

InHouse

the Journal of the Lincoln Cathedral Community Association



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Meet the Assistant Curate, Rachel Revely

Elaine Johnson

Born and brought up in Newcastle, Rachel did a music degree at Newcastle University followed by an MMus which specialised in musicology and composition.

After that, she worked in music for two years, teaching singing and leading choirs, which took her around the north of England and Scotland. She led a community choir in Edinburgh, which focused on using singing for wellbeing and fun in a respite centre for people with HIV and Hepatitis C.

Whilst exploring her vocation, she took a post in the North Scunthorpe Group of parishes as a pastoral assistant for a year. After successfully being selected

for training for ordained ministry, Rachel moved to Westcott House in Cambridge for three years. During this time she studied theology through the Cambridge Divinity Faculty, and completed a Bachelor of Theology for Ministry. After completing training Rachel was appointed to Lincoln Cathedral, where she was ordained deacon on 30th June this year. She is very glad to be serving her curacy here and is excited to be part of such a vibrant, welcoming and faithful community.

Rachel's three-year curacy and housing in the Cathedral Close are funded by the Diocese of Lincoln

Welcome to Lincoln Cathedral, Rachel. We are delighted to have you with us!



The Cathedral's 'RAF100' Dinner was held on 10 August in the presence of the Lord-Lieutenant of Lincolnshire and 400 guests. Pride of place was taken by a full-size replica Spitfire Mk 1a, in the colours of 611 Squadron whilst at RAF Digby in 1940. The aircraft fought over Dunkirk and in the Battle of Britain, and was later flown by Sergeant (later Group Captain) Wilfred Duncan Smith, a highly-decorated fighter pilot and father of Iain Duncan Smith, past leader of the Conservative Party.

AVM Paul Robinson

Woodbine Willie

Muriel Robinson

The purple poppies project at Heckington, with its commemoration of military chaplains, reminded me of Woodbine Willie, whom my father used to talk about with admiration.

Geoffrey Studdert Kennedy was nicknamed Woodbine Willie by the troops he supported as a chaplain in World War One, whom he did his best to keep supplied with cigarettes (still at that time seen as a health benefit!). Studdert Kennedy, an Anglican priest with a parish in Worcester, volunteered as a chaplain at the outbreak of war when he was around 30. His ministry included such an act of bravery that he was awarded the Military Cross in 1917, the citation reading:

For conspicuous gallantry and devotion to duty. He showed the greatest courage and disregard for his own safety in attending to the wounded under heavy fire. He searched shell holes for our own and enemy wounded, assisting them to the dressing station, and his cheerfulness and endurance had a splendid effect upon all ranks in the front line trenches, which he constantly visited.

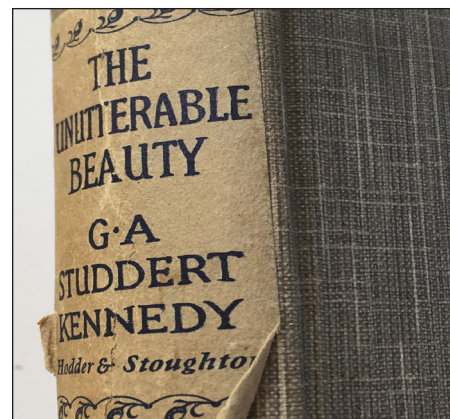
During the war, Studdert Kennedy

wrote poetry about his experiences which are still in print in 'The Unutterable Beauty' (I have my father's copy if anyone would like to borrow it). Many are very long narrative poems but others are short and punchy, and would have spoken powerfully to a wide audience, such as this one:

A Scrap of Paper

*Just a little scrap of paper
In a yellow envelope,
And the whole world is a ruin,
Even Hope.*

Although initially a supporter of the war, Studdert Kennedy's experiences in France changed him and by 1918 he was a Christian Socialist and pacifist. IN the 1920s he went to work for the Industrial Christian Fellowship and toured the country, dying after being taken ill on a tour in Liverpool. The then Dean of Westminster refused him burial at Westminster Abbey because he was 'a socialist' though in fact Studdert Kennedy belonged to no political party. More recently the Church has recognised his contribution as a chaplain, including by a significant display at the Museum



WOODBINE WILLIE

THEY gave me this name like their nature,
Compacted of laughter and tears,
A sweet that was born of the bitter,
A joke that was torn from the years

Of their travail and torture, Christ's fools,
Atoning my sins with their blood,
Who grinned in their agony sharing
The glorious madness of God.

Their name! Let me hear it—the symbol
Of unpaid—unpayable debt,
For the men to whom I owed God's Peace,
I put off with a cigarette.

of Army chaplaincy in Amport House, Hampshire, but also as a preacher and poet; his feast day is March 8th.

Purple poppies? What's that about?

Muriel Robinson

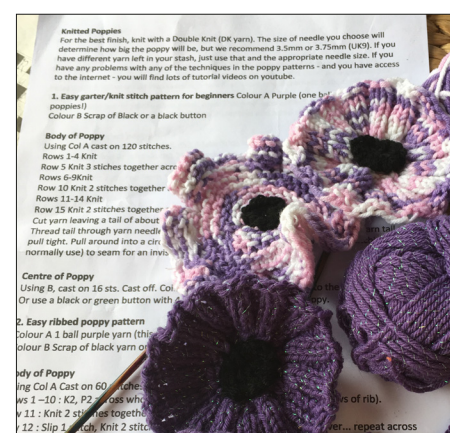
I was intrigued a few weeks ago to see a notice in my local wool shop (Number Four, in Burton Road- well worth a visit by the way!) asking for us to knit or crochet purple poppies for Heckington for the commemorations of the centenary of the Armistice this November.

So I asked why- and was given not just an explanation but a sheet of patterns. For this they need 10,000 red and purple poppies, and when I left Lincoln for the summer they had already got some 6,000 from knitting and crochet groups across Lincolnshire.

The purple poppies are to commemorate the animals who died in the Great War- especially dogs, horses and carrier pigeons. Increasingly purple poppies are being recognised as being for the animals

whop have suffered in all conflicts, from the apparently millions of horses who died in World War One to modern day mine sweeping dogs, and including 'civilian' casualties such as the thousands of family pet dogs put to sleep at the beginning of World War Two in England following a government pronouncement about the unavailability of pet food under rationing. There are pictures online of celebrities and their dogs wearing purple poppies and attempts in Australasia to establish a national day of remembrance. Heckington are also using the purple poppies to remember the 5,000 military chaplains, 179 of whom were killed during their ministry and all of whom must have been scarred by that experience, I'm sure.

If you want to see the outcome of the



project, the poppies will be displayed in St Andrew's Church, Heckington from October 27th to November 11th. Current thinking is apparently to have artwork of a horse surrounded by the purple poppies. If there is enough interest, we could look at organising a little trip to see these as an LCCA outing? And if we time it right, rumour has it that Heckington Windmill has an excellent tea rooms.

Thankful Villages in Lincolnshire

Margaret Campion

The term 'Thankful Villages' was coined in the 1930's by Arthur Mee to describe a village which the Great War had left unscathed, or, at least, everyone who went off to war had returned although some must have been traumatised by the experience in one way or another.

In Lincolnshire four villages are in this category and two of those are described as 'Doubly Thankful' since all those who enlisted in both the first and second

Great Wars all returned home again.

The first Thankful Village we discovered, quite by accident was Bigby, right up in North Lincolnshire. It is recorded that ten men enlisted in the first war and four in the second but although all returned home from the first war, there was one fatality in the second. We had noticed that there was no War memorial in the village or churchyard and it was this fact that caused me to ask the charming man who opened the church

why that was. The answer, of course, was "We are a Thankful Village" and that was the first time I heard the term.

The first **doubly** thankful village we found was Flixborough, also in North Lincolnshire where 36 men enlisted in the first war all of whom returned; I have not discovered how many enlisted in the second war but apparently all who did so returned. There is a window in the church commemorating the Doubly Thankful status of the village. Sadly, of course, in 1974 there was a dreadful explosion at the Flixborough Oil Refinery when 28 men lost their lives so perhaps Flixborough today no longer feels either thankful or lucky.

Minting and High Toynton are two villages near to Horncastle; Minting is a tiny village with a church and pub and all the 14 men who enlisted in the Great War returned home and I hope the village gave them a great welcome with free drinks in the Sebastopol Inn, which itself is a reminder of the equally brutal Siege of Sevastopol in 1854. High Toynton on the way to Skegness is our second **doubly** thankful village. They waved goodbye to 14 of their men folk in the first war and five in the second and joyfully welcomed them all back home again.

There is another tiny hamlet, also very near to Horncastle called Waddingworth which consists of a farm and a tiny church (now privately owned) from where 2 men enlisted and both returned home but, because of the size of the hamlet, it is not considered a village and is therefore not included in the lists of Thankful villages, although I am sure the farmer and the men employed on the farm were equally pleased to welcome their sons home again.



Bishop Edward Hicks, Bishop of Lincoln 1910-1919

Muriel Robinson

We are all familiar with the name of Edward King, but I confess to not having been aware of his successor, another Edward, until recently when I was in the Edward King House Chapel and noticed three memorial plaques. As far as I could make out in my rusty Latin, one was to one of Edward Hicks's sons who died as a soldier in the First World War, and the other two were for the Bishop and his wife, neither of whom had lived much longer than this son. I was inspired by these plaques to find out more. Sadly his Wikipedia entry is very brief, but what I could read intrigued me. Thanks to the help of my editorial colleague Elaine, who was able to access a much longer entry in the Oxford Dictionary of National Biography, I now know far more, and what I found out was fascinating.

Hicks was the son of an unsuccessful Oxford tradesman. His parents were well-read low church evangelicals and Liberals. Edward went to private schools, winning a scholarship to Oxford where his first class degree led to his becoming the first layman Fellow of Corpus Christi College in 1866.

Ordained deacon in 1870 and priested in 1871, Hicks became a country clergyman, keeping up his study and conscientious in parish duties. His reforming background showed as he supported local agricultural workers campaigning for land reform. Struggling as a clergyman with no private income, Hicks had to give up the living and to move to be Principal of Hulme Hall, Manchester in 1886. He became a Canon of Manchester Cathedral in 1892 and was active in promoting Church Army Missions. As a

parish priest in the city he worked to improve living conditions for his parishioners, criticising slum landlords. Hicks was opposed to the war with South Africa and a sermon he preached on this topic was printed and circulated widely.

These radical views did not make Hicks popular with church authorities and as a result it was only in 1910 that Asquith overruled the Archbishop of Canterbury to make Hicks Bishop of Lincoln. His diary as Bishop shows an energetic man, visiting parishes and evangelizing enthusiastically.

In his homelife Hicks was unusual in wanting his daughters to have the same educational opportunities as his sons. These views led him to encourage his younger daughter, who went to Somerville College, to make an active choice between pursuing a career or staying at home. He was an early supporter of women's suffrage, although he re-

signed from the presidency of the Church League for Women's Suffrage in 1919 when they voted in favour of admitting women to the priesthood.

The First World War, just before which Hicks originally pleaded for British neutrality when preaching on the sands in Cleethorpes on August 2nd 1914, brought about a challenge to his long-held pacifism, particularly when his eldest son was killed, although he continued to argue for a peace to be brought about by international mediation. As you might expect, the Bishop sheltered Belgian refugees in the Bishop's Palace. He hoped that war might lead to political change, being sadly disappointed when instead peace led to a swing to the Conservatives

in the December 1918 General Election.

After a stroke in early 1919, the Bishop announced an intention to retire in September of that year. Sadly he died in August, but even in death he held to his forward-looking views, being cremated in Golders Green Crematorium. His ashes are interred in the Cathedral.

So- a scholarship boy made good, an enthusiast for reform, a supporter of women's suffrage and of temperance, an anti-materialist who worked to improve the lot of the working classes, a keen evangelist and a pacifist whose views were softened by personal tragedy. Such an interesting Bishop, and yet we seem to talk about him very little. Next time you are in the Cathedral, look for his ashes, and if you are ever in the chapel in Edward King House, look for the memorial plaques and say a prayer for him and his family. He's yet another Bishop we can be proud of.



The Service Chapels

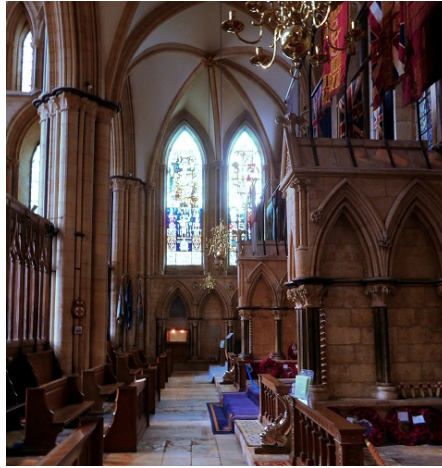
Margaret Campion

The Soldiers' Chapel is the first the visitors see as they enter the series of three small chapels in the North Transept.

The entrance is surmounted by the carved figure of King Alfred the Great with Henry fifth and the Black Prince on either side and just below him thus emphasizing the ancient lineage of the military in the British Isles. The chapel was allotted by Dean and Chapter in 1914 and all military (specifically army) memorabilia was moved here and the chapel dedicated to St. George, Patron Saint of England, at that time. All the local Regimental Colours dating from the oldest, 1685 to the most recent, 2010, are displayed here and together with the windows representing Old Testament figures who are themselves either soldiers or in some way involved in conflict, it makes for a very sombre chapel.

After the end of WW1 It was decided that the two neighbouring chapels should be dedicated to St. Andrew for sailors and St. Michael the Archangel for airmen. And in 1946 all three chapels were renovated and designated as the Services' Memorial Chapels.

The Seamen's Chapel is very much a reminder that we are an island race and dependent for much of our history on the sea and specifically that narrow channel of water separating us from the continent of Europe which has helped to maintain our independence. Our seafaring history has enabled our brave ancestors to travel to the ends of their world to discover new lands and new ways of charting the endless seas for succeeding generations of navigators. The windows in this chapel give a pretty comprehensive geography / history lesson for visitors and include Matthew Flinders, John Bass, John Smith, John Franklin and Joseph Banks who between them covered a great deal of the globe on their voyages of exploration. There is also a representation of Lady Arabella Clinton Fiennes whose family financed a fleet of ships to carry her and other Puritan settlers to from Boston Lincolnshire to Boston Massachusetts to become amongst the first settlers in America.



The Airmen's Chapel has the most recent history covering the brave fliers in their flimsy planes who took part in the later stages of the first Great War to the heroes of the Battle of Britain and Bomber Command in the second. Lincolnshire is very much RAF territory and it is well known that the sight of Lincoln Cathedral's great towers guided many a faltering pilot in a damaged plane back from missions over France and Germany and the cathedral as seen from the air, is depicted in the New Zealand window over the altar. The Bomber Command Window depicts an RAF cadet with his dog; the Air Sea Rescue and Engineering branches are all depicted above and around the plan of RAF Cranwell at the base of the window.

Just outside the chapels in the North Transept are two interesting memorials; the first to Field Marshall Sir William Robertson from Welbourn who was probably the only soldier to fulfil the old quotation "In every soldier's pack there is a Field Marshall's baton" He enlisted in the 16th Lancers in 1877, rising to Field Marshall in 1920.

The second and most poignant memorial is to the Burma Campaign 1941 – 1945 which bears the inscription

"When you go home, tell them of us and say 'for their tomorrow, we gave our today'"

which I think is a fitting tribute to all those men and women throughout our history who have given their lives for those of us who are here today.

LCCA takes the heat out of summer for young people

Elaine Johnson



The Lincoln Cathedral Community Association paid for the safe installation of the children's play house at the Women's Refuge in Lincoln. We are told that 'The children have been loving playing on it and it's been a great shelter from the sun in all the heat!'

Lincolnshire's International Bomber Command Centre

AVM Paul Robinson

Readers hardly need reminding why we live in 'Bomber County'. Lincolnshire hosted 27 of the Command's 50 airfields; twenty within 20 miles of the Cathedral.

Each airfield held 2,000 personnel: if the weather were bad, our pubs would be full of youngsters aged 22 on average, from 64 countries across the World. If the forecast were good, around dusk the roar of 400 bombers would echo along Lincoln's streets. As they climbed eastbound, their last sight of England was often the Cathedral; seeing its tower some 6 hours later meant they were nearly home.

Many didn't make it. German defences were fearsome: Waddington alone lost 346 bombers and 2,100 aircrew. 55% of bomber crews were killed during their first 'tour' of 30 operations: a higher casualty rate than WW1 infantry officers. The Cathedral's Bomber Command Rolls of Honour record the 25,611 aircrew lost from Lincolnshire's airfields; nearly half of the Command's total. Recognised by the award of 23 Victoria Crosses, these volunteers showed astonishing courage to keep flying in the face of such odds. Yet, post-War, they were unfairly stigmatised due to retrospective political guilt over the area bombing of industrial cities. Inhumane in hindsight perhaps, but it was born of necessity: there was no other way of attacking Germany; and the Germans themselves had already demonstrated its effectiveness during the Blitz. Besides, it did not diminish the sacrifice of those whose duty was to fly the missions, not decide targeting policy.

Tony Worth, our Past Lord-Lieutenant, held a vision for a local centre to commemorate these young people and to inform future generations of the sacrifices they made, and in 2013 the International Bomber Command Centre project



was born. Sadly, Tony died in November 2017, two months before the Centre welcomed its first guests. Fundraising has, as ever, been challenging: £10.5m of the required £12.5m has been raised, with the balance funded through a loan.

Overlooking Lincoln from Canwick Hill and surrounded by its Peace Gardens, the IBCC comprises three elements:

- The Memorial. Impressive and symbolic, the names of all 57,871 aircrew and ground staff who lost their lives are cut into its 270 Walls. The Spire is 102 feet high, a Lancaster's wingspan, and the framework which joins its two aerofoil sections reflects the fuselage.
- The Chadwick Centre. Named after the Lancaster's designer, this contains lecture rooms, a shop and restaurant, and three exhibition halls. These use interactive technologies to tell the Command's story.
- The Archive. This is a digitised collection of interviews, log books,

letters and other documents. Its Losses Database, accessible at the Centre and through the IBCC web site www.internationalbcc.co.uk, provides information on each casualty, and which Wall records his/her name. The Archive is free to use.

The Centre will be self-funding once the loan has been repaid. Entry is free, bar small charges made for car-parking and access to the exhibitions. Concessionary discounts are available, and the facilities can be hired for concerts, conferences and receptions.

The IBCC is a tribute to those who served and suffered on both sides of the conflict. Most importantly, it is the single point of remembrance for a courageous band of young people who fought and died for us 75 years ago. Visit soon, and prepare to be moved. Per ardua ad astra.

Paul Robinson is a retired RAF air vice-marshal, a lay canon of the Cathedral and a member of its Chapter, and he sits on the IBCC Management Board.

Abandon rank all you that enter here

Margaret Campion

These stirring words are to be found over the portals of Toc H buildings around the world and refer to the mission of the Revd. Tubby Clayton who began the movement during the First World War.

In 1915 Tubby Clayton was able to purchase a house in the village of Poperinge, to the rear of the area of Ypres where fighting was most intense. He was instructed to do this by his senior chaplain, Neville Talbot and the house was named 'Talbot House' after Neville's brother Gilbert who had been killed earlier that year. The house was to be an 'Everyman's House' where all soldiers were welcome regardless of rank. It was a specifically Christian house but its motto was 'to spread the gospel without preaching' and that ethos remains true today.

The name 'Talbot House' was soon shortened to 'Toc H' which is of course how it is known today. The movement grew and prospered during the war

years and after the war ended the Revd Tubby took the movement home where it continued to thrive and is now an international charity.

The Toc H Lamp became an integral part of the movement when in 1925 the Toc H Australia held the first World Chain of Light, a 24 hour vigil where lamps were lit around the world – a tradition that stills holds true today.

The Toc H is a valued Christian organization today and I have been helped in this short article by two friends who belonged to the movement during their National Service. I have also discovered an interesting connection with the Boutham Park Restoration project here in Lincoln – the Barton on Humber

branch of Toc H assisted in the restoration of the crazy paving in the ornamental garden on the site of the old Boutham Hall!



Photo of Toc H founder blue plaque by Spudgun67 on Flickr, <https://www.flickr.com/photos/24701549@N07/with/16936467758/>, reproduced under Creative Commons licence.



General Synod in York: see page 13



Squadron Leader E.R. (Ronnie) Abbott DSO DFM*

Many of our readers are old enough to remember the second world war either at first hand or from what our parents told us. The father of two of our congregation (Michaela Philp and Lindsey Sutton) was a bomber pilot, and here Lindsey tells us a little of his story.

Lindsey Sutton

Aged 27 when war was declared, Father flew 58 missions in twin-engined Hampdens from RAF Waddington with 50 Squadron, February 1940 to October 1941, including many bombing raids over Germany. His first forced landing is recorded returning from Leuna, August 16th, 1940, his 30th trip.

A week later his first crash is recorded returning from a raid over Leipzig. The starboard engine was shot up over Emden, the port engine stopped two miles east of Hemswell. Mentioned in despatches, he was awarded the D.F.M. and gazetted Pilot Officer, November 1940.

Between operations there were test flights, bombing formations, local flights and searches for missing aircrew. The log for April 20th reads: "Dinghy located, and apparatus dropped OK."

October 13th, 1941 was the 58th mission, a bombing raid over Cologne. Attacked by an ME 110, hit in the port wing and tanks, the rear gunner was wounded. The crew baled out near Brussels but Flt/Lt. Abbott, as he was by then, landed in a tree, breaking both legs. After time in hospital he was transferred to Prison Camp, Stalag Luft 111, famous for "The Great Escape". There until January 1945, he made scenery and equipment for the productions in the highly successful theatre. He also said that he helped make wire cutters and forge German papers.

Awarded the DSO, October 24th, 1941, the citation reads: "His value to the unit has been inestimable. His qualities of leadership and his morale are of the highest order and he sets a magnificent example to all."

On January 27th, 1945, the entire

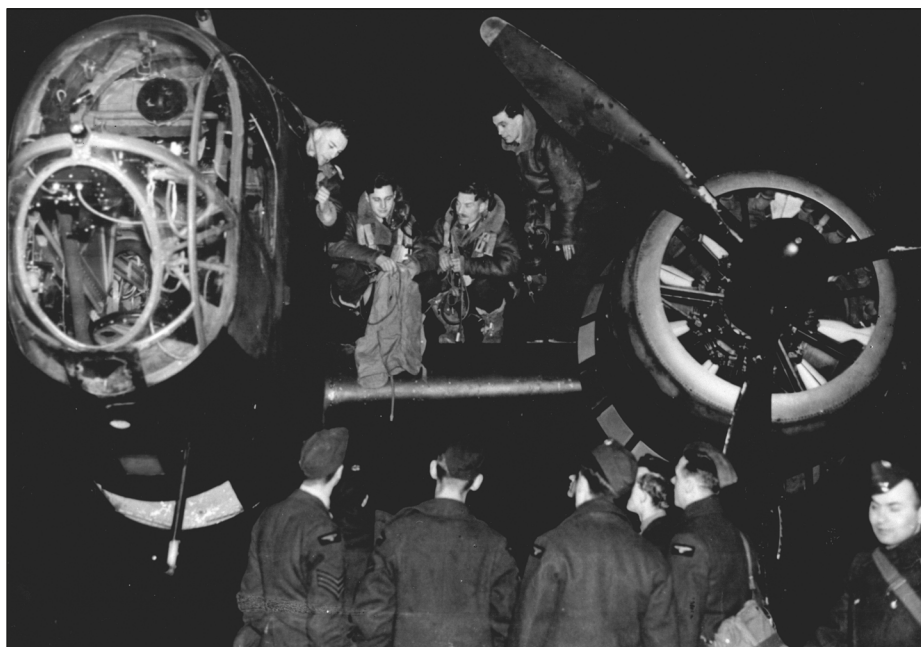
camp of 10,000 prisoners was given an hour's notice to leave as the Russians were closing in, so began the infamous "Long March". Force-marched for six days in temperatures as low as -22C, many of the men, incarcerated for four years and living on 600 calories a day, died or were left behind during this abominable trek. They reached Lubeck in April and were liberated on April 28th. Repatriated on May 3rd, Father was eventually reunited with his wife and family, including his son born in 1942. Post-war he was promoted to Squadron Leader, remaining in the RAF until retirement in 1956.

Dying peacefully in his sleep on May 3rd, 1992, the 47th anniversary of his return from prison camp, his ashes were scattered, at his request, over the North Sea, which had so nearly claimed him returning home from those many missions.

Father rarely spoke of his wartime experiences. Only after his death were

his log books and citations found, so this account is based on the few memories he shared and entries in his Flying Log. After the war he suffered repeated bouts of illness which placed him in hospital, including surgery for TB on his return. Scarred for life by his wartime experiences, my sister remembers him shouting as he "baled out" night after night.

Shot down aged 27, Father had survived 57 missions but lost so many friends. For those who flew during the war, the Bomber Command Memorial is long overdue. We owe it to all those incredibly brave young men, flying out night after night and dying in huge numbers. We owe it to the families, who lost fathers, sons and brothers. We also owe it to those who survived, but never really relinquished the terror. They rebuilt their lives as best they could; they survived but gave more than anyone could ever know.



Hidden homes

Margaret Campion

Any tourist walking past the south side of the cathedral would be intrigued by the imposing heavy wooden gate surmounted with three heraldic shields, marked 'Vicars Court' and very firmly closed with a 'Private' notice on the front. What could be behind the closed door?

Invited through the gate by a resident, you are viewing a scene of medieval peace and tranquillity – a spacious green area surrounded by the stone and brick of genteel homes, now mostly lived in by cathedral staff but once the dwellings of the vicars whose function was mainly to sing the Offices and continue the cycle of prayers round the cathedral and in the various Chantry Chapels.

The houses vary in style and size; the one we were privileged to visit was quite quirky – a small but light and airy ground floor with a very high ceiling, six



steps down to the galley kitchen which is level with the pavement outside, a cellar below this and above on the second floor, three rooms, bathroom and a landing cleverly turned into an office space. There is also an unexplored attic and an outhouse which was once – probably – the Porters lodge. There are intriguing arches, blocked windows and doors, lovely stone work patinated with the fading remnants of previous layers of paint and an overall atmosphere of light and happiness – also coolness on a hot day but which in winter is apparently surprisingly warm and cosy.

There have been several surveys of these ancient houses and these inform us that originally Vicar's Court was a series of dwellings for senior vicars such as the Succentor; the lesser vicars were accommodated variously around

the Minster both within and without the Close Wall. The first mention of the buildings was in the time of Oliver Sutton, Dean between 1275-80 and Bishop in 1280 until his death in 1299. He had started these buildings during his Bishopric but they were not completed by the time of his death and in his will he left instructions for his executors to complete the kitchen and hall. Since then, of course, they have been constantly altered, divided, repaired, and after the Civil War and other major events, probably left in fairly ruinous conditions, reconstruction making it difficult to follow the original layout. It is thought that the home we saw was part of the original kitchen range, later separated into ground floor and first floor apartments before conversion into a house, where the outline of the first-floor door can still be seen in the wall. There is also a very pretty alcove with an ogee arch leading directly off the present sitting room which is – again probably – evidence of a medieval latrine!

All in all, it is a delightful place to live, full of history and with a shared garden and seat conveniently situated to watch the sun setting. Almost perfect in fact!



Woods and Water Lillies – LCCA summer walk

John Harker

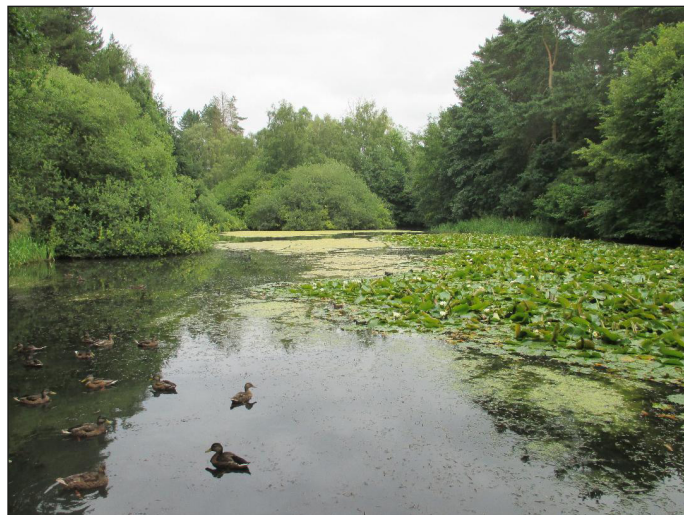
It was a scorching hot sunny day in mid July and the main challenge for the Cathedral Walkers was keeping hydrated.

However, the six walkers were well prepared and having confirmed everyone had water bottles we departed from Willingham Woods car park in fine spirits. After a short walk along the roadside hedge that obscured the water lily pond we entered the unusually named Dog Kennel Wood and walked past Dog Kennel Farm (don't ask).

The dappled sunlight shining on the forest's ferny floor was probably best in Legsby Wood where the tree canopy was less dense. Legsby Wood comprises mixed woodland including oaks and other deciduous trees unlike the other two woods that are mainly pinewoods.

The walking was punctuated by the search for shade and regular intakes of water. We ambled across field paths, with an interesting view of Market Rasen Racecourse and soon reached the suburbs of the town. The good lunch in the Advocate Arms, with its wide menu range, was exceeded only by the excellent conversation.

The route after lunch included the flood relief fields and bulrushes on the outskirts of Market Rasen, before reaching the woods. Willingham Woods is a large complex of pinewoods managed by the Forestry Commission and includes leisure facilities such as cycle paths and walks / trails. Happily, the Lindsey Cycle Trail (Blue) enabled the walkers to traverse



directly across about two miles of the Woods. The final stage of the walk included a forest path with a footbridge over a crystal-clear stream. Here, three children had removed their shoes and socks and were paddling in the cool stream with their mum in close attendance - timeless. Shortly afterwards we reached the water lily pond – imagine Giverny minus the bridge – the car park and finish was a short distance further.

It was a lovely walk with three woods and a lily pond, and we were blessed with beautiful weather, majestic trees and convivial conversation.

HOW TO CONTACT US

If you wish to be added to the list for electronic contact, or if you have an article to submit, please remember our new email: inhouse@lincolncathedral.com

See our editorial policy for more details. Thank you!

Editor and Editorial Policy

The current editor is Muriel Robinson, supported by Elaine Johnson and Margaret Campion and with photographs supplied by the editorial team, Jim Newton and authors, or printed under a Creative Commons permission.

Decisions on content are made by the editors for each edition of *InHouse*. **Submissions of short articles are welcomed** though it may not always be possible to use all pieces as space is limited; articles are also commissioned to address identified issues. We reserve the right to edit submitted articles. Copy for the next edition should be emailed to the Editors at inhouse@lincolncathedral.com by **November 15th 2018 in Word format**; accompanying photographs are also welcomed as JPEG files. Advice for contributors is available – please email for a copy. Regrettably it is not possible to accept hard copy as we do not have any secretarial resources.

If you do not currently receive *InHouse* by email and would like to do so, please email your address to us at inhouse@lincolncathedral.com. The electronic version has full colour photographs and is distributed ahead of the print version, so there are advantages!

PLEASE NOTE THE CHANGE OF EMAIL ADDRESS ABOVE, WHICH IS PART OF OUR APPROACH TO THE FORTHCOMING CHANGE TO DATA PROTECTION LEGISLATION!

A Reader for 50 years - pt 2

John Davies

An important part of my Reader Ministry has been my own personal reading, study as well as attending training days and, in the past, leading educational sessions.

Lately the writing of our former Archbishop, Rowan Williams, and of R.S. Thomas have been invaluable. The work of Gordon Jackson, Lincoln's famous yet unknown Christian poet and translator, has been a companion for years. Poetry and music in life and worship are very important. The Bible is full of them.

Rosslyn Miller was our first woman leader, Sally Buck is the first Diocesan Warden of Readers to be a Reader. Recent wardens have overseen a period when other forms of lay ministry have emerged. Our selection, training, our continuing ministerial education and regular review and renewal of licences have given us a new edge. Readers can be pastors in diverse contexts – at least two in our Diocese have been involved in the prison service.

Readers' life and work experiences, their laicity should complement and support the work of those dedicated professionals, the Clergy. Many of us have found a Reader identity has been useful at work. Readers near the end of their ministry, as I am, may have thoughts and insights to offer on ageing – but we don't want to be ghettoized – and the church definitely needs more new Readers, in all their diversity, because being lay women and men, they form – indeed live – a connection between the secular and the sacred. They are not sawn off clergy.

Within their roles as practical lay theologians and members of the everyday world, they make and are connections, moving both into the church and out again into the world – like all lay people – but licensed to preach, teach and help in the former and living most of the time



in the latter, ambassadors for Christ in the home and the workplace.

In the first part of this piece I asked if this article should be reminiscent, retrospective, but actually I am looking

forward. I have loved being a Reader. Have you considered such a role for yourself? At the end of the Eucharist, we often say "Send us out in the power of the Spirit to live and work to Your praise and glory." This should be the prayer of all Christians. Readers try to carry it out in particular ways. As for time and retrospection, as the Psalmist says "the faithfulness of the Lord endures from generation to generation."

Note from the editors:

If you feel inspired by John's challenge to consider a ministry as a Reader, then you might want to talk to Sally Buck. The Warden of Readers. Sally works in Edward King House and her email is sally.buck@lincoln.anglican.org

*"Many of us
have found a
Reader identity
has been useful
at work"*

A word from the editor

Muriel Robinson

We hope you enjoy this themed edition of InHouse, with many of the articles reflecting the close connection between our county and the armed forces as we approach the commemoration of the Armistice and as we enjoy the various events reminding us of the centenary of the RAF.

It's the first time that this editorial team has done a themed issue and we'd be interested to know what you think of the idea. We hope you will also enjoy the other articles.

We have decided to stop routinely including a list of forthcoming events in the Cathedral. These are now so well publicised everywhere that it feels like an unnecessary burden to ask the events team to produce a list just for us. Again, feedback is always welcome. Don't for-

get our new email address of inhouse@lincolncathedral.com

By the time you read this, autumn will be on the way- hard to think of that as I sit in France with the relatively cool house at 27 degrees and outside a fair bit hotter- and with autumn will come both the Harvest Supper and the LCCA AGM. The Harvest Supper is on October 16th and the AGM is on November 5th, an auspicious date for a lively evening, we hope! Please do make an effort in particular to attend the AGM- everyone on the Cathedral Roll is a member of the LCCA and entitled to attend. It may not be the most jolly of our gatherings but we do try to make it interesting and this year we have asked the Chancellor to speak. This year you will also need to elect a new Chair, as I will be stepping down after four one-year terms, the maximum allowed

under the revisions to the constitution approved last year. We may even have a contested election, who knows? We will also be looking to elect a couple of new committee members. If you are interested in either role then talk to June Pallister who can provide you with more details and with a nomination form, or email lcca@lincolncathedral.com.

And finally – apologies to those of you who enjoy our electronic edition. The last edition was the first where we have tried to use the new mailing list to send you the link. The electronic version is on the Cathedral website but we have struggled to crack the new system to create a group list and then send the link out. We are still awaiting more help from the Chapter Office on this but hope to get it sorted for this edition. Thanks for your patience!

Which Bible?

Paul Overend, Chancellor

Part 1: Sources.

(The second half of this article will appear in the next edition.)

To the question, 'which is the best bible?', the answer is, 'best for what?'

The issue of translations is not simple. Translators drawn on many sources and have in mind a target audience, before deciding how to translate.

Sources

It is helpful to know that NO English bible translations are from an 'original' source text. All Bibles involve translations of copies of copies of the lost originals. What is surprising is that, in spite of editorial errors that creep into these hand-written copies (missed verses, repetitions, editors additions and "corrections", changed spellings, and so on), there is still remarkable consistency in variant copies.

The chart here shows something of the tree of editions, which until the 20th century were dependent on either a Jewish Rabbinic Masoretic text (Hebrew and Aramaic books of the Old Testament, c.6-10th century), or on the Vulgate (Latin Bible, c. 5th century). The Vulgate had more Old Testament books than the Masoretic text, and those became known as the 'apocrypha', or secondary writings, if included in Protestant Bibles.

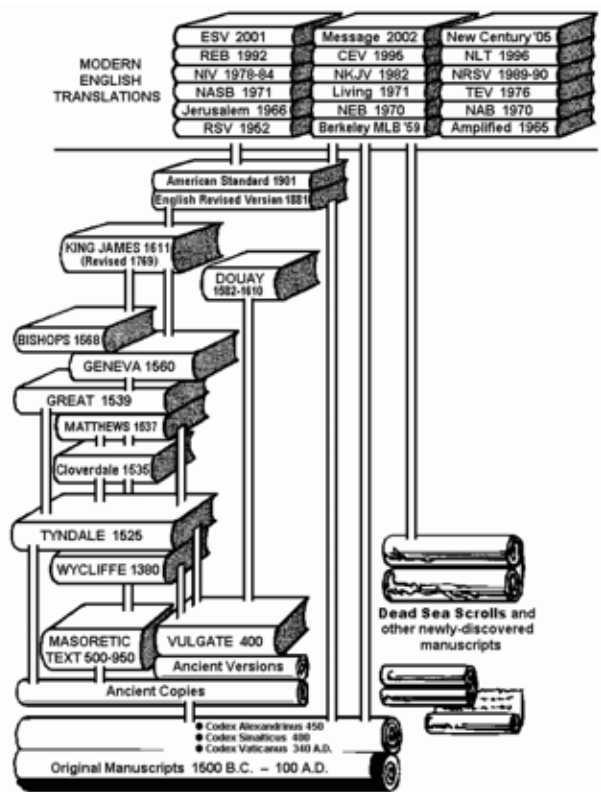


Chart adapted and updated from Thompson Chain Reference Study Bible by David Ahl, Nov. 2010, www.BibleStudyMen.com

Modern translations draw on recently discovered manuscripts, both biblical and non-Biblical Books. For some words that occur only once in the Bible, their meaning has only become clearer from seeing uses of that word in other literature. These recently discovered manuscripts have shown that the King James Bible is not always the most accurate, significant though it has been for our language!

General Synod

Muriel Robinson

As usual the General Synod met in York for its July meeting and we had a full and varied agenda, with some key debates and some of the usual tensions.

We started on the Friday afternoon with the Business Committee paper which basically explains the agenda and allows us to question that, although it's pretty much a foregone conclusion that it will be accepted. The first day finishes with Questions; questions have to be submitted some ten days ahead and the answers to these are written and published just before we start, but supplementary questions are allowed. This year there were over 80 questions but we actually got through all the supplementaries, partly as a fair number were ruled out of order- not something everyone was happy with!

On Saturday morning the agenda proper started, and between then and Tuesday lunchtime we dealt with such major issues as safeguarding, the sustainability of the NHS, the Church of England's policy on investing in fossil fuels, and our stance on the 2017 UN Treaty on the Prohibition of Nuclear Weapons. We also dealt with an immense amount of church legislation on matters as varied as pensions, legal fees, mission initiatives and clergy of other denominations taking parts of CofE services. Such legislative work can feel tedious but it is how we move forward and we are fortunate to have some General Synod members who read such papers extremely carefully and pick up on possible confusions and contradictions so that the final legisla-



tion does what we want it to do. The final formal business was the report of the Cathedrals Working Group, of which we shall hear much more. For me this was significant as I was finally called to make my maiden speech, and asked to make it as the opening speech in the debate- no pressure there, then! For Lincoln Cathedral this is an important report, although the good news was that the key issues for us were raised and recognised and that the pace of change has been slowed down. I was particularly impressed by the Third Estates Commissioner; she spoke both at the fringe event and in the debate in a way which suggested she will lead this

process intelligently.

On Saturday afternoon we had workshops and seminars, many of them led by those working on the Human Sexuality teaching document. I was impressed by the calibre of the academics involved and by the efforts to get our views through the seminars. As ever we went to York Minster on Sunday morning which was a lovely occasion (though of course not as good as Lincoln!).

There was a full programme of fringe events, as ever, and I particularly enjoyed getting to know Jarvis the guide dog who was supporting the Disability & Jesus group (and tweeting all week, impressive paw work!). The Cathedrals Group event was very helpful, and the one led by Christian CND was memorable not least because they had an actual Nobel Peace Prize with them! The Lincoln team for the quiz night (augmented by various waifs and strays from other dioceses) did respectably and a good time was had by all. And in the gaps at the end of the evening, it was good to spend time with the other Lincoln reps and others from across the

country- and to discover that we are the favourite conference of the York University team, although they do have to order in extra gin for the bars.. and even so, I was told, they'd run out of Tanqueray by the final evening.

If you'd like a more formal account, do go to the Church of England website where you can find full details of all debates and decisions. Disability & Jesus have just launched an online version of the daily office which they encourage us all to follow, not just those who would see themselves as disabled. Search online for An Ordinary Office for details as to how to sign up.

