (Mark 8:34) (4)
26 Evil Roman emperor from AD54 to 68, responsible for condemning hundreds of Christians to cruel deaths (4)
27 See 18 Across

Sudoku - Medium

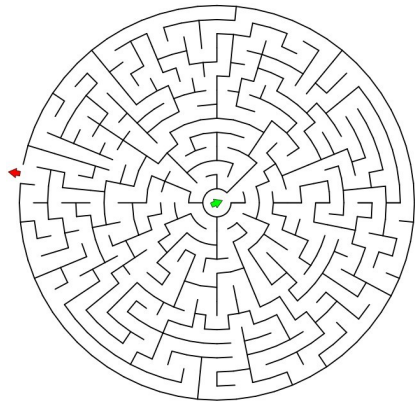
				1				2
8		1	5					
	3			8			6	
			2			1		6
	6						7	
5		4			1			
	9			7			2	
					6	7		4
6				9				

Word search



thousands	boat	eat
taught	fish	sorry
gather	wanted	Philip
boy	planned	leftovers
loaves	disciples	afternoon
king	buy	healed
blessed	Andrew	Jesus
remote	baskets	crowd

Maze



Days of Note - November

1st November: All Saints' Day – the feast day of all the redeemed

All Saints, or All Hallows, is the feast of all the redeemed, known and unknown, who are now in heaven. When the English Reformation took place, the number of saints in the calendar was drastically reduced, with the result that All Saints' Day stood out with a prominence that it had never had before.

This feast day first began in the East, perhaps as early as the 5th century, as commemorating 'the martyrs of the whole world'. A Northern English 9th century calendar named All Hallows as a principal feast, and such it has remained. Down the centuries devotional writers have seen in it the fulfilment of Pentecost and indeed of Christ's redemptive sacrifice and resurrection.

The saints do not belong to any religious tradition, and their lives and witness to Christ can be appreciated by all Christians. Richard Baxter, writing in the 17th century, wrote the following:

He wants not friends that hath thy love,
And made converse and walk with thee,
And with thy saints here and above,
With whom for ever I must be...

As for my friends, they are not lost;
The several vessels of thy fleet,
Though parted now, by tempests tost,
Shall safely in thy haven meet....

The heavenly hosts, world without end,
Shall be my company above;
And thou, my best and surest Friend,
Who shall divide me from thy love?*

1,255 ancient English churches were dedicated to All Saints - a number only surpassed by those dedicated to the Virgin Mary.

**(Maurice Frost (ed.), Historical Companion to Hymns Ancient and Modern (London: Clowes, 1962), no. 274, verses 1,3,6.*

2nd November: All Souls' Day – a time of reckoning with the past

The early Church was slow to dedicate a liturgical day to offering prayers and masses to commemorate the faithful departed. But in time prayers were offered on behalf of dead monks, that they might attain 'the Beatific Vision' through purification, which the Church later described as Purgatory. Odilo, the powerful abbot of Cluny, (d 1049) decreed that All Souls' Day should follow the feast of All Saints' Day.

At least four ancient English dedications are known, the most famous of which are All Souls College, Oxford and the church in Langham Place in London.

In bygone centuries All Souls' Day was certainly uncomfortable for anyone who had wronged a person who had then died. For it was believed that souls in purgatory could appear on earth on this day, in the form of ghosts, witches or toads, to haunt anyone who had wronged them in life.

On a more cheerful note, it was also believed that you could help the dead on this day by almsgiving in cash or in kind. Some of these beliefs seem to have been caught up in the popular customs of Hallowe'en.

When the Reformation came, the Protestants disregarded the idea of Purgatory, and this feast day remained with the Roman Catholic Church.

6th November: Illtud - patron saint of NGOs?

Not many people have heard of Illtud, but perhaps we should make him the patron saint of all Christian NGOs (Non-Government Organisations) who work in emergency and famine relief.

Illtud did not set out to be an action hero – he was a gentle and learned abbot heading up a monastery in Glamorgan. Illtud spent his days reading the Scriptures and philosophy. Yet the year that famine struck the coast of Brittany, Illtud put down his parchments and became a man of action.

Illtud issued what must have been one of the earliest 'emergency relief appeals', and was able to collect a great deal of corn. Illtud loaded this corn onto several small ships, and set off across the perilous Channel in order to save the people of Brittany. Perhaps he had in mind the words of Christ: "I was hungry and you fed me..." (Matthew 25:35)

Certainly, the people of Brittany never forgot Illtud's kindness towards them: even today some Breton churches and villages bear his name. Many churches in Wales are also dedicated to this compassionate man.

16th November St Margaret of Scotland

Some women have power, and some women are good. When a woman with power is also good, she can achieve an astonishing amount.

Margaret of Scotland has been called 'The Pearl of Scotland', but she began life in Hungary about 1045. She was born to the expatriate English prince Edward the Exile, and so was an English princess. The family returned to Wessex in 1057, when she was 13, and following the death of King Harold II at the Battle of Hastings in 1066, her brother Edgar Aetheling should have been King of England, but he was never crowned. Instead, the family fled north, to Scotland, where she was married to Malcolm III of Scotland by 1070. As a Scottish queen she went on to become mother of three kings of Scotland, and of a queen consort of England.

Margaret was a Christian, and became a good friend of Lanfranc, a future archbishop of Canterbury. Her biographer tells of how she read narratives from the Bible to her husband, thus helping to 'civilise' him. He was illiterate, but so admired her reading, that he had her books decorated with gold and silver. She was also credited with helping her youngest son, the future King David I of Scotland, towards becoming a just and holy ruler.

Margaret introduced the worship and practise of the Church of Rome into Scotland. She also wanted to help the many pilgrims travelling in Scotland, and so she established a ferry across the Firth of Forth, which is where the towns South Queensferry and North Queensferry got their names.

Margaret performed many charitable works for the poor, and she interceded for the release of English exiles who had been forced into serfdom following the Norman conquest. She also began the restoration of Iona Abbey.

In private life, Margaret spent much of her time in prayer, using a cave on the banks of the Tower Burn in Dunfermline as a place of devotion and prayers. St Margaret's Cave is still there today, covered beneath a municipal car park.

Margaret died in 1093, and in 1250 Pope Innocent IV canonised her. Her relics were dispersed after the Scottish Reformation, but at one time Mary, Queen of Scots, owned her head.

**

17th November: Gregory of Tours - charity and compassion in dangerous times

Danger of torture, assassination, lootings, floods, famines and epidemics... life in France in the 6th century was as turbulent and violent as many of the world's hot spots are today. In the midst of all this Gregory (539 – 94) was born into a senatorial family who lived in the Auvergne.

He grew up seeing how the Church responded to all this social chaos at first hand: his family numbered several bishops, as well as saints (the two are not necessarily the same thing!). In due course Gregory decided to devote his life also to the Church, and so was ordained deacon in 563 and elected bishop of Tours in 573.

Gregory should be the patron saint of anyone who climbs to a powerful and privileged position – and then uses it in order to do great good. As a bishop of Merovingian Gaul, he became an expounder and defender of the Christian faith and of public morality. He practised charity and compassion on a large scale. He repaired churches, including the great Tours cathedral, destroyed by fire, and built new ones. He restored the tombs of martyrs and saints. He visited monasteries and nunneries, and also founded schools.

In addition to all this, Gregory was a prodigious author of books. His ten volume History of the Franks is his most famous work, but he wrote on saints as well. He had an advantage on other medieval historians such as Bede in that he had first-hand experience of the court-life of his time. Courts were treacherous places, and Gregory had to deal with four civil rulers of Tours during his 21 years as bishop.

He must have earned their respect: he was sent on diplomatic missions to other Frankish kings. Gregory made the most of every opportunity he had to bring Christian standards of living into those dark days in France. He was greatly loved, and long remembered.

19th November: Hilda - Abbess of Whitby

Hilda played a key role in the early English Christian church, and she may even have been the first to encourage the writing of Christian poetry.

She was born a princess, into the Deiran (Northumbrian) dynasty, and her sister became Queen of the East Angles, with whom the Deiran had connections.

In those days East Anglia had close ties with the Gallic Church, and because of her sister, Hilda came under that influence. She was actually on her way to take her monastic vows near Paris when the Bishop of Lindisfarne, Aidan, called her back to Northumbria.

Back home, she went into seclusion for a time, before being sent to be abbess of a religious house in Hartlepool in 649.

Eight years later, Hilda felt moved to establish a religious community at Streasnaeshalch (later renamed Whitby). Her community was a royal establishment, a double monastery (both men and women) and became famous for its learning, with even five bishops trained there.

Whitby was also, of course, the venue for the famous Synod of Whitby in 664. With Hilda acting as hostess, the Synod met to decide upon the date of Easter. The issue at stake was greater than that, though, for the decision would sway the Church in Britain to adapt either the Celtic or Roman traditions. Although Hilda defended the Celtic church customs, she accepted with grace the decision of the Synod to accept the Roman date for Easter, and she then worked to unite the Church throughout the land.

30th November: Andrew - first disciple of Jesus

Andrew, whose feast day ends the Christian year on 30th November, is probably best known to us as the patron saint of Scotland, though his only connection with the country is that some of his bones were reputedly transported in the 8th century to Fife and preserved at a church in a place now named St Andrews.

In fact, there are so many legends about him all over Europe and the Middle East that it's safest to stick to what the Gospels tell us - though the strong tradition that he was martyred by crucifixion is probably true and is

perpetuated in the 'St Andrew's Cross', the 'saltyre' of Scotland.

The Gospels record that he was one of the first disciples of Jesus, and the very first to bring someone else to Christ - his own brother. Like many fervent Jews at the time Andrew and an unnamed companion had been drawn to the desert, to be taught by the charismatic prophet known to us as John the Baptist. Many thought that he was the long-promised Messiah, but John insisted that he was not. 'I am the voice crying in the wilderness,' he told the crowds. 'Prepare the way of the Lord! One comes after me who is greater than I am.'

So when one day John pointed out Jesus to Andrew and his friend and described Him as the 'Lamb of God', the two young men assumed that the next stage of their spiritual search was about to unfold. So, as Jesus made off, they followed Him.

All the more strange, then (though, on reflection, very true to human nature) that when Jesus turned and asked them what they were 'seeking', all they could come up with was a lame enquiry about his current place of residence: 'where are you staying?' Or, perhaps, they were hinting that what they were seeking could not be dealt with in a brief conversation. If they could come to His lodgings, perhaps their burning questions might be answered.

The reply of Jesus was the most straight-forward invitation anyone can receive: 'Come and see'. Come and see what I'm like, what I do, the sort of person I am. What an invitation!

The results of their response were in this case life-changing - for themselves, and for many other people. Andrew brought his brother, Peter, to Jesus. The next day Jesus met Philip and called him to 'follow'. Philip then brought Nathaniel. The little apostolic band who would carry the message of Jesus to the whole world was being formed. They came, they saw, they were won over! And right at the front of the column, as it were, was Andrew, the first disciple of Jesus.

Puzzle solutions

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

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

The deadline for inclusion of articles for the December/January issue of New Leaves is Sunday 28th November

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

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