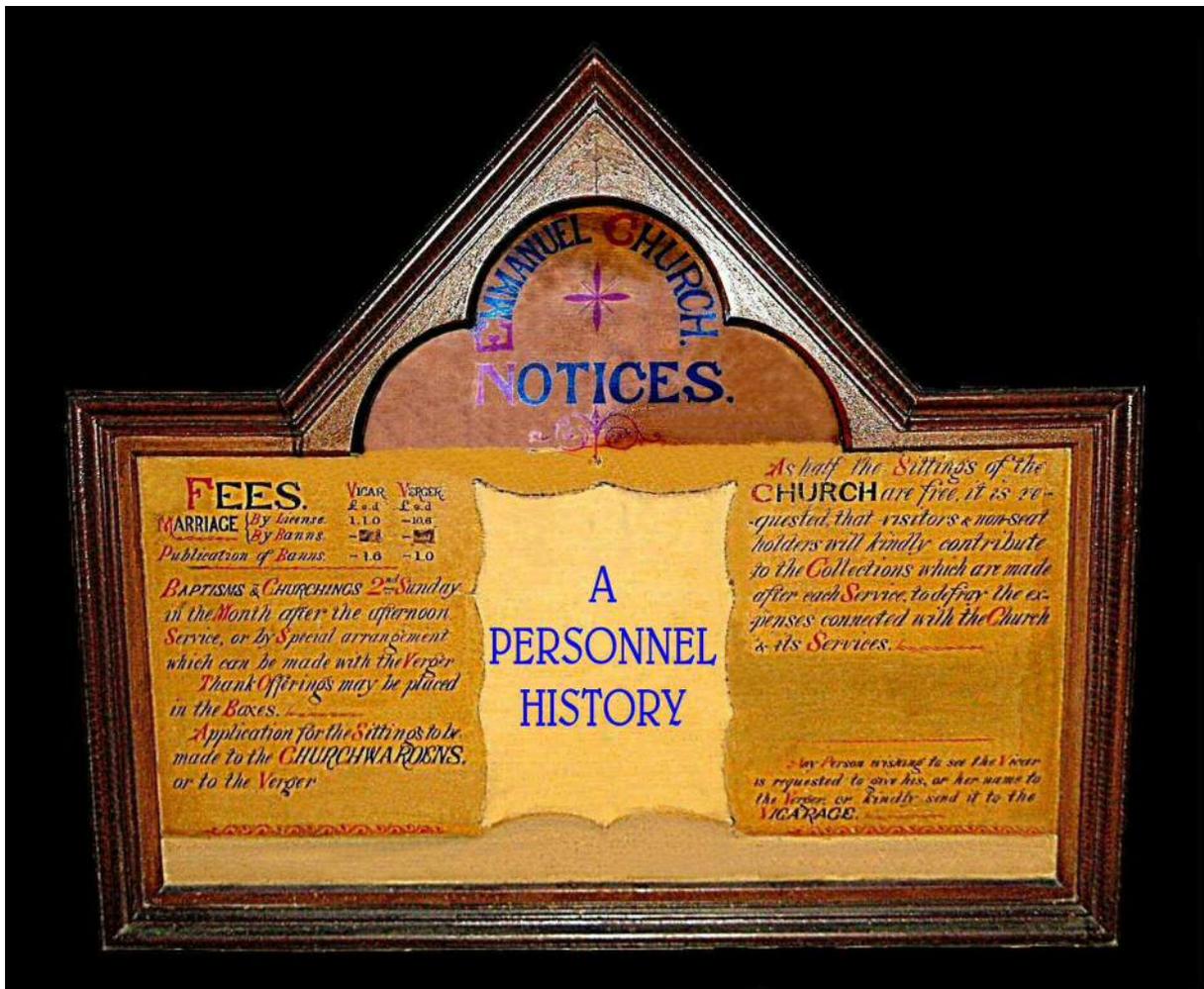


# EMMANUEL CHURCH, HASTINGS

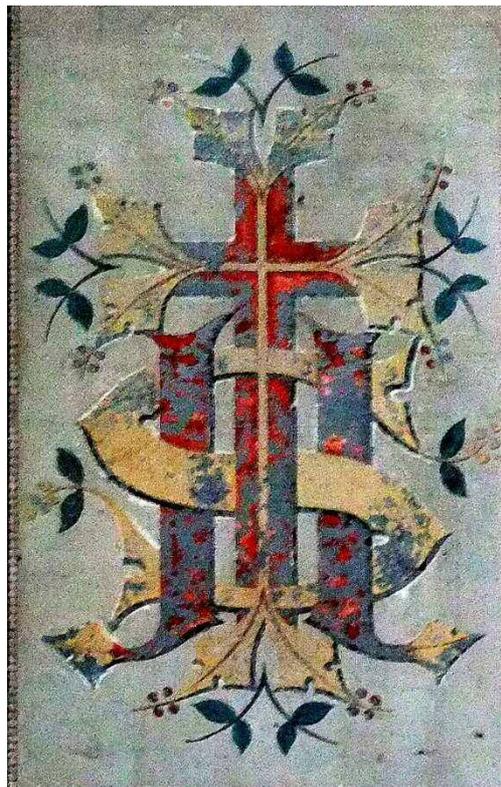




*The height represents courage, the long length of the nave long suffering. The breadth is Christian charity. As the stones of the wall would have no stability without mortar, so man cannot be set in the walls of the heavenly Jerusalem without love which the Holy Spirit brings.*

William Durand  
13<sup>th</sup> Century Bishop of Mende, France

Accipe Dulcis Multis Annis, Germinabunt



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## Acknowledgements

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### **Other sources**

The Keep, Falmer and Birmingham University

Emmanuel Parish Magazines

Minutes of various Church and PCC Meetings

British Newspaper Archive

## Preface

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My interest in the history of Emmanuel Church, Hastings began a number of years ago during a visit to the Reading Room in Hastings Museum. My wife and I had been attending the church for some time and I was keen to find out more about the building. I approached the librarian and asked if he could help. 'Oh, that's the rather undistinguished building on the West Hill, isn't it?' was the response. This was like a red rag to a bull. From the little I knew, it was already clear to me that the librarian could not see beyond the plain evangelical style of the building. Some of the events recorded in this history may seem to the casual reader inconsequential, even trivial. Taken together, however, they illustrate the extraordinary commitment, dedication and care of the people who have contributed to the church's ministry through two world wars, destructive storms, ecumenical disputes, constant financial difficulties, vandalism and theft and personal tragedy, all in a herculean effort to bring the Christian message over a period of 140 years to a needy community. It is for this reason that I have concentrated less on the building and more on the people who have maintained it.

Robin Fahie  
January 2021

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## United Parish of Emmanuel Church and St Mary in the Castle

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The history of Emmanuel Church on the West Hill of Hastings is inextricably linked with the history of St Mary in the Castle.

### St Mary in the Castle

To understand how St Mary came to be built on the West Hill, it is necessary to go back to what is probably the most famous date in English history, 1066. Manwaring Baines in his *Historic Hastings* (1986) refers to Edward the Confessor confirming the grant of the Manor of Rameslie, including a large part of Hastings, made originally by King Cnut to the Abbey in Fécamp in Normandy. King Edward was determined to bequeath the Kingdom of England to Duke William the Bastard of Normandy, later William I or William the Conqueror, who was unquestionably a political and military genius. To confirm the promise, he sent Earl Godwin's son, Harold, as an envoy to William in 1064. William received Harold and took him on a military expedition in Brittany where Harold distinguished himself by rescuing soldiers from the quicksands around Mont St Michel. He then took a number of oaths over the relics of Bayeux. Firstly, he declared himself a vassal of William. Secondly, he promised William the Kingdom of England on the death of King Edward. In the meantime, he would act as William's representative in the king's court.



Harold rescues soldiers

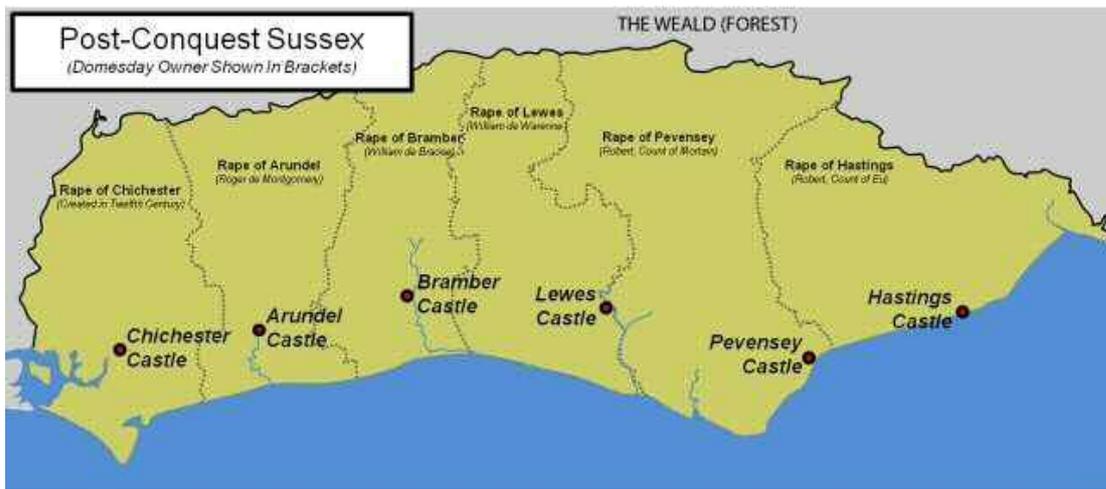


Harold swears oaths

When King Edward died on 5<sup>th</sup> January, 1066, the *Witenagemot* (an assembly of the ruling class whose primary function was to advise the king and whose membership was composed of the most important people in England, both ecclesiastic and secular) wanted to avoid the kingdom being placed in the hands of a foreigner. Harold seemed to be the only man capable of preserving English independence and providing a military response to any attacks that might ensue. He therefore set aside the oaths he had taken and was crowned King of England by Stigant, Archbishop of Canterbury. Throughout the summer of 1066, the seamen of Hastings helped to patrol the coast but when the fishing season came, they departed. The arrival in the north of Harold Hardrada, King of Norway, to lay claim to the English throne under an ancient agreement diverted Harold's attention from the defence of the coast, allowing Duke William to land without serious opposition in Pevensy. The issue of kingship was decided in the Battle of Hastings.



The Normans set about establishing their authority in a number of ways. They built castles in prominent positions to subjugate the people. French became the language of the court – a change that survived to the reign of Henry V. They established strips of land or Rapes, each with a castle placed under trusted followers, along the coast to ensure safe passage back to Normandy when needed.



William imposed a total reorganisation of the English Church. He had secured the Pope's blessing for his invasion by promising to reform the shortcomings of the Anglo-Saxon Church. The Normans built churches, often on the sites of existing Saxon churches, and replaced a large number of the established Saxon clergy with Norman priests. William's reforms of the church were almost as much an instrument of conquest as his knights and castles. Within a decade nearly all Anglo-Saxon bishops and abbots had lost their positions to Normans. A century and a half after the Conquest saw a campaign of church, cathedral and monastery building on a scale never before seen in England. St Mary in the Castle was an example of the change implemented by the Normans.

Some scholars believe there was a stone Saxon chapel on the top of the West Hill prior to the Norman Conquest. The evidence for this exists in an undated, faded petition in Norman French that relates to a commission in 1299. This commission indicates that the petitioners believed such a chapel with its prebends was already in existence when Duke William granted the care of the castle to his son, Count Robert of Eu, in around 1069 and that it had associations with Alfred the Atheling, brother of Edward the Confessor, who was murdered in 1037. Henry VI records that the Bishop of Chichester held jurisdiction of a certain church of the Blessed Mary in the Castle of Hastings 'sometime since erected and established into a collegiate church by a certain Count of Eu'.



William standing in front of the great door of the Saxon chapel, awaiting his charger.



St Aldhelm in Dorset indicates how the chapel might have looked

St Mary in the Castle was founded by Count Robert, one of William's most trusted counsellors who made a major contribution to the monarch's successful invasion. The exact date of the foundation is unknown but it must have been in existence by around 1090. It is known that Bishop Anselm consecrated Robert Bloet, Bishop of Lincoln, in the church in 1094. In the same year, the Bishop of Chichester recorded his disgust at the behaviour and dress of courtiers in Hastings and Anselm's reaction to them. His report was based on William of Malmesbury and Henry of Huntingdon:

Their caps were of the richest fur, adorned with precious stones or gold. The girdles which bound their doublets to the body were adorned with clasps like birds' beaks. Their cloaks and mantles were of the finest cloth. Their shoes were remarkable, being peaked, with long, sharp points stuffed with tow and twisted to imitate a ram's horn or the coils of a serpent; gold and silver chains attached them to their knees. We are not surprised when we hear that thus shod, their gait appeared to be affected, that they came tripping rather than walking and that the frequenters of William's court should show but little reverence to their spiritual pastors and masters, meeting them with a free and easy nod instead of tendering a humble obeisance. All this offended Anselm but he was most provoked with what was a new fashion among the Normans. The young men appeared with their long hair divided in front and curled (Note: men whose job it was to fight should not look like a woman). Eadmer, moreover, mentions it as a fact that they actually combed it every day. Their hair fell in ringlets down their backs and was often lengthened by the addition of false curls. They had also permitted their beards to grow. When Lent commenced, the archbishop denounced the prevalent and declared that none should receive absolution who did not clip their hair and shave off their beards.

The threat to withhold absolution was undoubtedly taken very seriously.

St Mary in the Castle had the status of a collegiate college. This had nothing to do with learning or education, rather the word collegiate derives from the Latin *collegium* and refers to a community of people performing a shared function. It was clearly of importance to Count Robert as every year he awarded the church 2000 herring caught by Hastings fishermen off Yarmouth and certain dues on fish. The life of the priests was governed by the rules or canons of the church and so the priests were known as canons. The canons of St Mary claimed to be of an older generation, thus adding weight to the existence of an earlier Saxon church. They lived in contact with the world and so could be called secular priests or secular canons.

The ideal of medieval religious life was the maintenance of the highest possible standard of liturgical observance. This meant the strict celebration of the canonical hours, known as the divine office – a cycle of services at set times through every twenty four hours. These comprised Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. The cycle was well established by the 9<sup>th</sup> Century and remained unchanged until the mid-20<sup>th</sup> Century in Roman Catholic churches. In addition, one or more masses took place every day. High mass was celebrated with as much splendour as possible, including the rich decoration of the altar, the use of incense and a good quantity of candles. Where possible, the celebrant was assisted by two or more priests and others from the lower ranks of holy orders. There was music in the form of plainchant which was later transformed into polyphonic music with

boy choristers taking the treble line. On occasion, instrumental support was given in the form of a simple organ.

In 1270, St Mary became a Royal Free Chapel, which meant that it was exempt from the jurisdiction of the bishop of the diocese. After the accession of Edward I in 1272, the crown was very determined to make its jurisdiction over St Mary as complete as possible. The bishop could not raise objections to appointments or other aspects of the conduct of the church. Above all, the church was not subject to episcopal visitations. However, it was from time to time visited by royal commissioners. The report of one such visit in 1319 has survived. It paints a picture of what was expected of the canons. They had to:

- be fit persons
- be sufficiently skilled in reading and writing
- be constant in their duties
- not wander about the countryside like mendicant friars
- be of good report.

If any were found guilty of infringing the rules three times, they were expelled from the church. The dean went on to express concern about the spiritual condition of six of the canons. They were quarrelsome, dissolute and frequently left the church unserved. They stole a coffer fastened to the foot of the cross from which the expenses of the church were paid.

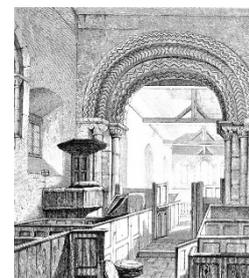
After another visitation in April 1345, the dean was found to have pocketed money intended for repairs to the chapel bell, windows, books and vestments. He also sold two papal bulls to a former dean and 'lost' various items belonging to the church, such as a communion chalice and a silver-gilt monstrance (a vessel used to exhibit some object of veneration such as a holy relic). In addition, four canons were removed from the community for continuing to maintain concubines in the town.

The privileged position of Royal Free Chapel was rescinded in 1447 and the college was declared entirely subject to the jurisdiction of the bishop and to similar visitations as other clerical establishments. The church subsequently became a parish church.

Early engravings of St Mary show a ruin. The extant arches indicate the church underwent some development but neglect as a Royal Free Chapel, together with French raids in 1339 and 1377 resulted in further deterioration.



St Mary with later Gothic arches

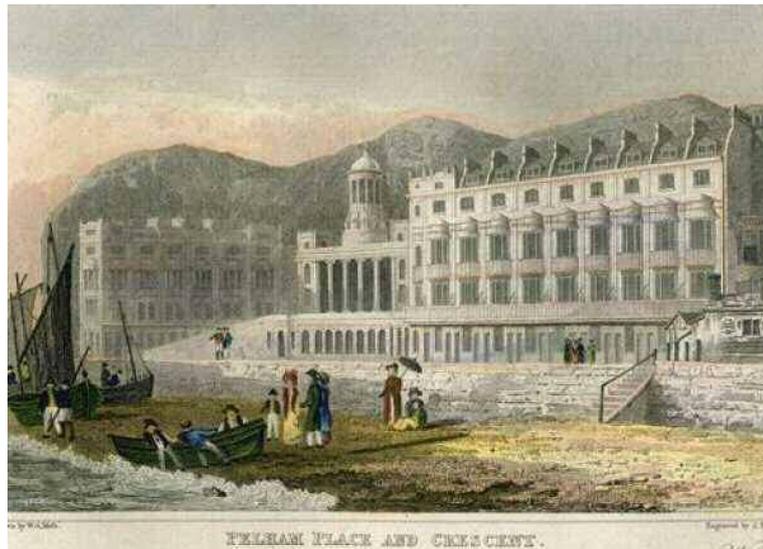
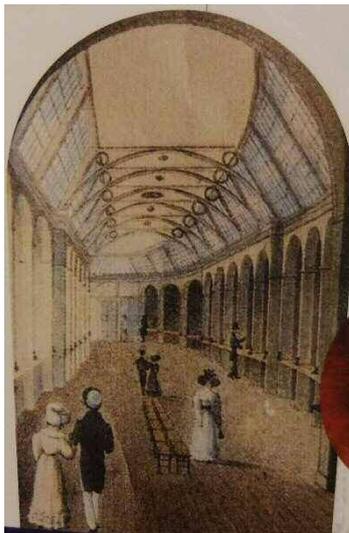


Example of a Norman arch

Commissioners during the reign of Richard II reported the offerings of the faithful did not cover the costs of repairs to the dilapidated building. Furthermore, the church was subject to vandalism by 'diverse evil-doers' who robbed it of relics, ornaments and treasures as well as 'beating, wounding and evilly treating' the canons.

The church survived the dissolution of 1536-1538 but fell under the Act in the last years of Henry VIII when all colleges and their lands were seized by the Crown. The parish of St Mary

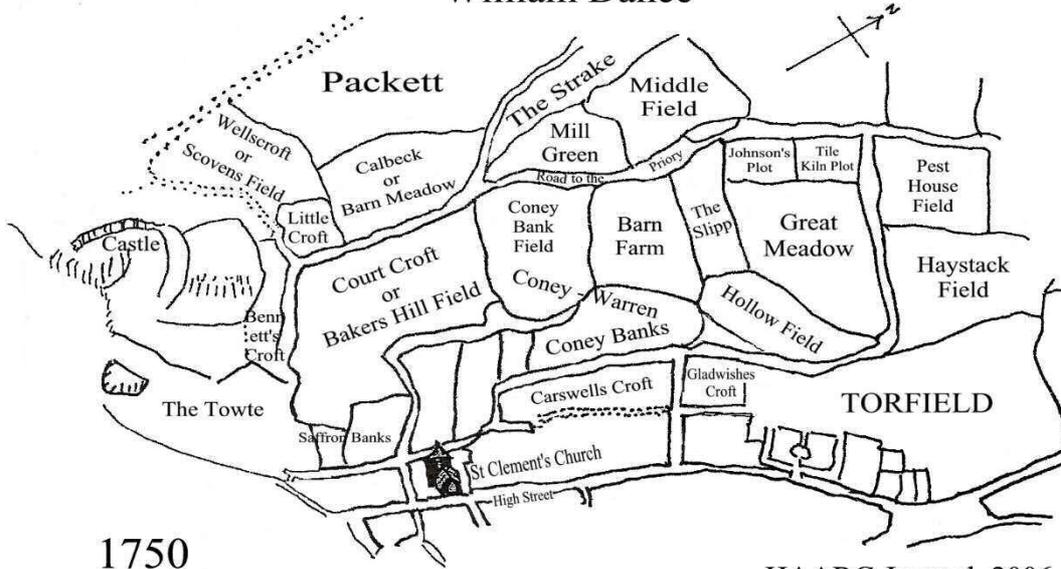
was without any place of public worship from the dissolution until the 1820's when Thomas Pelham, 2<sup>nd</sup> Earl of Chichester (1756-1826), recognised an opportunity to develop his land at the bottom of the cliff under the West Hill. Thomas commissioned Joseph Kay to design and build the Pelham complex which would consist of a shopping arcade, a crescent of regency town houses and above all, a replacement for St Mary in the Castle with an ingenious domed roof and cupola. The shopping arcade opened to the public in 1824; the foundation stone for the new church was laid by the Countess of Chichester in 1825. The church was completed in 1828 at a cost of £13000.



As the original parish of St Mary still existed, the new church was assigned the status of a District Chapelry. Tithes were much reduced in 1828, so the Ecclesiastical Commissioners issued an order to attach the original parish to the new church, thus enabling it to take advantage of any tithes. The church could seat 1500, only 200 of which were free to the public. The rest were sold or hired for a season. Rev William Wallinger was its first incumbent. He was a Perpetual Curate. A Perpetual Curate was a clergyman of the Church of England nominated by an impropriator (person to whom a benefice is granted as their property) and licensed by the bishop of the diocese to officiate in the capacity of a parish priest in a district which was not served by a rector or a vicar. He was not a curate in the normal sense of the word but a priest of high standing. He did not undergo institution or induction and was not allowed to receive any temporalities. He was supported by a cash stipend, usually maintained by an endowment fund, and had no ancient right to income from tithes or a glebe. During the incumbency of the hymn writer, Rev F W Whitfield (1875-1899), St Mary became a legal Parish Church and the title of the incumbent changed from perpetual curate to vicar in 1884. The Pastoral Measure 1968 enabled all perpetual curates to become vicars.

Maps from various periods illustrate clearly why there was no urgency to build a new church on the West Hill.

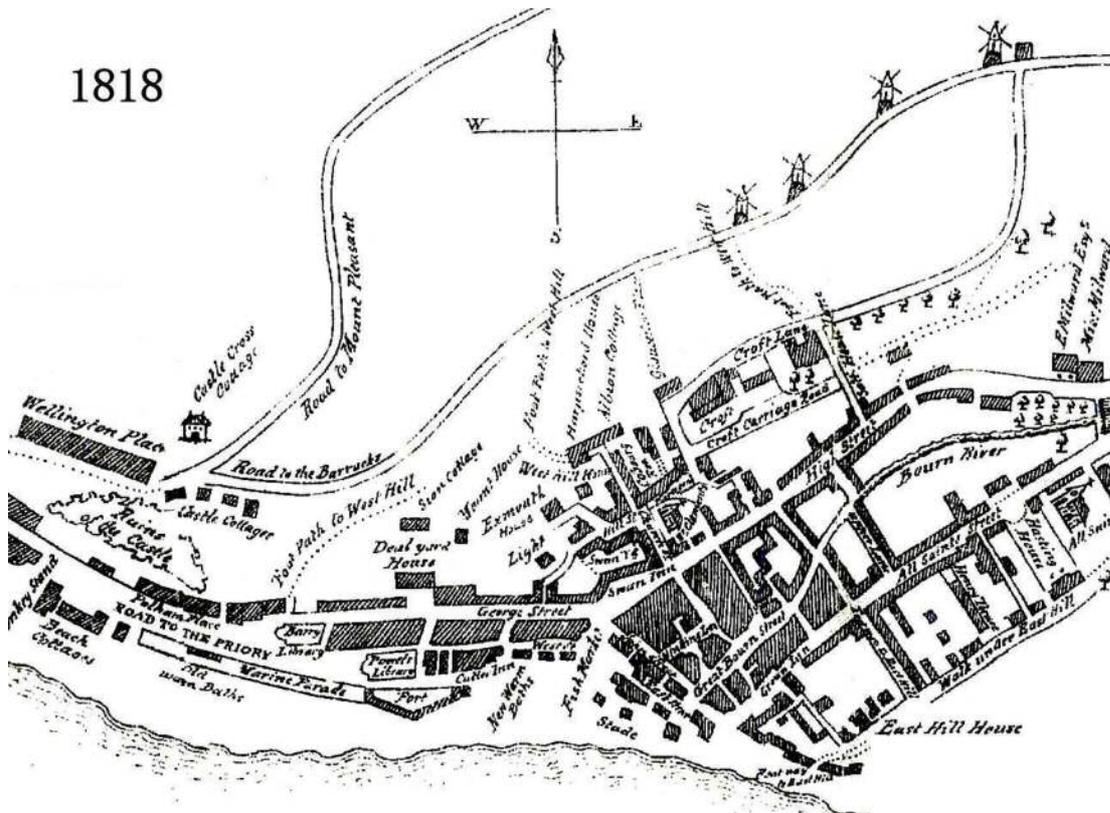
FIELD NAMES ON WEST HILL, HASTINGS  
William Dance



1750

HAARG Journal, 2006

1818





The arrival of the railways in 1852 effected a dramatic increase in the population of Hastings. The relative emptiness of the West Hill made it a prime site for rapid development and the building of Emmanuel Church to meet the spiritual needs of the new residents.



Extracts from the local press illustrate how rapidly building plots were sold.

### Hastings News of 9<sup>th</sup> May, 1873

On 30<sup>th</sup> April, 126 plots of building land were sold for £3,400. They were situated between Mount Pleasant Road and Priory Road and would be reached by new roads to be formed. They lay to the south of some plots lately sold at the junction of Mount Pleasant and Priory Road.

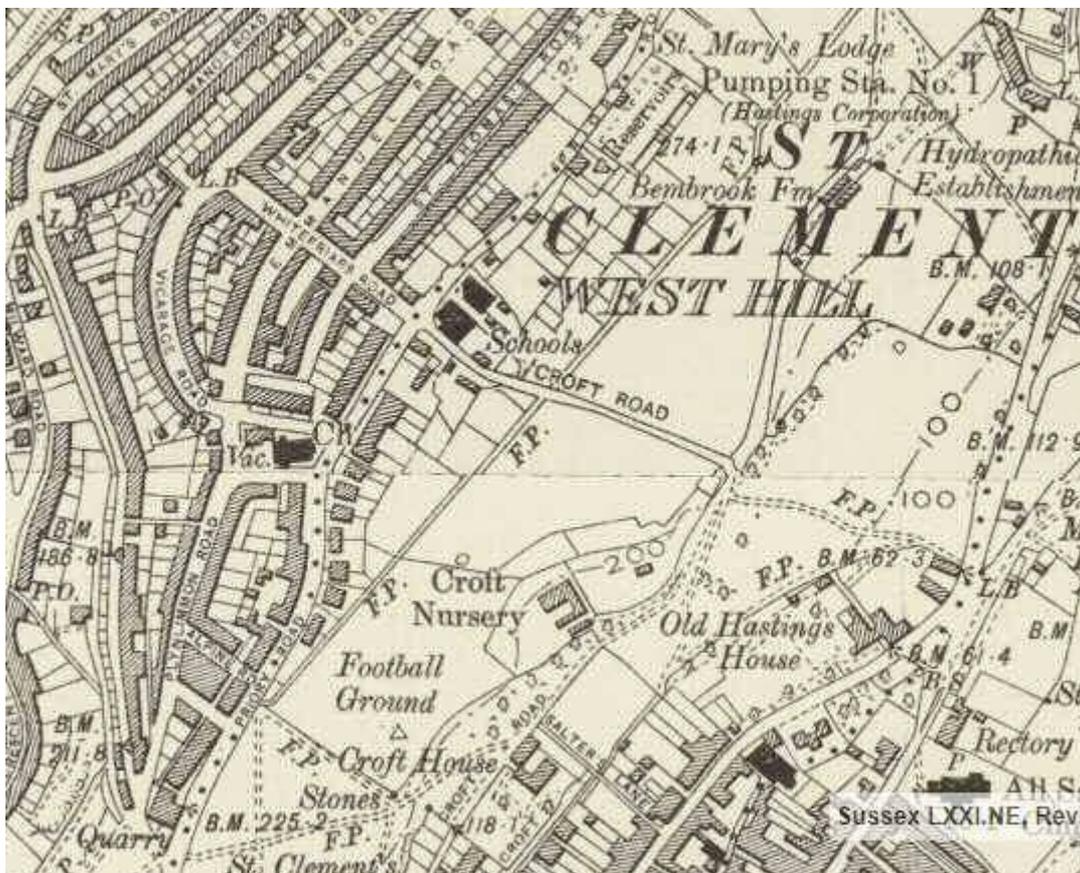
### Hastings News of 8<sup>th</sup> May, 1874

Seventy two lots of the West Hill Estate, close to Emmanuel Church, were sold by auction for £3,459 on 6<sup>th</sup> May.

### Hastings News of 16<sup>th</sup> October, 1874

Land at the site of the old mill on the West Hill and adjoining land were sold by auction on 8<sup>th</sup> October. There were 24 plots, intersected by Gordon Road joining Priory and Plynlimon Roads. They were all sold, at better prices than anticipated, for £1,600. On 4<sup>th</sup> December, the News said that the last of the three windmills standing on the West Hill had been pulled down and was soon to be built on.

A map from 1897 shows a densely populated area with Emmanuel Church at the end of Vicarage Road.



As St Mary in the Castle was the parish church for the area, Emmanuel Church had the status originally given to St Mary – that of a District Chapelry. From about 1950 it became increasingly obvious that the membership of St Mary could not cope with the maintenance of the fabric of the building. There had been a steadily diminishing population in the immediate neighbourhood during the previous decade. The area never recovered its pre-World War II affluence. Since the resignation of Rev Dobson in 1953, there had been a noted reluctance on the part of the Diocesan Authorities to appoint a full-time replacement. Instead, in July 1953, a plurality of the parish with that of the benefice of Emmanuel was

brought into effect. Rev Winch was installed as Vicar of Emmanuel Church in January 1954 and in April 1954 as Vicar of St Mary in the Castle. Following the appointment in 1969 of Rev Winch to the living of Kirdford in West Sussex, the vacancy was filled by Rev Raymond Brooks as Priest-in-Charge of the two parishes in the August of that year. In November 1969, St Mary's Church Council considered a Draft Proposal for the closure of St Mary in the Castle. Objections were lodged but the Church Commissioners ruled that insufficient cause had been shown to warrant amendments or withdrawal of the Draft Scheme.



A few months later, a notice effecting the union of the benefice of Emmanuel, Hastings, and the benefice of St Mary in the Castle, Hastings, was prepared and laid before Her Majesty in Council. The Scheme for this union and the closure of the Church of St Mary is briefly as follows:

AT THE COURT AT BUCKINGHAM PALACE, 29<sup>th</sup> MAY 1970  
THE QUEEN'S MOST EXCELLENT MAJESTY IN COUNCIL

SCHEME (ABRIDGED)

1. *Union of benefices.* The benefice of Emmanuel, Hastings and the benefice of St Mary in the Castle, Hastings shall be permanently united together and form one benefice with cure of souls under the style of 'The United Benefice of Emmanuel and St Mary in the Castle, Hastings' and the parishes of the said benefices shall also be united into one parish for ecclesiastical purposes under the style of 'The United Benefice of Emmanuel and St Mary in the Castle, Hastings'.
2. *Parish Church.* The parish church of the parish of Emmanuel, Hastings shall be the parish church of the united parish.
3. *Registers.* After the union has taken effect, the marriage registers current at the parish church of the parish of St Mary in the Castle, Hastings shall be dealt with in accordance with section 62 of the Marriage Act 1949 and the register books (if any) of baptisms and burials and other records and muniments deposited in the said church shall be transferred to the parish church of the united parish.
4. *Parsonage house.* Without prejudice to the exercise either before or after the date when the union takes effect of any of the powers conferred by the Parsonages Measures 1938 and 1947, the parsonage house belonging to the benefice of Emmanuel, Hastings shall upon the union taking effect be the parsonage house of the united benefice.
5. *Closure of the church.* Upon the union taking effect, the parish church of the parish of St Mary in the Castle, Hastings shall be closed and such of the furnishings, that is to say, any font, communion table, plate used for the purpose of the Holy Communion and other furniture and fittings of the said church, as the bishop of the said diocese shall direct, shall be transferred to the parish church of the parish of Emmanuel, Hastings or to such other church or chapel, churches or chapels within the said diocese as the said bishop may select.
6. *Archdeaconry and Rural Deanery.* The united benefice shall be in the archdeaconry of Hastings and the Rural Deanery of Hastings.

Now, therefore, her Majesty, by and with the advice of Her said Council, is pleased hereby to affirm the said Scheme and to order and direct that the same and every part thereof shall be effectual in law immediately upon the publication of notice of the making of this Order in the London Gazette.

W G Agnew

Raymond Brooks was installed as Vicar of the United Parish of Emmanuel Church and St Mary in the Castle on 7<sup>th</sup> April, 1970. On Sunday 13<sup>th</sup> September, 1970, the final services, morning and evening, were held in St Mary's, the congregation and choir of Emmanuel joining with their St Mary's friends. Rev Brooks conducted the services and Rev Arthur Bentall, curate of St Mary's during the years 1954-56, was the preacher for the day.

## Sophie Mendham - Benefactress

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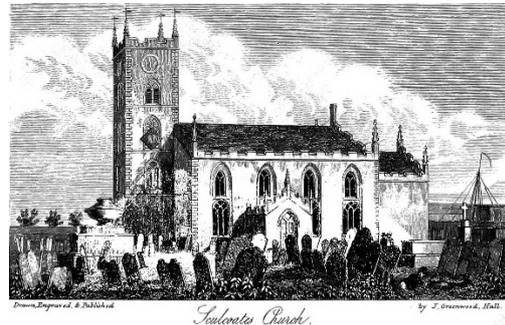
Sophie Mendham (née Turner) was born on Friday 6<sup>th</sup> February, 1807 - the daughter of Ralph Turner and Mary Ann Keeling (right) of George Street, Liverpool. Ralph Turner was a wealthy man with family interests possibly in the cotton industry, banking and shipping. The family later moved to Ferriby House. Ferriby is near Hull. The close association with two ports may well be indicative of the key to his wealth. The Turner family also founded a 'Home of Rest' in Liverpool for ex-servicemen.



Ferriby House was built between 1785 and 1788 for Sir Henry Etherington, Sheriff of Kingston upon Hull in 1758 and Mayor in 1785. Sir Henry died in 1819. His trustees sold the house in 1824 to Mary Anne Turner. By this time, Ralph had died. When Mary died in 1846, ownership of the house was transferred to Charles Turner of Liverpool, a merchant. The 1841 census indicates Mary living in the property with 6 servants. In 1851 Anne, Caroline and Eleanor Turner and 4 servants were resident.



Sophie was part of a large family of six sisters and four brothers. The parish registers indicate she was baptised in All Saints Church, Sculcoates, Hull on Wednesday 25<sup>th</sup> November, 1807 along with her sister, Eleanor, who was born on 21<sup>st</sup> February, 1807. Members of the Turner family were patrons of the living at Ore and remained so for 50 years before it was taken over by the Simeon Trustees in 1897. It is not surprising that William Twiss Turner, Sophie's brother, should apply for the post of Rector in Christ Church, Ore.

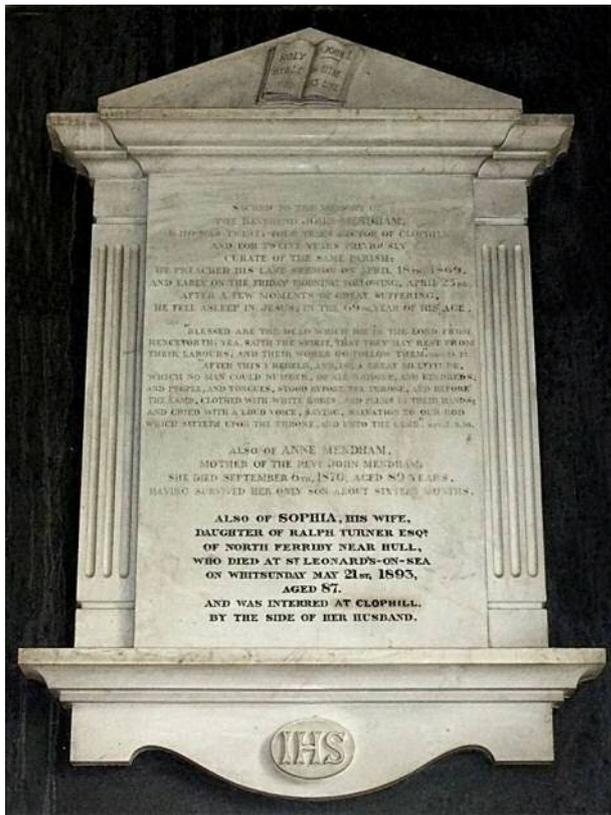


Sophie married Rev John Mendham on 24<sup>th</sup> November, 1836 in North Ferriby. John was born on 24<sup>th</sup> August, 1800 in London and baptised on 20<sup>th</sup> September in St Olave, London. He studied in St Edmund Hall, Oxford where he was awarded a BA in 1821 and an MA in 1825. He was ordained deacon in 1823 and priest in 1824. He became Curate of St Mary's Church, Clophill in 1841 (population 1169) and Rector in 1844 where he served till his death on 23<sup>rd</sup> April, 1869. Apart from his ministerial and pastoral duties, he found time to translate The Seventh General Council, the Second of Nicaea. Rev Mendham was interred in the nave of the new church, just under the north window.

Clophill was an established community by the time of the Domesday Book in 1086. There was a church to the north of the community, set on the hill, largely dating back to the 15<sup>th</sup> Century. By the 1840's, it was in a dilapidated state and too small for the growing community. Earl de Grey of Wrest Park, patron to the church and the Rector, Rev Mendham, together decided to build a new church in the village. It was perhaps this experience of church planting that motivated Sophie to build a church on the West Hill in Hastings on her move to the area when Rev Mendham died.



A plaque in the church commemorates Rev Mendham's ministry.



#### TRANSCRIBED

Sacred to the memory of the Reverend John Mendham, who was twenty four years Rector of Clophill and for twelve years previously Curate of the same parish: he preached his last sermon on April 18<sup>th</sup> 1869. And early on the Friday morning following, April 23<sup>rd</sup>, after a few moments of great suffering, he fell asleep in Jesus, in the 69<sup>th</sup> year of his age. 'Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' Rev 14: 13. 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands and cried with a loud voice, saying, Salvation to our God who sits upon the throne, and unto the Lamb.' Rev 7: 9-10.

Also of Anne Mendham, mother of the Revd John Mendham. She died September 6<sup>th</sup>, 1870, aged 89 years, having survived her only son about sixteen months.

Also of Sophie, his wife, daughter of Ralph Turner, Esqr, of North Ferriby near Hull, who died at St Leonards-on-Sea on Whitsunday May 21<sup>st</sup>, 1893, aged 87. And was interred at Clophill by the side of her husband.

#### Move to Hastings

Sophie left Clophill in 1869 and took up residence in 20 St Mary's Terrace, Hastings. She predicted the rapid development of the area in consequence of the area being divided into building sites and recognised the need to relieve the parish church in Pelham Crescent. She also had the money to be able to realise her vision. On 23<sup>rd</sup> December, 1872 Sophie purchased the site for a new church on the West Hill from Tom Vidler of Hastings, a paper

hanger, for £750. A bond in £5000 was established to indemnify Sophie against any restrictive building covenant on the land.

An extract from the Bond of Indemnity, 24<sup>th</sup> December, 1872:

*Whereas by an Indenture dated the day before these presents and made between the said Tom Vidler of the one part and the said Sophia Mendham of the other part In consideration of seven hundred and fifty pounds paid by the said Sophia Mendham to the said Tom Vidler the said Tom Vidler granted unto the said Sophia Mendham her heirs and assigns All that piece or parcel of ground situate on the West Hill in Hastings aforesaid which was delineated and colored Pink and Brown on the plan drawn upon the Indenture now in recital And whereas the said piece or parcel of ground was purchased as the site of an intended Church*

## Foundation Stone

And when the builders laid the foundation of the temple of the Lord, the priests in their vestments came forward with trumpets and the Levites, the sons of Asaph, with cymbals to praise the Lord. Ezra 3: 10

The HSLO of Saturday 7<sup>th</sup> June, 1873 records in detail the laying of the foundation stone.

Yesterday (5<sup>th</sup> June) afternoon an influential and numerous congregation assembled at the site of the new church, Priory Road, to witness the laying of the memorial stone. Statements in the local papers, some time ago, made known that Mrs Mendham (sister of the Rev W T Turner, Ore) had purchased a site, and had completed arrangements for the erection, at her own cost, of a handsome structure for Divine Worship. The spot chosen is just North of Belle View Terrace, at the point where the new Plynlimmon Road joins Priory Road. Messrs Jeffery and Skiller, the architects, designed a building in the Early English style, comprising nave, aisles, chancel, tower and vestry, and affording seats for 430 persons. Mr John Howell was chosen builder, and his men commenced work in January last. The walls had reached floor level about Easter, and it was then intended to have laid the memorial stone. But a legal difficulty having arisen as to the Patronage of the new church, a delay occurred until the matter was satisfactorily settled. The walls, meanwhile had been proceeded with, and have now attained a considerable height. At the East end, the work was suspended.

The commemorative stone was intended to be placed just above the floor line of the chancel,

below the East window. Here it was that the spectators gathered yesterday afternoon. Shortly after three o'clock, the Right Rev Bishop Harding, the Rev T Vores, the Rev WT Turner, Mrs Mendham, Mrs Harding, Mrs and Miss Turner, the Misses Sayer, the Misses Loft, Mrs H B Foyster, the Revs Dr Crosse, J Parkin, H B Foyster, G A Foyster, C Oak, J W Tottenham, C Kingsmill, E Sarqenant and W B Bennett, Messrs Jeffery and Skiller, Mr John Howell, Mr Murray (Clerk of the works), and many



members of the congregation of St Mary's assembled immediately around a large block of Bath stone, which is used as the memorial. The

preparations having been completed, the Service was commenced by the Rev T Vores, who read the appointed passages, preceding the recitation of Psalm lxxxiv, alternately by minister and congregation. Appropriate prayers and collects were read. This was followed by a recitation, alternately by the minister and people, of passages from 1 Peter 2 v6 "Behold, I lay in Zion a chief

corner stone & co". At this point Mrs Mendham, with the assistance of Mr Howell and Mr Skiller, laid the stone in the usual manner (using the spirit level and the trowel), repeating the words: "In the faith of Jesus Christ, we place this foundation stone, in the name of God, the Father, Son, and Holy Ghost'. In the cavity beneath the stone was placed a bottle containing coins, local and metropolitan newspapers, and a parchment describing the name of the Church (Emmanuel), and details respecting its erection. The Rev T Vores again offered prayer, and a hymn was sung. The Right Rev Bishop Harding then addressed those assembled. He had, he said, been asked to say a few words, and he did so very gladly. That was the third church since he had come to reside in the neighbourhood, which he had been permitted to see raised to the honour and glory of God and Our Saviour. He accounted it a great personal privilege to have been allowed, on entering a neighbourhood such as that, to have taken part, on three separate occasions, in the building of churches. He could see all three of those churches from the windows of his residence on the opposite hill; and he might be allowed to say that the sight of them often awakened a feeling of thanksgiving, and of earnest prayer for God's blessing on His church in that neighbourhood. The first of those was the Parish Church of Ore - his own parish: next that of St Andrew's, Hastings: and now Emmanuel Church, on that spot. There was one peculiar feature attaching to those churches; that each of them were free-will oblations to the glory of God. There were those present whose feelings he felt he would trespass if he were to dwell upon the details of each case. But it must be well-known to many present that the parish of Ore stood indebted to its Rector for the gift of that beautiful new church, the spire of which was at that moment within sight. The church of St Andrew also owed its erection very largely to the individual charity of Christian friends then present: and the church of Emmanuel again was the free gift of a Christian lady residing in the neighbourhood, to the people now about it, and to those who may be dwelling near it, for generations yet to come. Surely these were welcome tokens that God was still with them: were welcome signs that the Church of England was not forsaken of her God. In spite of all they heard about the Church of England, and the termination of her position as the Church of the land, he for one, when he saw new churches springing up in every direction, could not admit that God was about to leave her. God might deal with the Church as with His children, and might cause them to be chastised through the troubles which were passing around them. But forsake His children He never would; and forsake His church he believed the Lord never would. And it was not in that neighbourhood alone that such extension of the

Church was going on. The Archbishop of Canterbury, in an address lately given in support of church extension, had said that no country in the world had ever witnessed such an increase in the building of structures for the worship of God as was now seen in England; and justly did the Archbishop add that surely, with that fact before us, we should take courage for the future. If he (the Bishop) chose any particular topic to urge upon those present at that time it would be this: that whilst God was continuing favours towards us, they must not forget the lesson which His own hand taught in immediate connection with works such as that. Go to the history in Scripture, and it was not a remarkable fact that they read of only three structures having been raised for purposes of worship, under the special direction of God Himself. First, there was the Tabernacle in the wilderness, for which God Himself gave the pattern, and everything which was raised under His special guidance. His Lordship also described the two Temples, and in answering the Question, What is the history of those three structures? he pointed out that one after the other had been deserted by God the Father, because they were first deserted by the Jews, or were no longer used in accordance with His will. The Saviour had told His disciples that not one stone of the last Temple should be left upon another. Why? Because the chosen people of God had rejected the Son of God and the worship of the Temple had become an abomination. Paul had recorded that these things had happened for an ensample, and were written for an admonition. Did not those incidents raise a solemn admonition to all? It was right to build such structures; but the worship would not be a right one unless human souls were truly consecrated to God within them. Whenever the worship of the Church, ceased to be a worship in spirit and in truth, then Ichabod would be written upon it. The teaching, the preaching, and the testimony of Christ was the true incense which would fill the temple wherever God's people assembled. The Right Rev Prelate further argued upon the need of a spiritual worship, and stated his earnest desire that it might please God to give those who form the congregation of Emmanuel Church contrite, believing, and loving hearts, so that they might offer a sacrifice of praise and prayer, which would be acceptable through Christ unto God; and that, in the quiet of their homes, they might lift up an aspiration of thanksgiving to God for having put it into the heart of His servant, who has just owned the charitable work before them, to build that house, to the praise of their Lord and Saviour.

The Rev T Vores said there was a time to be silent as well as a time to speak; and the present was a

time, so far as he was concerned, for saying but a few words. As the minister of St Mary's Parish, ecclesiastically, he was unwilling the friends should depart without some few words from himself. He would confine himself to a single point. Whilst the Church was in course of erection, he would suggest the observance of a practical duty; that they should offer up two short prayers. One of these should be that a suitable minister might be found to conduct the worship, to be appointed by the lady in whose hands the patronage would be - and he might say it had been decided, most fairly and justly as it appeared to him, that it should fall into the hands of the lady at whose cost the church was built - that she might be able to select the minister best calculated for the work. The other prayer he asked them to offer was on behalf of the lady who had been the instrument of God's will in erecting the building. The church would be a beautiful one; but that lady would always desire that those worshipping within it should recollect neither the beauty of the structure, nor the liberality of her who had caused it to be built, but the Holy Spirit by whose influence the soul of worshippers would be saved. The reverend gentleman offered some further encouraging remarks, founded on the Parable of the Unjust Steward.



The hymn 'Christ is our corner stone' having been sung, Mr Vores pronounced a Benediction, and the

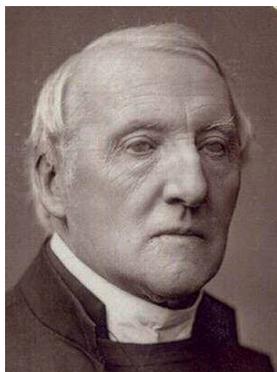
Congregation departed. The principal personages engaged returned to the residence of the Rev T Vores, St Mary's Lodge, to join in the



hospitalities offered by the rev gentleman. The workmen engaged in the building, to the number of fifty-five, partook of supper in the evening. The meal was provided at the cost of Mrs Mendham, at the Havelock Hotel and a bountiful repast was placed upon the table by host Davey. Mr E Foster, the Foreman, presided. A festive appearance was given to the church and neighbourhood, by a judicious display of flags. Among the toasts proposed were: the health of Mrs Mendham, the Architects, the Builder, the health of Mr Watling - all of which were drunk with enthusiasm by the company. A most enjoyable evening was spent, songs by several of those present enlivening the proceedings.

## Consecration

The completed church was consecrated on Tuesday 22<sup>nd</sup> September, 1874. The ceremony was appointed to begin at 11:30 but by 11:00 the church was almost full. Additional chairs



were brought in to supplement the seating accommodation for 450 provided by the pews. The following clergymen in surplices left the vestry at a few minutes before 11:30 and assembled at the south door to await the arrival of the Right Rev the Lord Bishop of the Diocese, Dr Richard Durnford (left): Revs Dr Crosse (Rural Dean), T Vores (Perpetual Curate of St Mary in the Castle), J Parkin (Chancellor), C Kingsmill, W T Turner, G A Todd, H Stent, T E Tanner, C A Oak, G Hodges Jnr, J W Tottenham, F P Pocock, W B Bennett, H L Freer, A F Benwell (Incumbent of the Church). His Lordship arrived with his chaplain, Rev F G Mount. A procession was formed, the last named clergyman carrying the Episcopal crozier.

All proceeded up the nave towards the Communion Table, repeating the 24th Psalm alternately as the congregation stood. When the Lord's Table was reached, the Right Rev Prelate took his seat on the north side of it. The attendant clergy ranged themselves on either side of the chancel. The necessary legal deeds were then presented and duly laid on

the Communion Table by the Bishop. Still standing on the north side, he said: Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the law as under the Gospel, moved either by the secret inspiration of the Holy Spirit, or by the express command of God, or by their own reason, and sense of order and decency, have erected Houses for the public worship of God, and separated them from all profane and common uses, which Godly practice hath a manifest tendency to advance the Honour of God's Holy Name, and to enliven the devotion of those who are engaged in His service; let us humbly hope that our Heavenly Father will favourably approve our present purpose of setting apart this place in a solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly pray for His Blessing on this, our undertaking.

The whole congregation knelt and the Bishop offered up a prayer asking the Most High to accept the Church 'and bless it with such success as may promote (His) Glory and the salvation of (His) People through Jesus Christ, our Lord and Saviour'. The Bishop then stood up and facing the still kneeling congregation, offered up a further series of prayers invoking the Divine Blessing on the church and all those who were baptized or confirmed, received the Holy Communion or were married therein. After that, the service for the day began with the General Confession led by Rev F J Mount. There followed three psalms: Psalms 84, 122 and 132. Rev T Vores read the first lesson taken from 2 Chronicle 6, beginning with Verse 17. The second lesson, Hebrews 10: 19 – 26 was read by Rev Dr Crosse. After the Collect for the day, the Bishop offered up another prayer. At the end of a Third Collect, Christ is Our Corner Stone was sung. After the General Thanksgiving, the Bishop again offered prayer and a second hymn was sung after the Benediction. The Communion Service followed. The Commandments were read by the Bishop; the Epistle (Ephesians 2: 13) by his Chaplain and the Gospel (John 2: 13 & 18) by the Bishop. When the Nicene Creed had been repeated, the Bishop ascended the pulpit and preached a sermon based on Matthew 18: 20: For where two or three are gathered together in my name, there am I in the midst of them. It was on this promise that the consecration of the Christian Church rested; this peculiar presence of the Lord Jesus Christ gave to their sanctuaries a clear, serene, tranquil atmosphere, and therefore they consecrated them for Divine Service by laws which could not be broken - they deemed nothing too good, nothing too costly to be set apart for the Lord. Churches met together in Christ's Name 'to render thanks for the great benefits received at His Hands, to set forth His most worthy praise, to hear His Most Holy Word, and ask those things which are requisite and necessary as well for the body as the soul.' An Offertory then took place before the Sentence of Consecration was read by the Chancellor. After a pause to allow those who wished to leave an opportunity of doing so, the Service of the Holy Communion was resumed. The proceedings lasted over two and a half hours.

After the ceremony, a select company of between thirty and forty were entertained at the Castle Hotel by Mrs Mendham at an elegant déjeuner. The Lord Bishop was in the chair. The health of Her Majesty the Queen was first drunk. His Lordship's health was proposed by the Rev J Vores. The Bishop gave the health of Mrs Mendham and spoke in terms of admiration of that lady's liberality. The toast was responded to by the Rev W T Turner, on his sister's behalf. The Rev Dr Crosse proposed the health of the new Vicar of Emmanuel Church, which was responded to by the Rev A F Benwell. The Architects, proposed in eulogistic terms by the Rev J Parkin, was duly acknowledged by Mr Jeffery. This concluded the list of Toasts. The Bishop had to leave to catch an early train.

Divine Service was again held in the evening, commencing at seven o'clock. Prayers were read by the Rev F Benwell and the sermon was preached by the Rev T Vores, who selected his text from Genesis 28: 17: "This is none other but the House of God and this is the Gate of

Heaven". In his discourse, he referred to the circumstances under which the words of the text were uttered by the patriarch Jacob and pointed out their application to the place in which they were met. He closed with an earnest and affectionate exhortation to those who intended to make Emmanuel their Parish Church, reminding them that the shortest petition offered by a contrite heart in submission to the Divine Will would receive an answer.

## **Building**

Emmanuel was built on the West Hill in the parish of St Mary in the Castle for the purpose of providing for the wants of a new, rapidly developing district. Speaking generally of the church, Archbishop Tait wrote: The church is not to be viewed in its appreciation of finery and ornamentation, in the magnificence of its worship, or in the gorgeousness of its priests but in the faithful fulfilment of the task which it considers has been committed to it in this anxious age of the world. The church was designed by Messrs Jeffery and Skiller, Hastings, and built by Mr John Howell.

## **Albert Jeffery**

Albert Wilson Jeffery was born in Northampton in 1840. His father was a solicitor. By the age of 10, he was a boarder in a school in Cheriton, Kent. In 1861, he was an articled clerk to Martin Bulmer of Strood, Kent and living in his household. The reason he chose to settle in Hastings is not known but by 1871 he was in practice in the town. His partners were William Skiller, with whom he lived in 1871, and initially also G Voysey. As Jeffery and Skiller, the firm designed a number of public buildings in the south. Both Jeffery's sons were architects and the practice by 1905 was known as A W Jeffery and Son. One son was Francis Wilson Jeffery (1881-1965) who seems to have been mainly a quantity surveyor; the other Herbert was his father's assistant and took over the practice. This practice had links with J D and W H Murray of Eastbourne and Hastings. Apart from designing Emmanuel Church, Jeffery and Skiller were involved with restoring or extending St Laurence, Guestling; Christ Church, Blacklands; St Clement, Halton. Jeffery died in 1915.

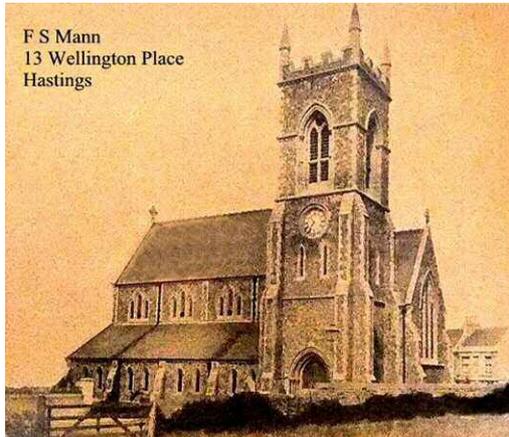
## **William Skiller**

William Skiller (1838-1901) was born in Rochester in 1838. He trained as an architect and came to Hastings via Leicester. He was in practice with A W Jeffery with whom he was lodging by 1871. Skiller committed suicide by hanging himself from his bedroom door on 26<sup>th</sup> October, 1901 as the consequence of a deep depression. The inquest on 28<sup>th</sup> October pronounced a verdict of 'Suicide whilst of unsound mind'. He was buried on Wednesday 6<sup>th</sup> November in the Borough Cemetery. The firm of Skiller and Son, however, seems to have survived William's death as there is a reference to it in 1912.

## **John Howell**

The builder, John Howell, was born in Birmingham in 1822. He came to Hastings with his mother but his early days were hard. He was a truly self-made man and thanks to a life of hard work, the Hastings News referred to 'all he touched turning to gold'. In 1841 he was an apprentice carpenter but by the age of 26, he was employing nineteen men. He took on a brickyard at Silverhill and developed the capacity to take on major contracts at a time when Hastings was rapidly expanding. By 1871 his workforce had grown to 120. He built many of the great Victorian buildings in Hastings: six churches including Holy Trinity Church in Robertson Street; six public buildings including the Assembly Rooms in Cambridge Road

and the old Hastings Grammar School; various domestic and commercial buildings including what is now the National Westminster Bank in Havelock Road, and he constructed the town's mains drainage system. He was an active campaigner for the Liberal Party. In the 1859 general election, he was instrumental in upsetting a Liberal/Tory compromise whereby the parties would have had an MP each. Instead, two Liberals won. He was also active in local politics, serving as a councillor on and off for many years in the 1860's and 1870's and was Mayor in 1878. The Hastings News of 8<sup>th</sup> December, 1893 recorded his death on Friday 1<sup>st</sup> December, 1893 at the age of 69. When he died, he was a wealthy man, living



F S Mann  
13 Wellington Place  
Hastings

in the large house 7 Holmesdale Gardens. Although he came from a poor background, by the late 1860s he was perhaps the town's leading builder. He was popular with his workforce and was considered a firm but fair employer.

Emmanuel Church was started in 1873 and is built of random cut ragstone and Bathstone dressings with lancets, which are single in the aisles and grouped in the clerestory and east end in the early English style. The interior is of simple red brick also with Bathstone dressings. It consists of a nave and two aisles - north and south - 60ft 3ins by 51ft 6ins.

The chancel 19ft 6ins by 20ft 6ins is not deep, reflecting the church's evangelical sympathies.



Hastings.

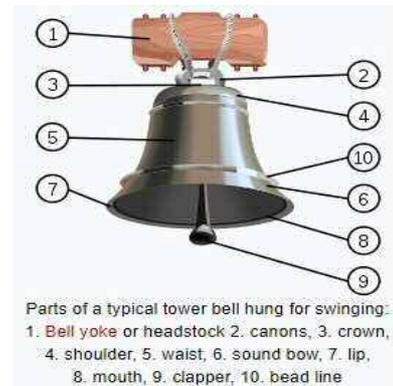
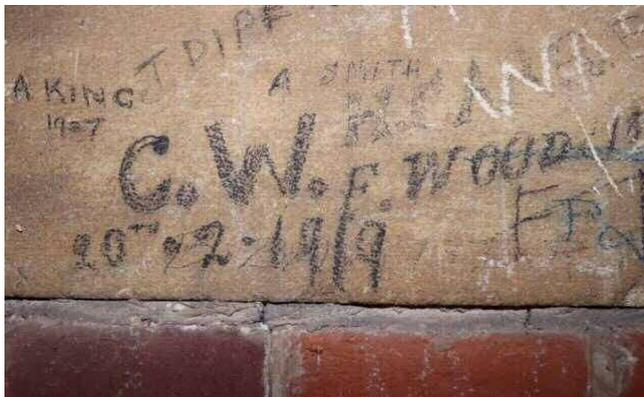
Interior of Emmanuel Church. 1467

The roofs are of open timber and the height to the centre of the nave roof is 50ft. At the east end of the south aisle is a tower 18ft 6ins square and 85ft high to the top of the pinnacles. Messrs John Warner & Sons, London, supplied a peal of three bells, placed in the tower and christened Faith, Hope and Charity. The bells are in the key of G approximately and are not listed for preservation by the Council for the Care of Churches. They were cast before their founder fully understood the harmonic structure of bells, so their strike notes are only approximately in tune with each other.



<i>Bell</i>	<i>Diameter</i>	<i>Strike note</i>
Tenor	3' 3½"	400½ cps
2 <sup>nd</sup>	2' 11½"	446 (4½ <sup>b</sup> )
Treble	2' 9½"	510 (9½ <sup>#</sup> )

The bells are made with canons of the short Doncaster pattern and wrought iron clappers. They are equipped with fittings for full circle change ringing that date from the building of the church. They hang from elm headstocks with hoop type gudgeons running in plain gun metal bearings let into the top timbers of the bell frame. A gudgeon is a socket-like, cylindrical fitting attached to one component to enable a pivoting or hinging connection to a second component. The bells are secured to their headstocks with two V bolts and two U bolts each.



One of the most common areas to find modern graffiti within a church is the bell tower, usually inscribed by the bell ringers themselves. Emmanuel is no different. In some churches, the inscriptions refer to the technicalities of ringing the bells; in others, references are made to such diverse events as ice skating on the Thames in 1890 or RAF raids on the German city of Düsseldorf in 1942. Sometimes visiting bell ringers memorialised their visit, recording names, initials, dates and places of origin. In one church in Norfolk, bell ringers recorded the names of couples they rang the bells for, all enclosed within the decorative outlines of a stylised church building.

The top of the tower represents the highest point in the town and affords spectacular views over the surrounding area.



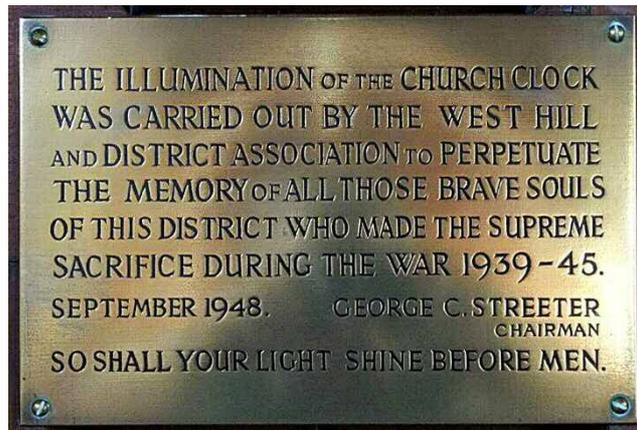
The nave arches, which are in four bays, are plain and massive and carried on stone columns, with deeply moulded caps and bases. The whole of the passages and the floor of the chancel are paved with encaustic tiles (Messrs Maw & Cole); the pews - open benches - are made of yellow deal, stained and varnished; and the material used in the construction of the lectern and pulpit is pitch pine. The gas lighting is principally from a row of jets, about sixty on each side of the nave, immediately below the sills of the clerestory windows, supplemented by brackets of three lights to each bay of aisles, and two handsome five-light standards in the chancel. Artificial warmth will be produced by means of a hot water apparatus. The doors of entry are two in number.

### Clock



The tower houses a fine clock supplied by Mr Hallett of Robertson Street, Hastings. The Hastings & St Leonards Pictorial Advertiser of 25<sup>th</sup> May, 1911 reported that to commemorate the coronation of George V on 22<sup>nd</sup> June, the clock was given a new face with copper lettering and a plate glass front, automatically illuminated each night. The vicar invited donations to cover the renovation of the clock. Further illumination of the clock in the church

tower was carried out by the West Hill and District Association as a memorial to members who lost their lives as a result of the wars. The HSLO of 22<sup>nd</sup> March, 1952 alerted the bus drivers and conductors of the town to an eight-week stoppage to enable repairs to be carried out in the tower. The clock sturdily resisted the elements for a great number of years but in December 1979, a severe storm caused the clock face to be blown out and the fragments to be scattered throughout the





surrounding streets. A new face was fabricated, placed in position and the clock re-started a few months later. Further repairs were carried out in April 1989 and September 1990 after more storm damage. At the time of writing the clock is expected to undergo further renovation.

## Organ



The Organ chamber and vestry are at the east end of the north aisle. The Organ, a 'sweetly toned and wonderfully powerful instrument' (HSLO 26<sup>th</sup> September, 1874), was constructed by Messrs Brown and Son, London (for whom Mr George Lindridge, 44 Robertson Street, was the local agent).



It was a marvel of cheapness, costing £160. George Lindridge (1815-1882) was a Professor of Music and organist who purchased Charles C Ayle's bookselling and stationery business at 35 Robertson Street in 1857. He then added a Music Repository to the bookshop and later set up a pianoforte warehouse in premises he shared with Ayles & Bonniwell at No 44 Robertson Street. The instrument had manuals and two octaves of pedals:

### GREAT ORGAN Compass CC to G in ALT

	Pipes
1 Open Diapason	56
2 Stopped Diapason	56
3 Clarabella	44
4 Dulciana	44
5 Wald Flute	44
6 Principal	56

### SWELL ORGAN

11 Swell to Great Coupler
12 Great to Pedals

### SWELL ORGAN Compass Tenor C to G in ALT

	Pipes
1 Keranlophon	44
2 Lieblich gedacht	44
3 Obol	44

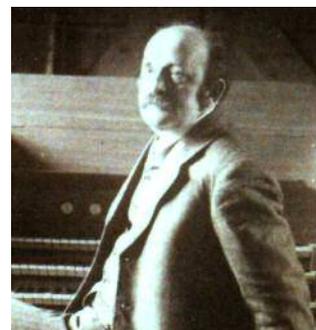
10 Bourbon CCC

413 PIPES

In 1898, the original organ underwent repairs at the hands of Brown & Co. Considerable efforts were made to improve the instrument but owing to the sudden and serious illness of the builder, not all the additions had been completed. A short service on Thursday 22<sup>nd</sup> September, 1898 celebrated the reopening of the organ. Rev Newman, Rev Etheridge and a full choir were in attendance. Rev Newman based his address on 1 Samuel 7: 12: Thus far

has the LORD helped us. God's help had been sure and sufficient from the day the church was first opened. Judging by the work which had been done, grace had evidently been given to Sunday School teachers, district visitors and the parish nurse. Services might be even more congregational with the enlarged organ. The service concluded with an organ recital given by Mr T Cramp. The choir sang a Te Deum to a setting by Dr Dyke. A final hymn Now thank we all our God ushered in the church's silver jubilee.

This organ was replaced in 1935. The chosen builder was Samuel Frederick Dalladay of Hastings. He was born in 1864 in London and was himself an organist holding the ARCO diploma. He gave recitals in the Albert Hall and Crystal Palace in his youth. In 1886, he moved to Folkestone and opened an Academy of Music. He was also organist at St John's Church in Folkestone. He began building organs in 1903 and by 1906, had opened the Sussex Organ Works in Manor Road, Hastings. Manor Hall was originally used as a gymnasium. By February 1902, it was used for non-denominational evening Gospel services.



**SUSSEX ORGAN WORKS,  
MANOR HALL, HASTINGS.**

**T**HE following Church Organs are at the Works, and are on Sale as follows :-

Three Manuals, 42 stops, entirely pneumatic, £850.  
 Three Manuals, 32 stops, part pneumatic, £500.  
 Two Manuals, 20 stops, part pneumatic, £300.  
 Two Manuals, 19 stops, pneumatic pedals, £200.  
 Two Manuals, 14 stops, pneumatic pedals, £115.  
 Two Manuals, 13 stops, £100.  
 One Manual, 6 stops, £42.

All communications should be addressed :-  
**MR. S. F. DALLADAY, Craigholme, Baldstow Road.**



Dalladay built or rebuilt some ten organs in the town between 1907 and 1946, employing a small team of 9 or 10 men. He died in 1955.

#### SPECIFICATION OF EMMANUEL CHURCH ORGAN

##### I Great

1	Open Diapason	8'
2	Dulciana	8'
3	Clarabella	8'
4	Principal	4'
5	Harmonic Flute	4'
6	Clarinet	8'
7	Tremulant	

##### II Swell

8	Violin Diapason	8'
9	Lieblich Gedact	8'
10	Viol di Gamba	8'
11	Voix Celeste	8'
12	Gemshorn	4'
13	Twelfth	2 <sup>2</sup> / <sub>3</sub> '
14	Fifteenth	2'
15	Dulciana Mixture	II
16	Oboe	8'
17	Tremulant	

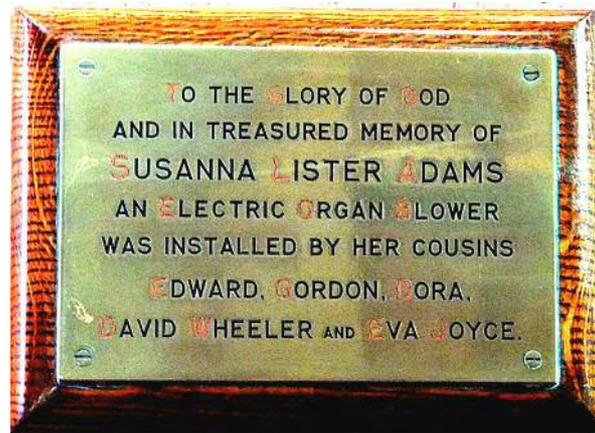


## Pedal

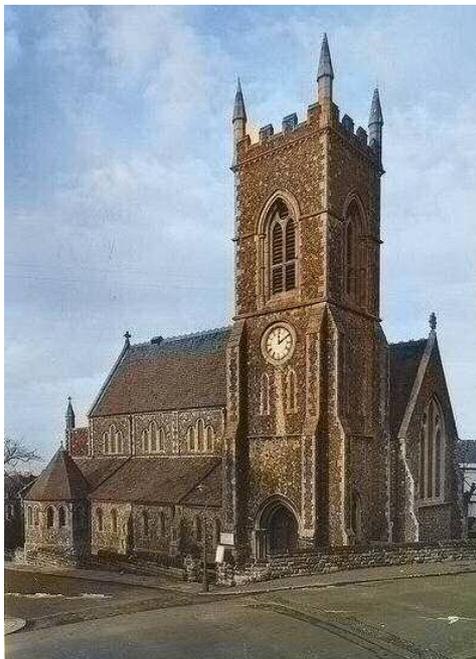
18	Harmonic Bass	32'
19	Bourdon	16'
20	Bass Flute	8'

An electric blower was installed in 1934 to commemorate the Diamond Jubilee of the church, although the manual pump was retained for use in the event of a power failure. In 2003, asbestos was found in the organ pump box. ADI Environmental Services took samples. They also found dust in the mouths of the visible metal organ pipes. In itself, the asbestos did not constitute a risk to the congregation provided the organ was not played. Discussion with the Archdeacon,

the diocesan solicitors and the Ecclesiastical Insurance Group led to the conclusion, however, that it was not worthwhile taking the organ apart and decontaminating it as many of the soft parts were deep inside the instrument and new tailor made parts would need to be manufactured to replace them. A tentative estimate of between £8000 and £30,000 was given for taking the organ apart. This did not include decontamination which according to ADI was 'beyond imagining'. As the organ was not in good condition and was of little historical interest, it was decided that removal was the best option. Every reasonable effort was made to contact the group of five people who gave the Organ Blower.



## Development of the building



worked in 1882. The partnership ended in 1903.

In 1886, W H and J D Murray added a west porch and in 1893 a lower west extension and baptistry with an arch from the nave that has a gallery over it because the church was deemed to be too small for what had become a large parish. The costs were met by Mrs Mendham (£650). William Hay Murray (1852-1919) and John Dunbar Murray (1847-1919) were brothers, the sons of a schoolmaster of Scottish birth. Both were born at Bromley by Bow and had moved with their parents to Hastings before 1861. The older brother was in practice in Hastings by 1874 when his professional address was 3 Queens Road and in 1883, 2 Queens Road. He and his brother were partners in Robertson Street by 1886. In 1891 J D Murray was living in comfort in Ore and in 1901 was said to be retired whilst W H Murray was living in Bexhill. In 1897 W H Murray entered into a partnership in Eastbourne with H Spurrell with whom he had

## Windows

In 1874, the structure was principally lit from the lofty clerestory windows which are in triplets and divided by columns of blue Bath stone. At the west end, there was a large wheel window with two long lancets below it. The east window was a triplet lancet, internally divided by columns of blue Bath stone, with white stone bands. Small lancets were also placed in the aisles.

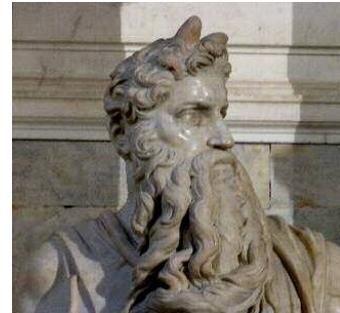
### Change of East Window

In 1887, the original east window was replaced by a new window at a cost of £20 (app. £2550 now) because it was no longer wind and water tight. This window was later replaced by the current Transfiguration window produced by the firm of Heaton, Butler and Bayne. Clement Heaton (1824-82) was the son of a Methodist minister in Bradford on Avon. In 1851, he was a glass painter for William Holland of Warwick (1809-83). He was in London by 1853 and briefly in business alone before going into partnership with James Butler (1830-1913) in 1855. The partnership started in 236 Marylebone Road but around 1860 they briefly shared premises with Clayton and Bell. Robert Turnill Bayne (1837-1915) was an employee of Clayton and Bell and became chief designer for Heaton and Butler in 1862. Heaton pioneered the use of softer colours but Bayne's advent brought a Pre-Raphaelite influence. The company was associated with a number of churches in Hastings and St Leonards, notably: All Saints; All Souls; Christ Church, London Road; Christ Church, Ore; St Ethelburga, St Leonards; St John, Hollington; St Leonard, Hollington; St Mary in the Castle.

The Transfiguration window on the east wall was given by John Feaist in remembrance of Mary Ann Feaist (nee Hopper) who died on 24<sup>th</sup> January, 1888 in the Islington area. The representation of Moses is interesting. At



first glance, Moses appears to have horns. This would have been in line with St Jerome's (AD 347 - 420) erroneous translation of the bible into Latin where having had an encounter with God, Moses is described as having horns. Michelangelo's famous statue of



Moses in Rome reflects the same translation. The text, however, should have read: When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the LORD (Exodus 34: 29). The 'flashes of lightning' attempt to represent that radiance.

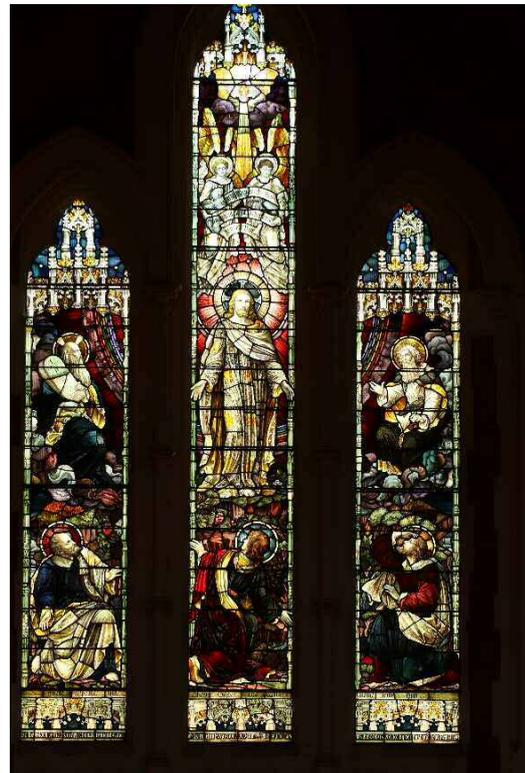
The Hastings and St Leonards Observer of Saturday, 24<sup>th</sup> March, 1894 recorded the commemoration:

The new stained glass window, representing the Transfiguration of Christ, which has been placed in the Chancel of Emmanuel Church West Hill, by Mr John Feaist in memory of his deceased wife, was dedicated on Sunday morning (18<sup>th</sup> March, 1894). The

service was read by the Rev R Meiklejohn (curate), and special prayers were offered up. An appropriate sermon was preached by the Vicar (the Rev Sholto J Newman). His discourse was based on the 30<sup>th</sup> and 31<sup>st</sup> verses of the 9<sup>th</sup> chapter of St Luke: "And behold,

there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of His decease which He should accomplish at Jerusalem." The rev gentleman remarked that as they had that day been dedicating to Almighty God the beautiful window generously and lovingly given by their friend, Mr Feaist – a window for which, as a congregation they were, he was sure, most grateful, he could not do better than ask their attention to one or two lessons suggested by the subject which had been chosen, viz, the Transfiguration of their blessed Lord. The first lesson was a lesson of encouragement, for the Transfiguration was intended to give the Disciples some idea of the glory in which Christ would appear when He came the second time. The second lesson was one of comfort. One after another their loved ones were taken from them - "they laid them down to sleep, but not in hope forlorn" - for in the Transfiguration they had the strongest evidence that the dead would rise again. He then dwelt on the topic of conversation on the Holy Mount; "they spoke of his decease, which He should accomplish at Jerusalem." Holy Week had come and gone many a time, but, unlike those holy ones upon the Mount, many who professed and called themselves Christians never thought about the Saviour's death at Jerusalem. The topic of conversation on the Holy Mount should be theirs all through the week - the death of Christ - so important to those Old Testament saints, and so important to them, because without shedding of blood there was no remission. Let them make much of the death of Christ; let them speak of His decree which He accomplished at Jerusalem; let their language be that of St Paul: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

My richest gain I count but loss,  
And pour contempt on all my pride.

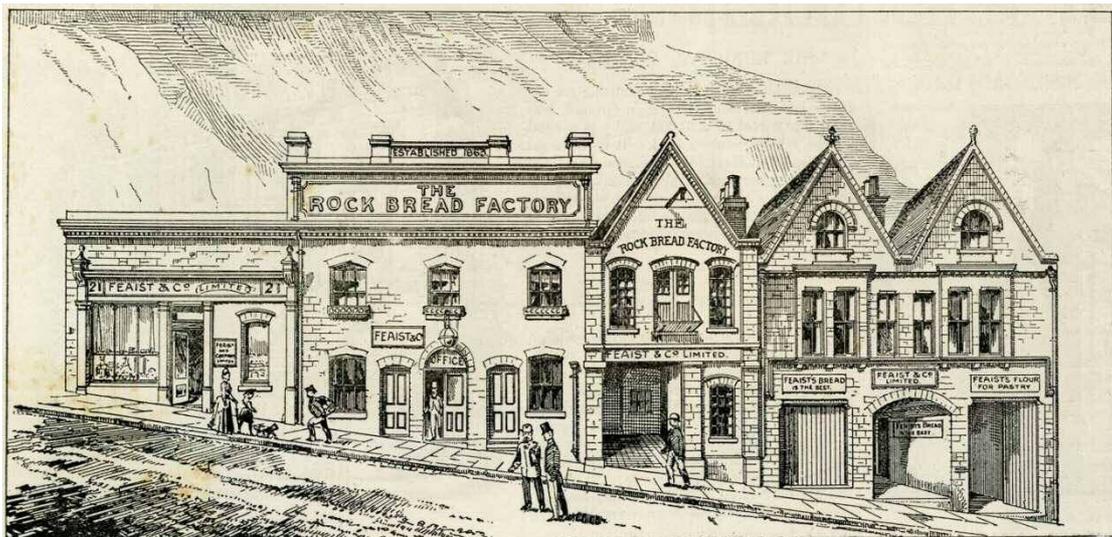


When I survey the wondrous cross  
On which the Prince of Glory died,

Two years later, John Feaist's death was recorded in the Hastings and St Leonards Observer of Saturday 27<sup>th</sup> June, 1896.

We regret to announce the death of respected townsman, Mr John Feaist, who by his great urbanity and kindness of heart, had won for himself the esteem of all with whom he came in contact. The sad event took place at his residence, 8 Belle Vue, West Hill Hastings, on Saturday evening last (20<sup>th</sup> June, 1896). For some nine months past, he had been almost entirely confined to his house with apoplexy and heart disease. He was born at Plumpton, a village in Sussex, in 1824 where his father was a farm labourer and to which calling the son was at first attached. Getting somewhat tired of the work, he determined to apprentice himself to a miller and in order to obtain the requisite money for so doing, went to work on the railway at 14s a week. He was then 15 or 16 years of age. At the expiration of his indentures, he commenced work as a journeyman – a fully qualified tradesman who had served as an apprentice of a trade.

The story of his marriage has a somewhat romantic tendency. It appears that on applying at a certain place for employment, he was informed that he could not take the place unless he was married. Nothing daunted, he enquired how long he could have to provide himself with a wife, and he was told a week. Now it happened that he knew a young girl who was in the habit of reading and writing letters for him, for at that time he could do neither. To this young lady he determined to propose and met with the desired reply. He married Mary Ann Hopper in St Thomas's Church, Lewes on 23<sup>rd</sup> December, 1848. In 1861, they lived in 37 Priory Road but by 1881, they had moved into the bakery (below) at 161 Castle Road. He used to tell how he was dismissed from one place owing to the fact he was a teetotaler and came and started business at Hastings in a little way and increased it until he was taking 145 sacks of flour a week. This was the foundation of the extensive bakery known as Feaist and Co Limited that employed 19 men but from which the deceased severed his connection several years ago. On 10<sup>th</sup> February, 1883, he gave a talk in Burnhill to 300 people about his life. The talk resulted in six people taking the temperance pledge and eight people joining a bible class.



He retired into private life for a short while but afterwards took to business again, and was at the time of his death carrying on a big bakery concern in London. Some three years after the death of his first wife, John married Elizabeth Baldwin in St Stephens, Canonbury, Islington. She was twenty years younger than him. The couple later

returned to Hastings and lived in 1 Alpine Road. He leaves behind a record of a life well spent, having by his own energy and work risen from a very humble position in life to one of comparative affluence.

### North Windows



On 15<sup>th</sup> August, 1932, a faculty met to approve two windows on the north side of the church and the erection of a brass plaque in memory of Rev Sholto Newman. The lancets were designed by D B Taunton and produced by J Hardman and Co.

Donald Battershill Taunton (1885-1965) was born on the edge of Birmingham and in 1901 is described as an architect's pupil. He later trained to be a glass maker in J Hardman and Co's studios in the city, as well as at Birmingham College of Art. He was a partner in Hardman's by 1919 and was chief designer from 1935 to 1964. He was largely responsible for the company's London branch. The business of John Hardman and Co emerged from a prosperous firm of button-makers in Handsworth, Birmingham, owned by John Hardman senior (1767-1844). The change was mainly due to his son, also John (1811-67) and followed his meeting A W N Pugin, who was active in the area in the late 1830's. Pugin persuaded the company to diversify into ecclesiastical metalwork of various kinds, including silver plate and stained glass which Pugin designed. By 1919 the glass-making and decorative side of the business was constituted separately, with D Taunton the chief designer. Mrs Newman asked for a Good Shepherd design to be created. The original windows were lost in the bombing raid of 1942 and were replaced with clear glass. The picture above is a recreation of how one window might have looked.



### South Windows

On 4<sup>th</sup> December, 1951, a faculty approved the installation of two windows in the south wall:

Whereas it hath been represented to the Worshipful Kenneth Mead MacMorran, KC, MA, LLB, our Vicar-General and Official Principal of our Consistorial and Episcopal Court of Chichester by a Petition under the hands of the said John Maddock (Incumbent), George Edward Small and Frank Toogood (Wardens) THAT at a meeting of the Parochial Church Council of the said parish held on the Tenth day of October one thousand nine hundred and fifty-one it was resolved to apply for a Faculty authorising the proposal to insert two stained

glass windows in the South Wall of the Parish Church of Emmanuel, Hastings, in accordance with the designs prepared by Messrs G Maile and Son Ltd of 367 Euston Road, London NW1.

The firm of George Maile and Son, later known as Maile Studios, was originally founded in 1785 as monumental sculptors at 367 Euston Road, London. By 1925 they were making ecclesiastical metalwork in premises next door and by about 1931 called themselves simply 'ecclesiastical craftsmen'. They subsequently specialised in glass, the earliest known of which dates from 1941. They moved first to Bayham Street, NW1, where they had previously had a workshop and then to Canterbury. They closed in the 1990s.



The window on the left is in proud memory of those who gave their lives in the Wars 1914-18; 1939-45. St George is a familiar figure in stained glass. Although he is now considered to be England's patron saint, he was in fact born in the 3<sup>rd</sup> Century AD in modern day Turkey. He did not start life as a chivalric hero. He was probably an officer in the Roman army. He became a Christian and died during the persecutions of the Roman Emperor Diocletian. After being canonised in the 5<sup>th</sup> Century AD, people turned to him in time of need. Shakespeare's Henry V calls on him before a battle: God for Harry! England, and St. George! The legend of St George fighting the dragon actually post-dates the real George by several centuries. He is shared with Venice, Genoa, Portugal, Ethiopia and Catalonia amongst others, making him a truly international saint. The window on



the right was in loving memory of Annie Graham Hodges who died on 17<sup>th</sup> November, 1950. Ann Graham Hodges was the daughter of a Pharmaceutical Chemist, born on 9<sup>th</sup> July, 1875 in Chester. She lived with her parents. Sometime between 1911 and 1939 she moved to Hastings and lived in 45 St Mary's Terrace. She died on 17<sup>th</sup> November, 1950. The design of the window is known as Noli Me Tangere (Do not touch me). Noli me Tangere is the Latin version of a phrase spoken, according to John 20:17, by Jesus to Mary Magdalene when she recognized him after his resurrection.

## Pulpit

In the Middle Ages, priests addressed the congregation from the top of a rood screen (see Appendix Three). Rood screens disappeared post-Reformation and were replaced with pulpits as the result of an edict of 1603. Emmanuel's original pulpit can be seen in the early picture of the interior of the church (see above). This was replaced on 8<sup>th</sup> July, 1909 by the marble arcaded font – the gift of Arthur and Mary Wheeler (see Augustus Benwell).

## Parish boundaries

The first parish boundary of the district chapelry of Emmanuel was formally established in 1875. Changes of boundary may be found in Appendix One.

## Death of Mrs Mendham



Sophie died on 21<sup>st</sup> May, 1893, Whit Sunday evening, in her residence in 3 Uplands, St Leonards. Her illness was caused by the effects of a fall which she sustained about seven weeks before. Her patience and fortitude during her sufferings were testimony to her deep Christian faith. Her constant prayer was: Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation. Uplands and The Lawn in St Leonards were built in the 1850's for the

wealthy. They occupied an elevated site overlooking the subscription gardens and the sea. From the start they were inhabited almost exclusively by women. The typical pattern was an elderly widow and her sister(s), daughter(s) and/or niece(s) and a few resident servants, almost all females. The servants always outnumbered their employers. Sophie had two companions, a housekeeper, a lady's maid, a housemaid and a kitchen maid.

An obituary in the Ampthill and District News of 3<sup>rd</sup> June, 1893 referred to how greatly missed Sophie was. Not only was she of a liberal mind and generous disposition, every local charitable institution found in her a warm friend and generous supporter. She took great interest in the welfare of fishermen, for many years subscribing towards the Fisherman's Church. She also gave £800 for the purpose of forming a Fisherman's Institute in All Saints Street, Hastings. In 1894 at Christmas, her will specified each parishioner in receipt of various other parochial charities should be given 4½ cwts of coal. In temperance work she assisted the various local societies in a very liberal manner. In fact, there was hardly any local charitable institution in St. Leonards or Hastings that she had not helped in some way. The society for Waifs and Strays in London came in for a share of her generosity. In Clophill she always subscribed to the local fund of the Church Missionary Society and the various Clothing Clubs connected to the Parish. She founded the Sunday School in Emmanuel Church and for many years, was a teacher whilst residing in St Mary's Terrace. She desired no one to know of all the good she did.

Sophie specified a quiet and private funeral with no flowers. She wished to be buried alongside her husband in the nave of St Mary's Church, Clophill just under the north window. Her body was brought to Ampthill Station on Thursday evening and taken to Maulden Cottage for the night, the residence of her great friends, the Misses Moore. Her funeral took place at 1.30 the next day with crowds following the procession as it wended its way through the village. Her innermost coffin was of elm with a leaden shell while the outer one was of oak with brass fittings, bearing the following inscription: Sophie Mendham, born February 6<sup>th</sup>, 1807, died May 21<sup>st</sup>, 1893. The rector, Rev G Bosanquet, met the procession at the churchyard gate and preceding the coffin, read the burial sentences. The choir, conducted by Mr H Cunnington, sang 'How sweet the hour of closing day' on

entering the church. The Rev F E Doubleday read the lesson and after the lowering of the coffin into the vault, the sides of which were covered with ivy and laurel leaves, the choir sang 'Peace perfect Peace'. Many a former servant took their leave from an employer and friend.

At the same hour, a memorial service was held in Emmanuel Church, Hastings, before a full congregation. The service was conducted by the Vicar, Rev Sholto Newman, and commenced with the singing of the hymn 'Hush, blessed are the dead'. Rev Newman then read the Service for the Dead. He felt he could not close without saying a few words about their departed friend, although she would not have wished it. Some eighteen years ago as a resident on the West Hill, she saw the population increase rapidly and was anxious for them to have a house of prayer where they could worship God and hear the everlasting words of the gospel preached. Later she paid for the construction of the Sunday School, the Mission Room, the Vicarage and the enlargement of the church. There was no good work on the West Hill in which she did not take a deep interest. It seemed her one desire was to go about her Father's business and when this was done, she was ready and willing to leave the world and be with him. At the close of the address, the hymn 'The sower went forth sowing' was sung (Words: William S Bourne; Music: John F Bridge).

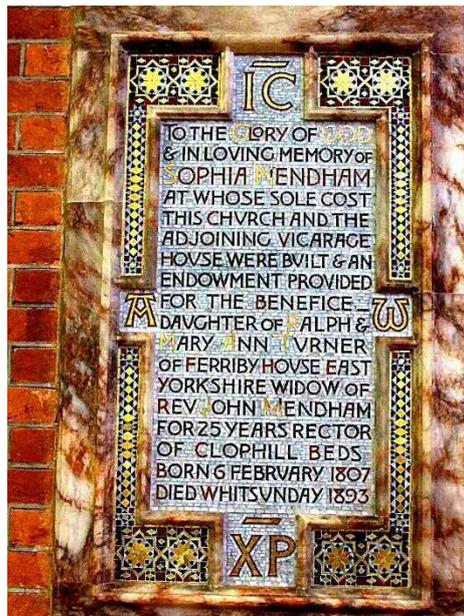
Matthew 13: 3 Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow."

Within a hallowed acre  
He sows yet other grain,  
When peaceful earth receiveth  
The dead He died to gain;

For though the growth be  
hidden,  
We know that they shall rise;  
Yea even now they ripen  
In sunny Paradise.

O summer land of harvest,  
O fields forever white  
With souls that wear Christ's  
raiment,  
With crowns of golden light.

The organist, Mr Woolley, played the Dead March from Handel's Saul on the organ during which the congregation remained standing.



## Last Will and Testament

Sophie's generosity continued after her death:

**THIS IS THE LAST WILL AND TESTAMENT** of me Sophie Mendham of No 3 Upland Views, Saint Leonards on Sea in the county of Sussex, widow, whereof I appoint my Friend, Mr William Blackman Young of Hastings in the said county of Sussex, Gentleman, and my two Nephews, The Reverend Charles Henry Turner, Rector of St Georges in the East and Francis Charlwood Turner of 15 Finsbury Square, London, Esquire, MD to be the Executors and I bequeath to each of them the sum of one hundred pounds as such Executor and I declare that in the event of my personal Estate being insufficient to pay in full the Legacies hereinafter bequeathed and the Legacies hereby given to my Executors, the Legacies given to my said Executors as such Executors shall not abate but shall be paid to them in full in priority to the other Legacies liable to abatement.

I desire to be buried in Clophill Church, Bedfordshire by the side of my dear Husband and that my Funeral may be conducted in as plain and simple a manner as possible. I desire that all my Diaries and Letters that may be found after my decease may be destroyed as soon as practicable. I bequeath my painting of Dove Dale Derbyshire to Mrs Goodhall, Sister of the late George Evans of Chigwell in the county of Essex, Esquire. I bequeath the coloured portrait of my dear Husband to his cousin, Mr Edward Crouch of Caintree, Clophill aforesaid. I bequeath all my other pictures to my Sister in Law, Mrs Turner of Dingle Head near Liverpool. I bequeath to the said Mrs Goodhall such of my Books to the number of fifty as she may like to select out of the Books in my Drawing Room. I bequeath three volumes of Bishop Ellicoll's Commentary on the New Testament to my Nephew, the Reverend Charles Henry Turner, Rector of St Georges in the East. I bequeath my Books in the Dining Room to the London College of Divinity at Highbury, Islington. I desire my Companion, Miss Annie Thomson to have the distribution of Books in my Bedroom and Study among my intimate Friends; and the rest of my Books I bequeath to the said Mrs Turner of Dingle Head as part of my Residuary Estate. I bequeath the Silver Tea Service given to me by my Mother before I was married to the eldest daughter at the time of my decease of my Niece, Mrs Davis Colley of Harley Street. I bequeath to my said Sister in Law, Mrs Turner of Dingle Head aforesaid my Gold Watch marked CHJ at the back and also my jet brooch with the locket attached thereto containing the likeness of her son at the back thereof. I bequeath my Wearing Apparel and all my jewels, trinkets and other personal ornaments not hereinbefore disposed of unto the said Mrs Turner of Dingle Head aforesaid to be disposed of in such a manner as she may think fit.

I bequeath to the Incumbent and Churchwardens of Clophill aforesaid the sum of fifty pounds to be distributed by them at their discretion amongst such of the Poor of Clophill aforesaid as they may select as fit objects of such distribution.

I bequeath the following pecuniary Legacies namely to my late Parlour Maid, Florence Hazard, two hundred pounds; to Mrs Catherine Sharp, widow, two hundred pounds; to Miss Kate Huntley, two hundred and fifty pounds if she survives me but if not, then to her Sisters, Susan and May Huntley or to such one of them as shall survive me; to Miss Louisa Ann Moore, one hundred pounds; to Mrs Pierpoint, fifty pounds; to each of my servants living with me at my decease, one quarter's wages in advance; to each of my three Nephews and my Niece, the children of my late Brother Thomas Turner, one thousand Pounds and to my Niece, Harriet Annie Davies, the daughter of my Brother, the Reverend William Levis Turner deceased, one thousand pounds and to the said William Blackman Young, one hundred

pounds in addition to the Legacy given to him as such Executor as aforesaid; to the Invalid Ladies Home at Catherine House, Saint Leonards on Sea, one hundred pounds; to the Infant School at Bopeep, one hundred pounds; to the Missions to Seamen for the benefit of the Hastings branch, one hundred pounds; to the Protestant Alliance, one hundred pounds; to the Protestant Educational Institute, one hundred pounds and to the Church Association, two hundred pounds. I declare that all the preceding Legacies shall be free of duty to the respective recipients thereof and that the preceding Charitable Legacies and the duty thereon and also the funds for the Annuity hereinafter given to the Incumbent and Churchwardens of the Ecclesiastical District of Emmanuel in the Borough of Hastings and the Duty thereon shall be paid or provided for out of such part of my Personal Estate as can legally be applied to Charitable purposes in preference to any other payment thereout and that the Receipts of the respective Treasurer for the time being of the respective Institutions and Societies shall be effectual discharges to my Executors for the money thereby respectively acknowledged to be received.

I direct my Executors to purchase in their names such several sums of Government Consolidated Annuities, the dividends or interest whereon will at the time of such investment suffice to produce the following Annuities namely to my companion, Miss Annie Thomson, two hundred pounds per annum during her life, free of Legacy Duty; to my Goddaughter, Flora Brown, eighty pounds per annum during her life free of Legacy Duty and to the Incumbent and Churchwardens of the Parish or Ecclesiastical District of Emmanuel in the Borough of Hastings aforesaid an Annuity of eighty pounds per annum in perpetuity free of Legacy Duty towards the stipend of a Curate or Scripture Reader for the said Parish or Ecclesiastical District.

And I bequeath the said Annuities to the aforesaid Nominees thereof respectively and I declare that all the above Annuities shall be paid half yearly from the date of my decease, the first half yearly payment to be made at the expiration of six calendar months from my decease and to be continued consecutively thereafter together with a proportional part thereof to the date of the decease of the Annuitants in the cases of the said Annie Thomson and Flora Brown and that until sufficient sums of Government Consolidated Annuities shall be purchased to meet the said Annuities, the same Annuities shall be paid out of my Residuary Estate.

And I further declare that none of the said Annuitants shall be entitled to demand that any part of my General Estate shall be applied in purchasing his or her Annuity nor to receive any capital sum in discharge thereof. And I declare that in the event of the Income arising from the funds so invested being at any time after such investment insufficient to meet such Annuities, my said Executors shall not be responsible for such deficiency but that the said Annuities shall abate proportionally.

But on the death of either the said Annie Thomson or Flora Brown, then I direct that my said Executors shall out of the sum so purchased to meet the Annuity hereinbefore given to the one so dying, set apart a further sum in order to secure the payment in full of the other Annuities hereinbefore given after the dividends on Consolidated Annuities shall be reduced to five pounds and a half per cent per annum and subject to the payment of the preceding Annuities and the Duties thereon and to the payment of the preceding Legacies and the Duties thereon, should my general Estate be insufficient for that purpose, I bequeath the Government Securities so directed to be purchased as aforesaid as an Investment to meet the said Annuities, whether the said Annie Thomson and Flora Brown or either of them shall be living at my decease or not, unto and equally between the Church

Pastoral Aid Society, the Invalid Ladies Home at Catherine House, Saint Leonards on Sea aforesaid, the Hastings and Saint Leonards Infirmary, the Saint Leonards National and Parochial School, the City Mission and the Irish Church Missions.

I declare that the respective receipt of the Treasurer for the time being of the last mentioned Societies or Institutions shall be effectual discharges to my Executors for the money thereby acknowledged to be received. I give, devise and bequeath all the residue of my property whatsoever and wheresoever unto my said Sister in Law, Mrs Turner of Dingle Head aforesaid. Lastly I revoke all former Wills by me made.

In Witness whereof I have hereunto set my hand this second day of July one thousand eight hundred and ninety.

2 July 1890

## Emmanuel Properties

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Emmanuel Church has owned or managed a number of properties over the years.

### 18 Priory Road, Hastings



#### Timeline

- In 1895 Rev William Carlisle Sayer Milward together with Alfred Leighton Sayer and Henry Charles Sutcliffe conveyed the property to Edwin Barler and Henry Gasson both of Hastings, builders and co-partners. They subsequently mortgaged the property to Septimus Samuel Savery of Nadria, Clay Hill, Enfield, Middlesex.
- On 17<sup>th</sup> October, 1895, the property was conveyed to Frederick William Foster of George Street, Hastings, painter and house decorator, who the following day, mortgaged the premises to Eliza Chandler of The Cottage, Halton, Hastings, spinster.
- Eliza married Ferrand Guscotte of The Beacon, Lenham Heath, Kent. On 20<sup>th</sup> February, 1912 she assigned the mortgage to Ann Winter Bickle, wife of Ernest Wills Bickle of 50 Drayton Avenue, West Ealing, Middlesex, draper. Ann died on 24<sup>th</sup> February, 1923. The property was then conveyed to Emma Keeler, wife of Walter Keeler. On her death in November 1936, it was then transferred to her husband. When Walter died on 7<sup>th</sup> October, 1940, the property was transferred to Amy Smith of Hastings, spinster.
- The property was purchased by the Incumbent, Rev Victor Winch and Churchwardens of Emmanuel Church, Hastings on 2<sup>nd</sup> August, 1957 out of part of the Curate or Scripture Reader Fund set up by the will of Sophie Mendham. The fund was augmented by an endowment from Edith Stace, a committed member of Emmanuel's congregation.

### 7 & 7A Portland Place, Hastings (known in the early days as Spring House)



#### Timeline

- The property was first sold to Francis Smith, a banker in Hastings on 29<sup>th</sup>/30<sup>th</sup> September, 1836.
- In 1891, John Gallop, a carpenter in Hastings, bequeathed the property to his wife's sister, Amelia Smith – wife of J J Smith.

- On 26<sup>th</sup> June, 1900, Ellen Jane Belsey and Amelia Smith executed a deed of arrangement, confirming to each other their respective properties.
- On 14<sup>th</sup> July, 1919, E W Standen conveyed the property to John Herbert Vincett, a licensed victualler from Richmond in Surrey, who sold it on 21<sup>st</sup> February, 1922 to Sydney Bertram Dyer, auctioneer, of 38 Havelock Road, Hastings. He immediately sold it to George Seymour Leech, gentleman, of 43 Castle Hill Road, Hastings.
- The house was purchased by the Chichester Diocesan Fund and Board of Finance in 1964 to be used for meetings of religious, philanthropic, charitable or benevolent societies connected with Emmanuel Church, Hastings, meetings for the benefit of the poorer classes, the promotion of useful or charitable objects, clerical meetings, clergy social conferences and other purposes tending to the spiritual, intellectual, moral or social interests of the poor and other inhabitants of the Parish and as club rooms for working men and lads living in or near the Parish. Proceeds of any sale, mortgage or letting could be used for any charitable purpose in connection with the Parish.
- By 2000, the property had deteriorated so seriously, it required in the region of £54,600 (+ VAT) to repair and refurbish it. This figure did not include any allowance for the replacement of floor furnishings or electrical and drainage tests. The house was sold on 29<sup>th</sup> June, 2001.

## 7 Pelham Crescent

The sale of 7 Pelham Crescent allowed the proceeds to be used for any parochial purpose. By 1986 Hastings Borough Council acquired the freehold to St Mary in the Castle and number 7 Pelham Crescent.

## Hastings Mission Hall



An article in the Hastings News of 14<sup>th</sup> March, 1890, reported that the Emmanuel Mission Hall in 90 St Georges Road, Hastings had been made into a new working men's club at a cost of £300. It opened on 12<sup>th</sup> March. People could use it for a penny a week. A member of the PCC suggested in a meeting on 21<sup>st</sup> January, 1931 that Rev Sholto Newman owned the property but that outgoings such as Ground Rent and Insurance had been met from Church Funds for the past six years. It was agreed to claim this back from Rev Newman's estate but it was later established that it was in fact a church building. The Bethel Full Gospel Church used this late 19<sup>th</sup> Century building (1889), in the middle of a terrace of houses on St George's Road, before moving to Priory Road in Halton. It was registered for marriages between November 1970 and October 2001.

## Emmanuel Hall

The size of the Hall made it a useful space for Rummage Sales, Choir Concerts, meetings of the Temperance Society and Band of Hope, Guides and Brownies as well as events such as a Harvest Supper. As early as the 1930's, the PCC of Emmanuel Church, Hastings became

aware of the poor state of repair of the building. The vicar, Rev Walter Kitley, proposed repairs to make the building useable for a Badminton Club, a Business Girls' Guild and other activities for younger members of the congregation. Tribute was paid on 30<sup>th</sup> March, 1932 to the vicar's efforts in renovating the Hall. In 1973, a proposal was made to sell the site for £9750 to enable a terrace of three houses to be built. The building required £5000 pounds worth of renovation. Rev Raymond Brooks managed the sale. In March 1974 after planning permission had been granted for the terrace, the building was put on the market for £9000. In 1974, a "homeless" Cub Scout Pack (their own hall in Hughenden Road had burnt down) used the hall for a short period. At one Cub Pack meeting they did some campfire singing indoors. The following week they were told that the ceiling had fallen in - hopefully nothing to do with their singing! The hall was then closed. In March 1978, an offer was made by a local builder for the site of £6000 subject to the renewal of outline planning permission, a certificate from the Diocesan Authority, giving their approval, PCC resolution to sell and a Certificate of Ownership. A figure of £6250 was agreed.



The photo from around 1960 of the St George's Day parade shows the 2<sup>nd</sup> Hastings Cubs who were based at Emmanuel Hall.

A letter of 8<sup>th</sup> June, 1978 to the Archdeacon referred to complaints from local residents about loud music, noise, other disturbances and lights being left on. There followed a lot of bureaucratic wrangling over the right of way to the rear of the Hall. Abortive offers from builders failed to adhere to planning permission requirements. In the meantime, the asking price was upped to £9250. In October 1979, the sale was completed for £7700. The proceeds were to be used to renovate Mendham Hall.

**APPROVAL OF DETAILS**

**HASTINGS BOROUGH COUNCIL**  
TOWN AND COUNTRY PLANNING ACTS

14th November 1979

Plans and Submission No :- **HS/DS/79/719/11331**

Applicant :- **R. Saxby and Partners.**

Situation :- **Site of Emmanuel Church Hall, 12, Emmanuel Road, Hastings.**

Description of Details submitted :- **Erection of three terraced houses with integral garages.**

In pursuance of its powers under the Town and Country Planning Acts and all other powers, the Council hereby approves the details described in the Plans and Submission specified above, for the purpose of the Conditions attached to outline planning permission No. **OA/79/695/11331**.....

## Clements Hall

Clements Hall belonged to the old St Clements Church, Halton (right). It was inherited by Emmanuel Church in 2011. For a time, it was used for a church plant before being used as a nursery.



## St Mary's Hall

St Mary's Hall in Portland Steps was taken over in 1970 when the benefice of St Mary in the Castle and the benefice of Emmanuel Church were united with Emmanuel Church becoming the Parish Church. The 124-year-old building has a vibrant history having entertained 150 Canadian soldiers on Christmas Day in 1918, and was used by various groups for social and church events until it was closed and sold. In 1971 (Parish Magazine October 1971), the hall underwent some refurbishment that included:



- A lower stage
- A small vestry
- A Boys' Brigade equipment room
- An alcove for the Holy Table behind a folding screen
- A lower ceiling
- A Blue Room for children
- A new heating system
- Marine boards on the lower parts of the windows

The Hall was also cleaned and decorated. It was in a good, central location and fully utilised by a playgroup and a table tennis club. It had, however, deteriorated to such an extent that the church was paying out more in maintenance than it received in income. It was sold on 8<sup>th</sup> August, 1996.

## Mendham Hall

In 1896, the Mendham Memorial Hall was built by Newman and Newman of London in memory of Mrs Sophie Mendham, who endowed the church. On 20<sup>th</sup> February, 1931, it was agreed to address the lack of a water supply to the hall at a cost of £4. In January 1936, the Lighting Committee of the Corporation officially promised to increase the amount paid for the hire of Mendham Hall by £1 if the hall were lit by electricity with five lights and a further lamp to be outside the porch. The cost was met privately initially and reimbursed out of the increased rent. In 1973, the Church considered selling the site for the building of eight flats. A possible market value of £16000 to £20000 was mentioned but this was later reduced to £8000.



Rev Raymond Brooks approached different organisations to see whether Mendham Hall or Emmanuel Hall should be retained. The Choir opted for Emmanuel Hall whereas the Woodpeckers who chopped and stored wood considered Mendham Hall to be more suitable. In March 1974, Council planning permission was given for seven flats but this was never taken up. In the end, Mendham Hall was retained. In 2000, the PCC expressed concern about the state of the Hall which had deteriorated because of a general lack of maintenance. The Hall is currently used as an office for the church and for various community events.

### **Emmanuel Infants' School**

In early 1880, the Hastings School Board opened a temporary infant school in the building used by the Emmanuel Sunday School before purchasing a large site between St Georges Road and Mount Pleasant Road, behind the houses and Edinburgh Castle Hotel fronting Mount Pleasant Road.

### **Offices for Rev Benwell**

The Hastings News of 12<sup>th</sup> February, 1875, reported that a Council meeting on 5<sup>th</sup> February had agreed a lecture room and offices at 17-19 Emmanuel Road for the Rev Benwell.

# VICARS



# THE UNITED PARISH OF EMMANUEL CHURCH AND ST MARY IN THE CASTLE

(UNION EFFECTED 7 TH APRIL 1970)

## St Mary in the Castle

stone laid in 1827; opened for worship 1828

### INCUMBENTS

- 1828 - 1834 W Wallinger Perpetual Curate
- 1834 - 1835 W J Marychurch Perpetual Curate
- 1835 - 1841 J S Jenkinson Perpetual Curate
- 1841 - 1875 T Vores, MA Perpetual Curate
- 1875 - 1899 F W Whitfield, BA Perpetual Curate  
Vicar from 1884 when St Mary in the Castle became a legal Parish Church and the Title of Incumbent changed to Vicar.
- 1899 - 1910 W T H Wilson, MA Vicar
- 1910 - 1924 R Talbot, MA Vicar
- 1924 - 1953 C C Dobson, MA Vicar

In July 1953, a plurality of the Parish with that of the benefice of Emmanuel was brought into effect. Rev Winch was installed as Vicar of Emmanuel Church in January 1954 and in April 1954 as Vicar of St Mary in the Castle. The closure of St Mary in the Castle was effected on 13 September 1970.

## Emmanuel Church

stone laid 5 June 1873;  
consecrated 22 September 1874

### INCUMBENTS

- 1874 - 1887 A F Benwell Vicar
- 1887 - 1930 S Newman, BA Vicar
- 1930 - 1938 W Kitley Vicar
- 1938 - 1943 J Battersby, MA Vicar
- 1943 J Bone  
Died after only three months as incumbent.
- 1944 - 1953 J Maddock Vicar
- 1954 - 1969 V Winch, MA Vicar
- 1969 - 1982 R Brooks, ARIBA  
Raymond Brooks was Priest in Charge of Emmanuel Church. He was installed as Vicar of the United Parish of Emmanuel Church and St Mary in the Castle on 7 April.
- 1983 - 1992 J T Henderson, MA Vicar
- 1993 - 1999 P O'Gorman BSc (Hons) Vicar
- 2000 - 2011 P J Coekin, BA (Hons) Vicar
- 2012 - M G Lane, BA (Hons) Vicar



## August Frederick Benwell (1874 – 1887)

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In the 19<sup>th</sup> Century, the Church of England was no uniform monolith. It encompassed distinct wings, ranging from Low Church Evangelicals to High Church Tractarians. The party to which a clergyman was sympathetic coloured his theology, the way he led worship, the manner in which he set out and furnished his church, even the way he dressed. De rigeur dress for Evangelical Anglicans was the black gown or cassock ankle-length with long sleeves to the wrists and a short raised collar parted at the front to display the dog collar. The style of Evangelicals is double-breasted and fastened at the side which distinguishes it from the Roman Catholic cassock buttoned down the centre (see Father Vaughan below). For certain services, a cincture which is rope- or ribbon-like may be tied round the waist. For other services, a stole or long narrow band of material may be draped over the neck and allowed to hang over the front to below the waist. The stole is a symbol of humility for the priest, referring to the yoke of a beast of burden and so to submission to faithful service. Together with the cincture, they can symbolize the bonds and fetters which bound Jesus during his Passion.



Father Charles Lyndhurst Vaughan oversaw the building of the Oxford Movement inspired Christ Church, St Leonards

Priests tended to wear official dress as they went about their daily work. So a clean over garment was deemed necessary for religious ceremonies. This role was fulfilled by a white surplice, reflecting the words of St Jerome: We ought not to enter the holy of holies in soiled everyday clothes but with a clear conscience and clean clothes to administer the mysteries of the Lord. At the beginning of the 19<sup>th</sup> Century, the surplice was often regarded as quaint, old fashioned even medieval. In some parts of the country, its use led to riots. The poem *The Surplice Question* by A Benedict refers to riots in Exeter in the winter of 1844-1845 over the wearing of a surplice while preaching:

A very pretty public stir  
Is making down at Exeter  
Have been bestowed upon the feud,  
And much unchristian passion.

Life flowed back into Church through the Evangelicals. It has been estimated that by the 1820's, one eighth of Anglican clergy were Evangelicals, rising to between one third and one half by the middle of the century. Certain features predominate:

- An emphasis on experiential religion of the heart over the importance of liturgical forms and excessive ritual, which considers participation without an inward spirit to be sterile
- A focus on the importance of a conversion experience and the need for evangelism
- The high status given to biblical inspiration and authority
- A preaching that majors on Christ's substitutionary atonement
- A fierce criticism of sacerdotalism that emphasizes the power of priests as essential mediators between God and humankind
- A belief that Christ is spiritually present in the Eucharist rather than corporeally. The body and blood of Christ are received spiritually by faith rather than actually through a process of transubstantiation
- Justification by faith in the death and resurrection of the Lord Jesus and not because of any good works.

The strength of the Evangelicals, however, could also be their weakness. The great strength was the emphasis on making a personal response to the Gospel message by putting faith in Christ. However, the insistence on a conversion experience, an instantaneous turning from darkness to light, often ignored the experience of countless Christians whose spiritual journey was less dramatic, more one of gradual illumination.

### **Entry requirements**

Archbishop John Peckham of Canterbury (1230-1292) famously wrote after one visitation:

The ignorance of the priests casts the people into the ditch of error; the folly or unlearning of the clergy tends rather to error than sound doctrine.

The root of the problem lay in a system of appointing clergy which somehow managed to ensure that those with the education lacked motivation and those with motivation lacked education. Vicars were frequently drawn from the ranks of the workers. They lacked the intellectual calibre of the aristocratic rectors. They also lacked the training and had a limited knowledge of both Latin and the bible. One vicar was unable to quote the Ten Commandments or knew where in the bible to find them. On the other hand, vicars had an affinity with villagers and became known as their chief 'person' or Parson. The issue of education and training persisted into the 20<sup>th</sup> Century.

Entry requirements for ordination were few and not arduous. A man was first ordained deacon, the lower age for which was 23. He had to satisfy the Bishop as to his status, moral character and intellectual abilities. Once ordained deacon, he generally proceeded to priest's orders which could not be taken before the age of 24. Degrees were virtually unknown and theological colleges were slow to develop and found mainly in cathedral cities. There was little uniformity and scant central direction. It was not until 1909 that a period of residential training became mandatory for all ordinands.

In the early 19<sup>th</sup> Century, clergy roles embraced not only those of leader of worship, preacher and celebrant of the sacraments but also secular roles such as almoner (in charge of distributing money to the deserving poor), magistrate, educator, even provider of medical treatment. However, as the century progressed, a gradual withdrawal from the secular roles enabled the clergy to focus on those activities to which they had been called, the priestly

duties of leading worship, preaching and celebrating the sacraments. Particular attention was paid among Evangelicals to pastoring the Church and ministering to social needs. The church building became the centre of activity and care was taken to keep it in a good state of repair.



Augustus Frederick Benwell was Emmanuel's first vicar. His parents, Joseph and Sophie Benwell were of independent means. Augustus was baptised on 15 June, 1829 in St Mary's Church, Reading, Berkshire. He married Katherine Bell in Wandsworth in 1858. Daughter, Katherine Mary, was born in 1862. She married William Hay Murray in 1883 – the architect responsible for the west end extensions of Emmanuel Church.



them forward in the path of duty.

No details are given in Crockfords Clerical Directory about Augustus' training for the ministry. Perhaps training was given on the job. He was ordained deacon in 1852 at the lower age limit of 23. Three years later, at the age of 26, he was ordained priest by the Bishop of Chichester. He served as Curate in various locations, including St Matthew's, Silverhill and Christ Church, Ore, whose rector for 32 years was the Rev Twiss Turner, brother of Mrs Sophie Mendham. His leaving service in Christ Church was reported in the South Eastern Advertiser of Saturday, 29 June 1872. He preached his final sermon to a full congregation on 1 Thessalonians 5: 23: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. He asked for prayers for himself and his mission. He expressed the hope that his successor might be beloved and respected by them and lead

In 1874, he was ordained Vicar of Emmanuel Church. Services included Sunday at 11 and 6:30 and Thursday at 7. Holy Communion was celebrated on the first Sunday in the month after the morning service and on the third Sunday in the month after the evening service. Baptisms took place on the second Sunday in the month at 3 in the afternoon. The Churching of Women to celebrate recovery from childbirth was offered on the fourth Sunday in the month during either the morning or evening service or ten minutes before the bells were rung for any service. Sunday School sessions were 9:45 and 2:45 on Sundays. Boys and girls were taught separately. Girls by 9 women; boys by 11 teachers. Sunday School boasted 350 on the books with 25 teachers under the supervision of a Superintendent. An annual party took place in Emmanuel Hall to celebrate attendance in the Sunday School when prizes were presented by the Rev Benwell to those who had been especially attentive.

There was a choir of 30 adults and 9 boys that gave occasional concerts in addition to leading the music on Sundays. One such entertainment included the following:

PART 1 – Glee, Go Pretty Bird, the Choir; Song, The Young Brigade, Mr Baker; Song, Two Children, Miss M Lepard; Reading, Nellie's Prayer, Rev G N H Tredennick; Song, Charge of the Light Brigade, Mr Herring; Glee, Cherry Time, the Choir; Recitation, The Last Parting, Mr W Mayo; Song, The Village Blacksmith, Mr Sellman; Song, Daddy, Miss Leggett; Pianoforte Solo, Mr E Balkham.

PART 2 – Song, Kattie's Letter, Miss Hart; Glee, Merrily Oh! The Choir; Song, The Boatswain's Story, Mr E Heishe; Song, The Kissing Bridge, Miss Collett; Reading, Mr Evans; Song, Silver Rhine, Miss C Austin; Trio, The Wreath, Messrs Moon, Sellman and Baker; Song, Till the Breaking of the Day, Miss Leggett; Song, The Signalman, Mr Evans; Glee, Rock me to Sleep, the Choir.

Parish Magazines started in July 1876. Circulation in the parish reached 450 a month with a target of 500 a month. At the end of the year, it was possible to purchase a bound copy of all the magazines. The magazines, together with the local press, provide an insight into the life of the Church in its early years. An article in the HSLO of Saturday, 28<sup>th</sup> November, 1874 gives an inside picture:

As one approaches the edifice, the music of the sweet-toned bells first strikes upon one's ear; and coming nearer, the great dial, glistening this morning in the golden sunlight – and which, by the way, is artificially illuminated at night – warns us to hasten our footsteps, if we would not be set down by the methodical and punctual as laggards when the matin bell calls us to prayer. The church is not half-filled yet; there is room enough for double the number. Finding a seat commanding at once a view of the building and the congregation, I take my place in an oak-grained open pew. Everything is as plain and Evangelical as can be. The building consists of a nave, two aisles and a chancel with roofing of oaken timber, stone pillars and arches and red bricks, showing that the architects made the best of their limited space in an appropriate design for 'a church of the Establishment'. The Communion table is covered with a violet pall, and above, written on tablets of stone, are the Lord's Prayer and Ten Commandments. The choir stalls in the chancel are occupied by some twenty unsurpliced small boys, and the pulpit and lectern at each extreme of the chancel are as unobtrusive and modest as the most ritual-hating worshipper could possibly desire. The organ is also in the chancel. It is a sweet and powerfully-toned instrument. In each pew is a direction, in the shape of a plainly-printed bill, as to what one must do if desirous of retaining a seat for each service. Guided by the printed epistle, I learn that 'sittings may be had for six or three months in the nave for 24 shillings (circa £136) per year, in advance, and in the aisle at 20 shillings (circa £113) per year also in advance. The Rev A F Benwell, the Incumbent, arrives alone. The minister commands the whole congregation with his eyes. Leaf after leaf he turns over but he has the prayers by heart and he says them, not with his eye upon the book but upon his flock. There is not a corner into which the eye does not pierce, not a person present on whom it has not rested. Does the door open to admit a tardy worshipper? Many of the congregation catch the contagion from the eye of their pastor and they too follow the offender or offenders to see how they look under the influence of the

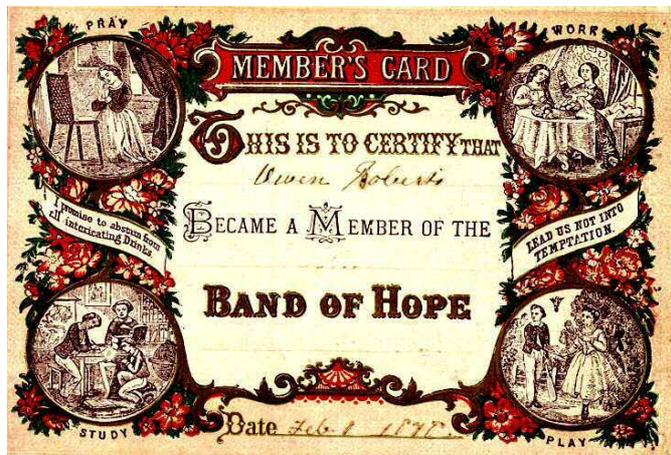
corrective lash. I prefer Mr Benwell's rendering of the prayers rather than some readers who give us mere words. The singing, considering the limited time the choirmaster must have had for training the rough material of his choir, was anything but bad. Organ, choir and congregation went on most harmoniously together. The hymn book used was Kemble's updated edition 1873. Large letters across the cover reminded the congregation the book was not to be taken away. But let us get to the sermon. Here is the Rev Mr Benwell disrobed of his surplice and in most 'orthodox' bands and black gown. It is a nice, quiet, sober, dispassionate sermon upon the Atonement, the text being taken from Jeremiah 23: 6: In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. I may say, however, that the preacher used more animation and exhibited more action than I have generally found in the delivery of sermons from church pulpits. His hands, his face were all put under contribution but it did not seem to me that the modesty of nature was once overstepped. The preacher spoke slowly and deliberately. He dwelt at the outset upon the good name of God in providing an atonement for the fallen human race and argued that it was by faith and his own merits that man was to be saved. He urged upon his hearers the necessity of accepting this atonement in the fullness of its redemption and of their looking upon the present world but as a place of temporary sojourn. God extends to us the welcome of a Father. If we go to him, he will in no way cast us down. The sermon was not long; as we left the church the bells chimed out the three quarters after twelve. The Rev Benwell struck me as being a minister who could deliver a discourse well worth reporting even in the columns of a local newspaper. ARGUS (adapted)

Magazines refer to an active Protestant Educational Society where the tenets of Protestantism were promoted. It met on Monday evenings and aimed to provide, in a kind and Christian spirit, the Truths of the Protestant faith and to address erroneous teaching. Members were encouraged to write essays about what they had learnt.

On 20<sup>th</sup> November, 1882 Rev Benwell married John Thomas Matthew Farrier, verger in Emmanuel Church, and Sarah Anne Ramkin. John was born on 11<sup>th</sup> April, 1846 and was described in Emmanuel's Register of Marriages as a widower. It transpired, however, that he had married Selina Jane Golder in 1868 in Kent. When he was apprehended outside the Queen's Hotel in Hastings, he said: 'My wife left me about 12 years ago with three children. I kept single for eight years and then I got married. What could I do with the children?' On the application of Superintendent Glenister, the case was remanded for a week, bail being allowed in two sureties of £25 and himself in £50. John and Sarah went on to have 11 children together. John died in Hastings in 1914 at the age of 68.

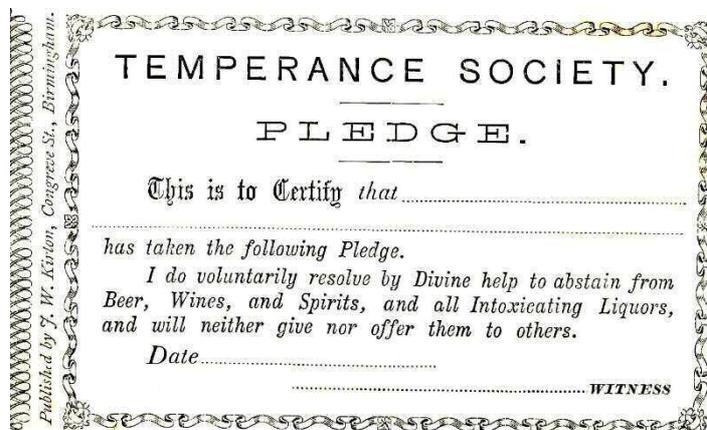
On Monday evening, 21<sup>st</sup> September 1885, a juvenile missionary meeting took place in connection with Emmanuel Church Sunday Schools. The Rev Benwell presided over a large audience consisting mainly of children. The Chairman stated that the annual contribution for the training for religious purposes of the school's little boy, Alfred William, in Benares on the banks of the River Ganges in India had been sent as usual to the Rev C S Cobb. More money had been subscribed than was needed, such that there was a surplus of £2 10s. Rev Benwell confirmed he planned to shortly call a meeting of the little folks to settle what should be done with the surplus – whether they should keep paying for the training of another child or pass it over to the General Missionary Fund. The Rev Mr Penn pointed out

that we have all been sent into the world for some good purpose and, therefore, even small children had some good work to do for God.



Sunday School Band of Hope meetings met on Wednesday evenings. The Band of Hope was first proposed by Rev Jabez Tunncliffe, a Baptist minister in Leeds, following the death in June 1847 of a young man whose life was cut short by alcohol. Tunncliffe had become an advocate for total abstinence from alcohol. In the autumn of 1847, with the help of other temperance workers, the Band of Hope was founded in an era when alcoholic drinks were generally viewed as a

necessity of life, next only to food and water. Its objective was to teach children the importance and principles of sobriety and teetotalism, 'to save working class children from the perils of drink'. Its members were required to abstain 'from all liquors of an intoxicating quality, whether ale, porter, wine or ardent spirits'. The temperance message was picked up early in Hastings. The Hastings Observer complained back in 1848 that 'Licensed houses are now multiplied far beyond the requirements of sobriety. Taverns and tap rooms are the haunt of drunkards and are hotbeds of vice.' In 1855, a national organisation was formed amidst an explosion of Band of Hope work. Meetings were held in churches throughout the UK and included Christian teaching.



In 1887 the movement had about 1½ million members out of 8 million young people in Britain of Band of Hope age. By 1891 it had 2 million members and in 1897, Queen Victoria's Jubilee year, the estimated membership was 3,238,323. Its success led to the foundation of an adult Temperance Society. Meetings were sometimes accompanied by entertainment, a tea and prizes in the form of bars of

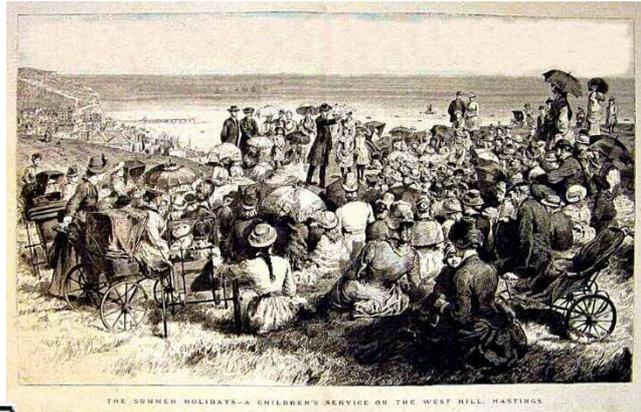
merit. The Society had thirteen branches in Hastings. Tuesday March 22, 1877 saw the inaugural meeting of the Emmanuel branch of the Temperance Society under the chairmanship of Augustus Benwell. Meetings met on the first Tuesday in the month and the group attracted 60 – 70 people. There was no pressure on members to sign up. It was left to the individual conscience.

## Evangelism

Evangelism took place through open air services when the weather allowed and through week long missions with outside speakers.

## Mothers' meetings

Mothers' meetings were held on Thursday afternoons at 3.



**WALDENSIAN CHURCH MISSIONS  
IN ITALY.**

**A PUBLIC MEETING** will be held (D.V.), on behalf of the above Society, on **WEDNESDAY EVENING, FEBRUARY 18TH, 1880**, at the **LECTURE HALL, No. 4, WELLINGTON-SQUARE**, when **SIGNOR CARLO GAY** (of Vallecrozia), **Major MARTEN FROBISHER**, and other Gentlemen, it is hoped, will give some interesting information respecting the work in Italy.

Chair to be taken at 7.30 by the **Rev. A. F. BENWELL**, Vicar of Emmanuel Church, Hastings.

A Collection will be made in aid of the funds. 151

## Mission

Waldensian Church Missions were founded in 1825 as a support group for the Waldensian Church, the native Protestant Church of Italy whose origins pre-date the Reformation. Peter Waldo, a 12<sup>th</sup> Century merchant from Lyon, started preaching the Gospel in the vernacular, which caused conflict with the Papacy. Travelling in pairs, Waldensian itinerant preachers, learnt the Scriptures by

heart and set off to found underground communities from Sicily to Russia. The ensuing persecution by the Inquisition drove them into the Alpine Valleys of northwest Italy. Since the Italian unification in 1860, the Waldensian community has established churches throughout Italy and also in the USA, Argentina and Uruguay. In 1975, they merged with the Methodist Evangelical Church to form the Union of Methodist and Waldensian Churches.

HSLO Saturday 14<sup>th</sup> February 1880

**Public Notices.**

**EMMANUEL CHURCH, HASTINGS.**

**THE TENTH ANNIVERSARY** of the Consecration of this Church will be held on **SUNDAY NEXT, SEPTEMBER 23<sup>rd</sup>.**

**THE SERMONS** (Morning and Evening) will be Preached by the **REV. J. H. MARSHALL** (Vicar of St. John's, Blackheath).

The Collections will be for the **Poor of the Parish**, for whom much help is needed. 838

HSLO Saturday 27<sup>th</sup> September 1884

## Curate

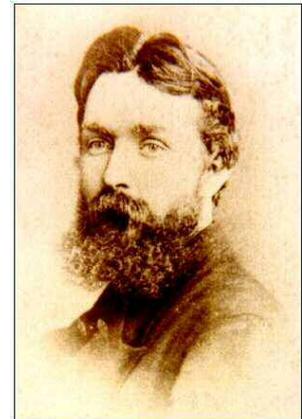
A meeting took place on Tuesday afternoon, 20<sup>th</sup> May 1884 to discuss the advisability of having a curate for the parish. Sophie Mendham voluntarily offered £100 (£12,508) towards the stipend of a curate. Other members of the congregation collectively offered £50. Rev Benwell also applied to the Chichester Diocesan Association for a grant towards the Curate's

stipend. The Rev George Nesbitt Haydon Tredennick was subsequently appointed. He was born in Guilford, Surrey in 1860 and educated at Windermere College and Trinity College, Cambridge where he was awarded a BA in 1883. He was ordained Deacon in 1884 and Priest in 1885 by the Bishop of Chichester. He was curate of Emmanuel Church, Hastings from 1884 to 1889 and later became Honorary Canon of Birmingham Cathedral.

## Notable funerals

### William Knibb Blomfield

Augustus Benwell resided in various parts of Hastings and St Leonards. At one time, he lived in 7 Shornden Villas, Bohemia next to Messrs William and John Blomfield, Photographers, of 6 Shornden Villas. It was John who captured one of the earliest photographs of Emmanuel Church before the later extensions. A notice in a local newspaper regarding William Knibb Blomfield's funeral on 30<sup>th</sup> March 1878, mentioned that Rev A F Benwell preached in Emmanuel Church a very impressive sermon on the death of W K Blomfield, who had died from consumption on his return from Jamaica.



### Anna McNeill Whistler



Anna McNeill Whistler was born in Wilmington, North Carolina, to Daniel McNeill, a physician, and Martha Kingsley McNeill. In 1831, she married George Washington Whistler, a civil engineer and former army officer. She gave birth to two sons, James Abbott Whistler and William McNeill Whistler. While living in Russia, Anna enrolled James in the Imperial Academy of Arts at St Petersburg. On the death of her husband from cholera, Anna moved back to America to live in Connecticut. In 1863, she moved to England, moving in



with her son, James, in London. James was by then an established artist. She later relocated to 43 St Mary's Terrace, Hastings. Anna was a devout Christian and attended Emmanuel Church. James so admired his mother that in his early years, he exchanged his middle name for his mother's maiden name McNeill. It was when she lived in St Mary's Terrace that James' famous portrait of her is believed to have been painted. She died a decade later. Her funeral was led by Augustus Benwell. She is buried in Hastings Cemetery.

## Retirement

Augustus retired from Emmanuel Church in 1887. This coincided with Emmanuel Church's celebration of Queen Victoria's Golden Jubilee on Sunday, 19<sup>th</sup> June and Tuesday, 21<sup>st</sup> June, 1887. Augustus Benwell led the morning service on Sunday and particular attention was paid to what was effectively his 1946<sup>th</sup> and final sermon. His text was taken from Leviticus 25: 10: And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. He spoke with effect of the blessings that had attended the Queen's reign and impressed upon his hearers how grateful they ought to be to God for the many mercies he had showered upon the country during the last half century. Rev Tredennick, Curate, underlined the theme in his evening sermon. Although it was a great privilege to be subjects of the Queen of England and members of the British Empire, it was still greater a privilege to be subjects of God and members of his kingdom. The National Anthem was played at the end of each service and appropriate hymns were sung.



On Sunday afternoon, children attending the Sunday Schools, together with members of the Bible classes, assembled in Emmanuel Hall. The Rev Benwell gave an excellent address and each scholar was given a special medal presented by the teachers and a copy of Gleanings for the Young published by the British and Foreign Bible Society. On Tuesday morning, an early service was held at the church when prayers issued by the Privy Council for the Jubilee were said.

## Move to Westham

Augustus moved to 4 Gordon Terrace, Westham on his retirement. He died in Westham on 18<sup>th</sup> March, 1891 and is buried in the churchyard of St Mary the Virgin in the shadow of Pevensey Castle. An obituary in the Essex Standard, West Suffolk Gazette and Eastern Counties' Advertiser of Saturday, 28<sup>th</sup> March 1891 referred to how popular and highly regarded a preacher he had been wherever he ministered.



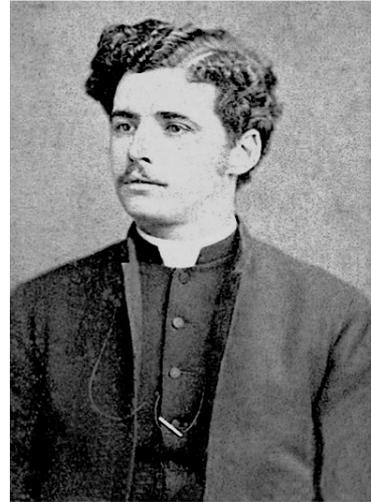
## Sholto John Henry Newman (1887-1930)

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Sholto John Henry Newman was born on 25<sup>th</sup> August, 1856 in Camberwell — the second son of Mr Arthur Shean Newman, a London architect, and Phoebe Newman. He was educated at Queen's College, Cambridge where he graduated with a BA in 1879. He was ordained deacon in 1879 and priest in 1880 in the Diocese of Rochester. He served as a Curate in Holy Trinity, Tulse Hill in SW London (1879-1881) and Davenham Cheshire (1881-1883). The Belfast Newsletter recorded his marriage in Mountmellick in County Laois, Ireland to Alice Marie Elizabeth Fitzgerald on 27<sup>th</sup> July, 1881. His last curacy was in St Mary's



Episcopal Chapel, Reading (1883-1887). He was then inducted to the



Vicariate of Emmanuel Church, Hastings on 21<sup>st</sup> August, 1887. On Wednesday, 24<sup>th</sup> August, 1887, he returned to St Mary's Chapel where the Incumbent, Rev G Ibberson Tubbs (Sholto's godfather), and Mrs Tubbs presented him, on behalf of the congregation, with a handsome brass and oak drawing room clock, bearing the

inscription: Presented to the Rev Sholto J H Newman, BA, with a purse containing 100 guineas by the congregation of St Mary's Chapel, Reading, as a mark of their affectionate esteem on his removal to Hastings – August 1887. The following day, scholars and teachers of the Sunday Schools presented Sholto with a handsome study table as a mark of their regard and esteem. Finally on Friday, teachers, monitors and children of the National Schools presented him with a beautiful walnut cabinet with brass mountings, accompanied by a letter expressing their regret at his removal from Reading and praying that God's blessing would rest on his work in Hastings. Sholto moved to Hastings with three daughters, a son, a cook, housemaid and nurse. An articled clerk from Australia was also living with them.

He preached his first sermon in Emmanuel Church on Sunday 28<sup>th</sup> August, 1887. From the beginning, he set out the purpose for which he had been called: The object of my coming is not merely to live amongst you as a neighbour but to preach the Gospel to you as your minister and pastor. He was an evangelical of the old school who held tenaciously to what he considered to be the Truth yet was tolerant of the convictions of others and charitable towards those who differed from him. He preached the Gospel message of free salvation. He took great pains with his sermons and delivered them in an earnest and impressive manner. A frequent theme of his sermons was 'Be ye also ready' - a theme he embodied in his own life. Sholto felt a great sense of urgency to preach Christ Crucified. He believed time was short. He urged the congregation to exercise a more hearty congregational worship – to put more life into services, to offer more heartfelt confessions and fervent petitions. He introduced a change of hymn book from Kemble's Hymn Book to the Hymnal Companion to the Book of Common Prayer. Old copies of Kemble were given to the Mission to the Seamen.

## **At home in Emmanuel Hall**

The HSLO of Saturday 14<sup>th</sup> January, 1893 covered an 'At Home' gathering in Emmanuel Hall on 3<sup>rd</sup> January, aimed at resolving an unspecified misunderstanding that had caused the congregation to 'feel a little unsettled' and at opening the New Year 'with bright prospects'. The floor was carpeted, the walls hung with drapery of different colours; easy chairs and five o'clock tea tables were conveniently placed around the hall – a 'truly homely Christmas meeting'. Mr Hutchings announced that they had met to make a presentation to Mr and Mrs Newman as a token of the esteem in which they were held and to alleviate the pain and distress the affair had caused them. He stressed that Mr Newman had acted on the advice of and with the full approval of the Churchwardens. He believed all would work harmoniously in the future so that the blessing of God would be with them. He gave Mr Newman the right hand of fellowship and promised to support him in all his undertakings. Mrs Newman was given a framed photograph of her husband. Mr Newman was given an oak case containing two sets of silver mounted carvers with the inscription: Presented to the Rev Sholto Newman as a token of confidence and esteem. A pair of silver candlesticks were also presented, together with a purse of gold. Mr Newman thanked the gathering from the bottom of his heart and hoped that all would bear with his failings. He prayed they would all pull together with one mind and one heart for the glory of God and that he would be spared many years to work in the parish of Emmanuel. He went on to serve a further 37 years.

## **Protestant Reformation Society**

We have already noted that Emmanuel Church was one where the Order of Service was 'low' and devoid of ornateness, though on 11<sup>th</sup> July, 1923, a meeting resolved that the congregation would rise when the clergy came in from the vestry at the beginning and again when they retired at the end. Otherwise, not even a surpliced choir was allowed. Suggestions for change were always resisted not on grounds of expense but of principle. It was said that the Protestant Reformation Society had a staunch ally in Rev Newman. The story goes that a woman once directed a bathchair attendant to take her to the 'highest' church in the area. This the man dutifully did and took her to Emmanuel Church where, much to her disgust, she found a service free of all ritualistic encroachments.

Ever since the reign of Henry VIII, people in England have nursed an unease about Roman Catholicism. In the Act of Supremacy of 1534, Henry declared the English crown to be 'the only supreme head on earth of the Church of England' in place of the Pope. The Act was repealed by Henry's Catholic daughter, Mary Tudor, but subsequently reinstated by Elizabeth I. Worship in the Church of England became compulsory and recusants were fined or imprisoned. This did not stop Catholic threats from France or Spain that attempted to replace Elizabeth, most notoriously with the aid of Mary, Queen of Scots.

In the 1830's and 1840's, the Roman Catholic Church hardly counted in England. In larger towns or cities, there may have been one small chapel to cater for the tiny number of local papists allowed to practise their religion. Early 19<sup>th</sup> Century Evangelicals tended to be moderate in their anti-Catholicism, believing that Catholics would gradually be won from error and the Roman Church would progressively fade away. This was about to change when in 1841, John Henry Newman amongst others, an Oxford don, began to examine the Christian religion and its history. Their deliberations were recorded in a number of Tracts, sold and read in huge numbers by clergy and public alike. These Tractarians began to question the historical origins and theological justification for the Church or England's

existence. Their conclusion was that the Reformation in England came about not because of the fervour of Protestant theologians but because of a monarch's desire to marry Anne Boleyn.

When a later Tract argued there was nothing in the 39 Articles that could not be accepted by a Catholic, Newman effectively stated there was no essential difference between the Church of England and Roman Catholicism. This created an enormous furore and led Newman inexorably towards Rome. He converted in 1845 and thousands followed. The Roman Catholic Church changed from being a backwater church to a church that attracted clever, middle-class people.

Literature reflected something of the deep unease the country felt. Dickens' *Barnaby Rudge* (1841) harked back to the Gordon riots of 1780 when London mobs, encouraged by the demagogue Lord George Gordon, looted and burned the houses of Roman Catholics in protest against the lifting of the legal ban against their religion. Wilkie Collins' *The Black Robe* (1881) has been accused of perpetuating an anti-Catholic bias in the late 19<sup>th</sup> Century. In the novel, a Catholic priest, Father Benwell, employs the services of a young priest to convert Lewis Romaine in a plot to bring Romaine's family home, Vange Abbey, back into Catholic ownership. The message was clear. Catholics were not to be trusted. To underline the point, Collins wrote to the Canadian publisher of the novel: We must do all we can to keep these black-robed gentlemen (Jesuits) within due limits. In her semi-autobiographical novel *Villette* (1853), Charlotte Bronte explores the culture clash between the heroine's English Protestantism and the Catholicism of the environment at her school in Villette (Brussels), concluding: God is not with Rome.

## Beginnings



If I had a thousand hands and a thousand sledge hammers in them, I would use them all (I will not mince the matter) in endeavouring to sweep from the face of the earth that detested and abominable monster POPERY. Rev Cunningham May 1827

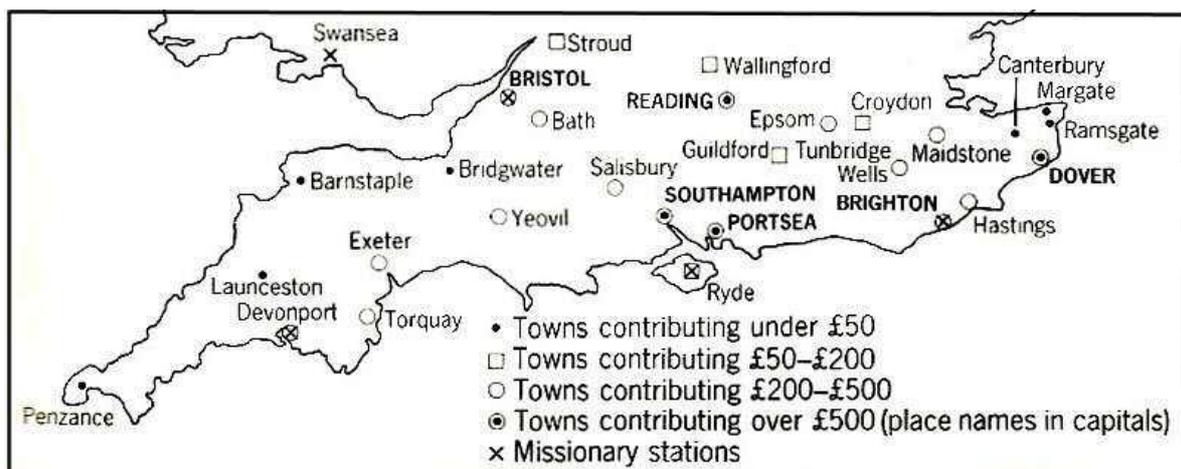
The strength of anti-Catholicism in the mid-19<sup>th</sup> Century was mainly due to the efforts of a beleaguered Established Church searching for a defined identity at a time when the enthusiasm and rapid expansion which had defined the early 19<sup>th</sup> Century was beginning to lose momentum. During the 1820's, Protestant efforts, dubbed the 'Second Reformation' became more vigorous and extreme partially due to a growing awareness that it was unrealistic to expect Catholicism to simply die away as a result of education and social progress. It had to be directly confronted. An Archbishop spoke of Catholics as 'blindly enslaved to a supposed fallible ecclesiastical authority'. This was met by increased Catholic militancy.

It was against this background that the Protestant Reformation Society was founded by James Edward Gordon. Extensive study of the Irish school system led him to believe that the Roman Catholic religion was the root of all the problems of Ireland and that economic, social and political remedies would never bear fruit until the country had undergone a 'species of exorcism' carried out by the application of 'the Christianity of Protestantism .... through the organs of the Bible, the Pulpit and the School'. In the later 1820's, a publications sub-

committee was set up which produced short tracts for mass circulation and also more substantial works intended to fortify clergy and educated laymen with arguments against Rome. The main focus of this activity was proselytism.

The Reformation Society's operations in Britain were initially intended to be subsidiary to their Irish activities but they quickly acquired a momentum of their own. The political conflict surrounding the Emancipation Bill (1829) allowing Catholics to sit in parliament was studiously avoided. Instead, the Society's exertions were solely occupied with protecting fellow creatures from superstitious ignorance and the power of sin. Numerous centres were set up in Great Britain. By May 1831, there was a total of 38 local societies spread fairly evenly between Launceston in Cornwall and Aberdeen in Scotland. By May 1874, this had increased to 53. The Society did not attempt to construct the machinery of a mass movement but rather to stimulate others into action.

Distribution suggests they were heavily dependent on the enthusiasm generated by visiting speakers. The success of the Society's meetings in terms of attendance and press interest was due in general to the elements of spectacle and novelty which they offered rather than to conscientious hardline Evangelical religious conviction. The map below indicates Hastings was a town that contributed significantly to the movement.



### Reformation Society Branches: 1827 - 1860

From J Wolffe (OUP, 1991) *The Protestant Crusade in Great Britain 1829 - 1860*

On Tuesday 14<sup>th</sup> February, 1911, a lantern lecture by the Rev E G Bowring entitled: *The Present Crisis in the Church of England: its Cause, its Remedy* took place in Emmanuel Girls' Schoolroom under the chairmanship of the Rev Sholto Newman. The Chairman read the Rubric in the Prayer Book declaring that 'no adoration was intended or ought to be done' to the elements in the Holy Communion. He was only one of the rank and file of the clergy. He had plenty to do and very little time for controversy. But he would read the words of the former Bishop of Chichester, who instituted him a good many years ago: 'With scarce an exception, the converts to Rome are gathered from the churches which adopt a ceremonial and system of teaching most in accordance with Roman usages and doctrine. The inference cannot be resisted that the way to Rome is thus prepared and made easy. The familiar phraseology is not that of our Reformed Church. Holy Communion is known as the Mass. We hear of the Sacrifice, but never of the Sacrament. The idea of Communion is suppressed, and the sacrificial aspect of the Holy Eucharist alone magnified. The doctrine of sacrifice is so taught that it can scarcely be distinguished from Transubstantiation.'



A Roman Catholic pilgrimage to the original St Mary in the Castle took place in August every year until the 1960's when the police stopped the event because it brought traffic to a standstill in the town.

The Rev E Bowring said that something like 200 lay people had gone over to Rome from two churches in Brighton, and altogether about 1400 had done so. Father Fletcher, once a curate of St. Bartholomew's, Brighton, told them that Ritualists were doing work for Rome. So many parishes and clergy put on one side or belittled the lives and deaths and work of Protestant martyrs. In Hastings a large number of nuns were at work, giving away sweets and garments, and so forth, to encourage children and young people to schools. If Rome gained the upper hand, many English Church people would go to Dissent; many, he feared, would go to no place of

worship. Good work was being done in Hastings by the Protestant Reformation Society. (Source: Hastings & St Leonards Pictorial Advertiser, 16<sup>th</sup> February, 1911)

The forty-first anniversary of the Hastings and St Leonards Branch of the Society was celebrated on 27<sup>th</sup> - 28<sup>th</sup> May, 1926 in St Matthew's Parish Room. The Annual Report commented:

The Mission Station in Hastings and St Leonards is in some respects unique. For 41 years, Mr Walter Mayo, Mission Secretary, has continuously carried on an intensive propaganda and counteractive work, by means of public and educational lectures, classes and meetings, including special addresses to Sunday Schools and young peoples' societies. Personal visitations, book and tract circulations, articles and public correspondence in the Press have also been persistently carried on. In this way, thousands have been reached. Such a work is urgently needed when it is remembered that Hastings and St Leonards are in close proximity to the coasts of France and other Roman Catholic countries. (HSLO Saturday, 29<sup>th</sup> May, 1926)

On 27<sup>th</sup> May, a good congregation assembled in Emmanuel Church when the Rev Walter A Limbrack, by kind permission of Rev Sholto Newman, preached on The Holy Catholic Church in a positively devotional manner and in harmony with the Articles of Faith as expressed by the Church of England.

### Changes to the Prayer Book



On 6<sup>th</sup> January, 1925, Rev Newman read a letter from Sir William Joynson-Hicks that had been printed in The Times of 5<sup>th</sup> January, 1925. It contained a message from the National Church League raising concerns about proposed revisions to the Book of Common Prayer. The House of Clergy had already approved changes which rendered the Holy Communion service indistinguishable from the Roman Mass. When the Prayer Book came before the House of Commons, Joynson-Hicks argued strongly against its adoption as he felt it strayed far from the Protestant principles of the Church of England. He likened the Revised Prayer Book to "papisty". The debate resulted in the

rejection of the revised Prayer Book in 1927. A further revised version was submitted in 1928 but rejected again.

## Pastoring the Parish

Rev Newman was deeply committed to and active in the parish, yet he shunned publicity of any kind. He was uninterested in seeking renown and worked tirelessly for the Kingdom. He was a firm believer in pastoral care and in visiting people for as long as his health permitted. He was most at home in his parishioners' houses where he was greatly respected and loved as a true friend, a wise counsellor and an earnest ambassador of Christ. He was so committed he was seldom away from his parish. He was particularly grateful to the many in the parish who tirelessly worked for Christ amongst the poor. Although Emmanuel Church still held the most commanding position in the town, it was known for lying on the fringe of a mainly working class district and was considered to be the poorest parish in Hastings. In the Weekly Mail of 13<sup>th</sup> December, 1902, Rev Newman said 'his parish was very large and the distress and illness at the time was terrible'.

**EMMANUEL CHURCH, HASTINGS.**  
**THE HARVEST THANKSGIVING**  
**AND**  
**ANNIVERSARY SERVICE**  
WILL BE HELD ON  
**THURSDAY EVENING, SEPTEMBER 20<sup>th</sup>, at 7.30**  
The Sermon will be preached by the  
**REV. TALBOT HINDLE, M.A.**  
Vicar of Maida, Eastbourne.  
The Offertory will be on behalf of the Poor of the Parish.



The Hastings and St Leonards Weekly Mail and Times of 10<sup>th</sup> January, 1904 announced the opening two weeks before of the Soup Kitchen connected with Emmanuel Church. The Kitchen had started in 1882 and had continued every winter to the present time. With a population of nearly 6000, the charity was very much appreciated. In 1903, for example, no fewer than 10,071 quarts of soup were sold at the modest but subsidised sum of one penny a quart, enabling the poor to have a substantial meal where otherwise they might have gone without. The service was reliant on the charitable disposition of the residents of the town. The kitchen was open on Tuesdays and Fridays. The average quantities sold ranged between 300 and 450 quarts each day with an equivalent amount of bread. The great burden of fund raising fell on the shoulders of the vicar and those who shared responsibility for maintaining the services. One such event was reported in the Parish Magazine for January 1894 when a concert in aid of the poor in the parish was given by the pupils of Manor House College. The concert raised £14 which was used to provide the largest and poorest families with a joint of meat on Christmas Day 1893. A letter printed in the HSLO of 17<sup>th</sup> January, 1903 captures something of the need:

TO THE EDITOR OF THE OBSERVER

SIR. – Will you allow me to acknowledge the following subscriptions and to say that we shall be most thankful for further help for our soup kitchen and coal funds, as there are many in this large parish of nearly 6000 in great need? I shall also be most thankful for Hospital Letters.  
Yours truly J H Sholto Newman

A further letter printed in the HSLO of 7<sup>th</sup> February, 1904 is more urgent:

TO THE EDITOR OF THE OBSERVER

SIR. – Will you kindly allow me to appeal for funds for the Emmanuel Parish Soup Kitchen? Every time the kitchen is open there are upwards of 400 applicants but our money is all but gone and we must close unless we receive further help at once. Yours truly J H Sholto Newman

A church magazine dated May 1891 referred to a list of twenty one District Visitors. Each visitor was responsible for keeping in touch with the people living in his or her area in the vicinity of Emmanuel. This list was subsequently increased to twenty five visitors. The magazine also referred to Cottage Meetings. The biblical base for these meetings was Acts 5: 42 And daily in the temple and in every house, they did not cease teaching and preaching Jesus as the Christ. Families opened their homes for a time of study, singing and the sharing of personal testimonies. The hope was expressed that by the following winter, each street in the parish would have its weekly meeting.

Hospital Letters enabled the poor to receive treatment in such institutes as the dispensary in the Old Town, Hastings.



In 1842 the High Street dispensary was rebuilt by Lucas Shadwell and it was popularly known as the Old Town's own hospital.

In the HSLO of Saturday 8<sup>th</sup> April, 1916, Sholto persevered in his attempts to help parishioners:

HOSPITAL LETTERS – The Rev Sholto Newman, vicar of Emmanuel earnestly appeals for Hospital and Dispensary letters, as several of his people much need them.

In spite of the need to raise funds to help the poor, Rev Newman firmly believed that bazaars, garden parties and other such church functions were a means of social profit as much as for financial gain.

**EMMANUEL GIRLS'  
SCHOOLROOM.**

—  
WEDNESDAY AND THURSDAY,  
MAY 25th and 26th, 1923, a

**SALE OF WORK**

on behalf of the  
EMMANUEL PARISH FUNDS, C.M.S., ETC.,  
will be held in the above Room.

—  
The Sale will be opened on WEDNESDAY at 2.30, by  
LORD EUSTACE PERCY, M.P.,  
and  
LADY EUSTACE PERCY.

—  
Admission: WEDNESDAY, Free. THURSDAY, Free.  
Music, Etc.

—  
Gifts of Fancy Articles, Flowers, Cakes, Etc., will be  
thankfully received at the Schools on the day previous  
and morning of Sale.  
SHOLTO NEWMAN, Vicar.

One of the most successful Sales of Work was held on Wednesday 9<sup>th</sup> May, 1923 in the Emmanuel Church Schoolroom. Countess Brassey performed the opening ceremony and there was a large gathering of parishioners and friends. The HSLO of 12<sup>th</sup> May described the stalls and general decoration of the hall as very praiseworthy. Rev Newman thanked Lady Brassey for coming. Everyone knew the deep interest she took in church work. He also thanked all the stallholders for the splendid harmony and unity, love and kindness they had shown not just in the weeks leading up to the Sale but also over the winter months. Funds were desperately needed to help the church's sick nurse, for the Sunday School outing to Rye, to increase the Curate's stipend and for ongoing church expenses. He begged all who were there to put their hands very deeply into their pockets. The total takings for the two days of the Sale

were £120 (£7486).

**FOR EMMANUEL CHURCH  
GARDEN PARTY AT THE WHITEFRIARS**  
HSLO Saturday 17<sup>th</sup> August, 1929

Ideal weather favoured the Emmanuel parishioners on Wednesday, when the annual garden party was held in the grounds of The Whitefriars, the residence of Mr and Mrs Sidney Wildish. A large crowd gathered for the opening ceremony, which was performed by Major W H Mullens JP. Among others present were the Vicar (the Rev Sholto J H Newman), the Revs Herbert Newman, D C O'Connor, and F B Heard. Major Mullens hoped all would try and make the occasion a great success, as funds were urgently needed to carry on work in the parish. A vote of thanks was proposed by Mr W J Larcombe (Vicar's Warden) and seconded by the Rev F Bickford Heard. The stalls were attractively set out on the main lawn, while teas were served in an adjoining shady nook. Treasure hunts and clock golf were among the attractions. During the day musical entertainment was provided by Master George Gallop (pianoforte solos), Messrs W Marchant and F Colbourne (violin and piano duets), and the Southern Railway Band.

**Young people**

Sholto Newman had a particular heart for the young of the parish. The Hastings & St Leonards Pictorial Advertiser 12<sup>th</sup> October, 1916 was accompanied by the following text:



In the morning there was a large muster of the Emmanuel Boy Scouts, who attended a church parade at Emmanuel Church. At the conclusion of the service, at which the Rev Sholto officiated, 'Onward Christian Soldiers' was very heartily sung, as well as the National Anthem. The Troop then formed up outside church under Rev C E Wheeler. The Emmanuel Boy Scouts received a new Troop Colour, presented by a Miss Fairweather. In making

the presentation Miss Fairweather spoke very highly of the scouts, and made particular reference to their motto 'be prepared'. A salute was smartly given and the scouts sang 'God Save the King' before marching back to headquarters, the new flag fluttering bravely in the wind. (Source: Kieran Pelling: ([www.compellingphotography.co.uk](http://www.compellingphotography.co.uk)))



Emmanuel Church Boys' Brigade



Emmanuel Church Naval Lads' Brigade

He delighted in arranging various social functions that accompanied the work with young people:

In September 1897, the annual outing of the Young Women's Bible Class was to Winchelsea. The group returned to Ore Station where the whole party stood on the railway platform, sang the Doxology and received the Benediction before going their separate ways.



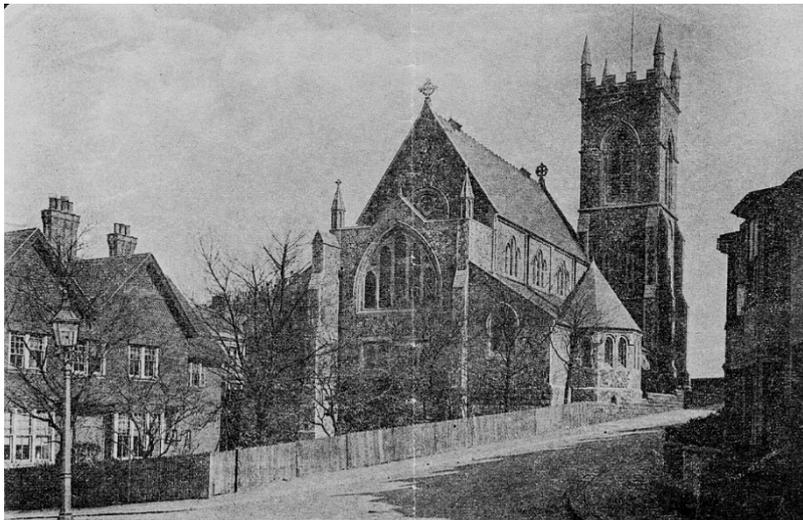
28 August, 1929

The Annual Outing of the Sunday School took place. 90 children, 40 teachers, parents and friends travelled in three large charabancs to Herstmonceux.

On another occasion, a special train was chartered to take the Sunday School to Rye. On the way back, they were met by the Salvation Army band who accompanied them back to Emmanuel Hall.

On 14<sup>th</sup> March, 1894 in Emmanuel Hall, members of the Emmanuel Girls' Club gave a service of song entitled: The Basket of Flowers. There was a large audience and the room was decorated with plants and cut flowers. Rev Newman presided and Rev Meiklejohn (curate) gave the connective readings. The various musical items were creditably sung by the girls with the assistance of a few men from the church choir. At the close of the service, the vicar thanked the performers on behalf of the audience and himself.

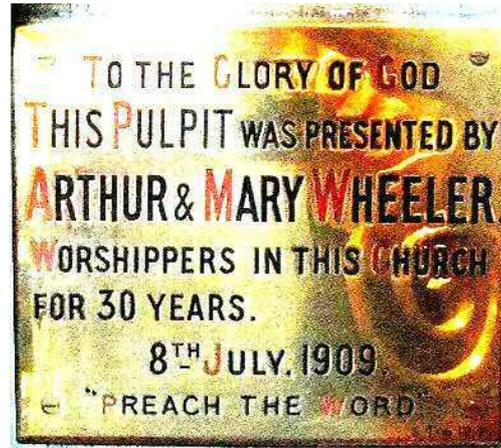
## Administration



On his appointment, Sholto took up the administrative side of his ministry with vigour and determination. In 1888, the vicarage was built. Four years later, the western end of the church was enlarged at a cost of £1500. The picture shows the new vicarage, the extensions and the new baptistry.

and Mary Wheeler on 8<sup>th</sup> July, 1909.

He oversaw the installation of a new pulpit with arcaded sides presented by Arthur



## Temperance Society

The Men's Club was almost certainly alcohol free. Rev Newman built on the Band of Hope and Temperance work initiated by Rev Augustus Benwell. In 1903, he arranged a Men's Service on the third Sunday in each month when the focus was on the dangers of alcohol. One such service took place on Sunday 19<sup>th</sup> November, 1903 when the Rev F W W Warren gave an address entitled An Evil Choice.



In 1896, the Mendham Memorial Hall was built in memory of Mrs Sophie Mendham who endowed the church. Originally known as the Mendham Memorial Schools, it was built by Newman and Newman of London.

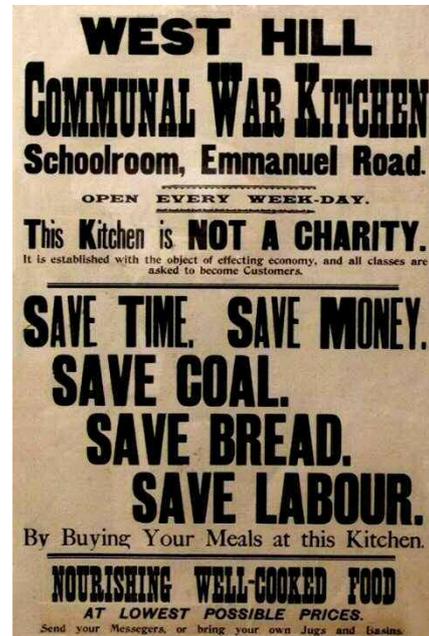
## Resignation

The Hastings News of 2<sup>nd</sup> March, 1900 reported that Sholto Newman's Curate, Rev Arthur Williams had resigned his position.

## War years

National Communal Kitchens were a national movement to prevent food waste and help with the shortage of coal used for cooking in kitchens and caused by a lack of miners, many of whom had been called up. The cost of food increased rapidly during World War One. Bread and flour were hard to find. As the war went on, so were fresh fruit, vegetables and meat. The Hastings Food Control Committee met at the Town Hall on 18<sup>th</sup> May, 1917 to decide to run a communal kitchen in the Emmanuel School (Hall) on the West Hill. An opening date had not been fixed but it was expected the kitchen would open within a couple of weeks. A pilot would run for three months and serve only a midday meal. Selections could be made from a menu comprising meat, sausage, potatoes, beans, maize, soup, puddings, stewed fruit etc. It would be possible to purchase a good meal of meat and two vegetables for 7d. A cook would have control of the kitchen under the

supervision of a lady. Otherwise all work would be done by voluntary helpers. All the meals would have to be taken home to be eaten, though it might be possible in the future for a few children to eat in the kitchen. (HSLO 19<sup>th</sup> May, 1917). For more details about Hastings in WW1, see Brian Lawes & Hastings Local History Group: Hastings During World War One.



During World War I, many troops were billeted in the parish. They would usually attend Church Parade on Sunday mornings before the normal service. There were men from the Welsh Regiment, the South Wales Borderers, the Staffordshire Regiment, the Hants Cycling Corps and the Surrey Yeomanry. Sadly, many of these men never came back to England.

### Summer Time Bill

On Sunday, 21<sup>st</sup> May 1916, Daylight Saving Time began in Hastings (and the UK) for the first time. Clocks went forward by one hour at 2 am. The idea had been suggested by William Willetts, a builder who proposed a change of 80 minutes, changing by 20 minutes each week in April and reversing the change each week in September. Willetts died in 1915 before Daylight Saving Time was introduced. In fact, his idea was not new. Benjamin Franklin had suggested it in a letter to The Journal of Paris in 1784. It was the First World War that secured the change. Faced with acute shortages of coal, the German authorities decreed that on 30<sup>th</sup> April 1916, clocks should move forward from 23:00 to midnight, giving an extra hour of daylight in the evenings. What started in Germany as a means to save coal for heating and light quickly spread to other countries. Britain began three weeks later on 21<sup>st</sup> May 1916, having passed a Summer Time Bill under the Defence of the Realm Act as a way of improving the productivity of the workforce. In moving the second reading of the Bill, the Marquess of Lansdowne described it as 'a modest attempt to establish a closer correspondence between the hours when people are awake and at work and the hours of daylight.'



## **Affiliations**

### **Scripture Union**

Missions continued under Rev Newman's leadership. He introduced Emmanuel to the Scripture Union in 1887 as a consolidation of what had been learnt in these missions. The Scripture Union had been founded twenty years earlier. Its stated aim was to use the Bible to inspire children, young people and adults to know God by running activities appropriate to each situation.

### **Primrose League**

Meetings were held in Emmanuel Hall on 6<sup>th</sup> December, 1911 and throughout December 1913 and January 1914. The Primrose League was founded in 1883 and its declared aim was to uphold and support God, Queen, Country and the Conservative Cause. Members made a pledge:

I declare on my honour and faith that I will devote my best ability to the maintenance of religion, of the estates of the realm, and of the imperial ascendancy of the British

Empire; and that, consistently with my allegiance to the sovereign of these realms, I will promote with discretion and fidelity the above objects, being those of the Primrose League.

## Anniversaries

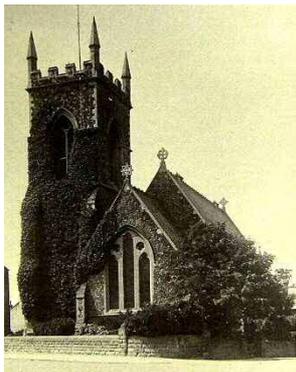
On Saturday 31<sup>st</sup> August, 1912, the Churchwardens of Emmanuel Church announced in the HSLO that the subscription list to celebrate the 25<sup>th</sup> anniversary of the incumbency of Rev Sholto J H Newman as Vicar would remain open till 31<sup>st</sup> October.

## An Interesting Celebration – The Evangelical Tradition

The HSLO of Saturday 27<sup>th</sup> September, 1924 used the 50<sup>th</sup> Anniversary of the church to reflect on its early history. Hastings would hardly be Hastings without the square, grey tower of Emmanuel Church, standing for fifty years like a beacon on the hill between the Old Town and the New. The article went on to allude to the rapid development of the town when the church was built and the partial development of the West Hill as the Corporation had not yet purchased the East and West Hills. The Milward Estate had not been developed. From St Mary's Terrace to Stonefield Road were green fields, while the only approach to the West Hill from Wellington Square was by a slippery path through Wallinger's Walk. The cost of Emmanuel Church was borne by Mrs Sophie Mendham whose wish that services should always be conducted on evangelical lines had been meticulously met. The unostentatious way in which Rev Newman ministered to the poor and sick in the parish undoubtedly contributed to the 430 recorded names on the electoral roll, though poverty and sickness made the message of Christ Crucified an uphill struggle. Particular mention was made of the open-air services held at the back of a laundry at 23 St John's Road, St Leonards. The jubilee of the church was compared to the tenth birthday of a child when something had been learned and accomplished but nothing compared with the possibilities for long and useful service that lay ahead. Recently a great deal of expense had been incurred by the installation of new heating appliances and improvements to the gas lighting. Many residents remembered the imposing display for the coronation of King George V in 1911 when the top of Emmanuel Tower was strikingly illuminated with coloured fire. The jubilee services attracted large congregations. Rev Sholto preached on Joshua 4: 6: What mean ye by these stones? The Choir's rendering of the



Hallelujah Chorus was greatly appreciated.

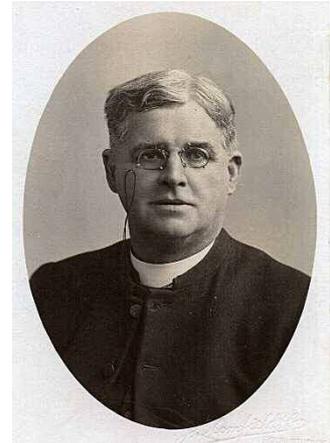


One year later on 4<sup>th</sup> November, 1925, the Archdeacon's and Rural Dean's Visitation Report resulted in a resolution to remove the ivy from the Church Tower.

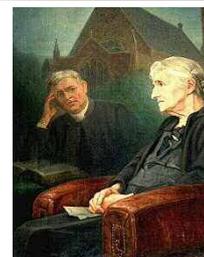
On a lighter note, the cricket teams of Hollington St John's and Emmanuel Church met in Hollington at the end of May 1914 when Hollington were bowled out for 53 runs. The match resulted in a win for Emmanuel by 146 runs.

## Thou good and faithful servant

Rev Sholto Newman died on 19<sup>th</sup> August, 1930. He had attended a parochial function only a week before. He suffered latterly from failing health and owing to the difficulty in securing ministerial aid, found his ministry increasingly difficult to fulfil. He had in fact tendered his resignation. In the end, his passing was peaceful. A funeral service on 23<sup>rd</sup> August was held in Emmanuel Church which was filled with a sorrowing congregation eager to pay a last tribute to the vicar who had worked so long amongst them, sympathising with them when they were in trouble and always ready to help by whatever means in his power. The service was conducted by the Rev F B Heard of Fairlight and the Rev G N H Tredennick who was Mr Newman's first curate and was now a canon of Birmingham Cathedral. The Archdeacon of Hastings gave a striking testimony to Rev Newman's long ministry. He said: If I were asked what his chief characteristic was, I should say a transparent honesty in what he conceived to be the truth. He was a convinced evangelical of the old-fashioned type. We should remember he is safe with God. The service included two hymns that had special meaning for Rev Newman: Just as I am and Rock of Ages. The 23<sup>rd</sup> Psalm was also sung and the Nunc Dimittis chanted as the procession left the church.



Rev Newman was buried in the Borough Cemetery. He left a widow, two sons and three daughters. They thanked the many kind friends who sent messages of sympathy and flowers. Mrs Newman subsequently moved to The Hague in Holland to live with one of her daughters. She died on 3<sup>rd</sup> September, 1938. Her funeral service on 9<sup>th</sup> September was led by the Rev F B Heard who took charge of the parish of Emmanuel pending



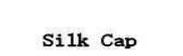
the appointment of a new incumbent. She was buried alongside her husband in the Borough Cemetery. The plot is now unmarked as an Act in 1977 allowed the memorial to be removed

BOROUGH OF HASTINGS BURIAL GROUND. <span style="float: right;">16</span>							
REGISTER OF GRAVES. Division <b>A</b> Section <b>A</b>							
Number or Mark of Grave or Vault.	Description of same.	If Purchased, No. of Entry in Register of Purchased Graves.	Name of Person Buried.	Date of Interment.	In Register of Burials.		
					Book.	No.	Folio.
D13	Private grave. 9' x 4' Marble cross on 3 bases Laths	15791	Sholto John Henry Newman.	23rd August 1930	20	46725	33
			Alice Mary Elizabeth Newman	9. Sept. 1938	23	5349	3
			Memorial removed 1978 (1977 Act)				

### Last memories of Rev Sholto Newman

A striking feature of many of the photos of Rev Newman was his hat:

REYNOLDS, RICHARDS, & CO.,  
CLERICAL HATTERS,  
15, WELLINGTON STREET, STRAND, W.C.  
(NEAR WATERLOO BRIDGE).  
ESTABLISHED 1826.  
ALL GOODS OF THE BEST QUALITY.

		
Soft Crown	Dignataries' Hat	Soft Crown
		
Soft Felt	Dignataries' Hat	Soft Felt
		
Soft Felt	Dress Hat	Soft Felt
		
Soft Felt	College Cap	Soft Felt
		
Silk Cap	Velvet Cap	Velvet Cap

Kalendar of the English Church and Ecclesiastical Almanack 1882



Proverbs XVIII. 10. "The Name of the Lord etc".  
 In olden days strong towers were built as places of Refuge.  
 We have a stronger tower - the Lord Jesus X.  
 "The Lord is my Rock etc" My high Tower - 9113  
 Refuge.

(1) He is a strong tower against the face of our enemies.  
 In the time of danger go into the secret chamber of prayer. And into the chamber of praise.

(2) The Lord is a strong tower because of His strength + steadfastness.

(3) The Lord is our tower in the day of trouble.  
 So when the storm of sorrow comes run to the tower.  
 There is the storm of bereavement.  
 The storm of poverty.  
 The day of prosperity - a time of danger too.  
 Every Christian ought to be a strong tower too.  
 e.g. Church tower. Unmovable. Pointing upward.  
 Do not be a silent tower. Bells. words of warning - cheer - comfort - prayer.

Page from Holy Bible of  
 Rev. Sholto Newman,  
 Hastings  
 Emmanuel Church, West Hill.

GALATIANS, 4

A. P. 22  
 1. 1. 24. 1.

1 Acts 2. 24  
 Rom 2. 8  
 ch. 2. 29  
 2 Gen. 21. 8  
 ch. 6. 11  
 & 6. 12  
 ch. 2. 8. 22  
 3 Gen. 21.  
 10. 12  
 4 John 2. 22  
 5 John 2. 20  
 ch. 3. 1. 12

27 For it is written, \*Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.  
 28 Now we, brethren, as Isaac was, are the children of promise.  
 29 But as then \*he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.  
 30 Nevertheless what saith \*the scripture? \*Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.  
 31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

1 He warrth them to stand in their liberty, and not to observe circumcision: 12 he rather love, which is the sum of the law. 13 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in \*the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.  
 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.  
 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.  
 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.  
 5 For we through the Spirit await for the hope of righteousness by faith.  
 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but \*faith which worketh by love.  
 7 Ye \*did run well; \*what hinder you that ye should not obey the truth?  
 8 This persuasion cometh not of him that calleth you.  
 9 \*A little leaven leaveneth the whole lump.  
 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but \*he that troubleth you shall bear his judgment, whosoever he be.  
 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is \*the offence of the cross ceased.  
 12 I would they were even cut off which trouble you.  
 13 For, brethren, ye have been called unto liberty; only \*use not liberty for an occasion to the flesh, but \*by love serve one another.  
 14 For \*all the law is fulfilled in one word, even in this: \*Thou shalt love thy neighbour as thyself.  
 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.  
 16 This I say then, \*Walk in the Spirit, and ye shall not fulfil the lust of the flesh.  
 17 For \*the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.  
 18 But if ye be led of the Spirit, ye are not under the law.  
 19 Or, fulfil not \*Rom 7. 22. & 3. 7. \*Rom 7. 15. 16. & Rom. 6. 14. & 2.

\* John 2. 22  
 Rom 2. 18  
 1 Pet. 2. 16  
 Acts 15. 10  
 ch. 2. 4. & 4. 7  
 Acts 15. 1  
 See Acts 16. 8  
 ch. 3. 10.  
 \* Rom. 2. 81.  
 32. ch. 2. 21.  
 Heb. 12. 15.  
 A Rom. 2. 26.  
 24  
 2 Tim. 4. 8.  
 1 Cor. 7. 19.  
 ch. 2. 9. & 4.  
 6. 12.  
 Col. 2. 11.  
 11 Thes. 1. 3.  
 James 2. 19.  
 20. 22.  
 11 Cor. 8. 24.  
 \* ch. 8. 1.  
 1 Cor. who did drive you back.  
 ch. 1. 6.  
 \* 1 Cor. 5. 4.  
 & 13. 33.  
 \* 2 Cor. 2. 3.  
 & 3. 22.  
 7 ch. 1. 7.  
 \* 2 Cor. 10. 5.  
 \* ch. 8. 12.  
 11 Cor. 15. 20.  
 ch. 4. 23. & 6. 17.  
 \* 1 Cor. 1. 22.  
 \* Job. 7. 23.  
 1 Cor. 8. 12.  
 ch. 1. 2. 9.  
 \* Acts 15. 1.  
 2. 24.  
 \* 1 Cor. 8. 9.  
 1 Pet. 2. 10.  
 2 Pet. 2. 13.  
 Jude 4.  
 \* 1 Cor. 3. 19.  
 ch. 5. 2.  
 \* Mat. 7. 12.  
 & 22. 40.  
 James 2. 5.  
 \* Lev. 19. 15.  
 Mat. 22. 39.  
 Rom. 13. 8. 9.  
 \* Rom. 4. 12.  
 & 3. 1. & 12.  
 & 10. 14.  
 ver. 25.  
 1 Pet. 2. 11.  
 1 Or, fulfil not.

1907

## Walter Kitley (1930 - 1938)

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Walter Kitley was born in Bath in 1874, the second of eight children. His father, Fred, was a market gardener, also born in Bath; his mother, Ann, was born a short distance away in Bristol. They married in Christ Church, Cheltenham on 11<sup>th</sup> April, 1871. When Walter was born, the family was living in Lyncombe, Somerset – a district of Bath. Walter was baptised in St Luke's on 20<sup>th</sup> September, 1874. At the age of 16, he worked with his father as a gardener's assistant. Four years later in 1894, he entered The Church Missionary Society (CMS) Preparatory Institution (then located in Clapham) before going on to The Church Missionary Society Training College in Islington. The College was founded in 1820 to prepare Anglican missionaries of the Church Missionary Society for work overseas. Initially the college operated out of the family home of the Rev Edward Bickersteth but by 1825 it had moved to purpose built accommodation in Upper Street, Islington with classrooms and living accommodation for students and a professional staff. By 1894, the year Walter joined, the college had trained about 600 missionaries.



Walter was accepted on 15<sup>th</sup> June, 1897 for the West China Mission - Chong-Pa station. He was ordained deacon for the West China Mission in 1900 and priest in 1902. The year he began work with the Church Missionary Society in China was the year of the Boxer Rebellion. The Boxers saw anything Western as evil. All foreigners were first class devils and Chinese who had converted to Christianity were second class devils. Those who brought Christianity to China (ie missionaries) were third class devils. The Boxer Rebellion spiralled out of control, resulting in the massacre of Chinese Christians, along with anti-Western riots and the destruction of foreign property. Matters came to a head with the death in Pao Ting Fu of two British missionaries. Western diplomats in Peking gave the Chinese 24 hours to bring the rebellion under control. When this was ignored, a multi-national alliance of 20,000 soldiers exposed the incompetence of the Chinese forces and resulted in the official Peace Protocol of 7<sup>th</sup> September, 1901. The foreign powers gained huge concessions to China's mineral wealth and trade. It was against this background that Walter's father, Fred, wrote a heart-rending letter to the Secretary of the CMS in London, dated 8<sup>th</sup> March, 1900: I and all his (Walter's) friends think it most improper that one man only should be sent to so wild a place (Song-Pan) especially in view of the terrible murders that have been committed in China in such inaccessible places.

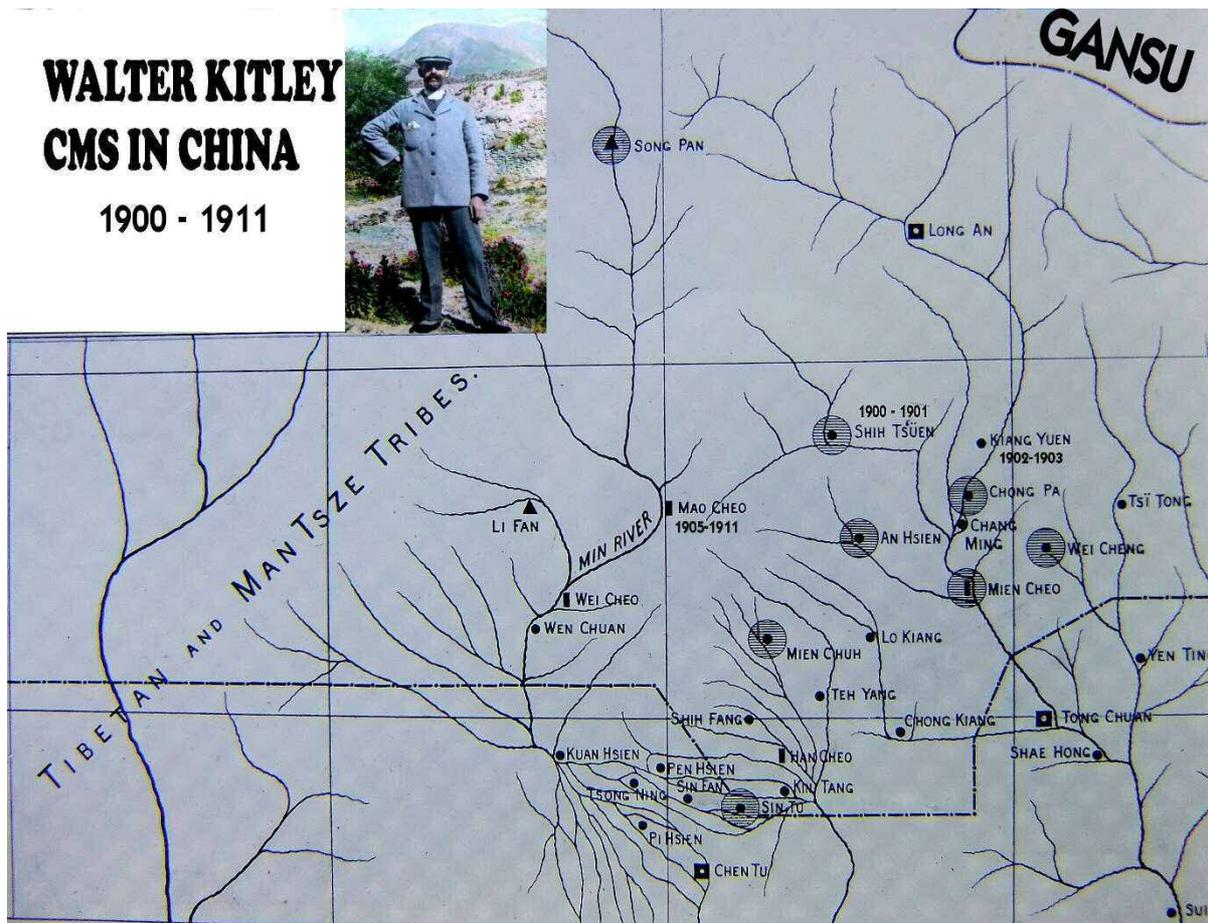
Rev Kitley was stationed in three main areas:

- 1900 – 1901 Shih Tsuen
- 1902 – 1903 Kuang Yuen
- 1905 – 1911 Mow Chow

The pinyin system for rendering the names in English sometimes results in different spellings. So on the map below, Kuang Yuen is spelt Kiang Yuen and Mow Chow Mao Cheo.

# WALTER KITLEY CMS IN CHINA

1900 - 1911



The following extract from an account by a lady missionary, Mrs Rose Lawrence, of her six day journey in a sedan chair from Mow Chow to Song-Pan, gives a flavour of the countryside and people in 1909:

The scenery of Mow Chow is lovely all the way until you near Song-Pan and then it is rather bare of trees but the pasture land is so splendid and horses and mules abound as they seem to suit the rough roads and steep climbs better than chairs carried by coolies. Lower down, the high mountains were magnificent and the wild rushing river was grand to see while trees, flowers and ferns abounded everywhere. Rev W Kitley was able to shoot both pheasants and pigeons for dinner as we went along the road and we were very glad as it is most difficult to buy anything



along that lonely road, even our coolies had to carry their own chop sticks to eat their rice or corn and we had to bring every single thing we needed on the journey with us too, beds and bedding, lights, eatables and cooking utensils and above all plenty of Keating's Powder (used

to rid the home of troublesome insects). Many of the people had never seen a foreign woman on that lonely but beautiful road before. Of course on that account, their curiosity was very great and they crowded round in the tea shops until we were nearly smothered for want of pure air. As to Song-pan itself it seemed a God-forsaken spot at the end of the earth and we were not at all so well in health while in the city. As to the Tibetans, they are a sturdy race but very wild and rough. They camp out in the grass in the open air just rolled up in a blanket or fur coat while their mules lie nearby at night. They seem a cute people who would either make a good friend or a bad enemy – a bit gypsy-like in appearance. In the Courtyard where we stayed and had two rooms and a kitchen, there Chinese men were gambling all day long in a room opposite to us and opium smokers occupied a room at the back of us. They sent their foul fumes in through our windows. It made our bedrooms reek of opium.

An article in *The Bulletin of the Diocese of Western China*, 1910 testifies to Walter's great courage. At the time, he was based in Mow Chow (Mao Cheo) when a thousand strong crowd gathered to protest to the local Mandarin (a local official appointed through the imperial examination system) about tax increases. Rev Kitley declined the offer of armed protection for himself (and the others) preferring to show confidence in the malcontents. It is reported that 300 of them subsequently attended Sunday Service and took away a Gospel and tract and furthermore Rev Kitley 'had fires lighted for them and tea provided in the Mission courtyard'.



Rev Kitley retired from the CMS owing to his wife's health. On his return to England, he became Curate of St Thomas à Becket Church, Box, Wiltshire (1911–1912), then Curate in Charge of St Michael, North Newton, Somerset (1912–1917) and Vicar of St Pancras Church, Pencycross, Plymouth (1917-1924). When he was vicar in Plymouth, he contacted the editor of *The Western Morning News and Mercury* of Tuesday 17<sup>th</sup> January, 1922 setting out his position on the funding of Roman Catholic schools. He wrote:

It is true that Roman Catholics pay education rates like other people and therefore have a claim upon the education provided in State schools; but if they wish for educational establishments of their own, they ought to pay for them themselves and not look for support from Protestant ratepayers... If the educational zeal of the Roman Catholics was genuine, they would see to it that Roman Catholic countries had the first benefit of it whereas they leave these ignorant and illiterate people in the shackles which alone can secure them to the Roman Catholic system and strive in Protestant countries to steal other sheep for their fold.

In 1924, he was offered the post of Organising Secretary of the Bible Churchmen's Missionary Society (BCMS) in the North of England. The BCMS broke away from the CMS in 1922 because of the latter's alleged theological liberalism. The BCMS was formed by Scriptural Evangelicals who intended to continue working under what they considered to be the original theological and missionary principles of the CMS. These might be summarised as:

1. The full trustworthiness of the Bible
2. The truth of all Christ's utterances

In February 1928, he led an Evangelistic Parish Crusade for the BCMS when he gave a number of public addresses. The planned dates were:

1. Dromore Town Hall on Monday 6<sup>th</sup> February
2. Lurgan Town Hall on Tuesday 7<sup>th</sup> February
3. Belfast Clarence Place Hall on Wednesday 8<sup>th</sup> February
4. Newtownards Town Hall on Thursday 9<sup>th</sup> February
5. Bangor Good Templar Hall on Friday 10<sup>th</sup> February

In 1993, the BCMS changed its name to Crosslinks to emphasize the Society's principle that mission is transnational.

In 1931, he left the BCMS to become Vicar of Emmanuel Church, Hastings. There was an annual Gift Day in Emmanuel Church in support of the BCMS. Rev Kitley presided over the Gift Day on Wednesday 3<sup>rd</sup> July, 1935, reported in the following Saturday's HSLO. Two BCMS missionaries spoke about their respective situations. Mrs Hyde Hills from Boujad in Morocco said how well missionaries were received by women in Morocco but not by men who wanted to expel them. Moslems took a superior attitude of mind because their prophet, Mohammed, lived longer than Christ. Women were oppressed but a time would come when they would demand their liberty. A hindrance was their lack of education. Lieutenant Colonel S H Middleton-West spoke of his work in Upper Burma where the two main obstacles were opium and indifference. The people were free to grow opium and as a result, addiction was rife. Up until ten years before, slavery was rampant and missionaries often came into contact with ex-slaves. Their work was slow and had not shown much result but they persevered in faith, hoping that one day they would see the fruits of their labour.

Rev Kitley was inducted to the benefice by the Archdeacon of Hastings, the Venerable A F Alston, on Saturday, 14<sup>th</sup> February, 1931, using a form of service that had not been read for almost 44 years. A number of local parishes were represented in the large congregation. After the new vicar had tolled the bell to signify his taking possession of the living, the procession, including the Archdeacon, the Rural Dean and the Churchwardens, visited the font, the reading desk and the communion table where the prescribed form of service was said and the new incumbent took the various oaths and declarations. In his address, the Archdeacon made reference to the Rev Sholto Newman's long and highly respected ministry. However, while the worker passes on, the work proceeds, for the work is God's work. To be given the cure of the souls in the parish was the highest preferment that could come to any man and placed the heaviest responsibility on both the pastor and his flock. A parish-going vicar makes a church-going people. In that context, he urged the congregation to be patient with their new vicar, to pray for him and not to criticise him. Congregations had much to say about the want of eloquence in the pulpit while failing to appreciate the harm done by the eloquence of the pew. The new vicar needed confidence not criticism, cooperation not aloofness, sympathy not discouragement. Referring to the ministry inside the church, the Archdeacon pleaded for distinctness of utterance, reverence of attitude and simplicity of thought. After the service, many people took up the Rev Kitley's invitation to join him for tea in Mendham Hall, although initially in

a letter to the PCC, he had turned down the idea of tea and asked for the collection from the service to be given to the Diocesan Fund for Training in the Ministry.

### **Sale of Work**

Rev Kitley's first important social function after his induction took place on Wednesday 6<sup>th</sup> May, 1931 when the Mayor of Hastings, Councillor G H Ormerod JP, formally opened the two-day Sale of Work. Rev Kitley welcomed the Mayor and thanked him for coming to encourage the Church in a new chapter in its history. The Mayor responded by affirming Emmanuel's pastoral work as one of the most important in Hastings. There was a place for different kinds of church service to suit different tastes. It was most important for the country that every rising generation should be associated with a place of worship. He felt sure Emmanuel's new vicar would pay particular attention to organisations for young people.

The Sale continued on Thursday and was opened by Dr H R Mansell. Dr Mansell spoke of the urgent need for funds; a minister could not do his work well if he had monetary anxieties. Excellent attendance on both days indicated the parishioners' eagerness to support Rev Kitley in his new work. A musical programme on both days included items by the blind musicians Messrs W Marchant and F Colbourne (violin and piano duets), Sister Edith (cello solos), Rev Kitley and Mr Ellis (vocal solos) accompanied by Miss Kitley, Miss Blackman and Mrs Ellis.

### **Annual Parochial Meeting**

A Meeting took place on Tuesday 18<sup>th</sup> April, 1933. Rev Kitley reviewed the year's work. There had been seven baptisms, some adult, and twelve confirmations. A lot of repair work was almost complete. Two new organisations, the Boys' Brigade and Lifeboys' Team had started and were flourishing. The electoral roll was 235 compared with 303 the year before. The Secretary, Dr H Mansell, paid tribute to Rev Kitley's work. 'He is one of those men who believes what he teaches'. The Treasurer, Mr W E Gamlin, presented a statement of accounts that showed a credit balance on the year's working, mainly because of the freewill offering scheme. The church was free from financial worry and could consider the installation of electric lighting in the church and an electric organ blower.

### **Protestant Reformation Society**

Rev Kitley continued Emmanuel's involvement with the Protestant Reformation Society when he presided over a meeting in St Andrew's Parish Room on Tuesday 3<sup>rd</sup> November, 1931. The date was significant as the guest speaker, Mr Walter Mayo, local Secretary of the Society, spoke on the Gunpowder Plot – one of a series of conspiracies to restore Papal supremacy in England. Mr Mayo set out the Society's position:

We pity Roman Catholics for being slaves to the iniquitous system of Rome but we ought to be inveterate enemies of the system itself. When the people obtain the power in the countries, which were formerly under Papal control, they welcome Protestantism. In England, we never see Rome as she really is. It would be an education for us to live in a country over which she rules and also to see her futile attempts at

missionary work, for her religion is little better than the heathenism of the people she tries to convert.

**PROTESTANT DEMONSTRATION**  
to be held (Deo Volente)

**WHITE ROCK PAVILION HASTINGS**  
(lower hall)  
on **MONDAY, MARCH 30<sup>th</sup> 1931** at **7:30 pm**

**when**

**MR J A KENSIT**

will (DV) give his great **LANTERN LECTURE**  
**MY PILGRIMAGE TO LOURDES**

Chairman: **REV WALTER KITLEY**  
(Vicar of Emmanuel)

The Society returned to Hastings on Tuesday 24<sup>th</sup> May, 1932 when the main speaker was Mr Billows. He described the Roman Catholic religion as a religion of despair as not even the most devout could escape purgatory. It was unscriptural in its doctrine of the infallibility of the Pope and the sacerdotalism of priests. It was blasphemous in elevating the Virgin Mary, in calling for the intercession of saints and in teaching homage to, if not worship of, effigies. Rev Kitley concluded the meeting by saying he was distressed by the fact that so few young men went out to do battle for their faith. He attributed this to the engineering of public opinion against those who held firmly to their beliefs and who were labelled as narrow-minded and fanatic.

### Other issues

Rev Kitley's involvement with the Protestant Reformation Society underlined his readiness to take up issues. One such example was a letter to the HSLO on Saturday 27<sup>th</sup> May, 1933 objecting to some of the features of the Empire Day service in Alexandra Park on the preceding Sunday. Empire Day was not officially recognised as an annual event until 1916, although a number of schools



across the British Empire celebrated it as early as 1902. It was a day when millions of school children from all walks of life typically saluted the union flag and sang patriotic songs like *Jerusalem* and *God Save the King*. Adults could demonstrate their pride in being part of the Empire. They heard inspirational speeches and listened to tales of heroes of the Empire like Clive of India. Empire Day remained an essential part of the calendar for more than 50 years but was already in decline by the 1950's as Britain's relationship with the other countries that formed the Empire had begun to change.

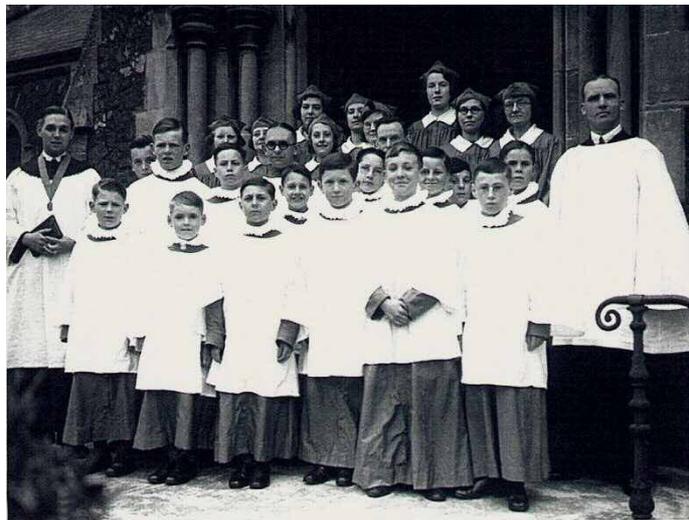
In particular, Rev Kitley objected to:

- The prayer for the dead with which the service commenced on the grounds it was against the Scriptures and the Book of Common Prayer – the only legal standard of doctrine in the Church of England
- The hymn 'O Valiant Hearts' because it contained the suggestion that death in battle of itself conveyed the soul to Paradise. The dead were not honoured by giving to their sufferings a character they did not possess.

O valiant hearts who to your glory came  
Through dust of conflict and through battle flame;  
Tranquil you lie, your knightly virtue proved,  
Your memory hallowed in the land you loved.

- A hymn needed to be written that kept to the tone of scriptural truth rather than sentiment
- The length of the service which should be rigidly kept to half an hour instead of being prolonged to the weariness of all who were compelled to stand throughout

The HSLO of Saturday 16<sup>th</sup> May, 1936 reported an article from Emmanuel's Parish Magazine where Rev Kitley took the Maidstone Bus Company to task after its merger with Hastings Tramways Company. His concern was with the withdrawal of a circular bus that affected the whole town. The absence of a through service to the Cemetery affected hundreds of people on the West Hill. The mean action of cutting off 100 yards from Collier Road to Plynimmon Road over the matter of a penny fare had not gone unnoticed by the general public because it deprived people of the use of the bus shelter, particularly in inclement weather. Changes in the timetable resulted in an infrequent service and crowded buses. If the Maidstone Bus Company could not do better, it was time for the Corporation to take over the bus service. The same newspaper reported a recent vestry meeting when Rev Kitley made some outspoken remarks about the payment of choristers. The Parish Magazine explained Rev Kitley's attitude. He had used the word 'immoral' to describe the payments. For him, 'moral' meant right and fitting conduct, so he maintained without fear of contradiction on Scriptural grounds, that it was not right or fitting for persons to be paid for singing the praises of God, especially boys who seldom had a reverence for sacred things. Payment to adult choir members of the choir and choirboys had been discontinued in 1931 on the death of Rev Sholto Newman. In the same year, a number of male members of the choir resigned because they had taken exception to women members of the choir and no longer wished to sit near them in the choir stalls.



The Parish Magazine of November 1936 contained some strong comments on the modern practice of women smoking and using artificial aids to beauty. His article was headed: A Costly Failure - £6000 a year to prove God wrong. He argued that the ruin of the race through the first woman believing the Devil's lie about God's goodness and truthfulness had its current counterpart in the widespread refusal of modern women to believe God's pattern of womanly beauty. Long hair, a natural complexion, modesty of dress and deportment, a meek and quiet spirit were so much better and more beautiful than the result of the beauty parlour items which the year before had cost women in the country £6000. The revolt from God's standard began with bobbed hair and now included Jezebel's tactics found in 2 Judges 9: 30 - And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tied her head, and looked out at a window - and the filthy habit of smoking. Such practices would never attract the right men to revere and honour them or make the best husbands and fathers. The swing of the pendulum from Victorian strictures on womanly freedom had carried it to the other extreme of a liberty which had become licence, if not licentiousness. It was time that public opinion set a more sane and sober fashion, and that Christian women combined to present to their younger sisters a beauty that came from within and was the product of the fruit of the Spirit of God. Boys came under fire for not being as conscientious about Sunday School as girls. When the order was given: Show Bibles, all the girls were able to produce their copies but few boys. Perhaps parents should be asked to remind their offspring to bring their bibles. It was also noticeable that a number of boys preferred to stand outside the church until the first hymn had started.

Ivy Cooper, a very long standing member of Emmanuel, remembers the Rev Kitley being a stickler for punctuality. If a parishioner arrived late on a Sunday morning, he would stop the service until the parishioner had taken a seat. Inevitably, all eyes were on that person. At the end of the service, the Rev Kitley took the recalcitrant parishioner to task.

On a different note, it made the Bath Chronicle and Weekly Gazette of Saturday 27<sup>th</sup> February, 1932 that Rev Kitley, a Bathonian, and a number of Emmanuel's congregation had excavated the foundations of Emmanuel Hall in readiness for laying a new floor. Rev Kitley was occupied with parish duties during the day and meetings in the evening, so he was compelled to rise at 5 am to do his shift, often removing three tons of clay before breakfast. 70 tons of soil were removed, saving the church £15 on the cost of a new floor. Carpenters were ready but the work would not be completed until the remaining £65 was forthcoming to avoid incurring further debt.

The Monthly Weather Report of the Meteorological Office for July 1935 reported 'an almost universal excess of sunshine, a large deficiency of rainfall and an unusual number of warm days, particularly in south and east England'. This encouraged Rev Kitley to write to the editor of the HSLO of Saturday 20<sup>th</sup> July, 1935:

SIR, - I am sure most residents in Hastings are wondering how long our city fathers are going to keep our worthy police sweltering in blue serge this sub-tropical weather instead of providing them with white drill suits or something equally cool. They deserve better treatment and that at once before the summer is over, and I trust it only needs the matter to be mentioned to receive general public approval and immediate action to remedy a real hardship.

## Lectures

The following advert appeared in the HSLO for Saturday, 21<sup>st</sup> April, 1934. It suggests this was not the first lecture Rev Kitley had given. The illustrations that follow are of some of his slides currently housed in the University of Birmingham Cadbury Research Library. The impact of seeing pictures of such a remote, exotic area of the world can only be imagined.

# TIBET

**THE REV WALTER KITLEY**  
will give his famous lantern lecture  
on the Tribes and Tibetans of Western China

**EMMANUEL HALL, WEST HILL, HASTINGS**  
WEDNESDAY NEXT, APRIL 25<sup>th</sup> at 8 pm  
ADULTS ONLY  
**SILVER COLLECTION**

In the interval, Mr and Mrs Kitley will appear in Chinese costumes





### Other notable dates

In the PCC meeting of 11<sup>th</sup> February, 1931, a proposal contained in the Archdeacon's report to purchase a safe for the safekeeping of Communion Silver was turned down by the PCC. However, a safe was subsequently installed in the vestry and on Friday 27<sup>th</sup> July, 1934, was robbed. A thief walked in through the open church door and made a search of the vestry which was also unlocked. He found a key which fitted the safe and was able to help himself to £6 or £7.

On 20<sup>th</sup> February, 1931, it was agreed to address the lack of a water supply to Mendham Hall at a cost of £4. The following year, tribute was paid to Rev Kitley's efforts in renovating the church and schools and to his activities in the parish, such as the Badminton Club and a Business Girls' Guild. The PCC meeting of 29<sup>th</sup> June, 1934 resolved to install electric light in the church to commemorate the church's Diamond Jubilee. In 1936, The Lighting Committee of the Corporation officially promised to increase the amount paid for the hire of Mendham Hall by £1 provided the hall was lit by electricity with five lights inside and one lamp outside the porch. The cost of installation was met privately and paid for out of the increased rent.

On 22<sup>nd</sup> July, 1936, Rev Kitley reported personal financial problems caused by the Queen Anne's Bounty not being paid in 1935 and 1936. The Queen Anne's Bounty was a scheme established in 1704 to augment the incomes of the poorer clergy of the Church of England. In addition, the vicar had been forced to take out a loan for £100 @ 4½% interest to meet repairs in the vicarage. The PCC suggested a Sale of Work and letters to all parishioners to help alleviate the problems. God's guidance was sought in prayer. In December, The PCC agreed to be responsible for the Queen Anne's Bounty.

Rev Kitley's annual report on 31<sup>st</sup> March, 1937 spoke of a satisfactory year with nothing spectacular. The winter had been the most difficult since his arrival. He wanted to see an increase in confirmations. A further wishlist included (1) more members at prayer meetings (2) more members in the freewill offering scheme (3) more regular attendance at church (4) more members to help at open air meetings. 190 names were included in the Electoral Roll.

## Farewell

On 22<sup>nd</sup> September, 1939, the PCC were informed of Rev Kitley's acceptance of the living at Whinburgh in Norfolk. In his final address, Rev Kitley summed up his ministry in Emmanuel Church:

It has not been a fruitful ministry but it has not been without fruit. I have not preached my own views and opinions but throughout the seven years of my ministry here, I have preached the Gospel to you, referred you to the Scriptures as the base of what I have said and I have challenged you to test the truth of what I have spoken. Because people would not come to church, I went into the open air; every street in the parish has been visited and every house has received a Gospel message. It is a great consolation to me, in spite of the many disappointments in my ministry, that I can leave the parish knowing that no man or woman can charge me with having preached politics or social reform; in fact, anything except the Gospel of Christ. I know there are very many of you who look on me as a sort of Jeremiah, speaking against the authorities and the power of bishops but I have never spoken against bishops as such, only against their policy and their attempts to undermine the faith of our Church.

The PCC responded:

Dear Vicar,

Referring to your letter to your Warden, Mr Goble, the PCC wishes me to express their regret at your forthcoming departure from the Parish of Emmanuel. They all wish you every success in connection with your new parish and hope that you and Mrs Kitley will spend many happy years there.

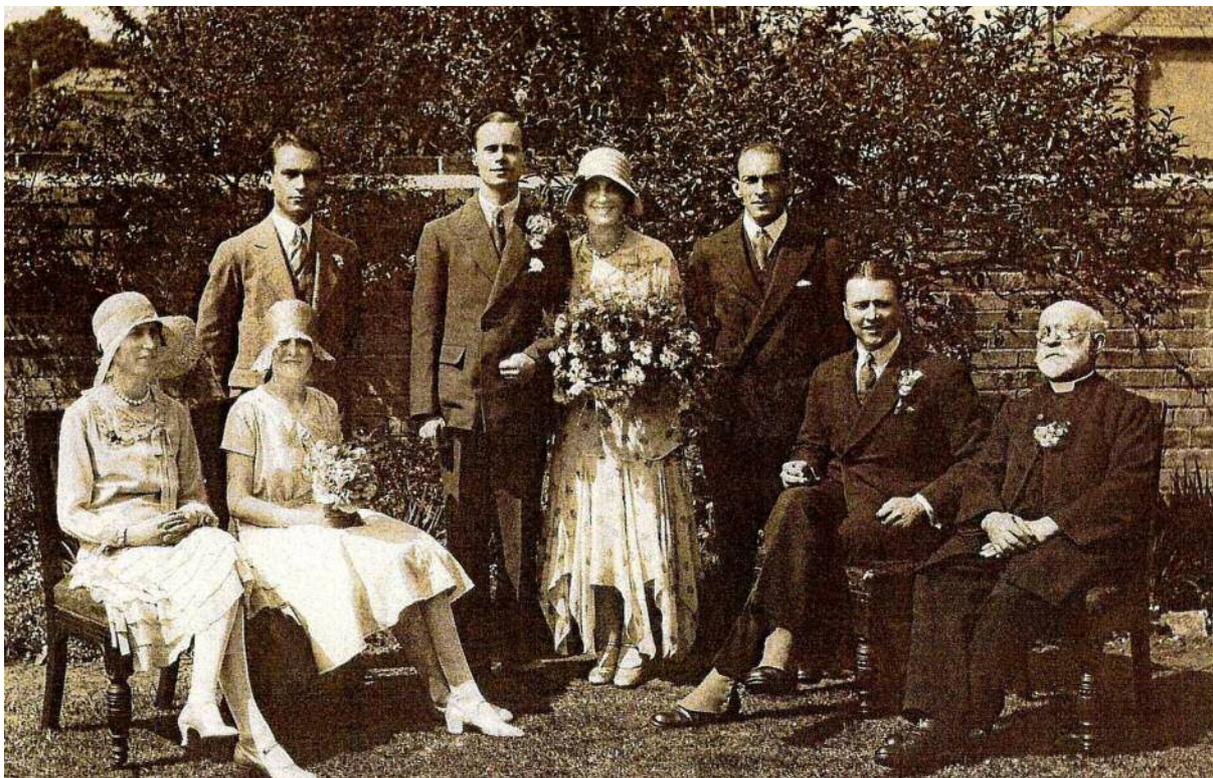
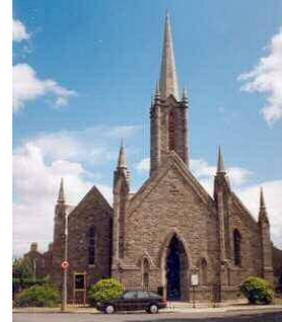
Yours sincerely  
A J Cruttenden

The Rev Jason Battersby was approached to accept the living at Emmanuel.

## Henry Jason Hassard Battersby (1938 - 1943)

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Henry Jason Hassard Battersby was born on 9<sup>th</sup> February, 1907 in Dublin to the Rev Francis H Battersby, MA and Elizabeth Battersby. He was educated at Mountjoy School and later Trinity College, Dublin where he was awarded a BA Divinity Testimonium in 1931. He was late Downes' Prizeman (first) and late Toplady Prizeman in 1932. He gained first place in the Bishop's Examination (Liverpool) in 1933 before being awarded an MA in 1934. While he was a student in the University of Dublin, he became engaged in social work, an orphanage and visiting a night shelter under the authority of the Church of Ireland. It was as an undergraduate that he met Hope Barry Wynburne who was working for Irish Church Missions at the time. They married in Holy Trinity Church, Rathmines, Dublin on 14<sup>th</sup> June, 1930.



Jason was ordained deacon in 1933 and priest in 1934 by the Bishop of Liverpool. His first position was Curate of the industrial parish of St Chrysostom in Everton, Liverpool (1933 – 1935). The Rev R S Ferguson gave him a reference:

I found the Rev J H Battersby a very loyal colleague and always so willing to take a large share of the work. He will ever be remembered in this parish for his preaching which is one of his excellent gifts. His carefully thought out sermons delivered with great power and earnestness have been a great help to our people.

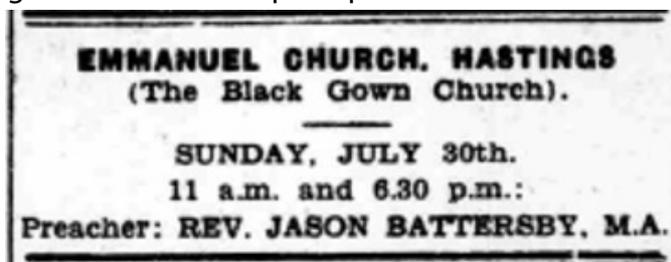
For the next three years, Rev Battersby was the Organising Secretary in England for Irish Missionary and Welfare Work. At the same time, he acted as Honorary Curate of Edgware Parish Church. The West Sussex Gazette of Thursday 8<sup>th</sup> December, 1938 recorded his

transfer to the parish of Emmanuel Church where he was inducted by George Bell, Bishop of Chichester on 30<sup>th</sup> December, 1938. His licence states:

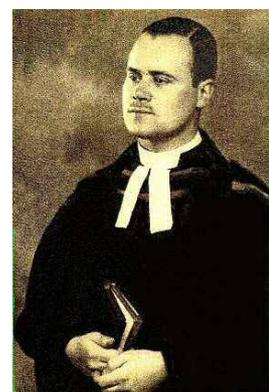
We do duly and canonically institute you in and to the said Vicarage (of the Parish Church of Emmanuel Hastings) and invest you with all and singular the rights members and appurtenances thereunto belonging, we having first pursuant to the Benefices Act 1898 served on the Churchwardens of the said Parish of Emmanuel Hastings due notice of our proposing to institute you to the said Benefice and one month having expired since such notice and you having first in our presence made and subscribed the Declarations and taken the Oaths which are in this case by law required to be made subscribed and taken. AND WE do by these presents commit unto you the cure and government of the souls of the Parishioners of the said Parish.

The Rev Battersby was also required to sign a Simony Declaration. Simony is named after Simon Magus, found in Acts 8. He practised sorcery in Samaria and was called the Great Power of God. When Simon saw that the Holy Spirit was given at the laying on of Peter's and John's hands, he offered money in exchange for their empowering him to impart the Holy Spirit to anyone on whom he would place his hands. The Church of England struggled with the practice after its separation from Rome. For the purposes of English law, simony is defined by William Blackstone as 'obtaining orders, or a licence to preach, by money or corrupt practices' or, more narrowly, 'the corrupt presentation of any one to an ecclesiastical benefice for gift or reward'. While English law recognized simony as an offence, it treated it as merely an ecclesiastical matter, rather than a crime, for which the punishment was forfeiture of the office or any advantage from the offence and severance of any patronage relationship with the person who bestowed the office. Both Edward VI and Elizabeth I promulgated statutes against simony, in the latter case through the Simony Act 1588. Prior to his admission and institution to the Parish of Emmanuel, the Rev Battersby 'did make and subscribe the declaration of assent and the declaration against simony'. As of 2011, simony remains an offence. An unlawfully bestowed office can be declared void by the Crown and the offender can be disabled from making future appointments and fined up to £1000. Clergy are no longer required to make a declaration as to simony on ordination but offences are now likely to be dealt with under the Clergy Discipline Measure 2003.

**April 1939.** Rev Battersby explained he had taken the step of reintroducing the Geneva gown into the pulpit to exemplify 'the glorious truths and principles of the Reformation'. He always referred



to Emmanuel Church as the Black Gown Church, reflecting his preferred clerical dress.



**May 1939.** Rev Battersby set up the Vicar's Discretionary Fund to be operated by himself and the Churchwardens to be used to relieve need. Emmanuel's Halls should not be used for dancing or playing cards,

**August 1939.** A record of PCC attendance at meetings was maintained and published at the following Annual Parochial Church Meeting.

## Building

The church was in constant need of attention, as were the church finances to pay for refurbishment. The door and gates of the church needed repairing and repainting. The ladies of the PCC offered to meet a third of the cost. Mrs Carter agreed to meet the costs of installing lighting for the Reading Desk and Lectern. Repairs were needed on the turrets, bell runner and clock. A three months' trial for heating the church by the Gas Company was agreed. Various schemes were discussed to finance the refurbishment and help to offset the church's overdraft. These included (1) collecting rows of pennies (2) collecting 4000 shillings (3) collecting half crowns. The Archdeacon's Visitation on 21<sup>st</sup> May, 1940 found the church clean, well kept and in good condition. The heating installation was to be renovated and the clock done up at a cost of £30. Rev Battersby, however, wished first to build up the congregation before tackling the fabric of the building.



## Sale of Work

The annual Sale of Work was not just a time to raise much needed finance but also a time to unite the Church. The Sale in October 1939 contained an embroidered cushion made by Queen Mary, wife of George V.

## War years

A historical newspaper clipping from the Evening Standard, dated Friday, September 1, 1939. The headline reads: "GERMANS INVADE AND BOMB POLAND BRITAIN MOBILISES". The clipping includes advertisements for Nicholson's Gin and La Coquille, and the newspaper's masthead. The masthead features the title "Evening Standard" in a large, ornate font, with "LATEST PRICES" on the left and "LATE NIGHT FINAL" on the right. Below the title, it says "No. 33,800 LONDON, FRIDAY, SEPTEMBER 1, 1939 ONE PENNY". The advertisement for Nicholson's Gin says "IT'S CLEAR Nicholson's Gin IT'S GOOD". The advertisement for La Coquille says "LATE NIGHT FINAL La Coquille".

Prime Minister Neville Chamberlain's announcement on the wireless was met with resignation and alarm that the country was once again at war. Nathan Dylan Goodwin in his book: *Hastings at War: 1939 – 1945* recounts how several church ministers were unsure how to react to the news and sent the assembled congregation home. Terry Breeds was a choirboy in Emmanuel Church when the churchwarden whispered a few words to Rev Battersby. He remembers: The day that war broke out I was singing in the choir when the vicar, Jason Battersby, announced the news and everyone went home thinking that an air raid was imminent.



Note: the choir was again attired in surplices. Rev Battersby reversed Rev Kitley's decision regarding the choirboys being given a little for their services.

### Phoney War

The initial eight months of WWII from September 1939 to April 1940 were, in fact, relatively quiet, giving people a false sense of security and leading to the expression Phoney War. The Home Office predicted Hastings would not attract enemy action because of its 'peculiar geographical advantages owing to the hilly character which prevented close building areas'. It was estimated that the town could receive up to 11,000 children and adults from London in the event of war. In spite of token blackout requirements, the general mood in the town was one that was not going to allow Hitler to spoil a summer by the sea or prevent being entertained by Biddy the Tubman. The invasion of Poland in September 1939, however, triggered a mass evacuation of children from London. The Dunkirk evacuations of June 1940 were a stark reminder of how quickly things could change and how close the Nazi army war machine had come to English shores.

It was decided that instead of the town being a reception area for evacuees, the population of Hastings needed to be evacuated. On Sunday 21<sup>st</sup> July, 1940, five days before the first enemy attack, some 3000 children were hoarded onto 69 coaches and evacuated to safe reception areas in Hertfordshire and Bedfordshire. All Hastings schools were closed with immediate effect.



Mr W Norman King, Director of Education, referred to Hastings as 'no longer a reception area' but 'an evacuation area'. A group of Hastings Grammar School boys were sent by train to St Albans. Parents were asked not to accompany the children to avoid congestion and no doubt, strong emotions but the instruction was inevitably ignored.

Evacuation for some was harrowing and traumatic with children treated as cheap labour but for others the experience was positive and memorable.

Two members of Emmanuel Church tell their story.

## Happy memories of Sacombe Pound

### Betty Adams

I was nine years old when I joined my classmates at Holy Trinity School one day in the early months of the Second World War to begin a journey which took us from 'Bomb Alley' Hastings to the relative safety of leafy Hertfordshire. My mother, Elizabeth (Lizzie) Adams, had moved us to Flat 2, Castle House, Castle Hill Road in Hastings shortly after my birth in Guestling. My brother, David, was still a toddler; my elder sister, Florence, a young woman in employment.

I remember our apprehensive excitement as, accompanied by our teacher, Miss Redoubt, we travelled by train from Hastings first to London, then Hertford and then four miles by coach to an imposing mansion - Sacombe House - set in sweeping parkland deep in the countryside around the small rural village of Sacombe Pound. Once assembled in the hall, Sacombe villagers arrived in ones and twos to take their pick of the young evacuees. I was one of the last to be selected, by Mrs Kate Warren, who turned out to be a kindly widow living in a small terraced house with her grown-up son and his wife, both deaf and dumb.



Mrs Warren's daughter, Grace, - soon to be married to Bill Payton - was living nearby. With my old classmates, I walked to school in the neighbouring village of Tonwell.

Many evacuees around the country, homesick or unhappy, returned to their homes not many months after being despatched to safe but strange environments and my group was no exception. Most soon came back to Hastings with the somewhat unpopular Miss Redoubt, the remaining few going on from Tonwell to Little Munden School in Dane End where I recall that the headmaster, Mr Threader from Dagenham, taught all the subjects including religion, arithmetic, writing and spelling, geography and history! My mother made one memorable brief visit to see me. It must have been quite a journey there and back in one day and would not be repeated but I was happy in my idyllic surroundings. Indeed, Kate Warren seems to have loved me as a daughter and by the end of my stay, wanted to adopt her little evacuee, to which my mother was agreeable and gave me the choice of staying in Sacombe with Kate or returning to Hastings. Although settled and content, I could see my work and social prospects in the tiny village would be very limited. I chose to return to my mother, by now living in a basement flat in Castledown Road.

## Leaving London

### Alison Calveley

I was about four at the time of my evacuation. We were living in London and my mother, Dr Levack (she retained her maiden name), was working at Guy's Hospital. On one of her train journeys, she met a Scottish lady who became her friend and was later employed as a Nanny to my brother, John, and me. John was four years older. I remember saying goodbye to my parents at the train station, more excited than tearful as our Nanny was coming with us to Worcester where we were being evacuated to. It must have been a huge shock to move to the countryside after living in a busy city. We went with our Nanny to live on a farm where we were looked after by the farmer and his wife, Mr and Mrs Colbatch. The farm had loads of pigs and sheep, cows and goats and chickens – free-range chickens, I hasten to add. To annoy me, John christened one of the Tamworth pigs Alison, because I had ginger hair. They also had cats, kittens and dogs. I expect this is the reason I love animals so much. I remember being told off for chasing the chickens. I was told I would prevent them from laying eggs. Then we would have to go without breakfast and it would all be my fault. I probably didn't realise where eggs came from, other than the village shop. Judging by the photographs, I guess our



parents came to visit us from time to time. We were taken to the local school where we used slates and chalk. We had to go through a field with a gate. One day, I somehow stepped on a rusty, old metal fireguard and cut my leg. I vividly recall sitting in the doctor's surgery having stitches. To distract me, he instructed me to count the bottles on his shelf as he put the stitches in. No anaesthetic in those days! I've still got the scar to remind me. My brother and I must have been very spoilt. Mrs Cobalt was a jolly lady with a red face. She laughed a lot and spent a huge amount of time in the kitchen – like Ma in the Darling Buds of May. There were always a lot of people around. Nanny frequently accompanied us round the farm to watch animals being fed. We were encouraged to feed them ourselves. On other occasions, we would hide in the haystacks and jump out to surprise her. I remember getting into trouble with Mr Colbatch. He caught me picking up the kittens by their tails and swinging them around. John learnt to ride a bike whilst we were on the farm. Nanny used to ride a bike with me on the crossbar. I also had my first introduction to a horse of which I was terrified but I have since calmed down because I love them now. I must have been about seven when we returned home. Our parents had moved to Kent while we were still in Worcester. I remember celebrating my eighth birthday in Maidstone. When we moved back, the planes and doodlebugs were still flying overhead. One doodlebug exploded just up the road, causing extensive damage. It was fortunate we were in the cellar as my brother's bedroom window was blown out. My brother and I were spared the fear that adults felt. Everything to us was pure excitement and adventure. We got used to the planes and bombs. Every time the sirens went off transferring to a bomb shelter was like camping out.

**September 1939.** Emmanuel Hall was requisitioned by the government for use as a mortuary. The PCC asked the congregation to vote on the times of evening services during the war. The annual Church Bazaar was cancelled because of the war.

**March 1940.** In his review of the previous year, Rev Battersby deplored the small number of worshippers in relation to the size of the parish. On a more positive note, he remembered

the dedication of the Garden of Remembrance, the Keep Fit Club and meeting the annual quota.

**May 1940.** Rev Battersby appealed to 'friends of the turret clock' for help to meet the costs of deep-seated repairs. He was also anxious to obtain a picture of Rev Benwell.

**June 1940.** Rev Kitley was invited to preach at the Harvest Festival.

**August 1940.** The HSLO of 3<sup>rd</sup> and 10<sup>th</sup> August recorded public concerns over the first wave of bombing on 26<sup>th</sup> July, 1940. The Mayor, Councillor E M Ford, launched an Air Raid Distress Fund to give Hastings residents immediate financial assistance after suffering damage from enemy action. Residents were urged to hand donations in to the Town Hall at Summerfields. A special service and collection, conducted by the Rev Jason Battersby and attended by the Mayor, was held at Emmanuel Church for those victims of air raids. Over £5 was collected at a concert for the West Hill Carnival Society's Fund in aid of air raid sufferers, given by the pupils of Miss Mildred Eldridge at Emmanuel Schools on Wednesday, 7<sup>th</sup> August.

### **Closure of Emmanuel Church**

Emmanuel became the subject of Flotsam & Jetsam by Vigilant in the HSLO of 28<sup>th</sup> September, 1940:

#### **Are the Churches Doing their Best?**

For the past fortnight, a church in a certain district in Hastings and another at St Leonards have been closed. There is talk of others closing and of clergymen leaving the town. What sort of a state of affairs is this when in times of stress, the spiritual pastors desert their flocks and the door of the fold is barred? It is the plain duty of the clergy to stay put. Their work extends part beyond the conducting of church services. Especially in the poorer districts, they are, or should be, the friends and the counsellors of the people, many of whom may be at any moment placed in positions where they sorely need advice and spiritual comfort. The Church has a great part to play at this time. The King has called the nation to prayer and the nation has responded. There is a great movement for the deepening of spiritual life and the Church's opportunity is here. But how easily can that opportunity be cast away! Thank goodness there are many clergymen in Hastings and St Leonards who are rising nobly to the occasion and fully realise how greatly they can help the people of their parishes by remaining among them to help, encourage and advise.

Emmanuel Church was one of the churches indirectly referred to. One week later, Rev Battersby felt the need to address the subject in an evening service. He began by pointing out that no clergyman had the authority to close a church unless he were acting on definite instructions which he was bound to obey. The Church of England is a State Church and its ministers are obliged to carry out commands received through its senior officials. Closure of certain churches may become necessary in response to changing circumstances. Two well-known Hastings clergymen had been sent with roving commissions to help Hastings evacuees settle in other parts of the country. The Rev Battersby was instructed to maintain services in those churches experiencing temporary vacancies. Emmanuel reopened on 6<sup>th</sup> October, 1940.

## Bells are silenced

The HSLO of 15<sup>th</sup> June, 1940 reminded its readership that the normal ringing of church and chapel bells had been forbidden since Thursday, 13<sup>th</sup> June. Church bells were only to be used to issue warning of the approach of parachutists or other air-borne troops. The use for any other purpose was strictly prohibited.



### Emmanuel Hall damaged

On 26<sup>th</sup> July, 1940, a lone German bomber dropped 11 HE bombs on the West Hill and Cricket Ground areas of Hastings. One of the bombs exploded in front of 10 and 11 Gladstone Terrace, causing collateral damage to Emmanuel Hall which was in a parallel street at the back of the terrace.

**January 1941.** Because of a lack of heating in the church and the winter coldness, services were transferred to Mendham Hall. The Tower was damaged in air raids. It was offered as a viewing platform to the ARP authority. The cost of maintaining the clock was 30/- a year.

## Protestant Reformation Society

Rev Battersby celebrated the 57<sup>th</sup> anniversary of the local Auxiliary of the Protestant Reformation Society when he attended a special meeting at St Andrew's Parish Room on Tuesday 27<sup>th</sup> May, 1941. The meeting was chaired by Rev J S Combridge, Vicar of St Andrew's. Mr Walter Mayo, local Mission secretary, was also in attendance. The meeting was announced briefly in the HSLO of Saturday 31<sup>st</sup> May, 1941 without the considerable detail of previous Society meetings.

**February 1942.** Rev Battersby expressed concern that the cost of vicarage dilapidations was deducted from his stipend. He asked the PCC to take over the liability. The PCC suggested he formally register his protest against the whole scheme with the diocesan commissioners.

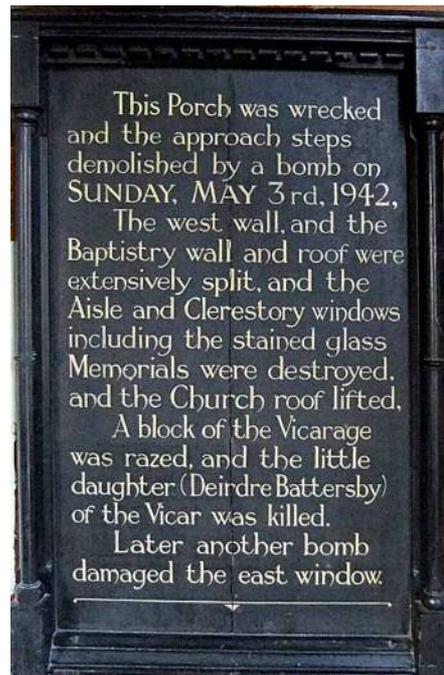
**April 1942.** Rev Battersby paid tribute to Mr Goble who had recently died. He had left his memorial in the planning and building with his own hands of the vestry at the back of the church. He also paid tribute to Mr Richford whose connection with Emmanuel stretched back a lifetime. He continued to officiate at the organ although his war duties afforded him little free time.

## Tragedy strikes

On 3<sup>rd</sup> May, 1942, four Messerschmitt 109s came in from the sea and circled the town. They then dived to a height of less than 200 feet before dropping four HE bombs in two residential areas (HSLO 9<sup>th</sup> May, 1942). These 'dark doves with the flickering tongues' (T S Eliot) scored a direct hit on Emmanuel Church and Vicarage. Most of the church windows were damaged, as was the north west



corner of the church. The young daughter of Rev Battersby, Deirdre Mary, was tragically killed in the raid whilst she slept in her cot. Hope Battersby along with



another daughter was slightly injured in the attack. She stood by until rescue workers had extricated the body of her two-year-old daughter at 1:30 am. Rev Battersby and his son, Julian, were away at the time. Julian was so affected by the tragedy that even up to his death on 13<sup>th</sup> July, 2011, he was unable to talk about it. The HSLO reported that over 200 people attended the funeral for Deidre. The service at the Borough Cemetery was conducted by the Rural Dean, Canon C C Griffiths. His brief address was based on a verse from James 1: Every good gift and every perfect gift is from above. There was no better way to sum up Deidre Mary. The hymn 'There's a Friend for Little Children' was sung and the collect for Holy Innocents Day was read. Hope Battersby was sadly indisposed.

There is some debate as to why Hastings was bombed. Emmanuel Church certainly provides an obvious marker for the coast for any aircraft needing to lighten their load on the way back to Germany. German intelligence had perhaps flagged up the town housed a number of troops. At the same time, the effect on morale should not be underestimated.

**May 1942.** Messrs Callow and Callow, surveyors, estimated the cost of making good the bomb damage to the church at £70. A further £25 was required to take down the porch to prevent it from falling down. Messrs Eldridge and Callow were appointed builders. The surveyors were also asked to report on the damage to the vicarage. The Churchwardens were authorised to sign all documents arising out of the negotiations with the War Damage Commission in connection with the repair of the church and the repair of the vicarage.

**June 1942.** A weekly rent of 27/6 plus rates was agreed by the PCC for the use of 16 Priory Road as a temporary vicarage. The Council was not responsible for any damage caused by enemy action. Mr Martin challenged the diocesan commissioners concerning the levy on Rev Battersby's stipend for vicarage dilapidations while the vicarage was uninhabitable.

**August 1942.** Repairs to the church amounted to £102. Repairs to Emmanuel Hall were estimated at £121 and for bomb damaged church windows £75. An agreement was reached

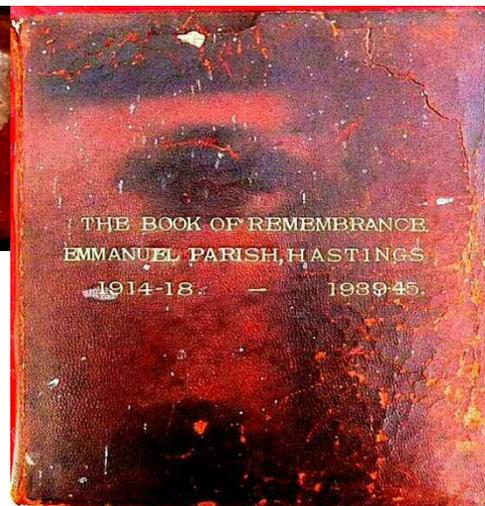
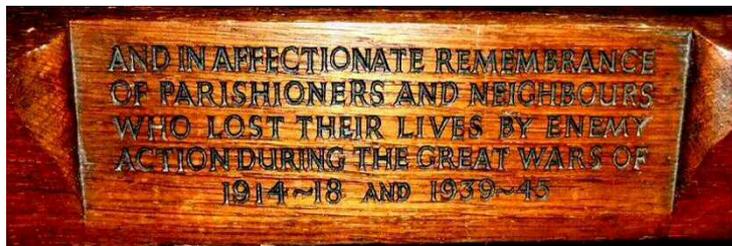
between the PCC and the local Education Committee for the temporary use of Emmanuel Hall for educational purposes.

**May 1943.** In his last Annual Parochial Church Meeting, Rev Battersby described the previous year as 'one of the most difficult in the church's history but there was much for which to be grateful'. The electoral roll had remained stable at 167 and there was a slight decrease in the church's credit balance. Reference was made to the forthcoming 70<sup>th</sup> Anniversary of the founding of the church.

He tried to get the parish boundary altered to include Collier Road and that part of Croft Road and Priory Road. The boundary to run from Priory Road down St Thomas' Road and then down the steps to St George's Road along Mount Pleasant Road to Manor Road, down Manor Road and St Mary's Road to St Mary's Terrace.

### In Memoriam

The fallen from the two World Wars are remembered in various ways.



The names in the Book of Remembrance may be found in Appendix 2.



**July 1943.** Rev Battersby announced his decision to accept the living of St Lawrence, Biddulph, so he would not be able to join in the anniversary celebrations. The events of 3<sup>rd</sup> May, 1942 pressed on him heavily. A meeting with his wife in Newcastle under Lyme reinforced his decision. He shortly afterwards resigned his position as Hospital Chaplain. The Social Welfare Committee asked the Town Clerk and Director of Social Welfare:

To convey to you an expression of their appreciation and thanks for the very excellent work which you have carried out during your period of office, and for the practical and helpful interest which you have always shown in the general welfare of the patients and staff at the Municipal Hospital.



Rev Battersby moved to St Lawrence Church, Biddulph, Stoke on Trent where he was inducted on 26<sup>th</sup> August, 1943. His services were very well attended. On 6<sup>th</sup> October, 1944, as a member of the Royal Naval Volunteer Reserve, he was appointed by the Admiralty to HMS Marshal Soult as chaplain of minesweepers and small craft in connection with the Portsmouth Trawler Base. On 20<sup>th</sup> September, 1945, he was invalided out of the RNVR and returned to Biddulph at the end of 1945.

While Rev Battersby was in Portsmouth, the HSLO of 18th March, 1944 detailed a second attack on the West Hill when a week before, a single HE bomb fell on 22 and 24 Priory Road opposite Emmanuel Church, killing the respected artist and teacher Edward Leslie Badham, his daughter Dorothy May Badham, five-year-old Bryon John Saunders and his parents, Ethel Mary and George Saunders. Emmanuel Church was once again damaged by the blast, including the large east window – fortunately not beyond repair.

Rev Battersby found everything he could wish for in Biddulph – a beautiful 13th Century church and a receptive congregation. In spite of the attractions, he yearned to get back to the Diocese of Chichester, in particular the Hastings area. He was inducted by the Bishop of Chichester to The Church of the Holy Spirit at Rye Harbour on 29<sup>th</sup> March, 1947 where he remained till 1951. His incumbency in Rye overlapped with a period as Organising Secretary for Dr Barnardo's Homes in South East England (1950 - 1952). His final appointment was as a Church of England Chaplain on a Short Service Regular Commission with her Majesty's Army in the Royal Army Chaplains' Department, Chilwell. He was licensed on 29<sup>th</sup> September, 1952 and remained till 5<sup>th</sup> August, 1958 when he was released from the Army. Major General, C O Crawford, summed up Rev Battersby's ministry:

Rev Battersby has a wide knowledge of human nature and knows how to deal with it. He gets on well with men of all degrees. He is well-informed, most unselfish, patient and kind hearted; he possesses a nice Irish sense of humour and is extremely loyal. As a Clergyman he takes services with a marked reverence and his obvious sincerity earns him not only the attention but also the respect of his fellow men. What he says is always worth hearing and he himself practises what he preaches.

He died on 4<sup>th</sup> July, 1959 in Hastings. Rosemary Ilesley, Rev Battersby's daughter, recounts his final days:

I remember going to see him at Chilwell, Nottingham and Nuremberg in Germany where he took us to Belsen Concentration Camp. He started having heart attacks and really slowed down travelling from Hastings to Streatham Crematorium where he was resident vicar. On Friday 3<sup>rd</sup> July, 1959 I went to choir practice at Christ Church Ore which had become our church and called out a goodnight to my darling Dad as I passed his bedroom. He had not been well all week. How I wish I had gone in and hugged him and told him how much I adored him, as the next time I saw him on the Saturday morning, he was dead. I was only 14 and wasn't allowed to go to the funeral which I have never got over because I had no closure. To be honest I don't think either he or my Mum ever came to any sort of ease about Deidre's death. Personalities were changed.



## INTERREGNUM

**August 1943.** The PCC instructed builders to put plain glass in the bomb damaged windows in the church. It was later decided this should be government glass. It was decided to open the church for private devotion from 10am to 6pm or until the hour of blackout, whichever was the sooner.

**October 1943.** The PCC Chairman reported that the cleaning of the halls and vicarage was in hand. He hoped to get as much work as possible put down on a War Damage claim. The diocese agreed a grant of £50 towards the rent of a new temporary vicarage, 100 Priory Road, for Rev Bone and his family. The PCC agreed to make up the additional £15 needed.

## John (Jack) Bone (1943)

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The PCC met Rev and Mrs Bone for the first time on Saturday 24<sup>th</sup> July, 1943 in Emmanuel Hall. The Church Patrons had invited him to consider accepting the living in Emmanuel. He set out his priorities:

My preaching is founded on the bible. I attach great importance to work among young people, beginning in the Sunday School. I consider the work of Young Campaigners as fully meeting the spiritual needs of young people. I do not believe in making sudden changes in the life of the Church.

The Churchwardens were authorised to take all necessary steps to expedite Rev Bone's appointment.

Jack Bone was born in 1896 in Fulham, London to George Bone, Bricklayer, and Rose Bone. He had three sisters and two brothers. He had a full and varied career up to the age of 36.



For four years, during the 1914-1918 War, he served in the Royal Navy. As a young midshipman, he fought in destroyer actions in the Battle of Jutland when Britain's Royal Navy Grand Fleet fought the Imperial German Navy's High Seas Fleet. It was the last major battle in world history fought primarily by battleships and took place off the North Sea coast of Denmark's Jutland Peninsula. Around 100,000 men took part, including the future King George VI. Fighting was fierce; 8000 British and German servicemen lost their lives and 25 ships were sunk. What the men witnessed stayed with them for the rest of their lives. Jack also served on Q ships and minesweepers. Q ships were heavily armed merchant ships with concealed weaponry. The ships and

their crews were designed to turn the tables on German submarines. They lured submarines into making surface attacks. A surfaced U-boat was extremely vulnerable to anything with a bigger gun. Minesweepers cleared the seas of enemy mines. The work was extremely dangerous. In both cases Jack felt fortunate to have survived. After the war, he was in the Royal Irish Constabulary during the troubles in Ireland when it was still part of the United Kingdom. This was followed by a period of rubber planting in India, which, he said, was not all big game shooting! Then there was experience in various business concerns. 'All these things provided me with an assortment of experiences which were all unsatisfactory because I found that the joy in them did not continue after the action had ceased.'

A major change occurred in November 1932. For some time, Jack had been conscious of a need for the Lord Jesus, echoed in Joseph Scriven's hymn: What a friend we have in Jesus:

Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness:  
Take it to the Lord in prayer.

He was sitting quietly in his home, reading a passage from the Bible with which he was already familiar. For the first time, he discerned that the Holy Spirit could apply the text to his own life. So with personal emphasis, he read from Isaiah 61: The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Jack was convicted of his sin and took the matter to the Lord in prayer. 'I knew enough,' wrote Jack afterwards, 'of the teaching of the atoning work of our Lord to kneel and ask him to forgive me my sins and to help me to please Him.' Jack felt God's call to full-time ministry.

Two years later, in October 1934, he entered the Bible Churchmen's College in Bristol as a candidate for Holy Orders. To embark upon a theological course at the age of 38 was no small undertaking, especially with the responsibility of a wife and two small sons. In spite of his being older than most of his fellow students, he entered whole-heartedly into all branches of the College life. His heart for people made him the friend of all his fellow students, a large number of whom gladly accepted his invitation to a meal and fellowship at his Clifton flat. He zealously took part in the summer College Evangelistic Tours and he was nearly always present at the Saturday night College Open Air Meetings at the Bristol Tramway Centre. He was an early riser and his time before the commencement of the daily College Chapel service at 7.45 am was spent in prayer. He was probably the most regular attender at the prayer meetings held in the Common Room after lunch and those associated with the Open Air Meeting, the Evangelistic Tour, and the Theological Student's Prayer Union.



Jack was ordained deacon during Advent 1936 by the Bishop of Sheffield and licensed to the curacy of Crookes Parish Church in Sheffield. One year later, he was ordained priest. It was while he was there that his third son, Christopher, was born – a brother for John and Mark. Parishioners warmed to his pastoral visits and his readiness to help. He lived the presence of God. In 1938, when the post of Northern Organizing Secretary of the British Churchmen's Missionary Society became vacant, he accepted the offer of the Executive Committee to succeed the Rev K V Ensor who had gone to North Africa as a missionary of the Society. He threw himself whole-heartedly into the missionary work. The family made its home in Southport where John and Mark attended a good Evangelical school.

In 1939, a heavy blow fell. Jack suffered a breakdown in health, which necessitated his resignation from the staff of the BCMS. After a period of rest, Jack returned to pastoral ministry. He joined the staff of St John's, Parkstone, Dorset - a parish with a population of 15,000 people - first as curate-in-charge of the mission church, then as curate of the parish church. The children of the Sunday Schools loved him and the older boys became very attached to him as their Campaigner Chief. Parishioners recognised his fervent spirit, burning heart and above all, his capacity for friendship.

In the summer of 1943, Jack received the offer of the living of Emmanuel Church, Hastings. He replaced the Rev Jason Battersby. This was a real challenge to his faith. Both the church and the vicarage were situated on a hill overlooking the town and were a prominent target for enemy bombers. During a hit and run raid on 3<sup>rd</sup> May 1942, the church was damaged, the vicarage was partly demolished and the previous vicar's only daughter lost her life. By now Judith had been added to his family. Jack entrusted his family to God. He knew his faith would surmount any difficult circumstances. He faced up to the challenge squarely and on 10<sup>th</sup> November, 1943, he was inducted to the benefice. A Church Social was arranged for the evening to enable him to meet his new congregation. The ladies of the Women's Fellowship supplied the catering; Mr Short arranged a musical programme.

**EMMANUEL CHURCH  
HASTINGS**

The Institution by the Bishop  
of Lewes and Induction by the  
Archdeacon of Hastings of  
**THE REV JOHN BONE**  
takes place on  
**WEDNESDAY NOVEMBER 10th.**  
at 8



Jack on the day of his Induction.

Rev Bone chaired his first PCC meeting on Wednesday 17<sup>th</sup> November, 1943. Mrs Bone was co-opted as a member. He proposed holding evensong at 3:30 as he did not like to rush the service. This would enable him to lead a Gospel Service in Mendham Hall at 6:30. Rev Bone also hoped to start a Parish Newsletter and a Young Campaigners Movement to bring young people to Christ. He praised the behaviour of children in the church.

A Retiring Collection was proposed for the third Sunday in December for the Ex-Services Welfare Society. This society was established shortly after World War I to raise money to help servicemen returning home with shell shock. Veterans with post-traumatic stress disorder were either locked away in pauper lunatic asylums or left to suffer in silence at home. The society believed in alternative treatments and that with the right support, veterans could be helped to lead fulfilling lives despite their mental health problems.

On Boxing Day 1943, he preached what proved to be his last sermon. On 4<sup>th</sup> February, 1944 he chaired his last PCC meeting when he encouraged the congregation to double their offerings to help meet any financial deficit. Later in the month, it became necessary for him to enter a London Hospital for a serious operation. For some days before leaving his home, he was quiet and meditative. On the journey up to London, he told his wife that it was a great spiritual conflict through which they were passing. In a letter to a dear Christian friend, written from the hospital on 26<sup>th</sup> February 1944, he said: I have no light of any kind as to the outcome of all this – only I have great peace and comfort in the knowledge that his will is being done. My prayer is that I

shall not spoil the testimony by losing contact with the Lord. Three striking accounts from members of the hospital staff confirm Jack's unspoiled testimony:

I have met a most wonderful man this last week, the Rev Jack Bone. Though he is to undergo an operation tomorrow which he knows may be fatal, he is radiantly happy and peaceful. . You can tell he is a Christian before he speaks - by his very face .... I could never forget his radiantly happy face and his infectious love for the Lord Jesus.' Dr F St J.

I shall always remember what a great witness he made to the Lord and what it meant to those who saw him in that ward. Dr J S

I felt I must tell you just how much he has been an inspiration and an example to many poor souls here. As we look back we can say, 'Mark the perfect man and behold the upright, for the end of that man is peace' (Psalm 37: 37 – 40) Nurse J E B W

On Sunday night, 27<sup>th</sup> February, the eve of his operation, Jack wrote these words on a scrap of paper: This night the Lord gave me Isaiah 41: 10 and 13: Fear thou not; for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I, the Lord thy God, will hold thy right hand saying unto thee, Fear not; I will help thee. He died on 28<sup>th</sup> February, 1944 without regaining consciousness.

The Rural Dean, Canon Griffiths, chaired an emergency PCC meeting on 2<sup>nd</sup> March, 1944 to offer his services in the interregnum. He outlined the arrangements for the continuation of church services. The Patrons of the Martyrs Memorial were contacted to specify the kind of man required to replace Rev Bone.



At his funeral service in St John's Parkstone, the church was full to capacity with those who wished to join in praise to God for his faithful life and testimony. Large numbers were unable to find accommodation in the church and had to stand outside. The Rev E Liddell Paine, Vicar of St John's, recorded in his obituary, Jack Bone: The Friend of God, the following account of the funeral service written by one of Jack's older Campaigner boys.

On Saturday, 4<sup>th</sup> March, 1944, at St John's Church, Parkstone, the funeral took place of the Rev Jack Bone, who for four and a half years was curate in this parish. During that time he had been commissioned in the Campaigners, reaching the rank of Clan Chief. It was fitting, therefore, that the service should have been a Campaigner one .... Mr Bone's favourite hymn was sung, 'There is a fountain filled with Blood,' and the Vicar, District Chief, the Rev W H Rowdon, gave the address. Many would be thinking, he said, Let ME die the death of the righteous. How did Jack Bone die? He told of his varied career, of his conversion and of his ministry. Then there came a challenge to many hearts. There was to be no mourning by his request. No - it was MORNING for Jack Bone! As we remember with great thanks to God

His dear servant, our Clan Chief, we think how he used to love the Tuesday Evening Parade! As we think of his life – lived unto Him – we see one who gave up all and followed Him. What an inspiration has his life been. And now he is with his Lord – the One who saved him, the One about whom he always loved to talk.

After Jack's death, his wife discovered on his desk an unfinished letter to a man for whose conversion he had yearned and prayed for years. It ran as follows:

I feel impelled to write to you now, just before I am expecting to undergo a very serious operation ..... It is useless to hide from the truth; and I may not be here when you receive this letter. It is because of this that I write to tell you how concerned I am about your future .... It is on my heart that you have not yet repented and turned from your old life to serve the Living God. If only you would turn and, putting your trust in the atoning work of Jesus, take Him as your personal Saviour! Oh! How happy has been my life since the day, just over eleven years ago, when I first put my trust in Him!

The Rev Rowdon appealed during the funeral service for someone to come and kneel at the coffin and give himself to Christ there and then. A soul for whom Mr Bone had been praying for many years came out and dedicated himself to the Lord Jesus.

With the sanction of the Executive Committee of the BCMS, The John Bone Memorial Fund was launched and any money contributed was devoted to the Ordination Fund of the Bible Churchmen's College at Bristol for the training of ordinands, both for the overseas and home ministries.

On 5<sup>th</sup> March 1944, in the afternoon, a Memorial Service for Jack Bone was led in Emmanuel Church by the Rural Dean, Canon C C Griffiths. Letters of sympathy had been received from the Bishop of Chichester and the Archdeacon of Hastings. Mrs Bone asked for any money donated for flowers to be given to the John Bone Memorial Fund. Canon Griffiths said:

It is one of the duties of the Rural Dean to arrange the service of induction and institution of a new incumbent and to welcome him to the deanery. I did this in the case of Jack Bone and received a request which I have never received from an incumbent before. It was to pray with him after the service, in the vicarage. . . . His ministry was short but intense and on the foundations he has laid, a building of living stones is now rising but the digging of the foundations was done by Jack Bone on his knees. Emmanuel Parish had been tested in many ways recently but a tree is not pruned to kill it but to make it more fruitful. This is what I expect of this parish.



## INTERREGNUM

**March 1944.** A bomb destroyed two houses opposite the church in Priory Road on 12<sup>th</sup> March. It shattered a number of windows on the south side of the church, damaged the clock and the roof in several places and also the east window. 273 pieces of glass were required to repair the east window. Services for two weeks were held in Mendham Hall but were resumed on 26<sup>th</sup> March. Mendham Hall had been damaged in previous raids but after several months of repairs and redecoration, was ready again for parochial purposes.

**April 1944.** The Rural Dean chaired the Annual Parochial Church Meeting and Vestry Meeting. He referred to the difficulties of the previous year and the exigencies caused by the ongoing war. The congregation missed Rev Battersby and lamented the causes that necessitated his departure. They also mourned the death of Rev Bone – a young man full of energy and the Holy Spirit. Yet through everything, Emmanuel stood firm.

## John Maddock (1944 - 1953)

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John Maddock was born in 1893 in Widnes, Lancashire to Henry Maddock, Chemical Labourer, and Agnes Maddock. The Industrial Revolution came late to Widnes with the arrival of the Chemical Works in 1847. By 1861 the Chemical Industry was the most dominant in the town. A Chemical Labourer performed work of an unskilled nature, such as emptying, filling or cleaning out tanks; shovelling products into vats or a furnace; unloading or transferring raw materials and so on under the supervision of a process worker. John began his training for the ministry in St Aidan's Theological College, Birkenhead in 1913. The Principal at the time was Arthur Tait, an eminent Anglican priest and author. From a very early period in its history, the College cultivated a distinct Evangelical tone in its work and teaching which it maintained throughout its life. It seems to have been the only theological college in this tradition in the North of England for much of its life.



John was ordained deacon in 1916 and priest in 1917. His first incumbency was as Curate in Christ Church, Blackburn from 1916 to 1919. He then became Curate in Charge of the Church of the Saviour, a daughter church of Christ Church, for the next three years before becoming its vicar in 1922. He served as its vicar until 1931 when he left to become the vicar of St Mark's Church, Preston in the Diocese of Blackburn. Youth work was always a hallmark of his ministry. He moved to Hastings in 1944 and was inducted to the Parish of Emmanuel on Sunday 6<sup>th</sup> August by the Bishop of Chichester and the Rural Dean of Hastings.



The announcement of Rev Maddock's induction brought back memories to the HSLO of Saturday 24<sup>th</sup> June, 1944 of the difficulties the West Hill parish had recently encountered: the death of Deidre Battersby, the death of Rev Battersby's successor, Jack Bone, and the damage to the fabric of the church. The paper sounded a note of optimism:

In spite of these vicissitudes, and the numerous other difficulties common to all churches on the South Coast in these dangerous and eventful days, Emmanuel's new vicar will find many keen supporters anxious to welcome him and it may be hoped that his appointment may mark the beginning of a happier chapter in the history of the church. Mr. Maddock will, at all events, come to his new task with a long experience of pastoral work acquired in the north of England.

**September 1944.** Rev Maddock chaired an emergency meeting of the PCC when the electric light fittings in the vicarage were discussed. They had been installed a few years before on a loan payment basis met by the vicar. The Council agreed to pay off the outstanding loan and interest. Mr Martin reminded the PCC that it was responsible for repairs to the fabric of the church with the exception of the chancel which was the vicar's responsibility. The PCC, in fact, agreed to be responsible for the whole of the church.

The Ecclesiastical Commission proposed a new scheme to increase the income of the clergy. Under the scheme, they agreed to pay a sum equal to the sum raised by the parishioners. £25 was raised by Emmanuel which triggered a payment of £25 from the Commission.

### Anniversary

After just over a month, Emmanuel celebrated its 70<sup>th</sup> Anniversary. Shortly afterwards, Rev Maddock was prompted to reflect on its history. He wrote:

**EMMANUEL CHURCH,  
WEST HILL, HASTINGS.**

**DIAMOND JUBILEE WEEK:**  
September 22nd —  
September 30th.

**GIFT DAY—NEXT SATURDAY,  
September 22nd.**

The Vicar (Rev. John Maddock) cordially invites members and friends to pay him a visit in the Church, 9—12.30; 2—5.30; 6—8. Gifts, small or large, are earnestly invited and will be thankfully received.

Preachers:—

**SUNDAY, SEPTEMBER 23rd:**  
11.0: The Lord Bishop of Chichester.  
6.30: The Rural Dean.  
Soloist: Mr. W. H. Dyer.  
Further particulars of the jubilee week events published next Saturday.

Emmanuel  
West Hill



Church  
Hastings

## Some Peace Time And War Time Musings

TWO buildings, one of the eleventh century and the other of the late nineteenth, at once catch the eye of every visitor to Hastings— the ruins of the Conqueror's Castle and Emmanuel Church.

There had been a rapid development of the district which, up to the time of the erection of the church, depended upon St Mary-in-the-Castle for its spiritual ministrations. St Mary's, at that time, was in the care of one of the most eloquent clergymen, the Rev Thomas Vores. He was preaching to congregations overflowing in numbers despite the spaciousness of his church. The Bishop of Chichester (Dr Durnford) consecrated the building in the presence of a crowded congregation, the Rev Thomas Vores reading the lesson.

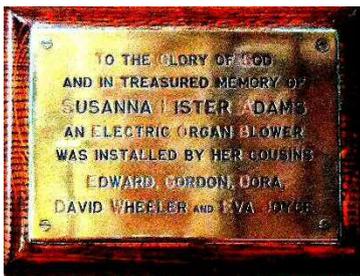
During Mr Battersby's vicariate, the vicar's choir and verger's vestries were provided at the west end but otherwise the building is little changed. After the death of Mr Newman stained glass windows were erected to his memory on the north side of the church and other windows of a similar type were erected to the men of the parish who fell in the war of 1914-18. All these windows were destroyed by enemy action during the 1939-45 war. Fortunately the beautiful east window — given in 1894 by the late Mr John Feaist in memory of his wife — was not so badly damaged as to be beyond repair.

At the south-east entrance there is Memory Corner, set apart for meditation by those who lost relatives and friends in the two wars. The Corner is often gloriously adorned with flowers, brought there by the users of the Corner. In the place of the Newman windows, it is proposed to commemorate his long and faithful ministry by installing a new Holy Communion Table.



Connected with the church are Emmanuel Hall and Mendham Hall where church and parochial events of various kinds are held, including the Sunday Schools and other young people's work as well as a Women's Fellowship and a Joan Club (the latter for ladies who confess to being seventy plus.)

What a single bomb can do is partly shown (at the time of writing) by the ruined state of the vicarage which together with the approach steps and north porch were destroyed. Scores of parishioners still recall the nights spent in the safety of the St Clement's Caves.



In celebration of the Diamond Jubilee the church was lighted by electricity, a motor organ blower was installed and considerable repair and redecoration work done, in addition to that for which the War Damage Commission accepted responsibility. This included the reconstruction of the baptistry, the north-west approach steps and north porch.

Of the Church, speaking generally, Archbishop Tait wrote: The Church is not to be viewed in its appreciation of finery and ornamentation, in the magnificence of its worship, or in the gorgeousness of its priests but in the faithful fulfilment of the task which it considers has been committed to it in this anxious age of the world.

## Youth work

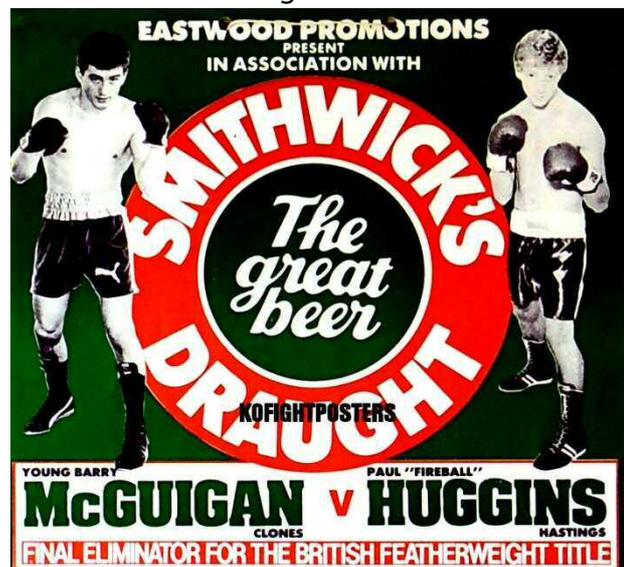
Rev Maddock wasted no time in becoming involved in youth work. One of his earliest roles was as a Trustee of the West Hill Youth Club. In 1938, a successful local football side, Hastings Schoolboys, won the County Shield. The members of the team decided that they would like to stay together and went on to form a boys club. They hired Emmanuel Hall and formed Hastings Youth Club. Frederick Hinkley, one of the Rotary members and a local undertaker, offered the use of premises he owned at Archway House, 6 Whitefriars Road as a club building. The lower floor had been used as stabling for horses and a horse-drawn hearse whilst the upper floor was let out for local functions. The club took over the whole building and from that time became known as West Hill Youth Club. In June 1949 the Club bought the freehold of the site from Fred Hinkley for the sum of £1,175, the property thereafter being held in trust by the National Association of Boys' Clubs.

Rev Maddock was also Chaplain to the West Hill Youth Club. On 5<sup>th</sup> November, 1944, he conducted a special memorial service for Sergeant George W Bumstead, RAF, at the club's headquarters. George was the club's former secretary and was presumed killed on active service. He helped to get the club started. All club members and friends were invited to attend the service at Emmanuel Church on Sunday 12<sup>th</sup> November.



A boxing section was started in 1948 and began a tradition that saw West Hill Youth Club become one of the leading boxing clubs in the UK. The coaches devoted a huge amount of time and effort to training the boxers and it was all done on a voluntary, unpaid basis. The considerable annual expenditure in running the club was derived

entirely from fund-raising events and donations. One West Hill boy, Paul Huggins, who won the English Schools Championship in 1975 went on to become a successful professional. Paul, by common acclaim, was one of the most gifted boxers the West Hill had ever produced. He was unbeaten in 15 professional fights when he fought Barry McGuigan in Belfast for the British featherweight title on 9<sup>th</sup> November, 1982. He lost unfortunately. McGuigan went on to be a very worthy World Champion. Paul is at the time of writing a committed member of Emmanuel Church.



## Campaigners

Barbara Hopper, a former member of Emmanuel's congregation, can be seen on the far left of the back row in this 1946 picture of the Half Campaigners – another youth group Rev Maddock supported.



Campaigners is an interdenominational Christian youth organisation providing a structured, fun packed and safe environment for children and young people between the ages of 4 and 18. It was founded in 1922 and aims to help young people understand the message of Christ's love and sacrifice. Campaigners share the Christian gospel through a variety of activities and opportunities to enable each member to discover and develop a personal living faith in Jesus Christ.

**December 1944.** The Sunday School offered to buy a new set of linen for the Communion Table. Rev Maddock outlined a scheme to welcome all men and women in the parish who had seen service in the war.

**April 1945.** The Fabric Committee reported that the church was in a reasonable state after enemy action. Efforts were made to secure the north east porch and entrance, although the government would not sanction the completion of the work. The heating system in the church needed checking when labour and materials became available again. Gas fires were fitted in the vestries and in the halls. The vicarage was unlikely to be repaired for five years.

**November 1945.** Mr Roberts, Sunday School Superintendent, reported that Sunday School Senior numbers had increased from 50 to 76. At least ten teachers were required to run the school efficiently. The Young People's Fellowship was established in 1944 and had a membership of 30 boys and girls between the ages of 14 and 21. The average attendance at each meeting was 22. Games were played, such as table tennis, badminton, billiards and chess. Lectures and discussions were also arranged. Church services were well attended by

fellowship members. The girls' section of the Campaigners was particularly strong but the boys' section was in a poor state.

**April 1946.** Emmanuel Hall's roof and windows suffered damage which the police seemed unable to prevent. The windows were repaired and wire netting fixed to the roof in an attempt to stop further damage. Attendees at the Annual Parochial Church Meeting stood in silence for a short while to remember those who died in the war. In reviewing the year, Rev Maddock referred to an increase of 506 communicants compared with the previous year, 35 baptisms and 43 weddings. The oldest member of the church presented him with an Easter gift of £37/0/7 from the congregation. Rev Maddock was humbled by the spirit with which the gift was made. He added that several times he had been stopped by parishioners in the street who had given him money. Sanction was still needed from the government to repair the north east porch and entrance damaged in an air raid during Rev Battersby's incumbency.

**May 1946.** Rev Maddock drew attention to certain times of the year when the sun shone through the west window and dazzled him when he was at the reading desk. It was decided to provide curtains to solve the problem.

**August 1946.** The PCC welcomed the appointment of Rev L A Brabant as curate of Emmanuel and St Mary's. He acted as temporary superintendent of the Sunday School. The congregation was invited to join with the PCC in augmenting the Curate Fund, formerly known as the Scripture Reader and Curate Fund.

**November 1946.** Rev Bone's daughter agreed to be Magazine Secretary. The revised Parish Magazine included Home Notes, the Diocesan Leaflet, Parochial News and the Vicar's Letter. The south east corner of the church was dedicated on 13<sup>th</sup> November in memory of those who died in the two world wars. The Memory Corner was specially furnished and held the Roll of Honour of those who had fallen.

**October 1947.** The necessary licence to complete the repairs on the north east corner of the church was finally granted. Completion was dependent on the current circumstances with regard to labour and materials. A new Pastoral Measure proposed changes to some of the parishes in the area with a consequent loss of separate identity.

**March 1948.** Rev Maddock referred to 'quiet and steady progress' in the work of 'the power house' of Emmanuel. He hoped that some of the duties created by the departure of Rev Brabant would be taken up by members of the congregation.

**May 1948.** The Archdeacon approved the installation of a toilet in the verger's vestry on the north west corner of the church, subject to a faculty. The cost was met by Mr Jenkins.

**September 1948.** Rev Maddock sought assistance in finding a new temporary vicarage as the owner of 6 Priory Road wished to take up residence again. An advertisement was placed in the Hastings Observer.

**October 1948.** Canon Bullock addressed the PCC with regard to a recommendation made by the Diocesan Reorganisation Committee and the Hastings Rural Deanery to incorporate the following area in the parish of St Clement, Halton:

The western side of Priory Road from its junction with Mount Pleasant Road as far as the junction with St Thomas' Road, thence following the footpath from St Thomas' Road, thence on the eastern side of St George's Road to its junction with Mount Pleasant Road, and thence along the eastern side of Mount Pleasant Road to its junction with Priory Road.

This proposal was originally made in 1945 and was the result of a shortage of man power and a reduction in income. If boundary changes were not implemented, the bishop could be compelled to close certain churches. The proposal was subsequently rejected.

£2155 was needed to rebuild the vicarage, though the diocesan surveyor reported there was plenty of good material in the damaged building that could be used. Between £575 and £650 was needed to repair the church roof and £350 to repair the baptistry. Some expense would be met by the War Damage Committee.

**November 1948.** The Town Council agreed to bear the cost of the power consumed in illuminating the clock.

**January 1949.** The lightning conductor on the church tower was torn from its moorings in a high wind. It was subsequently repositioned with a recommendation for a yearly inspection. A fire in the casing of a motorised organ blower in a church in Eastbourne prompted an enquiry into insurance cover. Emmanuel's cover was adequate subject to a half-yearly inspection and a certificate from the contractor.

**May 1949.** A Restoration Festival raised £512 towards the cost of repairs to the church and the vicarage. A thousand circulars were distributed with gift envelopes. A number of people made promises of help and between sixty and seventy gift boxes were accepted by parishioners for systematic saving. Outside preachers were engaged for most Sunday services. The Police and Town Choirs gave their services in the form of concerts. A Sale of Work stimulated a variety of stalls. Following a letter from the diocesan secretary, it was agreed to demolish the damaged vicarage and to build a smaller one in its place.

**August 1949.** The Chief Constable was asked to ensure that police on patrol in the Emmanuel area helped to prevent disturbances caused by unruly children during services.

**November 1949.** The son of the owner of 6 Priory Road, used as a temporary vicarage, wrote to the PCC to complain about the delay in finding alternative accommodation. His letter was passed to the diocese with a request to expedite the building of a new vicarage. War Damage compensation would not meet all the costs. The congregation was expected to make up the difference. The approximate cost including the demolition of the old vicarage was £4000. The diocese was prepared to contribute £500 - £200 from the Church Commissioners and £300 from the Dilapidations Board. The PCC felt their target should be no more than £250.

**April 1950.** Mr Cruttenden, Church Secretary, announced that work on the new vicarage was expected to begin soon. Mr Wood's tender of £3936 was accepted. Mr Wood was a local contractor. The diocesan suggested some modifications that reduced the cost by £601.

## Sale of Work

On Wednesday 10<sup>th</sup> May, 1950, Mrs Mary Soames returned to Hastings to open Emmanuel's Sale of Work. Lady Soames, better known as Mary Churchill served with the Auxiliary Territorial Service during the Second World War. She was an officer in a mixed anti-aircraft battery stationed on the West Hill and was billeted with Mr and Mrs Stone of 27 Priory Road. In the Sussex Daily News, she apologised for the 'dreadful noise and untidiness' she helped to make on the West Hill. She said she would cherish the many links she had with Hastings, adding that 'if there were more parishes like West Hill, there would be no truth in the accusations made that there was apathy in the religious life of the country'. Her visit coincided with the 10<sup>th</sup> anniversary of her father's appointment as Prime Minister at a very grim moment in the country's history.

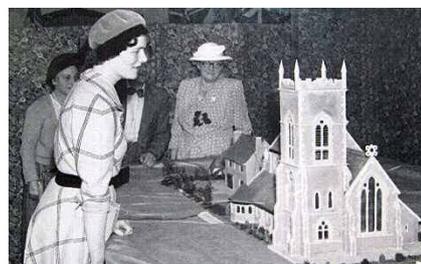


Lady Soames is seen here inspecting the model of Emmanuel Church and vicarage built by Clarence Simes. Clarence Edward Simes was born on 27<sup>th</sup> March 1906 to William and Edith Simes. They lived at 43 St Georges Road, Hastings where his parents owned a shop (Newsagent,



Confectionery, Tobacconist and Fishing Tackle).

He was educated at the local elementary school and after leaving school at the age of 14, was apprenticed as a carpenter and joiner to a local firm of



builders, Hayhurst and Wright, whose premises were in St Georges Road. He was known as Ted except by his mother who used to call him Clarrie. He married Gladys Mary Cruttenden in Emmanuel Church. Gladys had worked as an assistant in a chemist's shop in St Georges Road before getting married. Ted was by now a fully qualified carpenter and joiner. Ted died on 6<sup>th</sup> October, 1983.



**January 1951.** A Commemorative Service was led on 20<sup>th</sup> January by the Archdeacon and Rural Dean of Hastings to celebrate the new vicarage. The congregation was invited to view the house after the service. Rev and Mrs Maddock then met everyone afterwards in Emmanuel Hall. They expressed their joy at being in the new vicarage.

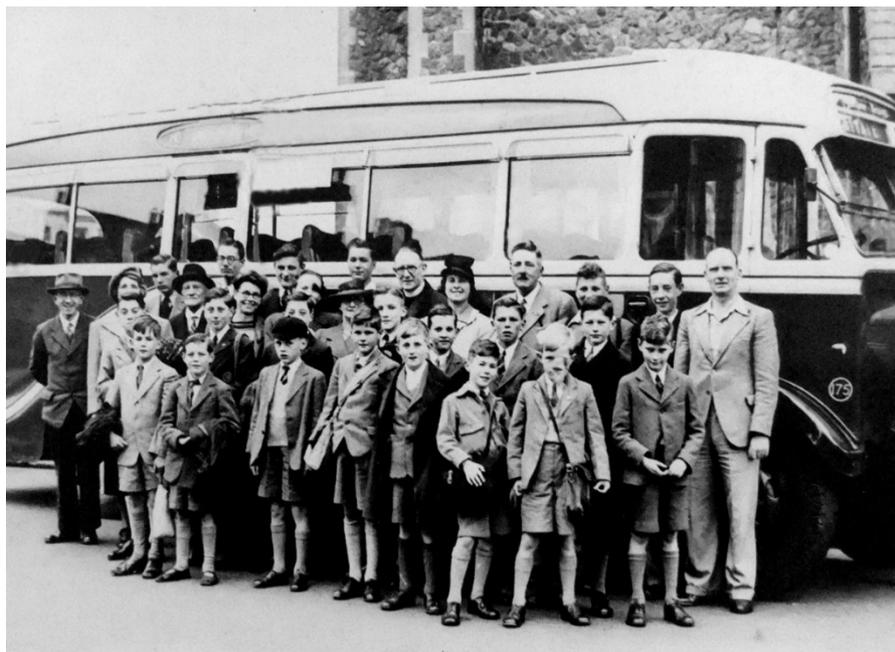
**March 1951.** Rev Maddock was approached by a member of Emmanuel offering to pay for a War Memorial window for the Memorial Corner, provided there was another similar offer for the parallel window. The son and daughter of the late Mrs Christmas presented two carved oak book rests for the Communion Table in memory of their mother.

## Emmanuel Choir

Emmanuel Choir was always attractive to choirboys who enjoyed music, particularly after Rev Battersby reintroduced a small financial incentive. The Choir not only led the singing on Sundays but also from time to time participated in events to raise money for special causes. One such event was an evening concert of well-known music on Tuesday 9<sup>th</sup> October, 1951. It featured the Emmanuel Choirboys and took place in the church. A collection was taken in aid of Church Youth Funds.



Membership of the choir also brought the opportunity for outings.



Emmanuel Choir was invited to lead a sung Evensong in Chichester Cathedral on 6<sup>th</sup> September, 1950.

## CHICHESTER CATHEDRAL

EVENSONG — WEDNESDAY, SEPTEMBER 6<sup>th</sup>, 1950.  
SUNG BY EMMANUEL CHURCH CHOIR, HASTINGS.

PSALMS 32, 33, 34. FERIAI RESPONSES (unaccompanied)  
MAGNIFICAT (Hopkins). NUNC DIMITTIS (Tonus Peregrinus).  
ANTHEM (unaccompanied) "JESU PRICELESS TREASURE" (Bach)

### SOPRANO

D. Deeprose  
P. Jenkins  
B. Crisford  
D. Mitchell  
R. Mitchell  
R. Weston  
P. Rix  
T. Huggett  
F. Tutt

J. Duffie  
J. Page  
L. Hudson  
C. Barton  
G. Noakes  
D. Lewis  
C. Clifford  
A. Pickford  
B. Paine

### TENOR

Mr. T. H. Coleman  
Mr. E. Cooper

### BASS

Mr. W. J. Corney  
Mr. T. W. Venes  
Mr. L. F. Richards  
Mr. F. H. Pomphrey  
Mr. T. F. Breeds  
Mr. A. G. Alce (Choir Secretary)

### CONTRALTO

Mrs. A. G. Alce  
Mrs. A. E. Richford

ORGANIST AND CHOIRMASTER — Mr. A. E. Richford.

VICAR — Rev. John Maddock.

"Rejoice in the Lord" (Psalm 33. 1)

## Confirmation

Confirmation is a sacrament that marks the point in the Christian journey where those who have been baptised make a firm commitment to live and work as a disciple of Jesus Christ. The word means strengthening or deepening our relationship with God. Through prayer and the laying on of hands by a bishop, the Church asks God to fill each candidate with the power of the Holy Spirit to live the life of a disciple. The roots of the sacrament of confirmation are found in Acts 8: 14-17:

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptised in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

Candidates are also commissioned as ambassadors of Jesus Christ to the world.



## Fund raising

The annual Church Bazaar was a staple of Emmanuel's fund-raising activities. The June 1951 Bazaar was special in that Princess Elizabeth sent a handbag to be sold in aid of the Vicarage Fund. The HSLO of Saturday 14th April, 1951 described the bag as 'brown and could be used either with a shoulder strap or carried with a short strap'. Emmanuel was blessed with royal gifts. In June 1939, Queen Mary sent an embroidered cushion. In 1949, the Queen, George VI's wife, sent a beautiful tea service in aid of the church restoration fund.

**October 1951.** Attendance at Campaigners' meetings declined to such an extent that it no longer warranted the lighting and heating of the halls. The class was closed temporarily.

**November 1951.** Urgent repairs were needed on the church roof, bell chamber floor, bell carriages, the clock and ringing chamber floors. The rainwater downpipe inside the tower needed replacing as it allowed water into the church. Mr Wood estimated the repairs at £500. Parishioners were invited to make interest free loans to help meet the costs of the repairs. Various members of the PCC collectively contributed £155.

**December 1951.** A Youth Helps Youth concert to raise money for new Sunday School hymn books was held on Wednesday 6th December at 7:30. Once again Emmanuel Choirboys featured prominently. They were also involved in a Choir Exchange on Sunday 10th December when they led an evening service in Hollington Church in the Wood.

**March 1952.** A Church Army Mission took place from 1st to 10th March led by Captain Harvey. It was well supported by parishioners despite very inclement weather. Missioners visited many homes in the parish and several home meetings were met daily. Special meetings were held for the Youth organisations and the daily Children's Hour was a great attraction for younger children. A mobile cinema brought film shows to the streets and

shared the gospel with many who otherwise did not come to church. Fifty members of the congregation volunteered to visit homes in the parish to follow up on the mission.

**April 1952.** On Wednesday 9th April, the Choir gave a performance in the church of Stainer's Crucifixion – a Meditation on the Sacred Passion of the Holy Redeemer. The oratorio dates from 1887 and is scored for four-part harmony and organ with solos for tenor and bass. It is a work ideally suited to the performance capabilities of most parish church choirs. The tenor was Eric Humphrey and the bass Nigel Ellis.

**May 1952.** Rev Maddock thanked an anonymous member of the PCC for a donation to cover the cost of repairing the church clock.

**October 1952.** Several members of the PCC remarked on the improved appearance of the Memory Corner since the formation of the Flower Committee.

**February 1953.** The bishop's call for the year was to respond more to spiritual matters in parishes rather than devote every effort to financial matters. To this end, he planned to hold a meeting in the White Rock Pavilion in July to promote the call 'to bring a true revival of Christian life'.

**March 1953.** Further to the meeting in the White Rock Pavilion, Mr Thunder reported that Emmanuel was the only church in the town to agree to the proposed increase in the parish quota. The increase was to be met by a covenanted subscription scheme, lasting for seven years. This obviated the need for Sunday retiring collections.

**April 1953.** In his review of the previous year, Rev Maddock remarked on the increased growth in Youth Organisations and Sunday Schools which had waiting lists. He also announced his retirement at the end of the summer owing to health reasons. The PCC suggested a new incumbent should be:

- Young and married
- Evangelical, of the same churchmanship as Rev Maddock
- With a heart for youth organisations, such as Sunday School, Youth Club, Guides etc
- Interested in Men's and Women's Fellowships.

**May 1953.** Canon Bullock addressed an emergency meeting of the PCC in which parish reorganization was discussed. He referred to the great shortage of clergy and money in the Church of England which necessitated a parochial restructure. It was proposed to join Emmanuel and St Mary's parishes in plurality but not as a union. The implications of this were:

- The two churches would share one vicar
- Churchwardens would be completely separate
- Each church would have its own PCC
- The two churches would be financially separate with the exception of the vicar's stipend
- Each church would be expected to raise individual quotas
- The new vicar would require a curate paid for from the Scripture Reader Fund, interest in the money from the sale of St Mary's vicarage and possible grants from the Martyr's Trust
- The plurality could be dissolved at a later stage.

The PCC voted in favour of the plurality.

## Coronation Day

George VI died on 6<sup>th</sup> February, 1952. Princess Elizabeth found herself Queen. Coronation Day took place on Tuesday 2<sup>nd</sup> June, 1953 and was a time of great celebration throughout the country. The weather was inclement but nothing was allowed to interfere with the festivities. The HSLO reported the people of Hastings and St Leonards were 'undampened by rain and wind'. There were 14 street parties, tree-planting ceremonies, bonfires and fireworks. Two Royal Navy destroyers, Agincourt and Corunna, were anchored off Hastings. The fishermen built a traditional, celebratory arch in the Old Town and people all over the town partied till the small hours. The street party in St George's Road treated ninety children to a tea of cheese and meat sandwiches, fancy and fruit cake, lemonade and ice cream. As it was raining, the party had to adjourn to Mendham Hall. Every child was sent home with a souvenir.

## Farewell

A Farewell Social for the Rev John Maddock and his wife, Minnie, was held on Wednesday 17<sup>th</sup> June, 1953. Mr A W Vint presided over a large gathering. The first half of the evening was arranged as a concert with songs by Mrs Richford and Mrs Thunder. Monologues by Mrs Richards nearly brought the house down. The choir sang 'The Church on the Hill' (as Emmanuel Church was known) with Mr A E Richford on piano. The second half was devotional and included presentations to Rev and Mrs Maddock on behalf of the Sunday School (hot water bottles), Youth Fellowship (pictures of Hastings) and Choir (barometer). The oldest member of the Church, Mrs Cramp, presented a cheque on behalf of the congregation. Rev Maddock spoke of his work over the past nine years and feelingly expressed gratitude to God for the restoration of the church and the rebuilding of the vicarage. In a letter to the Church, John and Minnie Maddock thanked Emmanuel for the generous gifts. They wrote: The evidence of these gifts will ever serve to remind us of the love and loyalty of the people of Emmanuel throughout the years it has been our privilege to serve you.



John and Minnie in 1931

Rev Maddock preached his last sermon in Emmanuel Church on Sunday 28<sup>th</sup> June, 1953. He retired to Eastbourne but made a return visit with Minnie and his daughter in June 1971. He died on 5<sup>th</sup> August, 1975.

## INTERREGNUM

**July 1953.** The Churchwardens were authorised to draw up agreements to allow the occupants on either side of the Mendham Hall garden to use the garden for a peppercorn rent. After an extensive search, no deeds could be found for the church halls or the Assistant Curate Fund.

**September 1953.** Funds did not allow for an Infants' Sunday School outing. Mendham Hall and garden were used instead. Mr Alce offered to restart the Young People's Fellowship.

**November 1953.** The PCC proposed that all church organisations should pay for the use of church halls to the best of their ability. Mr Small, PCC Vice Chairman, gave a report on the meeting between Rev Winch, the Churchwardens, Treasurer and Secretary. The Trustees recommended Rev Winch and felt sure he would accept the living.

## Victor Edward Winch (1954 - 1969)

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Victor Edward Winch was born in 1917 in Islington, the son of Edward and Martha Winch. He was baptised on 14<sup>th</sup> October, 1917 in St Matthias Church, Stoke Newington. He began his professional life by becoming an Associate of the Chartered Institute of Bankers in 1941. Six years later, he graduated from Selwyn College, Cambridge with a Bachelor of Arts degree. He completed his ordination training in Ridley Hall, Cambridge and was ordained deacon in 1948 and priest in 1949. His first post was as curate in St Mary's Church, Great Baddow from 1948 to 1950, the year he married Phyllis Ballard in Edmonton, Essex. For the next four years he was South West Area Secretary for the Church Pastoral Aid Society. CPAS was founded in 1836 by prominent Christians as a response to the massive social change brought about by the Industrial Revolution. Lord Shaftesbury and his friends stepped in to set up a new charity that would resource small village churches to cope with change, through giving them grants to enable them to employ extra members of staff. Their aim was simple: the gospel should be taken 'to every person's door, with a single eye to the glory of God'. One of the first recipients of a grant was Rev Patrick Bronte, Rector of Haworth and father of the famous novelists, Charlotte, Emily and Anne. This enabled him to employ Rev Arthur Nicholls as curate. Over time, the work of CPAS developed but its aim is still to see the church equipped to cope with rapidly changing social circumstances.

Rev Winch was awarded an MA from Selwyn College in 1952. On 27<sup>th</sup> January, 1954, he was installed as vicar of Emmanuel Church and in April 1954 as vicar of St Mary in the Castle, a plurality of the parish having been brought into effect in July 1953. Morning and Evening Services took place at 11 am and 6:30 pm. Holy Communion was celebrated at 8 am on the First and Third Sunday in the month, at noon on the Second and Fifth Sunday in the month and after Evening Prayer on the Fourth Sunday in the month. Parish organisations included Cubs, Scouts, Brownies, Guides, Pathfinders, Youth Fellowship, Women's Fellowship and Men's Fellowship.



**February 1954.** Rev Winch chaired his first PCC meeting on 17<sup>th</sup> February. He reported that an inspector from the South Eastern Gas Board considered the church's existing gas heaters to be inefficient. The Board offered a new heater on a trial basis and free of charge. The total cost of installing new heaters was approximately £125, which could be covered by a hire purchase system. The existing boiler was only required in very cold weather. Four new heaters were subsequently installed at a cost of £75, excluding installation.

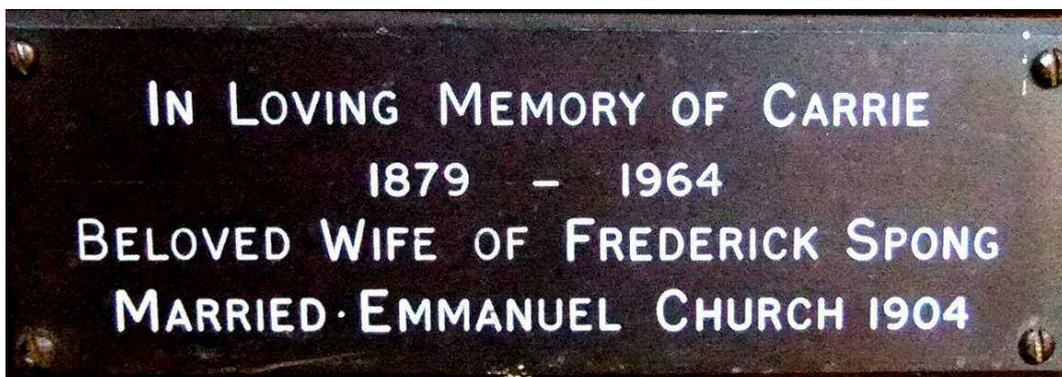
£313 was available for a new curate to assist with the plurality. This left a balance of £87 per annum to be found by the two parishes. Rev A Bentall was appointed curate.

**March 1954.** The fee for ringing the church bells at a wedding was increased to 7/6.

**April 1954.** The Annual Parochial Church Meeting approved changes to the election of the PCC. Seven members would retire each year so that members served a three-year term of office. This left a mature council with new members each year. Mr Venes presented Rev Winch with the Easter offering and added how much the parish loved him.

**June 1954.** Rev Winch was made responsible for meeting the costs of vicarage dilapidations.

**July 1954.** A notice in the HSLO of Saturday 31<sup>st</sup> July advertised an Anniversary Service on the following day at 3 pm for all who had been married in the church. Families and friends were invited. The occasion also marked the Golden Wedding Anniversary of Mr and Mrs Frederick Spong whose marriage was conducted by Rev Sholto Newman in 1904. Mr Spong



never missed a Sunday morning service. He was there in his place near the door, handing out hymn books without fail as the congregation arrived. Rev Winch returned in February 1980 to celebrate Frederick's 100<sup>th</sup> birthday. Canon C C Griffiths, Rector of St Leonards Parish Church, gave the address in the service. A similar service took place on Sunday 4<sup>th</sup> August, 1957. Canon Griffiths again gave the address. He attributed the secret of a happy marriage to a strong spiritual tie between a husband and wife as well as an ordinary physical bond. It was coincidental that Canon Griffiths himself was getting married soon afterwards and Rev Winch wished God's richest blessing on the couple. He then read the roll, comprising the names of 45 couples who had been married at various times in the church. There would have been more present had it not been for the summer holidays. First the husbands and then the wives renewed their wedding vows. All the couples received roses during the singing of a hymn. Canon Griffiths added that all who celebrated a golden wedding anniversary must have prayed together many times. He encouraged all the couples to follow suit.

**September 1954.** A new gas cooker and a penny slot meter were installed in Emmanuel Hall at a cost of £2/6/0. The diocese agreed to construct a brick garage adjoining the vicarage at no cost to the church.



**October 1954.** A highlight of the Harvest Festival Service was the loan of a model of a windmill completed by Mr Simes. Mr Simes was the builder of the model church which was presented to the church on the occasion of his silver wedding anniversary. 200 people attended a sit down harvest meal in Emmanuel Hall, cooked by Mrs Church of the Red House Hotel. The Red House, located opposite Emmanuel Hall and Mendham Hall, came into being within a year of the consecration of the church and opened its doors to residents the following year. The original owners were J C



Burfield and Co of the Phoenix Brewery in Courthouse Street in the Old Town, a small local brewer with several pubs in the area. The drayman's task of negotiating access to the West Hill via Croft Road was no doubt enormous. The brewery was lost to the town in 1912 when it was sold by auction. The Red House survived as a pub for another forty years but finally closed its doors on 18<sup>th</sup> October, 1951.

**November 1954.**

# Emmanuel's Annual Fayre

Wednesday, November 6th

— at 2.45 p.m. —

EMMANUEL HALL

EMMANUEL ROAD

To be opened by

Mrs. C. M. SMITHIES

Buy your presents from our Bazaar

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STALLS

<p style="color: red; font-size: 0.8em;">FANCY &amp; CHRISTMAS GOODS</p> <p style="color: red; font-size: 0.8em;">CAKES &amp; SWEETS GROCERIES (WOMENS FELLOWSHIP)</p> <p style="color: red; font-size: 0.8em;">BRAN TUB</p> <p style="color: red; font-size: 0.8em;">BROWNIES AND SUNDAY SCHOOL</p>	<p style="color: red; font-size: 0.8em;">KNITTING &amp; NEEDLEWORK HANDKERCHIEFS</p> <p style="color: red; font-size: 0.8em;">YOUNG WIVES GENERAL</p> <p style="color: red; font-size: 0.8em;">GREENGROCERY FRUIT &amp; FLOWERS</p> <p style="color: red; font-size: 0.8em;">LADIES WORKING PARTY (Bargain Counter)</p> <p style="color: red; font-size: 0.8em;">ICES</p>
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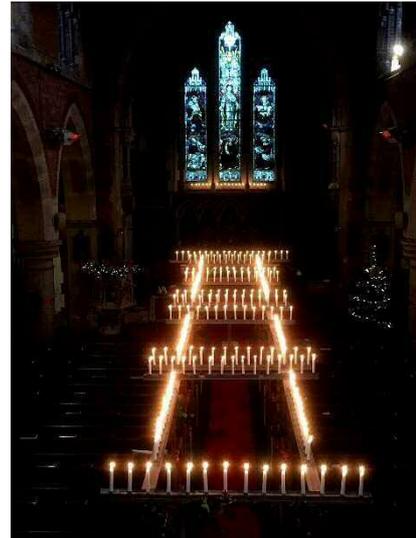
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Refreshments and Sideshows

If you have any gifts for any of the stalls will you kindly bring them to the Vicarage or to the Hall on 5th November.

W. A. Guy Ltd., High Street, Hastings.

**December 1954.** A first for the church was the introduction of a Carol Service by Candlelight on Sunday 12<sup>th</sup> December. The picturesque service helped to swell the congregation so much that it was decided to make it an annual event. The light from two hundred candles and the illuminations of a lofty Christmas tree created an unusually colourful scene. Rev Winch thanked the Men's Fellowship for arranging the candles and Mr C Orford for the lighting of the Christmas tree. Children of the Infants' Sunday School gave a delightful rendering of On Christmas Day.



### **Cavendish Place School**

An intriguing note (HT15899) in the Keep Archives refers to Cavendish Place School. The document is dated 28<sup>th</sup> February, 1955 and contains the following description:

Purchased for £1850 from the Rev J L Napier, The Rectory, High Street, Rev V E Winch, Emmanuel Vicarage and F T Hussey, St Matthews Nursery, London Road under the Local Government Act 1933 as amended by the Education (Miscellaneous Provisions) Act 1948 by the Education Committee.

The school opened on 22<sup>nd</sup> June, 1829 and was the first infants' school in Hastings. It was founded by Rev William Wallinger, the first incumbent of the new St Mary in the Castle and the Infant School Society. It originally catered for children aged two to seven who were expected to have short hair and neat and clean clothes. It cost two pence a week, payable on Monday mornings. It did not have a headmaster but was under the guidance of Schoolmistress Mrs Turner in 1906 and Miss Elvidge from 1926 to 1940. After this, the school became a County Voluntary School under Miss F E Simes from 1948 to 1953. Thereafter, it was taken over by the Scouts and renamed Scoutcroft.

Attention was given to the general need for education. The school laid down the following rules and regulations:

1. Children are admitted into the Infant School from the age of two to seven years
2. Monday is the only day for the first attendance
3. Each child is to bring to the School-mistress twopence on its first admittance and on every Monday morning while it attends the School, otherwise the child will be sent home again
4. Parents are to send their children well washed and combed, with their hair cut short and their clothes neat and clean by eight o'clock in the morning. The doors of the School will be opened at eight every morning.
5. The hours of attendance are from nine in the morning till twelve throughout the year; and also from two in the afternoon till six during the months of April, May, June, July, August and September – and from two till four in October, November, December, January, February and March
6. The children will be allowed to bring their dinners with them, if their parents wish it, and remain until the School closes. The Mistress will give it to them at a regular hour
7. No child can be received during illness, nor while infectious disorder prevails in its family.



The HSLO of Saturday 22<sup>nd</sup> June, 1929 recorded the 100<sup>th</sup> Anniversary of the school – a flourishing community of over a hundred scholars from three to eight years old situated in a quiet backwater off Croft Road, away from noise and traffic and looked upon by many tall houses. The event was celebrated in front of an audience of parents, friends and former scholars on the afternoon of 21<sup>st</sup> June by the children who performed short sketches and songs, illustrating the progress of the world since 1829. The number of children present was exactly 100 for the first time since 1829. The oldest living scholar, Miss Sarah Hide of Garden Cottage, Croft Road, remembered learning reading, writing and arithmetic but not much else. Girls wore silk bonnets and very long frocks. ‘Modern girls’ frocks are disgusting’, she



said. The full details of the sale have been lost. It is clear, however, that Rev Winch represented the United Parish of Emmanuel and St Mary in the Castle whose relationship with the school harked back to Rev Wallinger.

**April 1955.** Mr Cruttenden, Sunday School Super-intendent, recorded 43 boys and 26 girls in the school. Talks by Mr and Mrs Oxlade using a ‘Flannelgraph’ were really enjoyable. A Flannelgraph is a storytelling system that uses a board covered with flannel fabric, usually resting on an easel. It is very similar to Fuzzy Felt, although its primary use is as a storytelling medium. It is a particularly popular medium for telling Bible stories to young Sunday School children.

**November 1956.** On 7<sup>th</sup> November, a Faculty approved the installation of oak panelling around the reredos in the chancel:

Whereas it hath been represented to the Worshipful Kenneth Mead MacMorran, KC, MA, LLB, our Vicar-General and Official Principal of our Consistorial and Episcopal Court of Chichester by a Petition under the hands of the said Victor Edward Winch, Incumbent, and George Edward

Small and Frank Toogood (Wardens) THAT it is desired to obtain a Faculty authorising and confirming the fixing of oak panelling against the brick wall on either side of the Reredos in the Sanctuary of the Parish Church of Emmanuel, Hastings, and the placing on the Communion Rails of the following inscription:-

Panelling in Loving Memory of Charlotte Riley, died 24 November 1954  
All in accordance with the particulars and the plan prepared by Mr Charles F Callow FRIBA of 59 London Road, St Leonards on Sea filed with the said Petition. In Testimony whereof we have caused the seal of our said Vicar-General which we use in this behalf to be affixed to these presents this Seventh day of November in the year of our Lord one thousand nine hundred and fifty-six.

Charlotte Riley (née Baker) was born on 27<sup>th</sup> November, 1871, daughter of Thomas Baker, a lath nailer and greengrocer living in 2 Union Road, Hastings. She married Robert Riley, a tailor born in Folkestone, in St Clement's Church on 19<sup>th</sup> September, 1896. He was living in Plynlimmon Road at the time. By 1911, the family included five children and one servant, all living in 32 Wellington Road. Robert had risen to become a master tailor. In September 1946, Robert and Charlotte celebrated their Golden Wedding Anniversary. Robert died on 9<sup>th</sup> April, 1949 in the Royal East Sussex Hospital, Hastings. By this time, the family was living in 57 Collier Road. In May 1949, Charlotte offered to provide a new communion rail. This was accepted by the PCC and the purchase was completed by her sons. Charlotte survived Robert but died on 24<sup>th</sup> November, 1954. Her funeral service was conducted by Rev Winch at 2:00 on Monday 29<sup>th</sup> November. Many old friends were in the congregation. She was buried in the Borough Cemetery with her husband.



**January 1956.** The oak panelling in memory of Mrs Charlotte Riley was installed by Messrs Pettet Bros. The costs were met by her sons. £100 was committed towards the costs of urgent repairs on the organ. The firm engaged was unable to carry out the work until February at the earliest or even after Easter. The total cost was estimated to be £200 and the work would take three weeks.

**May 1956.** The organ developed further faults despite the recent repairs. The PCC requested an up to date report. On 6<sup>th</sup> May, the benefactress, Edith Stace, died. Edith added greatly to the Endowment of the Curate Fund, set up by Sophie Mendham. This enabled 18 Priory Road to be purchased for occupation by a curate. Rev Winch and the Churchwardens became the Official Trustees of the Charity Lands. She was born on 12<sup>th</sup> March, 1872 in



Brighton. Her father, Hastings born Frederick Stace, was a Master Gasfitter. He married Ann Summons in All Souls, Marylebone, London on 13<sup>th</sup> March, 1862. Frederick died in 1878 in Brighton. Edith and her mother moved to Hastings and took up residence in 57 St Mary's Terrace. Ann was living from private means; Edith was a private governess. Edith worshipped in Emmanuel Church for many years and played an active part in its life. She was a member of the Parochial Church Council (PCC) under different vicars and one of the parish representatives on the Ruri-Decanal Council; she readily helped with fund-raising events of various kinds. By 1939, she had retired as a private governess.

**February 1957.** The recent organ faults were corrected. The organ pipes were painted by members of the Men's Fellowship.

**April 1957.** In reviewing the past year for the Annual Parochial Church Meeting, Rev Winch commented: If we go on like this, we shall catch up with pre-war years when nothing needed repairing or replacing for several years on end.

**July 1957.** The solicitor attending to Miss Stace's estate requested the sale of the government securities bequeathed to the Curate Fund. The sale realised £3000.

**November 1957.** The builders who repaired the organ earlier in the year reported that an order was given in error for the little motors to be ribbed. This caused other motors to jamb, preventing some notes from speaking. This was duly rectified.

**December 1957.** Emmanuel said goodbye to Mr and Mrs Brian Crisford who emigrated to Canada to join Mrs Crisford's sister in the old gold rush town of Timmins, North Ontario. Rev Winch reported the event in the Parish Magazine and commented that the couple had 'grown up among the people of Emmanuel on the West Hill from childhood'. Mrs Crisford (née Small) was a telephonist at the Head Post Office. Her father, Mr G E Small, was the vicar's warden. Mr and Mrs Crisford had been members of Emmanuel choir for most of their lives.

In the Year Book for 1957, Rev Winch reminisced about his time as a young curate in Chelmsford. He remembered an ice cream seller who had been challenged by a former vicar of the parish to spend one hour a week with God. This was the absolute minimum for any Christian to spend with God on a Sunday. Remember Jesus' words in the Garden of Gethsemane: Could ye not watch one hour? Rev Winch went on to say that the mere formality of coming to church was not sufficient. Nothing short of a living faith enabled a believer to draw spiritual help and strength from the worship of Almighty God.

**March 1958.** Rev Winch found the new scheme onerous whereby he was responsible for the cost of church business calls. These amounted to £5/13/6. The PCC agreed to meet the costs from Church Funds.

**April 1958.** Rev Winch referred to the great unity between Emmanuel and St Mary's. He was grateful for Rev R Otway for his unwavering loyalty in shouldering the responsibility of St Mary's. The clergy exchanged pulpits at frequent intervals.

**November 1958.** In view of a general shortage of funds for the Sunday School, only prizes for regular attendance and general initiative were awarded. The Xmas party was discontinued and a small charge was collected for future Sunday School outings.

In 1959, Rev Winch was appointed Chaplain to Buchanan Hospital. The hospital was founded in 1880 on land donated by C G Eversfield. W Hay Murray was the architect. Mr Murray added the west porch to Emmanuel in 1886 and the lower west extension and baptistery in 1893. The hospital was located in Southwater Road, St Leonards on Sea between 1881 and 84, and then relocated to Springfield Road. Before it closed in 1983, the hospital was the main maternity hospital with special care baby unit and women's services.



**March 1960.** The Town Council admitted to an old agreement to pay for the lighting of the clock. As a result, a substantial backdated payment was due for about six years. The Finance Committee was responsible for taking a meter reading every March and submitting a claim.

**May 1960.** Following a report in the local newspaper about the lighting of the clock, Rev Winch reminded the PCC of the need for confidentiality about church matters.

**September 1960.** The church's verger was only part-time, so the bulk of weekend stoking of the heating boilers fell to Mr Toogood. Rev Winch suggested an early change to oil firing which would be self-running and more economical. The cost could be covered by a bank loan repayable over three years. The PCC agreed to obtain a full survey and estimate.

A letter from the Diocesan Board of Finance drew attention to an underpayment of Rev Winch's stipend. The deficiency of £132 per annum was met equally by the diocese and parish. A decision about who should meet the costs of the vicarage dilapidations and rates was held over to a future meeting.

**December 1960.** The newly converted oil fired heating was used for the first time. Monthly circulation of the new Parish News increased from 300 to 1250. The increase in circulation attracted adverts from local businesses.

Fremains Ales and Stouts



FRESH FRUIT & VEGETABLES  
TOBACCONIST  
MINERALS



**The Alpine Stores**  
(Proprietor: J. FINCH)  
8 & 9 ALPINE ROAD, Hastings

47 Priory Road  
Hastings

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*Special Milk for Invalids  
Cash or Weekly Accounts  
Personal Service*

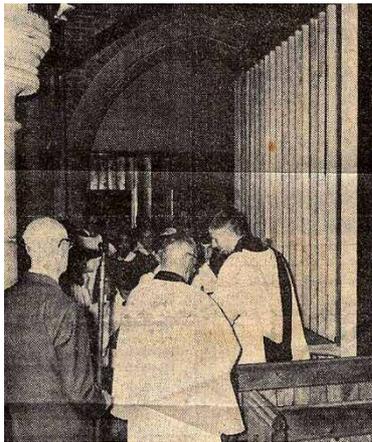
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*Walter Yeats*  
The Old Established West Hill Dairy - Hastings  
D A I R Y M A N

**February 1961.** The memorial for Mr Tom Venes was complete. It included the removal of the two front pews on both sides of the centre aisle, renovating old frontals, making good the floor with tiles where the pews had been removed and renovating the old prayer desk.

**May 1961.** The question of whether to erect an illuminated cross on the tower was deferred to a later PCC meeting.

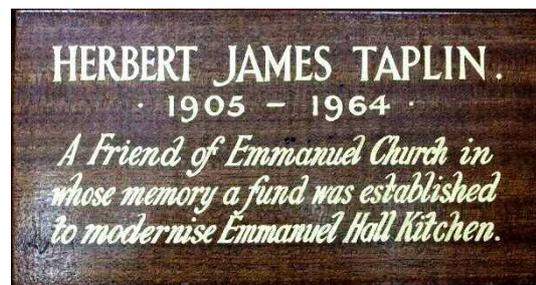
**May 1963.** Some young people attached to the church formed a Youth Club in Emmanuel Hall on Wednesdays. They set up their own committee with officers and organised a canteen. Mr Baker, together with adults from the Men's Fellowship and Young Wives supervised the games and equipment.



Sunday School Superintendent, Arthur James Cruttenden, died in 1964 at the age of 56. He was superintendent and churchwarden for many years. A man of prayer and deep devotion, he had a real heart for young people and children and worked tirelessly for their welfare. When they were sick, he visited them and sought to find suitable positions for those about to start work. The PCC approved a new draught-proof interior porch in his memory to be known as the Arthur Cruttenden Memorial Porch. This was installed in 1965 and was dedicated in June by Rev Winch. Not only did it provide a degree of comfort for worshippers, it also housed a table on which the church's miniature font was placed. This table and font were moved to the chancel when needed so that public

baptisms could take place in the main body of the church. The project involved the removal of several pews and the tiling from a section of the floor space. The widow, sons and family of Mr Cruttenden thanked all the kind people in the church who helped towards the cost of the beautiful porch.

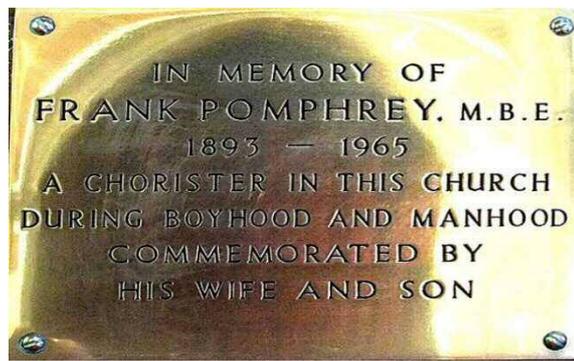
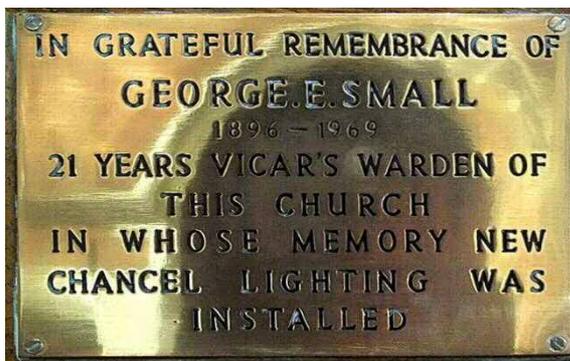
At the same time, a brass memorial plaque to Mr Taplin was dedicated by Rev Winch. Mr Taplin was the moving spirit behind the restoration of Emmanuel Hall and Mendham Hall. In his memory, the kitchen in Emmanuel Hall was modernised with new units and cupboards and a service hatch was installed giving access to the main hall.





Choir outing in 1964 to Lydd Airport.

### Further memorials



**May 1964.** A meeting was convened to discuss the possibility of an Anglican-Methodist union. Members of St Mary's were also present. Rev Winch outlined the history of the formation of Methodism. The joint meeting approved the following principles:

- Full unity but not uniformity
- Diversity of worship should be taken into the equation and based on scriptural authority
- The three ancient creeds should be accepted as doctrinal.

**October 1965.** Rev Winch raised the question of the needs of elderly and possibly lonely people. He planned to form a group of Old People's Wardens for this purpose and to establish a fellowship group to meet in the afternoons in Emmanuel Hall.

**February 1966.** The cost of using Emmanuel Hall for the Youth Club was increased to a guinea a week. Help towards meeting the increased cost was obtained from the local authority. Rev Winch hoped to integrate the Youth Club more with the church.

**April 1966.** Close working with other churches in the group gave rise to successful Lenten services held in all churches and the culminating Communion Service in Blacklands.

**August 1966.** Damage to the church organ was caused by flooding from a faulty gutter over the church vestry on 6<sup>th</sup> and 7<sup>th</sup> August. Mr Reed, organist, found playing the organ difficult and believed the damage to be extensive. The Ecclesiastical Insurance sent assessors to investigate the church's claim and subsequently agreed it subject to the excess clause in the policy. An estimate for future maintenance of the organ was agreed at £27 a year to include four visits, tuning and any small repairs or adjustments needed.

**May 1967.** Miss Day and Mrs Orford donated new side curtains for the chancel. Mr Toogood was thanked for all his efforts to repair and maintain the church clock at no cost.

**June 1967.** The PCC discussed the long term future of Emmanuel Hall. The general deterioration of the building and the need for constant repairs made great demands on church funds and the goodwill of the Men's Fellowship. A tentative approach was made to a valuer and agent with a view to selling the building for a possible figure of £4000.

**November 1967.** Interest in Emmanuel Hall was dependent on having planning permission. The town planning authority was not prepared to grant this. Other interested enquiries were delayed as the title deeds were vested in the churchwardens at the time of acquiring the hall. These subsequently passed to their descendants as trustees, which led to a considerable search to locate them before any definite steps were possible.

The demonstration in Eastbourne of the proposed revision of the Communion Service was generally well received but needed to be introduced gradually. Rev Winch conducted a pilot in Emmanuel.

**February 1968.** The Archdeacon of Hastings brought a proposal to unite the parishes of Emmanuel and St Mary with one parish church and one PCC. This was accepted unanimously. A decision to join Emmanuel and Blacklands, maintaining two churches, two PCC's and two clergy – one vicar and one assistant priest – was deferred.

**December 1968.** Rev Winch announced he had accepted the living of St John the Baptist, Kirdford in West Sussex. While he had mixed feelings about the move, he felt his fifteen years in Emmanuel had run their course and that the church would benefit from a change.

**January 1969.** The proposed union of the Anglican and Methodist churches was discussed at diocesan level. There was a good chance of the merger going through. In January's Gazette, Rev Winch looked back over his incumbency – a very busy but very happy time. He had baptised many hundreds of babies, married several hundreds of couples and officiated at the funerals of thousands in Hastings. When he first came to Hastings, he was a comparatively young man but on leaving, he felt he was in the full bloom of middle age. He had learnt so much about human nature from the people of Emmanuel. He reminded his readers of the motto of the late Canon Griffiths of St Leonards who used to say: Hats off to the past. Coats on to the future.

**February 1969.** In his final PCC meeting, Rev Winch referred to the many changes pending in the life of the church and its administration. Many services had been revised to enable congregations to have a better understanding. The move to Synodical Government gave an opportunity to lay people to take a greater part in the affairs of the church. The meeting closed with presentations to Rev and Mrs Winch from the parishioners, Youth Club and Men's Fellowship.

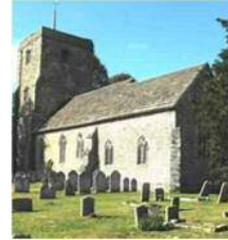
Rev G Roger Woodhams, MA, Honorary Clergy on behalf of St Mary in the Castle wrote in The Gazette of February 1969 of the imminent departure of Rev Winch:

As I write for the February issue, I would like you to recall previous servants of God and especially as the Rev Victor Winch is soon to conclude his ministry among us and leave us for a country parish in West Sussex. During his vicariate, many improvements have taken place in Church and Halls; major work has been done by the Men's and Women's Fellowships; memorials have been erected to Herbert James Taplin, Thomas William Vores, Arthur James Cruttenden. Rev V E and Mrs Winch and family will be greatly missed by us all. They were known as 'The Love Family' and this is a noble tribute as they lived 1 Corinthians 13 among us: If I speak in the tongues of men and of angels but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. The Vicar has spent his whole time ministering at the two churches, the Emmanuel and Mendham Halls, the homes of the parishioners, the Buchanan Hospital; faithfulness in daily duty is our remembrance of him and as he leaves us soon, we thank God for him and his wife and family and wish them all great blessing in their new Parish.

Frank Meeks, Deputy Warden and Honorary Lay Reader of 83 St George's Road, Hastings on behalf of Emmanuel Church wrote:

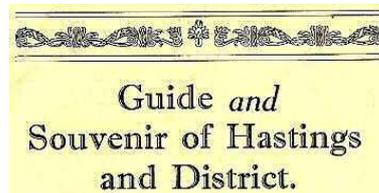
For fifteen years, we, in the parishes of Emmanuel and St Mary in the Castle, have had the pleasurable privilege of being led in our church life and activities by a Christian gentleman who by his humanity, has endeared himself to us all. The Reverend V E Winch, during his living among us, has in his conduct of our moments of worship, given us much inspiration in following a path of Christian living and though at times, his expression of his own thoughts has given rise to criticism and possible controversy, they have none the more been admired as being forthright. Together with him, we have had times of anxiety when problems had to be faced but they have been overcome; we have shared too many happy occasions of social life and through it all, our Vicar has shown a strength of purpose and radiated among us a feeling of happiness that truly follows the pattern set by our Saviour himself. Mrs Winch too must not be forgotten for she has proved a truly gracious ally to the Vicar and has given us many times of wonderful companionship that will not be overlooked. Now on 20<sup>th</sup> February, they are to leave us to continue a ministry in West Sussex and we cannot let them depart without an opportunity to bid them 'Godspeed'. So, following a short AGM in Mendham Hall on Tuesday, 11<sup>th</sup> February at 7:30 pm, we shall adjourn for a social interlude at which we can take our leave of them. So please come along.

Rev Winch took up the vicariate in St John the Baptist, Kirdford in March 1969 where he remained for the next thirteen years. He retired in 1982 but was granted the PTO (Permission to officiate) by the bishop, enabling him to administer the sacraments for the next twenty six years without the responsibility of a particular parish.



Rev Winch returned to Hastings in 1988. Rev Reuben Flinn, who was vicar of Christchurch, Ore and later an assistant to Rev Winch before retiring in 1972, died at the age of 100 on 9<sup>th</sup> October, 1988. Rev Winch referred to him as a great warrior of the Cross. His funeral took place in Christchurch, Ore on 14<sup>th</sup> October. Rev Winch preached the sermon with the opening words: I'm not in that box. It is wonderful when we can confidently face the moment of death without fear and with the knowledge that as Christians we go to be with Christ. Rev Flinn wrote a Guide to Hastings that concluded with the words:

May this *Souvenir of Hastings* have helped you to realise the source of all lasting pleasure – Christ the one and only all-sufficient Means of Salvation – for Time and for Eternity. If you feel concerned and want any further information, you can write to: R B Flinn, 76 Canute Road, Hastings.



Rev Winch died in 2009.

#### INTERREGNUM

**August 1969.** The Bishop and Clerk to the Diocese confirmed that the new incumbent was Rev Raymond Brooks who had been nominated by the patrons of St Mary in the Castle. He was currently vicar of St George's in Worthing. A Service of Institution was expected in mid-September. A scheme for redecorating the vicarage in readiness was already in place.

## Raymond Samuel Brooks (1969 - 1982)

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Raymond Brooks was born in Steyning, West Sussex on Thursday 8<sup>th</sup> June, 1911 to Norris David Brooks and Amy Catherine Brooks (née Thorpe). Norris was a Cabinet Ironmonger in Hove, according to Kelly's Directory.

### **CABINET IRONMONGERS**

Brooks Norris D. 18 Blatchington rd.  
Hove, Brighton



Blatchington Road, Hove 1911

He attended a local school in Brighton and from all accounts, was a very good footballer and cricketer. He became a Chartered Architect, Surveyor and Civil Engineer and an Associate of the Royal Institute of British Architects (ARIBA). He worked for Architectural Practices in Brighton and Shoreham. When war broke out, he worked for the Air Ministry at Whitehall laying out plans for air fields and RAF bases.



On 15<sup>th</sup> September, 1937, he married Marjorie Peckham, his childhood sweetheart. Sadly, Marjorie died on 3<sup>rd</sup> April, 1942 when she developed pre-eclampsia just before their first child was born. The baby also died. Raymond was heartbroken and felt he needed to get right away from local memories. He went to Nigeria around 1946. He was out there as the Regional Architect to the Eastern Provinces of Nigeria. Eventually, he returned to the UK and married Evelyn Mary Dillistone at Worthing Tabernacle in 1949. Evelyn was the daughter of Jonathan Dillistone who was a funeral director and builder in Worthing. Evelyn worked as a nurse at Southlands Hospital.

Raymond and Evelyn trained together at London Bible College and went to the Belgian Congo with The Regions Beyond Missionary Union in 1949. The Missionary Union was a Protestant Christian missionary society founded by Dr Henry Grattan Guinness and his wife Fanny in 1873. The name is a reference to the goal declared by Paul the Apostle in his Second Epistle to the Corinthians: To preach the gospel in the regions beyond you.



In 1903, Dr Grattan compiled an illustrated survey of the Union's ministry. He detailed some of the issues missionaries faced in the Congo in the early days:

Some missionary critics pretend to think that it would have been better to leave the natives as they were, without troubling them with more complex views of life. This fallacy of the "happy, simple native" was, however, rudely in contrast with the facts of the case as we found them when our missionaries first went to the Congo. In order rightly to appreciate the results of Christian Missions, it is necessary to understand something of the actual condition of degradation in which the people lived. At that time cannibalism was in full swing and canoes frequently might be seen descending the Lulanga, laden with slaves to be sold as human food on the Mobangi river. Cruelty was universal, and characterized even the most ordinary commercial arrangements, such as the ratification of an important bargain. The custom in such a case was to fracture the arms and legs of some poor slave and leave him to perish without either food or water. The horrors of domestic slavery were universal and it would be easy to fill a volume with the recital of the miseries entailed by this cursed traffic in flesh and blood. Lying and stealing were rather accomplishments than otherwise and truth was a rare commodity. Polygamy was universal and morality, as we understand it, was practically non-existent. The religion of the people was demonology, a perpetual attempt to propitiate evil spirits by the wearing of charms. They believed in a Supreme God, who was the creator of all things, but, as he was good and would not harm them, there was no need to pay any attention to him. Their whole effort was therefore concentrated upon appeasing the malevolent spirits by which they believed themselves to be surrounded, and the witch doctors, whose supposed supernatural powers of detecting and opposing demoniacal influence gave them a position of great importance among the ignorant and credulous masses, were a source of perpetual danger to the community. Thousands of lives were sacrificed every year at their instigation, and they constituted one of the most difficult elements of opposition to the advance of the Gospel.

Andrew was born in 1953, Rachel in 1955. The only method of communication in those days was either by airmail letter (which could take months to arrive) or telegram. All missionaries served four year terms at great risk to their own lives. They then returned to the UK for approximately one year during which time they had to undertake an exhausting period of deputation work travelling all over the UK talking about their work and seeking to raise prayer and financial support for their overseas mission. As parents and grandparents and family and friends waved them off for each Term of Service, all were very aware that would be the last close contact for another four years. Even when parents died, the family were unable to return for the funeral. The family were evacuated back to England in 1960, during

the Congo uprising, but Raymond stayed on for another year handing over the work to local pastors and teachers in the village where they lived. He returned to the UK in 1961.

The family lived in Worthing until 1969. From 1962 to 1964 Raymond trained for the Anglican Ministry at Clifton Theological College (now Trinity College), Bristol. Rev Brooks was ordained deacon in 1965 and served as a Curate in St George's Church, Worthing from 1965 to 1969. One year into his curacy, he was ordained priest. In August 1969, Rev Brooks was ordained Priest in Charge of Emmanuel Church. He was installed as Vicar of the United Parish of Emmanuel Church and St Mary in the Castle on 7<sup>th</sup> April 1970.

**October 1969.** Rev Brooks chaired his first PCC meeting. He thanked everyone for his welcome and the newly decorated vicarage. He planned to meet all the parish organisations as soon as possible. He questioned the usefulness of the Parish Gazette, especially in view of the rising printing costs and the reduction in advertising revenue. It was decided to discontinue the Gazette and to seek an alternative in the future. There would be no change to services in Emmanuel but services in St Mary's would be reduced to one each Sunday at 3:15. He expected all the properties owned by St Mary's to be taken over by Emmanuel PCC. 7 Pelham Crescent was to receive two local authority improvement grants. St Mary's Hall was in a poor state and in need of repairs.

## Church Diary

1970

The Guides were 'at home', displaying the many trophies won throughout the year. The Brownies held a Carol Concert. Three children raised 10/- for the Heating Appeal Fund. The total stands at £200 with 9 radiators still to buy. At a Family Service, members were encouraged to collect Green Shield and Pink Stamps which could be cashed and used to obtain further radiators. Green Shield Stamps rewarded shoppers with stamps that could be used to buy gifts from a catalogue or from an affiliated retailer. The scheme suffered when Tesco ceased to use it as part of a price-cutting policy that became standard nationwide. Stamps were withdrawn altogether in 1991. A rival to Green Shield Stamps were Pink Stamps. Emmanuel Hall was filled for the 80<sup>th</sup> Anniversary of the Boys Brigade. The Women's Fellowship enjoyed a visit from the Halton Gospel Singers at their Carol and Tea afternoon.



Rev Brooks introduced Parish Pathfinder Classes in Emmanuel that enabled young people (10 and older) to grow to know and love the Lord Jesus better as they learnt from the Bible. Pathfinders took part in annual camps (1966 Thornbury; 1967 Wokingham; 1968 Felixstowe; 1969 Betteshanger; 1970 Prestatyn) and a rally in Westminster Hall, London. Other rallies took place on 17<sup>th</sup> November, 1979, 13<sup>th</sup> November, 1981 and 21<sup>st</sup> November, 1982. One of the early Girls' Pathfinder leaders was Betty Adams and of the Boys' Pathfinders was Frank Rowson. Betty explained the significance of the badge: The background is the Shield of Faith. St Andrew's Cross (Saltire) is the cross of the first disciple who called his brother, Simon, to Jesus (John 1: 41). We are all called to be evangelists. The traditional cross is a signpost to show the way. The Lantern of Christ is a light in the darkness. The rope binds us together. The Bible is our guidebook.

1971

The January Parish Party enabled many to meet together. The St Mary's Thursday Fellowship, Boys Brigade and Pathfinder Groups all enjoyed their parties. St Mary in the Castle closed and Emmanuel Church took over the use of the Hall. At the same time, Sunday School and Adult services were closed for a period in St Mary's Hall.



February, the Mission for Treasure Seekers was led by Oliver Styles, a children's evangelist from the Scripture Union. The aim was to help children aged 7 to seek the greatest treasure of all through daily meetings, quizzes, competitions, stories, songs, pictures, badges and a special Treasure Seekers' Shop. 150 attended every evening.

In May, the Pathfinders celebrated their first birthday in Mendham Hall with a birthday cake made by Mrs Brooks. Parents and friends provided additional refreshments. Future events included a weekend camp for boys on 9<sup>th</sup> July, an evening service in the autumn and a social games evening on the first Saturday of each month. In June, Rev and Mrs Maddock and daughter made a return visit to Emmanuel Church. A garden fete had to be held in Emmanuel Hall because of inclement weather. In July, The Girl Guides and leaders won two cups at the Hastings Carnival: (1) best decorated vehicle (2) best in the whole procession. The company was also successful in a recent competition on the Pier when they built a raft in 10 minutes. In October, extensive work took place on St Mary in the Castle Hall to make it useful again (see Page 40). In November, sixteen Pathfinders visited either the Natural History or the Science Museum in London before joining 6000 other Pathfinders in Central Hall, Westminster for a rally. A small group of the Church Youth Fellowship Association attended a large gathering of young people in the Albert Hall, London.

1972

In January, a new Parochial Church Council was created to include members of the old St



Mary's PCC. Oliver Styles returned for a new mission in March. In April, The Spring Bible Churchmen's Missionary Society Rally took place in Mendham Hall. The speaker was Mrs Anne Emmins. A missionary weekend took place in St Mary's Hall. Rev Brooks chaired a Pathfinder Conference in the hall attended by 25 representatives from churches in East Sussex. This was the first day conference of its kind in the South East. In June, the AGM of the

2<sup>nd</sup> Hastings (Emmanuel) Cub Scouts took place in Mendham Hall. A sponsored walk was held the Saturday before, raising £99.07 to be distributed to the Scout Fund and local group for equipment. In September, the first Pathfinder area rally was held in St Mary's Hall. In October's Parish Magazine, Rev Brooks expressed concern about the new Jehovah's Witness building in St Georges Road. Arguments were given against their doctrine. The 1662 Book of Common Prayer was retained much to the joy of Rev Brooks who praised the biblical doctrine it contained. The Prayer Book Society was founded in the heyday of liturgical reform in the Church of England, when it appeared that the 1662 Book of Common Prayer was in danger of being outlawed altogether. Happily, the Prayer Book was saved and continued to be used in a number of flourishing churches and most cathedrals. The Prayer Book Society continues to promote the worship and doctrine of

the Church of England as enshrined in the Book of Common Prayer. It has 4,500 members, and 51 branches throughout England.

1973



In May, twenty four places were booked for a Parish House Party Weekend at Ashburnham Place. In December, two Club Scout leaders, six Club Scouts, Mr Yorkstone (an Elphinstone teacher), Mrs Ricketts (a Mount Pleasant Infants Teacher) and Mr Cook (Elphinstone School Groundsman) planted an oak tree in

the grounds of Elphinstone School as the Cubs' contribution to 'Plant a Tree'. Plant a Tree in 1973 was a Government-sponsored national campaign in the United Kingdom, aimed at encouraging the population to participate by planting trees during the 1973 'National Tree Planting Year'. At the time, a new, virulent strain of Dutch Elm Disease was sweeping the country, killing millions of trees. Pathfinders sang a carol at the Carols by Candlelight Service after which they went round the parish singing carols to a variety of the Pathfinders' relatives and some of the more elderly friends. Light was provided by paraffin lamps. On Christmas Eve, some Pathfinders joined older members of the choir to give their annual carol service in Crofton Nursing Home.

1974

In January, Rev Brooks exhorted the congregation to restore Sunday as a Day of Worship, God's house as a Place of Worship and God's Word as the Book of Worship. Emmanuel and St Mary's Sunday Schools were divided into Climbers and Explorers up to the age of 11 when they joined the Pathfinders. The choirmaster, Mr Rowland, expressed his appreciation of the choir for their commitment and loyalty throughout 1973.



In order to keep the cost of 'Our Link' (the Church's monthly magazine) to 3p, it was decided to cancel the Chichester Diocesan insert for the year and to issue a News Extra in alternate months, starting in January 1974. Circulation currently stood at 300 a month. A joint Emmanuel and St Mary's Sunday School party took place in St Mary's Hall. Enormous amounts of food were consumed and a variety of games were played. In February, a good cross section of ages met in Mendham Hall for the Parish Party, though bad weather prevented some of the older people from attending. Mr Howe was thanked for his efforts in producing a fine assortment of games and for decorating the hall. The Tug of War was particularly popular, especially as the girls beat the boys. Mr Harman, a local member of Gideon's International, gave a talk about the origins of the work to the Men's Fellowship.

In April, a combined choir sang J H Maunder's sacred cantata: Olivet to Calvary. In May, the PCC and some church members spent a day at Crowhurst Healing Centre led by Rev John Bickersteth of Ashburnham Place. The Church said farewell to Mr and Mrs Frank Rowson. Frank had accepted a two-year appointment with the Public Works Department

in Hong Kong. The Church was particularly grateful to Frank for reinstalling its microphone system. Mr Howe adapted a radio cabinet to house the equipment. The Thursday Club met at 18 Priory Road to discuss the subject of the occult in the light of the recent film: The Exorcist. The Easter offerings from the Parish Church and St Mary's Hall were given to Rev Brooks in appreciation of his services, as is the custom in the Church of England. Rev Brooks referred to some of the problems of maintaining the church's various properties and whether three halls (Emmanuel, Mendham and St Mary's) were really needed. The PCC agreed to relinquish one of them. A report from the AGM on the Playgroup in St Mary's referred to 35 children on the register with an average of 30 children attending each week. There was a waiting list of 25. In May, the Church held a youth weekend to which parents were invited. Uniformed organisations were on parade. The Sunday Schools of St Mary's and Emmanuel led the congregation in a few children's choruses. In the evening, the annual Pathfinder Birthday Service attracted a further 100 people. In June, the combined Sunday Schools of St Mary's and Emmanuel (some 70 children) had an outing to Prince's Park in Eastbourne. The morning began with pouring rain but later the sun shone. Only two children fell in the paddling pool. Mr Rowland, organist and choirmaster, had to relinquish his post because of poor health. In July, the Church held a Pot Luck Supper at 18 Priory Road. Each member brought a pot luck item of food. In August, the annual garden fete, planned for the vicarage garden, had to be transferred to Mendham Hall because of rain. Stalls, competitive games, children's croquet, cakes, ice cream and tea were enjoyed. All proceeds were in aid of Church Funds. In the absence of Mr Rowland, thanks went to Roger Wilcox for his help. Roger had recently completed his A Levels and could be found busking in Battle Road. In September, the Church celebrated its centenary, together with the Parish Gift Weekend and Harvest Festival. Other events planned were:

- 6 October Pathfinders' Service at 6:30 pm
- 10 October Harvest Supper
- 13 October Harvest Thanksgiving in St Mary's Hall
- 31 October Service of Prayer for the Sick led by Mr Edgar Webb  
Musical Festival arranged by Mr Rowlands to include solos, duets, quintets by the Bicknell Singers as well as piano and organ solos.
- 6 November



A Centenary Stall was erected in the church to display items of interest from the last 100 years of the building's life, including an edition of the bible from the period, photos of past vicars, early photos of the church, Parish Magazines and the Preacher's Book. In December, A presentation was made to Rev Graham Gregory as a mark of the church's appreciation for all he and Mrs Gregory had done to further the gospel in the the parish. This included the restoration of a Sunday School in St Mary's Hall, running youth groups in 18 Priory Road and leading Parade at Family Services. Mrs Gregory's past experience of playgroups led to the formation of a St Mary's Playgroup. A Children's Holiday Club was opened in the week before Christmas to enable parents to shop in town and leave their youngsters in safety.

1975



In January, Rev and Mrs Brooks thanked the congregation for lovingly remembering their Silver Wedding Anniversary with a special service of Thanksgiving. The Rev Donald Howard, a clergyman from Australia, together with his wife resided for two months in the Curate's residence of 18 Priory Road. Rev Howard helped in the parish. In February, Mrs Brooks took over leadership of Emmanuel Sunday School and Mr Davies leadership of the Boys' Pathfinder Class. Mrs Janet Watson took over the leadership of St Mary's Playgroup. The PCC discussed door to door evangelism with a focus on contacts made through the Baptismal Roll, Sunday School and Weddings. In April, A Service of Thanksgiving for 100 years of worship was led by the Bishop of Lewes. The service was followed by refreshments for 100 people in Mendham Hall. The Rev Winch made a return visit. The service began with the hymn: O give thanks unto the Lord, composed by Mrs Woodhams. The Cantate Domino: Sing to God New Songs of Worship was set to Beethoven's 9<sup>th</sup> Symphony. An Act of Thanksgiving was given by the Rural Dean, Rev R W Daws and Rev Victor Winch, a former vicar of Emmanuel.



The Pathfinders sang: Tell out, my soul, the greatness of the Lord. Thine be the glory led into the Bishop's address based on: The Lord was made flesh and dwelt among us. 'Tonight, our thoughts focus on the means of blessing which God has fashioned within these walls throughout the century so that many have come to hear the Word of God – for many the first time – to learn the outpouring of Christ's precious blood on the altar of the cross for us men and women and for our salvation. We remember with intense gratitude those who have served and ministered here. For the many Christian lives that have been made in this place. Our greatest cause for thanksgiving tonight is the title of this church..... That this church will continue to stand and please God for many more hundreds of years, to witness to the Christian faith that Jesus is the Eternal God, incarnate for our salvation'. A discussion on parish outreach focused on making contact by door to door visiting, particularly of those known to the Church through the Baptismal Roll, Sunday Club or Weddings. Rev Brooks wrote: On the fly-leaf of the Preacher's Book dated 1874 - 1881, containing the Sunday services throughout those years, is written this paragraph: On Tuesday September 22<sup>nd</sup>, 1874, Emmanuel Church, Hastings was consecrated by the Lord Bishop of Chichester, and after the consecration, the Rev A F Benwell was by the said Bishop duly appointed the Minister of this Church. In a document dated the 19<sup>th</sup> November, 1874 prepared on behalf of the Ecclesiastical Commissioners for England by their Solicitors we have the following information: ... a grant of money has been made by us the said Ecclesiastical Commissioners, in aid of the erection of a new church situate at West Hill within the limits of the Parish of St Mary in the Castle, Hastings in the County of Sussex and in the Diocese of Chichester. And whereas the said Church has been completed and consecrated is called The Church of Emmanuel, Hastings. By an order in Council dated the 4<sup>th</sup> February, 1875 (the Council was held at the Court at Osborne House, Isle of Wight, in the presence of Queen Victoria) the Church was assigned as a District Chapelry. The London Gazette of that date describes the present parish boundary bordered by the new parish of Saint Clement, Halton, and partly by the parish

of St Clement. It was at this time that this parish took the southern and western boundaries from the St Mary's in the Castle parish. Although this order caused the Church of Emmanuel to be assigned as a District Chapelry, it was therefore from the time of this declaration entirely separate from the parish out of which it was formed (St Mary's). We do not appear to have any record notifying us at what period the Chapelry ceased to be and became a new Parish. Twelve people from Emmanuel formed part of the 100 people from Hastings who attended the rally at the Empire Pool, Wembley to hear the Way of Life through Jesus Christ from Sussex evangelist, Dick Saunders. Cliff Richard was the special guest. He gave his testimony and talked about his work with the TEAR fund. He sang some of his hits. The TEAR fund was a UK Christian relief and development agency based in Teddington. It currently works in around 50 countries, with a primary focus on supporting those in poverty and providing disaster relief for disadvantaged communities. Dick Saunders was born in Hailsham, East Sussex, on 16<sup>th</sup> July, 1930. He embarked on full-time evangelism in 1956, first in the south of France, then for 3 years with the Open Air Mission. His annual rallies in London filled the Royal Albert Hall and, eventually, the Empire Pool, Wembley which seated 10,000. Hundreds went forward at his meetings to commit their lives to Christ and



to receive counselling. He died 19<sup>th</sup> January, 2018, aged 87. Emmanuel Guides held a service to dedicate their new colours. The service was attended by the President and District Commissioner. Rev Brooks gave a short address on the subject of flags as a symbol of unity, worship and security, basing his message on the standards carried by the children of Israel in the wilderness. In May, the Pathfinders celebrated their sixth annual Birthday Service. Thanks were given to Betty Adams and Mr and Mrs Davies for their careful planning and to Nicolas Howe for his

beautiful banners. In June, the Women's Fellowship had an enjoyable outing to Borde Hill, Haywards Heath. The choir went on an outing to Folkestone where the group broke up to eat their sandwiches. They later came together for tea at the Eastcliff Tea Rooms. On the way back, they stopped at the play park in Tenterden. Mr Howe led a singsong on the final leg of the journey. In July, a joint initiative was set up with Wellington Square Baptist Church, Halton Baptist Church, Faith Chapel, St Matthew's and the Salvation Army aimed at proclaiming the gospel to foreign students and young people resident in the town. The Coffee Bar Evangelism took place on Friday and Saturday evenings (11/12, 18/19, 25/26) in Wellington Square Hall. Thereafter, it was taken over by a team of students from the University College Christian Fellowship. Emmanuel Church was responsible for 18/19 July when 60 or 70 young people attended. In August, Oliver Styles who had a long association with Emmanuel and was particularly associated with the Children's Special Service Mission led a group of young people in Open Air Services at Bude in North Cornwall. Rev Brooks led the funeral service for Mrs Battersby. In September, around 70 young people gathered for a Thanksgiving Service for the Coffee Bar Evangelism which witnessed to young people in the coffee bars of Hastings and St Leonards. Testimonies were given of how the Lord challenged the groups that undertook to bring the gospel to young people from overseas. Rev Brooks expressed deep concern about the proposed phasing out of the 1662 Service. The recently appointed Archbishop of Canterbury, Donald Coggan, and the Archbishop of York, Stuart Blanch, had fixed September 1<sup>st</sup> as the day when the Act of Uniformity would be repealed and the General Synod would have the power to authorise alternative services. The 1662



Prayer Book would remain as a permanent option. The PCC were given the right to insist, if wanted, on returning to some form of alternative service which may have been used in the preceding four years. A newly instituted incumbent would no longer be required to read the 39 Articles on his first Sunday in the parish. Rev Brooks recognised that some doctrine was not agreeable to many clergy, in particular Articles 6, 9, 11, 17 and 28. Some fear that by retaining the 39 Articles, the Church of England would jeopardise present day moves to bring about intercommunion with the Church of Rome. Others fear the English Church would find itself consenting to Roman influence under the surveillance of the Pope of Rome. The Church accepted an invitation to visit Rev and Mrs Winch in Kirdford. Tea was provided in the garden and Rev Winch conducted Evensong in the 14<sup>th</sup> Century Church of St John the Baptist. Over 200 attended the annual service of the National Federation of Old Aged Pensioners (Hastings and St Leonards Auxiliary) in Emmanuel.



Also in attendance were the Mayor and Mayoress, Councillor and Mrs Hodgson. The National Old Age Pensions Association (NOAPA) was established in 1938 as a national pressure group to advocate on behalf of pensioners, as well as forming self-help groups and organising clubs at a local level. Membership tended to be mainly working-class and many clubs maintained close links with the Independent Labour Party (ISLP) as opposed to the mainstream Labour Party. The Association is still active, going by the title of National Federation of Retirement Pensions Association. In October, the funeral took place of Mrs Brooks who was tragically killed in a car accident. Expressions of sympathy were received for Rev Brooks and his children, Andrew and Rachel. Mrs Brooks worked on the Mission Field in the Congo (now Zaire) and the Bermondsey Medical Mission in the early 1940's. She had been active in the church. Rev A W Habershon conducted the service. He spoke: It seemed to me a wonderful thing that yesterday's reading in the Scripture Union Daily Notes was about the wiping away of tears and today's was about our Saviour promising peace to trusting disciples. Tears wiped from our eyes; peace filling the heart! Let us claim these mighty gifts in the face of our sorrow and bewilderment. And so today, when there is an ache in our hearts, we think of a LIVING Evelyn, a LOVING Evelyn, a LOYAL Evelyn, a LONGING Evelyn and by the side of each of us, a TRIUMPHANT LORD. The year ended with the annual Carols by Candlelight in Emmanuel at 6:30 pm and in St Mary's Hall at 11 am with the Emmanuel Junior Choir.

1980

In January's Our Link, Rev Brooks expressed deep concern over an exchange of ambassadors with the Vatican which would enable the Vatican to have a direct say in our national affairs. Equally distressing was the progress in parliament to consent to the movement known as Gay Society. In February, a special Thanksgiving Service commemorated the 100<sup>th</sup> birthday of Mr Spong on Wednesday, 13<sup>th</sup> February. Rev and Mrs Winch returned for the celebrations. Racal-Decca requested permission to erect an aerial on the church tower in connection with a seismic survey being carried out along the coast. This was subsequently agreed for a donation of £50 to Church Funds. In September, the minutes of a PCC meeting record a letter of complaint about the striking of the church clock. A tactful reply was sent. Charges for the letting of halls were revised in the light of the church's difficult financial position. A purchaser was interested in converting St Mary in the Castle into a museum for mechanical musical instruments. Rev Brooks subsequently received official notice regarding closure of St Mary.

In July the General Synod resolved to consult the diocesan synods and through them, church people in the deaneries and parishes about its proposals for the reform of the way

in which clergy were appointed. The system at the time was appointment by a patron. Every parish had a patron - that was some person or persons who had the right to nominate a priest for institution as incumbent of the parish. The Parochial Church Council had the right to make representations to the patron about the needs of the parish and to pass a resolution requiring the patron to consult with the churchwardens about any priest whom he wished to nominate. When the bishop was patron, this was a simple consultation and the bishop had the right, if he thought fit, to proceed with the appointment even though the churchwardens objected. However, this was unusual. In the case of other patrons, the churchwardens had the right to object to the person proposed. If they objected, the patron had to decide whether or not to proceed with the nomination. If he wished to proceed, the matter then went to the bishop who decided whether or not to support the churchwardens' objection. If he supported them, the patron had to withdraw the nomination. If he did not, then the nomination went ahead.

Two new systems were proposed. System A – Presentation by Patron – resembled the current system but considerably extended the role of the PCC. The patron had to obtain the consent of the bishop and of the PCC representatives to the person presented to the benefice and could not make an offer until he had done so. Under System B – Presentation by Selectors – a person to be presented to the benefice was chosen by four selectors. The selectors consisted of the bishop (or representative) and three nominees of the PCC. No offer to present a clergyman to the benefice could be made without the agreement of all the selectors.

1981

In January, enquiries were made about the publication of a Church Diary over a two year trial period. The diary would give details of Services and Youth Organisations. An order was placed for 1982/83. The PCC recorded a vote of thanks to the anonymous donor of payments to the younger members of the Choir. These were set at 8p per Sunday and 4p for Wednesday practices. Mr and Mrs Rowlands kept a check on attendance. In March, a letter was circulated giving details of the parish scheme Way Forward and canvassing opinion as to whether the congregation wished to participate. Bishop Peter Ball was approached to ask for a Curate or a Church Worker as this affected any future use of 18 Priory Road, the Curate Fund Account and St Mary's Hall. A Prayer Desk from St Mary in the Castle was installed in Emmanuel Church. The Hastings Hospital Choir under the baton of June Elgar sang Stainer's Crucifixion. In his annual report, Rev Brooks attributed growth in the Church to attendance at the Prayer Meetings and Bible Study groups. A special thanks was given to Mr Swain whose Choir Coffee Mornings helped to raise the funds that met most of the Choir's expenses. He also spoke of the need to be on the alert against the many evils that surround Christian believers, especially those of witchcraft and the occult. The Deanery Synod discussed the issue of remarrying divorced couples. In April, a copy of the revised Parish Boundary was placed with the Church Records. The



Isabel Blackman Trust granted £3000 for the installation of inside toilets leading off the entrance of Mendham Hall. In May, Repair Fund envelopes were enclosed with each copy of the Parish Magazine. The Fund was established to meet the excessive expenditure on repairs to the church. Mr Cronk requested permission to renovate the church bell ropes. In June, a few young people helped with the Youth for Christ Family Service. A dispute over the tenancy of 18 Priory Road resulted in the Rev Brooks taking formal steps to repossess the property. A letter from the Archdeacon recorded that proceeds from the sale of St Mary in the Castle amounted to capital money and could not be used for the repair of church property. The

money would be invested in the Diocesan Fund and Board of Finance. Interest on the investment could be made available for general use in the parish. Various organisations were unhappy about the sale of St Mary and consideration was given to withdrawing the building from the market. In September, Rev Brooks reported that church expenditure exceeded income by £35 a week. One way of cutting down on heating bills during the winter months was to hold the evening service in Mendham Hall or in the chancel of the church. In October, a service for the disabled was held to coincide with Harvest Thanksgiving Sunday as part of the International Year for Disabled People. A representative from the Isabel Blackman Foundation was invited to the Harvest Supper to commemorate the improvements to Mendham Hall. Following completion of the interior alterations and redecoration of Mendham Hall, a noticeboard was constructed on the outside of the hall to promote details of services, youth activities etc. In December, Rev Brooks wrote a letter to the Cemetery Superintendent regarding the unattended state of the churchyard in Wallingers Walk.

1982

In February, improvement grants were sought for the untenanted part of 7 Portland Place. To raise the extra money required for the Mendham Hall improvements, the Finance Committee discussed selling the church's twelve shares in the Hastings and St Leonards Investment Company. The PCC was urged to prepare for the coming interregnum that would follow Rev Brooks' retirement on 30<sup>th</sup> June, 1982. The Diocesan Surveyor would come to advise on the decoration and repairs needed for the vicarage. The shares in the Hastings and St Leonards Investment Company were sold at £58 per share. This enabled the Church to settle the outstanding balance on the Mendham Hall account, with a small surplus to be used to improve 7 Portland Place. Rev Brooks offered to carry out the sign writing on the new Mendham Hall noticeboard. In May, Rev Brooks reported that five or six parishes in the area were not meeting their parish quota. Emmanuel was one of them. Eldridge and Cruttenden were asked to carry out church repairs, even though only £3000 was available of the £4800 needed. The vicarage was also to be rewired. The Crime Prevention Officer was invited to advise on security in Mendham Hall. Urgent work was required to make the building more secure. Four windows were in a poor state and the front door lock was not secure. All the leaders of activities using the Hall were asked to take particular care.



Rev Brooks retired in 1982 by which time he had married Joan Millington. He and Joan retired to Three Oaks. Raymond filled in for an interregnum at St Lawrence's Church, Guestling and joined the Church choir. He was granted the Permission to Officiate sacraments during his retirement. He died on 12<sup>th</sup> March, 1999. His ashes were interred in St Lawrence's grave yard on 1<sup>st</sup> April, 1999.



## INTERREGNUM

In July 1982, a decision about the use of the Series 3 Confirmation Service was delayed till the arrival of the new incumbent. Mr J Luck and Mrs A Stokes have the authority of the Rural Dean to carry out all the duties and functions necessary for the running of the church during the interregnum. In August, £1400 was paid towards the church's quota, made up of £1000 from the Curate Fund and £400 from the General Fund. This still left a shortfall of £2083. Following the resignation of Mr Rowland, organist, it was agreed to advertise for a replacement with a salary increase from £20 to £30 per month, provided the new person could provide their own transport. In September, vandalism on 18<sup>th</sup> May resulted in the following estimate for repairs:

Cost of replacing the leaded window	£82.60
Flag pole	£4.94
Two microphones	£21.90
Replacement table	£25.00
Two doors	£176.00

Further estimates were awaited for the repair of the Bible. In November, the PCC examined ways in which Mendham Hall could be used to care for the elderly. They authorised the wardens to place parish records in the Sussex Archives. Copies of Parish Magazines were sought so a complete record could be maintained. Some of the older boys in the church volunteered to start a lending library to be available after Sunday services. This was subject to confirmation by the Rural Dean.

In January 1983, the coin meter in Mendham Hall was replaced by a quarterly meter. The additional costs of fuel were passed on to outside organisations in the form of an increase in hiring costs. The purchase of new locks for Mendham Hall to increase security was approved. The Diocesan Board of Finance recommended looking into the idea of covenanting again. Hiring costs for Mendham Hall were increased from £2 to £3 for the first hour and £2.50 per hour thereafter to include the use of the kitchen. Charges were subject to discretionary reductions. Mr V Stokes was thanked for his willingness to purchase and fit new window locks and door locks to help secure Mendham Hall.

In March 1983, a quote was received for the repair of the large bible from St Mary's damaged in the previous year's vandalism – cost £1 per page, total £460. The church window in the entrance to the South Door was also damaged. An Archdeacon's Certificate was applied for to enable the repairs to proceed. Further expenditure was needed for guttering on 18 Priory Road and a damp chaser for the organ and piano to cure damp problems. Eighteen scouts helped to raise money for the Repair Fund with a number of sponsored activities. They were joined on two occasions by the Girl Guides. The Pre-School Playgroup in St Mary's Hall numbered eighteen. They were well looked after by Mrs Kathy Chamberlain and some of the mothers. A highlight was a party to celebrate the marriage of Prince Charles and Lady Diana. The group's costs were met by fundraising activities.

## Julian Tudor Henderson (1983 - 1992)

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Julian Henderson was born on 23<sup>rd</sup> July, 1954 in London to Ian Tudor Henderson and Susan Henderson, daughter of Major Desbrisay Blundell Mein. He was educated at Radley College, an all-boys public school in Abingdon, Oxfordshire – a school that promoted the timeless Christian qualities of humanity, compassion and understanding of others. He then went on to study theology at Keble College, Oxford where he graduated with a Bachelor of Arts degree in 1976. This was promoted to a Master of Arts (MA (Oxon)) degree in 1981. In 1977, he spent two years training for ordained ministry in the Anglican theological college of Ridley Hall, Cambridge. Julian was ordained deacon in St Paul's Cathedral in 1979 by Gerald Ellison, Bishop of London. He then served his three-year title post as assistant curate at St Mary's, Islington, London, one year into which he was ordained a priest by Jim Thompson, Bishop of Stepney.

As a priest in the Evangelical Anglican tradition, it was not surprising that his first incumbency as vicar should be in Emmanuel and St Mary in the Castle, Hastings. He was inducted on Thursday 7<sup>th</sup> July, 1983 at 7:30. Parish Magazines paint a picture of his ministry. Rev Henderson began his tenure with a plea for openness and honesty about how Emmanuel needed to move forward. 'Christians are good at marching on the spot or treading water or whatever other way you want to describe as staying stationary. We need to be in time and in tune with God.' If people remained silent, 'the truth is not in us'. He set out a vision for the Lord to lead Emmanuel to new and greater challenges and opportunities, quoting Isaiah 43: 19: See, I am doing a new thing! His prayer was for many to come to know Christ personally, to experience the power of His Holy Spirit working in their lives and to be counted as followers of Christ with all its consequences. This entailed commitment, a willingness to learn from the Word of God, a healthy prayer life and a servant heart. The Church needed to move away from the situation where the vicar did everything. Rev Henderson saw his ministry as empowering people to develop their own ministry. Members of the congregation should get involved in services by praying, reading or speaking, helping to plan services on a Worship Committee, introducing a greater variety of music, being part of a singing group and so on. Religiosity should be avoided. The Church needed to be clear about what it believed and avoid getting too bogged down in tangential issues such as forms of service and music, matters of finance, maintenance, repair and alteration of buildings. Above all, it was important to keep moving on, not to tread water – set goals such as reading the Bible every day, getting to know one book really well, praying every day, getting to know five new people in the church, becoming part of a Bible Study Group, planning giving that was appropriate and sacrificial, using talents for the Lord, telling others about the Good News.

A church member thanked all those who gave of their time and service to keep the church functioning during the interregnum:

I do not know if anyone has it in mind to voice an appreciation of all the unselfish dedication that has kept the Church efficient since Rev Brook's retirement but, as a member of the congregation, I would like to state mine, hoping that I am not stealing anyone else's thunder. The church, without a vicar for a year, has run on oiled wheels - but who has oiled those wheels? First, we have a deep sense of gratitude to our two churchwardens, Mr J Luck and Mrs A Stokes who, among many other duties, have kept our pulpit supplied on Sundays. Then someone had to secure a succession of organists. The choir has

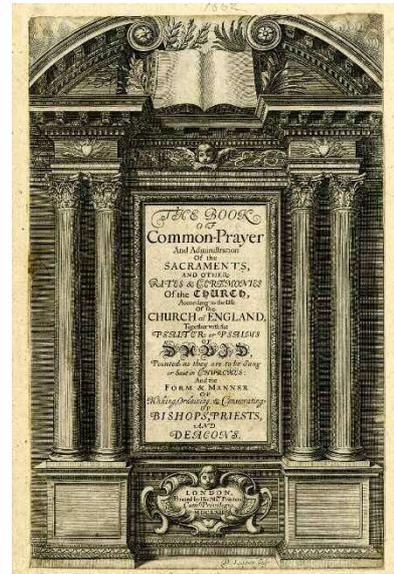
valiantly played their part, keeping up the weekly practice and Sunday attendance despite the absence of a choirmaster. Nobody can fail to appreciate the beautiful floral decoration of the church done, week after week, with impeccable taste and devotion. Our monthly magazine, under its new editor, has gained a new lease of life - bright, topical and also on time. Other hard work has resulted in the pews being varnished and polished. The garden surround has been tidied and made to bloom like the rose. A busy member still found time to install the loud-speaker system. Let us also not forget those who have swept, washed, dusted and ensured that we have a well-kept building, fit for Sunday worship. Where would we be without the dedicated friends who supplied cups of tea, etc, at various functions? I feel that the Interregnum has brought out the best in us – welded us into one happy family.

## Services

A new Sunday Service pattern was approved:

	AM	PM
1 <sup>st</sup> Sunday	Family/Parade	Holy Communion
2 <sup>nd</sup> Sunday	Holy Communion	Evening Prayer
3 <sup>rd</sup> Sunday	Morning Prayer	Holy Communion
4 <sup>th</sup> Sunday	Holy Communion	Evening Prayer
5 <sup>th</sup> Sunday	Holy Communion	Evening Prayer

The basis of Sunday services was traditionally the 1662 Book of Common Prayer (BCP), whose full name is *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches: And the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*. However, in November 1980, the Alternative Service Book (ASB) was authorized. This was never intended to supersede the BCP, only to supplement it. It offered scope for variation and more lay participation in Communion than was envisaged in the BCP. Another consideration was the regard for language. The BCP was the traditional and desirable register for public worship in English. However, churchgoers frequently objected to the antiquated language of the BCP while others revered it in much the same way as they revered the King James translation of the Bible. The ASB proved to be so popular that at least one ordinand admitted he had never taken part in a BCP service.



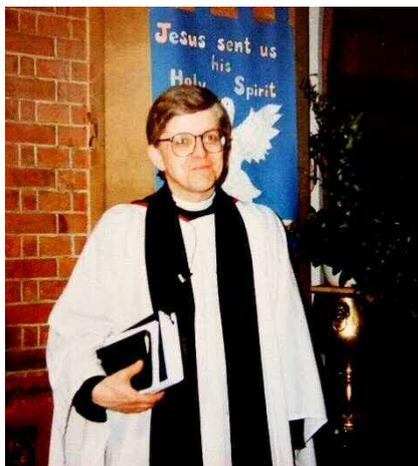
In October 1983, the PCC in Emmanuel voted in favour of introducing the ASB. By January 1984, there was no clear mandate for either the BCP or the ASB. It was agreed that an appropriate mixture would be drawn up. Morning and evening services alternated between the BCP and the ASB. By March 1988, however, the issue had become contentious. A review was carried out to decide whether either one or the other should be used. Both were in current use, resulting in two Lord's Prayers, two confessions etc. The recommendation from a review in 1989 was that the BCP services be rewritten in modern and understandable English. Parts had already been tried out in Mendham Hall without anxiety. Certain

members of the congregation were authorised to help with communion. In July 1992, the Archdeacon expressed concern about the Emmanuel Holy Communion booklet. In particular, he was unhappy about the order and structure of the service, about some word changes and the movement of the Lord's Prayer from its normal position. He added the booklet would probably not have been approved by Synod if it had been presented. A new incumbent should not be expected to use it. The PCC reverted to the ASB until a new incumbent arrived.

On 9<sup>th</sup> November 1986, the congregation was supplemented by Royal Engineers and Emmanuel's uniformed organisations, such as Guides, Brownies and Cub Scouts on Remembrance Day. Rev Henderson preached on the beatitude: Blessed are the Peacemakers. In December 1986, in addition to sermon topics, some members of the congregation were invited to take part by giving their understanding or testimony with regard to marriage, children and work from a Christian point of view. In February 1987, extreme cold forced the Church to worship in Mendham Hall. This highlighted how much better the singing was when people were sitting closer together. An audit was taken of time preferences for morning services. 10:00, 10:15, 10:30, 11:00 were the possibilities. Rev Henderson asked people to consider the growth and deepening of Emmanuel family life rather than just personal wish. 10:30 was agreed.

In July 1987, a discussion arose as to whether ordinary bread or unleavened bread should be used in communion. It was decided to continue with ordinary bread. In June 1988, the PCC decided there would be no more 8 am Holy Communion services on the first Sunday of the month. Instead, the evening service at 6:30 pm on the first Sunday of the month would be a BCP service of Holy Communion.

RSV Bibles were used for readings in services. Good News Bibles were used in Family Services. In June 1985, a crèche was introduced for Sunday morning services.



In January 1991, Rev Henderson announced his policy on the wearing of clerical robes. These would be worn for all formal services and general clothing with a dog collar for all informal services. Canon Law 8, page 16 was cited and the vicar was asked to refer the matter to the bishop for clarification. His policy was subsequently confirmed by the Diocesan Registrar. However, in April 1991, the Services Review Committee made a recommendation to the PCC that those officiating at evening services would no longer wear official robes which were felt to be a barrier, out of place and unsuitable in an informal setting. Formal robes would continue to be worn for morning services and special evening services. This was approved.

**October 1991.** Rev Henderson outlined the role of leadership in relation to members of the PCC. He referred to the formation of local church government in 1921 after the passing of the PCC Measure by Parliament. Up to that point, each Parish Church in England was ruled by a vicar with the 'vestry' which also functioned as a Parish Council for political as well as church affairs. It was felt there needed to be wider lay participation in church affairs. Accordingly, the Measure introduced the purpose with the remit: To operate with and assist the Incumbent in the initiation, conduct and development of church work both within the parish and outside. The Prayer Book Ordination Service calls Incumbents to be messengers,

watchmen and stewards of the Lord; to teach and premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad and for his children who are in the midst of this naughty world that they may be saved through Christ forever. And to bring all such unto that agreement in the faith and knowledge of God and to that ripeness and perfection of age in Christ, that there be no place left either for error or viciousness in life.

## **Women priests**

In June 1990, Rev Henderson addressed the issue of the ordination of women as priests to hear the mind of the Church and in advance of a coming Deanery Synod. He referred to a decision in 1975 by the General Synod of the Church of England that stated there were no fundamental objections to the ordination of women. By 1986, the Church had ordained over 1000 women deacons, many of whom were in charge of churches but not allowed to preside at Holy Communion. The Priests' Measure, however, safeguarded the right of parishes and cathedrals to vote not to accept the priestly ministry of women and to be protected against prosecution under the Sex Discrimination Act. On 22<sup>nd</sup> February, 1991, the Rev Dr Joyce Bennett, the first woman priest within the Anglican Communion, spoke in Mendham Hall in favour of the ordination of women.

In May 1991, the diocese considered whether Brenda Swann's qualifications from some years before entitled her to be licensed as an Honorary Parish Worker. This would give her a recognised position in addition to her role as Churchwarden and Treasurer. It would also allow her to help officially on a Sunday and be of benefit to both church and parish, including being involved in the leading of services and visiting and giving pastoral care. She was subsequently confirmed in the role on 12<sup>th</sup> June 1991.

## **Mission**

Mission was clearly part of Rev Henderson's vision for Emmanuel. In March 1984, British Youth for Christ held a three-day mission in Emmanuel Church. The main speaker was Colin Urquhart.

In November 1984, Rev Henderson encouraged participation in Mission Hastings Come Alive with Nick Cuthbert. Nigel Harvey, a current member of Emmanuel, reflects: My wife, Janet, and I worked for Hastings Youth for Christ (YFC) between 1982 and 1986. My role was as Director, Janet as my Assistant. I headed up an Executive Committee, volunteers drawn from around five local churches; the work was overseen by a Council of Reference, made up of local Christian headteachers, doctors and church ministers, to whom I reported quarterly. We were given access to all the local secondary schools (including a Special School), in some of which we ran weekly Christian Union meetings, and took occasional RE lessons and assemblies. Janet, I and our family, together with a team of volunteers, held a monthly inter-church youth meeting, initially called Ore What, later Youthquake, with fun activities and a gospel message. We were also heavily involved in a monthly inter-church renewal meeting, with a 'free' worship time and a nationally known speaker. The speakers were invited mainly through our connection with Spring Harvest and British Youth for Christ (BYFC), with whom we were affiliated.

We organised and ran two or three 'long weekend' Youth Camps together with other YFC workers in the South East region, as well as running the youth activities for several Hastings

churches at their own 'Church Weekends'. We also organised occasional concerts given by BYFC-associated Christian bands.

A major event during our time with YFC was Mission Hastings, a fortnight-long mission on Hastings Pier in 1984, which I coordinated. Meeting every night for two weeks, my family and I formed the core of the worship band; the speaker was a well-known Christian evangelist. The mission was well attended, and supported by virtually every church in and around the Hastings/St Leonards area. The Saturday night in the middle of the two weeks was aimed specifically at younger people, and given over to a Christian band from BYFC. We had an estimated 1100 young people in the Pier Ballroom that night. We were enthusiastically supported by a dedicated team of volunteers. I count it a privilege to have been able to serve God in this way.

Emmanuel led part of the Beach Mission at Warrior Square on 20<sup>th</sup> July, 1986. July 1989 a number of people joined the 73,000 others to participate in Billy Graham's last mission to London. Mission 89 took place in Wembley Arena. Lynda Walker referred to it as a 'once in a lifetime experience'.

### Holiday clubs

In August 1986, the church set up a children's Holiday Club that involved 98 children and 27 leaders. Highlights included making new friends, learning new songs, dancing, cooking and flower arranging, go-karting at Fairlight and a visit to Margate. This was followed up in August 1988, when the Holiday Club took place between 15<sup>th</sup> and 19<sup>th</sup> August. Each day, around 30 children enjoyed an afternoon of various activities. The theme of the Holiday Club was 'Our God is so big'. Each day began with a short prayer, then an hour's activity of cookery, model making, painting, collage and other craft work, followed by a joyful singing time and refreshments, games, a story and prayers. Everyone enjoyed a party on the last day, to which parents, friends and other children were invited. In July 1992 the Holiday Club for 8-11's took place from July 27<sup>th</sup> to 31<sup>st</sup> and for 5-7's from August 3<sup>rd</sup> to 7<sup>th</sup> after Rev Henderson's departure.

Lisa Bonham writes: I started the Emmanuel Holiday club. We originally ran for four weeks.

Week 1	3-7yrs
Week 2	8-11yrs
Week 3	3-7yrs
Week 4	8-11yrs



After about two years, we decided to reduce the number of weeks to two as we did not have the staff to run four weeks. We followed CPAS (Church Pastoral Aid Society) holiday club material. We ran for four afternoons as to run for five would have meant we needed a different set up. It would have been seen as a summer school. We met at 9 am for bible study together and plan the afternoon session, teaching, games, craft etc. Then lunch together, run the club from 2-5pm and then one hour to clear and debrief each day.

Four team leaders, four helpers, one in the kitchen as far as I can remember. We enlisted two older folk from church to come in on the last afternoon and judge the camp areas and craft that had been made. We had wet play on the last afternoon in the vicarage garden with me

as overall leader getting a complete soaking!! We ended the week in prayer and gave an invitation to all children and parents to come to church on the Sunday following the last week as we had a holiday club service. Quite a few children took up the offer. Only a few of us did all four weeks. We had new folks to help each week and new children. We averaged 25-30 children a week. It was totally exhausting but very rewarding. Here are some photos.



Lucy Sparks writes: There were two age groups. For the first couple of years, we had four weeks in which we operated two weeks for each age group. I can't quite remember how the teams were organised but I think there were separate ones for each age group. The groups came on alternate weeks to give the leaders a rest! There were 5-6 leaders and some older ladies helped by preparing refreshments. The material used was from CPAS specific to holiday clubs. It gave outlines for activities, timings, drama and bible talk. I remember that it was very good, the books are in the office. We prepared all the activities and rehearsed the dramas. There were lots of cereal boxes, card paint and craft material used! We played games as a whole group. The children were divided into teams for the duration with one leader and a helper. Each corner of the hall was allocated to a group as a 'Home Corner'. They were able to decorate this area as they liked! We were exhausted by the end of the week but it was great fun and I think the children had a good time too. I hope and pray that we will be able to do something similar in the future as it's a great way to connect with the local community and communicate the Gospel with those who might not hear it otherwise.



Cynthia Lovett recalls:

It was a long time ago but great fun as I remember! I think it ran for three weeks. I was as usual in the kitchen!! I used to make cakes with the children. Strangely enough I found a recipe I had used in an old cookery book! Peanut Crisp cakes made 96 that was for 12 children. Each day we made different cakes it was great fun. One day we had a fire engine visit and the children were allowed to sit in it.

Cynthia's Peanut Crisps

100g/4oz plain flour

½ level tsp bicarbonate of soda

100g/4oz softened butter

50g/2oz caster sugar

100g/4oz soft brown sugar

1 tsp vanilla essence

100g/4oz peanut butter

2 standard eggs

Makes 48 divided by 6 = 8 each child

X 2 for 12 children

8 baking trays. Baking time: 10 – 12 minutes



Sue Page recalls: As well as having fun at Holiday Club, we tried to introduce activities that would create interest and hopefully help the children to gain some increased knowledge. One of the activities was called Children around the World. All of the helpers dressed up in costume specific to the country they had been allotted to discuss. We all had tables laid out with things pertinent to that country. As you can see from the photo, my country was India. I had maps,

postcards, Indian jewellery and ornaments. As we all know, children love to try different things to eat, so I made onion bhajis and samosas for the children to try. There were also tables depicting USA, Ghana, China and each helper made foods appropriate to their country. The children did not go home hungry from Holiday Club that day!

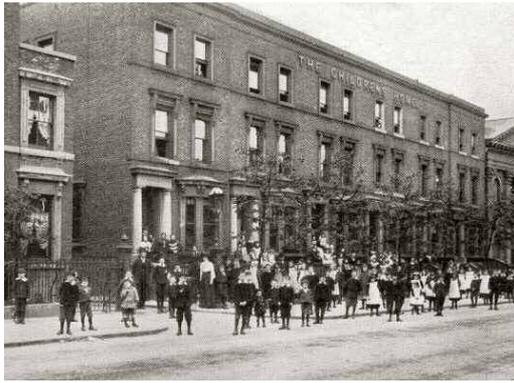
### Parish Weekends

A Parish Weekend at Ashburnham Place took place on 23<sup>rd</sup> – 25<sup>th</sup> November, 1990 with guest speaker, Rev Derek Hills, minister of Tonbridge Baptist Church. Theme: A growing church based on Paul's first letter to the Thessalonians. Around 40 people attended. After the success of the Parish weekend in November, a second weekend was booked for 20<sup>th</sup> – 22<sup>nd</sup> November, 1992. This took place after Rev Henderson's departure. The theme: Fanning the Flame. The Guest Speaker was Dr Helen Roseveare who was a medical missionary in the Congo (now Zaire) for about twenty years. She was a well-known speaker both in the UK and abroad. In between, an awayday was booked for 21<sup>st</sup> September 1991.



### Music

Early on in Rev Henderson's time, opinions were divided over the disbandment of the Choir and the formation of a Singing Group. This was started in February 1986, initially under Owen Thomas. The Music Group met on Friday evenings and provided worship with an excellent musical lead. The church introduced Songs of Fellowship as well as drums and a keyboard. One service in July 1985 included dance by the recently formed dance group to the song 'Spirit of God'. In March 1987, Samantha Houlton and Emma Bonham joined their mothers Val Houlton and Lisa Bonham in a Christian dance to Morning Has Broken on Mothering Sunday.



A National Children's Home Concert took place in the church at 7:00 on 15<sup>th</sup> June, 1988. The founding father of the National Children's Home was Thomas Bowman Stephenson who was born in Newcastle-upon-Tyne on 22<sup>nd</sup> December, 1839. The first home opened in 1869. The 1980's saw a major change in the NCH's focus towards more specialist projects. These included residential facilities for children with particular physical,

mental or emotional difficulties, family support schemes, and help for young offenders, homeless youngsters and those leaving care.



### Marriage

Rev Henderson married Heather in 1984.

### Bells



In December 1991, Faith, Hope and Charity, Emmanuel's bells, were rung by Sam Houlton to commemorate the release of Terry Waite on 18<sup>th</sup> November 1991. Waite was the Assistant for Anglican Communion Affairs for the then Archbishop of Canterbury, Robert Runcie. As an envoy for the Church of England, he travelled to Lebanon to try to secure the release of four hostages, including the journalist John McCarthy. He was

himself kidnapped and held captive from 1987 to 1991, the first years of which were in solitary confinement. In 2004, Waite returned to Beirut for the first time since his release from captivity. He told the BBC: If you are bitter, it will eat you up and do more damage to you than to the people who have hurt you.

### Theft

**February 1992.** The churchwardens were aware of a person in the congregation taking money from the offertory plate. They hoped to deal with the matter sensitively.

### Building work

In November 1983, a Segas representative declared the gas heaters in Mendham Hall unsafe. The cost of supplying and installing convector heaters was partly met by Mrs Miller, the Women's Fellowship and St Mary's Hall funds.

In October 1985, a PCC meeting considered changes to the church building to improve facilities – toilets in the church, better crèche facilities, a meeting area, a small kitchen, a bookstall and better notice boards. Finance would be sought from certain local charities, legacies and giving. Permission would be needed from the Diocese. On 16<sup>th</sup> April, 1985 the PCC discussed at length the proposed changes to the back of the church. This would involve taking out pews and the creation of a crèche, kitchen and two toilets at a maximum cost of £11,800. Isabel Blackman and Magdalen and Lasher Charities were applied to for grants.

In June 1986, the Diocesan Advisory Committee approved the alterations to the back of the church. The Water Board recommended obtaining water for the new church toilets from the vicarage main rather than from the church main. In October 1986, a Faculty for changes to the back of the church was received. The area at the back of the church was completed on 12<sup>th</sup> December, 1986 to include a meeting area, small kitchen for tea/coffee, toilets, sound-proof crèche, bookstall/library and large noticeboards. The project was funded by donations and local charities. It had first been mooted nearly 10 years before.

In November 1986, a legacy from Miss Nettlingham was used to install a new sound system in the church. In December 1989, old speakers were replaced with more efficient, up-to-date ones. Peter Cronk was thanked for his help with all the amplification work.



In March 1987, the church wall adjoining Priory Road was blown down in 70 mph gales. The Ecclesiastical Insurance Company offered to replace the wall with rails. This was approved by the PCC. Later that year, on 16<sup>th</sup> October 1987, a hurricane caused damage to the north slope of the chancel and the roof over the organ as well as to the baptistry roof and other areas. This resulted in a blue tarpaulin covering the roof for nine months. The PCC decided to renovate all areas of the roof at the same time to contain water ingress and remove the need for buckets in the church. The cost was £11,000. The work was completed on Thursday, 28<sup>th</sup> July 1988, enabling two weddings to take place on 13<sup>th</sup> August 1988 and the congregation to return to the church after meeting in Mendham Hall. The hurricane led Rev Henderson to reflect on how circumstances can change so quickly. God calls us to put our faith and trust in Him.

On 22<sup>nd</sup> August, 1988, dry rot was discovered near the roof when the roof was repaired after the hurricane. Scaffolding was erected inside the church in the hope the treatment would be effective. In January 1989, the church roof repairs were completed. A new cross was carved to go back on the nave roof. This was replaced on 21<sup>st</sup> November 1989, together with new pinnacles. The stonemason also supplied a small cross which was missing from the roof. A triangular piece of stone was replaced at the east end of the nave roof. A new curved cross was placed on top of it. The Church Insurers agreed a figure of £7183 to cover the work needed on the stone cross, nave roof and pinnacle damaged in the recent storms.

In March 1990, worship once again took place in Mendham Hall because of further storm damage. The stone cross recently replaced at the end of the nave roof was brought down. The apex fell into the gully, causing a lot of damage. Water poured down the chancel wall. Two holes in the south nave wall caused a lake at the back of the church. The west window was damaged. The belfry louvre window was blown out, resulting in damage to the clock and its casing. A layer of black, sooty dirt covered a large area of the inside of the church.



On 16<sup>th</sup> October 1988, 90% of the Gift Day total went towards an efficient heating system and the remaining 10% to St Michael's Hospice. However, an unforeseen delay in ordering the new system meant it was not in place for the onset of winter. In July 1989 The PCC

resolved to install a gas overhead heating system in the church. Two months later, the PCC voted to upgrade the gas heaters in the church and transform the room behind the organ into a decent carpeted vestry. The heaters were positioned opposite each other to increase their efficiency in November 1989. The new heating system caused some members of the congregation to take off their coats during a service.

In May 1990, plans were agreed to alter the chancel to bring freshness to worship, also variety in quality and offering of music, reading, leading, praying etc. This area of the church had required attention for some while, for the following reasons:

1. It was scruffy and untidy with poor paintwork, odd bits of carpet and a very unsatisfactory kneeler at the Communion rail made up of foam and a stretch of carpet.
2. It was overfurnished, cluttered, and prevented flexibility.
3. The position of the Communion Table was too far away from the congregation and made the church look more like an Old Testament Temple rather than a New Testament Church. The congregation and vicar needed to be able to gather round the Lord's Table and so have it in the body of the church, as the Prayer Book suggests. The vicar was unable to see all the congregation. He was isolated from the rest of the church family when there should be no sense of separation.
4. The steps into the chancel were awkward for the elderly and disabled.
5. The service leader's seat and desk were unsafe and did not provide for good communication because he could not see the congregation when he was sitting down.
6. There was nowhere satisfactory for a small weekday or evening service in the church building.

It was therefore suggested that the front choir pews be removed and placed elsewhere in the church, so that they could be reused if required in the future. The floor in the chancel would be levelled off to provide a raised platform, which would be extended out towards the congregation and carpeted in red carpet, as at the back of the church. The Diocesan Advisory Committee who had to approve these alterations had made a site visit and approved the intentions as a sensible course of action. Plans had been drawn up and approved by the PCC. They were sent to the Diocese for authorisation. A copy of the plans were displayed for all to see. The cost was expected to be around £5000. A donation of £1000 had already been given.

In July 1990, a £3000 grant from the Isabel Blackman Foundation enabled the church to replace the eleven windows in Mendham Hall. A £1000 donation from the Magdalen and Lasher Charity helped to refurbish the kitchen and replace the curtains and tracking in Mendham Hall. Three months later, the new windows, affected by vandalism or the wind, were installed in Mendham Hall.



At the same time, a new floor and platform in the chancel were completed. Two brass spotlights on either side of the chancel arch replaced old worn out lights, bringing light to the vicar's desk, the pulpit and the reading lectern. The church was re-opened in the first week of October. The cost, including the substantial carpeting, was £5000, met from the proceeds of the Gift Day (£1750), an anonymous donation of £1000 and the balance from the Church Repair Fund.

In August 1991, the kitchen in Mendham Hall was refurbished with new fitted cupboards, flooring and an electric cooker. There was a need for new tea towels, dishcloths, cleaning tools, utensils. As part of the refurbishment, an office for Sheila Rosewell with desk, cabinets and word processor was created upstairs. Two months later, dry rot was discovered growing on the wall and floor of the church toilets. All the floor joists and boards had to be renewed and parts of the partition walls. Concrete was used to create a solid floor. The money came from people's generosity to the Church Repair Fund since fund-raising activities were no longer used.

## 18 Priory Road

18 Priory Road was originally purchased for the use of a Curate. As Emmanuel no longer had a Curate, it was let. It became a millstone for the Church with water pouring down the wall and some movement of the front wall. This was in addition to the fire damage that needed to be rectified. Estimates for repair ranged between £15,000 and £20,000. In October 1987, it suffered some loft damage. In May 1988, Rev Henderson received a Court Summons concerning the repairs needed which was adjourned to 12<sup>th</sup> July 1988. This would allow time for an Independent Environmental Officer's report, a Structural Engineer's report on the ongoing subsidence and a survey by Mr Roy Sanford. It was felt that it served no purpose to publicise the subject to the congregation. The Court Case postponed from May duly went ahead. The Diocesan Board of Finance was fined £500 and ordered to pay the prosecution costs of £1150. The schedule determined by Environmental Health was to be completed by 8<sup>th</sup> November. The total cost, including building work, was £3812. The Curate and Scripture Reader Fund was liable for the costs. In November 1988, 18 Priory Road was sold back to the Chichester Diocesan Housing Association as the church could no longer afford to maintain it. In January 1989, the Trustees and the Diocesan Housing Association were joint defendants at a County Court hearing because the work ordered on 18 Priory Road had not been carried out within the six months specified or before the building was sold. The tenant's claim for damages was heard later. In March 1989, the HSLO reported that Rev Henderson was fined for not getting certain repair work done on 18 Priory Road within a time set by the magistrates the previous July in his capacity as Managing Trustee of a charity set up many years before to support the work and witness of Emmanuel Church.

## Finance

In August 1990, in spite of all the expenditure on buildings, the PCC were stunned into silence by the church's financial position which had gone from a deficit of £630.00 to a credit balance of £4950.93 – due to a steady flow of donations, increased weddings, an increase in covenanted giving, and the St Mary's Hall accounts. A further reason was the decision a couple of years before to cut out all fund-raising activities and to rely on direct giving in line with Malachi 3.

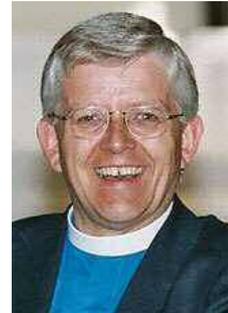
## Farewell

On 8<sup>th</sup> December, 1991 after the morning service, Rev Henderson announced he would be leaving on 19<sup>th</sup> April (Easter Sunday) 1992. He had mixed feelings about leaving Emmanuel. He did not wish to under- or overstay but sought the will of God. He did not relish the thought of leaving friends and family and starting again with a new parish and all that that entailed. Equally, he relished the challenge of what God had in store at Holy Trinity, Claygate near Esher, Surrey. The church, Patrons, Archdeacon of Dorking all agreed on the offer – this was taken to be part of God’s guidance. He made a plea for loyal commitment in a time of change and for loving care for each other.

On 25<sup>th</sup> March 1992, a meeting of the Simeon Trustees took place to draw up a shortlist of suitable candidates to approach to fill the benefice. In a final pastoral letter the following month, Rev Henderson thanked God for many things: love and support, particularly in times of conflict; having the privilege to be God’s servant for nearly nine years, preaching, teaching and calling people to faith; growth of the church in terms of new believers, greater maturity of faith and godliness; generous giving. He gave God all the honour. ‘The people we have come to know and love here will always hold a special place in our affections and our prayers. It has been a formative time for me’. The Church presented him with the gift of a desk. For Heather a flute or a contribution towards it so that she had her own instrument to play.

## Ongoing career

While at Claygate, Rev Henderson served as Rural Dean for Emly deanery from 1996 until 2001 and was made an honorary canon of Guildford Cathedral in 2001. In 2005, he was appointed Archdeacon of Dorking, which entitled him to an entry in 2006’s Who’s Who. On 1<sup>st</sup> March, 2013, 10 Downing Street announced that Rev Henderson had been nominated diocesan Bishop of Blackburn – full title: Right Rev the Lord Bishop of Blackburn. Having been elected by the Dean and Chapter of Blackburn Cathedral, his election was confirmed on 30<sup>th</sup> September 2013 at York Minster where he was consecrated by John Sentamu, Archbishop of York, on 10<sup>th</sup> October, 2013. He was inaugurated at Blackburn Cathedral on 19<sup>th</sup> October, 2013.



## INTERREGNUM

The Parish Profile for a new incumbent set a main aim to increase the number of really committed folk who were keen to pray and accept responsibility for developing their gifts in the worship and service of God. This would then result in an outgoing Church, comprised of a people who are confident in their faith and able to share it with others whilst giving the glory to God. The new incumbent should be a family man whose wife would support him spiritually and complement her husband’s ministry. Importantly, he should maintain and develop links with the local Ore group of ministers and other evangelical ministers in the town.

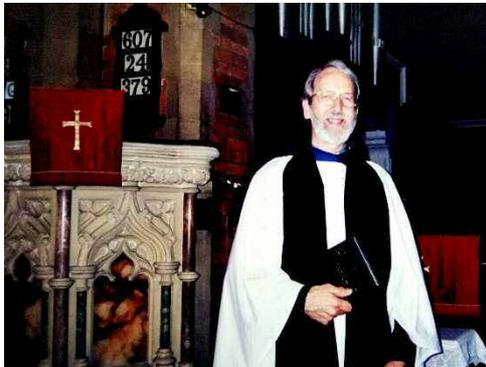
## Paul Anthony O’Gorman (1993 - 1999)

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Paul was born on 18<sup>th</sup> October, 1946 in Surrey. He originally took a Bachelor of Science degree in electronics before spending some time in industry. He married Linda in 1970 in Portsmouth. He was ordained in 1981 and started his ministry in the Chelmsford Diocese. He then did a three-year stint as Chaplain in the RAF before becoming rector in Northiam Parish Church in the Rye Deanery in 1987. Rev O’Gorman and his wife, Linda, moved to Hastings in 1993. The appointment was announced in The Independent on Saturday 6<sup>th</sup> February, 1993:

The Rev Paul O’Gorman, Rector, Northiam: to be Vicar, Hastings Emmanuel and St Mary-in- the Castle (Chichester)

Paul’s son, James, was already in Hastings staying with Leslie Bowe in Plynlimmon Road to enable him to take a course at Hastings College of Arts & Technology. Rev O’Gorman’s other son, Tim, and younger daughter, Grace, were in Junior School.



Rev O’Gorman was inducted on Thursday 28<sup>th</sup> January, 1993 by the Right Rev Ian Cundy. The Bishop’s theme was the Church of God. He spoke of the characteristics of such in the local church. Other attendees included the Venerable Hugh Glazier, the Rural Dean, Charles Richardson, the Bishop’s Chaplain and Rev David Field who represented the Trustees as well as clergy and friends from all denominations. A number of friends came from Northiam Parish Church.

**April 1993.** Rev O’Gorman set out a vision for Emmanuel: I believe that God has given us a vision that will involve moving out of our own personal, spiritual rut. It is a vision of ‘spreading fire’. And in the words of an old war time song, I am convinced God wants us to ‘Keep the Home Fires Burning’ until Jesus returns in power and glory. He returned to this vision in April 1995 when he spoke of a church ablaze with fire, purifying first Emmanuel and then spreading down into the town of Hastings.

### Pastoral letters

A series of pastoral letters provided guidance on a number of issues relevant to the Church. In the first of them, Rev O’Gorman reflected on age. Psalm 92: 14 states: They will still bear fruit in old age, they will stay fresh and green. He saw it as a time of continued growth and fruitfulness founded on future hope. So old age can be a blessing, a period of continuing growth in the knowledge of God and into the likeness of Christ, a time of sharing God’s goodness experienced over a lifetime. ‘Let us all seek a vision for what God wants to do through the Church in our parish ..... It could be the secret of eternal youth.’

This was followed by a pastoral letter that found current social trends disturbing. ‘Children and many adults are crying out for affection and they are resorting to substitutes because they are not being given real love and unhurried attention’. His prayer was that Emmanuel would be a place from which God’s love and healing power would flow more and more into the neighbourhood.

A letter in April 1993 warned against New Age beliefs and practices because they led people away from God. New Age became a major movement in the 1970's, at which time it was centred largely in the United Kingdom. It expanded and grew in the 80's and 90's. New Age typically adopted a belief in an unspecified divinity that informed all of the universe, including human beings themselves. There was thus a strong emphasis on the spiritual authority of the self. This was accompanied by a common belief in a wide variety of semi-divine, non-human entities, such as angels, with whom humans can communicate. Other beliefs might include reincarnation, astrology, psychics or crystals such as agate, amethyst, apophyllite that are imbued with spiritual energy. The Evangelical Alliance expressed it succinctly: At the end of the New Age Rainbow lies something far less rewarding than is being claimed. It is a world view built on false premises and empty promises.

Yet another letter urged people not to approach God only for what they could get out of him, especially where worship and prayer were concerned. Matthew 15: 8-9 says: This people honours me with their lips but their heart is far from me; in vain do they worship me. True worship involves bringing hearts driven by genuine love; hearts that have a right understanding of who God is. There is nothing wrong with expecting God to act. Lamentations 3: 25 says: The LORD is good to those who wait for him, to the soul who seeks him. When we seek God's will, we open the door to God's plans. Our prayer life might be weak precisely because in our hearts, we do not seek God's will or on the other hand, expect God to act in accordance with our will. The attitude that our wishes come first is unscriptural. When we bring our praise and worship, we are not laying down some kind of deposit that we expect God to add interest to. This smacks of the Prosperity Gospel so popular among American TV evangelists.

One letter took the congregation to task over its attitude to some children. Some members had expressed concern about what they considered to be inappropriate behaviour after Sunday services. Children were treated as a nuisance, as they could be in Jesus' day. Matthew 19: 13 says: Then some children were brought to him (Jesus) so that he might lay his hands on them and pray; and the disciples rebuked them. Rev O'Gorman's response was scriptural. Matthew 19: 14 says: Jesus said, 'Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these'. More needed to be done to make children feel welcome. Children should feel part of the family of Emmanuel and not simply be spoken to in rebuke.

Rev O'Gorman distrusted the so-called Toronto Blessing. He went as far as saying that individuals had been blinded by Satan. The Blessing began in 1994 in Pastor John Arnott's church next to Toronto airport. Pastor John characterised it as 'laughing, shaking, crying, falling down, speaking in tongues whenever the Holy Spirit touched people. There were reports of a gentleman roaring like a lion. Others had visions, and many were so overcome under the power that they could not get up off the floor.' Rev O'Gorman wrote: Ecclesiastes claims 'there is nothing new under the sun'. Toronto represents a mix of ancient and attractive heresy. Taught in an appropriate context, it has a powerful effect on believers who have grown tired of what they see as greyness, blandness and lifelessness within the church. Such people have sought a fresh experience of God, but have been lured away by exciting phenomena which have been made to appear as the answer to all their longings. Toronto is a mix of Gnosticism, Pelagianism, mysticism and even Arianism. Of Gnosticism through claims of special spiritual enlightenment in the form of bogus prophetic insight and dubious words of knowledge. Of Pelagianism through an emphasis on self-effort in finding and maintaining peace, joy and fulfilment in daily life (a recipe for mental breakdown and

spiritual collapse if ever there were one). Of mysticism by an emphasis on subjective experience denying the objectivity of God's Word. Of Arianism through an over emphasis on one member of the Trinity, the Holy Spirit, at the expense of the others, thus denying the fullness of the deity of each member.

He added: I am vicar of a small church in an urban priority area of Hastings. Through the so-called 'Toronto Blessing' we have suffered the loss of key leaders and valued members of our congregation. Most have gone to a local King's Church that has embraced Toronto as a move of the Holy Spirit. I have to say that 'small is beautiful'. We are, now the dust has settled, a struggling fellowship of young in the faith believers, united in our desire to reach the community for Jesus. But what pain we had to experience before those who were brain-washed by the teaching of Toronto prophets felt they had to leave. The parting words of one member so smitten were very revealing. She told me 'We don't want or need to keep on repenting. We've done all that, now we want to be refreshed'. Notice the egocentric thinking in what she said. It reveals a confused lack of understanding of biblical truth.

### **Prayer life**

Prayer can sometimes be relegated to Sunday mornings or a quick bedtime prayer or reserved for those times of most desperate need. Prayer is one of the greatest gifts and privileges we have as Christians. It is God's gift of his time to be available for conversation at any time of the day or night. It is his gift to listen to our heart and to answer in ways beyond our comprehension. Jesus modelled prayer. Through prayer, he developed a deeper relationship with God:

#### **Luke 6: 12**

It was at this time that he went off to the mountain to pray, and he spent the whole night in prayer to God.

#### **Mark 1: 35**

In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and prayed there.

Rev O'Gorman set up Parish Prayer Meetings on Monday evenings at 7 pm. In addition, he started a weekly Saturday morning prayer meeting with Brenda Swann to pray for Revival and for the services on the following day. Prayers were requested for his wife, Linda, who had been suffering with severe back pains for almost six weeks. 29<sup>th</sup> May, 1993 was designated A Day of Prayer and Giving to prepare hearts and minds.

Sheila Rosewell recounted how prayer had enabled her to undertake a LOAF walk of 15 miles. A juvenile form of rheumatoid arthritis limited what she had been able to do but prayer removed the pain in her right foot completely. The LOAF Project was a local project that aimed to rebuild broken communities, help restore peace and give hope for the future to some of the world's most deprived children.

Richard Moorhouse remembered the day when he nearly decided not to walk up the steps to Emmanuel Church. It was the darkest time of his life, a time 'in the wilderness'. It would have been easy to run but he felt God call him to enter, to stop running. He persevered and thanks to the friendship, support and prayers of all in Emmanuel, had found peace.

## Music

In April 1993, the current Worship Team was disbanded. Rev O’Gorman sought a team that would develop a creative element within the current structure to include music, children, drama, dance and prayer.

## Finance

### **Malachi 3: 10**

‘Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,’ says the LORD Almighty, ‘and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.’

Cheerful, sacrificial giving is a mark of a spiritually healthy Church. Following in the steps of Rev Henderson, Rev O’Gorman outlined the need to agree ways in which money should NOT be raised, ie fund-raising activities. The people of God should support the Church of God.

On 1<sup>st</sup> January 1993, Emmanuel moved to a financial system called Towards Full Responsibility (TFR). This made it easier to see not only the clear connection between giving and the mission of the Church but also the need for any increased giving. TFR involved progressively taking full responsibility for the costs of the vicar, of maintaining the church and other parish buildings as well as contributing to the cost of mission. The year started with a deficit of £3000 compared with January 1992. Mr R Bennett, Treasurer, highlighted the long-term impact of the rise in the Parish Contribution. All bills were expected to increase with a consequent effect on outreach, property and general activities. He recommended involving the congregation in any future vision for the church.

## Buildings

A future vision for the church might include addressing the fact that it is underused during the week. To make the building more usable, the pews could be removed and replaced with stacking chairs. A ceiling could be installed to provide rooms upstairs and dividers placed alongside aisles to create counselling/teaching rooms, a soup kitchen and a drop-in coffee area. The PCC discussed the possibility of developing the baptistry in the church to allow full immersion baptisms.

The vicar outlined the responsibilities for each Emmanuel building:

- Alterations to the church building can only take place by obtaining a Faculty from diocesan authorities
- Emmanuel has the leasehold on St Mary’s Hall. The Diocesan Board of Finance are the trustees. The Churchwardens and Incumbent are the managing trustees. Faculties are not necessary but permission for any changes needs to be obtained from the Diocesan Board of Finance. The PCC agreed to the sale of St Mary’s Hall.
- Mendham Hall was a bequest from Sophie Mendham. The title deeds are lost but a document was drawn up for the Diocesan Board of Finance in 1973
- Portland Cottages are freehold properties. The Diocesan Board of Finance are the custodian trustees. The Churchwardens and Incumbent are the managing trustees.
- Special conditions are attached to the sale of all the properties.

Mr P Houlton, Acting PCC Chairman, reported that all of Emmanuel's buildings were in a poor state. A recent Quinquennial Survey highlighted the dangerous condition of the tower where masonry was cracked and needed repointing. The foundation masonry of the west wall adjoining the vicarage garden needed deep repointing and resurfacing. Corrosion was affecting elements of metal in all the windows round the church. The surveyor noted the strides made to improve the interior of the church. The PCC discussed the possibility of developing the baptistry in the church to allow full immersion baptisms.

Mr R Bennett, Chairman of the recently constituted Emmanuel 2000, reported the results of a detailed survey of expenditure required to maintain the church's various buildings. £10,500 would be needed for all the buildings with the exception of St Mary's Hall. If this were included, a further £50,000 would be required. Mr Bennett asked for estimates from all members of the PCC who expected to spend money so that priorities could be set.

The eagle lectern inherited from St Mary in the Castle was sold to St Laurence's Church, Upminster in September 1993. It was, however, found to be too big and heavy for moving between the chancel and the chapel and permission to sell it was granted when St Laurence's underwent internal re-organisation during 2002/3. It was sold at auction leaving no record of the buyer. The PCC voted to sell the Church silver, currently kept in a bank vault to help with finances.

**January 1994.** An increase of 9.49% in the parish contribution, together with a new requirement to pay £175 a year towards the Rural Dean's expenses, curtailed the church's ability to sustain a church, vicarage, two halls and two cottages. It was becoming necessary to decide which buildings to keep and which to sell. St Mary's Hall was in such a poor state that demolition seemed to be the only option.

**September 1994.** Repairs to the West Wall, estimated at £8960 plus VAT were deferred.

## Diary

**May 1991.** Constitutional guidelines for the local groupings of Churches Together were published. Churches Together committed themselves to seeking a deepening of their communion with Christ and with one another.

**April 1993.** A neighbour of Mendham Hall forwarded a letter which purportedly limited the number of hours the hall could be used. This proved to be an unofficial letter.

**May 1993.** A tape recorder provided by Mr L Stroud enabled the church to record sermons for borrowing. It was decided to publish an edited version of PCC minutes, omitting sensitive information until after a decision had been made. A monthly magazine was no longer necessary when a weekly newssheet was printed. The PCC agreed to the publication of a seasonal magazine (eg Easter, Harvest, Christmas) which included times of church services, a message from Rev O'Gorman and an invitation to forthcoming church events.

**June 1993.** The Environmental Health Officer was concerned about the level of cleanliness in Mendham Hall. Floors were dirty and there were cobwebs on the kitchen ceiling. Hire of the hall should include the cost of cleaning it.

**July 1993.** In a team building paper, Rev O’Gorman set out his picture of the character of God’s Church. It comprised:

- a body
- a bride
- a temple
- a royal priesthood
- a light in a dark world

**August 1993.** Rev O’Gorman set out his objections to the use of raffles and lotteries to raise funds. Gambling:

- is a psychological disease
- is a misuse of money
- is opposed to the Christian view of life
- can lead to a corruption of the personality
- is a social evil
- is a sin against God.

He favoured the motto: All I can give for all he has given.

**September 1993.** Neighbourhood Groups commenced on the West Hill with the purpose of equipping people to share the Good News and of building their faith. Groups were held in various homes within the parish. One member of the PCC, speaking on behalf of a small group within the fellowship of Emmanuel, challenged Rev O’Gorman’s authority and leadership. In particular, he criticised the way in which responsibility and teaching were delegated and the sharing with Brenda Swann of the day to day running of affairs in the church. Rev O’Gorman replied he had the Bishop’s full authority under God to decide upon all matters spiritual in the life of the church. This included the conduct of worship and the choice of personnel. This was not to ignore the importance of churchwardens and the PCC who were created to promote in the parish the whole mission of the church, pastoral, evangelistic, social and ecumenical. A church could not function when its leaders were divided. Rev O’Gorman asked for a vote of confidence in him and in his decisions.

**October 1993.** Rev O’Gorman thanked the PCC for their prayers and love for Mrs O’Gorman who was taken into hospital in London.

**November 1993.** A newly constituted Worship Team met to discuss replacing the pew bibles, seeking ways to include the children in worship and introducing drama sketches. Smith of Derby, clockmakers, quoted £1040 to repair and overhaul the church clock. Mr P Cronk offered his help as he had previously worked on the clock.

**June 1994.** The church entered a competition to win some Dulux paint for the internal decoration of Mendham Hall. The question arose as to whether the church needed an administrator and indeed whether it could afford one. It was agreed that the job should be divided up between a number of volunteers for a trial period. Each volunteer would be responsible for a particular aspect of the job. Mrs S Rosewell provided the PCC with a detailed breakdown of tasks. Hastings Trust confirmed their willingness to restore the pointing of the wall adjoining St Mary’s Church Hall in partnership with English Heritage and Hastings Borough Council. This required the use of a mortar based on lime putty instead of cement.

**July 1994.** A Parish Weekend was held at Ashburnham Place between 1<sup>st</sup> and 3<sup>rd</sup> July. Rev David Bedford was invited to be the main speaker over the weekend.

**February 1994.** Mendham Hall was burgled over the weekend of 5<sup>th</sup> to 6<sup>th</sup> February, resulting in the loss of a word processor. The insurance policy did not cover the full cost of replacement.

**April 1994.** In his report to the Annual Parochial Church Meeting, Rev O’Gorman referred to his appointment as Chaplain to Wellington Square Medical Centre. This provided a wonderfully complementary ministry to the healing provided by the doctors. He was also on the Board of Management for the YMCA. Many young people who slept rough on the West Hill were given shelter by the YMCA. As a Governor of Helenswood School, he brought Anglican representation to the board. The Lightline Counselling Service provided him with opportunities for a healing outreach.

**September 1994.** Ron Bennett, Treasurer, recommended the sale of the church organ and piano as neither was used very much. He also recommended the sale of silver items currently stored in the bank. This required a faculty. Choir robes could also be sold. The Emmanuel 2000 group recommended retaining the remaining eagle lectern as it was an important piece of church furniture.

**February 1995.** Prayer meetings in support of the Church’s Ministry among the Jews were held on the first Tuesday of the month at 35 Park View, Hastings. Small exhibits of various Jewish festivals were displayed in Emmanuel at appropriate times, eg Rosh Hashanah, Tabernacles, Purim, Passover etc.

**April 1995.** Rev O’Gorman reviewed the policy on the sacrament of baptism. He was troubled when he felt compelled to baptise children of parents who did not intend to be part of Emmanuel and who were clearly not serious about the vows they made during the service. In future, parents were required to accept a service of thanksgiving for the birth of a child. This involved no promises and no commitment. If parents showed a commitment over a period of weeks and clearly intended to be part of the body, then their request for baptism was gladly considered.

**July 1995.** Two members of the congregation expressed concern about the possible transmission of disease from the use of a single chalice in communion. The PCC agreed to explore the cost of individual cups.

**November 1995.** The Worship Committee was unhappy about the standard of reading in services. Betty Adams agreed to help people to achieve a better standard. She was available on Saturday mornings at 11 am. More musicians and singers were needed for the Music Group. Rev O’Gorman emphasized the need to include visitors in the Peace.

**January 1996.** The PCC voted in favour of allowing Orange Telecommunications to install an aerial on the top of the tower. Rev O’Gorman believed the worship in Emmanuel needed a fresh spiritual injection. He proposed to introduce Hymns Old and New.

**March 1996.** ASTEC, a local computer firm, put together a package of a computer, software and printer to enable Mrs C Haynes, Administrator, to work from home.

**January 1999.** A portion of the churchyard opposite the chancel window was consecrated by Bishop Wallace Benn on 20<sup>th</sup> January. Some ashes awaited burial.

**May 1999.** East Sussex Fire Brigade broadcast a message to churches about the potential fire risk of millennium candles. In view of this, the deanery decided to deliver a gospel instead to each household in the parish in conjunction with Wellington Square Baptist Church.

### **Parish Magazine**

In July 1993, Brenda Swann announced the end of 'Our Link' – the Church's monthly magazine. This was replaced with a News Sheet distributed in church each Sunday. Church members were encouraged to pass the sheet on to those unable to get to services. Each quarter a special communication was distributed in the parish.

### **Farewell**

**April 1999.** Rev O'Gorman looked back over a tough twelve months that had resulted in his breakdown and several months off work. This had led to his decision to take early retirement at the beginning of July and to move to Portsmouth with his family thereafter. He was enormously grateful to Brenda Swann for shouldering the responsibility of daily life in the church and parish during his absence.

He preached his last sermon in Emmanuel on 1<sup>st</sup> July, 1999. He left with a parting poem:

If you come to the top of Hastings West Hill,  
You will find a church that is loving and real.  
It may not be large or successful as some,  
Who seem to judge things by the numbers that come.  
But what we have here, we share, with hearts that are true,  
And there is always a welcome as people pass through.

I'll always be grateful for your loving concern,  
For prayers that you've offered and love that you've shown,  
But now I move on to a new phase of life,  
With a home and a family and a wonderful wife.

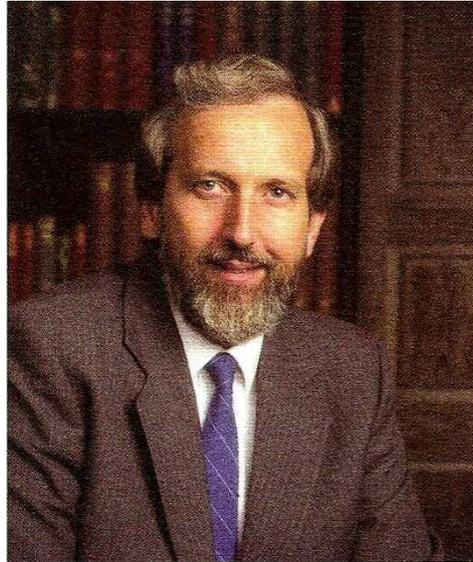
But we're all facing change whether we like it or not,  
Yet with God on our side we can come through the lot,  
Because he is faithful, loving and true,  
He is just waiting to richly bless you.

So do not lose heart, look up, watch and pray,  
To the one who is coming in triumph one day,  
So let us be faithful and loving and true,  
And always be willing to give God his due.

So thank you once more for all that you've done,  
Let us all be united in God's loving Son,  
Don't worry or fret, just be loving and live,  
For God won't ask of you what you cannot give.

So to Him be the glory, to Him be the praise,  
Let us all with love serve Him for the rest of our days.

He moved to Southsea, Hampshire in 1999 where he took up the benefice of St Simon. He died peacefully on 28<sup>th</sup> December, 2010. There was a Thanksgiving Service to celebrate his life and ministry in St Simon's Church on 8<sup>th</sup> January, 2011 at 12:30.



**RIP (1946 – 2010)**

#### INTERREGNUM

**July 1999.** The rumour that a special colour of ink was required to complete the forms needed for the burial of ashes in the churchyard was found to be false.

## Philip James Coekin (2000 - 2011)

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Phil Coekin was born in Nigeria in 1964 but has spent a good part of his life moving around. Between the ages of six and twelve, he was educated in Australia. He then moved to the UK with his father, a professor of electronics, and his mother. After school, he read agriculture at Wye College and attained a BSc in 1987. He worked for the Ministry of Agriculture as a consultant on large farms for six years. He then felt the call to ministry and completed a second degree at Oak Hill Theological College in North London in 1993. He was ordained deacon in 1996 and priest in 1997. His first post was as Curate at the evangelical Anglican All Saints' Church in Eastbourne. He was inducted to the United Parish of Emmanuel and St Mary in the Castle on 10<sup>th</sup> March, 2000.

Rev Coekin, with tongue in cheek, told the HSLO that one of his favourite things about Hastings was the local fast food establishments. He went on to say that he was attracted to Emmanuel because it is a great little church. 'They are a good bunch of people – the type that call a spade a spade and just get on with it'. At the same time, he did not underestimate the challenge of the parish. He referred to himself as a slightly unorthodox member of the clergy. 'I see myself as a Bible teacher. My sole responsibility is to let the Bible talk. I want to teach it in a relevant, imaginative and fresh sort of way. Everything I do revolves around that. I want to build up the congregation and give more people the chance to find out about Jesus'. He used to say that it took him one hour for each minute of his sermons.

Taking 1 Corinthians 3 as his model, Rev Coekin set out his priorities:

### Reasons

1. To show why I use my time as I do
2. To show my hopes and expectations for co-leaders in the Church
3. To clarify issues for which I believe I have to contend.

### Principles

1 Corinthians 3:1-17

- Christ Must Receive the Glory (1 Corinthians 3:1-9a)
- Church Leaders Build Carefully (1 Corinthians 3:9b-15)
- The Church is Precious to God (1 Corinthians 3:16-17)

### Priority 1

*I am called and commissioned by representatives of the local Church(es) as a servant of Christ Jesus in proclaiming God's Word, the Bible.*

### Priority 2

*To Pastor a Church is a Bible-centred Ministry*

### Priority 3

*To encourage prayer*

## Priority 4

*To encourage growth in Christ-likeness*

## Priority 5

*To recognise the responsibility placed upon me at my Ordination as an Anglican Minister to serve the local Church with the Bible as described by the historic Formularies of the Church of England.*

- The Ordination of Presbyters, contained within the Book of Common Prayer, pp 573-575 (BCP - 1662) describes the great weight of responsibility a Church Minister bears in serving the Church of Christ through the Scriptures.
- The Thirty-nine Article of Religion contained in the Book of Common Prayer, and in particular the following Articles, summarise the doctrine of the Church of England into which I was ordained:

<i>Article 6</i>	<i>Of the Sufficiency of the holy Scriptures for salvation</i>
<i>Article 19</i>	<i>Of the Church</i>
<i>Article 20</i>	<i>Of the Authority of the Church</i>
<i>Article 21</i>	<i>Of the Authority of General Councils</i>
<i>Article 23</i>	<i>Of Ministering in the Congregation</i>
<i>Article 24</i>	<i>Of speaking in the Congregation in such a tongue as the people understandeth.</i>

## Parish Apprenticeship

Rev Coekin initiated the Parish Apprenticeship scheme known as 9:38.

Matthew 9:38

Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

9:38 aimed to serve God's church by gathering Christians to consider how they could maximise their gospel ministry through training opportunities in local churches. Each training scheme was for two years, giving opportunity for trainees to explore for themselves their suitability to evangelical parochial church ministry. The 9:38 Trainee was supervised by Rev Coekin and was accountable to the Parochial Church Council (PCC), supported by leaders in the church. The scheme was funded by writing to six of the largest evangelical churches in England, asking if they would consider giving financially to sustain the growth of Emmanuel as a focus of their mission in the UK. St Ebbes in Oxford and St Andrew the Great in Cambridge both expressed interest, not least because Rev Coekin was known to the senior ministers of the latter church. He and his wife had attended the church during their years in Cambridge. St Andrew the Great sent a very helpful grant each year. Each trainee was offered something towards their expenditure to offset some of the costs of giving up employment to explore evangelical ministry. A churchwarden from St Ebbes and his wife were enormously encouraging and visited Emmanuel on a number of occasions.

The trainees were: Marc Lloyd, Colin Poyntz, Fiona Davis (née Wiles), John Percival and Michael Farrier.

Rev Coekin commented: It was not only an honour to have such capable young people working with us but a privilege to have an input into their early ministries. As much as I could show them, it was the church family of Emmanuel that I think trained them most. I have no doubt that as a result of their input and the willingness of the Emmanuel family to embrace their developing leadership that Emmanuel became the fastest growing church in the Hastings deanery in the 10 years between 2001 and 2011. This fact surprised some in the diocese and abruptly halted discussions of the church's possible closure during a deanery review.

### **Duration**

To begin when convenient; to proceed for between 1-3 years (by agreement) with a 3-month initial probationary period; the 9:38 Traineeship could be brought to an end by either party giving the other one month's written notice.

### **Parish**

Rev Coekin described Emmanuel as a small but growing Anglican evangelical church on the south coast of England. The congregation consisted of about 45 regular adult members and a ministry to about 35-40 children & young people. Many were from unchurched backgrounds. The Parish consisted of approximately 7,500 people. The parish boundary stretched from the sea up into the suburb of Ore, Hastings. A mixture of private and housing association-owned residential properties surrounded the church. To the west was the 'new' town with its shopping facilities and to the east the picturesque Old Town, strangely reminiscent of Cornish fishing villages. Parishioners probably fell into every social bracket.

### **Ministry**

Based on explaining the Bible as the Word of the Living God, Rev Coekin was encouraged by how the Lord was growing gospel work in the church. There were regular Christianity Explored courses and a growing fringe of interested and unconverted adults. A ministry to men was flourishing and a similar ministry to women was just getting off the ground. Evangelism and Christian discipleship were the goals of the five weekly Homegroups, catering for the variety of ages within the church. The music group played/sang at Sunday services and imaginative use was made of a data projector and mobile IT equipment. A ministry to young children included a crèche, weekly Sunday Clubs (4-11yrs.), a growing Sunday breakfast and mid-week youth ministry (11-14's), weekly Gospel assemblies and the opportunity to teach the Gospel to year 6 classes at the local Community Primary School with whom there were good links. A second youth group for 14-18's was planned at Christmas '07. A second service was planned when the time was right. Evangelism was high on the agenda of the Church Council, to be achieved with clarity, courage and imagination.

### **Training**

The 9:38 Trainee had the opportunity to be involved in target setting and 6<sup>th</sup> monthly appraisals offering regular opportunities for mutual feedback and discussion. (Written appraisal criteria available on request.) The 9:38 Trainee was encouraged to further their training through attending the 9:38 Apprenticeship/Trainees Conference (and other

conference(s) or events as agreed), paid for by the parish. Referencing, Self-Declaration and Criminal Records Bureau (now DBS) checks were carried out as necessary to comply with diocesan guidelines.

Experience of and a training in Bible-centred word ministry. The opportunities taken up by a 9:38 Trainee were agreed through discussion with Rev Coekin and warden(s) and reflected the Bible's teaching on the complementary yet sometimes different roles of men and women in the congregation. These included: preaching and teaching ministries among men and/or women and children, small groups (including Homegroups and evangelistic courses); preparing for and taking part in services; Sunday Breakfast Club; 1:1 and group evangelistic opportunities; involvement in children's and/or youth ministries; involvement in a wide range of pastoral ministries (possibly including funeral, baptism and marriage preparation); assisting in the leadership of prayer/discussion/Homegroups; school assemblies and lessons; After-School clubs possible; Family Fun Days; participation in united-church events; assisting with parish administration; practical jobs; co-ordination as appropriate of tradesmen/contractors; attendance at spring/summer youth camps if possible. Attendance at the Sussex Coast Ministerial Training Course (SCMTC), ideally in the first year.

## Trainees



Rev Marc Lloyd was born in 1978. He read theology at Lady Margaret Hall, Oxford and was awarded a BA in 1999. He subsequently went on to achieve an MA at Middlesex University in 2002. He was Emmanuel's first Parish Apprentice and came to the apprenticeship in September 2002, completing in July 2004. At the same time, he undertook ministerial training at Oak Hill Theological College. He was ordained deacon in 2007 and priest in 2008. He found the scheme a good opportunity to experience an all-round ministry in a small Anglican Evangelical church in one of the 5% most deprived wards in the country. A different slice of life.

He found Rev Coekin passionate, enthusiastic, persevering, with great energy, lots of ideas, unswerving commitment to the Gospel and to faithful teaching of Scripture, ready to invest in training. He welcomed getting to know everyone and servicing alongside them, for example in the after school club started at Castledown School, in the Youth Group and so on. Rev Lloyd also played a major role in Christianity Explored Courses. On reflection, the apprenticeship prepared him for future ministry by providing him with a diversity of church life where the minister had to turn his hand to lots of different things rather than having a large staff team to rely on. There was an opportunity to experience a variety of different aspects of ministry. He found sermon feedback particularly helpful. He is currently Rector of St Mary the Virgin, Warbleton, St John the Evangelist in Bodle Street Green and St Giles in Dallington.



Rev Colin Poyntz followed on from Marc Lloyd. He recalls: Back in 2004, I had been thinking about the possibility of entering Christian ministry full time and was uncertain how to explore the issue. I was working as an Occupational Therapist and serving as a member of a large independent evangelical church. The problem I had was that I was a bit lost in the large church structure. My Pastor, Trevor Archer, suggested that I test the waters by doing an apprenticeship in a different kind of church: a small Anglican church. So I applied to Emmanuel. From October 2004 to August 2006 I had an eventful two years as an apprentice. Louise, my wife, was pregnant with our second daughter when we arrived. So we saw our family grow while I learned how to preach, how

to lead a youth group, how to do school assemblies, how to lead a Bible study for retired women and probably other things I've forgotten. It was a busy time. The crunch point came about half way through. Up until that point, I had been praying that God would show me if ministry was right for me. I was starting to think the answer was 'no', because I didn't feel I was making a good job of it. Then I went on a conference with Phil Coekin for a few days and it gave me time to reflect. I realised that perhaps I felt negative about myself because I was exhausted - what with a new baby on top of the busyness of church life. I came back and started to feel better. Then one of the church members in Emmanuel asked me if I was planning to go into ministry after the apprenticeship. I mumbled something along the lines of "Maybe." They replied that I should because they thought I was really good at it, which came as a surprise to me. But it helped turn my thinking around. After that I started the process of applying for Oakhill Bible College and changed my prayer from "Show me if I should go into ministry" to "Show me if I shouldn't go into ministry". God hasn't stopped me yet! Emmanuel played a crucial role in my growth and training in Christian work, and we were very happy as a family during our time with you all. We'll always be grateful for Emmanuel. Following two years at Oakhill, we moved to Portsmouth where I was assistant pastor at Eastney Evangelical Church for five years, working alongside Jonathan Hacker. As that time came to an end, I came into contact with Winslow Christian Fellowship, which is near Milton Keynes in Buckinghamshire. They called me to be their pastor and I took up the post on 1<sup>st</sup> January, 2014. It's a small church of about 30 people in a small town of about 5,000 people. We don't have our own building, so meet in a local school on Sunday morning.



Rev John Percival followed. He writes: I look back with great thankfulness on my time at Emmanuel Hastings, for all the things God taught me and all the kindness and encouragement my wife, Sarah, and I received from the church family. The first I heard of Emmanuel was at the church prayer meeting at St Andrew the Great, Cambridge. Sarah and I had been students there and continued after graduating while we were studying at the Cornhill Training Course. As we began to pray about where God might want us to go next, we became aware that Phil Coekin, the vicar of Emmanuel, was looking for ministry trainees to start in September 2006. We had wanted to get outside the student bubble and city life of Cambridge, and this seemed like a wonderful opportunity. After various visits and discussions, along with much prayer and planning, we arrived at our new home on Vicarage Road. The West Hill was beautiful in the summer sunshine although the seagulls and dogs' muck on the pavements took a bit of getting used to! Phil and Sue, along with their four boys and the ever-bouncy Maisie, welcomed us warmly and introduced us to all of church life. We learnt a little of the big characters in the area, the excitements of PCC meetings and the sheer grit and determination needed to see the gospel spreading around the West Hill. We heard of the challenges of maintaining a building buffeted by salty water and howling gales, especially the West window woes, a long-term problem for the building. We got to know all ages, from the little ones at Buttons, through the Blaze youth group, a lovely homegroup, right up to the senior Bible study, so wonderfully hosted by Alison. We were bowled over by their loving support and hunger for God's word. Lisa showed us what's what around the office and somehow managed to keep things mostly organised. Fiona, our fellow ministry trainee, rounded out the team and became a regular companion for our lunch breaks. Dave Pickering also joined the office team in the second year. Through our two years, we made weekly trips up to Castledown Primary School for their assemblies. This was a lively environment but we gradually got the hang of singing, puppets, props and Bible stories. Blaze too was always full of energy, well-powered on our Sunday mornings by Leslie's cooked breakfasts before church. It was a delight to see the young people exploring

and developing faith, as well as growing up. “Woolie 3” Pathfinder Venture each summer was a real highlight of each year for us and the youth. Regular meetings for food and prayer with another young man in the church, Michael Farrier, were a blessing to both of us. Sarah was blessed in her times meeting up with his wife, Sarah, too. As time went on, I began to explore ordination in the Church of England, encouraged by Phil. I was able to spend Valentine’s Day 2008 with Sarah visiting Wycliffe Hall in Oxford, and later that year it was confirmed that I had been accepted for training. Easter 2008 involved the “Finding Faith” outreach week, where the whole church drew together (much as they had for the pantomime earlier in the year) to introduce people from the local area to Jesus. Some of the seeds sown at that time have come to fruition in the years that followed. For others, we pray on. In our final term in Hastings, Phil had a well-earned Sabbatical break. This was a new experience for me but again God was faithful and provided all we needed in Phil’s absence. That summer we waved goodbye to Emmanuel and headed off to Oxford for me to train for ordained ministry. Sarah had spent large parts of the spring feeling rotten but with good cause—she was pregnant with our son, Andrew. After four years in Oxford and with Rebecca added to the clan, we moved back to East Sussex, this time to Eastbourne. I was ordained at Chichester Cathedral in June 2012 and served a curacy at All Souls Eastbourne, where Hannah and Esther (born at the Conquest in Hastings!) were added to our number. Many of the lessons learnt in Hastings prepared us well for the work at All Souls and being part of the Bourne School community. In May 2016, we moved back to Cambridge for my PhD research in New Testament studies. God-willing, this will be completed summer 2020, when I will also be starting a new role, training others for gospel ministry at Oak Hill College, alongside carrying on preaching at St Matthew’s Church Cambridge.



Fiona Davis (née Wiles) was an apprentice from 2006 to 2008. She writes: I wanted to join the 9:38 apprenticeship to gain experience of full time ministry and find out if it was something I was called to do longer term. I came to Hastings as I grew up nearby and wanted to live with my gran for our mutual benefit. I was warmly welcomed by the church and gained valuable experience in a variety of areas, especially children's and youth work. I learnt a lot both from the SMBTC training scheme and working alongside John and Sarah as well as from Phil. It turned out that full time ministry was not God's plan for me but Emmanuel was as I'm still here!

Rev Michael Farrier began in social work, in particular, youth offending and young people at risk before experiencing the call to ministry. He joined the scheme in 2008 and completed in 2011. ‘A home-grown trainee who could hit the ground running’. During that time, he coordinated the men’s ministry at Emmanuel and helped run Christianity Explored, youth work, and children’s work. He headed up mission and evangelism. He led ESC meetings that planned evangelistic events and preached. He started the afternoon church plant called Restore that ran in Clement’s Hall. He writes about his experience of the apprenticeship scheme: I think it was clear to me that the priority for Phil's ministry was word/bible-centred gospel proclamation, through which he believed unbelievers would come to faith and believers would come to maturity in Christ. Because that was his conviction, he used teaching opportunities (sermons, bible studies, other one-off talks etc) to grow the church both numerically and in spiritual maturity; that was his heart and where he wanted to invest his time (though leaking towers and disintegrating West windows often interrupted that!). To give a concrete example: There was a time when I was concerned about people's commitment to being in church on a Sunday morning, with the bar for not coming



seemingly set pretty low for some in our congregation, so that rather than adopting the Hebrews principle of prioritising the gathering, it appeared to be something that some people viewed as 'if there's nothing else on.' I suggested to Phil that we should address that head on 'from the front' so to speak. He wouldn't let me do that because his principle was 'let the word do the work.' He said that it is through the consistent and faithful preaching of the gospel of Jesus that people must be convicted to respond, not out of any perceived obligation to the minister, or out of guilt. He was, of course, spot on! Because of his priority of word-centred ministry it meant he was willing to take difficult decisions to leave other things undone, to protect the time we spent as a church in the activities that supported that priority. I also think it's fair to say that he had a genuine passion to reach the lost, and he was gifted at building relationships with local, non-Christian men and having tough conversations with them.

At the same time, Rev Farrier studied part-time at the Cornhill Training Course in London. Rev Coekin gave a mid-term report: Michael has grown tremendously in his biblical knowledge and understanding in the first 18 months of his training. I believe this is largely due to the comprehensive nature of the Cornhill Training course and providing opportunities for him to put his theology into practice. Despite his considerable travelling, Michael continues to engage in 1:1 personal evangelism and is gaining the confidence to answer 'tough questions' himself. He has remained loyal and perceptive. Both he and Sarah, show warmth towards 'newcomers' and have catalysed a new 20-30's group to offer weekly hospitality to their age group after Sunday morning services.

Rev Farrier was ordained deacon in June 2014 in Wells Cathedral and priest in June 2015. He was Curate in St Bartholomew's Church, Bath from 2014 to 2018 after which he returned to social work to enable him to plant a 4 pm service in Grace Church Bath. In February 2020, he was licensed as vicar of St Nicholas, Kelston, Emmanuel Church, St John's and Grace Church, Bath.

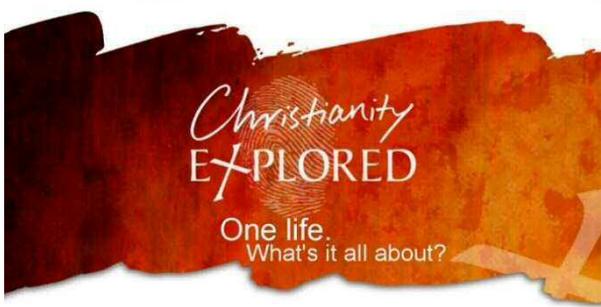
#### Rachel Browning - Distinctive Deacon

Prior to coming to Emmanuel I had studied languages at University, worked in marketing and underwriting in the Insurance Industry in London and Zurich and worked for a City Centre church in London for a number of years. I trained for ordained ministry at Oakhill College in North London. I came to Emmanuel Hastings in August 2008 to take up a pastoral post, working alongside the vicar, Rev Philip Coekin. This was a lay position and the main focus of my work was the pastoral care of women, youth and children. I was ordained as Permanent Deacon in December 2009 at Emmanuel Church by the Bishop of Lewes, Wallace Benn. This was initially a training post as I completed my Curacy during the first 4 years of office. I continued to serve in the Diaconate after that without seeking to be ordained as Priest. At Emmanuel I learned a great deal about Parish ministry and enjoyed getting to know and serve the church family. It was a very formative time in my life and ministry for which I was deeply grateful to God and my brothers and sisters in Christ in Hastings. During my 7 years at Emmanuel I served under 2 vicars – Rev Philip Coekin and Rev Martin Lane – before I took up a new job at a church in Cambridge in 2015.



#### Events

Rev Coekin was always very supportive of events that drew people to Emmanuel:



CINDERELLA PANTOMIME



QUIZ NIGHTS





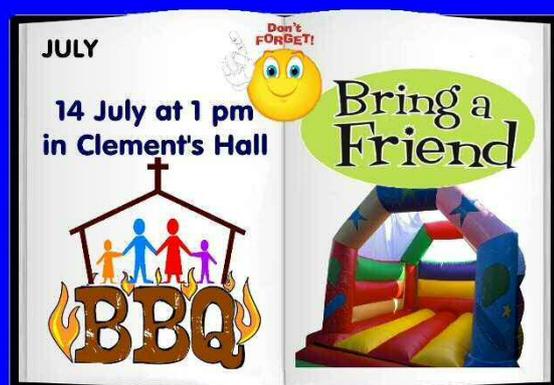
CLEMENT'S HALL



FAMILY LUNCHES

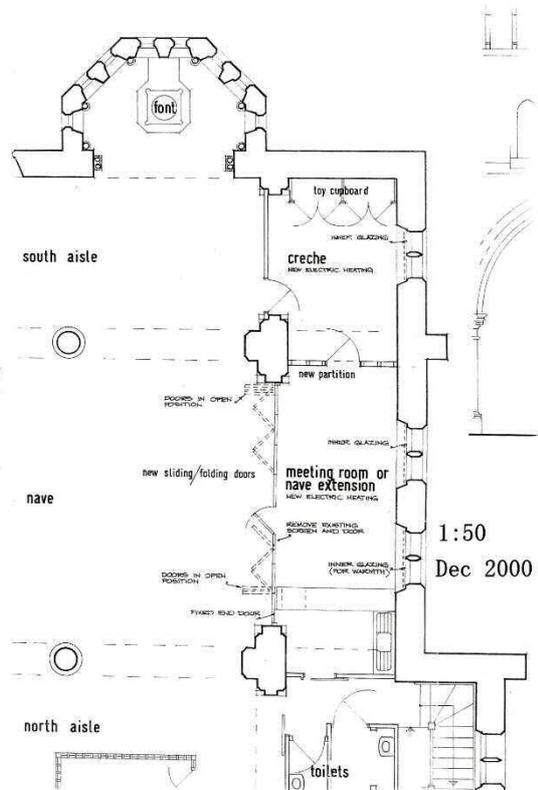


CHURCH OUTING TO ALFRISTON



Alterations

As soon as Rev Coekin arrived, he set about looking at ways of improving the layout of the church to make it more functional.



## Groups

### Buttons Parents' and Toddlers' group

The group met every Friday during term time, 9.45- 11.15am at Mendham Hall. Each week there was a variety of toys and games for the children to play with, as well as craft activities, puzzles, books and singing. There was also a Bible story time, drinks, fruit and biscuits! This was free to attend but any donations given were used to buy drinks, new toys and craft materials.

### Blaze

A Youth Group for 10-14 year olds met every other Thursday between 6.30 and 8.00 in Mendham Hall. An opportunity to learn about Jesus from the Bible as well as play games and do craft activities.

### Rock Solid

A Youth Group for 14-18 year olds met every other Thursday between 7.00 and 8.30 in Mendham Hall. Games and craft were available, a tuck shop, hot chocolate and space to just relax. Every meeting had a short Bible talk to learn more about Jesus.

### Lunch Fellowship

This took place on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesday of the month between 1.00 and 3.00 in Mendham Hall. Time for the more mature to enjoy a main meal, pudding, coffee and biscuits and then entertainment or a speaker.

## Diary

**March 2001.** In a report to the Annual Parochial Church Meeting, Rev Coekin alluded to the challenge of restoring confidence after the difficulties of the preceding years, added to the pressure to match the reputation of Rev Henderson. Moving from a curacy where it was easy to be liked to being a vicar where it was not brought other problems. He reported being the target of a few unpleasant people in the area.

**June 2001.** In setting out a Financial Projection for the coming five years, Rev Coekin emphasized the need to take into consideration the Christian maturity and wage earning capacity of the congregation. Discipline in the older group of the Sunday School appeared to be deterring helpers who were unsure of what was expected of them. To this end, representatives from TnT Children's Ministries were invited to talk to the church about growing a Children's Ministry, training and identifying roles. Supervision at the end of services was still a major issue.

**September 2001.** Emily Hay drew attention to the problem of keeping the church piano in tune. The location also meant she could not see the Music Group when she played. She recommended the purchase of an electronic piano that would alleviate the problem of tuning, could be mixed with other instruments and would allow her to have eye contact with singers.

**October 2001.** The west window in the church leaked badly and was in need of urgent attention. The cost of removing the window, repairing the stone mullions and replacing the renovated window was expected to be in the region of £12000. The west wall also needed urgent repair and was likely to be a major project.

**December 2001.** Rev Coekin recorded a significant increase in his personal workload following the recent retirement of Brenda Swann who had carried out a large number of vital tasks with immense experience and invaluable reliability. Brenda's retirement was marked during a service on 30<sup>th</sup> December.

**January 2002.** A new sound system was installed in the church which included a loop amplifier for the hard of hearing. Smaller and suitably camouflaged speakers replaced the old speakers and covered unsightly holes in the pillars. A system control unit was placed out of sight in the north aisle but still in good line of sight of proceedings. High quality fixed and radio microphones were also supplied.

**March 2002.** Rev and Sue Coekin planned a number of vicarage lunches with space for twelve people on each occasion.

**April 2002.** The Ecclesiastical Insurance Company agreed to meet the costs of repairing the George and Dragon window, damaged by vandalism. The window was with the Glasshouse Studio for restoration. A successful bid for Surestart money generated £4500 to be used to completely renovate Mendham Hall and install a new kitchen. It was hoped that in the future less time would be expended on buildings and more on the promotion of the Gospel. A brand new mother and toddler group was attended by eight church mothers and one grandmother. In the future, the group could be used for evangelism or bible study.

**July 2003.** The organ pump was found to contain asbestos which, though stable, needed to be removed as soon as possible to prevent any health and safety issues.

**September 2003.** In response to the showing of the video Movement for Change, PCC members were challenged to identify the issues and needs of their neighbours and to bring the list to a planned Awayday. The Ecclesiastical Insurance Group alerted the PCC to the need to appoint a Child Protection Officer. Mrs Alison Calveley agreed to act as Safety Officer and to oversee the First Aid Kits, Accident Books and other relevant procedures. Sunday Club leaders needed to receive some safeguarding training. Silver inherited from St Mary in the Castle was given a possible valuation of between £4000 and £7000. Rev Coekin received proof of ownership from the diocesan solicitors.

**October 2003.** A trial monthly midweek service entitled Word in Action started on 15<sup>th</sup> October in Mendham Hall. The congregation was given an opportunity to feedback on the event.

**December 2003.** The diocese confirmed a Faculty under Emergency Measures to remove the organ on health and safety grounds. A provisional date of 12<sup>th</sup> January, 2004 was set. A statutory asbestos survey by a member of the PCC was required by May 2004. A public notice was placed on the main door of the church on 6<sup>th</sup> December to alert the public to work on the west wall at the request of the Diocesan Advisory Committee. The PCC considered the appointment of a Community Worker to focus on the needs of women on the West Hill.

**January 2004.** An after school club, Castledown Reloaded, commenced on 20<sup>th</sup> January for up to 30 children from Year 4 of Castledown School. Magdalen and Lasher Trust were approached for finance to buy a laptop and data projector for use with the Club and other Emmanuel initiatives. Rev Coekin outlined to the PCC the great changes that had occurred in parliamentary legislation in the previous twelve months, for example the age of consent, civil partnerships, cannabis reclassification etc. All impacted on and eroded Christian beliefs. The most effective organisation for lobbying parliament on such issues was the Christian Institute. Rev Coekin also wanted to build confidence to enable members of the congregation to raise concerns about issues effectively, perhaps through the occasional workshop. Tony Simons created a questionnaire to assess where the congregation identified disability concerns.

**May 2004.** The Emmanuel Playgroup Ethos Statement was sent to the Charity Commission. A statement about helping children to understand other faiths was questioned. Rev Coekin answered that it had been inserted because of the expectation in the pre-school curriculum that children should learn about other faiths. Rev Coekin reported that as an absolute minimum, someone helping with children and young people should complete a Confidential Declaration which he held in the vicarage and ideally checks made with the Criminal Records Bureau.

**June 2004.** Marc Lloyd and Dave Pickering registered an Emmanuel website and met on 11<sup>th</sup> June to work on the content.

**July 2004.** The silver from St Mary in the Castle was taken to Christie's for a valuation. The majority of items were valued at a total of between £3000 and £4000. Paintings kept in the County Archives in Lewes were valued at between £3000 and £4000.

**October 2004.** Rev Coekin explained that owing to an increased workload, it was necessary for him to delegate some tasks to willing and available individuals who would then have an agreed level of authority. The areas for delegation included:

- Church buildings co-ordinator
- Church gardens co-ordinator
- Mendham Hall booking co-ordinator
- Rotas co-ordinator
- Child Protection and Data Protection
- Catering co-ordinator
- Social Events co-ordinator
- Children's Ministry co-ordinator
- Youth Ministry co-ordinator
- Publicity co-ordinator
- General co-ordinator

**November 2004.** Julian Battersby alerted Rev Coekin to the incorrect name of his father on the Clergy Board. After investigation, it was agreed the name should read Jason Battersby. Tim Hay reported that a new group for 15-18 year olds attracted three attendees. The group was referred to as Cornerstone and met fortnightly. BLAZE was for 11-14 year olds and met monthly. An all age Car Tour with various clues to solve took place on 13<sup>th</sup> November, ending in a bring and share tea in Mendham Hall.

**December 2004.** Dawn Chitty updated the PCC on the purpose of holding a Craft Fair and Workshop in November. The potential from such events was great. Each stallholder was asked to be sensitive about their products and to sign an Ethos Statement so everyone was aware of the Christian basis of the enterprise. A second fair took place on 10<sup>th</sup> December. Tony Simons expressed concern about the practice of carrying a member of the congregation in a wheelchair across the steps of the north entrance to the church. Emmanuel would be severely criticised if there were an accident resulting from the practice. The south door should be used and a Disability Awareness Statement displayed in church.

**February 2006.** Following the reorganisation of parish boundaries as a result of the closure of All Souls, there was a strong possibility that St Clement's Hall would come to Emmanuel Church. The PCC, however, questioned its usefulness.

**July 2006.** A further incidence of vandalism to Mendham Hall was reported to the PCC. Lead flashing was removed, causing damage to the brickwork and water damage to the wooden lintel. Gutters were wrenched off.

**October 2006.** In response to a request for clarification of the role of the PCC, Rev Coekin explained that the minister and the PCC had a duty to consult each other on matters of general concern and importance to the parish. The PCC was required to co-operate with the minister in promoting the whole mission of the Church in the parish – pastoral, evangelistic, social and ecumenical. It was also the duty of the PCC to consider and discuss matters concerning the Church of England or other matters of religious or public interest, although it was not its function to challenge or declare the doctrine of the Church on any question. He hoped for greater trust from some members of the PCC in matters that clearly lay within his responsibility.

**February 2007.** After a long deanery meeting, it was agreed that Emmanuel's parish boundary would be extended to include St Clement's Hall.

**March 2007.** Rev Coekin was approached to allow the church bells to be rung for weddings. It was first necessary to cost the work needed to refurbish the bells.

**June 2007.** Five-piece Tuxedo Junction gave a concert in the church on 30<sup>th</sup> June to raise money for the Leprosy Mission. Founded in 1874, the Leprosy Mission (TLM) is the oldest and largest leprosy-focused organisation in the world and is totally dependent on the generous donations and fundraising work of individuals and organisations.

**July 2007.** Rowena Pelling wrote the script for a Church Pantomime – Cinderella – to be performed on 8<sup>th</sup> and 9<sup>th</sup> February, 2008.

**December 2007.** The Children's Vivaldi String Orchestra entertained an enthusiastic audience in the church on 8<sup>th</sup> December. Bishop Wallace Benn asked for a 3-5 year Mission Action Plan for Emmanuel. Rev Coekin planned a half day away for the PCC to help with the task. A Buttons meal was held on 6<sup>th</sup> December with the guest speaker, Pat Lockley, a Christian psychoanalyst, who spoke on how children can find their fulfilment in Jesus in our culture. The diocese requested an asbestos report following the removal of the organ. The year ended on bad news about the west window. It appeared that either the mortar was insufficiently gripped to the stone mullions or the mullions needed replacing which required the window to be taken out again. The glazier blamed the architect for not giving him the correct specification originally.

**April 2008.** In the Annual Parochial Church Meeting, a question was raised about the difficulty of learning new songs and the perceived imbalance between old and new music. The Music Team agreed to explore what the Church Family was familiar with and to ensure an appropriate balance of the old and the new.

## **SABBATICAL**

Dave Pickering was responsible for the church during Rev Coekin's sabbatical. He was aided by Lisa Bonham and John Percival who had the specific task of setting up the preaching group and the authority with Dave Pickering to change the preaching rota.

**May 2008.** The PCC voted against the Deanery Strategy of seeking part finance from the Lottery.

**June 2008.** There was a mixed response to two pews being roped off at the back of the church to encourage members to sit nearer the front. The ropes were subsequently removed. However, they were later reinstated to enable Welcomers to sit at the back and keep an eye out for visitors. St Clement's Hall was in need of repairs to the parquet flooring, the pitched felt roof and the entrance foyer ceiling. The use of the hall to benefit the community could attract secular funding.

**June 2009.** The Rock Solid Youth Group was closed because two of the leaders were asked to step down, resulting in a shortage.

**September 2009.** Rev Coekin informed the PCC that he wished to hold a simple, informal evening service once a month on Sundays between 8 and 9. He acknowledged the problem of getting the balance right. No start date was given.

**November 2009.** Rachel Browning was formally ordained a Distinctive Deacon by Bishop Wallace Benn on 29<sup>th</sup> November.

**December 2009.** A survey of the problem with the west window identified a problem with the lime mortar mix used. It was too weak for the maritime location of the window. This suggested a degree of professional misjudgement by John Underwood, the architect for the project. It was therefore reasonable to consider pursuing the cost of repairs from Mr Underwood's professional indemnity insurance in the hope of receiving between £1000 and £1200.

**March 2010.** Rev Coekin offered to take over pastoral oversight of Christ Church, Blacklands. He would then become priest in charge and a non-stipendiary minister could officiate at Sunday services. If the option failed, there was a good chance the church would close.

**June 2010.** Guy Lawford, stonemason, estimated the cost of rectifying the west window at £5000. There was no clear solution to the issue of indemnity. Christ Church, Blacklands rejected Rev Coekin's offer of pastoral oversight because of his stance on:

- women leadership in the church
- homosexuality and the Christian believer
- the governance of the bible in all things

- secretive freemasonry amongst members of the PCC

**July 2010.** Michael Farrier revealed to the PCC proposals for a church plant in St Clement's Hall to be called Restore. The project began with a Community Café in September and led on to café-style meetings in October with short and light bible talks. The hall was renamed Clements Hall.

**November 2010.** The PCC was asked to discuss the topic of Women Bishops. Rev Coekin challenged each member to declare where they stood on the matter in order to inform a discussion at a later stage. The PCC was broadly in agreement that leadership in the church should not be female. Following further discussion, the PCC adopted two resolutions:

Resolution A: That this Parochial Church Council would not accept a woman as the minister who presides at or celebrates the Holy Communion or pronounces the Absolution.

Resolution B: That this Parochial Church Council would not accept a woman as the incumbent or priest in charge of the benefice or as a team vicar for the benefice.

Provision needed to be made for those churches that could not accept a female bishop.

**January 2011.** Michael Farrier reported that the numbers of non-Christian attendance at Restore averaged three regularly. He argued for more gospel content rather than just a social structure to the event.

**February 2011.** Archdeacon Philip Jones met with the PCC to explain the process of the interregnum. The post of incumbent did not become vacant until the day after Rev Coekin's final service – 9<sup>th</sup> May. The patrons were keen to advance the process as soon as possible. The PCC was asked to prepare a Parish Profile.

## **Farewell**

Rev Coekin's final sermon was on Sunday, 8<sup>th</sup> May 2011. He is currently Vicar of Holy Trinity, Eastbourne.



## INTERREGNUM

**May 2011.** Rachel Browning gave a presentation on Women Bishops to the Deanery Synod meeting on 25<sup>th</sup> May.

**June 2011.** A Church on the Move coach trip went to Newhaven Fort on 26<sup>th</sup> June, followed by tea at Rev Coekin's new church in Eastbourne.

**July 2011.** A fundraising event in the form of a bible reading from cover to cover took place between 1<sup>st</sup> and 3<sup>rd</sup> July. 50% of the proceeds went to St Michael's Hospice and 50% to the setup costs at Clements Hall. The church plant in Clements Hall closed on 10<sup>th</sup> July. Six applications for the post of Incumbent were received. Three names were referred to the church's patrons to be shortlisted.

**December 2011.** All exterior metal was marked with smart water so as not to invalidate any insurance claim for theft.

The Parish Profile set out the kind of person Emmanuel sought:

Person Profile for Incumbent

The incumbent should accept the following doctrines:

- The divine inspiration, infallibility and inerrancy of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct;
- The sovereignty of God in creation, revelation, redemption and final judgement;
- The unity of the Father, the Son and the Holy Spirit in the Godhead;

- The universal sinfulness and guilt of human nature since the fall, rendering man subject to God's wrath and condemnation;
- The conception of Jesus Christ by the Holy Spirit and his birth of the Virgin Mary;
- Redemption from the guilt, penalty and power of sin only through the sacrificial death (as our Representative and Substitute) of Jesus Christ, the Incarnate Son of God;
- The bodily resurrection of Jesus Christ from the dead;
- The necessity of the work of the Holy Spirit to make the death of Christ effective to the individual sinner, granting him repentance toward God and faith in Jesus Christ;
- The indwelling and work of the Holy Spirit in the believer;
- The expectation of the personal return of the Lord Jesus Christ. He should be a pastor-teacher with the following biblical convictions and priorities;
- He should be seeking to live a life pleasing to God. (Titus 1:6-8);
- He will teach the Bible faithfully. (2 Timothy 1:13; 2 Timothy 3:16-17);
- He should be a man devoted to prayer. (John 17; Philippians 1:3-11; Acts 6:4);
- He should do the work of an evangelist, seeking to present the gospel clearly, gently and faithfully to those who do not believe the Gospel. (Colossians 4:5-6);
- He should be discipling God's people for the further handing-on of the Gospel. (2 Timothy 2:2);
- He should not tolerate false teaching. (Titus 1:10-15);
- He should seek to be fully involved in the lives of the church family, practising hospitality (Titus 1:8) and helping people apply the word of God to their lives individually. (Titus 2:1ff);
- He should be prepared for a hard time. (2 Timothy 1:8)

Particular qualities that would suit the parish:

- A conservative evangelical who believes in the inerrancy of Scripture and is committed to the Reformed faith of the Church of England;
- He should be versatile: able to relate to both young, old and people of varied backgrounds;
- A gifted and faithful preacher and teacher of God's Word, able to communicate well with people of all ages and backgrounds; a man eager to 'make disciples and teach them all that I have commanded you';
- He must be prepared for living and serving in a deprived area with significant social challenges;
- He should be willing to continue to support the Sussex Gospel Partnership and maintain our fellowship with other local churches as far as it is right and proper;
- This incumbency will require a man of considerable energy, enthusiasm and commitment;
- He will need to have some experience of Christian leadership;
- A servant-hearted and compassionate pastor, able to come alongside people in their need;
- The incumbent should have an approachable, friendly personality and a sense of humour.

## **Martin Guy Lane (2012 -**

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Martin Lane was born in August 1970. Having previously qualified as a Chartered Accountant and pursued a career in Corporate Finance, in June 2008, he was awarded a BA (Hons) in Theological and Pastoral Studies from Oak Hill Theological College and ordained Deacon in the Diocese of Canterbury. He was ordained Priest in July 2009. He served his curacy at Christ Church Herne Bay, following which he was appointed as Vicar of Emmanuel Church, Hastings. His induction was on 18<sup>th</sup> January 2012 by The Right Reverend Wallace Benn, Bishop of Lewes.

Rev Lane's Trustees Annual Report for 2019 gives a real sense of life in Emmanuel Church under his incumbency.

### **Our mission and vision**

The PCC has the responsibility of co-operating with the incumbent, Rev Martin Lane, in promoting the whole mission of the Church, pastoral, evangelistic, social and ecumenical. At Emmanuel, we have stated our mission as follows: Our mission is to help people of our town and local community become fully- committed followers of Jesus. We have summarised our vision for Emmanuel in the following statement:

Imagine a church that's flooding its local community with the light of the gospel and making a visible difference to the lives of all kinds of people: that's what we long to see at Emmanuel Church on the West Hill of Hastings, to the glory of God. As we look to the future, we envision a growing and dynamic, gospel-hearted church, full of men, women, and children who find their identity in Christ and rejoice in living for him. It's a church with multiple, vibrant gospel ministries for all ages with trained and trustworthy leaders; where faithful bible teaching is valued and expected; where the gospel is proclaimed with urgency and purpose. It's a church of disciple-making disciples; where members are experiencing the life-changing power of the gospel and helping others to experience it too. It's an others-focused church where we cherish one another in Christ; a family of believers who think of one another before themselves and gladly accept sacrifice for each other's sake; where we love one another in practical ways and everyone gives and receives. It's a church in which relationships are loyal, supportive and accountable; where names are remembered and absence is noticed; where we join together to laugh and cry, challenge and encourage, pray and praise. It's an outward-looking church that works for the good of our local community and seeks the lost with the gospel of grace in creative and relevant ways; a place where the needy find help, the broken find healing, the lonely find friendship, and all hear the offer of new life in Christ. It's a church that's committed to supporting other gospel ministries, in the UK and overseas, by giving its money and sending its people to serve in various ways. This is our dream. We believe, under God, it will soon be reality, and we invite you to be part of it.

### **What we planned to do to achieve our mission**

Over the past year, we have sought to:

- enable as many people as possible to participate in the life of our church;
- reach out to non-believers;
- teach, baptise and nurture new and existing believers;
- provide care and support for those in need;

- give financial support to other Christian organisations;
- maintain the fabric of the church building.

## What we achieved

### Enabling participation in the life of our church

We welcome visitors from both inside and outside the parish. Visitors attend by personal choice and we are delighted to welcome people of all backgrounds to participate in the life of the church. Voluntary attendance of our church services is a major demonstration of the public benefit of our activities. Refreshments are served after our services and everyone is welcome to stay. Once a month, after the service, we host a Church Lunch in our church hall to which all are invited.

We are delighted to welcome families. On most Sundays there is a short children's talk at the beginning of our service following which the children go out to either Sunday Club or a supervised crèche. Sunday Club is for 3½-year olds up to 11-year olds, whilst the crèche serves those who are younger. Over the last year, two children have moved from the crèche to Sunday Club. We have also changed the material we use in crèche to mirror the teaching in our mid-week toddler group, 'Buttons'.

Most weeks there is a Bible study group before the Sunday service for children 11-years and older. This is a small group but has met regularly throughout the year. We long to see the children and young people in our care grow to know and love the Lord Jesus as their personal Saviour. Each year we encourage our young people to go on Christian holiday camps run by CYFA Ventures, and provide financial assistance if it is required.

The music group continues to enjoy leading the congregation in singing each week. We have continued to learn new music throughout the year and have taken the time to look at how we introduce this music to the congregation. We now meet on a monthly basis at an open rehearsal focusing on new music, where anyone is welcome to come along and learn with us.

There are 80 on the church electoral roll, 56 of whom are not resident within the parish. 11 names were added during the year and 1 was removed either through death or because they moved away from the area. The average regular weekly attendance counted during October was 68 but this number increased to around 98 at Christmas.

At Emmanuel, we take safeguarding very seriously and follow the guidance set out in various documents including: Care and Protection of Children (2002, 2009), Protecting God's Children (2010) and Safer Recruitment (2013), and the Parish Safeguarding Handbook (2018). We continue to carry out Disclosure and Barring Service (DBS) checks for all new volunteers as well as renewals for those whose DBS has expired after five years.

Over the past year, we have completed the diocesan safeguarding programme, Simple Quality Protects. It is an audit tool aimed at helping all parishes to achieve the highest possible safeguarding standards. In addition, Safeguarding is now a standing item at PCC meetings and the channel through which the PCC is kept up to date on current issues. All Church members involved with Children's Work or the Seniors' Ministry have completed a DBS disclosure and are part of the DBS Update Service.

During the summer months we are delighted to welcome people from around the country, and from overseas, who are visiting Hastings on holiday. We have not had any weddings at Emmanuel this year.

### **Reaching out to non-believers**

Our Sunday services are planned with non-Christian visitors in mind with the intention of making participation as easy as possible. All visitors are welcomed at the door by our team of stewards. Seasonal services such as Carols by Candlelight and our Christingle Service are particularly well attended.

Our toddler play group, 'Buttons', meets on Friday mornings in term time and continues to be very well popular. Our intention is that it is a distinctively Christian toddler group in which the children learn about Jesus and sing Christian songs along with other popular pre-school songs. We provide craft activities and toys to play with. We have bought new equipment for the group during the year and make every effort to provide a safe and fun environment for all who come along.

Throughout the year, our Evangelism Strategy Committee has organised a variety of events to help us to reach out to people in the local community. These events are intended to be as helpful as possible to church members for introducing non-Christian friends and neighbours to Jesus. Each event is intended to be fun and informal, and includes a short talk or testimony in which the good news of Jesus is clearly presented. The events have included a restaurant night, a driving range breakfast, a Beetle Drive and a Mexican Mystery themed meal. These have typically been attended by between 10-50 people depending on the event. Over the summer we held a barbeque in the church and its grounds with the intention of building relationships with those who live locally and inviting them to join us on a regular basis. At Christmas we went Carol singing around the parish.

As in previous years, we ran a Christianity Explored course for those wishing to find out more about the Christian faith. This is an informal and enjoyable course that enables people to answer three important questions from Mark's Gospel: Who is Jesus? Why did he come? What does it mean to follow him? It explores clearly and faithfully the good news of Jesus that is at the heart of our church life, and is the focal point of our evangelistic programme. The course was very well attended.

### **Teaching, baptising and nurturing new and existing believers**

Our main teaching happens during our Sunday services when we gather together around God's word, the Bible. This year we have studied Genesis, Obadiah, Zephaniah and Colossians and had sermon series on the miracles of Jesus and on difficult questions we ask. During the week, members of the church meet in home groups. Every member of the church is encouraged to join a home group. These groups have continued to meet throughout the year on Tuesday evenings and Wednesday mornings providing further opportunities for small groups to study the Bible and pray together. We meet in small groups to support and encourage each other as we seek to grow in Christian maturity. The groups contain a mixture of new and existing believers. We have continued to enjoy welcoming new members to these groups and the number of groups has grown.

We provide one-to-one bible studies for those who are hungry to study the Bible, either as interested seekers or to grow as disciples of Jesus, and the number of people requesting these one-to-one bible studies is increasing.

Once a month we set aside a Tuesday evening and a Wednesday morning to gather together as a church family to pray for the mission of the church, for individuals in the church who are particularly in need of prayer, and for missionary organisations that we support. We encourage church members to meet up in threes and fours to pray together in Prayer Partnerships. These are a source of encouragement and support as people meet to share their lives together and pray for each other.

Sunday Club is a place where we teach the whole bible in an age appropriate manner. Although we have only four leaders we are blessed to have eight willing helpers so that each week three adults share this privilege of teaching our young people. We currently have a regular number of eleven children, ranging from 3½-years to 9-years old, with others joining us from time to time. We use TnT ministries material and have studied ten different series from both the old and new testaments during the last year. The children continually amaze us with the amount they remember including stories, memory verses and songs. They all seem to enjoy coming to Sunday Club. This year we have started to share what we have been learning with our church family during the Sunday service at the end of each teaching series. During the course of the year we had the joy of celebrating two baptisms.

### **Providing care and support for those in need**

Pastoral care and support for members of the church is provided mainly through our home groups. Our vicar also regularly visits the sick among our congregation, either at home or in hospital, to talk, read the Bible and pray. He also provides pastoral support for those who have been bereaved both in the church and in the parish. During the course of this year he has conducted two funerals.

This year saw the launch of a new group called 'TOAST' for over 60s. The group meets every week on Monday mornings during which we have sing-alongs, games, quizzes, art and craft and talks on matters of local interest. Every week we sing a hymn together which is preceded by a short gospel talk. The group provides activity and companionship for many who are at risk of isolation and loneliness, and is a valuable group for members with dementia.

We give a small but regular donation each year to LOAF, a local charity providing support to those in need. Every Sunday, we collect donations of food and household items which are delivered to the Hastings office of Family Support Work, a Sussex based charity providing practical support to families in crisis in our town.

### **Giving financial support to other Christian organisations**

We support three Christian organisations through financial giving and regular prayer. They are Barnabas Fund, Crosslinks and Speak Life. Barnabas Fund acts on behalf of the persecuted Church, to be their voice - making their needs known to Christians around the world and the injustice of their persecution known to governments and international bodies. They send financial support to projects which help Christians where they suffer discrimination, oppression and persecution as a consequence of their faith. The projects aim to strengthen Christian individuals, churches and their communities by providing material

and spiritual support in response to needs identified by local Christian leaders. The majority of aid goes to Christians living in Muslim environments. Crosslinks is an international mission society with its roots in the Bible and works principally within the worldwide Anglican Communion. Their prime focus is the proclamation and teaching of God's word. They are enthusiasts for creative worldwide mission. Their slogan is 'God's word to God's world'. Speak Life is a UK-wide evangelistic ministry which exists to preach the gospel, train Christians in evangelism and resource the church for its mission to the world.

Emmanuel has links with Crosslinks (previously BCMS) that date back to Rev Walter Kitley. In 2019, those links were furthered in a very real way through Holly Eldridge. Holly describes her experiences: While studying for my A levels in 2018, I decided I wanted to take a gap year once I had finished my studies. Whilst researching options of what I could do with this time, I came across a page on the Crosslinks website titled "Short Term Mission" and upon reading, found that the organisation runs a gap year scheme in which they send out a team of 18/19 year olds along with 2 slightly older leaders for 4-6 months each year to get a taste of mission work. It was around this time that Leni Ledgister (a former Crosslinks mission partner) and Jamie Read (Director of Mission Partnerships) each made a visit to Emmanuel to update us with the work they had been doing. It was great timing as I was able to ask them questions to better understand what the organisation was all about and whether short term mission would suit me. Once I decided I liked the idea, I applied, got an interview, and was accepted to join the Gambia Gap Team 2019!



*The first time we met as a team.*

Once I was accepted into the team, I found out that there would be 11 of us in total; 5 girls, 4 boys and a male and female leader. To prepare for the trip, we had 2 team weekends in October and November and a 4-day orientation in December. We had a great time at the team weekends getting to know each other, cooking together, hearing each other's testimonies, playing games and finding out some facts about The Gambia. We also started our bible studies in Luke and had our first seminar together led by one of our leaders. The orientation was at Otford Manor in Sevenoaks. This was led by Daisy Bartholomew, the Crosslinks Short-term Mission Co-ordinator and there we had more specific seminars to train us in such areas as children's work, travel health, safeguarding, evangelism and Islam, and the gospel and culture. The last two I've mentioned were particularly helpful in giving me a new perspective on how the message of the gospel can be shared in different cultures. I remember learning that in The Gambia and other Islamic countries, the culture is often based on an honour/shame mindset rather than the innocence/guilt mindset we tend to have in the west. This meant that we would have to share the gospel from a new perspective to make it accessible to those we were talking to. By the end of the orientation, we had all the information we needed, so we only had to make sure our funds, injections and packing were in place before we turned up at the airport in the early hours of 9<sup>th</sup> January.



The Gambia is a small country on the West Coast of Africa, surrounded by Senegal. There is a population of around 2.3 million people, of whom only 1% are evangelical Christians and at least 90% are Muslims. Despite this statistic, we were still allowed to freely share the Christian message. We even attended a "Jesus March" where we walked down one of the main streets

singing Christian songs! Thankfully, English is widely spoken so there wasn't too much of a language barrier, however, I still learnt a few local phrases in the tribal languages Wolof and Mandinka which the locals loved to hear!

At the beginning, it took some time to get used to life in The Gambia. Our whole team lived together in one house that usually had electricity but only occasionally had running water, so we had to make do with buckets and cups for washing and flushing the loo! A Sierra Leonean woman, whom we called Mama, lived with us. She cooked for us during the week, so we regularly ate traditional Gambian meals such as Yassa and Benechin. However, my favourite was Domoda which is chicken or beef in a peanut-based sauce served with rice. We also had a Senegalese lady called Clarice and her 9-year-old daughter Bertha living on our compound and they did most of our washing – although we had to do our own underwear and socks! The weather was sunny all the time and usually around 30°C. However, when we went inland, the temperature rose to 45°C.



*Fish Yassa to share - one bowl with spoons!*

The main reason we went out was to experience overseas mission. What this meant for me day to day was: teaching maths and English in a primary school and in a nursery, working with the Gambian Fellowship of Evangelical Students (GAMFES) to help establish Christian Unions in universities, leading school assemblies, joining and serving in church and helping run a Christian children's club in a mainly Muslim area. The primary school I taught in was quite small, which meant I got to know the students and staff fairly well during the time we were there. It was a Christian school, although some of the students came from Muslim families, so there were opportunities to share the gospel with them. In general, the students were much like those in the UK; a mix of children who wanted to learn and some who were just naughty most of the time, although I do think some of them played up for me in particular as their regular teachers didn't seem to have as much noise coming from their classrooms! One of the classes I did love to teach was the grade 6's (aged 10-14), as there were only 10 of them and they were all very kind to me.



*Me leading a whole school devotional assembly*

While we were in The Gambia, there were also 3 couples close by who were longer-term Crosslinks mission partners. We were able to spend some time with them and got to see the exciting work they were doing at the Servants of the Word (SoW) bible school to prepare it to become a residential course. Previously, SoW had been running part-time courses on the same compound as the GAMFES offices. However, they have now expanded and got land in Tubakuta where they can run a full-time residential course which offers training in preaching, ministry skills and agriculture amongst other things. We were lucky enough to be there for the open day which was so encouraging!

Something else we were involved in were the ECG (Evangelical Church of The Gambia) and GAMFES Easter camps. The ECG camp was held at a rural site about 4 hours inland and we were in charge of children's work. It was a privilege to teach the children about the Easter story. However, it was hard work as they weren't very responsive, and it was so hot. We did



*ECG baptisms in the river Gambia*

have an afternoon off when we were able to walk to the river where some members of the ECG were being baptized! The GAMFES Easter camp was for university students and we were treated as members of this camp, which meant we were able to benefit from the teaching. The theme was Worship and we were particularly looking at the first few chapters of John and discussing how worship doesn't just happen through music but through our whole lives. That said, the music at both these camps

was incredible. I so enjoyed the upbeat nature of a lot of the songs and how people were dancing to outwardly express their joy!

In amongst all these things, we still had time to relax on holiday and enjoy the wonderful beaches the country has to offer! We went on 3 holidays, the last of which was a boat trip which was incredible and so peaceful. We spent 4 days cruising down the river Gambia and even got to see wild hippos - from a safe distance! We also got to learn some of the history of the Gambia while visiting Georgetown and James Island (or Kunta Kinteh Island) - two important places during the slave trade.

If we ever had time off, one of my favourite things to do was to go to the market. I loved the colours and the busyness of it all! There were so many stalls selling materials with amazing patterns, so when I found something I liked, I would buy it and call Bob the Tailor who would make us clothes!



*The life and colour of Serrekunda Market*

Even though I had so many amazing experiences, it wasn't all plain sailing. There were times of illness and exhaustion and sometimes, there were tensions in the team. Despite most Gambians being very welcoming, there were also some who called out "toubab" (white person) as we passed, and we were often overcharged at the market because it was assumed that white equals wealth.

Throughout the 5 months I was saturated with bible teaching! We had great seminars as a team twice a week and girls' bible studies through Luke three times a week where we took turns preparing and leading. We joined Omega Church which was a lovely church family. The preaching was good, and I especially enjoyed joining the choir. We also had what we called "Smile Church" on Sunday evenings. This was just our team and



*Worship on Mother's Day at Omega Church*

Mama. We sang familiar songs and listened to a sermon from a UK church. I enjoyed digging into Ecclesiastes through this, learning about my limitations and God's unlimited power and control. Another thing I learnt a lot about was the power of prayer. I noticed how passionately people prayed, particularly at Omega Church and it challenged me to talk to God more. And then I saw God answering prayers through small daily things like seeing taxis turn up right when I needed them to and through bigger things like hearing that another donation

had reached SoW, which allowed them to install a water tower!

I loved living in The Gambia and was so sad to leave at the end. The journey home took about 15 hours and I was very emotional when finally seeing my family in person at the airport! I definitely had some culture shock when I got back and found it hard to adjust to a much faster pace of life for the first week or so, but then we had a team debrief 2 weeks after we landed and we were able to relive some of the memories to process everything we had been through. I'm so grateful for this experience and for all the ways that Crosslinks and the Emmanuel Church family supported me through it. It really was life changing and I'd love to do it again!



*The whole team wearing our Asoebi outfits - matching material.*

## **Maintaining the fabric of the church building**

Over the past year, we have continued to make progress on much-needed repairs to the church building, the most significant of which has been repairs to the tower roof. A partition wall and suspended ceiling has also been added to the crèche to help keep it warm. Further works are ongoing. A Maintenance Plan has been developed to cover smaller maintenance issues and this is being overseen by our Buildings Committee. At Mendham Hall work has been completed to provide wheelchair access and improve fire safety. Further work is ongoing. We are very grateful to the many volunteers who give time each week to clean the church building and to look after the church halls and gardens.

## **Diary**

**February 2012.** Sermon CD's were produced and available for loan from the back of the church.

**May 2012.** The problem of the West Window was revisited. A new architect had to be appointed before any work could be commenced. Once this had been achieved in 2013, it was decided to wait for the quinquennial report that was due before final decisions could be made.

**June 2012.** After a period of prayer and reflection on the biblical principles of giving, a rationale for the usage of legacies was agreed: 40% for ministry, 30% for fabric, 20% for contingencies and 10% to be given away.

**July 2012.** Five-piece band Tuxedo Junction celebrated their 10<sup>th</sup> anniversary with a welcome return to Hastings on Saturday, 28<sup>th</sup> July to raise funds for the Leprosy Mission. Tuxedo Junction were delighted to be returning to Hastings for the fifth time.



**October 2012.** Since John Underwood was no longer the church's official architect, a new architect needed to be found before the ongoing problem of the West Window could be progressed. The glazier, Clifford Durrant, was to be approached for a contribution to the estimated repair costs of between £2000 and £3000. Money donated from Leslie Bowe's funeral was used to purchase a commemorative bush for the garden. Leslie's ashes were interred in the churchyard in front of the East Window.

**November 2012.** An anonymous donation of £500 to £1000 was received for the restoration of the church clock.

**January 2013.** Dave Pickering, Churchwarden, offered to look into the process needed to change the name of the church from Emmanuel and St Mary in the Castle to simply Emmanuel.

**March 2013.** The PCC agreed to look into the purchase of a fixed screen, projector, DVD player and speakers for Mendham Hall to enhance Christianity Explored, Blaze Youth and other outreach events.

**May 2013.** The communion rail became more and more unstable and represented a potential health and safety risk. Rev Lane produced a discussion paper and the PCC agreed to its permanent renewal and the re-carpeting to the edges of the chancel steps with a different colour carpet to make good the channels left by the removal of the rails and to aid the visibility of the steps.

**March 2014.** The PCC discussed the Report of the House of Bishops Working Group on Human Sexuality (Pelling Report) that was published on 28<sup>th</sup> November 2013. This report addressed the Church of England's attitude to relationships and marriage, particularly of the same sex kind. According to the report, the principal problem with regard to sexual behaviour in our society was 'commodification'. This was defined as the desire to move from partner to partner in a series of short term relationships in much the same way as consumers moved from one commodity to another. The report argued that to live in this was to make an idol of desire. It failed to take into consideration the biblical call for openness, fidelity and permanence in relationships. While this addressed the virtues associated with traditional Christian ethics, it said nothing about same sex marriage: 'We believe that the church should be cautious about attempting to pronounce definitively on the implications of scripture for homosexual people'. There were two reasons. Firstly, theological arguments did not carry a universally agreed categorical imperative. Secondly, fidelity to the Anglican approach to

ethics demanded a conciliar approach marked by a willingness to listen to a range of different perspectives and an unwillingness to close down debate on contested issues.

The Sussex Gospel Partnership formulated a resolution in response to the report which the PCC signed up to unanimously. This included:

The PCC of Emmanuel and St Mary in the Castle, Hastings:

- is committed to welcoming, showing genuine love to and giving pastoral care to those who experience same sex attraction just as much as to all people
- repents of ways in which we have failed to show this welcome, love and care and have through unbiblical and sub-Christian attitudes silenced, hurt and damaged those experiencing same sex attraction
- reaffirms its commitment to the biblical and Anglican understanding of marriage and sexual activity that 'Marriage is in its nature a union permanent and lifelong ... of one man and one woman, to the exclusion of all others on either side' (Canon B30) and that 'Sexual relationships outside marriage, whether heterosexual or between people of the same sex, are regarded as falling short of God's purposes for human beings' (Marriage: a teaching document of the House of Bishops)

The noticeboard on the north side of Vicarage Road was vandalised along with other noticeboards in the area. The police were involved. A new Emmanuel website was under construction.

**July 2014.** Inclement weather forced the Church BBQ to relocate to inside the church building. It was felt, however, that because the church was opened up, it made it more visible to the community. The Charity Status of the church required the PCC to provide the treasurer with certain personal information as trustees. Discipleship Explored, a follow on course from Christianity Explored, was planned for six weeks in place of home group.

**September 2014.** Pete Walkington, Chairman of the Buildings Committee, reported that work on the front lobby and toilets of Mendham Hall was progressing well. Planning permission was required for the replacement of the windows.

**January 2015.** A paper itemising the priority works to be completed from the Quinquennial Report was presented to the PCC. The estimated cost was £31,000.

**April 2015.** The PCC voted to set a budget of £50,000 for immediate works recommended by the Quinquennial Report. This was later increased to £70,000.

**September 2015.** Rev Lane explained to the PCC what it meant to be Anglican. It meant believing in the biblical truth contained in:

- the 39 Articles
- the Book of Common Prayer
- the Ordinal

**January 2016.** Some members of the congregation expressed concern about the possible transmission of disease from the use of a single communion chalice. For a while, Emmanuel used individual cups. However, Bishop Richard issued an instruction requiring the church to revert to a single cup.

**February 2016.** A deanery review was initiated as a response to:

- nationally decreasing clergy numbers
- unsustainable contributions to deanery costs of <60%
- falling attendance in the deanery.

A set of questions were received from Bishop Richard that required an answer by the end of July.

**May 2016.** The Mission Strategy Committee proposed running a café in the church building for six weeks during the summer on a Saturday morning when tea, coffee and cake would be available at a nominal price. A meeting with Bishop Peter Wheatley on 18<sup>th</sup> May as part of the deanery review contributed to a better understanding of the church. Around the same time, Rev Lane produced a 13-page response to the review grounded in Scripture: Wherefore things ordained by [General Councils] as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture. Not surprisingly, the response addresses:

- Core theological values
- Current issues such as Sexuality and Marriage, the Ministry of Women in the Church
- Emmanuel's style of ministry with its evangelical approach to preaching and teaching
- A gospel-hearted, others-focused, outward-looking approach to the Great Commission of Matthew 28
- Improvements to the building to make it more useful for gospel ministries and events attractive to a community with a high level of deprivation.

In conclusion, 'Emmanuel Church is steadily growing, from 48 on the electoral roll in 2005 to 61 in the current year. We have also had steady growth in the number of young children in the church in the past few years with over a dozen now coming along on a regular basis. This growth has come despite a number of deaths among the congregation, house moves away from the area, and transfers to the new church plant into Holy Trinity Hastings. Most exciting is the steady 'trickle' of unbelievers who are coming to faith and joining the church through the gospel witness of the congregation.'

**June 2016.** On 25<sup>th</sup> June, ladies in the church went on a boating trip. Places were limited so priority was given to those who brought a guest. Unfortunately, extraneous noise from the boat's engine interfered with the delivery of the gospel message.

**September 2016.** Rev Lane reported he had attended a celebration assembly at Castledown School where he presented certificates. He had also been invited to work through the RE syllabus with individual classes in class assembly time. Castledown were keen for individuals to come in for the breakfast club and read with children. Rev Lane offered to investigate putting a team together. Rowena Pelling agreed to be the link person to identify possible chaperones in the church who would be prepared to accompany school trips.

**November 2016.** A new website and Facebook page were created and maintained by Naomi Wade, the church's Digital Media and Publicity Officer.

**March 2017.** A meeting with Archdeacon Edward Dowler explored questions relating to building works arising from a recent quinquennial survey and the church's reasons for

wanting to keep the building. He recommended a feasibility study to investigate who in the community might benefit from the building once it had been upgraded. He offered to help with grants and spoke of the advantages and disadvantages of the building not being listed.

**May 2017.** Hospitality Week took place between 21<sup>st</sup> and 28<sup>th</sup> May. This provided a wonderful opportunity to entertain members of the congregation that were not so well known to each other.

**July 2017.** The Buildings Committee was asked to investigate ways of deterring the increased use of drugs around the church and Mendham Hall and of appealing to the congregation to help with costs. The Summer BBQ attracted record numbers of new visitors. Some realisable investments threw up the possibility of releasing funds for a Women's or Children's Worker.

**September 2017.** Pete Walkington reported that the West Window was being restored and repaired and was expected to be complete by the middle to end of November. This date was subsequently put back to the first week of February 2018.

**November 2017.** A CCTV system was installed in Mendham Hall for security purposes.

**February 2018.** February's Hospitality Week was affected by deep snow falls.

**March 2018.** The Families' Worker position was advertised in various places, Interviews were planned for Monday, 30<sup>th</sup> April.

**April 2018.** A Seniors Ministry launch lunch was held on Thursday, 12<sup>th</sup> April when Rev Lane communicated his vision for a new focus on a ministry to the over 60's. He issued an invitation to those present to become part of the new ministry team.

**July 2018.** Rev Lane reported there was further evidence of drug use in the church grounds.

**September 2018.** Heritage Days. The church was open on two Saturday mornings for visitors to the West Hill. The TOAST ministry for the over 60's began on Monday 10<sup>th</sup> September. Mornings were given over to: (1) Quizzes, puzzles and games (2) Singalong (3) Craft (4) Bacon baps and the occasional (5) Treasured Memories.

**October 2018.** Jess Hohenkerk organised a Light Party as an alternative to Halloween for children.

**January 2019.** The PCC approved the Statement of Needs dated 20<sup>th</sup> January and the related Faculty Application and paperwork for submission to the DAC. The proposed works were:

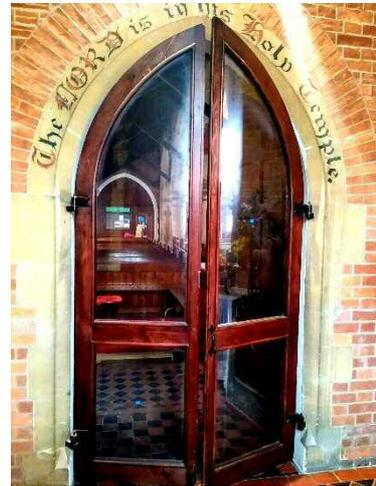
- Replacement of existing internal power and lighting system including new emergency lighting to nave and staircase
- New gas combi-boiler and radiators to west end ancillary rooms
- Relocation of existing A/V console from north aisle to gallery including minor alterations to gallery floor and provision of simple brass handrail to gallery balcony.

A number of the TOAST team visited Evergreen Nursing Home.

**March 2019.** Nick McQuaker, Director of Training and Development for the Sussex Gospel Partnership, led a Lent course starting on 7<sup>th</sup> March for five weeks. He taught on Sexuality and Gender. Alex and Jess Hohenkerk were thanked for their organisation of Hospitality Week. A closed Facebook group was launched for members of Emmanuel to post news and prayer requests.

**May 2019.** Pete Walkington, Churchwarden, oversaw the repair and renovation of the inner leaf tower doors. This was first discussed in a PCC meeting held on 20<sup>th</sup> November, 2017.

**June 2019.** Rev Michael Farrier returned to Hastings to lead a Staycation from 28<sup>th</sup> to 30<sup>th</sup> June with a focus on identity. Children's work was taken on by a team from Christ Church, Haywards Heath. A decision of the General Synod in 2017 passed a motion that churches could offer a service on Sundays without formal clerical vesture (robes) provided the PCC considered the absence of robes appropriate for reasons of mission. The PCC confirmed the continuation of services without robes.



**August 2019.** Hilary Drury joined the Staff Team as the Families Worker. She describes her journey: I was born in Basingstoke, Hampshire, to Christian parents who took me to church every Sunday. I was confirmed at the age of ten, but, looking back, I definitely wasn't a Christian then! During secondary school I was bullied quite badly for going to church, so I started drifting away; I got interested in other religions, particularly Wicca, but the Lord brought me back through a good friend who invited me to a Christian summer camp. I became a Christian in August 2008, while on a Ventures holiday in the New Forest.

I went to the University of Bath to study Psychology, as I had always been interested in people. I really enjoyed my time there and even had the opportunity to work at a mental health clinic in Sydney, Australia, as part of my degree. As I thought about what might come next, I was convinced that Clinical Psychology was the right path, as I was particularly keen to work with those struggling with mental health problems. However, I knew there was no chance of getting onto the doctoral programme straight out of an undergraduate degree, so I decided to follow lots of my Christian friends and do a church apprenticeship. I applied to a few different churches, but ended up choosing St John's, Wimborne. The vicar, Peter Breckwoldt, had previously led a church in Northamptonshire that a lot of leaders from my summer camp attended, so I felt confident about working with him. I had everything sorted out for my next step and was getting on with my final year of university, when my mum died quite suddenly. It was a real shock for the whole family. I found the next few months immensely difficult, but was determined to finish my degree. When I was done, I moved to Wimborne to start at St John's.

I spent two years getting stuck in with the varied and busy ministry at St John's, helping with children's and youth groups, reading the Bible one-to-one with other young women, attending a local gospel partnership and generally learning a lot! During my second year, I applied for the Clinical Psychology Doctorate I was still keen on, but also decided to go to a conference about Biblical Counselling. While I was at the conference, I received rejection emails from all five of the universities I had applied for... But I wasn't that upset to be honest! I'd started to think about studying Biblical Counselling instead, so I spent the next two years working part-time in a petrol station and doing a Certificate in Biblical Counselling

through CCEF and Oak Hill College, London. Through all that time, I came to believe that God was calling me to full-time ministry work. After finishing my certificate, I worked in music ministry at St John's for another year, then decided I needed to move somewhere else to pursue ministry work. I still wasn't sure what kind of ministry I was best suited for, so applied for a variety of positions. I got a few interviews, but no offers. But then a number of people, independent from one another, suggested I look into the Cornhill training course. I was sceptical at first, as I'd spent five years attending a local gospel partnership and didn't want to do another three years of training, but when I found out it was possible to jump straight into the third year, I applied immediately!

I soon realised that it wouldn't be possible to commute to London for two days a week, plus work part-time in my secular job and do ministry, so started looking for part-time ministry work in London. I moved to Summerstown in September 2018 and started at St Mary's as a Pastoral Assistant. It was a very different experience to my time at St John's, being much smaller and more traditional, but I felt very welcome and learned a lot. The position was only meant to be for a year (while I was at Cornhill), so I had to start looking for the next thing pretty quickly. I still wasn't really sure what particular area of ministry I should go into. I had had a lot of experience with children and youth, but didn't necessarily feel that was all I wanted to do. One of the best parts of my job at St John's had been reading one-to-one, so I knew I wanted the opportunity to do more of that too.

That was when I came across the advert for a Families Worker at Emmanuel. I was really interested, as it seemed like a position that would combine ministry with both children and adults and would hopefully give me chances to use my counselling skills as well as past ministry experience. One of my tutors at Cornhill knew Martin Lane from StAG and was very positive about him, so I decided to apply for the position. I felt very comfortable at the interview and had an opportunity to talk about my understanding of 'families ministry' (which wasn't something I knew I had an opinion on before preparing for it!) I was overjoyed to be offered the job and moved to Hastings in August 2019.

Over the first few months, I settled in and began getting to know families. I was keen to understand what kind of discipleship was already happening and was encouraged to see that quite a few families were taking Christian education seriously. I started teaching Sunday Club, going into a local school for a lunchtime club, reading one-to-one with our apprentice, Holly. It felt like things got off to a positive start. For 2020, I planned to focus on implementing a few small things: a summer holiday Bible club, maybe an after school club, resources to help families who were struggling to spend time in the Bible at home during the week. I was working on this when COVID-19 forced us all into the first lockdown in March.

Being unable to meet together for such a long time had a real impact on my ministry. I was still getting to know church families and conversations on Sunday mornings were vital for this. Suddenly, we were stuck in our own homes, not just on Sundays, but all through the week. I wasn't able to go round to people's houses or have them round to mine. Interacting via text or video chat felt awkward when I hadn't established much of a friendship with someone already; recording Sunday Club teaching in an empty room was odd. There were some positives, however, as I have been able to read one-to-one with more people, albeit via video chat!



I think this year has taught me a lot about dependence on God, and about faithfulness in the small things of ministry. I am looking forward to being able to meet all together again, to talk to one another for longer than a few seconds, to really get to know more people in the Emmanuel church family and to continue my ministry among both children and parents.

**September 2019.** The PCC gave permission for the Hastings and St Leonards Society to hold a free classical concert in the church. The Benyounes String Quartet kick started a yearlong Heritage Project devoted to the West Hill with a programme of Haydn, Mendelssohn and Debussy. The Arts Reviewer for the Hastings Observer wrote: The acoustic in Emmanuel Church is ideal for strings and made the perfect venue for this opening concert in the West Hill Community Festival. The church was included in heritage boards and in the resultant heritage booklet devoted to the West Hill. Pete Walkington, Churchwarden, confirmed that repairs to the clock would require a faculty as the mechanism would need removing from the building and taking to a workshop for repairs to a broken tooth on the escape wheel. Servicing and cleaning could also be carried out whilst in the workshop. This would add to its life expectancy.



**January 2020.** An updated Vicars' Board to include Rev Lane was printed on aluminium and displayed on the noticeboard in the north porch.

**August 2020.** Ivy Smith, a long term member of the congregation, celebrated her 105<sup>th</sup> birthday on 2<sup>nd</sup> August.



## The COVID-19 Corona Virus

COVID-19 is the fifth documented pandemic since the 1918 Spanish flu pandemic and follows the 1957 Asian flu (H2N2), the 1968 Hong Kong flu (H3N2), and the 2009 Pandemic flu (H1N1). It is also the seventh member of the corona virus family to infect humans. Its origins can be traced back to a first report on 1<sup>st</sup> December, 2019 and subsequent outbreak from a cluster of cases in Wuhan City, China. The virus is highly contagious and adapts easily to human-to-human transmission. People all over the world have been affected. On 11<sup>th</sup> March, the World Health Organization officially declared COVID-19 a pandemic.



In an attempt to curb the spread of the virus, the UK government introduced a number of measures. Matt Hancock, Health and Social Care Secretary, first spoke of a lockdown on 16<sup>th</sup> March, 2020 when all unnecessary social contact was to be avoided. Prime Minister Boris Johnson announced on 23<sup>rd</sup> March that people had to stay at home and some businesses had to close. All churches were instructed to close. Rev Lane set out the position in a letter to the congregation:

In light of the advice published yesterday by the government concerning "non-essential social contact and travel", I thought it would be helpful to clarify my thinking about our meetings tonight and tomorrow morning. This afternoon the Archbishops have released a statement saying that "our usual pattern of Sunday services and other mid-week gatherings must be put on hold". However, they state that church buildings may remain open for private prayer as long as adequate precautions are taken. Sadly, I suspect this means that these meetings will be the last time that we will gather together for quite some time and they therefore take on greater significance and provide valuable opportunities to communicate with the church family about what to expect over the coming months. Services went virtual.



In July, churches were allowed to re-open but in a greatly changed way. In a preparatory survey, 34 responses were received. 19 people confirmed their attendance. 11 volunteered to steward and 7 to help with cleaning after services. Rev Lane again wrote to the congregation about the re-opening:

The staff team is planning for the resumption of services in the church building from Sunday 13<sup>th</sup> September. Social distancing regulations will still apply, which means that we won't all fit into the building at the same time on a given Sunday. In fact, we anticipate that we will need three services to accommodate us all. We are therefore planning to hold services at 9.30am (with Sunday Club); 11.00am; and 3.30pm. The three services will be identical, except that Sunday Club will run only at the 9.30am service. They will each last for 45 minutes. We won't be able to sing (although I'm told that humming along to Christian songs is surprisingly encouraging!). And we will have to wear face masks. Yet that seems like a small price to pay compared to the cost other Christians around the world have to face as they gather together as God's people.

But for that to happen will require a big effort from each of us. Having been in lockdown for 5 months, it's now time to pull together as a church family and to each do our part, as we are able. This won't happen if we expect someone else to do the work. We will need to roll our sleeves up and serve. At times like this especially, the church is not to be like a cruise liner, full of passengers lying on sun-loungers but more like a battleship, with everyone at their posts with work to do and ready for action. We will need teams to set up, to steward, to give the church a light clean between services and to run Sunday Club, as well as individuals to lead prayers, to read the Bible, and to operate the sound desk and projection. There will be plenty to do. But it's good and right that we do so. And it will be such a delight to be together once again as God's people!

Other measures included:

- Gatherings of more than thirty people were not allowed. Places needed to be booked. Names and telephone numbers were recorded to facilitate Tracking and Tracing
- Services should be carried out in the shortest possible time - to ensure safety and minimise infection spread
- People should be encouraged to move on promptly afterwards, not socialise in church

- There should be no shared items such as hymn books or pew bibles; worshippers should bring their own and then take them home
- Spoken responses from worshippers should be uttered softly and communal singing avoided to reduce the risk of transmission
- If singing is an essential part of the service and a recording can't be played, only one person should sing - preferably behind a plexi-glass screen, or facing away from the congregation

The virus continued to spread and a second lockdown began on 5<sup>th</sup> November in an attempt to drive down spiralling rates of infection (the R number). Once more, Emmanuel was closed and services went online from 8<sup>th</sup> November, only to reopen on 6<sup>th</sup> December.

### Online Carol Service

It was widely recognised that Christmas in 2020 would look very different but that the good news about Emmanuel never changes. To this end, Nigel Harvey appealed to the congregation to help create an Online Carol Service with songs, readings and talks to go live on Emmanuel's YouTube channel on Sunday, 20<sup>th</sup> December. If singing didn't appeal, then members were encouraged to invite friends and family to join in when the service went live.



## Final word



And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

Genesis 9: 12-16

# APPENDIX ONE

## Parish boundaries

Emmanuel Church was formed from the parish of St Mary-in-the-Castle Hastings and was assigned a district chapelry on 4<sup>th</sup> February 1875. Up to the 19<sup>th</sup> century, a parish was a parish for both church and local government purposes. Some parishes, however, were very large, covering many separate areas. For ecclesiastical purposes, because the parish church could be so far away, chapelries were created.

By the 19<sup>th</sup> century, things were changing and the Church of England was facing a number of challenges: rapid population growth, the social upheaval caused by the industrial revolution and the growth of non-conformism. The arrival of the railways in 1852 had a dramatic effect on population growth in Hastings and St Leonards.



1851	17621
1861	23443
1871	29291

Around the same time, a Religious Census of Sussex in 1851 captured the spiritual climate in Hastings and St Leonards:

Number of Protestant Churches in Hastings & St Leonards	11
Average attendance Morning 3938 Afternoon 2007 Evening 2177	

The Church of England's response was to build thousands of new churches, all over England and Wales. For each one, the Ecclesiastical Commissioners would present a draft order to the monarch for the creation of a new chapelry. The distinction between parishes and chapelries was later abolished and all such chapels became parish churches in their own right. A chapelry was therefore originally a subdivision of an ecclesiastical parish in England. A chapel of ease (chapel) was the community's official place of worship but its tithes were initially tied to the main parish church.

The London Gazette of 5<sup>th</sup> February, 1875

At the Court of Osborne House, Isle of Wight, the 4<sup>th</sup> day of February, 1875

PRESENT

The Queen's Most Excellent Majesty in Council

"The SCHEDULE to which the foregoing Representation has reference.

"The District Chapelry of Emmanuel, Hastings, being:-

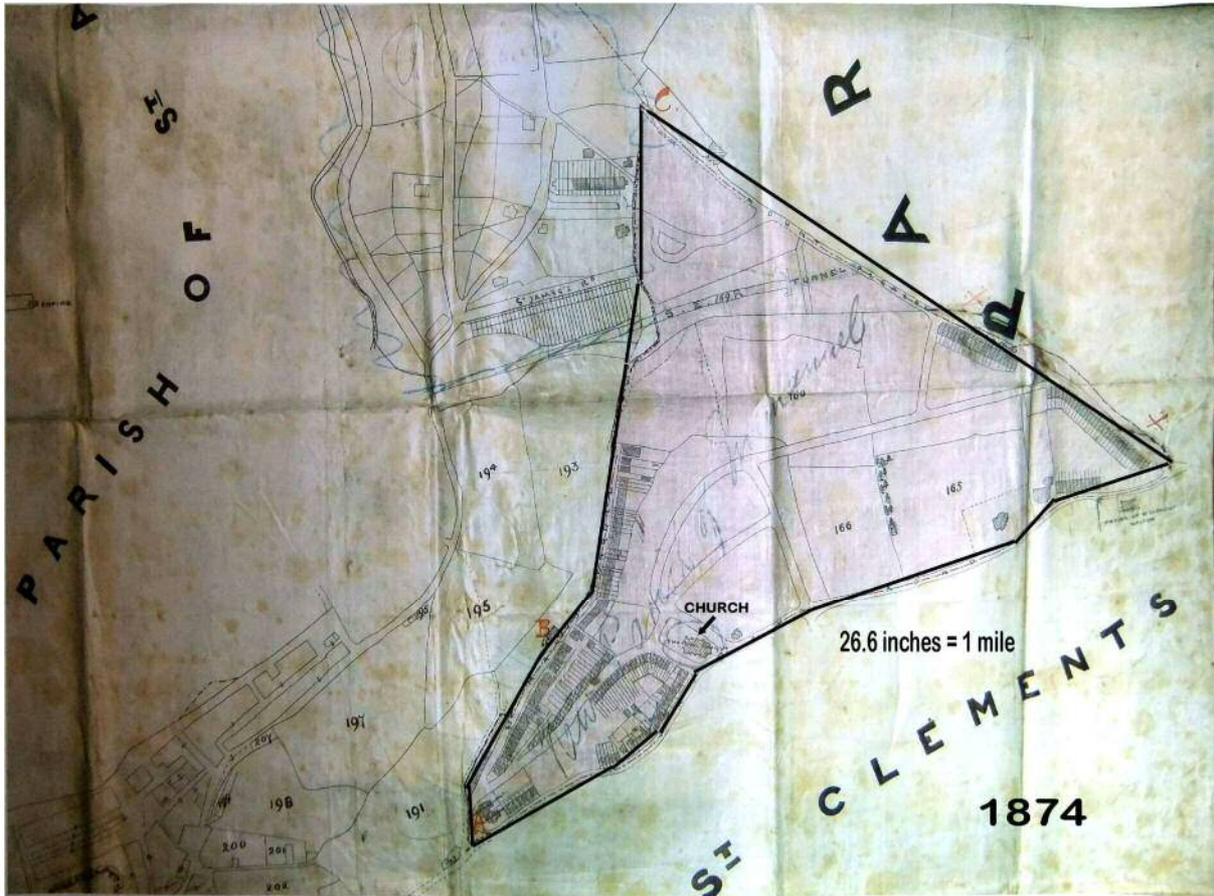
" All that part of the parish or reputed parish of Saint Mary in the Castle, situate partly within the limits of the borough of Hastings, and wholly in the county of Sussex, and in the diocese of Chichester, which is bounded on the north by the parish of Ore, also situate partly within the limits of the said borough, and wholly in the county and diocese aforesaid, on the south-east partly by the new parish of Saint Clement, Halton, Hastings, and partly by the parish of Saint Clement, both in the said borough, and in the county and diocese aforesaid, and on

the remaining side, that is to say, on the west, by an imaginary line commencing upon the boundary which divides the last-named parish from the parish or reputed parish of Saint Mary in the Castle aforesaid, at the point on the West Hill, on the southern side of the houses called or known respectively as Plynlimmon and West Hill Lodge, where Priory Road is joined by the road called or known as Saint Mary's Terrace and extending thence, northward, for a distance of two and a quarter chains, or thereabouts, along the middle of the last-named road, to its junction, on the western side of the said houses, with the road or footway leading into Ore-lane ; and extending thence, for a distance of five and three quarter chains, or thereabouts, first north westward, and then northward, along the middle of the last-described road or footway, to the point where it commences to descend the hill towards Ore-lane aforesaid, at the foot of the steps leading into the road called or known as Saint Mary's Terrace aforesaid ; and extending thence, eastward, up the said steps to the western side of the last-named road ; and extending thence, northward, for a distance of four and a half chains or thereabouts, along the western side of the same road to the wall forming the southern boundary of the houses and premises called or known respectively as Number sixty-five and Number sixty-six, Saint Mary's Terrace, and situate on the western side of the same road ; and extending thence, westward, along the last described wall to its junction with the wall forming the western boundary of the said houses und premises , and extending thence, northward, along the last-described wall to its junction with the wall forming the northern boundary of the same houses and premises ; and extending thence, eastward, along the last-described wall to the western side of the road called or known as Saint Mary's Terrace aforesaid ; and extending thence, northward, for a distance of eleven chains and a half or thereabouts along the said western side of the same road to its junction with the footpath which leads from the same road across the line of the South-Eastern Railway to the western end of Mount Pleasant Road, and continuing thence, still generally northward, along the middle of the last-described footpath to its junction with Mount Pleasant Road aforesaid ; and extending thence, eastward, for a distance of one chain or thereabouts along the middle of the last-named road to the boundary which divides the said parish or reputed parish of Saint Mary in the Castle from the parish of Ore aforesaid."

And whereas the said representation has been approved by Her Majesty in Council: now, therefore, Her Majesty, by and with the advice of Her said Council, is pleased hereby to ratify the said representation, and to order and direct that the same and every part thereof shall be effectual in law immediately from and after the time when this Order shall have been duly published in the London Gazette pursuant to the said Acts ; and Her Majesty, by and with the like advice, is pleased hereby to direct that this Order be forthwith registered by the Registrar of the said diocese of Chichester."

Arthur Helps

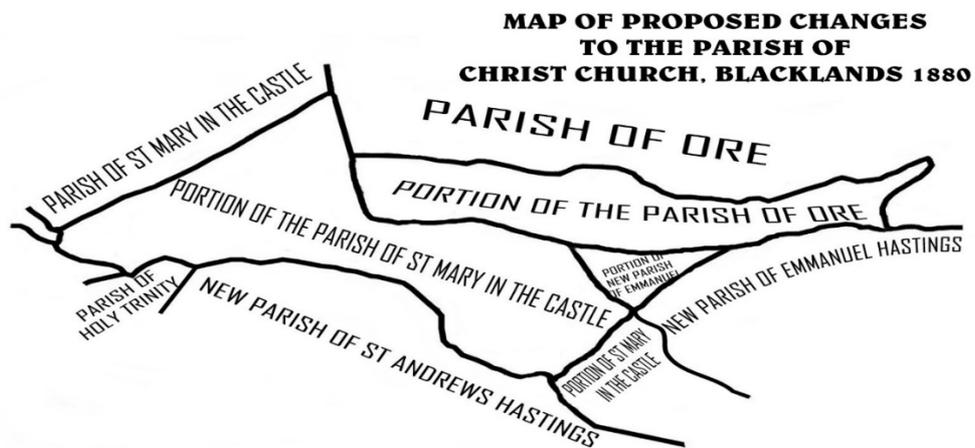
The following map was surveyed by Messrs Jeffery and Skiller who were the architects for the church.



Emmanuel was held in plurality with St Mary-in-the-Castle from 1953 and was united with that parish in 1970.

### Alterations

Changes were made to the parish of Emmanuel to create the parish of Christ Church, Blacklands in 1880.



## SCHEDULE TO THE ORDER

### PASTORAL SCHEME (AFFECTING EMMANUEL CHURCH)

This Scheme is made by the Church Commissioners this 13<sup>th</sup> day of December 1978 in pursuance of the Pastoral Measure 1968, The Right Reverend Eric, Bishop of Chichester, having consented thereto:

#### *Alteration of areas of parishes*

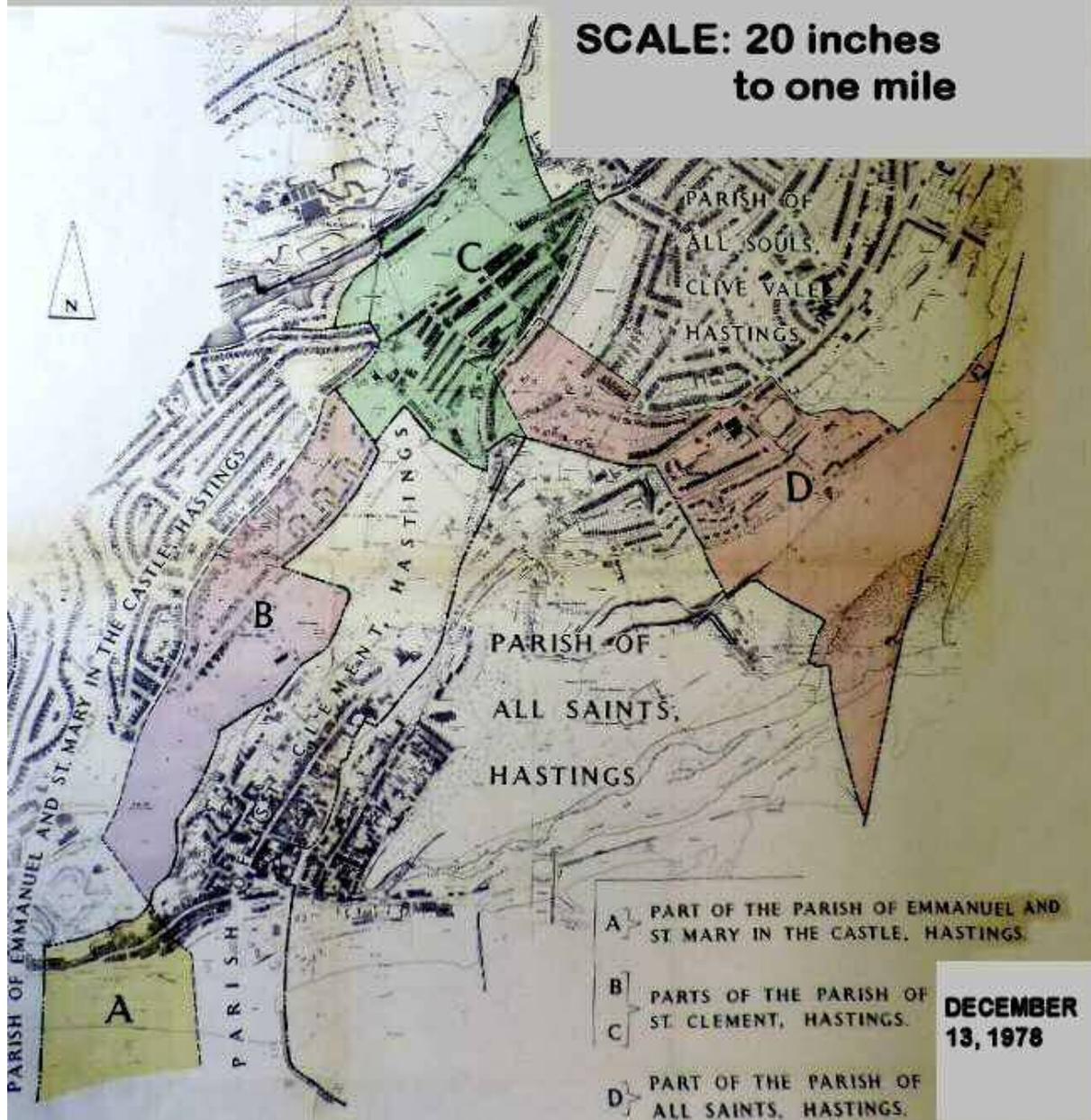
1. The areas of the parishes of Emmanuel and Saint Mary in the Castle, Hastings; Saint Clement, Hastings; All Saints, Hastings; and All Souls, Clive Vale, Hastings, all in the diocese of Chichester, shall be altered in the manner described in the Schedule to this Scheme and delineated on the annexed map (below).

## SCHEDULE TO THE SCHEME

1. All that part of the parish of Emmanuel and Saint Mary in the Castle, Hastings which is lettered A and coloured yellow on the annexed map shall be transferred to the parish of Saint Clement, Hastings.
2. All that part of the parish of Saint Clement, Hastings which is lettered B and coloured purple on the annexed map shall be transferred to the parish of Emmanuel and Saint Mary in the Castle, Hastings.

**THE ALTERATION OF THE AREAS OF:**  
**All Saints, Hastings**  
**All Souls, Clive Vale, Hastings**  
**Emmanuel and St Mary in the Castle, Hastings**  
**St Clement, Hastings**

**SCALE: 20 inches  
to one mile**



## PASTORAL MEASURE 1968

The parishes of All Souls, Clive Vale, Hastings; Saint Clement with All Saints, Hastings; Emmanuel and Saint Mary in the Castle, Hastings in the diocese of Chichester

## PASTORAL ORDER

WHEREAS the Church Commissioners, acting in pursuance of the Pastoral Measure 1968, have prepared a draft Order to give effect to proposals for altering the areas of certain parishes in the diocese of Chichester and having sealed this copy thereof have submitted the same to me:

NOW THEREFORE, I, Eric, Bishop of Chichester, do make this Order under my seal this 18<sup>th</sup> day of March 1981.

As from the first day of the month following the date of the making of this Order, the areas of the parishes of All Souls, Clive Vale, Hastings; Saint Clement with All Saints, Hastings; and Emmanuel and Saint Mary in the Castle, Hastings shall be altered in the manner described in the Schedule to this Order and delineated on the annexed map.

## SCHEDULE

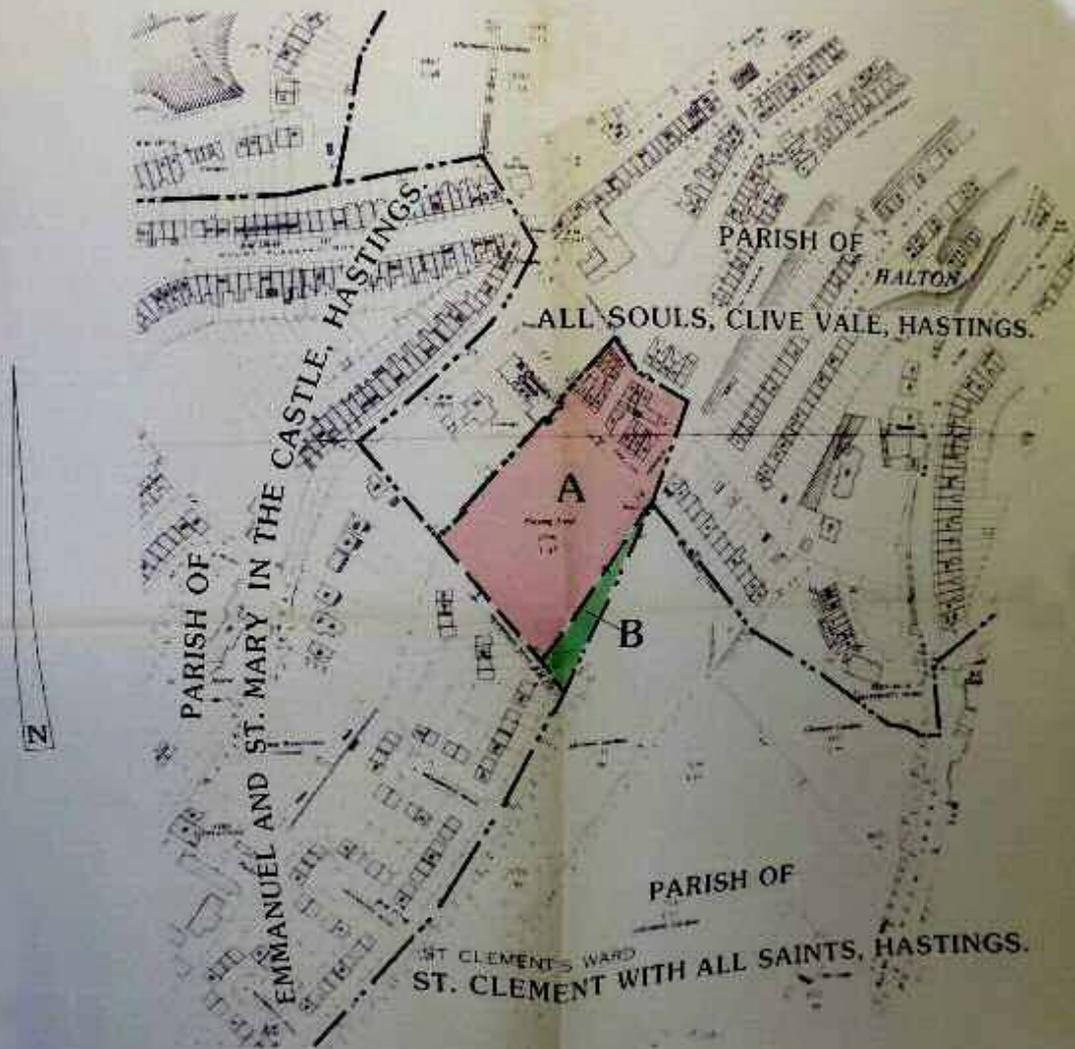
1. All that part of the parish of All Souls, Clive Vale, Hastings which is coloured pink and lettered A on the annexed map shall be transferred to the parish of Emmanuel and Saint Mary in the Castle, Hastings.
2. All that part of the parish of Saint Clement with all Saints, Hastings which is coloured green and lettered B on the annexed map shall also be transferred to the parish of Emmanuel and Saint Mary in the Castle, Hastings.

Signed by the Right Reverend Eric, Bishop of Chichester

MAP SHOWING  
THE ALTERATION OF THE AREAS OF  
THE PARISHES OF

**March 18  
1981**

ALL SOULS, CLIVE VALE, HASTINGS.  
ST. CLEMENT WITH ALL SAINTS, HASTINGS.  
AND  
EMMANUEL AND ST. MARY IN THE CASTLE, HASTINGS.



- A** Part of the Parish of All Souls, Clive Vale, Hastings.
- B** Part of the Parish of St. Clement with All Saints, Hastings.

Scale: 40 Inches to 1 Mile.

PASTORAL SCHEME FOR CHANGE OF BOUNDARY  
15<sup>th</sup> February, 2008

**Dissolution of benefice and parish**

1. The benefice and parish of All Souls, Clive Vale, Hastings in the diocese of Chichester shall be dissolved.

**Declaration of redundancy**

2. The church of All Souls, being the parish church of the parish of All Souls, Clive Vale, Hastings, shall be declared redundant by this Scheme.

**Alteration of areas of parishes**

3. The areas of the parishes of All Souls, Clive Vale Hastings; Christ Church, Blacklands and St Andrew, Hastings; Emmanuel and St Mary in the Castle, Hastings; St Clement with All Saints, Hastings; Christ Church, Ore; and Ore shall be altered in the manner described in the Schedule to this Scheme and delineated on the annexed map.

NOTE FROM THE HASTINGS OBSERVER

All Souls Church Closes

Hastings and St Leonards Observer: Thursday 8<sup>th</sup> November, 2007

AFTER 116 years All Souls church closed its doors for the last time on Sunday, following its final service. The Clive Vale church has suffered falling congregation numbers and has been put in temporary closure. It is expected to eventually be made redundant by Chichester diocese chiefs and the service on Sunday was likely to have been the last parishioners take part in.

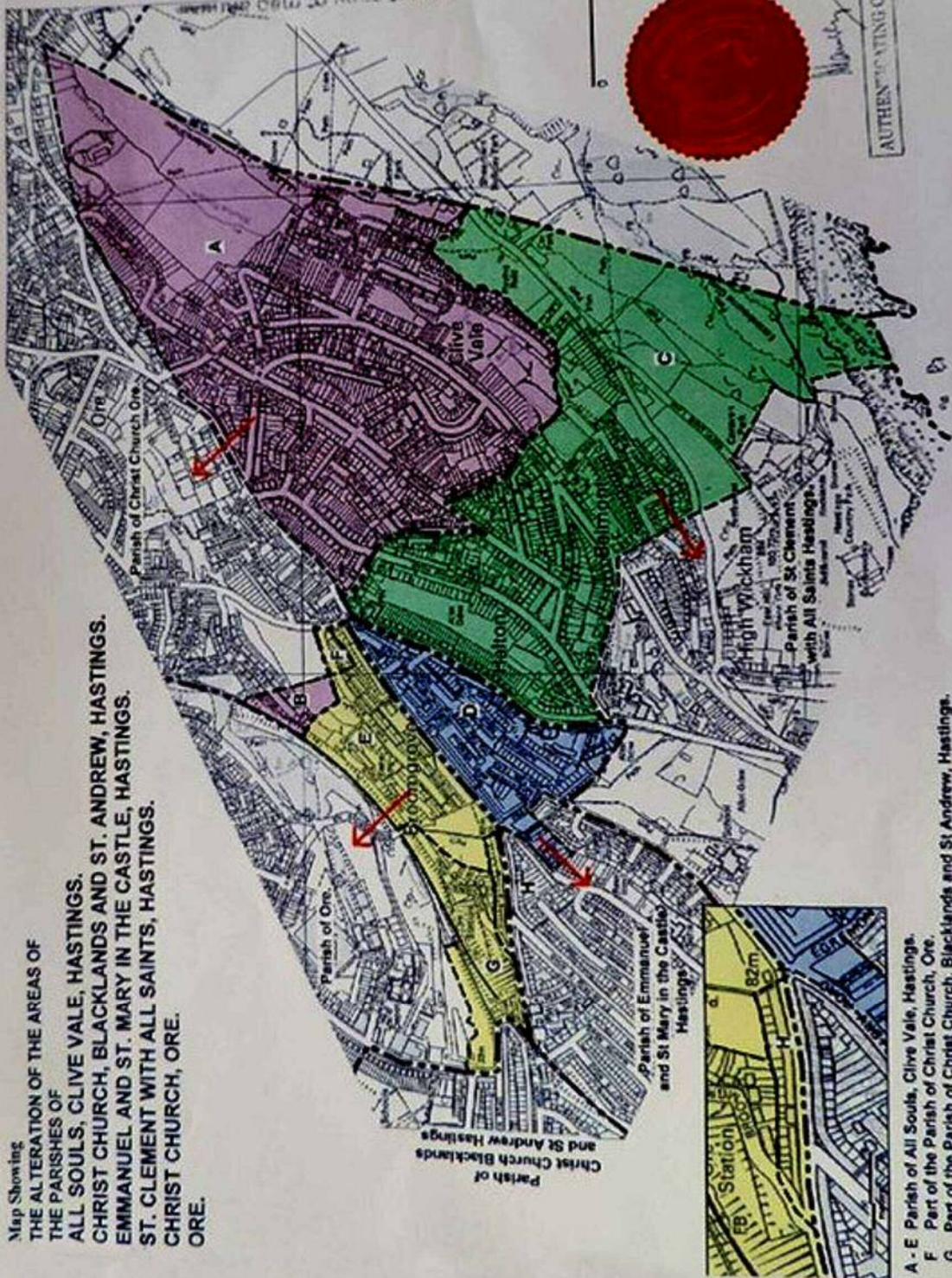
The foundation stone was laid on All Souls day, November 2, in 1889 by the designer Victorian architect Sir Arthur Bloomfield, who also built Christchurch in St Leonards, a wooden St George's cathedral in Georgetown, Guyana in Africa, many churches in his native London, and helped complete the Bank of England. Grade-two listed All Souls was completed in 1891 and consecrated in June that year.

Features of the church include the Reredos mosaic behind the alter, depicting the nativity, saints and Old Testament prophets, which was completed five years after the church was built, and the stained-glass windows, particularly the west window, an original feature, Pre-Raphaelite in style. Archdeacon of Lewes and Hastings, the Venerable Philip Jones, who presided over the final service, said that the diocese will now be looking at various options for the church.

SCHEDULE TO THE SCHEME AS IT AFFECTS EMMANUEL CHURCH

All that part of the parish of All Souls, Clive Vale, Hastings which is shaded violet and lettered 'D' on the annexed map shall be transferred to the parish of Emmanuel and St Mary in the Castle, Hastings. All that part of the parish of Emmanuel and St Mary in the Castle, Hastings which is shaded yellow and lettered 'H' on the annexed map shall be transferred to the parish of Ore.

Map Showing  
 THE ALTERATION OF THE AREAS OF  
 THE PARISHES OF  
 ALL SOULS, CLIVE VALE, HASTINGS.  
 CHRIST CHURCH, BLACKLANDS AND ST. ANDREW, HASTINGS.  
 EMMANUEL AND ST. MARY IN THE CASTLE, HASTINGS.  
 ST. CLEMENT WITH ALL SAINTS, HASTINGS.  
 CHRIST CHURCH, ORE.  
 ORE.



Correct copy of map delivered  
 dated 15 February 2008  
 to Pastoral Area  
 signed Max Bowker

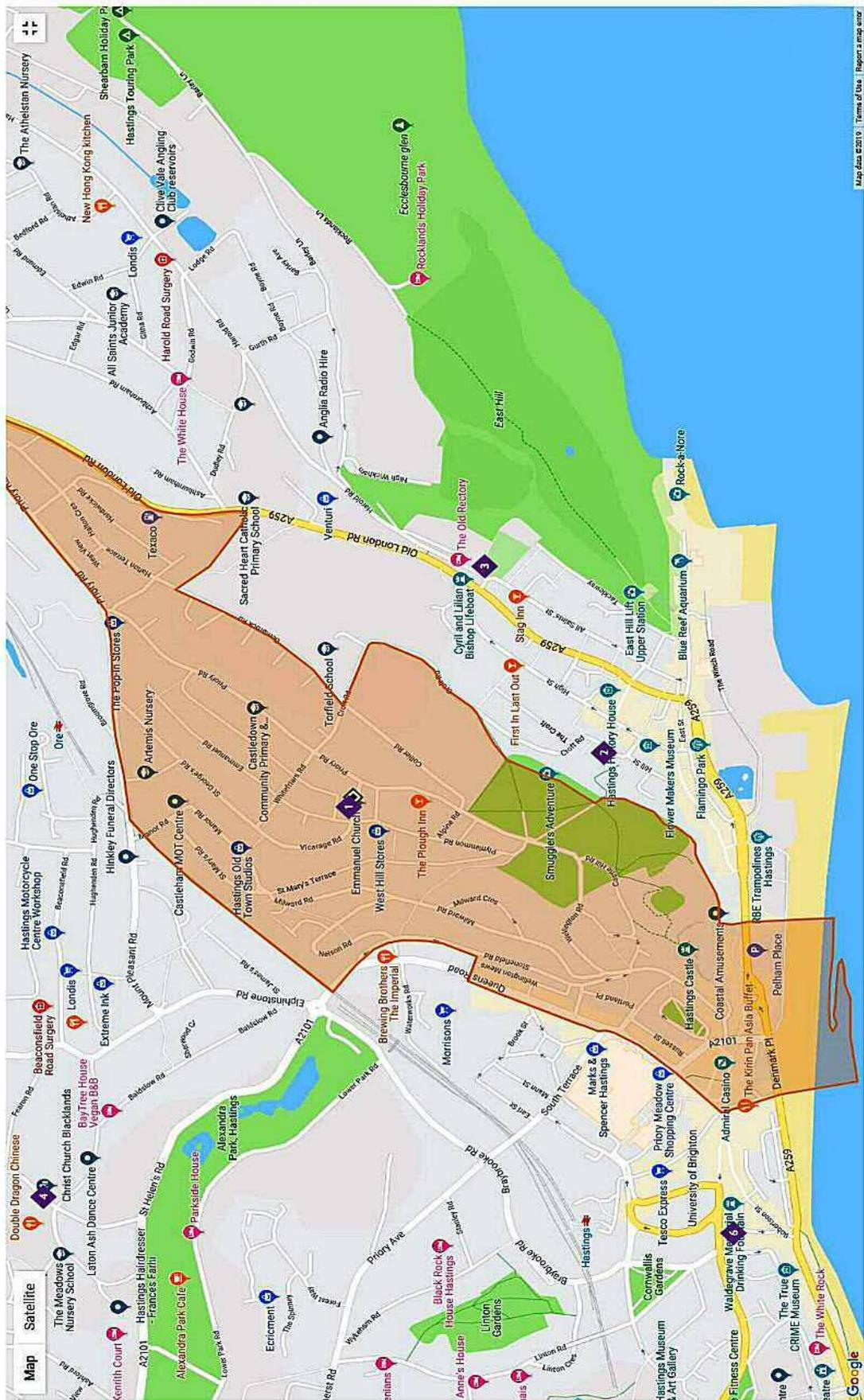
AUTHENTICATING OFFICER



- A - E Parish of All Souls, Clive Vale, Hastings.
- F Part of the Parish of Christ Church, Ore.
- G Part of the Parish of Christ Church, Blacklands and St Andrew, Hastings.
- H Part of the Parish of Emmanuel and St. Mary in the Castle, Hastings.

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# Current boundary map



# APPENDIX TWO

EMMANUEL PARISH, HASTINGS.

# THE BOOK OF REMEMBRANCE

The names inscribed  
herein are those of the  
men and women of the  
parish who gave their  
lives during the Great Wars

1914-1918

1939-1945



shall NOT grow old  
as we that are left  
grow old; age shall  
not weary them nor  
the years condemn. At  
the going down of the  
sun and in the morning  
we will remember them

IN REMEMBRANCE  
of these thy servants  
who made the great  
sacrifice; Oh GOD  
make us better men and  
women and give us  
peace in our time

THE BOOK OF REMEMBRANCE  
EMMANUEL PARISH, HASTINGS

1914 – 1918	1939 - 1945
Frederick Alexander Edward Avery	George Allen
Fred George Baines William Baker Frank Bishop George Braban Frederick Brazier Albert Brown Ernest Brown	Mr & Miss Badham Alfred John Baldwin Deirdre Battersby George Bumstead
Jack Carter Stanley Collins Charles Warren Coombes John Crouch	Joel Clout Margaret Constable Miss Florence Cornwall Miss Margaret Irene Cleverly
Tom Excell	Reginald Alfred Deeprise Frank Ellis
John Fairman Alfred Farmer William Finch	Cyril Foord
Thomas Goodsell	Mr & Miss Gamlin Edward Joseph Goble Violet Gladys Gooday Mrs Gooday Lionel Goodwin John Charles Gillett
Harry Huggett Tom Hutchinson	Arthur Hillman Reginald Hinman
Edward Jenner	Reginald Philip Johnson
Roy King Barham Kirkby	Nelson Kemp Norman Kemp Arthur Kent
Ernest Lamb William Edward Lester	

THE BOOK OF REMEMBRANCE  
EMMANUEL PARISH, HASTINGS

1914 – 1918	1939 - 1945
George May Frederick Maylam Ernest Mepham	Archibald Henry Mitchell Jack Elford Moon
Fitzgerald Sholto Newman	
Sidney Osborne	Victor Avis Osmond
Charles Palmer Stanley Philcox William Philcox	Ernest Fred Picknell Ronald Frank Paine
Arthur Richford Frederick Richford Bob Riley	Jack Reed John Herbert Reeves
Victor Simes Thomas Stone Ernest Swain Frederick William Sheppard	Mr, Mrs & Brian Saunders Edgar Frank Skyrme William Bertram Stace
	Mrs Torrance
Jack Webb Walter Webb Charles Whimhurst George White Walter Wicken Victor Wyatt	Sydney Spencer Woodcock

It may be possible to find further details about some of these names at:

[www.ww1rollofhonour.co.uk/](http://www.ww1rollofhonour.co.uk/)

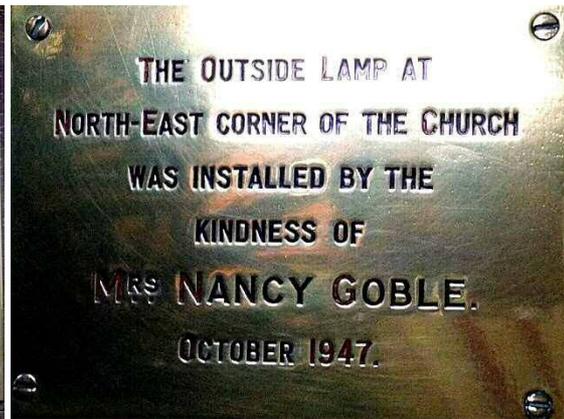
<http://ww2rollofhonour.co.uk/>

# APPENDIX THREE

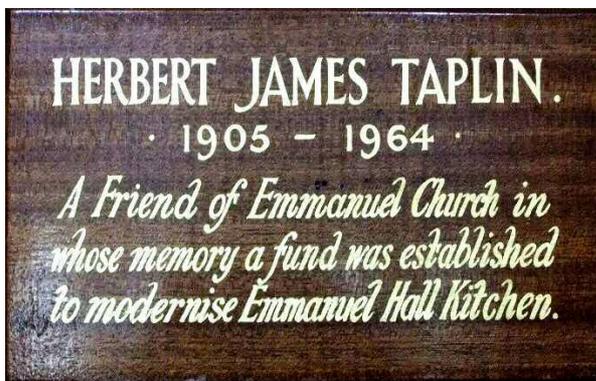
## Plaques



Alice Martin (née Skinner) was born on 25<sup>th</sup> August, 1867 in Sissinghurst, Cranbrook. She married Albert Martin from Hastings in 1895. He was born in 1873. They first lived in 19 Githa Road and then in 79 Priory Road. Albert was a newspaper editor.

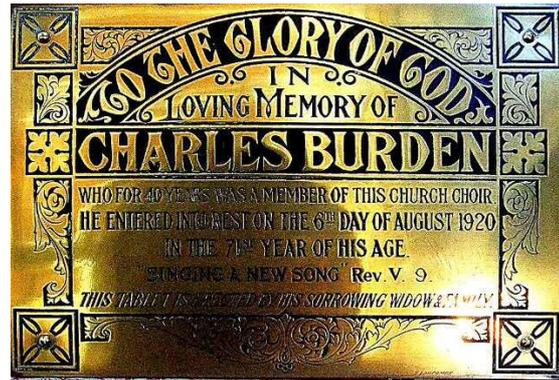


Tom Venes died on 30<sup>th</sup> June, 1960. The PCC wished to record his stewardship for over 40 years, including the offices of Churchwarden, Sunday School Superintendent, Treasurer, Reader and Chorister. He will long be remembered for his service and Christian character.

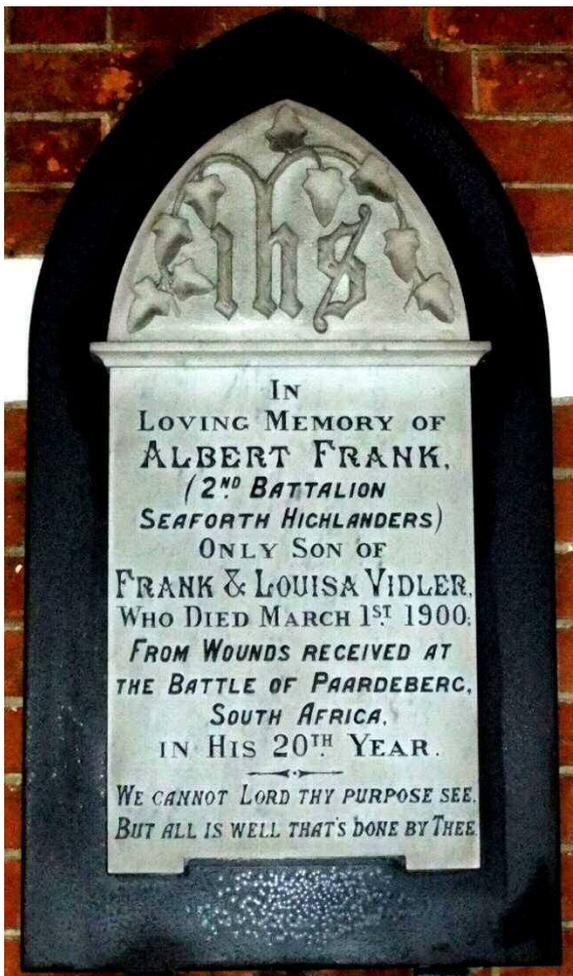


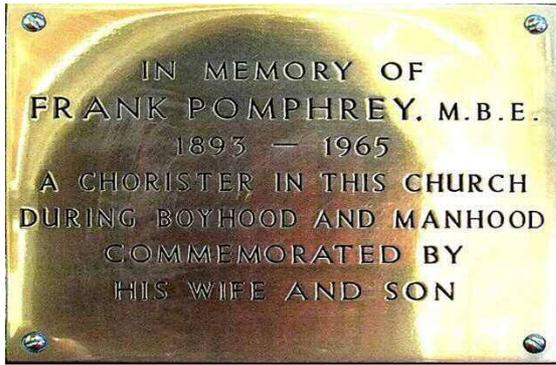
On 10<sup>th</sup> July, 1964, a meeting took place to create the funds needed to set up a memorial to Herbert Taplin. Leaflets with Mr Taplin's photograph were circulated inviting parishioners to contribute. The modernisation of the kitchen in Emmanuel Hall was felt to be a fitting tribute. A memorial account was opened at the Westminster Bank. By February 1965, sufficient funds were raised to allow the work on the kitchen to proceed.

Charles Burden was born in 1849 in Tenterden. He was a bricklayer and builder. He married Rosina in 1879. She was born in 1853 in Guestling. They first lived in 7 Whitefriars Road and then 99 Priory Road. Charles died on 6<sup>th</sup> August, 1920. Rosina survived him by a further ten years and died on 1<sup>st</sup> March, 1930 in Hastings.



The Boer War was the first major conflict of a century that was to be marked by wars on an international scale. It demonstrated the inadequacy of 19<sup>th</sup> century military tactics and raised issues as to whether conscription should be introduced or concentration camps used. The war began on 11<sup>th</sup> October, 1899, following a Boer ultimatum that the British should cease building up their forces in the region. The Boers had refused to grant political rights to non-Boer settlers, most of whom were British, or to grant civil rights to Africans. More important was the underlying question of control over the gold mines of the Transvaal at a time when the international financial system, and the stability of the British pound, was based on the gold standard. Albert Vidler was born in 1880, the only son of Frank and Louisa Vidler of 27 St Andrews Square, Hastings. He joined the 2<sup>nd</sup> Battalion Seaforth Highlanders and sailed on the Mongolian on 21<sup>st</sup> October, 1899, arriving at the Cape on 16<sup>th</sup> November. The Battle of Paardeberg saw great advances against the Boers but also huge losses. Albert was awarded the Paardeberg and Cape Colony medals.





In Memory of Frank Pomphrey, MBE, 1893-1965. A Chorister in this church during boyhood and manhood. Commemorated by his wife and son.

In grateful remembrance of George Small. 1896 – 1969. 21 years Vicar's Warden of this church. In whose memory new chancel lighting was installed.



# APPENDIX FOUR

## How to address the vicar

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SOURCE: Crockfords Clerical Directory 2010 - 2011

In offering the advice below, we do not intend to imply that other practices are necessarily to be discouraged (for example, the use of Father as in 'Father Smith'). A good deal depends on circumstances, and, where a personal preference is known, it is usually good practice to follow it.

The following notes show acceptable current usage (a) on an envelope or formal listing (b) in starting a social letter or in speech, and (c) when referring to a member of the clergy.

Category (a) is not open to much variation, owing to the formality of the context but categories (b) and (c) will often vary according to circumstances. It is always acceptable to use the appropriate Christian name in place of initials (for example, the Revd Alice Smith). In the absence of any style or title conferred by a post, all deacons and priests are styled 'The Reverend', and all who have been consecrated bishop are styled 'The Right Reverend'. For abbreviations, see below.

### Deacons and Priests

- (a) The Reverend A B Smith
- (b) Mr/Mrs/Miss/Ms Smith (unless it is known that some other style is preferred - the title Vicar or Rector is acceptable only if the person so addressed really is the incumbent of the parish where you live or worship)
- (c) The Reverend A B Smith at the first mention, and Mr/Mrs/Miss/Ms Smith thereafter

### NOTES

1 The form 'Reverend Smith' or 'The Reverend Smith' should *never* be used this side of the Atlantic. If the Christian name or initials are not known, the correct forms are

- (a) The Reverend - Smith, or The Reverend Mr/Mrs/Miss/Ms Smith
- (b) Mr/Mrs/Miss/Ms Smith
- (c) The Reverend Mr/Mrs/Miss/Ms Smith at the first mention, and Mr/Mrs/Miss/Ms Smith thereafter

2 There is no universally accepted way of addressing an envelope to a married couple of whom both are in holy orders. We recommend the style 'The Reverend A B and the Reverend C D Smith'.

### Abbreviations

Reverend	Revd or Rev
Father	Fr
Right Reverend	Rt Revd or Rt Rev

# APPENDIX FIVE

## Churchwarden

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The appointment of churchwardens was required by an edict of the Council of London in 1127 and in the Rolls of Parliament of 1341 where they were described as 'wardens of the goods of the church'. The office is, therefore, one of the earliest forms of recognized lay ministry and is a legal requirement of all parish churches in the Church of England. The primary function of the office was to take care of the church building and its contents, including the responsibility of providing for the repairs to the nave and for furnishing the utensils for divine service. These furnishings were first specified by Archbishop of Canterbury, Robert Winchelsey (1245-1313):

A pyx for the Body of Christ, a proper lectern veil, a banner for Rogation Days, bells with ropes, a bier for the dead, a vessel for holy water, a pax, a candelabrum for the Easter candle, a font with a lock, images in the church, a principal image in the chancel.

Unsurprisingly, the churchwarden spent a lot of time raising and spending a great deal of money. Even today, churchwardens are the legal guardians of the church's furniture, plates and ornaments for which they are required to maintain an accurate, up-to-date inventory.

Before the Elizabethan Poor Laws, they were the parish officials primarily responsible for offering aid and assistance to the poor and to destitute travellers. They were also responsible for ensuring compliance with the latest government measures, eg moving the altar from the east end under Protestant Edward VI and moving it back under Catholic Mary.

Records from the mid-14<sup>th</sup> Century record the election of churchwardens by and from the parishioners, thus representing the laity. Not all churchwardens were male. Historically, there were two types of warden: the people's warden (and assistants, if any) who was elected annually by the congregation as a whole in the Annual Vestry Meeting and the rector's or vicar's warden (and assistants, if any) appointed by the incumbent. This distinction has largely disappeared in favour of a single warden or wardens appointed by the congregation, thus providing an excellent example of the advantages of lay participation in the life and work of a parish. Where a parish is without an incumbent, wardens may be appointed directly by a bishop.

Churchwardens are the senior lay representatives of the parish. The role of the churchwarden is extremely varied and generally involves management, maintenance and mission in accordance with the Church-wardens Measure 2001 and the Canons of the Church of England. They have a particular duty to maintain order and propriety in the church and churchyard, especially during times of divine service. This role dates back to times when the congregation was expected to stand for long periods of time, listening to services in a foreign



language (Latin) which they did not understand. It is hardly surprising that they sometimes became fractious and restless. The Parish Ale or Church Ale was a festival when beer was brewed and drunk in the church, accompanied by music and dancing. When things got out of hand, the festival was relegated to the churchyard and later became the church fete.

As a lay officer of the bishop, churchwardens have the responsibility to report to the bishop any major neglect or default by the incumbent in carrying out his duties. In the absence of a Treasurer, churchwardens are required to take over their responsibilities or appoint a person to deputise. Churchwardens have particular roles during an interregnum. They work with the PCC and Parish Safeguarding Officer to ensure the incumbent's safeguarding roles and responsibilities are fulfilled. They also have authority to officiate at Morning and Evening Prayer in the absence of licenced clergy, lay readers or authorised lay ministers. Wardens may conduct any service as laid out in either Common Worship or the Book of Common Prayer but are not permitted to change it or deviate from the set text and must use the lectionary. Sermons or homilies are a grey area and the general advice is to find an online homily on the set passage and read that out or simply include a period of silence. The one area in which they have no authority is music and liturgy. These are considered to be the exclusive domain of the incumbent or bishop in charge of the parish.

# APPENDIX SIX

## Symbols

---

Emmanuel Church is a conservative evangelical church of all ages and backgrounds. Particular attention has traditionally been paid to preaching, the authority of scripture, personal conversion and piety, together with pastoring the Church and ministering to social needs. The church building is the centre of activity and care is taken to not only keep it in a good state of repair but also free of ritual and icons. Emmanuel gives the impression of simplicity. However, closer examination reveals a certain amount of symbolism.

*The more closely we study the remains of early sacred art, the more frequently do we detect the smallest details have a meaning.*

M R James, 1895

### Lectern



The lectern is a common feature in Anglican churches. When it is on display, it is usually placed between the chancel and the nave. It is used to hold the bible from which lessons are read. Lecterns may be made of wood or brass in the shape of an eagle. Outspread wings carry the Gospel to the four corners of the earth. The eagle is said to be able to look fearlessly into the sun - a symbol of John the Evangelist who, like the eagle is able to look unflinchingly into God's word.

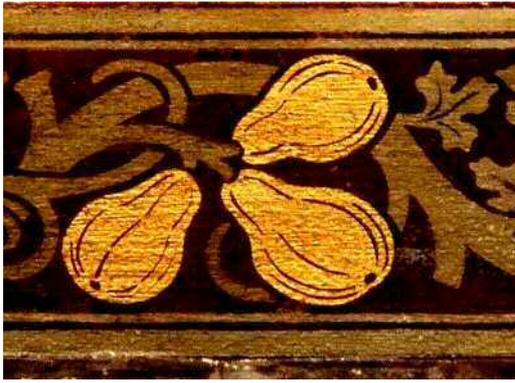
### Fruit



Deuteronomy 8: 6ff Observe the commands of the Lord ... for (he) is bringing you into a good land with streams and pools of water, ..... vines, fig trees and pomegranates..... When the pomegranate is open, its many seeds symbolize the believers who make up the Church. It is also found on the hem of Aaron's priestly robe to bring him dignity and honour (Exodus 28: 33).

Jewish tradition teaches that the pomegranate is a symbol of righteousness because it is said to have 613 seeds which correspond to the 613 commandments of the Torah. Some classical paintings depict the baby Jesus holding a pomegranate to symbolize resurrection and the hope of eternal life.





The first day of Christmas/ My true love sent to me/ A partridge in a pear tree. If we think of God as 'our true love', then his gift on the first day of Christmas might well be Jesus. It is within the location of God's love and grace (the pear tree) that Jesus is sent to redeem us.



As the Israelites approached the Promised Land, Moses sent spies ahead to bring back the fruit of the land. They returned with a cluster of grapes. Grapes represent a time of abundance. In Genesis 49: 11 Jacob blessed Judah by saying that the Lord would tether his donkey to a vine and wash his clothes with wine. Isaiah 5 refers to Israel as a vineyard and God as the vinedresser. In John 15, Jesus referred to himself as the true vine. His followers bear fruit when they are grafted on to him, thus becoming the new Israel. The wine of the Lord's Supper symbolises his blood shed on the cross for our redemption.



Early missionaries saw the passion flower as a gift from God to help them with the task of helping non-believers to understand Christ's Passion. The petals remind us of Christ's faithful disciples; the anthers of the five sacred wounds; the circle of filaments the Crown of Thorns; the three purple stigma the nails that held Christ to the cross.

### Letters and words



**IHS** or **IHC** are together known as the Chismon. They derive from the Greek spelling of Jesus (**ΙΗΣΟΥΣ**). **IHC** is the older of the two, found on a third century Roman monument. It was later transformed into the Latin form, **IHS** which was popularized in the 15<sup>th</sup> Century and which is more often found in English churches. **IHS** has taken on various meanings over the years:

- Iesus, Hominum Salvator – Jesus, Saviour of Mankind
- Iesus Habemus Socium – We have Jesus as our companion
- IHS – In His Service

An alternative is **IC** - the first and last letters of **ΙΗΣΟΥΣ**.





The Chi Rho is formed by superimposing the first two letters chi and rho (XP) of the Greek word ΧΡΙΣΤΟΣ = Christ in such a way that the vertical stroke of the rho intersects the centre of the chi (see below). It is also written XP with a line over the top.

The Chi Rho has a meaning that predates Christianity. The Ancient Greek word for gold begins with the same two letters. It was used to authenticate gold coins. It was also the symbol used by the Roman Emperor Constantine. In AD 312, Constantine was about to lead his army in a battle with his enemy Maxentius at the Milvian Bridge outside Rome. The winner would become emperor of the whole empire. Originally Constantine had been a pagan but that night in a dream he said he saw Jesus telling him to use the chi-rho sign as a safeguard in all battles. Constantine ordered it to be put on his soldier's shields -- and won the battle. Constantine subsequently declared the Roman Empire Christian.

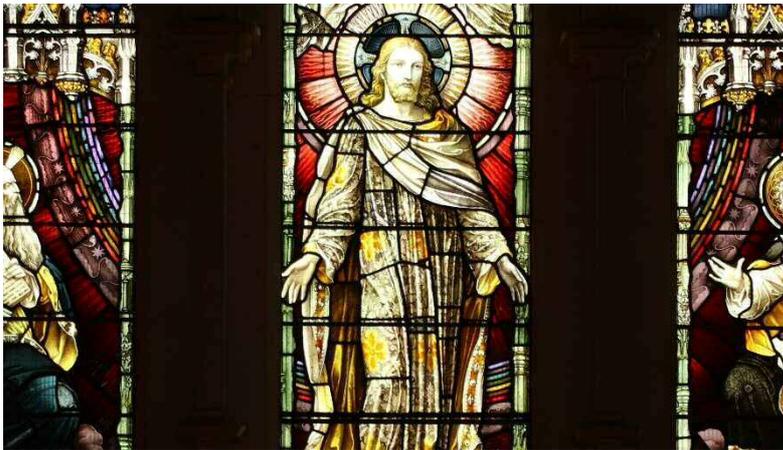


Alpha (Α) and Omega (Ω or ω) are the first and last letters of the Greek alphabet. In Revelation 1, God says: I am the Alpha and the Omega, who is, and who was and who is to come, the Almighty. In Revelation 22, John saw Jesus adopting the same description.



## Halos

Halo is the name given to a natural optical phenomenon created when light interacts with ice crystals suspended in the atmosphere. It may take many forms, ranging from coloured or white rings to arcs and spots in the sky. Roman Emperors were sometimes deified through being depicted with the addition of a halo. In Western Churches, early images of Christ with a halo emphasize his holiness whereas in the Eastern Church, they signify his power.



A mandorla halo, so called because it is shaped like an almond, surrounds a figure and is reserved for particular manifestations of God's power, such as the Ascension or Second Coming. In Emmanuel, the east window depicts the Transfiguration. Christ is partly surrounded by a mandorla in the form of a rainbow.

The cruciform halo is the most sacred and is reserved for members of the Trinity. The halo is distinguished by one vertical and two horizontal spokes within a circle. Most commonly, it forms the background for Jesus' head or in depictions of the Lamb of God. Simple halos (left) are used for those of particular holiness, such as Moses.



## Glastonbury Chairs

Glastonbury Chair is a Victorian term for an earlier wooden chair that may have been made for Richard Whiting, the last Abbot of Glastonbury. The chair was known to exist in the Middle Ages but then disappeared, only to re-emerge in Italy in the 15<sup>th</sup> Century. It was brought back to Glastonbury Abbey from Rome in 1504 by Abbot Richard Beere. Abbot Whiting sat on a Glastonbury Chair during his trial in the Bishop's Palace, Wells throughout the dissolution of the monasteries. The chair looks portable but in fact, does not fold.



One of the Glastonbury Chairs in Emmanuel is inscribed with a Latin text:



Johanes arthurus - John Arthur  
 Monachus Glastome - monk of  
 Glastonbury  
 Da pacem doe (domine) - Give  
 peace oh Lord  
 Sit laud deo - let there be praise to  
 God  
 Salvat eu (eum) deus - May God save  
 him

### Reredos

A reredos is an ornamental panel placed against the east wall behind the communion table. In pre-Reformation days, it was probably adorned with statues of saints. Post-Reformation Anglican churches more often have texts. The reredos in Emmanuel is a Decalogue Board on which the Ten Commandments and the Lord's Prayer are written. These became a regular part of church furnishings in the reign of Elizabeth I, when it was state policy to clear churches of any decorations or adornments that were regarded as Roman Catholic and to make English rather than Latin the lingua franca of Church Services. The texts also reflect a general increase in literacy levels.



### North Door

The door to the church has an association with Jesus' words in Revelation 3: 20: I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me. The verse is beautifully illustrated in Holman Hunt's allegorical painting, Light of the World. Prior to the Reformation, the north door was known as the Devil's Door. It was traditionally left open during a baptism to let out any evil spirits from the child being baptised. The door may have been adorned with a heavy knocker known as the sanctuary knocker. According to the ecclesiastical law of the Middle Ages, a fugitive had

only to touch the sanctuary knocker in order to be immune from arrest. The Constable of Arundel was compelled to do penance for having arrested a thief who was holding on to the door handle of Arundel Church.

### **Priest's door**

The Priest's door traditionally provided personal entrance because the priest 'owned' the chancel end of the church. It was often found on the south side of the chancel and may now be filled in.



### **Communion rail**

The term 'Chancel' derives from the Latin 'cancellus' meaning screen. Barriers of various kinds marked off the area close to the altar. Rood screens, as seen in St Mellanus, Mullion, Cornwall, separated the chancel from the nave. They were elaborate and adorned with icons of saints but were swept away by the Reformation to allow a better view of what was happening in the chancel.



Dogs were a common sight in churches and could be a nuisance. One ran off with the Eucharist bread. An official was employed to prevent this – the Dog Whipper. By the 17<sup>th</sup> Century, it seems that dogs had become such a problem that Archbishop William Laud (1573 – 1645) decreed altars should be surrounded by railings to keep dogs away and to reinforce the sanctity of the area. Communion rails now provide an aid for those who prefer to kneel when receiving communion.

### **Font**

In the words of the Book of Common Worship, baptism 'marks the beginning of a journey with God which continues for the rest of our lives, the first step in response to God's love'. Mankind is born in sin and can only enter the kingdom of God through being born again. 'Our Lord Jesus Christ has told us that to enter the kingdom of heaven we must be born again of water and the Spirit, and has given us baptism as the sign and seal of this new

birth'. The congregation, parents and godparents are then charged with 'a duty to support (the newly baptized) by prayer, example and teaching'.

Every medieval church contained a font for baptism. The word derives from the Latin 'fons' meaning spring, perhaps reflecting early baptism in a river or spring. Fonts were usually located at the west end of a church in an area known as the baptistry. The proximity reminded believers of their baptism on entry to the church. The font was large enough to allow an infant to be fully immersed. However, in the Middle Ages, it became the practice to baptise by partial immersion or by pouring water over the head. Nowadays, baptism sometimes take places in the chancel, enabling visitors and the congregation to observe the proceedings.

The font contained the holy water used in baptism. This water was generally only changed once a year on Easter Sunday. In 1236, Edmund, Archbishop of Canterbury, decreed that all fonts should be covered by a lockable lid and the key held by the parish priest. This was to prevent the theft of holy water which could be sold or used by witches in pagan rituals. Font covers were originally simple and flat, as in Emmanuel. Over time, in some cases, they became much larger and highly decorated and needed to be suspended on chains to enable them to be raised at will. The font cover in St George's, Brede is typical in this respect.

