

# InHouse

the Journal of the Lincoln Cathedral Community Association



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## Simon Dean – Ordinand-in-training

Elaine Johnson

*Who is the man in the black cassock at different services? That is the question some people have been asking so we went to find out.*

**Although he has only been at the Cathedral since October, Simon Dean is no stranger to Lincoln, moving to Lincoln aged ten with his parents and sister.**

After working for several years in hospitality, he became Lincolnshire County Ecumenical Officer, then Diocesan Fresh Expressions enabler and then Discipleship Officer. As Ecumenical Officer he spent time encouraging and supporting churches from all denominations to work together in mission within their local area and as Fresh Expressions enabler, Simon helped churches to consider how they might begin new churches engaging those who don't connect with church e.g. Messy Church and Cafe Church. His last role as Discipleship Officer involved leading the Year of Discipleship 2015, organising events and training days, coordinating projects and developing resources to help people learn more about their faith.

Studying part-time, he gained his degree in Theology, Mission and Ministry at the Lincoln School of Theology before applying for ordination and is now following a two-year context-based training course. He does three days a week at the Cathedral, learning on the job, with Mondays at St Mellitus College in London, where he is also completing an MA in Christian Leadership.

Having worshipped at St Swithin's for three years, Simon's request to train at the Cathedral surprised some people. He told us, "I wanted to experience a

different tradition of the church from what I was used to, in order to stretch myself and take me out of my comfort zone." Having worked in the diocese for nine years, he also wanted to find somewhere he wasn't very well-known. The Cathedral has meant a new beginning and somewhere different for two years.

Learning on the job means experiencing all aspects of Cathedral life. He spent his first month with the works department: a day with the joiners, a day with the glaziers, time with the domus team, two days with the stone masons and he did some decorating in the offices. Simon is the first to admit he doesn't enjoy or have much skill for DIY and this experience meant he really learned that doing things to the glory of God means always doing the best you can and giving 100%. November and December were spent with the vergers preparing for all the services and he really appreciates how much the vergers do in enabling the Cathedral services and events to run so efficiently. His previous hospitality experience came in handy after Christmas in the Refectory; February was spent with the duty chaplains. From July he will be duty chaplain once a month. He worked with the Events team leading up to Easter and is currently working with Sally in Education. Simon says he leaves every department feeling that he has learnt something for his future ministry and grown in his understanding of servant leadership.

Simon's biggest surprise has been



how easily he has accessed the worship at the Cathedral, encountering God in ways he has not done before. The Cathedral is now his place of worship. As part of the servers' team, he learnt about worship which was very different to his previous experience, finding this to be a real blessing. It enabled him to ask questions and really understand why things are done.

Although the Cathedral and St Swithin's have different roles and different ways of doing things, Simon can see, through his on-the-job training, that love and care for the community is at the heart of both churches. They are asking how do they respond to the needs of the community which they serve? As the first ordinand-in-training at the Cathedral, Simon thinks that putting the practical and theory together, through the new context-based route to ordination, will help find some answers to this question.

# Fulfilling four years in Lincoln

Philippa White

**After four years here in Lincoln, serving among the wonderful communities of the cathedral and also among the people of St John the Baptist on the Ermine, my curacy will draw to an end in July 2018.**

It has been a delight to be here for the past four years and I am so grateful for all the encouragement, support and love that has been shown to me, to Ed and to Gregory.

I have so much enjoyed ministering here, and undertaking a range of different aspects of ministry. As part of the Cathedral's clergy team, you will have seen me taking my turn in liturgical ministry – leading, preaching and praying with the other clergy on Sunday mornings and throughout the week. It has been a joy and a privilege to share the word of God and to break bread with the cathedral community.

I have also worked alongside the Sub-dean (wearing his "Canon Pastor" hat) to support the cathedral congregation with baptisms and funerals, pastoral visiting and taking communion to some of our community who can't make it to church; as well as supporting the establishment of a new Pastoral Visitors' group. Other highlights of my time here have included working with the cathedral's Education team to support children's events in the cathedral – in particular working with school festivals, and setting up the regular Messy Cathedral events. Running Messy Cathedral has been a lot of fun, with a brilliant team of helpers and great support from the vergers – I've really enjoyed being able to use the cathedral space creatively and to design a new and welcoming experience for those who have come to be part of Messy Cathedral.

Most of my ministry here, though, has been as part of the Precentor's remit of liturgy, music and worship. I was appointed as Succentor nearly three years ago, which made me the Precentor's assistant – supporting the Precentor and



the Music Team, in particular the children in the cathedral choir. I've helped to run confirmation courses for the choir, to put together special services and to do various other things – under two different Precentors and an Acting Precentor!

I am now moving to take up the role of Succentor at Christ Church Cathedral, in Oxford. It will be a big job as, unlike at Lincoln, the Precentor of Christ Church works largely in the diocese! So I will have much more to do with the day to day running of the cathedral's services and music, as well as having a role

as chaplain to Christ Church Cathedral School and as assistant chaplain to the college community of Christ Church. I am excited about the new challenges that await me in Oxford, but will very much miss Lincoln: its cathedral and its community. You have helped to shape who I am as a person and as a priest; my ministry in Oxford, and wherever God calls me to in the future, will be shaped by the experiences I have shared with you and the ministry I have offered here. Thank you for all you have shared with me and my family over these years.



# Trinity Hospital, Retford

Margaret Campion

**One of the less well known areas of responsibility for the Subdean of Lincoln cathedral is that of Master Governor of Trinity Hospital in Retford.**

The reason for this hereditary appointment is not clear since Retford is not, nor ever has been part of the diocese of Lincoln. However, it is part of the duties and our present Subdean is happy to continue with the extra responsibility - it does bring with it the bonus of a very handsome cloak and badge and a standing invitation to two great 'feasts' every year!

The Hospital was founded in 1671 by John Darrel, a local (and very wealthy) doctor, to provide board and lodging for "15 poor bachelors or widowers of good character who must be no less than 50 years of age". Today there are still 15 residents who are known as 'Brethren' and there is also a resident matron and a Chaplain who takes the daily services in the chapel which the Brethren are encouraged to attend. There are also a Bailiff and Estate Manager and two administrative officers who oversee the daily

running of the hospital and its estate. The Master – the Subdean – is the sole trustee of the estate.

The Brethren occupy almshouse cottages in the very attractive gardens of the hospital which enable them to live independent lives within a supportive community. There are various social events and outings arranged for them and of course there are the two great Feasts mentioned earlier. The hospital itself is a beautiful grade 2 listed building with a chapel and Audit room. The Chapel has handsome stained glass and other interesting fixtures and paintings and is in daily use and the Audit Room, once used to collect the half-yearly rents from the estate properties is now used for social purposes – and the 'feasts' of course.

The whole assemblage of Hospital, cottages and grounds makes an interesting visit if you are in the area and visits from interested groups – and interested candidates for future Brethren – can be arranged with the administration team.



## Stow Minster: Community Association outing, 15 September

**Traditionally, St Mary's, Stow, is the mother church of Lincoln Cathedral. It was founded around the year 975 and is a beautiful example of a Saxon church.**

A guided tour has been arranged for 11.00am on Saturday, 15th September. There is no charge but a donation towards its upkeep will be made from Community Association funds. Cooked lunches are available at The Cross Keys in the village or lighter meals at The Tillbridge Tastery in Sturton. For those who are interested, the tiny, Norman, St. Edith's at Coates-by-Stow, is worth a visit in the afternoon.

The guides at Stow would appreciate an approximate idea of numbers so, if you would like to go, please speak to a member of the committee or add your name to the list on the Community noticeboard in the south transept.



# The Pentecost Tea Party

Margaret Campion

**This is an annual event for members of the Cathedral Community and takes place after the Solemn Evensong on Pentecost Sunday.**

Helpers gather beforehand and with the assistance of vergers and the Coffee Shop we set up trestle tables, nicely laid with cloths and china crockery (a concession to our Dean who is very environmentally conscious!) and prepare to feed whoever comes along! This year we think about 40 or 45 people joined us and some contributed with sandwiches to complement the cakes the helper team provided.

It was a glorious summer afternoon, the cloisters looked at their most serene and we were delighted to welcome a couple of tourists who had strayed through from the nave evading the watchful eyes of the on-duty stewards!

Our thanks go to everyone who helped and to all who joined us and made it such a delightful afternoon.



## A word from the editor

Muriel Robinson

**As you read this edition of InHouse, you will see an article by our Chancellor about fair trade and the Cathedral's intention to become a Fair Trade organisation and place of worship.**

I hope that you will recognise the value in this initiative, and I am excited by it, but it also presents the Community Association with a challenge. As those of you who read these pages regularly will know, when we provide coffee and tea after the 9.30 Eucharist we do so in the hope that your donations will not only cover our costs but will enable us to continue to support the Nomad Trust.

In our last edition we raised the issue

of the increase in costs caused by our change to the new cups. It seems very likely that a move to fairly traded tea and coffee will also raise our costs and thus reduce the surplus for Nomad. I think most people would agree that as a Christian organisation we should be ready to pay a price which we know guarantees that those who produce the tea and coffee are fairly recompensed, but the challenge is how we also then continue to support Nomad without simply asking you yet again to donate more generously.

Several possibilities have already come to mind but we would very much welcome other ideas, and help to take

this forward is also always welcome. Ideas so far include the simple one of maintaining our donations to Nomad by topping up the coffee surplus with the charitable funds which the LCCA administer for the cathedral (this reducing support for other charities from our funds), or asking individuals or local businesses to consider sponsoring the coffee and tea for a week or month (which would require effort and organisation by an already relatively hard pressed committee, unless a volunteer stepped forward).

What do you think? What can we do so that we support both the Fair Trade initiative and Nomad?



# A Reader for almost 50 years

John Davies

Part one

(Part two will be in the next edition. A shortened version of this article was published in the March/April 2018 edition of Crosslinks)

**In August 1968, almost 50 years ago, I was licensed by Bishop Kenneth Riches as a Lay Reader (as we were then known) in the Church of St Luke's Birchwood Lincoln – then a hut.**

Should this article be reminiscent, retrospective? When I became a Reader, training was much more limited. All Readers were, I think, men. We were either Parochial Readers or Diocesan Readers. The latter were asked quite frequently to lead services in other parishes. We had never had a warden who was lay, a Reader or a woman.

I served initially in the Parish of St Luke's Birchwood, a recently established Parish on a newly developed estate. Youth work was a key part of the Ministry there. On one occasion I was speaking at a large family service. This monthly occasion was usually a restless affair. I was therefore surprised at the rapt attention my talk on hiding one's light under a bushel was receiving. Then I smelt smoke. My visual aid, a trilby hat placed over a table lamp, had caught fire. In terms of attention, this was probably the most successful sermon I ever preached.

Later, I served in the Minster group of parishes for 30 years. The Rector, the late John Bayley, was a wonderful artist. He could have made it as a professional had he not chosen the Ministry. His visual aids were excellent, both in conception and execution. I once found myself leading a family service in his place and needing a visual aid. I am hopeless at drawing, painting etc so I produced a large white sheet of artist's card with a black dot near the middle of it. I asked the children what this represented. I had many answers, including the truthful if literal one, that it was a blank sheet with a black dot. Eventually I revealed to the congregation that it was a polar



bear hiding in a snowdrift. I cannot for the life of me remember what theologi-

*"My visual aid,  
a trilby hat  
placed over a  
table lamp, had  
caught fire"*

cal point if any I was trying to make but I do recall the indignation of parents and children at being conned. In the Minster Group, I enjoyed working collaboratively with my fellow Reader, Barbara Wellman, with whom I regularly took services.

I learnt a lot from the different styles of worship in the three churches which at that time formed the group. More recently I have been joint Area Warden of the Lincoln Readers' area with the Reverend Susan Williams. We met to plan the programme of Readers' meetings, discuss problems and share ideas. I much enjoyed working with her.

I am now privileged to serve as a Cathedral Reader and to lead worship once a month at St Mary's Riseholme.

# A Fairtrade Cathedral for a Fairtrade City

The Revd Canon Dr Paul Overend  
Chancellor of Lincoln



**Lincoln has been a Fairtrade City for five years. The Lincoln Fairtrade City Working Group is preparing its renewal for Lincoln to continue as a Fairtrade City for a further two years, and as part of that application has asked us to consider whether the cathedral might become a Fairtrade Place of Worship and Fairtrade Organisation.**

Many will know our Dean is working hard in the diocese and further afield as an advocate for ending modern day slavery. It is consistent with that concern for people and conditions of labour that we consider our own chains of supply.

A concern for fair trading relationships is longstanding in Christian economic ethics. In the medieval period, Thomas Aquinas advanced the idea of a 'Just Price', mindful that unregulated markets could exploit the most vulnerable in a trading relationship, be that the labourer, the market trader, or the consumer. In the global relationships of our own day, with the immense buying power of the markets and the pressures of futures contract trading, this ethical concern remains important, with the additional concerns of protecting the environment

and supporting communities.

Fairtrade standards are designed to tackle poverty, empower producers in poor countries, and ensure sustainable communities. The Fairtrade organisation works with suppliers to ensure that social, economic and environmental conditions are met. These include the protection of workers' rights, not exploiting forced and child labour, and having a concern for environmental sustainability to enable the development of communities dependent on the land.

For companies, including many farming co-operatives, Fairtrade standards include the payment of the Fairtrade Minimum Price. This Minimum Price is not binding, should the market price rise, but is a protection for communities and insurance should the market price fall.

The Fairtrade mark is an assurance for us, as consumers, that those chains of supply have been evaluated, that farmers and workers have supportive conditions, and that producers have the support to achieve the ethical standards we look for, within a Fairtrade programme of monitoring, evaluation and learn-

ing alongside the support that enables long-term planning and development.

For the cathedral to become a Fairtrade Place of Worship, we must:

1. Use Fairtrade tea and coffee after services and for all meetings for which we have responsibility.
2. Move forward on using other Fairtrade products (such as sugar, biscuits and fruit).
3. Promote Fairtrade during Fairtrade Fortnight and during the year through events, worship and other activities whenever possible.

For the cathedral to become a Fairtrade Organisation, we also need to look at other sale products. I am therefore exploring with suppliers to our existing café and future visitors' centre refectory whether we can move to Fairtrade supplies, initially with tea and coffee, but eventually with other sales too. We are also looking into the possibility of Fairtrade communion wine.

I encourage members of the cathedral to support Fairtrade products as a part of our care for others.

For further information on Fairtrade, please see <https://www.fairtrade.net/>

## 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 address: [inhouse@lincolncathedral.com](mailto: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 Jim Newton, the editorial team 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](mailto:inhouse@lincolncathedral.com) by **August 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](mailto: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!**

# Lincoln Theological Society

*From Noirlac to Conques: Modern Stained Glass and Monastic Tradition*  
A lecture by Dr Jonathan Koestle-Cate, 16 May 2018

John Davies

**Dr Koestle-Cate teaches History of Art at Goldsmiths College, London, and is on the editorial board of the journal *Art and Christianity*. The subject of his lecture forms part of his current research, so we were getting something sharp and at the cutting edge.**

We learned first of a revival of stained-glass making in France after World War II, when damage and destruction elicited three possible reactions:

1. Leave the ruin in ruins, as a mark of what had happened.
2. Restore or replace as closely as possible what had been there before – i.e. make replicas of what had been destroyed: or
3. Introduce new art into ancient buildings.

The lecture mainly discussed two examples of the last option. The first example was windows for Noirlac Abbey by Jean-Pierre Raynaud, completed in 1980. These were severe, centred on light, uncoloured. The artist used grid formations and said of his work “extreme asceticism employed corresponds to my sense of the sacred.” His pared down aesthetic thus served the original Cistercian architectural sobriety. The description “presque-rien” – almost nothing – used of his work, points to his unobtrusive yet modernist use of grids which were not always quite regular but offered to the contemplating eye subtly varying patterns into light, while his use of uncoloured glass permitted the eye to look beyond even as the light entered. (This is my interpretation, not what the lecturer explicitly said.) The artist’s aim was to be unobtrusive, “to avoid wounding the building”, to enter his late 20th century vision into the timeless one of the Cistercian order.

We were then taken to an abbey further south, not a Cistercian foundation

though sometimes thought to be so. The designer in glass here was the famous French artist Pierre Soulages the place the Abbey of Saint-Foy at Conques and the period of making 1986 - 1994. Soulages created an effective organisation of light by means of a “‘white’, translucent but not transparent glass.” This was achieved after over 300 experiments, as he worked with “major stained-glass workshops and a master-glazier to... invent a glass that would achieve the desired effect.” Within, this gave “a radiant and subtle light” – from outside, the Abbey seems “hermetically sealed.” (I found this effect particularly alien, expressing, I thought, the elitism apparent in quotations from Saint Bernard of Clairvaux cited elsewhere in the lecture).



Conques Abbey. Will Harrison

But the amazing achievement of both artists is to place in ancient sacred spaces works of modern, of Modernist, art which express a self – or artist – effacing sobriety in harmony with Cistercian contemplative theology. That their aesthetic derives from a 20th century minimalist approach makes their understanding of and respect for the buildings, the sacred spaces, all the more remarkable. Soulages, in particular, says he is an atheist. This artist of the “beyond black” so respects

the architecture of the Abbey at Conques which has been important to him since boyhood, that he has been able to create new work which serves the old with almost total unobtrusiveness, and to reflect, through his fidelity to the building, the theology of those who originally used it, Cistercian or not.

This lecture was delivered with admirable clarity. Its argument was, I think, that the two twentieth century artists so attended to the architecture of the ancient buildings concerned that they expressed the buildings’ theology – or ideology- without damaging this meaning. This point was not always taken by the audience, as the ensuing lively discussion revealed. However, for me, it was the spine of an excellent lecture

excellently delivered. There was just the right number of visuals to make clear the lecture’s points and we had long enough to look at them – some were brought back a second time. Dr Koestle-Cate gave us much to think about: the place of art in worship, prayer and contemplation, the use or non-use of colour in sacred spaces, the relations between the modern, even the secular, and the mediaeval sacred, and the question of uncreated light (Lux) and the physical light we see (lumen), discussed by Robert Grosseteste in *De Luce* and of concern in different ways in both western and eastern churches during the period of these two buildings’ construction. It was a rich evening, and I for one am most grateful to our speaker.

NB. I received further help from Dr Koestle-Cate who supplied me with a copy of his lecture and from the Reverend Canon Paul Overend who gave me the notes for his vote of thanks at the end of the evening. However neither is responsible for my errors and/or misunderstandings.



# St Giles Church and Parish in Lincoln

Margaret Campion

**The parish of St. Giles began as an inter-war estate influenced by the 'Garden Suburb Movement'; it was well built in a consistent architectural style with wide streets, grass verges and trees which are now mature.**

The houses were equipped with bathrooms, rear gardens and neat front entrances. When the building of the estate was agreed, a competition was promoted to name the estate and the name 'St. Giles' topped the list and was thought to be linked to the supposed position of the 12th century Hospital of St. Giles which was built on the line of the roman road which bordered the estate.

The estate needed a church and a temporary Missionary Church was erected – from the drawings I found on the internet it looked like a Tin Tabernacle. Then in 1932 the city wished to demolish the old parish church of St. Peter at Arches which was also the Civic Church for the city. By now the new estate must have been looking rather good and the old Missionary church rather shabby, so why not simply remove the city church and demolish the Missionary Church and re-erect St Peter at Arches in its place, renaming it St. Giles after the new estate? This is exactly what did happen.

The original church was built in 1720 close to the Guildhall and Stonebow and was a dignified Georgian building. When it was removed it was lengthened by one bay and the new build constructed in matching brick with the stone facings taken from the stones of the old church. It is orientated east – west rather than the liturgically correct west-east with the high altar at the east end. This was a deliberate ploy to allow the entrance to face the centre or heart of the parish. The organ was



built in 1794 and restored by 'Father' Henry Willis, it also belonged to the old church as did the eight bells, all dating to 1728 and which are the oldest surviving peal remaining in the county. There are some good stained glass windows by Wilfrid Palethorpe of Lincoln.

One other interesting fact – Chad Varah had his first curacy at St. Giles and it was here, whilst he was taking the funeral service for a young girl who had taken her own life, that he determined

to do something to help young people in such distress. The result was, of course, the birth of The Samaritans.

On a somewhat frivolous note – St. Giles always seems to be a 'disappearing' church – you see the tower from the outer road but once you turn off and head towards it – it always seems to disappear! I have spent several frustrating minutes going round and round trying to find it again. Does anyone else have the same problem I wonder?



# So who was St Giles?

Muriel Robinon

**When we discussed the idea of an article about St Giles' Church in Lincoln, we realised that we actually knew very little – if anything! – about St Giles, so I undertook some research (thank you, Wikipedia..).**

I was surprised, and a little embarrassed, to discover that he has a strong link with the region of France where we

spend some four months each year.

St Giles, or Giles the Hermit, was an Athenian (approximate dates are 650AD to 720 AD) who somehow ended up in the French département of Gard, living as a hermit near the mouth of the Rhone and by the River Gard then spending many years in solitude in the forest near Nîmes, his sole companion a deer who

sustained him with her milk.

When the king's hunters pursued the deer and shot at her, the arrow wounded the saint instead, and he is, among other things, patron saint of the physically disabled. It was after this incident that the Visigoth king by the unlikely name of Wamba built St Giles his abbey, in the place now known as St-Gilles-de-Gard.

St Giles placed the abbey under Benedictine rule. This was a stop on the route from Arles to Santiago de Compostela and St Giles' tomb itself became a place of pilgrimage because of the saint's reputation for sanctity and miracles. There are apparently many churches in Languedoc dedicated to him, and a rival tomb in Toulouse, where his relics were taken in 1562 to save them from the Huguenots. Most of the relics went back to St-Gilles-de-Gard in 1862 and the pilgrimages recommenced then.

St Giles is apparently also the patron saint for childhood fears, convulsions and depression, and is especially popular for this in Normandy. There are many cities in France and across Europe which claim to have some of his relics and a fair number of towns and cities have adopted him as their patron, including Nuremberg and Edinburgh, where of course he has a cathedral. We even have a statue of him in our own Cathedral. There is a church in Trastevere in Rome dedicated to him (Sant'Egidio) which again I failed to spot despite being there most days during the five weeks when Richard was in hospital in Rome.

It's a bit far from us for a day trip, as we spend our time near Narbonne, and our local saints tend to capture our attention more (St Roch being a strong favourite for us, with his dog, though I've often thought the dog was more saintly-but that's another story) but now I know more about him, I can see that we will be making that pilgrimage to St-Gilles-de-Gard before too long.



# Summer strolling

Margaret Campion

**Boultham Park is, for me, a recently discovered place for Sunday afternoon strolling – or indeed strolling at any time.**

It is now Grade 2 listed in the English Heritage Registry of Historic Parks and Gardens and the large lake designated by the Lincolnshire Wildlife Trust as a place of special nature conservation.

The original house and grounds were extensive, and the estate was owned by the Ellison family who remained in occupation until 1909 when the house became vacant but it was pressed into service as a convalescence home for soldiers during WW1 after which much of the land was sold for housing and the remainder acquired by the city council in 1929 for a public park.

In 1959 the house was demolished and over the next few decades the grounds became somewhat neglected, the woodland areas overgrown and the lake congested with weeds and, sadly, a lot of rubbish. In 2013 the Boultham Park Restoration project was launched and funding from the HLF and the City Council enabled work to go forward.

The result is delightful; the footprint of the old house has been retained and developed with the original crazy paving leading to the Fountain Garden and the newly built cafe and Education Block restored. The Bandstand has had a facelift and the original paths around the park have been restored and resurfaced and are now in regular use by the Saturday morning five kilometre Fun Runs.

The lake is lovely especially in the spring with daffodils swaying gently on the banks and the shady tree lined walks will be delightful in the summer and are anyway enormously popular with dog walkers. There is also a children's play area and plenty of car parking.

However, the most interesting part –



for me at least – is the discovery of the very pretty and interesting church of St. Helen's which stands at the entrance just by the car park. It is tiny, seating around 60 people and the nave is a remnant of the original building of 1202.

The chancel was rebuilt in 1864 as a mortuary chapel for the Ellison family and the roof to the nave replaced by pine which has weathered to a lovely warm honey colour and is the most striking feature as you enter. It was, of course, the original parish church of the old Boultham village but with the building of the new estates around

Boultham a new church, Holy Cross, was built in 1940 to accommodate the growing congregations. St. Helen's remained however, much loved by the diminishing number of parishioners who remembered the village in the early part of the 20th century.

The churchyard itself is well cared for and has an interesting memorial to the Ellison family in the form of a large block of granite brought back from the Crimea together with two cannon balls from the Siege of Sevastopol which would make a suitable history lesson for any strolling grandchildren!