

Southwell Leaves

February/March 2020

£2.50

DONATIONS to the POOR of the PARISH of SOUTHWELL.					
<p><i>Dame Frances Pierpont</i> gave <i>Nov. 13th 1621</i>, an annuity of 10[£], payable out of an estate situate in the parish of Bleasby, now in y^e possession of <i>S^r Richard Sutton Bart</i> to be distributed equally at <i>Micha-elmas</i> amongst ten of the most indigent, & aged persons.</p> <p><i>Bartholomew Fillingham Esq^r</i>, gave <i>March 20th 1696</i>, the sum of 100[£], to purchase land; the rent of which is to be distributed yearly in bread at the Church between <i>Christmas</i> and <i>Easter</i>.</p> <p><i>Bartholomew Burton Esq^r</i>, gave also the sum of 100[£], & <i>Jeremiah Brailford Esq^r</i>, <i>Oct. 9th 1723</i>, the sum of 10[£], for the same purpose as the last mentioned charity.</p> <p><i>Henry Nicholson Esq^r</i>, gave <i>March 14th 1677</i>, one moiety of his lands, and tenements in <i>Elston</i>, for the benefit of the poor; the rents of which are half yearly to be distributed amongst so many persons, as the same shall extend to at the rate of 10 each; the same person is not to have this charity two half years successively.</p> <p><i>William Thornton Esq^r</i>, gave <i>Aug. 27th 1714</i>, the sum of 3.12, payable yearly at <i>Martinmas</i> out of the rents of a messuage in <i>Southwell</i>, now in the possession of <i>M^r Little</i>, to purchase coats to be given to six poor persons; the same person is not to have a coat oftener than once in 3 years.</p>	<p><i>Jeremiah Brailford Esq^r</i>, gave <i>March 5th 1717</i>, the sum of 10[£] to the Justices of the peace of the liberty of <i>Southwell</i>, to purchase coals for the use of the poor, subject to such trusts, as are mentioned in the overseers book.</p> <p><i>M^{rs} Margaret Crofts</i> gave <i>Jan. 9th 1719</i>, the sum of 1.8, to buy flax, to be given yearly about <i>Candlemas</i> to four poor women, that have no yearly collection.</p> <p><i>Thomas Brailford Esq^r</i>, gave <i>July 13th 1744</i>, a house in <i>Easthorpe</i> with its appurtenances, & ten cow-gates, & 3 feet in <i>Easthorpe pasture</i>, for the instruction of ten poor children in reading, sewing, & knitting.</p> <p><i>Richard Stenton Esq^r</i>, gave <i>Aug. 9th 1771</i>, the sum of 150[£], to be placed out upon mortgage; the interest of which is yearly to be applied to the instruction of ten poor children in reading.</p> <p><i>The Rev. John Laverack</i> gave <i>June 5th 1773</i>, the profits arising from the stone-croft close to be applied yearly to the education & cloathing of such a Number of poor children, as the same shall extend to.</p> <p><i>The Rev. Richard Barrow</i> gave <i>May 4th 1787</i>, the sum of 2.12.6, to purchase coals for the benefit of the poor, subject to the same trust, as y^e 10 left by <i>Jeremiah Brailford Esq^r</i>.</p> <p>NB. A more particular account of these charities is to be found in the overseers book.</p> <table> <tr> <td><i>The Rev. Henry Houlton,</i> <i>Parish Vicar.</i></td><td><i>Joⁿ Hucknall.</i> <i>Will^m Nicholson.</i></td></tr> <tr> <td><i>Tho^s Brunt,</i> <i>Edw^d Bucklow,</i> <i>Rich^d Elsam,</i> <i>Rich^d Fletcher.</i></td><td><i>Overseers.</i> <i>Joⁿ Richardson,</i> <i>Pinxit, 1788.</i></td></tr> </table>	<i>The Rev. Henry Houlton,</i> <i>Parish Vicar.</i>	<i>Joⁿ Hucknall.</i> <i>Will^m Nicholson.</i>	<i>Tho^s Brunt,</i> <i>Edw^d Bucklow,</i> <i>Rich^d Elsam,</i> <i>Rich^d Fletcher.</i>	<i>Overseers.</i> <i>Joⁿ Richardson,</i> <i>Pinxit, 1788.</i>
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Front cover box credit
 for road, courtesy of hard air



Join us on Facebook -
 search for [southwell-minster](https://www.facebook.com/southwell-minster) and click 'like' to
 keep up to date with news and information.

At a glance ...

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

February

Saturday	. pm	Evensong and Admission of Stewards
Sunday 2	. am	Sung Eucharist for Patronal Festival
Candlemas	. pm	Festal Evensong and Procession
Friday	. pm	Friday Lunch meet at the Cathedral
Sunday	Services	. am, . am, . am and . pm
Tuesday	. am	Hungarian 'Human' Exhibition opens
Thursday	. pm	Evensong Time Travelling commissioning
Sunday	Services	. am, . am and . pm
Tuesday	. - .	Family Fun day for half-term
Friday	. pm	Friday Lunch - Anneh-Mason trio
Saturday	. - .	Wet day at Sacrista Prebend
Sunday	Services	. am, . am and . pm
	. pm	Families at Five service
Wednesday 26	. pm	Only Communion and Imposition of Ashes
Ash Wednesday	. pm	Sung Eucharist and Imposition of Ashes

March

All Sundays	Services	. am, . am, . am and . pm
Tuesday	. pm	Lent Address, Compline, and Study Group
Friday	. pm	Friday Lunch meet at the Cathedral
	. pm	World Day of Prayer Service, Holy Trinity
Tuesday	. pm	Lent Address, Compline, and Study Group
Saturday	. - .	Wet day at Sacrista Prebend
Tuesday	. pm	Lent Address, Compline, and Study Group
Thursday	. pm	Festal Evensong for Joseph of Nazareth
Friday	. pm	Friday Lunch meet at the Cathedral
Saturday	. am	Renewal of Wedding Vows
Sunday 22	. am	Family Communion
Mothering Sunday	. pm	Farewell Service for the Bishop of Sherwood
Tuesday	. pm	Lent Address, Compline, and Study Group
Wednesday	. pm	Sung Eucharist for the Annunciation to Mary
Saturday	. pm	Concert of Nighamack Choir
Tuesday	. pm	Lent Address, Compline, and Study Group

April

Wednesday	. pm	Concert Minster School
Friday	. pm	Friday Lunch meet at the Cathedral
Sunday 5	. am	Procession from Our Lady of Sorrows and Palm Sunday liturgy
Palm Sunday	. pm	Organ Meditation Tournemire
Monday	. pm	Only Communion for Holy Week
Tuesday	. pm	Only Communion for Holy Week
Wednesday	. pm	Diocesan Chrism Eucharist
Thursday	. pm	Liturgy of Maundy Thursday

If you are interested in submitting an article for consideration in the next issue please email your offering to
hugh.iddleton@nigham.ac.uk by 10th March 2020

This magazine is produced and printed by the United Methodist Church

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Southwell Minster's seventeenth, eighteenth and nineteenth century donor boards provide intriguing insights into past relations between the Church, the better off and the less well off. The earlier one in the north transept aisle is poorly lit and usually difficult to read. We are grateful to Richard Davis for a photograph of it that gets around that problem. It is fascinating that the characters these commemorate are still functioning. See Robin Old's account.

This year March and Lent are virtually synonymous, and we offer a number of contributions to support your Lenten reflections and meditations. Sean Nicola and others pick up the Archbishop of Canterbury's recommendation to consider 'Saying Yes to Life', a book by Ruth Galloway which will be the focus of some sermons and Tuesday evening talks. This links to the annual Lenten Legacy project which has now very obviously started. Ruth Galloway has joined the Education team to develop community engagement with that project, and she has provided an introduction to herself and what she expects to be doing. There are reviews of several other Lent books and some suggestions about how to enjoy a green Lent. There is news about Southwell's Ecumenical Lenten Group series. If you know that there was once a Baptist Cemetery in Westhorpe Christine Smith has looked into this and provided another set of insights into early nineteenth century church life in Southwell. We are introduced to the newly installed Priest-in-Charge of some neighbouring parishes and his family. Priest Michael Erika Kirk has given insight into her life as a lawyer, a lecturer and a priest and there is a celebration of more than forty years' voluntary choirs' contributions to Minster life and its music.

We look backwards to the extraordinary life and work of Edward and forward to our lives together as a worshipping community. A Community Forum held at the end of November raised some questions about our regular pattern of services. Canon Richard has provided a precis of that meeting and conclusions coming from it. Sean Nicola reminds us of the central part worship plays in the life of the community and how important it is to guard that priority.

All the rest are there – a sermon, thoughts about intercessions, news from Chapter and from Sacrista Prebend, Mothers' Union and a few snippets of news and opinion. Enjoy the offering and remember, the Southwell Leaf editorial team is always on the lookout for fresh talent, inspiration and contributions.

Hugh Middleton

Reflection

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

The will of God

The 'will of God' is no longer a blind force plunging through our lives like a cosmic steamroller and demanding to be accepted willy nilly. On the contrary, we are able to *understand* the hidden purpose of the creative wisdom and divine mercy of God, and can co-operate with Him as a child with a loving Father. Not only that, but God hands over to us, when we are more in tune with the divine will, a certain creative initiative of our own, in daily life, in art, in our spiritual life and in worship. Thus, we share in the divine initiative to transform the world.

From a note of Thomas Merton dated by Basil Pennington in *Thomas Merton My Brother* New York 1996 p27



The Baptism of Jesus

When Jesus came to the Jordan where John was baptising, he must have known he was leaving behind the hidden years of peace and safety. A new stage was before him, the work for which all those years of quiet growth had been a preparation. Jesus humbly went down into the waters, as though rehearsing his descent into the dark, chaotic waters of death. As he came up the Father's voice was heard

'You are my beloved Son in you I delight.' The love that had been addressing him all his life came home to him at a new depth. He had to withdraw for a while to come to terms with it. He went into the desert, to be alone with the Loved One.

Maria Boulding *Way to Hope* in *Prayer on a Pilgrimage* Crossroad 1976

Living Lent and the ecology

Lent gives Christians an exciting opportunity to think again about our priorities, and the Minster clergy are proposing that we engage as a congregation during Lent with the issue of looking after God's creation. We are invited to engage in Sunday sermons, Tuesday evenings in the choir and individual reading, prayer and action at home. Two books will be used in this initiative.

The first is the Lent book recommended by the Archbishop of Canterbury, 'Saying Yes to Life', written by Ruth Galloway. This will be the focus of some sermons and of the Tuesday evening talks in the choir followed by Compline and then a study session in Sacrista Prebend for those who would like to discuss the issues raised. The introduction to the book provided explains 'Saying Yes to Life' directs our focus from every-day (and perfectly natural) concerns to issues that are impacting millions of lives around the world. As people made in the image of God, we are entrusted to look after what God has made – to share in the joy and creativity of God in making a difference for good. Ruth Galloway imaginatively draws on the ways of Creation in Genesis, – in relating the themes to matters of environmental, ethical and social concern.

This will be an important year for our planet, and Lent gives the chance to stop and think how can we as the Church respond. This year the Anglican Church's Lambeth Conference of bishops will have a particular focus on the impact of climate change. The diocese will be offering hospitality to a number of bishops from the Anglican Communion and hopes to work with Christian Aid to arrange an event that looks at climate change in their contexts. It is likely that one of the bishops will be staying in Southwell and meeting us.

The other book is the *Living Lent Campaign 2020*, and it is proposed to offer this easy-to-read booklet to any in the congregation who wish to think differently in Lent about the world we live in. It is hoped there will be a wide take-up so that as many people as possible encourage each other in prayer and action on this vital issue.

For us this links with the extensive restoration and educational work connected with the carved leaves in the Chapter House – leaves which show how the stone-masons cherished the world they lived in – and with the study day in March when over 100 people met to relate conservation to faith. Groups like 'Green Southwell' and the Nottinghamshire Wildlife Trust had stalls in the Minster that day.

The Lent study of creation also reinforces our application to become an eco-church. One of the criteria for that award is that a congregation should be taking action to conserve our part of the planet. The study will supplement what is already being done for conservation in the Potwell Cycle Masslands, the Minster's own conservation project. Eco-Church is a way to help churches responsibly to look after buildings and land, and to be careful stewards of creation. There will be more about the Minster's progress in the next edition of this magazine.

In the diocese, packets of wild-flower seeds will be sent to schools and churches to plant during Lent, to encourage bees and butterflies, to raise awareness, and to work with others in the community. These seeds will also be planted in various locations in the grounds of Milehouse, the diocesan headquarters on Westgate. Hopefully some can be planted in the extensive grounds of the Minster and of Sacrista Prebend.

All this is being done with the support of Arocha – the inter-church conservation group, whose Conservation Director Andy Lester, spoke so effectively at last year's Harvest Festival. You can read more about it online <https://ecochurch.arocha.org.uk/>.

The Clergy and the Editors

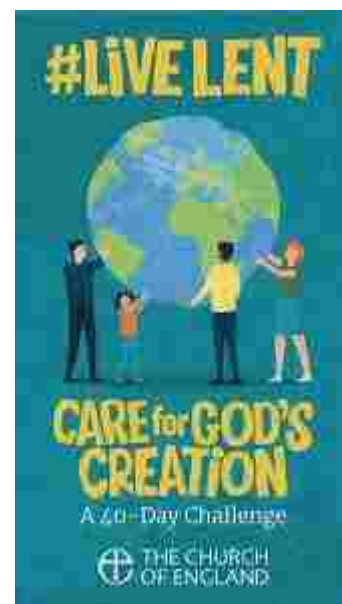
Our Carol service in December was once again movingly and imaginatively put together by Penny Derbyshire, with a mixture of readings from the Bible, poems and prose on a Christmas theme and all our favourite carols, of course.

As I write this, we are looking forward to our annual New Year lunch at The Old Manor.

On February 1st we will hold a very brief AGM. Following the business, I will be showing pictures of my visit to Sebei in Uganda. The Mothers' Union theme for this year is *Confidence and Hope*, and the Mothers I met there were wonderful examples of confidence and hope in action.

In March we will be led in a Lent focus by Vincent Ashwin and are looking forward to a time of reflection and encouragement. Southwell Minster M meets on the third Thursday each month. As always, visitors and prospective new members are very welcome to join us at Sacrista Prebend at 7 pm. We finish between 8.30 and 9.00 so children can be collected from school.

Please contact Shelagh Baird-Smith on 01530 211111 or shelaghbairdsmith@gmail.com if you would like to know more.



Mothers' Union
Southwell Minster Branch

Integrating the ordinary into the communal life

On the morning of Saturday 14th November, a very encouraging number of people from the Minster community turned out at Trebeck Hall for a Community Forum on 'renewing the Cathedral's Worship for a new decade'. The subject of worship is one that can normally be relied on to produce animated discussion among any church community, and this conversation was as lively as might have been expected – though also conducted throughout with a level of thoughtfulness and good humour that is not always to be found on such occasions.

Sean Nicola opened the meeting with an overview of developments in the Cathedral's worship over recent years – most of which have been relatively minor, though there have been more significant ones recently reflecting changes in our musical provision, which have had the effect that the Family Eucharist no longer has a choir on many Sundays. Paul Provost and I then both offered reflections from our own perspectives, mine that of a newcomer's able to observe things through fresh eyes, Paul's that of a veteran Chorister keen to integrate the Music Foundation as closely as possible into the wider Cathedral community and its life.

The discussion that followed included an exercise in which everyone was asked to consider the following questions

- What is important for you in worship
- How might the Cathedral's worship better serve our town and diocese, especially those new to church or faith
- What occasions can you think of when we have been at our best in worship

Everyone's responses to these questions were recorded on Post-It notes and collected for further consideration. The forum finished with a reminder that this event had been intended to be 'the beginning of a conversation' – and a promise that everyone's thoughts would be taken carefully into account as we looked at the way ahead.

The comments written on those multi-coloured Post-Its make for interesting reading, and they have been read and reflected on carefully, in particular by Sean Nicola, Paul, and myself. A proper digest of them would take more space than I have here. Inevitably, in some cases people's views and preferences differ and are even mutually exclusive. What is striking is that, in answer to the third question, many people pick out 'special occasions' during the year – be that the Advent Procession, Good Friday, or Remembrance Sunday – as moments when we have been 'at our best' – times when the Minster puts on a 'good show' when its worship is of a memorably high quality, enabling others to enter deeply into worship and into the presence of God.

Next steps

The conversation that has been begun needs to continue, and this will happen at our next regular Community Forum on Shrove Tuesday 12th February, 10.30 am at Trebeck Hall. However, we have some proposals to put to the Forum to help us move forward. We propose that, from 1st May, the Minster should experiment for a period of one year with the following regular Sunday service pattern

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

The reasons for proposing this particular arrangement will of course be explained in much more detail at the Community Forum, but three may be mentioned briefly here

- the need to promote consistent excellence in worship. This is something that is difficult when one of our sung Eucharist services (the 10.30 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 10.30 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.

If this basic trial pattern is adopted as proposed, it is worth saying at the outset that, being an experiment, there will be a certain amount of trial and error – and therefore, some things that we will do and then decide could be done better a different way. What will be vital, then, is a sense of being willing to try new things together, with an open heart and looking forward to lead us in the next stage of our Cathedral's worshipping life – and of our Christian discipleship.

Canon Reverend Richard Frith



The day after December's General Election the Prime Minister urged the nation to 'let the healing begin' after nearly four years of bitter, acrimonious argument and division. Many people have been wearied and worried for some while about the post-Brexit future. Cathedrals are critically placed to be instrumental in such a process and this coming year promises to be full of opportunities for the Minster to be engaging with the many challenges of our time.

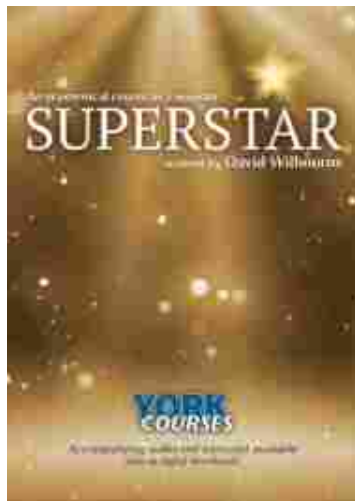
The restoration moves on apace, with excellent progress on the roof repair in this first phase. Work on the Chapter House itself will begin in May and external work in the Education garden, the repair of external paths and new external lighting in the autumn. Helen Bates, the recently appointed Community Engagement Coordinator employed by the project, is tasked to widen our reach with different groups and audiences, especially from less advantaged areas of the county and city. Exploration with local businesses, and we are excited about drawing together how the leaves speak to us in the urgency of climate change and concern for wellbeing in an increasingly anxious age. This will be the focus in Lent beginning with asking ourselves, 'What can we do?'

has been marked as the 'Year of Cathedrals' nationally and special attention is on new pilgrimage routes. Together with all England's cathedrals we expect to welcome additional visitors and pilgrims this year (a special Pilgrim Passport has been designed) and we are planning a spectacular 'Light of the Cathedral' for the autumn.

We will mark the Easter celebrations with the town on May 1st and host a special service on the afternoon of Sunday May 1st. We have much else on the 'To do' list – appoint a new resident Canon, a new Warden for Sacrista Prebend say farewell to Bishop Tony on his retirement in March and prepare for a Safeguarding three-day audit in September by SCIE (Social Care Institute for Excellence). Mrs Adele Poulson, who from February 1st will be known as the Cathedral Chief Organist, continues to work with Chapter in moving us forward to use our financial and people resources for the very best they can be and so enhance our mission and ministry.

Canon Richard has written elsewhere on renewing Worship for a new decade. I hope we will embrace the proposed changes with open hearts and minds. The worship of God is not only at the heart of what defines us as a cathedral community but by it, we believe, we are transformed and drawn closer to Jesus Christ and renewed in the Holy Spirit's work. In the end – despite all our grand plans and aspirations, our longings for a more just, peaceful and healed world – this has to be our prime motivation as Christians. It will not happen without the grace and love of God which together we pray for daily.

Dean Richard Sullivan



The course booklet is written by David Wilbourne, who studied Natural Sciences and Theology at Cambridge. David has been a vicar and has published six books.

Having worked with three Archbishops of York, he went on to serve as Assistant Bishop of Llandaff.

It's Edward Heath becomes PM, Apollo limps back to earth, and 'Jesus Christ Superstar' takes the West End by storm, asking daring questions that gave colour to my former monochrome faith and red my vocabulary. Half a century on, its message remains just as relevant, and we explore themes from its iconic lyrics in the sessions of this course.

e of t e Lent t o e

Who is Jesus
Miracles
The Psalms
The Church
Cross Purposes

A will be given a course booklet at the first session, and to help us cover costs of materials (including the CDs, transcripts and booklets) we request a contribution of £1.00 per person.

Please apply by Monday 1 February at the latest to: Karen Edginton, Chatsworth Avenue, Easingwold (01753 634444) or Marian Welham, 14 Charge Road, Easingwold (01753 634444). Booking forms are available in churches, the Cathedral shop and Sacrista Prebend. There are eight course groups. Please choose three groups you wish to join, and put them in order of preference. This makes it possible to ensure a mix of denominations in each group, and ensures a place for you if your first choice of group is full.

A Mondays 2.00pm

at Rochester House, Halam Rd NG25 0AD
Host: Elice Ashdown
at Stan's home
Leader: Stan Chapman

B Mondays 8.00pm

at 17 Riverside NG25 0HA
Host & Leader: Frank & Lesley McKenzie

C Tuesdays 10.00am

at 2 Leeks Close NG25 0BA
(6 max)

D Tuesdays 2.00pm

at 7 Nursery End NG25 0BY
Hosts: Andrew & Mary Harding
Leader: Karen Edginton

E Tuesdays 8.00pm

at 7 Hillside Drive NG25 0JZ
Host: Helen Geeson
Leader: John Cole

F Wednesdays 2.30pm

at 51 Kirklington Road NG25 0AT
Host: Elizabeth Card.
Leader: Angela Lane

G Wednesdays 8.00pm

at 26 Halloughton Road NG25 0LR
Hosts: Peter & Caro May
Leader: Hugh Middleton

H Fridays 2.00pm

at 83 Westgate NG25 0LS
(6 max)
Hosts: Angela & Vincent Ashwin
Leader: Karen Edginton

A good evening Lent

Saying Yes to Life, by Ruth Valerio, £9.99.
Recommended by Sean Nicola.

The Archbishop of Canterbury's Lent book for 2020. This book is for those who want to find a way in to understanding more about how to respond to the current climate crisis from a Christian perspective. Valerio provides a theological context for our response, and suggests, without shaming us, possible ways to respond, all in an unpreachy, humble way. The writer gives an invitation - one that is heartfelt, lived, and non-judgemental - to wonder afresh at how amazing the natural world is, and to act now to live justly and to choose life - life for all. The book can be bought at the Cathedral Shop or the Minster's online shop, and there is a copy in Sacrista Prebend library.

Walking the Way of the Cross. £9.99

This seasonal companion to the Stations of the Cross is from three of today's very best spiritual writers - Stephen Cottrell, the newly elected Archbishop of York, who considers the story from the perspective of personal discipleship - Paula Gooder, who offers reflections on the scriptural narrative - Philip North who explores the story's challenge to mission and witness.

There is a sequence of seven meditations, and each is accompanied by three short reflections from the authors' different perspectives.

The Grace-filled Wilderness by Magdalen Smith. £9.99

This book connects contemporary encounters of wilderness with the traditional themes of Lent and Jesus' journey to the cross. Readers are invited to consider a series of subjects that are double-edged and can therefore bring us life or - if we handle them in the wrong way - drain life from us. Our appetites, our identity, our work, our sense of freedom and our struggles with anxiety and pain are explored in connection with what it means to be a follower of Jesus. There are six full weeks of readings, moving gradually from wilderness to grace until, finally, we encounter the miracle, hope and joy of Easter.

The Wind, the Fountain and the Fire. £10.99

by Markaré, a Benedictine monk of Worth Abbey
The book offers a Lenten pathway through scripture, opening up its sacred imagery as a means of prayerful reflection. For each

week of Lent he has selected a different image - the dust, the Mountain, the Well, the Light and the Tomb. Fr Mark asks how regular interactions with the texts of the Old and New Testaments help us renew our Christian imaginations. Also, how might these reflective encounters enable all of us to discover the fountain of living water - God himself - within the printed pages of our Bibles

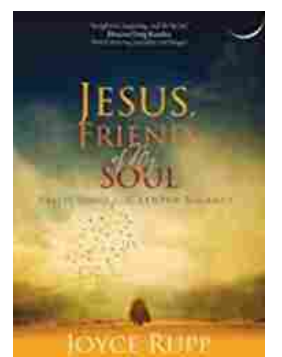
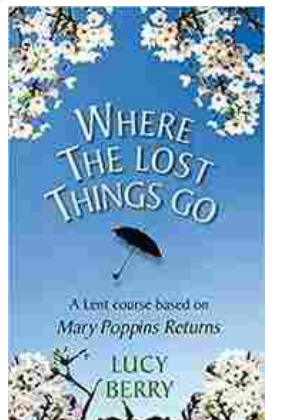
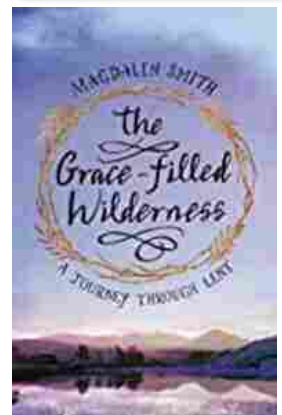
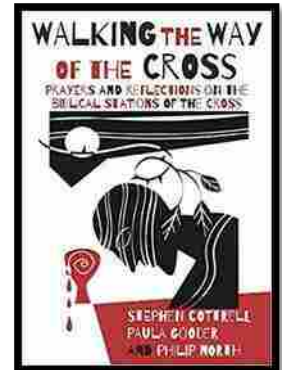
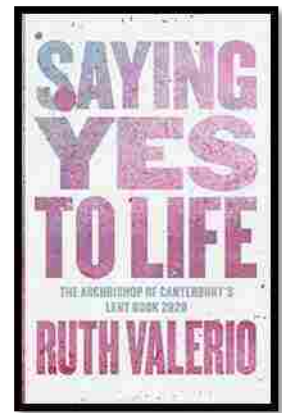
Where the lost things go by Lucy Berry. £6.99

This book is a study course for groups or for reading on one's own and is based on the popular film *Mary Poppins Returns*. Poet and minister Lucy Berry draws out some of the movie's themes and shows how we can consider them more deeply alongside passages from the Bible. The course is based around seven weekly sessions.

Jesus friend of my Soul, by Joyce Rupp. £10.99

Each two-page daily reflection brings our attention to the Lenten season, providing reflections for growth and inviting us to follow Jesus and become more like him. Because our lives are filled to the brim with activity, it is easy to drift away from trying to live as Jesus did, and we need time to focus on drawing close to him again and learning from his example. We learn from the qualities of Jesus and the actions and teachings that marked his time on earth - including how Jesus extended mercy after Peter's denials - how he trusted in his Father, even as he experienced other emotions when troubling events occurred. We see how he spoke and acted with integrity, and this made him a trustworthy person for others to listen to and follow.

Vincent Skavin



Keframa School Build

Through the charity's trustees and other volunteers, staff and pupils of Keframa High School, Northampton would like to thank the Lions of Southwell and District, and those attending Carols for Everyone on December 1st. A substantial sum was raised, which will go towards essential school equipment.

A Lent

Instead of simply giving up things like alcohol and chocolate for Lent, Christians of many denominations are being encouraged to do some positive action to look after the environment during this season. Without making the mistake of being so over-ambitious that we probably won't stick to it, we are invited to make some small, sacrificial commitment - which might then become a permanent part of our life. We could avoid eating red meat or only eat locally sourced produce. We could always carry with us an eco-friendly coffee cup. If we do give up wine and biscuits, we could give the money saved to a group like the Woodland Trust or The World Wildlife Fund - or the Missions listed below.

Of course, we are all different, and our circumstances vary. Some of us will be able to walk or cycle more - I know someone who is considering getting an electrically powered bicycle to use around local roads instead of a car. Others might decide to plant a small tree or a wildflower bed in the garden, or go on a weekly pick-up-litter walk around our town or village. We could write a letter or email a week to local supermarkets about their single-use plastic, or to our MP about the need for pollution. We could also make the effort to use public transport whenever possible, even if it takes longer.

Then there's the discipline of removing those thin plastic rings round the neck of some bottles and cutting them through before discarding (see photo). This will save the risk of fish, sea turtles and other smaller marine creatures getting these lethal rings round their necks. Buying clothes only from



Charity Shops is another quite challenging possibility. While you're still gasping - further ideas or anecdotes about how you got on will be most welcome.

We've had another green tip from one of our readers: the Mothers' Union Catalogue includes Ethical products, such as bamboo Eco Coffee Cups, bamboo biro-pens, and projects to support such as Parent Coordinators in Papua New Guinea and Literacy Courses in many countries. Orders can be made online at www.mueshop.org, or through Penny Hodson, a member of the Southwell Mission branch. Her email address is christine.hodson@btinternet.com.

There is also a splendid booklet, *Lent Care of God's Creation* produced by the Church of England, with an idea for each of the 40 days of Lent. All of us in the Minster community will be invited by the clergy to take one and engage with these ideas and prayers. See the separate article about this.

Health Warning. Let's not be kill-joy or judgemental. There's nothing worse than a virtuous syndrome: you produce a lovely meal but your guest informs you that your salad is unethical, your yoghurt poisons the drains and your heavenly chocolate pudding causes obesity and the collapse of the NHS. Green commitments need to be fun as well as challenging, with a spirit of corporate, creative penitence and mutual encouragement - as befits Lent.

Gela Shwin



in it So t e

Nottingham Bach Choir is making a return visit to the Minster in March, and they will perform an all-Bach programme. The concert is on Saturday March 7th, which is between two important Christian dates: the Feast of the Annunciation on March 25th and Palm Sunday on April 1st, and the choice of music reflects this.

The biggest work is Bach's Magnificat first sung on Christmas Day. It was Bach's way of reminding worshipers of the story of Gabriel's announcement to Mary nine months before. The work is a mixture of mostly bouncy choruses and quiet reflective solo arias, and demonstrates Bach's skill at matching voices with particular instruments in the orchestra.

The second choral work is Cantata 1, *Himmelskönig, sei willkommen* (King of heaven, be welcome), written in 1684 when Palm Sunday and the Annunciation were both on March 25th. The opening chorus is delightfully child-like in its portrayal of Jesus' entrance into Jerusalem, and the twenty-five-minute work balances the excitement of Palm Sunday with the coming sadness of Good Friday.

There are two much shorter pieces: Orchestral Suite No. 3, which showcases the small orchestra of professional musicians, and the motet, *Gloria in excelsis deo*, a five-minute choral gem of intricate singing by the choir.

Minster regulars will see familiar faces in the Bach Choir, and one of the soloists - Andrew Ashwin - has given two recitals in the 'Music in the Great Hall' series of concerts. Tickets can be bought from choir members, online, and from the Cathedral Shop.

Vincent Shwin

Sat 28 Mar 2020, 7.30pm
Southwell Minster

Nottingham Bach Choir

BACH

Magnificat in D
Lobet den Herrn
Cantata No. 182 "Himmelskönig, sei willkommen"
Orchestral Suite No. 3

Clare Lloyd-Griffiths, soprano
Martha McLorin, mezzo-soprano
Matthew Pochin, tenor
Andrew Ashwin, baritone

Nottingham Bach Players
Peter Siepmann, conductor

TICKETS £15 available by:
• Paying in advance by visiting www.nottinghambachchoir.org.uk & collecting on the day
• Purchasing from Nottingham Cathedral, 1-4 Smithy Row, NG4 2BB Tel: 01944 477 5474
• Purchasing at the door

www.nottinghambachchoir.org.uk

Notes from the



We have held two meetings over the Advent and Christmas season. As always, each meeting began with prayers.

The Dean and Chapter have been delighted by the number of worshippers and visitors who have attended services and other events during this special season. Grateful thanks must go to all volunteers and staff that worked so hard to make sure each person who came felt welcome and valued.

There were very full agendas at each meeting and much detailed discussion.

Finance

The budget for 2020 is complete and work is underway to finalise business plans to run alongside it. There is an expectation of three key strategic priorities: hospitality, the Visitors' Centre, and further developments at Sacrista Prebend as a Learning, Conference, and Retreat Centre.

It has been decided that the Cathedral shop will be closed on Sundays up until February due to quiet trading in the early new year. On the other hand, it is now possible for Sunday visitors to purchase goods from the information desk in the Cathedral, and also on line. The shop is in need of an extra duty manager and would welcome enquiries concerning that role. It now has new staff which will help with Stock taking and accurate accounting.

Recruitment

The Precentor has begun working with the Minster School governing body to consider how the vacant post of school Chaplain can be filled. Chapter is seeking to appoint a Warden of Sacrista Prebend and it is hoped that progress can be made very soon. Detailed work is being done on preparing the way for a Residentary Canon to be appointed, and Bishop Paul and the Dean have begun that task. Canon Paul has been appointed as the Community Engagement Co-ordinator for three years and this post is being funded by the Heritage Lottery Fund as part of the Reach project. Mr Ian Smith has joined the staff for one day a week as a Fund raiser.

The Reach project

In the near future work will begin on renovation of the paths surrounding the Minster, and consideration will be given to the underground heating that is intended for the Chapter house. Work will carry on and in particular it is important that all aspects of the water courses are mapped. It is hoped that there will be regular updates on the website to show progress.

Fairtrade

Chapter discussed a detailed paper on Fairtrade prepared by the Justice Action Group, and considered the many recommendations. In March Chapter agreed to three commitments and these were endorsed with additions.

Fairtrade products should be used wherever possible when hospitality is being offered.

There should be Celebrations during Fairtrade fortnight with

Health and Safety

Much is being done to make sure that it is safe to use all the paths around the Minster. However, please take note of any signs placed to warn of hazards, and take special care on the slope that is next to the shop. There is a hand rail and the wet leaves are being cleared every day, but it is still necessary to take extra care.

Safeguarding training

Chapter is very grateful to Mrs Nicky Thorpe for her expertise in this area. Refresher courses are being run, and for those who require certification it is also possible to do it on-line.

As it is to be the Year of Cathedrals there will much emphasis on the Renewal of Worship. It is felt by Chapter that we must create capacity for fresh ways for worship during this year which encourage the growth of congregations.

The Community Forum will meet again on Shrove Tuesday in the evening and will consider the conclusions to the discussions on worship that began in November. Some of the conclusions from that discussion are offered by Canon Richard Frith elsewhere in this edition. Please join us if you can. There will be pancakes. Details will follow in Pew News.

If you have matters that you would like to bring to Chapter please contact Canon Richard or Andrew Corner

Canon Richard

So t e in te ' on- ia t e So enfo t g in

The new Southwell Minster website was launched late and has been received enthusiastically by users and stakeholders alike. It has quickly become established as the 'shop window' for Minster events, information, and more recently donations (from home and overseas), as we now have a new breed of 'virtual' visitor to the Minster. Statistics show growing on-line visitor numbers weekly from as far afield as Australia, China, and the USA, and we are now receiving donations on-line via justifying in foreign currencies.



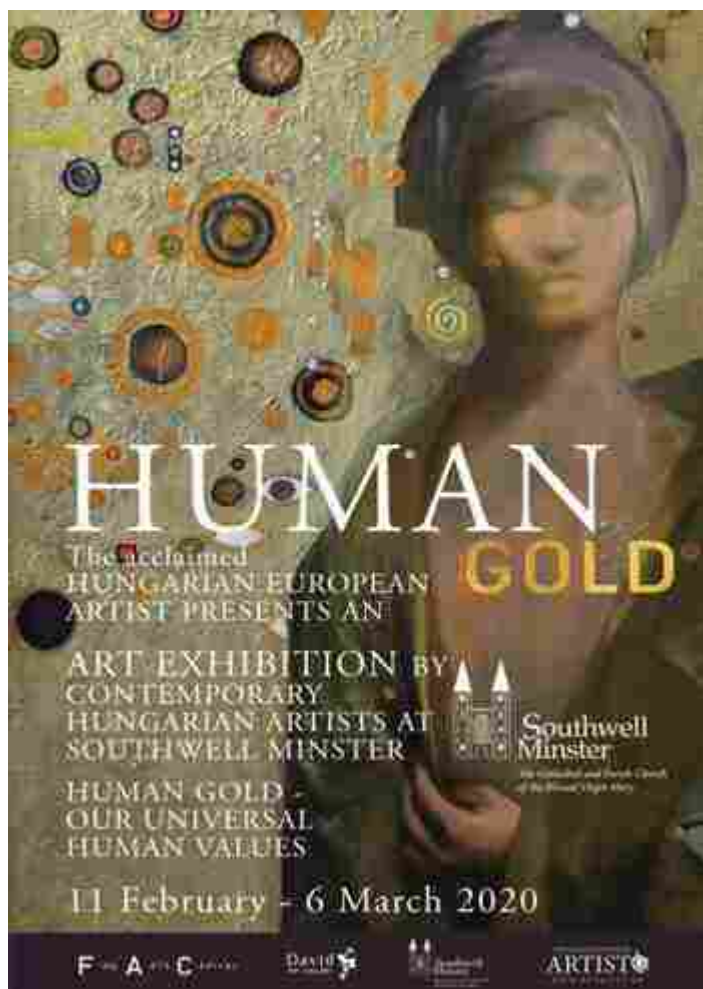
On the anniversary of the website's launch, Southwell Minster's on-line Cathedral shop opened for trading. This is an important development in this strategic project to enhance our on-line presence, support of critical processes, and be the 'shop window' for all activities at Southwell Cathedral.

It was developed in partnership with Madeleine Parkyn (Envoy), who is working with Minster staff to continue its development with new services. Over time the website will play an integral role in four key operating processes that should significantly automate



some of the existing manual tasks, such as 'Book' tickets, events, facilities etc., 'Buy' to support the retail activity 'Donate' to encourage giving on-line and support campaigns for fundraising, and 'Volunteer' to encourage the army of people that helps to make this place operate.

At launch, the on-line store had an inventory of around one hundred items concentrating on Southwell Minster branded goods and Christmas related cards and gifts, but over the coming weeks this is expected to grow to around two hundred items in four categories (Books, Gifts, Cards, Stationery, and Music). The on-line store is intended to give a flavour of those items that can be traditionally purchased in the Cathedral Shop but is likely to reflect more closely the requirements of the 'virtual' or remote visitor. A standard postage/packing fee of £1.00 (only) is charged with free postage for sales over £10.00 (only). A 'collect in shop' service is also available which means you can buy on-line but avoid the shipping costs. Why not give it a try, by going to www.southwellminster.org and click on the 'Shop' button on the front page. Happy shopping



the ing

When I first walked into this cathedral – only a few months ago – I looked down the nave and saw above me a huge statue of Jesus with arms outstretched. My first assumption was that it is a modern take on the medieval convention of the 'rood screen' – a traditional statue placed on top of the altar screen of Christ on the cross flanked by his mother Mary, and St John the beloved disciple. I soon realised that I was wrong. It wasn't a depiction of Christ on the cross, but rather one of Christ in majesty – *Christus Rex*, Christ the King.



What about us, worshipping in this splendid monument to a Christian age that is now largely past? How can we be more like Christ our King, enthroned on a cross? How can we give ourselves to serve, selflessly and recklessly, as he served? We minister to a diocese where large parts are far from a centre. Later today twenty-one wonderful people are coming to their mother church for one of the most significant days on their Christian journey, their confirmation.

How can we serve them? How can we give ourselves to them? We minister to a town. How can we serve *it* better?

Except, of course, that in an important sense I wasn't wrong at all. Although this huge work of art by Peter Eugene is not an image of the Crucifixion, this cruciform figure of Jesus clearly makes reference to the cross. And with very good reason. The cross of Jesus is his throne.

Today is the feast of Christ the King, the crown of the Church's year, the day when, looking back on all that we have done and prayed together since last Advent, we acknowledge and worship Jesus Christ, the King of the universe. In our gospel today we read 'This is the King of the Jews'. And yet we read it not printed above a shining, awesome throne of gold. We read it inscribed on a wooden cross, a gallows-tree, a first-century electric chair, where a man – barely recognisable as a man – is railing out his last, agonising breaths.

The cross is the throne. The throne is the cross. The implications are dizzying. If the cross is the throne, then the most godforsaken cesspits of human suffering are holier than palaces or cathedrals. God is in the gutter as much as – more than – in the stars. Who can believe such stuff? It makes no sense.

The Church's failure to face up to this profane-sounding possibility is quite shameful. There were times in the Middle Ages when to assert that Jesus was a homeless vagrant would have you branded a heretic. What about this building? Is it a majestic and inspiring product of faith and devotion? Or is it a brazen demonstration of worldly power and splendour, dressed in religious trappings? I'm never quite sure. If you think the Church today is a lot better, you might think again. Recent revelations about clerical sexual abuse have shown how the Church's response, when faced with its own sin and brokenness, has repeatedly been to cover it up and 'protect the institutions'. It has been but collateral damage.

We are in the middle of a general Election where key issues are trust and integrity. People are desperate for something real that they can believe in, and isn't just about power and self-preservation. If Jesus' throne is a cross, then the Church that is its body should be prophetic in spending itself for the crucified, the godforsaken, of this world just as he did.

We are religious people. In our gospel reading religious people mock the crucified King of the Jews. Ordinary people stand by, impassive and indifferent. Only one person recognises Jesus' kingship, and he is a criminal hanging like a dog in the midday sun. Just by chance he finds himself hanging next to this enigmatic preacher. In a moment of something, he turns and says, 'Jesus, remember me, when you come into your kingdom'. Suddenly he is told, 'today you will be with me in Paradise'. Today. What the prophets and people of Israel had longed for is handed to this desperado in his final agonising despair. A man whom people would have looked at like dung in the street is suddenly at the front of the queue for heaven.

God's ways are not our ways, and neither are his thoughts our thoughts. We belong to a kingdom not of this world of power and influence. The throne is the cross – the cross is the throne. If we are serious about being God's people in this cathedral, for this town and this diocese, we might well ask what we can learn from the Messiah who let himself be treated like the scum of the earth – and from the criminal who recognised him.

Canon Reverend Richard Frith
February – March 2019

Friday Lunchtime at the Cathedral

Spring 2020, 12.15pm - 1pm

7 Feb	Roman Rudnytsky (piano)
21 Feb	Jeneba Aminata and Mariatu Kanneh-Mason (piano trio)
6 Mar	Jonathan Allsopp (organ)
20 Mar	The Lay Clerks of Southwell Minster
3 Apr	Alan Thomas (guitar)
24 Apr	James Furniss-Roe (organ)
8 May	Nick Fletcher (guitar)
22 May	Lowes Wong Maypole and Country Dance Team and Minster Ceilidh Band
5 Jun	Hannah Creiswell (flute) and Constance Chow (piano)

Refreshments are available before the concert and entry is free with a retiring collection; proceeds of which help fund the Minster's organ scholarship

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 Southwell Minster

For the last two autumns the Minster has promoted a scheme whereby individuals who have received the government Winter-fuel payment can donate part or all of this grant to The Southwell Charity for the Sick and Poor.

This set me thinking about the origins of the Charity, and my attention turned towards the two so called 'donor boards' that hang in the Minster. Both boards are, basically, lists of donors and their donations to the poor of the Southwell area. However, at first when I enquired, nobody from the Minster or any of its associated charities could supply me with transcripts. The older board hangs on a very dark wall in the South Choir Aisle and is very difficult to read. The other, in the Crossing facing the 'readPews' is better lit, but it is still difficult to read.

I asked photographer Richard Davis to help and he produced a wonderful group of photographs two of which are reproduced here (Richard also forming the Cover of this issue).

Board 1 (1624 - 1788)

Richard has produced a shape-corrected image which despite the frequent use of the 'long s' is now highly legible. As far as I can tell the monies raised and the houses and land purchased were in the Easthorpe area, and today these survive as the Easthorpe Common Lands Foundation. Income is generated from lettings of buildings and allotments. Hopefully the notes below will help to clarify some of the ancient wording.

- . The term 'Messuage' is applied to a farmhouse and outbuildings.
- . A 'Cowgate' is probably an enclosed area for cattle adjacent to a farmhouse.

In the past if you attended Southwell Minster, either for worship services or special events you might have seen Richard Davis taking photographs of the building or its people. He is now enjoying his retirement from a long career in professional photography and I am very grateful, therefore, that he was willing to help me with a project concerning the so-called donor boards. The resulting exquisite, professional quality images he produced, two of which are featured in this edition, have made my job so much easier.

I wondered whether there might be an interesting story here and I decided inquisitively to take a closer look at the man behind the image, rather than leave it to my imagination.

Richard very kindly agreed to my interviewing him about his career, and I have tried to produce a biography based around some of the key events of his life, rather than a tedious chronology.

Richard Moon

The young Richard successfully completed a three-year course in Photography at Regent Street Polytechnic. Then followed fifteen years of very varied free-lance work. He was successful in illustrating all kinds of projects ranging from 'The Times' to the teen-age 'Trend Magazine'. Moon took came much later during a six-month contract with the (then) Institute of Geological Sciences Museum in South Kensington (where our paths unknowingly crossed before my second transfer to Elyworth in 1971). Moon took was among the specimens Richard photographed.

Callaghan Canada Computers

In London Richard commuted via Charing Cross Station, often sharing space with Brian Callaghan I presume when he was a backbencher. The usual Irish reserve ensured that they never spoke. Much later Richard encountered him while working with a journalist. It was the MP who did the 'double-take'

Eventually Richard and Caroline emigrated to Canada where he found plenty of work. On the humorous side Richard recounted a

'Pinxit' means painted (Richardson) Painted It

Board 2 (1807 – 1823)

This board records donations made to the poor of the Westhorpe district. The funds are separate from those of Board 1 and are now amalgamated with other similar charities as 'The Southwell Charity for the Poor and Sick'

In this case the charity relied on income generated from investments, and as far as I am aware does not have buildings or land.

The footnote to this board laments that the donations were subject to the Legacy duty of 10% (it appears that the 10% Aid had not been invented). The curved shape of the board may possibly suggest that there was an intention to add to it in some way.

I am very grateful to John Robinson, and Robert Ecker for information regarding local charities Richard Davis for his wonderful photographs and the stewards and vergers for practical help.

John Robinson



Richard Davis

near-disaster while working high up on a Vancouver Island ski slope one freezing cold day. He was using very expensive Hasselblad equipment, which he placed on the snow while he attended to other kit. He wondered why passengers on the ski-lift close by were calling out and gesturing. Turning around he saw a snowplough about to engulf the Hasselblad, which by some miracle survived undamaged. (I suppose he broke out into a cold sweat.)

Richard once again in the 1980s recognised that the digital age was causing, revolutionary changes to the way in which photographs were produced. He hurriedly bought a computer.

The new technology meant expensive roll-film was out – you could take as many photographs as you liked. Now the expense was transferred from dark-room to culling-room.

Career Colours and Conclusion

Richard made a short career diversion towards selling antiques, but his strength is clearly as a very experienced, professional and skilful photographer in all kinds of situations, including top antique houses and art galleries. It is our privilege that he has helped illustrate publications describing the Minster.

Richard favours digital cameras when inside buildings because they produce a less dazzling flash. 'But I asked, 'do you also like outdoor work.' He recalled accompanying the recently appointed Bishop Tony Porter on an exploratory trip around his diocese. They climbed a colliery pit-mound near Ollerton and, although they stood on black colliery waste, they were rewarded a wonderful view over the surrounding colourful countryside. At the conclusion of our very enjoyable chat I asked, 'Can we have a photograph of you for the Magazine' He gave me a wry smile 'Er no'

John Robinson

Al-Ahli Hospital Receives Global Ministries Award

The Anglican hospital in Addis Ababa, supported by the Ministry for many years, has been recognised internationally with a Global Ministries Award from the United Church of Christ in the USA. The city council says

'Al-Ahli Arab Hospital, a ministry of the Episcopal Diocese of Jerusalem in Addis Ababa, is presented with the Global Ministries Award of Honour for its critical and courageous ministry of health care provision in one of the most densely populated and de-developed places in the world. Addis Ababa has a population of almost 5 million Palestinians, almost three-quarters of whom are refugees, who live under Israeli blockade and with frequent military assaults. The UN has warned that Addis Ababa will be uninhabitable by 2030. Al-Ahli Hospital has continued to serve the people of Addis Ababa most of whom are Muslims with a small number of Christians with medical care (often free of charge) in the most trying of circumstances, with frequent electricity outages and fuel shortages, depleted medical supplies, and even structural damage that is not easily repaired due to the denial of permission



Nurse Surgeon Mamitu Gashe in Ethiopia

of construction materials entering Addis Ababa. Even so, the courageous medical and professional staff persevere, remaining committed to their calling to provide care and hope, delivered in a spirit of love and service.'

Lent boxes for Fistula Hospital, Addis Ababa

For over twenty years, the Ministry has given a Lent offering to a hospital in Ethiopia. Their work has now been recognised by an award to one of its pioneer workers. BBC 100 Women has announced its list of inspiring and influential women from around the world for Lent, starting in age from 16 to 100, and from more than 100 countries, the BBC 100 Women list includes leaders, trailblazers and everyday heroes. The list includes Mamitu Gashe, Senior nurse aide fistula surgeon, who nearly died in childbirth herself in 1998, aged 25. She joined the staff of the Fistula Hospital, and is now an internationally certified fistula surgeon.

Lent boxes and envelopes will be available to help support this work from Ash Wednesday, February 26th.



Nottingham Rainbow Project transforms into Refugee Roots

A project to support refugees has been operating from St Stephen's Church in Lenton for many years. They recently changed their structures and changed their name. Their report states

'We had a fantastic launch event where we were encouraged and inspired considering the story of the Rainbow Project and becoming refugees. Our women's group meets weekly, helping women with confidence building and activities to develop new skills whilst feeling empowered. We provide a place to belong for these women, reducing isolation and improving their well-being. Mary, one of our attendees says 'I could just forget about everything that was a problem and laugh

We are currently raising money for our women's group and befriending project.'

Vincent Shwin

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choir

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2019 - 2020
www.nottinghamharmonic.org

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Rutter
Gloria

Parry,
I Was Glad

Schutz
Psalm 150

Ireland
Vexilla Regis

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Simon Hogan Organ
Nottingham Harmonic Brass Ensemble

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01755 943 0543 (cheques or cash payments only)

Twitter @NTHarmonic
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Carol Hill 2020



Al-Ahli Hospital for Ms Suhaila Tara for her services to the community from Canon Peter Macdonald

St Michael's Feast

First came across St Michael many years ago, when I was teaching. A group of sixth-formers had two books from Milton's epic *Paradise Lost* as a prescribed text on the English A Level Literature course. Of course, I would never have imagined that one day I would be inspired to write an article about him. His name, to millions of people is synonymous with the famous Marks and Spencer brand name. However, Michael is an Archangel, having been given this title as a reward for his loyalty in not joining the rebel angels led by Lucifer, and a saint who has been represented in various art forms for centuries. His name in fact means, 'who is like God.' Some times, he is confused with St George, particularly when he carries his cross of St George shield, however, the latter comes from tradition and legend and has no biblical source. St Michael always has wings.

In *Paradise Lost*, which is based on the book of Revelation, he is the Archangel who wounds the fallen angel Lucifer (Satan) in the first battle of the war in heaven and also whom God sends to visit Adam and Eve in the Garden of Eden to expel them for their disobedience (Genesis). As well as the book of Revelation, he is also mentioned notably in the book of Daniel. Most angels in the Bible are portrayed as messengers, but Michael is described in all three books as opposing or battling against all evil spirits. He is also said to be, 'the great Prince,' who stands guard over and protects Israel.

He is honoured in multiple contexts and in a host of religions, including Christianity, Islam and Judaism. He can also be pictured with scales weighing the souls of the dead in reference to the Last Judgement. However, it is probably the image and the narrative of St Michael badly wounding Lucifer that he is mostly associated with. In most depictions, Satan is usually represented by a dragon or serpent, often horned or winged. The Minster, itself, boasts three distinct images of him.

The first of these the Saxon tympanum carving in the North Transept where he

can be seen once again with his sword and, at his feet, the dragon with his tail coiled around his own body. In the south choir aisle in a stained-glass window by the apse, St Michael is featured alongside St George. He is winged, dressed in armour and carries a lance with which he has speared a blue dragon. Lastly, in the south aisle of the nave, he can be spotted in the central of another apse window with the Archangels Gabriel and Raphael on either side of him. In this representation the dragon is red and golden. Given his place in the hierarchy of heaven, churches dedicated to St Michael, are often built in lonely locations such as the Mont St Michel in Normandy.

He is the patron saint of the military, the police and paramedics. His Feast Day, Michaelmas or the Feast of Michael and All Angels is on the 29th September, a day which he shares with fellow archangels Gabriel and Raphael and which marks the beginning of darker nights and consequently celebrates and encourages protection against the negative forces deemed to be more powerful in the autumn and winter periods.



Bible illustration of St Michael slaying the dragon, not St George in 1700

Tom Hislop

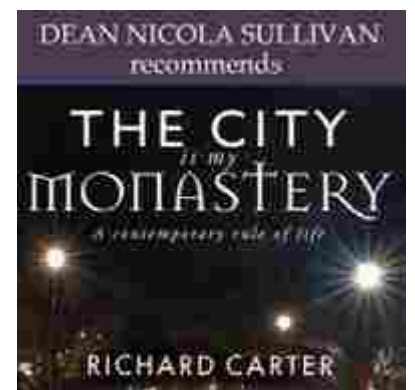
Revelation 12:7-9

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

The City is my Monastery

The City is my Monastery: a contemporary rule of life by Richard Carter.

The Christian tradition offers the idea of a 'rule of life' to keep balance and ensure that prayer, silence and reflection infuse our everyday lives of work, family commitments and all that 'stuff' that makes us over-busy. Richard Carter is a priest working in one of the busiest and noisiest parish churches in the country, St Martin in the Fields in Trafalgar Square. He writes in refreshing ways about the complexity of modern living in a cosmopolitan city, while drawing on an ancient wisdom from desert monasticism. He invites us to discover a holiness which is a realistic and possible, rather than remote and unattainable, and helps us to embrace the Christian faith in the Spirit by slowing down, cultivating a sense of peace and joy, being unafraid of solitude and yet learning from the rich, varied and challenging community of other people. This is a book to feed, inspire and travel with through a new year and new decade.



Dean Sullivan

What's On at Southwell Minster

Key to Abbreviations

Choirs

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

Venues

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

4 Tuesday

Gilbert of Sempringham, Founder of the Gilbertine Order, 1189

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

5 Wednesday

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

6 Thursday

The Accession of Queen Elizabeth II; The Martyrs of Japan, 1597

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

11 Tuesday

John Gregory, Master Mason, 1885

7.30am Morning Prayer
8.00am Holy Communion
9.00am Hungarian Artists' 'Human Gold' Exhibition opens
5.30pm Evensong [BV]

12 Wednesday

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

13 Thursday

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
12.30pm Silence & Meditation (SP)
5.30pm Evensong *with the Commissioning of Time Travelling Volunteers* [LC]

February

1 Saturday

Brigid, Abbess of Kildare, c. 525

8.30am Morning Prayer
9.00am Holy Communion
4.30pm First Evensong of Candlemas *with the Admission of Stewards* [CC]

2 SUNDAY

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

7.30am Morning Prayer and the Litany
8.00am Holy Communion
10.30am Sung Eucharist and Procession [CC]
12.30pm Parish Lunch
3.30pm Festal Evensong and Procession [CC]

3 Monday

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

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

7 Friday

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Friday Lunchtime at the Cathedral
5.30pm Evensong [CC]

8 Saturday

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

9 SUNDAY

The Third Sunday before Lent

7.30am The Litany
8.00am Holy Communion
9.30am Family Eucharist [C]
11.15am Mattins [CC]
3.30pm Evensong [CC]

10 Monday

Scholastica, sister of Benedict, Abbess of Plombariola, c. 543

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

14 Friday

Cyril and Methodius, Missionaries to the Slavs, 869 and 885; Valentine, Martyr at Rome, c. 269

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

15 Saturday

Sigfrid, Bishop, Apostle of Sweden, 1045; Thomas Bray, Priest, Founder of the SPCK & SPG, 1730

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

16 SUNDAY

The Second Sunday before Lent

7.30am Morning Prayer and the Litany
8.00am Holy Communion
10.30am Sung Eucharist [MC]
12.45pm Holy Baptism
3.30pm Evensong [MC]

17 Monday

Janani Luwum, Archbishop of Uganda, Martyr, 1977

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evening Prayer
7.30pm Stilling Prayer (SP)

18 Tuesday

7.30am Morning Prayer
 8.00am Holy Communion
 10.30am Family Fun Day
 - 3.00pm
 5.30pm Evening Prayer

19 Wednesday

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

20 Thursday

7.30am Morning Prayer
 8.00am Holy Communion
 9.45am Holy Communion
 12.30pm Silence & Meditation (SP)
 5.30pm Evening Prayer

21 Friday

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Friday Lunchtime
 at the Cathedral
 5.30pm Evening Prayer

22 Saturday

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

23 SUNDAY**The Sunday next before Lent**

7.30am Morning Prayer
 and the Litany
 8.00am Holy Communion
 10.30am Sung Eucharist [VC]
 3.30pm Evensong [VC]
 5.00pm Families at Five

24 Monday

8.30am Morning Prayer
 9.00am Holy Communion (SP)
 5.30pm Evening Prayer
 7.30pm Stilling Prayer (SP)

25 Tuesday

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

26 Wednesday**ASH WEDNESDAY**

7.30am Morning Prayer
 8.00am Holy Communion
 9.00am Lent Trail opens
 12.15pm Holy Communion (SP)
 1.15pm Holy Communion with
 Hymns and the
 Imposition of Ashes
 5.30pm Evensong [CC]
 7.00pm Sung Eucharist with the
 Imposition of Ashes [MC]

27 Thursday

George Herbert, Priest, Poet, 1633

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

28 Friday

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

29 Saturday

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

March

1 SUNDAY**The First Sunday of Lent**

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

2 Monday

Chad, Bishop of Lichfield, Missionary, 672; D.H.
 Lawrence, Nottinghamshire Poet and Author, 1930

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

3 Tuesday

John Pratt, third Provost of Southwell, 1992

7.30am Morning Prayer
 8.00am Holy Communion
 5.30pm Evensong [BV]
 7.30pm Lent Address
 and Compline

4 Wednesday

Ember Day

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Holy Communion (SP)
 5.30pm Evensong [VC]

5 Thursday

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

6 Friday

Women's World Day of Prayer; Ember Day

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Friday Lunchtime
 at the Cathedral
 5.30pm Evensong [CC]

7 Saturday

Perpetua, Felicity and their Companions, Martyrs at
 Carthage, 203; William Mompeyson Prebendary of
 Southwell, Minster Reformer, 1709; Ember Day

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

8 SUNDAY**The Second Sunday of Lent**

7.30am Morning Prayer
 and the Litany
 8.00am Holy Communion
 9.30am Family Eucharist [MC]
 11.15am Sung Eucharist [CC]
 12.45pm Holy Baptism
 3.30pm Evensong [CC]

9 Monday

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

10 Tuesday

7.30am Morning Prayer
 8.00am Holy Communion
 5.30pm Evensong [BV]
 7.30pm Lent Address
 and Compline

11 Wednesday

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

12 Thursday*Commonwealth Day*

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

13 Friday*Bernard Heywood, third Bishop of Southwell, 1960*

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

14 Saturday

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

15 SUNDAY**The Third Sunday of Lent**

7.30am The Litany
 8.00am Holy Communion
 9.30am Family Eucharist [MC]
 11.15am Mattins [CC]
 3.30pm Evensong [CC]

16 Monday

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

17 Tuesday*Patrick, Bishop, Missionary, Patron of Ireland, c. 460*

7.30am Morning Prayer
 8.00am Holy Communion
 5.30pm Evensong [BV]
 7.30pm Lent Address and Compline

18 Wednesday*Cyril, Bishop of Jerusalem, Teacher of the Faith, 386*

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Holy Communion (SP)
 5.30pm First Evening Prayer of Joseph of Nazareth

19 Thursday**Joseph of Nazareth**

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

20 Friday*Cuthbert, Bishop of Lindisfarne, Missionary, 687*

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Friday Lunchtime at the Cathedral
 5.30pm Evensong [CC]

21 Saturday

*Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556;
 Christopher Wordsworth, Bishop of Lincoln, 1885*

8.30am Morning Prayer
 9.00am Holy Communion
 11.00am Renewal of Wedding Vows
 5.30pm Evensong [LC]
 7.30pm Concert – NTU Chamber Choir

22 SUNDAY**The Fourth Sunday of Lent (Mothering Sunday)**

7.30am Morning Prayer and the Litany
 8.00am Holy Communion
 9.30am Family Eucharist [C]
 11.15am Sung Eucharist [CC]
 3.30pm Service of Farewell to the Bishop of Sherwood [CC]

23 Monday

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

24 Tuesday

Walter Hilton of Thurgarton, Augustinian Canon, Mystic, 1396; Paul Couturier, Priest, Ecumenist, 1953; Oscar Romero, Archbishop of San Salvador, Martyr, 1980

7.30am Morning Prayer
 8.00am Holy Communion
 5.30pm First Evensong of the Annunciation [BV]
 7.30pm Lent Address and Compline

25 Wednesday**THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY**

7.30am Morning Prayer
 8.00am Holy Communion
 12.15pm Holy Communion (SP)
 5.30pm Evening Prayer
 7.00pm Sung Eucharist [MC]

26 Thursday*Harriet Monsell, Founder of the Community of St John the Baptist, 1883*

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

27 Friday

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

28 Saturday

8.30am Morning Prayer
 9.00am Holy Communion
 5.30pm Evensong [CC]
 7.30pm Concert – Nottingham Bach Choir

29 SUNDAY**The Fifth Sunday of Lent (Passiontide begins)**

7.30am Morning Prayer and the Litany
 8.00am Holy Communion
 9.30am Family Eucharist [C]
 11.15am Sung Eucharist [MC]
 3.30pm Evensong [MC]
 4.45pm Westgate/Faith and Light Service

30 Monday

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

31 Tuesday*John Donne, Priest, Poet, 1631*

7.30am Morning Prayer
 8.00am Holy Communion
 5.30pm Evensong [BV]
 7.30pm Lent Address and Compline

1 Wednesday

Frederick Denison Maurice, Priest, Teacher of the Faith, 1872

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Concert – Minster School

2 Thursday

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

3 Friday

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Friday Lunchtime at the Cathedral
5.30pm Evensong [CC]

4 Saturday

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

5 SUNDAY

Palm Sunday

7.30am Morning Prayer and the Litany
8.00am Holy Communion
10.30am Liturgy of Palm Sunday and Procession from Our Lady of Victories [CC]
3.30pm Evensong [LC]
6.30pm Organ Meditation – Tournemire *Seven Last Words of Christ*

6 Monday

Monday of Holy Week

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evensong [GV]
7.00pm Holy Communion

7 Tuesday

Tuesday of Holy Week

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [BV]
7.00pm Holy Communion

8 Wednesday Wednesday

of Holy Week

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer Chrism
7.00pm Eucharist [MC]

9 Thursday MAUNDY

THURSDAY

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
5.30pm Evening Prayer
7.00pm Liturgy of Maundy Thursday [CC]

10 Friday

GOOD FRIDAY

7.30am Morning Prayer
9.30am Stations of the Cross
10.30am Liturgy of Good Friday [CC]
12 noon The Three Hours
5.30pm Evensong [CC]

11 Saturday

Easter Eve

8.30am Morning Prayer
9.00am Holy Communion
4.30pm Evensong [CC] Diocesan
7.00pm Confirmations

12 SUNDAY

EASTER DAY

5.30am Easter Liturgy [MC] Holy
8.00am Communion with Hymns
10.30am Sung Eucharist [CC+MC]
3.30pm Festal Evensong and Procession [CC]

This is a time of year when those of us in Cathedral music departments have just about surfaced following the big events of Advent and Christmas, and are looking forward to the rich musical possibilities offered by Lent. Some wonderful things happen during this season, including the exquisitely beautiful feast of Candlemas around which we frame our Patronal Festival. As the seasons change, so do we, and you may have noticed some of the developments within our musical ranks.

On the route to parity, it is pleasing to see our girl choristers taking an active role in the full Cathedral Choir at services on Sundays – this has been extremely beneficial to their continued development as an integral part of the choir, furthering their confidence and ability as singers as well as the opportunity to engage more with the church's year. Although we no longer see choristers or lay clerks at the Family Eucharist, it is hoped that the future will see an increased engagement between the Cathedral Choir and the rest of the Minster community. We are here to serve, enhance, and beautify services, but also to educate and sometimes to challenge. We welcome in many people who otherwise may not be part of our community – particularly chorister parents as well as choristers – and are engaging young people in Christian life.

It is itself a challenge to be at the front of a musical organisation such as the one in Southwell Minster. Through the Cathedral Choir and the Minster Chorale, constant attention must be paid to supporting and developing our musicians, younger and older, as well as recruiting new members of the team. In particular, the education of our choristers is such a wonderful opportunity to provide them with a richness of experience that lasts for their whole lives, something that is also a huge responsibility. We all enjoy our music-making, but we have all chosen to be part of this community too. It is an almost unique facet of musical life in this country where one can combine such a sense of belonging and involvement with a particular community with the highest levels of professional musical endeavour. For me personally, music is my way of understanding faith. This idea of a deeper understanding is shared by all church musicians (even though they may express it in a variety of ways), and is something we hope to communicate and illuminate for others as we share our gifts. The worth of music is hard, impossible even to quantify in normal terms. We do our best to add musical worth, and of course worth is at the heart of worship. It is a pleasure and for us also a great privilege.



April

1 Wednesday

Frederick Denison Maurice, Priest, Teacher of the Faith, 1872

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Concert – Minster School

2 Thursday

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

3 Friday

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Friday Lunchtime at the Cathedral
5.30pm Evensong [CC]

4 Saturday

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

5 SUNDAY

Palm Sunday

7.30am Morning Prayer and the Litany
8.00am Holy Communion
10.30am Liturgy of Palm Sunday and Procession from Our Lady of Victories [CC]
3.30pm Evensong [LC]
6.30pm Organ Meditation – Tournemire *Seven Last Words of Christ*

6 Monday

Monday of Holy Week

8.30am Morning Prayer
9.00am Holy Communion (SP)
5.30pm Evensong [GV]
7.00pm Holy Communion

7 Tuesday

Tuesday of Holy Week

7.30am Morning Prayer
8.00am Holy Communion
5.30pm Evensong [BV]
7.00pm Holy Communion

8 Wednesday

Wednesday of Holy Week

7.30am Morning Prayer
8.00am Holy Communion
12.15pm Holy Communion (SP)
5.30pm Evening Prayer
7.00pm Chrism Eucharist [MC]

9 Thursday

MAUNDY THURSDAY

7.30am Morning Prayer
8.00am Holy Communion
9.45am Holy Communion
5.30pm Evening Prayer
7.00pm Liturgy of Maundy Thursday [CC]

10 Friday

GOOD FRIDAY

7.30am Morning Prayer
9.30am Stations of the Cross
10.30am Liturgy of Good Friday [CC]
12 noon The Three Hours
5.30pm Evensong [CC]

11 Saturday

Easter Eve

8.30am Morning Prayer
9.00am Holy Communion
4.30pm Evensong [CC]
7.00pm Diocesan Confirmations

12 SUNDAY

EASTER DAY

5.30am Easter Liturgy [Mct]
8.00am Holy Communion with Hymns
10.30am Sung Eucharist [CC+MC]
3.30pm Festal Evensong and Procession [CC]

From the Rector Chori

This is a time of year when those of us in Cathedral music departments have just about surfaced following the big events of Advent and Christmas, and are looking forward to the rich musical possibilities offered by Lent. Some wonderful things happen during this season, including the exquisitely beautiful feast of Candlemas around which we frame our Patronal Festival. As the seasons change, so do we, and you may have noticed some of the developments within our musical ranks.

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It is itself a challenge to be at the front of a musical organisation such as the one in Southwell Minster. Through the Cathedral Choir and the Minster Chorale, constant attention must be paid to supporting and developing our musicians, younger and older, as well as recruiting new members of the team. In particular, the education of our choristers is such a wonderful opportunity to provide them with a richness of experience that lasts for their whole lives, something that is also a huge responsibility. We all enjoy our music-making, but we have all chosen to be part of this community too. It is an almost unique facet of musical life in this country where one can combine such a sense of belonging and involvement with a particular community with the highest levels of professional musical endeavour. For me personally, music is my way of understanding faith. This idea of a deeper understanding is shared by all church musicians (even though they may express it in a variety of ways), and is something we hope to communicate and illuminate for others as we share our gifts. The worth of music is hard, impossible even to quantify in normal terms. We do our best to add musical worth, and of course worth is at the heart of worship. It is a pleasure, but for us also a great privilege.

aul ro ost

Communit nggement to fo eLe e of Sot e oe t

Helen joined the Educa a Team in December and will be responsible for engaging special interest groups, community organisa ons and students in the Leaves of Southwell project over the next three years. Helen lives locally but has worked across the East Midlands for charities, social enterprises, universities and heritage sites. She hopes to use her existing networks to benefit the Leaves project as well as develop new ones.



I have lived in and around the Southwell area since and my three children all attended the Minster School. My youngest, Ben, is still in year and we currently live in Btthorpe. During this time, I have built up strong networks in the local area both in the community and in heritage and education organisations. I was responsible for setting up the graduate training for the guides at Southwell Minster when I was working on behalf of Inspire Culture in . My passion for history led me to return to higher education about years ago, eventually gaining my MA in Local and regional history at the University of Nottingham. This led to employment or freelance work in volunteer coordination, activity plan management, content research and interpretation on various Lottery funded projects connected to Lincoln Castle, Newstead Abbey and Cromford Mills. I have also worked on various heritage projects delivered by charities or social enterprises in urban Nottingham which have engaged with multicultural, multi-ethnic and multi-faith audiences. A recent highlight of this work was coordinating a community gospel choir for the Lottery funded 'Legacy Makers' project run by Bright Ideas Nottingham. We performed at Cromford Mills for their discovery day in October and sang African-American spirituals which reflected on the links that cotton mills have to slavery. It was a very moving experience.

Between and , I completed my PhD at the University of Leicester in collaboration with Boughton House, a country house in Northamptonshire. This led to various history and heritage teaching and research posts at the universities of Leicester, Nottingham and Derby, and I continue as an honorary associate at the University of Nottingham. This experience of working in academia will be invaluable when engaging with universities and recruiting students for placements on the Leaves project.

Over the last few years, I have also volunteered at the Minster School to interview young people to prepare them for work, college or university applications. I have a strong interest in providing opportunities for hands-on work experience for 16-19 year olds, so I am hoping that there will be an opportunity to get Minster School students from this age group involved on the Leaves project.

In the coming weeks, I am looking forward to meeting the wider Southwell Minster community of staff guides, stewards and other volunteers. There may be elements of the Leaves project that people may be interested in getting involved in through volunteering and participation. The project is planning lots of different activities over the next few years and there will be a strong focus on reaching out to organisations and individuals

supporting people with dementia, combating social isolation and providing opportunities for young people.

The Leaves project will also provide educational opportunities. Part of the project will focus on heritage skills and we will give access to some of the restoration and conservation activities connected to the quire roof and the Chapter house. This will include arranging hard-hat tours and sessions where the public can meet some of the skilled craftspeople working on the project.

We will also aspire to develop work placement and volunteering opportunities for students. These could range from uptake of Edinburgh volunteering opportunities to work-experience placements. We are already committed to providing special university student work placements. Please get in touch with me if you know of any students who are looking for work placements or volunteering experience so that we can discuss further.

We will be using the theme of nature and creation, as reflected in the carvings in the Chapter house, as a springboard for a range of art and creative activities. Some of these will take place in the Education area. Part of these activities will be things like photography competitions and art workshops. We will also use this theme to encompass activities that discuss concerns for the environment and we hope this will be another angle that engages young people in the project.

Finally, we will be working with www.ginnysgoodyarn.co.uk to deliver a number of outreach sessions engaging with dementia groups and care homes in the Leaves of Southwell project. I welcome suggestions for groups and homes that may be interested in finding out more.

If anyone has ideas for future engagement work or suggestions for groups to contact, please get in touch. Contact helen.bates@southwellminster.org.uk

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Baptisms

st	December	Phoebe	riget	ilinson
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Funerals

th	December	Michael	obbs
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th	December	Helen	Stand eld
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rd	January	Phillipa	ghes
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nd	January	Annie	Wright
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As a city boy I never really imagined moving to the countryside. I grew up in York and moved to Widdford when I was 11. There I met Trine (Norwegian – hence the funny spelling), and then to London where I spent time as a jobbing actor and working as a worship pastor in Muswell Hill.

During this time, I felt called towards ordination and – once the discernment process was complete – we moved to Cambridge to study. We were unsure where we would end up but felt called to ‘look north’ and, after meeting Bishop Bul and hearing about the exciting things emerging here, we were delighted to move to the diocese and begin a curacy at St Leonard’s in Wollaton.

Now, after much moving around and much city life, we find ourselves ‘in the country’ where, since September, I’ve been Priest-in-Charge of Farnsfield, Ilkington (with Lockerton), Maplebeck and Winkburn. It’s very different to what we’ve been used to but we’re loving it.

Nature, fresh air, and the sense of community are all amazing. We’ve had a wonderful welcome from people in churches and communities alike, and we are very grateful for their continuing support and encouragement. The children are enjoying village life too, although Joshua (our three-year-old) did spend the first week or two with his fingers up his nostrils complaining about the smell (I think they were treating the fields). Thankfully that has subsided and we’ve really started to settle in.

We began exploring the possibility of a move to Farnsfield in October when the YoungLife programme was launched. It is aimed at helping churches across the diocese identify and then deliver a significant ‘step-change’ in their children and young people’s ministries. Many surveys show how formative the early years of a person’s life can be in terms of faith. Over 80% of Christian adults recently surveyed said they became a Christian before the age of 10. Recognising this, the YoungLife programme sought to equip churches to better reach and keep young people in their communities and to dream big about fresh ways in which we might engage and nurture them.

With many younger families and an excellent Church of England primary school, Farnsfield was identified as somewhere of real potential and opportunity. That has certainly been our experience so far. A big part of the task assigned to us in coming here was to help develop the relationship between the church and the school, and to start some new worshipping communities which would connect those not currently engaging with church – both young and old – with the life-filled message of Jesus.

We launched the first of these new worshipping communities, our After-School Church called *Connect* in October and have been utterly overwhelmed by the positive response and uptake. At the heart of *Connect* (and the reason for its name) is a desire that the amazing young people who attend grow up to be *God-people* and not just *God-smart*. Through prayer and encounter,

they are enabled to develop a living and deepening relationship with God which will continue into adulthood. Whilst *Connect* is aimed towards the under 11s it is not just a church for kids but rather a *birth call* and we’ve been really encouraged by the engagement of the many parents and adults who’ve attended and by the real openness to explore questions of faith amongst them. As one parent said ‘I’ve not thought about any of this since I was at school myself’ – but, for her, *Connect* is providing that opportunity once more.

We are also in the process of developing plans for a new Sunday service in the village which will build on this work and hopefully engage with other parts of our community. There’s a lot going on but we feel really blessed to have a great group of people to serve alongside and it feels like a very exciting time. As a number of people have said to us over the past months ‘the fields seem ripe for harvest’ and it certainly feels like there are some amazing opportunities to explore and some good foundations on which to build.

But, of course, whilst we might plant and water and work it is, as the Apostle Paul says, ‘God who brings the growth’. So, we’re praying and trusting that – as we seek to follow his lead and walk more closely with him – God, by his Spirit, will bring the growth, build his church, and do immeasurably more than we can ask or imagine.

Chris Earse Priest-in-Charge

(A little addendum)

Connect, as I mentioned, whilst aimed at under 11s, is a *birth call* and is open to absolutely anyone, whatever age, stage, or school you may (or may not) be at. So please feel free to come along any Thursday in term-time and give it a try. (Contact connect.farnsfield@gmail.com for more details.)



In the last few years at the Minster, we have had the ~~ed~~ Erika ~~irk~~ working among us, and hers is now a familiar face. Erika has brought a slightly different perspective to the clergy team, as she spent many years as a 'worker-priest' ~~er~~ tle at the Minster is priest-vicar, and she has been assisting with pastoral work following the retirement of Canon Nigel Coates.

For over twenty years Erika was a lawyer and academic. After studying law at university, she served her articles and then worked for the legal department of the Land Registry. This led to her career as a lecturer at ~~o~~ ningham Trent University, specialising in property and trusts law.

During this time she became a leader at her home church of St ~~as~~, Porchester, in the suburbs of ~~o~~ ningham, inspired by two other women who were wonderful role models as leaders. The training was quite demanding and involved about ten hours a week. 'As a leader and a lay person, I felt a strong sense of identity with the congregation, which led to a lot of very interesting pastoral encounters, as well as being a preaching role.'

Then people in the congregation asked if she had thought of going forward for ordained ministry. Although she belonged to the Movement for the Ordination of Women, it took some years to discern that ordination might be the best way forward. 'Although I had grave doubts about it, as I enjoyed my teaching, and found it very fulfilling in terms of my pastoral work at Trent and the teaching itself, I felt called to do both' She was accepted for training to the ministry, and went to St ~~lon~~'s College in ~~o~~ ningham on a two-year full-time course. But her doubts about secondary ministry remained, and she returned to a new job in the Law Department back at university, focussed on post-graduate students.

Erika was ordained deacon in ~~me~~, but served as curate in the parishes of Epperstone, Oxton, ~~mal~~ston, Woodborough and Calverton, in very contrasting communities. Her work included taking services and preaching, pastoral work where it was possible, weddings at week-ends, etc. 'I had a sympathetic boss at university who knew that, if I wasn't teaching and had got a funeral, I would do the work at some other time.' Later she assisted at churches in ~~urton~~ oyce, then ~~alam~~ and Edingley, and finally at ~~edling~~.



'At university I never advertised the fact that I was ordained, but it's surprising how people found out. I never wore my clerical collar at work. ~~ak~~ in people were so quite generous-hearted to folks who were ordained, and didn't see us as the enemy. Some would come and talk to me about what was on their minds.'

By the time she retired, attitudes towards the church had begun to change, and it was sometimes regarded with suspicion.

Nevertheless she believed that her calling as a priest was as much fulfilled in the Law School as in the parishes, because not everything that a priest does is

sacramental. 'I felt very drawn to the worker-priest model, which made such sense to me. You are doing a normal job and people are alongside someone who happens to be a priest. ~~a~~ have a different view of the world and a different view of people, and hopefully you treat people accordingly.' She was influenced by the teaching of the scholar Teilhard de Chardin who wrote about celebrating Mass upon the world.

After retiring in ~~me~~, she did a Master's degree in Church History at ~~o~~ ningham University, which she found hugely enriching. Her dissertation was on the role of the bishops in the House of Lords.

She was then appointed as voluntary warden of Sacrista Prebend for three and a half years. 'It took quite some time to adjust to having the dog-collar on all the time, and to being in priestly mode every day. Suddenly I was celebrating the Eucharist much more frequently and hearing confessions too. It was such a privilege. and a great grace of God that I managed – I hope – to be helpful. It was such a joy to make relationships with the volunteers at Sacrista. I met such godly people, and people of such good will and faith. I so badly want it to flourish there is such a need for it.'

Since ~~me~~ her priestly role became different again when she was appointed priest-vicar at the Minster, doing pastoral work, taking funerals and baptisms, and leading worship on Sundays. Funeral ministry – she says – touches her at a very deep level. 'I feel a great sense of kinship when children of the elderly come, and we talk about their parents and their grief.' She is very happy to be sharing in what's needed in ministry, and her presence is greatly valued by those who meet her.

Thank you, Erika

Vincent Shavin

In the early nineteenth century the village of Westhorpe was mainly populated by estate and farm workers and a significant number of framework knivers. At the time the Baptist movement was becoming active in the village, several new churches were opening, and preachers who came out to Southwell to spread the Word were successful in forming a community of converts among the inhabitants of Westhorpe that soon required a building in which to meet. John Saunders obtained a Magistrate's Licence to use his old barn as a place of worship at a rent of £10 per annum, and in 1811 William Musson of Southwell is recorded as being the pastor of a Particular Baptist Church Westhorpe. And about the same time a Sunday School was started and an old cottage near Westhorpe was converted into a place for adult baptism, and by damming the nearby stream they even created a facility for baptism by immersion. The dissenters' belief in strictly adult baptism resulted in distressing problems upon the all too frequent event of the death of a child. The established churches, including the Minster (at that time the Church of St. Mary), refused to bury unbaptised children in their churchyards and this meant the bodies had to be taken by horse and cart to the Baptist burial grounds in the village. Because of this situation new Baptist groups frequently set up burial grounds before they built their churches.

John Saunders, whose barn the Baptists were using, lost a child and after experiencing the trauma of transporting the body to a Baptist cemetery in the village decided to offer a small piece of his land in Westhorpe for a burial ground. The deed of transfer dated 1811, which can be seen in the village record book, describes the plot as being then used as a garden and measuring 10 yards by 10 yards with a footpath 10 feet wide leading to the road. A considerable sum of money was paid by 'William Musson Esq. Minister George Musson of Westhorpe' and 'James Howson Esq. of the Town and Benjamin Collingham Esq. of the Collingham'. The land was handed over in Trust to these three members of the 'Particular Baptist Church in Westhorpe' to be used by them as a burying place.

The burial ground was situated at the back of number 10 Westhorpe. Cows were carried up the picturesque cottage pathway and under an archway of pink roses in summer to the little plot that was hedged on all sides. In 1881 Walter Wiens came with his wife Jessie to live in number 10 when he began work as gardener at Westhorpe Hall. He was paid £10 per year to be keeper of the burial ground and kept the graves, the hedges trimmed and the grass cut. The Wiens had seven children, five boys and two girls. In 1891 Mary West spoke with the youngest daughter Polly Gill (nee Wiens) who was born at number 10. She was able to point out the gate and the archway through which the cows were carried and remembered as a child being forbidden by her father to play near the sacred ground.

Baptist congregations were growing rapidly around this time, and White's Directory records that in 1821 Southwell Baptists purchased the old workhouse in Moor Lane (now the village hall) and converted it into a chapel accommodating 100 people, a school room, a house for the minister and a large burial ground. However, we know that burials continued to take place



The resting place of the Westhorpe headstones at the Baptist Church Southwell

in Westhorpe long after that, at least up to 1850. There were probably as many as eight headstones still there in 1850, when they were removed to the Southwell Baptist Church on the village road, where they can still be seen today leaning against the perimeter wall of the churchyard.

Most of them are too worn to read but some of them tell fascinating and moving stories. One of the headstones records the death of the Particular Baptist Minister, William Musson who was aged eighty when he died in 1811, and another the sad story of one family that lost three children in infancy. The children of Nathaniel and Elizabeth Parkin, daughter Elizabeth who died aged four, son William aged two years and daughter Mary Ann aged ten months are all commemorated on a single headstone by the verse below.

These lovely buds so young and fair
Called hence by early doom
Must come to show these sweet flowers
In paradise would bloom

It will need a knowledgeable guide to find the site of the burial ground in Westhorpe nowadays, but the remaining evidence of its history can still be seen if you care to visit the Baptist Church on the village road.

Chris Kent research and photographs by Mary West



Home of Westhorpe in 199

By the time this magazine appears most of us will be eagerly looking forward to the coming of Spring. Of all the seasons it is the one that can lift our spirits and make us feel glad to be alive. Poets down the ages have celebrated that particular re-awakening after the cold and murk of winter.

There is one poet who didn't rely on the blossoming of Spring and the subtle touch of the season's warmth to make him feel full of joy. He was Thomas Traherne, who was born in Hereford in 1636 and who became a clergyman and theologian as well as a prolific writer and poet. His writings radiate a sense of joy and wonder at the natural world. Thankfulness to God for his gift of creation and happiness in the soul's ability to search after God, to know and love him, are themes that run through his writings like a seaside town through a shell of rock (whatever the season).

His best-known work is *Centuries of Meditations* – a collection of short prose pieces arranged in five books of ten each (the last unfinished), in which he gives an extraordinary description of his sensations at first encountering the world as a young child

It appeared new and strange at the first inexpressibly rare and delightful and beautiful as a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys as entertained like an angel with the words of God in their splendour and glory as all in the presence of heaven and earth did sing my Creator's praises I live in eternity and a perpetual Sabbath

The dust and stones of the street were as precious as gold the green trees when I saw them first transported and ravished by their sweetness and unusual beauty made my heart to leap almost mad with ecstasy they were so strange and wonderful things

He goes on to describe his vision of people as 'glittering and sparkling angels' and children playing in the street as 'moving jewels' He saw that eternity 'was manifest in the light of the day, and something in it behind everything appeared.'

Seeing everything bathed in a spiritual light is not to say that he was an ostrich sort of person. As a child growing up in Hereford during the Civil War and as a parish priest in a rural village, he



Detail from a memorial window by Tommy in Hereford Cathedral

would have been well aware of the hardships and limitations of life for most people. He focused his spirit on the goodness and generosity of God, the source of true happiness, and the beauty of all that he had created.

Usually – and controversially – Traherne did not believe in original sin: he believed that children came into the world innocent, and that innocence was only lost through the influence of others. He believed it could be regained by rejecting the customs of the world and searching after God with all our soul. He has, to my view, an appealing way of referring to the attractions and distractions of the world, calling them 'vain, costly toys', baubles or baubles – which puts the ambitions of the world somewhat in perspective.

Much of this may sound as if Traherne led an ivory-

tower existence, but though a visionary he was far from being a recluse. He played a role in the affairs of Hereford Cathedral and had many acquaintances among other clergy and in society. He was of an extremely sociable disposition and well thought of. In his early 20s he was appointed Chaplain to Sir Orlando Bridgeman, Lord Keeper of the Great Seal under King Charles II, later joining his household in Teddington, Middlesex, where he died in 1680 at the age of 44.

Of Traherne's many writings, only one manuscript was published during his life; most of the rest disappeared from view for over 200 years, and were only discovered, in strange places and circumstances and at different times, by chance or pure serendipity, some as recently as 1930, and more may yet be discovered. These piecemeal discoveries over 200 years have enhanced Traherne's reputation as a writer and a theologian, and placed him alongside the spiritual 'greats' such as George Herbert and John Donne. Each of these, of course, has his own distinctive voice, and our modern ears may not be so readily attuned to that of Traherne. His love of God and of the natural world made his spirits sing. Reading Traherne lifts one's own spirit to another world – except it is this world, transfigured by the presence and glory of God.

Tommy Young

Bede was born circa 673. He was a monk of the Northumbrian monastery of Jarrow. He is regarded as the greatest Anglo-Saxon scholar of his day, and by many as the greatest English historian of all time. It is thought that Bede was born in Monkton, Durham. At the age of seven however, he was put into the care of Benedict Biscop, who in 675 had founded the monastery of St Peter at Wearmouth. A few years later, in 683, he moved to St Peter's twin monastery at Jarrow where he spent the rest of his life, surrounded by the hundreds of books and manuscripts that provided the sources and inspiration for his writing.

Bede devoted his life to teaching and writing and produced a large body of work. He wrote many biblical commentaries, which focus on the reading and interpretation of Scripture. During his life, he wrote around forty books, dealing mainly with theology and history. However, his works also covered science, as well as a range of exegesis and hagiography. He also wrote a variety of works on orthography (spelling conventions), and metre (poetry rhythm) as well as several scientific treatises. His early work *De Natura Rerum* (On the Nature of Things) is an encyclopaedic text, collecting contemporary theories about a wide range of subjects, including cosmology, medicine and arithmetic. His work on chronology, *De Temporum Ratione* (The Reasoning of Time), became very influential in the use of the anno domini (AD) and Gregorian system that we use today. He developed a special interest in numbers and spent much time and effort investigating such matters as the Church calendar, in an attempt to calculate the precise date of Easter, a hot topic of the time. Bede was made a deacon at the age of nineteen, several years prior to the canonical age of twenty-five, probably an indication of his exceptional abilities. He was fully ordained as a priest at the age of thirty.

His *Historia Ecclesiarum Anglorum* (Ecclesiastical History of the English People) is the earliest surviving account of English history. Covering the two hundred years following Augustine's arrival, it records the many stories of how the English went from being pagan to being Christian. Writing in Latin, Bede reveals how this dramatic conversion was achieved, focusing initially on the local tribal kings, queens and warriors. Its main theme is the conversion of the Anglo-Saxon kingdoms to Christianity and how the English went from being pagan to being Christian and the establishment of the English Church and its subsequent growth. It has been estimated that in England and on the Continent, there are about one hundred and forty manuscripts in existence. It was his last major work, which he finished writing in 731 and died four years later, on 26 May 735. The first translation was the Anglo-Saxon version possibly undertaken by King Alfred himself, and the first modern English translation was by Thomas Stapleton in 1822.

Religious figures and events throughout this period are described as well as the lives and careers of secular rulers, though largely in

relation to their roles in the spread of Christianity in England. Bishops, monks, saints, and martyrs are described throughout the book, as are the kings who sponsored them.

In Book I chapters 1-5, Bede relates the early history of Britain and gives an account of the various races by whom it was inhabited. The story of the Roman occupation is told in some detail as is the invasions of the Picts and Scots. The final departure of the Romans, and the coming of the Saxons are all described. These chapters, however, basically form the introduction to the main subject, the history of the English Church, which begins in Chapter 6 with the mission of St. Augustine in AD 597. The reception of the Christian faith in the kingdom of Kent and the foundation of a national Church occupy the remaining chapters of the book.

Books 6 and 7 cover the period of missionary activity and the establishment of Christianity throughout the land.

Arranged in Book 8 is the key moment of the marriage of Edwin, king of Northumbria, and the Aethelprincess, Ethelberg, which ultimately brings about the conversion of Northumbria through the teaching of Saint Paulinus (see Southwell Leaves 8A in August-September edition).

The key focus of Book 9 concerns the spread of Christianity in Northumbria under kings Oswald and Oswy. It concludes with the Synod of Whitby, in which resolved the Easter controversy for the Church, King Oswy deciding to follow the Roman practice in the dating of the holiday and refusing the native Celtic customs as practised by Ionian monks. Bede, who denounces the Celtic practice in dating Easter, even going so far as to criticize Saint Cuthbert himself for following it. He also expresses his relief that, by the time he was writing, the Irish had been saved from the error of celebrating Easter on the wrong day.

The fourth and fifth books detail the reign of Egfrith and the decline of the Northumbrian supremacy, and the organisation of the Church countrywide. In Book 6 Bede recounts the careers of famous churchmen of the late 7th century CE such as Theodore of Tarsus and the Northumbrian bishop Wilfrid of Ripon and his efforts to bring Christianity to the south-east of England. Finally, we have accounts of the lives of Hilda, Abbess of Whitby, the first English poet, Caedmon, and Saint Cuthbert of Lindisfarne.

In Book 7 Bede explains how the English Church becomes a centre for missionary work, particularly in Germany, and



brings the Celtic Churches into conformity with Rome. There is even an account of the appearance of two comets in 845. This book concludes with a precise chronology of the historical contents of the entire work. If you like, a quick and easy to use reference guide.

He was a gifted and learned man whose remarkable works have made their mark on history. Alfred the Great adopted the model provided by Bede – namely that that the English were a single people that could be united under a single ruler. It was Alfred that referred to his people not as Saxons but as ‘Angelcynn’ – ‘Englishkind’, whose language was ‘Englisc.’ Translating the works of Bede into English, Alfred set about building a whole nation by combining the customs and traditions of Wessex, Mercia and Kent with the teachings of the church.

Human remains thought to be those of Bede were discovered in the eleventh century and removed to Durham Cathedral. His tomb can still be seen in the Alnwick Chapel.

The Ecclesiastical History of the English People is a ground-breaking work which provides us with the early history of our country in the centuries before The Minster was built. It boasts a rich variety of subject matter and gives us real insight into how religion, politics and life were intertwined. It is available in a range of paperback editions. I found it a fascinating read.

Tom Hislop

A Lifetime of Singing

From an early age I loved music and I started piano lessons with a local teacher when I was only six. Both my parents were musical – both singers – and I can remember my grandmother singing to me her favourite songs. I joined the church choir which was affiliated to the SCM and went to Chester Cathedral for festivals on several occasions. I really enjoyed those outings. My mother, like me, belonged to several choirs and sang alto. There was a time when Sir Ernest Bloch (Organist of Westminster Abbey) was conducting her choir and needed someone from the altos to sing soprano. My mother volunteered but he said she was more valuable where she was. My father had a lovely tenor voice and he got called upon to sing solos like ‘Onaway, awake beloved’ from *Hiawatha’s Wedding Feast*. My mother played the piano for him when he was practising. My brother learnt the piano when we were evacuated the people he stayed with generously paid for him to continue with lessons. At grammar school I carried on with the piano and joined the choir when I started Teacher Training I was able to have lessons at College.

I became the Music co-ordinator at a Secondary School south of Nottingham. It was a new school just opened and I was pleased to have a choir there. We entered the Nottingham Music Festival and that

was a challenge for the children singing in harmony. After moving to Southwell, I looked around for a teaching job but there were no vacancies. My husband George was head of PE at the school here and persuaded me to apply for the girls’ PE job as I had taught PE before. You can imagine what the Music Advisor said when he realised I wasn’t teaching music. I stayed there for about three years until I was expecting a baby. When the children were at school, I found part-time music jobs in Primary schools first in Loughby where I stayed for three years, then at Alham and finally at Cauntton where I also taught IT.

I have sung in choirs in the Minster for forty years in total. The largest local choir regularly to perform in the Minster is Southwell Choral Society, originally established in 1952 by Peter Wood (who had just arrived as Assistant Organist at the Minster) as a choral group of Southwell Arts Society, and directed since 1982 by Nicholas Thorpe. I have sung with that choir for many years and still enjoy it.

I sang in the voluntary Choir, which was founded in 1962 by Kenneth Heard (Director Choral Society) to sing several weekend services each year in the absence of the Minster Choir. In the 1970s Provost (later Dean) David Leaning wanted a small voluntary choir to sing at the 11 o’clock Parish Communion, so we set up the Parish Choir, which I organised. We rehearsed in the home of one choir member and enjoyed several years before Dean John Hille decided that one of the Cathedral Choirs should always sing at the 11 o’clock service, so we retired gracefully.



Minster Chorale 2016

After fifteen years the voluntary Choir was replaced in 1977 by a new choir – the Minster Chorale – auditioned by Paul Hale (Director Choral Society) and by the incoming Assistant Organist, Philip North (now Director of Music at Chester Cathedral) who directed it, as have his successors. The Minster Chorale has now been in place for thirty years and my retirement as a founder member there is a suitable celebration.



Southwell Minster Voluntary Choir 1979 – 1995

Gwen Bragg

Glass is a naturally occurring material but for thousands of years Man has known how to manufacture it and use it in various ways, both for vessels and for decorative purposes. The Romans were probably the first to make use of it in windows, which were usually cast in wooden and sand trays into which the molten glass was poured. It is known that coloured glass has been used in Christian buildings in Constantinople as early as the 4th century AD. We know that in about 1000 AD Bishop Wilfrid described his church at York as being 'glazed against wind, rain and the passage of birds but allowing light to shine within', thus combining both the practical and aesthetic roles of the material. Coloured glass fragments from that period have been unearthed in English monastic ruins.

Coloured glass was made by adding various metallic oxides to the molten glass (made from sand with the addition of wood ash or sodium) copper made it green, cobalt blue and iron red. Once it was coloured it was blown into sheets. Plain red and blue glass was too dark to let the light through, so this was overcome by using white glass and 'flashing' a thin layer of colour over it. Detailed designs for windows were drawn on a flat table and then the panes of glass were placed on top and cut to fit the design with a hot iron and then trimmed exactly to shape with a grooving iron. Faces, drapery and other details could then be painted on using black or very dark pigment, after which the pieces could be reheated in a beehive-shaped kiln. From the 13th century further colours were discovered and from the 15th century coloured enamels were used.

Stained and painted glass has long been an important feature of churches and cathedrals. It beautifies the building and the pictures act as teaching aids, especially before people could read. It also has a spiritual dimension as light is of great significance to Christians.

Not counting the fragments of medieval glass in the Chapter House windows, there are many coloured windows or sets of windows in the Minster the work of ten firms and a few more painters. They range from the medieval fragments which were made into the 'Three Kings' window in the south quire aisle in the 13th century and the 15th century glass in the lower panels of the East Window through the early 19th century, Victorian, Edwardian and George Jones to the reglazing of the north and south transepts by Martin Stancliffe and Arthurley in the 1930s the Patrick Benson's great West Window of 1950, the Apple Window of 1960 and the most recent window in the north nave aisle in 1970 by Nicholas Mynheer.

Let us look briefly at the Charles E. Kempe windows in our Church. Charles E. Kempe was born in Brighton in 1873, the fifth of seven children. His mother moved the family to Tunbridge Wells after the death of his father and it was there that an aunt fostered Charles's artistic talents. His ambition was to be ordained but as a severe speech impediment prevented that, he decided that if he couldn't serve God in the sanctuary he would use his other gift to beautify God's house. He joined the firm of a young architect named George Frederick Daley, who was responsible for the nave pulpit in Southwell Minster. After seeing the work of men such as William Morris and Aubrey Jones he decided to specialise in stained glass and was trained in the firm of Clayton and Kew, who also have four windows in the Minster. In 1891 he

set up his own studio in Camden Town and engaged the help of artists such as Alfred Tomblinson and John Lisle, his chief designer and draughtsman. By the late 1890s he had gathered a team of over 20 skilled craftsmen and the work that Kempe produced, whether it was glass, embroideries or church furnishings, was always distinctive. He died in 1902 but his firm continued to flourish with his nephew, Walter Tower, becoming Chairman.

Many of Kempe's windows are signed with a wheat sheaf mark some times there are three sheaves, others only one and, after Walter Tower took over, there is a tower on top of it. The three windows in the St Thomas's Chapel, the two panels in the Sanctuary, the 'soldier saints' window in the south quire aisle and the 'Three Archangels' window in the south nave aisle all have one or other of these marks. Also typical of Kempe windows are the angels' wings that are composed of peacock's feathers, symbolising immortality, and robes that are very heavily jewelled.

Look at the Perpendicular-style window in the south nave aisle, to the east of the font. Three wheat sheaves are to be seen in the left aspect of this window, (pictured here) the artist was Alfred Tomblinson, then Charles Kempe's chief painter. The window shows the Three Archangels Gabriel on the left, Michael in the centre light and Raphael on the right. In later articles we shall look at other artists in the beautiful Stained Glass in Southwell Minster.

Names under on label at the Southwell Minster Guild of Stewards with a knowledge to Mary Skinner



Three Archangels Kempe 1891 a South aisle

I recently spent an enjoyable and informative evening with the band of faithful folk who lead our intercessions. I was deeply impressed at how much preparation, thought and prayer goes into selecting topics each Sunday. Also, in choosing how exactly to bring them to God in prayer, in a way which draws in the congregation. As you will know, coordinating our work used to lie with the previous ones. We were delighted that her successor, ever Richard Frith, was able to host a gathering with us.

The first thing that struck me was how complex is our approach to prayer, especially intercessory prayer, where we have so many topics from which to choose. Are we precluded from prayers of confession? In the liturgy we have already prayed for forgiveness and received absolution. Yet how in all sincerity can we pray to God about the environment without confessing what a rapacious mess we have made, and are making, of this world? Although our primary aim is intercession, we concluded that both thanksgiving and confession may be required to give our prayer both humility and context.

How long should intercessions take? We aim at five minutes, but of course this may vary if events over-night, or prompted by the sermon, lead us to add to our intercessions. The clergy increasingly allow us to know in advance on which reading they will concentrate and what aspects of that reading will be their focus. We try to include each week, by name, those from the Minster family for whom we have been asked to pray. Also by name the departed, whose relatives may have attended the service especially to draw on the Minster family support in their grieving.

Practical challenges also pervade our leading of prayers. We discussed the pitfalls of modern technology. We are ably assisted by the vergers team, who ensure the microphone is ready, switched on and connected. But we still have to project our voices to some extent and remember that the microphone picks up best if we are two inches from it. Not easy when you are also juggling your aide-memoire and a copy of Pew Books.

Beyond the practical challenges there are also the challenges of what do I cover? Intercessions should be prayers with which the whole congregation may join. They should not be notices, nor an additional sermon. But trying to be both inclusive and relevant is difficult in five minutes. Prayers which are too general may seem superficial; prayers which are too particular may lead us into highlighting particular aspects of Minster life, dear to us, but less important to others. The theology of prayer also enters our minds, as to which extent God may intervene in this world through people who have no discernible faith, or worse still negate the existence of a loving God. Personal inclination also impinges on the language we choose.

The words of a seventeenth century saint may speak to us, but will his/her words lead the congregation in prayer effectively, particularly when the language of the prayer contrasts with spoken English today? We certainly agreed that we must avoid petitions which appear contentious or political or which adopt a narrow view. Several of our group had drawn adverse comments following prayers for Father Gosam (priest in our partner diocese) or for travellers or for food banks. Despite

wishing to bring the mess of God's world into his presence, we also try to offer support and encouragement that God is at work through his people in our community.

The Minster Prayer Diary is prayed for at 8 a.m. each Sunday, yet occasionally remembering a church community mentioned there is also relevant for parish prayers. We also currently have a small but committed membership of Minor Church, for whom we should pray. Perhaps they could write their own prayers and lead the intercessions with us (say) once a month. No doubt that will be part of the discussion prompted by our Forum meeting at the end of November, as we seek ways to refresh our worship without alienating faithful followers. Our diocesan vision is to have growing disciples: wider, younger, deeper.

Three of our number have moved away from leading intercessions in the last year, so we are interested in recruiting fresh intercessors. It is a daunting, yet very worthwhile, part of our worship. I would suggest if you feel called to join us, you should have a word with ever Richard Frith, our new Precentor, at least in the first instance. We seek to lead the congregation and the more the whole of that body is represented in our intercessions rota, the more our leading of prayer can be inclusive and representative of topics for which we wish to pray.

David Shannon

Cathedral Council and Foundation of the Governor at the Minster School



The Madonna of the Luce

S o e e m e n e

On 2 January Dominic Cummings, 'a senior British political strategist and Chief Special Adviser to the Prime Minister', issued a call to people interested in working with him. To quote from the blog he posted that day, he was looking for 'Weirdos and misfits with odd skills' and warns that 'One of you will be a sort of personal assistant to me for a year - you will sacrifice many weekends - it will be hard having a boy/girlfriend - you will be involved in things at the age of around 30 that most people never see.'

By the time this is printed this will be old news. Nevertheless, what he seemed to be doing deserves closer attention. It may not be just disruptive and anarchic - it may be part of wider developments and part of something even bigger than how our government organises itself.

Those who might also be 'weirdos and misfits' are to be data scientists and software developers, economists, policy experts, project managers, communication experts and junior researchers, one of whom might be the person having to forgo a boy/girlfriend for the sake of being involved in things most people never see early in life.

What might those things be? Likely the medical school dissection room I encountered for the first time at the age of eighteen. The carnage of the Somme in 1916 is doubtless. The despair of an overcrowded refugee camp in 1945 that, or even the suffering of the homeless or the woman who has been obliged to give up her newly born baby. Economists, software developers and others on that list aren't chosen to do those things. Those he was looking for are to develop the science of prediction in order to improve policy and project management. He was looking for unusual economists who are developing skills in the fields of game theory and expected utility, modern theories about auctions and ideas on computational rationality and meta-reasoning from artificial intelligence, cognitive science and so on. He was looking for people who are truly EAT at project management - he writes 'Victoria Woodcock ran Vote Leave - she was a truly awesome project manager and without her Cameron would certainly have won. Whatever one's own exit opinions might have been, this is surely scary. According to someone who was at the heart of it, and banking for the winning team, the referendum result didn't really reflect people's autonomous views. It reflected the outcome of a successful and very well managed campaign.'

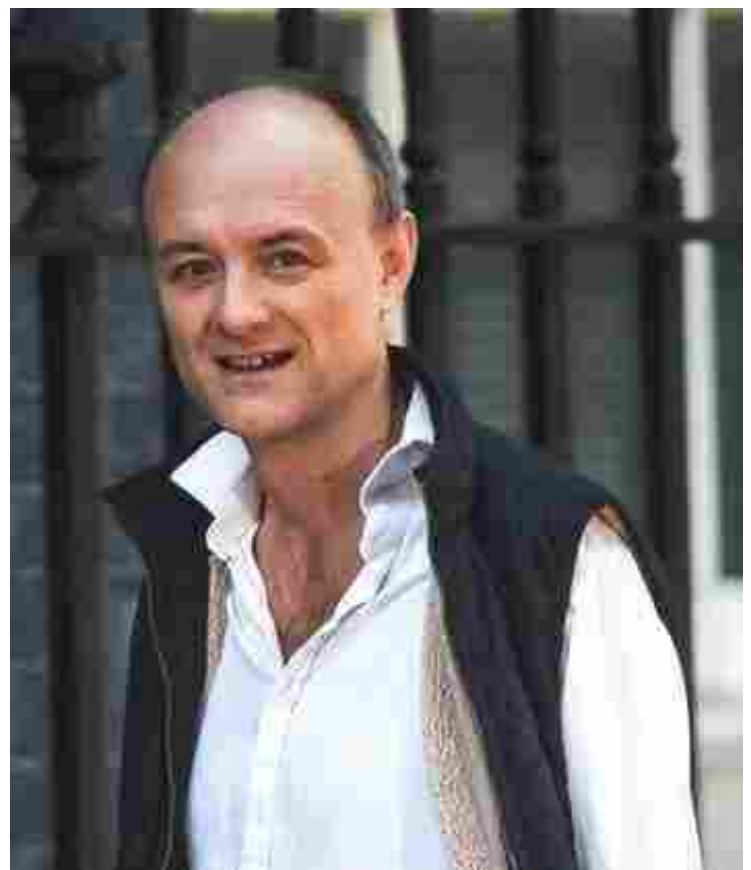
Making partisan allegations about any use of data mining in the course of an election or a referendum is well beyond the scope of this publication, and anyway if the facility is available to one contender it is likely available to all. Furthermore, its use in an election is barely of current relevance to Dominic Cummings, given the government's comfortable parliamentary majority. What is worth considering is the extent to which data mining, its sophisticated analysis, the development of algorithms, and the use of information technology have insinuated themselves into everyday life.

The *Guardian* Surveillant Capitalism The Eight and Human Future at the Front of Power (Shoshana Zuboff) is not an easy read and there are some 300 pages of it.

Nevertheless, it goes a long way to explaining why 'tech companies' have grown so wealthy, so quickly. To just put this down to 'advertising' skates over the detail, and it is just that detail which makes it much more than simply announcing the availability of this, that or the third commodity. There is a facility available to lease hire companies that can disable your car if you fall behind with payments - and tell their repossession people where the car is. As you travel, and you might have had this experience, your phone can tell you where to find a restaurant, an entertainment or a retail outlet that will suit tastes you haven't explicitly articulated, but algorithms identify on the basis of your browsing habits and other choices. In theory our privacy and our data are protected but how many times do we just click 'Accept' or 'I agree', and then lose all control over what happens next? What happens is a recommendation that comes from nowhere, is likely to be very pertinent, and which turns a penny for those who have engineered the choice. Google repeatedly asks the related questions 'Who knows? Who decides? Who decides who decides?' In this context, of engineered human behaviour, it certainly isn't ideal. The 'tech' companies are undoubtedly about engineering our choices. Surely manipulating data and people undermines the God-given humanity and individuality that are fundamental to our Christian belief. Shouldn't we be concerned?

Hugh Middleton

Dominic Cummings, special advisor for Britain's Prime Minister Boris Johnson, leaves his home in London, Britain September 2019, E. E. T. Stoby Melville File Photo



e n ie fm S i t en e

A Quiet Space in the Heart of Southwell

Sacrista Prebend continues in its multi-faceted role within the Minster, diocese and wider church. The two Communion services each week attract quite large congregations of those who value the quietness of the services, the warmth of the house, and the conversations in the dining room afterwards. These Communions are at 10 am on Mondays and 12 noon on Wednesdays

There are two quiet meetings for silent prayer each week in term-time at 10 pm on Mondays, with Silling Prayer, that involves half an hour of silence, and at 12 pm on Thursdays, which has a longer introduction and ends with ten minutes of prayer for those in need and for the world.

Groups and individuals come for study days and one-day retreats, and a small number of people stay overnight on a self-catering basis for private retreats of up to six days. Anyone can phone or email the house about this.

The management group are searching for a new warden to take the place of Canon Tony Evans who retired late last year. Contact Hugh Middleton if you think of someone who might fulfil this role. His email is hugh.middleton@nangham.ac.uk. Meanwhile the house is open, and the programme continues. We have much to thank Tony for during his tenure, not least of which has been to leave Sacrista Prebend with a rich programme of quiet days, arranged and ready for expectant participants.

God and Leisure

Valerie Rampton, Saturday 22nd February

The Septuagint version of the Bible translates Psalm 122 as 'Have leisure and know that I am God.' In the history of the Church, leisure has frequently been frowned upon yet it is there in Scripture: manna work, not just to do chores and worship and pray, but time for playing, for feasts and festivals, dancing, fun and mirth, and thankful enjoyment of creation. And doing it without feeling guilty. On this day we'll have a look at what it means to be 'omo Fes us'

The late Canon Valerie Rampton served over 22 years in Southwell diocese: more recently in inner city suburban and rural parishes and as Dean of Women's Ministry. Her retirement has included gardening, quiet days and retreats going to the east coast along a road through the countryside



Lenten journey through the Eucharist

Stephen Hippisley-Cox, Saturday 14 March

This quiet day looks at what it means to celebrate the Eucharist in Lent. We begin with what it means to be a Eucharistic people and then explore that in the contexts of 'holding back', of difficult times, and of accompanying others in difficulties. There will be three addresses and plenty of space for quiet reflection, prayer, and study (for those who wish to). At the end of the day we will celebrate the Eucharist together, with an opportunity to receive anointing for healing.

The late Stephen Hippisley-Cox is a parish priest at three parishes in south Nottinghamshire and an experienced quiet day leader. His spirituality and prayer are at the heart of what it means to use the Eucharist with all that we have and to love our neighbor as ourselves. He is a Benedictine monk and has a passion for all us.

Faith in Detection

Alison Milbank, Saturday 16 May

By popular demand, this is a repeat of an earlier study day. We look at how the word 'faith' originates in theology and speaks to the deepest questions of our existence. More details in the April May edition and on the Sacrista Prebend website.

Vincent Skinner

i e fo e e tion

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new. All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation—that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. **2 Corinthians 5: 17-19**

Is not this the fast that I choose—to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house—when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly. **Isaiah 58: 6-8a**

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.



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Southwell Minster

Organ Recitals 2020

A series of concerts on the renowned organs of Southwell Minster, featuring some of the country's finest performers.

PALM SUNDAY, 5 APRIL, 6.30PM – Tournemire Sept chorals-poèmes d'orgue pour les sept paroles du Christ (played by Jonathan Allsopp)

MONDAY 13 APRIL, 3.30PM – Timothy Easter (Harpenden)

ASCENSION DAY, THURSDAY 21 MAY, 12.15PM – Messiaen L'Ascension (played by Paul Provost)

MONDAY 25 MAY, 3.30PM – Peter Stevens (Westminster Cathedral)

PENTECOST, SUNDAY 31 MAY, 6.30PM – Messiaen Messe de la Pentecôte (played by Jonathan Allsopp)

WEDNESDAY 17 JUNE, 7.30PM – Paul Provost (Southwell Minster)

WEDNESDAY 15 JULY, 7.30PM – James Furniss-Roe (Southwell Minster)

MONDAY 31 AUGUST, 3.30PM – Jonathan Allsopp (Southwell Minster)

WEDNESDAY 16 SEPTEMBER, 7.30PM – Tom Bell (Concert Organist)

SUNDAY 20 DECEMBER, 6.30PM – Messiaen La Nativité du Seigneur (played by Jonathan Allsopp)

FREE ENTRY TO SUNDAY/MONDAY PERFORMANCES, WEDNESDAYS £8 (£6 CONCESSIONS)

For regular updates on the music department, follow us on
 /ChoirsofSouthwellMinster or  @swminsterchoirs

www.southwellminster.org

23 Southwell Leaves -February & March 2020



Southwell
Minster