



**CHURCHES VISITED AND REVISITED
(17/12/16 TO DATE) – BOOK 18**



THURSDAY 21st DECEMBER 2017



Salvation Army, Tower Street, Brightlingsea



Oasis Centre, Lower Park Road, Brightlingsea

FRIDAY 22nd DECEMBER 2017



All Saints in Colchester Zoo

SATURDAY 23rd DECEMBER 2017



Kingsland, 11 Mill Walk, Tiptree

SATURDAY 15th APRIL 2017 - OMITTED



Sacred Heart and St Francis Catholic Church, 114 Connaught Avenue, Frinton

SUNDAY 24th DECEMBER 2017



Life Church, RAD Centre, Walsingham Road, Colchester

MONDAY 25th DECEMBER 2017







The Church in Great Notley, Bridge End Lane, Braintree

From Here...



The Church in Great Notley began to take shape some 13 years ago, when a number of our founder members began to meet for Christian activity in the new Great Notley village. The official founding of the Church can be dated to the first meeting of our Church's Steering Group, when ecumenical representatives of all our partner denominations first met and agreed to go forward together. This meeting took place on 13th January 1998.

“St Portacabin’s” (now pulled down and the space used as a car park for the Cricketers!) became the focal point for our Sunday worship. Dodging the leaks in the roof, and occasional damage inflicted by vandals, we shared wonderful times of fellowship in the rabbit warren that was the portacabin. Mrs. Val Spouge was appointed as the church's first Lay Leader and she, together with the other church members, helped guide the church forward in many different ways.

Via Here.....



On 29th September 2002 we held our last Service in St Portacabin’s. The younger members in particular were sad when the time came to leave and to make the short move over to our next temporary home in the Community Centre. Of course, it didn’t take long for that joyous spirit to return and fill the side room in the Community Centre which served as our place of worship.

In August 2005 Reverend Mike Shrubsole was appointed as our first stipendiary minister, an appointment we shared with Christ Church, Coggeshall, another nearby ecumenical church. We soon outgrew the Small Hall at the Community Centre and moved into the Main Hall.



On 13th January 2008, The Church in Great Notley marked its 10th anniversary with a service of Holy Communion. This special service was celebrated at the Community Centre, where our minister, the Reverend Mike Shrubsole was joined by the Ven. Annette Cooper, Archdeacon of Colchester and the Reverend Bernard Arnold the Methodist Circuit Superintendant. This photograph shows Mike, Annette & Bernard joined by some of our founding members, around a beautiful 'birthday' cake specially prepared for the celebration.

In September 2009 our Ministry Team doubled in size when Reverend Beth Bendrey was appointed as Priest-in-Charge for both the Church in Great Notley and for St. Peter and St. Paul in Black Notley.

To Here



Throughout all this time the congregation has been looking forward to the time when they would have a church to call their own in the village. This has involved much planning, and fundraising, and patience! The vision has always been for a new purpose-built church, not only for worship but also to serve the needs of our thriving local community – a base from which we can show the love of Jesus in word and action so that others may come to know him as Lord and Saviour.

The land for the new church building was set aside as part of the village development plan. In 2009 we announced that we finally had the funds and the planning permission necessary to begin construction.

Building work was commenced by our contractors T.J. Evers in November 2009. The building was completed and opened for worship in August 2010. It was with great joy and enormous relief that we held our first act of worship in the new building on Sunday 22nd August 2010.

On Sunday 17th October we held our special opening ceremony with friends and dignitaries and representatives of the community and the five church denominations which have helped to make this possible. The church was packed with well-wishers on a glorious hot and sunny autumn day. The Ven. Annette Cooper preached the sermon and summarised in words the joy which she and every one of us felt now that this special milestone in the life of the church had been reached.

As 2010 and 2011 have continued, each week we are still saying to each other: "This is our first Christmas/New Year/Easter/etc. in our new building." The excitement won't end until that first full year of occupation has been completed. And then we will still have all that the future holds to look forward to. God has been good to us as we worked to bring this new church into being. We go forward in the secure faith that God will continue to be good to us into the future years.

The last thirteen years have seen many changes, not only in the venue for our times of worship but also in the family of the Church. Inevitably, over the years many of our good friends have moved away or are now with the Lord. But always there is a strong sense of fellowship, love and community which has guided us through the ups and downs of each year.

WEDNESDAY 27th DECEMBER 2017



Cathedral, New Street, Chelmsford

Chelmsford Cathedral in the city of Chelmsford, Essex, England, is dedicated to St Mary the Virgin, St Peter and St Cedd. It became a cathedral when the Anglican Diocese of Chelmsford was created in 1914 and is the seat of the Bishop of Chelmsford. The church of St Mary the Virgin in Chelmsford was probably first built along with the town eight hundred years ago. It was rebuilt in the 15th and early 16th centuries, with walls of flint rubble, stone and brick. The church has a tower with a spire and a ring of thirteen bells, twelve of which were cast by John Warner & Sons at Cripplegate and were dedicated in 1913. The nave partially collapsed in 1800, and was rebuilt by the County architect John Johnson, retaining the Perpendicular design, but using Coade stone piers and tracery, and a plaster ceiling. The upper part of the chancel was rebuilt in 1878. In 1914 the church became the cathedral for the newly created diocese of Chelmsford. The south porch was extended in 1953 to mark Anglo-American friendship after World War II and the many US airmen stationed in Essex. In 1954, the cathedral was additionally dedicated to Saints Peter and Cedd.

In 1983, the interior of the cathedral was extensively refurbished, with a new floor, seating, altar, bishop's throne, font and artwork. In 1994 and 1995 two pipe organs were installed, the first in the nave and the second in the chancel. The stained-glass windows were all installed in the 19th and 20th centuries. In 2000 a sculpture of "Christ in Glory", by Peter Eugene Ball, was placed above the chancel arch. In 2004 two further major works of art were commissioned, and are now in place: Mark Cazelet's "Tree of Life" painting in the North Transept, and Philip Sanderson's altar frontal in the Mildmay Chapel. The cathedral celebrates its links with Thomas Hooker, who was Chelmsford Town Lecturer between 1626 and 1629. He fled to the New World because of his Puritan views and founded the town of Hartford, Connecticut and was one of the founders of American democracy.



Deeper Life, Bible Church, Shire Hall, High Street, Chelmsford

They meet at the Shire Hall is one of Chelmsford's most significant landmarks, and features heavily in our collections of images of the historic city centre. From its opening in 1791 until 2012, Shire Hall served as the County Court. As the County Council asks residents to submit ideas for the building's future, we took a look back through the archives to see what they reveal about the Hall's past. Shire Hall replaced two earlier buildings which served as the county's court rooms. The Tudor Market Cross, or Great Cross, had been built in 1569, replacing an earlier Medieval building, and it served as both market place and court house. The ground floor was open-sided, with enclosed galleries above, as depicted in John Walker's map below. Despite the fact that it was open to the street and dusty, draughty, and noisy, the county Assizes and Quarter Sessions courts were conducted in the open piazza on the ground floor, and corn merchants conducted their trade there on Friday market days.



Oasis, Moulsham High School, Moulsham Street, Chelmsford

At Oasis Church they are a family who enjoy life in response to knowing God loves us and desires relationship with us. They have a hope-filled future because of that love. They want you to know how loved you are and invite you to come and meet us on Sunday and find out more.

Vision and Values

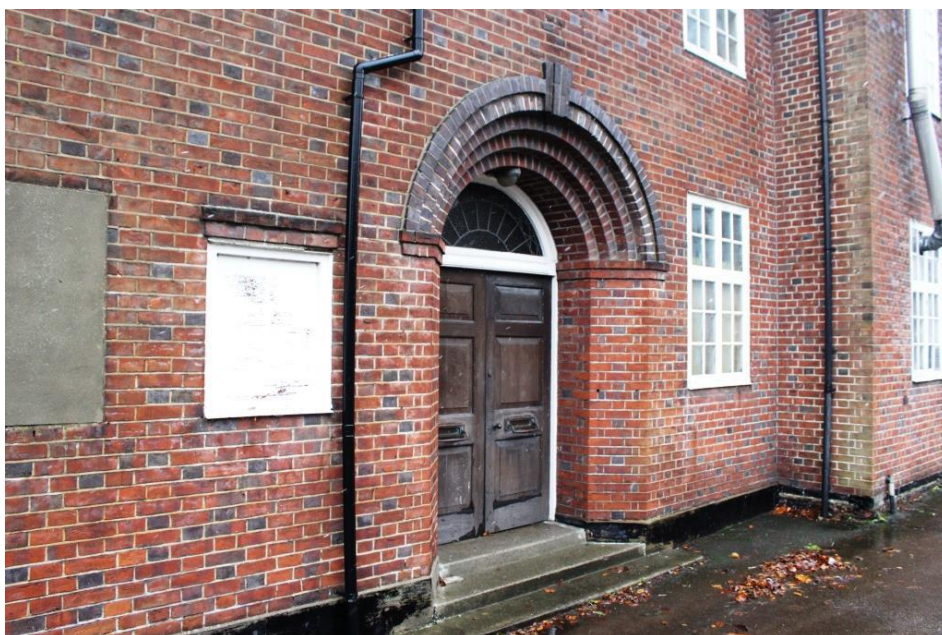
Here at Oasis, they believe the gospel is summed up in the story of a loving Father longing for His children. God, our Father, was looking for us and He found us and He has our attention. Such is His intimacy with us that time with Him is like being caught up in a dance with our first love and feeling His heart beat for us and those around us. We are a family who love encountering Him and His love by spending time in His presence. Our desire is that everyone encounters His love like we have.

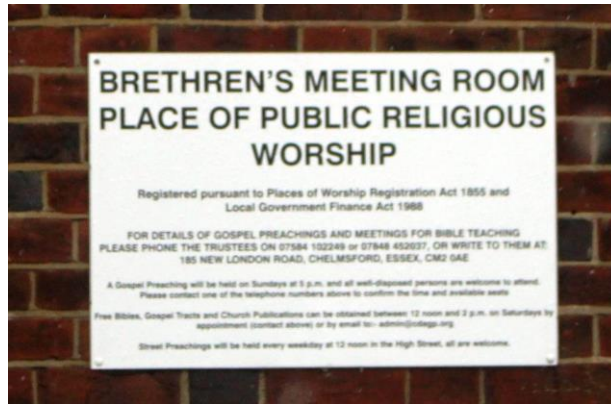
That everyone knows God has dealt with all the issues that have kept them apart from Him—through Jesus on the cross. He dealt with sin and iniquity, He dealt with sickness and death. They are not separate from Him, they are fully in Him and He is in us. The great news is that knowing what He has done for us and who we really are in His is effortless. He gives us a gift of faith and then through His Holy Spirit He empowers us to live as the person He has made us to be. They have four main values that underpin our church family life:

- God is good all the time
- Everyone is significant
- The finished works of the cross
- Anything is possible



Christchurch URC, New London Road, Chelmsford





Brethren Meeting Room, New London Road, Chelmsford

A close evangelical Christian group who spend time on gospel preachings and Bible readings.



Jehovah Kingdom Hall, 87 Bradford Street, Chelmsford



Presbyterian, Hall Street, Chelmsford

They are Christian - In one sense we want to claim very little remarkable about us! They are “just” a Christian Church, which believes and worships the creator God who is Father, Son and Spirit. Like all other main stream denominations, they wholeheartedly agree with the three classic universal creeds: Nicene, Apostles, Athanasian.

They are Evangelical - Typically, evangelical is understood to mean “Bible believing”. They are certainly that, but the word means far more. It means that they seek to proclaim the “Evangel” (gospel/good news about Jesus) locally and support it being spread globally. This gospel of grace shapes how we live, including all their relationships.

As Evangelicals, we cheerfully endorse modern summaries of doctrine, such as the doctrinal bases of Affinity, Gospel Partnership and UCCF.

They are Reformed - This means that They are rooted in the tradition of the Reformers (English, Scottish and Continental) and their successors in recovering the gospel in its apostolic purity. They affirm the Reformation’s teaching that Scripture alone is the church’s final authority for faith and life. They believe, on the authority of Scripture, that they are saved by grace alone, through faith alone, by Christ alone, all for the glory of God alone! Practically, being reformed entails confidently seeking a biblical view of everything in the world and of all our life. This includes a biblical view of the church and how the church is organised, worship and the sacraments, the Christian life, civil government, work, study and family, how we enjoy life and much more: all to God’s glory. The particular Reformed standards we subscribe to are: *Westminster Confession of Faith and the Shorter and Larger Catechisms*.

They are Presbyterian - It's there in our name. The word "Presbyter" is the Greek word for an elder. Presbyterian churches are not a one-man-show nor hierarchical. A team of elders are responsible for caring for the congregation, and a minister is another elder, among equals. Churches form networks called Presbyteries, where all the elders meet regularly to encourage and teach one another, pray together, hold one another to account, organise our common events, and plan how to keep working together to advance the kingdom by planting churches. Our Presbytery is the EPCEW. Through them, we have formal relationships with various denominations in other countries (including, PCA, OPC, FCoS, EPC(NI) and GKV). We enjoy good relationships with other evangelical churches in Chelmsford and throughout the UK. To further evangelical unity, we are delighted to be members of Affinity and Gospel Partnership. **They have an Aim** - *"What is the chief end of man?"*

Man's chief end is to glorify God, and to enjoy him forever."

(Westminster Shorter Catechism Q&A 1) **We aim to bring glory to God** - by gathering to worship him, by equipping Christians for the situations where God has placed them, and for serving the church and by making Christ known to those who do not yet know him.

THURSDAY 28th DECEMBER 2017



St John Payne, Catholic, Blackthorn Avenue, Colchester

They of St John Payne Catholic Parish seek to reflect the joyful life-affirming power of Christ's living presence among all where Essex meets East Anglia.

St. John Payne Colchester is a Christian congregation serving the Colchester community and seeking, engaging, and encouraging others through a life-changing Christian journey. St. John Payne at Colchester, Essex seeks to be a loving, friendly community that worships God, and serves others. They place a high priority on teaching from the Bible and following the example of Jesus. Our vision is to impact and renew Colchester, Essex and beyond with the transforming message of Jesus Christ through words and actions. Everyone is welcome. Come as you are - we'd love to get to know you.

John Payne was a native of the Diocese of Peterborough, but the date of his birth remains unknown.

There has been some speculation about his early life, but his first association with Essex seems to have been as a steward to the Shelley family of Stondon Hall. He was ordained at Cambrai on April 7th 1576 and left for England shortly afterwards with St. Cuthbert Mayne.

He acted as chaplain and steward to Lady Petre at Ingatestone Hall and also ministered to Catholics in the district. He worked further afield too and is known to have taken lodgings in London. A successful pastor, he was brought to the attention of the authorities and was imprisoned during the winter of 1576-77.

On July 2nd 1581, John Payne celebrated Mass at the house of William Moore at Haddon, Oxfordshire. Amongst the worshippers was George Elliott, the notorious informer. A few days later, Payne was arrested in Warwickshire. On July 4th, he was examined by Lord Walsingham at Greenwich and was committed to the Tower of London. He was subsequently charged under the Statute of Treasons (1352) for having plotted against the life of the Queen. Elliott claimed that Payne had tried to enlist his support. Payne was tortured twice whilst in the Tower, but refused to admit the accusations made against him.

On the night of March 20th 1582, John Payne was taken to Colchester Castle to await trial at Chelmsford Assizes. On March 29th, he was taken to court and charged with treason. A verdict of guilt was returned on the afternoon of March 30th.



**Their Icon of Saint John Payne
created by Sister Aloysius McVeigh.**

Following several unsuccessful attempts to secure a confession of guilt, John Payne was executed at Chelmsford on April 2nd 1582 - one of 127 priests put to death during the reign of Elizabeth I. He was one of the English and Welsh Martyrs beatified by Pope Leo XIII on December 29th 1886. The process was again resumed under Pope Pius XI in 1923 and Blessed John Payne was included in a smaller group of 40 martyrs proposed by the Bishops of England and Wales and approved by Rome in 1960. The Forty Martyrs were canonised by Pope Paul VI in October 1970.

The church has links with several Catholic schools in the Colchester area.



Unitarian Meeting, Trinity Centre, Trinity Street, Colchester





Spiritulist, 1 Recreation Road, Colchester



Baha'i Faith, 40 Fingringhoe Road, Colchester

Their activities focus on the advancement of the Baha'i faith and belief in the essential oneness of the world's revealed religions and on Baha'i ideals of human brotherhood through various means including devotional meetings, children's classes, youth activities, study sessions and interfaith involvement. This takes place at a residential house in the Old Heath area of the town.

THURSDAY 29th DECEMBER 2017





St Helen, Bishopgate, Norwich

This great building is the last of the medieval churches in Norwich city centre to appear on the checked website, simply because it is the last one that he had been able to get into. Previously, he had always found it locked. It may come as a surprise to some people to discover that he got no pleasure from moaning about locked churches.

Indeed, there is something both frustrating and dispiriting about finding the House of God locked to pilgrims and strangers. He realised that many Anglican congregations are shrinking and ageing, and some of them find it increasingly difficult to manage the buildings in their care. But he did not think that can be true of St Helen.

Be that as it may, we came here on one of the open days at the Great Hospital next door. The irony is, of course, that the church is also open on these occasions, partly to allow access to Eagle Ward, of which more in a moment. But this extraordinary church is actually the far more interesting of the two, and it is a great pity that it is not easier of access.

There is no other church quite like St Helen. You can see this at once from outside in Bishopgate. The great length of the church is hidden behind a high wall, with one of the two long south transepts forming a porch-like entrance. You don't need to go beyond the wall to tell that St Helen is part of a great complex of buildings which adjoin it to north, east and west. This is the Great Hospital, a community of almshouses still in use for essentially the same purpose as it has been for 750 years.

Above the entrance door to the church is an 18th Century Protestant triumphalist inscription: *King HENRY the Eighth of Noble Fame Bequeathed this City this Commodious Place. With Land and Rents he did Endow the same to help decreped Age in woful Case.*

EDWARD the Sixth that Prince of Royal Stem Perform'd his Fathers generous Bequest. Good Queen ELIZABETH imitating them Ample Endowments added to the rest. Their pious Deeds we gratefully record While Heaven them crowns with glorious Reward. Thus, in rather long-winded form, we learn that, after the Protestant Reformation, the ownership of St Helen and the Great Hospital passed to the City of Norwich.

It had been founded three hundred years before the Reformation by Bishop Suffield, who bequeathed in his will, as Sam Mortlock succinctly records, that *a Master and four Chaplains should pray for his soul, and minister to indigent clergy, the aged sick and seven poor scholars.* The building was essentially an infirmary with a chancel attached. The chancel was rebuilt towards the end of the 14th Century by the notorious Bishop Despencer, possibly to give thanks for his success in helping put down the Peasants' Revolt, and the body of the church itself, along with the cloisters and their adjoining buildings, was completely rebuilt about a hundred years later. Over the centuries since, the complex has grown, with some particularly fine 18th and 19th century buildings to the north and west. There is no graveyard, and the courtyards around tower and chancel are maintained as attractive gardens for the residents.

You enter the building through the south nave transept, which forms a huge, light, vaulted porch, and it is with some surprise that you step into what is actually a small, square space beyond. The chancel is blocked off at the chancel arch. The aisles and the side chapel in the other transept accentuate the width of the building. The western part of the nave was blocked off beyond the third bay of the arcades at the Reformation to form an infirmary, and a small window high in the wall actually lets into the stairway which runs up the partition wall.

The chancel was a huge space, the biggest chancel of any medieval church in Norwich, and in the late 16th Century it was split into two floors to form wards for the Hospital, one for men and the other for women. Something else is strikingly unusual about St Helen, and this is that it retains its 18th century liturgical integrity. Until the Oxford Movement was so spectacularly successful in reinforcing the sacramental layout of Anglican churches in the 19th Century, the main focus in any Anglican parish church, for almost three hundred years, had been the pulpit rather than the altar. At St Helen, the altar was never moved back to the middle of the east wall, and it remains in the transept chapel. Instead, the grand pulpit still dominates the eastern end of the church, making this a properly Protestant interior.

The 18th Century theme continues into the transept, with a gorgeously coloured reredos backing a simple holy table. Either side are memorials to former Masters of the Hospital. However, whereas the nave is overwhelming in the whiteness of its walls and the bareness of its wood, giving the feel of a Dutch Protestant church, the transept has a most beautiful vaulted ceiling, painted blue with white and gold ribbing. The bosses on the ribbing are vividly repainted, and are one of the most important sets in England. They are obviously in the same series as those in the Cathedral next door, with a more idiosyncratic, even folkish quality than those found more commonly in East Anglian parish churches - for example Wymondham Abbey. Also Walpole St Peter and Lowestoft St Margaret, where they are more formulaic. Probably, they are by the same artist as those in the Cathedral nave. They are arranged in the shape of a star lattice, with the most important boss at the centre. This is the Coronation of the Blessed Virgin as the Queen of Heaven, the most significant event in the unfolding revelation of Grace in the medieval imagination. Arranged to north, south, east and west are four significant events in the Christ story - the Annunciation, the Nativity, the Resurrection and the Ascension. The Annunciation is exquisite, with St Gabriel's *Ave Maria* exultation curling on a banner around the lily stem. The Nativity boss appears unusual at first sight, the naked Christ standing on a table with a blanket held behind him, and you might even take it to be the Circumcision if it were not for the cattle and angels peering over the wooden stable roof above. In fact, this is the only Nativity boss in England in this form, and the only one to depict a midwife. The Resurrection and Ascension scenes are more typical. The other bosses depict Saints and sacred monograms.





St Martin at Palace Plain, Norwich



St Martin at Palace Plain plus Anglican Cathedral, Norwich





Surrey Chapel, 2-6 St Botolph's Street, Norwich



St Augustine, St Augustine Street, Norwich

The rare and distinctive seventeenth-century brick tower of St Augustine's is the only one of its kind in Norwich. This medieval city church, the most northerly in the city, sits in a large churchyard next to a long row of half-timbered, sixteenth-century cottages. Inside are many interesting monuments, including one to Matthew Brettingham, architect of Holkham Hall, and another to Thomas Churchman Newman, originally of Boston.

This links the church to an iconic figure in the American Revolution: his brother Robert's belfry lantern signal started Paul Revere on his famous ride in 1775. The church also has a poignant collection of World War 1 commemorations, including, very unusually, one to a soldier shot for desertion in 1917. St Augustine's is one of three CCT churches in Norwich.



St Martin at Oak (The Wharf), Oak Street, Norwich

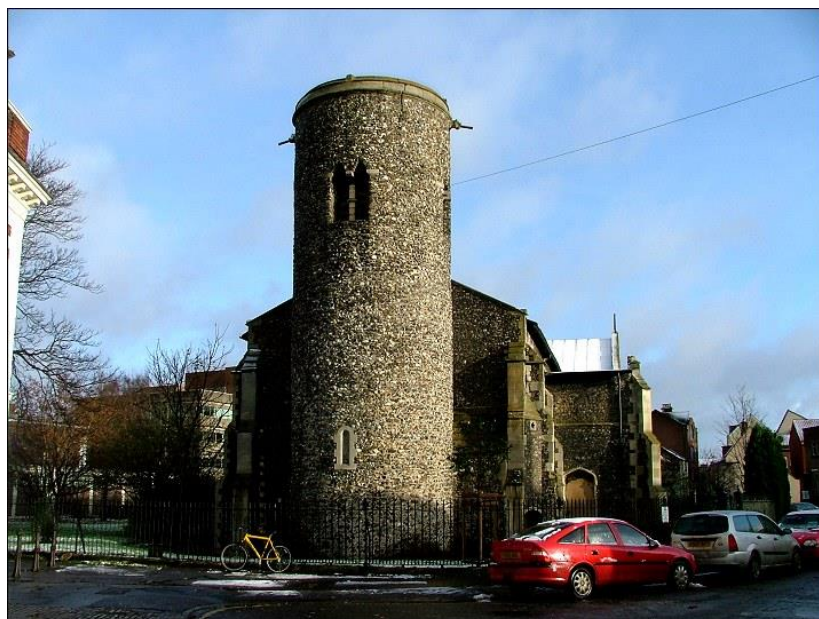
This poor little church sits to the north of the city centre in Coslany, just to the south of the inner ring road. This became an area of shoe factories and publishing houses - indeed, the factory to the south-east of the church is the same one that stands to the north-west of St Mary Coslany. Although St Martin was still in use until the Second World War, it was destroyed by bombs in January 1942, only its truncated tower and walls of the nave and chancel surviving. George Plunkett's three photographs below, taken over thirty years, show the process by which the tower was reduced and the walls and roofs restored. The architect of the rebuilding, completed in 1953, was John Chaplin.



It may seem surprising that the church was rebuilt - nearby St Paul was no more badly damaged, but it was wiped off the map by town planners in the 1960s - but the intention was that St Martin at Oak would become St Martin's Hall, a resource for use by neighbouring parishes. When the building was restored, a new entrance was created at the west end of the south aisle; up until then, the main way in had been under the tower, as at St Saviour. However, the Brooke report of the 1960s oversaw the redundancy of all of the surrounding parish churches, and St Martin's Hall was no longer required.

Chris Harrison tells us that the building was then used by St Martins Housing Trust which started life as the Norwich Night Shelter Project. The original Night Shelter had been at St James; in spite of the very basic amenities, the night shelter was in ever increasing demand, and within a few years new premises were needed to cope with the swelling numbers of residents. In 1976, the shelter relocated to St Martin.

In 2001 the night shelter finally closed to be replaced by Bishopbridge House, a purpose built direct access hostel and resettlement unit. After falling into disuse for a while, the building was reborn as Oak Studios, used by theatre groups and local bands for rehearsal space.



St Mary, Colasny, Norwich

Although St Mary Coslany is one of 36-odd surviving medieval parish churches in the

centre of Norwich, it is so old that it actually predates that time, and was probably the original parish church of the Anglo-Saxon settlement of Coslany. Indeed, its thousand-year-old tower may post-date that status. Coslany became an area of factories, warehouses and breweries, and there are still factories today; the huge one to the west of the church is the printing works of a religious publishing house. The three surviving Coslany churches are all redundant today, and St Mary has been redundant for the longest.

As at St Peter Hungate, St Mary has the elegance of a small, cruciform church, quite the prettiest of the north-central churches, I think. Its great treasure is a boss of the Assumption of the Blessed Virgin into Heaven, which crowns the central crossing. It did well to survive the bombs of January 1942, which destroyed part of the roof and damaged the crossing.



Although St Mary had been derelict by the end of the Victorian era, it underwent a major restoration in the early 20th century; this was no doubt part of the evangelical enthusiasm that also saw the restoration of St Swithin. However, it had fallen out of use by the Second World War.

The tower had not been considered safe enough to ring the bells, and in 1937 they were taken down and rehung in the massive new church of St Catherine at Mile Cross to the north-west. The church presence in this part of Coslany is today maintained by the huge Norwich Central Baptist Hall directly opposite, and a smaller Elim Pentecostal church which today uses the former parish buildings.

George Plunkett's photographs of the 1930s, below, show the inside of St Mary on the eve of its destruction and redundancy. After repair, and serving as a craft centre for a number of years, St Mary Coslany is today the offices of an internet bookshop and a publishing company.

They keep it locked, and don't welcome visitors - indeed, when Peter Stephens tried to photograph the inside, a rather pompous woman told him that she was 'far too busy to keep an eye on you' and shut the door in his face, which seems a pity. However, Chris Harrison was more fortunate, and tells me that he was able to visit one afternoon by knocking at the south porch door. His photographs are the colour interiors on this page.

Perhaps the most interesting surviving features are a 1605 brass to Ann Claxton,

and the memorial to Martin van Kirnbeck, who died in 1579. The figures are incised into the stone; there is something similar at St Martin at Plea.



Central Baptist, Duke Street, Norwich

The Baptist fellowship that we now call NCBC was originally named 'St. Mary's Baptist Church'. It was founded in the 17th Century, during a period of religious conflict. Many Norwich Christians fled to Rotterdam in Holland when they realised that their freedom was being threatened by the Established Church. Those that spent time in Holland returned in 1642 with a new understanding of the Faith and a new dynamism in their worship. They initially gathered together for fellowship at St George's Church in Tombland.

In 1662, after the Restoration, the fellowship was expelled from St George's and began to meet secretly in various locations. The existence of the Baptist Church was 'officially' recognised in 1669 when Bishop Reynolds wrote to Lambeth Palace announcing that he had discovered an illegal meeting! He referred to them as a conventicle of 30 people, meeting at the house of Daniel Bradford.

The Baptists were legalized when the Toleration Act of 1689 was passed. They went on to buy the plot of land on which NCBC stands today. The current building is the third Meeting House – the first was replaced in 1812 and the second was replaced in 1952 after it was destroyed by incendiary bombs during World War 2. Over the centuries, St Mary's grew in size and was instrumental in the foundation of the city's other Baptist churches. In 2003, St Mary's merged with Dereham Road Baptist Church and Mile Cross Baptist Church to form NCBC.



Zoar Chapel, St Mary's Plain, Norwich

Zoar Chapel, St. Mary's Plain, Norwich, is an historic Strict Baptist Church. Its site, practically next-door to Norwich Central Baptist Church (formerly St. Mary's Baptist Church) is entirely an accident of where a suitable site happened to be in the 1880s, when the present chapel was built. The church meeting at Zoar has a long and complicated history. It originated in a succession from St. Mary's over the question of closed communion, and suspicions that the St. Mary's pastor was inclining in an Arminian direction. After long wanderings, and a brief union with another church, the church meeting at Zoar was formed. Alfred Dye, a rather eccentric Norwich minister, ministered to the church in the Tabernacle, a building constructed during the Great Awakening of the 18th century, but finally they were able to build a chapel. The church today is small, but the minister, Pastor P.B. Pont, maintains a faithful pulpit ministry in a city where many churches are either liberal or seeker-sensitive. The high pulpit inside is symbolic of the place of the Word of God in the services. Lord's Day services are at 10.45 and 6.30.





St Michael, St Miles Place, Coslany, Norwich

The church is noted for its remarkable display of flushwork of white stone against black flint. The south aisle retains it from the fifteenth century and was added in 1500, by Alderman Gregory Clark. The chapel at the east end was added by Robert Thorpe as his chantry chapel. The north aisle was built by Alderman William Ramsey in 1502-04. The nave was rebuilt by the Stalon brothers in the early sixteenth century. The south porch was demolished in 1747. A restoration was carried out in 1883 to 1884 when the flush work on the chancel was rebuilt, and a new east window added. The bell tower dates back to the 13th century.



Back view of St Laurence, St Benedict's Street, Norwich

St Laurence's Church, or **St Lawrence's Church**, is a redundant Anglican church in St Benedict's Street, Norwich, Norfolk, England. It is recorded in the National Heritage List for England as a designated Grade I listed building, and is under the care of the Churches Conservation Trust. It stands on a sloping site between Westwick Street and St Benedict's Street. The church was built between 1460 and 1472. It was restored in 1893, during which a corner turret was added to the tower. Towards the end of the 19th century the size of the congregation declined, and in 1903 its parish was united with that of St Gregory's. The church closed finally in 1968, and was later vested in the Churches Conservation Trust. St Laurence's Church is constructed in flint with stone and brick dressings. The clerestory has an ashlar facing. The roofs are in lead and slate.

Its plan consists of a nave and chancel in one unit, north and south aisles, north and south porches, a rood stair turret on the south side, and a west tower. The tower is 112 feet (34 m) high. It is in three stages with diagonal buttresses. In the lowest stage is an arched west door.

Its spandrels contain carvings of "St Edmund being arrowed and St Lawrence being grilled".^[1] Above the doorway is a four-light Perpendicular window, with niches for statues on each side. In the middle stage are square sound holes, and there is a clock face on the south side. The top stage contains two-light bell openings on each side. The parapet consists of a two-stepped battlements with corner pinnacles. The stair turret terminates in a spirelet. The aisles have five bays along the nave with an extra half bay extending along the chancel. The windows along the sides of the aisles, and at their ends, are Perpendicular in style with four lights. The clerestory runs along the entire length of the nave and chancel, and contains eleven tall three-light windows on each side.

The east window of the chancel dates from the late 19th century and is in Perpendicular style. Both porches have two storeys. The north porch has a central statue niche in the upper storey with flanking windows, and blocked east and west windows. Inside the porch is a lierne vault.

Inside the church, the arcades are carried on octagonal piers. The roof is a hammerbeam supported on corbels carved with angels. At the east end of the church are seven steps leading up to the altar. The reredos is a war memorial of 1921 that includes panels painted by Kingston Rudd. Flanking this are more panels painted with images of angels and saints. There are similar painted panels on the screen to the north aisle chapel. Most of the furniture has been removed from the church, but a 15th-century font is still present. Some medieval stained glass has been incorporated in a mosaic in the east window of the south aisle. Some brasses remain in the church, while others have been removed and are in storage. One of those remaining, on the east wall of the north aisle, is to Sarah Glover, the inventor of the Norwich sol-fa system of musical notation.

There is a ring of six bells. The oldest of these was cast in about 1356 by William Revel, the next in about 1530 by William Barker, and the third oldest in 1615 by William Brend. Of the final three, one was cast in 1701 by Charles Newman, and the other two in 1737 by Thomas Newman.





Catholic Cathedral, Unthank Road, Norwich

The cathedral, located on Unthank Road, was constructed between 1882 and 1910 to designs by George Gilbert Scott, Jr. as a parish church dedicated to John the Baptist, on the site of the Norwich City Gaol. The funds for its construction were provided by Henry Fitzalan-Howard, 15th Duke of Norfolk. He funded it as a generous gift to the Catholics of Norwich as a sign of thanksgiving for his first marriage to Lady Flora Abney-Hastings. In 1976, it was consecrated as the cathedral church for the newly erected Diocese of East Anglia and the seat of the Bishop of East Anglia.^[3] In 2014, for the first time since 1558, a Pontifical High Mass was celebrated in this episcopal see's cathedral

It is one of two cathedrals in the city of Norwich, the other being the Church of England Cathedral Church of the Holy and Undivided Trinity, completed in the Norman style in 1145. It is the second largest Roman Catholic cathedral in England, the largest being Westminster Cathedral. Just off the south aisle of the cathedral is the Duckett Library. It was named after Canon Richard Duckett who was rector of the church from 1876 to 1910. It was opened on 22 February 2012.

People need to become a member of the library to join, and that membership is available to all the cathedral's congregation. It has 3,000 religious publications and is staffed by volunteers. Also, within the cathedral ground is the Narthex. It opened in March 2010 and is the cathedral's visitor centre. It comprises an Education and Interpretation Gallery, a shop, a refectory with outdoor patio, a function hall, licensed bar and community garden.



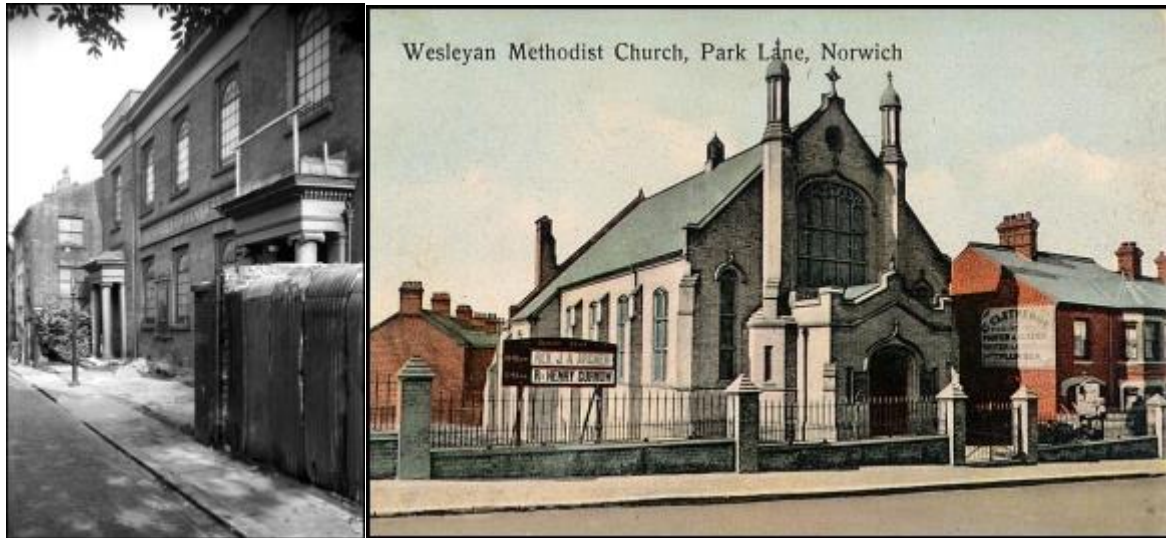
St Peter, Methodist, Park Lane, Norwich

This the former Swedenborgian Chapel in Norwich, which is not far from her house, and is owned by people she knows. On the way, we passed this big suburban Methodist church of the 1930s. She had assumed I had already known about it, but the suburbs of any city can be full of surprises. It was locked, of course, because there is no liturgical reason why a Methodist church should be open outside of service times, but the board on the wall suggested that this was a busy place, with lots going on.

I pressed my face against the glass entrance doors to see inside, and this was when I got my really big surprise. There, at the far end, above the holy table and the dias, was a huge window which was instantly recognisable as being by either Christopher Webb or his pupil Francis Skeat - on reflection, I incline towards the latter.

St Peter is one of many Methodist churches built in England in the years just before and after the Second World War. The three main streams of Methodism came together to form a single denomination in 1932, and, as Methodist communities combined and settled together, they found they had a surplus of buildings on their hands. However, the new Methodism also gave them the confidence to focus their resources where they were needed, and it was a combination of these two trends which led to this chapel being built here, just off the Earlham Road. The community had started in Lady Lane in St Peter Mancroft parish, now somewhere under the Forum, where a Wesleyan chapel was opened in 1824. It was known as St Peter's Wesleyan Chapel from the name of the parish. By the end of the century, the increasing profile of Wesleyanism in what is, above all others in England, a non-conformist city, gave it the confidence and energy to open a daughter chapel out in the western suburbs.

Park Lane Wesleyan Methodist Church opened in 1894, and soon developed into a separate community of its own.



By the 1930s, even before the destruction wreaked on the city by German bombs, it became clear that the Norwich Corporation was about to undertake a massive redevelopment of the area to the west of the Market Place. They began buying up parcels of land, including the Lady Lane chapel school, and as the St Peter Mancroft parish rapidly depopulated it began to make sense to bring the two churches back together, and build a large new church on a new site somewhere. It became possible to do this on the empty land immediately to the west of Park Lane chapel, and so in September 1939 this fine building was opened, combining the names of St Peter's Chapel and Park Lane Church. It was built to the designs of the architect Cecil Yelf, himself a Norwich Methodist. The Lady Lane chapel was eventually demolished in the 1950s in preparation for the building of Norwich's ill-fated central library. The original Park Lane church continued in use as a church hall, to be largely rebuilt in the 1960s.

A curious legend has grown up about the opening of this church, which I heard quite separately from several different sources. The first day of the Second World War, 3rd September 1939, was a Sunday, and Prime Minister Neville Chamberlain announced that Britain was at war with Germany at midday. By coincidence, I heard, this was the opening day of St Peter's Park Lane, and the congregation had gone into the opening service at eleven o'clock with Britain at peace, only to come out again at half past twelve to find it at war. It seemed an exciting, if slightly inauspicious start, and a good story. Slightly disappointingly, I found it was not exactly true: in fact, the building was opened and dedicated four days later, on the evening of the 7th of December. But certainly the outbreak of war overshadowed the excitement of that new beginning.

And the window? I have been unable so far to find out anything about it. This chapel has an excellently documented history, but nobody at the church now seems to know who the glass was made by. It does not appear on the lists of major works by either Webb or Skeat, and yet I am sure that it must be by one or the other, and as I say, I incline towards Skeat. It depicts Christ in Majesty flanked by St Peter and St John.

Below is the Lamb of God, and beneath that a typical Skeat scene of Christ meeting the Disciples on the shores of Lake Galilee. It is magnificent, and deserves to be far better known.

Another good story about St Peter's Park Lane is recounted in *A Church for All Seasons* by Joan and Jim Beckett, a little book about the Church published in 1975. One of the congregation in the 1950s was Lord Mackintosh, the millionaire owner of Norwich's largest chocolate factory. He was also charged with the responsibility under the Conservative government of Harold Macmillan of overseeing the introduction of Premium Bonds in 1956, which many Methodists frowned on as a form of gambling. The minister of St Peter's at the time got up a petition against the bonds. Mackintosh later recalled in his autobiography that, on shaking hands with the minister in the porch after a Sunday service, he had smiled wryly and said "I'm sorry that I won't be able to sign your petition". Mackintosh noted that the minister smiled too, and *I had a sudden moving feeling that England was the best of all countries to live in.*







Holy Trinity, Essex Street, Norwich

Church. 1860-1 by W. Smith. Brick faced with flint, stone dressings. Pantile roof. Nave, transept chapels, apsidal chancel and east tower. The tower with set-back buttressing rises above the apse and has small corner towers and polygonal top stage with spire. Early English 3- light windows throughout with alternating red and yellow brick arches. Red brick stringcourses at cill and arch-springing levels. 2-light west windows to chapels. Buttressed west front with central doorway having attached columns with capitals and bases and dripmould ending with ball- flower motif. 4-light window above door with bolection moulding and quatrefoil top lights. 4-bay blind arcading at cill level with tripartite arches. Interior:- window openings in pointed arch recesses. 2-bay chapels with shaft corbels having capitals and crocketed base on east sides. Polygonal centre columns. Attached polygonal shafts on chancel arch. Apse arch with attached polygonal columns springing from corbels. 20th century balcony at west end. The church does not lie on a true east/west axis but is orientated to the street pattern - approximately north-east/south-west.



Elim Pentecostal, Trory Street, Norwich



All Saints, Westlegate, Norwich

This attractive redundant church dates mostly to the 15th century, though it has been heavily restored. Now surrounded by modern developments, the church operates as a Christian hospitality centre, and is open daily. Though the main body of the church is simply a place to sit, read, or chat, the chancel remains a consecrated chapel. There is a cafe and small charity shop in the nave. One of 32 medieval churches still standing in the city, All Saints is located just a few minutes stroll from the castle and market place. Almost within touching distance - or so it seems - is St John's Timberhill. With so many other churches nearby it is no surprise that some have been made redundant, and so it is with All Saints. The oldest part of the church is the chancel, which probably dates to the 13th century. The nave and north aisle are late 15th century.

The tower is 15th century is so plain as to be almost unadorned. There is evidence of an even older building in the truncated thick wall near the tower and the outward lean of the nave walls. Most of the nave windows are Perpendicular, and though the large east window looks like 14th century Decorated Gothic it was actually inserted in the Victorian period. One of the best historic features belonging to All Saints cannot be found in the church at all. The nicely carved 15th century font was moved to St Julian's church when All Saints was made redundant.



St Nicholas, Franciscan Way, Ipswich

The church stands on Franciscan Way, part of the Ipswich inner ring road, in an area of office buildings between the town centre and the docks. It became redundant in 1980 and came into the possession of Ipswich Borough Council, who rented it to the Ipswich Historic Churches Trust. In 2001 the Diocese bought it from the Council for £1, in order to convert it into a flexible meeting place in the centre of Ipswich for the church, community, business and charities. It includes a conference, meeting and performance space, a bookshop and a restaurant. The church consists of a nave with aisles of flint and rubble construction, of four bays without a clerestory but with 15th century dormers at the east end to light the roof area. The arcade, South doorway and aisle windows suggest a date of c.1300. The aisles were extended for one bay alongside the chancel in the 15th century, and on the North side a knapped flint gabled chapel was added East of this, which is now the Revelations bookshop. On the South side of the chancel, a passage leads to the glass-walled restaurant of 2004-05. The South nave doorway is protected by a brick porch.

The West tower is 15th century, of knapped flint with diagonal buttresses and an embattled parapet with elaborate flushwork and crocketed pinnacles. It was rebuilt in 1886. St Nicholas's has no Romanesque fabric but houses the most celebrated Romanesque sculpture in the county: a tympanum carved with a boar, a relief of St Michael and the Dragon and three reliefs of apostles. Neither (i) nor (ii) came from St Nicholas' church originally. For (i), there was a church of St Michael recorded in the Domesday Survey as a possession of Wulfwine the Priest, and it later belonged to the Priory of the Holy Trinity, begun c.1177 by Normanius Gastrode, filii Egnostii. St Michael's appears in a charter of King John listing the possessions of the Priory at the beginning of the 13th c. The present All Saints' church is of 1885-87 by S. Wright of Lancashire. Speed's map of 1610 does not show a church with this dedication in Ipswich, although there was a chapel of All Saints in the parish of St Matthew. This former parish church is now a community and conference centre.