









A hint at the everyday round of farm work is glimpsed in calendars of the 10th and 11th centuries which show the labours of the months. Vines were never grown on Lindisfarne, but other scenes illustrate tasks more familiar to the Northumbrian farmer. One important task was to care for the herds of cattle belonging to the community of St Cuthbert. One hundred and twenty-nine calf skins were needed to make the vellum on which the Lindisfarne Gospels were written.









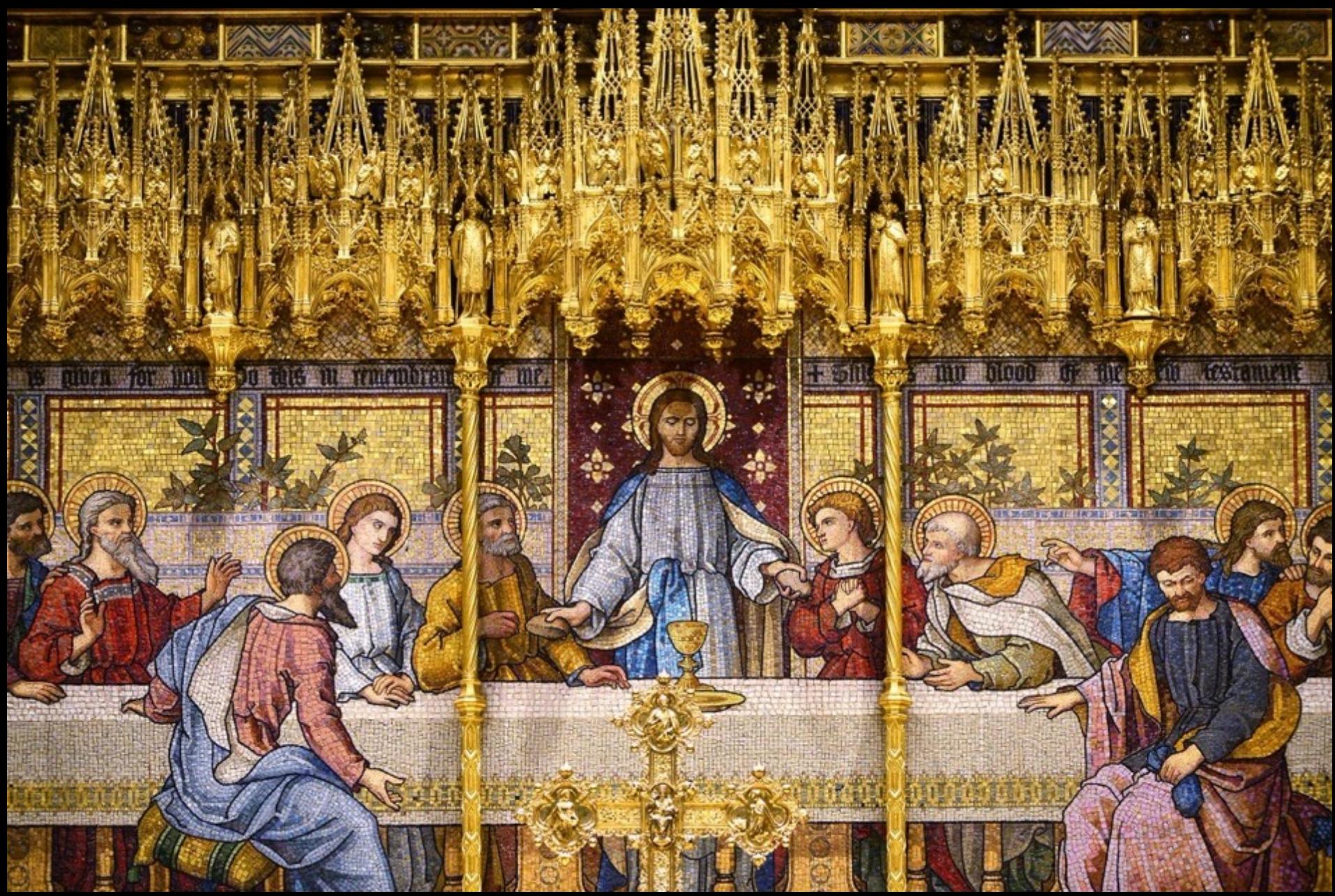


WESTMINSTER ABBEY CHOIR

Daily services have been sung in the Abbey ever since its foundation over 900 years ago. The present Choral Foundation dates from the reign of Henry VIII, when the choir consisted of twelve men and ten boy choristers. A further twelve choristers now sing in the choir; and all the boys are boarders at the Westminster Abbey Choir School in Dean's Yard. Unlike other Choir Schools, this school is attended only by choir boys and has around 36 pupils.

During term the Choir normally sings in the Abbey every day except Wednesday. The greater part of the cost of the boys' education is borne by the Dean and Chapter. There have also been generous benefactions to the Choral Foundation from:

BEATRICE BERNAL · LADY MARGARET ROBERTS
THE FRIENDS OF CATHEDRAL MUSIC
THE WORSHIPFUL COMPANY OF FISHMONGERS
THE OUSELEY TRUST
THE FRENCH PROTESTANT CHURCH OF LONDON









02

The St Cuthbert Gospel

England, early 8th century

The St Cuthbert Gospel, produced at the monastery of Wearmouth-Jarrow, in the north-east of England, is a landmark in the cultural history of western Europe. This small, handwritten book is internationally famous on two accounts. It is the earliest intact European book, retaining its outstanding, original binding in excellent condition. It is also intimately associated with Cuthbert, one of Britain's most renowned and popular saints, having lain with his body in his coffin for over 400 years.

Purchased from the Society of Jesus (British Province) in 2012.
Add. MS 89000





an dullen hebben en dat leuende siele in is dat si te
al dat hi gemaect had en si waren heide goet Ende
het wett gemaect sauonto en smorgen die selste dach



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The Gospel

a sabbath daye: and they wondred how he
holde there was a man before him, laken
the dropsy. And Iesus answered and said
full to heale on the sabbath daye: for it is
their peace. He take the man and said unto
the of you shall have an ass, or assesse
to a pitt, and will not straight woulde it
on the sabbath daye? And they condenate
him agaynto that.

He putte forthe a similitude to the gospel
he marked howe they passed to the pit in
mes, and sayd unto them: Whil thou art
so a weddyngge of any man, sit nedys at
hyrest roome, lest a more honorable man
be bidden of hym, and be that bode honore
and the come and saye to the: give the mes
time. And thou thl begin with shame to take
lowest roome. But rather whil thou art bid
go and sit i the lowest roome, that when he
hade the cometh, he maye saye unto the: You
sitt vp hyer. The shal thour have perdis in
presence of them that sitt at meate with the. In
lowe: And he that habbleth hi silfe, shalbe hong
thy scindes, nor thy brethe, neither thy kni
yne, and make the recompence. But nowe the
makest a feast, call the poore, the lame, the
lame, and the blide. And thou shal be happy, for
they cannot recompence the. But thou had

Of. S. Luke. Fo. q.

recompensed at the resurreccyon of the iustes m.
Whil won of the that sat at meate also herde
eth breed in the kyngdome of god. Then sayd he
to hym: A certayne mis ordered agreate supper,
and bade many, ad sent his seruant att supper
all thynges are redy. And they all at once began
to make excuse. The fyrd sayd unto him: I have
bought a feme, and I must nedes goo and set it.
I praye the have me excused. And another sayd:
I have bought fyer cooke of ore, ad I must goo
to powre the. I praye the have me excused. The
thyrd sayd: I have maried a wyfe, ad therfore
I cannot come. And the seruant went agayne.
Then was the good mis of the housse displeas
ed, ad sayd to his seruant: Goo out quickly to
the streeches and quartiers of the citie, ad brynge in
bidder the poore, and the maymed, ad the hal
fes that comadedest, ad yet there is roome.
And the lorde sayd to the seruant: Go out into
the wayes and hedges, and copell the to come in
that my housse maye be filled. For I saye unto
you, that none of those men which were bidden,
shall tast of my supper.

There wyl agreatte company with hi, and he
turned and saide unto the: If a mis come to me,
and hate nothis father and mother, and wyfe
and childre, and brethe, and sisters, more over
and his awne life, he cannot be my disciple. And
whoever bearre not hys croffe and come after
me, cannot be my disciple.







CANTERBURY

'Pilgrims on the road to Canterbury'

CANTERBURY
THE CITY



















Waverley Abbey
House



Waverley Abbey

The Rise and Fall of Waverley



The abbey as it may have appeared in the 14th century. You are here.

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Britain

Waverley
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The abbe
The mon
Sir Willia
(d. 1542)
of the m

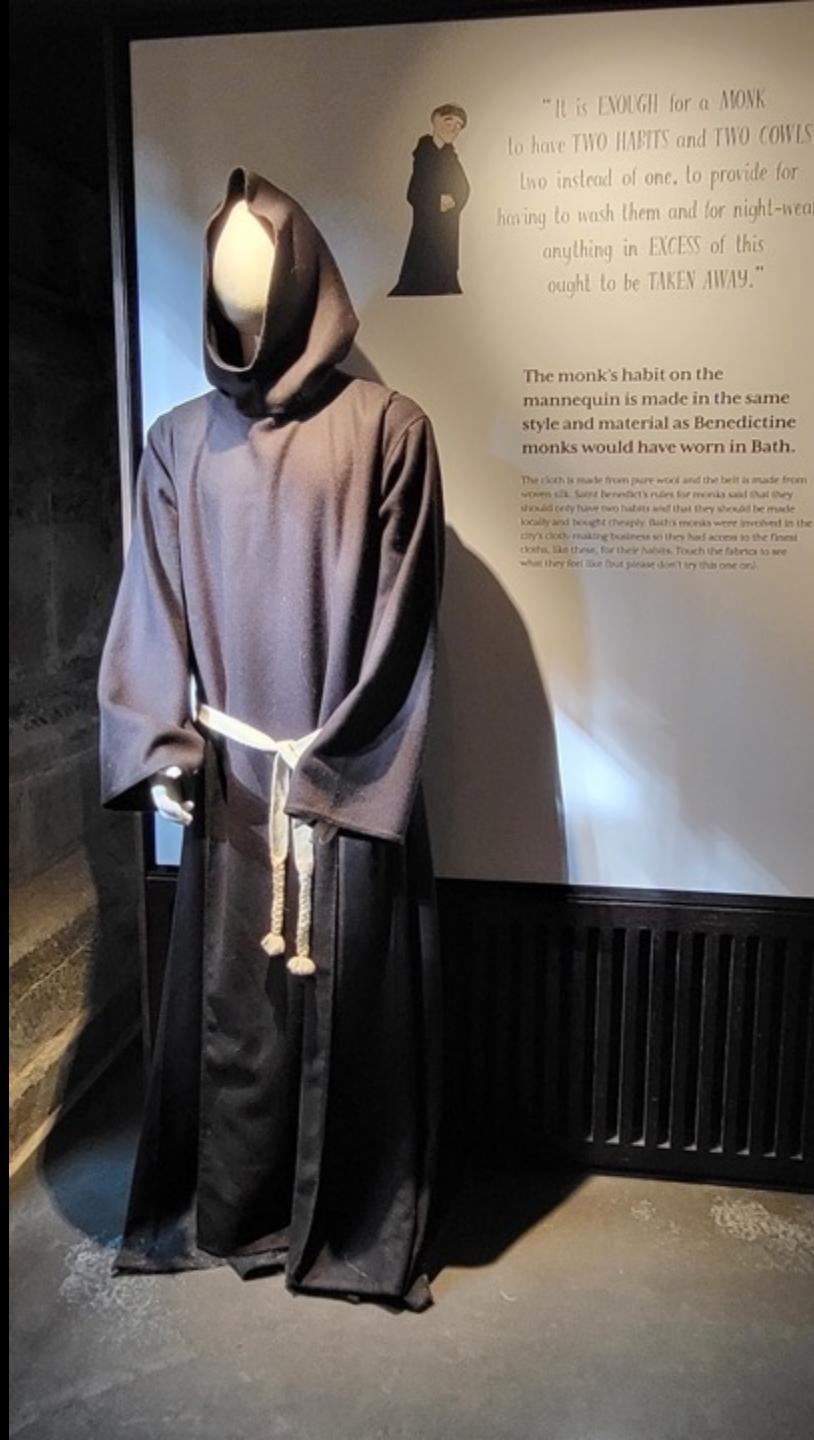
Several f
18th cent
north. T
picturesc
still stand

Let
ALL GUESTS
be
WELCOMED
as
CHRIST

"IT IS ENOUGH for a MONK
to have TWO HABITS and TWO COWLS,
two instead of one, to provide for
having to wash them and for night-wear
anything in EXCESS of this
ought to be TAKEN AWAY."

The monk's habit on the
mannequin is made in the same
style and material as Benedictine
monks would have worn in Bath.

The cloth is made from pure wool and the belt is made from
soften silk. Saint Benedict's rules for monks said that they
should only have two habits and that they should be made
locally and bought (cheaply). Bath's monks were involved in the
city's cloth-making business so they had access to the finest
cloths, like these. For their habits. Touch the fabrics to see
what they feel like but please don't try this one on.



HISTORIC













WAVERLEY ABBNEY

ANCIENT SPARK NEW FIRES

CAR
PARK



CEPTION



ENCOUNTER



WAVERLEY
ABBYE

ANCIENT GRANGE HOTEL

Welcome
TO THE
prayer room.
do come in...

Morning Prayer: 7.40am
please
Evening Prayer: 8pm



















PEACE
I GIVE YOU

John 14:27



A close-up photograph of a large tree trunk with a dark, textured bark. A rectangular plaque is attached to the trunk at the base, featuring white, hand-painted text. The text reads:

THOSE WHO
SEEK THE LORD
LACK
NOTHING



FAMILY PRAYER TRAIL STATION 1

What is Prayer?

Prayer is like hanging out with the most famous and powerful person that ever lived.

You can pray about anything and everything because God is interested in really big things like peace and making sick people well, and also things like the way we feel or whatever is worrying us. Prayer is a conversation with the living God who loves us and listens to the things we say.

Throughout this trail we are exploring the Lord's Prayer. This is a world famous prayer and is an excellent guide for our adventure. Sometimes we say it in one go, without stopping to think about what it means, but today we will explore it piece by piece.

QUESTION

Have you ever prayed before? What did you/would you pray about?

ACTIVITY

Try and find the next station without speaking to the people you are with!



