



From the Dean

The spiritual leaders of Israel took a popular pagan fertility rite, which required the sacrifice of a first-born child, and transformed it into an act of devotion: in which the eldest son would be consecrated to the service of the Lord God. That is why Mary presented Jesus in the Temple 40 days after his birth, to consecrate him to God. In the mediaeval Church, this day came to be known as Candlemas, because it was traditional to have a candle-lit procession, recalling Simeon's words on seeing the baby Jesus: "A light to lighten the gentiles."

Candlemas evokes in us mixed emotions. The revelation of the child in the Temple, greeted by Simeon and Anna, promotes great rejoicing: Jesus is recognised and proclaimed as the Messiah. It therefore revives the great celebrations of Christmas, which is why it is usual to see this feast as marking the end of the Christmas and Epiphany season. So this is the day when we take our Christmas crib down in the Cathedral - and at home too for that matter.

But in greeting the child, Simeon also prophesies the fall and rising of many, and the sword which will pierce Mary's soul. So this is a time to look forward as well as backwards, forward to the suffering of the cross and to Passiontide.

In this sense, Candlemas is a pivotal point in the Christian year: a last glance back to Christmas, and now we turn to the cross. We leave behind the exhilaration of Bethlehem and set our course towards the deep sorrow of Jerusalem.

Ash Wednesday this year is on 17 February. This gives us time to consider how to use this Lent to draw aside with God, and grow in our knowledge and love of him. We normally encourage people to find an opportunity in Lent to spend more time with God - lockdown might allow us to do this more assiduously



than normal. Perhaps you will also take part in a Lent Course: this year, our Lent Groups will focus on our Living in Love and Faith Conversations, and we'd love you to join in. Might you also make time to Zoom in for Morning or Evening Prayer once (or twice) a week? This would be a simple way to address the first of the traditional Lenten disciplines of prayer, almsgiving and fasting.

One of the joys of Candlemas is that it prevents Lent from creeping up on us unexpectedly, and gives us decent time to prepare for our annual spiritual check-up and makeover. Normally we have to clear space for this to happen - but this year the space has already been cleared. Please make the most of it.

Jonathan Greener

News from the Company of Tapisers

Although we are in the middle of a difficult lockdown, please be assured that the Tapisers are still at work! Until we are able to meet again, the making of vestments and whitework altar linen have had to be put on hold, but the canvas group are able to continue their work.

Tapestry work takes many hours – even years, sometimes – to complete! I'd like you to consider the tapestry cushions in the Quire. In 2006 it was decided that the original, 73 year-old, cushions needed to be replaced. Mary Yeo, then chairman, and her husband, undertook the daunting task of designing their replacements – based on the originals – by producing computer-generated charts. This was a 'first' as all previous charts had been drawn up by hand!

The project began by replacing the eight long cushions upon which the Choir sit. Each cushion, because they were so long, had to be stitched in four separate pieces, before being joined together. This meant that 32 pieces of tapestry had to be worked ... and as each of these required 8 charts a total of 256 design charts had to be produced by Mary and her husband: a mammoth task!

It took nearly four years to complete these first eight cushions, but the project continues today as Tapisers devotedly stitch more sections of cushions for the remaining long pews in the Quire. Three more cushions have been completed since the first lockdown last year. Once all the long cushions have been made, the task will expand to replace the numerous smaller seat cushions... so our work goes on ... and on!!!

Warmest wishes to you all during this uncertain time – hoping it won't be too long before we can meet in the Cathedral again.

Diana Symes, Chairman of The Company of Tapisers

Living in Love and Faith (LLF)

Over the last month we have highlighted the forthcoming conversations, *Living in Love and Faith*, in sermons, articles, and more. We hope you've had a chance to explore some of the material, including the LLF website, www.churchofengland.org/resources/living-love-and-faith.

The Dean and Chapter and Community Committee
invite you to find out more about
Living in Love and Faith
on Wednesday 3rd February
at either 11am or 7pm on Zoom

These one hour meetings will be a chance to learn what Living in Love and Faith is,
discover how we are approaching it at the Cathedral,
and consider how you can join in these important conversations in 2021.

Via Zoom:

Meeting ID: 851 5756 1109 Passcode: 983803

You do not need to let us know that you will be joining us,
but if you have questions please email pastoral.care@exeter-cathedral.org.uk

We are aware that the main book is somewhat pricey. Due to the kindness of a donor, we are able to offer a small number of copies of the main *Living in Love and Faith* book to those who could not otherwise afford it. If you would like to receive one of these copies, please contact the Cathedral Shop directly.

Canon Chris Palmer

Worship during Lockdown

Monday - Saturday

9am Zoom Morning Prayer Zoom ID: 847 6869 5587; Passcode 025062.
Tel: 0203 051 2874

11am-2pm Cathedral open for private prayer

5pm Zoom Evening Prayer Zoom ID: 892 3161 5055; Passcode 017840.
Tel: 0203 051 2874

Sundays

8 am Said Eucharist (BCP) livestreamed on Facebook

9am Zoom Morning Prayer - Zoom ID: 847 6869 5587; Code 025062

10am Choral Eucharist Consort livestreamed on Facebook

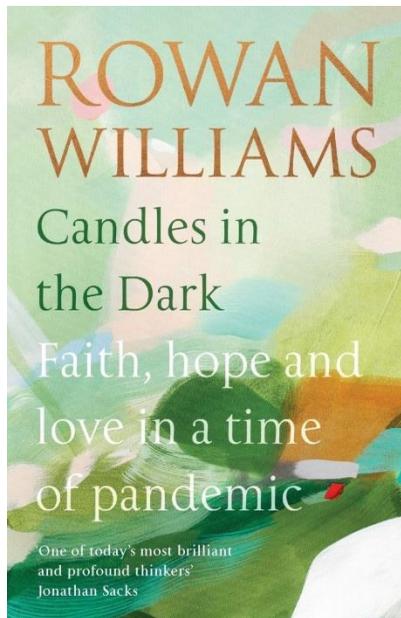
11am Zoom Coffee - Zoom ID: 732 5358 6706; Code 270422

4pm Choral Evensong with Consort livestreamed on Facebook

6pm Sundays@6 livestreamed on Facebook

For livestreamed services: www.facebook.com/exetercathedral

Book Review: *Candles in the Dark: Faith, Hope and Love in a Time Of Pandemic*



If you are looking for some additional reading during Lockdown 3, then *Candles in the Dark: Faith, Hope and Love in a Time of Pandemic* might fit the bill. Such a timely title immediately captured my imagination, and of course the fact that the author is Rowan Williams meant I knew I'd be sure of a treat.

This little book comprises 26 short meditations given to the congregation of Dr Williams's local parish church, St Clements, Cambridge, between March and September 2020, and originally posted online. My initial thought was that *Faith, Hope and Love in a Time of Pandemic* would offer solace and encouragement during this extraordinary time. And whilst it did indeed do this, what I hadn't been prepared for was the challenge posed when questioning how we respond to

God during such a time of painful insecurity. A time where those of us who have been busy find it hard to adjust to new rhythms that are either full of activity online, or long stretches of isolation. How to stay anchored day by day, how to begin to turn away from the idea that for time to be meaningful it has to be packed solid with productive human activity. We are challenged to let go of ego, to understand that He is with us ...

"In every moment, every encounter, in times of boredom, anger and anxiety, Jesus is with us,.....He is present, saying...this moment matters: it is a moment in which you can grow a bit - or shrink a bit - as a human being.....don't panic because you're not in control.....Your precious humanity is in my hands..."

Equally challenging for me was the exploration of Spiritual Communion, that concept of what might be gained from Holy Communion when unable to receive the sacrament. It continues to challenge me, as evidenced by my attending the Eucharist at one of our city churches still open (Covid aware and secure). But this period of limited access to sharing the sacrament has woken us up! It has woken us up to the fact that the Church has often simply failed to think hard enough about the needs of rather a lot of people, who for one reason or another, are not able to get to physical services; quite a lot of people whose

exclusion we never noticed. Indeed, will the end of the lockdown see us finding the strength to face and name some of the things that have stood in the way of fairness, truth and security?

As someone who can only take so much challenge at any one time, a favourite reflection of mine, and more of a solace, is the one on May 14th, the feast of St. Matthias. Sub titled “*A Steady Solidarity*”, Rowan Williams considers the wildly different lives of the saints, and reminds us of the saying that 90% of life is just turning up, and that just turning up can be apostolic and holy. So perhaps, he continues, St Matthias is the patron saint of the doggedly unspectacular turners up and hangers on? In the enthusiasm for mission and growth, the message is sometimes given that those who actually bother to be there in the first place....

“aren’t quite interesting enough and we’d like different people (younger, livelier, cleverer). Nothing wrong with growth....but we should also recognise a faith and even a holiness in those who simply stay in company, share the burdens unobtrusively and do their apostolic bit just by that steady solidarity”

I confess to a cheer on reading this - such empathetic understanding!

One of the last reflections considers “*The presence of the past*”; how remembering our past involves something like letting light into more and more of the corners and byways of our identity. Here are words that anyone participating in the LLF conversations might well be mindful of; “*our identity is never something independent of **where** we belong, **who** we belong with, **what** had made us human and **what** has made us this or that specific human.....”*

Powerful, encouraging and challenging, the brevity of this collection of reflections belies the depth of its wisdom and compassion. A lovely book and all royalties from it go to ‘Good Chance Theatre’, a charity whose current work concentrates on the challenges and risk faced by child migrants.

Anne Foreman

Candles in the Dark: Faith hope and Love in a Time of Pandemic
SPCK Publishing £9.99

The March edition of *Cathedral News*

We hope to publish the next edition of the News on Sunday 28th February 2021. The deadline for material is **Tuesday 23rd February 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.

Bellringers AGM

On Monday 18th January, the Cathedral Society of Ringers met for their Annual General Meeting. It was a different affair from usual with business conducted via Zoom, but nearly all members were present and we were grateful to the Dean and Canon James Mustard for their time in both charring and attending the meeting.

After a difficult year when the Cathedral bells have been silent, the Dean expressed how much he had missed their call to worship; however, we heard from Canon James Mustard how the sound of the Cathedral bells through their use in online worship had brought joy to parishes across the Diocese. With little to report and few plans for the year ahead, the AGM was understandably swifter than usual, with the Dean rounding up business in just half an hour – perhaps a model to emulate in future years!

As is traditional, officers were elected to serve the Society; Matthew Hilling and Paul Pascoe remain as Ringing Master and Deputy Ringing Master respectively, with Pauline McKenzie re-elected as Treasurer and finally David Hird and Andrew Digby as Steeplekeepers. Thanks were recorded from the Dean & Chapter to Clare Griffiths, who was resigning as tower secretary, and Peter Bill was welcomed as the new secretary. He will hopefully be introducing himself to *Cathedral News* next month, and continuing to keep you all updated on news from the bellringers.

With thanks for your support and appreciation,

Clare Griffiths

Ed. Our warmest thanks and appreciation to Clare for all her work as Secretary of the Bellringers. She has kept us up to date with their progress and made us all more aware of their considerable contribution. We look forward to hearing from Peter Bill, and very best wishes to him in his new role.

Town Hall Meeting 16th February 2020 at 2pm

All members of volunteer groups should have now received an invitation to the Town Hall Meeting on 16th February at 2 pm. If not, please contact your group leader so that they can inform Joseph Patkai of numbers.

This is a very good opportunity to catch up with news and developments at the Cathedral.

Provisional dates for future Town Hall meetings are:

- May 18th @ 11.00
- September 8th @ 11.00
- December 14th @ 11.00

The Treasures Of Romania **Monday 20th - Wednesday 29th September 2021**

Bishop Martin and Elspeth Shaw invite you to join us on a journey into the landscape, history, spirituality and resilience of a nation in its traditions and development. From the vibrancy of Bucharest, through rural Marmures' ancient villages; wooden churches; staying at an Orthodox Convent, we will move across the Carpathian Mountains to the famous World Heritage [UNESCO] Bucovina monastery churches. Via Moldavia, We will come to the mysterious culture of Transylvania, staying at the historic mansion of Szekerland. Our journey will be completed by a visit to a Children's Hospice, cared for by an Orthodox priest.

This journey is a pilgrimage into the heart of the Orthodox tradition. We'll have a daily Eucharist and time to enjoy new as well as deepen friendship.

Cost: £1695 [which includes a deposit of £200]

If you are interested to receive more information and a booking form, please get in touch with Bishop Martin: 07801 549615 or amartinshaw@gmail.com The Pilgrimage company is: Worldwide Christian Travel, 36, Coldharbour Road, Bristol BS6 7NA. Email: info@christian-travel.com Website: www.christian-travel.com

From the Cathedral Flower Arrangers

A very Happy New Year to everyone! February 2021 finds us in Lockdown 3, with silks still in all the pillars and no sign of being able to change them or return to fresh flowers! I must say this is all rather déjà vu as it is almost a full year since we first found ourselves in this position.

I looked back to 12 months ago, when I was excitedly telling all about my trip to Peony in Shropshire from where I returned with boxes of bargains and free flowers from that lovely firm. How grateful we have been to have had them over the past months, and I know from your remarks how they have been appreciated.

The Christmas arrangements are still in place as lockdown came so quickly in the New Year. Sylvia managed to remove the shiny stars, so Tina's lovely design is still there but it doesn't look out of place. We are longing to get something bright in the pillar arrangements before Lent, if we possibly can. We would usually be planning the rota for the next 12 months now, but we are holding back as the future looks very uncertain for any return to "normal". We remain ever grateful to Luke and his team, and to Joseph, for keeping us in the picture, and keeping us safe when we have been able to go into our lovely Cathedral.

Flick Evans

Sermon for the Second Sunday of Epiphany: 17th January Choral Eucharist at 10am

As the Cathedral Community approaches the conversations about “Living in Love and Faith”, we are very grateful to Canon James Mustard for his sermon on 17th January, and for agreeing to its publication.

Because of their radical impact, two passages of the Bible I come back to again and again are found in the prophecies of Ezekiel and Isaiah.

Then the cherubim lifted up their wings, with the wheels beside them; and the glory of the God of Israel was above them. And the glory of the Lord ascended from the middle of the city, and stopped on the mountain east of the city.

Ezekiel 11.22-23

*Thus says the Lord to his anointed, to Cyrus,
whose right hand I have grasped
to subdue nations before him
and strip kings of their robes,
to open doors before him—
and the gates shall not be closed:*

Isaiah 45.1

In Ezekiel, God’s glory leaves the Temple. The vision of his glory is not confined to the sanctuary in Jerusalem. In Isaiah, God is shown, through Cyrus the Persian, to be at work through those who don’t believe in, or have any relationship with, God.

The birth of Jesus in a stable in Bethlehem chimes strongly with this theme of Ezekiel: God’s glory is revealed, not in Jerusalem, but in the backwater of Bethlehem. The visit of the Magi, the Wise men or Kings, chimes with Isaiah: they know nothing of God, only of their learning and enquiry after the star. Indeed, the Magi show us who Jesus is: Gold for a king, Incense for God, Myrrh for burial. The rest of the Gospels only elaborate upon those truths. It’s these strange outsiders who tell us all we need to know. God is at work through those who do not believe in him.

Canon Chris introduced us last week to the Church of England’s “Living in Love and Faith” project. For those who did not hear him, it gives parishes and communities the opportunity to discuss together issues of gender and sexuality in order that our bishops can build up a picture of our experiences and stories, to discern God at work in them and discern God’s will for us. It is a nationwide project of narrative theology, of telling our stories to each other and finding God in them. That makes it deeply authentic and within the

Biblical tradition of enquiry after God, for what is the Bible if not a vast compendium of stories about God and God's actions in people's lives.

However, this storytelling approach also puts some participants in the limelight. Many of us have kept away from the limelight for fear of our safety. Others have gone into the limelight, only to be hounded from the stage. Some of us have been required to stay away from the limelight, lest we be accused of campaigning. So Living in Love and Faith feels for us like a dizzying volte-face. We are being asked, sacrificially, to take centre stage and tell our stories. If some of us are coy about participating in this process, uncertain of the effect it will have upon us, unsure whether this is a safe process, please bear with us: this sudden visitation of limelight is quite dazzling.

There is another way for us to consider Living in Love and Faith, however: not as an intimidating process, but as a form of illuminating narrative Epiphany. The Wise Men, the heroes of this season, knew nothing about God when they embarked upon their journey. They were astronomers drawn to a star. It was their lifetime of experiences and interests that led them to go west and – quite unexpectedly – to find themselves in the presence of God and presenting their gifts to him.

Of course, the Magi are the absolute opposite of the target audience of Living in Love and Faith. LLF, as it has become known, is all about getting church folk together to break an institutional impasse and taboo. But the Wise Men were people from the outside, not of religious culture. By a completely un-religious path, they found themselves at the foot of the manger, next to the baby Jesus, at the meeting of heaven and earth. Their gifts to him told the world and people of faith all that they needed to know about Jesus: Gold for a king, Myrrh for burial and incense for God. The Magi saw the end of the story before the rest of us.

Holding in mind the strangeness of the journey of the Magi and the profundity of what they show us, I hope LLF sparks a wider interest in the community than just among those of us who are on the "inside" of church. For example, it may be that people who are very familiar with living in love, but less familiar with living in faith, might be vital and valuable contributors to this process. Certainly, all will be very welcome, and I hope we can listen attentively and learn from all sorts of examples of living in love. Indeed, we must, in this process, make space for the marginalised and ensure their voices are heard. After all, Jesus spoke with them and spoke up loudly for them. If these conversations feature only the usual voices, they will fall well short of their potential.

Also, we must be honest: there is no story of love that is typical or boring! The strange meeting of two people and love is always uniquely extraordinary. It may be that you are the Magi in our midst, coming from somewhere completely different, but showing us something new about God, perhaps something that was under our noses the whole time. It may be that the gifts you bring are the Gold, Frankincense and Myrrh that we need at this moment. There is a possibility that we might understand afresh those familiar words of the first letter of St John: "God is love, and those who live in love live in God, and God lives in them."

May we all have the courage this Epiphany-tide and beyond, to follow the example of the Magi, to take our gifts, whatever they may be and present them. May we, like the Magi, have the boldness to leave our familiar places, tell our stories and, and as the Village People put it so tunefully, Go West!

Amen.

Canon James Mustard

Cathedral Community Committee (CCC) Meeting 12th January

Almost the whole of the meeting was devoted to various aspects of *Living in Love and Faith*. In particular, it was agreed to make further strenuous efforts to publicise the plenary meeting on 3rd February; cascading via volunteer groups, postal invitations to those on the Community Roll, a reminder in the February *Cathedral News*, and posting on Facebook. In addition, each member of the committee would personally invite six people. We noted the sensitivity of the subject matter, and the need for careful planning to support all involved in the process.

The Revd Phil Wales reported that the first meeting of the Planned Giving Group would be on 22nd January.

Just a reminder that CCC meetings are attended by:

The Dean, Canon James Mustard, Canon Chris Palmer, Canon Cate Edmonds, Canon Mike Williams, the Revd Phil Wales, Rosemary Bethell, Chris Brathwaite, Diane Coombes, Nicola Cowling, Julia Featherstone, Anne Foreman, Clare Griffiths, James Hayward, Heather Morgan, Paul Reisbach and Sue Matthews.

The CCC meets on the second Tuesday of each month. Any member of the Committee would be pleased to receive suggestions for agenda items, or please send to the Secretary, Clare Griffiths at clarejg116@btinternet.com

Heather Morgan, Chair CCC
hmm53@tiscali.co.uk

Exeter Cathedral:

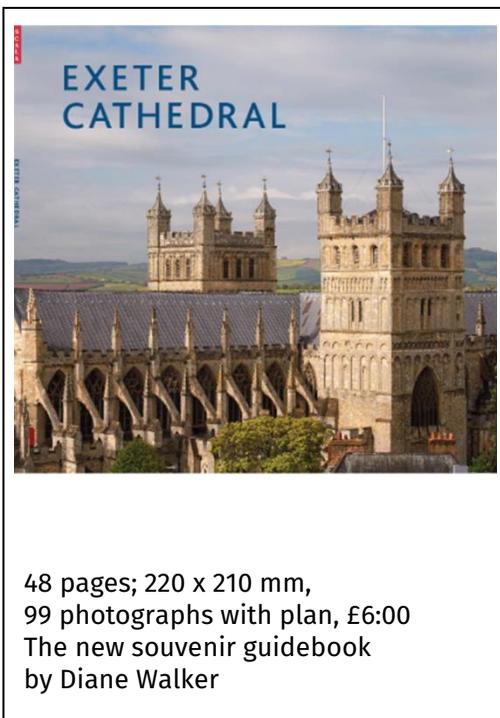
Diane Walker

This new guidebook is a welcome replacement to its predecessor. It is beautifully illustrated with numerous photographs, many seen here for the first time. They show not only grand views of the building both outside and in, but also many details which might escape the naked eye when looking at the cathedral itself – bosses, statues, misericords, and other carvings.

The text takes the reader on a tour of the cathedral starting outside the west front, peeping into the Grandisson chantry chapel, before moving into the nave. Here the reader learns not only about significant architectural features such as the vault and the minstrels' gallery, but also details such as the font and martyrs' pulpit and the stories behind them.

From the nave we are taken to the crossing and transepts where we learn about unseen features, such as the ring of bells in the south tower, the Peter bell in the north tower and, of course, the astronomical clock.

In the quire and presbytery we read about Thomas of Witney's famous pulpitum screen and the organ that surmounts it as well the services that take place in this part of the building. Our attention is drawn to the stalls and misericords, the throne, the sedilia and lost reredos, and medieval glass. In the eastern aisles and chapels we are shown the tombs of various bishops including the nationally important effigy of Bronescombe and the ledger stone over the grave of Bishop Peter Quivil, complete with its Latin pun on the name Peter. Here are pictures illustrating easily overseen details such as beautifully carved bosses, the medieval painting of St Apollonia with her dental forceps holding an extracted tooth, Oldham's rebus, the huntsman's faithful hound proudly showing off his procreative endowments, the early sixteenth-century painting of the assumption, and modern corbels depicting the head verger's



cat, a rugby player etc, all intelligibly explained. Eventually we visit the chapter house and cloister where we learn the unfortunate history of their change of use over the centuries and finally we are introduced to the library and archives and their collections, including items of national or global significance, such as the Exon Domesday, the fabric rolls and the Exeter Book.

The welcome by the Dean which opens the book and the concluding account of cathedral life today, by the Canon Chancellor, introduce the visitor to the cathedral's function as a living, working and worshipping community rather than its more superficially visible existence as an historical monument or work of art.

This book is the result of extensive research and knowledge accumulated over several years. Not for nothing did Jonathan Foyle consult its author when writing his own recent book on the cathedral. The book is attractive to look at, easy to read and contains a wealth of historic, artistic and architectural information, all presented in a way that is easy to understand and enjoy. There should be a copy in every home of cathedral clergy, staff, volunteers and congregation, not to mention their friends and families. At £6:00 it's a snip. Available from the Cathedral Shop, e-mail: shop@exeter-cathedral.org.uk Telephone: 01392 271354.

Peter King

Pam Young RIP



We were very sorry to hear of the death of Pam Young. Her husband, Ray, writes:

Sadly Pat (Irene) passed away peacefully on Saturday 23rd Jan. Over 25 years we have enjoyed the rich fellowship with the Cathedral and the community.

In the peace of the evening on Budleigh Salterton beach when the water was silent Pat would remember the Festival of Flowers in July 2012 and the many art and craft displays in the Chapter House.

Against this background and many others associated with the Cathedral we have found a silence to renew our life and faith together.

The family joins me in thanking you for your prayers.

We are very grateful to Clare, Pam and Ray's daughter, for this photo of her parents. To her and all the family go our sympathy and our prayers.

EXETER CATHEDRAL

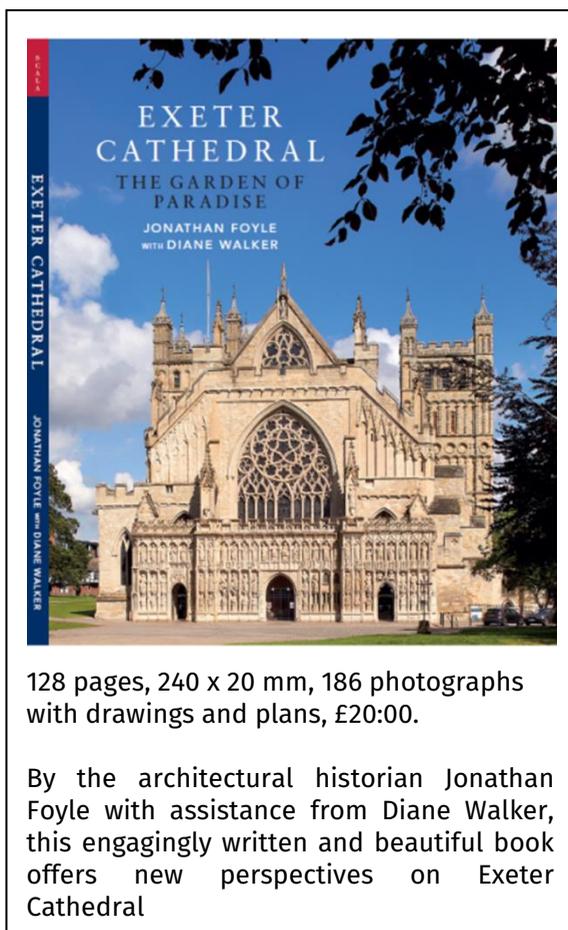
The Garden of Paradise

Jonathan Foyle
With Diane Walker

This is the fifth and most recent book in Jonathan Foyle's series of studies of English Cathedrals featuring Canterbury (the longest of the set at 208 pages), Lincoln, Lichfield, Peterborough and now, Exeter (128 pages). The book is lavishly illustrated with specially commissioned photographs, supported by the Friends of Exeter Cathedral and is, like the Cathedral itself, full of colour.

But, beautiful to look at though it be, this is no mere coffee table book; on the contrary, it offers the latest scholarship concerning the design of the Norman Cathedral, and presents new ideas about the construction and design of its Gothic successor. Dr Foyle traces the history of Exeter Cathedral from its origins in 1050, when Bishop Leofric was installed in St Mary Major, through to the damage of World War 2 (including a dramatic and newly discovered photograph of bomb damage taken from the North Quire Aisle looking South through the arcades to the buildings beyond where the Chapels of St James & Mary Magdalene have been obliterated).

Foyle emphasises Exeter's royal connections throughout the Cathedral's history and its bishops' involvement in national politics. Most significant were the founding of St Mary Major by King Aethelstan and its re-founding by Canute after destruction by Vikings; Bishop Leofric as chaplain to Edward the



128 pages, 240 x 20 mm, 186 photographs with drawings and plans, £20:00.

By the architectural historian Jonathan Foyle with assistance from Diane Walker, this engagingly written and beautiful book offers new perspectives on Exeter Cathedral

Confessor and his installation at St Mary Major by King Edward & Queen Edytha; Bishop Bartholomew's preaching at the re-consecration of Canterbury Cathedral in 1171 bringing, Foyle suggests, relics of the martyred Archbishop back with him to Exeter; possibly most significant of all Bishop Stapledon, Lord High Treasurer to Edward II, maybe accounting for the arrival of the royal mason Thomas of Witney in Exeter; and so the story continues with the various royal connections of Bishops Lacy, Courtney and Oldham.

Dr Foyle takes the reader into the medieval mind where symbolism and metaphor held an important place. Although now it is the Cathedral's dedication to St Peter that is well known, Dr Foyle emphasis that it was Mary who was once the dominant dedicatee. In the medieval period Exeter was an old imperial fortified city providing sanctuary. Mary was associated with fortified places which represented her virginity. She was often shown in medieval art within a garden of perennially blooming flowers and fruit, defended by locked gates and crenellated walls; this represented heaven and it was St Peter who held the keys; he was the gatekeeper to Mary's heaven. Marian theology, as propounded by Archbishop Anselm and others at the turn of the 11th/12th centuries had a profound influence over cathedral builders at the time and was to guide the evolution of Exeter Cathedral until the completion of the gothic building.

Many have remarked on the variety of tracery patterns in Exeter's windows, but this book emphasises the frequent use of an oculus at the top (particularly the large windows at the four cardinal compass points) citing the example of Lincoln Cathedral's great east window. These, Foyle maintains, represent a floral pattern, the cusps evoking petals, a feature he links to Marian churches, providing a table to illustrate this. Another Exeter feature which Foyle covers in detail is the Cathedral's "superlative array of finely sculptured bosses... one of the chief glories of English art." Appearing, as they do, towards the end of the 13th century, they come at a time when there was a move towards naturalism in sculpture. Individual plants or animals came to be associated with specific theological ideas or personalities, the rose, the lily, e.g. with Mary, columbine with the Holy Spirit, the goldfinch with the bloodied Christ, etc. The book illustrates several bosses, describes them in detail and interprets the theology behind their subject matter. Not only is Mary represented in the symbols of its windows and the carving of flowers on its bosses and corbels, the exterior of the building is made to look fortress-like with turrets, crenellations, arrow slits etc, representing Mary's defensible garden.

Most of all, the book is remarkable for Jonathan Foyle's new theory about the construction of the gothic cathedral. At last the anomaly is discredited whereby

we are told that it was Bishop Bronescombe who planned the construction of the new gothic cathedral, starting with the three eastern chapels, despite historical sources attributing the new building to Bishop Quivil. Indeed, Foyle attributes the project of a new cathedral within a defensive wall to the visit of Edward I at Christmas 1285 following the murder of Precentor Lechlade. Furthermore, on both historical and stylistic grounds, Dr Foyle places more importance on Lincoln as an influence on the new Exeter Cathedral than the earlier and geographically nearer Salisbury. In other words, Exeter was probably inspired by Quivil's actual attendance at the consecration of Lincoln's new Angel Choir (1286) rather than by Bronescombe's assumed attendance at the consecration of Salisbury (1258).

Foyle's theory is that Bronescombe added the chapels of SS James & Mary Magdalene and SS Andrew & Catherine to the Norman building and that—here is the exciting part—he added the chapels of St John the Evangelist and St Gabriel to the east end of Bishop Brewer's lost Lady Chapel which projected eastwards from the Norman apse. These eastern chapels were then ingeniously joined to the west end of Quivil's new Lady Chapel at the east end of his new gothic cathedral. As well as drawing our attention to misalignments, height discrepancies, etc, Foyle points to stylistic features of tracery and piers to support his theory. The book goes into some detail over the crossing and how the gothic cathedral was determined by the proportions of its Norman predecessor. Dr Foyle also proposes a new theory about how the Norman towers (the unusual siting of which he ascribes to the influence of Old Sarum) related to the rest of the building.

After reading these new theories about the three eastern chapels, and about the Norman crossing, one regrets that the book is not long enough for a similarly detailed examination of St Edmund's chapel to the north of the west front. This chapel, where nothing lines up properly, raises many questions and it would have been good to have Dr Foyle's thoughts on the matter. Maybe more pages might also have allowed for a fuller exploration of the change of design at the triforium level of the Quire. Given that one of the most important theories propounded in the book is the attribution of the Lady Chapel and its two lateral chapels to different building campaigns, it is strange that they are not distinguished by different colours in the plan at the back of the book. But these are small matters largely concerning a hunger for more!

This is a fascinating book which will interest both those familiar with the building and visitors. To anyone interested in its architecture, its place within medieval art and history the book is a must buy. It will be of equal interest to those for whom it is the local, rather than national, story that is important. Like

the other books in the series, it repays multiple readings as much as the casual glance. I warmly recommend it to congregation, guides, stewards and scholars alike. It can be obtained from the Cathedral Shop, price £20. Email: shop@exeter-cathedral.org.uk, Telephone: 01392 271354.

Peter King

News from Christians Together Across Exeter (CTaX)

Tuesday 23rd February (and the fourth Tuesday of every month) 10am-11am

PRAY 4 EXETER

On Zoom - contact ctaxexeter@gmail.com for the link

Join others to pray for our city, region and nation.

Exeter Homelessness Project

EHP are working hard to help those who are homeless or vulnerably housed this winter, and have offered a Q&A, including ways you can help, here: <https://news.exeter.gov.uk/rough-sleeping-and-homelessness-in-exeter/>

Exeter Food Project

The Exeter Food Project was started in the spring in response to the coronavirus pandemic, and has continued to help the community. More info here: www.devonlive.com/news/devon-news/39-exeter-families-fed-needed-4852473

Adult Confirmation Preparation

If you would like to join the small group of adults who are interested in preparing for Confirmation by Zoom during lockdown, and beyond, please contact Canon Chris Palmer chris.palmer@exeter-cathedral.org.uk.

Day of Prayer for Devon's Schools: Tuesday 2nd February

Bishop Robert has called for a Day of Prayer for Devon's Schools, supporting teachers, pupils, and families in light of the news that schools will remain closed until March. Please join in this, and find more information here: <https://exeter.anglican.org/bishop-calls-for-candlemas-day-of-prayer-for-devons-schools>