

Thursford Church Windows
PART 5
THE NAVE AND OTHER FEATURES

4
NAVE

The arms of Queen Elizabeth I



NAVE

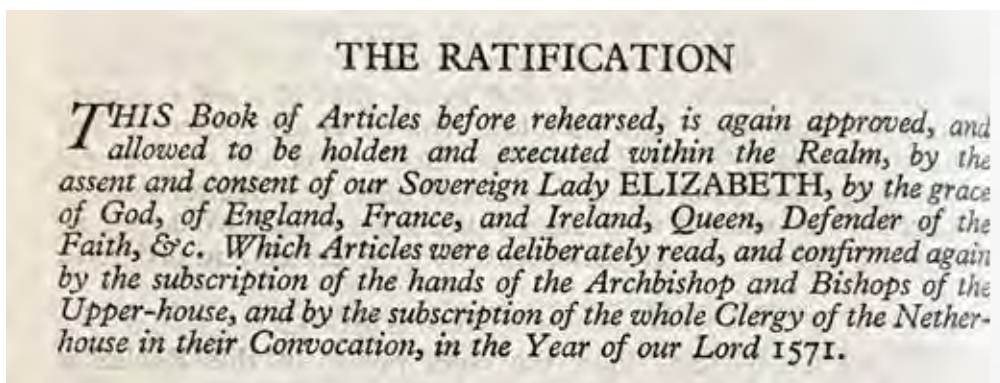
The four stained glass windows described are confined to the Chancel and The Chad Chapel. In addition, there are nine other windows, five in the Nave, one in the Tower, two to the East of the North Aisle and one on the South side of The Chad Chapel, which are filled with quarries (small pieces of glass).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

The excellent Guide to St Andrew's Thursford states:

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

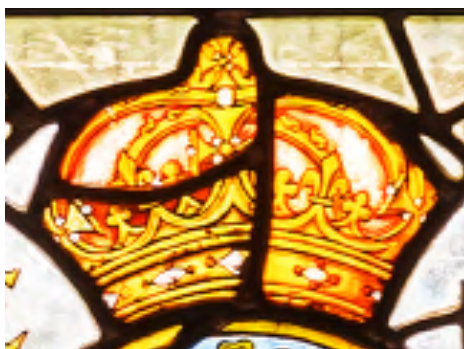


E R – Queen Elizabeth, born in 1533, was Queen of England, Wales and France from 1558 until her death in 1603. In common with other Sovereigns from the middle of the Fourteenth Century until 1800 the French Throne was also claimed. There is an interesting reference to this in The Book of Common Prayer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



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

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



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



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

Escutcheon

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



Fleur de lys



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

Lion Rampant

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

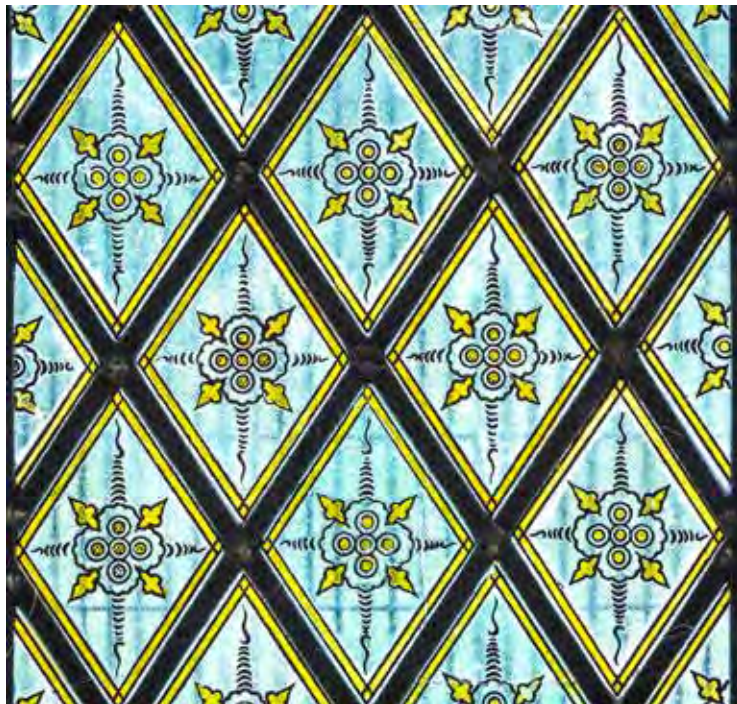


HONI SOIT QUI MAL Y PENSE



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

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



Quarries make the greater part of the South aisle windows.



Looking towards the tower.

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SOME OTHER ARTEFACTS

Font

Porch – St Andrew

Tower Sculpture – Christ the Good Shepherd

THE FONT

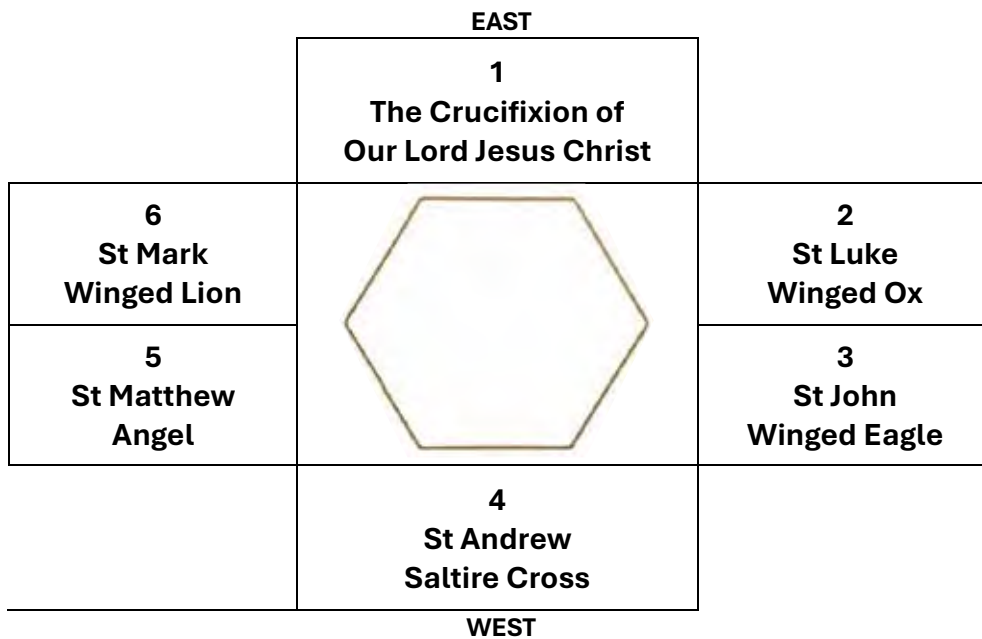
The Font, situated under the tower at the west end of the Church, faces the Altar. It was given in 1856 by a member of the Chad family. It comprises a marble stem surmounted by a hexagonal bowl fashioned in Cean stone. The six faces of the hexagon carry images which are described.



The Font 1856
East and south-east faces

The Six Faces of The Font

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



1. The Crucifixion of our Lord Jess Christ



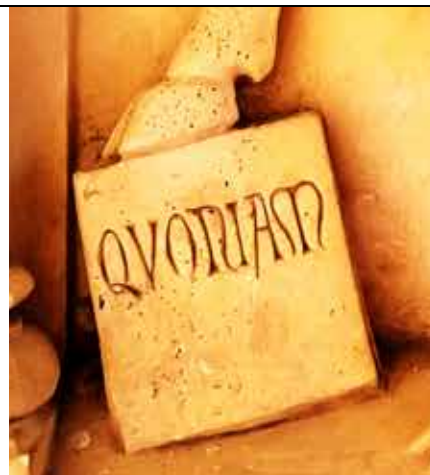
Jesus is nailed to the cross. He wears a halo. There are no additional instruments of the Passion. He is surrounded by a mandorla, the almond shape indicating the coming together of Heaven and Earth.

2. St Luke



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

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



St Luke 1 verse 1

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

3. St John



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

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



St John 1 verse 1

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

4. St Andrew



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

**S
ANDREW**

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



5. St Matthew



St Matthew is represented by an Angel. The Angel carries a 'book' with the word in Latin

LIBER

This is the opening word of St Matthew's Gospel which translates THE BOOK.



St Matthew 1 verse 1

Liber generationis Iesu Christi filii David filii Abraham

Vulgate

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

KJB

6. St Mark



St Mark is represented by a winged lion wearing an halo. The lion's left fore-paw rests on a 'book' with the word in Latin **INITIVM**.

This is the opening word in St Mark's Gospel which translates THE BEGINNING.



St Mark 1 verse 1

Initium Evangelii Iesu Christi, Filii Dei.

Vulgate

The beginning of the gospel of Jesus Christ, the Son of God;

KJB

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

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

Ezekiel 1 verses 5 - 11

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

Revelation 4 verses 6 - 8



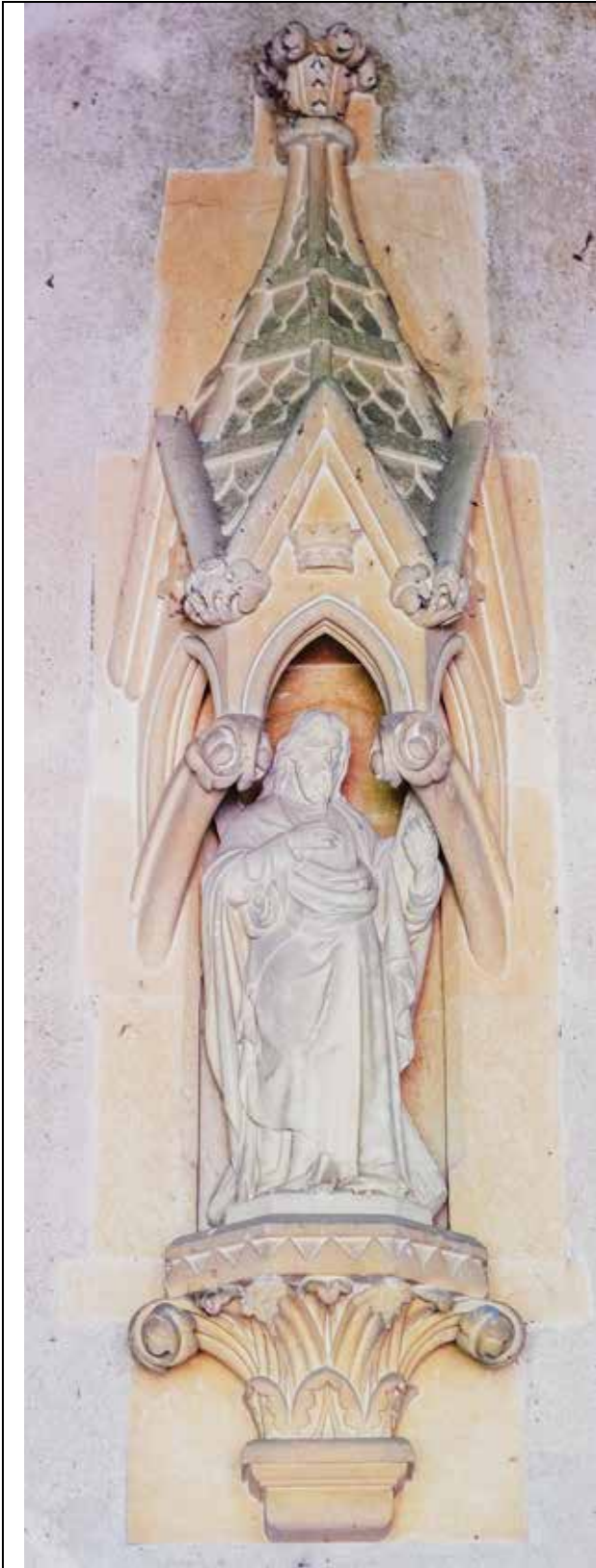


The Porch



The Church Door

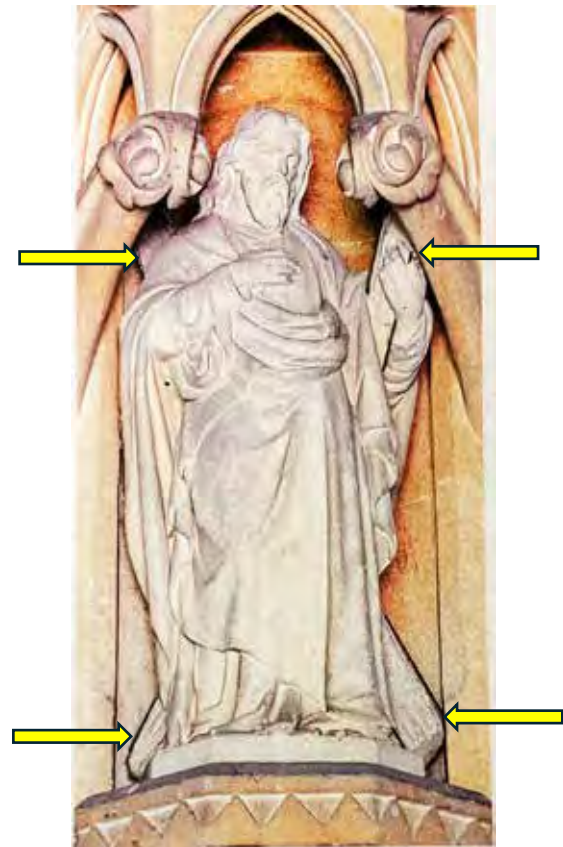
PORCH - St Andrew the Apostle



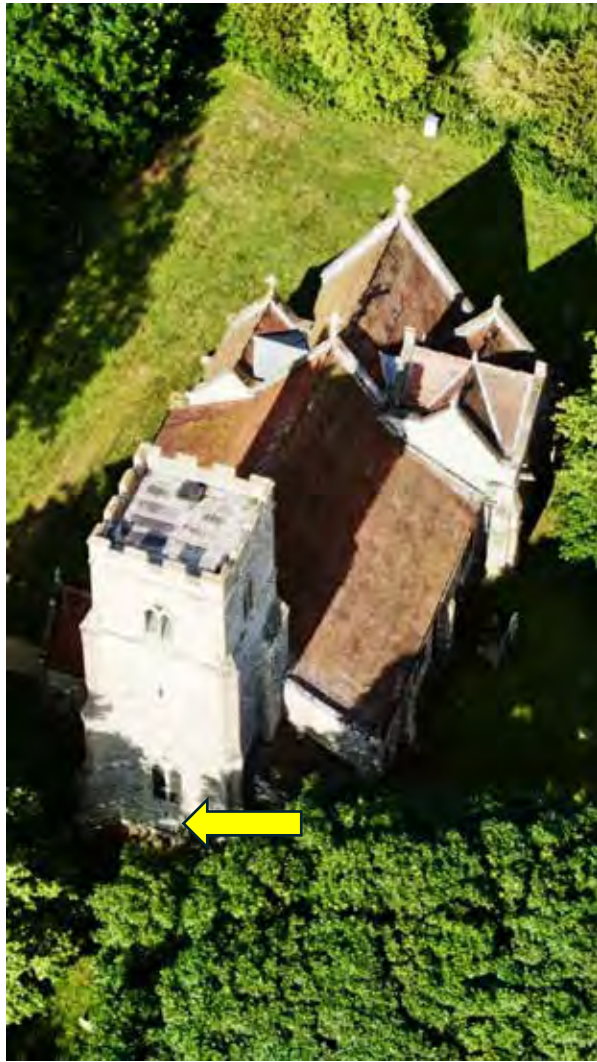
A statue of St Andrew, Patron of the Parish, is over the door inside the Porch entering the church. It has a well-defined niche with a small canopy. It bears a coronet which is unusual as the saint is not wearing an halo and he is not royal.



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



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



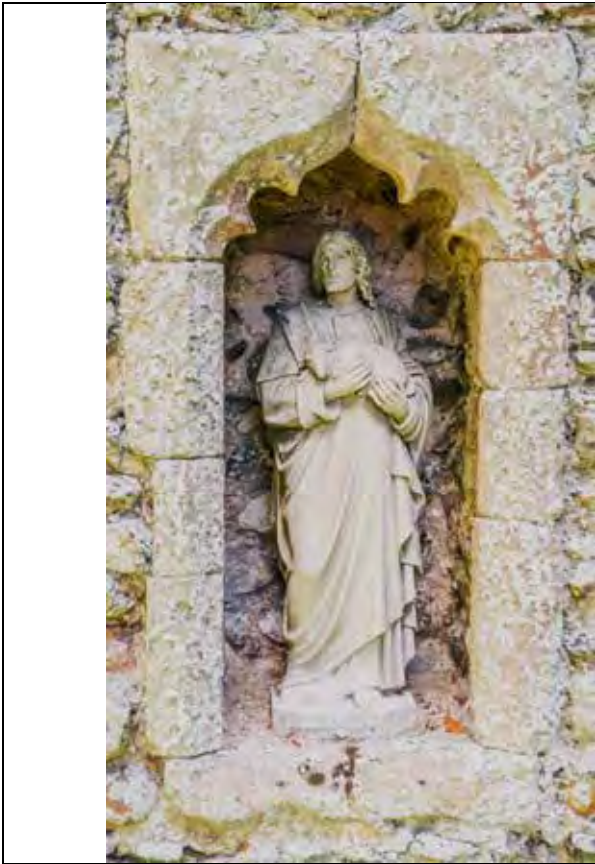
The Tower Sculpture is located below the window



TOWER SCULPTURE

Christ the Good Shepherd

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



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

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



The Patron Saint



ST ANDREW'S CHURCH, THURSFORD
drawing – Robin Stapleford