

Calendar for February

Sunday 3rd: and Sunday 3rd March 9.30 First Sunday Service more informal Holy Communion

Sundays 10th, 17th (preacher Revd Tim Collins), 24th : 9.30: Sung Holy Communion

Sunday 24th, 8.00: Holy Communion according to the Book of Common Prayer



Tuesdays 5th, 12th, 26th : 9.40: Quiet Prayer, 10.00: Pause for Prayer, 10.30: Holy Communion, BCP on 12th

2.00 Bible Study at 5 Cedar Close; Tuesday 19th 10.00 Sacred Space + Bible Study at 2.00

Thursday 7th, 12 onwards, Ladies' Lunch, Amelia's, Cofton Country. Upstairs over in the corner!



Saturday 10th, 2.30-4: Messy Church

Monday 11th, 12.00: Holcombe Lunch, Joan Copp Room- booking essential

Wednesday 12th, 2-4: Drop In, Church Rooms;

Wednesday 27th, 2-4: Drop In, Church Cleaning



Eat and Enlightenment at The Castle – please enquire about dates

Important Notice about Electoral Roll Renewal 2019

Every 6 years the Electoral Roll for the church has to be completely renewed, with all current members having to re-apply for membership if they wish to continue to be eligible to vote at the church's annual meeting. Application forms are now available in church for existing and potential new members to complete, and information about the renewal process will be given out in church over the next few weeks. The new roll must be finalised 15 days before our Annual Church Meeting which will take place on Sunday 24th March after the 9.30am service. We will not be mailing members individually to start with, to be good stewards of time and money. You please take this notice as your notification. To be a “member” in this way you need to be baptised and over 16 and one of the following: (1) A member of the Church of England or of any Church in communion with the Church of England being resident in the parish (i.e. Dawlish which extends from Cockwood up to Oak Hill Cross Road), (2) If not resident in the parish having habitually attended public worship in the parish during six months prior to the application for enrolment (3) For a third category see the back of the form. For more information about the process, please see Chris or Liz Hawarth. Note: Fred Comber has valiantly carried out the role of Electoral Roll Officer for many years but felt this year he would like to hand over the baton. With DCC approval Liz H (DCC secretary) has agreed to pick this up. We are very grateful to Fred for all he has done and to Liz in anticipation!

Annual Report 2018 Because we operate under UK charity law, we have an AGM and an Annual Report. As the AGM is on 24th March, the Report needs to be completed by the beginning of that month. As always, I invite all those who have any responsibility for any part of our church life to send me a BRIEF report for inclusion (by email please so I don't have to type it out again!) by 24th February at the latest. At the AGM we elect the new members of the District Church Council. This year as always there will be vacancies, so please talk to Chris if you feel that it might be for you to serve the Church this way.

Priest? Vicar? Deacon? I have been asked several times about the difference between a vicar and a priest and I know that quite a few people do not know the terms of my “job”. In February we are being joined by Tim Collins for a Sunday, Tim being the Benefice Curate and a deacon. This has prompted questions of what he can and can't do (yet)! So, I took a deep breath and hope the following will be useful.

The Church of England (and the Roman Catholic and Orthodox Churches) recognises three orders of ordained ministry: bishop, priest and deacon. Those called to priesthood spend an initial period of time, usually a year, in ordained ministry as deacons before being ordained priest. Others are called to remain as deacons - often called the ‘distinctive’ diaconate. (Deacons are titled “Reverend” and wear the clerical collar.) “Distinctive” deacons often work with the marginalized: the poor, the sick, ...

Anglican deacons may baptize and in some dioceses may conduct weddings, but this is unusual. They are not able to preside at the Eucharist (but can lead worship with the distribution of already-consecrated communion elements), nor can they pronounce the absolution or the Trinitarian blessing. An Anglican deacon wears identical “choir dress” to an Anglican priest: cassock, surplice, preaching scarf etc. However, deacons wear the stole over their left shoulder and across the body. Do you need some definitions?

(Alb – the white robe that I wear at Holy Communion; Cassock – the usually black garment worn by readers and clergy. Our choir men wear blue cassocks. Mine is red as I am a Prebendary of Exeter Cathedral; Surplice – a white cotton garment with sleeves worn over a cassock.)

The words **deacon, priest and bishop** come from the Greek words *diakonos, presbuteros* and *episcopos*, which respectively mean **servant, elder** and **overseer**. A Presbyter is an elder in some Christian traditions. At the Reformation the word “priest” was used in the prayer books of 1549, 1552 (the work of Thomas Cranmer) and the slightly revised prayer book of 1662, the Book of Common Prayer as we have it today. It was not retained in the sense of a priest who is an intermediary between the people and God, or a priest who offers sacrifices as in the Old Testament, but in the sense of an elder, the one who is authorised by the church to minister in a certain way on behalf of the church. In our liturgy at Communion the sacrifice we all offer is a sacrifice of praise. Our Lord offered the one perfect sacrifice for sin on the cross.

So, Dallas and I are priests, as was John Teed and as are Sue Knight, Helen Bays, Colin Evans and Alan Smith. The last 4 are “retired” inasmuch as they do not have a specific job, but they hold the Bishop’s “Permission to Officiate” (PTO) – (which Ann Leigh also holds as a Reader) so can “do” everything that a priest “does”. But they are not “vicars”. I was a chaplain for many years and a priest, but I was not a “vicar”. A “vicar” is someone who holds the Bishop’s Licence for a specific job in a parish church or group of churches. You might think then that I am a vicar, and indeed I often use that term as it is what people understand, but because of the way our group of churches (Benefice) is set up, I and my yet to be appointed colleague in Starcross and Cofton, are officially termed “Associate Priest”. We are colleagues of the Rector, Dallas who has the overall charge of the Benefice. When Tim is ordained priest in September, he will be a priest (his orders) but remain a curate (his post). I do hope that hasn’t confused you more!!!

Now, my **“job specification” as “Associate Priest”** is for Sunday + 2 days (not specified) which includes preparation time !! it is difficult to ring fence non-working days when trying to arrange a funeral or when someone is ill etc or we are working on building or other projects!!. Often I do not answer the phone or emails on a Thursday or Friday, except when the diary has been altered. Do not be surprised at this. The “vicar” is trying to protect her days off!! If I did not do this I would quickly burn out. The post at Holcombe is technically unpaid, but as I do not live in the house, I do get paid an Allowance out of the rent. Ask the Treasurer if you want to know more! This post only exists because of a very generous legacy (sound familiar?) which provided a house. Without that, this church would be being cared for from St Gregory’s.

News about the “Vicar of Baghdad” From the Foundation for Relief and Reconciliation in the Middle East. Canon Andrew White has retired from FRRME and Faiz, who was his curate, has taken on the role.

The price of reconciliation – How much does reconciliation in Iraq cost? For our supporters, it might mean a monthly donation (for which we are very grateful). For Faiz Jerjees, Chaplain of St George’s Church in Baghdad, it could cost him his life. We haven’t always been able to share the work of this extraordinary man. He is so humble that he barely mentions it. There is also the threat of sectarian violence to think of. A few years ago, St George’s was targeted by suicide bombers. Faiz survived this attack but a number of people were killed. Faiz teaches reconciliation at a local university. This is more dangerous than it sounds. On Christmas Eve, the highest Sunni authority in Iraq issued a fatwa forbidding his followers to “congratulate Christians during Christmas” or participate in New Year celebrations. Faiz could counter such statements from the relative security of his church, which is protected by armed guards. Instead, he insists on meeting people in person. His lectures at the university focus on peace-building and he encourages the students there to conquer their own prejudices. It isn’t just rhetoric – Faiz practices what he preaches. Despite the risks, he has set up a school in the grounds of St George’s which educates both Christian and Muslim children. Faiz is also closely involved with St George’s Clinic which employs both Muslim and Christian staff and treats people regardless of gender, age or faith. Amid growing sectarianism, it is difficult to find another example of this in Iraq. Perhaps this is why the Iraqi Government has twice honoured Faiz for his human rights and reconciliation work. **Faiz is coming to the UK** The last time Faiz visited the UK was in 2011. We are working very hard to secure a visa for Faiz to come to the UK in spring this year. Subject to visa approval, which can be difficult, we hope he will be able to meet with Justin Welby and other religious leaders. We also hope that he will be able to meet with decision-makers in Whitehall and Parliament to secure more support for Iraqi Christians. (See the picture on the Notice Board).

Samara’s Aid Appeal – please see the special edition of *Coastline* for the latest information.

