

InHouse

The Journal of the Lincoln Cathedral Community Association



'Say it with flowers!'

"Beautiful", "stunning", "wonderful creativity and skill" were some of the comments I heard as I walked around this year's flower festival in the cathedral. Based around an inspiring theme of "Vision", it enabled the designers and their teams to create over 100 amazing, eye-catching arrangements and displays which celebrated diverse ideas and actions down the centuries, which have influenced and shaped our lives.



Only two and a half days were allowed for the preparation in the cathedral before the doors opened and what a tremendous success it was. Thousands visited; staff at the café, shop and in Bailgate shops said it was just like Christmas! The arrangers were kept busy chatting to visitors and keeping their arrangements fresh, watering and replacing blooms where necessary. When it was over, they worked hard with only one day to dismantle it all.



Enormous congratulations and appreciation must go to Jenny Whitton, her committee and the teams from across Lincolnshire and beyond: everyone experienced, many highly trained but all with that creative eye and talent to produce such spectacular and memorable displays. Thank you.

Elaine Johnson

Normally two years in the planning, this year's festival took four because of Covid and lockdown; the committee communicating electronically and even meeting in a motorway service station due to restrictions. Flower clubs from previous festivals were invited to participate as well as newcomers. Once the theme was chosen and approved, the cathedral was divided up into sections with a designer and a team for each. Thousands of blooms and foliage were identified for each display, along with craft work and words where appropriate, keeping many arrangers busy for months beforehand.



(Photos : courtesy of Jim Newton)



From the LCCA Lay Vice Chair

The changing seasons bring change of all kinds, and at this time we are experiencing change of a far-reaching nature. The death, in September of Her Late Majesty the Queen, of beloved memory, will mean changes for the country, the Commonwealth, and, of course, the Church. The Lincoln Cathedral Community Association joins with the country in mourning a great and much-loved monarch, and salutes our new King Charles III.

Lincoln Mystery plays, 2022

Throughout history storytelling has featured strongly in community and family alike. On the media we follow serials and characters through their lives, finding similarities with our own and occasionally solutions to problems we have in common. We enjoy sharing experiences, gossip and news whilst songs learnt along the way stay with us for a lifetime and, although certain topics - domestic or global - always cause arguments, discussion can lead us to view them from a different perspective. So, with the mystery plays. I have been associated with them since the early 1990s in various roles and on the board. Each time there are different plays from the large collection. This time we had an out-of-town director, a new venue for the cathedral week, a churches tour and an emphasis on the Mary plays - very appropriate for our cathedral base, dedicated to the Virgin Mary.

Costume and set design has always varied but in 2022 there were our base clothes with cloaks to distinguish main characters, bowler hats for Lucifer, red beanies for disciples, washerwomen aprons and headscarves for gossips, odd ears for the Devil's followers, a bishop's mitre made from the Church Times, Mary in blue, puppets, and trees represented by ladders with balls used not only for Creation but popping up throughout. No sheep, only a brief mention of kings and definitely no Day of Judgement! But God was glorious in a new golden creation and music was familiar, often Lincolnshire folk songs with a small but very engaging Ensemble.

Cast, crew and musicians are all volunteers with a professional director and technical team. Rehearsals were not without incident – seemingly frequent changes of cast, Covid, and the director's good use of his assistant director/musician/choreographer as he was also part of the York Mystery Plays. His vision was basically agrarian-community based, telling stories in work breaks: open air presentation and following the medieval tradition where guilds had their own casts and varied in interpretation, hence our two Lucifers and eight Jesus actors, continuing the medieval concept of Jesus as a mirror in which to see ourselves, so male and female.

Community theatre is what we present and this year we had a signing performance. The director and some cast members brought their disabilities to the mix and, as the time together deepened confidence and relationships, it was a joy to see the plays find cohesion and a real happiness and excitement, a wish to share all of it with an audience.

If you've never seen them, please come next time. If you have ever thought, experienced or not, that you would like to be part of them, do take the risk. Everyone, audience included, has a part to play and will find something in them for themselves.

Ruth Andrews



March 2020: Lincoln mystery plays cancelled due to Covid!

Would Tom, our director, and the company come back in the future? Could Mystery Plays survive?

Monday 25th July 2022: we made it. I sat watching our company perform inside on a rainy evening, full of admiration. Everyone had pulled together and, as producer and chair of production 2022, I was very proud of us all.



Putting on a production is like the ups and downs of a seesaw but as the nights passed, I could start to relax. The performances improved; lighting made the show magical against the backdrop of the cathedral, the singing was angelic, the dances energetic. There was laughter, sadness and gasps from us and the audience, especially at the last performance, when we had Craig, our signer, whom we all watched, fascinated, when we were not performing.



I don't usually act in the mysteries, I'm quite happy producing nowadays, so when director Tom asked for people to be disciples, I didn't step forward. I left others to do that but Tom looked at me and smiled, "Come on Denise!" Reluctantly I joined the group and here I am standing during performances, waiting to be called onto the stage as Bartholomew, by Jesus, to collect my red beanie hat and join my fellow actors becoming disciples.

Was I nervous? To begin with, yes, but it gradually disappeared as I relaxed into my character. With thankfully no words to remember I enjoyed every moment. I was even asked to do another scene with a cut-out church. It's hard to be characters when you don't know them well. As I am not religious it's even harder, but something inside me spurs me on; it's a belief in humanity, hope in a community to be there for each other, not forgetting performing which I love.

I also love being with everyone and a part of the plays for a change. This is who I am, you try to pull away but you can't. I tried as Chair, but I couldn't. Would I act again in mystery plays? Yes, I would. My life is theatre and whatever company I am with or wherever I perform, it is the fabric of me. I love the people and, as for touring, it is my passion. Lincoln Cathedral and mystery plays go hand-in-hand. I am proud to be part of it all and especially the company of 2022!

Denise Christison



Harvest Hymns and customs

“Fair waved the golden corn,
In Canaan’s pleasant land,
When full of joy one
shining morn,
Comes forth the reaper
band”



Does anyone remember that one? It is the one that always runs through my mind as summer progresses and the corn and wheat start to show their ears and wave about in the summer breezes – I must have heard my mother sing it so many times in my country childhood! But we never hear it sung nowadays and that prompted me to borrow a few old hymn books – a 1906 edition of Hymns A&M, “Rejoice & Sing Melody Edition” and a 1968 edition of the Methodist Hymn Book. All had that old favourite: “We plough the fields and scatter” (which is also a staple of any Campion family funeral whatever the season) and: ‘Come ye thankful people come...’ but only the 1906 A&M had ‘Fair waved the golden corn’ and here it was included in ‘Hymns for the Young’ not under Harvest at all. I wonder why it stays so fresh in my memory.

Another well-remembered old hymn printed in all three books is ‘To thee, O Lord, our hearts we raise’ and continues with those lovely lines: ‘the valleys stand so thick with corn that even they are singing.’ I love the joyfulness and thanks that are evoked by those words.

As I am writing this, I know that because of the war in Ukraine their fields – the ‘bread baskets of Europe’ are being plundered by the aggressors and that famine is feared for many of the world’s poorest regions. Here in Lincolnshire, we are the ‘bread basket of the UK’ and so Harvest Festival this year will not only be a way of thanking our farmers but also a sombre reminder of the troubles, destroyed or poor harvests will be bringing to many people in our troubled world.

Another old custom was gleaning – does anyone remember that? I had a village childhood and vividly remember ‘gleaning’ with my mother – it must have been towards the end, or very soon after, the war and food supplies were getting low in the country and ‘gleaning’ – following the reapers – and picking up all the stray ears of ripe wheat, putting them carefully in a little basket, was a late summer ritual.

My mother gave the baskets to my uncle who kept chickens and had a pig at the bottom of his garden, so I think that must have been the main reason for my mother to risk backache by joining the gleaners!

When we moved to Lincoln in 1972, we did have a more modern type of gleaning. The fields at the back of our house (now part of the Carlton estate) – were given over to peas and after the ‘vining’ of the peas was completed, we joined our neighbours in foraging the edges of the field which had missed the viner. We picked up quantities of pea vines, collected them in bundles at the bottom of the gardens and then brought out chairs and happily stripped the vines of the peas which were then quickly treated and helped to fill our freezers which, in those days, were just becoming an essential piece of kitchen equipment.

I think today we would use the term ‘foraging’ rather than ‘gleaning’ but the result is the same – the pleasure of getting food for free and by our own labour! Again, I remember that little wicker basket which I was given for the gleaning was also brought into action for the blackberries and I can still feel the cool, rolling motion as I ran my hands over the full basket of ripe blackberries!

Ah me, I’m getting old – such memories come racing back – and in retrospect they are happy ones but I am sure I must have often rebelled at the interruptions to play when I was handed that little basket and told to get going!

Margaret Campion

LCCA Harvest supper

After a busy summer of events, including the spectacular flower festival, the Cathedral is moving into the autumn and the harvest season. Our annual Harvest Supper will be taking place on Thursday 20 October, and tickets are now available on Sunday mornings. You can reserve tickets by emailing lcca@lincolncathedral.com. We look forward to seeing you there!

LCCA AGM

The Annual Meeting of the LCCA will take place on Monday 14 November. Further details will be circulated in due course. If you would like to join the LCCA committee, please talk to me, or one of the committee members. The committee is listed on the LCCA noticeboard in the Cathedral.

Simon Crookall, LCCA Lay Vice Chair.



Harvest Thoughts

Rev Canon Alan Robson,
Ecumenical Canon of Honour and Lincolnshire Lead Agricultural Chaplain,
alongside Four Anglican Associate Chaplain colleagues!

In our wonderful Cathedral we celebrate again the Lincolnshire County Harvest Festival on Sunday 23rd October, 3pm. Every Parish and Deanery area will have or have had lively services and joyful Harvest suppers. The auction of produce will raise funds for many a good cause or tonnes will be given to food banks. Creationtide may have been linked to Harvest celebrations (1st September to 4th October) recognising our global interdependence. Archbishop Justin Welby says: -

.... *The ethical crisis of climate change is an opportunity to find purpose and joy, and to respond to our Creator's charge. Reducing the causes of climate change is essential to the life of faith. It is a way to love our neighbour and to steward the gift of creation.*

With most produce available in shops throughout the year, we have lost that intimate concept of a 'harvest season', nevertheless, we all have become more concerned about how food is produced, its affordability and adequate supply for all people. For decades debates about GM crops, intensive farming methods, the supermarkets' influence on farming and the importance of Fairtrade, have been a backdrop to the ongoing volatile, uncertain, complex and ambiguous changes and policies being proposed for the UK landscape, its farmers and consumers. A TED talk by Eric Sannerud "Without farmers you'd be hungry, naked and sober" and by Sam Menker "A global food crisis may be less than a decade away" are relevant headlines to frame our Harvest thoughts.

What happened in 2022 in the midst of post Brexit negotiations and changes? How will the climate emergency, floods, fires and increasing urbanisation alongside the despicable, horrific war in Ukraine affect Lincolnshire agriculture?

It has been a year of extreme highs and lows! Accelerating, unbridled Inflation and the lack of labour were top of the list. The impact of fuel and fertilizer affordability, with the prices at eye watering levels caught smaller farmers in a bind. Yes! Some crops went un-harvested in the fruit/vegetable sector. Pigs became trapped on farms and forty thousand were slaughtered because of lack of labour in the abattoir and processing parts of the chain. Both 2021/22 have seen the tragedy of chicken flocks being decimated by bird flu and the spectre of African Swine Flu, which is rife across central Europe, has caused our government to impose pork import bans. Incredibly and miraculously UK's arable harvest has been in most cases exceptional - a favourable early planting season and ironically the war driving up prices?! The chaplains predict increasing numbers of farmers will leave the landscape as 'subsidy' payments disappear replaced by 19 other incentive possibilities. We are seeing more worried and anxious farmers.

In Genesis we are charged to partner God in the stewardship of creation and with all the changes it's even more important that we reflect on our responsibilities for God's world - hence the Diocese decision that we should all seek to become 'Eco Church' congregations and work towards a Net Carbon Zero target.

Nature and humanity is finely balanced, so we should never take for granted what we receive and a sense of thanksgiving ought to be our response, alongside a deep concern for those whose lives and livelihoods are threatened. So, harvest is a time for thanksgiving, for deep thinking and for re-commitment.



Coat of Hopes

I wrote for you an account of my Camino to COP experience. One of the highlights of the journey was the amazing Coat of Hopes, which I had the privilege of carrying on several occasions. I am delighted to tell you that it will be visiting Lincoln for three weeks from 16th September 2022.

The Coat of Hopes is a patchwork coat made, worn and walked by hundreds of people over hundreds of miles, on a pilgrimage from the south coast of England to Glasgow, for the start of COP26, the UN climate summit in 2021.

Artist and instigator Barbara Keal describes the coat as follows:

'Sewn into it are hundreds of pieces of blanket - the patchwork hopes of a people for their land. In the patches you will find griefs for the loss of species, remembrances of landscapes irreversibly changed, prayers that our hearts can expand to welcome those displaced by climate breakdown, hopes and dreams of joy in nature, of safe and sustainable access to fresh food, of safety and freedom to play for our children, and for the children of all beings.'

I have several very special memories of the impact of the Coat on passers-by. On Day 5 of our Camino, we walked into Dunstable, entering through a very neglected-looking estate area, bereft of trees. Our arrival in a town frequently coincided with the end of the school day, so we would pass large numbers of schoolchildren, some open-mouthed at the sight of our flags, backpacks, and particularly the Coat.

On this occasion, three youngsters in their school uniforms (probably 12-year-olds) hurried by, taking turns on a scooter. Showing some interest in the coat; we invited them to try it on. They declined, not surprisingly (it's not very macho, when all your peers are gawping from across the street). Then suddenly one decided he would give it a go and the others queued up for their turn, suddenly brave.



It had the oddest effect: on hearing the song, the lads swaggered a little, then as we came to the end, they began to spill out their life stories: why they were so named; one had lost two younger siblings; their mums' difficulties; their separated families. It was as if it had opened their hearts, and we were the privileged listeners to their private reflections. Having been left far behind by the other walkers, eager to get to the destination and a cup of tea, we had to cut short our encounter.

The coat has a song which declared its work on its journey:

<https://www.coatofhopes.uk/song-coat-of-hopes>

Who carried the coat? View amazing stories and tributes on the website:

<https://www.coatofhopes.uk/films>

Sandie Stratford

Clerical Roots

It's just a little foolishness but I am proud to be the fourth generation of clergy who have served in Lincoln Diocese. My great-grandfather was instituted by Bishop Wordsworth in 1878, the first of the Laurence family to arrive here. Or so I thought until Beverley Dowle, researching in the Chapter Office on quite another subject, turned up a reference to a Revd John Laurence, Vicar of St. Michael's Stamford, who held a canonry here in the 17th Century. Could he have been actually the first of the family to serve in the diocese? Much later, in the early 1800s, my great great grandfather had adopted the name in accordance with the will of his wife's grandmother who was a Laurence. Her father was thought to have been a clergyman in the county of Durham. Could he have been descended from the canon of Lincoln? Research revealed that the gentleman in question was indeed the son of the Lincoln canon, one of a succession of clerical John Laurences.

So, my ancestral roots in this diocese are much deeper than I had imagined!

(First name John) Christopher Laurence

The Common Good

Lincoln Cathedral is branding some existing and new areas of social and theological engagement as ‘The Lincoln Cathedral Common Good Project’ to help us better engage with social and civic partners.

The Archbishops’ Council was established in 1999 to co-ordinate, promote, aid and further the work and mission of the Church of England. One of its nine objectives is the ‘Common Good’, which is defined as: “To contribute to transforming our society and communities more closely to reflect the Kingdom of God ...”

Since that time, the common good has been promoted by the General Synod (2011a, 2011b, 2013, 2016) and Education Office (2016). A synod report (2013, [GS1956](#)) noted that, ‘The notion of the common good is not unique to Christianity, but it is rooted in our beliefs about God’s relationship to his people and is an inescapable part of a Christian world-view.’ (2013 #8)

In 2014, the Synod passed a motion (by 299 votes), ‘That the Synod

- (a) affirm the theological imperative of serving the common good;
- (b) commend the practical activities which serve the common good, exemplified by our parishes, dioceses and the NCIs, and encourage their further development; and
- (c) call on churches at a local level, along with diocesan and national church bodies, to ensure by word and action that the political parties are challenged to promote the common good when drawing up their manifestos for the 2015 General Election.

Christian uses of the Common Good also have origins in scripture (1 Cor 12:7), Early Christian writings (Ep of Barnabas 4.10), and Greek philosophy. It is taken to mean both:

- common advantage or mutual benefit. This is the good for all as *beneficiaries*, sharing in the benefits of living in society, which are not only financial and material but also cultural.
- living well together, living the good life in community. This second sense of common good refers to the wellbeing of a society and the flourishing of citizens.

In the Catholic Church, the *Catechism* defines the Common Good as, ‘the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.’ (*Catechism of the Catholic Church*, [2.II.ii](#) #1906) It explains that

The common good consists of three essential elements:

- respect for and promotion of the fundamental rights of the person;
- prosperity, or the development of the spiritual and temporal goods of society;
- the peace and security of the group and of its members. (#1925)

The dignity of the human person requires the pursuit of the common good. Everyone should be concerned to create and support institutions that improve the conditions of human life. (#1926)

Catholic Social Teaching develops an understanding of the Common Good in terms of key ethical principles which relate to the flourishing of persons and communities: The enclosed diagram produced by *Together for the Common Good* (a partner in the lecture series) identifies these principles, which are being explored in our lecture series on Social Theology.



E Richard Bickmore Esq
13th June 1938 – 9th July 2022

Richard died peacefully in the care of the staff of Stones Place, Methodist Nursing Home, Lincoln, a place he called home since 2016.

Born in Boxmore, Hemel Hempstead and educated at Heath Brow and Berkhamsted Schools, Richard entered the legal profession, practising as a solicitor in family law. Moving to Lincoln in 1991 he quickly became an active member of the cathedral community and congregation.

Although an aficionado of the Book of Common Prayer, Richard embraced modern liturgical initiatives as well as having an involvement in the Friends of Cathedral Music. Among his many voluntary positions he was a member of the friends of Lincoln Cathedral Executive Committee, served on the Cathedral Community Association, and volunteered in the library & treasury.

As an ardent Royalist and traditionalist, his guided tours of the cathedral had an interesting constitutional bent and as Honorary Bishop's Verger for many years, he was delighted to be involved in the Royal Maundy Service in 2000 when he was honoured and humbled to be invited to a dinner in the presence of HRH the Earl of Wessex hosted by the Friends of the Cathedral. He supported the Church of England Guild of Vergers, both locally and nationally, regularly attending the National Training Conference.

In the city, Richard had many civic and social interests, becoming Chairman of RELATE [Lincoln] and Chairman of Lincoln Community Larder. He also supported NOMAD, a local charity serving the homeless of Lincoln. He was a collector for Christian Aid as well as a supporter and a 'church sitter' of St Mary Magdalen Church, on the Bail, Lincoln.



In his spare time he embraced the arts, opera, and ballet on every level. Covent Garden and Glyndebourne were no strangers to him. He was also a great traveller; the alps, the Riviera & St Tropez, Rome and Florence were all great favourites. In later years he enjoyed trips nearer home: London and steam train journeys to Yorkshire, Edinburgh and beyond.

A great lover of things 'fine', Richard introduced the writer to Fortnum & Mason's Champagne Truffles – among other things for which he is grateful.

Richard's health deteriorated in 2016 and he was no longer able to live at home, although supported by friends, staff of the Cathedral Refectory (who offered social care as well as meals) and the staff of Café Zoot (where he ate nightly). Wisely, he moved into Stones Place, where he eventually settled into his new life. He was grateful for the companionship of fellow residents and staff alike and was indebted to their professional care and support.

In his final days he bore his fate stoically and with dignity; never losing his faith he was ready to meet his maker. After a brief smile, and a gentle wave; 'with a waft of immortality he now lives where life is real'.

John G Campbell – a friend of a gentle gentleman.

The Phantom of the Opera

The 2022 autumn programme of organ music kicked off with a mesmerizing evening in the Cathedral on 13th August. It was thankfully cool in the nave after a day of sweltering sunshine, but, sadly this concert had not been widely advertised and fewer seats were taken than had been expected. If you missed it – and many did – then, truly you missed a treat! I loved it!

The Phantom was, of course, the black & white silent version shot in 1922; I had never seen a complete silent film before and it was fascinating. With no sound and no distracting colour the unfolding of the story was underscored by subtitles but the movement plus the music told the story just as well (I thought) as the all-singing-all-dancing version I remembered seeing years ago in London.

I am not qualified to comment on the organ accompaniment but I can say that the organist never missed a beat – the crescendos absolutely tied in with the fights, the softer sounds with the gentle moments of the film and altogether I thought it was a virtuoso performance – especially as the organist was in the loft and the film was in the crossing and no way could he have seen the screen! I was told later by the verger that he had a monitor in the organ loft but I was still thrilled with his skill! A lovely evening and I'm sorry you missed it!!!

Margaret Campion

Medieval Graffiti at Lincoln Cathedral – a new addition to the visitor experience!

The interest in Medieval Graffiti in public buildings (especially in places of worship) has gained ground during the last ten years. The word 'graffiti' often suggests to us images of spray-painted railway carriages, defaced city underpasses or perhaps the street artist, Banksy's latest work. Generally, then, graffiti has negative associations in the twenty first century. Certainly, trying your hand at street-art in the Cathedral would be off limits!

However, 'leaving your mark' in churches and Cathedrals in the Middle Ages was not only accepted but so common as to be the norm. In those pre-Enlightenment times people did not enjoy the benefits of established medical knowledge or scientific awareness with which to explain or justify negative life events. Because of that, belief in God, stories from the Bible and an awareness of the consequences of sin provided the central framework for how people conducted themselves. Worship, prayer and regular church attendance were central to peoples' lives. Coupled closely to Christian faith was the commonly held belief of the existence of evil spirits which were thought to stalk the unwary. Some additional protection to guard against catastrophes such as the Black Death, natural disasters, etc was needed. Inscriptions made for such reasons were believed to afford these extra measures of protection and are thought to represent the hopes and beliefs of the population: their 'prayers in stone'.

Such inscriptions are collectively known as ritual protection marks and were carved into the stone and other surfaces in churches and Cathedrals. The commonly found marks of hexafoil (or six-pointed daisy wheel) and the pentagram both have origins in ancient times, examples are to be seen (respectively), on Roman memorial slabs and altars and shields carried by the Knights of King Arthur.

Supported by funding from the National Lottery Heritage Fund in 2016, a graffiti survey of parts of Lincoln Cathedral's ground floor was conducted in early 2018 and revealed graffiti of the 1500s together with many non-dated examples thought to be much earlier. The amount (over 3,000) and range of graffiti was staggering. Ritual protection marks, together with ancient gaming boards, Christian symbols, stonemason marks, musical notation and sailing ships were among the discoveries.

At the conclusion of the survey (a copy of which is held at the Cathedral) a graffiti tour was suggested as a logical way of sharing a different and fascinating aspect of the Cathedral's rich history to future visitors. The first tours were conducted in July 2019 and were well received. They continue on a weekly basis, delivered by a small team of volunteer guides.

Colin Shields

Every piece of graffiti represents a human story.

The undated name, William Poyntell, is recorded on the wall of the stone spiral stair in the central tower and research has uncovered his story.

Born in the 1750s and undeterred by humble beginnings, he became a focused and ambitious man. Initially he worked for a yeoman farmer near Newark on Trent whom he impressed with his industrious attitude, then later gained employment with a proctor in Lincoln. It was around this time that he is likely to have visited the Cathedral, leaving his mark.

After brief employment in London Mr Poyntell took the decision to move to the infant U.S.A. His first employment there was with a man who owned a number of grocery stores in Philadelphia. He so impressed this man that on his death Mr Poyntell inherited the business. He invested wisely and began a printing company that supplied schools and the new universities. Investment in extensive estates in Pennsylvania resulted in one of his first acts of philanthropy - the creation of new homesteads in the state for early settlers. The investments continued and he eventually founded a complete new town, then known as Taylorsville, in Pennsylvania. He had a lifelong interest and love for art and antiquities and became a founding member of the Philadelphia Society of Fine Arts.

William Poyntell died in 1811. Remarkably an engraving of him survives.



Fern Dawson, our cathedral's Curator

One of the gems of the cathedral's new building is the Exhibition Gallery. Visitors are entranced by its fascinating and beautifully presented displays and Fern Dawson, as Curator, has the responsibility for this. Indeed, she is in charge of both permanent and temporary exhibitions and all 3D portable objects such as chalices, statues and artwork. Fern is also responsible for the Works Archive and developing the new online cataloguing system. An additional challenge is overseeing the huge and important archive belonging to the Dean and Chapter which is housed in the County Archives on Rumbold Street.

Hailing from Scunthorpe, Fern's love of the past was sparked by visits to the excellent North Lincolnshire Museum in her own town. She studied at Bishop Grosseteste University, gaining a BA in Heritage Studies and then a Master's Degree in Heritage and Education, in recent years also gaining her AMA. She feels that she was fortunate in obtaining her first job at the Lincolnshire Life Museum and then, seven years ago, she came to the cathedral as the Audience Development Officer. Other roles followed, Education Officer and then Collection and Engagement Officer, until, in 2019 she obtained her dream job, that of Curator.

I asked her to pinpoint some exciting aspects of her work and she immediately referred to discovering so many wonderful artefacts when she was cataloguing the cathedral's possessions. She was thrilled to discover Clock Jack and link the figure with other cathedral clocks. Perhaps though, finding (or rediscovering) the priceless collection of Chapter seals and consulting experts and academics about them proved to be even more exciting.



She is quick to acknowledge all the help which she gets from volunteers, (and would welcome more) not only for the sterling work they do in cataloguing but also for their help in the gallery.

When I met her, she had just been overseeing a new temporary exhibition linked with the Flower Festival. Explaining why she loved her role, she commented "There is never a dull day as there is always something new to be discovered!"

Judi Jones

Editor and Editorial Policy

The current editor of InHouse is Simon Crookall, supported by Margaret Campion, Elaine Johnson and Judi Jones and with photographs supplied by the editorial team and authors. 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 15th December 2022 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. The link to InHouse is published in the chapter letter when it is produced and also on the cathedral website under 'Latest News'.



The LCCA is very grateful to Andrew World of Andrew World Joinery — all aspects of joinery undertaken — for sponsoring a year's editions of InHouse so free, printed copies can still be provided. Andrew can be contacted on 0784 157 2622.

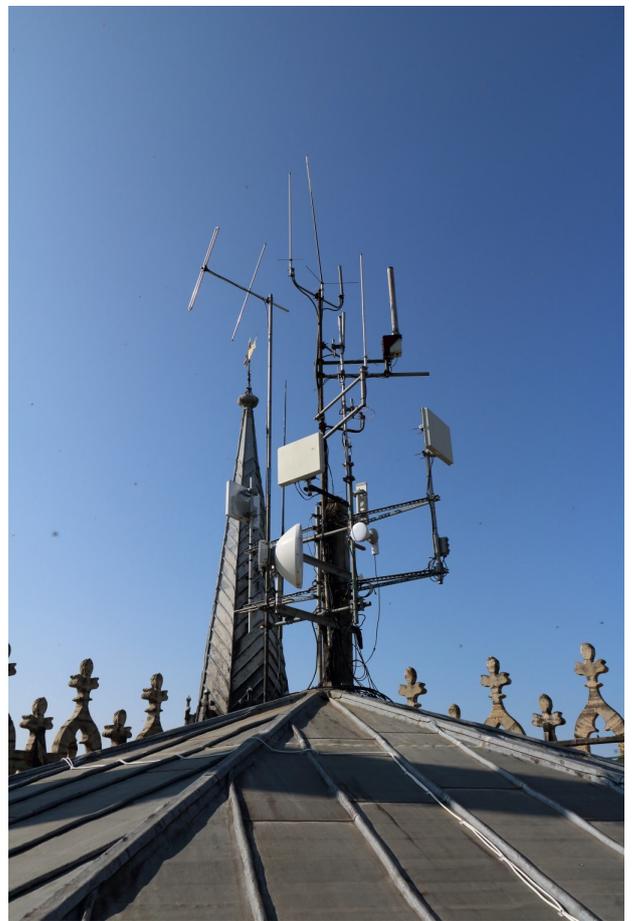
Amateur Radio and the Central Tower

Amateur Radio is defined as a popular licenced technical hobby that uses designated frequencies for non-commercial exchanges of messages, wireless experimentation, self training and emergency communications. What has this got to do with Lincoln Cathedral's central tower?

In the early days of radio, circa 1920, world wide communication using quite large wire antennas was achieved by bouncing relatively low frequency signals off the ionosphere, although some shorter-range contacts were made by ground wave signals. As technology advanced both very high and ultra high frequency (VHF & UHF) radio was developed, which required only very short antennas most less than 2 meters long. However, the path from the transmitting antenna to the receiver needed to be line of sight, so the higher the antenna together with power output dictated the range achieved. Most radio amateurs (hams) of course operate around ground level thus V/UHF range is very limited even with relatively high-power output.

In 1980 a group of radio 'hams' formed 'The Lincoln Repeater Group' and after successful negotiations with the Dean & Chapter were able to install a relay system or repeater in the Bell Chamber, with associated antennas at the top of the central tower some 140 meters above mean sea level. 'Hams' located in the Lincoln area were then able to transmit to the cathedral and their low power transmissions were electronically re-transmitted (repeated) at higher power from the now high antennas achieving much greater ranges to stations around Lincolnshire and well beyond. The Lincoln Repeater, thanks to its location on the top of the cathedral tower, joined dozens other repeaters dotted around the UK and, coordinated, by the Radio Society of Great Britain, enhanced communications at V/UHF for 'hams' operating both from their home stations and those in transit throughout the UK.

The location of the equipment in the 'Bell Chamber' proved to be problematic as the vibrations caused by 'Big Tom' striking, led to damage of the intricate circuits & frequent break downs. This was resolved by moving the equipment, with all the necessary approvals, to another level.



The Lincoln Short Wave Club (LSWC) have now taken over the running of 'The Repeater Group' and more facilities have been introduced including digital equipment, a greater choice of frequencies, links to the internet and amateur TV. Much of the TV logic systems were home made taking some 4 years before the the first TV pictures were successfully relayed in 2008!

The success of the whole enterprise has been due to the wonderful co-operation between the Dean and Chapter, the Works Department and the dedicated team of local 'hams' from the LSWC able to regularly cope with the 338 steps up the central tower to keep 'The Lincoln Repeaters' serviceable and 'On Air' and is much appreciated by the local & national radio amateur community.

Our recent photograph shows The Lincoln Repeater antennas in situ at the centre of the summit of the central tower.

Peter Kendall LSWC.



A Sunday Away

Last year, like many of you, I suspect, holidays were UK-based rather than heading off to France. We spent a very pleasant week with our old neighbours in Hove and on Sunday went with them to West Blatchington parish church, which is right on the edge of town and until fifty or so years ago would have felt very rural, nestled next to West Blatchington windmill and on the edge of the Downs. Architecturally it is very much of its geography, looking more like an upturned boat than the tall Norman churches of East Anglia and Lincolnshire, and made of flints.

The parish has had a hard time over the past few years, with a parish priest who was off sick much of the time, but during lockdown finally got a new vicar, a former curate from a big evangelical church nearby. That has been an interesting meeting of minds for what has been a relatively high church congregation, but it all seems to be working. The vicar has got used to wearing vestments and a Sanctus bell, and the congregation to 3-point sermons illustrated with PowerPoint slides! The vicar has three young sons, and already, despite lockdown, more families with children are starting to come. We were there for the first Sunday after 'freedom day' and so were allowed to take masks off once seated, except when singing - and even to have tea and coffee in the hall afterwards, where we were made very welcome (and grilled on the size of the diocesan deficit by a member of Chichester's Diocesan Synod!).

Having been before, I had a memory that there were various connections to both my own church past and to Lincoln. The list of past incumbents refreshed my memory, and yes, a previous vicar had moved from there to St Elisabeth's in Eastbourne where I was baptised, but more significantly for this, among the surprisingly frequent episcopal preferments listed was the name of one Frederic Cyril Nugent Hicks DD (see illustration) there from 1924-27, who went on to be Bishop of Lincoln!

On our return, mentioning this to Dean Christine, we discovered it was also the church where she and Alan were married.

So, our time away was not just a home from home in that we were back on our old patch, but one where there were definite Lincoln connections!

Muriel Robinson

1307	John Sackelot de Lewis	1664-1664	George Butler, B.A.
1325	Hamo de Cessay	1694-1713	Henry Holcroft, M.A. also Vicar of Ruffham.
1397	John Yong	1713-1744	William Colbron, B.A.
1397	William Gamyn		From the year 1293-1294 the Rectory was held by the Vicar of the Parish of Brighton. It does not appear to have been officiated in with Brighton until 1544.
1405	Simon Ingolf	1744-1789	Henry Michell, M.A.
1412	William Hokke	1789-1804	Thomas Hudson
1439	John Rogers	1804-1824	Robert James Carr, D.D. afterwards Bishop of Gloucester and later of Worcester.
1439-1440	John Profit	1824-1830	Henry Michell Wagner, M.A. Vicar of Gloucester Cathedral.
1440	William Mylle	1830-1888	John Hannah, D.C.L. Archbishop of Lewis.
1484	William Pyers	1888-1892	John Julius Hannah, M.A. afterwards Dean of Gloucester.
1484-1486	John Hardyng	1907-1917	Benedict George Hooks, M.A. afterwards Archbishop of Gloucester.
1486-1824	William Thetcher	1917-1924	Francis Dormer, Pierce, B.A. Rector of West Blatchington.
1824-1874	John Segar	1924-27	Frederic Cyril Nugent Hicks DD
1874-1891	Andrew Coby	1891-1904	Alfred Carey Wollaston Rose, M.A. afterwards Bishop of Dover.
1891-1896	William Scott	1904-1908	John Charles Halland How, M.A. afterwards Bishop of Glasgow.
1896-1898	Edward Orskell	1908-1916	Geoffrey Hodgson Ward, M.A. afterwards Vicar of Lewes. From this nomination it was the custom of the Bishop of Exeter and West Northamptonshire.
1898-1905	Henry Shales		
1898-1899	Thomas Wilsham, D.D.	1916-1941	Spencer Hugh Hamilton, M.A. afterwards Vicar of St. Dunstons, London.
1899-1907	John Syson	1941-1948	Cecil Francis George Chisholm, afterwards Vicar of Brighton.
1907-1917	Thomas Heytre, B.A.	1948-1958	James Robinson, afterwards Vicar of Exeter.
1917-1927	Alan Carr, B.A.	1958-1963	Herbert Friedrich Friess, B.D. afterwards Bishop of Chichester. Co-Mover.

(Ed: Accounts of other churches with Lincoln connections are welcome)