

**THE
STAINED GLASS OF
THE CHURCH OF
ST ANDREW THE APOSTLE
THURSFORD, NORFOLK**



recorded by
James Sidgwick
and
James Thomson



**THE STAINED GLASS OF
THE CHURCH OF ST ANDREW THE APOSTLE
THURSFORD, NORFOLK**

**A Record of the Stained Glass Windows
and some other artefacts**

Recorders

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The Altar with Reredos and East Window

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INTRODUCTION

St Andrew's Church in Thursford, which dates to the 13th century and which was heavily restored in the 19th century, has thirteen windows of various sizes. Four of the windows are beautiful stained glass, three Victorian and one modern; a further window has the coat of arms of Queen Elizabeth I which is of unknown provenance; the remainder are populated with patterned quarries. This record provides an account of those five windows together with a description of some of the artefacts – the High Altar reredos, The Chad Chapel cross, the nineteenth century font and two sculptures, one in the Porch of St Andrew and one outside at the foot of the tower.

The Chad Chapel was built in 1865 in memory of Sir Charles Chad Bt (1779-1855) and raised to be above the family burial vault. Recently the plain east window of the Chapel was replaced with a most interesting new stained glass window, the suggestion of Churchwarden Lance Sharpus-Jones. Dedicated in 2023 by the Bishop of Lynn, the recording of this window has been a unique experience as not only has it been possible to make direct contact with the designers but also the donors.

The text is easily followed. Quotations from the Holy Bible are from the King James Bible of 1611, [printed in blue](#), and The Book of Common Prayer [printed in green](#).

The Recorders have greatly valued the opportunity to produce this book which they hope will be helpful to those wanting to learn more about this very fine country church and that it will be useful in the years to come as a reference book especially for those wanting to understand the story behind the east window of The Chad Chapel, known as the *Time Capsule*.



A detail from the East Window in The Chad Chapel

ACKNOWLEDGEMENTS

The Recorders acknowledge gratefully the enthusiastic encouragement and assistance of Lance Sharpus-Jones *Churchwarden*; the interest and the contributions of the donors and the designers, Keiran and Rose Waits, of the new East Window of The Chad Chapel has been much appreciated. They thank Christopher Rheinberg *Churchwarden* for his description of the Wooden Cross in The Chad Chapel which he had made. Gratitude is expressed to the Canterbury Press, Norwich for permission to quote from *Exciting Holiness 1997*, edited by Brother Tristram SSF which is available online, to the authors of *A Guide to St Andrew's Thursford*, to Habier Leonard for the use of the aerial photographs and to Bryony De Courcy Hughes for proof-reading. Finally, they acknowledge the support and encouragement of the Reverend Robin Stapleford now the Parish Priest of the Way-Marker Group of parishes which includes Hindringham, Great Snoring, Little Snoring, Barney and Kettlestone.

1

EAST WINDOW

Albert Joseph Moore (1841-1893)

Level 1

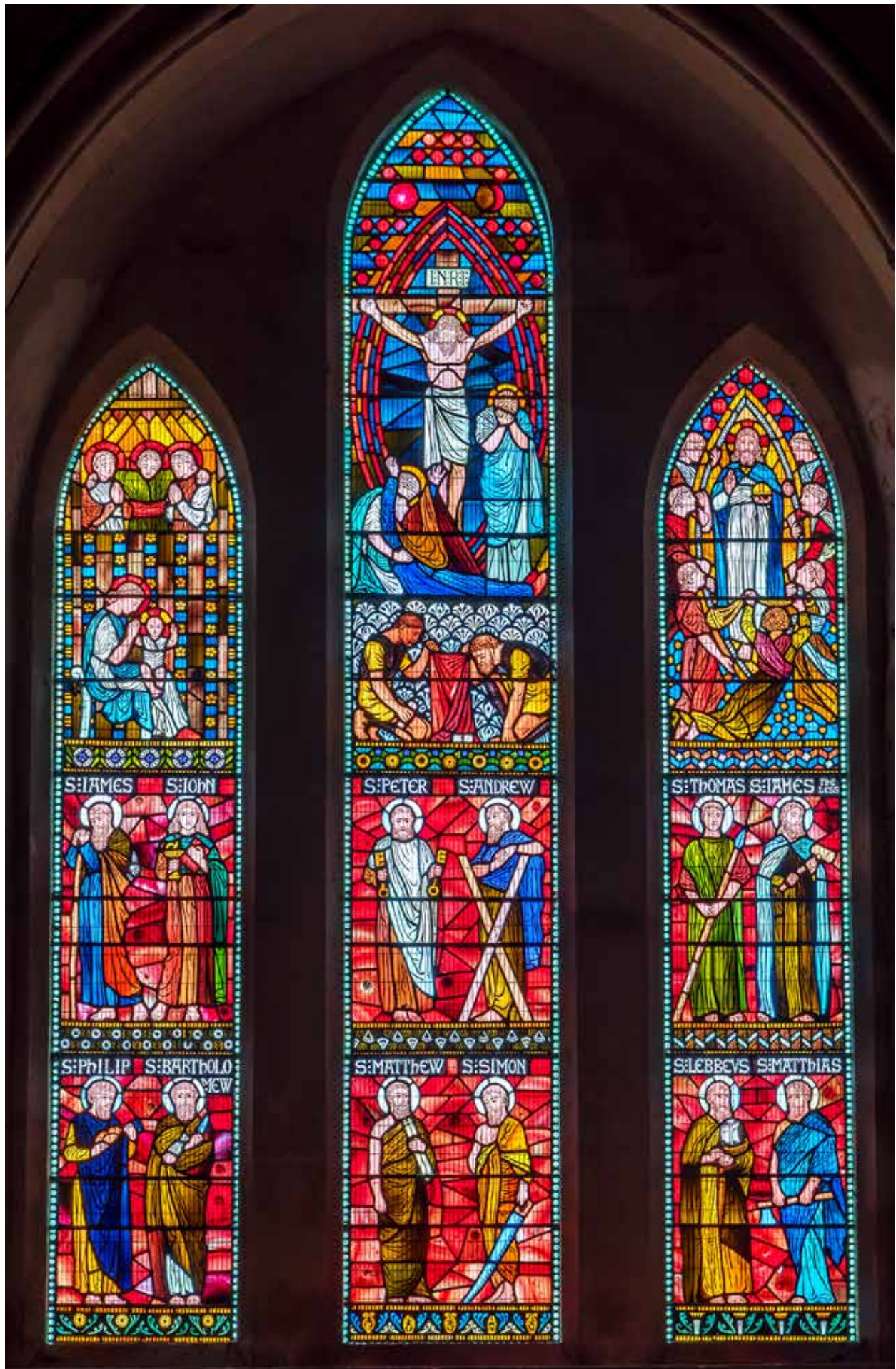
The Nativity – The Crucifixion – Christ in Majesty

Levels 2 and 3

The Twelve Faithful Apostles

Reredos

THE EAST WINDOW



East .1

East.2

East.3

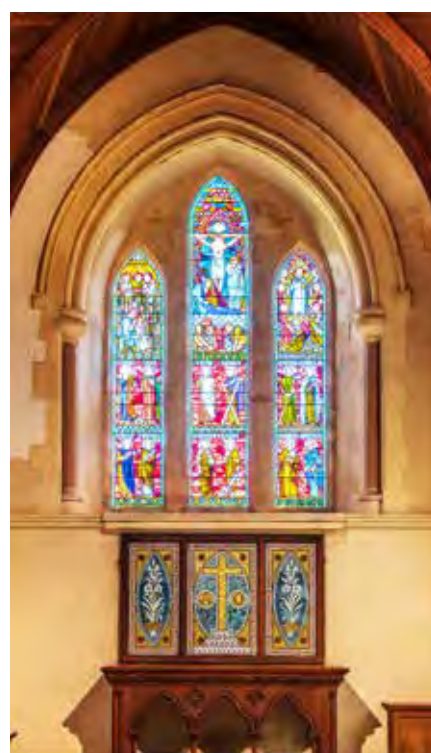
Summary Diagram of the East Window

Level	East.1	East.2	East.3
LEVEL 1		Sun and Moon CRUCIFIXION	
	3 Angels Blessed Virgin Mary and Infant JESUS	Blessed Virgin Mary and S John	CHRIST IN MAJESTY 7 Angels
		Soldiers casting lots	
LEVEL 2	S James the Great S John the Evangelist	S Peter S Andrew	S Thomas S James the Less
LEVEL 3	S Philip S Bartholomew	S Matthew S Simon	S Lebbeus (S Jude) S Matthias

The East Window, which is dated 1862, was designed by Albert Joseph Moore (1841-1893) and made by James Powell and Sons (founded 1834; previously the Whitefriars Glass Company , established c.1680). Moore was a painter, and this is his only surviving complete stained glass window.

The window has three levels: Level 1 has at its centre The Crucifixion with the Nativity of Christ to the left and the Ascended Christ in Majesty to the right; Levels 2 and 3 depict the Twelve Apostles, less Judas with Matthias. Each carries an attribute, but they are also named. There are no other features such as a dedicatee or a maker's mark. Each level will be described in detail in the following pages.

The East Window sits above the Altar with its mosaic and tiled reredos which depicts a central, plain Latin Cross with the Greek letters, alpha and omega. On either side there is a crown with a lily, a symbol of the Blessed Virgin Mary.



THE NATIVITY

The 'Heavenly Host' **Note 1**

The Blessed Virgin Mary and Jesus **Note 2**

Note 1

Three beardless young people wearing red halos, heads bowed, and eyes closed. The two outer figures have their hands together in a position of prayer. They are angels, part of the heavenly host praising God and saying **Glory to God in the highest, and on earth peace, good will toward men.**

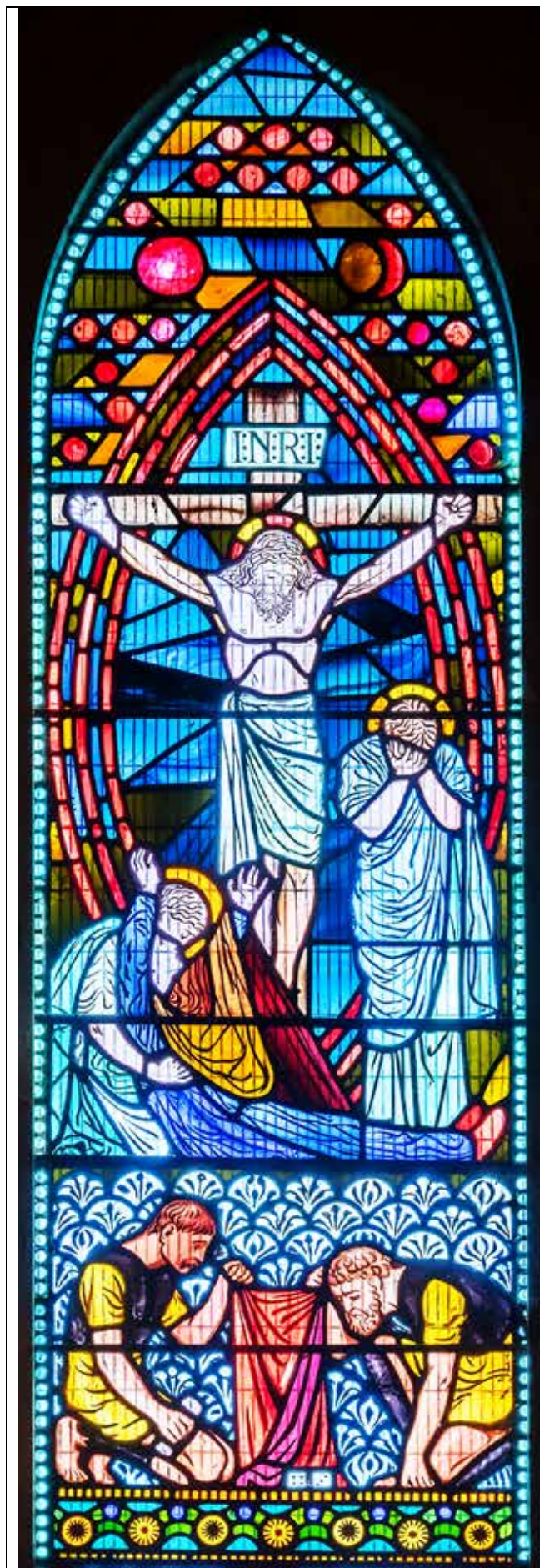
St Luke 2 verses 13b and 14

Note 2

The Blessed Virgin Mary is seated wearing a red halo, white and blue garments and red shoes. Her hands are together in prayer. Jesus is sitting on her lap. He wears a cruciform halo (a yellow halo with a red cross, the fourth arm of which is behind his neck). His left hand is raised in a position of blessing.



THE CRUCIFIXION



Sun and Moon **Note 1**

INRI **Note 2**

CRUCIFIED CHRIST with Cruciform halo
Note 2

Mandorla **Note 2**

St John the Evangelist **Note 3**

St John looking after The Blessed Virgin Mary
Note 3

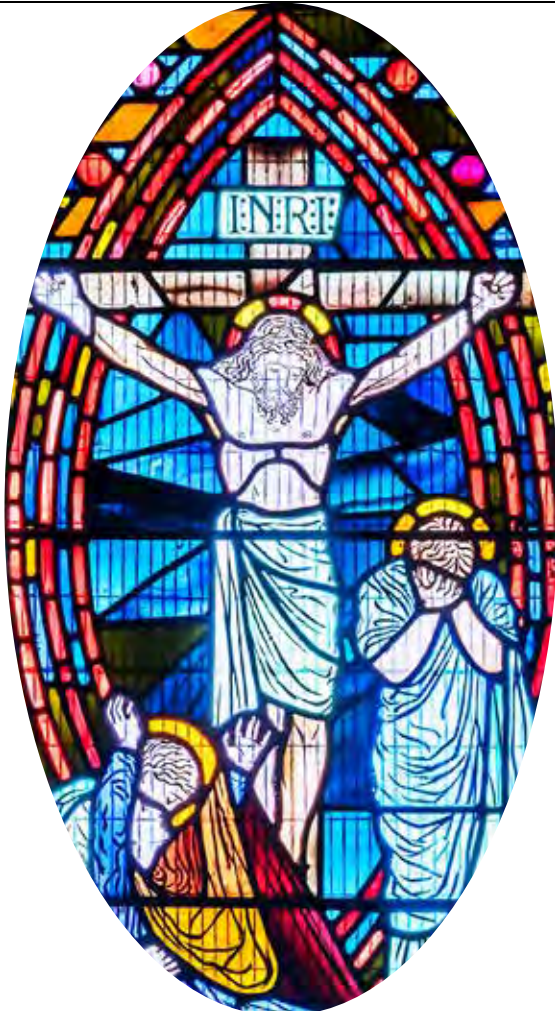
Soldiers casting lots for the seamless garment **Note 4**

Note 1



The sun (on Christ's right) and the moon (on his left) are often seen in mediaeval paintings of the Crucifixion. This feature might refer to [St Matthew 27 verses 45 and 46](#) : [From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?"](#) that is, "My God, my God, why have you forsaken me?" There might have been an eclipse. In addition, St Augustine suggested a prefigurative meaning: the Old Testament (the moon) was only to be understood by the light shed upon it by the New (the sun).

Note 2



The Crucifixion

The Crucifixion scene is set within a **mandorla** demarcated by three red concentric lines. Mandorla is the Latin word for almond. The diagram below illustrates how this almond-shape may be derived. Often the surround is bright light, an aureole; but it is not in this case.



Our Lord Jesus Christ is hanging on the Cross wearing a **cruciform halo**.



The superscription above the head of Christ on the higher limb of the cross is

INRI

Jesus Nazarenus, Rex Iudaeorum

Over his head they put the charge against him, which read,

This is Jesus, the King of the Jews

St Matthew 27 verse 37

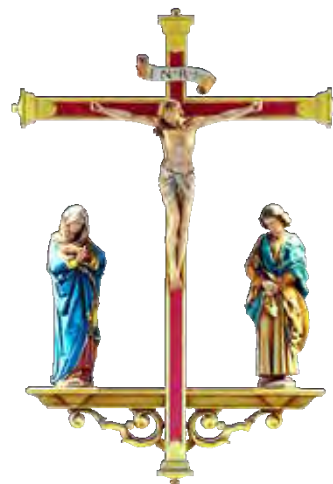


Note 3

The Holy Rood which may adorn the Chancel Arch of a church has two figures in addition to the Crucified Christ. They are to Christ's right the Blessed Virgin Mary and to the left the Beloved Disciple, St John the Evangelist.

That is the design in this window. However, the Blessed Virgin Mary, to the right of the Crucified Christ is distraught and is lying down, her hands directed towards her Son, in the arms of St John. Similarly to the left of Christ St John stands with his head buried in his hands. The artist has depicted two scenarios.

It is to be noted that in the depictions of the Blessed Virgin Mary in this light and in Light 1 she wears red shoes.



Holy Rood – St Mary's Church, Little Walsingham
designed by Lawrence King (1907-1981)
photograph – Graham Howard



Note 4



Two soldiers are holding Jesus Christ's pink and purple seamless garment and casting lots for it.



The dice total 7 – a sacred number. Seven days of creation, seven gifts of the Spirit and seven appears several times in the Book of Revelation – seven seals, seven churches, seven angels, seven trumpets etc. See light 3.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

St John 19 verses 23 and 24

They part my garments among them: and casts lots upon my vesture.

Psalms 22 verse 18



CHRIST IN MAJESTY

Seven red spheres **Note 1**

Cruciform halo **Note 2**

Christ's right hand in position of blessing;
The left hand holds a sphere **Note 3**

Mandorla (yellow) **Note 4**

Seven Angels **Note 4**

Angel with a censer **Note 4**

Note 1

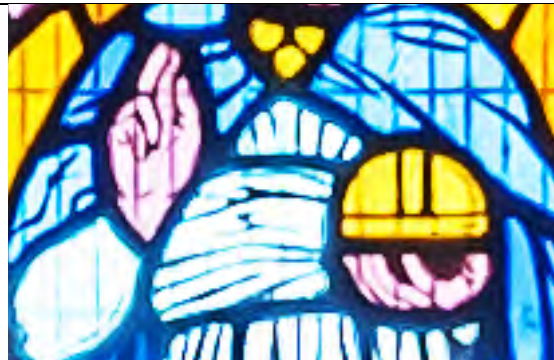
The artist seems to have taken '7' very seriously. A canopy of seven spheres over Christ's head.

Note 2

Christ wears a cruciform halo

Note 3

The right hand of Christ is raised in blessing with the thumb, index and middle fingers extended and the ring and little fingers flexed. The palm is directed towards the people.



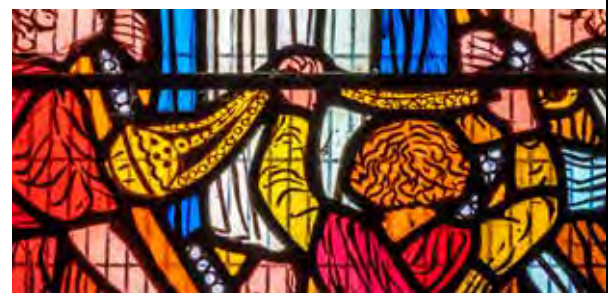
The left-hand carries a symbol of the World, known as a *globus*. It would need a cross to be a *Globus Cruciger*.

Note 4



Mandorla - the almond-shape is clearly visible. Christ in majesty is contained within this shape. This picture of the Ascended Christ, holding a globe (or a globus Cruciger) and raising his right hand in blessing, is sometimes called **Salvator Mundi**, Saviour of the World.

The seven angels are seen to be attaching themselves where possible to the structure of the mandorla. One of them has a censer suspended on chains, called a thurible.



See also light 2 note 4.

Note 5

The seven angels are seen surrounding the mandorla. It is said that the number '7' occurs 59 times in The Revelation of St John the Divine (ref: Wikipedia). A quotation of the first six verses of chapter 8 describes the seven angels preparing to announce God's judgement, after the prayers of the Saints:

And when he had opened the **seventh** seal, there was silence in heaven about the space of half an hour. ²And I saw the **seven** angels which stood before God; and to them were given **seven** trumpets. ³And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. ⁴And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. ⁵And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. ⁶And the **seven** angels which had the **seven** trumpets prepared themselves to sound.

Revelation 8 verses 1-6

LEVELS 2 and 3

The lower part of the East Window is devoted to the Twelve Apostles; that is without Judas Iscariot and with Matthias. First, it is important to put these twelve Apostles into biblical context with the lists from St Matthew's and St Luke's Gospels together with that from the Acts of the Apostles, before the election of Matthias.

The Twelve

St Matthew

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

St Matthew 10 verses 1-4

St Luke

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.

St Luke 6 verses 12-16

The Acts of the Apostles

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The Acts of the Apostles 1 verses 13 and 14

St Matthias

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts of the Apostles 1 verses 15-26

Levels 2 and 3 – East.1

S James

Feast-day – July 25

This is a simple illustration with the saint wearing an halo. St James the Great is usually depicted as a pilgrim with walking shoes and a hat with a cockle shell. These do not occur here. He simply carries a stick.

Note the use of 'I' instead of 'J' as in Latin.

S Philip

Feast-day – May 1

St Philip carries three large stones. His death by crucifixion was hastened by also being stoned.



S John

Feast-day – December 27

S John is beardless and has long hair. His blue outer garment matches that in East.2 (The Crucifixion). In his left hand he carries a book (The fourth Gospel or The Revelation) and in his right a 'chalice with a serpent' **Note 1**

S Bartholomew

Feast-day – August 24

S Bartholomew carries a sharp knife, the instrument of his passion. He was flayed alive.

Note 1

St John holds a chalice in his right hand. According to legend It contained wine which had been poisoned by pagan priests. Two who had drunk from it had died. John blessed the wine and the poison in the form of a serpent (the devil) emerged and John drank from it safely. He restored the life of the two who had died.



Levels 2 and 3 – East.2

S Peter

Feast-day – June 29

S Peter holds his usual attribute of two keys, unusually one in each hand. Biblical reference
Note 1

S Matthew

Feast-day – September 21

S Matthew carries a scroll representing the First Gospel.



S Andrew

Feast-day – November 30

S Andrew holds a saltire cross the instrument of his later martyrdom.

S Simon

Feast-day – October 28

S Simon carries a saw, the instrument of his later martyrdom.

Note 1

Jesus said unto him, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

St Matthew

16 verses 18 and 19



Levels 2 and 3 – East.3

S Thomas

Feast-day = July 3

BCP – December 21

S Thomas is shown beardless and carrying a lance.

S Lebbevs

Feast-day – October 28

Usually know as Jude but as may be seen from the biblical references he has a variety of names including Labbeus which is used here. St Jude's attribute is a sailing ship. **Note 1**



S James the Less

Feast-day – May 1

S James is shown carrying a mallet, the instrument of his martyrdom.

S Matthias

Feast-day – May 31

BCP – February 24

S Matthias holds an axe which is the instrument of his martyrdom.

Note 1

St Jude undertook missionary journeys into Turkey, Syria, Iran and Libya. He travelled by ship.



THE REREDOS



The reredos situated behind and above the altar and below the east window is created in tile and mosaic.

In the central panel the mosaic Latin cross is contained within a mandorla, reflecting that in the window above, surrounded by golden mosaic creating an aureole. The blue tiles have a pattern of wheat and vines with bunches of grapes reflecting the elements of the Eucharist.



Alpha and Omega, the first and last letters of the Greek alphabet, are used in The Revelation of St John the Divine to indicate God and Jesus Christ.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
Revelation 1 verse 8

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
Revelation 21 verse 6

The concept of the first and the last also occurs in the Old Testament but there would be no reference to the Greek alphabet.

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.
Isaiah 44 verse 6

The two side panels have a lily with a crown, again contained within a mandorla surrounded by an aureole. This is symbolic of the Blessed Virgin Mary with the lily standing for purity and the crown for Mary, Queen of Heaven.

2

SANCTUARY WINDOWS

Harry Woldridge (1845-1917)

S Mary
S Joseph

S Cecilia
S Chad

Sir Charles Chad Bt (1779-1855)

THE SANCTUARY WINDOWS



There is one window on either side of the Sanctuary beside the East Window. Each has two lights depicting a saint as shown above. Designed by Harry Wooldridge (1845-1917) and made like the East Window by Powell and Sons in 1873. Each will be described in detail.



The view towards the Sanctuary

WINDOW N.1

THE BLESSED VIRGIN MARY

Feast-day – August 15

(may be called The Assumption of the Blessed Virgin Mary)

Mary was a young Jewish girl living in Nazareth when a messenger from the Lord announced that she was to be the bearer of the Son of God to the world. Her response "Let it be to me according to your word" revealed her natural sense of obedience to God and her reverence for his Word, showing her worthy to be the bearer of the Word made flesh. This day is now celebrated as the major feast of the Blessed Virgin Mary throughout most of Christendom.

Exciting Holiness, Canterbury Press, 1st Edition 1997

Mary wears a halo and headscarf in blue – Mary's colour. Her other garments are of different colours although the lining of the outer garment is 'Mary Blue'.

She carries in the right hand a lily, a symbol of purity and her usual attribute. Sometimes the stylised lily, the 'fleur-de-lys', is used.



Mary's feet are not covered. Compare with the East Window where she wears red shoes.

The picture is named S MARY. The other Feast-days of the Virgin Mary are:

February 2 – The Purification of the B V Mary
(The Presentation of Christ)

March 25 – The Annunciation

May 31 – The Visit to Elizabeth (BCP – July 2)

September 8 – The Nativity of the B V Mary

December 8 – The Conception of the B V Mary

December 25 – The Birth of Christ

S MARY

In this light Mary looks towards the adjacent light which is St Joseph her spouse.

The remainder of the window has a variety of quarries (glass filling in the gaps).





St JOSEPH of NAZARETH

Feast-day – March 15

In the gospel of Matthew, Joseph is depicted as a good man, a working carpenter, who trusted in God. He received God's messenger who shared with him God's will for him and for Mary, to whom he was engaged to be married. Luke's gospel describes how Joseph took the new-born child as if he were his own. He was with Mary when, on the fortieth day after the birth, Jesus was presented in the Temple, 'where every first-born male is designated as holy to the Lord'. The adoption of Jesus by Joseph also established Jesus in the descent of David, to accord with the prophecy that Israel's deliverer would be of the House and lineage of David.

Exciting Holiness, Canterbury Press, 1st Edition 1997

Like the adjacent light St Joseph wears a Mary blue halo. His outer garment has a blue exterior with an orange lining. The under garment is green. This is the same range of colours as S Mary but differently arranged.

Joseph, with his bearded head slightly bowed, looks to the Blessed Virgin Mary and his left hand also points that way.

He characteristically holds a stick (wood for a carpenter!) which in this case has a rather productive branch.

He has bare feet.

S JOSEPH is clearly named

Also in the New Testament is Joseph of Arimathea who recovered the body of Jesus after the Crucifixion and arranged for its burial. He is not commemorated in the Church of England but is in the Church in Wales on July 31.

S JOSEPH

WINDOW S.1

ST CECILIA

Martyr at Rome, c.230

Feast-day – November 22

Cecilia was one of the most revered martyrs of the Roman Church, but the only thing we know for certain is that at some point in the second or third century, a woman called Cecilia allowed the Church to meet in her house in Trastevere in the city of Rome and that subsequently the church erected on that site bore her name. She was remembered as a brave woman who risked giving hospitality to the Christian Church when to do so was to court censure and possibly death. According to a tradition that can be dated no earlier than the fifth century, she converted her pagan husband and his brother to the faith, both of whom were martyred before her. She is honoured as the patron saint of musicians.

Exciting Holiness, Canterbury Press, 1st Edition 1997

Cecilia wears an halo and carries in her right hand a small organ.



Her feet are uncovered.

S CECILIA



WINDOW S.2

ST CHAD

Bishop of Lichfield, Missionary, 672

Feast-day – March 2

Chad was born in Northumbria, the youngest of four sons, all of whom became both priests and monks. They entered the monastery on the isle of Lindisfarne and were taught by St Aidan. Chad's brother Cedd had founded the abbey at Lastingham and, on his brother's death, Chad was elected abbot. During the confusion in ecclesiastical discipline between the Celtic-oriented, Anglo-Saxon hierarchy and the pressure from Rome for conformity, Chad became Bishop of York for a time. He graciously stepped back with the arrival in Britain of Theodore, who doubted the validity of indigenous consecrations. This was eventually rectified and Chad became Bishop of Mercia, a huge diocese the centre of which he moved from Repton to Lichfield. Chad travelled extensively and became much loved for his wisdom and gentleness in otherwise difficult situations. The plague was prevalent at this time and Chad died on this day in the year 672.

Exciting Holiness, Canterbury Press, 1st Edition 1997

St Chad wears an halo and because of his episcopal office a mitre.

About his neck he wears a gold appressed amice.

He carries a crozier. He wears episcopal gloves – chirothecae.



His undergarment is orange and would normally be a black cassock. Then there is a rather short appressed alb (the apparel at the right wrist may be seen).


A green chasuble with decorated blue orphreys and a blue lining completes the eucharistic vestments.

S CHAD



Comment

The window on the north side of the Blessed Virgin Mary complements the reredos above the altar and is here with St Joseph. On the south the reason for St Cecilia and St Chad is less clear. Perhaps the latter is because of the great benefactor of the church, Sir Charles Chad Bt. During the Victorian restoration The Chad Chapel was created, raised to a higher level to accommodate the crypt mausoleum beneath.

	
<p>The raised Chad Chapel</p>	<p>To the GLORY of GOD and in MEMORY of SIR CHARLES CHAD THIS CHVRCH was RESTORED 1865 Looking from The Chad Chapel into the South Aisle of the Nave</p>

Sir Charles Chad Bt (1779-1855) was born on 24 April 1779. His father was Sir George Chad, 1st Baronet (1730-1815), who matriculated at Christ's College Cambridge in 1748 and was admitted to Lincoln's Inn in 1749. He held the office of Recorder of Lynn from 1769 to 1794. He married Sarah Rowles (b.1752) in 1775, inherited Pynkney Hall, East Rudham, Norfolk in 1781, and created 1st Baronet Chad of Thursford in the County of Norfolk on 28 July 1791. He died on 24 November 1855. There were eight children and Charles Chad was the second son. The older brother born in 1778 died when he was 15, in 1793. Charles married Lady Anne Turnour (1785-1832) on 14 June 1810 at St Mary's Church, Chiddingfold, near Godalming, Surrey. There were no children. He became the 2nd Baronet on 24 November 1815. Lady Chad died on 2 February 1832, aged 46. He died on 30 September 1855, aged 76. The Barony then became extinct.



Pynkney Hall

From the Church Website



**22 July – Feast-day of St Mary Magdalene - 2023
The Bishop of Lynn beside the new window**

The Right Reverend Jane Steen *Bishop of Lynn*, assistant bishop for Norwich Diocese, attended a special service of blessing and thanksgiving in July 2023 for the new window. The Chad Chapel, a special elevated section of Thursford church, historically set aside for the Chad family, had featured a drab, domestic-looking frosted east window. Years of planning and local subscriptions and personalised design ideas contributed to the new finished product, spearheaded by churchwarden Lance Sharpus-Jones. The creation was kept local, brought into being by local couple Rose and Keiran of Driftwood Glass, Hindringham residents with a studio at Burnham Deepdale. The result adds a splash of appealing colour and vibrancy and welcome, with a village narrative running through it.

Source

<https://www.achurchnearyou.com/church/2622>

3

THE CHAD CHAPEL

EAST WINDOW

Kieran and Rose Waits

Light Ch.1

The Church Warden writes

The Chad Chapel Cross

Light Ch.2

Light Ch.3

A Recorder's Thoughts

THE CHAD CHAPEL – EAST WINDOW



Light Ch.1	Light Ch.2	Light Ch.3
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INTRODUCTION

The East Window in The Chad Chapel is a product of the third decade of the twenty-first century to replace a completely clear and frosted window (right) which was uninspiring.

The new window has been sponsored by eleven families who live locally and designed by local stained-glass designers, Keiran and Rose Waits. Each light will be described in Levels with reference to the individual donors.



DONORS

The ten donors who suggested designs have each been contacted and provided the following information. They are listed by name in the diagram of the window below and their biographical details will precede the description of their panel Where the donor has written the explanation it is quoted in *italic*.

LEVEL	Light Ch.1	Light Ch.2	Light Ch.3
1	---	Blue sky	---
2	Sponsored by YERBY	THE PRAISE OF TO GOD +	Thursford Church 2020 WAITS
3	Sponsored by L.B.S-J & B.De C.H	Sponsored by MARKWELL	Sponsored by ROSS
4	Sponsored by CARTER	Sponsored by GEDNEY	Sponsored by SOWERBY
5	Sponsored by RHEINBERG	Sponsored by G.T.CUSHING	Sponsored by G.E.CUSHING

Further Donors who sponsored the window without submitting their own design.

Kevin Bryan Plumbly (b.1959), son of Bryan Charles William Plumbly (1934-2025) *Farmer* – Lower Farm in Thursford and Heather Ann née Todd (b.1936), *Churchwarden of St Andrew's Church* (for 40 years) daughter of John Todd (d.1965) *Farmer* – Meadow Farm in Thursford; *Farmer* – both Lower Farm and Meadow Farm, lived in Thursford all his life; married **Pauline** née Allen *Former Thursford Councillor*.

DESIGNERS

The window was designed by local stained glass artists, Keiran and Rose Waits, founders and directors in 2015 of Driftwood Glass Studio Ltd in Burnham Deepdale and Hindringham.

Keiran Martin Waits (b.1991), born on 6 May 1991 in Birmingham; son of Eric Martin Fullerton *Factory Worker, Cadbury's* and Sonia Louise née Farrar *Postwoman*; University of Sunderland graduate in Photography.

Rose Catherine Waits (b.1991), born 24 November 1991 in Sutton Coldfield, West Midlands; son of John Graham Waits (b.1963) *Managing Director, Osborne Stationers* and Valerie Jean née Cross (b.1964) *Nurse*; University of Sunderland graduate in Glass and Ceramics

Keiran and Rose were married 10 October 2017 at St Withburga, Holkham. After marriage Keiran adopted his wife's surname and became 'Waits'.

A Communal Approach to Stained Glass Design

Keiran and Rose drafted this account of the project.

Concept

Unlike any of our previous stained glass commissions, this window was created as part of a communal project. It was designed not only to represent a community but to act as a visual time capsule — capturing shared memories, moments, and identities in glass.

In traditional stained glass practice, the image is typically designed first, with lead lines added afterward to support and outline the shapes. However, this project required a different approach. Because the window would incorporate ideas from multiple individuals and families, we needed the finished piece to read as one cohesive artwork. To achieve this, we began by designing the lead lines, using them to create a natural visual flow that would guide the viewer's eye around the window, no matter where they began.

Once the lead framework was established, we invited contributions from the community. Families and individuals either wrote down what they wanted to see represented or provided a loose concept, which we then translated into sketches. These ideas were adjusted and refined as needed to ensure the designs worked harmoniously together, both compositionally and narratively. Once we were confident that the overall composition worked, and that the lead lines supported a sense of movement and unity, we presented the proposed design for approval. Next came colour. We felt it was important to include as many colours as possible, with particular attention to how they transitioned across the piece. Warmer tones were introduced first, gradually giving way to cooler hues before flowing back again into a blend of both at the top of the window. The goal was to create a vibrant yet balanced palette that reflected the diversity of the community while maintaining a sense of visual rhythm.

Production

Once the design and colours were finalised (Figure 1), we produced a full-scale drawing of the window, known as a cartoon (Figure 2). This working drawing is essential in stained glass making, as it serves as the guide for cutting, painting, and leading each individual piece of glass.

From this point, the technical process begins:

- The glass (already coloured) is carefully cut to size using the cartoon as a reference (Figure 3).
- It is then painted using traditional glass paint called *tracing black* and fired in a kiln to add detail and depth (Figure 4).
- The individual pieces are leaded together using *lead came* (Figure 5) and then soldered over the lead joints (Figure 6).
- The panel is cemented to weather-proof and strengthen the structure.
- Finally, it is cleaned and polished, ready to be installed (Figures 7 and 8).

This project was a true collaboration — one that challenged us creatively and rewarded us with a finished piece that feels alive with stories, colour, and connection. It stands not just as a stained glass window, but as a collective memory in light and glass.

Figures



Figure 1
The final design; the names were not included subsequently.



Figure 2
The cartoon of the middle light (Ch.2).



Figure 3
The glass is cut and placed on the cartoon for the right-hand light (Ch.3).



Figure 4
The glass is painted with *tracing black* (Ch.2)



Figure 5
Diagram to show
U- and H-shaped *lead came*.
https://en.wikipedia.org/wiki/Came_glasswork
[#Copper_foil](#)



Figure 6
To show the lead came in place
before the solder is applied (Ch.3)



Figure 7
The middle light (Ch.2) is installed.
The ladder is positioned to carry on with Ch.3.

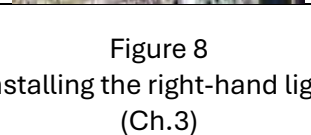



Figure 8
Installing the right-hand light
(Ch.3)

LIGHT Ch.1


LEVEL 2 - YERBY

Stephen John Yerby (b.1945), born in Chalfont St Peter, Buckinghamshire on 25 March 1945, son of Leonard Laurence Yerby (1913-1994) *Motor Mechanic* and Hilda Maud née Bloomfield - known as Blossom (1915-1990); in Thursford 1997-2022, now in Briston; Chairman of Parish Council, Churchwarden and Member of the Parochial Church Council, Founder of Friends of St Andrew's Church.

Sylvia Heather Yerby née Bowles (b.1946), born in Bethnal Green, London on 12 April 1946, daughter of Ernest Frank Bowles (1912-2000) *Auditor* and Rosa May Bowles née Clarke (1914-2011) *Housewife and Teaching Assistant*, both parents buried in Thursford Cemetery; member of Parochial Church Council and St Andrew's Venue and organised the 100-Club.

	<p>Makers' mark Note 1</p> <p>Flowers - daffodils Note 2</p> <p>Musical notation Note 3</p>
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NOTES

<p>Note 1 Keiran & Rose Waits</p> <p>The Makers' Mark is seen etched on the upper right aspect of Ch.1 which does not have a Level 1. For full details see section about <i>The Designers</i>.</p>	
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Note 2

The donor writes:

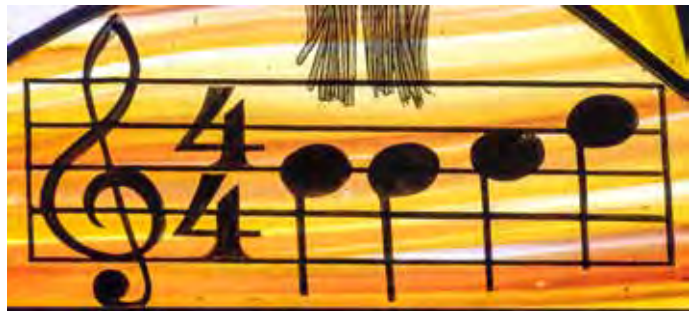
The flowers represent Sylvia's long-time love of gardening and flower arranging in St Andrew's Church.



Note 3

The treble clef and musical notation relate to Steve's long association with church choral music having sung in various church choirs and other choral groups since he was six years old.

This notation is a bar in *Ode to Joy* which features in the last movement of the Ninth Symphony (Choral) by Ludwig van Beethoven (1770-1827)



Lance Sharpus-Jones, Churchwarden, initiator of the project, writes:


Sitting in a South Aisle Pew looking up at the Cracked "Chad Chapel" frosted-glass windows made one sad. This beautiful little "Hideaway" countryside Church deserved better! Three things stood in the way of a window that would be fit to grace this church : funding, a faculty and a small congregation. The village with only approximately 170 residents were asked if they would like to sponsor a pane to be of their own design or make a donation. The designs were to be of what was important to the donors at the time. As a result, a large variety of items were suggested including fish, wheat sheaves, wine, a hockey stick, a dog &c. which capture a moment in the life of the residents of Thursford.

Installation was held back by the *Covid Epidemic*, but on the 22nd of July 2023 the Right Reverend Jane Steen *Bishop of Lynn* inaugurated and dedicated the window '*TO THE PRAISE OF GOD*' with the Reverend Robin Stapleford *Priest in Charge*. It is hoped this unique colourful stained and leaded glass window will be enjoyed in the future as a *Time Capsule of Thursford*.

LEVEL 3 - L.B.S-J & B. De C.H

Lance Basil Sharpus Jones (b.1946), born in Scotland, the son of The Reverend Trevor Sharpus-Jones (1932-2001) *Priest of the Episcopal Church in Scotland, sometime Parish Priest St Andrew's Church, St Andrews* and Una Kathleen Fox (1919-1980); retired *Wine Importer, Freeman of the City of London*, lived in Thursford since 2010; Churchwarden of St Andrew's Church, Thursford since 2019 and responsible for facilitating this project to design and install a new 'Time Capsule' East Window in The Chad Chapel.

Bryony De Courcy Hughes (b1949), daughter of Gordon Robert Kenderdine (1921-1997), *Director, Imperial Chemical Industries China and Japan*, and Jacquelyne Steedman (1925-2014); moved to Thursford in 2006; previously lived in East Sussex and spent many years in Japan and Hong Kong.

<p>Grapes on a branch of a vine Note 1</p> <p>Dove with an olive branch Note 2</p> <p>Small boat, named CLOUD Note 3</p> <p>Small dog called DESI Note 4</p>		<p>Crest from Sharpus Jones grant of arms. Note 5</p> <p>Sunflowers Note 6</p>
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NOTES

Note 1

The grape vine relates to Lance's professional life Importing wine to Scotland and England and the managing of the Thursford Hall vineyard.

In the Church context this is a reminder of the wine used at the celebration of The Eucharist.



Note 2

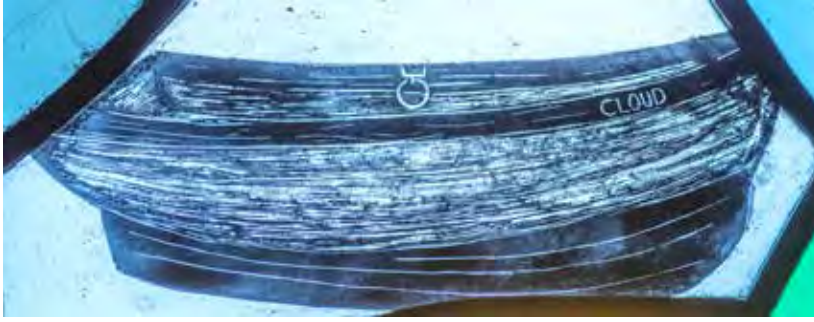
A dove with an olive branch in its beak is an heraldic crest of the Brazier family. Bryony's maternal grandmother was a member of the Brazier family (Aberdeen) and there is a family signet ring bearing the crest. The moto is *Amor Patriae* which translates *Love thy Country*.

It was a dove with an olive branch which indicated the end of the flood to Noah ([Genesis 8 verse 11](#))

REFERENCE

<https://www.freenetpages.co.uk/hp/brazier/familycrest.html>



Note 3

A 15 ft bass boat named *CLOUD* (symbolizing Norfolk's open skies).



In this boat trips to see the seals and the North Norfolk coast were enjoyed.

**Note 4**

Desi – Cavalier King Charles Spaniel (2011-2021) who was a faithful and much-loved member of church congregations.

Note 5

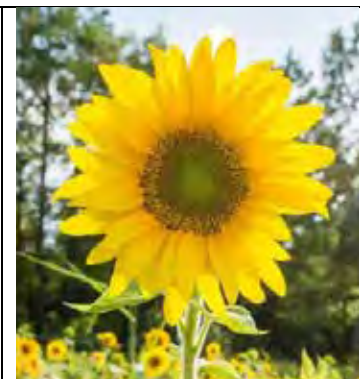
The crest was from Joshua Jones (19th century) who had a stationary business in the City of London. The family were Huguenots.

It comprises a demi lion, sitting on a wreath with the moto **Mors Mihi Lucrum** (*Philippians 1 verse 21*).

Mihi enim vivere Christus est et **mori lucrum** *Vulgate*
For **to me** to live is Christ, and **to die** is gain
1611 Translation


**Note 6**

French Sunflowers
(Tournesol) *Helianthus*
Annuus commemorate
Matthew Basil Sharpus-
Jones (1979-1995) who
rests in the Western
Cemetery, St Andrew's,
Fife.






LEVEL 4 - CARTER

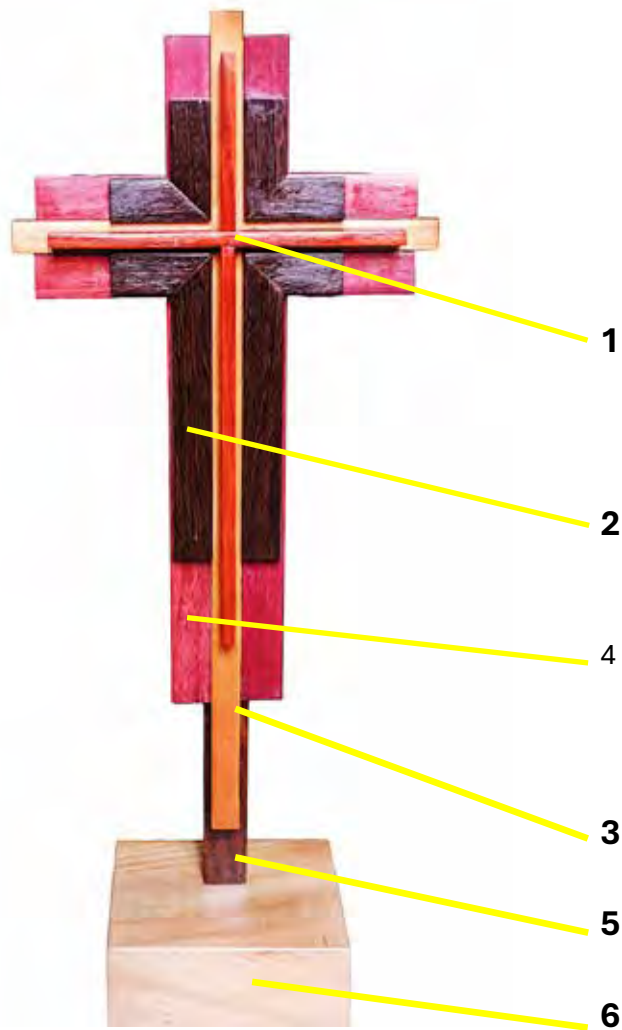
William Begg Carter (b.1951), born in Scunthorpe, Lincolnshire on 15 August 1951, son of William Arthur Philip Carter Steelmaker and Bettina Dorothy née Hutchinson; *Company Director*; lived in Thursford 18 years; involved in church and village activities.

<p>Birds Note 1</p> <p>Cheese, wine, grapes Note 3</p>		<p>Tree Note2</p>
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NOTES

<p>Note 1</p> <p>The donor writes: <i>These three stylised birds represent the diversity of wildlife enjoyed in the parish.</i></p>	
	<p>Note 2</p> <p><i>This tree is representative of the woodlands of Thursford which are valued and enjoyed by the community.</i></p>
<p>Note 3</p> <p><i>A selection of three cheeses, two glasses of wine and an opened bottle together with a bunch of grapes represent the community spirit within the parish, together with the vineyard located in the village.</i></p> <p>Wine in the church context always reminds us of being one of the elements of The Eucharist.</p>	

THE CHAD CHAPEL WOODEN CROSS
by Christopher Rheinberg
(who contributed the next window section).



The cross, which sits on the altar below the East Window, is designed to match the modernity and colourfulness of the new window. It is made from six different woods, all of which are associated with symbolism heading back into the past. The woods used are listed below from the front to the back of the overall cross.

1 *Paduak* (front orange coloured cross) symbolises power and strength, in relation to belief and faith.

2 *Dark Wenge* (dark cross) is associated with the slowing of thoughts and calm meditation.

3 *Maple* (central light coloured cross) symbolises giving oneself so that others may benefit.

4 *Purpleheart* (outer cross) represents protection and spirituality.

5 *Zebrano* (striped rear support) stands for individuality, balance and harmony.


6 *Elm* (base) reflects idyllic life, their shade providing coolness and peace.

The lights of the Chad Chapel window represent individual reflections on the joys of living in Thursford and features of life in the village. Standing at the top of the window, the cross brings those reflections into the context of St Andrew's Church, where parishioners throughout the ages have given thanks to God for their lives, their village and their community.



LEVEL 5 - RHEINBERG

Christopher James Rheinberg (b.1951), born in Stanmore, Middlesex, son of Leslie Rheinberg MBE (1919-1994), *Managing Director, Rheinbergs Ltd (Importers of Raw Silk)* and Margaret Anne née Gibson (1921-1987); *marketing, advertising and communications*, retired in 2017. Lived in Thursford since 2008, Churchwarden and Treasurer, St Andrew's Church; Trustee, Thursford Fuel Allotment Charity; a founder of Thursford Assist and a committee member of St Andrew's Venue (SAV).

Janet Rheinberg née Clachan (b.1954), born in Little Bentley, Essex, daughter of John Clachan (1923-2011), *family arable farmer with a pig production unit*, and Andreena Learmonth née Mitchell (1922-2012). Initially *secretary*, later *Civil Service (Department of Social Services)*. Mid-career trained in *horticulture* at Otley College and then developed *Down the Garden Path*, a highly successful landscaping and gardening business.

<p>Nine geese Note 1</p> <p>Trug with cut flowers Note 3</p>		<p>Oak tree Note 2</p> <p>Chisel and hand-saw Note 4</p>
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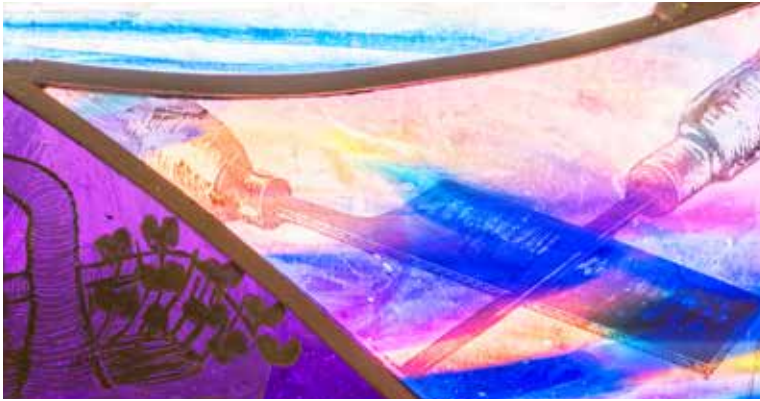
NOTES

<p>Note 1</p> <p>Nine geese flying, the donor writes: <i>Since moving to Thursford, we have loved seeing and hearing the geese flying over Cottage Farm, where we live. For us they are one of the joys of North Norfolk, marking the seasons with their arrival and departure.</i></p>	
	<p>Note 2</p> <p>An oak tree <i>Looking out from Cottage Farm are three magnificent oaks. From the time of our arrival in Thursford, they have been an ever-present sight and for us will always be a symbol of the landscape of Norfolk.</i></p>

Note 3

With the correct light and exposure, the picture is seen.
A trug with cut flowers – sweet peas *Lathyrus odoratus*.

Janet is a passionate gardener, and the trug is dedicated to her skill and love of plants and flowers.

**Note 4**

Chisel and hand-saw

Chris will hide away in his workshop and while away the hours working on his wood turning lathe. So depicted in this corner of the panel is a chisel and a hand-saw, on the left. Requiring single minded concentration, it's the ideal way to put aside worries and cares ... if you don't concentrate your thin sided bowl or delicate goblet stem will end in disaster!



The three oak trees referred to in Note 2 .
The road is that between Thursford, to the right, and Walsingham.

LEVELS 1 and 2

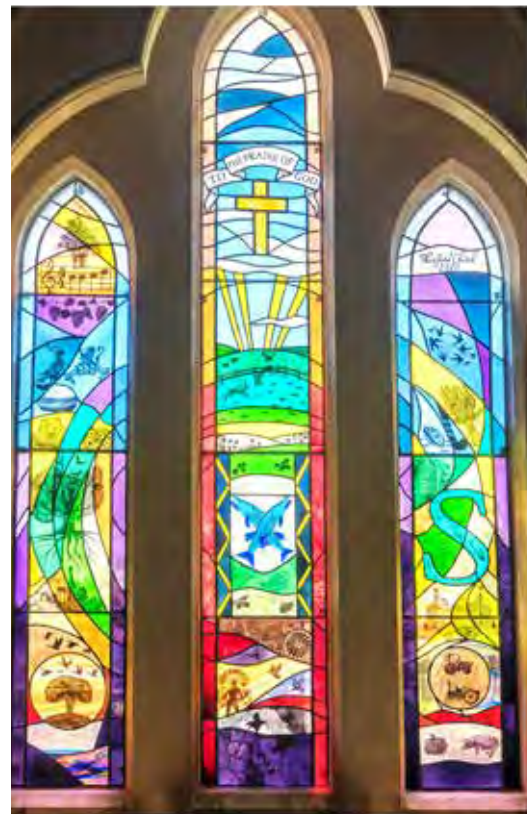


NOTE

On Level 1 we see only abstract detail of the sky. Below on Level 2 there is a Latin Cross together with

TO THE PRAISE OF GOD.

All the details in this East window are gathered by the overall circular design bringing all the aspects of Thursford life depicted together with the cross sitting on top of the circle with these words.



The cross is further linked by the four beams of light extending towards it. This forms an excellent reredos to the St Chad Altar.



The East Window of The Chad Chapel from the Churchyard.

This shows the circular form of the leading uniting the individual designs with the cross surmounting the circle giving the impression of a Globus Cruciger – an orb.

STAT CRUX DUM VOLVITUR ORBIS

The Cross stands while the World turns

The Latin quotation is the motto of the Carthusian Order, founded in 1084 by St Bruno; their symbol, a globus cruciger, is indicated to the right. The stars represent the seven gifts of the Spirit.


The interpretation is: the Cross (Our Lord Jesus Christ) is the eternal hope for humanity through changing times.



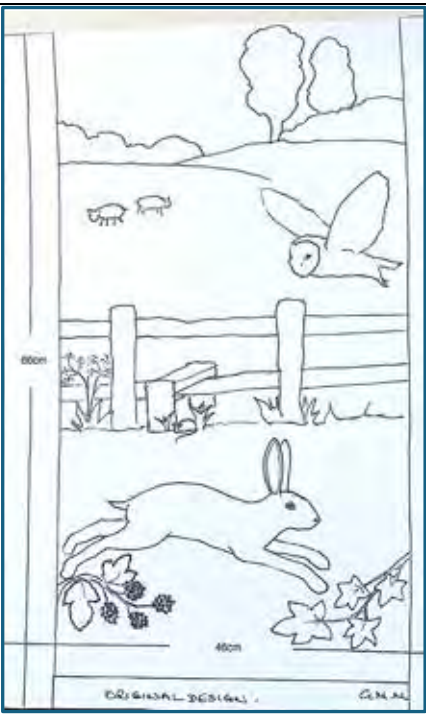

LEVEL 3 – MARKWELL

Peter Nicholas Markwell (b.1948), born in Cambridgeshire on 10 July 1948, *Farmer, Block Fen Farm, Chatteris*; son of Philip Allpress Markwell (1924-1998) *Farmer (Fenmarc and Fengrain Farming Cooperatives)* and Violet Mary née Peacock (1922-2003) *Teacher*; 1974 married Gillian Mary née Heckford (b.1953); Moved to Thursford 2007.

Gillian Mary Markwell née Heckford (b.1953), born in Cambridgeshire on 29 September 1953, *Farming Partner*; daughter of Captain Geoffrey Brittain Heckford FCA (1926-2021), *Finance Director and Company Secretary, Ciba Geigy* and Vera née Hodgson BA (1927-2012).

<p>Four rays through the sky Note 1</p> <p>Trees Note 2</p> <p>Sheep Note 3</p> <p>Hare Note 4</p> <p>Bramble Note 5</p>		<p>Owl Note 6</p> <p>Fence and stile Note 7</p> <p>Ivy Note 8</p>
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Gillian Markwell who submitted a design, which has been followed by the artists, writes:

	<p>Our design was inspired by one of our favourite dog walks in the village. It depicts the pastoral view from the woods at the top of Clark's Lane across to St Andrew's Church and Thursford Hall, which on a sunny day one can imagine hasn't changed for hundreds of years. Over the years we have seen sheep and cattle grazing, hares boxing in the spring and the ghost-like barn owl searching out mice and voles in the grass, as seen in the original design (below). The brambles and ivy just added interest to the foreground but are to be found in the local hedgerows. Obviously the original design had to be adapted for the stained glass process and the trees and bushes were replaced beautifully by the 'Heavenly Rays' and a cloud linking the panel to the Cross above.</p> 
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NOTES

Note 1

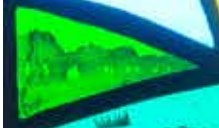
These beams of light link the content of the window below to the cross above.

They are not the beams of light which decorate the night sky in Thursford during the staging of the Christmas Spectacular.



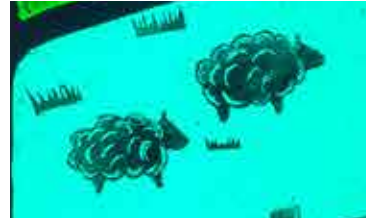
Note 2

The trees



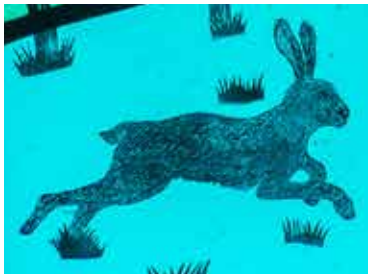
Note 3

The sheep



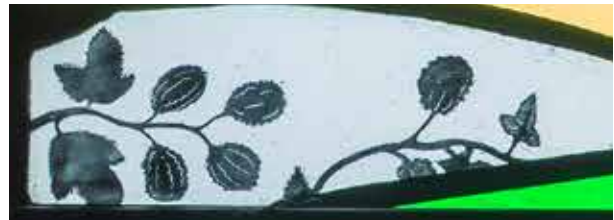
Note 4

The hare



Note 5

The bramble



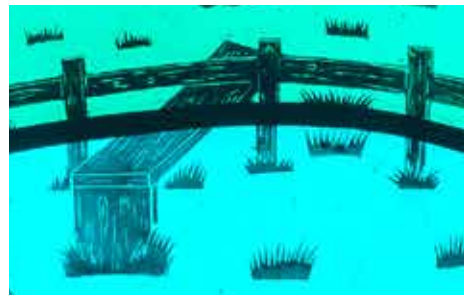
Note 6

The owl



Note 7

Fence and Stile



Note 9


The ivy



LEVEL 4 Light Ch.2 – GEDNEY

Felix Geoffrey Gedney (b.1966), born in Chainhurst, Kent on 18 November 1966, son of Roger Gedney (b.1939) Farmer and Lynette née Fuller (b.1941); *Army Officer – late Commanding Officer Royal Scots Dragoon Guards (2006-2009), now Major General*; lived in Thursford since 1999.

Polly Elisabeth Woodruff Gedney - née Sansome (b.1970), born in Leicester on 1 October 1970, daughter of David Sansome (1932-2023) *General Medical Practitioner* and Susan - née Archer (b.1940); *Artist*.

<p>‘Van Dyke’ pattern in gold Note 1</p> <p>Acorns Note 3</p>		<p>Fish in saltire Note 2</p>
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NOTES

<p>Note 1</p> <p><i>The Royal Scots Dragoon Guards, wear a distinctive yellow-on-blue zigzag pattern on their hats, known as the ‘van Dyke’, as a nod to their cavalry heritage. This pattern originates from the traditional horse-hair plume holders of dragoon regiments and reflects the regiment’s lineage, which includes the Royal Scots Greys. The van Dyke design is both a practical and ceremonial feature, helping distinguish the regiment visually while preserving an historic element of British cavalry dress.</i></p> <p>The regiments Tactical Recognition Flash, worn on the right arm of combat uniform, also has the van Dyck pattern – ‘V’-shaped like the beard of Anthony van Dyck (1599-1641) <i>Artist</i>.</p>		
		



Note 2

The surname Gedney was first found in Lincolnshire at Gedney, a village and civil parish in the South Holland district that dates back to the Domesday Book of 1086 where it was listed as Gadenai. The crossed fish (fish in saltire) on the Gedney family coat of arms are believed to symbolize the family's historical ties to the fishing industry. A Ged (also spelled Gedd) is a large freshwater predatory fish known for its speed and ferocity. The word "Ged" comes from the Scottish and Old English word for pike. The pike is commonly used in heraldry to represent determination, courage, and a fierce nature.

Note 3

Acorns are most widely recognised as a symbol of strength, potential, and growth. For us they symbolise love, great things growing from small beginnings, fertility and new life, and longevity. They have often been used as decoration and were a key feature atop the cake at our wedding in 1997.




The Gedney Arms but not specific for this family.
The 'crossed-fish' will be noted.




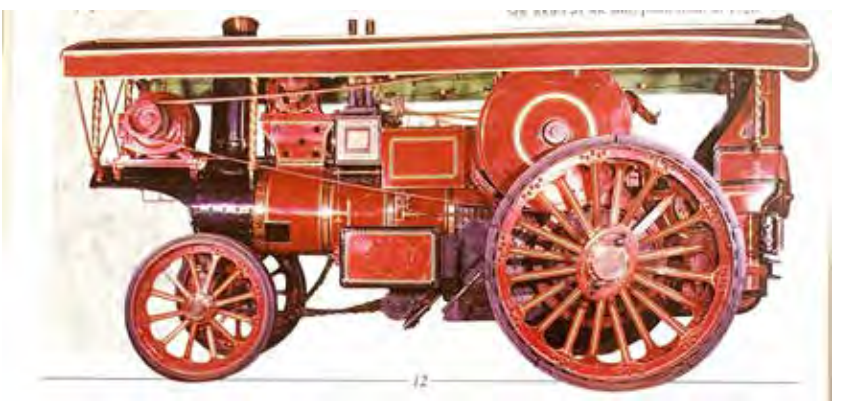
The Gedney's wedding cake in 1997
with the acorns (Note 3)

LEVEL 5 – G. T. CUSHING

John Ronald Cushing (b.1939), born in Thursford on 20 November 1939, son of George Thomas and Mini Cushing; married Barbara Petronella née Scott (b.1959), born 12 September 1959 daughter of Thomas and Mika Scott; *Chief Executive Officer, Producer and Director of Thursford*; lived in Thursford all his life, developed Thursford to the enterprise it is today with the largest Christmas Show in Europe employing over 350 local and international staff and cast each year. He plays a positive role in raising money for St Andrew's Church and other village events.

<p>Show-girl Note 2</p>		<p>Traction Engine Note 1</p> <p>Four Doves – the left hand one does not show well Note 3</p> <p>Horse from a round-a-bout Note 4</p>
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NOTES

<p>Note 1</p> <p>The picture is of a Showman's Traction Engine named <i>Victory</i> number 3827. It was built in 1920. It was used for traction of show ground vehicles and for power generation. It is steam driven. It was bought by G T Cushing in 1947 having had a very short working life, for the Thursford Collection.</p>	  <p>A photograph from <i>THURSFORD</i> – Stem restored into a living past</p>
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Note 2

The Thursford Christmas Spectacular, which does not forget to include significant reference to the Christmas Story, has twenty dancing girls in a variety of outfits. This illustration takes its origin from the label on a locally produced, Thursford owned gin bottle.



Note 3

Towards the end of the Christmas Spectacular doves are flown across the auditorium. These four doves represent that moment. The fourth dove on the left may be seen in Note 1.



Note 4

A detail from the Savage 3-abrest set of Gallopers dating back to 1896. It was added to the Thursford Collection in 2002.

Reference

THURSFORD – Steam restored into a living past



LEVEL 2




**Thursford Church
2020**

The designers' mark is clearly shown at this level in light 1. The name of the Church here anchors this window to the place for which it was designed with reference to ten local families and with local designers. It is called the *Time Capsule* being a snapshot of Thursford in the year clearly shown, 2020.

LEVEL 3 – ROSS

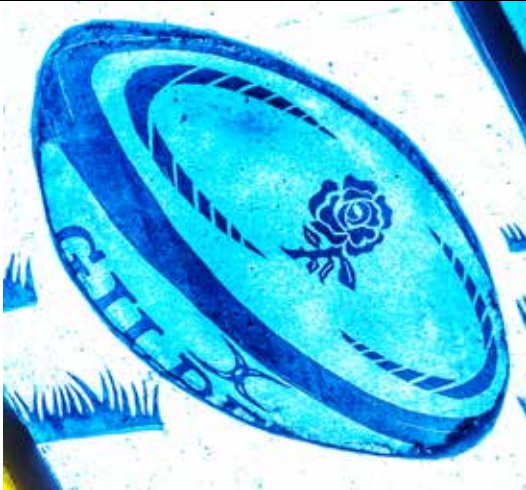
Cara Marion Ross - née Aldiss (b.1939), born in Norwich on 9 August 1939, daughter of Harry John Aldiss (1908-1999) and Caroline Martha -née Barrett (1913-2010); in June 1961 married **John David Sydney Ross** (1936-2016) *Farmer, Director Holt Rugby Club*, born 7 April 1936 in Little Snoring, son of William James Fergusson Ross (1905-1992), *Farmer*, and Gladys Winifred died 14 June 2016. They had one son, Andrew and two daughters, Elizabeth and Catherine; They moved to family home in Thursford in 2000.

<p>Swallows Note 1</p> <p>Rugby ball Note 2</p>		<p>Sheaf of Wheat Note 3</p> <p>Hockey Stick Note 4</p>
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NOTES

Note 1

Swallows used to nest in the stable at the farm and Cara developed a great interest and love of these *wonderful little birds*.

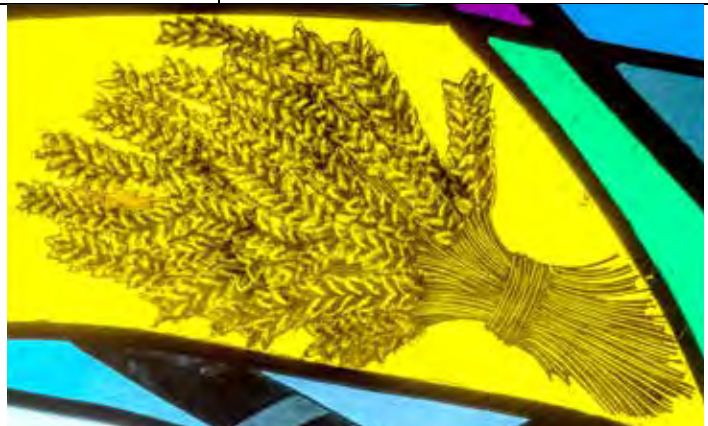


Note 2

In addition to Farming, John's other passion was Rugby Football. Initially he played for Norwich and then was a founder member of Holt Rugby Club of which he became a director. He was a debenture holder at the Allianz Stadium in Twickenham, the home of England Rugby. The company, Gilbert Rugby, is mostly known for its rugby union balls, having been official supplier for every World Cup since 1995.

Note 3

The Ross family have farmed in Norfolk since 1920. Andrew Ross, son of the late John and Cara, is the 4th generation at Norton's Farm, Thursford. This sheaf of wheat signifies arable farming.



Note 4

Cara was a member of Evergreen's Hockey Club in Fakenham. Before her Margaret Ross, an aunt of John who lived at Norton's Farm in Thursford, together with her friend Peggy Ellicott were founder members of Evergreen's.

The hockey stick was bought for Margaret by her father in 1940.

LEVEL 4 – SOWERBY

Max Jonathan Sowerby (b.1966), born in Leicester on 24 November 1966, son of Alan Peter Moffat Sowerby (1926-1986), born in Sunderland and Margaret Linette Sowerby – née Lance Jones (1930-2023), born in Cardiff; *Owner Sowerbys Estate Agency*; lived most of his life in Norfolk, and in Thursford for the last 7 years.


Andrea Lynne Sowerby - née Chambers (b.1966), born in Bristol on 21 July 1966, daughter of Barry Raymond Garth Chambers (1943-2005), born in Scottish Borders and Susan Ann – née Seal (b. 1946), born in London; *Owner Sowerbys Holiday Cottages*; member of St Andrew’s Social Committee (baker of cakes for Saturday cafés); lived in Norfolk for 30 years.

And their three children

George Peter Sowerby (b.1999), born in King’s Lynn on 5 March 1999.

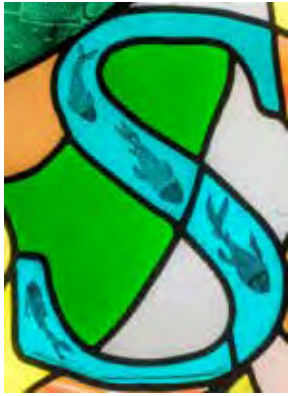
Tom Henry Sowerby (b.2001), born in King’s Lynn on 21 January 2001.

Anna Florence Sowerby (b.2003), born in King’s Lynn on 5 April 2003.

<div>Dovecote Note 1</div> <div>Thursford Hall Note 3</div>		<div>'S' and Fish in water Note 2</div> <div>Pre-war classic car Note 4</div>
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NOTES

<div>Note 1</div> <div>The dovecote in the grounds of Thursford Old Hall with trees in the background. This is a 'Grade 2 listed building'.</div>		
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Note 2

The 'S' is in the same font as that used in the business signage – see A. It was specially designed and is a modified version of Times New Roman.

The 'S' is filled with water containing four fish. This represents the short moat in the garden of Thursford Hall – see B.

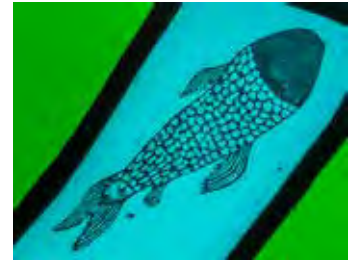
The fish look similar and are probably Carp – see C.



A – Signage of Sowerbys



B – Garden moat, with boat



C - Carp

Notes 3 and 4

Thursford Old Hall, a 17th century building upgraded in the 19th, once the home of the Scott Chad family is now that of the Sowerby Family.


The classic sports car, a 1937 Talbot Lago T150C, is owned and raced by MJS.




LEVEL 5 – G. E. CUSHING

George Edward Cushing (1933-2020), born on 10 April 1933, Farmer, son of George Thomas Henry Cushing (1904-2003), *Farmer and Contractor*, and **Minnie Cushing**; married Maureen Ann née Coker (b.1940); lived in Thursford 71 years; involved in District and Parish life. They had two sons: George Spencer Cushing (b.1971) who served in The Army and Henry Charles Cushing (b.1974) who is a Farmer and married Victoria née Elms.

These depictions take the viewer to the farm – Brookhill Farm, Thursford, owned now by Henry and Victoria Cushing. They grow wheat, barley, sugar beet, pumpkins and look after pigs. They opened The Pumpkin House at the Farm in 2018 and are adding to its attractions with mini golf and a maize maze.

<p>Wheat sheaf Note1</p> <p>Pumpkin Note 3</p> <p>Coloured glass only</p>		<p>Modern tractor Note 2</p> <p>Steam Tractor Note 2</p> <p>Pig Note 4</p>
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<p>Note 1 Two wheat sheaves on either side of the roundel signify arable farming. If a sheaf was part of an heraldic blazon it would be called a 'garb(e)'.</p>	
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Note 2

Fuel tractors were introduced in the 1920s. Some fifty years later a safety cab, as illustrated here, was added for safety and is a legal requirement.

A steam tractor was commonly seen in the 19th and early years of the 20th centuries until replaced by tractors powered by internal combustion engines.

Note 3

A large pumpkin is illustrated. It is a gourd and the biological name of the family is *Cucurbita*. There are many different types. Diversification led to their introduction to this Farm. The Pumpkin House, opened in 2018, is at the Farm and open to visitors, with other attractions.



The Pumpkin House
photograph -

<https://www.pumpkinhouse.co.uk/gallery?pgid=l3mwb8tf-04ec2388-1994-4f18-9d66-65a477d6e573>



Note 4

This pig represents Brookhill Farm as a pig farm.

A RECORDER'S THOUGHTS

The stained glass East Window in The Chad Chapel, donated by people living within the parish of St Andrew, Thursford at a definite time (2020) has been named, appropriately the *Time Capsule*. However, there is possibly more than that. The designers have united the three lights and thus the donor's contributions, with an overall circular pattern of the leading. This has been surmounted with a plain Latin Cross and the words TO THE PRAISE OF GOD. Seeing this immediately suggested a *Globus Cruciger*, an orb, with a globe surmounted by a cross! It brought to mind the summit of the East Window in nearby St Martin's Church, Hindringham with the depiction of Christ in Majesty holding a globus cruciger in his left hand (*Salvator Mundi*). In the main East Window here, at St Andrew's Church, in light 3 Christ in Majesty is depicted but the globe is not surmounted by a cross. Even if that thought was not that intended it is also interesting to analyse the individual items depicted in the designs. Some of them were immediately recognised as also having a meaning in Christian Art. An analysis of the depictions was undertaken.



There are forty-eight depictions in the ten areas donated by the people of Thursford. This is an attempt to gather them all together, attempting to categorise them. It is possible to divide them into two main groups, those that are created and those that are manufactured (developed): 29 (60%) are created and 19 (40%) manufactured. Those created may be divided into two groups flora and fauna; they are more or less equally divided at 15 and 14 respectively.

Created - Flora

Cut flowers are shown two times, one as a bunch and the other with the flowers displayed in a trug. Both are representing those passionate about gardening and plants.

In nine there are a variety of plants and / or their produce: wheat sheaves and a vine, and grapes with wine occur twice. There is one example each of a sprig of bramble and of ivy, a sunflower plant, acorns and a pumpkin.

There are two individual trees together with an area of woodland.

Created - Fauna

There are four animals, sheep, a hare, a dog and a pig together with one female dancer from the Thursford Show.

The two examples of fish are pike (crossed) and four carp, in water.

The types of bird number six, singly or collectively. There are two depictions of doves, and one each of a flock of geese and of swallows, an owl and stylised birds. In total there are 27 birds! The twenty-nine created items depicted in this window are listed in the table; + indicates that their use in art may have an element of Christian symbolism. That symbolism is listed on the next page.

Created - 29	
Flora - 15	Fauna - 14
Bramble +	Dancer
Cut Flowers (2)	Dog +
Ivy +	Hare +
Oak Tree / Acorns (2) +	Pig
Pumpkin	Sheep +
Sunflowers	Fish (2) + / Water +
Vine / Grapes / Wine (3) +	Birds - stylised +
Wheat Sheaves (2) +	Doves (2) +
Woodland / Symbolic Tree (2)	Geese, Owl +, Swallows +

Manufactured (Developed)

The 19 depictions are listed in the table divided into categories. Unlike those created there is no specific Christian symbolism in these items.

Type	Depictions
Transport	Boat, Motor Car, Tractors (2), Traction Engine
Food and Drink	Cheese, Bottle and Drinking Glass
Buildings Structures	Dovecote, House, Fence with Stile
Sport	Hockey Stick, Rugby Ball
Tools	Chisel, Handsaw
Entertainment	Roundabout Horse
Academic development	Music, Heraldic Crest, Badge

Items which may be used in Christian Symbolism

Birds (stylised) – have been used from the early days of Christian art to signify the soul, lifted up, and so resurrection.

Dove – in *St John 1 verse 32* we read - *and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him* – and so the most important meaning attached to a dove is a symbol of the Holy Ghost (Spirit). The earliest reference in Scripture is when a dove with an olive branch in its beak indicated to Noah that the flood had subsided (*Genesis 8 verses 9-12*).

Owl – has many differing symbolic meanings but with its night-time wakefulness, and its wisdom, being a ‘watcher’ is one. *Ye watchers and ye holy ones* is a well-known hymn by Athelstan Riley (1858-1945).

Swallow – is often a symbol of the incarnation.

Bramble – a rare bramble *Rubus sanctus*, which may spontaneously ignite, is thought to be the burning bush described in *Exodus 3 verses 1-10*, which burned but was not consumed. This is regarded as a type for The Blessed Virgin Mary who bore Jesus Christ yet kept her virginity.

Dog – watchfulness and faithfulness are characteristics of dogs and so may be used as the symbol of these virtues.

Fish – from the early days of Christianity a fish was used as its symbol. The Greek word for fish is:

IXΘΥΣ (iota – chi – theta – upsilon – sigma) **I Ch Th Y S**. (Y is a capital upsilon)

This is used as an acronym for **I**esus **C**hristos **T**heou **Y**ios **S**oter which translates

Jesus - Christ - of God - Son - Saviour



The fish symbol

Hare – a defenceless animal which is sometimes used as symbol of those who put the hope of their salvation in Christ.

Ivy – is always green and is a symbol of fidelity and eternal life.

Sheep – The people of God are sometimes referred to as sheep with Christ as the Good Shepherd.

Tree (Symbolic) – the Tree of Knowledge is mentioned early in the book Genesis, the cross is sometimes referred to as the ‘Tree of Shame’.

Acorns and the Oak – a symbol of growth and power of faith, remembering how the small seed grows into a mighty tree. The Cross of the Crucifixion, *The Tree of Shame*, is said to have been oak.

Vine / Grapes / Wine – The product of the vine is one of the two elements of the Eucharist.

Water – a rich symbol with many meanings such as nourishment, cleansing and spiritual renewal. It is the element of Holy Baptism.

Wheat – is used to bake bread which is the other of the two elements of the Eucharist.

Hopefully these random thoughts of a recorder are helpful to those who look at the *Time Capsule* in years to come. JT.

BEFORE



AFTER



4

NAVE

The arms of Queen Elizabeth I

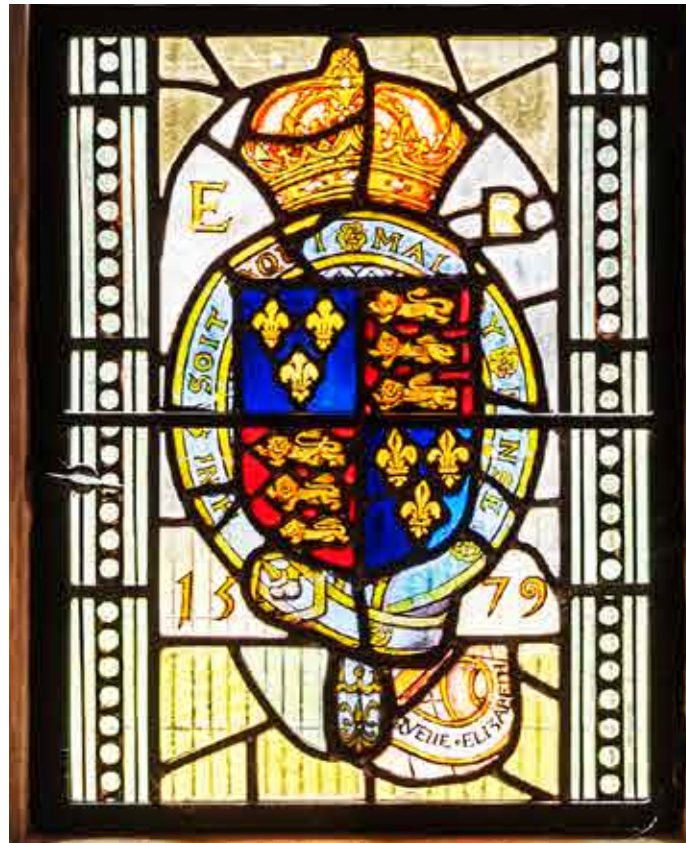


NAVE

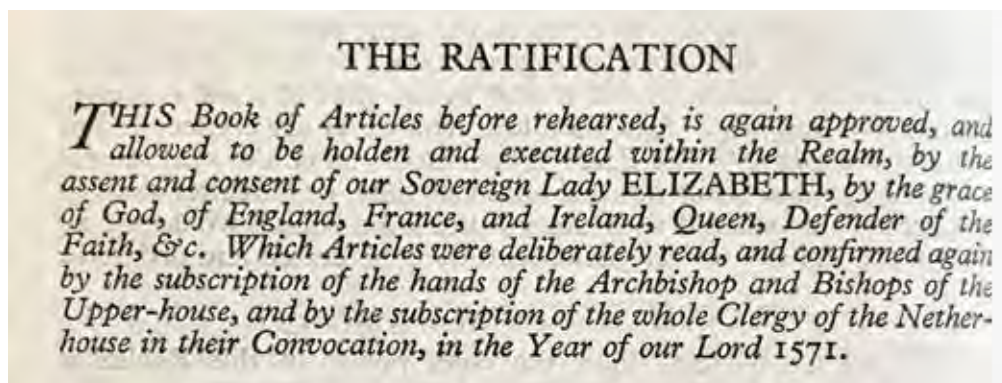
The four stained glass windows described are confined to the Chancel and The Chad Chapel. In addition, there are nine other windows, five in the Nave, one in the Tower, two to the East of the North Aisle and one on the South side of The Chad Chapel, which are filled with quarries (small pieces of glass). An exception is the western window on the South Aisle which also has the Royal Arms of Queen Elizabeth I. The provenance of this piece of glass is obscure. It was moved recently to the nave from the Vestry when it was converted into a toilet.

The excellent Guide to St Andrew's Thursford states:

The story goes that as the queen toured Norfolk in 1579, she expected to be honoured in every town and village she was due to visit. The coat of arms was Thursford's response and although the queen never in fact arrived, it remains as a reminder of the Elizabethan age.



E R – Queen Elizabeth, born in 1533, was Queen of England, Wales and France from 1558 until her death in 1603. In common with other Sovereigns from the middle of the Fourteenth Century until 1800 the French Throne was also claimed. There is an interesting reference to this in The Book of Common Prayer - [the ratification in 1571 of the Thirty-Nine Articles of Religion](#).



[The Ratification of The Thirty Nine Articles of Religion 1571](#)

Crown - The Crown shown is that usually worn in portraits of Queen Elizabeth I and is a Tudor Crown.



QVENE ELIZABETH - The Queen's full name is seen in the lower window.



1579 – amongst the events of this year two stand out. In June 1579 Francis Drake in his voyage landed in modern California and claimed it for The Queen. In October James VI of Scotland reached the age of 13 and entered Edinburgh ceremonially and assumed the role; before this there had been Regents.

Escutcheon

The principal part of this heraldic achievement, the centre shield, is from the arms of King Henry IV (born 1367; King 1399-1413) which Queen Elizabeth decided to adopt. Quadrants 1 and 4 are three fleurs de lys or (gold) on an azure (blue) ground. The Fleur de lys, a stylised lily, signifies the Kingdom of France and the Sovereign's claim. It was Charles V of France who in 1376 decided to reduce the number of fleurs de lys to three as a symbol of the Holy Trinity. Quadrants 2 and 3 are three lions rampant or on a gules (red) ground; a symbol of the Kingdom of England.



Fleur de lys



Fleur de lys, literally 'lily flower', may be spelt fleur de lis and may have hyphens between the words. It is a stylised symbol based on the lily which is a symbol of purity, often applied to the Blessed Virgin Mary. It is also associated with France; a legend suggests that when King Clovis I was baptised in 496, the 'Blessed Virgin Mary sent him a gold fleur de lys'. Whilst it is a symbol of Mary it is also, with three leaves, a symbol of the Holy Trinity with the encircling band a symbol of Mary. Blue is a colour associated with The Blessed Virgin Mary – 'Mary or Marian Blue'. Fleurs de lys were a feature of the Royal escutcheon from the reign of Edward III (born 1312; King 1327-1777) until 1801 when they were omitted in the reign of George III (born 1738; King 1760-1820). However, they remain a feature of the St Edward Crown and that is represented in the Royal arms of today.

Lion Rampant

Since about 1200 three lions rampant have been the heraldic sign of the Kingdom of England. By definition, a lion rampant only the two hind limbs touch the ground, the fore limbs are up and 'ready for action'.

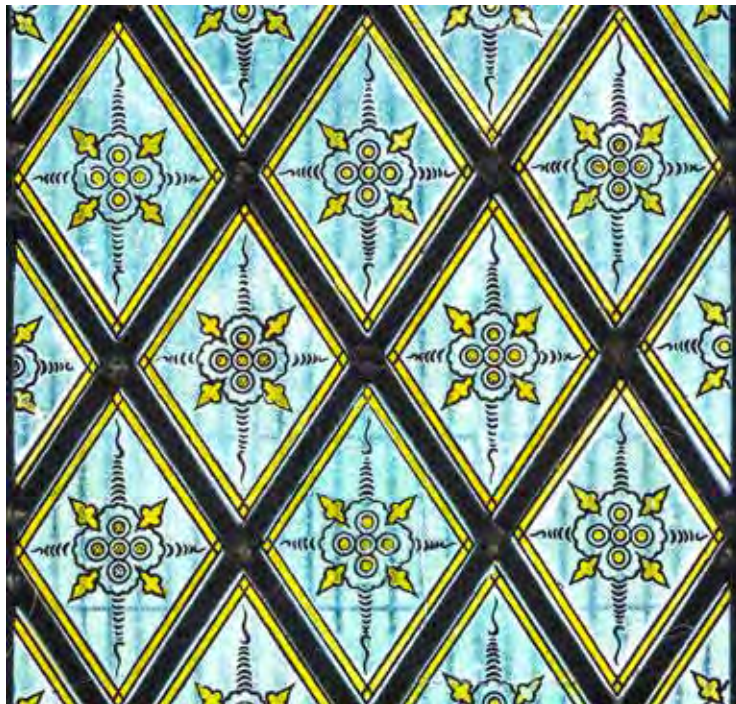


HONI SOIT QUI MAL Y PENSE



The motto of the Order of the Garter, an Order of Chivalry founded by King Edward III in 1348.

Translated it means *shame on anyone who thinks evil of it.*



Quarries make the greater part of the South aisle windows.



Looking towards the tower.

5

SOME OTHER ARTEFACTS

Font

Porch – St Andrew

Tower Sculpture – Christ the Good Shepherd

THE FONT

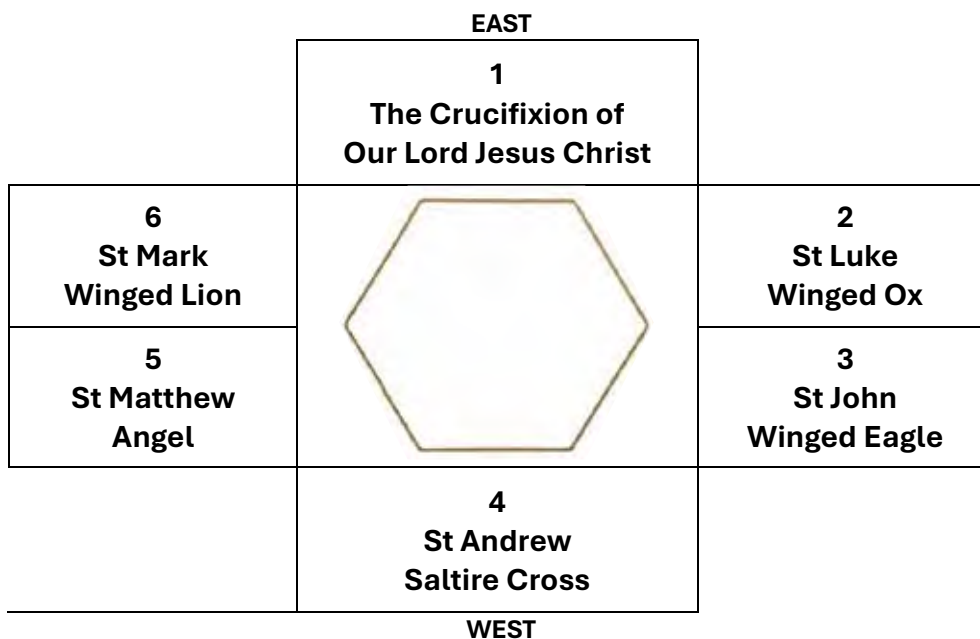
The Font, situated under the tower at the west end of the Church, faces the Altar. It was given in 1856 by a member of the Chad family. It comprises a marble stem surmounted by a hexagonal bowl fashioned in Cean stone. The six faces of the hexagon carry images which are described.



The Font 1856
East and south-east faces

The Six Faces of The Font

The subject of each of the six faces is shown in the diagram. They will be described in turn.



1. The Crucifixion of our Lord Jess Christ



Jesus is nailed to the cross. He wears a halo. There are no additional instruments of the Passion. He is surrounded by a mandorla, the almond shape indicating the coming together of Heaven and Earth.

2. St Luke



St Luke is represented by a winged ox, wearing an halo. Its right fore-foot is resting on a 'book' with one word in Latin **QUONIAM**.

This is the opening word of St Luke's Gospel in the Vulgate which translates *FORASMUCH*.



St Luke 1 verse 1

Quoniam quidem multi conati sunt ordinare narrationem, quæ in nobis completæ sunt, *Vulgate*
Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, *KJB*

3. St John



St John is represented by an eagle wearing an halo. Its right fore-foot is resting on a 'book' with two words in Latin **IN PRINCIPIO**.

These are the opening words of St John's Gospel which translate *IN THE BEGINNING*.



St John 1 verse 1

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. *Vulgate*
In the beginning was the Word, and the Word was with God, and the Word was God. *KJB*

4. St Andrew




St Andrew, the Patron of the Parish, is represented by his usual attribute, the saltire cross being the situation the instrument of his passion. To clarify his name also appears

**S
ANDREW**



In the statue in the Porch the saltire is just visible behind St Andrew



5. St Matthew

	<p>St Matthew is represented by an Angel. The Angel carries a 'book' with the word in Latin LIBER</p> <p>This is the opening word of St Matthew's Gospel which translates THE BOOK.</p>	
<p>St Matthew 1 verse 1 Liber generationis Iesu Christi filii David filii Abraham</p> <p>The book of the generation of Jesus Christ, the son of David, the son of Abraham.</p> <p style="text-align: right;"><i>Vulgate</i> <i>KJB</i></p>		

6. St Mark

	<p>St Mark is represented by a winged lion wearing an halo. The lion's left fore-paw rests on a 'book' with the word in Latin INITIVM.</p> <p>This is the opening word in St Mark's Gospel which translates THE BEGINNING.</p>	
<p>St Mark 1 verse 1 Initium Evangelii Iesu Christi, Filii Dei.</p> <p>The beginning of the gospel of Jesus Christ, the Son of God;</p> <p style="text-align: right;"><i>Vulgate</i> <i>KJB</i></p>		

The four Evangelists are often represented by reference to the four living creatures about the throne in the vision at the beginning of the Prophecy of Ezekiel which is reflected in The Revelation of St John the Divine.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. **As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.** Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

Ezekiel 1 verses 5 - 11

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. **And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.** And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.

Revelation 4 verses 6 – 8





The Porch



The Church Door

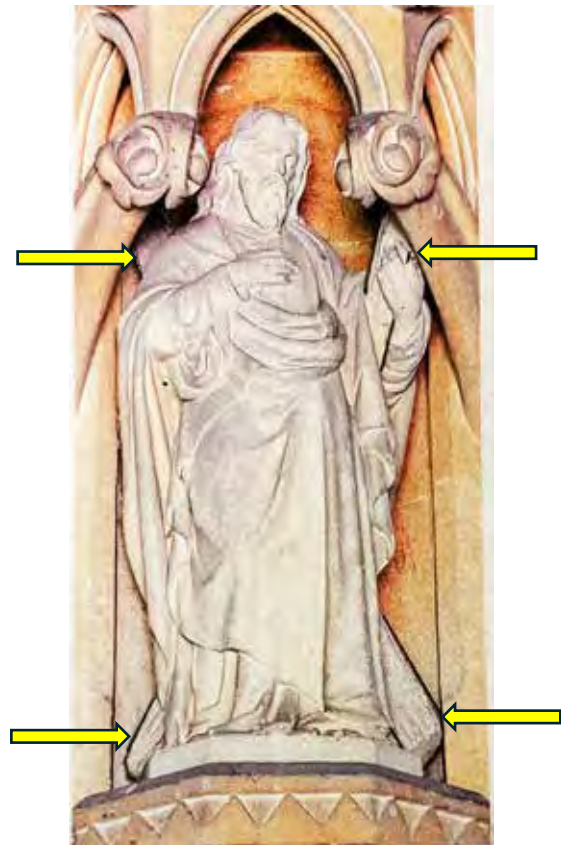
PORCH - St Andrew the Apostle



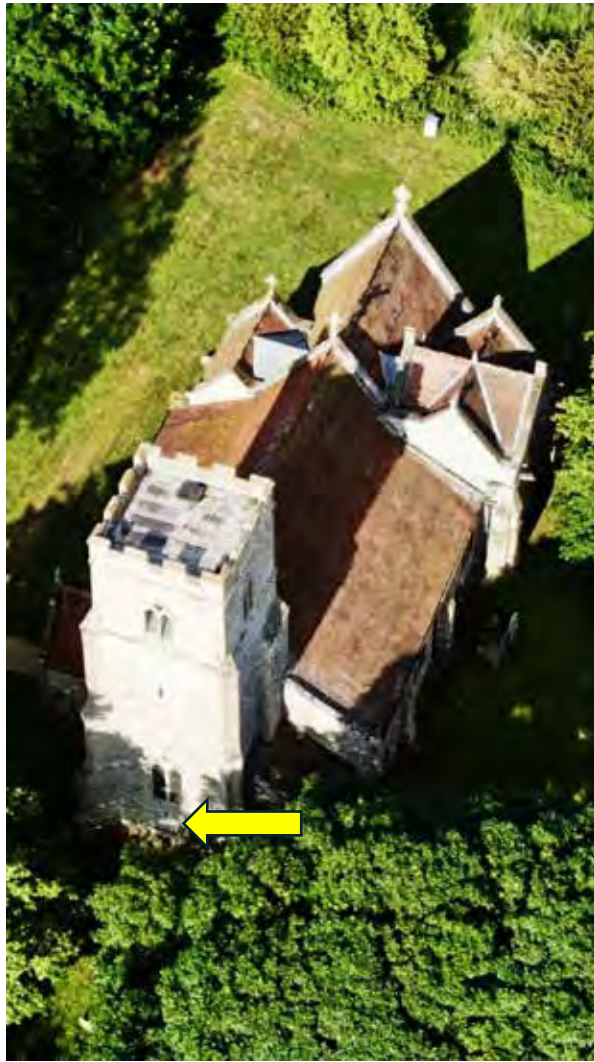
A statue of St Andrew, Patron of the Parish, is over the door inside the Porch entering the church. It has a well-defined niche with a small canopy. It bears a coronet which is unusual as the saint is not wearing an halo and he is not royal.



Behind St Andrew the ends of the saltire cross are visible – as indicated.



Though Andrew is named among the apostles in the gospels of Matthew, Mark and Luke, it is in John's gospel that most is learned about him. Andrew was a Galilean fisherman, mending his nets, when Jesus called him to follow him, which he promptly did. He then seems to have remained with Jesus until the end. He was there at the feeding of the five thousand and then later, when some Greeks in Jerusalem wanted to see Jesus, Philip brought them to Andrew who told Jesus of their desire. Tradition has him travelling on several missionary journeys and eventually being martyred by being crucified on an X-shaped cross. He became the patron saint of Scotland because of a legend that his relics had been brought there in the eighth century. *Exciting Holiness 1st Edition 1997, Ed. Brother Tristram SSF Canterbury Press*



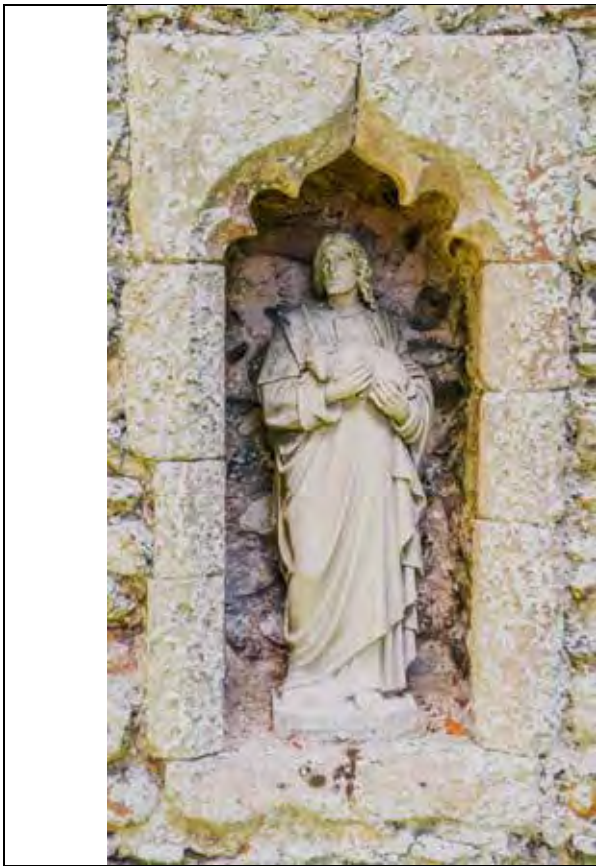
The Tower Sculpture is located below the window



TOWER SCULPTURE

Christ the Good Shepherd

Set in the lower reaches of the west face of the Tower within a niche with an ogee arch is a statue of Christ the Good Shepherd.



The Good Shepherd – St John 10 verses 1-21 KJB

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?



The Patron Saint



ST ANDREW'S CHURCH, THURSFORD
drawing – Robin Stapleford