

New Leaves

December 2021/January
2022



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
December 2021



Emmanuel, God with us

'And the Word was made flesh and dwelt among us.'

(John 1:5)

'Behold, I am with you always, until the end of the age.'

(Matthew 28: 20)

In spite of the recent appearance of the 'omicron' variant of Corona Virus we are still looking forward to Christmas worship with more confidence than this time last year!

And as we look back on the year we can be grateful that, even through its trials and restrictions, we have been able to keep together as churches. Although life has been changed, we have been able to join in worship and increasingly to enjoy singing God's praises together again. The pandemic has increased anxiety and uncertainty for many people and it is good to remember that God is always present with us.

That is why the two verses at the top of my letter are so important for all Christian people. Jesus came to dwell with us - 'God with us', Emmanuel, and promised to remain with us always. Jesus shows us that God is the rock on whom we can rely in life and death. So, whatever your hope and fears for the coming year, we know that there is one beside you who is our constant friend.

Christmas Services

I hope that you will all come and worship at one or more of our Advent and Christmas services. And why not invite a family member or friend to join you?

The beautiful Advent Procession at St Michael's is on Sunday 5 December at 6pm and St David's Carol Service will be on Sunday 19th December at 6pm. Unless Covid restrictions change markedly we hope to serve mulled wine after both of these services. On Christmas Eve we will hold our Christingle and Nativity with a children's choir at 4pm at St David's. This year there will be midnight services at both churches but on Christmas morning a service only at St David's. But Sunday services remembering St Stephen will be celebrated at both churches on 26th December.

Another house move for Ash

Ash, Deborah and Alfred have had a thoroughly disrupted year but the Diocesan Property Department have done their very best to provide good housing. However, the house in Cowley View is not yet repaired and so to avoid further disruption Ash and his family will be moving to the curate's house in Heavitree where they will be able to stay for the remainder of his curacy. Although this is not ideal it is much better than the prospect of yet another move for them. Please keep them in your prayers as they move house this December.

Next Steps

Exeter Diocese, along with many dioceses, is having to look hard at clergy numbers once again. This is because they are running at a deficit of around £1.2 million, partly because parishes (like ours) haven't been able to pay their full parish share contributions over the past two years. But as with so many areas of life, the pandemic has simply sped up underlying trends. Our own look at parish life is set within this wider context and many of you were present at the meeting which Archdeacon Andrew Beane held with us in November. His proposals are going to be written up for more formal consultation in the coming months.

Archdeacon Andrew sees a role for St David's which is rather wider than at present and one that would include closer working with other churches in the city. He has also come up with four possible

suggestions for the future of St Michael's, although these are not exclusive suggestions, which we have already begun to consider.

But perhaps our biggest challenge is to find lay leaders who will be willing to come forward in this coming stage of our parish life to serve our church communities as Churchwardens and Chapelwardens. I am truly grateful to Glynis Harflett and Stephanie Aplin for serving so faithfully during these challenging past two years and I would ask you all to continue in your support for them and to pray for people to come forward with a desire to help lead our churches alongside the clergy, PCC and committees. Although we are not alone in finding it hard to recruit Wardens it would be very helpful and encouraging if we could find people to work alongside Glynis and Stephanie.

Fruit Trees Planted

As part of working towards Eco Church status at St David's we have planted fifteen fruit trees in the churchyard with another six on order to be planted early in the new year. We hope that these will bring greater variety and diversity to the churchyard and, in time, some delicious and useful fruit. I am most grateful to those who have donated the trees and to Clive Wilson for coordinating this project and ordering the trees and stakes. They have simple protection mainly to try and prevent damage from strimming. But, also, a big thank you to everyone who helped to plant them out. We look forward to seeing them bud in the spring.

Thank You

At the end of this year I would like to thank everyone in our churches who has supported others in friendship and brought encouragement in our life together. I am most grateful to those who have served, and continue to serve, as church officers, PCC and committee members, to Deborah our Parish Administrator, and to my ordained and licensed and retired colleagues, to those who have enriched worship and worked on fundraising, as well as those who have helped to produce online acts of worship – and this great magazine!

I also want to thank all of you who have given regular financial support to our churches. Many churches have had great difficulties during the pandemic and I am sincerely grateful to all of you whose generosity has kept us alive and open!

God's generosity was shown to us in Jesus who brought a light to this world that could never be overcome. May our response to God's love in worship, care and service continue and grow in the coming year.

With every blessing to you and those you love,

Nigel



December 2021 and January 2022

Happy New Year, twice, from St Michael's, Mount Dinham! We have Advent, the church's New Year, and the new calendar year, to be made much of if you happen to be writing cheques and signing important documents. Not so long ago, though it feels as if it's long in the past, we thought we knew pretty well what was coming to us. Flanders and Swann's songs enshrined the ironic predictability of British life, including the delights of waiting for the service engineers (the Gasman Cometh) and The Weather. Now the absence of the gasman (and others) can be blamed on Covid or Brexit (they've all gone back to eastern Europe), and the weather is an 'I told you so!' from Greta. How to deal with the new? Less languishing, blaming and bleating, and more decisive efforts, it seems to me, so that we take the initiative and get on with what needs doing. English life has got bogged down in getting the documentation and permission from those with little or no interest in the outcome, concerned only with avoiding risk and resultant 'comebacks'. Often these are derisively unimportant over-all, but are seen to be overwhelming, and often an excuse for doing nothing.

At St Michael's, we are facing what could really be enormous changes in the next few years. St David's Church will also have major changes and such changes in each church will affect the other. It seems it would be impossible to appoint a female incumbent at St David's, without direct impact on St Michael's where the tradition has eschewed women priests. Suggestions for St Michael's include considering life as a separate parish, becoming part of the Historic Churches Conservation Trust or being part of St Michael's Heavitree. Each one of these has conditions in favour and against it as a solution, especially as many feel that we cannot continue as we are, as part of the St David's parish. We can be independent if we can supply the relevant lay officers: Warden, Secretary and Treasurer, as well as a supporting and supportive committee. We are somewhat hide-bound by ancient ecclesiastical law which established parishes following the Minsters of the 10th and 11th centuries (yes, I have Nicholas Orme's *'Going to Church in Medieval England'* on my kindle, but it's a bit of a slow read at night; a disadvantage of an e-reader is not being able easily to flip back and forward, as one can in a real book, to check footnotes, etc., but is fascinating to see in one of the illustrations, the 'Parishes and chapels north-west of Exeter', names which are familiar, e.g. Crediton and Whitestone, and some not so



well-known: Ash Bulleyne and No Man's Chapel, for example). St Michael's Mount Dinham is not an irrelevancy, nor is it a hindrance, in the life of the Church of England. We believe it continues to have an important role to play in the story of Christianity in our part of the world. However, a few days ago, I caught a fleeting glimpse of a short article in the newspaper (It had gone to recycling when I went to look for it) suggesting that a word seldom heard nowadays, and even on its way out, is

'church'. Will that happen to St Michael's? Should we be setting up a committed Friends group who will support the church, not just in prayer, but in good works and financially as well?

You will no doubt be familiar with Stella Gibbons's '*Cold Comfort Farm*' and the Starkadder family inhabiting Howling. They were never the same after Flora Poste's socially evangelical visit. I have lately discovered that Gibbons was a more prolific author, with other novels and short stories to her name, including '*Christmas at Cold Comfort Farm*', a dire tale of doom and dread, with a thorny twig for a Christmas tree and a raven's skeleton in place of star or angel. Tufts of sheep's wool served for decoration. The food was bitter and awful, the pudding a runny mess with trinkets fore-telling dreadful fates... Even Scrooge could have found fault at first. The sense of divine hope was missing.

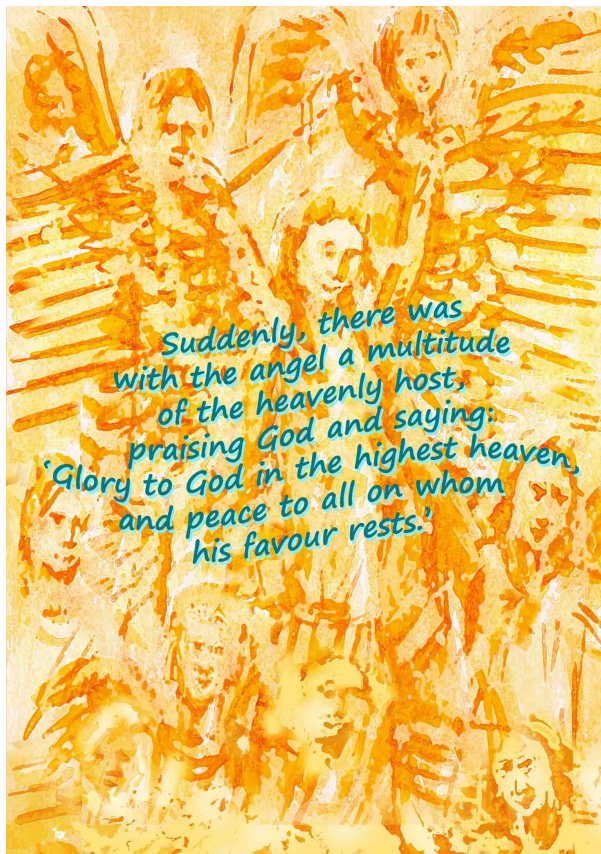
It was a sense of hope that drove the recent refurbishment of the almshouses on Mount Dinham. They were re-dedicated on Friday (between rain showers!), and the residents, representatives of the Mount Dinham Trust and the Cornerstone team along with some of St Michael's congregation

attended the ceremony, conducted by Fr Nigel Guthrie. It was a joyful occasion and we were pleased to be able to welcome everyone to the social space at the back of St Michael's. Some people expressed surprise at the beauty of the inside of the church. Let's hope they return to experience more of what we can offer in the way of worship. It was good to see the church having a central role on the day, just as it was heart-warming to share coffee/tea and biscuits after Mass for the first Sunday in Advent.

We wish you all a sense of renewal and hope this Advent. A peaceful Christmas to follow is our prayer for all. We pray that 2022 will be a richly fulfilling year for everyone.



Stephanie Aplin



Mollie Curry - Memories

I first met Mollie Curry late on in 1993. She was introduced to me as a woman of faith. Everything since that day I have seen her do, everything I have heard her say, everything with which I have been involved with her has confirmed the words of that introduction. She was clothed in faith. Mind you, don't get me wrong. She wasn't perfect; she wasn't an holy Jo/Joan; she didn't spout religion or quote the Bible at you; no, she was Mollie Curry, one of the kindest, most caring persons I have ever met.

Avril and I had, for some years previous to our introduction to Mollie, been trying to find our spiritual church home. In April 1993 I began my new job as Headteacher at Exwick Middle School. Fortunately two members of staff at the school, Nicky Hobbs and Geoff Crockett, worshipped at St David's. "Give it a go", they said. We did and have never regretted it. Not too long after meeting Mollie as a member of this church, I became involved with her professionally. Mollie's educational role at that time was as a senior member of the Devon Behaviour Support Team. We certainly had problems in both behaviour and discipline at the school, so I was hugely grateful when Mollie came along to help the school and myself develop policies for behaviour and discipline. Mollie gave us hooks, on which to hang our ideas - she was good at doing that in many different situations. The newer, younger members of the staff especially benefited from her expertise. I didn't always agree with Mollie during this period, but I always valued her opinion and respected her point of view. As well as working with the whole school, Mollie also worked with individuals, always extremely difficult children, visiting their homes and trying to encourage their parents to be more actively involved in their child's education. With the help of another member of our church, Julia Spruntulis, she visited Michael's home to great effect.

Mollie has been active in this Church for many years, and never more so than in the 1990s. As parents of teenagers, Chris and her ran a hugely successful Youth Group for children aged 12 to 18. It was always a special Sunday when the Youth Group was involved in worship. I remember a Pentecost Sunday when the members of the group raced round the church, paper flames flying behind them. The Holy Spirit has never been more active. Then there was the wonderful depiction of the Nativity, characters coming in one by one as the story was told, until there was an amazing tableau, frozen in time. Avril

and I would occasionally support Mollie and Chris with theatrical performances for the Youth Club. We noted especially the acting ability of Mollie's younger son, Nathan, and in May 1998 Avril directed "A Man for All Seasons" by Robert Bolt and casted Nathan as Richard Rich. And of course Mollie was a great strength to Chris, her husband, during his years as Churchwarden, 1995 to 2000, if my memory serves me well. Chris designed and built the nave altar and was responsible for the present lighting of the Church.

I know Mollie was a great help to John Henton and the Church, when he developed his Lay Ministry Team (LMT). However I was not involved in that group. Between the years of 2003 to 2007 St David's Lent courses, held on Monday evenings, were very well supported by people beyond our own congregation. The evenings presented a time for reflection and meditation based on music, both chanting and instrumental, poetry, drama, art, Bible readings, prayer and silence. The aim was to use all the senses, becoming more deeply aware of our own relationship with God. Mollie was actively involved in presenting these evenings, which helped her to formulate her own thoughts on prayer. Mollie often led our prayers at 9.30 Eucharist. They were very special, when perhaps she would use an artefact for focus or concentration. I remember when she led prayers while we looked and studied our hands. To Mollie prayer was most important and she loved it when it was interactive. You may have noticed a while ago, stones and pebbles in the Lady Chapel. They had been placed there by Mollie following her morning leading of prayer. Mollie was also involved in offering prayer to individuals in the Lady Chapel after people had communicated and I'm glad to see that idea is being developed again.

Perhaps Mollie's greatest and lasting ministry to our church will be in her pastoral role. Along with Helen Hopwood she coordinated a team of pastoral visitors. She visited and contacted many people herself, offering support, advice, compassion and prayer. The principle of confidentiality was most important to her. She was totally trustworthy. She will be remembered by many in this role.

I have not exhausted Mollie's contributions to our Church. She played the cello in the monthly orchestra, led initially by Lorna Cowdrey and now by Robert and Susan Mitchell. She organised the voluntary contributions which the Church gave to various charities. I would not be surprised to hear of

other contributions, of which I knew nothing.

Mollie enjoyed her walking, including various pilgrimages. I would often enjoy a chat with her following Friday Morning Prayer and Holy Communion, before she would meet up with the Friday morning walking group. "I'm just a sheep" she would say, "simply following where others take me." Perhaps on a Friday morning this was true, but Mollie was more than just a sheep in our Church flock. We have lost a pillar of our church, a role model of what it is to be a Christian. We have also lost a friend, a caring, loving, generous woman. It was always good to see Mollie and share thoughts and stories. I know I will be one of many when I say, "Mollie, I'll miss you." God hold her, her family and her friends in his loving arms.

Bill Pattinson 29.11.2021



Readings and Time of Prayer at St David's for December 2021/ January 2022

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



Sunday 12th (3rd Sunday of Advent)

1st Reading: Zephaniah 3:14-end
2nd Reading: Philippians 4:4-7
Gospel Reading: Luke 3:7-18
Preacher: Louise Tulloh Bible Reader: Helen Friend
Prayer Leader: Richard Johnson

Sunday 19th December (4th Sunday of Advent)

1st Reading: Micah 5:2-5a
2nd Reading: Hebrews 10:11-25
Gospel Reading: Luke 1:39-55
Preacher: Bill Pattinson Bible Reader: Maggie Draper
Prayer Leader: Louise Tulloh

Sunday 26th December (1st Sunday of Christmas)

1st Reading: 1 Samuel 2:18-20,26
2nd Reading: Colossians 3:12-17
Gospel Reading: Luke 2:41-end
Preacher: Belinda Speed-Andrews Bible Reader: Philip Dale
Prayer Leader: Belinda Speed-Andrew's



Sunday 2nd January (Epiphany)

1st Reading: Isaiah 60:1-6
2nd Reading: Ephesians 3:1-12
Gospel Reading: Matthew 2:1-12
Preacher: David James Bible Reader: Jenny Baker
Prayer Leader: Glynis Harflett

Sunday 9th January (Baptism of Christ)

1st Reading: Isaiah 43:1-7

2nd Reading: Acts 8:14-17

Gospel Reading: Luke 3:15-17,21-22

Preacher: Nigel Guthrie Bible Reader: Stephanie Hils

Prayer Leader: Chris Gill

Sunday 16th January (2nd Sunday of Epiphany)

1st Reading: Isaiah 62:1-5

2nd Reading: 1 Corinthians 12:1-11

Gospel Reading: John 2:1-11

Preacher: Doug Owen Bible Reader: Richard Johnson

Prayer Leader: Deborah Leighton-Plom

Sunday 23rd January (3rd Sunday of Epiphany)

1st Reading: Nehemiah 8:1-3,5-6,8-10

2nd Reading: 1 Corinthians 12:12-31a

Gospel Reading: Luke 4:14-21

Preacher: Steve Santry Bible Reader: Alice Francis

Prayer Leader: Pete Francis



Sunday 30th January (Candlemas/Presentation of Christ in the Temple)

1st Reading: Malachi 3:1-5

2nd Reading: Hebrews 2:14-end

Gospel Reading: Luke 2:22-40

Preacher: Belinda Speed-Andrews Bible Reader: Paula Lawford

Prayer Leader: Charlotte Townsend

Sunday 5th February (4th Sunday before Lent/Accession of Queen Elizabeth II 70 years ago in 1952)

1st Reading: Isaiah 6:1-8

2nd Reading: 1 Corinthians 15:1-11

Gospel Reading: Luke 5:1-11

Preacher: Bible Reader: Jeremy Lawford

Leader in Prayer: Geoff Crockett

St David's Church, Exeter

CHRISTMAS SERVICES



Sunday 19
December
**6pm Carol
Service**

with St David's Choir

CHRISTMAS EVE

Friday 24 December

**4pm - Christingle Service with
Nativity**

11.30pm - Midnight Mass

CHRISTMAS DAY

Saturday 25 December

**9.30am - Christmas
Communion with carols**

***O come let us adore him,
Christ the Lord!***

Services & Events for St. Michael's – December 2021 & January 2022

Our thanks to all who have joined us in worship at St. Michael's during November and have taken part in various meetings regarding the future. Also, many thanks to our visiting clergy (Fr. David Gunn-Johnson and Fr. Dominic Cyrus). The continued success of the Bountiful Table on the first Sunday of the month is due to the organisation of both Stephanie Aplin and Elizabeth Hughes and to those that support them in cooking and providing goods as well as those who buy them! Thanks, also, to Adrian Hewitt for the organisation of the newspaper collections. Please continue to support both ventures. A seasonal thank you to those who organised and sold tickets for the Christmas Draw. Draw taking place after Mass on Sunday 5th December.

Below are our regular patterns of worship in Church and on-line:-

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

First Sunday in the month – 6pm Evensong & Benediction (check regular notices for variations)

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

Plainsong Vespers led by Dr. Richard Parker on Tuesdays and Thursdays at 6pm is public worship, also broadcast to

Friends of St. Michael's Facebook Group website is

St. David's Facebook page will "stream" their 9.30am Sunday Eucharist and Morning Prayers on Thursday and Friday.

The weekly Parish Notices and pew sheets will keep you informed. Our thanks to Oliver Nicholson for sending these out by e-mail each week.

Choir rehearsal – this takes place immediately after Vespers on Tuesday evenings at 7pm. If you are interested in joining the choir please contact Tasha Goldsworth – Musical Director or speak to a choir member.

Services and events for December and January are:

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

9.30am Matins 10.00am Mass

Saturday 4th December

9.30am – 11.30am Cleaning morning in Church (Further details from Mrs. Stephanie Aplin or Mrs. Elizabeth Hughes if you would like to join in and help!)

Sunday 5th December – Second Sunday in Advent

11.00am Sung Mass

Setting: Mass in the Dorian Mode – *Tallis* Motet: People Look East – *Trad*
After Mass - Bountiful Table and the Christmas Draw

6pm Advent Carol Service

Wednesday 8th December – Conception of the Blessed Virgin Mary

9.30am Matins 10.00am Mass

7.30pm St. Michael's Lecture

Professor Oliver Nicholson will give a lecture entitled – “The Reason for the Season or Why 25th December is Christmas Day”

Saturday 11th December

Afternoon – Carol Singing for Exeter Food Bank with choir members taking part (Further details from Oliver Nicholson)

Sunday 12th December – Third Sunday in Advent

11.00am Sung Mass

Setting: Mass in F – *Wood* Motet: E'en so, Lord Jesus, quickly come – *Manz*

Wednesday 15th December

9.30am Matins 10.00am Mass

Sunday 19th December – Fourth Sunday in Advent



11.00am Sung Mass

Setting: Mass in Phrygian Mode – *Wood* Motet: Rejoice in the Lord Always – *Anon*

Wednesday 22nd December

9.30am Matins 10.00am Mass

Friday 24th December – Eve of the Nativity

11.00pm – Carols from the West Gallery

11.30pm Sung Mass

Setting: Mass in C & F – *Stanford* Motet: O Magnum Mysterium – *Victoria*



Sunday 26th December – First Sunday after Christmas and St. Stephen

11.00am – Sung Mass

Setting: Mass in F – *Sumsion* Motet: Good King Wenceslas – *Trad*

Wednesday 29th December – NO SERVICE

Sunday 2nd January – Epiphany (Transferred)

11am – Sung Mass

Setting: Mass in F – *Harris* Motet: Whence is that goodly fragrance – *Willocks*

6pm – Evensong and Benediction

Responses: Reading Canticles: Stanford in B flat Motet: I will lift up mine eyes – *Walker*

Wednesday 5th January – Monthly Requiem

9.30am Matins 10.00am Mass

Sunday 9th January – Baptism of Christ

11.00am – Sung Mass



Wednesday 12th January – Aelred of Hexham

9.30am Matins 10.00am Mass

Sunday 16th January – Second Sunday after the Epiphany

11.00am Sung Mass

Wednesday 19th January – Wulfstan, Bishop of Worcester

9.30am Matins 10.00am Mass

Sunday 23rd January – Third Sunday after the Epiphany

11.00am Sung Mass

Wednesday 26th January – Timothy and Titus (Companions of St. Paul)

9.30am Matins 10.00am Mass

Sunday 30th January – Fourth Sunday after the Epiphany

11.00am Sung Mass

Don't forget the St. Michael's Lecture on Wednesday 8th December at 7.30pm. To join the lectures mailing list please send an "e-pistle" to: Check weekly service sheets for services during Christmas and the week after in case of late alterations or cancellations. In the meantime, from all at St. Michael's – a very Happy and Blessed Christmas and a good New Year. We hope that you will join us for some of these events and services over the Advent and Christmas seasons and into the 2022.



Anthony Pugh – 28. XI. 2021



Green Matters – after COP26

Many people were disappointed that the COP26 meeting in Glasgow did not achieve more – especially young people who will have to live and adapt to climate changes and vulnerable countries who are most threatened by drought, floods, extreme temperatures or sea-level rises. Greta Thunberg who memorably called for a stop to the diversionary talking and for meaningful decisions and action to start, complained after the pact was agreed in Glasgow, that it managed to even water the “blah blah blah” down. She has (correctly) pointed out the loopholes and wriggle-room for countries and fossil fuel companies to evade their responsibilities and continue with policies that are still highly damaging.

However I think we should be careful not to see the Glasgow conference as an end but as a more encouraging meeting with some real achievements and a *beginning* of effective actions. After the Paris agreement in 2015 it is probably the most significant COP. Whilst the target of limiting global warming to 1.5C is still there, as Alok Sharma said, “It’s alive but its pulse is weak and it will only survive if we keep our promises and translate commitments into rapid action.” James Shaw, New Zealand’s minister of climate change summed up the achievements:

For the first time there was agreement on action on fossil fuels with the statement on coal, even if it was watered down from “phased out” to “phased down.”

Consensus agreed on the complex process of how countries can work together in reducing emissions (details left over from Paris).

Although not part of the Glasgow pact, the USA and China have signalled their intention to work together again to drive down emissions.

President Biden is pushing an ambitious domestic spending plan for climate action. This example should help inspire similar commitments for developed countries such as our own.

There is a greater appreciation from governments that to achieve their Nationally Determined Contributions (NDCs) will require coordinated decisions so that ministers responsible for energy, transport, waste, agriculture, construction and financial services are all “climate ministers”.

Following the agreements reached at COP26 and the frameworks put in place, there's no more room for excuses. It is time to act.

There was also progress made on global forestry and the emissions of methane (a more potentially powerful greenhouse gas).

The pledges on CO2 emissions made in Glasgow are still inadequate to limit the warming to 1.5C (and so limit the consequent changes to climate and water resources); but the negotiations are now a continual process and will be revised ahead of and at the meeting in Egypt next year.

We all still need to make both small and large changes to our lives and most importantly keep telling our councillors, MPs, party leaders and governments that this issue needs their fullest attention and action.

António Guterres, the UN secretary-general, warned that further urgent work was needed: "Our fragile planet is hanging by a thread. We are still knocking on the door of climate catastrophe. It is time to go into emergency mode – or our chance of reaching net zero [emissions] will itself be zero."

As James Shaw said in New Zealand's national statement in Glasgow: " since collectively acknowledging the need to start reducing emissions 30 years ago, the world has succeeded only in doubling the amount of carbon dioxide we've put into the atmosphere since the start of the Industrial Revolution. And in all that time, our political leaders knew what was unfolding – the science has been clear for a long time. They had a chance to stop it, but they didn't. And so, it falls to us – right here, right now.



Clive Wilson

28 November 2021



Photo by Markus Spiske from Pexels

Green Matters – Fruit Trees

We have now planted the first batch of 15 fruit trees in St David's churchyard. There is another six still to be delivered. Thanks to all who have sponsored the trees, stakes, ties etc. As they are dormant bare-rooted trees we will await signs of new growth in spring to see if they have successfully taken. Thanks to all the sponsors and planters.

The list of trees:

Bramleys Seedling apple

Newton Wonder apple

Damson Merryweather x 2

Early Rivers Plum

Plum Imperial Gage

Scrumptious apple

Katy apple x 2

Malus 'John Downie' (Crab Apple Tree)

Cherry Sunburst

Cherry Stella

2 x Cox apple

2 x Concorde pear

Marjorie Seedling plum

Discovery apple

Russet apple

2 x Blenheim Orange apple



Clive Wilson

26 November 2021



A letter from Zanzibar

Harry Goodwin became a lay member of Bishop Tozer's mission in 1865. The following extracts from one of his letters home give a good idea of daily life at the mission house. I have edited the letter slightly in the interests of clarity.

The painter Albert Goodwin had an elder brother called Harry who was born in 1842 in Maidstone. At the age of 18 he was an apprentice organ builder. Ten years later he was living in Arundel, and the census of that year describes him as a 'professor' of music. But like his brother he was best known throughout his life as an artist. Though I have found no evidence that this Harry Goodwin spent time in Zanzibar, the letter shows that the writer was a craftsman, artist and musician, and the reference to Penenden Heath connects him with Maidstone. So it seems quite likely that he was indeed the artist brother of Albert.



Jeremy Lawford

October 2021

"Perhaps to tell you about my life here, the best way would be to give an account of one day, as it is likely I shall go through the same routine for some time to come. Well, at six o'clock in the morning Dr Steere rings a bell that can be heard all over the town, and consequently has the desired effect of waking everyone in the house; at half past six the bell is rung again, and then we all go down to the chapel, which is one of the rooms on the ground floor, and have a short morning service; at seven o'clock bell number three is rung, which means breakfast, and there is a rush from our respective rooms to the dining-room. Breakfast generally consists of cold beef or fowl, coffee, bread, marmalade (some of Miss Tozer's manufacture), oranges to any amount - most delicious they are too.

Directly after our breakfast the boys and girls have theirs. I betake myself to sketching or something else for an hour, and about half past eight I don my working costume, which is shirt and trousers and shoes, and go down to the lower regions of the house, where I have established a bench. All the ground floor of the house is rented by the Government to keep stores for the men-of-war. We all live on the storey above, and the cooking is carried on at the top of the house. While I am at work, the Bishop and Dr. Steere teach the boys reading, writing, and arithmetic, and Miss Jones sits at the head of a

small table with about ten Swahili girls and repeats the alphabet with a sort of mechanical chorus from her pupils. About half past eleven I leave work to go to my room to wash for dinner; at twelve o'clock the bell rings again for dinner. Dinner is a repetition of breakfast, only we generally eat more, and now and then get some pastry, rice puddings, and the like. The amount of oranges eaten is something wonderful; no one eats less than a dozen every day, and nobody looks the worse for it. After dinner, which generally takes about three quarters of an hour, I go down to the chapel and practise on the harmonium for about half an hour, and then commence work again.

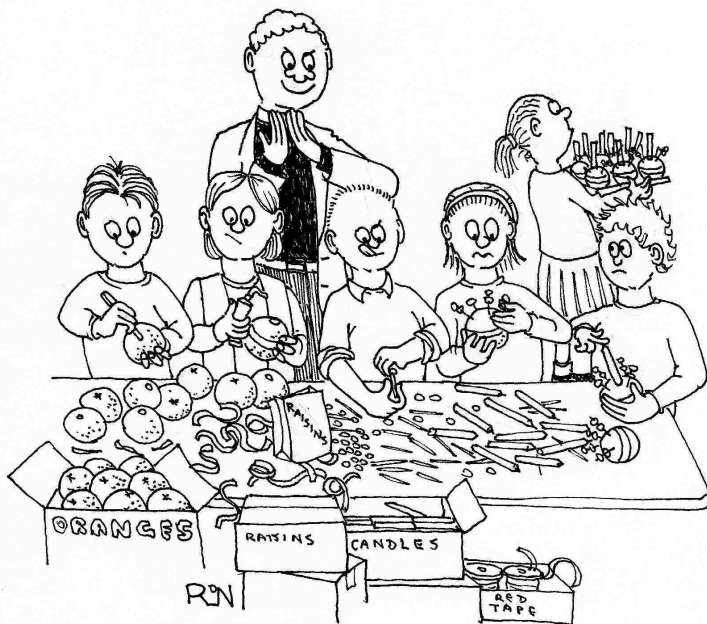
I have been making tables, forms, and putting up cupboards and all sorts of things; and it's such a big house that there seems as much to do as ever. School commences about two o'clock, and finishes at four, at which time I retire to my own room and have a bath, which out here is most refreshing (we have one in every bedroom). About five o'clock the Bishop takes the boys and girls for a walk, and I either go with them or do some sketching, generally the latter. We have a small country house about two miles from the town, standing close to the beach, with about two acres of ground, covered with coconut and orange trees. On the way to this place there is a large flat space of ground about the size of Penenden Heath where we sometimes stop and play rounders or football, to the great astonishment of the natives. Occasionally we go out for a row in our boat, which is about the size of a small barge, and is got down to the beach from the boat-house with much labour, and amid the yells of the natives, who always sing at everything they are moving or carrying - at least they keep up a monotonous kind of howl.

At seven o'clock, or a little before, the bell rings for tea, which is much the same as breakfast, only we have tea instead of coffee, and pineapples and bananas. When I first came here, I used to eat dates a good deal, but we are out of them at present, and shall not get them until the next monsoon. (I daresay you wonder what that is - simply the change of wind, which blows six months one way and six another, or nearly so.) The next monsoon has got to be quite a household word, as the Bishop and Dr Steere are always telling us how we shall suffer from the heat when it comes. Both of them have experienced it without looking much the worse (though Dr Steere certainly looks weather-beaten). We are sceptical on the point, and laugh at their tales of stifling weather.

However, I have not finished the day yet. After the boys have had tea, I give

them a drawing lesson about three nights out of the week, which is quite a game, as they invariably draw things upside down, and have to be admonished by sundry taps with a fimbo, which is the African for stick. At nine o'clock we go down to the chapel and have evening prayers, and then retire for the night. We have not instituted supper yet, and nobody cares about it. It does not do to eat much out here before going to bed. The moonlight nights here are most lovely, so bright and blue to what they are in England, and it is beautifully cool, and the house standing close to the sea, it is quite romantic - only the natives sometimes have musical entertainments on the beach, which consist of one beating a kind of drum and the rest howling.

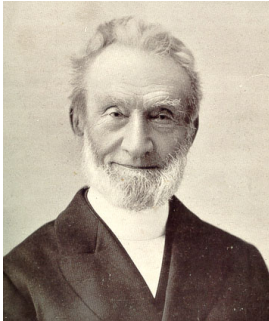
You must not be afraid of my standing the heat, if it is not worse than it has been yet. I am in as good health as ever I was in my life."



Brian had found a Nice Little Earner

George Müller, the man who cared for 10,000 orphans

Did you know St David's has a connection with one of the founders of the "Plymouth Brethren" and whose life and work were remarkable? George Müller established an orphanage at Ashley Down in Bristol that cared for over 10,000 children during his life, and he managed to support this work without direct appeals for money, only praying to God for help, and yet his organisation received the equivalent of over £100 million (in today's terms) in unsolicited donations.



George married Mary Groves on 7th October 1830 in St David's church, Exeter. Who was he and how did they come to marry in St David's?

Johann Georg Ferdinand Müller was born on 27 September 1805 in Kroppenstedt, Prussia. His early

life was disreputable, full of drinking, stealing, gambling, and lying. At the age of 14 he was drinking and gambling the night his mother died and spent most of the next day continuing his drinking unaware. At sixteen he was sent to prison for defrauding a hotel-keeper, spending 5 weeks in jail until his father settled the debt. His father encouraged him to enrol at Halle University to study theology with the aim of ensuring a secure career as a clergyman. Georg carried on much as before. He described himself:

one of wicked behaviour and unrepentant spirit ... Despite my sinful lifestyle and cold heart, God had mercy on me. I was as careless as ever. I had no Bible and had not read any Scripture for years. I seldom went to church; and, out of custom only, I took the Lord's Supper twice a year. I never heard the gospel preached. Nobody told me that Jesus meant for Christians, by the help of God, to live according to the Holy Scriptures.



Georg arranged a trip to Switzerland with some friends, obtaining passports

by using parental letters forged by Georg and charging the friends more so that he didn't pay as much for the trip. On return he went with a friend, Beta, to a Bible study meeting and was swiftly transformed, regularly reading the Bible and discussing Christianity. He resolved to become a missionary to the disappointment of his father who felt he was throwing away the chance of a good career. Georg no longer wished to accept his father's money and prayed for funds. He supported himself by teaching German to 4 Americans and living rent-free in an orphanage, sowing the seeds for his later life's work.

In March 1829 Müller moved to London to work for the London Society for Promoting Christianity Amongst the Jews but fell seriously ill after two months and was sent to Teignmouth to recuperate. Here he met Henry Craik, a Scottish Hebrew scholar, who became his lifelong friend and fellow preacher. Müller returned to London in September but soon fell ill again and wished to do his missionary work with the London Society at a distance but he was refused permission. He stayed in Exmouth in December and then moved to Teignmouth in January 1830 and preached at the invitation of Craik. He was asked to be minister of Ebenezer Chapel in Shaldon on the salary of £55 per annum. However at the end of October he renounced his regular salary believing that the practice could lead to church members giving out of duty, not desire. Given that he had just married Mary Groves at the beginning of the month this seems extraordinary. He also stopped the renting of church pews, arguing that it gave unfair prestige to the wealthy.

Mary Groves was the sister of Anthony Norris Groves originally a dentist in Plymouth and then in Exeter. He is better known as the "father of faith missions" who launched a mission in Baghdad and later settled in southern India and was one of the founders of the "Plymouth Brethren". Another connection was Craik who had earlier been engaged as Antony's tutor in his youth. The Müllers had four children but the first and last were stillborn and Elijah only lived just over a year so that Lydia born in 1832 was the only one to survive to adulthood, dying in 1890.

In 1832 George and Mary moved to Bristol to join Henry Craik. George and Henry were pastors of Gideon and Bethesda chapels taking it in turns to preach in the morning and evening services which attracted large crowds. They came for their strong preaching and the novelty of hearing either a thick Scottish accent or thick German accent when they spoke! In 1834 George and Henry founded the Scriptural Knowledge Institution to: a)

support missionaries at home and abroad,b) provide a source of cheap Bibles and tracts, open and support Day-Schools and Sunday-Schools for children and adults. By the end of 1835 there were 5 Day-schools, two for boys and 3 for girls.

In 1835 Britain was still recovering from a cholera epidemic. This was part of the second cholera pandemic which had spread from East Asia through India and Russia to Europe, arriving in Sunderland by passengers on a ship in October 1831. Previous to this there had been much interest and fear of the widespread occurrence in Europe of a disease regarded as being Asiatic. Preventative measures included the formation of a Central and local Boards of Health. The disease had broken out in London in February 1832 and in Hull in April and Liverpool by the end of that month. Between then and the middle of July severe outbreaks had commenced in Manchester, Salford, Leeds, Plymouth, Sheffield, Nottingham, Bristol and Exeter. The outbreak in Exeter was written up by a local physician, Thomas Shapter. Out of a population of 28,242, there were at least 1,135 cholera cases with 345 deaths, a mortality rate of 30%. In Bristol there were a total of 694 deaths during the 1832 outbreak. In 1835 Müller called a public meeting to propose the setting up of an orphanage to house the increasing number of children forced into the workhouse or living on the street as a consequence of the cholera pandemic. Müller's primary objective was not the welfare of the children but to show that God was providing all the needs as a result of prayer and faith, without anyone being asked or approached. (see <https://www.mullers.org>). Mrs Müller started the first orphanage for 30 girls in their family home in Wilson street in the St Paul's area and later George rented another house in the same street for infants and another for over sevens in 1837, so that 64 children were cared for. By 1845 a fourth home in the street meant that there was room for 130



orphans which led to complaints from the neighbours! George decided to build a new orphanage in a rural location at Ashley Down. The land was purchased through donations, the architect gave his services for free and work started in 1847 with the first orphan house completed in 1849. The orphanage was expanded 4 more times so that by 1870 with the completion of the fifth orphan house there was room for 2050 children. The children were well fed and educated and helped to find employment when they left. On leaving each was given a bible and a tin trunk containing two changes of clothing.

Mary Müller died in February 1870 and their daughter Lydia and James Wright took over the running the orphanage. George subsequently married again in 1871 to Susannah Sanger. From 1875 when he was 70 George and Susannah undertook 17 years of Evangelism and missionary work, travelling over 200,000 miles. He is said to have addressed 3 million people. He returned to England in 1892 and died in 1898.

After George's death, his work was continued by The George Müller Foundation, which was renamed The George Müller Charitable Trust on 1 March 2009 (affectionately known as Müllers by those who support the work). <https://www.mullers.org/>



Clive Wilson

(after prompting from Ash who alerted me to George Müller's remarkable life and his connection to St David's).

23 November 2021



Es ist ein Ros entsprungen

There is a Rose sprung up

In all my writings about the fascinating stained glass windows at St Michael's, Mount Dinham, I don't think I've ever done a piece on the Rose Window which springs so gloriously above the West Doors and Narthex.

There's not that much to say. As part of the neo-Gothic Victorian revival, St Michael's was built in a 13/14th century French style. Having a Rose Window in the West Front is a feature of many French Cathedrals, and it is echoed on a smaller scale here.



It just lifts the heart in joy. Both the vivid reds & blues enhancing a circle of gold, and the intricate stonework of circles within circles, 6s & 5s in a pattern of great order, symmetry & beauty. The central Alpha & Omega, which you might mistake for an M, is the only symbol. The rest is abstract, but patterned, not chaotic. Just come & see, as the disciples say.

In the February 2021 'New Leaves' I wrote about the 'Orientation of St Michael's'. Being aligned SW-NE rather than strictly W-E, the midwinter Sun's rays angle through the Rose Window to illuminate the golden Reredos behind the High Altar. For just a few minutes, between 2.30 -3pm, Christ and his Evangelists & Apostles shine brightly with reflected light – Shine, Jesus shine!



Note that each Apostle on the reredos is named and has a different profile. Each has their gifts and vocation.

In June the midsummer Full Moon can shine through the Rose Window in a similar way, but her softer gleam is not strong enough to excite the figures.

Thinking about it more recently, I had the rather fanciful idea that it was an architectural equivalent to those beautiful medieval paintings of the Annunciation, where the Angel Gabriel seems to perform a divine laparoscopy so that a ray from the Holy Spirit can enter the womb of the Virgin Mary and she can conceive our Blessed Saviour Jesus.

The singers among you may have been asking why I misused the title of a medieval German Carol. The Rose of which it speaks is, of course, Mary, not a Rose window. But I am thinking how the Rose Window focuses the rays of the Sun into the womb of the Church to enlighten and bring to life our images and icons of Christ, both the man Jesus on the Cross and Christ enthroned in glory.

Also how in Orthodox Icons, Mary is always directing one's gaze away from herself towards her Son.

I've probably pushed that metaphor far enough.

Returning to the Carol, *Es ist ein Ros entsprungen*, we know the tune best, as harmonised by Michael Praetorius in 1609, from New English Hymnal & Carols for Choirs as 'A great and mighty wonder, a full and perfect cure.

It is a translation by John Mason Neale of a 7th century Greek hymn by St Germanus.

It is a fine Advent & Christmas hymn, often sung by St Michael's Choir from the West Gallery just below the Rose Window before the start of Midnight Mass.

However, it is different from the anonymous medieval German Carol that originally went with that tune. 'Es ist ein Ros entsprungen' is best known today in the version by that great translator of German hymns, Catherine Winkworth (1827-78).

A Spotless Rose is blowing,
Sprung from a tender root,
Of ancient seers' foreshowing,
Of Jesse promised fruit;
Its fairest bud unfolds to light
Amid the cold, cold winter,
And in the dark midnight.

The Rose which I am singing,

Whereof Isaiah said,
Is from its sweet root springing
In Mary, purest Maid;
Through God's great love and might
The Blessed Babe she bare us
In a cold, cold winter's night.

The words link Mary back to Jesse, David's father, and a prophecy in Isaiah 11, which finds its fulfilment in the Birth of Jesus, in a cold winter night.

There is a beautifully flowing setting of these words by Herbert Howells. He composed 'A spotless Rose' in 1919 in a cottage near Cheltenham overlooking a railway shunting yard.

The sound-painting is exquisite, especially the 'cold, cold winter's night'. The second verse is repeated, so that a Baritone soloist can adorn the 'middle' verse with heartfelt love & longing.



Although some Christians exclude or downplay devotion to the Virgin Mary, the scriptural words of the Angelus & Ave Maria are a succinct summary of the Incarnation, the Birth of Jesus, that we wait for and celebrate at this time.

The Angel of the Lord brought tidings unto Mary; and she conceived by the Holy Ghost.

Hail Mary, full of Grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Behold, the hand-made of the Lord; be it unto me according to Thy word.

The Word was made flesh; and dwelt among us.



Richard Barnes – 27/11/21.

Diverse or divisive?

For 30 years in New York State, I lived on the same small dead-end private road with 14 houses. We shared the paving/snowploughing, at first doing it ourselves and later paying for it. When a large tree fell down across the road, we went out with our chainsaws and brooms to clear it up. Each year we had a street party, the private road having to be closed one day a year. One of us built a new shed, so we made it a mini barn-raising event...

Perhaps you are thinking we were all just like each other. We were not.

The heritage of the various families was Pakistani, Irish, Italian, Indian, Jamaican, Filipino, Puerto Rican, English, German, Greek and Dutch. Our religions spanned Roman Catholic, Hindu, Church of England, Lutheran, Greek Orthodox and Dutch Reformed Protestant.

We learned a lot about our differences and our likenesses, (particularly enjoying the wide variety of food !). I don't remember the word "diversity" coming up then. We were just neighbours.

At work I found even more varieties of people, including Jewish, Muslim, Presbyterian, Jehovah's Witness and AME Zion faiths. They came from Argentina, Colombia, Turkey, Haiti, Ecuador, to add to the heritage mix.

Wilma, my good friend & co-worker, invited me to her son's Episcopalian Confirmation and Easter family meal. Wilma is from Ghana, very tall and stately, with very black skin. You can't miss her! We were all chatting about our childhood nursery rhymes, games, schooling, religion etc., and it was all exactly the same. Suddenly, I blurted out that I just realised I was the only white-skinned person in the room! They said, surprised and laughing, "So you are!"

That's why I don't understand "diversity". I find it divisive.

Vivien Finnigan



Letter from Edinburgh

Greetings from a chilly, windy and now snowy Edinburgh this Advent Sunday, where we sang 'And the glory of the Lord shall be revealed'..

I have been recalling how the Sun shines through the Rose Window of St Michael's Mount Dinham to illuminate the golden reredos. I described this in a Magazine Article in Feb 21. In a new piece I see it as a metaphor of the Incarnation, the birth of Jesus.

It was lovely to return to St Michael's on Sun 7 Nov, 9 weeks after moving, to see old friends, sing with the Choir at Mass and the All Souls Requiem, to buy from the Bountiful Table, and to have the joy of hearing Fr Ash celebrate Mass and to receive Holy Communion from him.

It was sad ,though, to see everyone downcast after the Meeting with the Archdeacon of Exeter the previous day...

I think of the number of Services prayed at St Michael's each week, and the Therapeutic Groups that love to make use of the uplifting building. It also meets the needs of many who have been unable to find a spiritual home elsewhere.

I recently heard a programme on Radio 4 with +Rowan Williams talking about Dostoyevsky. Rescued from a firing squad by divine, well imperial, intervention, the great Russian writer spent a decade in the brutality of Siberian exile, learning how humility and suffering go hand in hand with faith and devotion in Russian Orthodox Christianity. The conflicts and contradictions of life, chaotic humanity and divine potential, are held together in creative tension in Christ's holy body, the Church.

This deep and broad theology, described so well by Rowan Williams, is in such contrast to what I see as the management consultant strategy and narrowness of vision of the current leadership in the Church of England.

As the Bishops Strategy Group take their Next Steps into Austerity, I remark that the £1.2 million deficit for the whole Diocese is just the sort of sum the Church Commissioners are happy to lavish upon each single 'Neon-Gothic' Church Plant. It puts a new perspective on the term Resource Church.

I would be rather sad if our 2 churches went their separate ways after 153

years of mutual competition, cooperation and occasional conflict – not to mention the creative partnership in “New Leaves”. I have valued being able to worship at both St David’s and St Michael’s over my 18 years in Exeter.

Wouldn’t it be lovely if this Advent, some people from St David’s came to worship at the St Michael’s Advent Procession on Sun 5 Dec, and some St Mike’s folk went to join in the St David’s Carol Service on Sun 19 Dec. I’ve really enjoyed singing in both over the years.

Best wishes to all for a Blessed Christmas and a Happy Hogmanay.



Richard Barnes – 28/11/21.



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*We don't sing carols no more...
you 'ave to listen to 'em off me iPod!*

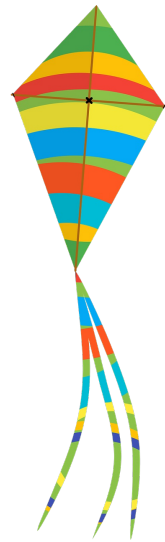
Follow their dreams..

On October 24th this year, I received the worst news that a parent can have. My second son, Will had died, suddenly of a massive heart attack, at his home in a small village in Wales. I hadn't seen him for six months and was due to spend a few days with him, three days later.

He described himself as a creative soul. He was interested in too many subjects to mention here. Will and his wife, Theolyn, were celebrants of the seasons and he became a shaman celebrant for his friends at weddings. The folk lore of the East Danes, altered states of consciousness etc. fascinated him. He loved music – he put his father's poems of the Black Country to music and they performed together around the area with acclaim. Later, he and his daughter, acted as "The Watts" around London. He designed and made handmade wallpaper – some is in the V & A. He learnt Peruvian throat singing.

I guessed his repurposing, as his wife called it, would be different. His grave is in a grove of spindle bushes in a nature reserve in Wales. We gathered in the car park. Luckily, a wheelchair was provided for me, as the path was rough. We had been invited to wear orange, his favourite colour, which brightened a showery day. His coffin was carried by his younger brother, Tim, daughter Freya, her son Caspar and Will's son-in-law, Sean. I managed to stand for half an hour while Theolyn told us about him and Freya sang a Jewish song. We put mementoes in the holly-lined grave. I had some of his father's ashes. Tim had made a laurel wreath from his Spanish home etc. At the village hall there was a display of the many things that he had done. Family read and recited and sang – a recording of Will singing was a poignant reminder. It ending with his 3-year-old granddaughter holding one of his brightly coloured kites as we all sang – "lets go fly a kite".

Will didn't follow the usual pattern of a steady job but used his talents and so his life, to us, was rather puzzling at times. We worried but I would urge parents to allow their children to follow their dreams. Today is a different world and sometimes our offspring seem to have ambitions alien to our



own. Will was a difficult child at times but was able to use his gifts to have a productive and happy life and we feel privileged to have known him.



Eileen Jarman

22/11/2021

PS A new auditorium is being built at Liverpool University where Freya is a senior lecturer in music. Will will be remembered by a plaque on a seat next to one for his father, a fitting tribute to two music lovers.



Barry was secretly proud of his part in the Nativity play

A Theology of Biscuits

A little light refreshment for the festive season – not to be taken too seriously.

A few weeks ago our biscuit tin contained what I consider to be the standard set of after Service biscuits to go with the Tea/Coffee. Custard Creams for the sweet tooth, Malted Milk with the wee cow for the more abstemious, and Bourbons for chocolate lovers, may I even say ‘faux-Bourbons’ for the Organist & Choir.



As Rev Belinda remarked in a recent tweet, post- Service Tea & Biscuits is so useful for pastoral ministry and fellowship – something Covid precautions deprived us of for too long.

I’m sure you can manufacture your own biscuit metaphors. Fortunately we are about as far from Trinity Sunday in the calendar as one can get, so I’ll try not to go there.

As a Church we are founded on the earthy but regal humility of the Bourbon. We hope to nurture the Malted Milk of human kindness, and the intricate decoration of the Custard Cream lifts our thoughts to the beauty of sacred spaces and indeed the ancient hymn; ‘Jesu, the very thought of Thee with sweetness fills the breast.’

Presumably, in the Garden of Eden, Adam & Eve were tempted by a Fig Roll or two.

Isn’t the Parable of the Pearl of great price rather like a plate of Digestive biscuits, where one hopes to find a chocolate one hidden face down among them.

These are among several that are good for the sacrament of dunking in your tea. These include the otherwise bland Rich Tea, but best is the Scottish Abernethy. The Ginger Nut is like getting your teeth into Doctrine, or is that the Nice Creed?

The St Paul of biscuits must be the humble Scottish Oatcake, which can

become all things to all meals. At Breakfast, enjoy it with marmalade from the Bountiful Table. At lunchtime it complements your cheese & pickle or perhaps a slice of smoked salmon from St Peter. At tea-time it is ready for jam or honey. At supper try it with a wee dram, medicinal of course.

This reminds me of the diversity of biscuits, the spectrum of sweet and savoury. Cream crackers, Cornish wafers, Bath Olivers, whatever you're putting on the Ritz, and cheese straws that give us a twirl.

For mathematicians the Calculus biscuit, the Leibnitz, more chocolate than biscuit, is integral to their diet.

There is a Marie biscuit. But as we look toward Christmas it is the Gingerbread and Lebkuchen from our local German supermarkets that will leaven our festive biscuit plates as we sing, O little one sweet.

The mystery of the Incarnation is Jesus Christ, true God and true Man. For this perhaps we may treat ourselves to a Jaffa Cake, both biscuit and cake. But save one for Trinity Sunday when its threefold nature could be your Sermon illustration.

To be serious for a moment, for many this year their biscuits will have come from the Foodbank.



**Richard Barnes –
28/11/21.**



The St David's bookstall

Recently we visited a church in the Cotswolds and admired their bookstall, with the books neatly arranged on three small bookcases sitting on a pew at the back of the church. It occurred to us that, if we could find suitable bookcases, such an arrangement would be a great improvement on our fruit boxes!

So we wonder if anyone has a suitable bookcase or cases which they could offer to St David's, either as a gift or on long term loan. Our bookstall raises useful funds, and this really would help.



Paula and Jeremy Lawford

November 2021



Angel Tree

The money we raised for Angel Tree was £800. This is a magnificent amount, and the chaplaincy is very grateful.

It's a win-win situation. Anything we can do to energise the men not to reoffend benefits all of us,

Mollie would have been delighted.

Thank you so very much.

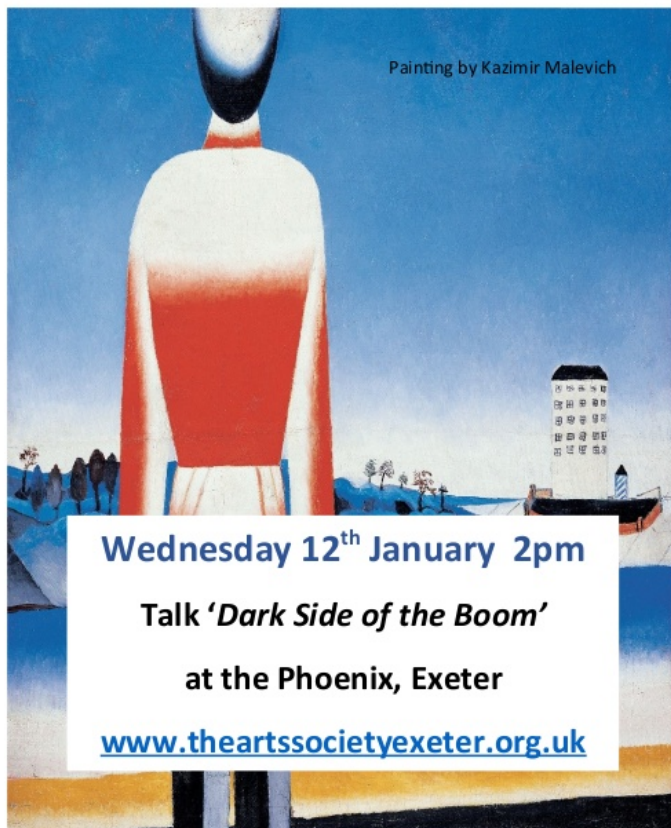


Margaret Grimsey





Like the Arts?



Painting by Kazimir Malevich

Wednesday 12th January 2pm

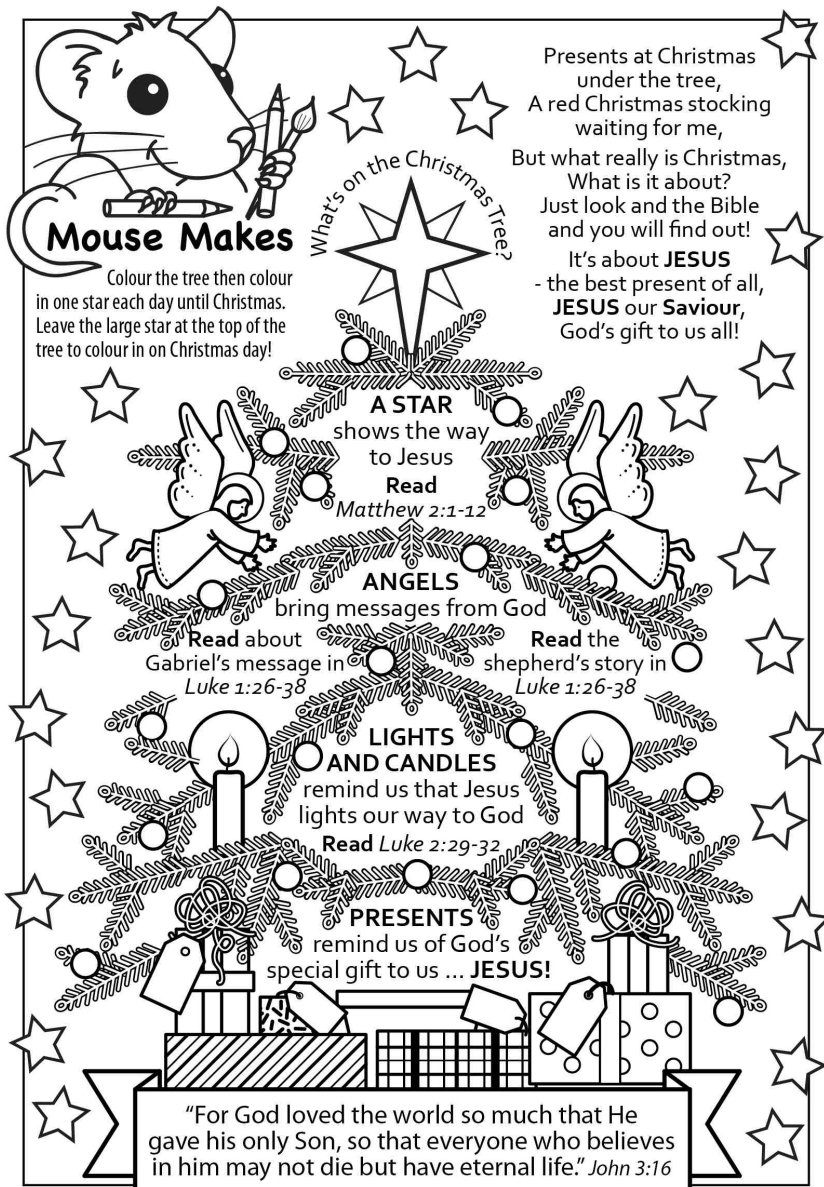
Talk '*Dark Side of the Boom*'

at the Phoenix, Exeter

www.theartsocietyexeter.org.uk

Membership trevorwrixon@gmail.com 01392 468171

Annual membership £44 pp or £7 to try a talk



Mouse Makes

Colour the tree then colour
in one star each day until Christmas.
Leave the large star at the top of the
tree to colour in on Christmas day!

What's on the Christmas Tree?

A STAR

shows the way
to Jesus

Read

Matthew 2:1-12

ANGELS

bring messages from God

Read about

Gabriel's message in

Luke 1:26-38

Read the

shepherd's story in

Luke 1:26-38

LIGHTS AND CANDLES

remind us that Jesus
lights our way to God

Read Luke 2:29-32

PRESENTS

remind us of God's
special gift to us ... **JESUS!**

"For God loved the world so much that He
gave his only Son, so that everyone who believes
in him may not die but have eternal life." John 3:16

Presents at Christmas
under the tree,
A red Christmas stocking
waiting for me,

But what really is Christmas,
What is it about?
Just look and the Bible
and you will find out!

It's about **JESUS**
- the best present of all,
JESUS our **Saviour**,
God's gift to us all!

Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 2:1-10

Around the time of Jesus' birth, in a land far to the east of Israel, there were men who studied the stars...

When they saw a new star they believed it showed a special King had been born. ✨



They set off to see that King.



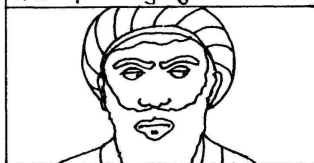
They reached Jerusalem, the home of King Herod.



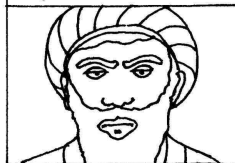
The Romans had made Herod king of the Jews about 30 years earlier. He was ruthless.



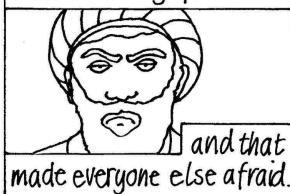
The Jews hated him and he was always worried that people were plotting against him.



He had them killed even if they were his wife or children...



So what the wise men said about a new King upset Herod.



Herod got the teachers and priests together and asked about the king's birthplace.



That would be Little Bethlehem*



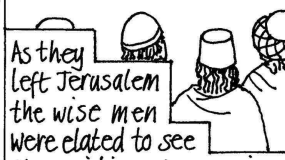
Herod secretly met the wise men and asked when they had first seen the star.



Go to Bethlehem and look for the child. When you find him let me know so I can come and worship him.



As they left Jerusalem the wise men were elated to see the guiding star again. ✨ ✨ ✨ ✨



Smilelines

Miscellaneous observations on modern life

I don't always go the extra mile, but when I do it's because I missed my exit.

Humans are about 60% water. Basically, we are ice cream with anxiety.

A lot of money is tainted – It taint yours and it taint mine.

Once you've seen one shopping centre, you've seen a mall.

Bakers trade bread recipes on a knead-to-know basis.

Christmas Carols

One night Freda went carol singing. She knocked on the door of a house and began to sing. A man with a violin in his hand came to the door. Within half a minute, tears were streaming down his face. Touched, Freda sang every carol she knew – and some she didn't. The man continued to weep gently throughout her performance. "I understand," she said softly at last. "You are remembering your happy childhood Christmas days."

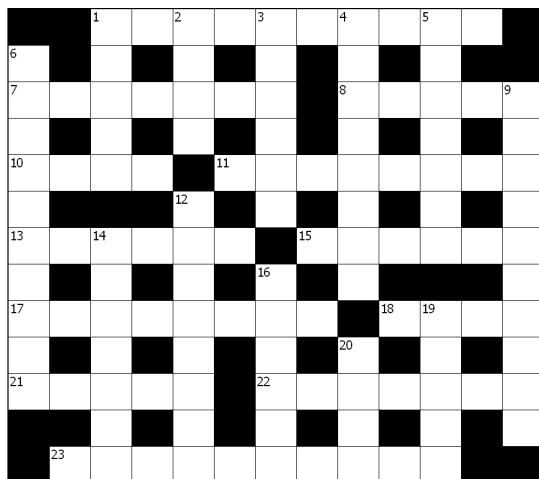
"No, not exactly," he replied in a choked sort of voice. "I'm a musician!"

Easy come, easy go

Father Christmas enters through a hole in the chimney and leaves through a hole in your pocket.

Silence?

Christmas is the season when your neighbour's radio keeps you awake playing 'Silent Night'.



Across

- 1 Provisional meeting place of God and the Jews (Exodus 25:9) (10)
- 7 David's third son, killed when his head got caught in a tree during a battle with his father (2 Samuel 18:14ñ15) (7)
- 8 They ruled much of the west coast of South America in the 15th and early 16th centuries (5)
- 10 Small deer of European and Asian extraction (4)
- 11 Seized control of (Numbers 21:25) (8)
- 13 Terror (Luke 24:5) (6)
- 15 First World War heroine shot by the Germans in Brussels, Nurse Edith ____ (6)
- 17 Stormy (8)
- 18 A bitter variety of this, together with lamb and unleavened bread, was the Passover menu for anyone 'unclean' (Numbers 9:11) (4)
- 21 Arson (anag.) (5)
- 22 How John Newton described God's grace in his well-known hymn (7)
- 23 Habitation (Isaiah 27:10) (10)

Down

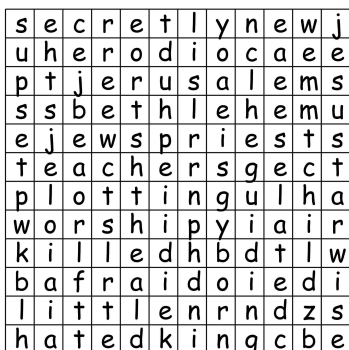
- 1 '____ and see that the Lord is good' (Psalm 34:8) (5)
- 2 'The wicked man flees though no one pursues, but the righteous

- are as ____ as a lion' (Proverbs 28:1) (4)
- 3 One of the exiles, a descendant of Parosh, who married a foreign woman (Ezra 10:25) (6)
- 4 He escaped from Nob when Saul killed the rest of his family and joined David (1 Samuel 22:19ñ20) (8)
- 5 City and lake in Central Switzerland (7)
- 6 'Offer your bodies as living _____, holy and pleasing to God' (Romans 12:1) (10)
- 9 Pouches carried by horses (Genesis 49:14) (10)
- 12 One who accepts government by God (8)
- 14 Aromatic substance commonly used in Jewish ritual (Exodus 30:1) (7)
- 16 He asked Jesus, 'What is truth?' (John 18:38) (6)
- 19 Are (Romans 13:1) (5)
- 20 'You are to give him the name Jesus, because he will ____ his people from their sins' (Matthew 1:21) (4)

Sudoku - Medium

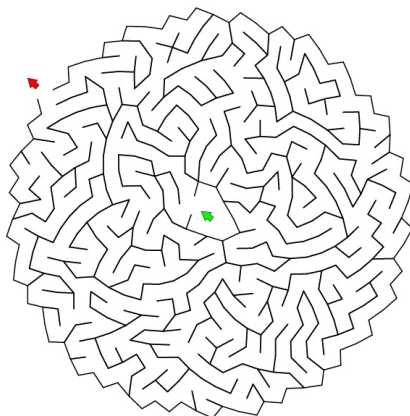
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Word search



upset	Jerusalem	birthplace
hated	Jews	worship
King	teachers	Herod
star	guiding	secretly
priests	little	Jesus
new	born	child
plotting	Bethlehem	wise
killed	elated	afraid

Maze



Days of Note - December

3rd December: Birinus – an apostle to the English

Thousands of our churches are currently involved in various mission initiatives across the UK. If it is tough going at times, we should spare a thought for poor Birinus, a priest from Lombard, who was sent here on his own 14 centuries ago. Pope Honorius I gave him the daunting task of being the apostle to Wessex.

It was about 635 that Birinus first sailed across the Channel. He planned to convert all of Wessex, and then press on into the Midlands, where no Christian preacher had ever yet been. But once he began ministry in Wessex, Birinus found the West Saxons so pagan that he decided he better just stay and concentrate on them.

So Birinus began his ministry, endlessly travelling around Wessex, and

preaching to whomever he encountered. Gradually he became known, and his message began to seep through.

Then a great breakthrough occurred: the King of Wessex, Cynegils, asked Birinus for instruction in the Christian faith. His daughter was going to marry Oswald, the Christian king of Northumbria, and for political reasons Cynegils now wanted to convert. So Birinus taught and baptised Cynegils and his family, and in return they gave him the Romano-British town of Dorchester as his see, and Birinus became the first bishop of Dorchester.

It was an excellent strategic move: Dorchester was on a main road and river in the centre of an area of dense Anglo-Saxon settlement. From his new 'headquarters', Birinus spent his last 15 years going on to build many churches around Wessex, and to baptise many people. Towards the end of his life Birinus dedicated a church at Winchester, which later became the ecclesiastical centre of the kingdom. (There is no record of Wessex bishops at Dorchester after 660.)

Any lesson in all this? Bloom where God plants you, and be faithful to your calling, however tough things may look at first, and however obscure the place. Birinus' obedience and faith planted Christianity in a key part of Britain, and so helped shape British history for centuries to come.

6th December: How Father Christmas got where he is today

One person you are bound to run into this Christmas season is Father Christmas. If he looks tired, just remember that he has been around a long time and gone through a lot of transformations.

Father Christmas wasn't always the red-suited, white-bearded star of the retail trade that he is today. He began life as Nicholas, born way back about AD260 in Patara, an important port on the southern coast of what is now Turkey. When his parents died and left him a fortune, Nicholas gave it away to the poor. He became a bishop of the nearby city of Myra, where he almost certainly suffered persecution and imprisonment at the hand of the Roman Emperor Diocletian.

Nicholas was a serious theologian: he was a participant at the First Council

of Nicaea, which formulated the Creed which we still say today. He even, reportedly, slapped another bishop in a squabble over the exact nature of the Trinity.

Nicholas died in Myra about AD343, but the stories of his generosity and kindness were just beginning. One enduring tale tells of the three girls whom he rescued from certain prostitution by giving them gold for their dowries. When the father confronted him to thank him, Nicholas said he should thank God alone.

In the UK, Nicholas became the basis for Father Christmas, who emerged in Victorian times as a jolly-faced bearded character. Meanwhile, Dutch and German settlers had taken him to America with them as Sinter Klaas and Sankt Nicklas.

It was in America that Nicholas received his final two great breaks into real stardom. The first was when the Rev Clement C Moore, a New York Episcopal minister, turned from his lifework of writing a Hebrew/English lexicon, to write a fun poem for his children one Christmas. His 'The Visit of St Nicholas' is now universally known by its first line: 'T'was the Night Before Christmas'.

From Clement Moore we discovered that St Nicholas is round and pink-cheeked and white-bearded, and that he travels at night with sleigh, reindeer and a sack of toys on his back. It was Clement Moore who also revealed that St Nicholas enters houses down chimneys and fills children's stockings with toys and sweets.

So how did we find out that Father Christmas wears red? That was the US Coca-Cola advertising campaign of 1931, who finally released the latest, up-to-date pictures of Father Christmas: wearing a bright red, fur-trimmed coat and a large belt.

These days, it is good that Father Christmas uses reindeer and doesn't have to pay for petrol. In order to get around all the children in the world on Christmas Eve, he will have to travel 221 million miles at an average speed of 1279 miles a second, 6,395 times the speed of sound. For all those of us who are already exhausted just rushing around getting ready for Christmas, that is

a sobering thought.

24th December: Christmas Eve

How do you celebrate Christmas Eve? It has its own customs, the most popular of which is going to Midnight Mass, or the Christ-Mas. This is the only Mass of the year that is allowed to start after sunset. In Catholic countries such as Spain, Italy and Poland, Midnight Mass is in fact the most important church service of the entire Christmas season, and many people traditionally fast beforehand. In other countries, such as Belgium and Denmark, people dine during the evening, and then go on to the Midnight Service.

The British are behind some countries when it comes to exchanging presents: in Germany, Sweden and Portugal the custom is to exchange on Christmas Eve. But the British are ahead of Serbia and Slovakia, where the Christmas tree is not even brought into the house and decorated until Christmas Eve.

Yule logs are not so popular since the decline of the fireplace, but traditionally it was lit on Christmas Eve from a bit of the previous year's log, and then would be burned non-stop until 12th Night (6th January). Tradition also decreed that any greenery such as holly, ivy or mistletoe must wait until Christmas Eve until being brought into the house.

25th December: The man who married Mary

The traditional Nativity scene on our Christmas cards has Mary with the Holy Babe. Around her are the shepherds and Magi. We may also see stable animals, angels and a star! While Joseph is often included, his presence seems to be of minor importance.

After all, we praise God for Jesus with our familiar Christmas carols, mentioning angels, shepherds, Wise Men and Mary but the name of Joseph is absent! Why is Joseph given a low profile? For he is a man to be remembered.

Joseph was a resident of Nazareth. He worked as a carpenter and his skills would have included making furniture, repairing buildings and crafting agricultural tools. Although Joseph had an honourable profession, he would not have been a man of great wealth.

The gospel writers Matthew and Luke give Joseph a few brief mentions. After the birth of Jesus, Joseph and Mary go to the temple in Jerusalem to dedicate the Baby to God. Afterwards, they flee into Egypt to escape the wrath of Herod and much later return to Nazareth. 12 years later, Mary and Joseph go with Jesus to Jerusalem for the Passover feast. Here they lose Jesus, only to find Him in the Temple talking with religious leaders!

Apart from these verses, the New Testament is silent about the rest of Joseph's life. However, we do know that Joseph was father to other children by Mary. His four sons are named, and they had at least two daughters. (See Matthew 13:55)

And we also know that Joseph was someone who quietly and humbly took on the awesome role in caring for the early life of the Son of God. Joseph would have taught Jesus many things – not just the skills of a labourer, but the lore of the countryside which was evident in our Lord's teaching. Jesus grew up within a loving family and described God as 'Father', knowing also the good fatherly qualities of Joseph.

In the Christmas story, Joseph is placed into a situation that brought him misunderstanding and suspicion. But Joseph remained faithful in the knowledge that as long as God had spoken, the opinion of others mattered little. Before Jesus began His ministry, it is believed that Joseph died. It is likely Jesus took on many of His father's responsibilities before He left home.

In the eyes of the world, Joseph was a nobody. He was not a man of valour, fame and fortune. But he was the one who had parental responsibility for the greatest person who has ever lived!

It is sad that we often equate ordinariness with ineffectiveness. Down the ages, God has used many ordinary people to accomplish great things. God continues to use ordinary people. Like Joseph, we need to know that doing God's will is the most important thing in life. May we, this Christmas, respond to God's call to us and please Him in all that we do.

25th December: We three kings of Orient are... what?

“A cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey, in. The way’s deep, the weather sharp, the days short, the sun farthest off, in *solstitio brumali*, the very dead of winter.” (TS Eliot)

It was 1622, and the Bishop of Winchester, Launcelot Andrews, was preaching a magnificent sermon to King James I. Reckoned one of the best preachers ever, Launcelot Andrews’ words were later taken up by T S Eliot and transformed into his wonderful poem ‘The Journey of the Magi’.

What a vivid picture – we can see it all! The camels’ breath steaming in the night air as the kings, in their gorgeous robes of silk and cloth-of-gold, and clutching their precious gifts, kneel to adore the baby in the manger.

Yet the Bible does not give us as much detail as some people think. Tradition down the centuries has added a great deal more. For instance, we know from St Matthew that the magi were ‘wise’, or learned men of some sort, but we do not know if they were kings or not. The Bible tells us there were several; tradition has decided upon three, and even named them: Balthassar, Melchior, and Caspar (or Gaspar). But the Bible does tell us that the magi gave baby Jesus three highly symbolic gifts: gold, and frankincense, and myrrh. Gold stands for kingship, frankincense for worship, and myrrh for anointing – anticipating His death.

There is a lovely ancient mosaic in Ravenna, Italy, that is 1,500 years old. It depicts the wise men in oriental garb of trousers and Phrygian caps, carrying their gifts past palm trees towards the star that they followed... straight to Jesus.

25th December: Christmas and St Luke’s Gospel

It is to St Luke’s wonderful gospel that many Christians turn as the year draws to a close and Christmas approaches, for it is to St Luke that we owe the fullest account of the nativity.

Luke alone tells us the story of Mary and the angel's visit to her, and has thus given the Church the wonderful Magnificat of Mary.

Luke alone tells us the story of Simeon's hymn of praise, thus giving us the wonderful Nunc Dimmittis. Imagine an Anglican evensong without the Nunc Dimmittis.

Luke alone tells us the story of how the angels appeared to the shepherds and how the shepherds then visited the infant Jesus. So – imagine Christmas cards and nativity scenes every year without the shepherds arriving to visit baby Jesus. Imagine school nativity plays without our children dressed as shepherds or sheep. So – thank you, Luke!

What makes it so amazing is that Luke was not a Jew! The man who wrote the fullest nativity story, and indeed more of the New Testament than any other single person, was a Gentile!



Puzzle solutions

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8	3	4	6	9	2	1	7	5

**The deadline for inclusion of articles
for the February issue of New Leaves
is**

Sunday 23rd January

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.