CHURCHES VISITED AND REVISITED (17/12/16 TO DATE) – BOOK 24

SATURDAY 9th JUNE 2018

St John the Baptist, Danbury

St John's is built on a hill top, its spire visible for miles around. Long before there was a church on the site, this vantage point was utilised for a hill fort, and parts of these early fortifications can still be traced. Historical accounts of the area refer to the 'Danbury Camp', and archaeology has established that Danbury was occupied at least as early as 500BC.

If there was originally a wooden, Saxon church on Danbury Hill no trace of it has been found. The oldest part of the existing building is the north aisle, thought to have been a chapel endowed by the St Clere family in 1290 "for the soul of William de St Clere". Signs of earlier inhabitants of the site were incorporated into the new building – the lower part of the north wall shows traces of Norman workmanship, which in turn includes fragments of Roman brick.

Some decades later a tower and spire were raised – but did not last long. Records show that they were destroyed in 1402, probably by a storm or a fire. (The congregation of the day thought the destruction was the work of the devil!) The present tower, spire and nave were rebuilt after this, and the vestry added, and therefore date from the 15th century. There may have been stained glass in the windows, but none survives from that time.

No further major work to the church is recorded until 1776 when the existing south aisle was rebuilt. It is not clear why this was done, but records of the time indicate that the church was "in great want of reparations". More than 100 years later, in 1847, a visiting architect wrote damningly of the decaying and dilapidated state of the interior of the church, while also recording that some restoration work was being undertaken.

A much larger restoration took place in 1866-67, resulting in the church being closed for more than a year. The well-known architect George Gilbert Scott was employed to undertake the work, which cost over £3,000! Major work was undertaken, including replacing and remodelling the south aisle (again!), raising the floor of the chancel and removing an interior false roof. Most of the pews date from this period, being modelled on the few remaining 15th century pews at the back of the church. Records show that, during the extensive work, features of the older building which had been hidden were rediscovered and restored.

After Gilbert Scott had finished his work, the renovated and beautified Church of St John Baptist, Danbury, remained largely unchanged for many decades until May 1941, when a German bomb fell near the unlucky south wall. Extensive damage was caused to the south east corner of the church and the roof. The organ and east window were destroyed. It took until 1952 for permanent repairs to be carried out.

Early in the 21st century the church was officially designated a Grade 1 Listed building. Maintaining this major piece of Danbury's heritage is a constant challenge, to both the Christian community to which it is home and to the village. Much time and hard work has been dedicated to the necessary extensive fund-raising. Major projects in modern times have included repairs to the tower (1982), renewal of the church lighting (1996), replacement of the leaking roof and redecoration of the interior (2003-04), and refurbishment of the church organ (2005).

The people of St Johns, and of the village of Danbury, will undoubtedly continue to work to meet future challenges in preserving their much-loved Parish Church.

St Michael's, Galleywood

The Church of St Michael and All Angels was built in 1872 within Chelmsford's racecourse on Galleywood Common, which flourished between 1759 and 1935. The Church was commissioned by Arthur Pryor Esq. of Hylands House to serve the newly formed Parish of Galleywood.

Pryor had previously commissioned J. Piers St Aubyn (1815-1895) to replace the Church of St Mary at Widford in 1862, and turned to St Aubyn again to design the Church of St Michael and All Angels. Arthur Pryor laid the foundation stone in 1872 and the Church was consecrated by the Bishop of Rochester in 1873. The cost of the Church was £6,300, including the peal of eight bells made by Warners of London.

The Church has some alterations. Externally, a historic photograph of 1905 shows the tower to have had crocketed pinnacles; only the base of these survive. A boiler room was built on the south elevation in the early 20th century and more recently a small kitchen and toilet block were erected at the south-east corner of the Church. Access to the Church has been improved for the disabled. The Church gates were erected in 1956.

Internally, the lighting and heating systems have been replaced and the organ by Conacher and Co, originally located in a church in Slough, was rebuilt at the Church of St Michael and All Angels in 1924.

The bells were re-hung in 1926 and the bellframe was replaced by Mears and Stainbank in 1962. The tower screen was added in 1955 in memory of Miss Helen Godwin and the ringing chamber was fully portioned off from the nave by a glazed screen at a later date.

The west end has been lightly reordered to create an exhibition spaced in the south aisle and small kitchenette in the north. The pulpit handrail was replaced in the mid 20th century by the Revd. Roughton in memory of his first wife and the clergy stall was given in his memory by his second wife.

The pew and choir stalls have been removed and replaced with chairs.

Baptist, Kings Road, Brentwood

A few years ago, Brentwood Baptist Church leadership recognized the value of regional campuses in multiple communities throughout the greater Nashville area. In 2010, the church established its first regional campuses. The Church at Station Hill. In 2014, three additional campuses. The Church at Avenue South, The Church at West Franklin, and The Church at Woodbine joined the Brentwood Baptist family. And then in 2016, our fifth regional campus, The Church at Lockeland Springs was added. The mission of the church is the same at every campus location engaging the whole person with the whole gospel of Jesus Christ anywhere, anytime, with anybody. Every campus shares this same DNA through a common mission, vision, and message. However, each campus has the flexibility to contextualize ministry to its unique community under the leadership of its own campus pastor.

St Mary the Virgin, Hall Street, Shenfield

We know there was a Rector here in 1249, so there must have been a church too. The nave, the oldest existing part, was probably built at that time. Some 250 years later the church was enlarged by adding another aisle. To do this, one wall had to be demolished and in order to support the roof, the wooden columns forming an arcade were erected. This is the most distinctive feature of the church and although not unique, is very rare. Each column is hewn from an individual oak tree.

The splendid porch, tower and shingled spire were built in the 15th century. In the 19th century a new chancel was added on, the existing one becoming part of the nave. In the 20th century a new floor, choir and clergy vestries and toilets were added. The churchyard consists of three parts, the more ancient, surrounding the church itself, and two on the other side of the road. There is a Garden of Remembrance with a memorial wall, upon which are inscribed the names of those whose ashes have been interred there.

The Butterfly Meadow, opened in 2005, has captured the interest of the wider community. Many people are willing to help maintain this pleasant and peaceful area next door to the main graveyard. This 1.3 acre field was given to St. Mary's Church by the Courage family early in the last century for eventual use as a graveyard. In 2005, we recognised that we would not need the site for this purpose for several years. We asked for ideas about how the meadow could be used for more immediate community benefit, and the idea of the Butterfly Meadow was born. Today it is a significant nature conservation area.

Elim, High Street, Ingatestone

On the day I passed by on the bus, it was in the middle of a rebuild.

SUNDAY 17th JUNE 2018

Christian Scientist, Lewis Gardens, Colchester

The church is now located in the Firstsite Art Gallery now.

TUESDAY 19th JUNE 2018

St Andrew's, Parsonage Street, Halstead

URC, Kings Road, Halstead

Holy Trinity, Trinity Street, Halstead

Holy Trinity Church is a redundant Anglican church in the town of Halstead, Essex, England. It is recorded in the National Heritage List for England as a designated Grade II* listed building and is under the care of the Churches Conservation Trust. The church stands to the north of the junction between Trinity Street (the A131 road) and Chapel Hill. A chapel, Holy Trinity Chapel, was built on the site in about 1413, but this had disappeared by the 18th century. The present church was built in 1843–44, and most of it was paid for by Mrs Mary Gee of Colne House, Earls Colne. A grant of £500 came from funds provided by Parliament in the Church Building Act 1824. The church was designed by George Gilbert Scott. As the building of the spire was nearing completion, it collapsed, fortunately causing only minor injuries to the builders. An organ chamber was added in 1876.

The church was declared redundant in April 1987. Holy Trinity is constructed in brick with flint facing. It has gault brick and limestone dressings. The roofs are slated with tiles on the ridges. Its plan consists of a nave with a clerestory, north and south aisles, a chancel, a northeast vestry, an organ chamber, and a southwest tower with a spire. The tower incorporates a porch. It is a Gothic Revival church in 13th-century Early English style. The tower is tall with four stages. On its south side is a doorway. The second and third stages contain single-lancet windows flanked by arcading. In the third stage is a quatrefoil opening on each side. The bell openings consist of a pair of narrow lancets, with blind arches on each side. On the tower is a broach spire with two tiers of lucarnes. In the gable at the east end of the church is a wheel window, with spokes radiating from a hub. Below this are three lancet windows of equal height. At all corners of the church are clasping buttresses. The sides of the aisles are divided into bays by buttresses, and each bay contains a lancet window. Along the clerestory is arcading with alternate blind arches and lancet windows.

At the west end is a doorway, above which is a triple lancet window, with a single lancet above that. Interior - The walls are plastered and whitewashed. Between the nave and the aisles on each side is a six-bay arcade supported by alternating circular and octagonal piers.

The seating in the nave and aisles, and probably the font, with its square bowl on an octagonal base, date from the time of the building of the church. The lectern dates from 1906, and the choir stalls were added in 1913. The panelling in the chancel, and the pulpit date from the early 20th century. At the east end of the south aisle is a memorial screen added in 1922.

The stained glass in the west window dates from 1851 and is by Clutterbuck, the east window of 1887 is by Burlison and Grylls, the east window in the south aisle dated 1922 is by J. C. N. Bewsey, and three windows in the south aisle of 1931–32 are by A. K. Nicholson.

The three-manual organ was made in 1858. In 1878 E. W. Norman of Norwich and Diss either rebuilt it or supplied a new organ. This was subsequently restored in 1909 by Binns of Leeds, again in about 1970 by Cedric Arnold of Thaxted, and at a later date by Bishop and Son.


DAVID
JOHN BAPTIST
Fight the good fight of Faith
lay hold on Eternal Life


To the Glory of God
and in loving memory of
Grammar School 1893
-1919 and of his wife Emily
Arthur John Appleton
This window is the
Headmaster & Early Colne
gift of their children


Faith
S: Felix:
S: Andrew:
To the Glory of God and in
Priest, Vicar of this Parish 1889 to 1916:
loving memory of David
Died 11th March 1921:
Aged 65:


This window was erected by members of the congregation
of the reign of Victoria Queen of Great Britain and
to the glory of God and to commemorate the 60th anniversary
Ireland and Empress of India 20th day of June 1897


To the glory of God and in loving memory of William


TO THE GLORY OF GOD A THANK OFFERING
BY HENRY AND MARY MASSINGHAM 1922

St Andrew's, Halstead Road, Earls Colne

Parish church – 14th to 16th centuries with earlier origin, and much rebuilding and restoration, c.1864. Flint rubble with limestone dressings, and some red brick in English bond, roofed with handmade red plain tiles. Nave of unknown origin, possibly 13th, Chancel and South aisle c.1340, West tower c.1460, partly rebuilt in 1534, North aisle, North chapel, and South chapel 19th. South porch 19th, retaining the 15th roof.

The fabric of the Chancel is medieval, but no original features are apparent; it has 2 diagonal buttresses. The Nave has a 19th North arcade of 3 bays. The South arcade, c.1340, is of 3 bays with 2-centred arches of 2 moulded orders; the octagonal piers and semi-octagonal W respond have moulded capitals and 19th bases; the East respond is 19th, the East arch has been rebuilt, and elsewhere there is much 19th surface alteration. The roof of the Nave is 16th, in 5 bays, with moulded principals, collars, and arch-braces to them, hollow-chamfered wind braces, saltire bracing above the collars, and a carved boss on each collar. The North chapel has now a reset window of c.1340, partly restored, of two trefoiled ogee lights with tracery in a 2-centred head.

The South chapel is 19th, with some 14th moulded voussoirs re-used in the West arch. The South aisle has in the South wall 2 restored 14th windows, each of 2 cinquefoiled lights with a quatrefoil in a 2-centred head, with moulded label and rear-arch; further West is the South doorway, with 14th splays and moulded 2-centred rear-arch; the West window incorporates some old stones. The roof of the South aisle is late 14th, of 6 bays, with moulded wall plates, principals, collars and purlins, and a carved boss on each collar; one has the de Vere molet.

The roof of the South porch is of crown post construction in one bay, with moulded and crenellated wallplates, moulded tie beams, and hollow-chamfered collar-purlin and axial braces. The West tower is of 3 stages, with diagonal buttresses and a SE stair-turret; the 1534 rebuild is in red brick. The 15th tower-arch is moulded and 2-centred, and springs from moulded and shafted responds with moulded capitals to the shafts. The West doorway is 19th; to either side of it is a 15th moulded string course with carved flowers and heads. The second stage has in the East and West walls a single 15th light with a trefoiled head; a similar window in the North wall has been removed. The bell-chamber has in the East, South and West walls a 15th window of 3 cinquefoiled lights with tracery in a square head. In the North wall is a restored early 16th window of 3 cinquefoiled lights in a square head.

The crow-stepped and crenelated parapet is enriched with panels of flint inlay having cinquefoiled or trefoiled heads; the larger panels have each the de Vere molet; in the middle of the East and W sides is a carved achievement of arms; below the East one is the date 1534 and the regnal year H.8.25. The first floor has 2 bridging beams each way, with wall-pieces with arched braces. The stair-turret has an early 16th doorway of brick with a 4-centred head, and a parapet with flint inlay and the de Vere molets. The weather-vane is late 17th or early 18th, with a copper corona and cock monuments. In the South chapel and South aisle are monuments of Richard Harlackendon, 1602, and Elizabeth (Hardres), Elizabeth (Blatchendon), Jane (Josceline) and Anne (Dewhurst), his wives, small painted wall-monument of alabaster with kneeling figures of man and wives flanked by pilasters supporting an entablature, achievement and 4 shields of arms, restored early in the 18th, to Jane and Mabell Harlackendon, 1614, plain rectangular tablet, to John Eldred, 1646, rectangular tablet with marble frame and cornice, supported on 2 stone heads, to Mehetabell, daughter of Edward Eileston.

1657, oval tablet with white marble frame, to John Eldred, 1709, plain stone, removed from Little Birch, to Samuel Tufnell, 1722, and members of the Cressener family, to Daniel Androwes, 1681, his widow Mary, 1729, white marble table with coat or arms, to John Eldred, 1682, his son John, 1717, and his son John, 1732, white marble tablet with coat of arms, removed from Little Birch, to George Biddulph, 1726, his widow Frances, 1753, and his niece Elizabeth Wale, white marble tablet with coat of arms, to John Wale, 1761, his wife Anne, 1770, and Richard Wale, 1761, black marble tablet in white marble surround, with coat of arms above, and below a roundel with a winged Mercury carved in low relief by I.F. Roubiliac, to Henry Anderson, 1823, white marble on grey marble with side-scrolls, to Anne (Carwardine) Probert, 1836, white marble urn on black marble.

Baptist, Halstead Road, Earls Colne

There has been a Baptist Church in the village since 1786 and the church has played a key role in Earls Colne history. At first, the congregation met in two converted cottages. In 1796 the first Baptist Church in Earls Colne was built, then in 1818 a larger one was erected. As the church grew larger, the present building was commissioned and completed in 1861. At the time it was the largest Baptist Church in Essex! The church has had a number of ministers over the years, pioneering new initiatives to better serve the village of Earls Colne and support the Baptist congregation here.

Over the last few years, as Earls Colne has grown as a village, the church too has adapted. During the week the church is used as a play school centre, whilst on Thursdays the church runs it's own chatterbox mums and toddler group.

Quakers, Burrows Road, Earls Colne

St Andrew's, White Colne

Architectural evidence indicates that there was a church in the late 11th century. (fn. 1) Aubrey de Vere (d. 1141) gave it to Colne priory, (fn. 2) and the priory presumably appropriated the rectory, which was held by its successors. (fn. 3) The advowson of a curacy or vicarage was granted to the earl of Oxford in 1536, (fn. 4) and descended with the manor until 1869 when Henry Hume sold it to G. J. Taylor. In 1872 Taylor gave it to Keble College, Oxford, (fn. 5) who remained patrons in 1997. The living was held in plurality with Mount Bures 1950-7, with Pebmarsh 1957-66, and with Earls Colne from 1967. In 1995 the benefice was united with those of Earls Colne and Colne Engaine (fn. 6).

In 1254 the church, presumably the rectory, was said to be worth 100 marks, apparently an error for 100*s*. as it was valued at £5 6*s*. 8*d*. in 1291. (fn. 7) In 1362 and 1370 it paid 14½*d* to St. Bartholomew's priory, London (fn. 8). The living was not valued in 1535, perhaps because it was unendowed (fn. 9). From the late 16th century incumbents were often called vicars, and by 1650 received tithe worth £22; in 1768 the tithe was of hay and wood (fn. 10). The living was augmented with £200, by lot, from Queen Anne's Bounty in 1796, and in 1835 was worth £83 (fn. 11). When the tithe was commuted in 1838 a rent-charge of £135 a year was assigned to the vicar (fn. 12). The living was augmented by Queen Anne's Bounty with £200 to meet private grants in 1881, and in 1887 was worth *c*. £164 (fn. 13). The poverty of the living caused difficulties in finding incumbents in the earlier 20th century (fn. 14).

The parish priest had a house in 1425. (fn. 15) In 1738 the glebe house immediately east of the church was a cottage suitable only for the poorest people. (fn. 16) By 1838 it was two cottages with 1½ r. of land, and in 1841 was in bad condition. (fn. 17) It still belonged to the living in 1930. (fn. 18) W. E. Hume (vicar 1833-67) bought Colneford House, then in Earls Colne, apparently intending it for the living, but it was sold at his death. In 1868 his successor, G. J. Taylor, built a vicarage house on 4½ a. to the east of the church, acquired from Henry Hume. (fn. 19) The house, then unoccupied, was partially burnt in 1952 and was sold in 1953 (fn. 20).

A priest of Colne Miblanc witnessed charters in the 1140s or 1150s, (fn. 21) but the living was apparently vacant in 1254. (fn. 22) Nothing is known of later medieval incumbents, who were not presented to a vicarage, but a curate was recorded in 1533. (fn. 23) Parishioners bequeathed cows to the church for obits in 1524, 1531, and 1534, and for a light before the statue of the Virgin Mary in 1531 (fn. 24).

The church was vacant in 1563 (fn. 25). William Adams, curate or vicar from 1584 to *c*. 1609, was also vicar of Earls Colne (fn. 26). In 1588 William Lemming, the Earls Colne schoolmaster who acted as Adams's curate, was unlicensed and insufficiently qualified in theology. He was suspended but was still preaching early in 1590; he was licensed later that year (fn. 27). In 1595 Adams was accused of failing to say services at the proper times (fn. 28). In 1607 there was no service on Ascension Day or a following Sunday, and in 1609 Adams was alleged to behave irreverently in church and to preach infrequently (fn. 29).

In 1629 and 1630 Samuel Stone, curate of Stisted who was later suspended for nonconformity, lectured in the parish without a licence (fn. 30). Robert Guyon, incumbent from 1627 or earlier, was charged in 1644 with scandalous behaviour and neglect of the cure; some practices suggested that he was 'distempered in his brain', but others implied Laudian sympathies. The living was apparently sequestered, but Guyon, who seems to have remained in the parish, recovered it at the Restoration and was minister at his death in 1667 (fn. 31).

The curate appointed in the 1650s, John Bigley, was apparently expelled in 1662 and was licensed as a nonconformist preacher in 1672. Nevertheless, he continued to hold services in the church, and may have been the curate John Biggen who was excommunicate in 1684 and the Mr. Biggen who preached illegally in the parish church in 1690. (fn. 32) In 1707 the church had no ornaments or equipment, and there were no services (fn. 33).

For much of the 18th century the church was held by non-resident pluralists and served by neighbouring clergy (fn. 34). In 1738 the vicar, who also served Little Tey, provided only one service on Sunday and communion four times a year. He claimed in 1742 that until his arrival there had been only one sermon a month, and that parishioners could attend a neighbouring church if they wished (fn. 35). By the 1750s there was only one service a fortnight, but John Houghton (1760-1811) restored the weekly service. He served the church himself from Halstead, where he was schoolmaster, until 1775 (fn. 36).

In 1833 W. E. Hume, the impropriator and patron, presented himself to the living (fn. 37). Mental illness, culminating in his admission to an asylum in 1852, prevented him from serving the church for most of his incumbency. From 1848 his curate was G. J. Taylor, an energetic and popular priest, who succeeded him as vicar 1867-96 and who was responsible for founding the National School, building the vicarage house, and restoring the church. In 1841 there was an average of 25-30 communicants; in 1862 there were 25 (fn. 38). In 1851 a morning congregation of 46 adults and 27 Sunday School children and an afternoon one of 95 adults and 29 children were recorded (fn. 39). By 1911 there were 46 Easter communicants, and attendance remained high, 40-60 out of a population of 365, in 1937. Although John Thomas, vicar 1929-38, introduced a Sung Eucharist and eucharistic vestments, his successor in 1956 referred to the central churchmanship of the parish. In the 1980s the church still attracted congregations of *c*. 20 from its small parish (fn. 40).


CHAPEL

All Saints, Wakes Colne

Parish Church - Norman nave with west timber bell turret and shingled broach spire, lower part weatherboarded. Lower, narrower chancel extended east in 19th century. Walls of coursed flint, brick and stone quotas. Three nave windows high in north wall, with stone quoins and voussoirs. Two similar windows in south wall are blocked in. One circa 1330 reticulated window at both north-east and south-east. North door of circa 1200 with attached circular columns, of one order. Roofs pegtiled 15th-16th century north porch, timber much restored, with cusped verge boards. Inside: portal belfry frame with arch braces - perpendicular later repaired. Nave roof west tiebeam on wall posts and moulded corbels of oak – 14th century rectangular 3 light transomed window in south nave wall with 2 brick mullions and single brick transom. Similar window in west wall with stone mullions and transome.

SATURDAY 30th JUNE 2018

St Edmunds, Acle

St Edmund is a fine building, with a pretty turreted round tower. The bell stage is a lovely decorated adornment to the Norman tower, dating as it does from the 13th century rather than from the 15th as you more frequently find. There is a thatched nave and a good mixture of medieval window traceries. A very late roodstair turret has been truncated, but is still striking. Beside it, a lowside window is set in an ogee-arched alcove. And that is just the exterior. For, just as outside it is not at all typical for an urban church, so the inside is similarly full of survivals of earlier times. St Edmund quite puts its town in the shade.

You step down into an interior which has now been restored neatly but not overwhelmingly. As I said before, this does not have the feel of an urban church. In front of you is one of the two great treasures of St Edmund, the 15th century font.

Curiously, the dedicatory inscription reveals 1410 as the year of the donation, but not the name of the donor. Four of the eight panels contain symbols of the four evangelists. Angels alternate with formal images in the other four panels. One angel holds a shield depicting the instruments of Christ's passion. Another holds a shield depicting the symbol of the Holy Trinity. More powerful than this, the very rare medieval image of the Holy Trinity has also survived on this font; God the Father sits on a throne, holding the crucified Christ between his knees while the dove of the Holy Spirit descends. God's face has been smashed, probably by 16th century Anglican iconoclasts. The current face is a later restoration. Hauntingly, the stone cross still has the fixings for the body of Christ, which may have been made of wood or metal.

Opposite, the Holy Mother of God weeps with her dead Son on her lap. This image has also had its faces smashed out. As with the image of God the Father, the more enlightened Victorians restored them sensitively, but I suspect Mary's face was originally more anguished - today, she appears rather serene. The whole piece is breathtaking, particularly since it retains much of its original colour. You can see images of some of the panels below. After the Reformation (but not before the faces could be smashed) it would have been plastered over before the Victorian restoration led to its being revealed. What does it all mean? This font is an act of Catholic catechesis. It depicts images that are at once devotional and instructional, allowing the people to both use it as a focus for prayer, but also to form an understanding of doctrine. For this above all, it was broken and hidden from view.

Acle's screen is intricate and lovely, the narrow chancel arch making it taller than it is wide. The dado panels are painted in familiar reds and greens, and stencilled with monograms of St Edmund, an E interspliced with the martyr king's arrows. A modern rood group sits above the screen, but how elegant the whole thing must have looked in medieval times with its rood loft thrusting forward and running the full width of the nave! There were stairways to the loft on both sides; as mentioned before, the external stairwell survives on the south side, and on the north side the space has been filled in with a lovely modern window.

Stepping through into the chancel, you can see the other great treasure of the building. This is a large graffito scrawled on to the north wall. It was written during a time of pestilence, and reveals something of the human misery that is often hidden from us in history books.

It was uncovered in the early 20th century, but for many years had to be covered to stop it fading. It has now been fully restored, and is protected behind glass. It is written in Latin, and is incomplete, because a later window punched through part of it. In translation, it is at once a hopeless cry for help and a call for prayer, an anguished reflection on the prevailing circumstances:

Dating of such things is not an exact science, but there are a couple of clues that suggest an answer. Firstly, the use of Latin and the call to prayers for the dead suggest this is before the 16th century Reformation. Secondly, the use of the words 'horns' and 'veils' seems to refer not to sinners and the righteous, but to lay and religious women - the horns probably are the horned headdress which was popular in the middle years of the 14th century. Almost certainly, then, this graffito coincides with the Black Death, a particularly virulent outbreak of bubonic plague which swept through western Europe in 1348 and 1349.

How terrifying. I wonder who wrote it? The Parish Priest? Was he holed up in the church saying Masses for the dead while all around the pestilence grew and took its toll? In Norfolk, the Death of 1349 carried away about half the population. Few and far between must have been the families unaffected. It changed the world for ever.

It is worth pointing out that, like wall paintings, this graffito survived because East Anglia did not succumb to the Victorian fashion for raking out internal plaster to reveal bare stone. This is because there is no stone - Acle, as with almost all medieval churches in Norfolk and Suffolk, was built out of flint and clunch. Dispensing with the plaster wasn't an option.

Standing here in awe may distract you from the brass beneath, but it is worthy of note. It depicts Thomas Stone, Vicar here during the reign of James I. 17th Century brasses of ministers are unusual in Norfolk, so it is a pity that this one is mounted on the wall. I know that parishes do this with the best of intentions, but it is a mistake. If there was a fire, the brass would melt. Floor mounted brasses don't melt - the heat rises away from them. Also here in the chancel is a pretty roundel of glass depicting the Blessed Virgin and child. It's a modern replica, and a very good one, by the King workshop. You can just make out their signature near the bottom.

St Nicholas, Minster, Church Plain, Great Yarmouth

Great Yarmouth Minster, the parish church of St. Nicholas, was founded by Herbert de Losinga, the Bishop of Norwich, in 1101 as a penance for an act of simony. It is the largest parish church in the country and arguably the oldest building in Great Yarmouth.

The Minster is usually open to visitors daily from 10am to 1pm. The café inside serves light refreshments when the church is open. The church has a beautiful interior and houses a free heritage exhibition showing its role in the history of Yarmouth. The Minster hosts a number of events, from exhibitions to recitals throughout the year, in addition to regular church services.

During the Medieval period the church was at its most magnificent with stained glass, tapestries, painted and gilded walls, frescos, 19 guild chapels, various relics of the saints and ornate furnishings. At this time Great Yarmouth was the fourth richest town in England. The interior was destroyed at the Reformation and the Priory dissolved.

In 1649 the church was divided into three parts as the Puritans, who were now in the ascendancy, demanded use of the building as their church. The arches were bricked up (two feet thickness) on the north side of the nave, the eastern side of the transepts and the eastern side of the tower. The three portions of the church were used by the Anglican Church (south aisle), the Puritans led by Rev. Bridge (the chancel, which they fitted up as a church house) and the Presbyterians (the north aisle).

A new door to the chancel destroyed the altar tomb of Thomas Crowmer, the Bailiff of Yarmouth from 1470-97. The mutilation of this tomb was contrary to the Act of Parliament of 1644, which allowed the demolition of monuments of idolatry and superstition, but not monuments to dead people, unless they were deemed to be saints. The windows in the east end were filled up with bricks.

The north aisle was used by the local militia as a drill hall when the weather was wet. All the three denominations held their services simultaneously and the alterations to the church were paid out of a rate levied on the townspeople. At the Restoration of the Monarchy in 1660, the Puritans were ejected from the church, however the bricked up arches put up by the Independents and the Presbyterians were not taken down until the restoration of 1859-64 when the church became undivided for the first time in about 200 years. Over time, the church gradually declined, the fabric deteriorated and the chancel collapsed. It was the Victorians who mounted several large and expensive restoration schemes and by 1905 the church had been completely renovated. In 1942 the church was gutted during a German air raid leaving only the Norman tower and the walls standing.

With the aid of a War Damage Commission grant and fund raising by local people and businesses the church was rebuilt and reconsecrated in 1961 by the Bishop of Norwich. St. Nicholas celebrated the 50th anniversary of its reconsecration in 2011, and was subsequently designated as a Minster in December 2012. Today the Minster is the focal point of the town from the Market Place, its tall spire a dominant feature on the town's skyline. Many events take place inside the church, known for its superb acoustics, throughout the year, including many services, recitals and the Great Yarmouth Arts Festival.


THE CHURCH OF ENGLAND
Diocese of Norwich
Holy Trinity Church
Caister-On-Sea, NR30 5JN
Welcome
to the Parish Church of Caister
SERVICES
SUNDAY 10.00am Parish Eucharist
WEDNESDAY 9.30am Holy Communion
NOTICES


THE RESURRECTION

Holy Trinity, Norwich Road, Caister-on-Sea

The parish church was of 13th century origins and was altered in the 15th. It was to be much restored in 1894, with roofs tiled in 1976. Flint with ashlar dressings. The West tower, nave, South aisle and chancel. Three stage tower, externally only two stages are apparent. Diagonal stepped buttresses to the West. Two light early 14th West windows with reticulation unit. Cusped ringing chamber lights to west, blocked to north and enlarged and glazed to south. South light under square hood. String course below 2-light restored transomed belfry windows. Crenellated parapet above string course. South aisle west end has a single 13th century encircled quatrefoil. Diagonal buttress. Gabled south porch supported on diagonal buttresses and entered through wave moulded arch. 2-light cusped side lights.

Newtown Methodist, Caister Road, Great Yarmouth

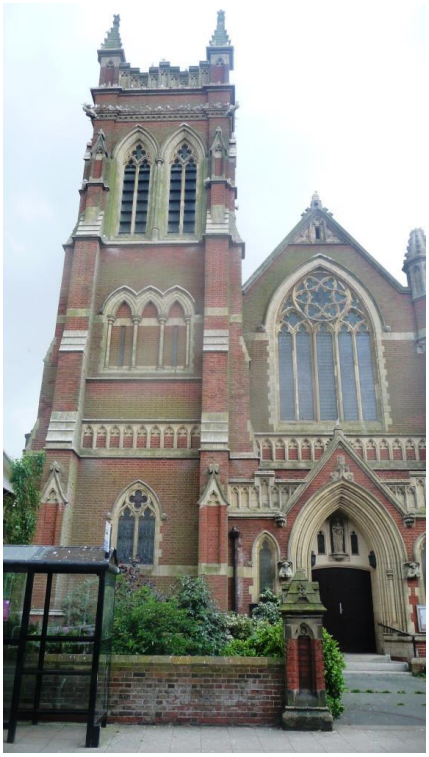
Located in the Newtown area of Great Yarmouth, the church has a large hall, kitchen and toilets including toilets for the disabled.

Accessibility at Newtown (Great Yarmouth)

The Methodist Church wishes to be an environment where all feel welcome and cared for. In order to allow for widest possible access, this church has the following facilities available:

- Wheelchair Accessible Access
- Accessible Toilet
- Loop
- Large Print Text

Church of Latter Day Saints, Yarmouth Road, Lowestoft



Our Lady Star of the Sea, Catholic, Gordon Road, Lowestoft

Our Lady Star of the Sea, Catholic, **Gordon Road, Lowestoft**

Modern Catholic life began in Lowestoft in 1867 with a Jesuit Mission, the Parish being established in 1881. Masses were initially celebrated in a fishing net loft but thanks to fundraising and donations it was possible in 1899 to start building the church we have today. The doors to Our Lady's were opened to the public in June 1902.

Our Lady's is regarded by many as the most beautiful Catholic church in Suffolk and contains some of the best examples of a restrained 'arts and crafts' style of decoration. It is a Grade 2 Listed building but unfortunately did suffer some bomb damage during Word War II.

URC, London Road North, Lowestoft

This very fine building sits at the top of London Road North in central Lowestoft. The Italianate tower and chromatic brickwork are reminiscent of the former Dereham Road Baptist Church in Norwich, although this is a better and more impressive building, I think. North Lowestoft URC began life as a congregational chapel, but it was built to replace a 1695 Presbyterian Church further up the High Street. 1695 was not long after the Act of Religious Toleration which allowed protestant communities to build their own churches, but when the Presbyterian minister left in 1815 the community reconstituted itself as an independent congregation. This fine replacement church was built in 1852. The Census of Religious Worship of the previous year gives us some idea of the success of the community, for although the old chapel had 250 paid-for sittings and just 80 free ones, there were on the morning of the census more than 300 people present, with another 240 coming along for the afternoon sermon. They must have been pressed for space.

The new church of 1852 was larger, and aligned towards the east. A neat, pretty curved balcony cuts off all the windows halfway rather awkwardly, but must have always been intended. The walls are painted in the pastel shades familiar from non-conformist chapels elsewhere, but in a shade of restful pink which suggests, perhaps, a warm lack of fundamentalism here. Indeed, this was one of many congregational churches which became part of the new United Reformed Church in the early 1970s.

Christchurch, Whapload Road, Lowestoft

This charming, grubby little 1860s white brick church is undistinguished in all respects except one. It is the most easterly church in the British Isles. It was built as Christ Church, but also given the fuller title of 'The Cunningham Memorial Beachmen's Church for the Beachmen and Fishermen of Lowestoft'. Francis Cunningham had been Vicar of Lowestoft for 45 years, and raised the money for the construction of this church. He died shortly before its completion. It was intended to serve the Lowestoft Beach fishing community on the Denes, that area below the cliff of Lowestoft's High Street. Their tiny rows of mainly 17th and 18th century fishermen's cottages, smokehouses and net yards were joined to the High Street above by a series of steep, narrow lanes called the Scores, some of which survive today. But everything else has gone.

Although the area is usually called 'the Beach' or 'the Denes' in guidebooks, it was known as 'the Grit' by those who lived there, and had a population of 2,500 in 1900. It was probably East Anglia's poorest urban neighbourhood. For a moment, stand outside of Christ Church, and imagine how complete this destruction has been. If H. Oldham Chambers, the grandly named architect of the church, could come back and see it, he would be utterly gobsmacked, if it is possible for a 19th century architect with such a grand name to be gobsmacked. Today, Christchurch is swamped by the industrial and commercial wasteland which surrounds it; the carpet warehouses, car exhaust workshops, DIY superstores. The fishing industry survives in the form of the vast Birds Eye fish-processing factory, which spreads along the block beyond the church.

It takes an effort of will to conjure up what was here before. For fifty years, this little church served its community quietly and faithfully, until the Zeppelin raids of 1914-18 devastated the houses of the fishing community. In the 1930s, the Lowestoft Corporation began to declare the area 'unfit for human habitation', those words often used to justify wholesale demolitions. Some rows were replaced with soulless council blocks. But then the Germans came back, and the area was extensively bombed. Perhaps the worst destruction of the Second World War occured when evacuated homes were used for training at house-to-house fighting, in preparation for the D-Day landings. The War changed the Grit forever.

And even as the second lot of repairs were underway, Lowestoft's oldest enemy invaded. In 1953, the sea flooded into the land, killing scores of people in Suffolk, and undermining buildings all along the coast. Christ Church was flooded for days. By the 1960s, the only people left living 'on the Grit' were people who could not afford to live elsewhere. Many of the properties were being rented out cheaply, no questions asked. The last of the area's twelve pubs closed in 1968. No doubt the community had had enough. The collapse of Lowestoft's fishing industry in the 1970s only accelerated matters. Today, hardly anyone lives in the parish at all.

For all that, Christ Church remains in use. This may be put down in part to its fiercely evangelical tradition; it has always had the character of a mission church, and the Minister would often preach outside the building, under a lamp-post in the intriguingly named Anguish Street. Perhaps, also, Christ Church was in better condition than nearby St John and St Peter when the time came in the 1970s to make two of Lowestoft's three 19th century town centre churches redundant. Although, it is worth pointing out that Cautley's editors set the entry for this church in the past tense in their 1982 supplement, to match the other two; clearly, they presumed it would soon follow St John and St Peter into oblivion.

> The roads go close to Christ Church on all sides, but I stepped into the building through a little porch on the west side - actually, the liturgically north side, as this building points towards the north rather than the east. Sensibly, this main entrance faces away from the sea: I came here for the 2009 Historic Churches Bike Ride, and even on this bright sunny day the wind from the sea almost

knocked me off.

The interior is almost exactly the opposite of that at the near-contemporary St Mark Oulton Broad a mile or so away - here, the low roofs and the wide aisles beyond their arcades create a delightfully crowded feel, as if this was a hobbit church, and you had to lower your head. It must seem very busy when it is in use. The elegantly stencilled chancel arch leads through into a small, jewel-like chancel, with what I suppose must be the most easterly stained glass window in the British Isles. I turned and walked back down the church, towards the most easterly font in the British Isles, the most easterly drumkit in the British Isles (did I mention that Christ Church is in the Evangelical tradition?) to chat with the most easterly Bike Ride Day welcomer in the British Isles. The superlative nature of the building was beginning to make me feel a bit dizzy, but the man on duty was very friendly, as I find Lowestoft people almost invariably to be. He told me that the church, although kept locked, can easily be visited by calling at the office across the road. He also told me quite how much he enjoyed visiting churches like I do, despite the fact that he didn't really believe in God, which was candid of him to say the least.

Methodist, Lowestoft Road, Gorleston

Lowestoft Road Methodist Church welcomes Christians and those who seek to understand Christianity in the Gorleston on Sea area. Our aim is to make contact with and encourage others to join us in our life-enhancing Christian journey.
Lowestoft Road Methodist Church at Gorleston on Sea, Norfolk is a friendly Christian community where we welcome others to join us in our worship and service to God. Our emphasis is on learning and understanding the Bible and following the example of Jesus and his followers.
The vision of **Lowestoft Road Methodist Church** is to make an impact for God, here in Gorleston on Sea, Norfolk by helping people understand the enriching messages of eternal hope given to us by Jesus Christ through His words and deeds. Everyone is welcome, no matter your age, beliefs, sexuality or background. Come just as you are - we'd love to get to know you better.

Oulton Broad

SUNDAY 1st JULY 2018

Becket Chapel, Church Street, Wymondham

Today the Abbey serves as the parish church of Wymondham, but it started life as a Benedictine priory.

The monastery was founded in 1107 by William d'Aubigny, Butler (Pincerna) to King Henry I. William was a prominent Norfolk landowner, with estates in Wymondham and nearby New Buckenham. The d'Albini (or d'Aubigny) family originated from St. Martin d'Aubigny in Normandy. Later, the founder's son, William d'Aubigny, 1st Earl of Arundel, in 1174 founded Becket's Chapel close by in the town, to be served by two monks from the Priory.

William d'Albini's monastery was a dependency of the Benedictine monastery at St Albans, where his uncle Richard was Abbot. Wymondham Priory was relatively small, initially for some twelve Benedictine monks, but grew in influence and wealth over the coming centuries. Disputes between the Wymondham and St. Albans monks were quite common, and in 1448, following a successful petition to the king, the Pope granted Wymondham the right to become an Abbey in its own right. A notable abbot was Thomas Walsingham.

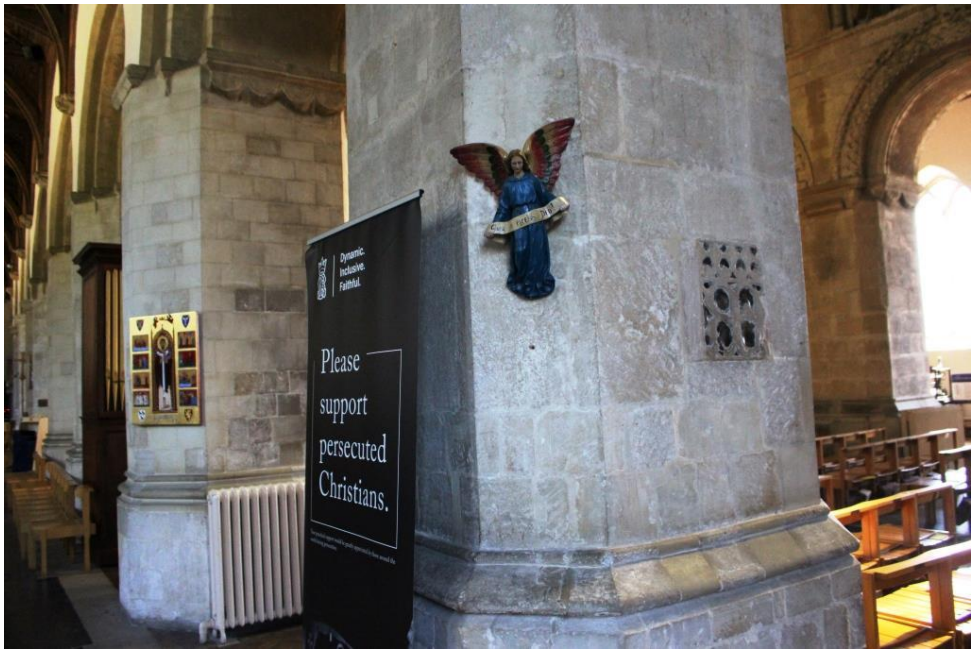
The monastery church was completed by about 1130, and originally was dedicated to the Virgin Mary. Later, following the murder of Saint Thomas Becket in 1170, Becket's name was added to the dedication. A modern icon panel by the late Rev. David Hunter is on display in the church and tells the story of Thomas's life in pictures. In 1174, the founder's son, also called William d'Aubigny, established a chapel in the town dedicated to Becket and served by two monks from the priory. The church was originally cruciform in shape, with a central tower and twin west towers. When it was built, stone from Caen in Normandy was shipped specially across the English channel to face the walls. The central tower was rebuilt in about 1376 by a tall octagonal tower (now ruined), which held the monks' bells. In 1447, work on a much taller single west tower began. This replaced the original Norman towers and held the townspeople's bells. From the start, the church had been divided between monks' and townspeople's areas, with the nave and north aisle serving as parish church for the town (as it still is). This, too, was from time to time the cause of disputes which occasionally erupted into lawlessness, though the Vicar of Wymondham was appointed by the Abbot.

King Henry VIII's Dissolution of the Monasteries brought about the closure of Wymondham Abbey, which was surrendered to the King in 1538. The monks had, apparently willingly, already signed the Oath of Supremacy, and were given generous pensions - Elisha Ferrers, the last Abbot, became Vicar of Wymondham (the fine 16th century sedilia on the south side of the chancel is said to be his memorial). The years following the dissolution saw the gradual demolition of the monastic buildings for re-use of the stone. The eastern end of the church (blocked off from the nave by a solid wall since about 1385) was destroyed, leaving the present church (at 70 m.) only about half its original length. Repairs to the church were carried out following Queen Elizabeth I's visit in 1573 (date and initials may be seen on exterior stonework).

Notable features of the church are the twin towers (a landmark for miles around), the Norman nave, the splendid 15th century angel roof in the nave and fine north aisle roof. The church is also remarkable for its high quality fittings such as the 1783 organ by James Davis and 1810 chamber organ (also by James Davis) and the splendid gilded reredos or altar screen, one of the largest works of Sir Ninian

Comper. This was dedicated in 1921 as a war memorial, though the gilding was not finished until 1934. Note also the early Tudor terracotta sedilia (see above), the Georgian candelabrum and Royal Arms of George II, the carved medieval font with modern gilded font cover, and many smaller features such as angels, musicians and figures carved on the roof timbers and corbels. The west tower houses a peal of 10 bells, re-cast and re-hung in 1967. Hung in the bell tower are six well-preserved 18th century hatchment


CK MECHANISM
1724



Wymondham Abbey

There has been a church on this site for well over 1000 years. In Saxon times, Wymondham probably had a Minster church serving the town and surrounding communities. After the 1066 Norman Conquest, the land passed to the d'Aubigny family from Normandy. In 1107, William d'Aubigny founded a Benedictine monastery here as a 'daughter house' of the great St Alban's Abbey.

The church was a grand stone structure used by the small community of monks and also by the parishioners of the town. This arrangement caused frequent disputes, and in 1249 the Pope ruled that the church should be clearly divided. The eastern half was to be used by the monks, the western half became the town's parish church.

Over the centuries, the church saw many changes. New towers were built, the nave was raised with a magnificent angel roof, and the parish church was enlarged with a wide north aisle in Gothic style. In 1448, the priory became an independent abbey, one of the richest in Norfolk. But when King Henry VIII became head of the English church, he closed all monasteries in the land. In 1538, the Wymondham monks surrendered to the king. Their part of the church was taken down, and today only the parish church survives. Significant changes since then include the enlarging of the south aisle in the 1540s, the installation of the great organ in 1793 and the addition of Sir Ninian Comper's gilded altar screen as a First World War memorial. In 2015, splendid new rooms were added at the east end to house new displays and facilities.

Wymondham Abbey was a Benedictine monastery. William d'Aubigny founded it in 1107 as a Priory (daughter house) of St.Alban's Abbey where a close relative was Abbot. There were frequent disputes between the monks of Wymondham and St Alban's, and in 1447 the King and Pope agreed that Wymondham should become independent, known as Wymondham Abbey.

The monastery was never large and usually held just 12 to 16 monks, plus lay brothers (who did manual work), novices (monks in training) and servants who worked in the kitchens and on the land. The monks followed the Rule of St Benedict,

Medieval people believed that when they died their souls were punished for their sins in Purgatory before being allowed into heaven. But if they did good works, and people prayed for them, they could get to heaven more quickly. William d'Aubigny was a rich and powerful landowner who worked for the king. Eventually he became Pincerna (butler) to King Henry I, which was like being a minister in the royal government.

Founding a monastery was a 'good work' for God, and William hoped that he, his family and descendants would benefit for ever from the prayers and masses of the monks. So he granted his new monastery lands and estates which provided a generous income to support them. He also built a splendid church where the monks spent up to eight hours a day in prayer and worship, known as Opus Dei (the work of God). Their main work at other times was copying manuscripts, managing the monastery's estates, and looking after guests and the poor.

William d'Aubigny also wished to provide for the people of Wymondham. He decided that his new church should also serve as a Parish Church for the townspeople. So, once the east end of the church was finished for the monks, a long nave was built for the parishioners and their old Saxon church was knocked down.

Methodist, Church , Town Green, Wymondham

Situated in the heart of Town Green, the church offers a range of traditional, all-age, reflective and alternative worship services, as well as a warm welcome from a friendly and community minded church family. A choice of the three different halls, two kitchens and toilet facilities that make up the Town Green Centre (built onto the church in recent years) is available to outside hirers (see Town Green Centre link). We welcome enquiries about christenings, weddings and funerals, as well as enquiries about the Christian faith and/or Methodist heritage**.**

During the 1530s, the marital problems of King Henry VIII caused a dispute between the King and the Pope (the head of the Roman Catholic Church). Henry's first wife, Catherine of Aragon, failed to produce a male heir, so he asked the Pope for a divorce. The Pope refused. Henry retaliated in 1534 by declaring himself 'Supreme Head of the Church of England'. Most churchmen supported the king, and they readily granted the divorce.

In 1536, King Henry realised that, as head of the church, he could also control the monasteries. There were about 800 monasteries in England at that time and they owned about a third of all the land in the country. Henry saw that he could make himself rich by closing monasteries and seizing their wealth. He sent round Commissioners to visit the monasteries. They claimed that they found many

monasteries (including Wymondham) were badly run and that the monks were living easy and sometimes immoral lives.

In 1536, King Henry VIII ordered the closure of all the smaller monasteries with annual incomes of less than £200 (about £200,000 in today's terms). Wymondham escaped, as its income was just above this level. But Henry later continued the process to include the richer monasteries, and in 1538 the Abbot and monks of Wymondham 'freely' surrendered their buildings and estates to the King. The roofs were quickly removed from the monks' part of the church, which was gradually demolished so that its stone could be re-used elsewhere. But the Parish Church – i.e. the western half of the building – survived. This is the building you see today.

Wymondham Abbey is one of Norfolk's oldest and greatest historic architectural treasures. Its tall twin towers are a landmark for miles around. The setting of the church is incomparable with its spacious churchyard separated from the adjacent grazing meadow by an ingenious ha-ha. Inside, the great Norman pillars of the parish nave date from the 1150s. In the mid-1400s, the roof height was raised and crowned by a magnificent roof supported by life-size angel carvings, one of the finest examples in the country. The wide north aisle, with the Lady Chapel at its east end, is in Gothic style with hammerbeam roof and intriguingly carved corbels of angels, musicians and local characters of the day.

Important features of the church include the 14th century font with tall pierced cover, the fine 1793 Georgian organ in Chippendale-style case, the gilded altar screen (reredos) designed by Sir Ninian Comper, and the Arts and Crafts triptych in the Lady Chapel. The beautiful new rooms at the east end contain displays of artefacts and documents from the parish archives dating back to medieval times.

MONDAY 2nd JULY 2018

St Mary's, Church Street, Newmarket

Historically, Newmarket had two town centre churches; but All Saints was in Cambridgeshire, so St Mary came to be regarded as the parish church. I say came to be so, because originally it was merely a chapel of ease to the mother church at Exning. Exning is now the bit of Newmarket where most of the people live, but historically it was an ancient parish. At some point in the 12th or 13th century, the people realised that they would do rather better in business if they sold their goods up on the main Cambridge to Bury road rather than waiting for people to come out to them. So, they headed a couple of miles south, and set up their new market. And Newmarket it became, swallowing the smaller parent parish. With that splendid irony that history so often throws up, the Newmarket bypass now carries the thunderous A14 traffic right by the ancient Exning parish church.

St Mary sits directly across the high street from All Saints, each hidden from the other by the clustering shops that surround them. St Mary's has the feel of the more established church, not simply because this is the side of the high street that has the market place, but because it is less restored than All Saints or St Agnes. That's not saying much; anywhere else in East Anglia St Mary would appear almost entirely Victorian. But All Saints and St Agnes *are* entirely Victorian.

The wide graveyard has been cleared of headstones, I am afraid, to make a rather scrubby and unattractive park. A row of 18th century headstones survive against a wall to the west of the church. The church is a big one, with two grand aisles and a clerestory, and a spire that reminds us how close we are to Cambridgeshire.

Somewhat relieved to at last find an open church in Newmarket, I stepped into an interior which is almost all a product of three restorations in the second half of the

19th century. The south aisle you step into is 15th century, but the aisle opposite is Victorian. Apparently, there had been a north transept. Despite the aisles, the nave appears tall, the arcades elegant. You head into Anglo-catholic darkness, for the 1880s chancel is very much in the ritualistic style. Indeed, I was surprised quite how ritualistic it still seemed to be. I asked the nice lady if St Mary was high church. “Well, not as much as we used to be”, she said. “But we still have Benediction and incense”. Believe me, that is high for Suffolk.

What I at first took for decalogue boards turn out to be benefaction boards either side of the tower arch, which is a lovely touch. The glass in the west window is superb; it is an Annunciation, by Christopher Webb. Indeed, much of the glass is good, and there are also some fascinating paintings in the south aisle. Mortlock tells us that the painting of the Virgin and child with St Elizabeth and St John the Baptist is by Giovanni Caracciolo, an early 17th century follower of Caravaggio. It certainly looks very like Caravaggio’s work.

The ironwork and screen speak of the final couple of decades of the 19th century, and this church must have been pretty much the same throughout the 20th century. The south aisle was where the memorials were moved when the north aisle was built, and one of them repays patient translation of the Latin (or, indeed, a reading of the version in English underneath). It recalls Robert Cook, who was a puritan Rector here in the 17th century; he died while preaching in the pulpit. A warning to evangelicals everywhere, as I observed to the current Rector.

Another memorial in the porch is fascinating. It has only recently been restored, having become so filthy with a century or more of coal smoke that it was no longer legible. Mortlock didn’t notice it. It reads *Beneath this porch lie the remains of Thomas Jesup Abbott MA buried but not forgotten: for nineteen years of this place curate, comforter, and common friend. When tongues shall cease, charity shall not fail to show the surviving love of his flock and friends by the free will contribution of 1,900 L for his poor widow and six helpless children.*

But there’s no date. The churchwarden tells me that they’ve tried looking for Abbott in the records, but to no avail. It looks19th century, but £1,900 was such an enormous amount of money, even as late as the mid-20th century, that it is hard to work out when it could have been. I would be fascinated if anyone has any ideas, and the parish would also be grateful for any information.

Finally, this is exactly the kind of church that Cautley was disdainful about, and so nobody comes and takes a look. But, that is his loss. He was wrong. It is a delightful church, full of interest, and beautiful as well. It deserves to be better known.

Our Lady Immaculate And St. Etheldreda Catholic, Exeter Road, Newmarket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NEWMARKET
WE WARMLY INVITE YOU TO JOIN US EVERY SUNDAY
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2nd in Month - Holy Communion
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Go ye into
all the world and
preach the Gospel
to every creature


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ancilla
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fiat
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All Saints, Park Lane, Newmarket

"The parish of All Saints is in the Cheveley hundred, Cambridge. The church, erected in 1876-7, at a cost of £6,717, on the site of an older structure, as a memorial to Col. Lord George John Manners, of Cheveley Park, who represented the county of Cambridge in parliament for 20 years and died September 8, 1874. is a building of flint with Bath stone dressings in the Decorated style, and consists of nave of five bays, aisles. vestry, south porch and an embattled western tower with pinnacles containing 8 bells: there are nine stained windows, including the east and west windows: the handsome stone pulpit and beautiful carved oak lectern were both gifts, as well as an oak screen presented by the Hammond family: the chancel was enlarged in 1887 at a cost of £740, and a new east window erected and filled with stained glass in memory of the Rev. Thomas Romaine Govett S.C.L. vicar (1868-80): in 1908 two new vestries and an organ were added at a cost of about £1,000: there are about 800 sittings, all of which are free. The register dates from the year 1622." *[Kelly's Directory - 1929]*

St Paul's, Hills Road, Cambridge

St Paul's Church is a lively C of E congregation in the heart of Cambridge. On a Sunday morning there are usually about 70 adults at the main service, as well as lots of children and young people.

What are we about?
We are a congregation seeking, in the light of God's work, to be honest about our shortcomings and to welcome all around the Lord's Table. As a church we face an ongoing challenge: we can

welcome, include, accept and love; that is live in response to God's grace and so bring life to others OR we can live lives prescribed by rules that constrict, condemn and exclude - which would be to deny the grace we have received. Those we encounter will be the best judge of how we meet the challenge and of our vitality as a community. Whatever happens, we will continue to journey together.

Our Lady and the Eight Martyrs, Hills Road, Cambridge

The Church of Our Lady and the English Martyrs is an English Roman Catholic parish church located at the junction of Hills Road and Lensfield Road in south east Cambridge. It is a large Gothic Revival church built between 1885 and 1890.


WELCOME TO

St Andrew’s the Great, St Andrew’s Street, Cambridge

A church on the site of St Andrew the Great is first mentioned by name in 1200AD. Little is known of the first building, which was probably a wooden structure, and was replaced with a more substantial stone building in the early 13th century. During the 16th century the church was a centre of Reformation preaching, with the Puritan William Perkins the "lecturer" from 1585-1602, followed by Paul Baynes.

A third building was built on the site after 1650, largely at the expense of Christopher Rose (twice mayor of Cambridge, in 1637 and 1654). Thomas Tenison, Archbishop of Canterbury from 1694, was curate of St Andrew's from 1662; he set an example by his devoted attention to sufferers of the plague. Temple Chevallier was curate and then vicar from 1822.

To accommodate a growing congregation, the church was entirely rebuilt in 1842-3, in a 15th-century East Anglian style by Ambrose Poynter. It was built with a nave of five bays with side aisles and a west tower of four stages; the south porch and vestries were added later in the 19th-century. It has slight remains of the earlier structure including early 12th-century double capitals in the heating chamber and some wall memorials.

St Andrew's was declared redundant in 1984 as the parish population had dwindled. However, the congregation of the Holy Sepulchre (the Round Church), was looking

for a new home as growth of the congregation had led them to run out of space. They raised the money to renovate St Andrew's, installing a new gallery, baptistry and rooms, and moved there in 1994. The parish associated with the church is now called Holy Sepulchre with All Saints. The Round Church is still used occasionally and is leased to Christian Heritage for exhibition and training courses.

The church has been involved in three church 'grafting' schemes, to All Saints', Little Shelford (1997), Christ Church Cambridge (2004) and St Matthew's, Cambridge (2008). In each case a minister on the staff moved with a substantial number in the congregation to join the existing congregation in those places.

The church is within the Conservative Evangelical tradition of the Church of England, and it has passed resolutions to affirm a complementarian understanding of women's ministry.

Great St Mary's, Cambridge

The first mention of the church is a record of King John presenting Thomas de Chimeleye to the rectory in 1205.[2] The first church on the site of the current one was built in 1205, but this was mostly destroyed by fire 9 July 1290 and then rebuilt.[3] At the time, this fire was attributed to the Jewish population of the city, with the result that the synagogue was closed.[4] Prior to 1352, it was known as The Church of St Mary the Virgin, but since that year has become known by its modern name.[2] During its early years, the church was the property of the crown, but on 15 July 1342, the land was passed to King's Hall. Ownership then passed to Trinity College, where it has rested since.

The orders for the consecration of the new church were sent out on 17 May 1346, but were not enacted until 15 March 1351.[4]

In the Middle Ages it became an official gathering place for meetings and debates for Cambridge University, but this ceased in 1730 when the University's Senate House was built across the street.

The present building was constructed between 1478 and 1519, with the tower finished later, in 1608. The cost of construction was covered largely by Richard III and Henry VII.[5]

The church was restored by James Essex in 1766. In 1850–51 a restoration was carried out by George Gilbert Scott, followed by further work by Anthony Salvin in

1857. The south porch was rebuilt in 1888. There has been some more restoration work during the 20th century.

Various leading philosophers of the English Reformation preached there, notably Erasmus. Martin Bucer, who influenced Thomas Cranmer's writing of the Book of Common Prayer, was buried there. Under Queen Mary I, Bucer's corpse was burnt in the marketplace, but under Elizabeth I, the dust from the place of burning was replaced in the church and now lie under a brass floor plate in the south chancel.[5] The Tractarian movement in the 19th century prompted the removal of the north and south galleries, but that to the west still stands.

Great St Mary's stands in the Liberal Catholic tradition of the Church of England. It is a member of Inclusive Church.

Originally, bells were hung in a wooden structure in the churchyard. In 1515 the bells were moved to the tower and the structure was dismantled. The bells were replaced in 1722 and in 1724, the Society of Cambridge Youths was formed to formalise the responsibility for ringing them. This society lays claim to being the oldest bellringing society in Britain and the second oldest at any church in the world with a continuous ringing history.

In 2009 the old ring of bells was replaced with a new ring cast by Taylors Eayre and Smith Ltd, made possible by a donation from Dr Martin C Faulkes. The new ring of 13 bells in the key of D (including a flat 6th providing a lighter ring of 8 bells in the key of G) has a tenor weighing 24cwt. Some of the original bells have been retained to continue sounding the Cambridge Chimes.

St Mary the Great is unusual in housing two self-contained pipe organs, a 'Parish Organ' in the Chancel for the regular congregation, and another in the West Gallery, called the 'University Organ', owned and maintained by the University, and played for University services. The University Organ was originally purchased in 1698, constructed by the renowned organ builder 'Father' Bernard Smith. It was added to over the 18th and 19th centuries until a major (yet sensitive) rebuild was carried out by William Hill in 1870. The organ saw further work in 1963 from Hill, Norman and Beard (again remarkably sensitive for the time) and was extensively restored in 1995 by Mander Organs, and rededicated on 30 January 1996.[11] It is a noted historic instrument, a significant monument to the work of William Hill, and, in addition, likely the largest repository of Father Smith pipework in a single instrument. The Parish Organ was built in 1991 by Kenneth Jones and Associates. It replaced an earlier instrument by Miller of Cambridge (one time organist of Great St Mary's) dating from 1869.

The church is designed in the Late Perpendicular style. The stained glass is the work of Hardman and was added between 1867 and 1869.

To accommodate the large audiences that were present for special occasions, and in particular the University Sermon, attendance of which was compulsory, the galleries were added in 1735. The church contains one of the few moveable pulpits in England. The font dates from 1632 and the sculpture behind the high altar is of Christ in Majesty. This sculpture was completed in 1960. The sculpture is by Alan Durst

St Edmund King and Martyr, Peas Hill, Cambridge

St Edward King and Martyr is a church located on Peas Hill in central Cambridge, England. It is dedicated to Edward the Martyr, who was King of England from 975 until his murder in 978. It was at St Edward's in 1525 that what is said to have been the first sermon of the English Reformation took place, and the church is sometimes labelled the "Cradle of the Reformation".

The present church was founded in the 13th century on what is believed to be the site of an earlier Anglo-Saxon church. In around 1400 the church was rebuilt, creating the present chancel and arches of the nave, though the arch at the base of the tower dates from the original building. There are some pictures and a description at the Cambridgeshire Churches website.

When Henry VI ordered the clearing of land in order to create King's College, the church of St John Zachary that was used by both Trinity Hall and Clare was demolished. In 1445, by way of recompense, the living of St Edward's Church was granted to Trinity Hall, and the Chaplain is still appointed by the College. Two 15th-century side-chapels were built in St Edward's, the north chapel used by Trinity Hall, and the south by Clare.

The pulpit, from which Hugh Latimer preached during the English Reformation

St Edward's played a pivotal role in the English Reformation. During the 1520s a group of evangelicals led by Thomas Bilney had been meeting to discuss the preachings of Martin Luther and Erasmus's translation of the New Testament.

At the Midnight Mass on Christmas Eve 1525, one of the group, Robert Barnes, gave what is believed to be the first openly evangelical sermon in any English church, and accused the Catholic Church of heresy. Over the next decade many of the great reformers preached at St Edward's, including Hugh Latimer, who was a regular preacher until he left Cambridge in 1531. These events have led to St Edward's being referred to as the "Cradle of the Reformation".

It is a royal peculiar not belonging to a diocese.

The buildings of central Cambridge have led to St Edward's becoming somewhat hidden away from view in its location on the west side of the Guildhall. It is surrounded on three sides by its namesake pedestrian alleyway, St Edward's Passage, whose 'Y-shaped' form has remained unchanged since at least the 16th century, and only possesses a tiny churchyard. It holds Grade II* listed status.

During the 1930s, St Edward's served as the Toc H church for the east of England, and became popular with students, who referred to it as "Teddy's".

The present east window was designed by George Gilbert Scott and was added during the restorations of 1858–60. The theologian F. D. Maurice was chaplain at St Edward's from 1870–72.

The acting vicar-chaplain is Reverend Dr Mark Scarlata who is also Old Testament lecturer and tutor at St Mellitus College, London.


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Emmanuel URC, Trumpington Street, Cambridge

Emmanuel United Reformed Church in Cambridge, England is located close to the centre of town, on Trumpington Street. Historically a congregational church, Emmanuel voted to join the new United Reformed Church in 1972. In addition to its Sunday worship, Emmanuel runs several community activities: a volunteer-staffed fairtrade cafe, a series of lunchtime music recitals and a share in Hope Cambridge's Churches Homeless Project. The current minister is The Revd Dr John Bradbury.
The church has gone by different names over the years, first as the **Hog Hill Independent Church** and then the **Emmanuel Congregational Chapel** or **Church**.

The congregation was founded as the Cambridge 'Great Meeting' in 1687, at Hog Hill, the original building being there, on what is now the Old Music School in Downing Place. From 1691 the minister was Joseph Hussey; he is commemorated in the stained glass in the apse of the current building alongside John Greenwood, Henry Barrow, Oliver Cromwell, John Milton and Francis Holcroft. Hussey's congregation split in 1696, with some going to the meeting in Green Street, Cambridge, and again after he had left for London, in 1721, with a group founding the precursor of St Andrew's Street Baptist Church, Cambridge. The church was rebuilt on the same site in the later 18th century, opening as Emmanuel Congregational Chapel in 1790. The move to the new church on Trumpington Street, called the Emmanuel Congregational Church, came in 1874. The old chapel was put to use from 1881 as the Balfour Biological Laboratory for Women, for female science students in the University of Cambridge.

St Botolph’s, Trumpington Street, Cambridge

St Botolph’s Church is found in the city of Cambridge, England, at the intersection of Trumpington Street and Silver Street.

The Church is dedicated to St Botolph, a seventh century abbot in East Anglia, who is the patron saint of travellers. The most famous place named after him is Boston in Lincolnshire – “Botolph’s Town” – a place which gave its name to Boston in Massachusetts.

The church was by the south gate of medieval Cambridge, through which travellers from London entered the town. It was also the first church reached by travellers from the west who crossed the Cam where Silver Street Bridge now stands.

Norman and Saxon churches stood on the site prior to the existing church, which was built in 1350. The tower, which is crowned with carved symbols of the four Evangelists, was added in the next century. The four bells were cast in 1460. At the same time, the carved Rood Screen was added. This is now the only medieval Rood Screen remaining in the ancient parish churches of Cambridge. On it are painted panels depicting the angel announcing to Mary that she is to bear the child Jesus. These paintings date from the late 19th Century.

The font has a beautiful wooden cover and case that date from the time of Archbishop Laud (1637). The pulpit is over 300 years old; the lectern was made and given to the church in 1875 and the pews for the congregation in the nave were installed in the late 19th Century.

Queens' College have been the patron of the living since the 15th Century. The college was founded through the initiative of Andrew Doket, a 15th Century Rector of St Botolph's.
The north window in the Chancel is a memorial to Dr Campion, Rector of St Botolph’s1862-90 and subsequently President of Queens’ College. It shows St Botolph between St Bernard and St Margaret, the two patron saints of Queens’. Other windows in the Church bear representations as follows: over the altar, the Ascension of Christ; in the North Aisle, Faith, Hope and Charity and the Crucifixion; in the South Aisle, the Annunciation, and the Nativity and Baptism of Christ; and in the South Chapel, St George and St Michael, created in 1922 by famous artist Rachel Tancock
The Chancel was rebuilt in the 19th century by the Victorian architect Bodley. This work includes the beautiful decorated ceiling and Rood Screen paintings, which have just been completely restored. Bodley also designed the lectern, which was given to the church in memory of the Cambridge builder Kett.
There is a memorial to Darwin by the vestry door. Darwin's family were parishioners of St Botolph's.

The chapel on the south aisle was added in the 15th Century and contains a splendid monument to Thomas Plaifere - Lady Margaret's Professor of Divinity in Cambridge, who died in 1609. The chapel was refurbished in memory of those who died in the Great War.

Little Mary's, Trumpington Street, Cambridge

Little St Mary's or **St Mary the Less** is a Church of England parish church in Cambridge, England, on Trumpington Street between Emmanuel United Reformed Church and Peterhouse. The church Is in the Diocese of Ely and follows the 'Anglo-Catholic' or 'high-church' tradition of the Church of England. In addition to its main Sunday Mass, the church has a strong tradition of daily morning and evening prayer, regular weekday Communion and the keeping of church festivals. The church has a particular ministry helping men and women to explore possible vocations to the priesthood. Little St Mary's has active overseas mission links, provides support to local mental health projects, and participates in Hope Cambridge's Churches Homeless Project. At present, the vicar is The Rev. Dr Robert Mackley.
There has been a place of worship on the current site since around the twelfth century. The earliest known records of the church state that the first church here was called **St Peter-without-Trumpington Gate**, to distinguish it from St Peter by the Castle (or *ad castrum*). It was controlled by three successive generations of the same family until 1207. After that date it was given to the Hospital of St John the Evangelist and served by chaplains from that foundation.

In the early 1280s, the Hugh de Balsham, Bishop of Ely, lodged some scholars in the Hospital but to his dismay found soon that the sick and the students could not live in harmony together. The students were moved in 1284 to the site of what is now Peterhouse; this was the origin of the first Cambridge college. By the 1340s the church was in such a bad state that the fellows of Peterhouse decided to rebuild it. In 1352, the new building had the dual purpose of College Chapel (to Peterhouse) and Parish Church. At this time, it was rededicated to the Blessed Virgin Mary. In 1632 Peterhouse built a separate Chapel and St Mary the Less reverted to being a Parish Church.

Richard Crashaw, the metaphysical poet, was a priest there from 1638 to 1643, at the same time that he was a Fellow of Peterhouse. In 1643, after his departure, many of the Church's ornaments and statues were damaged or destroyed by the Puritan iconoclast William Dowsing. The damage to the sedilia and the entrance to the Lady Chapel has never been repaired.

In 1741 the church was refitted with wooden panelling, box pews, choir gallery, and the present pulpit. From 1856–7 Sir George Gilbert Scott restored the church and removed the 18th-century panelling. Further restoration work was carried out in 1876 and 1891, but by 1880 the church was much as it is now. The south, or Lady Chapel, was added in 1931 and designed by T. H. Lyon, the architect of Sidney Sussex College Chapel. The Parish Centre at the west end of the church was built in 1892 and enlarged in 1990 and again in 2011.

Reverend Godfrey Washington (the great uncle of US President George Washington), who died on 28 September 1729, is buried in Little St Mary's. His memorial is on the north wall close to the main door. The coat of arms of the Washington family, a black eagle atop a shield of red stars and stripes, adorns the tablet. It is from this coat of arms that the 'Stars and Stripes' of the U.S. National Flag, and the U.S. black eagle emblem, may derive.

Then hidden away behind the trees was the church of Little St Mary's and onwards I went further up the road and saw a couple of museums too and then it was a right turn to try and find the river, that I did and I then sat to eat for lunch. I had got over a grill and thought on the ground, looked like a pile of dung, with flies buzzing around it. By now I decided just before 1pm that perhaps after a few days of busy travelling and in such heat that I would head back home. The dung was explained as later on the pathway, I saw a couple of bulls grazing, but these did not seem to be chained up.

Holy Trinity.

Holy Trinity, Market Square Cambridge

The first Holy Trinity Church in Cambridge was next to the old Roman road and was just a small thatched timber building. This church burnt down in 1174. In 1189, a new stone church was begun. The stonework of the west wall under the tower is all that remains from the church of this time.

By around 1350, money was raised to widen the nave and add two aisles. In about 1348, a steeple was added to the tower. Around 1400, two transepts were constructed in the Perpendicular style. During the English Reformation (1550–1750), Holy Trinity Church developed further. In 1616, a gallery was erected along the north side of the nave for the increased size of the congregation.

From 1782 to 1836, Holy Trinity Church was at the centre of spiritual life in Cambridge. The ministry of Charles Simeon (1759–1836) started when he was appointed vicar by the Bishop of Ely against the wishes of the churchwardens and congregation at the time who disliked his evangelicalism. In 1794, Simeon introduced a barrel organ with sixty hymn tunes into the church. Apart from the repair to the lower section of the steeple in 1824 and painting and varnishing inside the church, Simeon made no structural alterations until 1834. Then the small chancel with 14th century ribbed vaulting was demolished and replaced with the current much larger extension, constructed of brick and plaster.

The church continued to flourish with its evangelistic reputation during Victorian times. In 1887, the chancel was finished in stone, the pews were replaced, choir stalls added and most of the galleries removed. In the same year, the Henry Martyn Memorial Hall was built next to the church as a centre for Christian undergraduates at the University of Cambridge.

SATURDAY 7th JULY 2018

Fullbridge Evangelical, Fullbridge, Maldon

Fullbridge Church How We Started, What We Believe, What We Do…..

Fullbridge Church has its origins in the Brethren movement which started around 1830. The movement exploded during the second half of the 19th century, and independent churches sprang up all over Britain.

One of the characteristics of the movement was its passion for mission abroad and evangelism at home. Although the individual congregations were independent, by the beginning of the 20th century they recognized the need to co-operate to promote outreach, and one organisation which supported evangelistic efforts in England was "Counties Evangelistic Work".

This was very fruitful in reaching more towns and villages with the gospel, and in 1922 a 'Counties' evangelist, Samuel Glen, brought a tent mission to Heybridge, pitching it next to the canal.

As a result of his preaching (and singing!) twenty-six people were converted and baptised and started to meet together as Christians. At first they met in rented rooms, but in due course they felt the need to have a building of their own, to meet the needs of the congregation and to serve as a venue for gospel activities.

A plot of land was obtained in a central location and in 1937 the new building was completed and given the name Fullbridge Gospel Hall. In 1991 the name was changed from Fullbridge Gospel Hall to Fullbridge Evangelical Church.

During the first fifty years the building received several alterations to modernize its facilities, but by the beginning of the 21st century it was clear that the Fullbridge building needed serious improvement and enlargement.

Major building work was commenced in summer 2002 and completed by the following spring, adding a second storey with two rooms and a minor hall at the rear along with new kitchen and toilets; the main hall and the roof were also renovated at the same time.

In 2012 Fullbridge Church celebrated its 75th anniversary, with a special weekend of meetings.

We meet every Sunday at 10.30am for worship, communion and Bible teaching, with separate activities for children and teenagers during the second part of the service, except on the first Sunday of each month when we have a Family Service followed by a fellowship lunch.

During the week we have several home-groups which meet for prayer, study and fellowship. Details of these and other activities can be found in our monthly calendar.

As well as a range of our own activities we have always supported wider evangelistic works such as Counties, and overseas gospel work, especially missionaries working under the umbrella organisation ‘Echoes of Service’, and several people from Fullbridge have gone abroad to do missionary work over the years.

Today Fullbridge is actively involved in ‘Partnership’, a support organisation for independent churches; we are also members of the Evangelical Alliance.

Our beliefs are those of evangelical Christians, notably

● The deity of Christ, His atoning death and bodily resurrection and His second coming

● The personality of the Holy Spirit, His divinity and sovereignty

● The inspiration and supreme authority of Holy Scripture (The Bible)

● The necessity of repentance toward God and faith in the Lord Jesus Christ as the only means of salvation

We also baptise believers by immersion, and we remember the Lord Jesus Christ in the breaking of bread (communion) weekly.

Leadership – we encourage every member to use their God-given gifts so that everyone contributes to the life of the church. Some also have specific leadership roles for example as elders or deacons.

THURSDAY 12th JULY 2018

St Andrew's, Fingringhoe

Parish Church, C12 nave, with one complete window and one fragmentary, all with roman brick. C14 chancel, south aisle south chapel, and west tower. Extensive re-used roman brick. Tower has bands of flint rubble and limestone and chequerwork at the base. C15 south porch also in chequered flintwork. Carved spandrels to outer doorway, good C14 inner door. Interesting remains of wall paintings depicting the Virgin, St Christopher, St Michael, a seated woman and Christ as man of sorrows. Circa 1600 brass to John Alleyne. Monument 1655, George Frewe. Red plain tiled roof. Nave roof is of unusual form, round arched to double collars, clasping the collar purlin. Diagonal spurs with fine portrait heads. Late C14 south door. RCHM 1.

St Lawrence, Rectory Road, Rowhedge

Parish church, by William Mason in 1838. An octagonal church of white brick in the lancet style. Groups of 5 stepped lancets on 3 sides, entrances on 2 other sides, and 3 lancets above the other. Monument to Elizabeth Marshall (1613) presumably from the earlier church. Reredos of 1682 said to originate from St Paul's Cathedral. Grey slate pyramid roof.

St John's, Elstar Lane, Great Horkesley

Circa 1845 Commissioners Church of gault brick comprising nave, smaller chancel and east porch with pegtiled gabled roof. Nave has compassed inset returns, roll-moulding at eaves level and parapet with roll and hollow brick coping. East front has 2 lancet windows diamond paned with hoodmoulds of gault brick. Blocked lancet doors at south-east and north-east, under square gault hoodmoulds. Chancel ridged and gabled, low pitched and slated with 3 light Tudor east window. Pilastered returns and a lancet window each side.