

Southwell Leaves

News and information from Southwell Minster

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April/May 2021
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Front Cover credit:

Dean (now Bishop) Hosam Naoum leads Minster guests along the Way of the Cross in Jerusalem in 2009.

Photos – Unless otherwise stated, the photos in this magazine are in the public domain, from the Minster's files or provided by authors of the articles.

Readers will see that this edition does not include the usual contacts list. If you wish to contact a member of the clergy or have other urgent reasons for contacting Minster staff please call 01636 812593.

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Return of Public Worship in the Minster

At a time of rapid change it is not possible to give full details of services beyond Easter Day. However, people have now been welcomed back into the Minster building for public worship and prayer.

The Eucharist at 1.15pm has resumed on each weekday, and there are three services each Sunday: the 8.00am service of Holy Communion from the Book of Common Prayer, the Cathedral Eucharist at 10.00am, and Evensong at 3.30pm. Congregational numbers are limited, so for the 10.00am and 3.30pm services on Sundays and for special services such as the major Holy Week liturgies, it is necessary to book via our online booking system, or by phone. At the time of going to press, choirs are unable to sing in front of a congregation, though professional choirs like ours may rehearse, record, or stream from behind closed doors. While we hope this situation will change before too long, there is no guarantee of this. Details of Holy Week and Easter services are on page 3.

Live-streaming of services in the Minster is beginning on Palm Sunday. It is hoped that this will enable a greater range of services to be broadcast online, and will also allow those joining from home to participate in the same act of worship experienced by those in the Minster.



Subscription

The June-July edition of *Southwell Leaves* will be the last magazine produced by the current team, and the Minster's Chapter are conducting a review of all communications to consider whether to replace it. All enquiries about your subscription should be made to Christine Kent, 16 Halloughton Road, Southwell, Notts, NG25 0LR.

For more information please contact me on 01636 812750 or email: chris.kent100@btinternet.com.

Christine Kent (on behalf of the editorial team)

If you are interested in submitting an article for consideration for the June/July issue, please email your offering to hugh.middleton@nottingham.ac.uk by 12th May 2021 .

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Welcome to the April/May edition of Southwell Leaves

2021 has so far been a roller-coaster of optimism and pessimism, of tedium and hope. The vaccine programme has been more successful than even the most upbeat forecast, and children have returned to school again. Yet the nation and the Church are cautious about the coming months. This is reflected in this magazine, and you will find a few details of what is going to happen. The front cover showing Bishop Hosam Naoum with two Minster people on Jerusalem's *Via Dolorosa* is a lead-in to our coverage of Holy Week and Easter. Richard Frith reflects on ways to use positively the continued restrictions around worship at this special time of the Church's year – a second Easter without singing together 'Jesus Christ is risen today' and similar hymns. One of Tom Hislop's pieces is about the depiction of the Way of the Cross in art, and David Shannon shows what the resurrection means. Easter, with its message of hope and new life, will hopefully be the last major festival celebrated with significant restrictions.

We feature a two-page spread about the Minster's plan to be a centre for ecological theology, practice and prayer, which is complemented by a reflection about 'celebrating Creation's song'. One of the stimuli for the eco-emphasis is the Leaves Project in the Chapter House, with its celebration in stone of the natural world; there are articles about this, including a poem by Mary West and

an architectural feature by James Pinder. The project includes improving access to the Minster by installing new ultra-low-energy lighting and floodlights in the churchyard – a welcome development.

Another two-part feature is about well-being from Hugh Middleton and Michèle Hampson. Michèle is warden of Sacrista Prebend and links human well-being with the well-being of God's Creation and his love; another article by her shows how this fits in with a widening vision for Sacrista.

There are articles of general interest: Stephen Oliver writes about pessimism and hope, and there's an article about the language we use to speak about God, another about eagle lecterns, and a fourth about an unusual grave in Southwell. Further contributions are about the involvement of the Minster and the wider Church with those who are hungry, lonely, homeless, or lack medical care in Africa. You can also read about the in-house ministry of the Minster, in the Mothers' Union and the music and education departments.

Enjoy reading about our life and concerns!

Vincent Ashwin

Holy Week and Easter Services

Worship in Holy Week this year will be a combination of services in the Minster, some of which will be live-streamed, and others which – due to continued Covid restrictions – will be online only. All online services will be available on the Minster's Youtube channel. To attend major services in the Minster (marked thus ++) it is necessary to book online via the Minster's worship page, or by phoning the Vergers' Office on 01636 817290; these major services will be also live-streamed and can be viewed online.

Full details of all services are published on the Minster's worship website and in Pew News

Palm Sunday, 28 March

8.00 Holy Communion (BCP)
10.00 The Liturgy of Palm Sunday, Sung Passion ++
3.30pm Solemn Evensong, online

Monday – Thursday, 29 March – 1 April

1.15pm Holy Communion

Monday-Tuesday, 29-30 March

5.30pm Sung Evensong, online

Wednesday of Holy Week, 31 March

7.30pm Diocesan Service for Renewal of Ministry, online

Maundy Thursday, 1 April

7.30pm The Liturgy of Maundy Thursday, stripping the altars, with watch till 10.00pm ++

Good Friday, 2 April

10.00-11.45 Walking through Good Friday in the Minster Grounds: 40-minute trail with activities and crafts
12.00 The Three Hours of Good Friday, online
3.00pm The Liturgy of Good Friday ++
5.30pm Evensong, online

Easter Eve, 3 April

4.30pm Evensong, online
8.00pm Vigil of Readings, with the choir, online

Easter Day, 4 April

5.30 The Easter Liturgy with lighting the Easter fire
8.00 Holy Communion (BCP)
10.00 Cathedral Eucharist ++
11.00 Mattins, online
3.30pm Evensong, online

From the Precentor

Last week, on my day off, I hung some curtains. It feels quite odd still to be hanging curtains nineteen months after arriving in Southwell, but it has been part of the experience of moving into a much larger (and more characterful) clergy house than any we have occupied previously, to discover that moving in takes time, and time can behave strangely.

In other ways, too, time has behaved strangely over the past year. I write this on the day before Mothering Sunday, reviving memories of the equivalent Sunday last year – the first Sunday when congregations were not allowed in churches, and when Dean Nicola and I (and our musicians) had our first taste of recording worship from behind closed doors in the building. A few short weeks later we were celebrating Holy Week with services recorded in our homes, and a (very memorable) Easter Eucharist, with Bishop Paul presiding from his garden.

Little did most of us think, a year ago, that Easter 2021 would still be profoundly affected by Covid-19. While we look forward to welcoming congregations back into the cathedral in the coming weeks, numbers will still be limited, social distancing will still be very much the order of the day, and congregational singing will still be very much off-limits. In fact, it looks increasingly unlikely that choirs will be able to sing in front of congregations this Easter, either. The thought that even now, with the vaccine roll-out continuing apace, we are still more restricted than was the case throughout most of the summer and autumn, is difficult to take. Last Eastertide, some people reflected that it continued to feel as though we were living through a prolonged Lent. I resisted that at the time. The good news of Easter, that Christ is risen, is true, no matter the circumstances, and no matter how we may happen to feel about it. In recent weeks, though, the sense of having lived through a year-long Lent has returned for me – as, perhaps, it has for others as well.

One thing that will be different this Easter from the experience of the pandemic up to now will be that we confidently expect to be livestreaming services for the first time. This means that, instead of recording our Sunday online service in advance, those worshipping from home will be able to join in the same act of worship as members of the congregation in the building. It also opens the door to livestreaming a greater range of services, including choral Evensong, which can be streamed and viewed from home even when congregations are not allowed to be present in the building. All of our major Holy Week and Easter services will be livestreamed, allowing everyone, whether they are able to join us in the cathedral or not, to share in the celebration of the events at the heart of our faith.

This is more than just a technological advance for us at the Minster. There can be no greater antidote to the strange, naggingly Lenten, Groundhog Day feeling of the past year than to live once again, as fully as we are able, in the story of our salvation. Better than vaccines, better than promises of shops reopening for the summer. Not only does time move on; God has entered time and hallowed it, by suffering and dying in it for us, and by rising from the dead two days later and opening up to us the glory of God's eternity – a thing as far removed from the seeming eternity of 'Coronatide' as to be (in the words of St Paul) not worth comparing.

I'm looking forward to meeting many of our congregation and friends old and new from further afield, either online (in a new way) or in person over the coming weeks.



Pause for Thought

For the last few years there has been a *Thought for the Week* in the Minster's Pew News. Here are two quotes from 2017.

When I put Christ and Christ's love at the centre, that means that I say 'Yes' to recognising that love, standing under that great outpouring of love as I might stand in the midst of a shower of rain or a burst of sunlight. ...This is the risen Christ of Easter, not some abstract and remote God, but the God who saves us by taking on the human condition, and who will lead us on and help us too to become more fully human. ...I am being brought face to face with Christ, the risen Christ, in all his power and compassion and healing love.

Esther de Waal, 'Living with Contradictions', Collins, Fount, 1989, pp. 64-5.

Facing the dark is costly, but it is part of living a prayerful life that takes the evil of the world seriously while allowing ourselves to absorb (even just a little) some of its results. Facing the dark means reflecting on our own capacity to do harm, not in an introspective, guilt-inducing way, but because we are inevitably part of a bigger whole. Facing the dark is about naming what is damaging and starkly wrong in our personal lives, in our churches and in the world. It is about sharing the pain of others, but refusing to offer unhelpful platitudes. It is about risk and silence, about radical love and healing scars, about making a difference with the power of the Spirit.

Magdalen Smith, 'Fragile Mystics', SPCK, 2015, p.66-7.



Chapter News

In early March Dean Nicola sent out the fourth edition of Chapter News. Here is part of it.

The signs of spring after a long, cold winter will be lifting our spirits, as will the remarkable achievement of the successful vaccination programme. I encourage you all to take up the invitation when it arrives. I have received my first dose (at the former Wickes site in Mansfield) and was impressed and moved by the fantastic organisation behind it all, galvanised by smiling and kind volunteers and professionals. As the Queen said, we have responsibility for one another's safety as well as our own and the impact of this is making a huge difference to the control of the virus.

The announcement of the Government's roadmap leading to the lifting of all major restrictions by 21 June (if the data supports it) is helping us look ahead with more confidence. The Cathedral has a crucial role to play in the post-COVID recovery in all its aspects – spiritual, social, economic, and emotional. Its hospitable and gentle welcome to everyone will be key in the coming months. Countless families and individuals have been deeply affected by the impact of the virus and many are bereaved or facing other life-changing circumstances, and we want everyone to find comfort and hope whatever their reason to come through our doors. We also must look outwards and engage with the communities across our diocese, many of which are hurting.

The Chapter 'away day' last month was of course at home and on screen, but we did some useful work on governance and the implications of the new Cathedral Measure which is due to become law by May. We will have three years to implement it and much hard work lies ahead in renewing the Constitution and Statutes in consultation with stakeholders. In the spirit of the new Measure a Nominations and Appointments Committee chaired by Mrs Jan Richardson has been formed. There will be three Chapter vacancies from May. We are immensely grateful to Tim Richmond, Richard Vigar and Shaun Boney, who will be completing their term of office as Chapter members.

One change the Measure makes is the Minster will no longer be 'a cathedral and parish church' but a Cathedral *with* a parish. The correct title will be 'Southwell Minster, Cathedral of the Blessed Virgin Mary'. Our 5,500 parishioners whether they attend the Minster or not will always be important to us and they continue to have the usual rights to be baptised and to marry in the Minster, and to look to us for spiritual and pastoral care. The new signage produced for the Leaves project will reflect this small change. The current logo is being slightly modified but keeps the much loved 'Pepperpots' visual identity.

When you are next in the Minster you may notice the Pilgrims' chapel is now the clergy and servers' vestry, thus in time allowing the chapel in the north east quire to be available for smaller midweek services and private prayer before the reserved sacrament. This is a temporary reordering scheme allowing experimentation for a two-year period. One aim is to keep the east end of the Minster calm and quiet whenever possible, but we will see how it goes once we are back to being fully open.

Staff changes

We bid sad farewells to two staff members. Matt Hustwayte from the Education team has taken a new post with CPAS, and at Easter Erik Sharman, Lay Clerk and Liturgy and Music Administrator, is returning to Guernsey. Both have made a great contribution to the small staff team and we wish them every success for the future.

Communications review

During the last year we have all been propelled into a digital world and expanded our technological ability and ways of communication. The Chapter is reviewing the Cathedral's communication strategy to ensure it has adequate resources and understands its audiences to improve and extend our reach with the right balance of printed and digital communication. Jane Bowers, (of the Association of English Cathedrals' Communications Project) is leading this review to give an external perspective and will be engaging staff, volunteers, and the Minster community.

Leaves of Southwell update

We are encouraged by the numbers joining the online talks about the **Chapter House project** and you will have seen elsewhere how well this is progressing.

An important upcoming event

The Minster will host from 10 May – 6 June Peter Walker's much acclaimed installation '**The Leaves of the Trees**'. It is a memorial to the pandemic, made up of 5,000 steel autumn leaves which will be laid out on the floor of the quire, symbolising both loss and hope. We have been generously helped to fund this project by Newark and Sherwood District Council and we think it will be a meaningful way to draw people into the Minster and town in the journey to recovery.



*Peter Walker's 'Leaves of Hope' in Worcester cathedral
Photo from Walker's Facebook page*

Education Update

We were sorry to say goodbye to our friend and colleague Matt Hustwayte at the end of February. Matt has been a loyal friend and colleague in the education department for the last 7½ years! He was presented with a framed original lino-cut print by Emma Frith showing an image of the leaves, along with some 'Minster' beer, a tankard and green man coffee mug, bought with kind donations from staff and education volunteers. We all wish him well for his new adventures with the Church Pastoral Aid Society (CPAS).

Matt's last few weeks in post were spent working with Diana to get this year's Time Travelling resources online. Together, we created eleven videos and supplementary materials to help children to learn about the Minster's life and history. This includes faith practices such as Holy Communion, Baptism and prayer, and learning about the choir, the organs and the windows. We also created a new activity on 'Pilgrimage' – all the above with the help of our wonderful volunteers and colleagues. We are so excited to share the materials with schools and hope readers of the Leaves magazine will spread the word. More information and booking can be found at www.southwellminster.org/timetravelling

Diana Ives, Education Officer
education@southwellminster.org.uk 01636 817993



**Time Travelling 2021
Online Pilgrimage Days**

Our popular Key Stage 2 event for schools is moving online for 2021

You are invited to join us as we explore and investigate a living place of worship. Explore architecture, artefacts, symbols, beliefs and practices; hear Bible stories and how faith is expressed today. Learning outcomes are from the 2020 Nottinghamshire Agreed Syllabus for RE and linked to 'Understanding Christianity' concepts.

- Award-winning education
- Videos and downloadable resources
- Book an online Q&A session with the team
- Online collective worship

From 8th March
All schools welcome

Book through our website
www.southwellminster.org/timetravelling

Contact us:
education@southwellminster.org.uk 07952 739 536

www.southwellminster.org

Southwell Minster

**Time Travelling
Pilgrimage**

with John (Education Volunteer)
& Dunstan (Medieval Pilgrim)

Question:
Why do people go on pilgrimage?

Southwell Minster

Register of Baptisms, Weddings and Funerals since August 2020

Baptisms

None

Wedding

15th August – Joseph Edwards & Sarah Clarke

Funerals

Kathleen Beacrofts on 4th August

Peter Moyses on 15th October

Joyce Mullis on 19th October

Jose Garcia on 11th December

Robin Hudson on 29th January 2021

Help for local people who are hungry

Latest news from Newark Foodbank and plans for the future

One of the most surprising – and shocking – growth areas in 21st century Britain is the number of people who go to bed hungry. Their income from wages or benefits does not cover food, once rent and other make-or-break bills have been paid. Locally the Newark Foodbank works to help feed the hungry, and Minster members are active in collecting food and in fund-raising.

In March thousands of people all over the country combined their Daily exercise with raising money for the Trussell Trust's 'Race Against Hunger', to help end poverty and destitution in the UK. This was the Minster's Lent focus on giving this year. All money raised went directly to the Trussell Trust, which is a Christian charity led by lay people and ministers of several denominations. It runs the largest network of food banks in the UK, and in the last year it gave out 1.9 million three-day emergency food packages.

Newark Foodbank is one of the Trust's national network of 428 food banks, and their latest letter to supporters tells how they continue to offer both a delivery and collection service; collections for clients take place at Barnbygate Methodist Church on Tuesdays and Fridays. The number of clients accessing the Foodbank in both the town and surrounding villages remains high, with approximately 50% being singles or couples and the other 50% being families. A close working relationship has been established with other food poverty charities in the region to ensure that where possible no food goes to waste. Over the last month they have distributed approximately three tonnes of food to these charities.



Volunteers pack food parcels in the depot

Newark Foodbank has been in operation for over eight years and has always worked on the referral system which requires clients to seek help from a support agency. Between December 2020 and February 2021 they received donations amounting to 13,000 kg. During the same period they provided over 7,407 meals to those in need.

A common criticism of foodbanks is that some clients feel ashamed that they have had to call upon their help, and others feel that their need is not great enough. No one wishes food poverty on anyone and the Foodbank is always there to help without judgement or criticism and to provide a listening ear. One of the harder challenges that Foodbanks face is differentiating between those who are in real food poverty and those who on the whole can manage but need help occasionally. Some clients who visit the foodbank fall into the latter group, but simply have no choice but to visit the foodbank as there is no other outlet that can help them.

One area the Foodbank is particularly interested in tackling is that of repeat use. Historically less than 5% of our clients visited the Foodbank more than three times in a six month period. However,

this figure has increased significantly, no doubt enhanced by the effects of the pandemic, to nearly 40%.

What is the best way forward?

In a number of areas around the country the problem of repeat use is addressed through the creation of what are frequently called social supermarkets, in which clients who are believed to benefit are invited to become members of the social supermarket. Access is limited to members only, who pay a small upfront fee of about £3, with membership lasting for a defined

period, usually a year. Membership entitles the client to visit the social supermarket at a set interval, typically once a fortnight, and during that visit the clients can choose a number of items, typically 15 split between various food types, such as tinned produce, bread and fresh food, vegetables and fruit as well as toiletries. The client again pays a small fee to help towards operating costs.

The system is not designed to replace a client's need to go to the shops or supermarkets. What it does do, however, is help out when a client simply cannot afford everything that they need for a variety of reasons. Experience from other areas has shown that the system helps clients gradually become better at managing their financial resources and provides a safety backstop. Newark Foodbank is looking at the feasibility of setting up such a system in the town.

Steve Charnock, Chair of Trustees, concludes:

'Newark Foodbank knows that it is very fortunate to have such strong support in the town and surrounding villages. This has never been more so than in the last year, when the support provided both in terms of food donations and fundraising efforts as well as individual financial donations has been overwhelming. It is very important to us that we always consider what the residents of the town think about the work of the Foodbank, as without your support we cannot operate, and our wish to relieve food poverty can only fail. To that end we are keen to learn whether or not residents of Newark would be supportive in principle of the idea of establishing a social supermarket.'



Southwell Minster and Climate Change

Mal Rose outlines the background to and development of an implementation plan that will allow Southwell Minster to play its part in resisting Climate Change, and Michèle Hampson outlines how this will fit with her plans for Sacrista Prebend as a centre for Christian wellbeing.

The Anthropocene Age
Sixty years ago today, my Geography and Natural History teacher taught me about greenhouse gases. Dick Bagnall- Oakley (ornithologists who have visited Cley marshes will have encountered his name on the Norfolk Wildlife Trust centre)



was an inspirational teacher who, even then, knew about polar ice melts, rising sea levels, species decline and many other concerns which the world has been so slow to latch on to. Most damagingly American 'Christian' fundamentalists have given comfort to those who deny these facts. As the evidence became irrefutable, scientists coined the term the Anthropocene age - the age when the planet is mainly shaped by man. Now, the Covid pause has led many to realise that a bigger threat lies beyond, namely extinction of the living world and with it our collective suicide.

We have to step back from a collective rush to consume more, or the pretence we can make our country 'great again' through economic growth, whether we be Polish, Hungarian, American, Brazilian or even English. According to the Carbon Dioxide Information Analysis Centre global carbon dioxide emissions rose from around two to around six billion tonnes per year during the first half of the twentieth century, and then more than quadrupled to twenty-five during the second half. Since then, they have continued to rise and now stand at around thirty-seven billion tonnes per year, an increase of some 1750% in little more than fifty years. This reflects an enormous and exponential rise in the burning of fossil fuels to power the production and transport of goods, to facilitate travel, and in other ways enable a way of life we have become so accustomed to that we don't recognise its consequences. Humankind's singular ability to analyse, comprehend and exploit the natural world has become a monster which is destroying it, and with it the basis of our own survival. The time to act has to be now.

How is our church responding?

To its credit and in order to play its part and provide leadership to the whole Church of England, just over a year ago General Synod took the bold step of undertaking to reduce net carbon emissions to zero by 2030. That is a reflection of this urgency. It is in only nine years' time!

How can the Minster respond?

Southwell Minster's Justice Action Group, which has led initiatives such as debt relief, fair trade, food banks and other matters of social justice, has recognised and accepted that the world's poorest communities would be the first to suffer as a result of climate change. It is a matter of justice, which our faith encourages us to defend. Furthermore, climate change and other forms of

environmental degradation are an assault upon God's Creation, which we have been charged to steward. Climate change is a large and complicated (wicked) issue. No one single individual person, organisation or state can combat it on their own. It requires collaboration and a multitude of commitments. Clearly, for the Minster to play its part, it needed a plan.

The plan

It was a no-brainer for the Justice Action Group. Towards the end of 2020 a number of interested parties agreed to make up a working group which has adopted the name 'Southwell Minster Environment Action Group'. A plan was soon drawn up and agreed. It is an implementation plan which identifies specific actions consonant with any sensible strategy designed to restrict greenhouse gas emissions and safeguard the natural world, and it is set in a Christian context. To facilitate planning and the monitoring of progress these actions are assigned traffic light colours to signify whether the action has commenced (red if not), is underway (yellow), or is substantially complete (green). For each, suggestions are made of how the action might be effected, how achievement might be measured, who might be responsible for planning and taking the action, how frequently it might be reviewed and what resources it might require.

OK so we have a plan - what are these actions?

The implementation plan is an organic document and it is expected to evolve over time. At present it outlines some forty actions: eleven of a strategic or cross cutting nature such as 'Develop and maintain links with all people, groups and churches that share environmental concerns', seven specific low carbon and environmental measures such as 'Keep all the church buildings in a good state of repair to prevent leaks and draughts', three which reflect built and natural environmental goals such as 'Create wildlife corridors by working closely with owners of all Southwell Open Spaces', sixteen ways in which the Minster Community might influence one another, and others, such as 'Deepen joint activity with the farming community and NTU Brackenhurst', and three which concern explicit accountability such as making the plan fully public by publishing it on the Cathedral's website.

Each action in this plan reflects good practises or intentions, such as the Church of England's commitment to reduce net carbon to zero. Some also reflect individuals' lifestyle choices, and others offer scope for activism and persuasion. At present each separately numbered action represents a coat hook on which to hang more detailed implementation plans for the action in question. Implementation of the plan is seen as a progressive, but nevertheless urgent process. As this develops there will be many opportunities for everyone to coalesce around this agenda, and work together in common purpose. At the March Chapter meeting Dean Nicola proposed that the Cathedral should commit to four

strategic actions: 'Reaffirm Climate Emergency Declaration and support for CofE Net Zero 2030 target by developing an implementation plan with workable actions', 'Consider Climate Change in all Chapter decisions', 'Southwell Minster and Sacrista Prebend identified as a resource centre for prayer and enabler of concern for the planet', and 'Adopt Ethical Purchasing and Investment Strategies'. Her proposal was agreed and will be minuted.



Many communities already feel the need to relocate away from flood-prone areas.

Photo Wikimedia Commons

Won't the Minster's stock of buildings be difficult to tackle?

Yes, ancient, listed buildings that are hard to insulate will be difficult to retro fit with the environment in mind. Our own staff are unlikely to possess all the requisite skills at the outset but they will be able to draw on local and regional resources, call on national CofE resources and share experiences and aspirations with other cathedrals. One inescapable outcome will be the need for such buildings to offset unavoidable energy consumption and loss ... or live with them unheated. In Southwell we will have to look at the Minster's own land holdings and how they might support offsetting planting and cultivation, but we may also have to consider alternatives such as forest planting abroad.

What land have we got and how can that help?

In total the cathedral cares for more than three hectares of land in the centre of Southwell. This is made up of Potwell Dyke Grasslands, Higgons Mead, Sacrista Prebend gardens (front and back), the Archbishop's Palace, Bishop's Manor gardens, the Minster Yard and small areas associated with Trebeck Hall. Land can lock up carbon in two principal ways - either by planting trees on the land or by developing it as a traditional wildflower meadow. Surprisingly, meadows are more efficient at locking up carbon. Readers of *Southwell Leaves* will have seen articles about the Potwell Dyke Grasslands and will guess that exactly the right thing is being done. A wildflower meadow, even when cut for hay once a year, can capture and store 3 tonnes of carbon, or 11 tonnes of CO₂ per hectare annually. Using Higgons Mead in a similar low cost way would further offset the Minster's carbon footprint. On the other hand, any further building on the cathedral's land would be hard to justify as it would not be consistent with the need to support the CofE's net zero target.

What about Sacrista?

At Sacrista, we are considering how to help people understand the socioecological dimension to wellbeing. This will be through teaching and workshops on wellbeing and opportunities to link with activities organised at the Minster, but of course we want to take full advantage of our extensive grounds. We are promoting a wider concept of wellbeing, one that includes care of all Creation, as opposed to the secular approach, which focuses on the individual. The concept of 'Wellbeing of the World' is described in warden's article (page 16).

Research has shown that personal wellbeing is improved by access to green spaces (or blue water, for that matter) and that if I seek experiences of awe and wonder on my walks, my wellbeing improves further. How might we help people come to understand how they can enhance their wellbeing by taking advantage of the environment and give them a chance to do just that?

Sacrista's garden is affiliated to the Quiet Garden Movement and the grounds at the back are appreciated as a space for quiet reflection. Few however linger in the public gaze and noise of traffic of the front garden and the sea of gravel makes the house seem remote and unwelcoming. We are now exploring how we could transform our front garden into an accessible multi-sensory prayer space for the public that helps share our vision for Wellbeing of the World. This is an inclusive approach that recognises the social dimension of wellbeing and ideally,

would involve those with disabilities co-creating and developing the garden.

Even the traffic's noise and air pollution can be used to advantage, highlighting ways in which our lives need to change, and perhaps offering suggestions as to how we might do so. We would thereby highlight how, for us to benefit from the wellbeing creation affords, we need in our turn, to take care of it.

Working with other local partners

Other relevant local organisations are Green Southwell, the Town Council (which has its own implementation plan with overlapping and/or consistent actions), Brackenhurst College, local schools, and other local and more distant churches. It is anticipated that Southwell Minster Environment Action Group (the ecological team of the Justice Action Group) will interact with these potential partners, and it has already begun to do so in relation to Green Southwell and the Town Council's Climate Change Working Group.

What about national/ international partners

The Christian environmental body *A Rocha* has two nature reserves in the South of England. Dean Nicola has had discussions with them and has established that there is considerable scope for mutually beneficial collaboration. For *A Rocha* a demonstration site (Potwell Dyke Grasslands) in the centre of England, and for the Minster access to *A Rocha* know-how in respect of social media and their linkages to, for example, The Climate Coalition. The Cathedral has already achieved a bronze eco-church award, promoted by *A Rocha*, and the implementation plan we have described and made a start on will make a considerable contribution to pressing on and obtaining the next, silver, level. *A Rocha* representatives are to visit Southwell in late April with a view to further cementing a collaboration which we are looking forward to.



Glacial spring water provides food and power in many places. When it has gone ... ? Photo Caroline Clason

In spite of all the Covid19 restrictions, Mothers' Union has still been active

Sheila Baird-Smith writes...

Our last proper branch meeting was back in February 2020, but we kept in touch by email and phone. In September we were very pleased to be able to hold a service in the Minster, socially distanced of course, where a dozen members were able to reaffirm our commitment to the aims and fellowship of the Mothers' Union.

We were very pleased to be able to hold a Carol service in December, in Holy Trinity church. As singing was still not allowed, we took advantage of the video projection system to watch recordings of some of the Holy Trinity music group's carols. There were also some seasonal readings pre-recorded by various branch members, and prayers were led "live". Although we were low in numbers, the service was greatly appreciated by those who were able to be there. I am lucky to have a tech-savvy husband who not only put it all together and ran the videos in church, but also put the whole thing onto DVDs which were delivered to members who were not able to be there in person.

As we went into lockdown again after Christmas it was clear that meetings were not going to happen again any time soon, so we began to explore the dreaded zoom option. After a successful trial with the committee, we held our first zoom branch meeting, which eleven of us were able to join by various means. We even enrolled a new member during the opening service. Although we all missed sharing the usual tea and biscuits, it was lovely to see each other and share our thoughts and prayers. Of course, some members were unable to join as they have no internet access, but the text of the service and prayers had been delivered to their homes in advance so they were able to pray with us.

Encouraged by the success of our first try, we held our AGM via zoom in February. The business was concluded very quickly and followed by a variety of readings on a Lent theme by members of the committee.

Nationally and internationally the Covid19 crisis has caused enormous difficulties, over and above the struggles that many members across the Developing world face day by day. Staff at our London headquarters, Mary Sumner House, have faced pay cuts, furlough, job losses and remote working, while still supporting projects at home and abroad. In many countries, the usual projects aimed at improving the lives of women and families through education and training have proved a great help as they teach practical things such as soap and mask making. They also stress the importance of hand washing and distancing. Nevertheless, in countries where poverty is endemic, and social security non-existent, many members are far worse off than we are.

Our 2020 theme of Building Hope and Confidence has been timely and pertinent, as we have reached out to those who are suffering in deep and unique ways because of the global pandemic. We recognise that the effects of this pandemic will continue to be felt across the world throughout 2021. Therefore, it seems appropriate to develop our theme to encompass Rebuilding Hope and Confidence. As people seek to come to terms with loss of all kinds, from bereavement to loss of livelihood, relationships, wellbeing and other challenges, our work of rebuilding hope and confidence will be vital.

By the summer branches should at least be able to meet outdoors again, but for the next few months I think our meetings will have to be virtual. Thank God for modern technology; phones, video and the internet!

As always, new members are very welcome. Please contact me if you would like to know more.
shelaghbairdsmith@gmail.com 07715173483



Bible Verses for Reflection

Jesus said, 'Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

Matthew 28: 19-20

But we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

1 Corinthians 1: 23-25

Suggestions 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.



You only live twice

David Shannon writes a reflection for Easter

When I carry out school inspections for the Diocese, I ask pupils about memorable collective worship. That is what 'assembly' now has to be called! Most church schools now address collective worship very well - even in lockdown. The Minster School has faithfully maintained both house and year worship and reflection.

One child remembered being called to the front (they volunteered) and being asked to stand across two chairs. The worship leader then moved the two chairs gradually apart. One chair was labelled The Cross and the other The Resurrection. The point was that together these foundations of our faith make a stable platform; when we move them apart our foothold is liable to slip. To me, this visual assembly was a good reminder of how dangerous it is to talk about Jesus dying on the Cross without the triumph of the Resurrection. Yet in a poll of Christians in 2017, the survey found that 25% of Christians did not believe in life after death, but only that your legacy lived on! Even among those who attended church regularly, only 57% accepted the story of Christ's physical resurrection as recorded in the gospels.

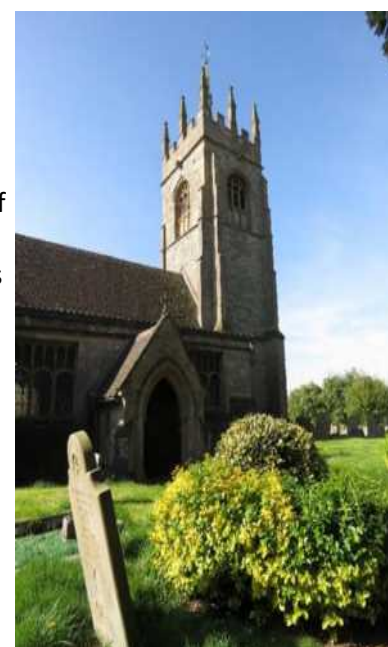
Those believers in Corinth, of whom I wrote last August/September, had a similar problem. They were what is now known as a 'super-church' with many hundreds attending worship. But to avoid quibbling with the Greeks, they had retained a very liberal attitude to the afterlife, to accommodate those who maintained that the very good became gods and lived on Mount Olympus, and to maintain fellowship with those who believed that there was no after-life at all! Hence St Paul writes to persuade Christians that bodily resurrection must be a core belief. 'If Christ has not been raised', Paul thunders, 'our preaching is useless and so is your faith'. A denial of human resurrection must involve a denial of Christ's resurrection. How fascinating that so often we meet the same scepticism, as did St Paul, in society today!

Paul then counters the Corinthian belief that how you lived on earth determined your physical appearance and your wealth in the afterlife. The Greeks followed the Egyptian belief that, whatever you needed should be buried with you. In Anglo-Saxon Britain we see this idea in the treasure found with buried ships at Sutton Hoo and elsewhere, beliefs reinforced by the Viking raiders. Paul firmly suggests that such beliefs are 'in vain', a phrase which he repeats often throughout 1 Corinthians 15. Our bodies (vv35-39) will be like Christ's resurrection body. There is no need to speculate, for example, whether in heaven babies will remain babies for eternity, or that disabled Christians will still have impairment? Our bodies will be new spiritual bodies and earthly restrictions will not matter. Just like the seed which is planted and transformed, so our earthly bodies will be glorious and perfect, as was Christ's risen body! This is the Creator's final and greatest work!

St. Paul is so insistent on a spiritual resurrection that he spends the rest of 1 Corinthians 15 removing any doubts in their minds. It is the only way to make sense, explains St Paul, of the fall of Adam and the new life found in Christ. St Paul provides Handel with the words so strikingly used in *Messiah*; 'Behold, I tell you a mystery, we will not all sleep, but we shall all be changed!' If there were any in doubt, he suggests that the Corinthians speak with some of the living witnesses to the Resurrection, such as Peter or James, the brother of Jesus, or any of the disciples or the 500 other witnesses. Moreover, St Paul reminds them that he was a witness to the risen Christ on the Damascus road.

St Paul follows what Christ himself taught the disciples. In John's gospel for example, Jesus reminds the disciples in the 'final discourses' (Chapters 13 -17) of the vital tenets of their faith. In the famous words at the start of chapter 14, Jesus explains that heaven has many rooms and he goes to 'prepare a place for you'. He had already explained to the Sadducees (Mark 12) that in the afterlife there is no state of marriage; that the time of Christ's return, heralding the dead being raised, is not humanly known; that eternal life begins here on earth, and continues beyond death; that the sole key to joining Christ's resurrection is belief in him: (John 11: 25). So Jesus speaks to our 21st century world where death is so much in the news. Both Jesus and St Paul assure us that these truths should bring us comfort, not stress and worry (John 14: 1 and 1 Thessalonians 4:18).

So this Easter, although we may not be able to sing out in church, we can praise God that at Easter 'Jesus Christ is risen today', but it is also 'Our triumphant holy day'!



*Upton Parish Church
What is there beyond the grave?*

Touch and Trace

Helen Bates on helping the visually impaired to experience in the Minster

Over the last few weeks, Helen Bates, Community Engagement Coordinator for the Leaves project has been working with a small group of volunteers to test out the plans for the new tactile model of the Minster. This wooden scale model of the Minster will be located close to the visitor desk and will help visitors understand the evolution of the building. It will enable stewards to explain, with a visual aid, when the different phases of building took place. To make this accessible for the visually impaired, different sections of the model will be treated with different textures so that visitors can trace out the building phases through touch.

Helen recruited a small group of volunteers with visual impairment to test out the differences in these textures to ensure that they were distinct when touched. Due to the restrictions related to Covid-19, volunteers were delivered samples and feedback was received over the phone. For example, one of the volunteers, Christine Whistlecraft, reinforced how important the Minster's stance to ensure inclusivity in access to the interpretation was. She was particularly looking forward to the installation of the tactile model and voiced how tired she was of going to heritage sites and always being told not to touch anything!

The Education team would like to thank all the tactile testing volunteer for their time and support including Nick Thorley, Robin Dodsworth, Christine Whistlecraft, Ann Davies and the Hardstaff family. Thanks go to Lesley Healey for helping to support the volunteers.

Leaves of Southwell Update and Talks

Diana Ives and Aoife Cleland give an update on the Chapter House project



After hours of careful preparation removing the old steps, the first of the new ones at the Chapter House entrance are in place, while outside you may have noticed the new lighting to the outside of the building, installed in the last few weeks. The new lamps provide ambient lighting to the grounds at night, improving safety and accessibility, while also supporting the new floodlights which will improve the visual impact of our beautiful building at night. Did you know that an incredible nine tonnes of ballast and one hundred bags of cement were used to create bases for the attractive new lamps? The grounds may still look like a building site, with fencing and trenches, but at last we are beginning to see the transformation taking shape both inside and out!

Have you ever wondered if the delicate 13th century carvings of the Chapter House were originally painted? The Chapter House is currently internally scaffolded, allowing access to the highest levels, including the rib



Traces of paint



With a new speaker and topic, roughly every two weeks on Microsoft Teams, we have been able to reach people from far and wide, including the Orkneys, Cornwall and even Canada!

So far, the online talks programme has delved into lost country lore and winter traditions, and has presented exciting new research on whether the Chapter House was once painted and shown the project's conservation updates to the Chapter House. Some of our previous talks have been recorded and are available to watch on our YouTube channel: <https://www.youtube.com/playlist?list=PLc2Jr3wLAaw7WI1IkTHdClkvrMLvPWY73>

To find out more about these upcoming talks, visit our website at <https://www.southwellminster.org/theme/events-and-outreach/> or

vaulted ceiling, for the first and only time in a generation to carry out essential conservation work. Professor Chris Brooke has taken some microscopic samples from the highest levels to be examined and analysed, using a process called Raman Spectroscopy, by an international team from the Universities of Bradford and Ghent. This should tell us if paint pigments are present. Preliminary results of earlier samples from lower levels taken by Chris and Dr Andrea Kirkham, were shared in one of our series of 'Lockdown Talks' in January, available to view on request from education@southwellminster.org.uk.

Online talks

The Leaves of Southwell Project has launched a series of online talks exploring many aspects of the 13th century Chapter House, its beautiful carved leaves, and the fascinating history surrounding the building as well as the conservation work, currently ongoing, funded by the National Lottery Heritage Fund.

www.southwellminster.org/theme/events-and-outreach/ or email Aoife.cleland@southwellminster.org.uk



Working on the examination platform under the Chapter House vault

Life in Lockdown - view from the Bible

*Poem by Rachael Loescher,
published by the Bible Society*

I've been reading of folk isolating
From accounts in God's wonderful Book
It's been an interesting discovery
I recommend you take a look

In great fear Moses isolated himself
Elijah became thoroughly depressed
Two Emmaus walkers in deep disappointment
And Jonah in rebelliousness.
John was forced onto Patmos,
Daniel used his time to pray
The exiles in Babylon couldn't sing
They just did not want to stay.

But Moses met God in the burning bush
Elijah encountered God's care
Jesus himself joined the travellers
and Jonah repented in prayer.
John glimpsed something of heaven
Daniel was protected from harm
God kept His promise to the exiles
in His time He brought them back home

So how are we doing in lockdown?
Is this isolation really so bad?
Are we fearful, depressed, disappointed,
feeling angry, deprived or sad?
These people weren't perfect or patient
or positive and prayerful throughout
But God knew each detail about them
and met them in all of their doubt.

Let's not lock Him out of our Lock-down
We might miss something special from Him.
A vision, encounter, experience, prayer,
a scripture or words of a hymn.
Let Lock-down be changed to Look-up
seek His presence, His purpose, His way
Let's trust Him, His plans and His timing
and live life to the full every day.

Rachael Loescher



Celebrating Creation's Song

*Bishop Ronald Milner and Patrick Sills reflect
on God the Creator*

By 80 AD Jesus, the carpenter evangelist from Nazareth, had been re-conceived as the Creator God of the Universe! Those early Christian communities, reflecting on the life of Jesus, His death and resurrection and their experience of the Holy Spirit, felt compelled to worship Him as author and sustainer of all that is. St John wrote: '....through Him all things came to be; no single thing was created without Him. All that came to be was alive with His life' (John1: 3-4); and St Paul wrote to the Colossians: '.....the whole universe has been created through Him and for Him. He exists before everything and all things are held together in Him' (Colossians 1:16-17).



In other words every part of Creation bears the imprint of God's life as it has been revealed in Jesus – and that imprint is Love.

At the heart of things is a compelling urge to work together, cooperate and live in harmony. That is Creation's song!

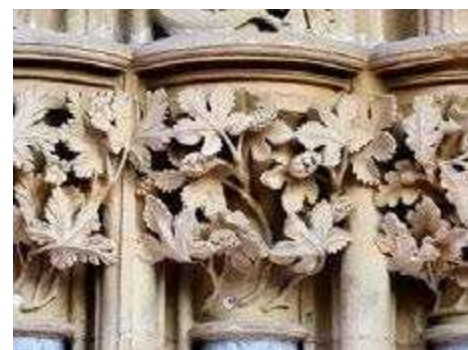
700 years ago a group of masons was contracted to work on the new Chapter House being built in Southwell. As they set to work they found themselves moved by the feel of the countryside around them, their environment, the trees and shrubs and wildlife. It spoke to them with a compelling freshness. They heard Creation's Song and they set about singing the song in the stone on their workbench. It was a love affair in stone, their way of reverencing their environment, the Creation around them. And what they did remains with us today, a legacy for us to honour.

We honour the stonemasons' legacy now by reverencing our environment, engaging in a love affair with the Creation around us and doing all we can to preserve its compelling freshness. The Creation around us includes human beings – others with whom we join in Creation's song – others, our neighbours throughout today's globalised community, whom we are called to love.

80% of the world's 500 million farms (including the vast majority of Fairtrade farmers) are increasingly subject to the deforestation, unpredictable weather patterns, rising temperatures, water scarcity and contamination which are the consequences of climate change. We might reflect on how we 'bear the imprint of God's life as it has been revealed to us in Jesus – the imprint of love' – and what bearing the thoughts in this meditation have on our perspectives and practices in relation to the environment, our worldwide neighbours, and Fairtrade.

The Southwell Leaves prayer reflects on God's creativity and ours:

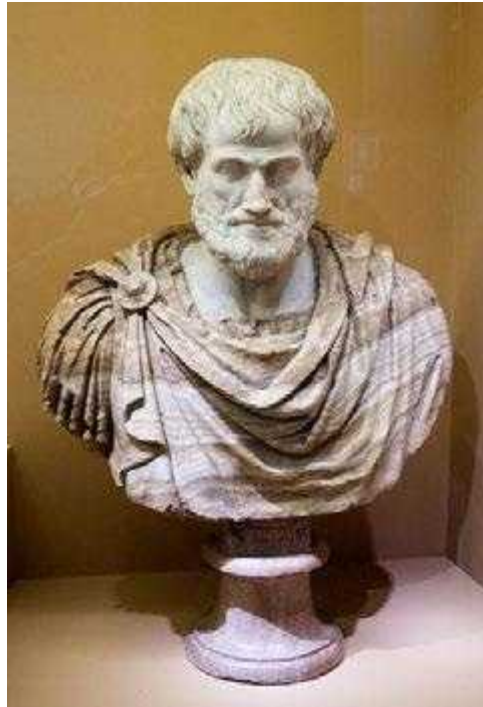
Gracious God, source of life, we praise you for the wonder and diversity of the natural world, and we thank you for the genius of the craftsmen who carved the Chapter House leaves that speak to us still. Open our hearts and minds to your guiding Spirit, that we may discern together how best to cherish this good earth and safeguard its resources. As we listen to the leaves, show us how to share in creation's song and rediscover our harmony in you; through Jesus Christ our Lord. Amen.



The Science of Wellbeing

Hugh Middleton outlines ancient and contemporary, secular attempts to define and measure wellbeing

One of the things research psychologists and social scientists do is try and pin down common, everyday experiences so that they can be measured and teased apart. This is no less so in relation to 'Wellbeing' than it is for anything else. Although the word means something to most people, the last few decades have seen a growth in wellbeing research, an explosion of public interest in the topic, self-help and tutored approaches to improving personal wellbeing fuelling a wellbeing 'industry', and calls to include it amongst measures of government and corporate policy outcomes. These each place their own demands upon how wellbeing might be measured and defined, and so it is no surprise that there are many differing measures and definitions.



There is nothing new in this. Aristotle is remembered for attempting to define the highest human good, and in particular a distinction between hedonic and eudaimonic conceptions of wellbeing. Put simply, a hedonic perspective conceptualises wellbeing as synonymous with happiness, pleasure and a lack of pain, whereas a eudaimonic perspective conceptualises wellbeing as a result of self-realization. Aristotle, in particular, recognised that happiness and pleasure are elusive and reflect differing and often short-term experiences, and that as a result they cannot qualify as 'the highest human good' or provide a sufficient basis for human flourishing and wellbeing. Contemporary research recognises this and no longer relies on measures of pleasure and happiness to define wellbeing. Despite inevitable debate over details, psychologists and social scientists agree that wellbeing is a complex phenomenon that extends beyond simply feeling happy or being satisfied with life.

Probably the most influential contemporary, secular approach to this is Carol Ryff's. She has examined the work of more recent philosophers and has extracted six dimensions of human existence considered by them to be components of wellbeing. They are:

Self-Acceptance. Many twentieth century writers refer to the contribution positive self-regard, authenticity and acknowledgement of weaknesses make to mental health and wellbeing (Maslow, Allport, Rogers, Erikson, Jung, Maslow, Jahoda, Joseph).

Positive Relations with Others. Aristotle's *Ethics* included lengthy sections on friendship and love. Jahoda saw the ability to love as a central feature of mental health, and warm, empathic, authentic relationships are universally endorsed as features of a well-lived life (Maslow, Allport, Mills, Russell, Erikson, Buber).

Personal Growth. This refers to the continual process of developing and realising potential, to having an openness to experience, to continued growth, and the confronting of new challenges at each stage of life (Maslow, Rogers, Erikson, Jung, Jahoda).

Purpose in Life. This reflects existential perspectives; Frankl's search for meaning and Sartre's emphasis on creating meaning and direction; Russell's 'zest' and engagement with others, Allport's sense of directedness and intentionality, and sensitivity to a changing purpose at different stages of life.

Environmental Mastery. Here wellbeing reflects not just the ability to control the immediate surroundings, but also the ability to choose or create suitable environments (Jahoda). In this respect, mastery extends into the environment, making it a field to plough as much as it might be challenges to address (Allport).

Autonomy. Self-determination, independence, authenticity and the regulation of behaviour from within are common across many of the sources which outline determinants of wellbeing (Maslow, Rogers, Sartre, Jung, Erikson, Joseph).

Based upon these components Ryff and her colleagues have developed a self-report questionnaire. It enquires into the strength with which respondents endorse several statements reflecting each of them, such as "Some people wander aimlessly through life, but I am not one of them.", "In general, I feel I am in charge of the situation in which I live." or "I tend to be influenced by people with strong opinions". Differing versions are in circulation but these and other 'measures' of wellbeing have been applied to many thousands of individuals across the life-span, of differing backgrounds and under differing circumstances. When measured in this way, wellbeing is clearly associated with robust mental health, the ability to weather difficult life circumstances, with physical fitness and with numerous other measures. However, even this approach fails to fully pin down what wellbeing is, and neither have other related approaches.

In technical terms, the factorial structure is unstable. Careful review of how the six dimensions of wellbeing contribute to the whole uncovers the fact that they are not independent contributors. Details of factor analysis and covariance are beyond this remit, but what scrutiny of them reveals is that although these six dimensions make a lot of sense and, together, add up to a measure of something that is clearly important, they are not in themselves a sufficient explanation of what that is. Several (notably self-acceptance, and purpose in life) are clearly related to one another and point towards something bigger and overarching. less tangible that influences them collectively.

Secular attempts to identify what that might be have so far made little progress but what they reveal is that wellbeing cannot be reduced to even this comprehensive and very plausible set of phenomena. Something else is going on when we experience wellbeing, or feel deprived of it, that science has yet to define or explain.

Wellbeing: is your House built on Sand or Rock?

Michèle Hampson points to some of the holes in secular attempts to define wellbeing, and offers an alternative

There is good evidence for the secular practices of wellbeing, so why then is there such a longing for wellbeing if the solutions are so readily available? Why do those who employ them still hunger for more? Why is the science of wellbeing so inconclusive?

I suggest the problem is that they focus on the individual's wellbeing, as though they existed in solitary splendour. Yet research shows that our wellbeing depends on that of those around and is enhanced by experiences of awe and wonder.

Ryff identified six key elements to wellbeing (See Hugh Middleton's article opposite). These include self-acceptance and having a life of meaning and purpose, and it is these that point towards something bigger and overarching. I would argue that it is these that are foundational to wellbeing. What Ryff leaves unclear is how they are derived and what they actually reflect.

Our materialist society says that you are what you consume; your identity comes from what you earn, enabling you to purchase the right products and experiences. This market economy not simply produces the goods, but through advertising ensures we desire what the market produces. Furthermore, it assures us that more is better, and more than others is better still. For the market economy to prosper it must create a culture of dissatisfaction. There is no stability; rather like a house built on sand, we founder in shame and we destroy the planet into the bargain.

What if we build our wellbeing on God as our rock?

That would be the result of building our self-identity on the firm foundation of God's love for us. This is unshakeable; it does not depend on what we do or are. Nothing we can do can make God love us more, and nothing we do will make God love us less. I will still experience guilt and shame, but I can address this through recourse to God's mercy. I am no longer at the mercy of what others or I may say of myself. My house is built on rock.

Furthermore, God imbues our lives with meaning by giving each of us a purpose, and God gifts us with what we need to complete the task. None of us are insignificant. The God who is with us, who in Christ is in us, enables us by the Spirit to attain our potential; not only for our own benefit, but for that of the whole world. For our Creator God loves all of creation, and our thankful response to God's love is to return that love by loving God, humanity and the natural

world as well as ourselves; body, mind, and spirit. We are loved, we are loveable and we are loving.

This is the Biblical understanding of wellbeing, the holistic perspective of *shalom*. Wellbeing is not the emotional experience of happiness but the contentment of right-relatedness. We are part of the earth's ecosystem and God calls us to play our part in sustaining it. Secular wellbeing invites us to use whatever we need to promote personal wellbeing; a Christian perspective embraces a social and ecological perspective.

There is empirical evidence that supports this holistic understanding. Going for a walk is good for our wellbeing but researchers find that if we walk seeking to experience awe and wonder, our wellbeing is intensified. Intriguingly, experiencing such awe, we become more open not only to God but to those around us; for example, we become more willing to assist a stranger in difficulty. Focussing on God as experienced through creation also impacts on us physically. Scientists have found that an unhelpful inflammatory response, which contributes to physical illness, is diminished amongst those with such a perspective.

To live well also requires a balance in our relationships and our use of time. We are called to work, rest, and play; Sabbath is integral to our understanding of wellbeing. The Bible does not suggest that Christians will have easy lives but if we live our lives from the central truth that God loved us so much that God came and dwelt amongst us, and suffered for us, we can have wellbeing in all circumstances. In the light of the resurrection, we look beyond in space and time to God and to our eternal salvation.

As God's love is constant, it is possible, as Paul declares, to have contentment in all circumstances, (Philippians 4:11-12). We do not equate wellbeing with happiness, which depends on external events but to a peace within us.

Wellbeing comes from having within us the well of God's love, grace and mercy and knowing the enormity of that gift. David knew God as his rock when on the run from Saul. The prodigal son knew where he could be assured of wellbeing, no matter how badly he had behaved, and returned to find it.



*Flourishing in the hand of God
Photo: Michèle Hampson*

Sacrista and the Snowdrops

The Warden, Revd Dr Michèle Hampson, provides a Spring update.

I love snowdrops, not just for their brightness when winter colours are drab, but as harbingers of Spring. Lockdown has made most of us more attentive to the natural world and many of you have commented appreciatively about the snowdrops in Sacrista's front garden.

In the last edition of *Southwell Leaves* I spoke of the value of winter as a time of putting down good roots for our future flourishing. Today I will touch on the development of a wellbeing vision, and challenges in relation to the house.

A Wellbeing for the World Vision is taking shape that reflects the scientific evidence and Biblical understanding of wellbeing, and can be summarised as a call to 'Live God's way for the Wellbeing of the World.'

We have a society that, despite advertising good secular wellbeing practices that focus on the individual, has seen levels of wellbeing plummet in the past year, particularly in children and young adults. This may reflect the poor uptake of these practices, but also that wellbeing depends on being in harmony with God, humanity and creation. This is the holistic concept of *shalom* expressed in the Old Testament.

As we all form part of one big socio-spiritual eco-wellbeing system, wellbeing requires social justice and care for Creation. How might we at Sacrista help those who long for the good news of wellbeing but wonder if it is realisable when facing the loss of loved ones, physical and mental ill-health, job loss or difficulty in getting onto or progressing along the career ladder? What does it look like when battling with difficult relationships at home and missing the support of friends and family; those for whom it is still Winter and for whom the snowdrops bring little cheer?

Firstly, we need to identify the core ingredients derived from a theology of wellbeing. Secondly, we need to be people who are on the journey of living in this way, and thirdly we need to find out what questions people of faith and none are asking to help them find wellbeing practices relevant to their context. Ultimately, it would be wonderful to share wellbeing practices across cultural contexts; perhaps as Communities of Wellbeing.

This may sound like pie in the sky and you may well ask what is happening this year!

Some have expressed concern that refurbishment work has not yet begun, but I think there are good reasons for this. Sacrista Prebend may be much loved but as a building it has its drawbacks! I explained previously of the need to identify how best we can reduce the building's carbon footprint. For a Grade 2 listed building this will prove to be extremely costly and difficult. Then we need to ensure the building is as accessible as possible, which, with the

multiple floor levels and narrow doorways, is far from straightforward. Most important is the need to identify the likely future use of the building to

determine how best to configure the limited space available. The more varied the functions, the more likely they are to conflict with one another.

I am deeply grateful to all those who have shared their wisdom, suggestions and hopes with me. This is very much work in progress. What will not change is the spirit of hospitality and prayer, maintained by volunteers and friends of Sacrista Prebend; that is so appreciated.

We are not only thinking about the building of course. Elsewhere in this edition I explore how we might use our grounds more effectively too.

Some will be asking; 'This is all very well but what are you offering now, and when will the house re-open?' I too share that impatience. I hope that in the next edition of *Southwell Leaves* I will be able to give a firm date for the re-opening of the house. In the meantime, we can now offer virtual activities through zoom, so why not let me know what you would like us to offer and join us for the first event to be held in the near future?

If you want to know more about the evolving vision, please contact me at michele.hampson@southwellminster.org.



Wellbeing



of the World

How can we talk about God?

Vincent Ashwin explores the way the language we use for our faith is continually evolving

There is a vigorous debate in the Roman Catholic Church just now about which translation of the Bible they should use in their services. Should they use inclusive language (e.g. 'humankind' instead of 'mankind') which irritates some older people, or traditional language (e.g. 'brothers' instead of 'brothers and sisters') which feels like exclusion to many younger people? There are similar debates about language in the Church of England, about using the Shakespearean language of the *Book of Common Prayer*, the 21st century language of *Common Worship*, or informal worship and language that is accessible to non-traditionalists. The Minster feeds us regularly with the Prayer Book and *Common Worship*, and there are occasional Taizé-style services, Christingles and justice-themed worship which speak to those outside the regular congregation.

This becomes a surprisingly emotional issue at many levels. When our faith is fundamental to who we are, it can be painful when others don't seem to value what is precious to us. The way we express our faith is part of our personal history, and the Church is a family to us. This is 'holy ground'. And yet faith is more than just a private matter, and we have a public mission, given by Christ himself, to share what we believe and to attract others to God. There are two basic kinds of English Bible, and phrases I have recently learned explain the process. Some Bibles provide 'formal equivalence', that is, they are literal translations of the original Hebrew and Greek, for example, in the *King James Version* which was the only one used in the Church of England till the 1950s, and the *Revised Standard Version* which was commonly in use till twenty years ago.

The *New Revised Standard Version* (NRSV) that we currently use in the Minster also follows the thought-forms and retains much of the poetry of an earlier era, but this version also introduces inclusive language, and is a bridge with the other kinds of Bible where translators employ 'functional equivalence'. For example, what was 'stiff-necked' in Hebrew is now 'stubborn'; what Paul wrote as 'brothers' is now 'brothers and sisters'; 'Happy is the man who ...' becomes 'Happy are those who ...'. The argument that masculine language is meant to include women as well does not wash in the 21st century. So 'functional equivalence' is an attempt to get the meaning of what Bible passages are saying, and translate them into modern idiom. Another step along that



The forgiving father welcomes back his prodigal son. (Luke 15:20)
(The Return of the Prodigal Son by Leonello Spada, Louvre, Paris)
Photo: Wikimedia

path is the American Bible paraphrase called *The Message*, which aims to help new Christians relate to God.

Does any of this make any difference? The Catholic Church's decision to print only gender-exclusive translations of the Bible (for example, 'God created man in his own image, in the image of God he created him') has prompted hundreds of people to sign a petition saying that women are being excluded by the bishops, whose 'choice of Bible translation can but speak of an attitude that continues to judge women second class citizens in the Church.'

Inclusive language, however, does not get over the fact that in worship God is generally portrayed as male in terms like 'Father' and 'Lord'. Even if we agree that God has the attributes seen in women as much as in men, some are more bothered than others by the male language used in church services. One much respected book of daily prayer addresses

God as 'Creator, Saviour and Sustainer', rather than 'Father, Son and Holy Spirit'.

No words, pictures or metaphors can fully capture who or what God is, yet Christians have had their faith fed by metaphors like Father, Shepherd and Lord, and have related to God using those words. It seems to me that the God whom we love and whose life we try to portray is beyond gender.

Different images and words help different people to relate to God. I am equally happy in contemplative prayer to look at God as Father or Mother – though 'Father' has been with me for a longer time. This is not new.

Anselm, who was Archbishop of Canterbury from 1093 to 1109, wrote a devotional song:

Jesus, like a mother you gather your people to you;
you are gentle with us as a mother with her children.



'As a mother comforts her child, so I will comfort you.' (Isaiah 66; 13)

Mother Julian, who lived in Norwich at the beginning of the 15th century, wrote in *Revelations of Divine Love*:

'As truly as God is our Father, so truly God is our Mother, particularly in those sweet words: "It is I" – that is to say: "It is I: the Power and the Goodness of the Fatherhood. It is I: the Wisdom of the Motherhood."'

It is more important that God is one who loves me and whom I can love, than God being an entity which I fully understand or can satisfactorily describe.



Eagle lecterns - the great survivors

Tom Hislop writes a short history of the brass eagle lectern

One of the most popular of the Minster's artefacts that visitors ask to see, often because of its local connections, is the eagle lectern in the Choir. As you may know, the lectern was made in Tournai in 1503 and belonged to the monks of Newstead Abbey. At the time of the dissolution of the Monasteries under Henry, the monks may possibly have hidden their title deeds in the globe on which the eagle stands, before throwing the bird and stand into the lake, but there is considerable doubt about this. Of course, it remained there for two hundred and fifty years until the fourth Lord Byron, at some time between 1765 and 1775 had the lake dredged and the lectern was recovered. The lectern was bought in 1775, from the fifth Lord Byron (great-uncle of the poet) by Sir Richard Kaye, then rector of Kirkby-in-Ashfield, who then presented it to the Minster in April 1805, when he was Dean of Lincoln. It is one of the very few pre-Reformation lecterns that have survived. Over half are in the east of the country (Norfolk, Suffolk, Essex, Lincolnshire, Cambridgeshire, and Huntingdonshire).

Most eagle lecterns nowadays derive from the Victorian era and are inspired by the lecterns of the late 15th and 16th centuries. It was not until the Reformation that the lectern became prominent in ordinary parish churches of the reformed tradition, carrying the open bible.

An eagle lectern is made in the shape of an eagle on whose outstretched wings the Bible rests. Because it soars upwards, the eagle is often used as symbol of Jesus' Resurrection and Ascension into Heaven. This use of the eagle comes from different sources, including the theory that eagles fly the highest of all birds, and can therefore get the closest to heaven. The eagle is also the symbol used to depict St John. John was one of Jesus' disciples and wrote one of the four Gospels about the life of Jesus in the New Testament. John's writing about Jesus is often said to 'soar' with inspiration – just like an eagle in flight. The brass eagle lectern has long been a key piece of church furniture. However, many modern lecterns are made of wood.

The lectern itself is basically a freestanding bookrest with an eagle-shaped reading desk. It is made up of three sections: the pedestal, the stand, and the desk. In the late 15th to early 16th century the pedestal becomes circular and is supported by three or four small lions. The stand takes the form of a column or baluster which is decorated with geometrical shapes at both ends of the stem and repeated in the middle. The stand is topped by a sphere on which the eagle rests, its wings outstretched to form the reading desk. In the medieval church, the eagle looked east as it does in the Minster, towards the altar.

When Henry VIII broke away from Rome in 1534, the liturgy was reformed reflecting the influence of protestant attitudes towards idolatry. This had dramatic effects on church interiors. From 1538, the English Bible had to be displayed for consultation in the nave of the church and sometimes the brass eagle was not deemed appropriate. Indeed, in Westminster Abbey, the two lecterns were sold as "monuments to idolatry and superstition". During the Puritan cleansing and the Civil War, many lecterns were simply

thrown away, or hidden from Oliver Cromwell's troops. In their frenzied iconoclasm, the Puritans attempted to totally eradicate all church trappings and they regarded lecterns as blasphemous bookrests!

Of the hundred or so brass lecterns in 1536, less than half survive today. However, there are some similar

episodes comparable to the Minster's own eagle lectern history. In Oundle, East Anglia where, in the early 19th Century, a lectern was discovered in the River Nene. It was probably hidden there before the dissolution of Fotheringhay College. There is also an original lectern at Lowestoft dated 1504. Among the later pre-Reformation lecterns is one in Woolpit, Suffolk, which dates from 1520. Around the same time a lectern was found in the marshes outside Isleham,

Cambridgeshire. Another was dug up in the churchyard of Snettisham, Norfolk. Other survivors in English churches, include the church of St Margaret in Kings Lynn and the parish church in Ottery St Mary. Also, the Dunkeld Lectern which has been the source of controversy in terms of ownership, now on display at the National Museum of Scotland, is another notable Medieval example of eagle lectern. A particularly elegant example is in St John's Church in Little Gidding Cambridgeshire (picture right).

In the 1830s, a lectern unlike any other in the country was found buried to prevent its destruction in the

Bishop's garden in Norwich. This pelican lectern (the pelican being considered a symbol for Christ's sacrifice, thanks to the story of it pecking its own breast to produce blood for its young.) The lectern was restored including three statuettes representing the priesthood. Finally, in 1841 it was returned to its pre-Reformation home, Norwich Cathedral.

Nowadays a Victorian brass eagle lectern can cost upwards from £5,000 and up to £10,000, and of course carved wooden eagle versions can be found in many modern churches. However, these lecterns that have eluded Henry VIII's men, but also survived the civil war and many other turbulent times in history, are priceless and rather special. Do take time to have a close look at the Minster's own eagle lectern (above) next time you are in the Nave.



*Pelican lectern –
Norwich Cathedral*



Partners in Africa, flying , teaching and healing

Reports from some of the Minster's mission partners in Africa

Stewart Ayling works for the **Mission Aviation Fellowship** in Tanzania. He writes:



Last month, MAF Tanzania relief pilot Jarkko Korhonen flew a team on a medical safari from Haydom Lutheran Hospital to the remote village of Buger to run a mobile clinic. The 25-minute flight enabled check-ups and vaccinations for a total of 333 children, increasing protection from dangerous diseases such as tetanus, TB, hepatitis B, polio and many others, which threaten their survival beyond childhood. In addition to this, a total of 17 expectant mothers received antenatal checks.

On another leg of the trip, in Yaida village one of the mothers arrived at the clinic too late and was afraid that her baby would miss getting vaccinated. The medical team had already packed up and come to the airstrip to board the aircraft, and Jarkko was preparing to take off. But the mother was determined not to miss the opportunity and hurried with her baby right up to the plane. The nursing team agreed to give the vaccination then and there, right under the aircraft wing! (See the photo). It is a privilege for MAF to support primary healthcare in this way in Tanzania, and be part of the process of bringing help, hope and healing to isolated people.

We are all doing fine. I had another meeting in Dodoma [the capital] last week with the doctor in charge of regional hospitals. He is still excited about MAF and shared some areas of the country that they would like us to reach if we can, which was encouraging. He seems to be a really helpful contact for helping to set-up future work.

'**Starfish Zambia**' is a new project for the Minster, and is a charity begun by Christian businessmen with the Institute of Structural Engineers, focussing on training engineers, builders, nurses, pharmacists, teachers, etc.



Anita (pictured left) is training

**'If you want to go quickly, go alone.
If you want to go far, go together.'**
African proverb

to be a water engineer. Her father is a carpenter and has raised half the money to send his daughter to college, but simply doesn't earn enough to raise any more. So Starfish UK is providing the rest. Anita was relieved and delighted, as was her father.

The first Starfish Automotive Engineering student is Jonah (right), an orphan with huge potential and excellent grades but who, without help, would never be able to fulfil his potential. Once qualified, Jonah has management ambitions long-term and the consensus is that he is highly capable and will progress very well along the path of his chosen career.



Starfish is funding Jonah to do a two-year Automotive Engineering Diploma at Copperstone University College.

The Hamlin Fistula Hospital in Addis Ababa has been supported by the Minster for over twenty years.

2020 was an immensely difficult year as they coped with the impact of the pandemic, and the Hamlin team mourned the loss of their founder



Dr Catherine Hamlin (pictured below) who passed away peacefully at the age of 96. They write to their donors: 'Thank you; you have kept doing all you can. We have been encouraged and heartened to see donations continuing to arrive from individuals sharing their precious pennies, community groups coming together to support us and the ongoing commitment of our long-term regular givers. Thank you for being by our side and enabling us to continue supporting many thousands of women in Ethiopia to live happier and healthier lives.'

Their list of 2019/20 achievements is impressive:

- 450 prolapse surgeries
- 1021 fistula and fistula related surgeries
- 437 patients completed counselling programmes
- 607 patients enrolled in training courses
- 24 midwives deployed to rural health centres
- 90 students undertaking their BSc Degree in midwifery

The “Memories of Nature” Project

*Mary West of Westhorpe writes a poem
inspired by the Minster’s Green Men*

Since the project’s launch, we have had many people sending us in their memories, recipes, photos and favourite poems. So far, the contributions sent in have really opened our eyes to how our relationship with nature has changed over the last couple of decades. To explore this further we had an online course, inspired by our leaves, ‘Nature, Rural Life and Memory’ led by Dr Sophie Hollinshead with the focus of rural traditions. We learnt how many of the ‘lost’ traditions originated from an earlier time orientated around the rural and farming calendar. We had insights and memories from across the UK and even Australia.

One of the poems sent into us by Mary West was inspired by the Green Men in the Chapter House

THE GREEN MAN

Deep in the cathedral of a wood
In the greenness of the green
A master mason’s inspiration
Was fired - to carve a perfect
Replica of leaves and plants
In honey-coloured stone
To the glory of God.
To recreate organic truth in
The leaf’s shape,
The stem’s curve,
The vessels of veins,
The texture of fruit.
To capture for posterity
The round oak leaf, the pointed maple,
The silkworm’s mulberry, the vine,
Bryony, bittersweet, buttercup,
The wild rose, the hairy hop,
The hawthorn’s scarlet berries.

Enter the polygon —
Close your eyes, feel the green
Feel the seasons -
In the hushed silence
You might hear an acorn drop
A leaf fall
A petal open -
The eternal green
Cycle of Nature surrounds you
The past is present,
The Green man winks!

If you would like to share some memories, old recipes or photos, we would love to see them. Please email them to



Shrove Tuesday Fantastic Faces

*Eliza Gilbert, education intern,
writes about a competition at the Minster*

This year, due to the Covid-19 lockdown, the Minster’s February Family Fun Day was delivered virtually. Themed around Shrove Tuesday, ‘Fantastic Faces’ encouraged children and families to get creative over half-term and decorate their pancakes with faces inspired by those in the Chapter House or from their own imaginations. These pancakes could be decorated with any topping, sweet or savoury, and we invited people to share their creations with us via email or on social media using the hashtag #FantasticFaces.

Aoife and I planned the activity and worked together to bring it to life. At the heart of ‘Fantastic Faces’ was a short video, where we included photographs of the beautiful Chapter House carvings and of pancakes decorated by Minster staff, to provide viewers with some inspiration. The video also featured Canon Richard at the Minster, where he communicated some important insights into the origins of Shrove Tuesday which many children often only think of as ‘Pancake Day’.

We had an amazing response to this activity and received some truly fantastic entries, with our four winners displayed here. The rest of the wonderful entries can be found on the Minster’s website: www.southwellminster.org/fantastic-faces-2/. One particularly exciting outcome from this activity was the Minster’s feature on BBC East Midlands Today! Ultimately, it seems that this virtual video format, allowing people to do this activity in the safety of their own homes, has enabled the Minster to engage successfully with local communities even during lockdown.

Keep up to date with other forthcoming events on the website: www.southwellminster.org/events

Eliza had an internship working with the Education Department, supporting the delivery of community engagement in the Leaves Project. This was funded by the University of Nottingham.



George’s Tutankhamen pancake



Emma’s Green Man pancake



Kezia’s Lion pancake



Tristan’s Green Man pancake

Creative Minster Musicians

Four members of the Minster's music foundation have been busy during lockdown when the Minster was closed. There were three Musical World Premieres in Southwell on three Sundays in Lent, when online Eucharists included brand-new music composed by three of our own musicians; for four out of the last six months, the boy and girl choristers have not sung in the Minster, and the six men provided the sung music. The mass setting for each of these services, which comprises the core musical content, has been written in response to a call for more music performable by just altos, tenors, and basses.



These three new works are short and approachable, and showcase the Lay Clerks of the Cathedral Choir in different ways. Two are in Latin, one in English, and all are appropriate for the more subdued season of Lent. On Sunday 28th February we heard Guy Turner's Missa Brevis. Guy is the Decani Bass Lay Clerk; as well as singing, he is a composer with a great deal of experience, writing everything from short choral pieces to entire musicals. Guy is something of a polymath, and beyond the sphere of music he is probably best known as a quiz question

checker for some of our favourite television quiz shows. In March we heard settings by Erik Sharman an alto Lay Clerk and James Furniss-Roe the organ scholar.

Meanwhile Stephen Frith, one of our very own choristers (pictured below), has earned one of just twenty 'ORA Apprenticeships', as part of the ORA singers Composer Competition 2021. The winning pieces were selected from an open field of composers aged 11 to 18, and the twenty apprentices will be enrolled on a scheme of compositional support, led by composer Rory Wainwright Johnston. Stephen, at just 13, is the youngest winner of this prestigious accolade and we're so happy for him.

The ORA Singers group is recognised for its modern approach and is one of the world's foremost commissioners of contemporary choral music, which it performs alongside Renaissance masterpieces in its celebrated concerts and recordings, and we wish Stephen all the best on this exciting journey.

Congratulations to all concerned.

May Launch for 2021 Southwell Music Festival

Six days of exquisite music in the heart of Nottinghamshire.

Southwell Music Festival is pleased to announce its 2021 return with a programme of classical and choral music due to take place at venues in Southwell from Wednesday 25 - Monday 30 August 2021.

The Festival has been gaining a national reputation with fans of classical and choral music. With many concerts taking place in the fine surroundings and acoustics of Southwell Minster, it offers a memorable experience for seasoned concert-goers and a warm welcome to new audiences.

Southwell Music Festival Artistic Director Marcus Farnsworth said:

'We are delighted to announce that the 2021 Southwell Music Festival will go ahead in August. The Festival will welcome world class instrumentalists and singers to Southwell after what has felt like a very long wait.

After the recent government announcements, it looks hopeful that we will be in a very different place in August to where we are now, and we will be monitoring the national situation closely to ensure we can present a festival that is stimulating, uplifting and also safe for both audiences and performers.

Our Festival Friends have been tremendously supportive in helping us survive the pandemic. Our 2021 Friends Scheme will launch very soon and we hope you will consider joining us. Your support will help us ensure a successful Festival in 2021 and to secure the future of the organisation.'

The full Festival programme will be revealed at a Launch event,

due to take place on 28 May – look out for further details to be announced soon. Sponsorship opportunities will also be available for local businesses wishing to show support for the Festival this year. Please email Southwell Festival General Manager Flynn Le Brocq at manager@southwellmusicfestival.com for further information about Sponsorship.

Members of the Festival Friends membership scheme will receive Priority Booking once the programme has been announced. Anyone is welcome to join the Festival Friends, with Bronze Membership costing £50.

Find out more and join the email list for regular updates at southwellmusicfestival.com – or find us on Facebook, Twitter and Instagram, just search 'Southwell Music Festival'.



Did you know ... the Chapter House has some of the best Gothic art in Europe?

On behalf of the Guild of Stewards, James Pinder sets Southwell Minster's Chapter House in its historic context.

When the number of canons at Southwell increased from 6 or 7 to 16 by the close of the 13th century, there was a concurrent expansion in the wider community. Over the course of that century, and informed by the magnificent example at Westminster Abbey, a distinctive tradition of octagonal chapter houses had developed in England. Southwell's example, begun in about 1288, looked to the most dazzling recent example of the form - that of the mother church in York, begun in the 1260's. The name Chapter House springs from the monastic custom of opening the daily business meeting with a reading of a chapter of the Bible or other sacred work. The custom and the name were extended to colleges of secular canons such as in Southwell.

Started by Archbishop John Le Romaine by 1288 with money raised from the Prebends, Southwell Minster Chapter House was built with the same Mansfield fine-grained Permian sandstone as the rest of the building. With four masons involved, they copied from York the idea of dispensing with a central pillar to support the ribbed vault, thereby creating an open internal space ringed by windows. However, Southwell's Chapter House is the only one in England with a stone vault and no central supporting pillar, the weight being borne by the external buttresses, thus relieving the walls of much of the weight and enabling the builders to insert slim stone mullions in the windows with trefoils or quatrefoils at the head.

Southwell probably also borrowed the related idea, pioneered at York, of creating a conical roof over the chapter house to give the building prominence. As at York, the Southwell Chapter House is connected to the church by a corridor and vestibule, itself wonderfully carved, and then entered by a double archway. This splendid doorway carving is surely the Master mason's work, setting the standard; unfortunately, the two small dragons on either side have been decapitated, probably during the Civil War, but otherwise the archway has survived almost intact. Around the lower level of the Chapter House walls is a continuous stone bench, divided into 36 individual seats for the canons by an arcade of arches, all heavily carved.

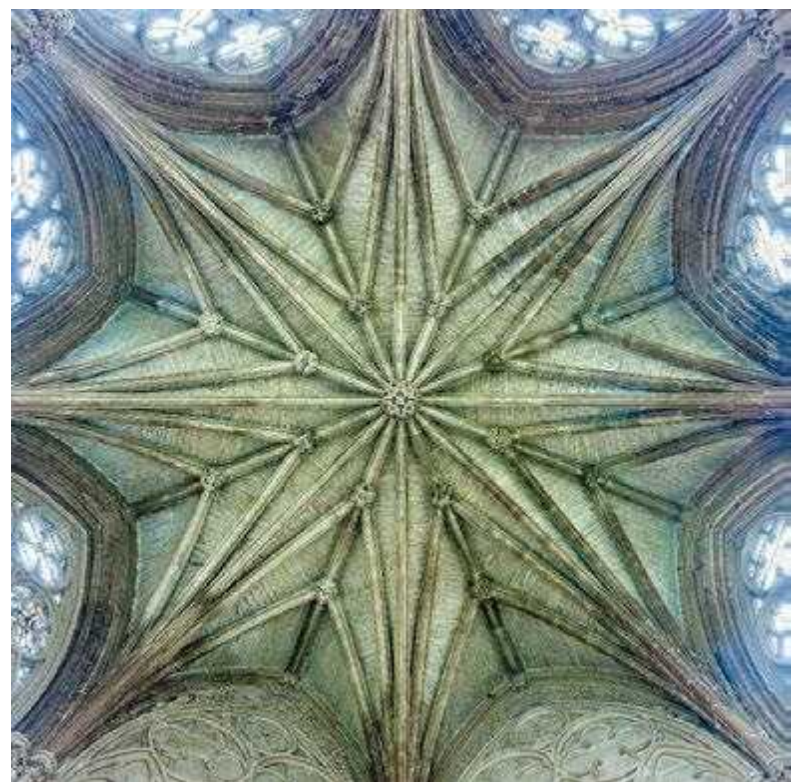
Foliage as the main subject starts in Reims in about 1260, then Naumburg, and Southwell was next. Southwell was noted as the first place in England where the naturalistic style of foliage was used as the main decorative theme and this, coupled with the superb craftsmanship, makes Southwell rather special. The interior of the Chapter House is detailed throughout by spectacular carving which is notable for the rendering of the foliage found in surrounding countryside. Here, sprigs of maple, oak and hawthorn grow through the mouldings and enclose curious scenes of life in stony bowers, such as two pigs foraging under an oak tree.

There are to be found 16 varieties of leaf including maple, oak and hawthorn plus buttercup and vine. Rose, used in heraldry, stood for nobility; ivy, hop and bryony feature, with single examples of others. There are 4 Bishops, including Archbishop

John Le Romaine (1286-98) who authorised the building of this Chapter House and resided in Southwell, plus 4 masons including the master mason who features over a seat on the west side. There are 9 green men, of both the spewing head and the garlanded head forms, in some of the canopies over the seats. The craftsmen's workmanship of these varies from the very crude to one very fine example in the north wall, surely that of the Master Mason, with hop and strawberry issuing from its mouth. Possibly this is meant as a warning, for here are bitterness and sweetness springing out together, giving a word of caution to those who understand its significance.

Every capital is unique indicating that carvers were allowed to express their own individuality. Recent work has concluded that there was much painting of these carvings. There is the cultivated rose in flower, the Badge of Edward 1, King at the time, and also of his mother, Eleanor of Provence, Queen of Henry III. The central boss, high in the ceiling, sees a return to stylised, undulating foliage, probably done by a younger, less experienced carver looking to the style beckoning into the 14th century. Alas, the Medieval Glass was damaged during the civil war and the windows were left unglazed for much of the 17th cent, then replaced with plain glass, so, apart from the shards in a few of the windows, none of the glass is original.

Most critics say that mid-Gothic nature art appears more famously in our chapter house than anywhere else in Europe. The Penguin Guide to Modern Europe says 'Southwell has the best examples of this type of carving in England'. Martindale's Gothic Art says, 'the best in Europe'. When the work presently nearing completion allows us to revisit, disabled access will be easier and, for the first time, subtle lighting will reveal our Chapter House at its very best.



Framework celebrates 20 years



Chris Senior writes about a Service of Renewal in the Minster

All are welcome at Framework's annual service at Southwell Minster on Saturday 10 April at 10.30am – either in the building or online. The service celebrates 20 years of supporting homeless and vulnerable people and marks the start of a major campaign to provide housing and support for people in greatest need. We are delighted that Framework's Patron, Bishop Paul Williams, will preach on this important occasion.

Covid restrictions dictate that seating is extremely limited and require anyone wishing to attend to reserve a seat via www.southwellminster.org or the Vergers' Office on 01636 817290 by Thursday 8 April at 5pm. Information provided will be shared with Framework. Please bring a face covering unless you have a valid medical reason for not wearing one. The service will also be live streamed via the Minster website.

Two decades of changing and saving lives

Up to 200,000 homeless and vulnerable people have been supported by Framework in the 20 years since the charity was formed following the merger of Macedon and Nottingham Help the Homeless Association on 1 July 2001. Since those small beginnings Framework has greatly expanded its range of services, the places where they are delivered, and the number of people supported each year.

Unprecedented support

Framework has benefited from community support and especially from churches – a valuable legacy from Macedon and particularly its inspirational chief executive Christine Russell. Nowhere is that support more evident than in the Southwell area and at the Minster in particular, and we continue to give thanks for the strength of that relationship and all that flows from it.

Responding to the pandemic has been challenging for Framework (Southwell *Leaves*, October/November 2020) and we much appreciate the public's continued generosity. Thinking we might raise £60,000 to help tackle rough sleeping, our Homeless to Home winter appeal raised £231,687.22 – nearly four times what was anticipated.

This unprecedented response will enable several important initiatives across the East Midlands and Sheffield with a strong emphasis on addressing mental health issues which are a significant cause and consequence of rough sleeping.

Levels of rough sleeping have increased significantly in recent months with, for instance, about two new rough sleepers appearing on the streets of Nottingham each week, and nearly two out of every three people sleeping rough for the first time.

A transformative approach for homeless people in greatest need

Framework's charitable mission is to end homelessness and tackle disadvantage. However people in greatest need – who are homeless with a combination of drug and alcohol misuse issues, mental health issues, an offending history, or are victims of abuse – are not always receiving the housing and help they need.

The pathway of housing and support which begins in a hostel works for some but not all: it is hard to break unhealthy habits while living alongside people who are also challenged by drug and alcohol misuse. In addition time-limited, one-size-fits-all support does not meet everyone's needs.

The solution is a simple idea: give someone their own place – their own tenancy – and work with them to build the bespoke package of support, care and treatment that they need to keep it.

We have a proven model for this transformative offer:

Opportunity Nottingham is a service for people with multiple and complex needs which has been piloting the principles of Housing First – an innovative approach providing housing 'first' rather than 'last'. There are no conditions around 'housing readiness' before giving a rough sleeper a tenancy; instead, secure housing provides a stable platform from which other issues can be addressed: according to Opportunity Nottingham's research at least 66% of rough sleepers in the city present with two or more health conditions related to substance misuse, alcohol, and mental health.



Support worker talks with service user

The life-changing impact of Housing First

Sarah (name changed to preserve anonymity) was leading a normal life when her home was invaded at gunpoint while her daughter slept upstairs. This terrifying experience initiated a spiral of events which led to Sarah spending 14 years between prison, homeless hostel accommodation and rough sleeping.



Support for someone sleeping rough

Things changed in 2019 when Sarah settled in a 'Housing First' property provided through Opportunity Nottingham. Housed in her 'nest', and with Housing First's intensive support, Sarah began to rebuild positive connections with her daughter and family and developed skills to reduce her drug use and become almost completely clean. She returned to activities she once loved, such as swimming and listening to music, all of which supported the improvement of her mental health, and in May 2020 she was signed off from the probation service.

Based on the success of the Opportunity Nottingham pilot, Framework plans 200 units of accommodation with intensive support in the next five years across Nottinghamshire, Lincolnshire, North Lincolnshire and Sheffield. The Building Better Futures appeal is being launched in April to raise the £3,000,000 needed.

Information

If you have queries regarding Framework's Minster service or would like to know more about the Building Better Futures appeal, or any aspect of our work, please contact Matt Cooke at matt.cooke@frameworkha.org or call 07813 723472.

The Grave of an Artist

Mary West writes of her researches on an unlikely former inhabitant of Southwell



A large leaning headstone cross above a collapsing grave in Southwell Minster Cemetery is all that remains locally of a fascinating story that brought a famous artist and his family to Southwell during the Second World War.

The artist was Count Albert de Belleruche. His father was connected to French nobility from Huguenot descent when his ancestors fled from France in 1685

to Britain. He was born in Swansea in 1864 and at the age of eighteen, through a chance meeting with the famous French portrait painter and atelier, Carouls Duran, became one of his talented pupils. It was there that he met and became lifelong friends with John Singer Sargent. During his early years in Paris he and Sargent mixed with the 'Arts Cafe Crowd' where he knew Zola, Oscar Wilde, Henry James and many of the French Impressionists. In the 1890's lithography was gaining attention: Albert learned the craft and became a brilliant lithographer. He produced some exquisite portraits and it was said of him that he stood alone in the art and that no one else had succeeded in making lithography the rival of painting. An exhibition of his lithographs was held as recently as 2001 in San Diego, California, entitled 'the Rival of Painting' producing an exquisite brochure for the event.

Toulouse Lautrec and Belleruche shared a studio opposite the Moulin Rouge in 1888. For ten years he lived with Lautrec's famous model Lilli Grenier. When Albert decided to settle down and marry Julie, the beautiful daughter of his friend the Belgian sculptor Jules Visseaux, Lilli was not happy, and Albert and Julie escaped to his mother's house in London and were married at All Saints Church St. John's Wood in June 1910; he was aged 45 and Julie was 28. They eventually set up home in an old Manor House in the village of Rustington, Sussex, with their three children, a girl and two boys. During the Second World War, with the Battle of Britain raging nearby, Albert was looking for a safer place to go with his family and his large stock of paintings and lithographs. He got in touch with his lifelong friend Percy Hales, the Archdeacon of Newark, who lived at Hill House, Southwell. In 1941 the whole Belleruche family came and made the Crown Hotel their home until tragedy struck.

Albert rented the upper floor of a nearby property, now Beckett's Electrical Shop, and made it his studio and where he kept all his many paintings. Because of his comfortable inheritance he did not need to paint commercially and rarely sold his work. Sadly in July 1944 he became ill and died in his room at the Crown. It is thought that there were at least 800 lithographs in his Southwell studio. His friend Percy Hales took the funeral service in the Minster and he was interred in the grave with the Huguenot cross at the Cemetery.

After the War his wife Julie bought a large house in Brighton which she left to her eldest son, Count Willie as he was affectionately known, and after death in 1958 she was brought back to Southwell to share the grave by the side of her husband.

His work hangs in Galleries all around the world, including an oil painting in Nottingham Castle, and there is a special gallery dedicated to him at Orange in France. The Victoria and Albert Museum hold many of his lithographs, including a lithographic stone. Very recently one of his oil paintings sold on eBay for two and a half thousand pounds. Their son Count Willie held several exhibitions of his father's work in Nottingham and according to the newspaper review many local people attended. It would be nice to think that there could still be a Belleruche hanging on a wall somewhere in Southwell?



Albert de Belleruche c. 1882 by John Singer Sargent



Lithograph by Belleruche of his mother

Things are against us?

Bishop Stephen Oliver reflects on the way events conspire to make life difficult, and how to respond to that

Resistentism' – now there is a word and a half. It sounds profound but is, in fact, a spoof word made up by the humourist Paul Jennings and published in the Spectator in 1948. Written up as a new 'philosophy', the concept poked fun at the existentialist nihilism of Jean Paul Sartre. The basic tenet of Resistentism is the belief that 'things are against us'. Think for a moment and the evidence is compelling. Why is the bus always late just when I am rushing to that hospital appointment? Why does the toast always land butter side down when it is knocked off the breakfast table? And why, oh why, does the internet go down a second before I press send to submit this article? The answer is obvious. There is a perversity in life and 'things are against us'.

'Resistentism' joins those other indisputable laws of the universe. Murphy's Law states that if something can go wrong, it will go wrong. Mrs. Murphy's Law states that if something can go wrong it will always go wrong when Mr. Murphy is out of town. Those who have been in the military, of course, know it as 'Sod's Law'. All these epigrams – and there are many others – are closely connected to that other human experience, 'Why can't I do right for doing wrong?'



Why does toast always land buttered side down? (Wikimedia)

It was the summer of 1977 and the town was celebrating the Queen's Silver Jubilee with a parade through the streets, refreshments, bands, and displays on the sports field. It was also the height of the violence in Northern Ireland with daily reports of bombings and shootings. As a church, we had raised money to bring a mixed group of protestant and catholic teenagers from Belfast to stay with us for a week and experience some respite from the troubles. On the day of the Jubilee celebrations the youngsters went off to enjoy the festive stalls and various displays. Two boys failed to turn up for tea. A search party was organised and, to my great relief, they were soon found. They were still on the sports field but at the Army display tent and engrossed as a burly sergeant explained the workings of an anti-tank missile launcher! It's easy to believe that things are against us when we cannot do right for doing wrong.

As Bishop of Stepney, it was a thrill to join circus clowns from around the world who gather each year to celebrate and remember Joseph Grimaldi (1778-1837), the King of Clowns. After the church service the clowns put on a show for children and, of course, the bishop has to take part. Many photographs are taken. A few years later the bishops in the House of Lords were mocked in a newspaper for taking a stand on some issue the paper was peddling. You might guess which picture the editor used to illustrate the

article: 'The Bishop of Stepney surrounded by clowns'. A picture is worth a thousand words. You cannot do right for doing wrong when things are against you.

During the pandemic there were any number of times when it felt as if things were against us. You might remember that last year hand sanitiser could not be found anywhere. I was told that in extremis gin would be an effective substitute. That seemed to me to be going a bit far so I went on the internet and found some sanitizer albeit with a delivery date three months later. Eventually the hand wash was delivered. Even with my spectacles on (and why do they always go missing just when I need them most?) I could not make out the writing. In the event it was not surprising as the handwash had been made in China and the label was written in Mandarin. I sent a photograph of the bottle to my two sons. One replied that I should find a Chinese take-away and ask for a translation. The second son, less helpfully, advised me to send it to the government's biochemical laboratory at Porton Down.

Although Resistentism was coined as a spoof philosophy it is all too common to believe that things really are against us. Many studies have shown that confirmation bias selects those experiences that shore up rather than challenge previous convictions. As we have seen recently, this is what makes fake news so toxic and why believing that things are against us leads inevitably to the most corrosive conspiracy theories. Laura Carstensen, Professor of Psychology at Stanford University, has shown that, in general, people tend to notice negative experiences and this builds up a distorted illusion that things are indeed against us.

This has been a gruelling year and, the pandemic a devastating experience. My hope is that in time to come I will be able to remember the things that were against us but use that truth to keep in focus the bigger, clearer picture of courage, stamina and countless acts of gracious kindness that kept hospitals open, the lights on, food delivered and hope alive.



Bring on the clowns (Getty Images)

The Way of the Cross

Tom Hislop looks at the representation in art of Jesus' journey to the cross

Without doubt Jonathan Clarke's 'Stations of the Cross' remain one of the Minster's most popular and well-loved features. In its absence a year ago, there were so many enquiries as to its whereabouts. I have to say that it is my favourite, and I never fail to be moved by it – those anonymous faces and bowed heads are so poignant.

As with the eagle lectern, on entrance, many visitors relish the prospect of seeing them at first hand. By the 16th Century, the Ways of the Cross were well and truly established across Western Europe. In more recent times, however, an extra Station has been added, namely the Via Lucis (the Way of Light), which focuses on the resurrected Christ. Of course, they represent Jesus' journey to Golgotha (see map) or the Via Dolorosa, (The way of Sorrows) which is the journey undertaken by Jesus, starting at the place where Pilate sentenced him to death and ending on Mount Golgotha. Visitors are surprised that the Minster boasts a fifteenth station in the grounds of Sacrista Prebend. The custom derives from early pilgrims revisiting the scenes of what happened in Jerusalem.

It is more common for churches to have fourteen, but some have fifteen. The number of stations has varied immensely through the centuries from as few as five to as many as thirty-six, but the now traditional number of fourteen was probably established by Clement XII in 1731. The Franciscans in the 14th Century took on the responsibility for the holy places of Jerusalem and created and erected tableaux to assist visitors with their devotions. As far back as the 16th century, these stations could be seen along the street Via Dolorosa in Jerusalem, a well-known voyage for pilgrims.

The stations, which come in countless works of art have afforded Christians for centuries the opportunity to pray and reflect on these representations of the Passion of Christ, from his condemnation by Pontius Pilate to his entombment. The stations represent the following stages of the events: (1) Jesus is condemned to death, (2) he is made to bear his cross, (3) he falls the first time, (4) he meets his mother, (5) Simon of Cyrene is made to bear the cross, (6) Veronica wipes Jesus' face, (7) he falls the second time, (8) the women of Jerusalem weep over Jesus, (9) he falls the third time, (10) he is stripped of his garments, (11) he is nailed to the cross, (12) he dies on the cross, (13) he is taken down from the cross, (14) he is placed in the sepulchre, and (15) Jesus is raised from the dead.

It is really interesting to denote the power of Jonathan Clarke's minimalist interpretations in the Nave of the Minster with other representations. Doré's engraving is a graphic



Jesus collapses Under the Cross - Gustave Doré (1832 – 1883)



Via Dolorosa today (Wikimedia)

depiction of Jesus' third fall (station 9) complete with Roman soldiers and a crowd of people. Il Tintoretto's *Christ before Pilate* depicts Christ symbolically shining in white as Pontius Pilate (station 1) washes his hands in a gesture of denial of responsibility (read Matthew 27:24). In Van der Weyden's panel *The Deposition* (station 13), Christ's body is almost immaculate apart from his wounds; The skull in the foreground tells us that we are looking at Golgotha, the Mount of Skulls. In the centre Jesus is taken down from the cross by a bearded Joseph of Arimathea and a well-dressed Nicodemus.

In the Middle Ages scenes of the Crucifixion itself became widespread. Indeed, by the 14th century Crucifixion images started to take on highly emotional images of Christ's suffering, for example,

Mary fainting and the lance piercing Jesus. In the 16th century and later some Crucifixions depictions became quite graphic in terms of the violence suffered by Christ's body but for most of the century and beyond artists produced dramatic effects in striking, landscapes with evocative lighting. Mantegna's depiction includes a centurion and Roman soldiers casting lots and, as with Cranach's wooden panel, notice how the thieves on the crosses are turned inwards. Note also, the skull at the bottom of Cranach's work. Both pieces emphasise Mary's pain and the attempts to console and comfort her. This has been a minute account but if you are enthused by it, I urge you to have a look for yourself and the thousands of works of art over the last millennium and more.



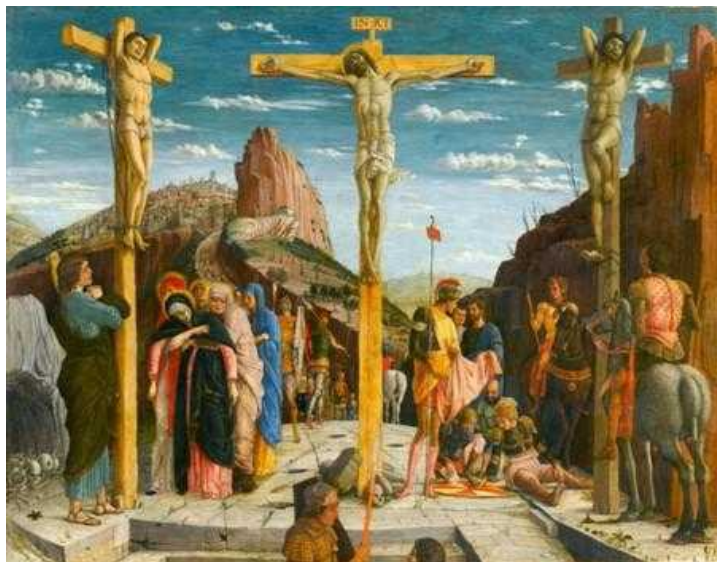
*The Crucifixion-
Lucas Cranach the Elder 1472 - 1533*



Christ before Pilate - Il Tintoretto 1518 – 1594



The Deposition - Rogier van der Weyden 1399/1400 – 1464



The Crucifixion - Andrea Mantegna 1431 – 1506

Daily Hope

Dean Nicola has received a letter about the Church of England's national helpline

Dear Dean Nicola
I am writing to you on behalf of Archbishop Justin to extend his thanks and appreciation for all you have done to signpost colleagues and your congregations to the Church of England's free-to-call DailyHOPE telephone line.

Nearly a year of from the first national lockdown, and almost a year since DailyHOPE was first launched to provide spiritual comfort and nourishment to those who cannot or do not access the internet, the line has become a staple in the lives of many Anglicans up and down the country.



To date, our call statistics read as follows:

- Total calls received: 373,000
- Total minutes used: 5 million
- Total callers: Over 50,000
- 5 million minutes is the equivalent of 55 people going to church every Sunday for 1 hr, for 33 years – more than a generation of pastoral ministry delivered by DailyHOPE in just under a year.
- DailyHOPE is available in nearly every one of the 120 prisons in England and Wales.

In many ways, beyond the numbers, it is impossible to measure the impact of DailyHOPE. But the team has received dozens of letters and telephone calls expressing gratitude at the comfort, connection and companionship DailyHOPE has brought. For example Jan from Bath writes “*I have been able to understand prayer in a way more real and feel comforted that God loves me just as I am with all my doubts and fears*”. A 90 year old lady in Warrington who recently suffered the loss of her husband listens to the line during the day, and at night before she sleeps.

The DailyHOPE line has been featured across media including:

- Digital engagement from the Royal Household.
- DailyHOPE featuring on ‘Songs of Praise’
- Features on the National and regional ITV news.
- Stories carried by national newspapers including The Mail, The Guardian, and The Telegraph.
- Monthly regional radio interviews and features.
- The Foreign Secretary advocating on behalf of DailyHOPE to the All-Parliamentary Group on Loneliness.

However, as the Road-Map to ‘Unlocking the United Kingdom’ comes into place, we know that many will experience heightened social anxiety and feelings of concern at their vulnerability. This is why DailyHOPE will continue to provide a service to connect those who might otherwise be entirely isolated. The line continues with its reflections, hymns and daily services as well as, specialist content to seek to bring the comfort and encouragement of Christ's presence to each caller.

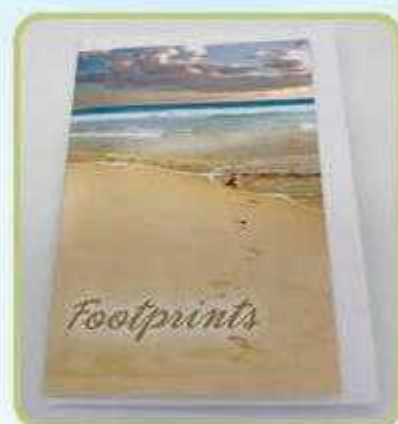
We would be glad of any encouragement you are able to give to those who have links to your Cathedral who might benefit from the service offered by DailyHOPE.

Yours in the service of Christ, Chris

The Revd Canon Chris Russell | Archbishop of Canterbury's Advisor for Evangelism & Witness

Easter gifts at The Cathedral Shop

Check out the wide range of gifts available this Easter
Includes many Fairtrade items



All profits from The Cathedral Shop go towards maintaining Southwell Cathedral for future generations.

Home delivery or click & collect available.

PLUS!

Anyone who purchases a gift from our online store between now and 31 March will be put in a draw to WIN a fabulous Fairtrade Kashmiri design rabbit box



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