


A classical painting of the Nativity scene. The Virgin Mary is seated on the left, holding the infant Jesus. Joseph is seated on the right, looking down at the child. An angel is visible in the upper left, and another figure is partially visible in the upper right. The scene is set in a dark, cave-like environment with a manger in the foreground.

Southwell Leaves

December 2019/January 2020

£2.50

**News & Information
from Southwell Minster**

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Front cover: Nativity Scene by Anton Raphael Mengs
1728-1779



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keep up to date with news and information.

At a Glance ...

*The full list of services is on the What's
On pages at the centre of the magazine.*

December

Sunday 1		Usual morning services, 8.00, 9.30, 11.15am
Advent Sunday	6.30pm	Advent Procession
Friday 6	12.15pm	Concert: Britten's <i>Ceremony of Carols</i>
	7.00pm	Framework Carol Service
Saturday 7	7.30pm	Concert: Cantamus Girls' Choir
Monday 9	5.30pm	Festal Evensong for Blessed Virgin Mary
	7.00pm	Reach Learning Disability service
Tuesday 10	7.30pm	Beaumont House 'Light up a Life' service
Wednesday 11	7.00pm	Emergency Services Carol Service
Thursday 12	7.30pm	Concert: Handel's <i>Messiah</i>
Saturday 14	7.30pm	'Carols for Everyone'
Sunday 15	5.00pm	Christingle Service
	7.30pm	Carols in the Great Hall
Monday 16	7.00pm	Concert: Minster School
Tuesday 17	7.00pm	Concert: G4 (sold out)
Friday 20	7.30pm	Concert: Southwell Music Festival
Sunday 22	6.30pm	Organ Meditation: Messaien's <i>Nativité</i>
Monday 23	7.00pm	Cathedral Carol Service
Tuesday 24	11.00am and 2.00pm	Crib Services
Christmas Eve	7.00pm	Cathedral Carol Service
	11.15pm	Eucharist of Christmas Night
Wednesday 25	8.00am and 12.30pm	Holy Communion
Christmas Day	9.30am	Family Eucharist
	11.15am	Festal Mattins
29 Sunday	10.30am	Sung Eucharist

January

Wednesday 1	12 noon	Holy Communion
Sunday 5	10.30am	Sung Eucharist
	4.45pm	Faith & Light / Westgate service
Monday 6	5.30pm	Festal Evensong
The Epiphany	7.00pm	Sung Eucharist
Sunday 12		Usual morning services, 8.00, 9.30, 11.15am
	6.30pm	Epiphanytide Procession
Tuesday 14	9.45-4.00	Quiet Day at Sacrista Prebend
Friday 18		Week of Prayer for Christian Unity begins
Sunday 19	5.00pm	'Families at Five' service
Saturday 25	5.30pm	Festal E'song, Conversion of St Paul

February

Saturday 1	5.30pm	First Evensong of Candlemas. and Admission of Stewards
Sunday 2	10.30am	Sung Eucharist and Procession
Patronal Festival	3.30pm	Festal Evensong of Candlemas

*If you are interested in submitting an article for consideration for the next issue, please email your offering to
hugh.middleton@nottingham.ac.uk by 10th January 2020.*

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Welcome to the December/January edition of Southwell Leaves

This edition takes us from an old year into a new one, from Advent Sunday to our Patronal Festival at Candlemas, via a general election, concerts and carol services, Christmas, New Year’s Day, and the rigours of January. You will find nothing about political parties or Brexit here! Even the official Church websites have no message from our archbishops about principled voting to pass on. So we include a prayer for our country which speaks of courtesy, truth, mutual respect and the common good. Hugh Middleton’s article has relevance at election-time, though; he reports on the Minster’s harvest weekend when we were challenged by the facts of climate change, and questions the accepted wisdom that our possessions must always get ‘more, newer and bigger’.

Canon Richard Frith, the Precentor, kicks off our coverage of Christmas with its services, and we have two articles about the background and meaning of popular carols. Two contributors describe the customs that people in different countries use to celebrate this special season. The Bible tells us that Jesus was born in a cow-shed, and we have articles about people near us who live without security or homes of their own – both locals and refugees.

We celebrate the Minster building again and have a good look at symbolism in the Airmen’s Chapel, where RAF personnel killed in action are remembered; the altar is made from timbers taken from a dismantled war plane and the message of peace is quietly presented. Apart from the obvious presence of scaffolding, there is nothing new to say about the building work on the roof; but we do pray for the scaffolders and builders as they work through the cold weather. The Minster’s work among children and young people goes on well. Junior Church continues on Sunday mornings in holidays as well as in term-time under its new coordinator. Our Award-winning Education Department, which works mostly among school parties, needs volunteers; read the article. The boy and girl choristers work hard to present world-class music to praise God.

We have two articles about the church in Uganda. Many people in Southwell support them with prayer and money, while they inspire us with reports of their hospitality and enthusiasm. The life of prayer continues and we write about that. Enjoy reading what we offer!

Vincent Ashwin

The Church of England has released the following prayer ahead of the General Election:

A Prayer for the General Election

Lord, we give thanks for the privileges and responsibilities of living in a democratic society.

Give us wisdom to play our part at election time, that, through the exercise of each vote, your Kingdom may come closer.

Protect us from the sins of despair and cynicism, guard us against the idols of false utopias and strengthen us to make politics a noble calling that serves the common good of all.

We ask this in the name of Jesus Christ Our Lord.
Amen.



Pause for Thought

For the last few years there has been a *Thought for the Week* in the Minster's Pew News, usually taken from books in Sacrista Prebend library. Here are two quotes from 2015

The Christmas story says that something is happening that will break boundaries and cross frontiers. The most unlikely people will find that they are looking for the same thing, and recognise each other instead of fearing each other. There is something here that draws strangers together: as if what humans really want is not revenge, endless cycles of miserable scoring off each other, but to stand together in shared astonishment and gratitude, held together by something quite outside the usual repertoire of human events. This baby is the place where the power of the Creator of the universe is completely present. This is a story of defenceless love, and it touches something universal.
Rowan Williams, 'Radio Times', 18-31 December 2010

A suggestion for prayer
Try placing some symbol of your faith in the place where you feel 'trapped' or where it is hard to feel connected with God, for example, in the office, in the kitchen, in the car. This could be a candle, a flower, an icon or some small thing that is significant for you. Let this become a constant reminder that this is sacred space, because God is there. Similarly, try taking five minutes every so often during the day to be away from your work, perhaps just by taking a short walk in the garden or down the corridor or round the car park, or even to the coffee machine. Be deliberate about taking this time just for yourself alone, but, equally deliberately, ask God to walk with you.
Margaret Silf, 'Landmarks' (DLT 1998,) p. 69.



Worship: not just for Christmas

From the Precentor, Canon Richard Frith

I'm delighted to be writing for *Southwell Leaves* for the first time as Canon Precentor. Emma, Stephen, and I have now been in Southwell for nearly three months, and we have been delighted by the welcome that we have received into the Minster community. This time has been a steep learning curve for me, acclimatising to the work of leading the worshipping and musical life of a cathedral. But the curve is probably about to get steeper, as we enter the deeply blessed and yet deeply busy month of December, and we prepare to celebrate again the appearing of God in human form; Jesus Christ, the child of Bethlehem.

For churches in general, Christmas is a high point of the year, with a significance that goes far beyond its obvious theological one. It's been one of the striking statistical facts of recent years that Christmas attendances across the Church of England have risen even as figures for the rest of the year have fallen. Cathedrals of course have a special place in the nation's heart as a focal point for Christmas celebrations. I have never worshipped regularly in a cathedral in my life until now, but during the nearly ten years I lived in or close to Oxford, the festival of lessons and carols at Christ Church Cathedral was a cherished part of our routine each December. Christmas provides cathedrals with a glorious opportunity each year to connect with people through the worship of God – surely one of the key things that we are here to do.

Cathedrals generally do Christmas very well; that is, at least in part, why people come. The challenge for us all is to make sure that we do the rest of the year just as well, and that we are making the most of every opportunity to connect with people through the worship of God. The arrival of a new Precentor might serve as a good opportunity for the Minster community to think anew about this. The Community Forum that was held at the end of

November was intended to begin a lively conversation on these matters; I look forward to its continuing.

It is sometimes said that the word 'liturgy', which we use to describe the (usually more formal) worship of the Church, means 'the work of the people'. Actually, this is probably a mistranslation. But it is quite a good mistranslation. Worship works best when the most voices are heard.



This huge new statue in the Vatican called 'Angels Unawares' depicts refugees worldwide. The angel wings illustrate the Biblical saying: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Hebrews 13;2).

Follow up re green and eco friendly Christmas tips

In my article about plastic-free Christmas gifts in the Oct/Nov 'Leaves Magazine' I asked for any other seasonal 'green tips'. Here's what came in:

- The shop Mui Mui in Kings Street, Southwell has lovely children's clothes with environmentally friendly labels.
- Green Emporium, 5, Haydn Road, Sherwood, NG5 2AX, stocks lots of Eco Gifts.
- Traidcraft sells products supporting local producers world-wide in sustainable ways; specially recommended are Zaytounn's succulent Medjoul dates.
- We can buy 'virtual' gifts via groups like Cafod, Christian Aid and WaterAid, to help the world's poorest people combat the effects of climate change, e.g. paying for water-taps, saplings, a bee-hive, a goat, a cow or some chickens.
- Avoiding shiny wrapping paper, which is not recyclable.

Angela Ashwin

Editorial Disclaimer We point out that these outlets are simply examples of good practice, and do not come as the recommendations of Southwell Minster. Other parties might find equally suitable alternatives or suppliers to those mentioned above.

Refugees in Nottingham

Canon John Henson is a volunteer and trustee for NNRF – the Nottingham and Notts Refugee Forum. This is an edited version of his Mission Sunday sermon.

There is a human need for people to live in a place which feels safe, but 70 million people worldwide have been forcibly displaced from their homes, equivalent to the total population of the British Isles. In case we think they are going to be knocking at the doors of Europe, four in every five of them are being hosted in neighbouring countries, which are already poor themselves. Half of these 70 million are children. Many of those seeking sanctuary have been tortured, raped, trafficked or seen things happen to members of their family that no human being should ever have to witness.

Refugees and people seeking asylum don't want our pity, but they would like to receive what our Christian faith calls us to give them – understanding, respect and just treatment.

Displacement and refuge are recurrent themes throughout the Bible and integral to its narrative. The story of the people of God is a story of wanderings and spells of time in many places. Joseph, trafficked by his brothers into Egypt, has to adjust to a new culture, and Jacob and his family are forced by famine to make a similar journey themselves. God's Law commands the Israelites to act with justice and equity towards the vulnerable: Exodus 22 warns them, 'You shall not wrong or oppress a resident alien, for you yourselves were aliens in the land of Egypt'. Later, the flight of the Holy Family into Egypt reminds us that experience as a refugee is part of the life-story of the incarnate Son of God who is at the very heart of our faith.

So how does a concern for refugees and asylum seekers fit into our understanding of the Mission of the Christian community? The Anglican Communion has identified what have become known as the Five Marks of Mission: number 3 is 'to respond to human need by loving service'; number 4 is 'to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation'. We need to be concerned not just with individual lives but their wider social and political context.

Someone seeking asylum is defined as one who has arrived in another country, and has lodged an appeal on the basis of the 1951 Refugee Convention or the European Convention on Human Rights, both of which Britain has signed up to. A decision on their claim by the Home Office takes months, sometimes years, to be determined; during that time, they are *not illegal* but have a right to be here and to receive support – currently basic accommodation and an allowance of just over £5 per day for everything. They are not allowed to work. Only 35% of initial asylum claims are accepted (more on appeal) and they can then be granted status as a Refugee, which means recognition as someone who is outside their country of origin and unable or unwilling to return to it for fear of persecution. Once they obtain that status, their accommodation and support are cut off; this transition is often one of the most stressful stages of the whole process.

Locally there is a network of agencies working closely together and offering lifelines of help and support: Nottingham & Notts Refugee Forum, the Red Cross, Arimathea, HOST Nottingham and the Rainbow

Project. Only the Rainbow Project is specifically Christian in its constitution, but many Christians can be found working in all of them alongside people of other faiths and none.

The Refugee Forum depends for its functioning on over 200 volunteers – many of whom are asylum seekers or refugees themselves. One NNRF project is the Anti-Destitution Project which helps those who have had to leave their accommodation and are expected to leave the country. A few choose that route, but many feel quite unable to contemplate it, and there are several countries to which it is impossible for people to be returned; so, they become both homeless and destitute. The Anti-Destitution Project offers a very small weekly financial grant and practical help via a weekly food and clothes bank; also personal emotional support.

What could you do yourselves? The Mission of God isn't just something undertaken by other people in other places but is something in which all Christians are called to participate. There is no-one who couldn't do something – however small – about refugees and people seeking sanctuary. You might be in a position to make a one-off or regular donation to a refugee organisation. All of us can pray about some of the issues. But it isn't enough just to pray: 'God bless all refugees and asylum seekers'. Our prayers need to be informed, which means being ready to find out a bit more about the real issues as opposed to the often misleading, slanted articles we are offered in the tabloids. Your understanding will grow, and you will perhaps be better equipped to challenge some of the fake news that can surface in conversations with other people.

One thing I can promise you. If you ever have opportunity to get to know someone seeking sanctuary, you will find God opening up your mind and enlarging your heart.

John Henson



From the Registers

No weddings

Baptisms

29 th September	Rupert Porter-Sutton
27 th October	Emmeline Papworth

Funerals

14 th October	Eileen Rodgers
30 th October	Raymond Digby

Newark Foodbank



There is a special atmosphere when you enter a room of volunteers working hard at something worthwhile that they believe in, and it's certainly to be found on a Monday morning at the warehouse of the Newark Foodbank. One team of 4 or 5 volunteers is ready to receive the week's donations from collection points at supermarkets, shops, churches and chapels around the Newark and Southwell district.

As the drivers unload their cargo the goods are expertly weighed, sorted and shelved onto the immaculately organized stacks ready for a production line of another 4 or 5 people to make up the emergency food packs. The contents of the packs have been carefully worked out to contain sufficient supplies for three nutritious meals for three days for each member of the household. In addition, tea or coffee, juice and sugar are included. The packs are made up according to a precise list tailored to the size and composition of the families, but special dietary requirements such as allergies and cultural needs can also be accommodated. The warehouse stock is constantly monitored and items in short supply are listed on the Trust's website and at the collection points. Excess can also be a problem, either through lack of storage space (they are always overwhelmed by donations of pasta) or because too much of short-lived food types may result in waste.

The work takes place with impressive efficiency, accompanied by chatting, laughter and obvious friendship, that belies the hard work. The performance would be the envy of Amazon with all their automation. By lunchtime the week's supply of labelled, colour-coded food packs is finished and on its way to Newark for distribution at the 'front of house' operation at Barnbygate Methodist Church on Tuesday and Friday afternoons.

At Barnbygate there's another special but different atmosphere. Clients are welcomed in the calm and comfortable foyer of the Church, hospitably set out to offer drinks and a simple meal. Most arrive with a voucher from another agency which they discuss with a volunteer who then produces the appropriate emergency food packs from the store. In addition, toiletries, toilet rolls, feminine requirements and treats such as jam and sweets are available for clients to choose at the 'lucky dip' table. The Foodbank always receives generous supplies of Christmas goodies and they will be on display by December. Most clients

stay for a coffee, cake and a chat and if a private conversation is needed the main church provides a calm and pleasant space that doesn't feel at all 'churchy'. Volunteers need to have some appreciation of the kind of circumstances that bring clients to the bank, and it helps to have knowledge of where they might be directed for further advice and support.

Julie, who works in the warehouse every Monday and joins the rota for 'front of house' duty some Tuesdays and Fridays, told me that the volunteers are mostly retired professionals and inevitably many, though not all, have church connections since the Foodbank was set up by Churches Together in Newark in

2012. A range of talents and sensitivities are required, including firmness on occasions, and she admitted it is sometimes difficult to leave behind the problems of the clients, and she sometimes does continue to worry about them. She found the work upsetting at first but also eye-opening and confessed her prejudices were brought into question. It wasn't a surprise to learn that the group is ageing and they would like to recruit younger people, if only because the work can be physical and involve lifting heavy loads. They obviously appreciated two young refugees who worked at the warehouse recently, but were pleased to report that they have now moved on to education.

Everyone emphasized that it is *emergency* help they are offering, and the Foodbank is in no way a subsidized grocery store. Clients are allowed three vouchers in the space of three months to give them time to deal with their underlying problems. The Foodbank Trustees work closely with a long list of partners that are

in a position to issue vouchers, the main ones being the Job Centres, Citizen's Advice Bureau, Sure Start, Home-Start, the Emmaus Trust, the Salvation Army, GPs and Health Visitors.

As well as supplying the distribution centre, the Foodbank works with other organisations such as the Emmaus Trust who collect supplies directly from the warehouse and Women's Aid who are able to take any fresh food donated. Refugee organisations can make use of bulk items unsuitable for families. Individual packs of toiletries are made up for rough sleepers and for the Women's Refuge. The night shelter operated by Newark and Sherwood Council only operates when the temperature falls below minus 3 degrees, but Barnbygate Methodist Church runs an 'Impact'



facility for rough sleepers, providing hot meals and breakfast and a change of clothes certain nights of the week. Churches Together in Newark plan to open 'The Well' soon; a night shelter with an evening soup kitchen and breakfast every day of the week. It is hoped that the Foodbank will be a source of food for this venture.

What are the main reasons for coming to the Foodbank, when for many it is by no means easy to go through that door? The annual report for 2018/19 reveals that the main reasons were Benefit Delay 21%, Low Income 37%, Benefit Change 17% and Debt 9%. For the first time Low Income referrals have exceeded Benefit Delays, indicating that benefits are not keeping pace with everyday needs. The Newark Foodbank has provided emergency food relief for 2014 clients (1325 adults and 689 children) this year, numbers reflecting national trends and sadly higher than the year before.

It was once hoped that food banks would themselves be an emergency measure and that in a civilised society the problem of food poverty would be solved in some other way, but obviously not yet. The recent publication of a children's picture book with the title 'It's a No-Money Day' appropriate for reading to a four-year-old is surely an indication that food banks have become an accepted part of British life. A watershed moment, the first picture book about food banks!

Christine Kent



Children from our neighbours at Holy Trinity School learn about prayer

Education News

At the time of writing, Christmas is on the horizon, and we are looking forward to getting the festive season under way with our annual 'Festival Days' at the start of Advent. This year, children from three schools will come and explore how and why Christians celebrate. We take them on a journey to Bethlehem with the Wise Men and explore the special meaning of the gifts they brought; an elderly shepherd shares what it meant to him to visit Jesus in the stable; and we will explore the significance of 'light' at Christmas. With a special song to sing and seasonal crafts these are days the education team looks forward to.

In other news, one of the highlights of November was sharing the stories, colours and symbolism contained within the incredible textile and sculpture work of artist Jacqui Parkinson, whose two installations 'Tree of Life' and 'Open Heaven' graced the Quire for several weeks in the autumn. We were delighted that the children responded with such enthusiasm and interest to the work and in response created their own weaving, choosing colours which had symbolism for them – drawing inspiration from the exhibition. Such a joy to be able to share their experience.

Coming up for Advent and the Christmas season is our Christmas trail for families and children. Available free of charge from the welcome desk from 1st December, the booklet takes visitors on a journey around the Minster, finding images which help to tell the Christmas story. Children can borrow binoculars and torches to help them see into the awkward corners, and there is a prayer station for reflection and space to think or pray.

We are also looking forward to a family fun day on 18th February which will be open to all, no booking needed – just a suggested donation of £1.50 per child over 3 for entry, accompanying adults free. If you are looking for some fun activities to help entertain the children during half term, please feel free to join us.

Finally, a plea for education volunteers. Every year we meet around 7000 learners of all ages, and with a small staff team, we rely on the enthusiasm and generosity of our volunteer team who undertake many tasks from preparation of resources (eg cutting, gluing, sewing, etc), making sure visiting staff are made to feel at home by offering drinks and hospitality, leading or assisting with activities or crafts (lesson plans and resources supplied where needed). As we work on delivering the outreach and learning connected to the 'Leaves of Southwell', our three-year National Lottery Heritage Fund project, it's an exciting time to get involved.

If you feel you may have skills to offer, we would love to hear from you. Please contact Diana and Matt education@southwellminster.org.uk / 01636817993.

You can find out more about us on the Minster website: www.southwellminster.org/learning

Diana Ives (Education Officer)

For visits to Southwell Minster and Archbishop's Palace for schools and other groups.

Visit the Education pages of our website for details.

For Time Travelling educational pilgrimage days visit <http://www.timetravelling.co.uk>

Christmas comes but once a year?

In the days when I contributed to 'Pause for Thought' on BBC Radio 2 the redoubtable Terry Wogan claimed one morning in November that 'Children in Need' came round twice a year, or so it seemed to him. I have some sympathy with him as it feels that Christmas comes ever sooner each year. 'Christmas creep' is a term first used in the 1980's.

The last three months of the year are known in the retail industry as the 'golden quarter' and there is no doubt that for many commercial organisations Christmas is their economic salvation. They simply could not survive without it and many jobs depend on it. It is not hard to bemoan the 'commercialization' of Christmas and, indeed, I have done it often enough myself. Nonetheless, in my more reflective moments, I believe that there is still something quite wonderful about Christmas.

I marvel at the way Christmas has gone around the world. Even in Singapore, that most commercialized of countries, and a veritable melting pot of diverse faiths, Christmas is kept with festive enthusiasm. Once, on a visit, I asked members of the congregation of St. Andrew's Cathedral in Singapore about their mission. They simply replied, 'we tell and teach the story of Jesus'. It is one of the most effective and succinct mission statements I have ever heard. For them Christmas was a golden opportunity, embraced with enthusiasm, to tell the story of Jesus.

On the way back from Singapore, at the beginning of December, I had a stopover in Dubai. When I arrived at my hotel, I discovered that it was the end of Ramadan and Eid was in full swing. The next morning, I came into the hotel lobby to find a superbly decorated Christmas tree complete with gifts underneath. Talk about culture clash!

Then there are those wonderfully varied traditions that have accrued over hundreds of years. In Germany, Christmas markets held during the four weeks of Advent are a colourful spectacle. The Striezelmarkt in Dresden was first held in 1434. Markets in Frankfurt (first mentioned in 1393) and Munich (1310) are even older. These markets are popular commercial operations but they include stalls of carefully carved crib scenes and nativity figures.

The Christmas pyramid is a finely crafted carousel decorated with angels which revolves through wooden turbine blades from heat generated from candles beneath. The carousel dates from the Middle Ages and originated in Eastern Germany. I like to think that the stone carving in Naumburg cathedral, so foundational for the intricacies of Southwell Leaves, is drawing

on the practised skills of this ancient carving tradition. Germany may be famous for the commercial Christmas market but most households in Germany would not dream of dressing the tree or decorating the house before Christmas Eve. Preparation is one thing; celebration is quite another.

The crib at the heart of the nativity scene comes, not from Germany but from Italy. The Christmas creche, a 'presepe', is installed in town squares, churches, and roadside spaces. The story goes that St. Francis made the Christmas scene a popular focus for devotion when he built a manger in a cave at Christmas in 1223, and installed real animals and local people to bring it to life. Earlier this year I spent a few days in Italy near Lake Como and one morning I was taken up into the hills to a fairly nondescript building in a small village. Inside was the most astonishing collection of elaborately created crib scenes. Some were veritable models of Bethlehem itself and many of them went back centuries. This was a village proud of its creative skill in making such scenes of great beauty. It was a tradition that allowed a physical expression of faith and hope to be kept alive during some of their most turbulent times.

In the Philippines there is a tradition of making highly decorated lanterns. The 'parol' is made in the shape of a star and has become the iconic symbol of the Filipino Christmas. It was originally used to light the neighbourhood paths for people to attend the dawn yuletide services. Crib scenes, carousels and lanterns all, in their own way, simply tell the story of Christmas.

So, for all the 'commercialization' of Christmas, it remains a time when human sensitivities are awakened again because of the

story of the birth of a child in Bethlehem. Homeless, hungry, refugee, pregnant mother, anxious father and vulnerable baby - all these and others resonate in the story of Bethlehem. It is no accident that even in the secular world charities like Children in Need and Shelter raise much of their funding at Christmas. Perhaps if the spirit of Christmas came earlier and lasted longer the world might be a kinder and safer place.

Bishop Stephen Oliver



Filipino 'Parol' Lanterns



German Christmas Carousel

Nativity or Presepe – the Italian Connection

When one types in the word 'Nativity' in Google, the first few pages are dominated by the comedy movie of the same name and a play adaptation. It is only when you arrive at page 4, that you find, sandwiched between even more sites related to that BBC drama, a link to a less contemporary reference to Nativity and that is to Botticelli's renowned painting, The Mystic Nativity, which is housed in the National Gallery.

In the South aisle of the Minster we have the O'Connor brothers' strikingly colourful Presepe window (illustrated here). 'Presepe' is the modern Italian word for crib or manger from the Latin word 'praesepe' of the same meaning. Presepe has now become synonymous with the concept of a traditional staged artistic nativity scene of which the O'Connor window is a traditional example, in this case complete with shepherds (pastores) and sheep above the humble shelter.



In 1223 when St Francis decided to recreate the first ever three-dimensional nativity scene, he wanted to demonstrate to the villagers the reality of the scene, and to show just how poor Jesus was, being born in such humble surroundings. Of course, having received the stigmata, St Francis was ultimately influential in changing the way art from then on depicted Christ's suffering, by showing his human frailty, especially in representations of the Crucifixion.

Images of the nativity date back to the 4th Century, and over the centuries the Annunciation and The Adoration of The Magi have also been incorporated into countless works of art. These include paintings, illuminated manuscripts, altar pieces, sculptures, stained-glass windows and the like. There is evidence that in ancient Rome 'tableaux vivants' (live enactments of the nativity) took place. These were the precursors to what we know call The Nativity Play.

However, it is St Francis who is chiefly responsible for the tradition for creating and displaying, sometimes using life-sized models as well as miniatures, real animals and human figures, the free-standing Nativity scene that we have grown accustomed to. Years later, a medieval artist, Arnolfo di Cambio, sculpted what were probably the very first presepio statuettes in a marble Nativity

Scene which is still visible at Santa Maria Maggiore in Rome. Soon churches and homes across Western Europe began to create their own versions using model figures.



*Presepio figures (details),
18th – 20th century Naples*

In Italy the tradition of presepe grew rapidly but it was in the 17th century, during the Counter-Reformation, that the tradition of *presepi* really took hold, appearing in private homes, marketplaces, as well as in churches where they were often used as a preaching tool. Over the centuries, terracotta, wooden and marble Nativity statues became common across Italy. The golden age was in 18th Century Naples when, in rich households, statuettes were dressed up in elaborate clothing and in lavish and rather grandiose settings. These became works of art. By the 19th century it was no longer an elitist art form and soon cheaper figurines started to appear.

Today creating and constructing a presepe is still extremely popular in Italy and is very much part of the Christmas ritual.

Tom Hislop

Southwell Minster Choir Association presents

MESSIAH

G.F. Handel
Thursday 12 December 2019
Southwell Minster
7.30pm

Lincoln Cathedral Consort
Southwell Minster Chorale
Minster Chamber Ensemble
Jonathan Allsopp, conductor

Soloists:
Harriet Astbury, soprano
Alex Turner, alto
Mark Wilde, tenor
Dingle Yandell, bass

Tickets:
£18 Front Nave
£15 Mid Nave
£12 Rear Nave
£8 Side Aisle
(Unreserved, restricted view)
Under 18s FREE
(ticket required)

Tickets available from the Cathedral Shop
01636 812933 www.southwellminster.org
@SouthwellMinster @SouthwMinster southwellminster

Bethlehem

Advent . . . Christmas – the season of mince pies, mulled wine and the singing of carols.

Year in year out we sing the familiar words, during which we perhaps think sentimentally of that baby lying in a manger, born to bring peace to the world – and to break down the walls that divide us.

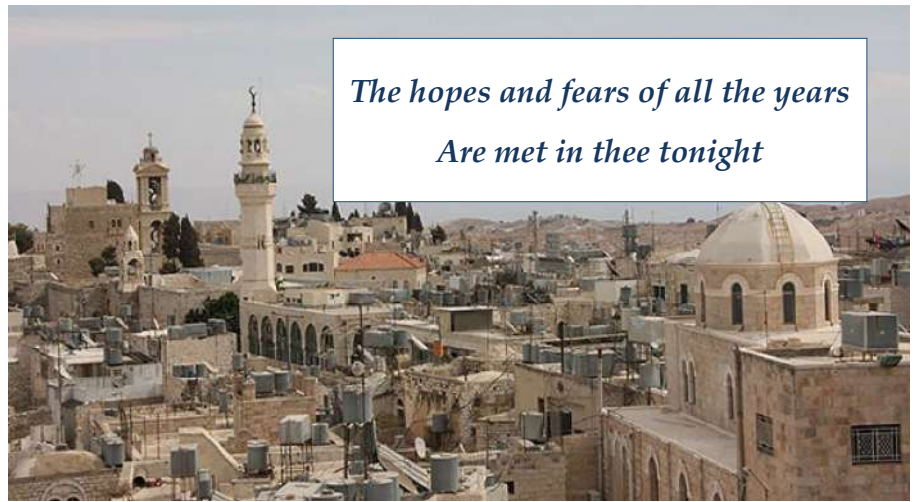
Nowhere else embodies so exactly the world's hopes, the world's fears, as does the 'little town of Bethlehem'. And no hymn (in my view) is so qualified to act as a kind of international anthem.

But who writes these Christmas carols? I'm always fascinated by the people who write hymns, and one of my eternal complaints is that hymn books (at least the traditional Anglican ones) have no index of authors – or, I should say, poets. Lists of first lines, lists of tunes, but nothing to help you find hymns by any particular writer; it's as if the hymns dropped fully formed from the sky, and no one ever sat at a desk slaving away over rhyme and metre.

I can imagine this particular carol being written by a nineteenth-century clergyman, elderly perhaps, sitting in his study and musing on a former visit to the Holy Land, thinking of the peace of the Shepherds Fields in Bethlehem where the air is so soft that sounds carry as clear as a bell.

And the actual facts are not so very different from that – though it's a tale of two halves. One half begins in America, with a man called Phillips Brooks, who was indeed a clergyman living in the nineteenth century and who had visited the Holy Land. He was born in Massachusetts in 1836, later becoming Bishop of Massachusetts. His strong evangelical spirit, zeal and energy, his gift for preaching, made him famous at the time. He was a born orator, as those who heard his funeral address for Abraham Lincoln would have testified; a style of preaching seen again in Martin Luther King. He was also a poet, writing hymns and carols for his congregation to sing – he was a great devotee of congregational hymn singing – and not long after Lincoln's death he visited the Holy Land where he was deeply moved by the peace he found there after the horrors of the American Civil War, and was inspired to write the words of the now-famous carol.

But the words needed a tune to sing them to, so Brooks got his church organist to write some music. Now the organist was, in his day job, a real estate salesman, and Mammon rather took priority over his time. However, he did finally write a tune, when it came to him in a dream on Christmas Eve. He hurriedly wrote it down next morning while shaving, and it was



*The hopes and fears of all the years
Are met in thee tonight*

The old walls of Bethlehem

sung for the first time that Christmas – and finally published in 1891, over 20 years later.

The tune the organist wrote is known as 'St Louis', and is different from the one we're used to singing. Which is where the second half of the story comes in . . .

Around the same time that American congregations were being introduced to this new carol, a bunch of musicians in this country were tramping and cycling round the highways and byways collecting English folk songs, which were in danger of being lost for ever as the older generation who had known them from childhood was dying out. This motley group of musicians included Gustav Holst and Ralph Vaughan Williams. One day, so the story goes, Vaughan Williams had cycled to a village called Forest Green in Surrey, where he came across an ancient villager singing a particularly robust folk song – about a bad-tempered ploughboy who beats his oxen until one night in a dream he sees the devil bursting out of hell and coming to claim him – at which he repents of his bad behaviour. The words of the song may have been rather earthy, but the tune was one that was easy to sing.

Fast forward a year or two and Vaughan Williams is editing 'The English Hymnal' (published in 1906). He adapted the tune he'd heard sung by the villager, and this is the tune, christened 'Forest Green', that we now sing every Christmas.

So, hymn-writing can be a dramatic activity with lots of dramatis personae. And when you sing this carol at Christmas

time about the silent stars and the song of the angels with their glad tidings, remember an American bishop, a real estate agent, a ploughboy, a musical genius in cycle clips, and an elderly village rustic singing in the depths of leafy Surrey.

Penny Young



We pray for reconciliation in modern Bethlehem,
for walls to be broken down

The story of *In the Bleak midwinter*

Written by the Victorian poet, Christina Rossetti in 1872, this carol remains one of the most popular of all time.

The original title of her poem was 'A Christmas Carol' and it first appeared in an American magazine called Scribner's Monthly. There have been several musical settings of it, but the two most renowned are those of Gustav Holst in 1906 (which is probably the one that church congregations are more familiar with) and the Harold Darke version of 1911 which is often heard at the Christmas Eve service from King's College Cambridge. In 2008, Darke's setting was voted by leading choirmasters and choral experts as the best Christmas carol. Both are sublime and it's hard to pick a favourite out of the two. In more recent years the Bob Chilcott version entitled Mid-Winter has become very popular with choirs and I thoroughly recommend a listen, as this arrangement is also stunningly beautiful. Rossetti is reputed to have been paid £10 for the poem.

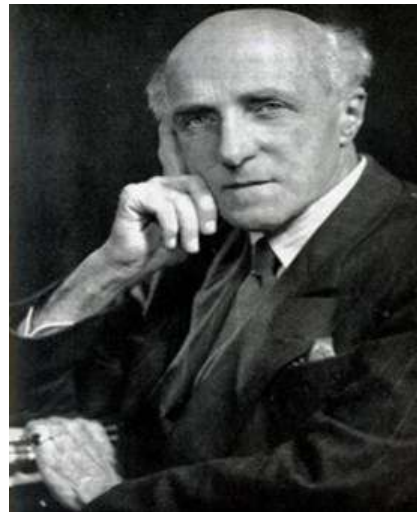
Christina was brought up in a family of poets and painters and she was the sister of the poet and pre-Raphaelite painter and, probably more well-known Dante Gabriel Rossetti. She was a high church Anglican who suffered a nervous breakdown as a teenager. At the time it was said to be caused by religious mania! She wrote religious poetry, ballads, love poems and children's rhymes and had her first book of poetry published privately when she was twelve years old. Rossetti is best remembered for the two poems 'Remember' and 'In the Bleak Midwinter'.

Classical singers such as Rene Fleming, as well as pop singers such as Annie Lennox and Cyndi Lauper have made recordings of the carol. In the fourth series of the popular television drama *Peaky Blinders* the poem was recited. It was a popular poem during the First World War and even featured in an episode of *Doctor Who*.

The success of the poem lies in the simplicity of the language and imagery, as well as the heartfelt sentiments of the narrator. In terms of the Christmas story, it's all there in the straightforward narrative. We have the definitive, and to some people, idyllic, Northern European wintry weather with frost and snow. In addition, we have the coming of Christ and the Nativity including



Christina Rossetti 1830-1894



Harold Darke 1888-1976



Gustav Holst 1874-1934

ass and ox, shepherds and wise men - all adding up to the perfect ingredients for a Christmas poem. Of course, the power of the poem is enhanced by the Holst and Darke settings.

The opening stanza of the poem very simply captures the sense of coldness and desolation by using mostly monosyllabic words such as 'snow, stone and iron' as well as the long vowel sounds in words such as 'moan, frosty and hard.' We have the elements of wind and water which add to the sense of the harshness of nature. Also, the phrase 'long ago,' has a childlike simplicity to it.

In the second verse she rightly contrasts the might of God with the humble surroundings of Christ's birth and this is further emphasised very simply in the next verse which is full of pathos but also wonder and admiration. The touching image in the next verse of the Virgin herself only being able to offer her new-born child the gift of a simple kiss, places further emphasis on Christ's humility. Finally, the poet's own humble offering in the final verse is consistent with the essential message of the poem

In the bleak midwinter, frosty wind made moan,
Earth stood hard as iron, water like a stone;
Snow had fallen, snow on snow, snow on snow,
In the bleak midwinter, long ago.

Our God, Heaven cannot hold Him, nor earth sustain;
Heaven and earth shall flee away when He comes to reign.
In the bleak midwinter a stable place sufficed
The Lord God Almighty, Jesus Christ.

Enough for Him, whom cherubim, worship night and day,
Breastful of milk, and a mangerful of hay;
Enough for Him, whom angels fall before
The ox and ass and camel which adore.

Angels and archangels may have gathered there,
Cherubim and seraphim thronged the air;
But His mother only, in her maiden bliss,
Worshipped the beloved with a kiss.
What can I give Him, poor as I am?
If I were a shepherd, I would bring a lamb;
If I were a Wise Man, I would do my part;
Yet what I can I give Him: give my heart.

Tom Hislop

Notes from Chapter

Chapter met on 5th November 2019. This was the eighth meeting this year.

The majority of the meeting was devoted to the Draft Budget for 2020; a support document was presented by the chair of the Finance and Investment Committee and Business Advisory Group. Following a very detailed and constructive discussion, it was unanimously agreed to work up detailed business plans with heads of departments, to see how the challenging budget for 2020 will be achieved. The results of this will be presented to Chapter in December.

Reports from the following were gratefully received. The hard work and dedication of all the volunteers were duly noted:-

- Potwell Dyke
- Higgons Mead Management Group

Copy minutes were received from the following committees:-

- Finance and Investment
- Health and Safety
- Sacrista Prebend
- Safeguarding

Chapter are in the process of recruiting a Warden for Sacrista and a Canon Residentiary. There have been a number of suggestions on the job and responsibilities of the new Canon. This has been helpful and suggestions are being given careful consideration before the job specification is advertised. The Dean is meeting with Bishop Paul on 13th November to discuss this and the interview process.

The Dean continues to be in discussion with the Head of the Minster School regarding the appointment of a chaplain, and the clergy are reviewing children's and family work through Mr Nick Harding, who is leading this ministry and maintaining our links with primary schools until July 2020,

Note for your diaries: Saturday 30th November, Community Forum; details to follow in Pew News.

Andrew Corner

(Should you have any Parish Matters that you would like to bring to Chapter, please contact Jan Richardson or Andrew Corner)



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MESSIAH

SATURDAY 7 DEC 2019 7:00PM
ROYAL CONCERT HALL, NOTTINGHAM

Handel Messiah (1741)

Alexandra Kidgell Soprano
Cathy Bell Mezzo Soprano
Mark Milhofer Tenor
Geoff Williams Baritone
Richard Laing Conductor
Michael Overbury Continuo
Orchestra da Camera

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What's On at Southwell Minster

Key to Abbreviations

Choirs

[BV] Boys' voices
[C] Congregational
[CC] Cathedral Choir
[GV] Girls' voices
[LC] Lay Clerks
[MC] Minster Chorale
[VC] Visiting Choir
(see music list for details)

Venues

(PC) Pilgrims' Chapel
(SP) Sacrista Prebend
(SC) State Chamber
(TH) Trebeck Hall

4 Wednesday

*John of Damascus, Monk, Teacher, c. 749;
Nicholas Ferrar, Deacon, Founder of the Little
Gidding Community, 1637*

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Concert – Lowe's Wong
Junior School Carols

5 Thursday

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
12.30pm Silence & Meditation (SP)
2.00pm Concert – Lowe's Wong
Junior School Carols
5.30pm Evensong [LC]
7.00pm Concert – Lowe's Wong
Junior School Carols

6 Friday

Nicholas, Bishop of Myra, c. 326
7.30am Morning Prayer
8.00am Holy Communion
12.15pm Friday Lunchtime
at the Cathedral
5.30pm Evening Prayer
7.00pm Framework Carol
Service [CC]

7 Saturday

*Ambrose, Bishop of Milan, Teacher, 397;
Ember Day*
8.30am Morning Prayer
9.00am Holy Communion
5.00pm Lantern Walk
5.30pm Evensong [CC]
7.30pm Concert –
Cantamus Girls' Choir

8 SUNDAY

The Second Sunday of Advent

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
9.30am Family Eucharist [C]
11.15am Sung Eucharist [CC]
3.30pm First Evensong of the
Conception of the
Blessed Virgin Mary [CC]

9 Monday

The Conception of the Blessed Virgin Mary

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Festal Evensong [GV]
7.00pm Reach Learning Disability
20th Anniversary Service
7.30pm Stilling Prayer (SP)

10 Tuesday

*Edward Trollope, Suffragan Bishop of
Nottingham, Minster Reformer, Restorer of the
Archbishop's Palace, Author, 1893*

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [BV]
7.30pm Beaumond House
'Light Up a Life' Service

11 Wednesday

Ember Day

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Emergency Services
Carol Service

12 Thursday

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
12.30pm Silence & Meditation (SP)
5.30pm Evening Prayer
7.30pm Concert – Handel's *Messiah*

13 Friday

*Lucy, Martyr at Syracuse, 304; Samuel Johnson,
Moralist, 1784; Ember Day*

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [CC]

14 Saturday

*John of the Cross, Poet, Teacher, 1591;
Ember Day*

8.30am Morning Prayer
9.00am Holy Communion
5.30pm Evensong [LC]
7.30pm Carols for Everyone

December

1 SUNDAY

The First Sunday of Advent

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
9.00am 'God's Special Gift' Trail
begins (*runs until 5 Jan*)
9.30am Family Eucharist
with Holy Baptism [C]
11.15am Sung Eucharist [CC]
6.30pm Advent Procession [CC]

2 Monday

*Edwyn Hoskyns, second Bishop of
Southwell, 1925*

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evensong [GV]
7.30pm Stilling Prayer (SP)

3 Tuesday

*Francis Xavier, Missionary, Apostle of the
Indies, 1552*

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [BV]

15 SUNDAY**The Third Sunday of Advent**

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
9.30am Family Eucharist [MC]
11.15am Sung Eucharist [CC]
3.30pm Evensong [CC]
5.00pm Christingle Service
7.30pm Carols in the Great Hall

16 Monday

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Concert – Minster School
7.30pm Stilling Prayer (SP)

17 Tuesday

*O Sapientia; Eglantyne Jebb, Social Reformer,
Founder of 'Save The Children', 1928*

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evening Prayer
7.30pm Concert – G4

18 Wednesday

O Adonai

7.30am Morning Prayer
8.00am Holy Communion
9.00am Minster School
- 3.30pm End-of-Term Services
12.15pm Holy Communion (SP)
5.30pm Evening Prayer

19 Thursday

O Radix Jesse

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
11.00am Staff Holy Communion
5.30pm Evening Prayer

20 Friday

O Clavis David

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evening Prayer
7.30pm Concert – SMF:
'Celebrating Christmas'

21 Saturday

O Oriens

8.30am Morning Prayer
9.00am Holy Communion
5.30pm Evening Prayer

22 SUNDAY**The Fourth Sunday of Advent;**

O Rex gentium

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
9.30am Family Eucharist [C]
11.15am Sung Eucharist [MC]
3.30pm Evensong [MC]
6.30pm Organ Meditation –
Messiaen *La Nativité*

23 Monday

O Emmanuel

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Cathedral Carol
Service [CC]

24 Tuesday**Christmas Eve**

7.30am Morning Prayer
8.00am Holy Communion
11.00am Crib Service
2.00pm Crib Service
3.30pm Evensong [CC]
7.00pm Cathedral Carol
Service [CC]
11.15pm Eucharist of
Christmas Night [MC]

25 Wednesday**CHRISTMAS DAY**

8.00am Holy Communion
9.30am Family Eucharist [CC]
11.15am Festal Mattins [CC]
12.30pm Holy Communion
3.30pm Evening Prayer with Carols

26 Thursday**Stephen, Deacon, first Martyr; Richard**

'Dick' Derby, second Bishop of Sherwood, 1993

9.00am Morning Prayer
9.45am Holy Communion
4.00pm Evening Prayer

27 Friday**John, Apostle and Evangelist**

9.00am Morning Prayer
12 noon Holy Communion
4.00pm Evening Prayer

28 Saturday**The Holy Innocents**

9.00am Morning Prayer
12 noon Holy Communion
4.00pm Evening Prayer

29 SUNDAY**The First Sunday of Christmas**

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
10.30am Sung Eucharist [C]
3.30pm Evening Prayer

30 Monday

9.00am Morning Prayer
9.00am Holy Communion (SP)
12 noon Holy Communion
4.00pm Evening Prayer

31 Tuesday

John Wyclif, Reformer, 1384

9.00am Morning Prayer
12 noon Holy Communion
4.00pm Evening Prayer

January

1 Wednesday**The Naming and Circumcision of Jesus**

9.00am Morning Prayer
12 noon Holy Communion
4.00pm Evening Prayer

2 Thursday

*Basil the Great and Gregory of Nazianzus, Bishops,
Teachers of the Faith, 379 and 389; Seraphim,
Monk of Sarov, Spiritual Guide, 1833;
Vedanayagam Samuel Azariah, Bishop of South
India, Evangelist, 1945*

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
5.30pm Evening Prayer

3 Friday

*John Beecher, Founder of The Workhouse in
Southwell, 1848*

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evening Prayer

4 Saturday

8.30am Morning Prayer
9.00am Holy Communion
5.30pm Evening Prayer

5 SUNDAY

The Second Sunday of Christmas

- 7.30am Morning Prayer and the Litany
- 8.00am Holy Communion
- 10.30am Sung Eucharist [C]
- 3.30pm Evening Prayer
- 4.45pm Westgate/Faith and Light Service

6 Monday

THE EPIPHANY

- 8.30am Morning Prayer
- 9.00am Holy Communion (SP)
- 5.30pm Festal Evensong [GV]
- 7.00pm Sung Eucharist [MC]

7 Tuesday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [BV]

8 Wednesday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 12.15pm Holy Communion (SP)
- 5.30pm Evening Prayer

9 Thursday

Kenneth George Thompson, first Bishop of Sherwood, 1975

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 9.45am Holy Communion
- 12.30pm Silence & Meditation (SP)
- 5.30pm Evensong [CC]

10 Friday

William Laud, Archbishop of Canterbury, 1645

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [CC]

11 Saturday

Mary Slessor, Missionary of West Africa, 1915

- 8.30am Morning Prayer
- 9.00am Holy Communion
- 5.30pm Evensong [CC]

12 SUNDAY

The Baptism of Christ (The First Sunday of Epiphany)

- 7.30am Morning Prayer and the Litany
- 8.00am Holy Communion
- 9.30am Family Eucharist [C]
- 11.15am Sung Eucharist [CC]
- 6.30pm Epiphanytide Procession [CC]

13 Monday

Hilary, Bishop of Poitiers, Teacher of the Faith, 367; Kentigern (Mungo), Missionary Bishop in Strathclyde and Cumbria, 603; George Fox, Founder of the Society of Friends (the Quakers), 1691

- 8.30am Morning Prayer
- 9.00am Holy Communion (SP)
- 5.30pm Evensong [GV]
- 7.30pm Stilling Prayer (SP)

14 Tuesday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [BV]

15 Wednesday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 12.15pm Holy Communion (SP)
- 5.30pm Evening Prayer

16 Thursday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 9.45am Holy Communion
- 12.30pm Silence & Meditation (PC)
- 5.30pm Evensong [LC]

17 Friday

Antony of Egypt, Hermit, Abbot, 356; Charles Gore, Bishop, Founder of the Community of the Resurrection, 1932

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [CC]

18 Saturday

Amy Carmichael, Founder of the Dohnavur Fellowship, Spiritual Writer, 1951; Week of Prayer for Christian Unity begins

- 8.30am Morning Prayer
- 9.00am Holy Communion
- 5.30pm Evensong [LC]

19 SUNDAY

The Second Sunday of Epiphany

- 7.30am The Litany
- 8.00am Holy Communion
- 9.30am Family Eucharist [C]
- 11.15am Mattins [CC]
- 3.30pm Evensong [CC]
- 5.00pm Families at Five

20 Monday

Richard Rolle of Hampole, Spiritual Writer, 1349; Henry Mosley, fourth Bishop of Southwell, 1948

- 8.30am Morning Prayer
- 9.00am Holy Communion (SP)
- 12 noon Prayers for Christian Unity
- 5.30pm Evensong [GV]
- 7.30pm Stilling Prayer (SP)

21 Tuesday

Agnes, Child Martyr at Rome, 304

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [BV]

22 Wednesday

Vincent of Saragossa, Deacon, first Martyr of Spain, 304

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 12.15pm Holy Communion (SP)
- 5.30pm Evening Prayer

23 Thursday

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 9.45am Holy Communion
- 12.30pm Curate Training Eucharist
- 12.30pm Silence & Meditation (PC)
- 5.30pm Evensong [CC]
- 7.00pm Concert – Minster School ‘Unplugged’

24 Friday

Francis de Sales, Bishop of Geneva, Teacher, 1622

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm First Evensong of the Conversion of Paul [CC]

25 Saturday

The Conversion of Paul

- 8.30am Morning Prayer
- 9.00am Holy Communion
- 5.30pm Festal Evensong [MC]

26 SUNDAY

The Third Sunday of Epiphany

- 7.30am Morning Prayer and the Litany
- 8.00am Holy Communion
- 9.30am Family Eucharist [MC]
- 11.15am Sung Eucharist [CC]
- 3.30pm Evensong [CC]

27 Monday

Holocaust Memorial Day

- 8.30am Morning Prayer
- 9.00am Holy Communion (SP)
- 5.30pm Evensong [GV]
- 7.30pm Stilling Prayer (SP)

28 Tuesday

Thomas Aquinas, Priest, Philosopher, Teacher of the Faith, 1274

- 7.30am Morning Prayer
- 8.00am Holy Communion
- 5.30pm Evensong [BV]

29 Wednesday

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer

30 Thursday

Charles, King and Martyr, 1649

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
12.30pm Silence & Meditation (SP)
5.30pm Evensong [LC]

31 Friday

John Bosco, Priest, Founder of the Salesian
Teaching Order, 1888

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [CC]

February

1 Saturday

Brigid, Abbess of Kildare, c. 525

8.30am Morning Prayer
9.00am Holy Communion
4.30pm First Evensong of Candle-
mas with the Admission
of Stewards [CC]

2 SUNDAY

**THE PRESENTATION OF CHRIST
IN THE TEMPLE (Candlemas);
PATRONAL FESTIVAL**

7.30am Morning Prayer
and the Litany
8.00am Holy Communion
10.30am Sung Eucharist
and Procession [CC]
3.30pm Festal Evensong
and Procession [CC]

3 Monday

Anskar, Archbishop of Hamburg, Missionary in
Denmark and Sweden, 865

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evensong [GV]
7.30pm Stilling Prayer (SP)

4 Tuesday

Gilbert of Sempringham, Founder of the
Gilbertine Order, 1189

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [BV]

News from our Mission Partners

Mission Aviation Fellowship Tanzania

Stewart Ayling, who has served with MAF in Tanzania for eight years, has written about a new airstrip in a remote area in the North of the country. At last the necessary permissions have arrived. He wrote in November: 'We have been exploring some other villages in this region that are also in need of healthcare provision and the Gospel, and we are hopeful that we may have found another partner to provide medical teams for further villages. In this way we aim to see the impact of one day's flying reach across three or four villages.'

Swaziland Schools Projects (SSP)

A primary school in Bedfordshire were renewing their library books. Rather than take the books – many of them in good order – they contacted SSP, and found the funding to transport several crates of books over to Africa. The Minster's grant goes to fund school buildings in Eswatini (the new name for the country), but we welcomed this initiative to improve literacy.

Diocese of Jerusalem

Jane Henson spent some time in Hebron again this autumn, helping Palestinian farmers in their olive harvest. She went with the Amos Trust, an organization committed to justice and peace for all who live in the Holy Land. There is a history of olive-pickers being harassed by youths from illegal settlements, so the presence of international observers helps to protect them in a volatile situation.

A Rocha

This inter-church international Christian conservation group featured at Harvest Thanksgiving this year, with presentations by Andy Lester, their chief conservation officer. Read more about them in the article by Hugh Middleton, 'Changing Perspective.'



*Local people head for the plane that has
transported eye specialists*

Christmas through the ages

Ancient religions celebrated the winter solstice. In the Roman Julian calendar, this date originally fell on December 25th. It was at this point in the year that the Romans held midwinter celebrations called Saturnalia, devoted to the god Saturn. Other traditions included, in Celtic areas of the Roman empire, men and women dressing in clothes of the opposite sex, and dancing with animal masks on! The word Christmas derives from the Anglo-Saxon word

Cristes mæsse from about 1038.

However, the precise date of Christ's birth as 25th

December, was decided in the 4th century by Pope Julius 1. The theological basis for this date was that it fell exactly nine months from March 25th, which was believed to be the day on which the world was created and would also be the date of Christ's conception

The Venerable Bede records that the Angles and the Saxons began the year with 25th December celebrating the festival of Yule, which is still celebrated today by neo-pagans. It is thought that the festival was associated with fertility, so there is a discernible link with the Christian celebration of Jesus's birth from Mary, a mortal woman. We know little about the details of the celebrations, but Egbert of York (d. 766) writes, 'The English people have been accustomed to practise fasts, vigils, prayers, and the giving of alms both to monasteries and to the common people, for the full twelve days before Christmas'. To the newly converted Anglo-Saxons, however, Easter was far more important in the Church calendar.

The Christmas holiday was instituted by King Alfred. In one of his laws, this holiday was strictly to be taken from Christmas Day to Twelfth Night by all except those engaged in the most important of occupations. From the 11th Century, Christmas became the most important religious celebration in Europe, signalling the beginning of Christmastide, or the Twelve Days of Christmas as they are more commonly known today. Interestingly, William the Conqueror's coronation took place on Christmas Day 1066.

Carol singers from the 13th century onwards took the word "carol" literally – it means to sing and dance in a circle. Consequently, many services were marred by carol singers doing just this, so the Church banned them and ordered them into the street. Hence, our 'modern' tradition relates back to disorderliness in church. Of course, most carols sung nowadays come from a post-medieval tradition.

The Nativity crib originated in medieval Italy when Saint Francis used the crib and animals that aren't mentioned in the Bible to explain the story. In medieval England on 28th December,



Norman feasting

which is Holy Innocents Day, children were reminded of Herod's cruelty by being beaten. Indeed, 28th December was seen by many then as a day of bad luck.

On the Christmas menu there would have been goose, and possibly swan. There would not have been any turkey on the table as they only arrived after the discovery of America in the late 15th century. The poor might well have eaten venison leftovers such as heart, feet, liver, tongue and brain. Originally mince pies would have contained meat with some spices. It was only in Victorian times that the meat was replaced with fruit. Medieval people believed that if you wished on your first bite of mince pie, your wish would come true.

Christmas pudding was a form of spicy porridge that was left to cool before being consumed. Drink would have consisted red and white wine, ale, cider and mead. Also, Christmas Day was a "quarter day" when the poor had to pay their rent. On Boxing Day, the poor received money from their masters in hollow clay pots with a slit in the top. These had to be broken to get the money out. These small clay pots were nicknamed 'piggies'. As a result, we now have piggy banks for collecting money in.

By the early 12th century, the liturgy included dramatic scenes, and this led to the development of plays, especially in towns, where Bible scenes were dramatized. Examples include the two 'Shepherds' Plays' from Wakefield in the early 15th century which use eleven verses of St Luke's Gospel for their narratives. "Mumming" was also practised at Christmas; these masked dramas usually involved St George and an alien knight who was Turkish. In addition, Mystery Plays were performed in which King Herod would be the 'baddie' just as in a modern pantomime.

In the Middle Ages, the Church decorated trees outdoors with apples on Christmas Eve, which they called "Adam and Eve Day." Even before the prominence of the indoor Christmas tree in the 19th century, a double ring of mistletoe was the centrepiece of many a home's decorations. Holly has been a winter decoration since the ancient Celtic druids, who thought it sacred and able to ward off evil spirits, while the Romans used it as a gift to show goodwill.

Finally, however, no era in history has influenced the way in which we celebrate Christmas as much as the Victorians. Before Queen Victoria's reign started in 1837 nobody in Britain had heard of Santa Claus or Christmas Crackers. No Christmas cards were sent, and most people did not have holidays from work.

Tom Hislop

News from Framework

The Minster community is unfailing in its concern for the work of Framework and in its support of the charity's work. There could be no better time to say a heartfelt 'Thank you' for that corporate and individual generosity.

"How is Framework?" It's a question often asked. The short answer is that the charity is keeping its head above water and, thanks to its heroic staff, is continuing to help change and save lives across Nottinghamshire, and in Lincolnshire, Derbyshire and South Yorkshire – working with around 18,000 people in the year to April 2019.

An equally pertinent question is "How are the people Framework supports?" The truth is that they have suffered, and are suffering. A lot.

Austerity has hit vulnerable people hard, with around 14 million living in poverty – an astonishing one fifth of the population of Food Bank Britain, according to research published over the last two years by the Social Metrics Commission and the Joseph Rowntree Foundation.

So it's no surprise that more people are ending up in crisis and needing Framework's help.

As is well known, rough sleeping has risen dramatically and shows little sign of substantially diminishing; New Psychoactive Substances have joined alcohol and opiates as unpredictable threats to the wellbeing of people on the edge of crisis; mental health services are at breaking point but, due to the reduction in services, many people find themselves below the threshold for statutory support; acquisitive and violent crime appears to be rising again and half of young people report being anxious about the future.

Another answer to that initial question is that Framework, faced with these considerable social challenges and stories of human misery, has a renewed determination to strive for a community of inclusion where people are valued for who they are and what they can be; where individuals and families are decently housed and supported; where people are able to look to the future with hope; where homelessness doesn't happen because the causes are understood and prevented; where resilience is developed in schools, at work and by public services to reduce the impact of emotional trauma; where the supply of damaging substances is reduced so they don't become a threat to health and wellbeing; where opportunities exist to develop new skills and prospects for employment; where people feel safe because they and those around them feel included, have aspirations and are positive about the future.

Part of the price that society and vulnerable people are paying for the disintegration of support is that the needs of people in crisis are more complex: the combination of mental health prob-

lems, substance abuse, entrenched homelessness and other challenges means that some rough sleepers are unable to cope with life in homeless hostels.

A solution that is attracting international attention is Housing First which, with intensive support funded by the Ministry of Housing Communities and Local Government, is successfully enabling homeless people with high needs and histories of entrenched or repeat homelessness to live in their own homes.

The impact of Housing First is illustrated by "Darren" who is well-known to homelessness, criminal justice and health services across Nottingham.

After many devastating and traumatic experiences Darren lived for many years on the streets: his mental and physical health deteriorated. He had no hope and no one seemed to have hope in him.

A record of anti-social behaviour, begging and serious drug use, would usually mean that Darren would not be able to access a tenancy. However, with the backing of Housing First, he was given a chance. His drug use has reduced and, with his Housing First support worker, he has started to manage his finances and pay his arrears, and fines caused by drug use and begging.

Darren has stopped begging and has re-engaged with his family; his health has improved so much that he looks like a different person. It is a huge achievement that he is taking responsibility for himself and his property. This is why Housing First really matters.

Framework's Housing First pilot in Nottingham city is supporting ten people but the need for suitable accommodation is much greater. Six more units in Nottingham have recently been made possible by a private six figure donation complemented by public funding.

Now Framework's goal is to establish Housing First for people like Darren in Nottinghamshire. Funding, including a £240,000 legacy, is in place to create Housing First accommodation in the county for six homeless people in the county. Framework's Christmas fundraising Challenge is to raise £100,000 to complete that funding: funds donated will be matched pound for pound by Framework.

The collection at Framework's Carol Service at the Minster on Friday 6 December at 7.00pm will support this vital fundraising appeal. You can also donate online at www.frameworkha.org/christmaschallenge or call 0115 970 9558.

Framework wishes you a very Happy Christmas.

Chris Senior, Senior Bid Writer, Framework



Framework staff members

News and views from Sacrista Prebend

A Quiet Space in the Heart of Southwell

Not to know where you live must be a horrible thing; this past year we have seen people rendered stateless in so many places, from the Rohingya refugees from Myanmar to those living on the Turkish/ Syrian border. On the other hand there are those who have found living in certain countries affects their human rights. The role and place of the state has been before us all this autumn and is one of the roots of all that has happened. And it is there in the middle of Christmas. The Incarnation is God getting involved. So the state demands that Mary and Joseph go to Bethlehem, where Jesus is born. This Christmas many will stand there in Manger Square not sure of the politics of where they are; and alongside those of strong faith will be those not sure of where they are in that faith.

Sacrista Prebend is a place of reflection for those who feel homeless in their faith or in life, as well as those who know exactly where they are. It is a place where you may come and not be judged, a place for explorers and pilgrims.

Of course there are set services (Holy Communion on Mondays at 9.00am and Wednesdays at 12.15pm, both followed by refreshments); but you can also just book a room for some peace and quiet, for daytime or overnight, or come along to some silent prayer on Mondays (Stilling Prayer at 7.30pm) and Thursdays (Silence and Meditation at 12.30pm)

There is also a programme of Quiet Days which are another opportunity for exploring the faith and our part in God's wonderful but sinful world. The full programme is available from the House, in the Minster, or online; a quick telephone call will book you in. Here are the next few; it is good to book a place early.



Framework staff check on a rough sleeper

Tuesday 14th January
Revd Canon Tony Evans
"Where is the summer...?"

Sacrista will be nice and warm and hot drinks readily available as we dwell on T.S. Eliot's wonderful poem Little Gidding from the Four Quartets; a poem whose seeds may have been sown in Nottinghamshire. Let Eliot (even if you have never read his works before) challenge our lukewarm faith, remembering, in his words, that... '...prayer is more/ Than an order of words, the conscious occupation/ Of the praying mind, or the sound of the voice praying.'

Saturday 22nd February
Revd Canon Valerie Rampton
God and Leisure

The Septuagint version of the Bible translates Psalm 46 v 10 as 'Have leisure and know that I am God.' But in the history of the Church leisure has frequently been frowned upon. Yet it is there in Scripture; time off work, not just to do chores and worship and pray, but time for playing, for feasts and festivals, dancing, fun and mirth, and thankful enjoyment of creation. And doing it without feeling guilty. In this day we'll have a look at what it means to be 'Homo Festivus'.

Saturday 14th March
Revd Dr Stephen Hippisley-Cox
Lenten journey through the Eucharist

On this quiet day we look at what it means to celebrate the Eucharist in Lent. We begin by looking at what it means to be a Eucharistic people, and then explore what that means in the context of 'holding back', or of difficult times, or of accompanying others in difficult times.

God bless; and may you have a holy and peaceful Christmas, wherever you find yourself to be.

Tony Evans, Warden, Sacrista Prebend

Service of Lessons and Carols
at Southwell Minster
Friday 6 December at 7.00pm
Carols to sing and Christmas readings

Contributions from the girls and men of the famous Minster Choir including a song written specially for Framework – *Reach Out and Lend a Helping Hand.*



Visit to our Mothers' Union link Diocese of Sebei, Uganda

After a long drive on increasingly bad roads our borrowed car made it up the dirt track to the Sebei Diocesan office in the town of Kapchorwa. My husband Ian and I were made very welcome by MU President, Margaret Chelimo, secretary Viola, and many others.

After a night in the small Noah's Ark Hotel run by the Bishop's sister, we were taken to visit two model homes. Most of the focus of the MU in Sebei is on teaching women- whether they are MU members or not - about basic hygiene and how to run their homes efficiently. This includes aspects familiar to us, such as growing their own vegetables to feed their families and hopefully to have some surplus to sell or barter, but also some less familiar areas such as how to build a more efficient cooking stove, construct a drying rack for crockery etc, to use the sun to sterilize things, or construct and maintain a hygienic pit latrine.

The owners of the homes, Fabia Chepkwuni and Patricia, were rightly very proud of their achievements. They each had a small three-roomed house with a tin roof, and with a latrine and bathing shelter nearby (but not too close!). They had impressive vegetable gardens, plus hens, goats and even two cows each. But they were both most proud of their kitchen: separate thatched huts with clever earth stoves and racks above them for drying firewood. The stoves, plus the use of very dry wood, mean there is very little smoke in the kitchen, which in turn means better health for the cooks. Both ladies were pleased that their husbands now sit in the kitchen with them as they cook the evening meal and discuss the events of the day; this is highly unusual in their culture.

All this means the women have not only become much better off financially, being able to improve their homes and send their children to school, but have also gained the respect of their families and neighbours. Fabia has even been elected as the village leader, (Parish Council Chair equivalent), a role traditionally held by men. The Ugandan tradition of hospitality meant that we were given tea with bread, eggs and bananas in both homes, all home grown.

After these visits we drove back to the Diocesan headquarters, where we were greeted by a welcoming committee of singing, dancing, MU members. Formal speeches and reports followed.

As members of the worldwide Mothers' Union we all share the same values and objectives, but our activities could not be more different. As well as the home-making project, Sebei MU members go out into the remote villages to preach the Gospel, campaign against Female Genital Mutilation (sadly still practised, though on a greatly reduced scale) and to promote children's rights and gender equality.

A group have set up a Savings and Credit Cooperative Organisation (SACCO). They have a bank account with the Postbank which each member pays in to; they lend to members in turn, enabling the purchase of utensils, water barrels, goats and cows.



*The welcoming procession for Shelagh and Ian Baird-Smith
by Sebei Mothers' Union, Uganda*

When it was my turn to speak, I struggled to explain in any detail the projects we work with here. Talking about 'Away From It All' seaside breaks) to women who live in a culture where holidays simply don't happen made me realise again how fortunate we are to live in Southwell. They were interested in the Family Contact centre and prison visiting, which both seemed strange to them, and asked some searching questions about why such things were necessary. I presented gifts to the MU leaders, including one from our diocesan president, Pat Brewin.

I am so grateful for the privilege of making this visit to meet these wonderful women. They live in conditions which are so different from ours, and so much more difficult, and I am humbled by their energy, initiative and proactive response to the many challenges of their lives, as well as their generous hospitality. Most of all, their faith in a loving God who provides for his people is inspiring.

I look forward to sharing my experiences and would be delighted to show some of my many photos to any group who may be interested. Most of all I pray that this visit may be the start of a fruitful relationship between our Mothers' Union groups in our two dioceses. We have an open invitation to visit again,

Southwell Minster MU meets on the third Thursday each month. December 19th will be our famous Service of Readings and Carols.

As always, visitors and new members are very welcome to join us at Sacrista Prebend at 2:00pm. We finish between 3.30 & 4:00 so children can be collected from school.

Please contact Shelagh Baird-Smith on 01636 918341 or shelaghbairdsmith@gmail.com if you would like to know more.

Mothers' UNION
Christian care for families

Welcome to Uganda

Welcome', 'You are welcome', 'You are very welcome' - the invariable greetings of Ugandan people. Usually followed by 'How are You?' - then, if at home, unfailing and generous hospitality. The people are wonderfully warm, welcoming, open and engaging – backed by their stunning smiles and relaxed manner putting you immediately at your ease.

We went with Ian and Shelagh Baird-Smith and stayed with Omara Sam and his family in Lira, a large town in the northern part of the country. In 2011 Sam had the vision of providing much needed high quality professional Christian education for those who would find it difficult to afford the fees. For two years Ian worked as Administrator and Shelagh as Bursar for what has become the Uganda Christian Institute. Eight years on there is now a Nursing and Midwifery school with 900 students, as well as 400 in the agriculture and professional development departments. The Institute is self-funding and during our visit was being inspected to become a fully registered tertiary educational institute.

Augustine and Jimmy Francis, friends of Sam, are two brothers whose father had given them plots of land to build their own homes. But they were led by God to use the sites to build a Christian school, Keframa High School. This now has 140 pupils and new premises mainly funded by the generosity of members of Southwell churches. We visited the school four days before O level exams started. The school has recently built new laboratories but had only half the equipment needed for the exam. Minster congregation members' donations totaling £250 were invaluable in making up the shortfall – and the equipment bought will greatly enhance the future teaching of science.

In Uganda primary education is provided by the state, albeit by many private and charitable schools as well because of the limited number and uneven quality of state schools. Secondary education is fee-paying and students are sent home if their fees are not paid regularly. Many Keframa students are from poor families. 43 are sponsored through a scheme started and run by Ian and Shelagh. The £25 per month includes a premium for school development and is sent to the school. This guarantees sponsored students their education. It is also an invaluable source of regular and predictable income for the school.

While at Keframa we had the thrill of meeting Akullu Sarah, the student whom we sponsor through Ian and Shelagh's scheme. Sarah is 16 and in the second of four senior school years. She is the eldest of six children of subsistence peasant farmers who could not afford to pay her fees. Sarah is hoping to become a doctor and her progress at the school suggests she has every chance.

While in Kampala we also visited Half London, a charitable primary school in a very deprived part of the city set up by two ex-street children, Isaac and Joseph, known to Ian and Shelagh; and Uganda A Rocha, creating energy out of mud and charcoal



The Sills and Baird-Smiths with Omara Sam at Lira

waste. While in Lira we worshipped at Rev Dinnah's church in the bush, where the band played beautiful stringed instruments called Adungus and the singing was rousing. This small church cannot celebrate communion because it can't afford wafers and wine. Rev Hellen Ogwal joined us for supper - she visited Southwell some years ago and sent greetings to friends here. After our memorable time in Lira we spent a day on safari in Murchison Falls National Park, where we travelled up the magnificent River Nile to see the falls, and saw at close hand a lion, hippos, giraffes, elephants, crocodiles, buffalo, warthogs, deer and many spectacular birds. We also visited a white rhino sanctuary, restoring the species to the country following annihilation by Idi Amin and poachers. Ten years ago six rhinos were imported from South Africa and USA and they now number 30.



Cooking pots at Keframa School,

Uganda is poor, and social and economic development will take a long time. But its people are enthusiastic, keen to learn and move forward, and have huge resilience and resourcefulness. We hope and pray that their potential will be realized, and that some reading this may be moved to donate to Keframa School Build and/or sponsor a young person, to give them the opportunity to fulfil their potential and contribute significantly to the country's future. We are very grateful to Ian and Shelagh for their kindness and patience in having us tag along.

It is 8.00am on the Sunday we fly home, the second of three morning services at Namirembe Cathedral, Kampala - huge building, standing room only. The choir processes in just as at Southwell Minster. Then the organ stops, the mics come out, the choir moves to the front and we are singing and dancing to 'Oh Happy Day' and other Gospel songs! Later in the service we and other first-timers are asked to stand up and are warmly welcomed. A perfect ending to our memorable, heart-warming and very blessed visit.

If you would like to know more do get in touch. Our contact details are 01636 815173, patrickills18@gmail.com – Ian and Shelagh's are 01636 918341, ianbairdsmith@gmail.com.

Patrick and Helen Sills

Did you know that.....

the Airmen's Chapel holds much local history

The Airmen's Chapel, situated in the east end of the North Quire aisle, has been suggested as the site of the Chantry chapel founded by Richard Sutton in 1283 and dedicated in honour of St Peter and St Paul. It was also, possibly, the site of Archbishop de Corbridge's tomb in or after 1304. It became the Airmen's Chapel only in 1984 when it was dedicated on Sunday 11th March. There is an aumbry space in the north wall and a double piscina set into the east wall of the chapel. All the windows are by C E Kempe, an important Victorian designer and manufacturer of stained glass.



The altar was made by apprentices of Coal Aston Aerodrome, near Sheffield, home of 33 Squadron, as a memorial to the men of that station who had died in the First World War. It was used in a chapel at RAF Norton Woodseats before being given to Bishop Edwyn Hoskins, our second Bishop, and thence to the Minster in 1919. It was made from items taken from aircraft which crashed in France in WW1; the panels from wooden propeller blades, the cross from engine cylinders, vases from the aluminium and the plates from the copper used in aeroplanes.

The Communion rail was made at RAF Newton in 1984 and the oak kneeling desk was made at RAF Cranwell in 1926, £20 having been collected to pay for it. The silk RAF ensign was replaced by RAF Newton in 1984. The carpet was given by comedienne Elsie and Doris Waters in 1941, their three brothers having served with the Royal Flying Corps in the First World War, 'in thanksgiving for the devotion and bravery of the RAF in the present conflict'. One of those brothers, Jack Warner, was Dixon of Dock Green on TV for 20 years, until shortly before he died; the young Sean Connery was another actor in that series! The kneelers, designed in about 1962 by Professor Anne Morrell, included aircraft wings, researched in the Science Museum, and angel wings based on the Sion Cope in the V& A museum; and were all made by local ladies. The thin black lines represent the airflow passing over the wings and being stopped by them; some of the kneelers can be put together so that the lines connect jigsaw-like.

The Peace Triptych forming the reredos was painted by Hamish Moyle in 1988, then of the Little Gidding Community but now living in Northern Ireland. It was inspired by Edith Sitwell's poem 'Still falls the rain' which is written in the upper part of the closed panels. A miniature of the paintings, with the words of the poem on the reverse, stands nearby. The triptych features an injured Airman dreaming of happier expanses of water which are then seen on the reverse.

The Katyn Memorial on the north wall of the chapel was designed by the then cathedral architect Ronald Sims, and

installed in 1987 to commemorate the massacre of 14,000 Polish officers in the Katyn Forest in Russia in 1940. An urn of earth from that Forest has been placed in the wall behind the memorial. A Polish flag hangs alongside the RAF Ensign. On the first Saturday in May each year the Polish Association come to the Minster for a service of remembrance, the Katyn memorial forming a focal point for the laying of wreaths.

Beside the Katyn memorial is a much older memorial stone tablet to William Talbot. The graffiti on this ancient tablet is quite fascinating and includes 'witches

marks' in the form of a double overlapping V, put there to keep witches away.

The blue chairs in the chapel were a gift from the Community of St Lawrence, brought from their Convent at Belper when the nuns moved to Southwell in 2001.

*James Pinder,
on behalf of the Southwell Minster Guild of Stewards*

Bible Verses for Reflection

So they [the shepherds] went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. **Luke 2: 16-18**

I pray that, according to the riches of his glory, he [God the Father] may grant that you be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. **Ephesians 3: 16-17**

Suggestion for Reflective Reading, based on the ancient tradition of Sacred Reading ('Lectio Divina')

- Read the verses slowly, perhaps more than once.
- If any word or phrase strikes you in particular, stay with it, repeating it quietly to yourself.
- Reflect about what God might be saying to you through this.
- Move into quietness, resting in God's loving presence.



Fairtrade Church?

The Minster is re-visiting its commitment to Fairtrade. Bishop Ronald Milner explains the background.

Saturday April 16th 2005 was a memorable day for the Minster. The "Make Poverty History" campaign was in full swing! Two hundred people (many from churches in the town) were assembling on the Burgage preparing to march down King Street to the Minster. Drummers led the way and marchers carried banners proclaiming "Vote for Trade Justice". Arriving at the Minster, the procession was welcomed at the west door by the Dean. He called for a minute's silence and said a prayer of dedication to the cause of eliminating world poverty. Then the marchers encircled the Minster, joining hands as the bells rang out celebrating the hope for a new world order free from the blight of poverty, which was oppressing the lives of so many millions in Sub-Saharan Africa, South America and Asia.

At the heart of the problem was a world trading system which allowed the rich and powerful to pursue trading policies that put profits before the needs of people and the planet. The resources of communities were exploited and their economies threatened. In 2005 it was estimated that world trading rules robbed poor countries of £1.3 billion a day.

The first stirrings of a Movement for Change were felt in the 1960s, and by 1989 the momentum was such that a World Fair Trading Organisation was founded. The aim of the movement for trade justice was to strengthen the hand of those who were at the basic local level of production – small farmers and craft workers. Contracted to the Fairtrade organisation, they were strengthened to negotiate terms of trade with Consumer Organisations in the western world, ensuring sufficient to cover production costs and to provide decent wages, housing and health and safety standards.

An important part of the Fairtrade contract was the social Premium, a payment to farmers and other producers which had to be dedicated to improving living conditions in their communities. By means of this Premium schools, health centres, clean water, better tools and training were soon making a difference to the quality of life for thousands of people previously shackled by poverty.

The opening years of the new millennium saw the Trade Justice Movement, of which Fairtrade is a part, vigorously campaigning to create a larger market for Fairtrade produce. In Europe and North America churches, schools and local authorities were challenged by the Fairtrade Foundation to register as supporters. Thousands responded and continue to respond today. Over 7,500 churches, 1,000 schools and 600 towns are now registered as Fairtrade, including the Minster. In 2006 the Chapter committed to

the three conditions required to become a Fairtrade church.

- To use Fairtrade tea and coffee after services and in all meetings for which the church is responsible.
- To move forward to using other Fairtrade products.
- To promote Fairtrade through events, worship and other activities.

The Minster's pledge to become a Fairtrade church is now 13 years old! The initial energy and commitment have seen the wear and tear of time and we need to review where we are today in our support of the developing countries which are still weighed down by the burden of poverty. We must not forget that the first of the United Nations Sustainable Development Goals agreed in 2015 is for an end to poverty in all its manifestations by 2030. So, all Minster organisations are being asked to review their use of

Fairtrade products in their work. In this we now have the support of the Cathedral Shop which is a Fairtrade stockist.

The Fairtrade logo, first used in 1994, is celebrating its 25th anniversary this year! It has much to celebrate as it looks back over the years.



From small beginnings it now enriches the lives of 1.65 million farmers and workers, has 1,411 organisations in 74 countries, paid £158.3 million in Fairtrade Premiums in 2016 and markets 4,500 products. 23% of its farmers and workers are women and 48% of the Fairtrade Premiums are spent on services, tools and training for farmers. This concern for the environment has persuaded A Rocha to include the use of Fairtrade products as an essential qualification for their Eco-Church awards.

The 2005 Southwell march from the Burgage to the Minster challenged our town and the Minster to stand up for Trade Justice through Fairtrade. We made a start then but the challenge remains. The June edition of Leaves in 2005 contained an account of the march and ended with the words: "As we encircled the Minster it was as if we embraced the house of God who has shown us in Jesus that he embraces the hungry and feeds them, releases the captives and longs for every man,

woman and child in his world to have fullness of life. As we gathered at the west end of the Minster and prepared to complete our march we joined in an act of dedication. The Dean gave us his blessing and commissioned us to continue the Campaign for Trade Justice through Fairtrade and to press world leaders to Make Poverty History."



A Need to Change Perspective.

Quite recently NASA reported hearing from Voyager 2. Launched over forty years ago, this small space probe has made it to the edge of our solar system and signalled back. It will continue 'out there' but the power supply is unlikely to last much longer.

Nevertheless, this little marvel and its partner, Voyager 1, have been sending back observations from further away than ever before. Scientists' interpretations of the information sent back add 'heliosphere' to our store of difficult concepts which already include: dark matter, infinity, an expanding universe (expanding into what?), the Big Bang, $E = mc^2$, and more. Apparently not only is Earth a special and possibly unique environment orbiting in an otherwise physically hostile solar system, but that solar system itself is a special and possibly unique environment orbiting within a galaxy ... and that galaxy ...? The language and perspective of astrophysics share little with the language and perspectives of our everyday lives.

For many there are similar difficulties with climate change and environmental degradation. Sir David Attenborough has helped many become aware of a much wider world, beyond our limited perspectives of when to go shopping and what to buy when we get there, how to turn a profit, or what to do about the difficulties our children may be getting into. Even so it is hard to shift from these familiar preoccupations to a full appreciation of what climate change and environmental degradation imply. In the October/November edition of *Southwell Leaves* Karen Edginton and Angela Ashwin offer a lot of valuable advice to those wishing to cut down on their use of plastic, and small steps any of us can take are valuable, but how firmly is the whole nettle being grasped?

A recent Southwell Town Council meeting considered proposals for an environmental strategy, and a group of interested individuals went along to observe. Before the environmental strategy was discussed a couple of planning applications were considered. As a member of the public observing the meeting, I was tempted to scream out ... 'Why are we continuing to build at all?' I didn't, and of course construction is not the only industry that continues to grow. Television and other forms of advertising haven't changed much in response to an acknowledged emergency. Our everyday language and perspectives have become so immured in the rhetoric of 'more, bigger, newer, further and faster' that we find it difficult to embrace the possibility that these slogans belong to the past. All of which is why it was so refreshing to welcome Andy Lester to Southwell for the weekend of October 12/13th. He spoke at a public meeting in Holy Trinity Church on Saturday 12th, and preached at the Minster's Harvest Festival and took questions after the Minster's Harvest lunch on Sunday 13th.

For those who weren't able to meet him Andy is the Conservation Director at A Rocha, a Christian

charity working for the protection and restoration of the natural world. A Rocha witnesses a biblical faith in the living God, who made the world, loves it and entrusts it to the care of human society. They realise this practically through involvement in nature conservation projects and ecological research, campaigning on biodiversity issues, and engaging with churches, schools, communities and individuals. By setting environmental concerns in a Christian context they focus upon the synergy between the two.

Christianity teaches that there is only one God, and that we should worship Him through concern for one another and for God's creation. Rising concerns for the environment reflect ever more vivid evidence of how human hubris (narrow complacency that we know the answers) continues to drive conventions and expectations that endanger the stability of our fragile home in the universe.

Andy began his talk at Holy Trinity with a few interpretations of Scripture. These included; 'God created an incredibly complex planet in which all things naturally hold together *without the need for human intervention*': Colos 1;15-17, 'God loves the world he created': John 3:16, 'God created us to care for the planet': Gen 8 and 9, Lev 25:1-5 and 'It has gone wrong because of us' Amos 8. As with all interpretations of Scripture these can be re-interpreted, but the environmentalist's perception is that Life is a complex ecology, that humans are part of it, and that things are going awry because of what they are doing. Not so far from the mistake of believing that we know better than God and that we can manage things.

As the universe reveals its secrets our perceptions of who and what we have to change accordingly. Similarly, as the cost of our limited perspective on the natural world comes to light isn't it time for some humility? Surely the first thing to do when stuck in a hole is to stop digging!

Hugh Middleton



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Southwell Minster Christmas 2019

Sunday 1 December

Advent Sunday

Eucharist

9.30AM, NAVE, AND

11.15AM, QUIRE

Advent Procession

6.30PM, NAVE

Thursday 12 December

Handel's Messiah

7.30PM, NAVE*

Sunday 15 December

Christingle

5PM, NAVE

Carols in the Great Hall

7.30PM, STATE CHAMBER

*Tickets available from
litmus@southwellminster.org.uk
or 01636 817280*

Sunday 22 December

Messiaen: *La Nativité*

Organ Meditations

6.30PM, QUIRE

Monday 23 December

The Cathedral Carol

Service

7PM, NAVE

Christmas Eve

Christmas Eve

Evensong

3.30PM, QUIRE

The Cathedral Carol

Service

7PM, NAVE

Eucharist of

Christmas Night

11.15PM, NAVE

PREACHER: THE DEAN OF
SOUTHWELL

Christmas Day

Holy Communion

8.00AM, QUIRE

Family Eucharist

9.30AM, NAVE

PREACHER: THE CANON

PRECENTOR

Festal Mattins

11.15AM, QUIRE

PREACHER: THE BISHOP
OF SOUTHWELL AND
NOTTINGHAM

Holy Communion

12.30PM, QUIRE

**Evening Prayer with
Carols**

3.30PM, QUIRE

Sunday 12 January 2020

Epiphanytide

Procession

6.30PM, NAVE

Sunday 2 February 2020

**Candlemas and
Patronal Festival**

SUNG EUCHARIST

10.30AM

FESTAL EVENSONG AND

PROCESSION WITH CANDLES

3.30PM, QUIRE AND NAVE

Throughout December until Sunday 5 January 2020

'God's Special Gift'

A free interactive trail for children and families, helping us understand the Christmas story.

*Tickets available from The Cathedral Shop or 01636 812933