

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

**PART 1 The East Window**



recorded by  
**James Sidgwick**  
and  
**James Thomson**

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

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

**Recorders**

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## INTRODUCTION

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

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

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

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



A detail from the East Window in The Chad Chapel

## ACKNOWLEDGEMENTS

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

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# **EAST WINDOW**

Albert Joseph Moore (1841-1893)

## **Level 1**

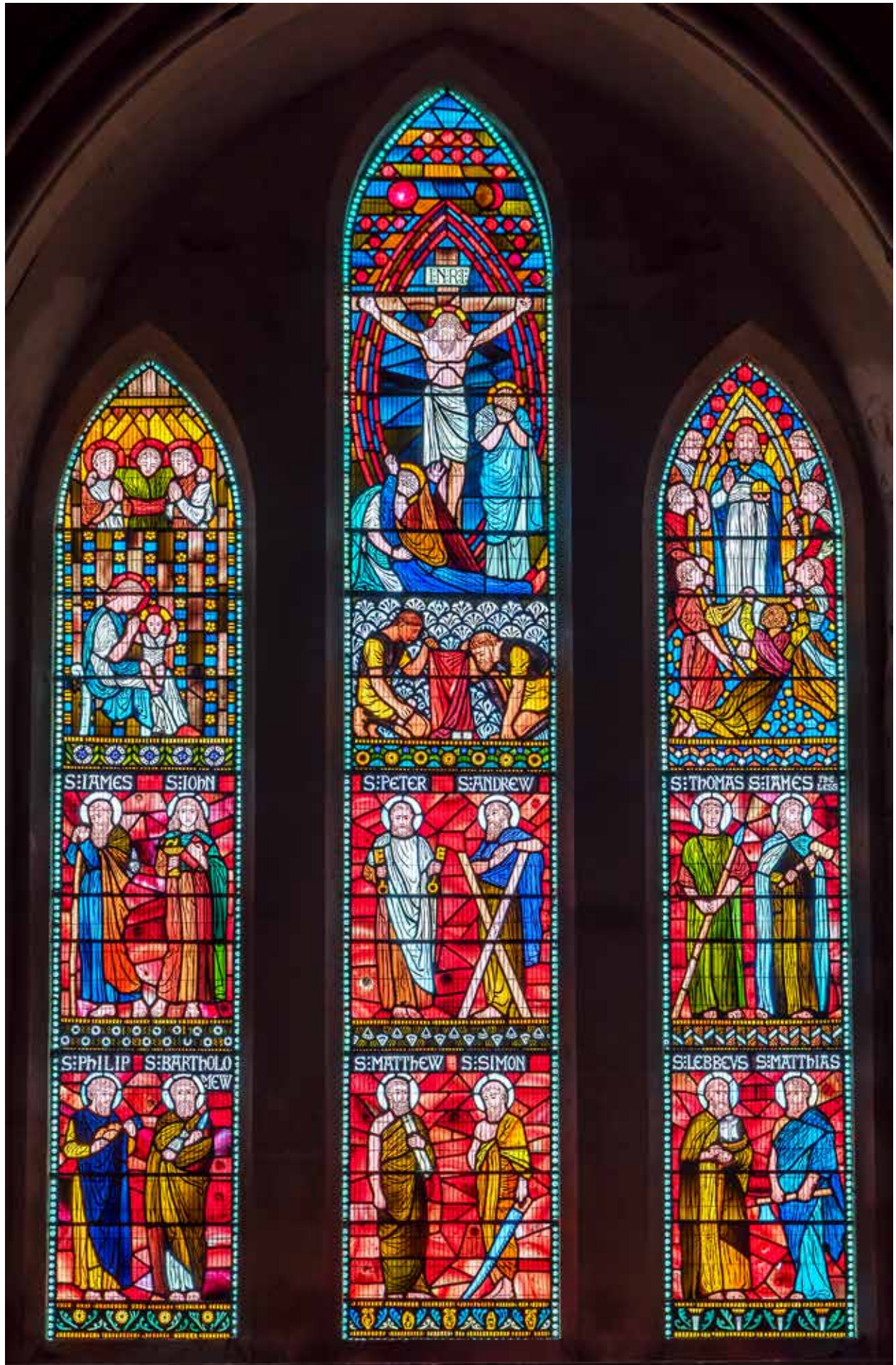
The Nativity – The Crucifixion – Christ in Majesty

## **Levels 2 and 3**

The Twelve Faithful Apostles

## **Reredos**

# THE EAST WINDOW



East .1

East.2

East.3

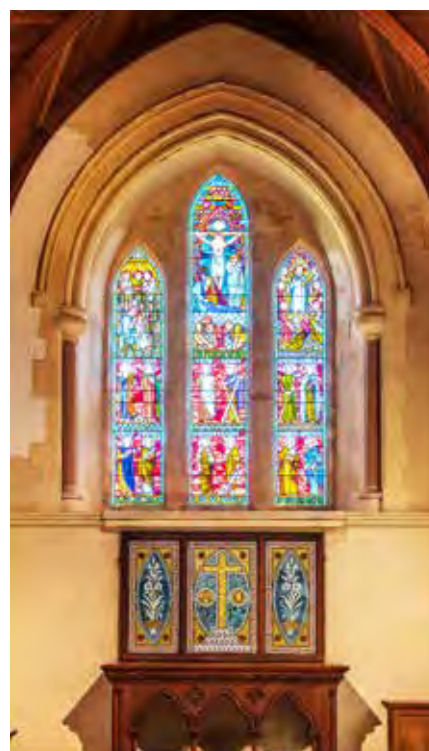
### Summary Diagram of the East Window

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

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

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

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



THE NATIVITY



The 'Heavenly Host' **Note 1**

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

**Note 1**

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

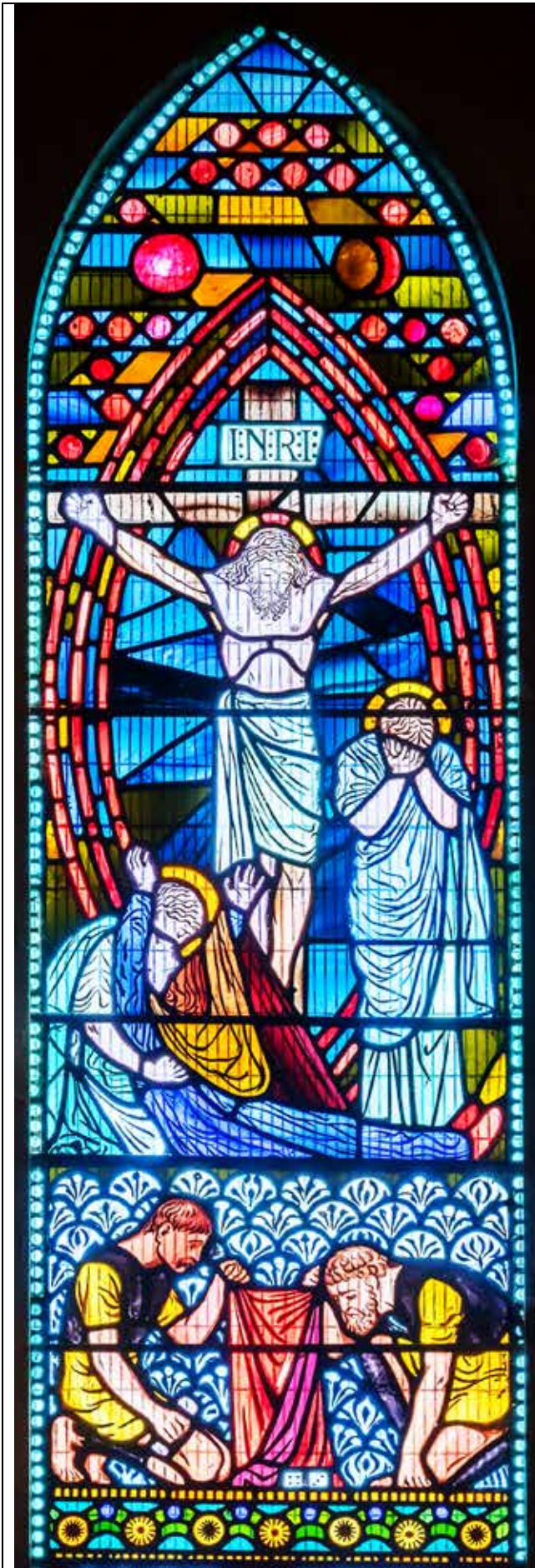
*St Luke 2 verses 13b and 14*

**Note 2**

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



THE CRUCIFIXION



Sun and Moon **Note 1**

INRI **Note 2**

CRUCIFIED CHRIST with Cruciform halo  
**Note 2**

Mandorla **Note 2**

St John the Evangelist **Note 3**

St John looking after The Blessed Virgin Mary  
**Note 3**

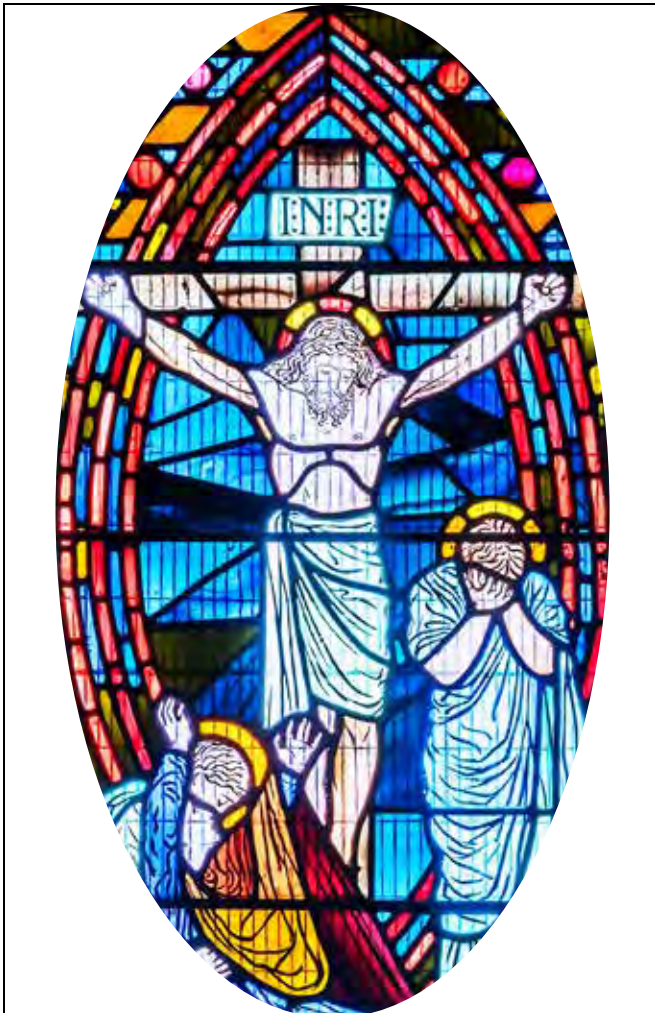
Soldiers casting lots for the seamless  
garment **Note 4**

**Note 1**



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

**Note 2**



**The Crucifixion**

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



Heaven **Mandorla** Earth

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



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

**INRI**

*Jesus Nazarenus, Rex Iudaeorum*

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

**This is Jesus, the King of the Jews**

*St Matthew 27 verse 37*



### Note 3

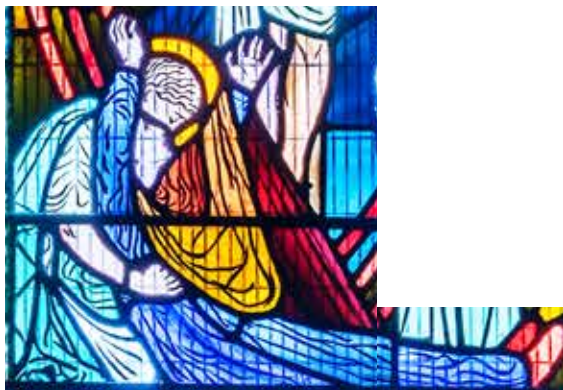
The Holy Rood which may adorn the Chancel Arch of a church has two figures in addition to the Crucified Christ. They are to Christ's right the Blessed Virgin Mary and to the left the Beloved Disciple, St John the Evangelist.

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

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



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



### Note 4



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



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

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

*St John 19 verses 23 and 24*

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

*Psalms 22 verse 18*

Level 1: East .3



**CHRIST IN MAJESTY**

Seven red spheres **Note 1**

Cruciform halo **Note 2**

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

Mandorla (yellow) **Note 4**

Seven Angels **Note 4**

Angel with a censer **Note 4**


**Note 1**

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

**Note 2**

Christ wears a cruciform halo

**Note 3**

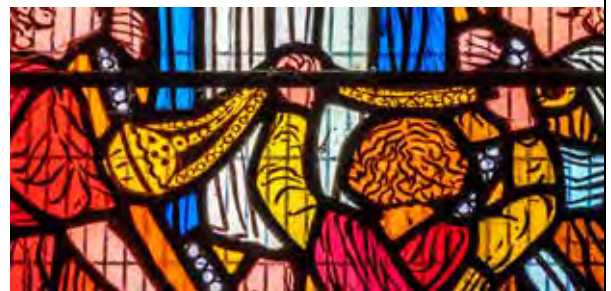
|  |  |   |
|--|--|---|
| <p>The right hand of Christ is raised in blessing with the thumb, index and middle fingers extended and the ring and little fingers flexed. The palm is directed towards the people.</p> |  | <p>The left-hand carries a symbol of the World, known as a <i>globus</i>. It would need a cross to be a <i>Globus Cruciger</i>.</p> |
|--|--|---|

#### Note 4



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

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



See also light 2 note 4.

#### Note 5

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

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

*Revelation 8 verses 1-6*

## LEVELS 2 and 3

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

### **The Twelve**

#### **St Matthew**

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

*St Matthew 10 verses 1-4*

#### **St Luke**

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

*St Luke 6 verses 12-16*

### **The Acts of the Apostles**

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

*The Acts of the Apostles 1 verses 13 and 14*

### **St Matthias**

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

*Acts of the Apostles 1 verses 15-26*

## Levels 2 and 3 – East.1

### S James

Feast-day – July 25

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

Note the use of ‘I’ instead of ‘J’ as in Latin.

### S Philip

Feast-day – May 1

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



### S John

Feast-day – December 27

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

### S Bartholomew

Feast-day – August 24

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

### Note 1

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



Levels 2 and 3 – East.2

**S Peter**

Feast-day – June 29

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

**S Matthew**

Feast-day – September 21

S Matthew carries a scroll representing the First Gospel.



**S Andrew**

Feast-day – November 30

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

**S Simon**

Feast-day – October 28

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

**Note 1**

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

*St Matthew*

*16 verses 18 and 19*



### Levels 2 and 3 – East.3

#### S Thomas

Feast-day = July 3  
BCP – December 21

S Thomas is shown beardless and carrying a lance.

#### S Lebbevs

Feast-day – October 28

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



#### S James the Less

Feast-day – May 1

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

#### S Matthias

Feast-day – May 31  
BCP – February 24

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

#### Note 1

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



## THE REREDOS



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

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



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

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

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

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

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

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