



*Revd. A. Matheson
1940-1949*



*Mrs. Matheson
& children*



*Mr. Matheson
& children*





*Patricia DeRoyd (nee Affleck) Sister (window)
Southend Hospital - 1946*

Recently, sledging has become a commonplace word. However, only those living here before 1940 will remember the very big sledge (holding, I believe, at least 8 adults or 12 children, "run" on Wednesday afternoons (early closing day) by Mr. Arthur Marshall, of the Post Office Stores.

Local inhabitants met at the top of the hill (then unploughed) between the church and Canewdon Rd. All ages were there. As well as children (after school hours) there were some of the Rangers, and Rover Scouts, who sometimes brought their patrol banner and helped to haul the sledge back up the hill after each run. Mr. Marshall himself, a very active man, was middle-aged, and one whom I have seen thoroughly enjoy a ride was "Nurse Smith", then well over sixty and probably the best known Ashingdon person. When I knew her she had private patients at Ashingdon Hall, but had done all nursing work - her pride was that she had once nursed a bishop!

Of course, in snowy times it was hard getting to work, and absenteeism frowned upon. Before the big Council estate was built, drifts regularly blew across open marsh land to block Ashingdon Rd., more or less opposite St. Teresa's Church.

Trademen, who normally used bicycles, had to deliver as best they could. Our baker was Mr. Harry Barker, of Stambridge, who battled up the Chase with a big basket, usually 3 times a week. - perhaps he missed the odd day in snow! Clements, Arthy and at one time Loates were Rochford bakers who delivered in Ashingdon.

Residents in the Chase were expected to stock coal in summer, but when we moved to Clifton Rd. our first deliveries were made by sledge, from Frank Wall's scalyard, now part of Moons Close.

There were several Ashingdon/Fambridge dairies, but those who had the Co-op. were served from Rochford. I have met Mr. Frank Barton, of Alexandra Rd., pushing a barrow piled high with milk bottles, through deep snow at the corner of Dalys Rd. before 7.30 a.m. (Winter '39/40, when I worked at the First Aid post in Rochford)

The trains seemed to keep on running - I think the engines (steam) had gadgets in front to sweep snow away. Postmen got round somehow.

What about the church? Before 1940 the Rector was Father (John Hampden) Thompson, sent from London for an easier living! Counting an afternoon children's service he normally had four Sunday services - I suppose something might have been cancelled in very bad weather, but I cannot remember it. All Saints had also been re-opened with 2 services on Sundays. The Rev. Alan Matheson, who came after Father Thompson survived the long cold winter of 1947, in spite of having come from Tasmania. However, there was then no evening organist and I can remember being the only parishioner in church for more than one evensong that winter. The Rector alternated between saying prayers, giving an address and playing our harmonium himself!

Mr. Marshall, incidentally, was a very good member of Ashingdon Free Church. He took a Young Men's Bible Study Group on Sunday afternoons, which some of the sledgers also attended. Unhappily he died in 1940 and Mrs. Marshall, who suffered from arthritis, ran the P.O. Stores, with her daughter-in-law, throughout the war.

B.W.

ASHINGDON with SOUTH FAMBRIDGE.



Easter 1948.

GOOD FRIDAY:

Liturgy and Sermon, 10 a.m.
The Three Hours, 12—3 p.m.
Evensong (All Saints) 6.30 p.m.

EASTER DAY:

Holy Communion, 7 and 8 a.m.
(All Saints) 9.30 a.m.
Choral Communion, 11 a.m.
Children's Service, 3 p.m.
Evensong, 6.30 p.m.

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Wishing you a Joyous Eastertide,

Alan Matheson,
Rector.

"And note, that every parishioner shall communicate at the
least three times in the year, of which Easter to be one."
Prayer Book.

MAY I SHOW YOU ROUND?

A HISTORY AND GUIDE TO
ASHINGDON MINSTER



BY - F. C. EWING

MAY I SHOW YOU ROUND ?

A GUIDE TO ASHINGDON MINSTER

by F. C. Ewing

If you walk round the outside of Ashingdon Church on a clear day, you can see to the north the River Crouch, and beyond it the Danbury Hills, almost as far as Chelmsford. To the East, the tower of Canewdon Church stands proudly on the next hill, with the island of Foulness further away to the right of it. Further South still you can see the Maplin Sands off Shoeburyness, with perhaps a large liner looking like a tiny dot. Due South beyond Southend are the hills of Kent.

There has been a church on this hill for 1000 years. Professor Stenton says that before Canute laid the foundations of the minster you see today, there was a Saxon Church, at least about the year 970. Ashingdon's real fame however started in 1016 with the battle that bears its name - "Assandun." The year earlier, 1015, Canute, son of the Danish King Sweyn, set out to conquer England. At first he was not very successful, but on St. Luke's Day, October 18th, 1016 he met the cream of the English forces under Edmund at Assandun. The English formed up on Ashingdon Hill, fell on the enemy who seemed to be wavering, until one of the English commanders, Edric Streona, went over to Canute's side, and the rest of the English panicked. Canute won, and the Anglo-Saxon Chronicle says "He caused to be built there (at Ashingdon) a Minster of stone and lime for the souls of the men who were slain."

The first priest was Stigand, later Archbishop of Canterbury under William the Conqueror. Canute came himself to the dedication of the church in 1020 and with him "went the Archbishop Wulfstan of York, Earl Thorkill and many bishops and also abbots and monks with them and hallowed the mynster at Assandun" - so runs the Chronicle.

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LET US START OUR TOUR OF THE CHURCH OUTSIDE
OUTSIDE THE PORCH

If you look up just under the gutters between the porch and the tower, you will see a square patch of water stone. (This stone is found in quantities in the church yard, and should not have been used as when dry it breaks up into small pieces on its own). Behind it the wall was opened to replace a beam over the belfry door inside the church, to save removing the roof. You can see the new beam inside bolted to the old one which is still behind it.

On the other side of the porch, inset into the buttress, is a Scratch or Service Dial. These dials were primitive sundials used before the days of clocks. In the centre is a hole for the style or gnomon, usually a peg of oak which gave a shadow across the face of the dial, on which the priest would make a black stroke with a piece of charcoal to indicate the time of the next service. Adjoining the buttress is a wooden-framed window with re-bricked walling. The bricks are the same as those used in Ashington Hall, at the foot of Church Road, and it seems likely that when the hall was built a quantity of spare bricks was bought to repair the church, and so save the much greater cost of bringing in stone from a distance. In the next section of wall, still going towards the East end of the church, are pieces of roman brick, indicating that

there was an earlier building on top of the hill, even before the Saxon one.

In fact it seems as if Canute's church was longer than the building is now. If you look up at the wooden plates at the East end, you find them jutting out beyond the brickwork. Now some years ago I excavated at approximately eight feet from the East window in two different places and I found lime and stone in line with the North and South walls, which looked like a continuation of the foundations. A further indication that the church was longer is inside the church. Up on the walls, about three feet from the East end are the ends of a king beam that has been sawn off. If the East wall had always been in its present position, it would never have been necessary to put a beam here, but it would have been essential in a longer building. We know that a large part of the church was re-built in the 14th Century. What probably happened was that the movement of the clay on the hill, which is once again causing us trouble, weakened the old church. Perhaps the old East end collapsed, and to save money the church was made shorter, which avoided buying new materials.

At the South-east corner of the church is the grave of Mr. F. Colbear. From this spot I have found traces in several places of a footpath in roman brick size 18" x 9" x 1½", about two feet under the surface of the ground. The path extended to the South-east boundary of the church-yard.

Before you go inside the church look up at the clock on the tower. The dial is a black slate in the shape of a diamond. The hours are marked, not in numbers, but with the word EDWARDVS VII REX (Edward VII King). The first letter "E" is at 11 o'clock, At the top are the royal arms and at the bottom the date of Edward's death AD MCMX (1910). The hands and lettering were last re-gilded in 1937 by the author.

Now let us go inside. On the wall of the porch is a list of all the known Rectors of Ashington. There is a sudden gap at 1533, the period of the Reformation. During this time the church was closed but although it fell into bad repair, it does not seem to have been desecrated by puritan elements. As you enter the building notice the two doorways, North and South, opposite each other. Both have moulded jambs, a two centre arch, and a label over each, but the South arch is more pointed than its counterpart. If you are tall you will have to bend down to avoid hitting your head. There is an explanation for this. At the back of the church is a third doorway, similar to the others and about the same 14th Century date. If a church worker is at hand to unlock this door, which leads into the tower, you will find yourself going down two steps to its stone floor. When it was built the whole of the floor must have been at that level, and the doorways more than high enough, but at some time unknown the floor of the church has been raised between a foot and eighteen inches. The tower is surprisingly small on the inside, about 7' x 7'6". There are three floors, the clock mechanism being on the first, and the bell on the second. An inventory of October 1552 mentions two bells - "Mdm. that we hadd 1j bells the wych was stolen the wych be estymacyon dyd waye A hundreth waythe." There is a rumour in the district that a certain lord of the manor asked for a bell from each church to raise funds for constructing the sea walls. The bells were received, but the sea walls never matured. Certainly in 1768 only one bell is noted, and the present bell was a new one in 1791. It is 24" and inscribed "Thos. Mears, later Lester Pack and Chapman of London, fecit. 1791. Thos. Keyes and Benjn Palmer, Ch. Wardens."

RETURNING FROM THE TOWER, to the Nave, you will see that the North Wall, on your left, is out of perpendicular. By the screen is the pillar of the old chancel arch which is leaning even further. There is a tradition in the parish that the arch collapsed about the year 1700. No doubt the movement of the clay on the hill was once again responsible. The capital stone from this pillar lies outside the church alongside the porch. It looks as if the South wall was damaged at the same time, and the red-bricked work we saw outside was done then to repair it.

By the large window in the North wall of the Nave is a piscina set in the wall, and there is a second one to the right of the altar.

These piscinas are for the priest to wash his hands after touching the Blessed Sacrament of Holy Communion, and for the washing of the chalice, the drain being arranged to lead to consecrated land without mixing with the ordinary rainwater. The existence of one in the nave is a sign that there was an altar at this spot, and in the 13th Century there was also an image of Our Lady. Pilgrims came from great distances to be healed, and the church became popular for marriages. Neighbouring clergy protested to the Bishop of London, however, and about 1304 pilgrimages were discouraged or suppressed, though the church always remained a favourite one for marriages.

THE CHANCEL

There may have been a screen in mediaeval times, but for some centuries the church has been without one. The one on view now was put in only forty years ago. The altar too is modern (1906) and the glass in the East window behind it was a memorial in 1910 to the Keyes family. Two members of this family, father and son, were churchwardens in succession for 77 years. The family goes back

to the 1300 period and lived at the foot of Ashington Hill on what was then Moon's Farm. In the upper part of the window is depicted Our Lord, His Mother, and St. Andrew, the patron Saint of the church. In the lower part is Canute with a picture of the church behind him; and St. Cedd, bishop of East Anglia with his church of St. Peter-on-the-Wall, Bradwell, Essex.

The other windows in the Chancel are:-

North Wall: 16th Century, with a glass memorial to the Hobday family.

South Wall: The one nearest the altar is 15th Century. The one farthest from the altar is 14th Century.

Low windows like this are frequently called leprosy windows, where those who had the disease or who were excommunicated, could look into the church from outside. It is by no means certain however that this was their purpose.

ASHINGTON HAS MANY TREASURES, new and old, of which it is proud. Two recent ones are the Danish Flag, which hangs over the organ, and the viking ship over the centre of the nave. The story of these starts in 1950, when the then Rector, Fr. Evelyn-White, discovered that the church was in danger of collapse. The vestry, built on behind the North door to the church in 1906 had settled away from the church, and was pulling the North wall with it. It was already 7" out of vertical, the buttresses were no longer supporting the wall but helping to pull it down, and the roof was in danger of collapse. A restoration fund was opened, but the money was slow to come in. Then the "Evening News" published two articles. The result was that in two months the restoration fund jumped by £1,100, and an appeal was launched in Denmark. The Danish Embassy said that they wanted to present

a flag to the church, and the Danish Travel Association wished to present a replica of the viking ship, such as Canute used. On January 18th, 1951 Prince George of Denmark himself came down to present the flag.

Unfortunately the worst was not yet known; as the old plaster was stripped off and the roof examined it was realised that in days past the church had been patched up in the most careless way imaginable. Just as it seemed impossible that the necessary money could ever be found, the late Mr. David Greig, who had a great love of Denmark, sent a cheque for £1,000. The work was able to continue, and the church re-dedicated on June 11th 1951. The total cost was £4,100, and it was all paid for within two years.

Hanging on the wall by the North door is the replica of a silver coin of Canute. I found the original six feet down when digging the grave for Mr. Jolly, near the centre of the old churchyard. It was sent to Oxford for examination, and to Cambridge, and verified as being the only one found in this country up to the present time. It is now in Prittlewell Priory Museum for safe keeping. In another grave were two sets of close link coats of mail. These were quite distinct, but reduced to powder as soon as they were touched.

ON THE OTHER SIDE OF THE CHURCH by the porch door, is an old lead stoup. This was not, as most people think, also dug up in the churchyard. The bowl was used for many years as a funnel for filling lamps, and the figure from some reason found its way to Prittlewell Church. It was the late Archdeacon Gowing and the then Rector who both realised that they belonged together, and restored it to its right place.

Ashington also possesses a fine Elizabethan

chalice, in silver, dating from 1563, and a 1683 Bible.

The earliest registers, now in the Essex Records Office, date from 1566, and the registers dating from 1814 are still in use.

The big coat of arms over the vestry door is the royal arms of King James II. For years the exact date was unknown, but during the 1951 restoration the Rector and Mrs. Evelyn-White, and Miss Anne Roper, set about cleaning and removing the accumulated dust and dirt. The front yielded no clue, but on the reverse they found what they were looking for - the date 1685. You can see an impression of the back below the panel itself.

WE HAVE ALMOST FINISHED OUR TOUR, and are back by the font. This is early 16th Century, but the lid you see is modern. If you look, however, you will see marks on the stone which show that it originally had a cover on hinges and secured with a chain, so that no-one could remove the Holy Water that in those days was left in the font.

* * * * *

A FACE FROM THE PAST

The other Sunday, we were about to leave the church after the Morning Service to go down to the Church Hall for a welcome cup of tea and of course a chat when visitors came through the door. As I saw the older man I remarked that I was sure I knew the him as an Ashingdonite. Going up to them I asked them if they'd come to look round. The younger man replied that they were as his grandfather used to be Churchwarden here. I asked his name. "Thorogood" was the reply.

"You must have known my father" I said.

A smile transfixed his face, "We were Churchwardens together" He went on "I've been back several times and this is the first time I've met someone I knew. This has made my day"

Laurie Thorogood was born near 'The Cherry Tree' Stambridge, so Michael Northfield was able to give him news of many old friends from that way.

After we'd all had a cup of tea in the Church Hall, we took a photo of him for the record. We exchanged addresses and he promised to give us advance notice of his next visit and perhaps he'll meet some of his old pals then.

LAURIE THOROGOOD. YOU MADE OUR DAY TOO.



Mr. & Mrs. Thorogood



Mr. Thorogood & grandson
and wife. 1980's



*Revd. Charles Augustine Evelyn-White M.A.
1949 - 1959*





ST. ANDREWS, ASHINGDON

The Churchwardens have pleasure in inviting

to be present at the
INSTITUTION AND INDUCTION
of the

REV. CHARLES AUGUSTINE EVELYN-WHITE, M.A.

as Rector of St. Andrews, Ashingdon

On Wednesday, June 8th, 1949 at 3.0 p.m.

*Light Refreshments will be provided in the Church Hall after the Service
Clergy will robe in the Rectory. R.S.V.P. to E. Wyeth, Ashingdon*



CHURCH CHOIR 1949

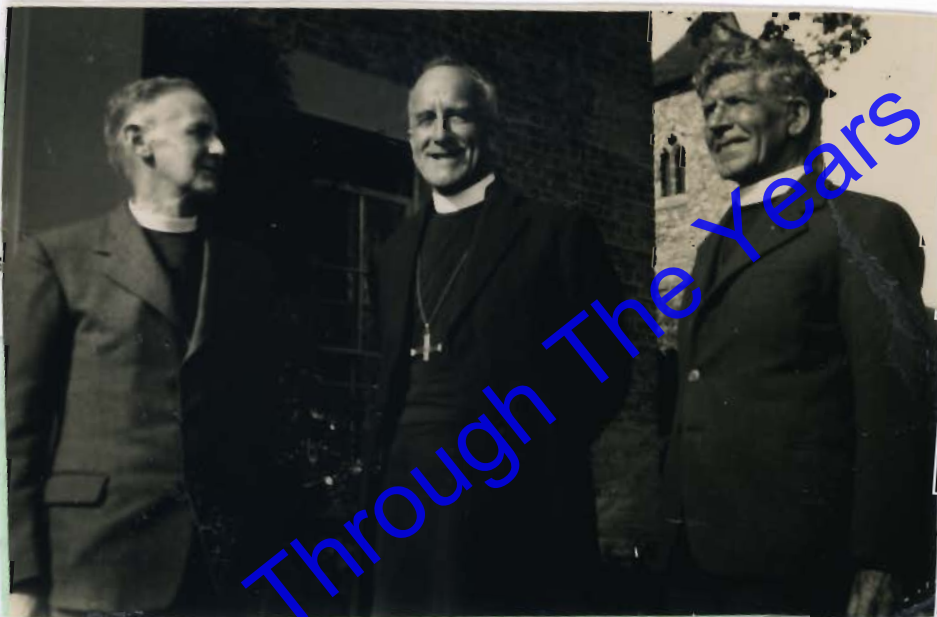
Back row L to R:

- 1. Derek Wall***
- 2. Don Blower***
- 3. Anne Vaughan***
- 4. Ethel Going***
- 5. Erica Wyeth***
- 6. Shirley Cottis***
- 7. Jean Kipling.***

Front row

- 1.***
- 2. Henry Drew***
- 3. Jimmy Prior***
- 4. Geoff Blower***
- 5. Philip Blower***

vicar of St. Mary's
Prittlewell



Rev. E. White, Bp. of Chelmsford, Archdeacon Gowing



STOP PRESS—30th January.

The great news has just come in that Mr. David Greig has given £1000 towards the restoration of the Church. With other donations received to date as a result of Mr. Richard Herd's latest appeal in the "Evening News," the fund now stands at about £2,780.

What a load has been lifted !



A Service of
Thanksgiving to Almighty God
for the Restoration of
The Church of St. Andrew,
The Apostle, Ashingdon,
and its Re-Dedication
by the
Lord Bishop of Chelmsford
on
Monday, 11th June, 1951
at 3 p.m.

The Church, founded by Knut the Great A.D. 1020 was, in 1949, in danger of collapse. The sum of £3,000 has, so far, been raised by the wholeheartedness of the villagers, by the magnificent help of the London "Evening News" and the people of Denmark.

* * *

THE SERVICE OF RE-DEDICATION

The procession will start from the Church Hall singing:—

Lift high the Cross, the love of Christ proclaim
Till all the world adore His Sacred Name.
Come, brethren, follow where our Captain trod,
Our King victorious, Christ the Son of God.
Lift high the Cross, &c.

Led on their way by this triumphant sign,
The hosts of God in conquering ranks combine.
Lift high the Cross, &c.

Each new-born soldier of the Crucified
Bears on his brow the seal of Him Who died.
Lift high the Cross, &c.

This is the sign which Satan's legions fear,
The mystery which angel hosts revere.
Lift high the Cross, &c.

Saved by this Cross whereon their Lord was slain,
The sons of Adam their lost home regain.
Lift high the Cross, &c.

From north and south, from east and west they raise
In growing unison their song of praise.
Lift high the Cross, &c.

O Lord, once lifted on the glorious Tree,
As Thou hast promised, draw men unto Thee.
Lift high the Cross, &c.

Let every race and every language tell
Of Him Who saves our souls from death and hell.
Lift high the Cross, &c.

From farthest regions let them homage bring,
And on His Cross adore their Saviour King.
Lift high the Cross, &c.

Set up Thy Throne, that earth's despair may cease
Beneath the shadow of its healing peace.
Lift high the Cross, &c.

This will cease when the Cross bearer and acolytes reach the Porch. The procession will then move round the outside of the Church, East, North, West and back to the South porch singing:—

Blessed city, heavenly Salem,
Vision dear of peace and love,
Who of living stones art builded
In the height of heav'n above,
And, with Angel hosts encircled,
As a bride dost earthward move;

From celestial realms descending,
Bridal glory round thee shed,
Meet for Him Whose love espoused
thee,
To thy Lord shalt thou be led;
All thy streets, and all thy bulwarks
Of pure gold are fashioned.

Bright thy gates of pearl are shining,
They are open evermore;
And by virtue of His merits
Thither faithful souls do soar,
Who for Christ's dear Name in this world
Pain and tribulation bore.

Many a blow and biting sculpture
Polish'd well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith hath will'd for ever
That His Palace should be deck'd.

Laud and honour to the Father,
Laud and honour to the Son,
Laud and honour to the Spirit,
Ever Three and ever One,
Consubstantial, Co-eternal,
While unending ages run.

Christ is made the sure Foundation,
Christ the Head and Corner-stone,
Chosen of the Lord, and precious,
Binding all the Church in one,
Holy Sion's help for ever,
And her confidence alone.

All that dedicated city,
Dearly loved of God on high,
In exultant jubilation
Pours perpetual melody,
God the One in Three adoring
In glad hymns eternally.

To this Temple, where we call Thee,
Come, O Lord, of hosts, today;
With Thy wonted loving-kindness
Hear Thy servants, as they pray;
And Thy fullest benediction
Shed within its walls away.

Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee for ever
With the Blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

The procession will then divide right and left for the Bishop to pass through, and the Bishop, taking his Pastoral Staff in his right hand shall knock three times at the closed door, saying

Open me the gates of righteousness: that I may go into them,
and give thanks unto the Lord.

Answer shall be made from within by the Churchwardens (the people standing):

This is the gate of the Lord: the righteous shall enter into it.

Then the door shall be opened wide by the Churchwardens, and the Bishop, standing within the entrance, shall say:

Peace be to this House of God, our heavenly Father—

Peace be to this House from his Son, who is our peace—

Peace be to this House from the Holy Ghost, the Comforter.

Then the Bishop shall enter the Church, and say (the people still standing):—

LET US PRAY

We are not worthy, O Lord, to enter into thy Presence, for thou art of purer eyes than to behold iniquity—But thou, Lord, art merciful and full of compassion. Forgive us, therefore all the sins and offences of our past lives, whereby we have grieved or dishonoured thee in this place and receive us again into thy favour.

May thine eyes be upon us as we enter thine House, and may all our thoughts and words be hallowed by thy Presence.

Let thy holy Angels be with us and about us, and thy Holy Spirit within us, that in all our works and ways we may glorify thy Name; through Jesus Christ our Lord *Amen*.

The procession will then move forward to their appointed places in the Chancel, the Bishop proceeding to the Altar while the following is sung:

PSALM 24.

The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas: and prepared it upon the floods.

3. Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4. Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5. He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6. This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8. Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10. Who is the King of glory: even the Lord of hosts, he is the King of glory. Gloria . . .

THE DEDICATION

Then the Bishop, standing before the Altar shall turn to the people and say:

Dearly beloved in the Lord, let us render humble and hearty thanks to Almighty God for His goodness in prospering the work of restoration of this ancient Church, and implore the continuance of His favour and blessing on it.

Bishop. I will magnify Thee, O God, my King: I will praise Thy Name for ever and ever.

People. I will magnify Thee, O God, my King: I will praise Thy Name for ever and ever.

Bishop. Every day will I give thanks unto Thee: and praise Thy Name for ever and ever.

People. I will praise Thy Name for ever and ever.

Bishop. Glory be to the Father and to the Son and to the Holy Ghost.

People. I will praise Thy Name for ever and ever.

Bishop. Let us pray (*All Kneel.*)

O Lord Jesu Christ, who in the days of thy flesh didst honour the feast of dedication by Thy Presence: Be present with us now; and, because holiness becometh thine house for ever, sanctify us, we beseech thee, that we may be living temples, holy and acceptable unto Thee; and grant that we may be devoutly given to serve Thee in all good works; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Blessed be Thy Name, O Lord, that it hath pleased Thee to put into the hearts of Thy servants the desire to restore and adorn this House for Thy honour and glory, and for the ministry of Thy Word and Sacraments—Remember them, O Lord, for good; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness to Thee by making a right use of the same; through Jesus Christ our Lord. *Amen.*

Then shall be sung:

Praise my soul, the King of Heaven,
To His feet thy tribute bring;
Ransom'd, heal'd, restored, forgiven,

Evermore His praises sing;
Alleluia! Alleluia!

Praise the everlasting King.

Praise Him for His grace and favour

To our fathers in distress;

Praise Him still the same as ever,
Slow to chide, and swift to bless;

Alleluia! Alleluia!

Glorious in His faithfulness.

Father-like, He tends and spares us,
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes;
Alleluia! Alleluia!
Widely yet His mercy flows.

Angels in the height, adore Him;
Ye behold Him face to face;
Saints triumphant, bow before Him,
Gather'd in from every race;
Alleluia! Alleluia!
Praise with us the God of grace.

Then shall the Bishop say:

Let us pray for the Priest and People of this parish
Let Thy Priests be clothed with righteousness

People. And Thy Saints sing with joyfulness

Bishop. Almighty and Everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of us Thy servants; and grant unto this parish all things needful for its spiritual welfare. Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick and afflicted; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; remove all hinderances to the advancement of Thy truth; and bring all to be of one heart and mind within the fold of thy Holy Church; to the honour and glory of Thy blessed Name, through Jesus Christ our Lord. *Amen.*

Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

Then shall be sung:

Thy Hand, O God, has guided
Thy flock, from age to age;
The wonderful tale is written,
Full clear, on every page;
Our fathers own'd Thy goodness,
And we their deeds record;
And both of this bear witness,
One Church, one Faith, one Lord.

Thy heralds brought glad tidings
To greatest, as to least;
They bade men rise, and hasten
To share the great King's feast;
And this was all their teaching,
In every deed and word,
To all alike proclaiming
One Church, one Faith, one Lord.

When shadows thick were falling,
And all seem'd sunk in night,
Thou, Lord, didst send Thy servants,
Thy chosen sons of light.
On them and on Thy people
Thy plenteous Grace was pour'd,
And this was still their message,
One Church, one Faith, one Lord.

Then shall Evensong be sung:

PSALM 122.

I was glad when they said unto me: We will go into the house of the Lord.

2. Our feet shall stand in thy gates: O Jerusalem.

3. Jerusalem is built as a city: that is at unity in itself.

4. For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5. For there is the seat of judgement: even the seat of the house of David.

6. O pray for the peace of Jerusalem: they shall prosper that love thee.

7. Peace be within thy walls: and plenteousness within thy palaces.

8. For my brethren and companion's sakes: I will wish thee prosperity.

9. Yea, because of the house of the Lord our God: I will seek to do thee good. Gloria . . .

1ST LESSON—EZRA 3. I-II.

OFFICE HYMN.

Jesus calls us; o'er the tumult
Of our life's wild restless sea
Day by day His sweet voice sound-
eth,
Saying "Christian, follow Me:"

As of old Saint Andrew heard it
By the Galilean lake,
Turn'd from home, and toil, and
kindred,
Leaving all for His dear sake.

Jesus calls us : by Thy Mercies,
Saviour, make us hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

MAGNIFICAT.

2ND LESSON—i, S. PETER 2. I-9.

Nunc Dimittis . . . and so on to end of 3rd Collect.

Then shall be sung:

We love the place, O God,
Wherein Thine honour dwells;
The joy of Thine abode
All earthly joy excels.

It is the house of prayer,
Wherein Thy servants meet;
And Thou, O Lord, art there
Thy chosen flock to greet.

We love the sacred Font;
For there the Holy Dove
To pour is ever wont
His blessings from above.

We love Thine Altar, Lord;
Oh, what on earth so dear?
For there, in faith adored,
We find Thy Presence near.

We love the Word of life,
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.

We love to sing below
For mercies freely given;
But, oh, we long to know
The triumph-song of Heav'n.

Lord Jesus, give us grace
On earth to love Thee more,
In Heav'n to see Thy Face,
And with Thy Saints adore.

THE BISHOP'S ADDRESS

Then shall be sung the following hymn during which the collection will be made.

The God of Abraham praise
Who reigns enthroned above,
Ancient of everlasting days,
And God of Love:
Jehovah, Great I am,
By earth and Heav'n confest;
We bow and bless the Sacred
Name
For ever blest.

The God of Abraham praise,
At Whose supreme command
From earth we rise, and seek the
joys
At His right Hand:
We all on earth forsake,
Its wisdom, fame, and power;
And Him our only Portion make,
Our Shield and Tower.

Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds we urge our
way
At His command.
The watery deep we pass,
With Jesus in our view;
And through the howling wilder-
ness
Our way pursue.

The goodly land we see,
With peace and plenty blest;
A land of sacred liberty
And endless rest;
There milk and honey flow,
And oil and wine abound,
And trees of life for ever grow,
With mercy crown'd.

There dwells the Lord, our King,
The Lord our Righteousness,
Triumphant o'er the world of sin,
The Prince of Peace:
On Sion's sacred height
His Kingdom He maintains,
And glorious with His saints in
light
For ever reigns.

He keeps His own secure,
He guards them by His side,
Arrays in garment white and pure
His spotless Bride:
With streams of sacred bliss,
Beneath serener skies,
With all the fruits of Paradise,
He still supplies.

Before the great Three-One
They all exulting stand,
And tell the wonders He hath done
Through all their land:
The listening spheres attend,
And swell the growing fame;
And sing, in songs which never
end,
The wondrous Name.

The God Who reigns on high
The great Archangels sing;
And "Holy, Holy, Holy," cry,
"Almighty King!
Who was, and is the same,
And evermore shall be;
Jehovah, Father, Great I am,
We worship Thee."

Before the Saviour's Face
The ransom'd nations bow,
O'erwhelm'd at His Almighty grace
For ever new:
He shows His prints of love,—
They kindle to a flame!
And sound through all the worlds
above
The slaughter'd Lamb.

The whole triumphant host
Give thanks to God on high;
"Hail! Father, Son, and Holy
Ghost,"
They ever cry:
Hail! Abraham's God, and mine!
(I join the heavenly lays),
All might and majesty are Thine,
And endless praise.

THE BLESSING

Then the Bishop, standing at the Altar shall say:

We thank Thee, O Lord God of our Fathers, for the life and work of our founder King Knut, a great ruler and lawgiver whom we remember this day. We praise Thee for the loyalty which unites these islands with the Danish Nation. Strengthen, we beseech Thee, our corporate hold on righteousness; make us equal to our high trust, reverent in the use of freedom, just in the exercise of power, unfaltering in the protection of weakness. To our legislators and counsellors, give insight and faithfulness, that our laws may clearly speak the right and our judges purely interpret them. May wisdom be the glory of our times and mutual confidence the joy of all peoples, through Jesus Christ our Lord. *Amen.*

Let us pray for those whose labour is crowned this day.

We thank Thee for the labour of those, by whose hands and brains this Church has been restored to safety and beauty—we pray Thee, that as they have rebuilt Thy earthly Home, so too may we build up Thy Spiritual Home in this village, to Thy honour and glory and for the salvation of souls. Through Jesus Christ our Lord. *Amen.*

Let us pray for those who gave so freely of their substance.

We thank Thee, Almighty God, for opening the hearts of so many to give so freely of their substance in this our need. Grant them, we beseech Thee, Thy blessing all the days of their life. Through Jesus Christ our Lord. *Amen.*

All say together:

Teach us, good Lord to serve Thee as Thou deservest.
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and to ask for no reward
Save that of knowing that we do Thy will
Through Jesus Christ our Lord. *Amen.*

Then shall be sung this hymn:

Now thank we all our God
For this most gracious blessing;
For this our Church restored
Again into Thy keeping.
With grateful hearts we sing
Thanksgiving to our King,
'Neath this roof once again
Echos Thy glorious Name.

A mighty battle fought
Here many fell sore wounded.
And for their souls to pray
Was thus this Minster founded.
A thousand years have rolled,
Since Denmark's king of old,
Built on this ancient hill
The Church which stands here
still.

At least we see O Lord
Our labours now are ending;
And Thou didst hear our prayer
And answered to our pleading.
Without Thy help O God,
Our Church ne'er been restored;
But crumbling here would lie
Its faith and life to die.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With Them in highest Heaven,
The One Eternal God
Whom earth and Heav'n adore
For thus it was, is now,
And shall be evermore.

[The first three verses have been written by one of our choir-girls: Miss Jean Kipling.]

The Bishop, Clergy and choir will then proceed to the Vestry.

THANKSGIVING WEEK

- | | |
|-----------|---|
| Monday | June 11—3 p.m. Re-opening and Re-Dedication by the Lord Bishop of Chelmsford. |
| Tuesday | June 12—7.45 a.m. Holy Communion (of our Patron Saint). 7.30 p.m. Evensong. |
| Wednesday | June 13—7.45 a.m. Holy Communion (of the Holy Spirit). 7.30 p.m. Evensong. |
| Thursday | June 14—7.45 a.m. Holy Communion (of the Blessed Sacrament). 6 p.m. Evensong 7.30 p.m. Ashington Young Players will present two plays. |
| Friday | June 15—7.45 a.m. Holy Communion (Requiem for our Founder, and departed Priests who have served this Parish). 6 p.m. Evensong 7 p.m. Social for the Congregation (Rectory). 9.30 p.m. Compline. |

Saturday June 16—7.45 a.m. Holy Communion (*of our Lady*).
7.30 p.m. Evensong. 8 p.m. Compline.

Sunday June 17—8 a.m. Holy Communion. 8.45 a.m. Mat-
tins. 10.30 a.m. Sung Eucharist. Preacher:
The Ven. E. N. Gowing, Archdeacon of
Southend. 3 p.m. Children's Church.
6.30 p.m. Evensong. Preacher: The Rev.
Canon Tilston, Vicar of S. Margaret's,
Leigh and Rural Dean.



A Service of
Thanksgiving to Almighty God
for the Restoration of
The Church of St. Andrew,
The Apostle, Ashingdon,
and its Re-Dedication
by the
Lord Bishop of Chelmsford
on
Monday, 11th June, 1951
at 3 p.m.

George Price
&
son Malcolm
Sept. 1997



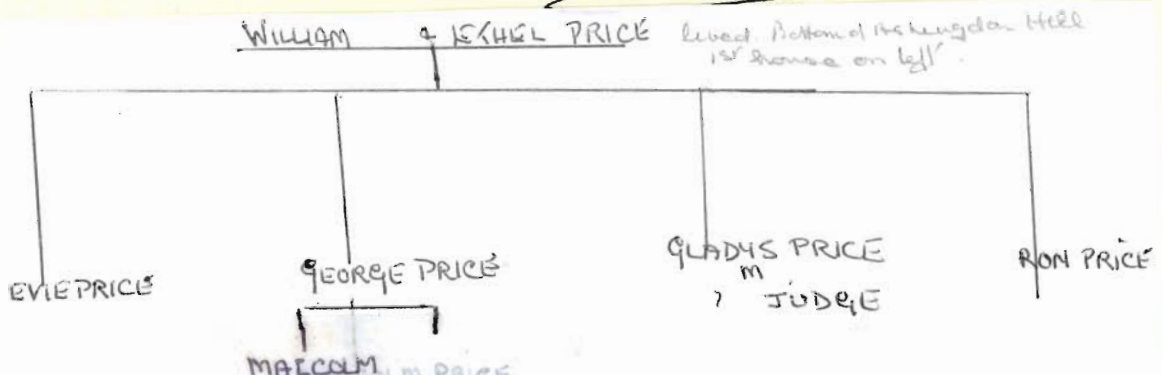
14 June 1951.

Dear Mr. Price,

I just don't know how to thank you for your most wonderful gift to our dear old Church. You can little know the tremendous burden you have lifted from my shoulders. I hate having a debt. It's always easier to raise money before rather than after the event. You just took my health away yesterday and made me incapable of speech. I love the little Church and my reward is seeing it restored and safe. I watched every step of the work and my love for it increased at every step. Your father will indeed be sustained in the Church he both served and loved.

Yours sincerely

CA. Evelyn - White



RECEIPT.

The Rector and Wardens gratefully acknowledge the sum of £ 250 : 0 : 0

from S. W. Price

of

towards Ashingdon Restoration Fund.

Kindly return the whole slip so that the receipt may be returned to you.

J. FRANCIS & SONS, PRINTERS, ROCHFORD.

S. Andrew's, Ashingdon

Bombs, dropped by enemy action destroyed hundreds of our ancient Churches. They are lost for all time.

"What a shame it is!"

That's what people say when they see the stark ruins. YOU are now standing in a Church 930 years old. If you come this way in a year or two, you will find this Church in ruins: destroyed NOT by bombs but by apathy.

"What a shame it is!"

That's what people will say - it's so easy! THIS CHURCH OUGHT TO BE RESTORED THIS [1950] SUMMER.

But

How can this little village raise

(it was to £4,100!) £2,000 - unaided? ^{it came to £900}

They have good souls, raised **over £400**

PLEASE, PLEASE, help us in our dire need. We put an appeal in the "Church Times. It cost £1:16. Result?

ONE & only one throughout England responded with £1:1. IT JUST BREAKS OUR HEARTS

N.B. If you have not the money with you now, please send when you get home.

Ashingdon
Nr Rockford.

C.A. Evelyn-White
Rector