



From the Dean

Happy New Year. I reckon it's still important for us to greet one another in this way, in spite of the very gloomy start to the year, because Christians are people of hope. Alongside our hope in the vaccine, and indeed our prayers for all those responsible for its roll-out, we retain our deeper hope in God. As we were reminded powerfully at Christmas, 'the light shines in the darkness and the darkness can never extinguish it.'

You may have seen my New Year's Message, in which I talked about this at some length. Last year we were not able to rely on our own resources, our worldly possessions were not sufficient to get us through. We had no choice but to put our trust in God, and in our neighbour. Here at the cathedral we discovered how many blessings that can bring, and I trust the same has been true for many of you as well.

The other thing I sought to do in my New Year's greeting, certainly inadequately, was to thank volunteers and staff and indeed the whole Cathedral Community for getting us through 2020. I don't want to repeat myself here, but I do simply want to reiterate how heartfelt our gratitude is - to you all, and to God. There was a time in April when we genuinely wondered how we would survive. But we have, and everyone at the Cathedral has played a crucial part in helping that to happen.

Looking forward, let me bring you up to date with how we at the Cathedral are responding to the latest lockdown. In making our decisions, we have tried to take into account the competing sides of the equation:

- the massively increased transmissibility of the virus, and our need to set a good example to wider society
- the recognition that worship is good for people's wellbeing, and the fact that personal prayer and public worship are rolled together in public guidance, and therefore both are permitted.

In an attempt to balance these, we have decided to open for personal prayer from Monday to Saturday, 11am-2pm, with a said Eucharist at 1.15pm each day. On Sunday, we shall open only for the 8am Eucharist (BCP) and for the sung Eucharist at 10am - with an 8-voice consort. This service will be ticketed. All other services, including Choral Evensong on Sunday and Sunday@6, will be online. A full list of what is scheduled each day is given below.

Please be assured that we shall do our utmost to keep the cathedral clean and hygienic, and that we shall do all we can to keep everyone safe. So do join us if you feel comfortable doing so. Certainly we much look forward to worshipping with you, whether in person, or virtually, in the coming weeks.

Monday - Saturday

9am Zoom Morning Prayer (Meeting ID: 847 6869 5587; Passcode 0250620)
1.15pm Said Eucharist in the nave
11am-2pm Cathedral open for Personal Prayer
5pm Zoom Evening Prayer (Meeting ID: 892 3161 5055; Passcode 017840)

Sundays

8 am Said Eucharist (BCP) in the nave, live-streamed on Facebook
9am Zoom Morning Prayer (Meeting ID: 847 6869 5587; Passcode 0250620)
10am Eucharist with Consort in the nave, live-streamed on Facebook - tickets required
4pm Evensong with Consort pre-recorded on Facebook
6pm Zoom Sunday@6s (Meeting ID: 821 0092 7088; Passcode: 466066)

Jonathan Greener

Living in Love and Faith (LLF)

Chapter having taken the policy decision that the Cathedral Community would engage fully with Living in Love and Faith, the Cathedral Community Committee (CCC) meeting on 10th December was almost wholly devoted to the subject. There was enthusiastic support, and extensive discussion of how best to encourage as many people as possible to take part.

The Chapter and CCC are as one in believing that it is very important for us all engage with this work, which is well and truly launched and introduced this month. Canon Chris Palmer, Anne Foreman and Anne Eyre set out here the context, the purpose, and the means of our engagement with Living in Love and Faith (LLF).

Please book to attend the introductory online gathering at either **11am or 7pm 3rd February**, and **please** buy your copy of the book *Living in Love and Faith* from the **Cathedral Shop**. Alice has 99 copies in stock-and is very keen to sell more than the one copy I bought before Christmas! **Heather Morgan, Chair CCC**

Living in Love and Faith (LLF)

We are inviting you to take part in a conversation. This conversation will be going on in the Church of England throughout 2021, and it will be crucial for the church's direction in the coming years. The outcomes could have far-reaching consequences for the mission and unity of the church, but this is a conversation that has been going on already for many years. Sadly, in the past, this has not always been a helpful conversation and has sometimes been conducted in confrontational ways and with polarised views. We can do better. If we are committed to listen to one another, to articulate our own views with love and respect, and to make space for voices we have not heard thus far, we could have a really fruitful encounter. This is a conversation about sexuality and gender.

To help this conversation, the Church of England has developed *Living in Love and Faith*, a set of resources and a call to talk, listen, and feedback. The resources include [a book](#); [a website](#) and [learning hub](#) with videos, podcasts, and more; group material to guide the conversation; and ways of feeding reflections back.

The Church says this about *Living in Love and Faith*:

“The Church of England is keenly aware that issues of gender and sexuality are intrinsic to people’s experience; their sense of identity; their lives and the loving relationships that shape and sustain them. We also know that the life and mission of our Church – and of the worldwide Anglican Communion – are affected by the deep, and sometimes painful, disagreements among us which have been debated and discussed on many occasions over the years.

These divisions have come into sharper focus because of society’s changing perspectives and practices, especially in relation to lesbian, gay, transgender, bisexual and intersex people. The Church wants to understand what it means to follow Christ in love and faith given the questions about human identity and the variety of patterns of relationship emerging in our society, including marriage, civil partnership, cohabitation, celibacy and friendship.”

The materials in *Living in Love and Faith* are the result of a collaboration between many people of widely differing views and experiences; many of them share their own stories in videos, books, and podcasts.

So how can you get involved?

- You can buy the book, available from the Cathedral Shop.

- You can create an account on the online learning hub, for access to many materials and to the facility to feedback.
- You can join in a conversation with others in the Cathedral Community.

We will introduce these conversations in gatherings on Zoom at either **11am or 7pm on 3rd February** – details below, and hope that you will come to one of these one hour meetings. These will be followed during Lent by groups, each of which will meet on five occasions. In order to learn to trust one another, it's really important to commit to the whole conversation. Of course people might have to miss a week, but we'd hope that people will see the five weeks as a whole – and *especially* that they will see how important it is to be at the start, when we get to know one another, establish trust, and explore what makes a good conversation; without this, the future weeks will not work.

Later in the year, we hope to have further opportunities for more of these conversations. And while we will have to start on Zoom, we hope as the year goes on that some will meet in person, which, we know, many people find easier.

Of course, questions of sexuality and gender are hot topics in our society and world too. They have an added edge in the church because of the ways in which they interact with Christian belief, ethics, and scripture. We must also recognise that they are not *just* questions; they deeply touch the lives of all Christians, but acutely those who find their gender identity or sexual orientation means they meet with opposition from others. This means that how we handle these questions should be a witness to the world of how to talk well together and how to care for each other, even when we disagree.

It is important that *you* take part. This process *will* contribute to decision-making in the Church of England in 2022. We can be certain that there are loud voices who wish to be heard during it. We need other voices also to contribute, so that we have as broad, inclusive, and grace-filled listening as possible. Please join in.

Join Zoom Meeting

<https://us02web.zoom.us/j/85157561109?pwd=T2dud2NRWTFmYjQ3WEVrYXppTEZYZz09>

Meeting ID: 851 5756 1109

Passcode: 983803

Tel: 0203 901 7895

Meeting ID: 851 5756 1109

Passcode: 983803

Canon Chris Palmer

LLF from a Synod perspective

At Last! November 2020 saw the launch of the Living in Love and Faith (LLF) resources. Gradually information about what the resources are, and their purpose, is filtering through to us via

Cathedral Life (thank you Dean Jonathan)

The intercessions (thank you Carys Puleston)

Sermons (thank you Canon Cate Edmonds)

The Cathedral Community Committee (thank you Heather Morgan and Canon Chris Palmer)

A review of the LLF book (thank you Anne Eyre-see page 7 of this Cathedral News)

so that LLF is becoming part of our everyday lexicon. You will by now have gathered that LLF is a good and positive thing - and the Cathedral community is to be invited to engage with the resources very soon! As one of the diocesan representatives on General Synod, I offer here a few lines on the background to the launch of LLF and the role of the General Synod in its progress.

Work on the resources started in 2017, after the rejection by General Synod of the House of Bishops report on "*Marriage and Same-sex Relationships after the Shared Conversations*" (GS2055). The shared conversations, remember them? Perhaps you took part? They happened in every diocese. To hold shared conversations was recommended by the Pilling report in 2013 and paved the way for a different approach to considering a range of theological views and understandings. This in turn led to the change from the House of Bishops original proposed teaching document to that of something that would culminate in a shared learning experience. Work on producing the resources focussed on four areas, Bible, Doctrine and Ethics, History and Science and combined scholarly work with the recognition of peoples' lived experience.

Shortly after the launch, Deanery Lay Chairs, Readers, General Synod Reps and Clergy, some 350 or so people, participated in a study day to be introduced to the resources and hear from some of the key people involved in their development. Exeter was the first diocese to hold such a day, which represented a positive response to the invitation by the Archbishops of Canterbury and York for the whole Church of England to immerse itself in this new learning process. The purpose of the invitation being to inform the House of Bishops on the extent of churches' and dioceses' engagement with the resources, in order to move the church towards decisions on key matters to do with sexuality in 2022.

Members of General Synod have been privileged to have had the opportunity to learn of the process and progress of those 40 or so people engaged in designing the material. We also experienced using one of the resources, the “Pastoral Principles for living well together” and they have also been used in our diocesan synod. The Pastoral Principles identify six pervading evils which diminish our relationships, and invite church communities to address them: acknowledge **Prejudice**, cast out **Fear**, speak into **Silence**, admit **Hypocrisy**, address **Ignorance** and pay attention to **Power**. Addressing these principles encourages church communities to examine afresh their life together, and they apply to all sorts of difference and diversity. It is intended that the Pastoral Principles help guide our engagement with the resources.

It's important to understand that LLF does not bring about any change in Church of England teaching on marriage, though the arguments for wanting change are explored in the book. Nevertheless the proposed timetable sees 2121 as engaging with the material so that the College of Bishops can hear feedback before deciding how to proceed, and 2022 as a year of discernment for the General Synod according to the Bishop of London* who chairs a “next steps” group. (**Church Times* 13.11.20) This “next steps” group of bishops will be advised by a “grass roots” reference group, by which I think, I hope, they mean it will include some laity. 2022 has been identified as the earliest time the General Synod could look again at the possibility of permitting same sex marriage or recognise or bless same-sex unions in some other way.

I am heartened and encouraged by the fact that the publication of the LLF materials has been generally welcomed by a range of pressure groups, and I urge people to engage with what will be on offer - whether you wonder what all the fuss is about, or whether you resist the prospect of any change. Sadly it has to be acknowledged that some initial LGBTI+ contributors to the study that produced the LLF book felt unheard and consequently unable to stay with the process. Indeed the LLF book acknowledges that the church has caused, and continues to cause, hurt and unnecessary suffering to LGBTI+ people. Open minds and hearts are what is needed, so that any and every one feels safe enough to express their thoughts. My prayer is that all of us hold on to the spirit of the six Pastoral Principles in engaging with the resources.

Lastly, July 2021 sees the end of the current membership of General Synod and a new Synod will be inaugurated in November 2021. Deanery Synods will be electing Exeter's new representatives later this year, so please pray for a good field of candidates; they will have important issues to face.

Anne Foreman

Living in Love and Faith (LLF) – Book Review

I was standing, perusing the stationery in Waitrose. I answered my phone and the Canon Chancellor said, “I hear you have read the whole of Living in Love and Faith.” To which I responded “One has to do something if confined to a chair for 10 days”. “I was wondering if you would write a review?” he continued. Here is my attempt to give a flavour of 465 pages. I will start with a little context and a little history.

This book is a teaching **and** learning manual about identity, sexuality, relationships and marriage compiled for *each and every one of us*. It is NOT just for members of the clergy, for Synod enthusiasts, for those who have a “weird” interest in church ideas or theology. It is for US. For many reasons, it is vital for the Church.

The Dean and Chapter of Exeter, after consultation with the Cathedral Community Committee, have responded swiftly to the appeal from both Archbishops, (thank-you) and will provide opportunities for us to enrich our understanding, widen the breadth of our discernment on matters to do with sexuality, relationships and marriage in our life of faith. Their plans are set out in Canon Chris Palmer’s earlier article in this *Cathedral News*.

This working party was set up after 2 major events, linked to these issues, which threatened the unity of the church; one Lambeth Conference ended in chaos, and then in 2017, the General Synod did not accept a report from the House of Bishops on this subject. “A few weeks after that vote, a joint letter from the Archbishops of Canterbury and York said that ‘we need a radical new Christian inclusion in the Church. This must be founded in Scripture, in reason, in tradition, in theology and the Christian faith as the Church of England has received it’ (the *Foreword* in the Book) This book, the videos, the podcasts and the course are the result of that challenge.

Forty people have worked tirelessly for 3 years, with such dedication, courage, and integrity, and at great personal cost, on our behalf.

As a lay woman, who cares deeply for the ongoing health, mission and integrity of the church, I want to honour that courage and dedication. They deserve our respect and commitment in return. This will challenge us all

The structure of the book is designed to be flexible: There are 5 Parts; each part has several chapters; there are “real life” encounters between each section, which serve to connect with the present experience of people living in faith now.

The Welcome in the book invites the reader to start at any section, adding that “Wherever you choose to start we hope that you will want to read the other parts of the book too”(!) There are other resources, which can be found by the

curious, online at www.churchofengland.org/LLF. There are some very moving and courageous videos.

Significantly, the book has a question as the heading of each section. This is categorically NOT the book with THE answer. It is an invitation to join a journey of seeking God's will and the grace of the Spirit to be instrumental in the ministry of finding God's Kingdom on earth by study, by dedication, on pilgrimage and in love.

The following gives an idea of the structure.

Part One Reflecting: *What have we received?*

A section of 4 Chapters examining 4 gifts; life; life in relationship; marriage; learning;

Part Two Paying attention: *What is going on?*

A section with 3 Chapters; Society; Science; Religion

Part Three Making connections: *Where are we in God's story?*

A section with 5 chapters: a story of love and faith with hope; that embraces all of life; about being human; about ways of human loving

Part Four Seeking answers: *How do we hear God?*

A section with 6 Chapters examining The Bible; Church; Creation; Cultural context; Experience and Conscience; Prayer and Guidance.

Part Five Conversing; *what can we learn from each other?*

A section with 4 chapters: a conversation about marriage; about sex and relationships; about gender identity and transition; about the life of the church.

There are some pages called infographics, which contain some very interesting, and, at times, dismaying statistics; the coloured background makes it easy to find the information again. It is the result of serious study, using a layout that clarifies much density of information.

I will not pretend that this is an easy read. However, I found it stimulating, challenging, and, in the end, rather exciting. The margins of my copy have all sorts of comments, diagrams and exclamations. That is the way I learn. Get your copy now! We now have an extended lockdown, and reading this book can be an absorbing and creative use of time.

ISBN 978-0-7151-1167-3 £19.99. Costly, but great value for money.

The Cathedral Shop has many copies of the book in stock, so please buy your copy from there online-link below.

<https://shop.myonlinebooking.co.uk/exetercathedral/shop/product.aspx?catid=4&iid=18532>

Anne Eyre

News from the Company of Tapisers

Thank you to everyone who has supported us by buying our handmade items from the Cathedral Shop, in the lead up to Christmas: from Christmas decorations, face masks, spectacle cases ... to cushions. THANK YOU.

A huge thank you also to Alice, the Shop Manager, who has kindly displayed our goods. She has generously agreed that we should have various items for sale in the Shop throughout the year, not just for Christmas. To have a permanent 'presence' in the Shop will be a lovely way to 'advertise' our work – and could even entice new members to join, perhaps?!

2020 has been a difficult year for us all – and will certainly be remembered. We wish you all a Happier 2021: may it be a safer, less anxious time for everyone.

Diana Symes, Chairman of The Company of Tapisers

From the Custos

Good news from the Virgers Department. We welcomed Morgan Philpott and James Stevenson as part-time Virgers just before Christmas.

Luke Stevenson, Custos

The February edition of *Cathedral News*

We hope to publish the next edition of the News on Sunday 31st January 2021. The deadline for material is **Tuesday 26th January 2021**. Please send any contributions to hmm53@tiscali.co.uk or to any member of the editorial team; Heather Morgan, Rosemary Bethell, Jenny Ellis and Sheila Atkinson.

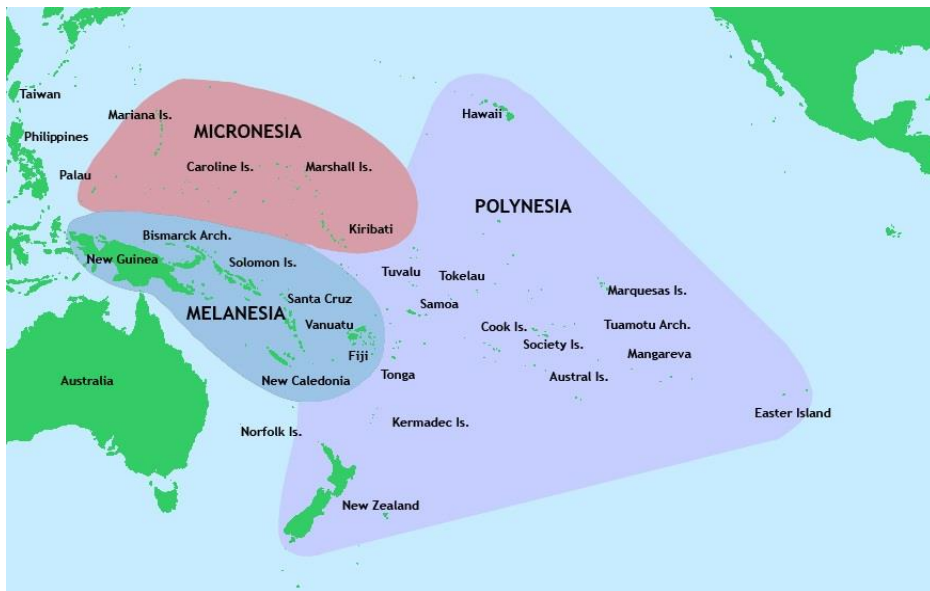
A Treat in Store

When the Royal Albert Memorial Museum and Art Gallery (RAMM) reopens, we will be able to view a lovely watercolour, *The Interior of Exeter Cathedral* by the renowned artist, Thomas Girtin. It was painted during his sketching tour of the Southwest in 1797, a tour which started in Weymouth and ended in Plymouth.

This work was purchased by RAMM in the summer of 2020 with the help of a generous grant from the Art Fund. Readers will notice some significant differences in the layout and furnishing of the Nave of the Cathedral, and in the organ case.

Melanesia, where actually is it?

Developing our link with the diocese of Melanesia is one of the action points of the Cathedral Community for 2021. This is the second in a series of articles by Canon Cate. Last month, she looked at why and how this historic link began. If you missed it, it is still available on the Cathedral website,



Those of us who are closely involved with our historic link with Melanesia talk freely about it, and it is only after a while looking at quizzical faces when someone might own up and ask, “exactly where is it?”. This map gives you some idea of its geographical location. Our main link through the mission of Bishop Patteson is with ACOM, The Anglican Church of Melanesia. This link gives further history, <https://www.acom.org.sb/history>

The Anglican Church of the Province of Melanesia is part of the World Wide Anglican Communion. It has nine dioceses that include two in Vanuatu and part of New Caledonia, and seven in the Solomon Islands. The current Primate and Archbishop, who is also the Bishop of the Diocese of Central Melanesia, is the Most Reverend Leonard Dawea. Archbishop Leonard interestingly spent some time in Tavistock, having been sent by the Melanesian Brotherhood to the UK to minister with Brother George Elo in Tavistock, and then went on to study at Chester College for his Bachelor of Theology.

Bishop Mark Rylands and I were fortunate to be invited to Archbishop Leonard's enthronement as Archbishop, in 2019, and were able to convey greetings from our Diocese. A wonderful colourful service of nearly five hours in hot and humid conditions!



The Melanesian climate is hot and humid, with very little variety throughout the year. Though they are subject to cyclones as are much of the South Pacific islands, and are having to endure dramatic changes to their environment. More about that in another article. .

Their services, though following a very traditional liturgy, have colourful inclusions. At special services the Gospel is presented in a canoe accompanied by warriors in traditional dress dancing and singing the Gospel through the Cathedral. This symbolises how the gospel was shared around the islands by Bishop Patteson travelling often by dugout canoe. It is a sight to behold. I look forward to sharing some more insights with you soon.

Canon Cate

Focus: Bishop Hugh Oldham born ?1452 died on the 25th of June 1519

This is another kind of Focus when compared to those you will have become accustomed to: this one was 'spawned' by two young Polish men who were amongst the first visitors to come through our doors, on a Tuesday morning, when we re-opened after lock-down. They were intrigued by the chantry chapel of St. Saviour, sited in the SE corner of the South Quire Aisle, and the effigy of Bishop Hugh Oldham.

This chapel, and the corresponding one in the NE corner of the North Quire Aisle, was jointly planned by Bishop Oldham and Sir Thomas Speke; were completed apparently by 1513. Sir John died on the 28th April 1518 and was interred. On the 16th December that year, Bishop Oldham drew up his Will, in which he gave £80 for the vicars choral to celebrate a daily mass for his soul at his tomb. He died, just six months later, on the 25th June, 1519. The numerous carved owls are a rebus on his name.

So what do we know about this man? I realised I knew very little when faced with the questions that flowed from those two Polish young men! Thus began a journey through the labyrinthine lanes of my computer. When carrying out such history searches, sometimes it is very difficult to ascertain the truth of statements, unless there are actual pieces of documentary evidence. So please understand that maybe not everything that I write is absolutely accurate!!

We know that he was one of the younger sons born to Roger Oldham and his wife Margery, who were (suggested by limited evidence) yeomen or minor gentry at Ancoats, a village in the now region of Greater Manchester. It is thought he was educated in the household of Thomas Stanley, the first Earl of Derby and his third wife Margaret Beaufort, who was the great granddaughter of John of Gaunt.

Margaret born in 1443, had been married in 1455 to Edmund Tudor, and two years later, on the 28th January 1457 gave birth, at the age of thirteen, to their son, who later on became Henry VII. Three months later she was widowed and went on to marry Sir Henry Stafford in 1464. and was widowed again in 1471. It is thought that she sustained such injuries at Henry's birth that she was unable to conceive and give birth again.

Hugh Oldham's fellow pupils were James Stanley, who went on to become the Bishop of Ely, and a lifetime friendship was established with William Smyth, who later became Bishop of Lincoln and founder of Brasenose College, Oxford.

He studied both at Cambridge and Oxford, and it is thought his subjects were Canon Laws. He was awarded a Bachelor of Law Degree from Cambridge in 1493.

In a Deed transferring property to him from his eldest brother James, he was described as a Clerk at Durham, and most probably in the household of or was employed by Lawrence Booth, the then Bishop of Durham.

Between the years 1488 and 1493, he was Rector of Lanivet in Cornwall, and he resigned from that living with an annual pension of £12. At the same time, he was a servant to William Smyth, the then Keeper of the Hanaper (the basket in which legal papers and financial records were kept) in the Court of Chancery, and receiver for Lady Margaret Beaufort's Estates in the West Country, becoming the Chancellor of her Household around 1503.

Not seemingly content with all those responsibilities, between 1490 and 1502 he was a canon of the cathedrals of Exeter, Lichfield, St. Paul's Salisbury, and York, which included him being appointed by William Smyth, in 1490, to the non-residential post of Master at the Hospital of St. John in Lichfield, to which Smyth had added a grammar school and almshouse.

His rise up the ecclesiastical ladder continued by being installed as Dean at Windsor in 1499, Archdeacon of Exeter in 1502, and Chaplain to Lady Margaret Beaufort. He was now a man of some prestige, and so was present at the placing of the foundation stone for the Henry VII Chapel in Westminster Abbey. It is very likely that the very influential Lady Margaret Beaufort was involved when Hugh Oldham was appointed Bishop of Exeter on the 24.11.1504, and consecrated on the 12.01.1505.

There is evidence that he took his duties as bishop very seriously, ensuring that only educated people, such as university graduates, were elevated to roles under his control. He instigated the requirement for candidates for selection for ordination, to take examinations!

During the years 1510 and 1513, he was not afraid, with three other bishops, to challenge the then Archbishop of Canterbury, William Warland, about that which they considered to be undue claims regarding the probate courts. He regulated many Cathedral matters by the issue of statutes, and was fearless about challenging religious houses and their governance. For example, in 1509 he annexed Warland Hospital in Totnes from the Trinitarian Order, and the property of Clyst Gabriel, Sowton near Exeter, and in so doing helped to finance the provision of regular meals for the twenty vicars choral at the Cathedral.

Between 1513 and 1517, he had a bit of a 'situation' with Richard Banham, the Abbot at Tavistock Abbey; it was over the Bishop's right of a visitation. Banham claimed a papal exemption from such a visit, so he was excommunicated, and then was re-instated after he pleaded for absolution and paid a fine of £5. But that was not the end of the matter! He appealed again; this time to Archbishop William Warham and the Bishop of London, Richard FitzJames....., but they

decided that there was no evidence of a papal exemption, and he had to submit to the Bishop of Exeter.

Banham obviously was not happy about that, appealed to Rome, and eventually received a papal bull, dated 14.9.1517, exempting him totally from Episcopal jurisdiction, and taking the abbey under the sole protection of the Holy See, on the payment of twenty shillings per annum. There is more intrigue, because Francis Godwin, in his Catalogue of the Bishops of England, stated that it was Oldham who was excommunicated as a result of the dispute. However, Godwin was challenged the following May by later historians, and Mumford in 1931 flatly stated '*There is no record of any such excommunication!*'

There definitely is no doubt about him being interested in education; he could have been influenced by his brother, Bernard, a Rector in Crewkerne, Dorset, who had established a free grammar school. Bernard, later, was appointed Treasurer at Exeter on the 15.04.1515, but died within a month of taking up the post.

Oldham was generous in donating £4000 and some land in Chelsea toward Corpus Christi College which his friend, Richard Foxe was establishing. Initially Foxe intended it for monks, but apparently Oldham persuaded him to found a secular college.

'Monks were but a sort of bussing (buzzing) flies...whose state could not long endure!' This statement, according to some, indicated that he was well aware of the coming Reformation. He was 'rewarded' by having prayers said daily throughout his lifetime and after his death in the college chapel. There is, also, a contemporary portrait of him in the college.

He certainly was also interested in the lower levels of education, insisting that members of the choir at Exeter attended the city high school. But, of course, he is honoured right up to this day for signing an Endowment Trust Deed establishing Manchester Grammar School where '*Godliness and good learning*' was promoted, and any boy with sufficient academic prowess, regardless of his background, could attend free of charge. The site was purchased in 1516, and the constructions of the buildings were completed by August 1518 at a total cost of £218. 13s.5d as shown on a bill signed by Oldham – over £113,000 in today's money,

He is well remembered by the school today. On a Sunday in June, representatives from the school come to Exeter to hold a Commemorative Service in the Cathedral, and a wreath is laid on his tomb. Since 2005, the school has held a Hugh Oldham Lecture, notable speakers being Martin Rees, The Astronomer Royal and Professor Lord Winston.

The Right Reverend Michael Languish, who preceded Bishop Robert Atwell as Bishop of Exeter, when giving a speech to the London Section of the Old

Mancunians Association said that there were two facets to Oldham's life which have relevance today.

'The importance of learning and education that is broad-based, humane and directed to the wellbeing of society, and to be open to the future and critically appreciative of what it might be.'

There is a life-sized bronze statue, sculpted by William Macmillan in 1931, standing in the school grounds. The school's badge still incorporates owls.

In conclusion, there's a delightful description of him by John Hooker (1527-1601, and uncle of Richard Hooker).

'A man having more zeal than knowledge, and more devotion than learning; somewhat rough in speeches but friendly in doings.....albeit he was not very much learned, yet a great favourer and a friend to both learning and learned men.'

Hooker also commented upon Oldham's punctuality with regards to dining at 11am and supping at 5pm. To ensure precision, he had a house clock strike the hours and a servant to maintain it. Should his lordship be delayed by business from coming to the table at the appointed time, the servant would delay the striking mechanism until he knew his master was ready!!

I have now definitely '*stopped the clock*' on this particular journey. I'm hoping you're still alongside. A very big thank you is due to those two young Polish men who inspired me. I now wonder where they might be ...here in Exeter or where?

Rosemary Bethell

Quiz Night Results

Many congratulations to the winners of the Cathedral Quiz on 12th December.

1st Sieve of Erotosthenes

Clare Bryden, Peter Francis, Penny & Alistair Endersby

2nd Light is dawning

Dilys Thorp, Sarah Rimmington, Susan & Clive Wilson

Joint 3rd

Team Isca

Phil Wales, Jane Skinner, Shelagh Orrell, Simon Aston

Crammers Crammers

Nicola Cowling, Jane Marston, James Hayward, Jonathan Rawlings

Quizrinus

Luke & James Stevenson, Alice Risdon, Tom Coia

And a huge thank you to Ian Morter, Chris Palmer Louise Spencer, and Caroline Prince for arranging a very enjoyable, and challenging, evening.

Some Images of Christmas in the Cathedral

A huge thank you to everyone throughout Devon who knitted the angels that decorated the Cathedral Christmas trees; they looked terrific from near and far.



The crib had a new home in the Quire.

