

Southwell Leaves

News and Information from Southwell Minster

April / May 2020

£2.50

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Narcissi Verger planted in 2008 by our vergers, in memory of William Vigar.

Photograph Christine Kent'



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House Groups

With the beginning of Lent the 2019/2020

Minster House Group series came to an end. As previously some seventy people had gathered in groups of between

ten and five, fortnightly between September and the beginning of Advent, and again a few times between Christmas and Shrove Tuesday. In response to requests for bible study the suggested theme was material from the Bible Society's Word lyfe stream. This focuses on three areas – being immersed in the word of God, sharing faith and getting to know Jesus better. Over five sessions the material suggested how scripture might offer ways of being *immersed* in the Christian message, of reflecting upon Jesus as *saviour*, of sensing the *transforming* power of the Holy Spirit, of feeling how Christ's followers are called to live distinctly *different* lives and how we might explore ways in which a post-Christian world might *engage* with the great story of Christ.

The material is quite structured and groups had differing experiences of it, but as ever the House Groups supported fellowship and learning together. Covid-19 is going to curtail gatherings for some time and we will have to take advice about when it might be safe to resume them. All that can be offered at present is thanks for the friendships they have supported and hope that these will continue to offer support through present difficult times. God's great message to humanity is that all can be redeemed and restored to its intended design. This is the message embodied in Jesus himself, rooted in the word of God, and ultimately expressed through the lives of those who follow Christ. It is a living tale of grace spoken in and through word and action.

Ecumenical Lent House Groups were arranged and got under way. They were to follow one of the York Courses; *Superstar*. The group I was involved with managed two meetings before we felt obliged to follow public health advice and meet no more. A great shame. We were just beginning to get to know one another and learn from our differences. Let's pray that by this time next year it will all be over and some sort of normality will have been resumed.

Hugh Middleton

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Christine Kent (on behalf of the editorial team)

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 May 2020.

This magazine is produced and printed by Jubilate Communications CIC

Welcome to the April/May edition of Southwell Leaves

Our minds are dominated at present by the Covid-19 coronavirus and the ramifications of a worldwide pandemic. The Minster and its people are not immune to the anxiety and changes of plan which every institution is facing. The situation is unprecedented (an over-used word!) in recent history, and its closest parallel is the 1918/19 outbreak of Spanish flu. At the time of writing, the over-70s and those with existing health problems are barred from leaving their homes to avoid getting ill. Those on low wages and in the gig economy will be worst-hit, and food banks will be needed more than ever.

Readers will know that all public church services have been cancelled, and we face a very unusual Holy Week and Easter this year. All the Minster's core activities have been affected, and we have no 'What's On' pages in this edition of *Southwell Leaves*. Daily prayer, which is one of the core functions of a cathedral, will continue but behind closed doors. As we go to press, the arrangement is that each day the clergy will pray Morning Prayer at 8.15am and Evening Prayer at 4.30pm. If we are online, we can download the Church of England Daily Prayer smartphone app, or find it at home on our computer, Kindle or iPad; we can join in at the same time, commending the world and the Church into God's care. Churches, including the Minster, are looking at ways of live-streaming services. The Family Communion on Mothering Sunday, led by the clergy and choir musicians, was broadcast on Youtube by a link on the Minster's website; some future services will be found there too. Also members of the two prayer groups are keeping in touch with each other, and will pray in their own homes. The Minster will be open for private prayer daily from 9.15am till 4.30pm, so people can come in on their own, to pray or light candles.

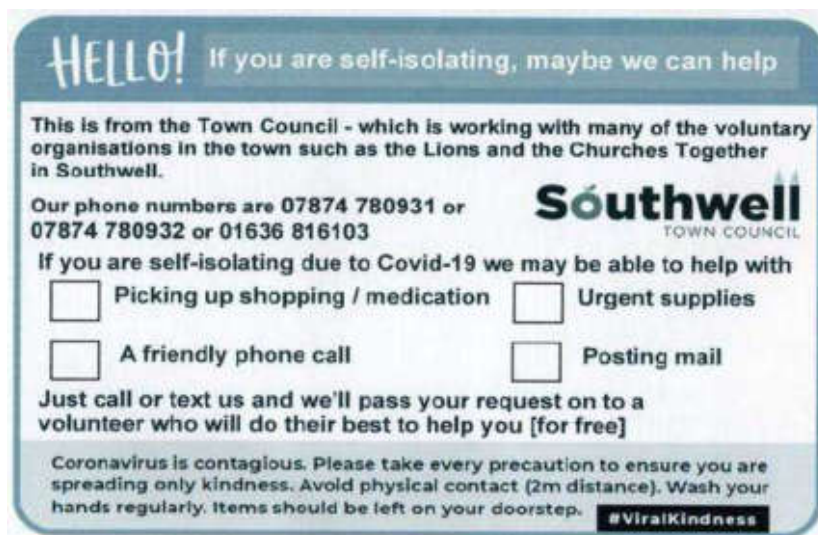
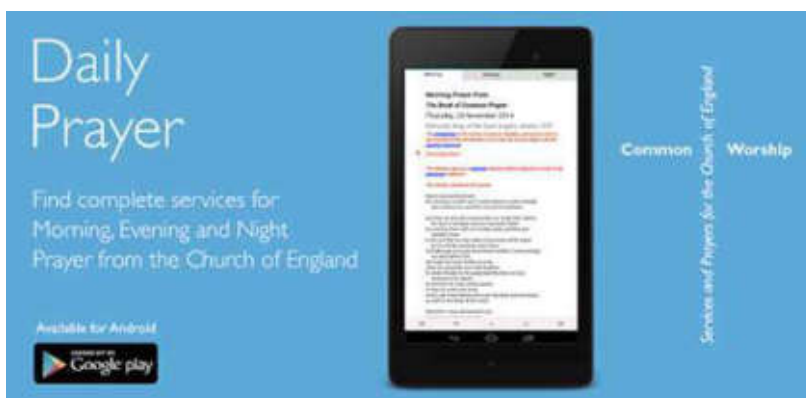
The Archbishops of Canterbury and York wrote an open letter on March 17, pointing out that church services are only part of what churches do. 'It has always been the historic vocation of the Church of England to be the church for everyone... This is a defining moment for the Church of England. Are we truly a church for all, or just the church for ourselves? We urge you, sisters and brothers, to become a different sort of church in these coming months: hopeful and rooted in the offering of prayer and praise and overflowing in service to the world.' Dean Nicola writes about this in 'From the Dean'.

In Southwell, the Town Council, Churches Together and the Lions have got together to find ways of giving practical help for the isolated. The crisis is engendering a great sense of community. Cards like this (right) have been circulated in the town.

Our articles give a picture of the pre- and post-Covid-19 concerns of the Church, with reports on the Holocaust Memorial, the National Holocaust Centre, and the appointment of Dean Hosam Naoum – well known to us in Southwell – as coadjutor Bishop of Jerusalem. An article discusses ethical issues surrounding health and wealth. There are reports on meetings about worship and the house groups. The connection between our carved leaves and caring for the vulnerable environment and vulnerable people living in it is outlined in two articles.

Holy Week and Easter could pass us by. Tom Hislop has written about the road to Emmaus, one of the Easter stories, as well as an article about medieval Books of Hours which helped people of an earlier generation to celebrate the Church's seasons. Articles about Easter in the Orthodox tradition and about a play that dramatizes Jesus' trial before Pilate focus our minds on this special season. Our front cover reminds us that spring has arrived anyway. Ironically, Covid-19 has resulted in less travel and therefore cleaner air; also snowdrops, primroses and daffodils have been particularly good this year. Christianity is a faith rooted in hope; the Minster and daffodils illustrate that hope.

Vincent Ashwin



Bible Verses for Reflection



Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

Isaiah 53: 4-5

After he said this, Jesus showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit.'

John 20: 20-22

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.

From the Dean

As I write, the news is dominated entirely by the rising emergency around the Covid-19 coronavirus pandemic with its escalating impact on the health and economies of every country in the world. By the time you read this, we are predicted to be in a more serious position with up to 80% of the population affected by this new and threatening virus. Travel, business, retail, education, large gatherings (maybe including church services) have all been derailed in a matter of days. The term 'self-isolation' is in our everyday vocabulary and in the Minster, we have made contingency plans if members of staff or volunteers are either unwell or away from work caring for family members. We are adhering to national guidance around offering the peace and suspending the sharing of the communion cup and reviewing the situation with visitors and other events daily.

The backdrop of Lent to these global events seems fitting. We have been plunged into a bewildering experience, facing the reality that we are not as strong or self-sufficient as we once thought. Plans must change, priorities shift, and we must resist spiralling into fear and self-preservation but return again to the life and love of God. I live in the house first built by William Mompesson, who before coming to Southwell was Rector of the Derbyshire village of Eyam. By all accounts he was a somewhat complex character. Perhaps we would diagnose him with post-traumatic stress syndrome these days for he surely witnessed immense human suffering as the plague hit his small community. Mompesson is famed for averting the spread of this terrible disease by the 'self-isolation' of a whole village in 1666. Perhaps the tranquillity of Southwell Minster was the healing balm he needed to recover spiritually and emotionally in his final years.

This is a time for us to be acutely aware and attuned to those most vulnerable in our community, the elderly, those who live alone, neighbours and those without family support nearby. We will ensure that our pastoral care network is alert to need. Even a daily phone call can be a lifeline.

Mother Julian of Norwich lived through the terrifying times of the Black Death in the fourteenth century. She experienced a different kind of self-isolation, one which was self-imposed as part of her vocation to simplicity, seclusion and prayer. In her beautiful writings of her visions in *Revelations of Divine Love* she says, 'The Lord showed me a little thing, the size of a hazelnut, on the palm of my hand, round like a ball. I looked at it thoughtfully and wondered 'What is this?'. And the answer came, 'It is all that is made'. I marvelled that it continued to exist and did not suddenly disintegrate; it was so small. And again, my mind supplied the answer. It exists both now and forever because God loves it.' In short everything owes its existence to the love of God. In this little thing I saw three truths. The first is that God made it, the second is that God loves it and the third is that God sustains it.'

These are unprecedented times of uncertainty. Like Julian, we can hold fast to the truth that we are made by God, loved by God and sustained by God. This is Easter faith by which we and others flourish. God's life and love in Jesus breaks through.

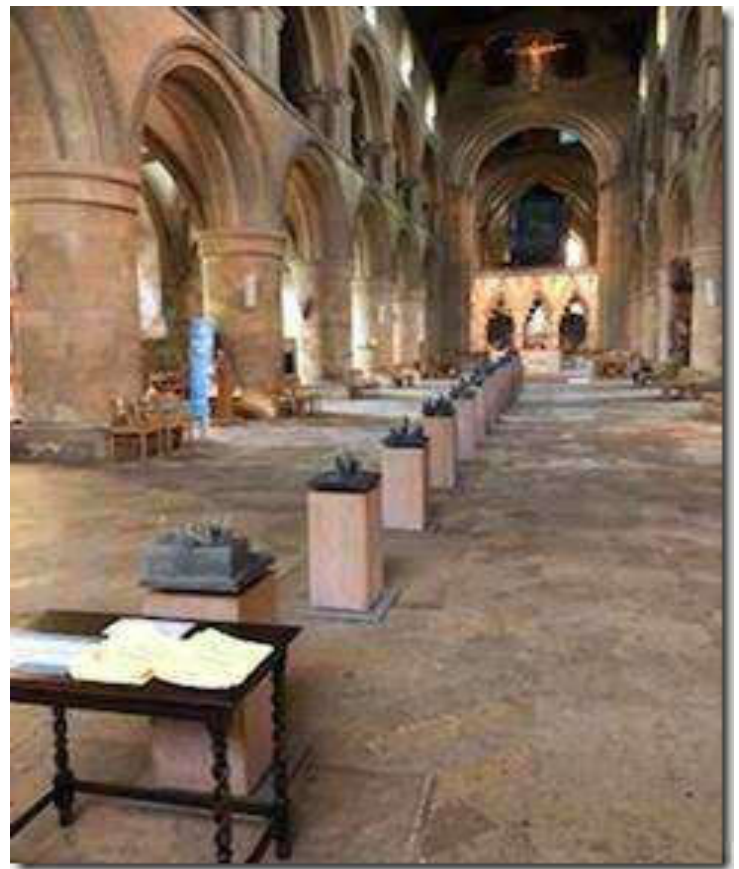
'Alleluia. Christ is risen, He is risen indeed'.

Postscript as at The Feast of Annunciation prior to going to press:

I wrote this article some 12 days ago to meet the then deadline. How much has happened! Suspension of the Peace and chalice at the Eucharist seems a naïve response when we see how fast the world has moved – to suspension of public worship on 17 March to closure of all places of worship on 23 March. Today one third of the world's population is in 'lockdown'. The first simplified and recorded Sung Eucharist with, three lay clerks, two clergy and one organist was broadcast on Mothering Sunday via the website. This won't be permissible again for the foreseeable future. The word 'unprecedented' is already a cliché but that is what it is. We are adjusting rapidly to the world of online video meetings (much shorter than the real thing!), WhatsApp, and social media to help us stay connected – but it is truly isolating for those without access to it.

We've been saying glibly for years. 'The church is not the building but the people of God' and now we have to live that profound gospel truth. The risen Jesus gathered his disciples in order to send them out to share his love and hope in a hurting and fearful world. Our sharing will be from our homes for the time being but that does not stop us from being outward focused and part of a great movement of prayer, healing and renewal.

Dean Nicola Sullivan



At a time of suffering:
Stations of the Cross now in the bare Nave of Southwell Minster

Canon Precentor Richard



As I write this, our nation and our world is in the grip of what will no doubt become known as the Coronavirus Crisis. Over the past few days, restrictions on almost every part of our civic and social life have become stricter and stricter, so that one 'new normality' must quickly be jettisoned in favour of yet another, before we have even begun to assimilate the last change. This includes, of course, Christian worship. As I write today, even private offering of worship by clergy in churches is no longer permitted. All of this brings home to me in a new way just how critically important our worshipping life as a Christian community is, and how much it matters.

It now seems a very long time since Shrove Tuesday, when many of us gathered in Trebeck Hall for a second conversation about the future of the Minster's Sunday worship, following an initial discussion at the special Forum in November. In preparation for the meeting, I had written an article for *Southwell Leaves* in which I had sketched out a proposed new service pattern, and a brief rationale for suggesting it. It may be worth stating these again.

What was proposed (initially on a year's trial basis) was:

- 7.30: The Litany (BCP; Advent and Lent only)
- 8.00 Holy Communion (BCP)
- 9.00 Morning Prayer (Common Worship; weekly except on those Sundays when there will be Mattins later in the morning)
- 10.00 Cathedral Eucharist (Common Worship; choral; including Junior Church)
- 11.30 Sung Mattins (BCP; one Sunday per month – which Sunday still to be decided, but the same Sunday each month so far as possible)
- 3.30 Evensong (BCP)

And the reasons were as follows:

the need to promote consistent excellence in worship. This is something that is difficult when one of our sung Eucharist services (the 9.30 service, which usually has the highest attendance) most often does not have a choir. A single Cathedral Eucharist gives us the opportunity to be at our best every Sunday morning.

the need to establish a regular, robust pattern. This is impossible at the moment given the number of exceptions

to the 9.30/11.15 pattern (including choir holidays, as well as 'special' Sundays). A consistent pattern of worship is normally seen as important for congregational growth – something of which we need to be mindful.

the need to free up a certain amount of clergy time and resource for a possible new, alternative service on Sunday evenings – perhaps on a monthly basis.

Even more than at the November meeting, I was quite humbled by the sheer graciousness of the discussion. There were significant questions raised – including ones about the reduction in our Prayer Book offering, and about the inevitable reduction in the breadth of our worship in moving to a single mid-morning Eucharist. One specific matter which it may be worth addressing briefly here concerns the proposed Morning Prayer service, which is envisaged as a simple 20-minute office for the clergy and those who wish to join them (similar to the service that currently takes place at 7.30 on Sundays) rather than a (numerically) major part of our Sunday programme.

We concluded by emphasising that the decision as to whether to embark on this year's experiment was Chapter's, and that Chapter's views would duly be sought.

Covid-19 then intervened, and it quickly became clear that any trial of the new pattern would need to wait. We have now pencilled in a September start – always subject, of course, to Chapter's approval. By the time September arrives, we hope that some semblance of normality will have returned. But we will have been changed by the Coronavirus Crisis. I pray that we will return, in due course, with a heightened sense of the preciousness of the privilege of worshipping God in his house; and that we will continue to work together to shape our worship for his glory – and always with a view to enabling others to share more easily in the great treasures with which we have been entrusted.

Richard Frith

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 2016.

The paradox of vulnerability

The promise of the kingdom is not that we shall escape the hard things but that we shall be given grace to face them, to enter into them, and to come through them. The promise is that we need not fear. The cross is failure at its starkest. Christ hangs there with a couple of other failures on either side. To all human appearances this is the final failure. Death on a cross – for Greeks and Romans the lowest, the most despicable form of execution. ...Yet vulnerability and failure are precisely the materials with which God can work. St Paul is constantly aware of his own weakness and poverty: 'But we have

Pause for Thought



this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us,' (2 Corinthians 4:7).

Esther de Waal, *'Living with Contradictions', Fount 1989, pp. 125-6.*

The resurrection

After Jesus' crucifixion, something happened, not only to cause the Church to recover and survive,

but also to cause the astonishing assurance that the death of Jesus was good news. Something happened. The apostles said that Jesus had made himself known to them as alive: they saw, heard and received the impact of his person upon them, as he gave them not comforting illusions but challenges to new actions and understandings. Either the apostles were deluded in this, so that their subsequent life and behaviour were rooted in delusion, or else it was true that Jesus had risen.

Michael Ramsey, *'Canterbury Pilgrim', SPCK, 1974, p. 31.*

The Man from Galilee

On Thursday 30th January 2020 seventy-seven clergy and senior lay delegates of the Episcopal Diocese of Jerusalem met in the Chapel of the Theodor Schneller School in Amman, Jordan, and elected the Very Reverend Dr. Hosam Elias Naoum, Dean of St. George's Cathedral, Jerusalem, as Coadjutor Bishop, to serve alongside the Right Revd Suheil Salman Dawani, Archbishop of Jerusalem until his retirement in 2021. Subject to ratification by the Central Synod of the Province of Jerusalem and the Middle East, Dean Hosam will be consecrated as Coadjutor Bishop in St. George's Cathedral on 14 June. In 2021 he will be installed as Archbishop of Jerusalem with oversight of a Diocese extending over five countries or territories, Israel, Palestine, Jordan, Lebanon and Syria, consisting of twenty-eight congregations, over thirty charitable institutions - including two major hospitals - several clinics and rehabilitation centres, and more than a dozen schools. Elias (named after his father) Hosam was brought up in Shefa'Amr in the Galilee and educated at Mar Elias High School, Idilin and attended St. Paul's, Shefa'Amr. He completed his initial theological training at the College of the Transfiguration and Rhodes University in Grahamstown, South Africa. He was awarded a Master's degree of Theology in Canon Law from Virginia Theological Seminary, Alexandria in 2011 and a Doctorate of Divinity in 2018. Hosam was ordained in 1998 and made a priest in 1999; serving under Canon Hanna Mansour, taking responsibility for St. Phillips in Nablus, the Church of the Good Shepherd in Rafidia and St Matthews in Zababdeh. In 2005 Hosam was appointed Canon Pastor of St. George's Cathedral, Jerusalem with responsibility for the Arabic and English-speaking congregations, and was Acting Dean from 2007 – 2009. In May 2012 he was installed as the first non-English incumbent Dean. Hosam is married to Rafa and they have three children, Wadi' (15), Laurice (13) and Crista (9).

It was March 2001 when David Shannon, Headteacher of Hucknall National School at that time, approached my wife Angela and said that he was bringing a young Palestinian Priest into her Religious Education lesson. This handsome young man was an instant hit with the fifteen-year-old girls in her class. Hosam was staying with the late Canon Fred Green in Hucknall and the late Dean David



Dean Hosam takes a visiting group from the Minster to the Church of the Ascension outside Jerusalem

Leaning. Fred, together with the late Canon Andrew Woodsford, was a strong supporter of the Episcopal Church in the Holy Land and had led several educational visits and pilgrimages. Angela invited Hosam to dinner and it was at this meal that he produced a small photograph of his fiancée, Rafa, whom he subsequently married.



Father Hosam Naoum is installed as Dean of Jerusalem in 2012 by Bishop Suheil Dawani

As a result of the Second Intifada relations between Hosam, members of the Minster Congregation and Dean David were confined to telephone calls and e-mails. During this time Hosam became a Residentiary Canon at St. George's Cathedral. In 2006 Hosam accepted an invitation to Dean David's retirement Eucharist. He spoke in Dunham House about the situation of the Palestinian Christians and many of us were impressed by his wisdom, humour and lack of bitterness about what had happened.

The Anglican Palestinian Church was feeling very beleaguered and was concerned about its own wellbeing. At that time Christians (all denominations)

were only 2% of the total population in Israel and Anglicans were only a tiny percentage of the 2%. (This figure is now less than 1.5%). These Christians see themselves as the *living stones* who stay and maintain the faith without which there would be no Holy Land. Since 1947 when the State of Israel came into being vast numbers have been driven out and there is still a continuous trickle leaving today.

In April 2007 Angela and I accepted an invitation to attend the Installation of the Rt. Revd Suheil Salman Dawani as the fourteenth Anglican Bishop in the Episcopal Diocese of Jerusalem. It was out of conversations at that time with Hosam that he requested an exploration of the possibility of an informal visit between the Palestinian parishioners at the Cathedral and in Hosam's hometown of Shefa'Amr. The fruits of the proposed visit were immeasurable both for us and Palestinian Christians as we would be learning together in faith. Recognition should be given to the fact that Hosam felt able to make this request and that he wished his fellow Palestinian Christians to experience, at first hand, the support that we as an established Christian Community could offer.

Over a six-month period, some £10,600 was raised to meet the cost of twenty airfares in 2008, a coach on five days to collect and take the group from Heathrow and to London and York. The group was met by the Archbishop of York and given supper by Southwell Minster Chapter and Bishop George respectively. Members of the congregation agreed to host over twelve days in October and/or provide evening meals. It was at this time the group met Fr Fuad Dagher, who has become a much-loved priest and has visited several times since and has a parish partnership with All Hallows in Ordsall. (Retford).

This was the Minster's introduction to Palestinian Christians. It was a time of laughter and learning, enabling our visitors to tell their stories as widely as possible. We were better informed by hearing at first-hand how Christians live under challenging circumstances in the place where our faith began. From a relationship of trust and faith there emerged a common purpose to nurture the existing relationships and friendships.

Six members of the Minster group made a return visit to Galilee and Jerusalem, staying with host families. To further nurture the



Dean Hosam on a visit to Southwell Minster

existing relationships and friendships, the four couples who comprised the Minster group at the time agreed to host and meet the cost of six airfares in 2011, whilst others contributed towards further expenses for the visit. Hosam and Bishop Suheil selected five young ambassadors from across the Diocese of Jerusalem. Working in pairs they fulfilled an enormous programme including a contribution at the Diocesan Conference. The framework of the visit was of mutuality, giving and receiving, and the Minster congregation was able to introduce Palestinian Christians to the town, diocese and county. We estimated

that over two thousand people were able to hear the Christian perspective from those who live and work in the Holy Lands. The six ambassadors visited and spoke in eleven churches, nine schools, the Diocesan Conference, Nottingham University and Radio Nottingham.

Angela and David Lane represented the Dean and Chapter at Hosam's installation as Dean of St. George's on Ascension Day 2012. Afterwards Hosam asked for support at St. George's. Canon John and Jane Henson volunteered as sacristan and personal assistant respectively. John and Jane supported Hosam over three extensive visits at St. George's up to June 2015.

Hosam was still helping to organise Palestinian children's summer camps in Nazareth and Minster members offered group leadership support in 2012, 2013 and 2015. Nick and Vicki Thorpe, experienced choir trainers from the Minster congregation, established a choir of 21 boys during two week-long visits in 2012 and 2013. Group members met Hosam when he attended several meetings in London over time. He was able to visit in March 2018 for 48 hours to meet with Dean Nicola to renew our friendship and have supper with the whole group.

Hosam will begin his ministry as Coadjutor Bishop and then Archbishop at a sensitive time politically for Christians living in the West Bank, Gaza and Galilee. It is essential that we as a Minster Community and beyond who know and love Hosam support him and his fellow Christians through our continuing friendship and prayer. There needs to be a future for Christian men and women from Galilee.

Angela and David Lane

Leaves of Southwell Dementia, Mental Health and Learning Disabilities Outreach Project

As part of the Leaves of Southwell project, the Minster is working with Hilary Wellington of 'Ginny's Good Yarn'. The terms of the generous grant from the National Lottery Heritage Fund to preserve and enhance the carved leaves in the Chapter House include engaging with the community at various levels. Hilary is a practitioner of independent lifelong learning, and we summarize this part of the project and its impact.

The aims and objectives are to draw on the heritage of the Minster's mediaeval carved leaves in the Chapter House and Quire and thus work with people living with dementia, mental health difficulties or learning disabilities to give Interpretative lifelong learning and therapy. The project will use narrative and craft work for transformative and emancipatory learning among diverse and hard-to-reach groups of people.

The theoretical base of this work comes from scholarly work and research over recent decades. Participants will be enabled to disrupt dominant ideologies, and to promote emancipatory self-knowledge, as opposed to accepting oppression or discrimination, promoting diversity of voices and understanding. Researchers and disabled people will work together, encouraging high-quality interpersonal care that implies recognition, respect, and trust.

The actual practice is also based on academic models as those with dementia remember their interaction with the environment. The project has been operating since mid-February and is already accumulating valuable, vibrant and poignant narrative reminiscences, life history and reflections, and some impressive artwork inspired by the Leaves of Southwell.

Two participants have written about leaves and other aspects of the natural world:

'I remember the taste of my Grandma's blackberry pie. We called them brambles in the North. The hedgerows were full of wild fruit - rhubarb, gooseberries. And people helped each other out. If someone had gathered too much they would share it with their neighbours.'

'I used to love driving through Dalby Forest near Scarborough. The sun would be glinting through the trees and it would make the rowan berries shine like rubies.'

As a bridge between the carvings and contemporary making and shaping the project is using 'The Lost Words', the book by local author Robert Macfarlane, which he wrote as a response to the disappearance of Nature words from modern dictionaries. Some reactions we have received already are participants stating 'the more you look, the more you see' and finding their vocabularies again for species of birds, butterflies, plants.

This part of the Leaves project is reminiscent of the therapeutic nature of many of the trees and bushes which are carved in the Minster's unique leaves.

Summary of a paper by Hilary Wellington

The leaves of the tree for the healing of the nations



Hilary Wellington

Meet Jonny Allsopp, Organist and Conductor

English cathedrals are known for their music, and even a rural cathedral like Southwell Minster has a strong musical foundation. In contrast, German cathedrals may have a voluntary choir that sings once a month, and in a Sicilian cathedral where my wife and I attended Sunday Mass last year, a congregation of hundreds was led by a small group of ladies who sang loudly into a single microphone. In the English Cathedral choral tradition, high-quality choirs sing at nearly every Sunday service and on most weekdays too. At the Minster there are boys and girls and six professional men (Lay Clerks). Also the Minster Chorale provides leadership; this is a voluntary choir of up to thirty singers, many of whom drive more than half an hour to Southwell for rehearsals and services. Jonny Allsopp has conducted the Chorale since he arrived in Southwell last September to become Assistant Director of Music.

Jonny came from two years as organ scholar at Westminster Cathedral, which is the only Catholic cathedral in the world where Mass and Vespers (the equivalent of Evensong) are sung every day; he said: 'What they have managed to build up in 120 years has preserved a heritage that was dying out.' Mass is sung seven days a week usually by the boys and men, and the lay clerks sing Vespers half an hour before Mass each day. Though much of the singing is in plainsong, settings of the Mass on Sundays would be music we would recognize in the Minster, by composers like Palestrina, Byrd, Mozart and Benjamin Britten.

At Westminster, Jonny was organ scholar, which involved playing at Sung Mass two days a week, and accompanying the plainsong at Vespers. This skill of accompanying plainsong psalms has come in handy in Southwell where our lay clerks sing Evensong on their own once or twice a week. 'Accompanying the psalms provides the best opportunity for exploring the colours of the organ. Coming back to Anglican chant after two years at Westminster is most fulfilling. You can have some fun accompanying the psalms!' Certainly members of the congregation find that good organ playing brings new interpretation to the words.

Before going to university, Jonny was organ scholar at Hereford Cathedral, 'which is why a setting like this [Southwell] appeals to me, because Hereford is very similar; it's quite a close-knit community and everybody really knows everybody else.'

As he is the main organist for services at Southwell, I asked Jonny about the two organs. One sits on the pulpitum (Screen) and, though it is visible from the nave, faces the Quire; the other is louder, hidden in different bays of the triforium above the nave, and is played for services there. 'The Screen organ', he said, 'has a larger palette of colours, and when we do any interesting repertoire we try and use this organ. I live with the Screen Organ day by day; it is wonderful. The Nave organ is an excellent instrument too. 'A big carol service is no more or less important than anything else you do. I often find more satisfaction in everyday Evensongs; on a wet rainy Tuesday in January it can be almost as fulfilling as a rather demanding Mass setting on a big Sunday morning.'

The friendship among the men in the Music Foundation, including curry together every Thursday evening, is one of the attractions of Southwell Minster. 'It was mentioned in the job particulars that the choir has a good social life, and they really do! Everyone gets on with everyone and there's good camaraderie.'

Asked about conducting the Minster Chorale, Jonny said it is

lovely to have a choir he is responsible for – which last happened at university. 'I have given them quite a lot of new repertoire in the last few months, and they have lapped it up... though of course I am not scrapping the repertoire of my predecessors.' The Chorale are going on tour with

Lincoln Cathedral's voluntary to Schwerin in Northern Germany after Easter for three days, for a concert of English church music ('the Best of British!') and a Sunday Mass.

We wish Jonny well.

Vincent Ashwin



Southwell Music Festival Launch

In view of the current worldwide and national situation surrounding COVID-19, the Board of the Southwell Music Festival has decided to cancel the launch concert for the 2020 Southwell Music Festival planned for Friday 17 April in the Minster, and by the time this edition of *Southwell Leaves* is published it will be widely known that the Music Festival itself (planned to take place between Wednesday 26 and Monday 31 August) has been put on hold. As Marcus Farnsworth has rightly said, "The safety of all concerned has to come first." Success of the Festival requires numerous gatherings to rehearse in the weeks leading up to it. There is no certainty, at this stage, that they, the international travel usually necessitated by some of the musicians, or the gathering the Festival itself comprises can be predicted to be safe.

If circumstances change and allow, a more modest series of performances will be arranged during the original dates. Keep a lookout for announcements and further information on the Music Festival and Southwell Minster websites, and in the next edition of *Southwell Leaves*.

The Festival benefits from, and is very grateful for financial support from its local Sponsors and Friends. The Board is thankful that this will continue despite the disruption.



from the 2019 Festival

On the Road to Emmaus

Last year whilst on stewarding duty, a regular visitor to the Minster approached me and remarked how delightful it was to see Jonathan Clarke's Stations of the Cross reinstalled in the south Quire. She was intrigued when I informed her that there was indeed a fifteenth station of the cross located in the entrance drive at Sacrista Prebend. I often encourage visitors to view it and they are often surprised by its size and the fact that it is outdoors. In large letters is the word Emmaus a place where in the bible a miraculous event took place.

Two events associated with the village of Emmaus are described in the New Testament. The first, of course, refers the post resurrection Bible story (Luke 24) in which two disciples Cleopas and one, who is unnamed but is often thought to be Simeon, are walking to Emmaus, three days after the Crucifixion and the same day that Jesus' tomb has been found empty. They meet a stranger on the road but do not recognise him as Jesus and are shocked at the fact that he is unaware of what has happened there. The second event is when the disciples invite him to supper. It is then that Christ begins to explain the scriptures to them. However, it is only when he has broken and blessed the bread at supper that evening that they fully realise that the stranger is in fact Jesus, who then vanishes.

In Caravaggio's renowned, powerful depiction of the supper, Jesus, unusually is beardless and the gestures and expressions on the part of the disciples vividly capture the moment of his revelation. In the Orsi painting Christ carries a staff and wears a hat looking very much like a pilgrim.

The name "Emmaus" most likely comes from the Hebrew word "Hammat" or "Hamta", which means "hot spring." However, over time, the exact location of the village as indicated in Luke's gospel (approximately seven miles from Jerusalem), has become lost. So where was it really located? There are four possibilities.

The first of these is the traditional site of Emmaus-Nicopolis also known as Amwas, which is located off the main highway between Jerusalem and Tel Aviv, overlooking the Ayalon Valley. From the 4th century onward, Nicopolis had been the traditional site of Emmaus. During the late Roman and Byzantine periods Emmaus' status grew to that of a city ("polis") and it was named "Nicopolis. Located approximately twenty miles west of Jerusalem, it existed as a village in Palestine until 1967 before being destroyed during the Six-Day War. Since 1993, the Catholic



The Supper at Emmaus, Caravaggio 1601

Community of the Beatitudes has been resident there, taking care of the archaeological remains.

Another possible location is that of Abu Ghosh. It was first suggested as the location of Emmaus in 1280. This village was previously known as the resting place of the Ark of the Covenant for twenty years between being retrieved from the Philistines and being taken to Jerusalem by King David around 1000 BC. In the 12th century, the Crusaders built a church which has now been restored and serves as

a Benedictine Monastery. El-Qubeibeh, the third possibility, was a village on the Roman road to Lydda, just over seven miles northwest of Jerusalem. In 1099 the Crusaders discovered a Roman fortress there, which became known as Castellum Emmaus. The site was taken in 1335 by the Franciscans, who began an annual pilgrimage there before eventually building a church on the site in 1902 above what is believed to

be the foundations of Cleopas' house. Colonia (also called Colonieh) is the final and most favoured location near the modern suburb of Motza. It is mentioned in the book of Joshua as a place where Jews collected willows for the Feast of Tabernacle. The debate continues.

Tom Hislop



The Walk to Emmaus Lelio Orsi circa 1565-75

Holocaust Memorial Day Event

On the 75th anniversary of the liberation of Auschwitz on 27 January 1945, the Minster hosted a moving event to commemorate the million and a half people, mostly Jews, who died there. The event formed part of the programme of the Leaves of Southwell project, which encourages events to reflect on all who have interacted with the Minster's Chapter House for nearly 750 years. The Quire of the Minster was nearly full as one hundred people from around Nottinghamshire shared the hour of remembering. The event was led by Dr Helen Bates, the Community Engagement Coordinator of the Leaves project, whose work is supported by the National Lottery Heritage Fund. This is a summary of her talk.

'In terms of legacy, one of the most significant visitors to the Chapter House was a man called Nicholas Pevsner. His visit to the Chapter House led to the publication of *The Leaves of Southwell* in 1945, also 75 years ago. Pevsner was moved by the loveliness of the leaves, and this "loveliness" is portrayed in *The Leaves of Southwell* by the fine photography of F.L. Attenborough, father of John, Richard and David Attenborough.

But Pevsner's visit to Southwell in the early 1940s never should have taken place. He found himself searching for answers in these carved leaves in Southwell during a time of turmoil when he was an exile in England from Nazi Germany. Nikolai Bernhard Leon Pevsner had been born in Leipzig, Germany in January 1902. His parents were both Russian Jews who had emigrated to Leipzig. Pevsner had initially been blind to the threat that the Nazis posed. Despite the Nazi's anti-Semitic views, Pevsner's self-denial about his Jewish identity made him disassociate himself and his family as people who could become the targets of Nazi intolerance. But in 1933 the Nazis took full power in Germany, and they declared a boycott of Jewish companies and in the same year expelled those they classed as Jews from public office.

When the Nazis banned Jews, Pevsner was 31 and married with children. He held a lecturing post at the University of Göttingen from which he was dismissed. Keen to continue his academic research, he searched for a post outside Germany and came to England in 1933. Pevsner's parents, Annie and Hugo, stayed in Germany and although Pevsner worried about them remaining in Leipzig, he left it too late to arrange their passage as refugees to England. As the clouds of war built over Europe, the Nazis restricted Jewish emigration, but the British government negotiated the reception of ten thousand child Jewish refugees who were fostered by British families on the mercy mission which became known as the Kindertransport. These foster families included that of Frederick Attenborough, who later photographed the Leaves of Southwell for Pevsner's book.

Pevsner's parents left it too late to leave and his father, Hugo, died in January 1940; Annie, facing the prospect of "deportation" and all that she would endure, took her own life on the night of 10th February 1942. Pevsner had lost touch with her and when he heard of her death some months later, he wrote that he knew little "of all those worries and the horrors and how often she must have been in despair! I reproach myself bitterly for so many things."

By mid-October 1941, the Nazis began a plan to deport Jews from Germany to ghettos in countries that they had occupied

like Poland. In January 1942, the Nazis agreed their plans for what they called the "Final Solution" which would see the wholesale murder of all Jews throughout Germany and the German occupied territories

On 27 January 1945, 75 years ago, the liberation of Auschwitz took place. It was described by the camera operator in the Soviet military film crew that recorded the liberation of Auschwitz:

"A ghastly sight arose before our eyes. People lay in bunks. They were skeletons clad in skin, with vacant gazes. Of course we spoke with them. However, these were brief conversations, because these people who remained alive were totally devoid of strength, and it was hard for them to say much about their time in the camp. They were suffering from starvation, and they were exhausted and sick... Time has no sway over these recollections. It has not squeezed all the horrible things I saw and filmed out of my mind."

The event ended with the Dean leading a prayer, and Jo Bennett of the Minster School and James Furness-Roe the organ scholar played the theme tune from the film, *Schindler's List* as participants lit candles to remember the millions of Jews who were murdered.



Dr Helen Bates, Community Engagement Coordinator for the Leaves Project



Participants lighting candles to the music of Schindler's List

The National Holocaust Centre and Museum

On the road from Ollerton near the village of Laxton, only 12 miles from Southwell there is a little known inspirational gem that may make a rewarding visit this Holocaust Memorial year.

The Centre was the idea of James and Stephen Smith along with their mother Marina who in 1991 visited Yad Vashem, Israel's national Holocaust museum. This Christian family were challenged by their experience and James and Stephen realised that their education of the Holocaust at school and university had been seriously lacking. The trip changed the lives of the family and they came back to the UK determined that the Holocaust should be understood by everyone and especially taught correctly to students at school. After many years of fund raising the National Holocaust Centre and Museum was born in what was once the Smith family home. It is now the only national museum in the UK dedicated to teaching and learning lessons from the Holocaust and has developed expertise in the sensitive task of presenting the information to primary school children.

School children visiting the Centre are taken on an imaginary journey following a fictional boy Leo from life in Nazi Germany to safety in the UK via Kindertransport. Leo's story is told in a series of exhibition rooms that represent pivotal points in his journey and reflect the look and feel of the historic climate of the time. They are able to handle relevant objects and see film testimonies that bring Leo's story to life.

Adults and older children move through an exhibition that narrates the history of pre-war Jewish life, the development of anti-Semitism, Kristallnacht, ghettos, the Final Solution, survival and choices. The museum collection provides tangible evidence and a visual link to the stories and lessons from the Holocaust.

At certain times visitors may be able to hear survivors talking and answering questions about their experiences. As these survivors are getting older their testimonies have been preserved in film for future generations.

There is also a chance to spend a peaceful time in the acre of picturesque garden that surrounds the museum.

The statement of purpose of the Centre is: to provide a permanent memorial to the victims of the Holocaust; offer an understanding of the causes and events of the Holocaust through a range of age-appropriate exhibitions and survivor testimonies and to present programmes of learning, based on the Holocaust, that encourage personal responsibility and the promotion of fairness and justice but also challenge learners to take positive action.

Christine Kent



Dolls taken from Jewish children in a concentration camp

New Bishop of Sherwood appointed

Downing Street has announced that the Revd Dr Andrew Emerton, Dean of St Mellitus College, has been appointed as the next Bishop of Sherwood, to replace Bishop Tony Porter who retired in March. St Mellitus College is one of the largest of the Church of England's theological training institutions with a growing reputation for pioneering approaches to training. Andy has been involved with St Mellitus since its earliest days, becoming Dean in 2015.

As Suffragan Bishop, Andy will work closely with the Diocesan Bishop, the Right Revd Paul Williams, in overseeing the mission and ministry of the Diocese of Southwell and Nottingham.

'It is a huge privilege to be called to serve as a bishop in the Diocese of Southwell and Nottingham,' said Andy. 'It will be a delight to work with Bishop Paul and the clergy and lay leaders of the diocese to contribute to the vision for Growing Disciples and to help build confidence in the gospel of Jesus Christ across a diverse range of churches and local communities. I am excited and hopeful about this next stage of ministry.'

Bishop Paul said: 'I am very pleased that Andy Emerton will be joining us to serve alongside dedicated clergy and congregations making the good news of Jesus known in every community around the Diocese. As a fellow bishop sharing in the leadership of the diocese, we can be hopeful and confident that across our 300-plus churches and 75 church schools, in collaboration with other churches and partners, we may continue to make a bigger difference for the benefit of all who live and work in our great county and city of Nottingham.'

Bishop Andy will be consecrated at York Minster at 11am on 21 May, which is Ascension Day, and it is open to anyone to attend that service. He will then complete the academic year at St Mellitus' College and move to Nottingham during the summer. He was to be formally welcomed into the diocese at the Minster on Sunday 12 July at 3.30pm.



Bishop Paul and Dean Nicola in the Minster with 'Pilgrim Passports'

‘Son of Man’

Recently, while trying to hunt down a particular book along the bookshelves, I came across a copy of Dennis Potter’s play, ‘Son of Man’. Inside was a theatre ticket from the Barbican Centre dated 18 November 1995 – which took me back to that powerful and moving performance by the RSC, with a young Joseph Fiennes in the part of Jesus.

In his play, the emphasis is on Jesus’ humanity. He is a man continually questioning who he is and what his calling is. During his days in the wilderness he cries ‘Is it me? Is it – me? Is it time?’ He’s heard God speaking, but has he misinterpreted His words? Has he got it wrong?

We see Jesus stumbling forward (s he on the right path?), but with the Sermon on the Mount he gets into his stride, growing in confidence and stature as he finds his voice: ‘An eye for an eye. A tooth for a tooth. Is that not so? Is that not our way?’ His disciples cry out: ‘Yes! Yes!’

Yes! So, our forefathers have spoken. So, the world has always spoken. So, it speaks *now*. Look around! They have also said love your kinsman . . . Love your compatriot. Love your own kind. And *hate* the enemy. HATE-your-enemy. Right?

‘Hate your enemy. But love your own kind. Your own sort of people. Your own crowd. Let us be cosy. You have come together here in this place. You have things in common. Oh, cosy, cosy people. You are *safe* here . . .’ And he continues, lulling them with a sense of comfort, until bursting out, ‘Do you want me to *congratulate* you for loving those who love you? Eh? Eh?’ There’s silence, and a pause before he drops his bombshell: ‘Love your enemies.’

Pilate, when he hears of this, is none too pleased himself; he immediately understands the implications: ‘Love – your enemies? And put down our swords? By the gods . . . a madman, you say?’ he shouts at his Roman commander, ‘Nothing to worry us?!’

Great crowds flock to Jesus, to hear this new teaching which turns everything they’ve known upside down. He is hailed as the Messiah by people hungry for someone to rescue them from the Romans. But messiahs are two-a-penny in this nation in turmoil; a stream of agitators and rabble-rousers occupy the crosses of the Roman rulers. Jesus wonders: Is he just another of them? Is he deluded?

A turning point comes when Jesus knows what he has to do; he has to test his calling in Jerusalem. ‘God won’t let me alone. Not now. I am His . . . *Oh, oh, He burns inside me* . . . The Lord God is in my head and in my eyes and in my heart and in my mouth.’ Jesus realises – accepts – that he *is* the one chosen by God. But he’s between a rock and a hard place. The crowds, hailing him more and more as the people’s Messiah, push him further and further into the arms of the religious authorities, who have agreed with the Roman governor to put down any troublemakers. The situation is getting out of control. In Jerusalem Jesus becomes ‘holed up’ in the Temple, as Pilate puts it – ‘yes, the bloody Temple where we can’t get at him’ or they’d have an insurrection on their hands. So – ‘so we let the Jews deal with their own damned Messiah. And we make *sure* that they do by turning the screw on their own authorities. All those in power understand power. We talk the same language. Caiaphas has kept his people together by demanding this, conceding that. We have kept overall authority by conceding this, demanding that. It is the language of politics, the dialogue of common sense. We threaten to replace Caiaphas. We threaten to plunder the Temple coffers. Oh, a host of things! Then they will understand. And deal

with this – this fanatic. And once this Jesus has been properly *and fairly* tried by the Jewish Court, he will be by law handed over to the Civil Power. To me. And there’s an end of it!’

So, Caiaphas has words with Judas, tries to persuade him that Jesus’ claim to be the Messiah must be properly examined by the ‘sanctified priesthood’ so they can make a pronouncement ‘for the guidance of their flock’. All the High Priest wants, he tells a reluctant Judas, is to prove that Jesus is from God: ‘if he is what he says he is, he has nothing to fear from me or *any* man!’

In the garden of Gethsemane Jesus’ doubts come flooding back: ‘Father! Is it *me*? Is it? Is it *me*?’ Judas approaches, along with a crowd carrying sticks and torches. Judas realises, too late, that he has no control over the situation.

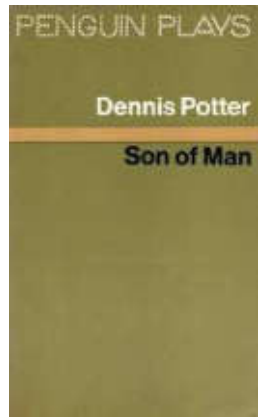
Caiaphas, when face to face with Jesus, while longing for proof that it is indeed God’s Messiah, cannot contain his frustration at Jesus’ refusal to answer his questions and in a fury finds him ‘guilty of heresy and the most foul blasphemies against the Law and the Prophets.’ He wants to make him a ‘warning to the confused, the gullible and the dissenting that here, in the Temple, only in the Temple, can one find the true, ordained authority of the Law and the Prophets.’

Pilate, bemused by Jesus, would half like to exculpate him but finally loses patience with him, ordering him to be crucified: ‘Take the idiot away! I confirm sentence. He’s had every chance. Every chance.’

And so the play ends with the brutal and bloody torture and crucifixion. A large cross is laid on the floor of the stage. The disciples, wielding hammers, circle round the cross, rhythmically swinging the hammers down on to the wooden beams, the sounds echoing round the auditorium. Jesus, in an agony of pain, cries, ‘Is it *me-e*?’ Then silence before crying out ‘It is me. It is me it is me it is me it is me . . . It – is – ACCOMPLISHED!’

The spotlight fades and the stage left in darkness.

We, as God’s ‘Easter people’ know that it’s a story half told. But Dennis Potter leaves his audience – apart from feeling stunned – to weigh the evidence for themselves. As Simon Peter says early on: ‘Simple. It’s very simple. You either believe him or not.’



Penny Young

Some Green Tips

Three new ideas have come to my attention of small but effective ways in which we can continue seeking to care for this planet as best we can.

Cancel the paper catalogues coming through the door that you no longer want, by phoning their orders number and asking to be deleted from their mailing list.

Once warmer weather comes, choose ice cream cornets rather than the tubs made of reinforced card with plastic spoons which end up in landfill.

When going for a meal at a restaurant take a re-usable plastic pot to bring home the food you can’t eat when portions are too big!

Do keep the ideas coming!

Angela Ashwin

A New Deal for Climate Justice

Christian Aid Week, 10 – 16 May 2020

Christian Aid has more than 70 years' experience of working globally in partnership with local groups to enable disadvantaged communities to thrive. The charity tackles the root causes of poverty so that women, men and children the world over are strengthened against future knocks. This year the focus is on climate change including water.

From the indigenous communities whose homes have been destroyed by Amazon fires, to the farming communities in Malawi starving because of drought, Christian Aid works with people who are not **facing** a climate crisis - they are already living with it! Those who have done the least to cause this crisis are now living and dying with its impacts.

How does the charity help? Here is one example:

Faith's fields used to be dirt and dust. Ongoing drought in Kenya meant next to nothing grew. Water was scarce. Droughts are now more frequent and more intense due to the climate crisis.

Without water, Faith and her husband Steven couldn't grow crops. Without crops they didn't have enough to eat or sell. Hunger was a reality. Sending their children to school an impossibility. Faith says: 'The weather has changed because when I was young there was a lot of rain and food was plenty. Today the rains are very poor. There was also a lot of livestock and today there are very few.' But now Faith grows crops that are lush and green thanks to a nearby dam. Her local community got together to build the sand dam with the support of Christian Aid's partner ADSE. The dam gives Faith's community resilience in times of drought. A water source like this gives people like Faith a chance to **not just survive, but thrive**.

Christian Aid Southwell is ecumenical, with representatives from Our Lady of Victories, Southwell Methodist Church, Holy Trinity and the Minster on the steering group. Our annual activities are a Lent Lunch, exhibition and house to house collection. From time to time we have a bucket collection for emergency appeals.

We are grateful to the Minster shop managers Amy and Nicola for being a drop off point for envelopes at the shop during Christian Aid week - this raised £525 towards last year.

A New Deal for Climate Justice is the focus of Christian Aid Week 2020 and will feature in the Southwell house to house collection which last year raised over £8,000 for work with pregnant mothers in Sierra Leone, our best result to date. We hope for the same generous response to this year's vital work.

In 2020, the UK government will be hosting the UN climate talks, giving it the opportunity to be a champion for climate justice. But to be a real champion, it must take rapid action at home and globally.

Christian Aid wants the UK Government to deliver a New Deal for Climate Justice. Specifically to:

- transfer its fair share of finance and technology to poor and climate-vulnerable countries
- stop fueling fossil fuel expansion and support clean, renewable energy instead
- develop renewable energy without exploiting people or destroying the environment in the Global South
- curb the over-consumption that is driving climate breakdown



Every last drop – fetching water during a drought

invest in decarbonising the UK economy in a way that addresses economic and social inequalities.

Southwell Minster has supported Christian Aid for many years and we have so far managed to maintain our impressive group of volunteers who deliver and collect envelopes for the house to house collection. Thank you to all who do this - not always a pleasant task as the doorstep encounter is not inevitably friendly, although in most instances it is.

We are always very pleased to receive new offers of help and would encourage you to consider becoming a volunteer collector. Please contact Helen Sills (01636 815173) or Jean Jackson (01636 813623) if you are interested in finding out more.

*Helen Sills, Jean Jackson,
Minster representatives on Southwell's Christian Aid committee*

Foxes in Ashford

The cock crows.

You can tell it is a fair morning.
A half-eaten hedgehog lies on the grass.
You bury it in the compost heap.
Disintegration will happen only too soon
As earth becomes earth and ashes become ashes.

I look out of the window.
A dog fox sits smug in the sun,
The orange coat fit and fine,
The attitude of a prime minister
In charge of the garden, in charge of the grass,
Enjoying the leisure of a holiday.

Behind the shed enters a vixen
Glad to be alive, as rats are alive,
As rabbits are alive and tender.
She rolls delightedly over the lawn,
And her white belly gleams in the sunlight.
Life for her is good.

The cock crows.
You can tell it is a fair morning.

Jenny Derbyshire



Forgotten Fasts - Forgotten Ways

Olga Hudson lives in Southwell and is a member of the Greek Orthodox Church. She writes about Orthodox practices.

Christ is Risen! 'The fast is over. Let us celebrate the Feast!' The joy of Easter, the holy and glorious Resurrection of our Lord and Saviour Jesus Christ, lasts 50 days until the Day of Pentecost. Then although Greeks fly kites and people bring greenery into church, suddenly The Liturgy (Holy Communion) is succeeded by the 'Kneeling Prayers'. (We normally stand to pray). So, as June Ordinands know, Petertide is preceded by a recognition of the solemnity of lifetime dedication. Orthodox still observe the Apostles' Fast, (8- 42 days, from 8 days after Pentecost the Feast of St Peter and St Paul), familiar to Pope Leo I (461 AD).

According to tradition, the apostles, like Christ, having received the gift of the Holy Spirit, remained in Jerusalem fasting and praying in preparation for their ministry. So, during this fast we thank God for their lives, faith, witness, endurance and martyrdom. Through them we learn that preparation implies action, discipleship costs and, astonishingly, that our own bodies, too, are temples of the Holy Spirit. Such insights are the fruit of any serious fast.

The Orthodox year is marked by a rhythm of fasts and feasts. The Major Fasts are Lent (The Great Fast) the most extreme (almost 50 days), The Apostles Fast, the Dormition Fast (1- 14 August), preceding the 'falling asleep' of the Virgin Mary, and Advent (the Nativity Fast) (15 November - 25 December). There are also several holy day fasts, and in addition, most Wednesdays and Fridays are fast days in memory of the betrayal and crucifixion of Christ. Monastics also fast on Monday (the day of the angels).

Starvation? No, balance. Not to mortify the body – the Desert Fathers' nuts and dates are highly nutritious- but to quicken the soul. Sometimes fewer in number, meals are not sparse. We usually give up meat, dairy products, and in Lent, with two exceptions, fish; also wine and oil. Surprisingly, on Saturday to Sunday, wine is always allowed; a recognition that Sunday ('Resurrection' in Russian) is always special. Nowadays in Lent, those who observe the fast most strictly may take supplements.

Who fasts? Physically fit adults, but not the ill, the elderly (me), pregnant women or children under 14. Depending on our circumstances, we freely observe the fast insofar as we are able; a guest, for instance, must never reject hospitality. Almost everyone will try especially hard in the first week of Lent and in Holy Week. Comfortingly, St John Chrysostom's Easter Sermon always insists that 'all are invited to the Feast... those who have fasted and those who have not...' Those who have fasted will unquestionably gain their reward; it is amazing just how good a boiled egg can taste on Easter night!

How do we fast? Fasting is pride-filled unless accompanied by prayer and the desire for newness of life. We must also abstain from gossip, unruly passions (anger etc.), egoism and judgementalism. Circumstances change. For my mother, a child in pre-revolutionary Russia, Lent was a time of delicious, unusual food; for many Russians now it means strict observance, closed theatres etc.



Our government in the UK has no fear of Pancake Day, but for the militantly atheistic Soviet State, with most churches closed, Lent was such a threat that they forcibly restricted the sale of vegetables (raw or tinned). Why? Because this visible sign of faith, this traditional rhythm, giving shape and meaning to life, was so deeply ingrained. To observe Lent was inadvisable; to observe Easter was potentially life-threatening. In our

own time, Orthodox anywhere may choose to fast, at least partially, from everything capable of drowning out the voice of God; radio, television, the internet, and especially social media.

Why fast? Through prayer and obedience (listening), we grow in faith, we hear the call of compassion. Recognising our own vulnerability, our dependence on God's grace, we strive to acquire 'the mind of Christ' (for Metropolitan Anthony, 'the heart and soul' as well). Age-old liturgy speaks of 'a noble contest', 'fasting that cuts away all evil from the heart' and 'closing all the doors through which the passions enter and looking up to the Lord'.

This year, fears about Climate Change and the Corona Virus have brought about a widespread spirit of repentance, though few would call it that. To protest is good, but to fast implies gratitude to God for his goodness, the beauty of Creation, the value of every living thing. In our highly sophisticated visual age, mindfulness is widely practised, people understand patterns and symbols. So what if 'dry January' or 'Veganuary' were transposed to Lent, or 'flexitarianism' 'baptised' by a return to the ancient fasts? In fasting we become 'lighter', physically, psychologically, spiritually. A good fast is a joyful time, a return to Eden.

Olga Hudson



Some Reflections on Contemporary Church Life

House groups at Southwell Minster offer an opportunity to reflect upon Church life, and here are a couple of reflections that have emerged from one of them:

The First Epistle of Paul to the Cathedral and Parish Church of the Blessed Virgin Mary Southwell.

“From Paul, a servant of Jesus and an Apostle chosen by God to preach his good news.

To the ministers and congregation of Southwell Minster. May God our Father and the Lord Jesus Christ give you grace and peace.

It is with heart-warming thanks that I hear good reports about you. Your welcome of strangers is warm and friendly. It is good that you have a ‘Pick and Mix’ of services so that all worshippers are catered for and ministered to.

I also find it pleasing that in some of these services there is a ‘Laying on of Hands’ for individuals’ physical and spiritual needs.

I also hear that you try and cater for peoples’ physical needs in the form of a ‘Food Bank’.

I also understand that music of a high standard is performed, thus helping people to be uplifted from the ordinary to the sublime.

I would be failing in my duty if I did not mention in my letter the ‘do’s and ‘don’ts’ of living a Christian life.

Always be mindful of others and their needs; do not gossip, maliciously or otherwise; do not tell lies; be honest in all things. There are many more things to tell you and I hope to do this when I visit you.

Although I am absent in body, I am with you in spirit. May the resurrected Christ be at the forefront in all things. Under Christ’s control, the whole body I nourished.

You are the people of God and as such must witness to God’s presence in you.

The Grace of our Lord Jesus Christ and the Love of God be with you all, now and always. Amen”.

Thoughts and Reflections on Psalm 119:97 – 112.

Whilst considering Psalm 119, the feeling arose in the group that the psalmist might have been somewhat ‘full of himself’, particularly in the shape of verses 97 to 112. The feeling provoked a reflection upon the parable of the Pharisee and the tax-collector, which has been paraphrased as follows:

‘The Pharisee. Luke 18:10 –13.

Once there were two men who went to the Temple to pray; one was a Pharisee, the other a tax- collector.

The Pharisee stood apart by himself and prayed:

‘I thank God, that I am not greedy, dishonest, or an adulterer, like everyone else. I thank you that I am not like that tax-collector over there. I fast two times a week, and I give you a tenth of all my income.



I am quite diligent in my prayers, always praying for others first and putting myself and my needs last.

I study the Bible in great depth using commentators such as William Barclay and other aids to try and understand what I am reading.

I also attend as many Bible study groups as possible to increase my knowledge and to share with others.

I attend Church services on a regular basis and I also tithe my income.

Your word is indeed a lamp to guide me and a light for my path. I am not challenged about my faith and beliefs, but I would defend them to the best of my ability.

I do acknowledge that I have sinned against you – through weakness and my own deliberate fault and for this I am truly sorry.

Praise ye the Lord.’

But the tax-collector stood at a distance and would not even raise his face to heaven, but beat his breast and said: ‘God, have pity on me, a sinner.

When I examine my spiritual life there does not seem much to show. My prayers are few and far between – and they tend to be Arrow Prayers.

I do have a Bible but not very thumbed through. I have difficulty in understanding a lot of what it says.

My attendance at Church is very hit and miss and it would not survive on my giving.

I have to admit that my life is not as it should be – there being lots of shortfalls.

From what I know of the Bible and its contents there are lots of stories that I believe are just that – stories, hard to grasp and hard to believe.

If I were to eliminate the stories I could not believe, then the Bible would be a fraction of what it is now.

God forgive me, a sinner.’

Glynn Lloyd



Pharisee and Tax Collector by an Hungarian artist

Education News

To cheer readers up at this strange time I thought I would share some of this term's highlights in the education department. I love seeing the surprise and joy on general visitors' faces as they walk into the Minster and encounter the place full of young children. This is an email from a visitor who happened upon our recent Inter-faith day:

'I visited your beautiful Minster yesterday. I would like to say what a warm and friendly welcome I received the moment I stepped through the door. There were also groups of school children visiting who I understand were having a Faith Day. They were all well behaved and a credit to their schools and their parents.' (March 2020)

A couple from Hampshire arrived just in time to see all the children filing back to their seats after a day of 'Time Travelling', our twice yearly pilgrimage weeks for primary school children. They stopped me as I stood poised to speak to the children, anxious to tell me how fantastic it was to be there while the place was full of such energy and youth! I invited them to stay and join us for our closing assembly, and I spotted them at the back joining in with the song and prayer.

I hope readers of *Southwell Leaves* agree that the work with schools and families is an essential part of the mission and outreach of the Cathedral. Whether visitors come as pilgrims for reasons of faith, or as people interested in the history / heritage side of the building, no one, I think, can argue that the future of these wonderful, spiritual places cannot survive into the next century and beyond without the passion, interest and engagement of today's young people.

On to the highlights of the term, then: In January we hosted an 'Anti-slavery Conference', facilitated by the 'Just Enough Group'. Children from eleven primary schools came together to learn about the history and abolition of slavery – and how to spot it in the modern world.

Early March was the first of what was to have been two Inter Faith days in partnership with the Diocesan Schools Advisors and the St Philip's Centre in Leicester. Faith practitioners from the Muslim, Jain, Buddhist and Jewish

communities have become our friends over the years and very much look forward to their time at the Minster.

In February, we took our volunteers on a visit to Peterborough Cathedral to visit their learning centre and to hear about how they teach children about the Anglo Saxons.

We found out that scaffolding and lead work is more exciting than we realised as our wonderful builders Gary and Michael from HCR took groups of staff and the general public on tours of the quire roof. They also came and gave lead-welding demonstrations at the February Family Fun Day.



Children on an Inter-Faith Day

Children enjoyed looking at the evidence and piecing together what is known about the Roman Villa at a 'Romans in Southwell' day, discussing everyday life and learning from volunteers from Southwell Community Archeology Group (SCAG) what an archaeologist does on the only fine day of the week in early March.

We were incredibly lucky to squeeze in a full week of Time Travelling, just before everywhere shut down. 1500 children attended and our marvellous team of volunteers did a sterling job, as ever.

I'm also very excited by the launch of the crafting competition. We are hoping to gather a collection of 'green men' (or women) for use in schools' outreach sessions or here at the Minster to help children learn about the Chapter House. You will find more information about this in this publication, and we invite anyone who has any skills with knitting, crochet, felting or other fabric based crafts to enter. It may be ideal if you are looking for ways to occupy your time when in isolation over the next few weeks.



Diana Ives with a Green Man (© Newark Advertiser)



A Roman Archaeology Day

Matt, Helen and I would like to end by wishing all staff, volunteers and visitors to the Minster all the best during these difficult days. My hope is that we can be together again soon in the wonderful building we all share. Thank you for supporting the education department and, if you are interested in learning more about what we do, praying for our work or volunteering with us we can add you to our mailing list. Please get in touch by email or post. Our roles and contact details are on pages 22-23.

Diana Ives, Helen Bates, Matt Hustwayte

Inequalities of Health and Wealth

You may have read it. A recent *The Big Issue* included an interview with Steve Coogan. Coogan plays the part of Sir Richard

McCreadie, the central character in *Greed* which was then opening in cinemas. To quote *The Big Issue*, “*Greed* is the tragicomic tale of an obnoxious, super-rich retailer who has made billions on the back of paying poverty wages, aggressive tax avoidance, bullying, bribery and basking in the vicarious glow of paid-for celebrity friends.” It is no secret that Sir Richard McCreadie is a thinly disguised characterisation of Sir Philip Green of BHS, Topshop and Arcadia fame. Coogan is quoted as saying, “I was interested in the fact that it was a story about poverty and wealth and the disparity between them. It’s about the huge yawning chasm between rich and poor in this world, which not many people seem to be talking about”. That yawning chasm is not a fantasy or the stuff of a film-maker’s imagination. It is a palpable reality and it has wide and unwelcome consequences.

One of the palpable realities is that wealth inequalities are bad for our health. In 2010 Richard Wilkinson and Kate Pickett drew attention to the fact that countries such as Japan, where wealth inequality is relatively low, have a much lower rate of mental illness than countries such as the UK and the USA. That may not be altogether surprising, unfortunate though it is. What is more striking is that inequalities have a bearing not only upon our psychological well-being, but also upon our physical health and life expectancy.

In February, the Health Foundation published *Health Equity in England*. This is an update on Sir Michael Marmot’s 2010 *Fair Society Healthy Lives*. Sir Michael is one of the world’s most respected public health experts and epidemiologists. *Fair Society Healthy Lives* had been commissioned in response to concerns about health inequalities from across the political spectrum. It concluded that health inequalities are not inevitable and can be significantly reduced, and that their consequences matter across the social gradient. It is not just a question of poor health for the poor and good health for everyone else. Everyone below the top has greater risk of worse health than those at the top. *Fair Society Healthy Lives* made a number of recommendations with a view to addressing these findings. They included giving every child the best start in life, enabling all children, young people and adults to maximise their capabilities and have control of their lives, creating fair employment and good work for all, ensuring a healthy standard of

living for all, and creating and developing healthy and sustainable places and communities. These were not the aspirations of a dreamy-eyed left-wing idealist, but the conclusions of serious and highly reputed public health experts.

Those that watch these things have noticed that the steady improvement in average life expectancy over recent decades has come to a halt. From 1981 to 2010 it rose from around 71 to around 79 among men and from around 77 to some 83 among women. There has been little further increase since 2010. Among women living in the most deprived areas of the country average life expectancy has fallen. Overall, this is a slowdown in life expectancy not witnessed in England for 120 years. It prompted the Health Foundation to commission Sir Michael and his team to

review where we have got to. Many of the findings are familiar but it is striking to see them alongside one another.

Although there have been improvements in children’s readiness for school as a result of early years programmes, these improvements are much less among low-income children living in areas of *lower* deprivation than comparable children in areas of *higher* deprivation, pointing to an independent effect of inequality. Rates of child poverty have increased to their pre-2010 levels with over four million children affected. The number of school exclusions has risen. There has been an increase in poor quality work, especially part-time, insecure employment. The number of

people on zero hours contracts has increased significantly and so has the incidence of work-related stress. There has been an increase in impoverished working households, and wealth inequalities have widened. Homelessness and rough sleeping have risen significantly and there are now more children in homeless families than there were ten years ago.

Where do we as a (largely) church-going and (largely) affluent community stand?

Concerned, possibly, but what do we really feel about the contrast between Sir Philip Green and a single mother striving to care for her children in a grotty flat on unreliable benefits and a part time job? It might be worth considering how often that can slip into “Good for you, mate” and “It’s probably her own fault”. Considering the consequences of health and wealth inequalities might suggest, instead, that they point to a more collective blindness, and how God might be revealing it to us.

Hugh Middleton



Monaco, Playground of the rich



How one half lives (*The Independent*)

Books of Hours – Medieval Bestsellers

One of the favourite books from my collection is a miniature edition, beautifully reproduced selection of folios from a range of small Books of Hours in their original sizes. It is impossible to cover the topic adequately in a short article, but I hope to whet your appetite for what are essentially beautiful works of Christian art. Books of Hours came from a long tradition of illuminated manuscripts produced roughly between 1100 and 1600, though The Book of Kells and The Lindisfarne Gospels, both deserving of separate articles, date from a much earlier period. Of course, there are many others.

We have the Monasteries to thank for instigating the first proper Illuminated manuscripts such as Bibles and Psalters and Breviaries which were all lavishly illuminated with bold colours and fine detail. By the end of the 13th Century Books of Hours became widespread. Today there are literally thousands of different Books of Hours all over the world and they are much desired by bibliophiles and collectors. They are unique in their combinations of art, religion and daily life and are truly fascinating to explore.

Books of Hours resulted from a demand by lay people to have their own individual prayer book to follow the Church's daily routine of devotion as carried out by monastic orders. The Hours from the Greek *hora* refer to various times of the day and not to the mechanised sixty-minute hour we are now familiar with. In short, they refer to the Canonical hours: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline in which the daily liturgy was celebrated, thus following Roman practice and Jewish tradition. Two of the most familiar and celebrated ones are The Bedford Book of Hours (my favourite) and the most widely known, Les Tres Riches Heures of the wealthy French nobleman, le Duc du Berry (1340 – 1416). As a great patron of the arts in general he commissioned several Books of Hours. Les Tres Riches Heures was initially created by the Limbourg Brothers, Paul, Jean and Herman but was not completed by them.

Most Books of Hours are essentially a compilation of devotional texts and usually, although it can vary, follow a strict pattern consisting of eleven sections, beginning with the Calendar and ending with Suffrages of the Saints, that each Calendar month would take up two pages. It would indicate feast days and festivals such as

Christmas but would also include beautifully coloured scenes depicting agricultural life according to the month and the season. Often the sign of the zodiac would be placed at the top of the page, because in medieval times stars were closely linked to the timing of the agricultural year. In the image below the Taurus, the bull and Gemini, the twins and the chariot of the sun can be seen, and in the main picture a May 1st procession celebrating the Feast of Love is depicted.



After the Calendar came sequences from the Gospels, and two prayers to the Virgin. Following this there is most importantly the Hours of the Virgin. Each Hour would be accompanied by a page or half-page illustrated scene from her life, such as the Annunciation. The Hours of the Cross and the Holy Spirit which follow are brief and are made up of a hymn, antiphon and a prayer. Finally, there is a sequence of Seven Penitential Psalm, The Litany, and prayers to be said

over a coffin, Offices of the Dead and, completing the order, is The Suffrages of the Saints which again might include prayers to St Michael and Saint John after the initial prayers to the Trinity.

Books of Hours developed over time but pages in the original form were distinctive in three ways. The letter of the alphabet or initial would dominate the page, the centre of which would feature a miniature, from the Latin minimum meaning red lead which was used to highlight the colour of the initial. A key feature is the border which surrounds the central picture or miniature and often the whole page, and often represented by ivy or vine leaves sprouting golden leaves. Books and styles varied enormously but they are quite simply a visual feast.



This has been a just a simple overview of a huge area of artistic and religious heritage. There are numerous online libraries across the world that allow access to original manuscripts. I encourage you to have a look.

By the middle of the 15th Century as printing developed particularly in France, Books of Hours were being mass produced (the first in 1486) and became the equivalent to the modern bestselling paperback. As personal prayer books, they will be well-thumbed and were considered as one of the most precious of a person's possessions. In some ways like our own first bibles.

Tom Hislop

The Leaves of Southwell Conference:

A Portuguese perspective

Andreia Rodrigues is a Museum and Heritage Development MA student at Nottingham Trent University who is originally from Lisbon but has studied in Nottingham for the last six years. She is completing a work placement on the Leaves of Southwell project which is funded by the National Lottery Heritage Fund and is centred around the conservation of the Chapter House. Andreia hopes to combine her interest in conservation with her experience of working with ceramics to interpret the Leaves of Southwell in different ways.

Andreia has shared her thoughts about the conference:

‘The Leaves of Southwell conference was very informative, and I thought there was a good mix of different topics presented and a fantastic opportunity for each speaker to share their insights and research about the Chapter House.

Dr Claire Hartwell’s theories about the Leaves of Southwell and their symbolic meaning, through its connection to God’s creation and the season of Harvest, were insightful and I have to agree that the leaves’ symbolism are open to interpretation, and the way we view the Chapter House is open to creative interpretation but with strong religious connotations.

As a craftsperson, I found Paul Ellis’s work and the process behind his stone carving mastery very informative. Chris Brooke’s spectroscopy analysis raised the possibility that centuries ago, colours such as blues, reds and greens were present in the medieval carvings of the Chapter House, which was very exciting.

But more importantly, what I took away from the Conference is that unquestionably the Chapter House and the leaves set my imagination to think further about my Portuguese heritage and the similarities that exist in the architecture and carvings in cathedrals, churches and monasteries in my country. I found myself looking for similar decorative elements and to interpret

their meaning. In Chris Brooke’s words: “Stone Carving is freedom from the line and the chisel becomes the pencil”. Attending the conference has demonstrated to me the important role the National Lottery Heritage Fund plays in safeguarding and enhancing the heritage of the Chapter House, by helping specialists identify the

development of British character and identity in architecture and decoration through arts and crafts. It also creates a focus to ensure the community can enjoy their heritage and pass it on for future generations. Without this kind of funding this heritage would probably be lost forever.’

Helen Bates, Community Engagement Coordinator for the Leaves of Southwell project, noted that over 100 people attended the conference. She wanted to thank the speakers, on behalf of the organisers, for giving their time to share their wonderful specialist knowledge on the Chapter House. She also acknowledged the support given from the vergers in preparing for the conference and for making sure things ran as smoothly as possible on the day. Finally, she gave special thanks to all those who supported the event by buying tickets and to those who volunteered to make the day a success by serving the teas and coffees and carrying out the registration and stewarding on the day.

Helen Bates



*Andreia’s ceramics
inspired by the natural world*



Participants at the Leaves of Southwell Conference, 29 February 2020

An update from the Lay Chair of Newark and Southwell Deanery

As I write, the Deanery and the Diocese are in the middle of a transition, which is both exciting and challenging.

With the Ven David Picken moving to the Blackburn Diocese, our Area Dean Revd Mark Adams has been asked to fulfil some of the duties of the Archdeacon of Newark. The immediate consequence of this is that Revd Andrew Porter of Holy Trinity has been asked to fulfil the duties of the Area Dean. I have to say that the 'acting up roles' are going well, especially as we also have a new 'acting' deanery administrator, Kate Banks, covering Louise Riley's post (Louise is now working at St Mary Magdalene Church, Newark). Interviews for the next Archdeacon of Newark take place on April First, after which the way forward will become clearer. Change is always a challenge but uncertainty during a transition can be unsettling.

Having said farewell to Revd Anna Alls, who is now vicar of Burton Joyce and other villages, we are preparing to say farewell to Revd Zoe Burton, who will become vicar of Rainworth and Blidworth as well as Area Dean of Mansfield. This means that a fair number of parishes will be in transition (vacancy) around Easter. Also, Revd Chris Lee and his wife, Ruth, will be moving from Newark to Mansfield as his curacy comes to an end. Please pray for all those congregations that they will be able to recruit priests to serve them, to continue to grow disciples younger, wider and deeper.

Within the deanery sit both the Minster and Jubilee House! The Diocese said farewell to Bishop Tony and Lucille as they retire from the See of Sherwood, though their farewell service at the Minster on Mothering Sunday was unable to take place. I somehow doubt that Tony will actually retire for some considerable time, even when they get to Lancashire! An announcement of the next Bishop of Sherwood, Rev Andy Emerton, can be found on another page. We did have two new important Jubilee House posts being filled at the start of March with Martin Cooper (a resident of our deanery) coming as Chief Executive and Nigel Frith joining the staff as Diocesan Director of Education. So, some transition is completed, just a little more to go.

The next change is that at this year's annual parochial church meetings, parishes have to elect members to the Deanery Synod, which starts another triennium in June. Please pray for those who volunteer, or are persuaded or even cajoled into being members, especially as between August and October they will be asked to vote for the Diocesan Representatives to General Synod with a new electronic system being used for the first time. More change!

In all of this I am grateful for the support of all members of the Deanery Synod and to the co-opted representatives from the Minster for their support in the last three years, during which I believe we have had good meetings and sometimes not mentioned Parish Share.

Finally, please pray for a period of stability so we can all concentrate on growing disciples.

Michael Wilson



Revd Zoe Burton with Bishop Paul at Ollerton; she is moving to become vicar of Rainworth and Blidworth



Calling All Crafters:

The Education Department at Southwell Minster would like a collection of knitted / sewn / felted / crocheted Green Men or Women (inspired by the Chapter House carvings) for use in education visits to the cathedral and for outreach as part of the Lottery funded 'Leaves' conservation project. We will be awarding prizes (judged by local children) for 3 entries – criteria to be decided by the children.

A 'green man' is a face surrounded by leaves and / or flowers, sometimes with leaves growing out from the mouth. Entries don't need to be exact copies of our carvings, but please use them for inspiration. We can send images to you on request or google 'Southwell green men'.

Please send creation(s) to us at Cathedral Education, Jubilee House, 8 Westgate, Southwell, NG25 0JH, drop it off at the Minster or Minster Centre, or we may be able to collect. Remember to include your name, email address and phone number.



We need to receive competition entries by 31st May 2020 (although glad to receive further Green Men after that date for our collection).

A selection of competition entries will be on display in the Minster during the closure of the Chapter House for conservation work during summer 2020.



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Did you know...

Our windows range in date from mid-sixteenth century to just four years ago?

In the last issue we looked at the foundation of glass making and one example of Victorian glass manufacturer in the Minster. Let us now look at five different windows, or groups of windows, from the oldest to the latest.

The four lower lights in the East end are probably the most important glass in our Minster, although this is not their original home. They came from France and were part of the scheme of windows in the Knights Templar Temple church in Paris, demolished at the time of the French Revolution. These four panels were bought by Henry Gally Knight, a local antiquarian who found them in a second-hand shop in Paris, and given to the Church in 1818. They were made for round-headed Romanesque windows and adapted to our Gothic pointed frames, as can be seen most clearly in the middle two panels.

Four subjects are depicted here. If we look at just the left hand one, we see the Baptism of Jesus, with Christ standing in the river Jordan, whilst St John the Baptist on his left pours water from a ewer. The other three show the Raising of Lazarus, the Triumphal Entry into Jerusalem and the Mocking of Jesus.

In 1991 very costly conservation was carried out on these four panels; variations in temperature and humidity had caused some of the paint to lift from the glass. The window is now isothermically double-glazed to protect it. As well as giving some protection against vandalism, the all-round ventilation, with both sides of the glass being at the Minster's internal temperature, prevents condensation. This work was carried out by the Keith Barley Studios in York.

The four panels in the upper lights of the east window are a marked contrast to the 16th century windows beneath them. They show the four evangelists, Matthew, Mark, Luke and John, each with his winged emblems, Man, Lion, Calf and Eagle respectively. They were made by John Clayton and Alfred Bell of London and installed in 1876.

Let us now turn our gaze to the opposite end of the Minster, the Great West window. The stone framework of this wonderful window dates from about 1450 and is in the Perpendicular style of Gothic architecture. Like some other 14th century windows in the nave, it had been installed to give more light at a time when people were beginning to read. Any stained glass which may have been present did not survive and the plain glass which had been inserted in 1856 had become in poor condition.

The idea of the Angel Window was conceived by Martin Standcliffe, the Minster Architect, and Patrick Reyntiens was asked to develop it. The tracery of this window has a Trinitarian form, with its three interweaving arches, and Reyntiens has kept the Trinitarian theme in his work. At the bottom of the window there are seven Biblical scenes of angels at work on earth, then above those are seven angels each of whom carries a roundel which illustrates one of the Acts of Creation. As one's gaze moves up the window, the colours become more vivid as one approaches the Hand of God reaching down at the top. Isothermic double glazing has also been used for protection here. There is an enormous amount of detail in this window and binoculars are really needed to appreciate the wonder of it all.

Incidentally the six panels in the Chapter House Passage show angels of a similar design, but in deeper colours. These also carry roundels, this time showing key episodes from the life of Christ. Note that each panel has Patrick Reyntiens' signature. These and the Great West Window were made in Keith Barley's Studios in

York and were installed by him in 1996.

En route to the newest window, pause to look at the Bramley Window in the North Transept, inserted to mark the bicentenary of England's favourite cooking apple, which has its origins in the town. Installed in March 2009, this window was designed by Helen Whittaker, again of the Barley Studios in York, and reminds us that the Bramley originates from pips planted by Mary Brailsford in a Southwell garden in 1809.

I conclude with a look at the newest window in the Minster, installed in March 2016. This new War Memorial window is found in the South Quire aisle, nearest the Transept. It was commissioned from Nicholas Mynheer, a fine art painter and sculptor from Oxfordshire who was chosen in 2014 from an initial 12 contenders. This quite remarkable window, which should be viewed together with a stone plaque beneath, is full of symbolism and rigorous simplicity, details of which are explained in a leaflet to be found near the window.

Surely this modern window justly embellishes our unique building?

James Pinder, on behalf of Southwell Minster Guild of Stewards

Building progress

The work to re-roof the Quire is going well. The work is being funded by the National Lottery Heritage Fund (NLHF) as part of the Leaves of Southwell project to protect and enhance the medieval carved leaves in the Chapter House. The Victorian slates have been removed because the nails holding them in place had perished, and a new lead roof has been put on. Part of the project was to take members of the Minster staff and a few volunteers up on the roof to see how the work was progressing. This part of the project should be finished in the early summer, and the scaffolding will be taken down in July.

Meanwhile, the Chapter House will be closed from May 4th for a long period. Work during this time will include lifting the present floor, installing underfloor heating, and putting a lift for wheelchairs to enable the disabled to descend easily into the Chapter House passage.

This work is all being done by Heritage Conservation Restoration Ltd, a specialist company based in Ashton under Lyne near Manchester. It was they who re-roofed the Quire Aisles a few years ago.



Builders explaining details of the new lead roof to a group of Stewards

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Southwell Churches Together

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Southwell Minster Choir Association (SMCA)

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News and views from Sacrista Prebend

A Quiet Space in the Heart of Southwell

Restrictions to protect us all from Covid-19 coronavirus include temporary closure of Sacrista Prebend. In addition to specific scheduled events this means that the many who find fellowship and opportunities to serve at the House are, for a while, without them. They are in our prayers and we trust they stay safe.

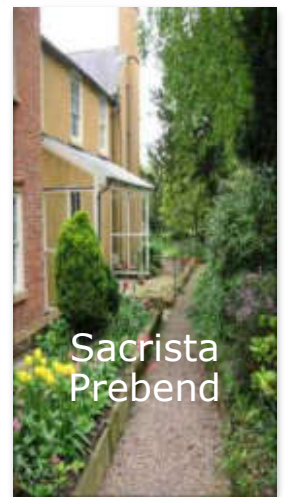
As everywhere else in Southwell, Easter and Spring are very much with us at Sacrista Prebend. Our volunteer gardeners' winter labours are bearing fruit in all sorts of ways and the only word to describe the result is 'flourishing'. If you don't know this quiet space in the middle of the town do come and enjoy it when it is safe to do so. Gardens testify to the vitality of Creation, even as our own lives are caused to close down in so many ways.

During the beginning of Lent Sacrista accommodated the first two of a series of fascinating discussions intended to flow on from the Minster Clergy's series of Lent addresses. These were to be based upon Ruth Valerio's *Say Yes to Life*. It really is striking to see how concerns for the environment/creation are prompting folk to think about what is going on around them, and what God may be revealing to us. Sadly, restrictions meant that these discussions could not be continued in a group setting.

Usually there are two quiet meetings for silent prayer each week during term-time. At 7.30 pm on Mondays Stephen Ibbotson has headed the team leading Stilling Prayer, that includes half an hour of collective, contemplative and refreshing silence. At 12.30 pm on Thursdays Elizabeth Yule and her colleagues have led a period of Silence and Meditation, beginning with a short introduction, moving into silence at 1.00 pm and concluding with ten minutes of intercessory prayer. Both are sadly suspended but Stilling Prayer continues on line. For information please see <https://www.southwellminster.org/?s=stilling+prayer>.

These are strange times, but one of the possibly more welcome consequences of restricting life's busy, but often less necessary activities is more time for reflection and attention to a closer, more contemplative perspective on life.

Hugh Middleton



'The Leaves of Southwell'
Creative Workshops

Therapeutic Lifelong Learning
workshops for organised support
groups of people living with
dementia, learning disabilities or
mental health difficulties.

Mediated by Southwell Minster Education
Funded by The National Lottery Heritage





Creative opportunities to
engage with Southwell
Minster's beautiful
medieval stone carvings
through art and craft, poetry,
reminiscence and cognitive
stimulation therapy

Facilitated by Hilary Wellington of Ginny's Good Yarn.
Call 07776 284238 or email info@ginnysgoodyarn.co.uk

Just to be clear

By now most people must be familiar with public health advice concerning Covid-19 coronavirus infection. If you haven't done so already and can, visit the NHS 111 website; <https://111.nhs.uk/covid-19>

There you will be reminded that one of the most important things is to avoid spreading the infection by staying at home and keeping away from people you aren't living with. You won't avoid spreading it *within* the household but if you have to go out, keep your distance from others.

A common anxiety is going to be "Have I got it, and if so, when should I seek help?" The serious problem, when it happens, is the development of pneumonia; a chest infection with cough and fever. Hospitals are having to focus upon supporting those in whom this has happened, and who may need breathing support. If you feel unwell look out for a worsening cough, breathlessness and a rising temperature. If those are happening, that is the time to call 111. This will trigger the process of determining whether or not you should be taken to hospital.

As we have been told, if you feel at all unwell then you should self-isolate for 7 days, and ensure other members of the household self-isolate for 14 days from the beginning of anyone in the household's symptoms. This prevents an infectious person going out and about. A lot of people are working very hard to get this under control but it won't be easy and we need to work together.