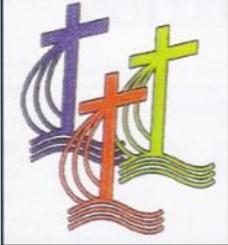


# THE NET

DECEMBER 2025  
JANUARY 2026

*The group of two shepherds, Joseph and Mary, focus their attention on the baby Jesus. Some details stand out: the patch on the shepherd's sleeve, three angels & a donkey or bullock. J.H.*

*Adoration of the Shepherds by Giorgione*



The Mission  
Community of  
Littleham, Holy  
Trinity, Exmouth  
& Lympstone



We wish all our readers a very  
Happy Christmas and a Peaceful New Year



## Christmas Services

### **Lympstone**

Monday 1st - 8 December

Christmas Tree Festival

Sunday 7 December

Family Concert

Monday 8 - 9 December

Light show

Sunday 14 December

Scratch Nativity - 3.00 pm

### **Littleham**

Carols in the Churchyard 5.30 pm

### **Holy Trinity**

9 Lessons and Carols 6.30 pm

Monday 15 December

Lympstone

9 Lessons and Carols 7.00 pm



Friday 19 December

### **Lympstone**

TikTok Crib Service 9.00 am

Sunday 21 December

Carols around Lympstone



### **CHRISTMAS DAY**

### **Lympstone**

Holy Communion 8.00 am

Family Service 10 am

### **Littleham**

Family Communion 10.00 am

### **Holy Trinity**

Family Communion 10.00 am

Wednesday 31 December

### **Lympstone**

Quiet Prayer 11.30 am

### **CHRISTMAS EVE**

### **Lympstone**

Quiet Prayer 11.30 am

Midnight Mass 11.30 pm

### **Littleham**

Christingle 3.00 pm & 5.00 pm

Midnight Mass 11.30 pm

### **Holy Trinity**

Dress up Crib Service 6.00 pm

Midnight Mass 11.30 pm



### **BISHOP MARTIN WRITES**

**From the Democratic Republic of the Congo**

### **Empowering people pushed to the edges of life**

It builds my faith when I hear stories from other CMS partners working with people pushed **to the edges of life**. I hope that you're inspired as you read about Elise and Jon in Thailand who are working to keep families together and children out of care. And about Makol in South Sudan whose life got dramatically saved during a peace rally. You can read their stories, and others, at [churchmissionsociety.org/empower](http://churchmissionsociety.org/empower)

See pages 10 & 11



### **CHRISTMAS IS COMING SO GET PREPARED**

Not 'on-line' so off to the shops, sadly only to find baubles, trees, Father Christmas and reindeer, but I wanted a Crib! Eventually a Charity Shop had a few - already price reduced, apparently no longer 'the thing'.

Gladly I took my Crib home. A lovely sign that we still do have Room at the Inn. Oh Joy - Welcome dear Christ Child.  
Erica Davey

# MISSION COMMUNITY INFORMATION

## CHURCH SERVICES

### HOLY TRINITY

Every Sunday (See 1for Christmas services)  
10.00am Sung Eucharist  
Followed by fellowship in the Hall.

### St. MARGARET & St. ANDREW LITTLEHAM

For Open to God see Link for details.

#### Sunday 7 December - Advent 2

10.00 am Awake

#### Sunday 14 December - Advent 3

10.00 am Sung Eucharist

#### Sunday 21 December - Advent 4

10.00 am - Awake

Christmas services are on page 1

#### Sunday 28 December - Christmas 1

10.00 am Lay Led Service

#### Sunday 4 January - Epiphany

10.00 am - Awake

#### Sunday 11 January - Baptism of Christ

10.00 am - Sung Eucharist

#### Sunday 18 January - Epiphany 2

10 am. - Awake

#### Sunday 25 January - Epiphany 3

10.00 am Sung Eucharist

### LYMPSTONE PARISH CHURCH

#### Sunday 7 December - Advent 2

8am Morning Prayer

9.30 am Journey

#### Sunday 14 December - Advent 3

8am Morning Prayer

9.30 am Sung Eucharist

#### Sunday 21 December - Advent 4

8.00 am. Holy Communion

9.30 am - Journey

Christmas services are on page 1

#### Sunday 28 December - Christmas 1

8am Morning Prayer

9.30am Sung Eucharist

#### Sunday 4 January - Epiphany

8am Holy Communion

9.30 am Journey

#### Sunday 11 January - Baptism of Christ

8am Morning Prayer

9.30 am Sung Eucharist

#### Sunday 18 January - Epiphany 2

8am Morning Prayer

9.30 am Journey

#### Sunday 25 January - Epiphany 3

8am Morning Prayer

9.30 am Sung Eucharist

Details of Midweek services are on page 4

## CLERGY — READERS — STAFF

### Clergy

The Revd Steven Jones	Team Rector	263681	Office	01395 266442	<i>Day Off</i>
The Revd Benedict Cambridge	Team Vicar	263681	hours	07535480077	Friday
The Revd Shaun Tipton	Assistant Curate	263681			Thurs
The Revd Heidi Budden	Aaaistant Curate	263681			Friday

## A NEW HOME FOR FLAGS & COPY DATES

**Sadly, at the moment we are unable to fly any flags at Holy Trinity**

## DEADLINE FOR THE FEBRUARY NET

is Friday 11 January

It will be published on Sunday 25 January

Articles and pictures to Tony Mortimer  
e - mail: neteditors@gmail.com

*Readers and Clergy who also play an active role in the Mission Community*

**Readers:** Demelza Henderson, Di West

**Clergy:** The Ven. Canon Dr Trevor Jones, Reverends. Ian Blyde, Jim Gosling, Peter Nickols Rawle, Canon John Philpott, & Canon Ian Pusey

*all of whom can be contacted via the Mission Community Office*



THE

RECTOR

WRITES ON

## THE CHANGING CHURCH

2024, when Bishop Mike Harrison arrived as our new diocesan bishop, he quickly laid out for us his five core priorities for the future health and effectiveness of Anglicanism in Devon. These foundational priorities are that each local parish priest should be a missional leader, that all parishes should have missional DNA, that each parish should be seeking to grow vocations into Christian ministry, that we increase our work with children and families, and that each parish have a mixed ecology of offerings to the unchurched looking to find out who Jesus Christ is. 'Missional leaders' will always be looking for ways of ministry that are likely to have the greatest potential to engage with, and speak profoundly to, people who are currently far from God. Simply put, the priest must constantly be seeking to connect with the person walking past the church door. Parishes with 'missional DNA' understand that prayerful, careful, change in church life for the purpose of advancing the Gospel is not only essential to turn decline into growth, but is also pleasing to the Lord Jesus Himself.

Given that in the next 12 years 49% of currently serving parish priests will have retired, we have a significant need, now, to recruit and train new priests, particularly younger ones. If we are not able to do this, we may face a future in which we are not able to fund our parish churches but not be able to staff them. Therefore, each parish is urged to present Christian ministry as an appealing 'vocation' for those who know and love the Lord Jesus Christ. Some will be called of God. Working with 'children and families' might seem to some as something that need not be a priority. Some might contend that we can continue to sustain our churches with new people who are retiring and, perhaps, turning their minds toward matters eternal.

The problem with that approach is two-fold. Firstly, across the Church of England in these past four years there has been a significant decline in both numbers of volunteers and in their capacity. Simply put, we need more volunteers with energy and skills with which to help each Church of England parish to navigate the demands of this new technological and regulated world. The largest people group with the skills and energy to do that are those with young families and children.

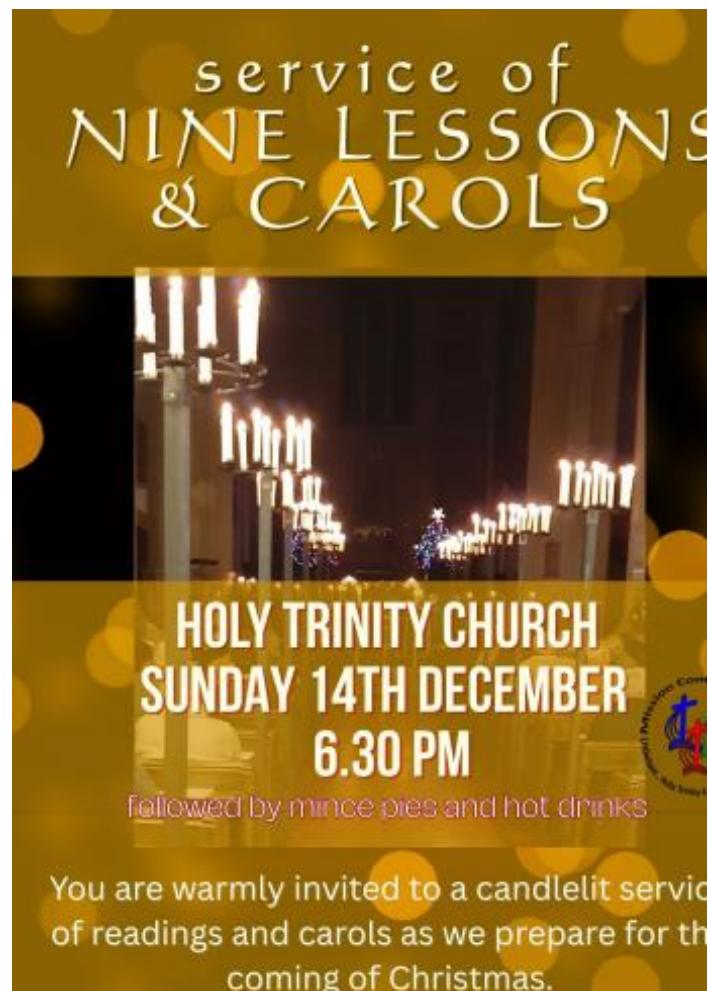
Secondly, and most importantly, we are seeing increasing numbers of parents with children of all ages want to know who this Jesus of Nazareth is, and how He is still changing the world over 2,000 years after He died. For people who do not have the same Christian faith foundations as us, we need to provide services, groups and events that will allow them to attend and ask their big

questions. I have no doubt that our Saviour calls us to do exactly that. And finally, we are called to have a 'mixed ecology' of modes of engagement with the world around us. Fifty years ago, the major means of unchurched people accessing the Christian faith was through attending one of our Sunday services. While Sunday church attendance has significantly decreased during that period, the interest in the Christian Faith has not. That means that there are many people in our communities whose big questions are not getting answered.

Mixed ecology is all about creating diverse places and spaces in which those searching for God can ask someone that they have come to trust their 'mountain top' questions. These new access points might include school chaplaincy, a parent and toddler group, a church café, an after-school club, a dementia care group, a church quiz night, or a monthly coastal walk organised by the parish. It is not that our Sunday services are any less important, however they are to no longer be the only offering that we make. This all adds up to a lot of change.

The interesting thing about change is that change is one of the true constants of human life. Things are always changing, whether we want them to or not. As we seek to faithfully follow Bishop Mike's guidance for growth and health in our congregations, what we can know is that by embracing appropriate change we have the chance to help to shape what the Church of the Future will look like for us in Exmouth and in Lympstone. I, for one, am excited to see what that looks like, and how God will, once again, fill His Church with those whom he is calling.

Rev'd Steve Jones



## MENS BREAKFAST

Saturday 13th December  
Men's Breakfast  
Toby Inn, Lympstone  
8.15 for 8.30am start



£10.50 in cash please, payable on arrival. Ian Pusey is the speaker. The title of his talk is 'Protection, Guidance and Provision' Please contact Bob Soutter if you are attending: email [rjsoutter@aol.com](mailto:rjsoutter@aol.com) or telephone 01395 273400

## MID WEEK SERVICES at 11.30 am

3 December - Littleham BCP  
10 December - Holy Trinity CW  
17 December - Lympstone CW

## January

7 January - Littleham BCP  
14 January - Holy Trinity CW  
21 January - Lympstone CW  
28 January - Holy Trinity - BCP

## AN OPEN AIR PASSION PLAY TO BE HELD AGAIN AT 2PM ON SATURDAY 28<sup>TH</sup> MARCH.

Many of you will remember the play Relentless Love, performed in the open air on the Strand in the middle of town last year by the Cricks family. We are so fortunate to be able to hold this type of performance again with other churches, right in the centre of our town.

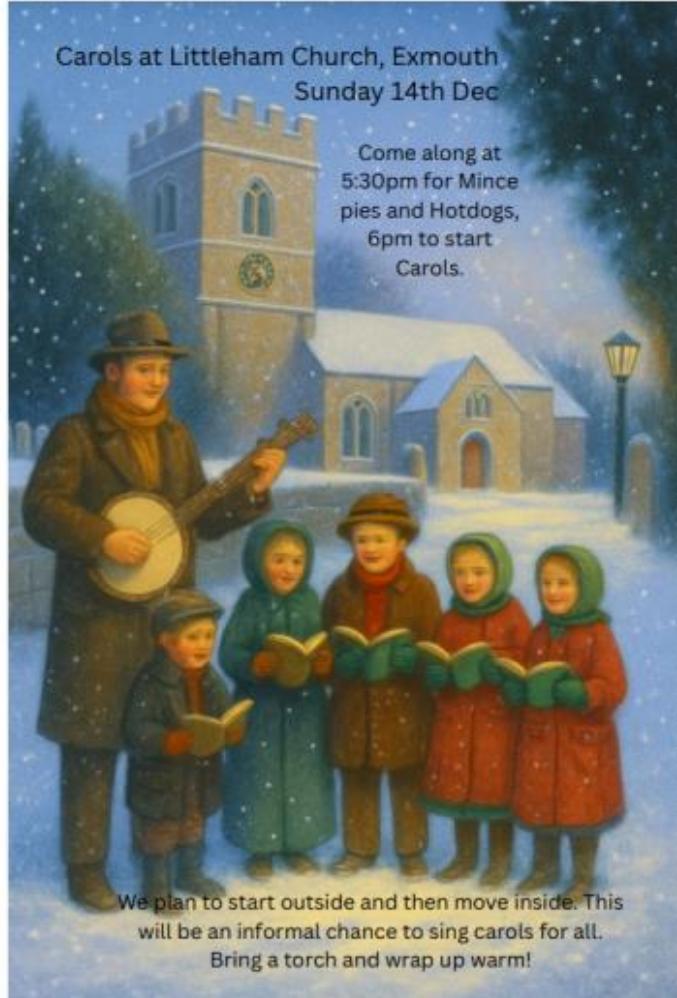
This coming year the theme will centre on events in the week of Palm Sunday to Easter Day. It comes with a great opportunity – the Cricks want to involve local people in acting, dancing and support roles – so that gives you a chance to be included with roles for men, women and children.

To find out more, join a zoom call on Friday 16<sup>th</sup> January at 7pm hosted by the Cricks, when you will hear about the available roles. (Meeting ID 815 3714 3911 password 824920)

To participate, you must be available on each of the Wednesday, Thursday and Friday evenings, 25<sup>th</sup> – 27<sup>th</sup> March from 7 to 9:30pm for rehearsals as well as on the day of the production.

If you have ever seen a passion or nativity play performed in the open air, you will know what a wonderful witness it can be – so please grab this opportunity to present the good news of Jesus in the centre of our town.

Martyn Haley



## REACTION TO 'NICE SERMON VICAR'

Further to our editor's article in the last Net entitled "Nice Sermon, Vicar!" I thought I'd jot down a few random thoughts as to what I consider a *nice* sermon, and what a *good* sermon – not necessarily the same thing! Not that I am any expert on such things, I hasten to add – I just thought it might help our respected "sermonisers" to get some feedback.

Broadly speaking, for me a nice sermon can include generalities from the book of "Let's not say anything too specific in case it gives offence," and/or provide some context to the day's lessons - an explanation of an aspect of daily life in 1<sup>st</sup> century Judea which gives context to the actions of Jesus and his disciples, for example. The latter is extremely interesting – the former, less so. However, I suspect neither do much to make me a better Christian.

A good sermon, on the hand, tends to give me a verbal kick in the shins and adjust my approach to life, sometimes showing me not just how to be a better Christian, but why. It usually comes in the form of a short sentence, quite early in the sermon. The trouble is, often this one sentence catches my attention and then I'm so busy thinking about that one sentence that I've missed the next five minutes of what the preacher has to say! Two examples of this sort of concept. First, from my very early days of attending church in Luton. The vicar opened his sermon by pointing out that loving people has a habit of snowballing. Very often, the more someone is loved, the more loveable they become, and the more loveable they become, the more they are loved. And that's WHY it's important to love one another.

Secondly, from my early attendance at Holy Trinity. To paraphrase, "It's useless trying to love one another if you don't love yourself. If you *really* loved your neighbour as you loved yourself, given emotional abuse is now a crime, you'd have quite an impressive criminal record by now!"

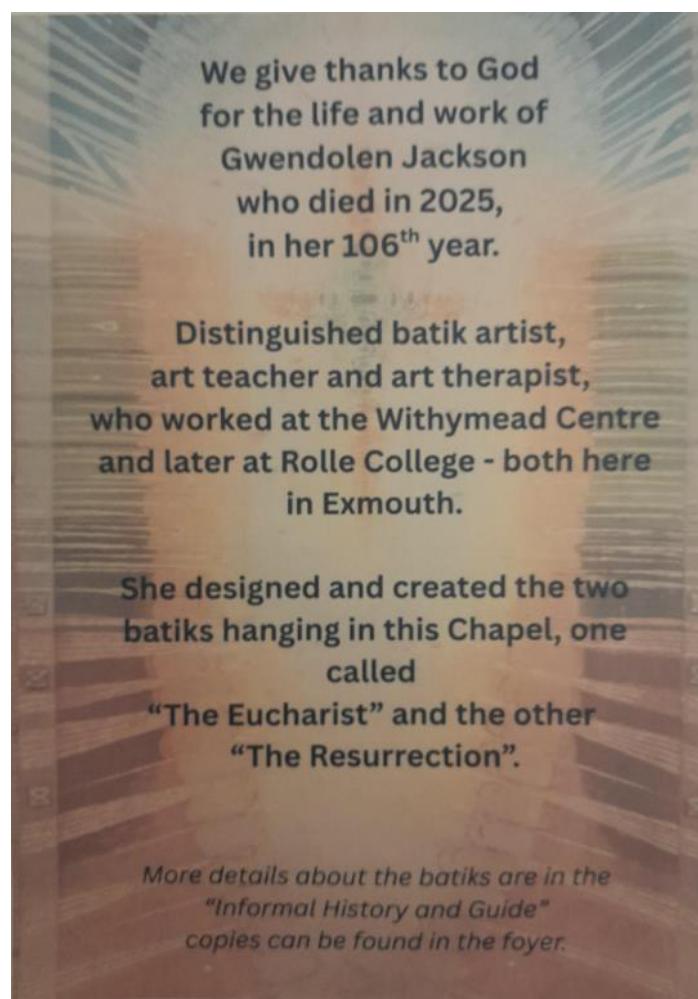
One additional factor I must mention, which to me, is the most important factor required for both a nice sermon and a good sermon. This is, "Can I hear it?" Given I am a little hard of hearing, and frequently am guilty of forgetting to put my hearing aids in, this is not always the case. Rev. W. Awdry (of Thomas the Tank Engine fame) once said that the most valuable skill he gained in his first curacy was how to speak clearly and project his voice. Apparently his vicar sent him to a professional elocutionist for lessons!

So to me, an EXCELLENT sermon must incorporate the following:-

- Is it audible?
- Is it succinct? (By which I mean, does it have one main point?)
- Is that point something I can take away and apply directly to my own life?
- If not, does it at least improve my understanding of Christianity?

Helen Coleman

## GWENDOLEN JACKSON



Those of us who remember Gwen Jackson will be delighted to know that a memorial to her is now hanging in the Lady Chapel. Bob Soutter and I thought that she should be remembered and that her legacy, the batik hangings in the Lady Chapel, should be pointed out to visitors.

The text is reproduced here and you will find the framed memorial hanging on the brick wall to your right as you enter the Chapel via the Ambulatory (the flower corridor).

Val Lambirth and Bob Soutter



## ANGLICANS IN HONG KONG OFFER PRAYERS AND SUPPORT IN AFTERMATH OF DEADLY FIRE

“Pray with us,” the Archbishop of Hong Kong, the Most Revd Andrew Chan, has asked, following a horrific fire in seven residential tower blocks in Wang Fuk Court, in Tai Po. At least 146 people were killed. The complex was home to about 4600 people, and in addition to those killed, dozens have been critically injured, and others are still missing.

Community organisations - including the Hong Kong Anglican Church, known as the Hong Kong Sheng Kung Hui (HKSKH) - have rallied to support those displaced by the fire. The HKSKH’s Welfare Council has launched a disaster support fund, and an HKSKH church centre in Tai Po has been opened to provide a shelter for people now made homeless by the fire.

Archbishop Chan said: “As fellow children of God, even though we are separated by geographical distances, I ask of you to pray with us in Hong Kong for the mercy and love of our Lord,” he said.

## EPIPHANY FOR TODAY

This month we celebrate Epiphany, the occasion on which we remember the Magi from the East following a star to find the baby Jesus: *‘Where is the One who has been born king of the Jews?’* (Matthew 2:1). At the start of a New Year, in an uncertain world, we can be asking the same question. The gifts the Magi offered point us to how Jesus can answer our concerns and worries: *‘they bowed down and worshipped Him...and presented Him with gifts of gold, frankincense and myrrh.’* (2:11).

The *gift of gold* reflects that the Magi saw in the baby a king, destined to rule over us all. In this coming year we need to remember that Jesus is on the throne, the seat of power and authority in the whole universe. Will we crown Him king of our lives and dedicate all that we are and do to Him?

The *gift of frankincense* reflects that the visitors saw not just an earthly king, but God in human flesh. Incense symbolises the prayers of God’s people and so this gift reminds us that God is worthy of our worship and prayer. Will we offer our praise and prayer, as we seek God to guide us through the uncertainties of this coming year?

The *gift of myrrh* reflects that these astrologers saw beyond the baby’s birth and life, to His death which would secure life for all. Jesus was offered myrrh on the cross and was a spice used in His tomb. As we face challenges in the future, we can be confident that Jesus knows and understands our experience. Are we ready to trust Him in everything?

*‘Glorious now behold Him arise, King and God and Sacrifice! Heav’n sings Hallelujah: Hallelujah the earth replies.’* (‘We Three Kings’).

## PEACEFUL MIND

The Bible tells the story of Jesus and His disciples in a boat. The wind blows, the waves rise, and the disciples are stressed. Like them, we also get hit by storms in life. Like them, we can’t control what comes our way. But like them, we can know that Jesus is also with us. Why not take a moment to ponder these promises:

In peace I will lie down and sleep, for You alone, Lord, make me dwell in safety. (*Psalm 4:8*)

The Lord gives strength to His people, the Lord blesses His people with peace. (*Psalm 29:11*)

For God is not a God of disorder but of peace - as in all the congregations of the Lord’s people. (*1 Corinthians 14:33*)

## OUR LONG LOVE AFFAIR WITH COFFEE



London’s first coffee house opened in 1652, using beans imported from modern-day Yemen. Although many in Cromwell’s Britain had doubts about this new drink, others welcomed its reviving effects - and asked for another cup.

Nearly 400 years on, coffee drinking in Britain is a vast industry. We drink 98 million cups of it every day. Even though a takeaway flat white can now cost you more than £5 in London, still coffee has become a daily necessity for millions of us.

And nearly 400 years on, we can better appreciate why this should be so.

Coffee keeps us awake. This is because when caffeine accesses the brain, it actively blocks our adenosine-producing receptors, which run our sleep-promoting system.

Coffee makes us alert. The caffeine drives our brain towards a more excited state which allows us to process information faster.

Coffee can also improve our mood, especially during the winter, when the loss of daylight acts as a depressant.

And although too much coffee can make us jittery and even prone to heart palpitations, there is even growing evidence among neuroscientists that coffee can even help to lower our risk of neurodegenerative diseases such as Parkinson’s and Alzheimer’s.



## ECOCHURCH FOR NET – DECEMBER 2025

**CARBON CONFIDENCE.** This article is adapted from the CofE slides which Sarah Charker gave us after her talk to the EcoChurch Coffee Morning on 12<sup>th</sup> November. Anglicans are guided by the five marks of mission. Whilst the fifth mark of mission is the one we would most obviously associate with the climate crisis; creation care is threaded through all of them. All the marks of mission demand ecological engagement.

The fifth mark of mission is about our responsibility, as followers of Christ, to protect creation.

If we are to proclaim the good news of the Kingdom (the first mark), we need to earn a hearing and be authentic and credible. Sensitive evangelism addresses context and we are living in the context of an ecological and climate crisis. Mark 16:15 asks us to ‘proclaim good news to all creation. We need to ask ourselves the questions: ’what would good news for the entire cosmos look like?

The second mark asks us to teach, baptise and nurture so that we may be formed into the likeness of Christ. Context here is crucial. Are we equipping Christians to respond to the challenges the climate crisis presents?

The third mark is concerned with people not the planet, but the climate crisis is creating human need. From those who are no longer able to produce a harvest and those who have lost their homes to flooding to those who are mourning the loss of species and countryside.

The fourth mark is about justice, and the climate crisis is a justice issue. Globally the poorest have caused the least harm but are already suffering the worst consequences. Older generations are bequeathing a crisis to the next generation.

Young people, really care about climate change. 9 out of 10 young people are concerned about the climate crisis. Sadly, only 1 in 10 think their church is doing enough about it

When asked, “How would you like the world to be better in ten years’ time?” the three top answers were less discrimination, reduced poverty and slowing climate change, with young people making a link between these issues. Climate anxiety is increasingly affecting people of all ages. 70% of adults in Great Britain are worried about the impact of climate change.

We then looked at the science of climate change. We can

sum this up with these five phrases.

Its warming - It's us - We're sure -It's bad- We can fix it  
Everything we do has a carbon impact. Every person, organisation and country is contributing to this problem. So, we need individuals, communities, organisations (including dioceses) and governments to take action to reduce their emissions as much as possible. We need action at all those levels.

The Church of England's Net Zero target of 2030 is more ambitious than the UK's government's target, and more ambitious than many other organisations. We are leading by example because creation care is the right thing to do.

Individuals, communities, organisations and governments all need to take action to reduce their emissions.

Looking to the future. Close your eyes and think about what the future might look like if we do all we can to tackle the climate crisis and do it in a way that creates a better world for us all to live in. Now think what you can do now to make this happen.

If you have read this far and would like to take part in further learning and discussion, using a course accredited by the Carbon Literacy Project, and specifically written for the Church of England, get in touch with Sue and Roger Moseley.

### A prayer to close.

Creator God,  
in whose Son, Jesus Christ, all things were created,  
in the heavens and on the earth:  
inspire us to play our part in caring for your world:  
breathing clean air, cutting carbon,  
cherishing our forests, embracing lower impact diets,  
protecting wildlife, reducing plastics, reducing waste,  
through the same Jesus Christ,  
the living Word in whom is life. Amen.

### Environmental Film Festival at Exeter Cathedral. Saturday 17<sup>th</sup> Jan from 12.30 to 5pm.

An opportunity to watch “Six Inches of Soil,” and “Wilding.” Each film will be followed by a panel of experts who will share how the films are relevant to our faith. Tickets cost £5 and are available online now (see the poster) If you wish to go with us, we plan to meet at Exmouth Station to catch the 11:24 train.

### EcoChurch Coffee Morning

Thursday 12<sup>th</sup> February. Topic Food

## MISSION COMMUNITY OFFICIALS & CONTACT DETAILS

### Mission Community Administrator Karen Hoole

Mission Community Office, Holy Trinity Church, Rolle Road, Exmouth EX8 2AB Tel: 01395 263681

#### Churchwardens

##### Holy Trinity

Mike Goom

07973 642105

Paul Stock

##### Deputy

Sue Carrahar

222631

##### Littleham

Stephen Thomas

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Debbie Frost

223026

##### Lympstone

John & Ann John Billington

263681

#### Hon Treasurers

Holy Trinity & Littleham Clive House 263681

Lympstone Michael Totterdell

## NICE SERMON VICAR !

*Last months opener for what might be a regular feature in the Net seems to have met with some approval from a few readers. This month we twisted the arms of both of our curates, Shaun and Heidi, I hope you like their shrunken offerings.*

Tony Mortimer

Heidi - Advent Sunday

Advent is a time of readying ourselves- not simply for a day of feasting and merriment but for the life-changing revelation of God incarnate. And as part of this we remember that purple, the colour of this season is not only the colour of preparation but of lament, and solemnity- and as we journey towards the birth of our Lord Jesus Christ it is important that we make space in our worship and our hearts to remember why this was necessary. We live in a world that needs Jesus. God's people have always had the ministry of noting this desperate need, the human narrative always being that of people crying out 'we need you God!' and God replying 'I am coming..'

The Son of man is coming at an hour you do not expect. The Son of man came at an hour unexpected- one evening in a provincial stable, experiencing the most vulnerable hour a human can have, the first hour of newborn life. The Son of man has come, and is here and is here for you- are you expecting him? I like to imagine that there was a twinkle in Jesus' eye when he said "the Son of man is coming at an hour you do not expect!" Whilst. Stood. With them. If Jesus was to turn up at your door tomorrow, how would you live differently today? But why should that timeline make a difference?

The world was changed when Jesus was born and it has been unexpected! Jesus showed us a way of living that is rooted in all the things that the world so often derides, love and generosity, forgiveness and simplicity.. To be a Christian is not just to expect a surprise visit from Jesus on an indeterminate date in the future, it is to expect the surprise of Christ in all the unexpected places and moments of our lives.

Both Christ and Paul's call to wakefulness is not a call to knowledge- the day and the hour remain unknown and unfortunately uncertainty will continue to beset all of us in our time on earth. It is a call to life. Awake my soul! Become awareness of the fullness of God's blessings! Dwell in the love of your maker and friend! See the Kingdom and seek it! Leave behind the darkness- see now the light!

Our church seasons remind us of the movement inherent to the Christian journey. The Advent journey is one that moves through darkness into light- from uncertainty into hope. And our hope and assurance is that the journey we are invited to- though it may be fraught with challenge- will be the most incredible journey we could possibly hope to take.

And so with this in mind we remember the exhortation of the prophet Isaiah; "O body of Christ, Come, let us walk, In the light of the Lord!"



**Shaun -Family Holy Communion, Holy Trinity  
My Wife Has Only Ever Seen Me Cry Twice**



I realise that's a strange title for a sermon, especially during a Eucharist but I like using titles as sometimes it helps to remember the contents later in the week. I've been here at Holy Trinity for about fifteen months, spending much of my time in this church, though it's unusual for me to lead or speak. I've presided at Sunday Eucharist services before — in Lympstone and Littleham — but this is my first time doing so here. The Eucharist is very special to me.

So today, I want to talk about the Eucharist — this beautiful, sacred part of our service that we'll soon share together. During the service we will ask God to send His Holy Spirit on the bread and the wine, and we will receive them together as His people.

What is *our* relationship with the Eucharist? It has different meanings for many -sacrifice, remembrance, joy, thanksgiving, covenant, mission, or communion, and for some even the body and blood of Christ. My own relationship with the Eucharist has changed over time. I first started going to church in my mid-twenties. I wasn't yet a Christian but was exploring faith. Even so communion ,which the church allowed me to take always felt very peaceful.

From 2005 to 2024, I attended a church in Sidmouth where there was one Eucharist service a month, less formal than what we do here. That was all I knew, and I was content. The focus, for me, was remembrance — perhaps not even the high point of the service, for some which came during the sermon when Christ's crucifixion and resurrection were mentioned. Then, during my ministry training in commencing 2022, I discovered that in some churches, the Eucharist is celebrated every week and in a much more formal capacity. Experiencing this, I came to feel that I would prefer to have Communion weekly — even if it meant shortening other parts of the service. I am not saying that is where I am now.

In recent years , I've come to appreciate not only the meaning of the Eucharist but also its language — its rhythm, beauty, and poetry. And how connects us, as a community, to something far greater than ourselves. For some , it is a remembrance of Jesus — a "focused remembrance" — in which the Holy Spirit is present. For some, it can be something different. So what is it for you? What does it mean for us? And now, the title back to the title — *My wife has only ever seen me cry twice*. Once was when my father died; the other was while praying for a couple who had lost their adult son. She says I'm not emotional — or if I am, I hide it well. She's probably right, but there's one exception: the Eucharist. During my training, I sometimes found it hard to get through the opening lines without filling up — especially the first time I did so here, in this very church. So, if it happens again today, don't worry — I'll recover.

### Prayer:

Dear God — Father, Son, and Holy Spirit — we thank you for the real privilege that is the Eucharist. May we feel your peace, presence, love, and purpose. Amen.



## CHRISTMAS TREE FESTIVAL

December 1st—7th

Trees lit from 3.30—7.30p.m.

LYMPSTONE PARISH CHURCH

Entrance free

Donations for local charities



Free Family concert

5p.m. Sunday  
December 7th

All welcome

The Lympstone Singers present:

## A FAMILY CHRISTMAS

 CONCERT

 As part of the

CHRISTMAS TREE FESTIVAL

Lympstone Parish Church

5p.m.—6p.m.

Sunday 7th December

All welcome Entrance free



# MARTIN GORDON'S UPDATE FROM THE EDGES- NOVEMBER 2025



Dear friends,  
My faith is stretched and strengthened when I hear inspirational stories from other CMS mission partners working with people pushed to the edges of life.

He gave a testimony that “The Anglican Church in Walikale is a blessing from the Lord. After suffering for a long time without school, our children had nowhere to go to study. Today, the Church has responded to this need by bringing us not only the Word of God, to draw closer to the Lord, but also education to contribute to our development.”

## Catechism roll-out

We have finished training more than 250 catechism teachers - including clergy, evangelists, chaplains, schoolteachers, youth and women's leaders. And the catechism has started to be preached in most of the churches in the diocese. Our vision is that by using the catechism to systematically teach the Christian faith in each parish we will see lives transformed by the Word of God. We thank God that we have seen an increase in attendance in many churches, and a significant rise in the numbers of people coming forward for baptism and confirmation.

From September to November, I have been visiting all the churches in Goma to teach the catechism and confirm those who want to take the next steps of faith. We've heard so many encouraging individual testimonies. During the catechism training many decided to leave alcohol behind. Others committed to marriage rather than living together. And still others to surrender their lives to Jesus. Soldiers came to hear the training and asked if they could take a booklet. .

And now as it is being taught week in, week out, some are understanding the Trinity for the first time. Dozens have decided to follow Jesus. Children are reminding their parents to study the catechism together as a family each night at home. As Charlotte told us, “I lost my father when I was young. I never really understood God as a Father. But then I heard the teaching on God as Father and as Creator. And my eyes were opened, and my life has changed. I will now never be the same again.”

Every blessing, Martin

**Building schools across the diocese**  
Boys' and Girls' Brigade at The Diocese of Goma runs over 100 schools with more than 25,000 the Cathedral students. We have double the children in school on Monday than we have believers in church on Sunday. Education is a core part of our ministry as a diocese but running schools is a huge challenge in DRC, often with little or no help from the government. Only 20 of our schools (teachers and running costs) are paid for by the government, the others relying on the small contributions parents can make for salaries, books and equipment. The majority of our teachers work for next-to-nothing.

20 of our schools are currently closed due to the ongoing conflict. A few have been hit by bombs. Others used as bases by the Congolese army, militias or rebels. Doors and windows have been stolen and benches and desks used as firewood. But this summer, with financial support, we have been able to rebuild 5 primary and 5 secondary schools in time for the start of the school term. This means much improved conditions for study for around 4,000 of our students.

We've also been able to build a new secondary school in Walikale, our archdeaconry in the forest. We started the first two years and are in consultation with the local population about what they would like us to specialise in further up the school. The local chief told us, “This is a church that meets the needs of the people, as Jesus Christ did.”

# MISSION FOCUS FOR THIS MONTH IS ON CMS



## BISHOP MARTIN GORDON IN GOMA DIOCESE IN DRC

Reading Bishop Martin's letters does take one to something of another world. It's a world of war and conflict, destruction and loss of life. Yet in spite of that there is from him and the church he leads a sense of creative adventure as gospel seeds are planted and a harvest follows.

Take for example the Archdeaconry of the Forest in the Walikale district. For a long time it was rather neglected but now its church life is developing quite rapidly. From having very little by way of churches it has developed seventeen in a couple of years. The Diocese of Goma has developed the first secondary school in the area and has



recently built a guesthouse offering accommodation for travellers at a price rather lower than obtainable elsewhere in the area. It also has a seminar room where meeting can be held. Bishop Martin even envisages that one day it could become a diocese in its own right!

Goma Diocese is putting a lot of such resources as it has into education. There are over 100 church schools with 25,000 plus children in them. Some get minimal government support and fees are paid by the parents. Teachers are paid very little. However, with the ongoing conflict twenty have had to be closed - some having been struck by bombs. Others have been stripped of the wood of their structures by the army, militias or the rebels. Five primary and five secondary schools have been rebuilt.



A recurring theme in Bp Martin's letters is the catechism – something not heard of in the C of E for decades! In Goma it is used as a tool for deepening people's faith and enlightening those who are showing an interest in the faith. 250 catechists have been trained and 7,000 copies

of the catechism have been printed. As a result faith has been deepened and lives have been changed.



Another enterprise in the diocese is the starting of Boys and Girls Brigades in twenty parishes. The aim is that through developing a sense of togetherness in the troupe the youngsters will be encouraged in their discipleship. Uniforms, social and sporting activities have the aim of creating a sense of unity centred on the Christian faith. In the news, conflict in the Sudan has overtaken news about conflict in the DRC. But conflict there continues and the bishop asks for prayer that peace might return to the DRC. Prayers for Bishop Martin and his family are also greatly appreciated.

The PCC gives The Mission Focus Committee 1/10<sup>th</sup> of the giving from church members that it receives for distribution to the mission agencies it supports. As a result £5,928 is going to CMS of which £2,000 is for the support of Bishop Martin Gordon and family, £2,500 for the Diocese of Goma and £1,428 for the work of CMS generally. In that we can rejoice.

John Philpott

## A REQUEST FROM MARTIN FOR PRAYERS

### Please pray

- ◊ For continued improvements to our 100+ schools, and for more to be paid for by the government
- ◊ For the impact of the catechism teaching across the diocese
- ◊ For the growth of the Boys' and Girls' Brigade as they reach teenagers inside and outside the church
- ◊ For peace in eastern Democratic Republic of Congo

Thank you

# Exmouth Food Bank Winter 2025 News

## Current demand

During the summer months demand for the Food Bank fell for the first time in two years. We were delighted and saw this as a significant turning point for those who had been severely impacted by the cost of living crisis.

However, this respite has been short lived & use of our services has increased by 30% in September & October when compared to the same period last year. In the past two months we have provided food for over 1,120 people. This has put a strain on our financial reserves as demand is outstripping the donated food items we receive and we have had to purchase food to make up with the shortfall. Historically we also know that, as winter sets in, these numbers will continue to rise as those on low incomes struggle to buy provisions and pay their bills. Your support is vital to enable us to continue feeding those in need in our community – so THANK YOU, we really do appreciate all that you do.



Peeps from Withycombe Raleigh Primary School learning how to sort & date tins of food

## Engaging with young people

As a team we are conscious of the need to spread information about food poverty and to break down the stigma associated with seeking help. We regularly hold active sessions with children who visit the Food Bank, roll up their sleeves and get stuck in with sorting and packing food parcels.

Recently we have been visited by a series of schools including Woodbury Primary School, Beacon Primary School, Withycombe Raleigh Primary School & the Deaf Academy. We have also had our annual visit from the local Beavers who brought the Exmouth & Exeter East MP David Reed along with them to provide an extra pair of hands!

## Preparations for Christmas

If you are thinking of donating to the Food Bank this Christmas we would really appreciate core food items that are needed for our year round parcels. This will help us meet the surge in demand over the festive period and ensure that we have a reserve going into 2026. If you would like a poster of the items we are seeking please email [info@exmouthfoodbank.org.uk](mailto:info@exmouthfoodbank.org.uk).

We will be launching our Christmas Campaign on Thursday 26 November at the Salterton Road, Tesco Store in Exmouth. Do come along in the afternoon & have a chat with some of our volunteers.

Donated items need to be with us by **Friday 12 December** ahead of our last push before Christmas. Items can be dropped off at the Salvation Army Hall, Sheppards Row EX8 1PW on a Tuesday and Friday between 9.00 am and 3.00pm. Alternatively if you would like to arrange a collection please give us a call on: 07787 758511

**Christmas 2025 Collection**

For Christmas we would appreciate donations of main foods that will enable us to support those in need during the festive period and beyond. Items with a long shelf-life are really helpful.

In particular we would welcome:

- Tins of soup
- Tins of tomatoes
- Tins of baked beans and spaghetti
- Instant meals (e.g. instant items, soups, mashed)
- Tinned cold meats (e.g. corned beef, ham)
- Tins of tuna
- Boxes of spaghetti and rice
- Tinned fruit
- Tins of custard and rice pudding

Thank you for your help – we couldn't do this without you!

## Food Bank opening times during the festive period

- The Food Bank will be open as usual on Tuesday 23 December.
- **We will be closed on Friday 26 December (Boxing Day)**
- Normal services will resume on Tuesday 30 December and Friday 2 January

## WHAT DOES JESUS THINK ABOUT SAFEGUARDING?

I have preached before on who is welcome in our church. What is the door policy? A club or a restaurant might say, no trainers, must wear a jacket. That's a door policy. What's our door policy? Every church has one. They might not have it written on the door. Or they might have one written down but practice a very different one. Every church has one because it is actually part of or the outworking of the culture of the church. Who is welcome?

Well, we know the answer to that one, don't we? Everyone is welcome! It's one of the things that got Jesus into most trouble with the religious authorities – he just would keep spending time with people they thought of as undesirable – that's what the Bible means when it talks about Jesus spending his time with "tax collectors and 'sinners'". And just think of the people he chose for his inner circle, Simon the Zealot (Zealots were political extremists, into violent action and assassinations), Matthew was a collaborator with the Romans, Jesus knew Judas was a thief and still made him treasurer, James and John had anger management issues. Jesus welcomed everyone.

And the reason for that was that he loved everyone. And it was clear that he didn't just say that – he lived that out. When Jesus died on the cross, he died for all those we expect but he also died for Barrabas, the murderer who was set free, who should have been the one crucified, he died for the Scribes and Pharisees and Herodians who conspired to put him on the cross, he died for the Roman Soldiers who actually did put him on the cross.

Jesus was not a fan of empty nice words. The Priest and the Levite who passed by the man who had been robbed, in the Parable of the Good Samaritan, more than likely said a prayer for the poor man lying in the road, as they passed by, but it was the Samaritan who was the hero there, wasn't it? Equally, in his teaching on the Judgement, separating the sheep and the goats, it is not those who know his name, "Lord, Lord" they say and apparently worship him, it's not them that go to heaven, it is those who, as part of their worship, living out their worship, demonstrating the truth of their worship ... fed the hungry, clothed the naked, visited the sick – lived out their love for God and neighbour.

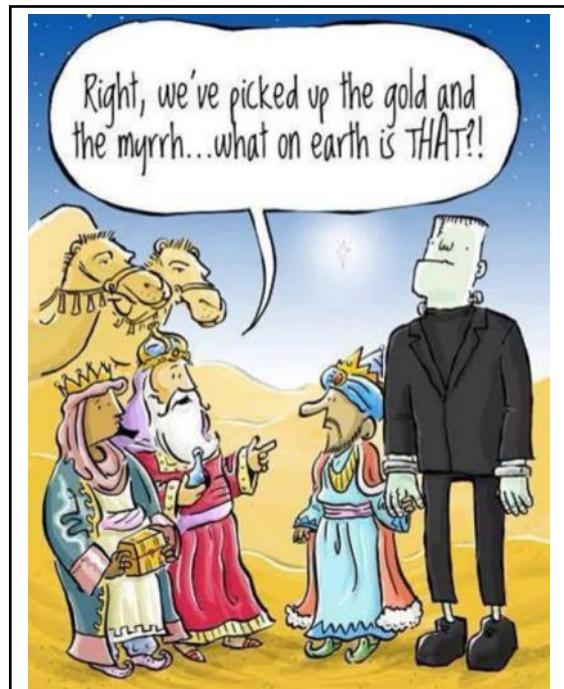
Now, it isn't all about actions and what we do because we know they can be a mask. It is about our heart, our culture, if you like, that is where true loving action comes from. Jesus called the Pharisees "whitewashed tombs" because they looked perfect and clean on the outside – they prayed publicly, fasted ostentatiously, and tithed meticulously, even down to the herbs in their garden but they were tombs on the inside, full of death and decay, because they had

no love for God or others, only for themselves. Their actions were a mask, they were false and they were merely there to impress and misdirect people. Their culture, the heart of who they were, was all wrong.

That is what James is writing about in his letter to the early church. He was writing to predominantly Jewish Christians who had fled persecution and one of things he was saying was, this is what Jesus culture looks like. It looks like living out your love. When it comes to Safeguarding, it can all seem a bit of a faff. DBSs, Safeguarding Training, Safer recruiting - job descriptions and references for volunteer roles. I mean, there's no danger here, is there? We're all lovely. We are. But isn't doing all that what loving our congregation looks like? Creating a culture where it is very difficult for us to be infiltrated by someone who is here to commit harm. Going through the faff because we know that is the best way we have of keeping vulnerable people safe. Getting a DBS for a role that needs one is putting your faith into action just as much as visiting the sick or helping a neighbour.

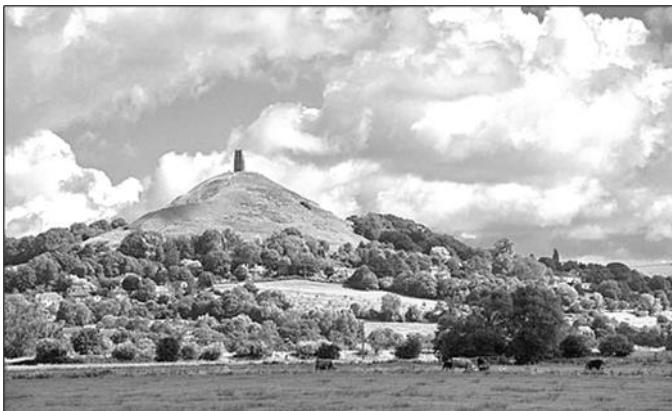
Compassion needs to be a verb, not just a noun. Safeguarding policies are very important, but we can't write one, get the PCC to accept it ... and then put it on the shelf until it needs renewing. That is the equivalent of nice but empty words. Jesus is not a fan. We need to be changing our culture and keeping on changing it and being prepared to make loving sacrifices of time and effort where we need to ... because that's what it means to love our church, which is, of course, the people in it.

Benedict Cambridge



## In Search of King Arthur

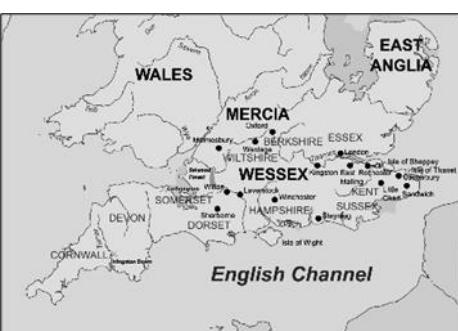
The arrival of St Augustine in 595 in England is well documented, but Welsh bishops did not accept the authority of Augustine or Pope Gregory, who sent him. It is also claimed that St Patrick, who converted the Irish much earlier, came from South Wales. Consequently, the English were eager to associate themselves with the life of Jesus and the events that followed His crucifixion. However, Augustine is named the first apostle of England and believed to have established a church known as the Church of Chaldean, where Christian services were held outdoors, similar to previous Druid practices. Part of the cross of Jesus was said to have been brought to England



and hidden in a sealed, yet undisclosed cave in Wales that has never been opened; St Paul is claimed to have visited England; and St Iliod, the Welsh name for Joseph of Arimathea—the man in whose tomb Jesus was buried—brought the Holy Grail to England in the form of a cup, dish, or stone reputed to have healing powers.

Joseph's arrival with the Holy Grail at Afallach, Ynys Avalon, or Glastonnen (*Glastonbury*), was the beginning of the Arthurian legend. Ynys Avalon means 'Island of Apples'; Glastonbury Tor was surrounded by water in the 14th century. 'Afal' is Welsh for 'apple', and the numerous apple orchards in the Glastonbury area led historians to believe it was where Arthur's court lay. But it was mythical. No doubt 'Le Morte d'Arthur', written by Thomas Malory in the 15<sup>th</sup> century, who gathered stories of chivalry and romance from Geoffrey of Monmouth and other earlier sources, is of great historical and literary significance and perhaps based on some grains of truth. Was there a real King Arthur, and where was he based?

It was once believed that Guy of Warwick (*a mythical figure*) and King Arthur were the same person. Both were heroes associated with legendary deeds. 20th-century Welsh



historians, in their quest to find a real King Arthur, discovered that a King Arthur who was born around AD 345, and not buried at Glastonbury, but in Glamorgan ('Avalon' in the Middle Ages). Bones found at Glastonbury in 1191, said to be of Arthur, were regarded as holy relics,

which transformed the town into a site of pilgrimage that brought wealth to the monks with which to rebuild their abbey. It was also considered necessary to anglicise the Arthurian legend in upholding the king's claim to the kingdom of Wessex.

The people of Glastunum, or Glastonnen (*Glastonbury*), came from a place called Letocetum; from Leto (*lichen*). In Welsh, it is llwydcoed (*Loytcoyt*), and means where lichen grows in grey or hoary woods. It became the English city of Lichfield. In modern times, the original site is now a village named Wall, near the newer part of Lichfield, and stands at the intersection of two Roman roads, Watling Street (*Wroxeter to London*), and Fosse Way (*Exeter to Lincoln*). The site of Wall may have some relation to Wales, which in Latin texts was called Wallis or Wellis. The derogatory word 'wally' may come from Wallis. As in Ireland, Wales was considered culturally deprived. Evidence suggests that South Wales was spiritually important as the place of origin of Christianity in Britain.

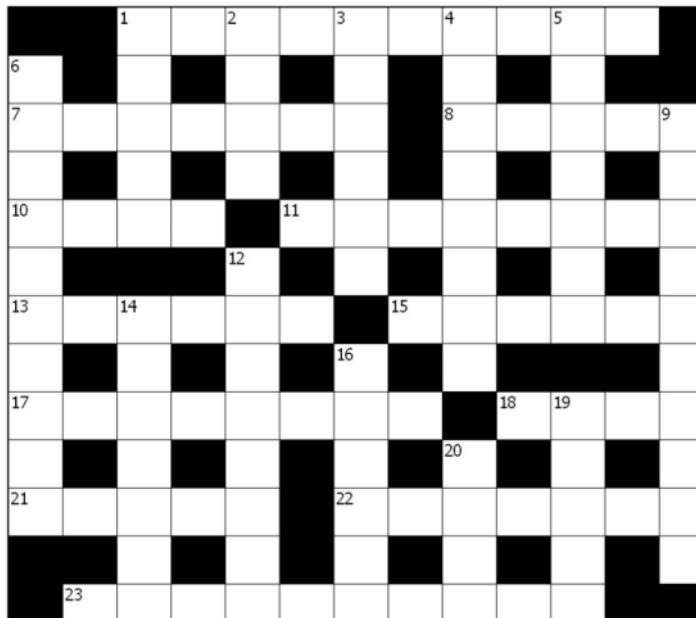
A second King Arthur was traced to Lodge Hill in Caerleon, Glamorgan, a name derived from Ilys, meaning court. In Roman times, it was called Isca Augusta, shortened to Isca, and was a major trading centre standing on a bend of the tidal River Usk. Ships could sail to a site predating the Romans, and it was reoccupied at the time of King Arthur. Newport now stands in place of it. Caerleon Castle existed into the 15th century, and is believed to be named after Caer (*castle*) and King Lleon. It was only one of Arthur's courts. Most events took place in Cardiff, which was known as Caer Melyn (*the Yellow Fortress*) because of the yellow sulphur pits. Mellitus is the Latin name for honey, and added to Caer, corrupted, suggests the word Camelot.

The castle was part of what was called the Commote (*Community?*) of Cibbor, or Cybwr; divided into two, cy and bwr, which means 'a mutual action or something done together'. The word bwdd is similar, meaning a table, and combined with Cybwr, 'the mutually together table'. So what could be more appropriate than a round table for those of equal status, and why not Arthur's? Camelot was not a city with walls and battlements but a manor house of the courts of Glamorgan kings. There was an Adras, the son of Meyrig (*Arthur and Meurig*), who established a company of equestrian knights and an efficient system of communication. They served in the late Roman era with Gallic cavalry replacing foot soldiers, and fought across the Roman Empire.

Arthur is recorded as fighting twelve major battles in defence of his kingdom of Wessex. The Battle of Baedon was fought in Wales. A place called Maescadlawr is Welsh for 'Field of Battle Area'; also known as Fford y Gyfraith (*Road to the Tumult*). Close by is a field called 'Field of the White Tents'. The Battle of Baedon was fought near the River Severn, which prevented the Saxons from invading South Wales. Sparse as information is, only the myths and legends of Arthur can satisfy the need for a heroic, epic, and romantic interpretation of his story, which idealises the spirit of the Middle Ages in Britain.

John Hill

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**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 18:14,15) (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

**NOVEMBER  
CROSSWORD ANSWERS**



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 22:19,20) (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)

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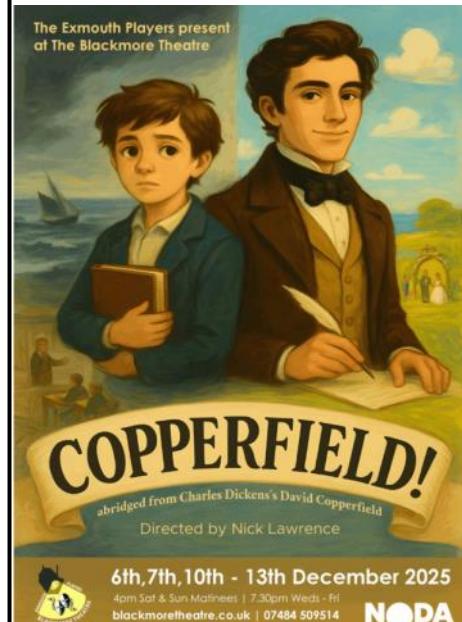
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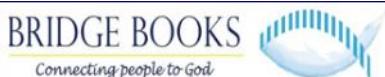
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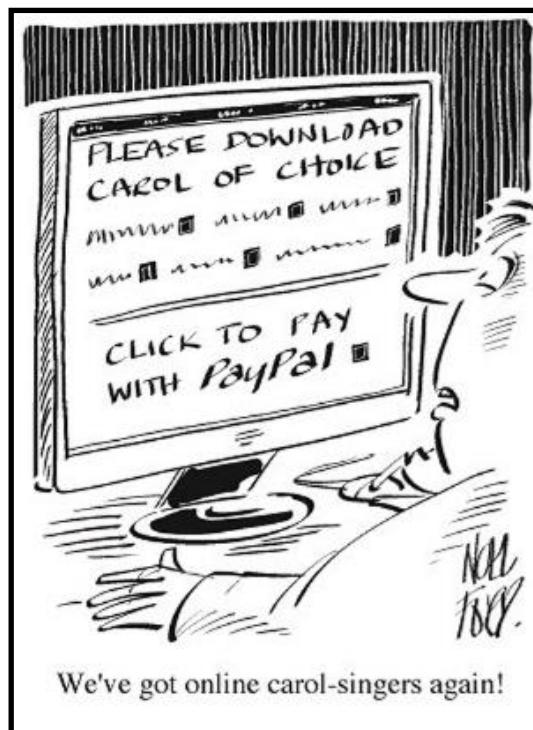


Su	7	<b>2<sup>nd</sup> Sunday of Advent</b>	Ambrose, Bishop of Milan, 397
M	8	The Conception of the Blessed Virgin Mary	Exmouth Community College
T	9		Youth ministry
W	10		Curates
Th	11		Care Home staff
F	12		Care Home residents
Sa	13	Lucy, Martyr at Syracuse, 304	Delivery Drivers
<b>Su 14 3<sup>rd</sup> Sunday of Advent</b>			
			John of the Cross, 1591
M	15		Shift workers
T	16		The Anglican Church
W	17	O Sapienta	Devon Air Ambulance
Th	18		Evangelists
F	19		Ordinands
Sa	20		Poets
<b>Su 21 4<sup>th</sup> Sunday of Advent</b>			
			Missionaries
M	22		RE Teachers
T	23		Exmouth Town Council
W	24	Christmas Eve	Those at work
Th	25	<b>Christmas Day</b>	Those at work
F	26	Stephen, Deacon, First Martyr	
Sa	27	John, Apostle and Evangelist	
<b>Su 28 1<sup>st</sup> Sunday of Christmas</b>			
			The Holy Innocents
M	29	Thomas Becket, Archbishop of Canterbury, Martyr, 1170	
T	30		Our Bishops
W	31	John Wyclif, Reformer, 13	The Mentally Ill

JANUARY 2026

Th 1	<b>The naming and circumcision of Jesus</b>	
		Bus drivers
F 2	Basil the Great, Bishop, 379	
		Exmouth Food Larder
Sa 3		The recently bereaved
Su 4	<b>2<sup>nd</sup> Sunday of Christmas</b>	
		English Saints and Martyrs
M 5		Visitors to Exmouth
T 6	<b>The Epiphany</b>	CMS
W 7		Youth and Family Workers
Th 8		RNLI
F 9		Farmers
S 10	William Loud, Archbishop, 1645	
		The Wave Church, Littleham
Su 11	<b>1<sup>st</sup> Sunday of Epiphany/Baptism of Christ</b>	
		Mary
	Slessor, Missionary, 1915	
M 12	Aelred of Hexham Abbot, 1167	

			Mothers' Union
T	13	Hilary, Bishop of Poitiers, 367	Pastoral Links
W	14		Care Homes in Exmouth
Th	15		MAF
F	16	Churchwardens	
Sa	17	Antony of Egypt, Abbot, 356	Exmouth Community College
Su	18	<b>2<sup>nd</sup> Sunday of Epiphany</b>	Week of Prayer for Christian Unity
M	19	Wulfstan, Bishop of Worcester. 1095	Doctors and Dentists
T	20	Richard Rolle of Hampole, 1349	Health visitors
W	21	Agnes, Child Martyr at Rome, 304	Devon Air Ambulance
Th	22	Vincent of Saragossa, Deacon, 304	Peacemakers
F	23	CMJ	
Sa	24	Francis, Bishop of Geneva, 1622	
Su	25	<b>3<sup>rd</sup> Sunday of Epiphany</b>	The Conversion of Paul
M	26	Timothy and Titus, companions of Paul	Refugees
T	27	Hospice, South West	
W	28	Thomas Aquinas, 1274	Church Schools
Th	29		Archdeacons
F	30	Charles, King and Martyr, 1649	Open Door, Exmouth
S	31	John Bosco, Priest. 1888	LLMs in training





## DATES FOR YOUR DIARY

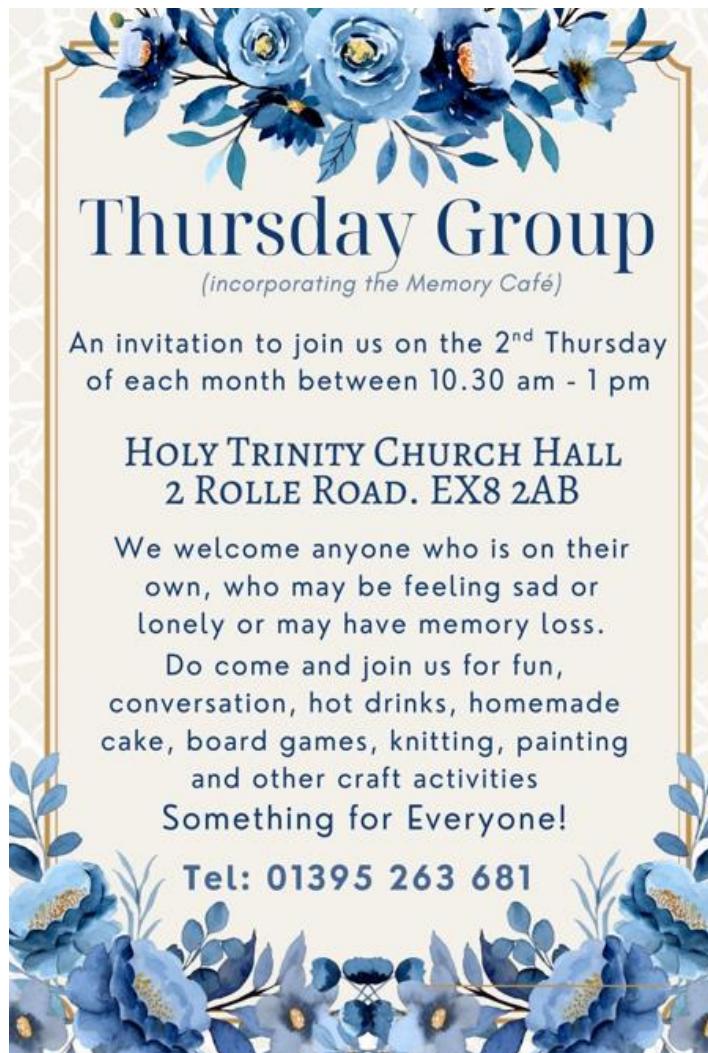


### DECEMBER

Su 7	Christmas Hygge	Holy Trinity	4 – 6 pm	Th 8	Quiet Prayer	Lympstone	11.30 am	
	Family Concert	Lympstone	5 – 6 pm	F 9	Community Prayer Meeting	Lympstone	4 – 5 pm	
M 8	Prayer Meeting	Coffee Bar	9 am		Beacon School	Holy Trinity	9 – 9.30 am	
	Rainbows	HT Hall	5.30 – 7 pm		Tick Tock	Lympstone	9 – 11 am	
	Football4All	Littleham Green	6 – 7 pm		School Rehearsals	Holy Trinity	9.30 – 3.30 pm	
T 9	0-5s	HT Hall	10 – 11.30 am		0 – 5's	HT Hall	10 – 11.30 am	
	Good Afternoon Concert	HT Hall	12.30 – 2.30 pm	Su 11	Lympstone School	Lympstone	1.15 pm	
	Kingdom Club	Lympstone	3.30 – 4.30 pm	M 12	Parish Planning Meeting	Lympstone	5 – 6 pm	
	Pastoral Links Party	HT Hall	3.00 – 4.30 pm		Prayer Meeting	Coffee Bar	9 am	
	Brownies	HT Hall	5.30 – 7.15 pm		Rainbows	HT Hall	5.30 – 7 pm	
W 10	Wednesday Prayers	Littleham	9 am		Next Gen. Youth Group	HT Hall	6 – 7.30 pm	
	Quiet Prayer	Lympstone	11.30 am	T 13	0-5s	HT Hall	10 – 11.30 am	
	Beacon School Carol Service	Holy Trinity	6.30 pm		Good Afternoon Choir	HT Hall	12.30 – 2.30 pm	
Th 11	Thursday Group Party	HT Hall	10.30 - 1.00 pm		Kingdom Club	Lympstone	3.30 – 4.30 pm	
	Community Prayer Meeting	Lympstone	4 - 5 pm		Brownies	HT Hall	5.30 – 7.15 pm	
F 12	Beacon School	Holy Trinity	9 – 9.30 am	W 14	Wednesday Prayers	Littleham	9 am	
	Tick Tock	Lympstone	9 – 11 am		Bible Study	Littleham	10.15 am	
	0 – 5's	HT Hall	10 – 11.30am		Quiet Prayer	Lympstone	11.30 am	
Sa 13	Men's Breakfast	Toby Inn	8.30 am	Th 15	Julian Group	HT Lady Chapel	11 – 11.30 am	
Su 14	Scratch Nativity	Lympstone	3 pm		Mother's Union	Coffee Bar	2 – 4 pm	
	Banjo Carols	Littleham			Community Prayer Meeting	Lympstone	4 – 5 pm	
	9 Lessons and Carols	Holy Trinity	6.30 pm	F 16	Beacon School	Holy Trinity	9 – 9.30 am	
M 15	Prayer Meeting	Coffee Bar	9 am		Tick Tock	Lympstone	9 – 11 am	
	Christmas Tree Festival	Holy Trinity	5 - 7 pm		0 – 5's	HT Hall	10 – 11.30 am	
	Rainbows	HT Hall	5.30 – 7 pm	M 19	Lympstone School	Lympstone	1.15 pm	
	Next Gen. Youth Party	HT Den	6 – 7.30 pm		Prayer Meeting	Coffee Bar	9 am	
	9 Lessons and Carols	Lympstone	7 pm		Rainbows	HT Hall	5.30 – 7 pm	
T 16	0-5s	HT Hall	10 – 11.30 am		Next Gen. Youth Group	HT Hall	6 – 7.30 pm	
	Kingdom Club	Lympstone	3.30 – 4.30 pm	T 20	0-5s	HT Hall	10 – 11.30 am	
	Christmas Tree Festival	Holy Trinity	5 - 7 pm		Good Afternoon Choir	HT Hall	12.30 – 2.30 pm	
	Brownies	HT Hall	5.30 – 7.15 pm		Kingdom Club	Lympstone	3.30 – 4.30 pm	
W 17	Wednesday Prayers	Littleham	9 am		Brownies	HT Hall	5.30 – 7.15 pm	
	Christmas Tree Festival	Holy Trinity	5 - 7 pm	W 21	Wednesday Prayers	Littleham	9 am	
Th 18	Julian Group	HT Lady Chapel	11 – 11.30 am		Quiet Prayer	Lympstone	11.30 am	
	Mother's Union	Coffee Bar	2 – 4 pm		Julian Group	HT Lady Chapel	11 – 11.30 am	
	Community Prayer Meeting	Lympstone	4 – 5 pm		Mother's Union	Coffee Bar	2 – 4 pm	
F 19	Tick Tock	Lympstone	9 – 11 am		Community Prayer Meeting	Lympstone	4 – 5 pm	
Sa 20	Flower Guild Greenery	Littleham	10 am	F 23	Beacon School	Holy Trinity	9 – 9.30 am	
Su 21	9 Lessons and Carols	Littleham	6.30 pm		Tick Tock	Lympstone	9 – 11 am	
M 22	Celebrate Exmouth with The Town Band	Holy Trinity	6 pm		0 – 5's	HT Hall	10 – 11.30 am	
T 23	Flower Guild	Littleham	2 pm		HT Hall	Lympstone	10 – 11.30 am	
W 24	Quiet Prayer	Lympstone	11.30 am		Lympstone School	Lympstone	1.15 pm	
	Christingle	Littleham	3 pm & 5 pm		Sa 24	Exmouth Choral Society – Messiah	Holy Trinity	7 pm
	Dress Up Crib Service	Holy Trinity	6 pm		Relicensing Homegroup L'ders	Littleham	10 am	
	Midnight Mass	All three Churches	11.30 pm	M 26	Prayer Meeting	Coffee Bar	9 am	
Th 25	Holy Communion	Lympstone	8 am		Rainbows	HT Hall	5.30 – 7 pm	
	Christmas Day Services	All three Churches	10 am		Next Gen. Youth Group	HT Hall	6 – 7.30 pm	

### JANUARY 2026

M 5	Prayer Meeting	Coffee Bar	9 am	F 30	0-5s	HT Hall	10 – 11.30 am
T 6	BACK TO SCHOOL - Epiphany	HT Hall	10 – 11.30 am		Good Afternoon Choir	HT Hall	12.30 – 2.30 pm
	0-5s	HT Hall	12.30 – 2.30 pm		Kingdom Club	Lympstone	3.30 – 4.30 pm
	Good Afternoon Choir	HT Hall	3.30 – 4.30 pm		Brownies	HT Hall	5.30 – 7.15 pm
T 6	Kingdom Club	Lympstone	5.30 – 7.15 pm		Wednesday Prayers	Littleham	9 am
	Brownies	HT Hall	9 am		Quiet Prayer	Lympstone	11.30 am
W 7	Wednesday Prayers	Littleham			Th 29	Julian Group	HT Lady Chapel
						Mother's Union	11 – 11.30 am
						Community Prayer Meeting	Coffee Bar
							2 – 4 pm
							Lympstone
							4 – 5 pm
							Holy Trinity
							9 – 9.30 am
							Lympstone
							9 – 11 am
							HT Hall
							10 – 11.30 am
							1.15 pm



**Thursday Group**  
(incorporating the Memory Café)

An invitation to join us on the 2<sup>nd</sup> Thursday of each month between 10.30 am - 1 pm

**HOLY TRINITY CHURCH HALL  
2 ROLLE ROAD. EX8 2AB**

We welcome anyone who is on their own, who may be feeling sad or lonely or may have memory loss.

Do come and join us for fun, conversation, hot drinks, homemade cake, board games, knitting, painting and other craft activities

**Something for Everyone!**

**Tel: 01395 263 681**




**ENVIRONMENT  
Film Festival**

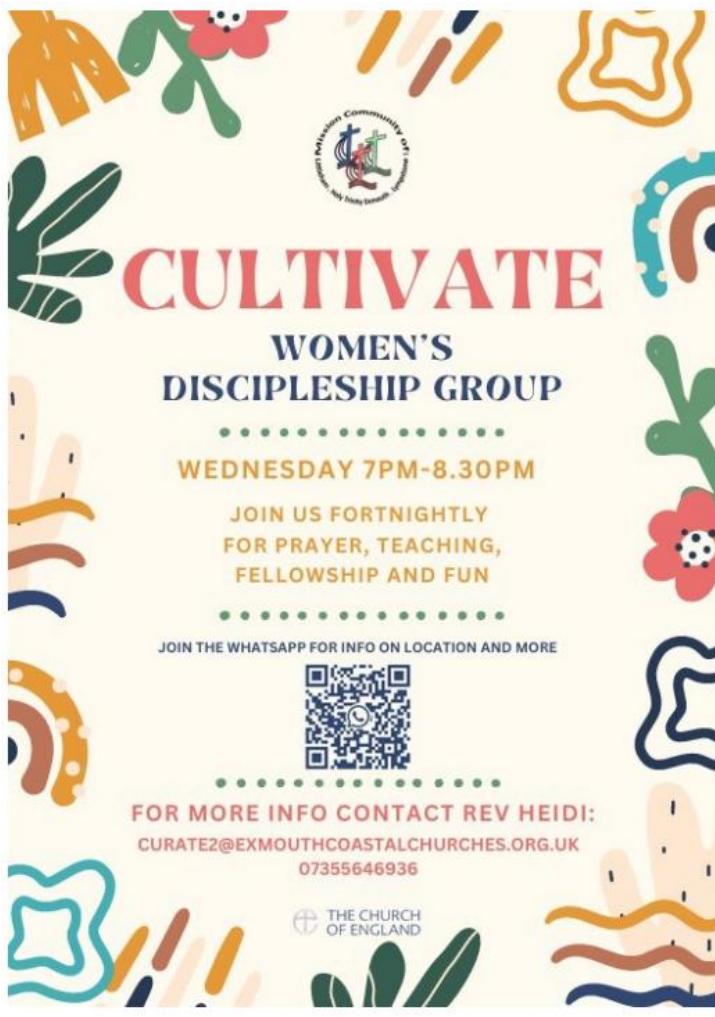
**Saturday 17 January 2026 | 12:30pm – 5pm | Exeter Cathedral**

You are invited to the Environment Film Festival at Exeter Cathedral, for an opportunity to watch *Six Inches of Soil*, and *Wilding*. Each film will be followed by a panel of experts in their area who will share how the films are relevant to our faith and take questions.

**The Panelists**

					
Charles Hunter Smart Bradwell Grove Estate Organic Farm	Simon Gibson Lee Abbey Estate Manager Trustee for Farming & Wildlife Advisory Group	Rhiannon Alcock Founder of Devon Dig and Donate	Pip Campbell-Clause Co-founder of Cactus Food and Faith	Peter Harris A Rocha Trustee and Co-Founder	Anna Harrison Nature Engagement Officer Local Nature Restoration Project

**Tickets cost £5. Book your place:** [tinyurl.com/environmentfilmfestival](http://tinyurl.com/environmentfilmfestival)



**CULTIVATE**  
WOMEN'S  
DISCIPLESHIP GROUP

WEDNESDAY 7PM-8.30PM

JOIN US FORTNIGHTLY  
FOR PRAYER, TEACHING,  
FELLOWSHIP AND FUN

JOIN THE WHATSAPP FOR INFO ON LOCATION AND MORE

FOR MORE INFO CONTACT REV HEIDI:  
CURATE2@EXMOUTHCOASTALCHURCHES.ORG.UK  
07355646936







**Handel's  
Messiah**

Musical Director  
**Matthew Jeffrey**  
with  
Orchestra and soloists

**Saturday January 24th**

**Holy Trinity Church, Exmouth**

**7pm**

**Tickets £16 online**  
[www.ticketsource.co.uk/exmouthchoral](http://www.ticketsource.co.uk/exmouthchoral)  
**£17 on the door**

Raising money for  
**PETE'S DRAGONS**  
*comfort after suicide loss*

