

# InHouse

the Journal of the Lincoln Cathedral Community Association



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## Meet Simon Crookall - LCCA Chair 2021

Margaret Campion

**Simon has kindly agreed to take over the chairing of the LCCA from John McNeil who has resigned due to increased family and work commitments.**

Simon is joining us at this difficult post-pandemic time and we are most grateful to him for volunteering his time to us.

Simon was born in Cheshire to a musical family and his interest in all forms of music, especially church and choral music, continued throughout his university years when he was a choral scholar at Kings College Cambridge. Post university his career was in music and the performing arts, firstly in Scotland, where he was General Manager of the Queen's Hall in Edinburgh, and then Chief Executive of Royal Scottish National Orchestra. In 2005 he moved to the USA to become President of the Indianapolis Symphony Orchestra and in 2013 he became General Director of the Hawaii Opera Theatre in Honolulu, returning to England (and Lincoln) in 2018. It is an impressive CV and the LCCA are fortunate to have gained his interest.

All through his youth, university and adult life Simon has been involved with the community and church life of every town in which he lived, and throughout his career he has of necessity become an experienced fund-raiser; indeed it was in this role he arrived in Lincoln where he was employed by the University of Lin-



coln to oversee the fundraising for the new Medical School. His current project is Head of Development at the Voltaire Foundation, Oxford.

In joining the LCCA, Simon hopes to be able to foster our existing Ministry of Welcome and to encourage the com-

munity to use its time and talents in all aspects of Stewardship. He has so much to offer in his long and varied career and we are indeed fortunate that he is willing to join and help us to continue and expand our work within the community of Lincoln Cathedral.

# Not such ordinary times...

Nick Brown, Precentor

**In the last edition of InHouse I wrote a little about the liturgical time in which we found ourselves – travelling from Lent toward Easter and the celebratory season of Eastertide which followed.**

As this edition comes out, we will find ourselves in the time of Sundays that follow Trinity – a time that is now called Ordinary Time in many places. However, for me, this rather minimises the fact that day-by-day and week by week, this time is far from ordinary as we continue to mark the passing days in prayer, celebrate Christ's continuing presence among us when we gather for the eucharist, and as we mark the example of the many saints who have gone before us as we mark their saints days. It is during this period of the year that the daily rhythm of prayer that sustains our life serves as a steady reminder of what is the foundation of our life – both as a cathedral, and as individual members of the body of Christ.

The foundation of our Christian life in prayer and worship is one of the fundamental characteristics of the Christian community. As I commented in one of the Holy Week addresses, it is this quality (of us entering into relationship with God in prayer) that alters who we are and changes what we do so that, however imperfectly, we echo that deepest love that flows from God in the words and actions of our own lives – both as individuals and as an institution. Within the cathedral community the residential community (formed of the residentiary canons, musicians and vergers) maintains this daily round of prayer and worship not only with the wider cathedral community in our thoughts, but on behalf of the diocese and its bishop who we are called to serve. Day-by-day, the residentiary canons gather to pray for each benefice in turn, and for the various other groups, bodies and institutions that go to make up the wider family that is the diocese of Lincoln.

Whilst the daily prayer of and for the Church continues the age-old traditions of our cathedral church, recent decades have seen changes and developments in the governance of cathedrals that has seen the role of the wider chapter develop and increase. Following a number of challenges facing cathedrals in the 1990s (in which we must admit Lincoln played a part), the then new Cathedral Measure (which has the equivalent force in law to an Act of Parliament) increased the membership of cathedral chapters to include both a non-residentiary canon and a number of lay canons. The expectation was that the routine of prayer, worship, education and hospitality would remain the key focus of the residentiary canons, as it had done for centuries, as is reflected by Christopher Laurence in recalling his time as Archdeacon and a member of chapter in the 1970s and 80s:

*Not so long ago the Chapter was composed, as it had been for centuries, of the Dean and four residentiary canons, all stipendiary. They held diocesan responsibilities independently of each other but collectively they oversaw the maintenance of the fabric, the library, and the worship of the cathedral. This last was a hands-on commitment: unless their other duties took them elsewhere they should all be present at the daily offices. They took turns to be Canon-in-Residence, when they were responsible for overseeing every activity in the cathedral, and to preside in the absence of the Dean. I cursed this rule many times when haring back to Lincoln from some distant corner of my archdeaconry to be in time to preside at evensong. There were plenty of retired canons who could have done the job perfectly well. Nevertheless this obligation upon the members of the Chapter, always to lead the daily prayer of the cathedral, was I think the golden thread which gave continuity to the activity for which the cathedral was de-*

*signed: its worship. It was a good custom and it is a loss to have had to let it go, but a gain in the scope of supervision for the cathedral's core activities.*

However, as events in several cathedrals in the 1990s bore testament, there was perceived to be a need to enhance the expertise available across a wider range of areas, including finance and governance, and this was significantly addressed by the role that the lay canons had in bringing in expertise in these areas, and that the non-residentiary canon was intended to fulfil as a link with the parochial clergy of the diocese.

The life and work of the cathedral has also expanded over the past century or so. One writer (writing several decades ago) wrote that cathedrals in general were at one time often 'little more than the private chapel of the dean and chapter, with visitors grudgingly admitted following a bribe to the verger'. Fortunately, that is not how England's cathedrals now operate and, although it may have hit vergers' extramural income(!), visitors are a key part of our work and an opportunity for fulfilling our mission to help people engage in the wonder and worship of God. Together with an increased focus on the long-term maintenance of the structure and fabric of the cathedral (represented at present by the £16.5 NLHF-funded project to build the Old Deanery Visitor Centre for the benefit of the community and visitors to the cathedral, and investing in the long term future of the cathedral building itself) this means that today's cathedral chapter has a huge range of demands placed upon it. These seeds were sown in past decades, something once again reflected upon by Christopher Laurence:

*Though our earlier Chapter had a narrower focus, nevertheless it laid down the features which have grown to become essential in the work of the cathedral today: the fabric council, the shop, the refectory, the appointment and training of stewards and guides. These new elements call for*



a broader membership of the chapter, with skills needed to manage them.

It is responding to these increased demands that has been enabled by the wider membership of cathedral chapters since the 1999 Cathedrals Measure came into effect, and we must be thankful for the contribution that the lay members of chapter make to the smooth running of the cathedral – often as well as contributing significantly to the life of the local church communities to which many of them also belong.

Thus a new member of chapter will be voluntary, unpaid, and be under no obligation to be a part of the cathedral's worshipping community; simply to have a concern, and probably expertise, for an element in the broader task which is summed up in the term "visitor experience." They are responding to the realities of our times, when visitors in the main do not consciously come to pray but to enjoy the glories of a world-class work of Christian art. We must wish them every success in delivering that experience.

Of course, at the heart of the cathedral's wide range of day-to-day activities, underpinned by its daily round of worship, the residentiary members of chapter continue to contribute their own gifts, skills and experiences, which include:

- The dean's experiences as a member of bishops' senior leadership teams, as a former archdeacon and parish priest, in various roles of corporate governance and as a leader in mission.
- My own background in church music (both practical and academic), experiences of leading a charitable organisation with a wide volunteer base, and as parish priest in the diocese.
- The vice-chancellor's background in ministry and ministerial education, together with his long-standing knowledge of the history of both cathedral and diocese.
- The dean, together with the residentiary canons, holds particular responsibility for the oversight and

governance of the cathedral and its life.

In the appointments of lay canons to chapter over the past couple of years, we have seen a broad range of skills brought to bear on the life and work of the cathedral to complement those of the residentiary members of the chapter, including:

- Harvey Dowdy, a trained archaeologist with extensive experience in property management who has worked in private, public and charitable sectors as well as having experience as a university lecturer and having been a member of the cathedral chapter at Durham. Harvey contributes to chapter alongside her work as Director of Estates for the University of Lincoln and as a member of the worshipping community at York Minster. She also sings in the Cathedral Consort here at Lincoln.
- Stuart Welch who, though now retired, has a wealth of experience in the field of commercial property law and was a long-standing partner of



the local law firm Wilkin Chapman. As well as being one of the cathedral's head guides, he worships at St Peter-in-Eastgate.

- Simon Parkes is a chartered management accountant who is chairman of the cathedral's Finance Committee. He has experience in both the army and air force as well as the civil service, and contributes to the cathedral alongside his busy role as Deputy Vice Chancellor (Finance & Infrastructure) at the University of Lincoln.
- Mark Suthern is the most recent lay canon to join the cathedral's chapter, and also brings a wealth of commercial knowledge gained as Managing Director and National Head of Agriculture for Barclays Bank and extensive contribution to a range of charities. As well as being a member of the cathedral chapter he is churchwarden of Potterhanworth.

Alongside these, wider links with the church are now represented by the recent appointments of two clerical members to chapter:

- Fr Paul Noble (Parish Priest of All Saints Monks Road) as a non-residentiary clergy member of the chapter, who replaces me since my installation as Precentor just before Christmas, and whose role is to support links with the parish clergy and parishes of the diocese; and
- David Dadswell who, in his 'day job' is Diocesan Secretary, but continues his contribution to the life of the cathedral as a self-supporting residentiary canon and member of chapter.

Whilst these roles are different from those diocesan posts referred to by Christopher Laurence, they demonstrate a commitment by the cathedral to seek to look outwards to the work of the diocese – both in the parishes that are at the forefront of the Church's life in local communities, and the central administrative support provided from Edward King House.

These appointments complement the work of the residentiary canons, who remain committed to the saying and singing of the daily offices in the cathedral and the offering of worship



just as their predecessors have done. By the broad range of skills that are brought to bear to support the life and work of the cathedral, this wider body of chapter members frees the body of residentiary canons to focus on the core work of the cathedral – its rhythm of daily prayer and worship, its work in Christian education, and its ministry of hospitality. As they have done through the centuries (and continued to do throughout the lockdowns of 2020 and 2021), the body of residentiary canons (assisted in their work by a now wider body of chapter members) continue to maintain the daily worship that stands at the heart of what we do at Lincoln Cathedral. Talking of this round of daily worship, the cathedral's website reminds those visiting it that 'the building in all its splendour, and the community in all its dedication, were founded and sustained to achieve a single purpose: lifting every one of us, from casual vis-

itor to devout pilgrim, and bringing us as close as possible to God'. Christopher Laurence rightly describes this as 'the golden thread which gave continuity to the activity for which the cathedral was designed'.

Just as the 1990s brought about a significant change in the governance of the cathedral, the new Cathedrals Measure, which received royal assent in April 2021, will change the shape of the cathedral's governance in the coming couple of years – and among other things the cathedral will become a registered charity as part of these changes. As a result, there will almost certainly be more changes in the years ahead. However, above all, it must be our common commitment that, touched by the special character of a building that has absorbed the prayers of centuries, those who come within its walls are touched by the presence of God and themselves brought to prayer.

# Hidden Corners - the Canon's Vestry

Margaret Campion

**This chamber, which is to the east of the south choir aisle, next door to the choir vestry, is locked and reserved for the canons of the cathedral.**

However, beyond the locked door there is a vestibule which also contains the pigeon holes for letters for every part of the cathedral organisation. Alas, it has changed since I was regularly in and out collecting letters for the Schools Department many years ago!

However, I remember it as being the resting place for a variety of esoteric articles, rarely used but impossible to dispose of, so I requested a verger, during a quiet moment, to let me see these objects again and perhaps write a short line or two for readers of InHouse. Sadly, in the 20 years since my last visit to this vestry there has been a grievous change... the china chamber pot, kept for elderly visitors before the advent of sanitation in the cathedral, has been broken. The last time I know it was put out for use (history does not record if it was actually used) was for the trumpeters positioned on Banks' View during the Maundy Thursday celebrations in 2000 when the Queen visited to distribute the Maundy Purses. What a sad loss – it was very old! But my other favourite object here was the elaborate embossing machine which is kept double locked with padlocks and is used to seal important documents needing the Cathedral Seal.

There is an interesting glass panel dated 1599 and a set of very pretty gothic style white painted cupboards and the usual chairs, table, drawers and mirror for the clergy to check they are properly and tidily attired for duty. But the most interesting change has been the floor; some years ago, the wooden floor was



taken up for maintenance work and the original stone floor revealed. This is rather beautiful and it was decided not to replace the wood flooring, but in turn this meant that the original oak door which had been lifted to allow for the extra height of the wooden flooring now had to be altered to close the resulting large and draughty gap which then appeared. So, the door had a new panel fitted to the bottom and the hinges altered to ensure a draught-free closure. In turn this meant the little chamber immediately next and to the south of the oak door has also needed some slight adjustment – all of which shows that a sim-

ple "Let's not put the wooden floor back" has led to a fairly significant amount of extra unforeseen work!

In the outer vestibule are the wardrobes containing the vestments appropriate for the seasons and occasions and the aforementioned small chamber has a sink, where the sacred vessels are washed, and a dry space for the storage of the wafers. Altogether it is another corner of the cathedral not open to the public but which is an essential part of the housekeeping of the whole.

My thanks are to Verger Paul for allowing me access and for telling me more about the various objects.



# Commemorating the life of His Late Royal Highness Prince Philip, Duke of Edinburgh at Lincoln Cathedral



Choral Evensong, attended by the Lord Lieutenant of Lincolnshire, the High Sheriff of Lincolnshire, the Mayor of the City of Lincoln, and the Chair of Lincolnshire County Council (9th April 2021)



Sung Eucharist, with Sermon by the Dean of Lincoln (11th April 2021)



# David Pallister - High Sheriff's Award

Margaret Campion

**This annual award was made to David after the Sunday morning Eucharist on 11th April 2021 and David, who is a remarkably modest man, was still doubtful that it would happen right up to the moment it did actually happen!**

The award was for his diligence and reliability in the role of Joint Head Steward of Lincoln Cathedral, especially during the Covid restrictions of the last year. There were, of course, many stewards who were unable to fulfil their duties during this time for many reasons, but David would always step in to fill any gaps in the rotas.

David and his wife, June, joined our worship at the cathedral ten years ago but they have been active church workers all their lives and once 'settled' at the cathedral were happy to join our volunteer force and use their talents and experience wherever they were needed.

David is Lincoln born and bred; he was co-owner of the Advance Book Shop on Monks Road for many years, a shop which specialised in the supply of all kinds of educational, vocational and theological books to schools, colleges and students.

His other hobbies are gardening – and his garden is a model of colour and neatness – and he is a keen DIY man. I can personally testify that he has no equal when it comes to operating the cathedral dish-washer after any social event!

Our congratulations to David for a well deserved award!





# Farewell to Rachel

Muriel Robinson

**A few weeks ago we heard the bitter-sweet but not unexpected news that our Cathedral Curate, Rachel Revely, is off to pastures new.**

Rachel's curacy finishes this year and she has been snapped up by the Diocese of St Edmundsbury and Ipswich to lead the Church of St Thomas, Apostle and Martyr, in Ipswich. Obviously our loss is very much Ipswich's gain, and we are both sorry to see Rachel go and happy to see her growing in ministry responsibility.

The church itself, a former tin tabernacle since rebuilt as a more substantial structure, is very different architecturally from our cathedral, of course. Rachel told me, 'It's a unique church, which is modern in style but beautiful in a very different way to the cathedral, of course,'

and she described it as Tardis-like in the amount of available space. The parish includes the Community of St Thomas, a neo-monastic community set up by the former incumbent, and is playing a part in a diocesan project called Inspiring Ipswich. Although there are no church schools in the parish, there is a nursery next door to the church as well as a secondary academy and a primary school, offering possibilities for Rachel to engage with children and young people. The parish website suggests a thriving and lively parish and I'm sure that in Rachel's care the parish will continue to flourish.

Obviously as well as looking forward to the challenges to come, this is a time for reflecting on the past few years at Lincoln. I asked about the best memo-

ries Rachel will be taking with her, and she started by telling me how grateful she is to have learned so much and to have met so many wonderful people- "I have become what I feel called by God to be, a priest, surrounded by these walls and wonderful people. There is still lots of learning to do but I will always be so grateful for that." In particular, she mentioned her involvement with the Cathedral education team, specifically the Church Schools Festivals and the joy of leading worship for these; the many ways she has been able to use her artistic skills – including of course her amazing angels for Christmas, and the Stations of the Cross project still in place in the choir aisles. Sacred Space has used Rachel's artistic skills and so much more, offering a mix of activity and meditation, and for appreciating the beauty of the building as well as actively engaging with the various prayer stations. But the one absolute highlight that Rachel wanted to stress was her interaction with the congregation, which she has found supportive, moving and energising in equal measure.

Rachel, I think I speak for us all when I say how much we have enjoyed having you with us- you have been missed during your various placements and it's always a joy when we see your smiling face on a Sunday. Thank you for all you have brought to us, and may God be with you as you take up your new ministry.



## Editor and Editorial Policy

The current editor of InHouse is Muriel Robinson, supported by Elaine Johnson, Margaret Campion and Claire Taylor and with photographs supplied by the editorial team and authors. A new editor will soon be appointed and announced, in time for the next edition. The InHouse email address remains the same.

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](mailto:inhouse@lincolncathedral.com) by August 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](mailto: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.



# Volunteer update: reopening to visitors

Claire Taylor

**I am writing this on May 16th, the day before the Cathedral re-opens to visitors. It feels like a monumental moment. Not only are we welcoming back some groups for the first time since the end of 2020, we are also welcoming back some groups who have not been able to carry out their volunteer role for over a year, since March 2020.**

To everyone in those groups, which include the Library and the Treasury, we have missed you and we are so looking forward to having you back!

It has been wonderful and truly uplifting to read what volunteers are most looking forward to with regards re-opening. The common theme is, unsurprisingly, connecting with people:

*"Getting back to meeting people in the splendour and tranquillity of the Cathedral."*

*"Meeting people from around the world and telling them about our library and the history behind it."*

*"It is a wonderful feeling of being liberated after so long in lockdown, to just communicate with others in person rather than on a screen."*

*"We are a great and friendly team of volunteers who enjoy telling our visitors about our glorious cathedral and libraries. We have missed meeting one another and the visitors too, so it will be so good to get back to some sort of normality, whatever that might be."*

*"I have missed chatting with people. I have also missed listening to their experiences and learning new and interesting things from them."*

*"This last year and a bit have made many people re-evaluate our priorities, and social interaction is very important in all our lives, meeting our families being the first priority, and then having a walk with friends, eventually deciding that with common sense we can start to return to a new form of normality. The Library along with Welcome are where I am heading, and look forward to my first shifts, as we spread our wings."*

Conscious that it has been a long time, some groups have been diligently refreshing their memories and taking practice tours. Above right is a photo of some of our floor and roof guides meeting to do just that. Although, by the time this article is published, I am sure it will feel like you have never been away!

## New Starters

Please join me in wishing a very warm welcome to some new Cathedral volunteers:



- Joining the Treasury, we have Judith Lockwood; Fiona Dowker; and Ed and Ro Walter.
- Assisting the library and collections team with some remote projects we also have Giulia Banti; Lewis Mee and Michael Barycki.
- Joining our new Garden volunteer team, we welcome Jane Priestley; Jessica Hooton; Carole Porter; and Susan Crampton.
- A very warm welcome to new stewards, Michael Rowbotham and Stella Herbert.

## National Volunteers' Week, 1-7 June 2021

National Volunteers' Week is a perfect excuse for me to thank you all for your contributions to the life of the Cathedral. We could not function fully as a place of worship or a heritage site without you and we are incredibly grateful for your support and dedication over the last difficult year and always. Here's to now being able to look to the future as a volunteer community again.

If you have any news or story that you would like to share with your fellow volunteers, please do get in touch with me. Claire Taylor, Volunteer Coordinator, [claire.taylor@lincoln-cathedral.com](mailto:claire.taylor@lincoln-cathedral.com) or on 01522 504399.

# Looking Beyond the Traditional Stations of the Cross

**Claire Taylor**

**Volunteer Co-ordinator**

Since Holy Week, anyone going through the arch in the North Aisle into the East End of the Cathedral, would have seen a series of rectangular, brightly painted boards with beautiful calligraphy interwoven with the splattered, poured and dripped paint. These are the creation of Assistant Curate Revd Rachel Revely, and I asked her more about where her inspiration came from and what they represent.

Rachel explained that as part of her personal reflections during Lent she had been considering the power of words in society, especially in an era of “fake news” where words have the power to distort the truth. In contrast, Rachel spent a lot of time reflecting too, on how words can have a positive change on the world, or be so powerful that they cannot be ignored because they are a cry for justice, equality or mercy. This led her to thinking about Jesus’ words; how they are the word of God whilst He is the Word of God.

The installation which Rachel has created therefore uses the words spoken by Jesus as its inspiration and at first glance would appear to borrow much of the structure of the traditional seven last words used traditionally on Good Friday. However, this new artwork goes beyond this tradition and continues the journey after the resurrection.

There are 15 stations: seven in the north aisle leading towards the Retro Choir; one central station in front of the altar; and seven along the south aisle leading the pilgrim away from the altar to resume their day.

The first seven stations which lead the pilgrim along the north aisle towards the altar contain Jesus’ last words. These are often used and referred to in Holy Week as part of the pastoral story and include words and phrases such as “forgive” and “into thy hands”. They each



represent moments of intimacy for example between a mother and son, or between Jesus and the Father. They reflect the internal turmoil and anguish of that death on the cross.

In front of the Retro Choir altar is a central station where the pilgrim is encouraged to pause and give praise for the miracle of the resurrection. This station is different to the other 14 stations which all contain words spoken by Jesus. This is because the resurrection happened at night, in the dark without words – “In a cave, under a starry sky, God brings about the salvation of the world without a single witness and without a single word”. As a result, this station contains all that we can say in response: “Alleluia”.

The seven stations which follow the

Resurrection contain words which were spoken joyfully, in contrast to those painful words in the earlier stations. We see ‘Mary’, the first word spoken by Jesus after his resurrection and during a moment of revelation: that wonderful moment of recognition, where Mary Magdalene recognises Jesus. The final word in the series installation is ‘Follow’. This was the word which Jesus said to Peter when he called him to walk in his step and called people to know his name and the message of Jesus to us today: follow me. The pilgrim is encouraged to leave the installation filled with this hopeful message.

As well as the provocative words, it is hard not to be moved by the expressive colours of the pieces. Rachel has used the method of acrylic pouring where different coloured acrylic paints are poured, splattered and thrown around the boards. The first seven stations all contain the colour red to symbolise the pain and anguish of the cross, the central station is a beautiful rainbow of colours to celebrate the resurrection and the final seven stations all contain elements of gold to represent the glory of the new dawn.

Whilst Rachel carefully considered the colours she used, the nature of acrylic pouring means that the pieces all have an unpredictable, unique nature and no two pieces could ever be the same. Perfection is an impossibility and Rachel felt that was a fitting reflection on humanity generally. Sinners though we all are, we are also all the word of God. All worthy of experiencing Jesus’ journey through art and feeling the hope of a new life.

Rachel is leaving the Cathedral in June to take up her role as Priest in Charge of the benefice of St Thomas the Apostle and Martyr, Ipswich; however, we are pleased to learn that her installation will be remaining at the Cathedral, for which we are very grateful. Please do take some time to enjoy it and reflect.



# Pastoral Care - the new arrangements

Christine Wilson, Dean

***For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness. Romans 12: 4-8***

We are blessed with many people who generously offer their gifts in support of the ministry and mission of the cathedral. One area of our life that has recently been reviewed and refreshed is our pastoral work amongst the cathedral community. New policy has been adopted which seeks to ensure training, accountability

and inclusivity. All those who work with children or vulnerable adults undertake supervision, and oversight of this ministry is led by the dean and residentiary canons supported by Claire Taylor, our volunteer co-ordinator, and Claire Hunter, our safeguarding officer. A number of the worshipping community have recently been trained and commissioned to serve as members of the cathedral pastoral care team.

All Christians have a God given responsibility to 'care' for others – this is an outworking of what it means to be a member of the Body of Christ. Pastoral care reflects the love of God for us and our love for one another, but some Christians are particularly gifted and called by God to provide pastoral care in a more focussed way. At the cathedral we want to signal that all are loved and welcomed. Young and old alike can know themselves valued and cared

for. The care that is offered, both at times of crisis and in everyday life is an active proclamation of God's love in Christ for all the world.

Response to pastoral need is a particular challenge for a cathedral with a complex web of relationships. There are several worshipping communities, together with volunteers, staff, pilgrims and visitors. We are not a parish church, nor do we have defined geographical boundaries in which to operate our ministry of care. It is a concern that people 'slip through the net', which risks an elderly faithful member living out their final days without sacramental ministry, someone in need being left unnoticed, or the bereaved feeling unsupported. If you are aware of a particular pastoral need or would personally wish to receive spiritual counsel, please do inform a member of the cathedral clergy so that we can make the appropriate provision.



**Revd Michael Boughton**

I am a retired Parish Priest and for over 25 years part time Hospice Chaplain.



**Jonathan Shiell**

My name is Jonathan and I am a history PhD student at Bishop Grosseteste University, while also volunteering as a server and a lay duty-chaplain at the cathedral.



**Revd Ann Mazur.** Richard and I moved to Lincoln from Scotland in 2012. I am the co-ordinator of the duty chaplains and I also lead Stillpoint.



**John Campbell**

I am delighted to have been asked to join the cathedral's Pastoral Team in my retirement, giving me the opportunity to continue using the skills, experiences and training gained over my forty-six year career in the C of E.



**John Davies**

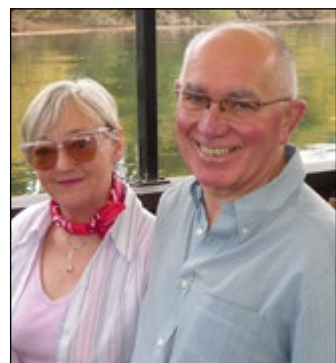
My role in the group is to support the active pastors in prayer.

## **Tony Wintin:**

I have been a server at the Cathedral since the late 1980s and have been the Sub-Sacrist for 11 years. I am a retired Police Officer having served with the Lincolnshire Police for 35 years. I have been married to Veronica for 54 years.

## **Veronica Wintin:**

I grew up in Surrey and met Tony when we were both working for the Ordnance Survey in Chessington. Upon marriage in 1966 we moved around Lincolnshire as promotions nearly always meant the furniture van's arrival! Like Tony, I have been a server at the Cathedral for over 20 years. I had a career as a primary school teacher.



# 10 Minster Yard

Elaine Johnson

**Records relating to the site of 10 Minster Yard, known as 'The Choristers' House,' date back to the early thirteenth-century, and a building housing cathedral choristers is recorded there 100 years later.**

However, a survey of 1650 notes that most of the choristers' accommodation was in what is now the garden and was some distance from the street. The present very distinctive house, built of limestone rubble with twin gables, was completed by 1664. It is two rooms wide with a kitchen behind, which reflects the 1702 probate inventory of William Norris, steward of the choristers and singing master. This document lists 'the room cald the hall, the parlour, best chamber, green chamber, the boys' garrett, the best garrett, the school rome, the mayd's roome and the kitchen.' The itemised contents of each room are a fascinating insight into domestic life at the turn of the seventeenth-century: the hall included an oval table and nine chairs, the parlour had '6 cane chairs



and 1 arm'd chair' and six cushions. It also included 'the toys'. The best chamber and the green chamber were bedrooms, as they are now, as they both contained 'a feather bed bolster, pillows and blankets.' The boys' 'garrett' had '3 small feather beds'; the 'schoolrome' had 'an harpsichord and frame, anthem books and ruled paper', which reminds us of the choristers' daily life and work.

The street door opens onto a passage which leads into the back garden and the site of the original choristers' accommodation. The north wall of this has been identified as medieval and it is almost certain that William Byrd, appointed organist and master of choristers in 1563, would have walked along here regularly.

The garden is overlooked by remains of the medieval Close wall and recent garden maintenance has uncovered more decorative stonework. Living on a site inhabited for hundreds of years, what else may be there to be found?

Our thanks and appreciation go to the residents of this beautiful house for showing us round and enabling us to share the history of their home with readers of InHouse.



# Lost churches of uphill Lincoln

Penny Forsdyke

**I have a book by Dr. Alan Kissane entitled *Civic Community in Late Medieval Lincoln: Urban Society and Economy in the Age of the Black Death, 1289-1409*, which I bought to research medieval markets.**

I noticed that he listed forty-three parishes and began to wonder what had happened to them. With the aid of Lincs to the Past I started to research them.

Some churches were demolished during the reformation; however I discovered some were demolished quite early in the medieval period and all traces have disappeared. This walk will be a sort of ghost walk looking at places where there was once a church. All churches had burial sites and so we must speculate on the lost resting places of countless Lincoln people.

## Pottergate

Starting from the West front, walk round the south side of the Cathedral, trying not to get blown over by the wind on Kill Canon Corner. This will lead you to the site of St Margaret Pot-

tergate. This church was founded in the late 11th century by Osbert, Sheriff of Yorkshire and Lincolnshire, who gifted it to the Cathedral in 1114. It was united with St Peter in Eastgate in 1778 and demolished in 1781. The churchyard continued in use and you may see the grave of George Boole's parents. Walk up Pottergate and turn right at the traffic lights on to Eastgate and continue to Langworthgate.

## Langworthgate

Between Langworthgate and Greetwell Gate there is a triangular plot of land on which stands St Peter in Eastgate Primary School, some cottages and a car park. This was an informal marketplace in medieval times, and it is here that the church of St Leonard stood, probably where the school now stands. This church was first mentioned in 1163 and was demolished in 1535. The church of St Giles was in the same area, but I have not been able to find any information about it apart from its being disused by 1370. Both congregations of these churches were taken up by St Peter's in Eastgate. Retrace your steps along Eastgate, and just next to the Lincoln Hotel turn right into East Bight; follow this to the Newport Arch and start to walk left up Bailgate.

## Bailgate

The site of St Paul in the Bail is well preserved, on the corner of Bailgate and Westgate, and you will find information boards in the area, so I do not need to give any detail here. The parish of St Clement in the Bail extended this far, but the church was probably where the water tower now stands. The church was in use in the early 11th century and ceased to function in the 14th century.

All Saints in the Bail was mentioned in the Domesday Book and its parish was combined with St Mary Magdalene in 1318. The building was left to decay and robbed of building material, until it finally was demolished in the early 17th century. It stood between Eastgate and the shops along Bailgate such as the butcher's and the post office.

St Mary Magdalene of course still stands, but the original lies under the Cathedral. The present building dates to 1294, was damaged during the siege of 1643, was rebuilt in 1695 and again in 1882.

From here walk through the Castle and out of the west gate.

## The Lawn

St Bartholomew's Church stood here serving the medieval suburb of Westcastle and first appears in records in 1189. A leper hospital, first recorded in 1312, was attached to the church, and the Union Workhouse may have been built on its site. The hospital was gone by about 1350. The cemetery was much used, not for parishioners, but for canons and clergy of the Cathedral and others from the Close and Castle. Many of these graves were disturbed in the 1980s. The church disappeared from the records in the mid-14th century.



# A (final) word from the editor

Muriel Robinson

**This is my last edition of InHouse as editor- after 8 years, I think it's well past time to pass the baton on- but I can't go without saying how much I've enjoyed it.**

The editorial team, and all our contributors of words and images, have been a joy to work with, and having Will Harrison's voluntary contribution in turning our words and photo files into something elegant and professional has also made life much easier and better. I wish my successor, whoever that may be, every success in taking InHouse onward and upward, and with luck to a return to hard copies as well as the electronic version.

But meanwhile, one last edition to bring to you. Things are gradually opening up, and we were even able to have our final editorial meeting inside! The cathedral services have more music and significantly more clergy, with the arrival of two new residentiary canons as well as some new members of Chapter. Evensong has been able to relocate back to St Hugh's Choir sometimes. We can legitimately stand and chat outside on the West Green after the services. There is even a rumoured date for the opening of the new café in the Old Deanery before too long!

It already seems a long time since Holy Week and Easter, but it is worth taking a moment to reflect on the joy of being back together for the Triduum and Easter Sunday. I was particularly moved by the evening service of Tenebrae on the Wednesday of Holy Week, seeing the candles extinguished as we drew nearer to Maundy Thursday and the darkness of Good Friday



(do watch out for this next year if it reappears, as I hope it will) and of course by the late changes to the rules which meant we could have our Easter Vigil together, complete with fire and Paschal candle.

Do take time to read the ongoing news about life in the diocese. Resourcing Sustainable Church is a huge and challenging initiative to reinvigorate the lives of us all and to reach out in mission and evangelism to the whole of Greater Lincolnshire. Keep an eye on the diocesan website and maybe just have a chat to the clergy of the parish you live in, to encourage them in this great work. And above all, pray for them, for those of us with diocesan responsibilities as volunteers as well as those who are office holders and employees, and above all for the coming of the Kingdom.

## The Cross O'Cliff Orchard

Margaret Campion

**This tiny pocket of Lincoln was brought to my notice by Prue Chaderton who phoned one day and said: "Bring your walking shoes and waterproof and we'll explore the Lincoln Orchard on Sunday morning."**

Of course, I couldn't refuse so, properly equipped, we drove off on a sunny May morning after the 10am Service, parked on Cross O'Cliff Hill and crossed the road to where a partially concealed information board and an almost hidden gate gave access to this hidden corner of our beautiful city.

The orchard was planted 150 years ago but was neglected for 50 years until the County Council decided in 1995 to rescue it for the city. It is a small plot,

just under 2 hectares (nearly 5 acres in old money) apparently, planted with many old varieties of apple, pear and a medlar, and on our visit most of the trees were in blossom. All the trees are



carefully labelled and it is obviously well managed by volunteers, with the dead wood piled up to provide nesting and hiding places for wild life and breeding grounds for butterflies and birds.

There are lots of winding paths through the orchard, and the ground under the trees was blue with forget-me-nots. We walked the paths admiring the blossom and testing our knowledge of wild flowers we found bugle, speedwell, self-heal, Ladies Smock – which in my home village was called 'cuckoo spit' – with a few Jack-by-the-hedge amid the young nettles and, of course, bright, sunny spots of dandelions.

Checking the App on Prue's phone, we found we had walked just over a mile. A perfect place for a post- Eucharistic stroll!



# Resourcing Sustainable Church: a Time to Change - Together

Muriel Robinson

At the Diocesan Synod on May 8th, the Synod voted overwhelmingly to support the next steps in Resourcing Sustainable Church, which now has the extra wording 'A Time to Change - Together'. With over 80% of members voting in favour, this sets the diocese on a five year journey to reshape and renew the Church of England in Greater Lincolnshire. The report that accompanied the motion, in the words of its introduction, 'sets a vision for a transformed church. The recommendations and commitments set the foundations to help us reimagine the local church, to secure its future and to help it flourish'. The report also makes it clear that although it is undeniable that we have a financial crisis, the initiative is not just about that:

'The annual £3M operating deficit must be urgently addressed. But the finances of the church mean nothing without its mission. The mission of the church is our reason for being. Together, we must find a re-

focused, reimagined way of being church so that the transforming love of God can be shared better, further and deeper in our communities.'

There is not space in this article to go into all the issues involved- there is much more information on the diocesan website, including a radio interview with Bishop David, which you can find at [www.lincoln.anglican.org/news/diocesan-synod-approves-resourcing-sustainable-church](http://www.lincoln.anglican.org/news/diocesan-synod-approves-resourcing-sustainable-church). But one aspect which may be worth a thought by us as members of the cathedral community is about the approach to giving. In the past, various formulas have been used to band parishes into categories and then to use these to set a request for parish share- the share of diocesan income hoped for from each congregation. The formulas have been seen as demands rather than requests and as centrally driven. It has been very rare for the share to be paid as part of the cheer-

ful giving exhorted by St Paul. In future, a team of trained covenant pastors, lay and ordained, will be going out to parishes and benefices to have open conversations about how each church can contribute, closely linked to the church's aspirations in terms of local mission and a realistic assessment of the situation, which includes a recognition that the approximate cost to the diocese of a full time clergy stipend plus pension, NI contributions and housing comes to around £55,000 a year. Then each church will covenant a level of giving, as a prayerful act of commitment to the growth of the Kingdom. This in turn requires each one of us, as members of the diocese, to think about our own giving as an act of generosity and mission, whether we choose to give just to the cathedral or also to our own parish churches, remembering that like everyone else in England, the parish system is there to support and sustain us.



# Love Your Neighbour at the Salthouse

Paul Epton



**At the start of the first lockdown in 2020, in response to the crisis facing the country, we teamed up with the national Love Your Neighbour initiative to help provide emergency support for those in need in Lincoln and the surrounding area.**

Our congregation leapt into action and we immediately launched a food depot and delivery service. We partnered with a number of schools in the city to ensure that as many families and individuals as possible, who found themselves in urgent need, were supplied with regular food parcels which included craft packs

for the kids to keep them entertained while at home.

In those early days it was quite an eye-opener to see the level of need all around us; our delivery drivers would share with us that not only were these families facing food poverty, but in addition they didn't have basics such as toiletries or even nappies. In fact, although we were providing craft packs for the kids, we often found that families simply didn't have the essentials to be able to make use of them, such as scissors, glue and felt tips. As a result, we focused on personalising our parcels to ensure that

each family's individual needs were met as much as possible. A year on and nearly 3,000 food parcels later, the depot is still going strong thanks to a monumental effort from our teams, and we are still trying as best we can to support those in need.

In addition to the food depot, back in 2020 we launched a Phone-a-Friend service specifically to help those who found themselves isolated and lonely during the lockdown so that they would have someone to chat to each week and assist with any needs. Then in October we were so pleased to be able to partner with Acts Trust and other churches in the city to help those experiencing mental health difficulties by running the Night Light Cafe on Saturday evenings from the Salthouse.

At the start of 2021, we began to direct our efforts towards supporting people suffering from the longer term effects of the pandemic, particularly with increasing unemployment and debt. We teamed up with Resurgo, a charity which specialises in youth unemployment, to launch Re-Work, an online six-week programme to help the unemployed get back into work, and we started the CAP Money Course to help people with basic budgeting and money management skills.

It's been quite a year which has proved stretching in every way possible, but when we hear stories of kids absolutely loving the crafts, of families getting out of debt, and individuals telling us that they honestly don't know what they would have done without us, it makes it so worthwhile!

Moving forward we are keen to continue connecting to an ever greater extent with those around us in the hope of seeing lives and communities transformed by the love of God working through the local church.

If you're interested in finding out more about Love Your Neighbour we'd love you to visit [www.stswithins.org/loveyourneighbour](http://www.stswithins.org/loveyourneighbour)