

InHouse

the Journal of the Lincoln Cathedral Community Association



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'A garden is a lovesome thing, God wot'

Margaret Campion

During my Lockdown strolls, I have found a few tiny Community Gardens tucked away in odd corners of my walking radius, and there are others out of my range.

The Hillside Garden for the Roman Pavement estate I have mentioned before, and another, also supported originally by the Green Synergy Charity, is adjacent to the Church on the St. Giles estate. This one is tiny, about the size of a largish back garden, but packed full of amenities – picnic table and benches, a bug hotel, raised beds, a tiny greenhouse with broad bean seeds looking very healthy, and plenty of space for running about.

It was several years ago that it was started with a grant from the Bishop's Discretionary Trust and help and expertise from Green Synergy. At the time there were a number of enthusiasts involved but people moved away; it became a little neglected and the tiny wild flower meadow put in with help from the Lincolnshire Wildlife Trust had been mowed over.

There are now new enthusiasts from the estate who are working to revive the meadow and soft fruit bushes and fruit trees have been planted to add to the diversity and provide – hopefully – autumn fruit.

Another, much larger project encouraged by Green Synergy is the garden on the Carlton Estate known as Olsen Park. This was originally planned more as a park with a hard area designed for a *pétanque* court (although I have never seen it in use). There are again raised beds, metal seats and borders of sum-



mer flowering shrubs. This was originally looked after and regularly used by members of the Fresh Expressions Church associated with the St. Peter in Eastgate outreach church known as St. Peter-on-the-Carlton but since the church lost its home – first in the pub and then in the primary school – so the garden lost some of its workforce.

Now, apparently the Co-op have taken over some of the maintenance and it is looking more spruced up and lively than it has done for some time. It is a welcome spot for me to rest on my bi-weekly walks to the Co-op and Post Office!

The third of these little Community Gardens is still in embryonic form and is the progeny of St. John the Baptist on the Ermine estate. It was born out of necessity since the church, losing most of its income as a result of the lockdown,

was unable to pay for the grass cutting. The incumbent, Rachel Heskins, decided to let the grass grow and turn it into a meadow; the help of the Wildlife Trust was enlisted and a survey of the existing flora undertaken.

At the same time extensive exterior repair work on the church itself was started and a group of volunteers helped to clear away the old turf which will enable the Wildlife Trust to set about ridding the ground of years of invasive twitch grass which will otherwise strangle the meadow seeds as they begin to emerge. It is a much bigger project than the St. Giles Garden and will probably be several years before completion, but when it is completed it will be the largest, possibly the only, and certainly the most exciting Wildlife Meadow in the Diocese! Definitely one to keep an eye on!

A word from the editor

Muriel Robinson

So, another lockdown edition, but this time with the glimmer of hope that we might finally be seeing a way forward to a new normal.

In anticipation of that opening up, this edition looks beyond the cathedral walls as we celebrate both the beauty of the countryside nearby and the interesting possibilities within easy reach of the cathedral; the first half, roughly, focuses on getting out and about, and on things that are happening in the diocese and in the city more widely which give us hope. The second half brings us back to the cathedral, both to explore what is happening and to look back at some of those who have given so much to us in the past, and we end with a reminder that love is at the heart of our faith.

Your existing editorial team, like many of our readers, have all had at least

their first vaccinations, and are now eagerly awaiting the date in the government's road map when we might be able to meet physically as a team again. We have managed so far with a mix of Zoom and occasional 'real' meetings, depending on the restrictions at any time, and even managed one final editorial meeting of 2020 at Doddington just before new restrictions came into force, wrapped up warmly, distanced around the table and fortified by coffee from the bike shop and cake supplied by Margaret, complete with paper napkins and cake forks! We even had a picnic blanket spare to use as a tablecloth. Zoom has of course been a great help, but as I think we all know, it's just not the same as being together – ideas flow more freely with shared coffee and cake to help, or at least we think so!

I carefully used the expression 'existing editorial team' above as I'm delighted to say that the team has been expanded to include Claire Taylor, the Cathedral Volunteer Coordinator. Claire has been producing a separate volunteers newsletter but approached us to see if we could perhaps join forces - this seemed such a good idea that we immediately offered her space in this edition.

Currently, of course, there is not much active volunteering possible, but over the months ahead we hope to have lots of articles about the various people and activities- and, as Claire says in her article in this edition, to widen our readership and improve the links with those who currently volunteer but are not really aware of the LCCA. Many of you are, like the editorial team, already volunteers as well as members of the LCCA but we are always happy to reach out further.

Since January, of course, we have not even been able to gather in the cathedral on a Sunday morning, and even before the sensible but sad decision was taken by the cathedral to go back to services which were just live streamed, we were of course not allowed to chat before or after church, or even in the end to sit with family, all marooned on our separate blue plastic chairs. (The live streaming itself has of course been a great resource, and it is lovely to hear from Mark Wilde about the reach this has and about the hopes to continue helping those who are unable to attend to be with us at least virtually in future).

Even when it was announced that public worship would restart from Ash Wednesday, many of us decided to wait at least the three weeks from our first jab before risking it.

As the cathedral gradually opens up, we look forward to a future where we can also be with each other properly in community. Meanwhile, as we experience our second lockdown Lent, let us all pray that it will lead to a happy and holy Easter for us all.



High Toynton – (at least) doubly thankful

Elaine Johnson

In February last year, the LCCA sent a generous donation to the Emergency Fund at St John the Baptist Church, High Toynton, after the church tower collapsed in January. A year on, Alison Bell, secretary to the PCC, brought us up-to-date:

'The church at High Toynton was built in 1872 utilising a few carved stones from the original Norman church and some material from the Georgian church all built on the same site. The Victorian architect was Ewan Christian who was responsible for the National Portrait Gallery, as well as our tower, which was braced before the end of the 19th century and underpinned twice in the 20th. We had been monitoring the area between the roof and the tower, as well as the tower walls, but had not found any significant movement, when it suddenly and dramatically collapsed.

The site obviously had to be made secure as soon as possible, but architects, structural surveyors, the stonemason and his team erecting scaffolding inside and outside the church and 10' high iron hoardings all the way round, cost over £32,000 which had to be found immediately. High Toynton is a tiny village of no more than 70 people all told, so this was a great effort, but achieved with the help of many private donations and loans from villagers.

Then Covid hit, halting fund-raising plans in mid-gallop. This time was used to paint 8 large boards colourfully depicting the village history, including the men returning from both World Wars because High Toynton is a 'doubly-thankful village'; one of only 13 in England and



Wales where all the men returned from both wars. These artworks hang on the churchyard hoardings and can be seen by anybody calling into the church as they are passing High Toynton on the A158, a mile past Horncastle on the

before being buried by a pile of rubble. This is usually scythed every Autumn with the brash being raked off and put in compost bins behind the church. This year it was mowed as there is a certain amount which cannot be reached but

the brash was dealt with as normal. There are a few paths and spaces which are kept mown all year so that people can attend to graves, and we can hold our traditional outside Celtic Communion.

It has taken us nearly a year to get to grips with beginning the lengthy process of rebuilding. We are now at the stage of having applied for our first proper grant to instigate this process. We are deter-

mined that our church will rise again, not only as a place of worship but also as a centre for all sorts of happenings within our community.'

For more information and to keep up-to-date with the progress of the building, please visit the website: www.hightoynton.co.uk



way to Skegness. Eventually it is hoped to make a Social History Hub in the refurbished church, creating an inviting interactive display that will provide a fascinating resource for schools as well as local people and tourists.

One of the paintings showed our wildflower churchyard as it had looked

Lockdown walks

Margaret Campion

During the first lockdown we had spring sunshine and long days; exercise was not a problem and walking was a positive pleasure but this winter lockdown simply doesn't have me reaching for walking boots and sticks!

However, I have managed to find a couple of walks which are short, interesting and within a short distance from the Cathedral.

On one walk with a friend, we found a completely new garden I didn't know existed. Walk, or drive to Lindum Terrace and find a parking place near to one of the gates to the Arboretum, enter and take the Lion Walk and head east, away from the cathedral.

Walk along the length of the Arboretum just past the fountain where the path becomes a muddy track which is much used by mothers and children coming home from Monks Abbey School. As the path ends you will find yourself at the top of Milman Road, cross

over and almost directly opposite is a narrow gangway with a 'No Cycling' sign. Pass along this narrow path and you will find yourself on a wider path which runs along the top of all the steep streets between Milman Road and Frederick Street.

There are six streets which terminate along this footpath and as you reach the head of each street, the view suddenly opens out to give a clear view right over the valley, across the railway lines and over to Canwick with the South Common and the Bomber Memorial over to the West. On a bright November day this was a glorious surprise – it might of course be different in the rain!

Continue sauntering along the path; the hospital staff car parks are to your left with the buildings associated with the Peter Hodgkinson Centre next. Suddenly, as the views over the valley peter out, there is a break in the hedge on the left, a wide entrance gate and a small

notice announcing "The Green Synergy Garden". This is a garden of, I estimate, about two acres (I may be wrong here) laid out with neatly edged vegetable beds, flower borders, sitting areas with picnic tables, a greenhouse under construction, a modern gypsy caravan and two protected areas which look as if they will be gathering places of some sort – there are notices explaining that due to the coronavirus restrictions, work has been delayed. It seems the vegetables in the beds are all for community use.

This was all a delightful surprise and when I checked on the internet later I found a whole lot of information about the project. Returning to the walk; the path continues along to the Roman Pavement estate but we turned back and returned to the Arboretum the way we came and I estimate that we had walked no more than one and a half miles – just enough for a bright winter afternoon. Do try it!



Beating the bounds of Welton Brinkhall

Muriel Robinson

Well, not quite. But on a sunny, cold day in December, thanks to the guidance of Elaine and Allan Johnson, I did explore the territory of the prebend of Welton Brinkhall, to which I was installed as a lay canon on February 3rd 2018.

Over the course of an hour or so, and a distance of some miles, we were mainly in areas of housing, but also followed a footpath through wooded open territory.

Welton actually has six prebends, a prebend being a piece of land which in medieval times generated an income to sustain the prebendary assigned to it. I'm no proper historian so my research was a bit basic (thank you Google!), but I did find out that when one Thomas Wolsey was collated on February 20th 1509, the income was £5 a year. By William IV's day,

this had risen to £500, and by the 1860s the land is reported as having been sold by the Church Commissioners, who by this time had ownership. These days there is no financial benefit to being a prebendary!

Thomas Wolsey is as far as I can see the most noteworthy holder of this prebend, but he very quickly, having become Dean of Lincoln a few weeks later, swapped it for Stow Longa on May 9th of the same year before then going on to become Bishop. He was installed to Welton Brinkhall in absentia, as when he was first installed as Dean, although he did pop in that August to be installed again in person. Sadly this means I cannot claim to be sitting where my illustrious predecessor sat.

There seems to have been a regular practice of swapping prebends in those days, and of holding multiple church appointments simultaneously, largely I suspect to maximise income.

Back in those days, the prebend would have been farmland, but these days of course Welton is a thriving village with many houses having been built over the last fifty years. However, the old prebends are still remembered in the street names in the modern housing estates.

As we walked, we saw Brinkhall Way, but also names referencing Beck Hall, Gorehall, Painshall, Rivehall and Westhall, and of course Prebend Lane. I do wonder how many of the local residents in such modern



housing are aware of the medieval origins of their curious road names. Given the more creative approach to spelling in days gone by, Brinkhall has had a variety of names: Welton Brynghall in 1291, Brinkel in 1326, Brynkhall in 1349, and Welton Brynhall in 1535, before settling as Welton Brinkhall in 1572.

The word Brinkhall is apparently formed from brink, 'the edge of a bank' and hall, 'a hall, a manor-house' but I didn't see any particular bank edges or potential manor houses on our walk. There were, however, a few surprises, including the somewhat unexpected presence of large mammals in one front garden!

All in all this was a pleasant morning's exploration of a little bit of ecclesiastical history, and we were lucky not only in the weather but in being able to fit this walk in before the tighter restrictions introduced during the latest lockdown limited walks to just meeting one person from another household.



An autumn stroll

Margaret Campion

I only wanted to post a letter but it was a gorgeous morning and I simply wanted to GET OUT! So I pointed the car towards the cathedral, plenty of parking available and I simply let my feet take me where they wanted!

Which was through Castle Square and down past Scorer's Gallery (closed) but where I saw to my surprise that the new apartments in the old Theological College were not only finished but lived in, with balconies brimming with autumn flowers in tubs! Thinking back I realised that I had not ventured 'round the back' for several years and as well as the new apartments there were other new-build houses in Drury Lane – or at least new to me.

I wandered on and joined Union Road where the beech trees in the Lawn complex were shimmering in the autumn sunshine, so I let my feet wander round the Lawn, which seems to have had a face lift since I last walked round. It was all very pristine – although the sunny morning might have added to the effect! Anyway, time for a coffee in Stokes newly enlarged cafe (enlarged that is, since my last visit when it had just opened).

After that I thought I would have a look at the Chinese Garden, properly called the John Dawber Garden but known to my children as the Chinese garden because of the iron snakes holding up some of the seats, the Chinese style archways and the Chinese inscriptions – which also have translations for those of us not fluent in the language. Some newcomers to Lincoln may not have found this tiny corner of the Lawn complex but it is very pretty in summer and well used by children from the adjacent play area.

I intended to finish my ramble by viewing the Anti-Slavery exhibition in the Dean's Green, but alas! It was being dismantled even as I arrived, so apart from admiring the herbaceous planting which looked lovely this particular



morning, I turned my feet back to the car and so to home – where I found I had forgotten to post the letter after all!

NB: on the corner of Union Road and

Burton road there is an Edward VII letter box – the only one I've seen. I remember pointing it out to the children and think it's probably pretty rare.



St Swithin's at the Salthouse

Elaine Johnson



St. Swithin's was relaunched in October 2014 by a team from Holy Trinity Brompton, at the invitation of the Bishop of Lincoln.

It was becoming a lively, growing church in the community, with a congregation of all ages, when just before Christmas, 2017, part of the roof fell in and the building had to be closed. Christmas services were temporarily held in All Saints, Monks Road, then the church went 'on tour' and used the St Faith's school hall and BGU Chapel before a move into Thomas Parker House in September 2018.

The church community moved again in April 2019, into the vacated Lloyd's bank premises on Bank Street before finding a permanent home in 'the Salthouse', the old Co-op ballroom on Free School Lane, directly opposite the church building. Office Manager, Ruth Cook, says they couldn't have done it without the support of the Diocese and the relationship they have built up with the Lincolnshire Co-op who have been 'a really fantastic partner'.

However, before it could be used, the

Salthouse needed a lot of renovation. Covid and lockdown, six months into the project, delayed this, but the staff moved into the ground floor at the end of August - the builders still working around them - and the church held its first service in person in September. The great buzz around this event really illustrated how the church is really about people and the community, not the building. They have been blown away by God's provision, God's response to prayer and the way they have seen Him at work.

The Salthouse aims to be a resource hub in the city centre and, despite the building problems, St. Swithin's semi-permanent homes have remained within sight of the original church. This has enabled them to be a resource hub seven days a week, far more than just a place for worship on Sundays. They are working with other churches and charities

in Lincoln including Love Your Neighbour which launched in March in response to the Covid pandemic, packing and delivering food parcels; running the CAP (Christians Against Poverty) money course online until it can go back in person, and they are a venue, one night a week, for the Nightlight Crisis café, which runs every night of the week at a different church around the city. They have also been able to use the building for live-streaming the Alpha Course and to continue their work with children and young people.

Phase one, the ground floor, of the Salthouse is now complete. Phase two, upstairs, is still in need of renovation and will become the main worship space. The team are already discussing the ways in which this space will be used once funding has been secured and going forwards are trusting God for his continued provision. As a hub for the city, they are starting to resource other churches and make plans to go into towns farther afield, taking the love of God and the power of the spirit to see lives and communities transformed.



Help for the homeless

Elaine Johnson

Project LIFT at Lincoln Baptist Church began some years ago when members of the church, concerned about rough sleepers in the area, wanted to help in some way. They started offering a simple lunch every Friday and numbers grew to around sixty: a mixture of rough sleepers, folk supported by NOMAD and the YMCA shelter and people from the local community.

A study into homelessness in Lincolnshire, funded by Lincoln charity 'Development Plus' showed a clear need for this sort of support to continue. Commissioned by the council to deliver Project Compass (supporting ex-service personnel at risk of homelessness), Development Plus added a substantial daily breakfast meal, Monday to Thursday, to the Friday lunch. It is run by three staff employed by Development Plus, and several LIFT volunteers. The meals vary, the aim being to offer a filling balanced diet over the week. Breakfast might be a fried egg wrap but it could also be a jacket potato and filling or chunky vegetable soup with a roll.

The Friday lunch has had to stop during lockdown but government guidance has allowed breakfast to continue, Monday to Friday. The project also offers additional support, such as toilet and washing facilities, clothing and any kit people need, because LIFT is more than a meal service. Its aim is to be a contact team for rough sleepers, engaging with



the most vulnerable, those having nowhere else to go, who might otherwise slip through the net. Although they signpost to services that folks who are rough sleeping may want, whether that is medical, mental health, housing, the council, P3, benefits, food banks, the police or probation, they also aim to meet people where they are, and not impose expectations. Success might be someone starting a conversation after weeks of silence or one day asking if they can have a wash and a shave.

However, without Lincoln Baptist Church none of this would be possible. Manager, Becky Pipes-Goulsbra says they really appreciate having the use of the building and are very grateful for the support of the congregation and the volunteers. The number of the volunteers is limited at the moment to keep everyone safe but if you would like any more information, there is a Facebook page and Becky can be contacted by e-mail: rebecca.pipes-goulsbra@developmentplus.org.uk or mobile 0744 676 6966.

Editor and Editorial Policy

The current editor is Muriel Robinson, supported by Elaine Johnson, Margaret Campion and Claire Taylor and with photographs supplied by the editorial team, the Cathedral external communications team and authors. The heart photograph reproduced with thanks to Jean Didwell, who took it and gave us permission to use it.

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, carry forward or not include submitted articles.

Copy for the next edition should be **emailed to the Editors at inhouse@lincolncathedral.com by May 15th 2021 as attachments in Word format**; accompanying photographs are also welcomed as JPEG files. **Please don't insert photos, clip art or illustrations into the Word files but send them separately** in as high a resolution as possible. 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. You will then be sent the link to the uploaded copy on the cathedral website as soon as it is on the site.

Life in the Diocese

Muriel Robinson

Just as the cathedral has been affected financially by the coronavirus pandemic, so too has the Diocese of Lincoln. However, in the case of the diocese, the situation was already serious before last March, and for several years there has been a deficit budget only balanced by recent legislation allowing us to draw down from the surplus generated by unspent capital income.

The voluntary parish share contributions have in many cases fallen in recent years, and very few parishes are able to offer anything like the £55,000 annual cost of a full time member of the clergy (this is the cost of salary plus oncosts such as pension and housing). At the same time, congregations have been dwindling in many places and almost everywhere they are getting older.

Lincoln has some of the most valuable assets in the country, thanks to the generosity of past generations, but much of this apparent wealth is tied up in houses, in farmland generating poor returns in rent and in other fixed assets - in other words, we are asset rich but cash poor. It is also the diocese with the lowest per capita weekly giving in the country. Faced both with a crisis in mission, and with a rate of expenditure that cannot be sustained, over the past year or so we have been actively exploring ways to reinvigorate the church and to bring a more diverse range of people to God whilst also looking carefully at ways to do so with less money.

The first step, faced with budget projections that showed our current clergy stipends are becoming unaffordable, was to set up 'lever' groups looking at potential for change- how could we enable clergy and the laity to work more effectively

together, how could we reduce central costs, how could we encourage more generous giving, how could we use our other assets to best effect and most importantly, how could we grow the church into a more diverse and thriving community across the diocese.

This has been an iterative process with a round of consultations with deaneries in the autumn and another under way, looking at the draft report from the steering group which will then go to the April Diocesan Synod.

If all goes to plan, the diocese will be reshaped into nine Deanery Partnerships, roughly based on the current district councils, and then within the Deanery Partnerships will be Local Mission Partnerships (LMPs) - groups of churches working together to support each other in growth and in developing a culture of generous giving so that across the LMP they can fund their stipendiary clergy.

Central diocesan funds can then be focussed on appropriate support for the partnerships, with a more dispersed model not ruled out, and on such things as initial and continuing ministerial development. A reinvigorated approach to church classification will ask LMPs to work together to categorise each church into one of five types, each with a different but valid role to play in mission and ministry.

There is a long way to go, and this is at least a five year plan, but if we get it right it could lead to new hope and a much stronger future for the churches of the Diocese in their key role of mission and evangelism. The draft report is rooted very explicitly in gospel values and the emphasis on generous giving as a means to further the Kingdom is key. Even if you have no current contact with your own parish church, please do remember this initiative in your prayers.

Canon Andrew Stokes

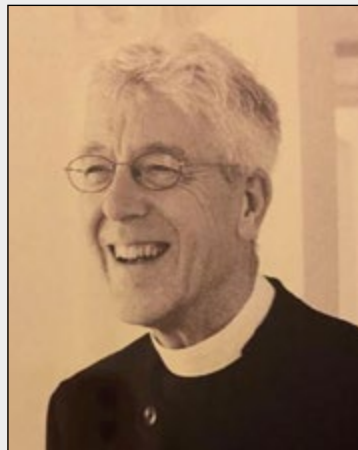
The Revd Canon Nick Brown

As many of you will know Andrew Stokes, who was Precentor of the cathedral from 1992, died in the week after Christmas.

Unfortunately, I did not have the opportunity to get to know Andrew very well, although we did share having spent time in Dorset, and I did meet him and Jane at a mutual friend's birthday celebrations a short while ago.

However, I do know that Andrew came to the cathedral at a time of challenges and made a lasting mark both to the cathedral foundation and the wider worshipping community which gathers around the cathedral. In particular,

he was instrumental in establishing the Music Appeal in 1993 and the formation of the girl choristers within the choir in



1995. These are two lasting memorials to his work within the cathedral. From all that I know and all that I have heard he was a gentle and godly man (though with a keen sense of humour!)

Sadly, circumstances have meant that Andrew's funeral was not an event that the wider cathedral community could join but, having spoken with Andrew's family, we are hoping that it will be possible to have a Memorial Service in the cathedral during the autumn when it will be possible for more people to gather and mark Andrew's life and his contribution to the cathedral in a fitting way. Full details will be made available when we are more certain of when this service will be possible. This will provide us with a chance to give thanks for his work among the cathedral community.

Hello from the Cathedral Volunteers

Claire Taylor
Volunteer Co-ordinator

Hello and thank you for having me!

Some of you will recognise me as the Volunteer Co-ordinator at the Cathedral. In this role, I help support the 500+ volunteers who give their time and expertise across more than 35 different areas of work within and around the Cathedral.

I am extremely excited to now have a regular column within InHouse and look forward to sharing news and updates from the Cathedral volunteers.

Whilst many Cathedral volunteers wear more than one hat (approximately a third of volunteers participate in more than one volunteer role) and many know each other socially, others can find it harder to get to know their volunteer colleagues and the wider Cathedral community. This may be because their volunteer role requires that only one person be on duty at any one time, because they volunteer outside of the Cathedral building or because they volunteer at irregular times.

It was always a goal of mine to increase awareness of the breadth of volunteer activities available at the Cathedral and to encourage recognition and friendship within the community.

One way of doing this was the Cathedral Volunteer Newsletter which for the last year and a half has included articles from various volunteer groups and welcomed new starters. However, after the increased isolation of 2020 and seeing the Cathedral community in all its guises pull together to support each other, the InHouse editorial team and I have decided it makes sense to combine our efforts. My hope is that volunteers will continue to learn more about their fellow volunteers but that they will also become more aware of opportunities within the wider Cathedral community, and vice versa!

This column will continue to be a space for volunteers to share their news and stories - for example, later in this edition you will read an article by the Cathedral's Subsacrist Tony Wintin about how the Servers have adapted in response to Covid. I will also still be welcoming new starters and updating you, and now the wider Cathedral community, on volunteer news.

I never need much of an excuse to celebrate our Cathedral volunteers and the wonderful work they do, and if I have a larger audience to do that to now – all the better! If anyone is interested in volunteering at the Cathedral and wants to find out more, or if you have some news or a story which you



would like to feature in the next issue, please do contact me on claire.taylor@lincolncathedral.com

'And for sung evensong in St Hugh's Shrine, the Dean brings her iPad'

Muriel Robinson

Since the earliest days of lockdown, our cathedral clergy and musicians have found ways to reach out through digital technology to share worship even when the cathedral doors had to be closed.

Those of us who have been in the building can't help but be aware of the key role that Mark Wilde, one of our lay vicars, has played in this technological achievement. Mark kindly agreed to squeeze in a Zoom interview into his busy life in university teaching and cathedral singing to tell us how it all works.

Back in the early days, live streaming from the cathedral simply wasn't possible, both because of the period when even the clergy were not allowed in their churches and because of the technical challenges of the building. Instead, our clergy celebrated the Eucharist from their homes, the choral scholars sang at home, and Mark spent hours on Saturday nights pulling together the subsequent recordings into a cohesive service to broadcast on Sunday.

When live streaming began, it was thanks to the loan of a 4G hub, but now a powerful wifi router high in the north transept enables live streamed services from the nave. For said services, the clergy use their iPhones, and for sung evensong from St Hugh's shrine, the Dean's iPad. In the nave, Mark blends feeds from the cathedral's PA system with his own high quality microphones in the tower and nave.

Constant experimentation with these

and with camera angles has refined the process and although there are still some challenges, on the whole this is working well. Mark hopes that in time we may even solve the problem of St Hugh's Choir, where the huge pillars

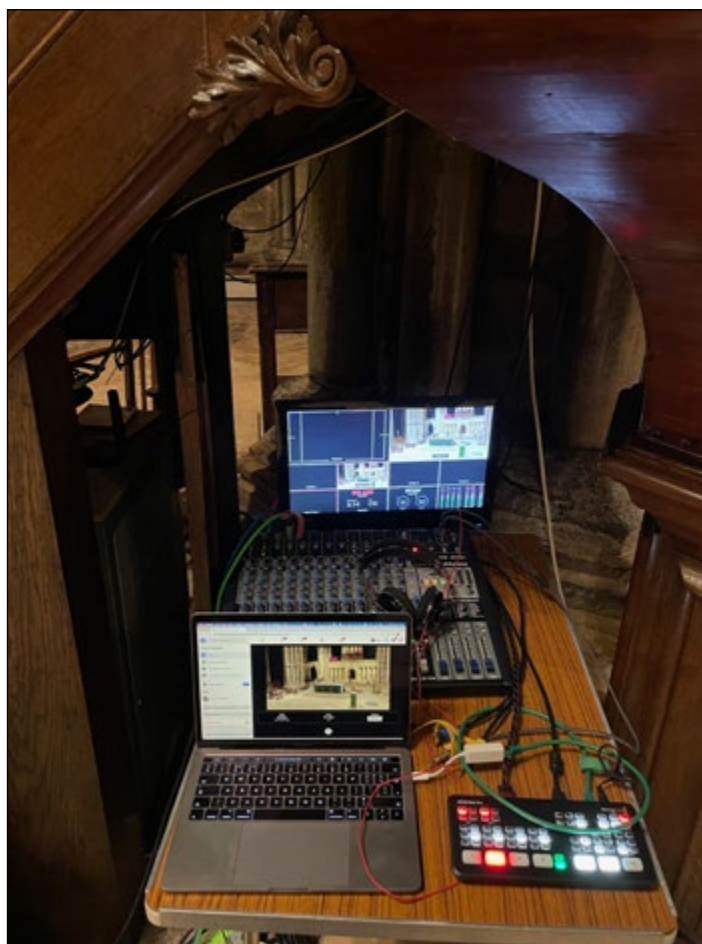
a television studio than a sacred space. And yet they are still able to produce music that moves us, for which we are all so grateful.

Those choir members who are currently unable to sing are inevitably missing

that, and everyone is looking forward to being back together. Mark pointed out that, for the children, losing around a year of their time in 'normal' choir mode could amount to a loss of as much as 25% of their overall time in the choir. His own daughter is one of quite a few who have now finished their time in the choir, but who have not yet been read out, an important milestone ritual.

In terms of numbers, Mark has evidence that the live streams and recordings are reaching a good many people- over 1,000 viewings of a Sunday Eucharist in January, for example. Some may watch for just a few moments, others for all or almost all of a particular service. He estimates that around 80 households are regulars either on Sunday or later, and although this includes viewers as far

away as Washington DC and New Zealand, many are from our usual congregation- as Mark puts it, "we are reaching our 'parish'". He hopes that live streaming will continue, reaching out to those for whom physical attendance is not possible alongside the physically present congregation. Meanwhile, we are so grateful not just for the musical talent in our choir but for the technical expertise and commitment that has led to this step forward in inclusion.



screen out the wifi signal completely.

But how does it feel? Mark reminded me that for professional musicians, all performances, whether or not of sacred music, involve a mix of focusing on performing well as a collective and of being moved by the transcendental nature of the music, and this duality is even more present in a worship context. The few who are currently allowed to sing are working in an environment more like

Long Lent, and hope beyond

The Revd Canon Nick Brown
Precentor of Lincoln

This edition of InHouse comes out as we begin our Lenten preparation for Easter. For a second year, we find ourselves taking this journey in different ways. Last year, as we began to see the impact of COVID-19, we seemed to travel through what several people have called a 'Long Lent' – a Lent which, for some, may seem as if it has barely come to an end.

However, for a significant number of people, this period has provided an opportunity (unwanted as it may have been) to reconnect to some of the deep streams of spirituality that can sustain us and help us grow in our faith.

The introduction to the Eucharistic liturgy on Ash Wednesday provides a clear and concise summary of what Lent is about:

Brothers and sisters in Christ, since early days Christians have observed with great devotion the time of our Lord's passion and resurrection and prepared for this by a season of penitence and fasting.

By carefully keeping these days, Christians take to heart the call to repentance and the assurance of forgiveness proclaimed in the gospel, and so grow in faith and in devotion to our Lord.

From very early on in the story of the Christian Church, Lent became a time of preparation for initiation of new disciples into the Church. However, it is quite probable that this built on an earlier practice of imitating Jesus' own practice of self-examination and self-discovery – most notably his time of retreat in the desert following his Baptism. Reflecting these complementary strands, on Ash Wednesday we are 'invited...in the name of the Church, to the observance of a holy Lent, by self-examination and repentance;

by prayer, fasting, and self-denial; and by reading and meditating on God's holy word.'

Coming between the great Christian festivals of Christmas and Easter, this change in focus, and concentration on our own spiritual lives, is marked in the changing context in which we celebrate the Church's liturgies. Having echoed the celebratory nature of the Christmas and Epiphany-tide seasons in the white and gold vestments and decoration of the church with flowers, things are pared back in Lent. The cathedral church is left without flowers and our vestments change to violet colours (symbolising humility and penance), mirroring the character of the season. Within the eucharist, we omit the Gloria in excelsis with its words of joyful praise and the music in our services seeks to encourage self-reflection – it is no coincidence that some of the most emotional music is associated with Lent and Passion-tide.

As we continue from Lent into the more intense commemoration of the events of Holy Week, so the setting of our worship is stripped back further so that by the time we stand alongside Christ at the Cross on Good Friday the building has been stripped of much of the decoration that normally adorns our worship and engages visitors – leaving a building that is striking in a different way, striking us by the simplicity and starkness of its beauty. After all of this, hopefully we are ready for the contrast that comes with our Easter services, when the Gloria is boldly sung once more, the church is decked in flowers – reflecting the new life of the Resurrection – and the sombre violet is replaced with the dazzling white and gold as we give thanks for the new life that comes through knowing our Risen Lord.

Cathedral servers during Covid restrictions

Tony Wintin
Sub-Sacrist

If you had said to me in February last year that for almost a year the Nave of the Cathedral would not be used because of a pandemic, you would have been told to join the real world.

Well that's what we've experienced since last March. My team of servers has reduced in number from around 30 individuals to well below 20. Quite a few servers are shielding for various reasons and a few have retired or just moved on. Unfortunately, this is not a period to recruit so we have to soldier on with limited numbers.

Luckily, the Dean and Chapter have given clear guidance to ensure both the congregation, choir and altar party are socially distanced. At the time of writing we are unable to have any congregation present other than those watching the streaming on line. During this time I am providing just the one server where previously I would have 5 or 6 servers during Communion services to assist with the elements (wine and hosts), lavabo (washing hands), collection, clearing the altar whilst the congregation receive communion, having the gluten free wafers available, and finally the ablutions (cleaning the chalices and ciborium after communion).

All these tasks are now carried out by the President and other altar party members (clergy), and there is only the one server present – either a crucifer (carrying the cross) or a thurifer (to provide censuring duties). The significance of



the server carrying the cross and leading the procession is important. It's the image of us travelling forward under the banner of the cross and following Jesus' command to 'take up thy cross and follow me'. When incense leads the procession it reminds us of 'our prayers rising in incense' and incense as a sign of the presence of God (as in the gifts of Epiphany and the offering of incense in the Temple).

So, what dictates whether the single server at these services processes in

with the cross or the thurible? The liturgical colour of the day dictates that, as well as the colour of the garments used by the altar party and server (also the altar and legilium frontals).

For the server, that is the amice worn round the neck and the crucifer's tunicle. Broadly speaking, white is the colour worn on Saints' Days and major festivals (Christmas and Easter); Red is worn for Martyrs, Palm Sunday and Good Friday, and Feast Days concerning the Holy Spirit such as Pentecost.

Purple is worn for Advent and Lent, All Souls and Requiem Eucharist services; and finally Green is worn at all other times which we call 'Ordinary Time'. When the colour is white or red, the thurifer leads the procession. For all other colours, the crucifer leads the procession.

I did say at the start that it wasn't a good time to recruit new servers, but if any readers are interested in joining our team of servers, please speak to me. I would love to hear from you.

The exposed beams of Lincoln Cathedral

Peter Kendall

The lower exposed oak beams spanning both the north and south entrances to St Hugh's Choir at the eastern transept are in stark contrast to the fine Gothic lattice tracery that embellishes the walkways across the upper beams.

Many members of the cathedral community and visitors wonder why they are there and if their appearance has always been as at present.

So why are they there and why the crestring? In his 'Handbook to Cathedral's of England' published in 1892 Richard J King comments that "Two oaken beams pass across each transept opening..... The piers had given way to a considerable extent before they were thus strengthened, owing it has been suggested, to insecurity in the foundations". Further A. F. Kendrick, writing in 1908, describes them as "constructive beams of oak" and "as part of the construction" he goes on to comment that 'An attempt was made in the last century to mask their ugliness by encasing them in Gothic work of carved wood'.

The 'attempt' to which Kendrick refers to above is the design James Essex, who was the Chapter Consulting Architect based in Cambridge, sent to Lincoln in 1780 for William Lumby, his trusted carpenter on site, to interpret and install. The original design that Essex submitted (Fig 1) is quite different from the design photographed in place on the beams and shown in Kendrick's book published in 1908 (Fig 2). Indeed that design was known to be

in place as early as 1809 as shown in a sketch by John Butler drawn during that year (Fig 3). It is not known if William Lumby changed Essex's original design or Essex forwarded modifications to his original drawing for Lumby to install. No modifications are recorded in the archive!

So when was the crestring removed? 'Lincoln Cathedral Notes' dated April 1929 under a 'General' heading contains the following statement: "Some 18th century ornament has been removed from the two beams across the arches opening from the choir into the eastern transepts.

The beams are part of the original construction, having been put in to check any east and west movement of the piers. The northern beam shews some cracks, but these have been carefully clamped with steel bands, and there is now no fear of movement. To take the beam out and replace it would have been not only costly but a dangerous experiment".

The removal of the crestring would have been considered quite minor work during a period when urgent and extensive work on the main tower and West Front was being carried out. The Works Department Archive does not include any further mention of the two beams in question. Whilst the inspection of the beams and the subsequent installation of the steel clamps required removal of the crestring, the reason why it was not replaced is not known and despite extensive searches, no remnants of the crestring have been found.

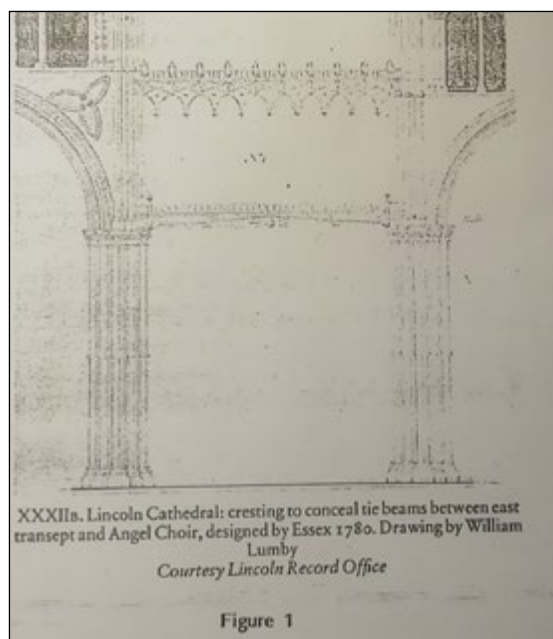


Figure 1



Figure 3

Cathedral, bees and memories

Margaret Campion



It was the bees which brought us to the cathedral... I've said that many times and it really is true!

We arrived in Lincoln in 1972 with 2 small boys and a mortgage... like many couples, I worked evenings and weekends and my husband attended BGC during the week but in order to fulfil a long-held ambition (and also hopefully provide a little extra cash) we started to keep bees, one hive first then in our second season a couple more and so on until it became quite a cottage industry.

It also became a time consuming hobby and in order to combine family time with work, study and the bees Alan started to go to the 8am HC at St. Nicholas rather than the later Family Service which I attended with the boys. But... on some weeks, the 8am service would not be at St. Nick's but at St. Anne's and after getting muddled several times, he was advised to go to the Cathedral where it was always at 8am.

This information was provided by another beekeeper, Canon John Parker, who lived at No 6 Minster Yard and whose wife, Edna, was the leader of the

Flower Guild – many readers will remember her.

John had arthritic knees and was finding his bees rather too heavy and difficult to manage, so quite often a knock or phone call would summon Alan; "My dear chap, could you give me a hand..." and quite often I was needed as well to help lifting. In this way, we began to know quite a few members of the Chapter and gradually I joined Alan in the cathedral and in due course, John encouraged us to join the Cathedral Association.

It was at a meeting of this group, probably the AGM, when John Nurser, who was also Head of the Theological College, came up to us as we were leaving and said: "My dear chap, (it was a common form of greeting back then!), I'm having a bit of trouble with bees at the college" and so the three of us sauntered off to the college in the twilight and walked round to the back – garden side – of the college which looks down on the town spread below.

Someone had put 2 hives just below the garden wall and apparently they

were worrying the students. Could we move them? But who do they belong to? A name was mentioned... and we both recognised it as a 'rogue' beekeeper; very good with his bees, not so good with people.

It was decided that if we quietly moved them lower down the hill, to land not belonging to the college, perhaps we need not bother speaking to the owner – who had not anyway asked permission to put them on the college land. So next night as darkness fell, the three of us moved the hives and their stands and relocated them lower down and so we went home...

Later we heard that the 'rogue' had simply returned them to their original position below the college garden but this time the gardener had taken matters into his own hands and confronted the beekeeper and words at least were exchanged which resulted in both parties visiting the police station at the bottom of the hill where the gardener demanded that his son should be summonsed to bail him out. A phone call to a Boston number and this son appeared – full uniform as a Superintendent of Police in Boston! As far as we were told, no further action was taken and the bees removed!

On another memorable occasion, Canon Parker asked us to move his bees from their summer residence in the garden of Edward King House and put them in another garden – as far as I remember at the back of the Minster Yard houses. It was winter and dark and the bees should have been quiescent so Alan stopped the entrance with foam and we didn't bother with protective equipment. Big mistake! The hives were old and rickety and halfway up the steps at the side of the house the hive we were carrying fell apart and the bees flew out and were everywhere... I remember even now the feel of them in my woolly scarf...

Valentine: Man of mystery

Andrea Paterson

Valentine's Day is a time when people worldwide show feelings of love, affection and friendship and it is celebrated in many ways, in most countries, on February 14 each year. But who was St. Valentine, and why do we celebrate him on February 14?

The St. Valentine who inspired this celebration may have been two different men: one, a Roman priest who was martyred on or around February 14 in the year 270 CE; and the other, a bishop in central Italy also put to death around the same time by Emperor Claudius II.

In the modern era, liturgically, the Anglican Church has a service for St. Valentine's Day (the Feast of St. Valentine), which includes the optional rite of the renewal of marriage vows. However, the Weekday Missal (Collins) does not list St Valentine in either the General Roman Calendar or the Proper of Saints and 14 February is noted as the Feast day of St Cyril and St Methodius, both of whom were Patrons of Europe.

Valentine is said to be the patron saint of lovers, engaged couples, happy marriages, beekeepers, epilepsy, the plague, fainting and travelling – quite a list for an unknown saint! The origins of Valentine's Day are not clear but many sources believe that it stems from one of the St Valentine stories which relates that he became the patron saint of lovers because, although the Roman emperor had banned certain classes from marrying, Valentine secretly married



The village of Marshland St James, just over the county boundary in Norfolk, brightened up the dark days of January and February by inviting residents to put some kind of heart display in their windows to make village lockdown walks more interesting for everyone. This photo, which felt like the perfect illustration for this article, is of one of these displays, provided by Jean Didwell, the photographer who is also the creator of this decoration.

such a couple. The emperor found out and ordered Valentine to be killed.

A further theory is that the church subsequently used St Valentine's martyrdom to Christianise the old Roman Lupercalia, a pagan festival held around the middle of February. Lupercalia was a fertility festival dedicated to Faunus, the Roman god of agriculture.

English poet Geoffrey Chaucer may have invented Valentine's Day as a general celebration, almost nine hundred years after February 14 was thought to be the day St Valentine was martyred. No record exists of romantic celebrations on Valentine's Day prior to the 1380s when Chaucer mentions it in his poem, *The Parlement of Foules*.

Depending on where you live, St

Valentine's Day does not always focus solely on romance; it is also a time to appreciate friends in some cultures. For example, Valentine's Day in Finland refers to "Friends Day", which is more about remembering all friends, and in Guatemala the day is known as the day of Love and Friendship.

Folklore also gives different meanings to traditional Valentine's Day events. For example, the giving of roses has significance in that the number of roses and their colour mean different things.

1 rose denotes love, a dozen equals gratitude, 25 means congratulations and 50 bestows unconditional love. Red roses stand for passionate love, pink roses for friendship and white for purity. Another example is in the

sighting of birds - the first bird a single woman saw on Valentine's Day would give her an indication of the kind of man she'd marry. If a woman saw a robin flying overhead on Valentine's Day, it meant she would marry a sailor. If she saw a sparrow, she would marry a poor man and be very happy. And if she witnessed a goldfinch flying above, she would marry a millionaire. Maybe that's why we see lots of sparrows but rarely see a goldfinch!

Whatever this year brings, we can all celebrate love in our hearts, prayers and words for as written in 1 Corinthians 13 - 7:

'Love bears all things, believes all things, hopes all things, endures all things.'