

Discovering St Benedict's Church, Glastonbury 2014 An Educational Resource Pack for Schools



The index below shows that this education pack contains a wide range of topics which draws on all the details and information about various features of the church set out in the Brief History and Complete Tour of St Benedict's Church – the first section of the pack.

It will be beneficial for users to note that the photos of the church's features in the accompanying file have the same prefix number identification as the paragraphs of the relevant topic sections.

In both text and photo files, bookmarks activated by clicking on the Adobe icon in the options panel will take the user directly to the desired topic or photo.

The author wishes to stress that this pack is very much 'work in progress', and he welcomes any suggestions, comments on content and lay-out, and notification of errors.

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History of St Benedict's Church

A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints and others

- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
- ii. Coming by boat, they stopped at the first high ground and gave thanks for a safe journey.
- iii. Where they stopped became a holy place, and so a church was built.
- iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
- v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
- vi. boat ∴ Glastonbury surrounded by water (Isle of Avalon), impression of the Tor to 'seafarers' (special power?)
- vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*
- viii. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury
- ix. Name became Benet, and finally Benedict from late 17th century.
- x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
- xi. First Abbey church dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E). Abbey dedicated to St Peter and St Paul
- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings, gifts to 'friends', new language

- i. Invasion from Normandy 1066 - Battle of Hastings.
- ii. William gave land to supporters eg knights, and to the church.

- iii. Many churches and Abbeys built, all in Norman style - symbol of wealth and power over poor, ill-educated, subservient (**and** religious ∴ very possibly grateful) people
- iv. cf 'power' buildings of the Romans – baths, temples, theatres, amphitheatres etc
- v. William gave many important positions in Abbeys to his churchmen-supporters
- vi. Brought new laws and French language (mostly spoken at court), with many words entering the language of the people, Anglo-Saxon.

C. The monks and St Benedict + significance/symbolism of shaved head + name changes over time – people and streets in Glastonbury

- i. Gradual change of name to 'St Benet' then to St Benedict
- ii. St Benedict (patron saint of bees and nettle-rash!) lived in Italy in the 6th C AD
- iii. Founder of 12 monasteries where Benedictine monks followed a very strict way of life - 'The Rule of St Benedict'.
- iv. Sculpture of St Benedict in the church by a local sculptor, Richard Field, in 2009
- v. Bald patch ('tonsure') symbolic of sacrifice of a 'normal life' for God
- vi. Crown (of thorns) appearance?
- vii. Different styles of tonsure – Roman (this one)/Clerical/Oriental/Celtic
 - i. Glastonbury Abbey monks were Benedictine Order, hence name Benignus became Benedict.
 - ii. Benignus one of the three great Glastonbury saints – Patrick (St Patricius), Benignus (St Benignus), and Dunstan (St Dunstanus) - on seal Abbey seal (see photo)
 - iii. Church re-dedicated to Benedict in 19th century.
- viii. Other name changes in Glastonbury eg Benedict Street from much earlier Madelode Street ('lode'= loading of boats and the 'Madel' = 'middle') Other 'load' street nearby =Northload St)

1. Style of Architecture

- i. Chapel (probably just the nave and chancel) built in the Norman style (windows and archways that go up towards a point), after William ('The Conqueror'- King of England 1066-1087), Duke of Normandy.

2. Abbot Bere (1493-1524):

a) influence & signature

b) his mitre

2a. Abbot Bere's influence and signature

- i. In 1500 chapel greatly enlarged and in a different style by Abbot Bere (sometimes Beere) (Abbot=?), learned, cultured man, friend of Erasmus, and great builder
- ii. Bere left his mark/signature (general meaning/types/lengths?) in various places in the church
- iii. Use of initials, not full name (Richard Bere) for reasons of cost and space

2b. Bere's mitre

- i. Use of Abbot's hat as his mark (special name= mitre).
- ii. Compare Wells Cathedral – Bishop, not Abbot (no monastery)
- iii. Abbot's initials above the north porch (pub next door's name = The Mitre)

3. Columns and arches:

i)ii)iii) Symbolism

iv) famous arches

- i. Columns = trees of sacred woods?
- ii. Columns link to become arches = someone throwing their arms towards the sky? = heaven - persuades you to look up
- iii. (opposite of heaven = hell = Underworld = Hades in Latin)
- iv. Famous arches in London - Marble Arch, Paris, Arc de Triomphe, Rome Arch of Titus - commemoration/celebration of triumph

4. Chancel:

a) function, altar, piscina

b) Glastonbury chair, origin, craftsman

c) Latin inscriptions on the chair

d) the Glastonbury martyrs, Dissolution, split from Rome and taking of Abbey stone

e) effect on the town, local quarries, other ruins

4a. Function, altar and piscina

- i. Chancel = special area separate from the rest of the church, with altar
- ii. Importance of the altar re sacrifice (cf Jesus self-sacrifice and see 6c.) and for feast

of eucharist – taking of bread and wine (last supper)

- iii. Niche in south wall = *piscina* (Latin ‘fish-pond cf French *piscine* – swimming pool and zodiac sign Pisces – fish) for washing of communion vessels, with water draining away outside into consecrated churchyard ground

4b. The Glastonbury Chair, origin and craftsman

- i. Glastonbury Chair first made here (others at St John’s, Bishop’s Palace).
- ii. Abbot Bere saw first one while visiting the Pope in Rome, liked the design (+ a folding chair!) and brought back the plans and got one of his monks, John Arthur Thorne, to make one. (unsubstantiated story)

4c. Latin inscriptions on the chair (heavy gothic script)

Johanes Arthurus (right arm inner) = John Arthur

Monacus Glastonie (nsis) (back) = Monk of Glastonbury

Salvet eum Deus (left arm inner) = May God save him

Da pacem ei (left arm outer) = Give him peace

Sit laus Deo (right arm outer) = Praise be to God

Linguistic connections with English: *salvet* – salvation, *Deus* – deity, *da* – donor etc. *pacem* – pacify etc., *laus* – applause

4d. The Glastonbury martyrs, The Dissolution, the split from Rome, and quarrying of Abbey stone

- i. John Thorne and two other monks died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere
- ii. One was the Abbot, Richard Whiting (last Abbot of all, after Bere), who had refused to hand over their money and treasures (heavenly insurance from ordinary people) to the king, Henry VIII
- iii. Similarly stubborn Abbots were punished/executed, and many abbeys and monasteries pulled down (hence ruins) and closed = Dissolution
- iv. Contemporary with quarrel (over divorce) between Henry VIII and Pope > split of Church in Rome (**Catholic** - led by Pope and Cardinals) and in England (**Anglican** – led by monarch and Archbishop of Canterbury)
- v. Some stone remains but most taken/robbed/quarried (crime or not?) for easy building material around the town (cf Hermitage at Edgarley visible from the main road)

4e. Effect of Abbey closure on the town, local quarries, other ruins

- i. Devastating effect: no pilgrims/visitors/ fewer jobs and community life
- ii. Abbey stone mostly from Doultling, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. Feelings about living in a town with a lot of history

5. Windows:

i-xii) function, process, cost, favourite, halos, compass points and time

- i. Scenes to tell Bible stories – low literacy levels - but also as reminders
- ii. Plain and painted ('stained') glass
- iii. Stained glass windows often on south side (more sun to illuminate them)
- iv. Process - sometimes painted, but usually metallic salts added during manufacture
- v. Favourite window? Easy to miss the beautiful West Window ☺
- vi. West window at its best in the evening - rays of setting sun (WEST)
- vii. Windows not just for those inside the church; if lit inside - well seen from the outside at night
- viii. Windows often paid for by rich grieving person for a dead relation, in their memory
- ix. Plaques often give details of person and date
- x. Ring around the head of some figures = halo, indicatingsaintliness - sometimes name begins 'Sanctus' = Saint (cf English 'sanctuary' and 'sanctify')
- xi. Look at the all windows in a clockwise direction, starting with straight ahead – 12 o'clock
- xii. Imagine the church is a clock with us right in the middle of the clock face.
- xiii. What time at east/south/west/north end?

6. Window at east end:

- a) *the three major events in Jesus' life*
- b) *colours*
- c) *Abraham & Isaac story*
- d) *Christian Crucifixes and Jesus' crucifixion*
- e) *crucifixion as punishment by Romans and others; The Spartacus revolt*
- f) *importance of the crucifix for Christians*
- g) *other types of crosses*

6a. The three major events in Jesus' life

- i. **Left: nativity** - birth of Jesus in the stable, with mother Mary and Joseph – Christmas time of year for Christians
- ii. **Middle: crucifixion** - Jesus crucified on the cross, with mother Mary, and another Mary, Mary Magdalen, looking up - Easter time for Christians
- iii. **Right: resurrection** - angel appears to Mary and Mary Magdalene
- iv. Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone – position of angel (**John 19:39-42**)
- v. Mary and Mary Magdalen later come to the tomb to anoint (oil – clean/purify) the body but find the stone gone – body stolen?
- vi. One possibility: soldiers had been sent to guard the tomb - to stop anyone stealing the body and claiming that Jesus had miraculously risen from the dead and gone to heaven – just what the angel is announcing to the two women = 'resurrection' = 'rising again' or Ascension in church's year.
- vii. Angel there - not Jesus (wings)

6b. Colours

- i. Important - same people with same colours in different windows – though not always
- ii. Colours = symbols
- iii. Blue for Mary and sometimes Jesus = sky = heaven = heavenly love
- iv. cf altar cloth – different colours e.g purple
- v. Green here = life, or life conquering death cf nature

- vi. Jesus often in Red = vital fluid = blood – for people prepared to die e.g. Jesus and others who make the final sacrifice (= martyrs)
- vii. Red also for those receiving Holy Spirit e.g. Jesus' mother Mary in the first window, or who show great love, e.g. Mary Magdalen, in right hand side window.
- viii. White = purity, holiness, innocence and for those passing to a new life in Heaven ∴. Jesus and the angel in all three windows.
- ix. White also worn by priest/vicar/ servers/choir etc. (discuss why)
- x. Black not here - times when black is worn eg funeral, and formal dress, outside of church

6c. Text the angels are holding at the top: the story of Abraham and Isaac

- i. *'Blessed be the Lord God of Isaac for he hath visited and redeemed his people'*
- ii. 'hath' = 'has'
- iii. Other old forms - thee/thou etc. Still used in regions (cf traditional Lord's Prayer)
- iv. Isaac = famous, rather scary story from 1st half of the Christian holy book (= OT bible) **(Genesis 22:11-18)**
- v. Isaac's father Abraham was going to sacrifice him on an altar to prove how much he loved God
- vi. God said *'OK, Abraham('I'm impressed!'). Sacrifice a ram instead'*.
- vii. Another father/son sacrifice = God/Jesus
- viii. Letters in small top window IHC = different language = Greek. (see also 8e. below)
- ix. IHC = first two letters and the last letter of Jesus, Ιησους, = ΙΗΣ in capital letters

6d. Christian Crucifixes and Jesus' crucifixion

- i. IHC usually on Jesus's symbol = crucifix
- ii. Another crucifix (over chancel)
- iii. Other crucifix letters are INRI - Latin = first letters of Latin for 'Jesus of Nazareth, King of the Jews' (*Jesus Nazarenus, Rex Iudaeaorum* - no letter J in Latin)
- iv. Latin spoken by Romans, Judaea part of Empire.
- v. Nazareth - early life there, though born in Bethlehem (both still exist as part of Israel (Nazareth has more Arabs than Jews)
- vi. Sign gives name of criminal and crime
- vii. Sign written by Roman Governor = Pontius Pilate **(John 19:19-22)**
- viii. Priests wanted it to say 'This man said he was King of the Jews'!

6e. Crucifixion as punishment by Romans and others; The Spartacus revolt

- i. In Roman times, victim usually flogged first, then made to carry cross to place of execution
- ii. 'fixed to a cross' by nails or cords, then pulled upright by ropes
- iii. Death through exhaustion or suffocation – especially if victim's legs broken
- iv. Famous crucifixion of Spartacus – Roman slave who led a slave revolt 73-71BC; after some success his army was defeated and 6,000 slaves crucified along the road south out of Rome and left there many years as a grim reminder
- v. Old punishment – used also by Egyptians and Aztecs

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer
- iv. Stations (= stops) of the cross, esp. in RC churches – 14 paintings/sculptures of the stages of Jesus' walk from Pontius Pilate's office to place of execution; special services with prayers at each station

6g. Other types of crosses

- i. Many types, forms and uses: Maltese , Lorraine, Celtic etc.
- ii. Famous organizations: Red Cross (why Red, and why Red Crescent in Muslim countries?)
- iii. Green Cross=?
- iv. For bravery: Victoria Cross (first awarded 1856 by Queen Victoria in Crimean War 'for valour' + lion) cf Iron Cross in Germany
- v. George Cross (next best) given to island of Malta for withstanding German bombing in WW2

7. Lady Chapel (dedicated to Mary – 'Our Lady' for catholics):-

a,c,d,e) the four Gospel writers & their symbols

b) Latin and Romance languages

f) dedication plaque

g) Text of scrolls angels are holding

7a. St Mark

- i. 'Sanctus Marcus' = Latin = St (abbreviation - derivation sanctuary/sanctify etc) Mark (Marcus - still popular name now)
- ii. lion = family symbol of Mark's family + = power and kingship, also peace.
- iii. cf flag of the royal family, also CS Lewis - Aslan character in the Lion, the Witch and

the Wardrobe

7b. Latin and Romance languages

- i. Latin – Romans explain usage in Britain (conquest, government, laws, culture)
- ii. Latin still spoken in the Vatican
- iii. Still taught in some schools – historical/religious/cultural and linguistic reasons
- iv. Linguistic: Romance languages, French Italian, Spanish, Portuguese developed from Latin over centuries after Romans left + words borrowed from Latin for new discoveries/inventions (eg television –Greek + Latin), esp. in Renaissance (14th – 17th centuries)

7c. Luke

- i. Sanctus Lucas = St Luke
- ii. animal = ox = also appears in windows as sacrificial victim = Jesus symbol, favourite topic of Luke

7d. John and Matthew

- i. Top two windows – names there but not visible!
- ii. John's symbol = eagle, which window?
- iii. Eagle often on the stand carrying the Bible = symbol of important message for the world
- iv. Odd one out - no beard!

7e. Matthew

- i. The Gospel of Matthew (originally a hated tax-collector), starts with a long list of Jesus' family – reminder of his human nature
- ii. Angel (human in form) wrote it

7f. Dedication Plaque

Glory be to Thee, O God!

This transept was erected by

Rev Walter Allnutt MA

(17 years Perpetual Curate of this Church)

And Anna his wife

In memory of their much beloved children who fell asleep in Jesus

Sarah Anna, December 12th 1846, aged 3 days

Anna Mary, May 9th 1862, aged 14 years

'Them which sleep in Jesus will God bring with him'

(quote from 1 Thessalonians 1:14)

This transept is for the use of the Sunday School children of this Parish

October 1862

7g. Text of scrolls angels are holding

- i. I am the resurrection and the life **(John 11:25)**
- ii. I will redeem them from death **(Hosea 13:14)**
- iii. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory **(John 17:24)**
- iv. The Lamb which is in the midst of the throne shall feed them and shall lead them unto living

fountains of water (**Revelation 7:17**)

8. Windows in south transept:

a) style of clothes

b) Wedding at Cana miracle

c) bringing Lazarus back to life miracle

d) Alpha & Omega

e) Greeks, Jews and Palestinians

f) memorial plaque, the British Empire and the musical instruments

8a. Style of clothes

- i. Not right clothes for the time - French 1300s! Explain
- ii. Choice, or craftsmen (Victorian) unsure of fashion of the time

8b. Upper window – Wedding at Cana miracle of turning water into wine

- i. Jars – celebration (**John 2:1-11**)
- ii. miracle of turning water into wine as proof he was the Son of God
- iii. Named figures – Jesus, and St Mary (*Santa Maria*), mother of Jesus, both with halos

8c. Lower window - miracle of bringing Lazarus back from the dead

- i. Another miracle – Jesus ‘best’ miracles? - healing and bringing back to life
- ii. (**John 11: 1-44**)
- iii. Lazarus dead for four days + sealed in a tomb behind a heavy stone door + bound head to foot in grave clothes.
- iv. Lazarus’ sister Martha not sure: ‘Lord, by this time he stinketh!’
- v. Jesus ordered removal of stone and called ‘Lazarus, come out!’ (note words on scroll above Jesus: ‘*Lazare, veni!*’)
- vi. Named figures in left panel: St James (*Sanctus Jacobus*), St John (*Sanctus Johannes*) and St Peter (*Sanctus Petrus*)
- vii. Named figures in middle panel: St Andrew (*Sanctus Andreas*) and St Mary (*Sancta Maria*) mother of Jesus

8d. Small windows above - ‘A’ and ‘O’ Greek alphabet

- i. Alpha and Omega = first and the last = ‘I (?) am the beginning and the end’ (**written by John in Revelation 21 v 13**) Explain
- ii. First Bible written in Hebrew – Jewish language but later copies Greek
- iii. A = Alpha – first letter of Greek cf Alphabet
- iv. ‘bet’ = second letter = ‘beta’
- v. O = Omega (Omega watches?) = last letter – horseshoe shape

8e. The Greeks, the Jews and the Palestinians

- i. Qualities of Greeks - literate, cultured, long history of developed society, spread by travellers and colonists around the Mediterranean - Greek widely spoken in Judaea (Roman name = 'land of the Jews') and Palestine.
- ii. Latin also spoken everywhere by conquerors - Romans - failed rebellions in Judaea and elsewhere
- iii. More info [here](#)
- iv. Judaea now Israel – new country (1947) for refugees of WW2
- v. Explain holocaust and diaspora – Jews escaping from France, Germany and Poland etc.
- vi. Non-Jews also living in Israel most in Palestine
- vii. Land much fought over through the centuries – holy to both Christians 'The Holy Land' and non-Christians
- viii. Early wars in the Holy Land = Crusades cf Crusaders + Richard the Lionheart (cf Crucifix and Cross of St George)
- ix. Jews and Palestinians still fight, but less in Jesus' time (common enemy = Romans!)

8f. Plaque, the British Empire and the musical instruments

- i. plaque = window set up by Anne Rebecca Porch in memory of her husband Reginald Porch died Poona, India, 8th June 1886 at 48
- ii. Discuss young age and distance from home – British Empire (administrators needed) and keeping in touch then (NB Roger Parsons has photos of Reginald and Anne Porch and their family if required)
- iii. Ruler of Britain and Empire - Queen Victoria (The Empress of India) Yes, Britain ruled India (+ other countries now called the Commonwealth)
- iv. India no longer part of the British Empire (since 1947) cf contribution and character of Gandhi
- v. musical instruments in windows above – violin, flute, trumpet, harp (see The organ, Music and St Dunstan below)

9. First Window on the South Wall:

a) dedication

b) Latin

c) Faith, Love, Hope

d) Christian symbolism of the sea and colours

9a. Dedication

- i. Purpose; plaque in memory of Stephen Holman died 1874 on 11th November (significant more recent date) - not buried here

- ii. Sister, Eliza, paid for and had put up - 'affectionate' = loving
- iii. At bottom in Gothic script/ Latin: *Fides* - faith, *Caritas* – charity/love, *Spes* - hope

9b. Latin and linguistics

- i. More Latin across the top '*nunc autem manent fides, spes, caritas tria haec.*' = 'now but remain faith, hope, charity three these' = ?! (quote from 1 **Corinthians 13: v13**)
- ii. Linguistics: a) English word from PER + MANENT = ? b) TRIA = ? cf triangle, tricycle, triple, triplets, trident, Trinity = for Christians?

9c. Faith, Charity and Hope

- i. Faith, Charity and Hope – Christian values – **personified**
- ii. **Faith** holding
- iii. Teachers note - Latin inscription in gothic script *sperandarum substantia rerum* = ('Faith is...') the assurance (*substantia*) of things (*rerum*) hoped for (*sperandarum*) (**Hebrews 11:1**)
- iv. Reason for Children in the **Charity** window?
- v. Teachers note - Latin inscription in gothic script *patiens est benigna est* = ('Charity/Love ...') is patient, ('Charity/Love ...') is kind' (**1 Corinthians 13:4-6**)
- vi. Reason for anchor in **Hope** window? cf Bible story of Jesus calming the waters when disciples fishing - Hope of survival through storm/difficult times (cf **Hebrews 6:19**)
- vii. Teachers note – Latin inscription in gothic script *ad finem firmam retineamus* = Let us hold on (*retineamus*) (to our faith and hope) until the very end (*ad finem firmam*) (**Hebrews 3:6**)

9d. Christian symbolism of the sea and colours

- iv. Christian church connection to boats and the sea. cf fish as secret sign especially for persecuted Christians = Jesus as a fisherman of people
- v. Nave (from latin *navis* – boat cf navy, naval) shape of upturned boat
- vi. Symbolism of colours (see 6b. above)

10. Second Window South Wall:

a) Dorcas

b) St Paul

c) St Joseph of Arimathea and the Holy Thorn

10a. Dorcas the generous widow

- i. Paid for by (wealthy, influential) Holman family of Glastonbury
- ii. Plaques date from around the same time in the 19th century
- iii. No previous plaques because wall only added 1886 (previous wall located by arches)
- iv. First figure on left – woman called Dorcas holding piece of cloth (her job?) + basket of loaves to give away, and other arm shaped as if to carry children

- v. Kind lady in the Bible (**Acts 9: 36-42**) dressmaker, made clothes for the local poor and widowed
- vi. Widows then - no income from dead husband
- vii. When she died, villagers asked Saint Peter to bring her back from the dead

10b. St Paul

- i. Originally Saul, unpleasant man who changed after Jesus came to him in a vision (=?)
- ii. Became an Apostle (=?)

10c. St Joseph (of the town Arimathea) and the Holy Thorn

- i. Abbey founded by 7th century Saxon King Ine but later story that Joseph came here in 1st century to trade in tin and timber etc. and founded first Christian Church in Glastonbury
- ii. Legend of his stick/staff growing into tree on Wearyall Hill (recent damage) that blossoms white at Easter and Christmas - Glastonbury Thorn
- iii. Also grows in St Ben's churchyard by west gate, Abbey grounds, St John's Churchyard and The Holy Land!
- iv. Story (first spread early 20th century) that young Jesus came with J of A to Glastonbury on business (hymn 'Jerusalem' – 'And did those feet, in ancient time ...')
- v. Sprig of thorn cut by youngest pupil at St John's and sent to the Queen at Christmas
- vi. Inscription= 'The souls of the righteous are in the hand of God' (**Wisdom 3:1-9**) =?
- vii. Colours of the clothes =? (see 6b above)

11. Window at the West End:

a) Sermon on the Mount

b) Galilee and miracles

c) date and dedication

11a. Sermon on the Mount

- i. Jesus talking to a crowd
- ii. Famous 'Sermon on the Mount' (**Matthew : 3-12**)
- iii. Words = one of the Beatitudes' - ¶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- iv. Beatitudes (from Latin '*beatus*' = happy, blessed) is a whole list of Christ's reassurances of ultimate salvation/happiness for different people who lead humble and good lives

11b. Galilee and miracles

- v. Uncertain location of Sermon on the Mount
- vi. Lake = Galilee? Very important in Jesus' time – freshwater (from River Jordan), with many harbours

- vii. Jesus did most of his preaching and miracles around the lake eg recruitment of disciples (**Matthew 4:19** 'I will make you fishers of men') + miraculous catch of fish (**Luke 5: 1-11**) + vision to disciples after his death (**John 21: 1-25**)

11c. Date and dedication

- viii. Newest window – dedicated by the Bishop of Bath & Wells on 28th September 1960 – all paid for by the Browning family (Abbey Antiques)
- ix. Best time of the day to look at from inside – West, morning, sunrise

12. Roof corbels

These date from the late 15th century, when the penultimate Abbot of the Abbey, Richard Bere, enlarged the church. His stamp is seen in several of the corbels, as well as the over the north porch.

The photos start with the first corbel on the south of the nave and then clockwise.

a) corbel – Eve

b) corbel: St Benignus looking for St Patrick

c) Patron Saints

d) corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

e) corbel - Arms of Joseph of Arimathea (Two cruets + the Thorn)

f) same corbel – 'Bere Mugs' pun !

g) Coats of arms

h) corbel – Mercury's wand and Abbot Bere

i) corbel – Abbot Bere's monogram

j) corbel – The Pelican in her piety

k) corbel – St Benignus and the devil

l) corbel – Jesus' Five sacred Wounds

m) corbel – Dove

12a. Corbel - Eve

- i. All corbels for decoration/ new story / reminder
- ii. Eve (+ Adam +tree+ apple in the Garden of Eden) **Bible ref: Genesis 3:1-7)**

12b. Corbel: St Benignus looks for St Patrick

- i. Man holding a tree is probably St Benignus (originally Meare hermit Beona - founder of St Benedict's) setting out to find his great friend St Patrick.
- ii. Patrick founded Glastonbury Abbey (?), also special (patron – explain) saint of Ireland

12c. Patron Saints

- iii. Patron saints of England, Scotland and Wales

- iv. Patron saints for people like Doctors, and Gardeners
- v. Romans believed different gods for different things, eg the Sea (Neptune/Poseidon), War (Mars/Ares), even Thieves (Mercury/Hermes)! Mercury also the Messenger god. (second name of each = Greek name)

12d. Corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

- i. Another shield with a cross on it
- ii. Mother holding a baby sitting on one arm - Mary and Jesus.
- iii. Reminder of Jesus' journey from baby, to death on the cross
- iv. For Christians = sacrifice.

12e. Corbel – The Arms of Joseph of Arimathea (Thorn + two cruets)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of J of A
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

12f. Same corbel – 'Bere Mugs'!

- i. Bere Mugs (cruets) type of joke which plays with the sound of words = pun. Give more puns!
- ii. Mugs or cruets = cups used at Jesus' crucifixion to collect blood and his sweat, and brought to Glastonbury by J of A. **(Bible ref: John 19 v 34)**
- iii. Special name = the Holy Grail – much sought after e.g King Arthur

12g. Coats of Arms

- i. Choose symbols important to your family to include in your Coat of Arms.
- ii. Usually the Arms - two parts, father's and mother's side
- iii. Weapons - symbols for supporters of King or Queen etc.
- iv. Animals - symbols for hunters or rulers.

12h. Corbel – Mercury's wand and Abbot Richard Bere

- i. Stick with something winding round it = magic wand (caduceus) used by Roman messenger-god Mercury had while flying round the world!
- ii. Represents Abbot Bere, frequent traveller/messenger in Europe – esp to Italy and Rome to see the Pope before he was Abbot - Abbot showing off?

12i. Corbel – Abbot Bere's monogram

- i. Shield and letters only – RB – Richard Bere, penultimate Abbot of Glastonbury, the man behind the enlargement of the church around 1500

12j. Corbel - Pelican

- i. Type/size of bird – large, long beak, large throat pouch
- ii. Normal habitat – every continent except Europe
- iii. Shows a male or female - self-harming
- iv. Blood for hungry chicks – sacrifice –symbolic of Jesus ('Pelican in her piety')
- v. Same symbol other places e.g. Abbey House and Edgarley School (19th century owners of Edgarley also owned the Abbey House and grounds)

12k. Corbel – St Benignus and the devil

- i. St Benignus, walking over the moors, meeting the devil, and pushing him into the swamp/mire/peat.
- ii. Devil becomes – black – peat. Explain

12l. Corbel – Jesus' Five sacred Wounds

- i. Two nailed feet, two nailed hands and the sword cut in his side
- ii. Sword cut of the 'Holy Lance of Longinus' – to make sure of death
John's Gospel (**John 19:34**) states that blood and water poured out of the wound (see Corbel 12e)

12m. Corbel - Dove

- i. Another bird? Characteristics – white, gentle
- ii. Symbol of peace and love (cf 'lovey dovey')
- iii. Dove's role in great biblical flood
- iv. Tell the story (**Bible ref: Genesis Chapters 6-9**)and explain dove's role (**Bible ref: Genesis 8 v11**)
- v. Symbolism of olive leaf - things growing
- vi. Explain rainbow – God's promise
- vii. Paintings where a dove is coming out of Jesus' heart and flying upwards – for Christians a symbol of the Holy Spirit
- viii. Downwards flight - symbol of Love/Holy Spirit coming down from God/Heaven.

13. The Font:***a) symbolism of baptism and style of font******b) sacred springs & Roman Bath and other natural phenomena*****13a. Symbolism of baptism**

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-**

17)

- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben's and St John's)
- v. Community – explain, plus different types of community esp. religious
- vi. The word itself + other words with letters f-o-n-t in it
- vii. Design/age (500 years)/how experts can tell – by style
- viii. Compare font in St John's - similar style but looks newer
- ix. Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)
- x. Nowadays water always blessed on the day of the baptism

13b. Water and (sacred) springs, Roman Bath and other natural phenomena

- i. Importance of water
- ii. Ancient peoples' thoughts about water and springs
- iii. Hot springs + famous hot springs in Bath
- iv. Explain Roman baths – and dedication to gods
- v. Aquae Sulis= Roman name for Bath =Waters of Sulis, local Celtic god
- vi. Sulis linked to Roman goddess, Minerva - sacred/divine origin of springs.
- vii. Explain process of heated water - rain, water table, core-heating, finds cracks and rises under pressure
- viii. Ancients didn't know, so attributed to a god – right or wrong?!
- ix. Other natural phenomena unexplained to ancient peoples - sun, moon, tides, rain, day, night, volcanoes– everything!

14. Memorial stone by the West door:***a) person commemorated******b) Roman numerals******c) names of months******d) notes for teachers on other months and full transcript in Latin*****14a. Person commemorated**

- i. Commemoration (death)an important person - Henry (Henrici) Gold – Latin = Church usage + higher status language
- ii. Other Latin in the church in windows – inscriptions and names
- iii. Latin sentences shorter = less expensive space and money!
- iv. Sharpham and St Ben's ? – see notes on organ, 15. Below

14b. Roman Numerals

- v. Letters at the bottom = Roman numerals (present usage - film/TV credits etc)
- vi. I = 1 (finger), V = 5 (fingers, perhaps shape of hand with thumb extended), X = 10 (fingers)
- vii. M=1000 (cf millenium) D=500, C=100 (cf century, centurion) L=50 (combination examples to show how it works XI=eleven and IX=nine!)
- viii. Memorial's first number = 26 (+9 + 67 + 1710)
- ix. Month = March ∴ 26th March 1710 = date of death
- x. Girl/woman's name = Anna = Queen Anne of E, S and I (of GB and Ireland after Act of Union in 1707)
- xi. 9 = had been Queen 9 years when the man died ∴ became Queen in 1702
- xii. ANNO cf Anno Domini (Latin) = in the year of Our Lord = years after Jesus was born
- xiii. cf English 'annual', 'anniversary' and 'dominate', 'domineering', 'indomitable' 'domain'
- xiv. eg Jesus 30 = 30AD cf BC

14c. Names of Months: their origins

- i. Martij = of March - Mars, Roman god of war (cf martial arts)
- ii. Others Roman gods months: June – Juno, wife of Jupiter, January – Janus, god of doors - always portrayed with two heads looking both left and right (cf janitor)
- iii. July - Julius Caesar (reworked the calendar >'Julian')
- iv. August – (first emperor) Augustus – Julius Caesar's step-father
- v. Originally March first month of the year – JC added two months at the start of the year and 1 extra day every 4 years (leap), because seasons had got out of sync.
- vi. Hence September – originally month 7 (Latin SEPTEM, French SEPT) now 9,
- vii. October (cf octopus, octet, octagon) 8 now 10
- viii. November 9 now 11
- ix. December (cf decimal, decimate, decade) 10 now 12
- x.

14d. Notes for teachers on origins of names of other months:

* February from Roman purification festival, April, origin uncertain, possibly Aphrodite, goddess of Love, May after Maia, Greek goddess of Spring

*** Translation of Memorial Stone:**

Here deposited, Reader, under this marble are the remains of the distinguished man Henry Gold (Gould) of Sharpham House, Golden Knight (Sir Henry Gold?), most wise judge of the Queen's Bench, whose soul, released from its bodily domicile, flew to his Creator God on the 26th day of March in the ninth year of Queen Anne

at the age of 67 in the year of Our Lord 1710

from Latin:-

*En depositas, Lector, sub hoc marmore reliquias Integerrimi Vir HENRICI GOLD de Villa
Sharphamienti Equitis Armati, Banci Reginensis Iustitarij prudentissimi: Cuius Anima
Corporis domicilio soluta ad Deum Creatorem remigravit*

Martii die XXVI

{ Annae Reginae IX

Anno {Aetatis suae LXVII

{Redemptoris nostrae MDCCX

* This Sir Henry (the first of two) was the grandfather of Henry Fielding (b1707), author of the then infamous novel, 'Tom Jones'. It is most likely that Fielding, who was born at Sharpham, was baptised in St Benedict's, like his sister. Sharpham Manor was also the birthplace of the Elizabethan poet Sir Edward Dyer (1543-1607)

15. The Organ:

a) how it works

b) music at St Ben's from 1800

c) Sharpham

d) St Dunstan and the harp

15a. How an organ works

- i. Works like whistling = air in different-sized chambers to make higher & lower notes
- ii. Bigger pipes = deeper notes
- iii. Air originally made by bellows, now electric motor
- iv. Date on the organ?

15b. Music in St Benedict's 1800-present

- v. Before first organ (1873, rebuilt 1927) music from group of musicians in the gallery (west end)
- vi. Victorians decided to replace musicians (and gallery) with organ
- vii. Need for a choir to accompany organ (and congregation)
- viii. Reasons for organ - more impressive sound/fewer musicians?
- ix. Purpose of music in churches
- x. Windows or symbols in church to do with music (South Transept – four angels see 8f. above)
- xi. Angels also associated with harp

15c. Sharpham

- xii. Organ in former chapel - Sharpham Chapel.
- xiii. Sharpham (village near Walton) with big Manor House built by Abbot Beere around 1500
- xiv. Lords of Sharpham very powerful (own chapel!) - memorial stone for one Lord at west end (moved from the chapel by the Victorians to make room for the organ!)

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist with connection to Glastonbury
- ii. Enlarged the Abbey, started up a community of Benedictine monks (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths
- v. Story: his enemies called him a sorcerer (= wizard with hat etc.), who had a helper (apprentice?) who tries to copy a spell to get a broom and bucket to make some beer
- vi. It goes badly wrong and all is flooded
- vii. cf Fantasia with Micky Mouse as the Apprentice – flooded by 100s of buckets of water!

16. Other features of the church interior and additions:

a) Pulpit

b) Vicar's vestry

c) Choir vestry

16a. The Pulpit

- i. For Vicar(C of E)/Priest (RC) to give sermon (C of E)/homily (RC)
- ii. Added in early 20th century, replacing one previously on North side (see old postcard)

16b. Vicar's vestry

- i. Vestry (Latin *vestis* = clothing cf vestment, vest) for vicar to change/robe

16c. Choir vestry

- i. For choir to robe , now more a kitchen, with loos next door

17. Outside features:

a) the tower, features and missing statues + grotesque faces

b) bells

c) 'Oranges and Lemons'

d) the Churchyard – use, mortality rates, space, cremation

e) North Porch – use, slit, leprosy

17a. The Tower, features and missing statues

- i. 500 years old 'Perpendicular' style =? (shape of spire)
- ii. Purpose of a tower - symbol of power + for sound to carry + reaching to the stars/heaven
- iii. Importance of height (100 feet/30 metres)
- iv. Other buildings with towers – castle-like features (battlements/crenellations) – symbolic of spiritual (not physical) Christian strength – cf hymn 'Onward, Christian soldiers, marching as to war'
- v. Other castle-like features - **slits** for light (not archers!) for steps to the roof (inspection/repair + access to bells)
- vi. Niches above the main door would have housed statues of saints– possibly removed by Protestants after the Dissolution (cf Glastonbury Abbey)
- vii. Grotesque carvings above the west door - to ward off evil spirits

17b. The Bells

- i. Number + material + location– tower so that sound can echo and travel
- ii. How sound produced + different sounds + location of bell-ringers stand + method
- iii. Order = PEAL = tune
- iv. Why Sunday + other special occasions? Messages:-
- v. Single bell = toll – indicating death, sadness, fire, danger and to ward off the devil
- vi. Giving the time for people without clocks etc., and those far away eg in the fields, especially to warn of town gates closing
- vii. Ringing for celebration (end of war, victory in war, royal wedding etc., birth), time for prayer
- viii. Thought to be an audible connection between God and man

17c. Oranges and Lemons

- i. Famous very old (nonsense) nursery rhyme (London churches) + party game:-

"Oranges and lemons", say the bells of St. Clement's
 "You owe me five farthings", say the bells of St. Martin's
 "When will you pay me?" say the bells of Old Bailey
 "When I grow rich", say the bells of Shoreditch
 "When will that be?" say the bells of Stepney
 "I do not know", says the great bell of Bow
 Here comes a candle to light you to bed
 And here comes a chopper to chop off your head!
 Chip chop chip chop - The last man's dead.

Note: Party game

Players file, in pairs, through an arch made by two of the players (made by having the players face each other, raise their arms over their head, and clasp their partners' hands).

The challenge comes during the final lines:

Here comes a candle to light you to bed.
 Here comes a chopper to chop off your head.
 (Chip chop, chip chop, the last man's dead.)

On the last word, the children forming the arch drop their arms to catch the pair of children currently passing through, who are then "out" and must form another arch next to the existing one.

In this way, the series of arches becomes a steadily lengthening tunnel through which each set of two players have to run faster and faster to escape in time. The game works best with a pianist to play the tune, so that unpredictable changes of tempo can be introduced.

Alternate versions of the game include: children caught "out" by the last rhyme may stand behind one of the children forming the original arch, instead of forming additional arches; and, children forming "arches" may bring their hands down for each word of the last line, while the children passing through the arches run as fast as they can to avoid being caught on the last word.

Note: Origins and meaning

- i. Origins not well known, probably 17/18th C (A Square Dance "Oranges and Lemons" dates back to 1665)
- ii. Lyrics may = trades and activities near the churches
- iii. Possible reference to execution of Charles I when church bells rang
- iv. Final lines may refer to executions at Newgate Prison marked by ringing of tenor bell of St Sepulchre-without-Newgate

17d. The Churchyard – use, mortality rates, space, cremation

- i. Traditional burial ground - no modern gravestones here > Glastonbury Cemetery
- ii. Reasons for disuse - v small + rapid fill due to high mortality rates in 19th C and before
- iii. Forms of burial and space-saving effect of cremation

17e. North Porch – use, slit, leprosy

- i. Use of a porch, here + in normal houses
- ii. Slit in the wall possibly to allow sick to receive communion
- iii. More highly infectious diseases of yesteryear eg leprosy – effects and causes (poor hygiene and diet)

The first church, the Abbey, the monks and Abbot Bere, the Dissolution, the Glastonbury Martyrs

A. The First Church

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings

1. Style of Architecture

2a. Abbot Bere's influence and signature

2b. Bere's mitre

4b. The Glastonbury Chair, origin and craftsman

4d. The Glastonbury martyrs, The Dissolution, the split from Rome, and quarrying of Abbey stone

4e. Effect of Abbey closure on the town, local quarries, other ruins

10c. St Joseph (of Arimathea), the Holy Thorn and the first Abbey

12d. Corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

12h. Corbel: St Benignus/Patrick

12k. Corbel – Abbot Richard Bere

12l. Corbel – Mercury/Abbot Bere

15c. Sharpham and Abbot Bere

15d. St Dunstan and the harp

A. The year 1091: the monks' request, the building of very first church here, the connection with the Abbey

- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the Abbey.
- ii. Came by boat, stopped at the first high ground and gave thanks for a safe journey.
- iii. Where they stopped became a holy place, and so a church was built.
- iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
- v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
- vi. boat ∴ Glastonbury surrounded by water (Isle =? of Avalon), impression of the Tor to 'seafarers' (special power?)
- vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*
- viii. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury

- ix. Name became Benet, and finally Benedict (after Benedictine monks at the Abbey) from late 17th century.
- x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
- xi. First Abbey church dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E)
- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings

- iii. Many churches and Abbeys built, all in Norman style - symbol of wealth and power over poor, ill-educated, subservient (**and** religious ∴ very possibly grateful) people
- iv. cf 'power' buildings of the Romans – baths, temples, theatres, amphitheatres etc
- v. William (1028-1087) gave many important positions in Abbeys to his churchmen/supporters

1. Style of Architecture

- i. Chapel (probably just the nave and chancel) built in the Norman style (windows and archways that go up towards a point), after William ('The Conqueror'- King of England 1066-1087), Duke of Normandy.

2. Abbot Bere:

2a. Abbot Bere's influence and signature

- i. In around 1500 chapel greatly enlarged and in a different style by Abbot Bere (sometimes Beere) (Abbot=?)
- ii. Bere left his mark/signature (general meaning/types/lengths?) in various places in the church
- iii. Use of initials, not full name (Richard Bere) for reasons of cost and space

2b. Bere's mitre

- i. Use of Abbot's hat as his mark (special name= mitre).
- ii. Compare Wells Cathedral – Bishop, not Abbot (no monastery)
- iii. Abbot's initials above the north porch (pub next door's name = The Mitre)

4. Chancel:

4b. The Glastonbury Chair, origin and craftsman

- i. Glastonbury Chair first made here (others at St John's, Bishop's Palace).
- ii. Abbot Bere saw first one while visiting the Pope in Rome, liked the design (+ a folding chair!) and brought back the plans and got one of his monks, John Arthur Thorne, to make one (unsubstantiated story).

4d. The Glastonbury martyrs, The Dissolution, the split from Rome, and quarrying of Abbey stone

- i. John Thorne and two other Benedictine monks of the Abbey died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere
- ii. One was the Abbot, Richard Whiting (last Abbot of all, after Bere), who had refused to hand over their money and treasures (heavenly insurance from ordinary people) to the king, Henry VIII
- iii. Similarly stubborn Abbots were punished/executed, and many abbeys and monasteries pulled down (hence ruins) and closed = Dissolution
- iv. Contemporary with quarrel (over divorce) between Henry VIII and Pope > split of Church in Rome (**Catholic** - led by Pope and Cardinals) and in England (**Anglican** – led by monarch and Archbishop of Canterbury)
- v. Some stone remains but most taken/robbed/quarried (crime or not?) for easy building material around the town (cf Hermitage at Edgarley visible from the main road)

4e. Effect of Abbey closure on the town, local quarries, other ruins

- i. Devastating effect: no pilgrims/visitors/ fewer jobs and community life
- ii. Abbey stone mostly from Doultling, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. Feelings about living in a town with a lot of history?

10. Second Window South Wall:

10c. St Joseph (of the town Arimathea) and the Holy Thorn

- i. **Abbey** founded by 7th century Saxon King Ine but later story that Joseph came here in 1st century to trade in tin and timber etc. and founded first Christian Church in

Glastonbury

- ii. Legend of his stick/staff growing into tree on Wearyall Hill (recent damage) that blossoms white at Easter and Christmas - Glastonbury Thorn
- iii. Also grows in St Ben's churchyard by west gate , **the Abbey grounds**, St John's Churchyard and The Holy Land!

12. Roof Corbels

12d. Corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

- i. Another shield with a cross on it
- ii. Mother holding a baby sitting on one arm - Mary and Jesus.
- iii. Reminder of Jesus' journey from baby, to death on the cross
- iv. For Christians = sacrifice.

12h. Corbel: St Benignus/Patrick

- i. Man holding a tree is probably St Benignus (originally Meare hermit Beona - founder of St Benedict's) setting out to find his great friend St Patrick.
- ii. Patrick said to have founded **Glastonbury Abbey**, also special (patron – explain) saint of Ireland

12k. Corbel – Abbot Bere

- i. Shield and letters only – RB – **Richard Bere**, penultimate Abbot of Glastonbury, the man behind the enlargement of the church in the early 1500s

12l. Corbel – Mercury/Abbot Richard Bere

- i. Stick with something winding round it = magic wand used by Roman messenger-god Mercury had while flying round the world!
- ii. Represents **Abbot Bere**, frequent traveller/messenger in Europe – esp Italy (explain) before he was Abbot - Abbot showing off?

15. The Organ:

15c. Sharpham

- i. Organ in former chapel - Sharpham Chapel.
- ii. Sharpham (village near Walton) with big **Manor House built by Abbot Beere** around 1500
- iii. Lords of Sharpham very powerful (their own chapel!) - memorial stone for one Lord at west end (moved from the chapel by the Victorians to make room for the organ!)

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist with connection to Glastonbury

- ii. Enlarged the **Abbey**, started up a community of **Benedictine monks** (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths

Art and Architecture: style, builders, windows (colours and content), corbels, font

B. Norman style after William of Normandy

1. Style of Architecture

3. Columns and arches – symbolism, and famous arches

5. Windows: function, process, cost, favourite?, halos

6b. Colours in window at east end

13a. Age and style of font

17a. The tower, battlements and missing statues

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings, gifts to ‘friends’, new language

- i. Invasion from Normandy 1066 - Battle of Hastings.
- ii. William gave land to supporters eg knights, and to the church.
- iii. Many churches and Abbeys built, all in Norman style - symbol of wealth and power over poor, ill-educated, subservient (**and** religious ∴ very possibly grateful) people
- iv. Chapel (probably just the nave and chancel) built in the Norman style (windows and archways that go up towards a point), after William ('The Conqueror'- King of England 1066-1087), Duke of Normandy.

1. Style of Architecture

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3. Columns and arches:

Symbolism, and famous arches

- i. Columns = trees of sacred woods?
- ii. Columns link to become arches = someone throwing their arms towards the sky? = heaven - persuades you to look up
- iii. (opposite of heaven = hell = Underworld = Hades in Latin)
- iv. Famous arches in London - Marble Arch, Paris, Arc de Triomphe, Rome Arch of Titus - commemoration/celebration of triumph

5. Windows: *function, process, cost, favourite, halos*

- i. Scenes to tell Bible stories – low literacy levels - but also as reminders
- ii. Plain and painted ('stained') glass
- iii. Stained glass windows often on south side (more sun to illuminate them)
- iv. Process - sometimes painted, but usually metallic salts added during manufacture
- v. Favourite window? Easy to miss the beautiful West Window ☹
- vi. West window at its best in the evening - rays of setting sun (WEST)
- vii. Windows not just for those inside church; if lit inside - well seen outside at night
- viii. Windows often paid for by rich grieving person for dead relation, in their memory
- ix. Plaques often give details of person and date
- x. Ring around the head of some figures = halo, indicatingsaintliness - sometimes name begins 'Sanctus' = Saint (cf English 'sanctuary' and 'sanctify')

6. Window at east end:

6b.Colours

- i. Important - same people with same colours in different windows – but not always
- ii. Colours = symbols
- iii. Blue for Mary and sometimes Jesus = sky = heaven = heavenly love
- iv. cf altar cloth – different colours e.g purple
- v. Green here = life, or life conquering death cf nature
- vi. Jesus often in Red = vital fluid = blood – for people prepared to die e.g. Jesus and others who make the final sacrifice (= martyrs)
- vii. Red also for those receiving Holy Spirit e.g Jesus' mother Mary in the first window, or who show great love, e.g. Mary Magdalen, in right hand side window.
- viii. White = purity, holiness, innocence and for those passing to a new life in Heaven ∴ Jesus and the angel in all three windows.
- ix. White also worn by priest/vicar/ servers/choir etc. (discuss why)
- x. Black not here - times when black is worn funeral eg funeral, and formal dress, outside of church

13. The Font:

13a. Symbolism of baptism, and age and style of font

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben's and St John's)
- v. Community – explain, plus different types of community esp. religious
- vi. The word itself + other words with letters f-o-n-t in it
- vii. **Design/age (500 years)/how experts can tell – by style**
- viii. **Compare font in St John's - similar style but looks newer**
- ix. **Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)**
- x. Nowadays water always blessed on the day of the baptism

17. Outside features:

17a. The Tower and missing statues

- i. 500 years old 'Perpendicular' style =? (shape of spire)
- ii. Purpose of a tower - symbol of power + for sound to carry + reaching to the stars/heaven
- iii. Importance of height (100 feet/30 metres)
- iv. Other buildings with towers – castle-like features (battlements/crenellations) – symbolic of spiritual (not physical) Christian strength – cf hymn 'Onward, Christian soldiers, marching as to war'
- v. Other castle-like features - **slits** for light (not archers!) for steps to the roof (inspection/repair + access to bells)
- vi. Niches above the main door would have housed statues of saints– possibly removed by Protestants after the Dissolution (cf Glastonbury Abbey)
- vii. Grotesque carvings above the west door - to ward off evil spirits

Beliefs

3. Columns and arches, belief in heaven and hell

6f. Belief in the Christ crucified; Importance of the crucifix for Christians

9c Three cornerstones of Christianity – Faith, Charity and Hope

10c. Beliefs surrounding St Joseph (of Arimathea) and the Holy Thorn

12c. Belief in Patron Saints compared to Roman belief in many gods

12e. Corbel - Arms of Joseph of Arimathea (Thorn + two cruets)

12f. Same corbel – ‘Bere Mugs’! Belief in the existence of the Holy Grail

12l. Roof corbel – Five Sacred Wounds of Jesus inc. water and blood from cut

13a. Belief in baptism in many religions

13b. Ancient beliefs re origins of water and springs, and natural phenomena

3. Columns and arches:

Symbolism

- i. Columns = trees of sacred woods?
- ii. Columns link to become arches = someone throwing their arms towards the sky? = heaven - persuades you to look up
- iii. (opposite of heaven = hell = Underworld = Hades in Latin)

6. Window at east end:

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer
- iv. Stations (= stops) of the cross, esp. in RC churches – 14 paintings/sculptures of the stages of Jesus’ walk from Pontius Pilate’s office to place of execution; special services with prayers at each station

9. First Window on the South Wall:

9c. Faith, Charity and Hope

- i. Faith, Charity and Hope – Christian values – **personified**
- ii. **Faith** holding
- iii. Teachers note - Latin inscription in gothic script *sperandarum substantia rerum* = ('Faith is...') the assurance (*substantia*) of things (*rerum*) hoped for (*sperandarum*) **(Hebrews 11:1)**
- iv. Reason for Children in the **Charity** window?
- v. Teachers note - Latin inscription in gothic script *patiens est benigna est* = ('Charity/Love ...') is patient, ('Charity/Love ...') is kind' **(1 Corinthians 13:4-6)**

- vi. Reason for anchor in **Hope** window? cf Bible story of Jesus calming the waters when disciples fishing - Hope of survival through storm/difficult times (cf **Hebrews 6:19**)
- vii. Teachers note – Latin inscription in gothic script *ad finem firmam retineamus* = Let us hold on (*retineamus*) (to our faith and hope) until the very end (*ad finem firmam*) (**Hebrews 3:6**)

10. Second Window South Wall:

10c. St Joseph (of the town Arimathea) and the Holy Thorn

- i. Abbey founded by 7th century Saxon King Ine but later story that Joseph came here in 1st century to trade in tin and timber etc. and founded first Christian Church in Glastonbury
- ii. Legend of his stick/staff growing into tree on Wearyall Hill (recent damage) that blossoms white at Easter and Christmas - Glastonbury Thorn
- iii. Also grows in St Ben's churchyard by west gate, Abbey grounds, St John's Churchyard and The Holy Land!
- iv. Story (first spread early 20th century) that young Jesus came with J of A to Glastonbury on business (hymn 'Jerusalem' – 'And did those feet, in ancient time')
- v. Sprig of thorn cut by youngest pupil at St John's and sent to the Queen at Christmas
- vi. Inscription= 'The souls of the righteous are in the hand of God' (**Wisdom 3:1-9**) =?
- vii. Colours of the clothes =? (see 6b above)

12. Roof corbels

12c. Patron Saints

- i. Patron saints of England, Scotland and Wales
- ii. Patron saints for people like Doctors, and Gardeners
- iii. Romans believed different gods for different things, eg the Sea (Neptune/Poseidon), War (Mars/Ares), even Thieves (Mercury/Hermes)! Mercury also the Messenger god. (second name of each = Greek name)

12e. Corbel - Arms of Joseph of Arimathea (Thorn + two cruets)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of J of A
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

12f. Same corbel – ‘Bere Mugs’! and belief in the Holy Grail

- i. Bere Mugs (cruets) type of joke which plays with the sound of words = pun. Give more puns!
- ii. Mugs or cruets = cups used at Jesus’ crucifixion to collect blood and his sweat, and brought to Glastonbury by J of A. (**Bible ref: John 19 v 34**)
- iii. Special name = the Holy Grail – much sought after e.g King Arthur

12i. Corbel – Jesus’ Five sacred Wounds

- i. Two nailed feet, two nailed hands and the sword cut in his side
- ii. Sword cut of the ‘Holy Lance of Longinus’ – to make sure of death
- iii. Longinus - legend of centurion who converted to Christianity and became a Saint
- iv. John’s Gospel (**John 19:34**) states that blood and water poured out of the wound

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben’s and St John’s)
- v. Community – explain, plus different types of community esp. religious
- vi. The word itself + other words with letters f-o-n-t in it
- vii. Design/age (500 years)/how experts can tell – by style
- viii. Compare font in St John’s - similar style but looks newer
- ix. Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)
- x. Nowadays water always blessed on the day of the baptism

13b. Water and (sacred) springs, Roman Bath and other natural phenomena

- i. Importance of water
- ii. Ancient peoples’ thoughts about water and springs
- iii. Hot springs + famous hot springs in Bath
- iv. Explain Roman baths – and dedication to gods
- v. Aquae Sulis= Roman name for Bath =Waters of Sulis, local Celtic god
- vi. Sulis linked to Roman goddess, Minerva - sacred/divine origin of springs.
- vii. Explain process of heated water - rain, water table, core-heating, finds cracks and rises under pressure

- viii. Ancients didn't know, so attributed to a god – right or wrong?!
- ix. Other natural phenomena unexplained to ancient peoples - sun, moon, tides, rain, day, night, volcanoes– everything!

Rites and Rituals

A. Giving thanks for a safe journey, use of chants, incense, candles for solemn occasions, such as sanctifying the landing place

4a. Function of altar for eucharist, blessing of bread and wine, and use of 'piscina' for disposal of sanctified waste

6f. Importance of the crucifix for Christians, wearing of, making the sign of the cross (breast and forehead at Christening, and retracing Jesus' route to Calvary by the Stations of the Cross)

8c. Lower window - Lazarus' solemn burial and grave clothes, offset by miracle of bringing Lazarus back from the dead

13a. The Rite of baptism in many religions

17b. The Bells: occasions for use, solemn and joyful

17c. Oranges and Lemons: possible reference to executions of Charles I

17d. The Churchyard – traditional forms of burial and more recent ones

A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints and others

- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
- ii. Coming by boat, they stopped at the first high ground and gave thanks for a safe journey.
- iii. Where they stopped became a holy place, and so a church was built.
- iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
- v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
- vi. boat ∴ Glastonbury surrounded by water (Isle =? of Avalon), impression of the Tor to 'seafarers' (special power?)
- vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*

4. Chancel:

4a. Function, altar and piscina

- i. Chancel = special area separate from the rest of the church, with altar
- ii. Importance of the altar re sacrifice (cf Jesus self-sacrifice and see 6c.) and for feast of eucharist – taking of bread and wine (last supper)
- iii. Niche in south wall = *piscina* (Latin 'fish-pond' cf French *piscine* – swimming pool and zodiac sign Pisces – fish) for washing of communion vessels, with water draining away outside into consecrated churchyard ground

6. Window at east end:

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer (chest, and head – especially by priest at baptism)
- iv. Stations (= stops) of the cross, esp. in RC churches – 14 paintings/sculptures of the stages of Jesus' walk from Pontius Pilate's office to place of execution; special services with prayers at each station

8. Windows in south transept:

8c. Lower window - miracle of bringing Lazarus back from the dead

- i. Another miracle – Jesus 'best' miracles? - healing and bringing back to life
- ii. **(John 11: 1-44)**
- iii. Lazarus dead for four days + sealed in a tomb behind a heavy stone door + bound head to foot in grave clothes.
- iv. Lazarus' sister Martha not sure: 'Lord, by this time he stinketh!'
- v. Jesus ordered removal of stone and called 'Lazarus, come out!' (note words on scroll above Jesus: '*Lazare, veni!*')
- vi. Named figures in left panel: St James (*Sanctus Jacobus*), St John (*Sanctus Johannes*) and St Peter (*Sanctus Petrus*)
- vii. Named figures in middle panel: St Andrew (*Sanctus Andreas*) and St Mary (*Sancta Maria*) mother of Jesus

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
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- vi. The word itself + other words with letters f-o-n-t in it
- vii. Design/age (500 years)/how experts can tell – by style
- viii. Compare font in St John's - similar style but looks newer
- ix. Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)
- x. Nowadays water always blessed on the day of the baptism

17. Outside features:

17b. The Bells

- i. Number + material + location
- ii. How sound produced + different sounds + location of bell-ringers stand + method
- iii. Order = PEAL = tune
- iv. Why Sunday + other special occasions? Messages:-
- v. Single bell = toll – indicating death, sadness, fire, danger and to ward off the devil
- vi. Giving the time for people without clocks etc., and those far away eg in the fields, especially to warn of town gates closing
- vii. Ringing for celebration (end of war, victory in war, royal wedding etc., birth), time for prayer
- viii. Thought to be an audible connection between God and man

17c. Oranges and Lemons

- i. Famous very old (nonsense) nursery rhyme (London churches) + party game:-

"Oranges and lemons", say the bells of St. Clement's
 "You owe me five farthings", say the bells of St. Martin's
 "When will you pay me?" say the bells of Old Bailey
 "When I grow rich", say the bells of Shoreditch

"When will that be?" say the bells of Stepney
 "I do not know", says the great bell of Bow
 Here comes a candle to light you to bed
 And here comes a chopper to chop off your head!
 Chip chop chip chop - The last man's dead.

Note: Party game Players file, in pairs, through an arch made by two of the players (made by having the players face each other, raise their arms over their head, and clasp their partners' hands).

The challenge comes during the final lines:

Here comes a candle to light you to bed.
 Here comes a chopper to chop off your head.
 (Chip chop, chip chop, the last man's dead.)

On the last word, the children forming the arch drop their arms to catch the pair of children currently passing through, who are then "out" and must form another arch next to the existing one.

In this way, the series of arches becomes a steadily lengthening tunnel through which each set of two players have to run faster and faster to escape in time. The game works best with a pianist to play the tune, so that unpredictable changes of tempo can be introduced.

Alternate versions of the game include: children caught "out" by the last rhyme may stand behind one of the children forming the original arch, instead of forming additional arches; and, children forming "arches" may bring their hands down for each word of the last line, while the children passing through the arches run as fast as they can to avoid being caught on the last word.

Note: Origins and meaning

- i. Origins not well known, probably 17/18th C (A Square Dance "Oranges and Lemons" dates back to 1665)
- ii. Lyrics may = trades and activities near the churches
- iii. Possible reference to execution of Charles I when church bells rang
- iv. Final lines may refer to executions at Newgate Prison marked by ringing of tenor bell of St Sepulchre-without-Newgate

17d. The Churchyard – use, mortality rates, space, cremation

- i. Traditional burial ground - no modern gravestones here > Glastonbury Cemetery
- ii. Reasons for disuse - v small + rapid fill due to high mortality rates in 19th C and before
- iii. Forms of burial and space-saving effect of cremation

Biblical references (see also 'Jesus' and 'Saints')

East window

Joseph and Nicodemus part in Jesus' burial

6a. iv) Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone - **John 19:39-42**

Abraham and Isaac story

6c. iv) Isaac = famous, rather scary story from first half of the Christian holy book (= OT bible) - **Genesis 22:11-18**

Crucifixion

6d. i) Sign written by Roman Governor = Pontius Pilate - **John 19:19-22**

Lady Chapel dedication plaque - 1 Thessalonians 1:14

7f. *'Them which sleep in Jesus will God bring with him'*

South Transept Window

8b. i) Changing water into wine at Cana wedding feast - **John 2:1-11**

8c. ii) Raising Lazarus from the dead - **John 11: 1-44**

8d. i) Alpha and Omega = first and the last = 'I (=?) am the beginning and the end' - **Revelation of John 21 v13**

First window in south aisle

9b. i) Latin across the top *'nunc autem manent fides, spes, caritas tria haec.'* = 'now but remain faith, hope, charity three these' = ?! - **1 Corinthians 13: v13**

9c. iii) Latin in gothic script *sperandarum substantia rerum* = ('Faith is...') the assurance (*substantia*) of things (*rerum*) hoped for (*sperandarum*) - **Hebrews 11:1**

9c. v) Latin in gothic script *patiens est benigna est* = ('Charity/Love ...') is patient, ('Charity/Love ...') is kind' **1 Corinthians 13:4-6**

9c. vi) Reason for anchor in **Hope** window? cf Bible story of Jesus calming the waters when disciples fishing - Hope of survival through storm/difficult times (cf **Hebrews 6:19**)

9c. vii) Latin in gothic script *ad finem firmam retineamus* = Let us hold on (*retineamus*) (to our faith and hope) until the very end (*ad finem firmam*) - **Hebrews 3:6**

Second window in south aisle

Dorcas - Acts 9: 36-42

10a. v) Kind lady in the Bible, dressmaker, made clothes for the local poor and widowed

10. Sentence at the top - 'The souls of the righteous are in the hand of God' **Wisdom 3:1-9**

West window

11a. ii) 'Sermon on the Mount' - **Matthew : 3-12**

11b. vii) Jesus did most of his preaching and miracles around the lake eg recruitment of disciples (**Matthew 4:19** 'I will make you fishers of men') + miraculous catch of fish (**Luke 5: 1-11**) + vision to disciples after his death (**John 21: 1-25**)

Roof corbels

12a. iii) Eve - **Genesis 3:1-7**

12m. iv) Dove - **Genesis Chapters 6-9** especially **Genesis 8 v11**

12e. and f. ii) Mugs or cruets = cups used at Jesus' crucifixion to collect blood and his sweat - **John 19 v 34**, (and story that they were brought to Glastonbury by J of A.)

12l. Five Sacred Wounds inc sword cut to the side from which blood and water flowed **John 19:34**

13a. ii) Baptism of Jesus by John the Baptist in the River Jordan - **Matthew 3: 13-17**

The Church Year and Festivals

6. Window at east end:

6a. The three major events in Jesus' life

- i. **Left: nativity** - birth of Jesus in the stable, with mother Mary and Joseph – **Christmas** time of year for Christians
- ii. **Middle: crucifixion** - Jesus crucified on the cross, with mother Mary, and another Mary, Mary Magdalen, looking up - **Easter** time for Christians
- iii. **Right: resurrection** - angel appears to Mary and Mary Magdalene
- iv. Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone – position of angel (**John 19:39-42**)
- v. Mary and Mary Magdalen later come to the tomb to anoint (oil – clean/purify) the body but find the stone gone – body stolen?
- vi. One possibility: soldiers had been sent to guard the tomb - to stop anyone stealing the body and claiming that Jesus had miraculously risen from the dead and gone to heaven – just what the angel is announcing to the two women = 'resurrection' = 'rising again' or **Ascension** in church's year.
- vii. Angel there - not Jesus (wings)

Denominations

A. Christian buildings in the area including Roman Catholic

4d. The birth of the Church of England after the Dissolution

4e. The destruction of the Abbey as a symbol of the split between England & Rome

6f. Reference to Stations of the Cross in Roman Catholic churches

7. The Lady Chapel and 'Our Lady' in the RC church

12h. Corbel – Abbot Richard Bere's pre-Dissolution visit to Rome

A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints etc.

- vi. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury
- vii. Name became Benet, and finally Benedict.
- viii. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
- ix. Abbey dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E)
- x. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

4. Chancel:

4d. The Glastonbury martyrs, The Dissolution, the split from Rome, and quarrying of Abbey stone

- i. John Thorne and two other monks died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere
- ii. One was the Abbot, Richard Whiting (last Abbot of all, after Bere), who had refused to hand over their money and treasures (heavenly insurance from ordinary people) to the king, Henry VIII
- iii. Similarly stubborn Abbots were punished/executed, and many abbeys and monasteries pulled down (hence ruins) and closed = Dissolution
- iv. Contemporary with quarrel (over divorce) between Henry VIII and Pope > split of Church in Rome (**Catholic** - led by Pope and Cardinals) and in England (**Anglican** – led by monarch and Archbishop of Canterbury)
- v. Some stone remains but most taken/robbed/quarried (crime or not?) for easy building material around the town (cf Hermitage at Edgarley visible from the main road)

4e. Effect of Abbey closure on the town, local quarries, other ruins

- i. Devastating effect: no pilgrims/visitors/ fewer jobs and community life
- ii. Abbey stone mostly from Doultong, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. Feelings about living in a town with a lot of history

6. Window at east end

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer
- iv. Stations (= stops) of the cross, esp. in **RC churches** – 14 paintings/sculptures of the stages of Jesus' walk from Pontius Pilate's office to place of execution; special services with prayers at each station

7. Lady Chapel (dedicated to Mary – 'Our Lady' for Roman Catholics)

12. Roof corbels

12h. Corbel – Mercury/Abbot Richard Bere

- i. Stick with something winding round it = magic wand used by Roman messenger-god Mercury had while flying round the world!
- ii. Represents Abbot Bere, frequent traveller/messenger in Europe – esp to Italy and Rome to see the **Pope** before he was Abbot - Abbot showing off?

Colours and their symbolism

6. Window at east end:

6b.Colours

- i. Important - same people with same colours in different windows – though not always
- ii. Colours = symbols
- iii. Blue for Mary and sometimes Jesus = sky = heaven = heavenly love
- iv. cf altar cloth – different colours e.g purple
- v. Green here = life, or life conquering death cf nature
- vi. Jesus often in Red = vital fluid = blood – for people prepared to die e.g. Jesus and others who make the final sacrifice (= martyrs)
- vii. Red also for those receiving Holy Spirit e.g Jesus' mother Mary in the first window, or who show great love, e.g. Mary Magdalen, in right hand side window.
- viii. White = purity, holiness, innocence and for those passing to a new life in Heaven ∴ Jesus and the angel in all three windows.
- ix. White also worn by priest/vicar/ servers/choir etc. (discuss why)
- x. Black not here - times when black is worn eg funeral, and formal dress, outside of church

The Community, the society and local people

A Community of Abbey monks, names used in the community then and now

4e. Effect of Abbey closure on the town and local community

7f. Lady Chapel; dedication plaque of Allnutt family

8f. South transept window; dedication plaque of Porch family

9a. First window of south wall; dedication plaque of Holman family

10a. Second window south wall; dedication by Holman family; Dorcas the generous. Also North wall dedication plaque of Eliza Holman

11c. West window; gift of Browning family

13a. Symbolism of baptism as welcome into the community

14a. Sharpham as part of the community; memorial stone

A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints and others

- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
- ii. Coming by boat, they stopped at the first high ground and gave thanks for a safe journey.
- iii. Where they stopped became a holy place, and so a church was built.
- iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
- v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
- vi. boat ∴ Glastonbury surrounded by water (Isle =? of Avalon), impression of the Tor to 'seafarers' (special power?)
- vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*
- viii. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury
- ix. Name became Benet, and finally Benedict (after Benedictine monks) from late 17th century.
- x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.

- xi. First Abbey church dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E) Abbey dedicated to St Peter and St Paul.
- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

4.Chancel:

4e. Effect of Abbey closure on the town, local quarries, other ruins

- i. Devastating effect: no pilgrims/visitors/ fewer jobs and community life
- ii. Abbey stone mostly from Doultling, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. Feelings about living in a town with a lot of history

7. Lady Chapel

7f. Dedication Plaque

Glory be to Thee, O God!

This transept was erected by

Rev Walter Allnutt MA

(17 years Perpetual Curate of this Church)

And Anna his wife

In memory of their much beloved children who fell asleep in Jesus

Sarah Anna, December 12th 1846, aged 3 days

Anna Mary, May 9th 1862, aged 14 years

'Them which sleep in Jesus will God bring with him'

(quote from 1 Thessalonians 1:14)

This transept is for the use of the Sunday School children of this Parish

October 1862

8.Windows in south transept:

8f. Plaque, the British Empire and the musical instruments

- i. plaque = window set up by Anne Rebecca Porch in memory of her husband Reginald Porch died Poona, India, 8th June 1886 at 48

9. First Window on the South Wall:

9a. Dedication

- i. Purpose; plaque in memory of Stephen Holman died 1874 on 11th November (significant more recent date) - not buried here
- ii. Sister, Eliza, paid for and had put up - 'affectionate' = loving
- iii. At bottom in Gothic script/ Latin: *Fides* - faith, *Caritas* – charity/love, *Spes* – hope

10. Second Window South Wall:

10a. Dorcas the generous widow

- i. Paid for by (wealthy, influential) Holman family of Glastonbury
- ii. Plaques date from around the same time in the 19th century
- iii. Other plaque of giving on north wall, by Eliza Holman:-

The late Eliza Holman of Glastonbury, who in her life was a generous benefactor to the Church and Parish, and who died on June 24th 1888, by her will dated 16th of February 1888 bequeathed to the Minister and Churchwardens of St Benedict, Glastonbury the sum of £1000 upon trust to be invested in the public funds or on government securities and the annual income thereof to be applied in augmenting the stipend of a Curate or Scripture Reader for the said parish of St Benedict or in connection with the services of the Church of St Benedict or of the Sunday School of the said parish, as they may in their discretion consider proper or desirable.

She also bequeathed to the Minister and Churchwardens of the said parish of St Benedict the further sum of £400 upon trust to invest the same upon such securities as aforesaid and to apply the annual income thereof towards the maintenance of the St Benedict National Schools, but in case religious instruction shall at any time be prohibited, this sum shall thenceforth be appropriated by the said Minister and Churchwardens in supplying food, clothing or fuel to Parishioners of Glastonbury being poor aged or infirm, or having large families, according to the discretion of the said Minister and Churchwardens and under such regulations in all respects as they shall think fit.

Charles GrantVicar

John Welch and Albert WS Bailey Churchwardens

11. Window at the West End:

11c. Date and dedication

- i. Newest window – dedicated by the Bishop of Bath & Wells on 28th September 1960 – all paid for by the Browning family (Abbey Antiques)
- ii. Best time of the day to look at from inside – West, morning, sunrise

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben's and St John's)
- v. Community – explain, plus different types of community esp. religious

14. Memorial stone of a Lord of Sharpham by the West door:

14a. Person commemorated

- i. Commemoration (of death) of an important person - Henry (Henrici) Gold – Latin =

Church usage + higher status language

The Egyptians

6e. Crucifixion as punishment by Romans and others; The Spartacus revolt

- i. In Roman times, victim usually flogged first, then made to carry cross to place of execution
- ii. 'fixed to a cross' by nails or cords, then pulled upright by ropes
- iii. Death through exhaustion or suffocation – especially if victim's legs broken
- iv. Famous crucifixion of Spartacus – Roman slave who led a slave revolt 73-71BC; after some success his army was defeated and 6,000 slaves crucified along the road south out of Rome and left there many years as a grim reminder
- v. Old punishment – used also by **Egyptians** and Aztecs

The Greeks

8. Windows in south transept:

8d. Small windows above - 'A' and 'O' Greek alphabet

- i. Alpha and Omega = first and the last = 'I (?) am the beginning and the end' (**written by John in Revelation 21 v 13**) Explain
- ii. First Bible written in Hebrew – Jewish language but later copies Greek
- iii. A = Alpha – first letter of Greek cf Alphabet
- iv. 'bet' = second letter = 'beta'
- v. O = Omega (Omega watches?) = last letter – horseshoe shape

8e. The Greeks, the Jews and the Palestinians

- i. Qualities of Greeks - literate, cultured, long history of developed society, spread by travellers and colonists around the Mediterranean - Greek widely spoken inc Judaea (Roman name = 'land of the Jews') and Palestine.
- ii. Latin also spoken everywhere by conquerors - Romans - failed rebellions in Judaea and elsewhere

Some family, and personal reactions to aspects of the church

Questions at end of section:-

- A. What building would they like named after them?!*
- 2. Have they got a signature and what's it like?*
- 4. Feelings about living in a town with so much history*
- 7e. Do they have a family tree?*
- 7f. Pupils' thoughts of/sympathies with Rev and Mrs Alnutt?*
- 8f. Do they have family living abroad - easy to keep in touch?*

A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints and others

- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
- ii. Coming by boat, they stopped at the first high ground and gave thanks for a safe journey.
- iii. Where they stopped became a holy place, and so a church was built.
- iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
- v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
- vi. boat ∴ Glastonbury surrounded by water (Isle =? of Avalon), impression of the Tor to 'seafarers' (special power?)
- vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*
- viii. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury
- ix. Name became Benet, and finally Benedict (after Benedictine monks) from late 17th century.
- x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
- xi. First Abbey church dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E)

- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics) Abbey dedicated to St Peter and St Paul
- xiii. **What building would they like named after them?!**

2. Abbot Bere:

2a. Abbot Bere's influence and signature

- i. In 1500 chapel greatly enlarged and in a different style by Abbot Bere (sometimes Beere) (Abbot=?)
- ii. Bere left his mark/signature (general meaning/types/lengths?) in various places in the church
- iii. Use of initials, not full name (Richard Bere) for reasons of cost and space
- iv. **Have they got a signature and what's it like?**

4. Chancel:

4d. The Glastonbury martyrs, The Dissolution, the split from Rome, and quarrying of Abbey stone

- i. John Thorne and two other monks died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere
- ii. One was the Abbot, Richard Whiting (last Abbot of all, after Bere), who had refused to hand over their money and treasures (heavenly insurance from ordinary people) to the king, Henry VIII
- iii. Similarly stubborn Abbots were punished/executed, and many abbeys and monasteries pulled down (hence ruins) and closed = Dissolution
- iv. Contemporary with quarrel (over divorce) between Henry VIII and Pope > split of Church in Rome (**Catholic** - led by Pope and Cardinals) and in England (**Anglican** – led by monarch and Archbishop of Canterbury)
- v. Some stone remains but most taken/robbed/quarried (crime or not?) for easy building material around the town (cf Hermitage at Edgarley visible from the main road)

4e. Effect of Abbey closure on the town, local quarries, other ruins

- i. Devastating effect: no pilgrims/visitors/ fewer jobs and community life
- ii. Abbey stone mostly from Doultling, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. **Feelings about living in a town with so much history?**

7. Lady Chapel (dedicated to Mary – ‘Our Lady’ for catholics):-

7e. Matthew

- i. The Gospel of Matthew (originally a hated tax-collector), starts with a long list of Jesus’ family – reminder of his human nature
- ii. Angel (human in form) wrote it
- iii. **Do they have a family tree?**

7f. Dedication Plaque

Glory be to Thee, O God!

This transept was erected by

Rev Walter Alnutt MA

(17 years Perpetual Curate of this Church)

And Anna his wife

In memory of their much beloved children who fell asleep in Jesus

Sarah Anna, December 12th 1846, aged 3 days

Anna Mary, May 9th 1862, aged 14 years

‘Them which sleep in Jesus will God bring with him’

(quote from 1 Thessalonians 1:14)

This transept is for the use of the Sunday School children of this Parish

October 1862

Pupils’ thoughts of/sympathies with Rev and Mrs Alnutt?

8.Windows in south transept:

8f. Plaque, the British Empire and the musical instruments

- i. plaque = window set up by Anne Rebecca Porch in memory of her husband Reginald Porch died Poona, India, 8th June 1886 at 48
- ii. Discuss young age and distance from home – British Empire (administrators needed)and keeping in touch then (NB Roger Parsons has photos of Reginald and Anne Porch and their family if required)
- iii. Ruler of Britain and Empire - Queen Victoria (The Empress of India) Yes, Britain ruled India (+ other countries now called the Commonwealth)
- iv. India no longer part of the British Empire(since 1947) cf contribution and character of Gandhi
- v. musical instruments in windows above – violin, flute, trumpet, harp (see The organ, Music and St Dunstan below)
- vi. **Do they have family living abroad - easy to keep in touch?**

The town of Glastonbury and the local area

A. The story behind St B's, the sea around, names of local places, buildings and churches

C. Name changes – the church and local streets

2a. Abbot Bere and St Benedict's

2b. The Abbot's mitre, the pub, and bishops at Wells

4e. Where the Abbey stone came from

10c. The importance to Glastonbury of St Joseph of Arimathea

11c. The West window – local donation, date and dedication by the Bishop

12d. Corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

12e. Corbel - Arms of Joseph of Arimathea

12f. Same corbel – 'Bere Mugs'! and the legend of King Arthur and the Holy Grail

12k. Corbel – St Benignus walks over the moors

14a. The Sharpham link – memorial stone of a Lord of Sharpham

15c. The Sharpham Chapel – where the organ is

15d. St Dunstan and Glastonbury

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- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

B. The monks and St Benedict + significance/symbolism of shaved head + name changes over time – people and streets in Glastonbury

- i. Gradual change of name to 'St Benet' then to St Benedict
- ii. St Benedict (patron saint of bees and nettle-rash!) lived in Italy in the 6th C AD
- iii. Founder of 12 monasteries where Benedictine monks followed a very strict way of life - 'The Rule of St Benedict'.
- iv. Sculpture of St Benedict in the church by a local sculptor, Richard Field, in 2009
- v. Bald patch ('tonsure') symbolic of sacrifice of a 'normal life' for God
- vi. Crown (of thorns) appearance?
- vii. Different styles of tonsure – Roman (this one)/Clerical/Oriental/Celtic
 - i. Glastonbury Abbey monks were Benedictine Order, so 'Benignus' became 'Benedict'
 - ii. Benignus one of the three great Glastonbury saints – Patrick, Benignus, and Dunstan - on seal Abbey seal
 - iii. Church re-dedicated to Benedict in 19th century.
- viii. Other name changes eg Benedict Street from earlier Madelode Street ('lode'= loading of boats and 'Madel' = 'middle') Other 'load' street nearby =Northload St)

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- iii. Use of initials, not full name (Richard Bere) for reasons of cost and space

2b. Bere's mitre

- i. Use of Abbot's hat as his mark (special name= mitre).
- ii. Compare Wells Cathedral – Bishop, not Abbot (no monastery)
- iii. Abbot's initials above the north porch (pub next door's name = The Mitre)

4. Chancel:

4e. Effect of Abbey closure on the town, local quarries, other ruins

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- ii. Abbey stone mostly from Doultling, nr Shepton Mallet – (miles/transport?)
- iii. Other ruins they know? (Tor, Bishop's Palace, Colosseum, Acropolis)
- iv. Feelings about living in a town with a lot of history

10. Second Window South Wall:

10c. St Joseph (of the town Arimathea) and the Holy Thorn

- i. Abbey founded by 7th century Saxon King Ine but later story that Joseph came here in 1st C to trade in tin and timber etc. and founded first Christian Church in G'bury
- ii. Legend of his stick/staff growing into tree on Wearyall Hill (recent damage) that blossoms white at Easter and Christmas - Glastonbury Thorn
- iii. Also grows in St Ben's churchyard by west gate, in Abbey grounds, St John's Churchyard and The Holy Land!
- iv. Story (first spread early 20th century) that young Jesus came with J of A to Glastonbury on business (hymn 'Jerusalem' – 'And did those feet, in ancient time ...')
- v. Sprig of thorn cut by youngest pupil at St John's and sent to the Queen at Christmas
- vi. Inscription= 'The souls of the righteous are in the hand of God' (**Wisdom 3:1-9**) =?
- vii. Colours of the clothes =? (see 6b above)

11. Window at the West End:

11c. Date and dedication

- i. Newest window – dedicated by the Bishop of Bath & Wells on 28th September 1960 – all paid for by the Browning family (Abbey Antiques)
- ii. Best time of the day to look at from inside – West, morning, sunrise

12. Roof corbels:

12d. Corbel: The Arms of Glastonbury Abbey – Mary and baby Jesus

- i. Another shield with a cross on it
- ii. Mother holding a baby sitting on one arm - Mary and Jesus.
- iii. Reminder of Jesus' journey from baby, to death on the cross
- iv. For Christians = sacrifice.

12e. Corbel - Two mugs + Thorn (Arms of Joseph of Arimathea)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of J of A
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

12f. Same corbel – ‘Bere Mugs’!

- i. Bere Mugs (cruets) type of joke which plays with the sound of words = pun. Give more puns!
- ii. Mugs or cruets = cups used at Jesus’ crucifixion to collect blood and his sweat, and brought to Glastonbury by J of A. **(Bible ref: John 19 v 34)**
- iii. Special name = the Holy Grail – much sought after e.g King Arthur

12k. Corbel – St Benignus and the devil

- i. St Benignus, walking over the moors, meeting the devil, and pushing him into the swamp/mire.
- ii. Devil becomes – black – peat. Explain

14. Memorial stone by the West door:

14a. Person commemorated

- i. Commemoration (death)an important person - Henry (Henrici) Gold – Latin = Church usage + higher status language
- ii. **Translation of Memorial Stone:**
- iii. *Here deposited, Reader, under this marble are the remains of the distinguished man Henry Gold (Gould) of Sharpham House, Golden Knight (Sir Henry Gold?), most wise judge of the Queen’s Bench, whose soul, released from its bodily domicile, flew to his Creator God
on the 26th day of March
in the ninth year of Queen Anne
at the age of 67
in the year of Our Lord 1710*

15. The Organ:

15c. Sharpham

- i. Organ in former chapel - Sharpham Chapel.
- ii. Sharpham (village near Walton) with big Manor House built by Abbot Beere around 1500
- iii. Lords of Sharpham very powerful (their own chapel!) - memorial stone for one Lord at west end (moved from the chapel by the Victorians to make room for the organ!)

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist with connection to Glastonbury
- ii. Enlarged the Abbey, started up a community of Benedictine monks (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths
- v. Story: his enemies called him a sorcerer (= wizard with hat etc.), who had a helper (apprentice?) who tries to copy a spell to get a broom and bucket to make some beer
- vi. It goes badly wrong and all is flooded
- vii. cf Fantasia with Micky Mouse as the Apprentice – flooded by 100s of buckets of water!

Henry VIII

The link between the Glastonbury chair and the destruction of the Abbey

4. Chancel:

4b. The Glastonbury Chair, origin and craftsman

- i. Glastonbury Chair first made here (others at St John's, Bishop's Palace).
- ii. The story goes that Abbot Bere saw first one while visiting the Pope in Rome, liked the design (+ a folding chair!) and brought back the plans and got one of his monks, John Arthur Thorne, to make one (unsubstantiated story).

4c. Latin inscriptions on the chair (heavy gothic script)

Johanes Arthurus (right arm inner) = John Arthur
Monacus Glastonie (nsis) (back) = Monk of Glastonbury
Salvet eum Deus (left arm inner) = May God save him
Da pacem ei (left arm outer) = Give him peace
Sit laus Deo (right arm outer) = Praise be to God

Linguistic connections with English: *salvet* – salvation, *Deus* – deity, *da* – donor etc.
pacem – pacify etc., *laus* – applause

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- i. John Thorne and two other monks died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere
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The Life of Jesus

- 4a. The altar of sacrifice with reference to Abraham and Isaac story, and the last supper*
- 6a. The three major events in Jesus' life: Birth, Death, Resurrection*
- 6b. Colours used to portray Jesus*
- 6c. The story of Abraham and Isaac: text the angels are holding at the top*
- 6d. Christian Crucifixes and Jesus' crucifixion*
- 6e. Crucifixion as punishment by Romans, and the grisly process*
- 6f. Importance of the crucifix for Christians*
- 7c. Luke – ox symbol of sacrifice*
- 7e. Matthew – NT book starts with Jesus' family tree as a reminder of his humanity*
- 8b. Upper window – Wedding at Cana - the miracle of turning water into wine*
- 8c. Lower window - Death of Lazarus - miracle of bringing him back from the dead*
- 10b. St Paul – his conversion on the road to Emmaus*
- 10c. St Joseph of Arimathea and the story of Jesus coming with him to Glastonbury*
- 11a. Sermon on the Mount*
- 11b. Lake Galilee and related miracles*
- 12d. Corbel: Glastonbury Arms – Mary and Jesus; from baby to death*
- 12e. Corbel - Arms of Joseph of Arimathea (Two mugs + Thorn)*
- 12f. Corbel – 'Bere Mugs' and Jesus' blood and sweat; Holy Grail*
- 12j. Corbel – Pelican; symbol of Jesus' sacrifice*
- 12l. Corbel – Jesus' Five Sacred Wounds*
- 12m. Corbel – Dove; symbol of Jesus' love*
- 13a. Jesus' baptism by John the Baptist*

4. Chancel

4a. Function, altar and piscina

- i. Chancel = special area separate from the rest of the church, with altar
- ii. Importance of the altar re sacrifice (cf Jesus self-sacrifice and see 6c.) and for feast of eucharist – taking of bread and wine (last supper)

6. Window at east end:

6a. The three major events in Jesus' life

- i. **Left: nativity** - birth of Jesus in the stable, with mother Mary and Joseph – Christmas time of year for Christians
- ii. **Middle: crucifixion** - Jesus crucified on the cross, with mother Mary, and another Mary, Mary Magdalen, looking up - Easter time for Christians
- iii. **Right: resurrection** - angel appears to Mary and Mary Magdalene by the tomb
- iv. Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone – position of angel (**John 19:39-42**)

- v. Mary and Mary Magdalen later come to the tomb to anoint (oil – clean/purify) the body but find the stone gone – body stolen?
- vi. One possibility: soldiers had been sent to guard the tomb - to stop anyone stealing the body and claiming that Jesus had miraculously risen from the dead and gone to heaven – just what the angel is announcing to the two women = ‘resurrection’ = ‘rising again’ or Ascension in church’s year.
- vii. Angel there - not Jesus (wings)

6b.Colours

- i. Important - same people with same colours in different windows – though not always
- ii. Colours = symbols
- iii. Blue for Mary and sometimes Jesus = sky = heaven = heavenly love
- iv. cf altar cloth – different colours e.g purple
- v. Green here = life, or life conquering death cf nature
- vi. Jesus often in Red = vital fluid = blood – for people prepared to die e.g. Jesus and others who make the final sacrifice (= martyrs)
- vii. Red also for those receiving Holy Spirit e.g Jesus’ mother Mary in the first window, or who show great love, e.g. Mary Magdalen, in right hand side window.
- viii. White = purity, holiness, innocence and for those passing to a new life in Heaven ∴ Jesus and the angel in all three windows.
- ix. White also worn by priest/vicar/ servers/choir etc. (discuss why)
- x. Black not here - times when black is worn eg funeral, and formal dress, outside of church

6c. Text the angels are holding at the top: the story of Abraham and Isaac

- i. *‘Blessed be the Lord God of Isaac for he hath visited and redeemed his people’*
- ii. ‘hath’ = ‘has’
- iii. Other old forms - thee/thou etc. Still used in regions (cf traditional Lord’s Prayer)
- iv. Isaac = famous, rather scary story from 1st half of the Christian holy book (= OT bible) **(Genesis 22:11-18)**
- v. Isaac’s father Abraham was going to sacrifice him on an altar to prove how much he loved God
- vi. God said *‘OK, Abraham(‘I’m impressed!’). Sacrifice a ram instead’.*

- vii. Another father/son sacrifice = God/Jesus
- viii. Letters in small top window IHC = different language = Greek. (see also 8e. below)
- ix. IHC = first two letters and the last letter of Jesus, Ιησους, = ΙΗΣ in capital letters

6d. Christian Crucifixes and Jesus' crucifixion

- i. IHC usually on Jesus's symbol = crucifix
- ii. Another crucifix (over chancel)
- iii. Other crucifix letters are INRI - Latin = first letters of Latin for 'Jesus of Nazareth, King of the Jews' (*Jesus Nazarenus, Rex Iudaeaorum* - no letter J in Latin)
- iv. Latin spoken by Romans, Judaea part of Empire.
- v. Nazareth - early life there, though born in Bethlehem (both still exist as part of Israel (Nazareth has more Arabs than Jews))
- vi. Sign gives name of criminal and crime
- vii. Sign written by Roman Governor = Pontius Pilate (**John 19:19-22**)
- viii. Priests wanted it to say 'This man said he was King of the Jews'!

6e. Crucifixion as punishment by Romans and others; The Spartacus revolt

- i. In Roman times, victim usually flogged first, then made to carry cross to place of execution
- ii. 'fixed to a cross' by nails or cords, then pulled upright by ropes
- iii. Death through exhaustion or suffocation – especially if victim's legs broken

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer
- iv. Stations (= stops) of the cross, esp. in RC churches – 14 paintings/sculptures of the stages of Jesus' walk from Pontius Pilate's office to place of execution; special services with prayers at each station

7. Lady Chapel:

7c. Luke

- i. Sanctus Lucas = St Luke
- ii. animal = ox = also appears in windows as sacrificial victim = Jesus symbol, favourite topic of Luke

7e. Matthew

- i. The Gospel of Matthew (originally a hated tax-collector), starts with a long list of Jesus' family – reminder of his human nature
- ii. Angel (human in form) wrote it

8. Windows in south transept:

8b. Upper window – Wedding at Cana miracle of turning water into wine

- i. Jars – celebration (**John 2:1-11**)
- ii. miracle of turning water into wine as proof he was the Son of God
- iii. Named figures – Jesus, and St Mary (*Santa Maria*), mother of Jesus, both with halos

8c. Lower window - miracle of bringing Lazarus back from the dead

- i. Another miracle – Jesus ‘best’ miracles? - healing and bringing back to life
- ii. (**John 11: 1-44**)

10. Second Window South Wall:

10b. St Paul

- i. Originally Saul, unpleasant man who changed after Jesus came to him in a vision (=?)
- ii. Became an Apostle (=?)

10c. St Joseph (of the town Arimathea) and the Holy Thorn

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- v. Sprig of thorn cut by youngest pupil at St John’s and sent to the Queen at Christmas
- vi. Inscription= ‘The souls of the righteous are in the hand of God’ (**Wisdom 3:1-9**) =?
- vii. Colours of the clothes =? (see 6b above)

11. Window at the West End:

11a. Sermon on the Mount

- i. Jesus talking to a crowd
- ii. Famous ‘Sermon on the Mount’ (**Matthew : 3-12**)
- iii. Words = one of the Beatitudes’ - ¶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- iv. Beatitudes (from Latin ‘*beatus*’ = happy, blessed) is a whole list of Christ’s reassurances of ultimate salvation/happiness for different people who lead humble and good lives

11b. Galilee and miracles

- v. Uncertain location of Sermon on the Mount
- vi. Lake = Galilee? Very important in Jesus' time – freshwater (from River Jordan), with many harbours
- vii. Jesus did most of his preaching and miracles around the lake eg recruitment of disciples (**Matthew 4:19** 'I will make you fishers of men') + miraculous catch of fish (**Luke 5: 1-11**) + vision to disciples after his death (**John 21: 1-25**)

Roof Corbels:

12d. Corbel: Glastonbury Arms – Mary and Jesus

- i. Another shield with a cross on it
- ii. Mother holding a baby sitting on one arm - Mary and Jesus.
- iii. Reminder of Jesus' journey from baby, to death on the cross
- iv. For Christians = sacrifice.

12e. Corbel - Arms of Joseph of Arimathea (Thorn + Two mugs/cruets - see 12f.)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of J of A
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

12f. Same corbel – 'Bere Mugs'!

- i. Bere Mugs type of joke which plays with the sound of words = pun. Give more puns!
- ii. Mugs = cups used at Jesus' crucifixion to collect blood and his sweat, and brought to Glastonbury by J of A. (**Bible ref: John 19 v 34**)
- iii. Special name = the Holy Grail – much sought after e.g King Arthur

12j. Corbel - Pelican

- i. Type/size of bird – large, long beak, large throat pouch
- ii. Normal habitat – every continent except Europe
- iii. Shows a male or female - self-harming
- iv. Blood for hungry chicks – sacrifice –symbolic of Jesus ('Pelican in her Piety')
- v. Same symbol other places e.g. Abbey House and Edgarley School (19th century owners of Edgarley also owned the Abbey House and grounds)

12l. Corbel – Jesus’ Five sacred Wounds

- i. Two nailed feet, two nailed hands and the sword cut in his side
- ii. Sword cut of the ‘Holy Lance of Longinus’ – to make sure of death
- iii. Longinus - legend of centurion who converted to Christianity and became a Saint
- iv. John’s Gospel (**John 19:34**) states that blood and water poured out of the wound

12m. Corbel - Dove

- i. Another bird? Characteristics – white, gentle
- ii. Symbol of peace and love (cf ‘lovey dovey’)
- iii. Dove’s role in great biblical flood
- iv. Tell the story (**Bible ref: Genesis Chapters 6-9**) and explain dove’s role (**Bible ref: Genesis 8 v11**)
- v. Symbolism of olive leaf - things growing
- vi. Explain rainbow – God’s promise
- vii. Paintings where a dove is coming out of Jesus’ heart and flying upwards – for Christians a symbol of the Holy Spirit
- viii. Explain downwards flight in corbel - symbol of Love/Holy Spirit coming down from God/Heaven.

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben’s and St John’s)
- v. Community – explain, plus different types of community esp. religious
- vi. The word itself + other words with letters f-o-n-t in it
- vii. Design/age (500 years)/how experts can tell – by style
- viii. Compare font in St John’s - similar style but looks newer
- ix. Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)
- x. Nowadays water always blessed on the day of the baptism

The Jews, the Holy Land, and the Holocaust

6c. Abraham, the father of the Jewish people: the story of Abraham and his son Isaac

6d. Jesus crucified as 'King of the Jews'

8e. The Greeks, the Jews and the Palestinians – then and now inc Israel

12e. Joseph of Arimathea, a rich Jewish man from Judaea

6. Window at east end:

6c. Text the angels are holding at the top: the story of Abraham and Isaac

- i. *'Blessed be the Lord God of Isaac for he hath visited and redeemed his people'*
- ii. 'hath' = 'has'
- iii. Other old forms - thee/thou etc. Still used in regions (cf traditional Lord's Prayer)
- iv. Isaac = famous, rather scary story from 1st half of the Christian holy book (= OT bible) **(Genesis 22:11-18)**
- v. Isaac's father Abraham was going to sacrifice him on an altar to prove how much he loved God
- vi. God said *'OK, Abraham('I'm impressed!'). Sacrifice a ram instead'*.
- vii. Another father/son sacrifice = God/Jesus
- viii. Letters in small top window IHC = different language = Greek. (see also 8e. below)
- ix. IHC = first two letters and the last letter of Jesus, Ιησους, = ΙΗΣ in capital letters

6d. Christian Crucifixes and Jesus' crucifixion

- i. IHC usually on Jesus's symbol = crucifix
- ii. Another crucifix (over chancel)
- iii. Other crucifix letters are INRI - Latin = first letters of Latin for 'Jesus of Nazareth, King of the Jews' (*Jesus Nazarenus, Rex Iudaeaorum* - no letter J in Latin)
- iv. Latin spoken by Romans, Judaea part of Empire.
- v. Nazareth - early life there, though born in Bethlehem (both still exist as part of Israel (Nazareth has more Arabs than Jews))
- vi. Sign gives name of criminal and crime
- vii. Sign written by Roman Governor = Pontius Pilate **(John 19:19-22)**
- viii. Priests wanted it to say 'This man said he was King of the Jews'!

8. Windows in south transept:

8e. The Greeks, the Jews and the Palestinians

- i. Qualities of Greeks - literate, cultured, long history of developed society, spread by travellers and colonists around the Mediterranean - Greek widely spoken in Judaea (Roman name = 'land of the Jews') and Palestine.
- ii. Latin also spoken everywhere by conquerors - Romans - failed rebellions in Judaea and elsewhere
- iii. More info [here](#)
- iv. Judaea now Israel – new country (1947) for refugees of WW2
- v. Explain holocaust and diaspora – Jews escaping from France, Germany and Poland etc.
- vi. Non-Jews also living in Israel most in Palestine
- vii. Land much fought over through the centuries – holy to both Christians 'The Holy Land' and non-Christians
- viii. Early wars in the Holy Land = Crusades of Crusaders + Richard the Lionheart (cf Crucifix and Cross of St George)
- ix. Jews and Palestinians still fight, but less in Jesus' time (common enemy = Romans!)

12. Roof corbels

12e. Corbel - Arms of Joseph of Arimathea (Two mugs/cruets + Thorn)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of Joseph of Arimathea - in Judaea
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

Language and languages, especially Latin and Greek

4a. Latin: *piscina*

4c. Latin inscriptions on the chair

5. Latin: *sanctus*

6c. Use of archaic English in the Abraham and Isaac inscription

6c. Greek lettering at top of window

6d. Latin: inscription on Jesus' cross

6d. Use of language: difference of opinion between Pilate and chief priests

7b. Latin and Romance languages

8c. Latin: Jesus' words to Lazarus and Latin names of saints in the window

8d. Small windows above - 'A' and 'O' Greek alphabet

9a. Latin: *fides, caritas, spes*

9b. Latin and linguistics

9c. Latin: Faith, Charity and Hope - full translation of inscriptions

9d. Latin: derivation of the word 'nave'

11a. Latin: derivation of word 'Beatitudes'

12e. Corbel - Arms of Joseph of Arimathea (Thorn + two cruets)

12f. same corbel - Use of language – Pun re 'Bere Mugs'

14a. Latin for commemorated Lord of Sharpham

14b. Latin: numbers and meaning of AD

14c. Latin: origin of the names of the months

14d. Notes for teachers on origins of names of other months

16b. Latin: derivation of 'vestry'

4. Chancel:

4a. Function, altar and piscina

- iii. Niche in south wall = *piscina* (Latin 'fish-pond cf French *piscine* – swimming pool and zodiac sign Pisces – fish) for washing of communion vessels, with water draining away outside into consecrated churchyard ground

4c. Latin inscriptions on the chair (heavy gothic script)

Johanes Arthurus (right arm inner) = John Arthur

Monacus Glastonie (nsis) (back) = Monk of Glastonbury

Salvet eum Deus (left arm inner) = May God save him

Da pacem ei (left arm outer) = Give him peace

Sit laus Deo (right arm outer) = Praise be to God

Linguistic connections with English: *salvet* – salvation, *Deus* – deity, *da* – donor etc. *pacem* – pacify etc., *laus* – applause

5. Windows – halo for saints/sanctus

- i. Ring around the head of some figures = halo, indicatingsaintliness - sometimes name begins 'Sanctus' = Saint (cf English 'sanctuary' and 'sanctify')

6. Window at east end:

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- i. *'Blessed be the Lord God of Isaac for he hath visited and redeemed his people'*
- ii. 'hath' = 'has'
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7. Lady Chapel:

7b. Latin and Romance languages

- i. Latin – Romans explain usage in Britain
- ii. Latin still spoken in the Vatican
- iii. Still taught in some schools – historical/religious/cultural and linguistic reasons
- iv. Linguistic: Romance languages, French Italian, Spanish, Portuguese developed from Latin over centuries after Romans left + words borrowed from Latin for new discoveries/inventions (eg television –Greek + Latin), esp. in Renaissance (14th – 17th centuries)

8. Windows in south transept:

8c. Lower window - miracle of bringing Lazarus back from the dead

- i. Another miracle – Jesus ‘best’ miracles? - healing and bringing back to life
- ii. **(John 11: 1-44)**
- iii. Lazarus dead for four days + sealed in a tomb behind a heavy stone door + bound head to foot in grave clothes.
- iv. Lazarus’ sister Martha not sure: ‘Lord, by this time he stinketh!’
- v. Jesus ordered removal of stone and called ‘Lazarus, come out!’ (note words on scroll above Jesus: ‘*Lazare, veni!*’)
- vi. Named figures in left panel: St James (*Sanctus Jacobus*), St John (*Sanctus Johannes*) and St Peter (*Sanctus Petrus*)
- vii. Named figures in middle panel: St Andrew (*Sanctus Andreas*) and St Mary (*Sancta Maria*) mother of Jesus

8d. Small windows above - ‘A’ and ‘O’ Greek alphabet

- i. Alpha and Omega = first and the last = ‘I (?) am the beginning and the end’ (**written by John in Revelation 21 v 13**) Explain
- ii. First Bible written in Hebrew – Jewish language but later copies Greek
- iii. A = Alpha – first letter of Greek cf Alphabet
- iv. ‘bet’ = second letter = ‘beta’
- v. O = Omega (Omega watches?) = last letter – horseshoe shape

9. First Window on the South Wall:

9a. Dedication

- i. Purpose; plaque in memory of Stephen Holman died 1874 on 11th November (significant more recent date) - not buried here
- ii. Sister, Eliza, paid for and had put up - ‘affectionate’ = loving
- iii. At bottom in Gothic script/ Latin: *Fides* - faith, *Caritas* – charity/love, *Spes* - hope

9b. Latin and linguistics

- i. More Latin across the top ‘*nunc autem manent fides, spes, caritas tria haec.*’ = ‘now but remain faith, hope, charity three these’ = ?! (quote from 1 **Corinthians 13: v13**)
- ii. Linguistics: a) English word from PER + MANENT = ? b) TRIA = ? cf triangle, tricycle, triple, triplets, trident, Trinity = for Christians?

9c. Faith, Charity and Hope

- i. Faith, Charity and Hope – Christian values – **personified**
- ii. **Faith** holding
- iii. Teachers note - Latin inscription in gothic script *sperandarum substantia rerum* = ('Faith is...') the assurance (*substantia*) of things (*rerum*) hoped for (*sperandarum*) **(Hebrews 11:1)**
- iv. Reason for Children in the **Charity** window?
- v. Teachers note - Latin inscription in gothic script *patiens est benigna est* = ('Charity/Love ...') is patient, ('Charity/Love ...') is kind' **(1 Corinthians 13:4-6)**
- vi. Reason for anchor in **Hope** window? cf Bible story of Jesus calming the waters when disciples fishing - Hope of survival through storm/difficult times (cf **Hebrews 6:19**)
- vii. Teachers note – Latin inscription in gothic script *ad finem firmam retineamus* = Let us hold on (*retineamus*) (to our faith and hope) until the very end (*ad finem firmam*) **(Hebrews 3:6)**

9d. Christian symbolism of the sea and colours

- iv. Christian church connection to boats and the sea. cf fish as secret sign especially for persecuted Christians = Jesus as a fisherman of people
- v. Nave (from latin *navis* – boat cf navy, naval) shape of upturned boat
- vi. Symbolism of colours (see 6b. above)

11. Window at the West End:

11a. Sermon on the Mount

- i. Jesus talking to a crowd
- ii. Famous 'Sermon on the Mount' (**Matthew : 3-12**)
- iii. Words = one of the Beatitudes' - ¶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- iv. Beatitudes (from Latin '*beatus*' = happy, blessed) is a whole list of Christ's reassurances of ultimate salvation/happiness for different people who lead humble and good lives

12. Roof corbels

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12f. Same corbel – ‘Bere Mugs’!

- i. Bere Mugs type of joke which plays with the sound of words = pun. Give more puns!

14. Memorial stone by the West door:**14a. Person commemorated**

- i. Commemoration (death) an important person - Henry (Henrici) Gold – Latin = Church usage + higher status language
- ii. Other Latin in the church in windows – inscriptions and names
- iii. Latin sentences shorter = less expensive space and money!
- iv. Sharpham and St Ben’s ? – see notes on organ, 15. Below

14b. Roman Numerals

- v. Letters at the bottom = Roman numerals (present usage - film/TV credits etc)
- vi. I = 1 (finger), V = 5 (fingers, perhaps shape of hand with thumb extended), X = 10 (fingers)
- vii. M=1000 (cf millenium) D=500, C=100 (cf century, centurion) L=50 (combination examples to show how it works XI=eleven and IX=nine!)
- viii. Memorial’s first number = 26 (+9 + 67 + 1710)
- ix. Month = March ∴ 26th March 1710 = date of death
- x. Girl/woman’s name = Anna = Queen Anne of E, S and I (of GB and Ireland after Act of Union in 1707)
- xi. 9 = had been Queen 9 years when the man died ∴ became Queen in 1702
- xii. ANNO cf Anno Domini (Latin) = in the year of Our Lord = years after Jesus was born
- xiii. cf English ‘annual’, ‘anniversary’ and ‘dominate’, ‘domineering’, ‘indomitable’ ‘domain’
- xiv. eg Jesus 30 = 30AD cf BC

14c. Names of Months: their origins

- i. Martij = of March - Mars, Roman god of war (cf martial arts)
- ii. Others Roman gods months: June – Juno, wife of Jupiter, January – Janus, god of doors - always portrayed with two heads looking both left and right (cf janitor)
- iii. July - Julius Caesar (reworked the calendar >‘Julian’)
- iv. August – (first emperor) Augustus – Julius Caesar’s step-father
- v. Originally March first month of the year – JC added two months at the start of the year and 1 extra day every 4 years (leap), because seasons had got out of sync.
- vi. Hence September – originally month 7 (Latin SEPTEM, French SEPT) now 9,
- vii. October (cf octopus, octet, octagon) 8 now 10

- viii. November 9 now 11
- ix. December (cf decimal, decimate, decade) 10 now 12

14d. Notes for teachers on origins of names of other months:

* February from Roman purification festival, April, origin uncertain, possibly Aphrodite, goddess of Love, May after Maia, Greek goddess of Spring

*** Translation of Memorial Stone:**

Here deposited, Reader, under this marble are the remains of the distinguished man Henry Gold (Gould) of Sharpham House, Golden Knight (Sir Henry Gold?), most wise judge of the Queen's Bench, whose soul, released from its bodily domicile, flew to his Creator God

on the 26th day of March

in the ninth year of Queen Anne

at the age of 67

in the year of Our Lord 1710

from Latin:-

En depositas, Lector, sub hoc marmore reliquias Integerrimi Vir HENRICI GOLD de Villa Sharphamienti Equitis Armati, Banci Reginensis Iustitarij prudentissimi: Cuius Anima Corporis domicilio soluta ad Deum Creatorem remigravit

Martii die XXVI

{ Annae Reginae IX

Anno {Aetatis suae LXVII

{Redemptoris nostrae MDCCX

* This Sir Henry (the first of two) was the grandfather of Henry Fielding (b1707), author of the then infamous novel, 'Tom Jones'. It is most likely that Fielding, who was born at Sharpham, was baptised in St Benedict's, like his sister. Sharpham Manor was also the birthplace of the Elizabethan poet Sir Edward Dyer (1543-1607)

16. Other features of the church interior and additions:

16b. Vicar's vestry

- i. Vestry (Latin *vestis* = clothing cf vestment, vest) for vicar to change/robe

Maths, Numbers, Measuring, Directions and the Calendar

5. Using the church to know compass points and a clockface

14b. Roman Numerals

14c. Names of Calendar/Months: their origins

14d. Notes for teachers on origins of names of other months

17a. Meaning of 'Perpendicular' (style of tower) and estimate of height

5. Windows:

xi. Look at the all windows in a clockwise direction, starting with straight ahead – 12 o'clock

xii. Imagine the church is a clock with us right in the middle of the clock face.

xiii. What time at east/south/west/north end?

14. Memorial stone by the West door:

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- iii. M=1000 (cf millenium)D=500, C=100 (cf century, centurion) L=50 (combination examples to show how it works X1=eleven and IX=nine!)
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17. Outside features:

17a. The Tower and missing statues

- i. 500 years old 'Perpendicular' style =? (shape, cf spire)
- ii. Purpose of a tower - symbol of power + for sound to carry + reaching to the stars/heaven
- iii. Importance of height (100 feet/30 metres)
- iv. Other buildings with towers – castle-like features (battlements/crenellations) – symbolic of spiritual (not physical) Christian strength – cf hymn 'Onward, Christian soldiers, marching as to war'
- v. Other castle-like features - **slits** for light (not archers!) for steps to the roof (inspection/repair + access to bells)
- vi. Niches above the main door would have housed statues of saints– possibly removed by Protestants after the Dissolution (cf Glastonbury Abbey)
- vii. Grotesque carvings above the west door - to ward off evil spirits

Medicine

7f. Lady Chapel plaque: Death of the vicars' two young daughters

17d. The Churchyard – use, mortality rates, space, cremation

17e. North Porch – slit for use of lepers, health and diet

7f. Lady Chapel plaque: Death of the vicars' two young daughters

Glory be to Thee, O God!

This transept was erected by

Rev Walter Allnutt MA

(17 years Perpetual Curate of this Church)

And Anna his wife

In memory of their much beloved children who fell asleep in Jesus

Sarah Anna, December 12th 1846, aged 3 days

Anna Mary, May 9th 1862, aged 14 years

'Them which sleep in Jesus will God bring with him'

(quote from 1 Thessalonians 1:14)

This transept is for the use of the Sunday School children of this Parish

October 1862

17. Outside features:

17d. The Churchyard – use, mortality rates, space, cremation

- i. Traditional burial ground - no modern gravestones here > Glastonbury Cemetery
- ii. Reasons for disuse - v small + rapid fill due to high mortality rates in 19th C and before
- iii. Forms of burial and space-saving effect of cremation

17e. North Porch – use, slit, leprosy

- i. Use of a porch, here + in normal houses
- ii. Slit in the wall possibly to allow sick to receive communion
- iii. More highly infectious diseases of yesteryear eg leprosy – effects and causes (poor hygiene and diet)

Science

15. The Organ:

15a. How an organ works

- i. Works like whistling = air in different-sized chambers to make higher & lower notes
- ii. Bigger pipes = deeper notes
- iii. Air originally made by bellows, now electric motor
- iv. Date on the organ?

Music

8f. Window in South transept: musical instruments played by the angels

15a. How an organ works

15b. Music in St Benedict's 1800-present

15c. Sharpham Chapel – occupied by the organ

15d. St Dunstan and the harp

17b. Bells: sound production, use

17c. Oranges and Lemons party game

8. Windows in south transept:

8f. Plaque, the British Empire and the musical instruments

- i. plaque = window set up by Anne Rebecca Porph in memory of her husband Reginald Porph died Poona, India, 8th June 1886 at 48
- ii. Discuss young age and distance from home – British Empire (administrators needed) and keeping in touch then (NB Roger Parsons has photos of Reginald and Anne Porph and their family if required)
- iii. Ruler of Britain and Empire - Queen Victoria (The Empress of India) Yes, Britain ruled India (+ other countries now called the Commonwealth)
- iv. India no longer part of the British Empire (since 1947) cf contribution and character of Gandhi
- v. musical instruments in windows above – violin, flute, trumpet, harp (see The organ, Music and St Dunstan below)

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15b. Music in St Benedict's 1800-present

- v. Before first organ (1873) music from group of musicians in the gallery (west end)
- vi. Victorians decided to replace musicians (and gallery) with organ
- vii. Need for a choir to accompany organ (and congregation)
- viii. Reasons for organ - more impressive sound/fewer musicians?
- ix. Purpose of music in churches
- x. Windows or symbols in church to do with music (South Transept – four angels see 8f. above)
- xi. Angels also associated with harp

15c. Sharpham

- xii. Organ in former chapel - Sharpham Chapel.
- xiii. Sharpham (village near Walton) with big Manor House built by Abbot Beere around 1500
- xiv. Lords of Sharpham very powerful (own chapel!) - memorial stone for one Lord at west end (moved from the chapel by the Victorians to make room for the organ!)

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist with connection to Glastonbury
- ii. Enlarged the Abbey, started up a community of Benedictine monks (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths
- v. Story: his enemies called him a sorcerer (= wizard with hat etc.), who had a helper (apprentice?) who tries to copy a spell to get a broom and bucket to make some beer
- vi. It goes badly wrong and all is flooded
- vii. cf Fantasia with Micky Mouse as the Apprentice – flooded by 100s of buckets of water!

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- iii. Importance of height (100 feet/30 metres)
- iv. Other buildings with towers – castle-like features (battlements/crenellations) – symbolic of spiritual (not physical) Christian strength – cf hymn 'Onward, Christian soldiers, marching as to war'
- v. Other castle-like features - **slits** for light (not archers!) for steps to the roof (inspection/repair + access to bells)
- vi. Niches above the main door would have housed statues of saints– possibly removed by Protestants after the Dissolution (cf Glastonbury Abbey)
- vii. Grotesque carvings above the west door - to ward off evil spirits

17b. The Bells

- i. Number + material + location – tower so that sound can echo and travel
- ii. How sound produced + different sounds + location of bell-ringers stand + method
- iii. Order = PEAL = tune
- iv. Why Sunday + other special occasions? Single bell = toll

17c. Oranges and Lemons

- i. Famous very old (nonsense) nursery rhyme (London churches) + party game:-

"Oranges and lemons", say the bells of St. Clement's
 "You owe me five farthings", say the bells of St. Martin's
 "When will you pay me?" say the bells of Old Bailey
 "When I grow rich", say the bells of Shoreditch
 "When will that be?" say the bells of Stepney
 "I do not know", says the great bell of Bow
 Here comes a candle to light you to bed
 And here comes a chopper to chop off your head!
 Chip chop chip chop - The last man's dead.

Note: Party game

Players file, in pairs, through an arch made by two of the players (made by having the players face each other, raise their arms over their head, and clasp their partners' hands).

The challenge comes during the final lines:

Here comes a candle to light you to bed.
 Here comes a chopper to chop off your head.
 (Chip chop, chip chop, the last man's dead.)

On the last word, the children forming the arch drop their arms to catch the pair of children currently passing through, who are then "out" and must form another arch next to the existing one.

In this way, the series of arches becomes a steadily lengthening tunnel through which each set of two players have to run faster and faster to escape in time. The game works best with a pianist to play the tune, so that unpredictable changes of tempo can be introduced.

Alternate versions of the game include: children caught "out" by the last rhyme may stand behind one of the children forming the original arch, instead of forming additional arches; and, children forming "arches" may bring their hands down for each word of the last line, while the children passing through the arches run as fast as they can to avoid being caught on the last word.

Note: Origins and meaning

- i. Origins not well known, probably 17/18th C (A Square Dance "Oranges and Lemons" dates back to 1665)
- ii. Lyrics may = trades and activities near the churches
- iii. Possible reference to execution of Charles I when church bells rang
- iv. Final lines may refer to executions at Newgate Prison marked by ringing of tenor bell of St Sepulchre-without-Newgate

The Normans

A. The year 1091, in the reign of William Rufus (or The Red, because of his complexion), third son of William (the Conqueror) Duke of Normandy:

- the monks' request
 - the very first church here
 - documentary evidence of a historian
 - St Beonna/Benignus confusion
 - the inland sea which made the journey difficult
 - buildings dedicated to saints and others
- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
 - ii. Coming by boat, they stopped at the first high ground and gave thanks for a safe journey.
 - iii. Where they stopped became a holy place, and so a church was built.
 - iv. Monks confused Beonna with Benignus, pupil and successor of St Patrick
 - v. All reported by medieval historian, John of Glastonbury: *'The monks of Glastonbury Abbey wrote to Turstin asking for the bones of this great man Benignus to be dug up, washed, wrapped in a silk cloth, placed in a casket and taken from Meare to Glastonbury by boat'*
 - vi. boat ∴ Glastonbury surrounded by water (Isle =? of Avalon), impression of the Tor to 'seafarers' (special power?)
 - vii. John continues *'A large crowd met the boat and after the monks got out with the casket, there was a great procession of churchmen carrying crosses, incense burners and candles, singing hymns and anthems, making their way from the landing place to higher ground. Here the procession stopped and the crowd was told about the life of the holy man and the reason for moving his bones. This piece of higher ground is where the church is today.'*
 - viii. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury
 - ix. Name became Benet, and finally Benedict.
 - x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
 - xi. First Abbey church dedicated to Jesus' mother Mary (not widely used), also St Mary's RC Church in Magdalen Street (after the other Mary), and St Mary's, Meare (Cof E) Abbey dedicated to St Peter and St Paul.
 - xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

B. William the Conqueror, Duke of Normandy:-

- **invades and conquers England**
 - **starts building churches in the 'Norman' style**
 - **uses buildings to impress and suppress**
 - **puts 'friends' in high places especially in the church**
 - **Normans' language (French) adds to atmosphere of supremacy and superiority**
- i. Invasion from Normandy 1066 - Battle of Hastings.
 - ii. William (1028-1087) gave land to supporters eg knights, and to the church.
 - iii. Many churches and Abbeys built, all in Norman style - symbol of wealth and power over poor, ill-educated, subservient (**and** religious ∴ very possibly grateful) people
 - iv. cf 'power' buildings of the Romans – baths, temples, theatres, amphitheatres etc
 - v. William gave many important positions in Abbeys to his churchmen-supporters
 - vi. Brought new laws and French language (mostly spoken at court), with many words entering the language of the people, Anglo-Saxon.

1. Style of Architecture

- i. Chapel (probably just the nave and chancel) built in the Norman style (windows and archways that go up towards a point), after William ('The Conqueror' - King of England 1066-1087), Duke of Normandy.

Power, and the power of symbols

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings, gifts to ‘friends’, new language

- i. Invasion from Normandy 1066 - Battle of Hastings.
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4. Chancel: (Glastonbury Chairs)

4d. The Glastonbury martyrs, the Dissolution, the split from Rome, the symbolism in destroying the Abbey, and quarrying of Abbey stone

- i. John Thorne (maker of Glastonbury Chairs) and two other monks died horribly in 1539 on the Tor - hung, drawn, quartered, with head and body parts displayed in Glastonbury and elsewhere. **Power to give life or death**
- ii. One was the Abbot, Richard Whiting (last Abbot of all, after Bere), who had refused to hand over their money and treasures (heavenly insurance from ordinary people) to the king, Henry VIII: **power of money**
- iii. Similarly stubborn Abbots were punished/executed, and many abbeys and monasteries pulled down (hence ruins) and closed = Dissolution. **Power in destroying buildings**
- iv. Contemporary with quarrel (over divorce) between Henry VIII and Pope > split of Church in Rome (**Catholic** - led by Pope and Cardinals) and in England (**Anglican** – led by monarch and Archbishop of Canterbury)
- v. Some stone remains but most taken/robbed/quarried (crime or not?) for easy building material around the town (cf Hermitage at Edgarley visible from the main road)

The Romans

- 6a. Role of the Romans in three major events in Jesus' life*
- 6d. Christian Crucifixes and Jesus' crucifixion, the role of Pontius Pilate*
- 6e. Crucifixion as punishment by Romans and others; The Spartacus revolt*
- 7b. Latin and Romance languages*
- 8e. Greeks, Jews and Palestinians – Roman occupation and common enemy of latter two*
- 12c. Patron Saints and Roman Gods*
- 12h. Corbel – Mercury's wand and Abbot Bere*
- 12l. Corbel – Five Sacred Wounds, inc sword cut by legendary centurion Longinus*
- 13b. Water and (sacred) springs, Roman Bath (Somerset) and other natural phenomena*
- 14b. Roman Numerals*
- 14c. Roman origins of Names of Months*
- 14d. Notes for teachers on origins of names of other months*

6. Window at east end:

6a. The three major events in Jesus' life

- i. **Left: nativity** - birth of Jesus in the stable (in Bethlehem, Judaea, for census ordered by the Romans – occupying force), with mother Mary and Joseph – Christmas time of year for Christians
- ii. **Middle: crucifixion** - Jesus crucified by the Romans at the will of the chief priests, with mother Mary, and another Mary, Mary Magdalen, looking up - Easter time for Christians
- iii. **Right: resurrection** - angel appears to Mary and Mary Magdalene
- iv. Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone – position of angel (**John 19:39-42**)
- v. Mary and Mary Magdalen later come to the tomb to anoint (oil – clean/purify) the body but find the stone gone – body stolen?
- vi. One possibility: Roman soldiers had been sent to guard the tomb - to stop anyone stealing the body and claiming that Jesus had miraculously risen from the dead and gone to heaven – just what the angel is announcing to the two women = 'resurrection' = 'rising again' or Ascension in church's year.
- vii. Angel there - not Jesus (wings)

6d. Christian Crucifixes and Jesus' crucifixion

- i. IHC usually on Jesus's symbol = crucifix
- ii. Another crucifix (over chancel)
- iii. Other crucifix letters are INRI - Latin = first letters of Latin for 'Jesus of Nazareth, King of the Jews' (*Jesus Nazarenus, Rex Iudaeaorum* - no letter J in Latin)
- iv. Latin spoken by Romans, Judaea part of Empire.
- v. Nazareth - early life there, though born in Bethlehem (both still exist as part of Israel (Nazareth has more Arabs than Jews)
- vi. Sign gives name of criminal and crime
- vii. Sign written by Roman Governor = Pontius Pilate (**John 19:19-22**)
- viii. Priests wanted it to say 'This man said he was King of the Jews'!

6e. Crucifixion as punishment by Romans and others; The Spartacus revolt

- i. In Roman times, victim usually flogged first, then made to carry cross to place of execution
- ii. 'fixed to a cross' by nails or cords, then pulled upright by ropes
- iii. Death through exhaustion or suffocation – especially if victim's legs broken
- iv. Famous crucifixion of Spartacus – Roman slave who led a slave revolt 73-71BC; after some success his army was defeated and 6,000 slaves crucified along the road south out of Rome and left there many years as a grim reminder
- v. Old punishment – used also by Egyptians and Aztecs

7. Lady Chapel:

7b. Latin and the formation of 'Romance' languages

- i. Latin – Romans explain usage in Britain (conquest, government, laws, culture)
- ii. Latin still spoken in the Vatican
- iii. Still taught in some schools – historical/religious/cultural and linguistic reasons
- iv. Linguistic: Romance languages, French Italian, Spanish, Portuguese developed from Latin over centuries after Romans left + words borrowed from Latin for new discoveries/inventions (eg television –Greek + Latin), esp. in Renaissance (14th – 17th centuries)

8.Windows in south transept:

8e.The Greeks, the Jews and the Palestinians

- i. Qualities of Greeks - literate, cultured, long history of developed society, spread by travellers and colonists around the Mediterranean - Greek widely spoken inc Judaea (Roman name = 'land of the Jews') and Palestine.
- ii. Latin also spoken everywhere by conquerors - Romans - failed rebellions in Judaea and elsewhere

- iii. More info [here](#)
- iv. Judaea now Israel – new country (1947) for refugees of WW2
- v. Explain holocaust and diaspora – Jews escaping from France, Germany and Poland etc.
- vi. Non-Jews also living in Israel most in Palestine
- vii. Land much fought over through the centuries – holy to both Christians ‘The Holy Land’ and non-Christians
- viii. Early wars in the Holy Land = Crusades cf Crusaders + Richard the Lionheart (cf Crucifix and Cross of St George)
- ix. Jews and Palestinians still fight, but less in Jesus’ time (common enemy = Romans!)

12. Corbels

12c. Patron Saints and Roman Gods

- i. Patron saints of England, Scotland and Wales
- ii. Patron saints for people like Doctors, and Gardeners
- iii. Romans believed different gods for different things, eg the Sea (Neptune/Poseidon), War (Mars/Ares), even Thieves (Mercury/Hermes)! Mercury also the Messenger god. (second name of each = Greek name)

- i. man behind the enlargement of the church in the early 1500s

12h. Corbel – Mercury’s wand and Abbot Bere

- i. Stick with something winding round it = magic wand (caduceus) used by Roman messenger-god Mercury had while flying round the world!
- ii. Represents Abbot Bere, frequent traveller/messenger in Europe – esp Italy (explain) before he was Abbot - Abbot showing off?

12i. Corbel – Jesus’ Five sacred Wounds

- i. Two nailed feet, two nailed hands and the sword cut in his side
- ii. Sword cut of the ‘Holy Lance of Longinus’ – to make sure of death
- iii. Longinus - legend of centurion who converted to Christianity and became a Saint
- iv. John’s Gospel (**John 19:34**) states that blood and water poured out of the wound

13. The Font

13b. Water and (sacred) springs, Roman Bath and other natural phenomena

- i. Importance of water
- ii. Ancient peoples’ thoughts about water and springs
- iii. Hot springs + famous hot springs in Bath
- iv. Explain Roman baths – and dedication to gods
- v. Aquae Sulis= Roman name for Bath =Waters of Sulis, local Celtic god

- vi. Sulis linked to Roman goddess, Minerva - sacred/divine origin of springs.
- vii. Explain process of heated water - rain, water table, core-heating, finds cracks and rises under pressure
- viii. Ancients didn't know, so attributed to a god – right or wrong?!
- ix. Other natural phenomena unexplained to ancient peoples - sun, moon, tides, rain, day, night, volcanoes– everything!

14. Memorial stone by the West door:

14b. Roman Numerals

- i. Letters at the bottom = Roman numerals (present usage - film/TV credits etc)
- ii. I = 1 (finger), V = 5 (fingers, perhaps shape of hand with thumb extended), X = 10 (fingers)
- iii. M=1000 (cf millenium) D=500, C=100 (cf century, centurion) L=50 (combination examples to show how it works XI=eleven and IX=nine!)
- iv. Memorial's first number = 26 (+9 + 67 + 1710)
- v. Month = March ∴ 26th March 1710 = date of death
- vi. Girl/woman's name = Anna = Queen Anne of E, S and I (of GB and Ireland after Act of Union in 1707)
- vii. 9 = had been Queen 9 years when the man died ∴ became Queen in 1702
- viii. ANNO cf Anno Domini (Latin) = in the year of Our Lord = years after Jesus was born
- ix. cf English 'annual', 'anniversary' and 'dominate', 'domineering', 'indomitable' 'domain'
- x. eg Jesus 30 = 30AD cf BC

14c. Names of Months: their origins

- i. Martij = of March - Mars, Roman god of war (cf martial arts)
- ii. Others Roman gods months: June – Juno, wife of Jupiter, January – Janus, god of doors - always portrayed with two heads looking both left and right (cf janitor)
- iii. July - Julius Caesar (reworked the calendar >'Julian')
- iv. August – (first emperor) Augustus – Julius Caesar's step-father
- v. Originally March first month of the year – JC added two months at the start of the year and 1 extra day every 4 years (leap), because seasons had got out of sync.
- vi. Hence September – originally month 7 (Latin SEPTEM, French SEPT) now 9,
- vii. October (cf octopus, octet, octagon) 8 now 10
- viii. November 9 now 11
- ix. December (cf decimal, decimate, decade) 10 now 12

14d. Notes for teachers on origins of names of other months:

February from Roman purification festival, April, origin uncertain, possibly Aphrodite, goddess of Love, May after Maia, Greek goddess of Spring

Saints

- *Beonna/Benignus/Benedict*
- *Dunstan*
- *The Four Evangelists*
- *John the Baptist*
- *Joseph, father of Jesus*
- *Joseph of Arimathea*
- *Longinus*
- *Mary, mother of Jesus*
- *Patrick*
- *Paul*
- *Peter*

Beonna/Benignus/Benedict

- A. The year 1091: the monks' request, the very first church here, documentary evidence, St Beonna/Benignus, the inland sea, buildings dedicated to saints and others**
- i. The Abbey monks wanted to bring the bones of a holy man/hermit, called Beonna, from Meare to Glastonbury, for burial at the **Abbey**.
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- x. cf other 'named' buildings eg locally St John's Church/School, Crispin School/Centre (twin 4th C twin cobbler brothers Crispin and Crispinian, killed for Christian beliefs – connection with Street?) also St Paul's, Big Ben etc.
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- xii. Small side chapel in St Ben's church dedicated to Mary – 'Lady Chapel' ('Our Lady' = Mary esp for Roman Catholics)

C. The monks and St Benedict + significance/symbolism of shaved head + name changes over time – people and streets in Glastonbury

- i. Gradual change of name to 'St Benet' then to St Benedict
- ii. St Benedict (patron saint of bees and nettle-rash!) lived in Italy in the 6th C AD
- iii. Founder of 12 monasteries where Benedictine monks followed a very strict way of life - 'The Rule of St Benedict'.
- iv. Sculpture of St Benedict in the church by a local sculptor, Richard Field, in 2009
- v. Bald patch ('tonsure') symbolic of sacrifice of a 'normal life' for God
- vi. Crown (of thorns) appearance?
- vii. Different styles of tonsure – Roman (this one)/Clerical/Oriental/Celtic
 - i. Glastonbury Abbey monks were Benedictine Order, hence name Benignus became Benedict.
 - ii. Benignus one of the three great Glastonbury saints – Patrick, Benignus, and Dunstan - on seal Abbey seal
 - iii. Church re-dedicated to Benedict in 19th century.
- viii. Other name changes in Glastonbury eg Benedict Street from much earlier Madelode Street ('lode'= loading of boats and the 'Madel' = 'middle') Other 'load' street nearby =Northload St)

Dunstan: musician, churchman, silversmith

Benignus one of the three great Glastonbury saints – Patrick, Benignus, and Dunstan - on seal Abbey seal

15. The Organ:

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist with connection to Glastonbury
- ii. Enlarged the Abbey, started up a community of Benedictine monks (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths
- v. Story: his enemies called him a sorcerer (= wizard with hat etc.), who had a helper (apprentice?) who tries to copy a spell to get a broom and bucket to make some beer
- vi. It goes badly wrong and all is flooded
- vii. cf Fantasia with Micky Mouse as the Apprentice – flooded by 100s of buckets of water!

The Four Evangelists

7. Lady Chapel (dedicated to Mary – ‘Our Lady’ for catholics):-

7a. St Mark

- i. ‘Sanctus Marcus’ = Latin = St (abbreviation - derivation sanctuary/sanctify etc) Mark (Marcus - still popular name now)
- ii. lion = family symbol of Mark’s family + = power and kingship, also peace.
- iii. cf flag of the royal family, also CS Lewis - Aslan character in the Lion, the Witch and the Wardrobe

7c. Luke

- i. Sanctus Lucas = St Luke
- ii. animal = ox = also appears in windows as sacrificial victim = Jesus symbol, favourite topic of Luke

7d. John and Matthew

- i. Top two windows – names there but not visible!
- ii. John’s symbol = eagle, which window?
- iii. Eagle often on the stand carrying the Bible = symbol of important message for the world
- iv. Odd one out - no beard!

7e. Matthew

- i. The Gospel of Matthew (originally a hated tax-collector), starts with a long list of Jesus’ family – reminder of his human nature
- ii. Angel (human in form) wrote it

John the Baptist

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by St John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben's and St John's)
- v. Community – explain, plus different types of community esp. religious
- vi. The word itself + other words with letters f-o-n-t in it
- vii. Design/age (500 years)/how experts can tell – by style
- viii. Compare font in St John's - similar style but looks newer
- ix. Fonts often have a lid - to protect the water (always blessed on Easter Day) from dust etc and thieves (holy water with special powers!)
- x. Nowadays water always blessed on the day of the baptism

Joseph, father of Jesus

6. Window at east end:

6a. The three major events in Jesus' life

- i. **Left: nativity** - birth of Jesus in the stable, with mother Mary and Joseph – Christmas time of year for Christians
- ii. **Middle: crucifixion** - Jesus crucified on the cross, with mother Mary, and another Mary, Mary Magdalen, looking up - Easter time for Christians
- iii. **Right: resurrection** - angel appears to Mary and Mary Magdalene
- iv. Death of Jesus; body taken down, Joseph of Arimathea (Jesus' uncle) asks for the body, he and a friend Nicodemus wrap it in a cloth with spices (for embalming/preservation/fragrance) and place it in Joseph's own tomb, type of man-made cave, sealed by a stone – position of angel (**John 19:39-42**)
- v. Mary and Mary Magdalen later come to the tomb to anoint (oil – clean/purify) the body but find the stone gone – body stolen?
- vi. One possibility: soldiers had been sent to guard the tomb - to stop anyone stealing the body and claiming that Jesus had miraculously risen from the dead and gone to heaven – just what the angel is announcing to the two women = 'resurrection' = 'rising again' or Ascension in church's year.
- vii. Angel there - not Jesus (wings)

Joseph of Arimathea

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10. Second Window South Wall:

10c. St Joseph (of the town Arimathea) and the Holy Thorn

- i. Abbey founded by 7th century Saxon King Ine but later story that Joseph came here in 1st century to trade in tin and timber etc. and founded first Christian Church in Glastonbury
- ii. Legend of his stick/staff growing into tree on Wearyall Hill (recent damage) that blossoms white at Easter and Christmas - Glastonbury Thorn
- iii. Also grows in St Ben's churchyard by west gate, the Abbey grounds, St John's Churchyard and The Holy Land!
- iv. Story (first spread early 20th century) that young Jesus came with J of A to Glastonbury on business (hymn 'Jerusalem' – 'And did those feet, in ancient time')
- v. Sprig of thorn cut by youngest pupil at St John's and sent to the Queen at Christmas
- vi. Inscription= 'The souls of the righteous are in the hand of God' (**Wisdom 3:1-9**) =?
- vii. Colours of the clothes =? (see 6b above)

12. Roof corbels

12e. Corbel - Arms of Joseph of Arimathea (Two mugs + Thorn)

- i. Describe tree - rough, thorny
- ii. Special tree of Glastonbury + Legend of the Holy Thorn
- iii. So special badge of J of A
- iv. Special badge of important people or families = coat of Arms
- v. ∴ Arms of Joseph of Arimathea - favourite of the Abbot with badge over the North Porch - Abbot Bere.

12f. Same corbel – ‘Bere Mugs’!

- vi. Bere Mugs (cruets) type of joke which plays with the sound of words = pun. Give more puns!
- vii. Mugs or cruets = cups used at Jesus’ crucifixion to collect blood and his sweat, and brought to Glastonbury by J of A. **(Bible ref: John 19 v 34)**
- viii. Special name = the Holy Grail – much sought after e.g King Arthur

Longinus

12I. Corbel – Jesus' Five sacred Wounds

- i. Two nailed feet, two nailed hands and the sword cut in his side
- ii. Sword cut of the 'Holy Lance of Longinus' – to make sure of death
- iii. **Longinus** - legend of centurion who converted to Christianity and became a Saint
- iv. John's Gospel (**John 19:34**) states that blood and water poured out of the wound

Mary, mother of Jesus

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- vii. Angel there - not Jesus (wings)

6b.Colours

- i. Important - same people with same colours in different windows – though not always
- ii. Colours = symbols
- iii. Blue for Mary and sometimes Jesus = sky = heaven = heavenly love
- iv. cf altar cloth – different colours e.g purple
- v. Green here = life, or life conquering death cf nature - explain
- vi. Jesus often in Red = vital fluid = blood – for people prepared to die e.g. Jesus and others who make the final sacrifice (= martyrs)
- vii. Red also for those receiving Holy Spirit e.g Jesus' mother Mary in the first window, or who show great love, e.g. Mary Magdalen, in right hand side window.
- viii. White = purity, holiness, innocence (explain) and for those passing to a new life in Heaven ∴ Jesus and the angel in all three windows.
- ix. White also worn by priest/vicar/ servers/choir etc. (discuss why)
- x. Black not here - times when black is worn eg funeral, and formal dress, outside of church

8.Windows in south transept:

8b. Upper window – Wedding at Cana miracle of turning water into wine

- i. Jars – celebration (**John 2:1-11**)
- ii. miracle of turning water into wine as proof he was the Son of God
- iii. Named figures – Jesus, and St Mary (*Santa Maria*), mother of Jesus, both with halos

8c. Lower window - miracle of bringing Lazarus back from the dead

- i. Another miracle – Jesus 'best' miracles? - healing and bringing back to life
- ii. (**John 11: 1-44**)
- iii. Lazarus dead for four days + sealed in a tomb behind a heavy stone door + bound head to foot in grave clothes.
- iv. Lazarus' sister Martha not sure: 'Lord, by this time he stinketh!'
- v. Jesus ordered removal of stone and called 'Lazarus, come out!' (note words on scroll above Jesus: '*Lazare, veni!*')
- vi. Named figures in left panel: St James (*Sanctus Jacobus*), St John (*Sanctus Johannes*) and St Peter (*Sanctus Petrus*)
- vii. Named figures in middle panel: St Andrew (*Sanctus Andreas*) and St Mary (*Sancta Maria*) mother of Jesus

12. Roof corbels

12d. Corbel: The Arms of Glastonbury Abbey – Mary and Jesus

- i. Another shield with a cross on it
- ii. Mother holding a baby sitting on one arm - Mary and Jesus.
- iii. Reminder of Jesus' journey from baby, to death on the cross
- iv. For Christians = sacrifice.

Patrick

A ii. Monks confused Beonna with Benignus, pupil and successor of St Patrick

A vi. Church first named after/dedicated (by mistake?) to St Benignus (of Armagh) – 5th century Irish monk, who is said to have followed St Patrick to Glastonbury

C xii. Benignus one of the three great Glastonbury saints – Patrick, Benignus, and Dunstan - on seal Abbey seal

12. Roof Corbels

12b. Corbel: St Benignus looks for St Patrick

- i. Man holding a tree is probably St Benignus (originally Meare hermit Beona - founder of St Benedict's) setting out to find his great friend St Patrick.
- ii. Patrick founded Glastonbury Abbey (?), also special (patron – explain) saint of Ireland

Paul

10. Second Window South Wall:

10b. St Paul

- i. Originally called Saul, unpleasant man who changed after Jesus came to him in a vision (=?)
- ii. Became an Apostle (=?)
- iii. Abbey dedicated to St Peter and St Paul

Peter

10. Second Window South Wall:

10a. Dorcas the generous widow

- i. Paid for by (wealthy, influential) Holman family of Glastonbury
- ii. Plaques date from around the same time in the 19th century
- iii. No previous plaques because wall only added 1886 (previous wall located by arches)

- iv. First figure on left – woman called Dorcas holding piece of cloth (her job?) + basket of loaves to give away, and other arm shaped as if to carry children
- v. Kind lady in the Bible (**Acts 9: 36-42**) dressmaker, made clothes for the local poor and widowed
- vi. Widows then - no income from dead husband
- vii. When she died, villagers asked Saint Peter to bring her back from the dead.
- viii. Abbey dedicated to St Peter and St Paul

Symbols and symbolism (see also 'Colours')

A. Symbolism of monks' shaved head

B. Symbolic power of buildings

2b. Bere's mitre – symbol of rank

3. Symbolism of columns and arches

4a. Symbolism of altar table and piscine

5. Symbolism of halos

6d. Crucifix symbol

6f. Crucifix symbolic of sacrifice for Christians

6g. Other types of crosses as symbols

7. The four Gospel writers and their symbols

8d. Small windows above - 'A' and 'O' Greek alphabet as symbols

9d. Christian symbolism of the sea and colours

12g. Coat of Arms: family symbols

12j. Corbel – Pelican: symbol of self-sacrifice

12m. Corbel – Dove: symbol of love

13a. Symbolism of baptism

15d. St Dunstan's symbol, and of angels, the harp

17a. Symbolism of the tower, and grotesque carvings as symbols

C. The monks and St Benedict + significance/symbolism of shaved head + name changes over time – people and streets in Glastonbury

- i. Gradual change of name to 'St Benet' then to St Benedict
- ii. St Benedict (patron saint of bees and nettle-rash!) lived in Italy in the 6th C AD
- iii. Founder of 12 monasteries where Benedictine monks followed a very strict way of life - 'The Rule of St Benedict'.
- iv. Sculpture of St Benedict in the church by a local sculptor, Richard Field, in 2009
- v. Bald patch ('tonsure') symbolic of sacrifice of a 'normal life' for God
- vi. Crown (of thorns) appearance?

B. Important positions at the Abbey given by William the Conqueror – invasion, symbolic power of buildings, gifts to 'friends', new language

- i. Invasion from Normandy 1066 - Battle of Hastings.
- ii. William gave land to supporters eg knights, and to the church.
- iii. Many churches and Abbeys built, all in Norman style - symbol of wealth and power over poor, ill-educated, subservient (**and** religious ∴ very possibly grateful) people
- iv. cf 'power' buildings of the Romans – baths, temples, theatres, amphitheatres etc
- v. William gave many important positions in Abbeys to his churchmen-supporters
- vi. Brought new laws and French language (mostly spoken at court), with many words entering the language of the people, Anglo-Saxon.

2. Abbot Bere:

2b. Bere's mitre

- i. Use of Abbot's hat as his mark (special name= mitre).
- ii. Compare Wells Cathedral – Bishop, not Abbot (no monastery)
- iii. Abbot's initials above the north porch (pub next door's name = The Mitre)

3. Columns and arches:

i)ii)iii) Symbolism iv) famous arches

- i. Columns = trees of sacred woods?
- ii. Columns link to become arches = someone throwing their arms towards the sky? = heaven - persuades you to look up
- iii. (opposite of heaven = hell = Underworld = Hades in Latin)
- iv. Famous arches in London - Marble Arch, Paris, Arc de Triomphe, Rome Arch of Titus - commemoration/celebration of triumph

4. Chancel:

4a. Function, altar and piscina

- i. Chancel = special area separate from the rest of the church, with altar
- ii. Importance of the altar re. sacrifice (cf Jesus self-sacrifice and see 6c.) and for feast of eucharist – taking of bread and wine (last supper)
- iii. Niche in south wall = *piscina* (Latin 'fish-pond cf French *piscine* – swimming pool and zodiac sign Pisces – fish) for washing of communion vessels, with water draining away outside into consecrated churchyard ground

5. Windows:

- i. Ring around the head of some figures = halo, indicatingsaintliness - sometimes name begins 'Sanctus' = Saint (cf English 'sanctuary' and 'sanctify')

6. Window at east end:

6d. Christian Crucifixes and Jesus' crucifixion

- i. IHC usually on Jesus's symbol = crucifix
- ii. Another crucifix (over chancel)
- iii. Other crucifix letters are INRI - Latin = first letters of Latin for 'Jesus of Nazareth, King of the Jews' (*Iesus Nazarenus, Rex Iudaeaorum* - no letter J in Latin)
- iv. Latin spoken by Romans, Judaea part of Empire.
- v. Nazareth - early life there, though born in Bethlehem (both still exist as part of Israel (Nazareth has more Arabs than Jews))

- vi. Sign gives name of criminal and crime
- vii. Sign written by Roman Governor = Pontius Pilate (**John 19:19-22**)
- viii. Priests wanted it to say 'This man said he was King of the Jews'!

6f. Importance of the crucifix for Christians

- i. Symbolic of sacrifice made by Jesus
- ii. Wearing of crucifix around the neck
- iii. Making the sign of the cross at prayer
- iv. Stations (= stops) of the cross, esp. in RC churches – 14 paintings/sculptures of the stages of Jesus' walk from Pontius Pilate's office to place of execution; special services with prayers at each station

6g. Other types of crosses

- i. Many types, forms and uses: Maltese , Lorraine, Celtic etc.
- ii. Famous organizations: Red Cross (why Red, and why Red Crescent in Muslim countries?)
- iii. Green Cross=?
- iv. For bravery: Victoria Cross (first awarded 1856 by Queen Victoria in Crimean War 'for valour' + lion) cf Iron Cross in Germany
- v. George Cross (next best) given to island of Malta for withstanding German bombing in WW2

7. Lady Chapel (dedicated to Mary – 'Our Lady' for catholics):-

a,c,d,e) the four Gospel writers & their symbols

7a. St Mark

- i. 'Sanctus Marcus' = Latin = St (abbreviation - derivation sanctuary/sanctify etc) Mark (Marcus - still popular name now)
- ii. lion = family symbol of Mark's family + = power and kingship, also peace.
- iii. cf flag of the royal family, also CS Lewis - Aslan character in the Lion, the Witch and the Wardrobe

7c. Luke

- i. Sanctus Lucas = St Luke
- ii. animal = ox = also appears in windows as sacrificial victim = Jesus symbol, favourite topic of Luke

7d. John and Matthew

- i. Top two windows – names there but not visible!
- ii. John's symbol = eagle, which window?

- iii. Eagle often on the stand carrying the Bible = symbol of important message for the world
- iv. Odd one out - no beard!

7e. Matthew

- i. The Gospel of Matthew (originally a hated tax-collector), starts with a long list of Jesus' family – reminder of his human nature
- ii. Angel (human in form) wrote it

8.Windows in south transept:

8d. Small windows above - 'A' and 'O' Greek alphabet

- i. Alpha and Omega = first and the last = 'I (?) am the beginning and the end'(written by John in Revelation 21 v 13) Explain
- ii. First Bible written in Hebrew – Jewish language but later copies Greek
- iii. A = Alpha – first letter of Greek cf Alphabet
- iv. 'bet' = second letter = 'beta'
- v. O = Omega (Omega watches?) = last letter – horseshoe shape

9. First Window on the South Wall:

9d. Christian symbolism of the sea and colours

- i. Christian church connection to boats and the sea. cf fish as secret sign especially for persecuted Christians = Jesus as a fisherman of people
- ii. Nave (from latin *navis* – boat cf navy, naval) shape of upturned boat
- iii. Symbolism of colours (see separate folder)

12. Roof Corbels

12g. Coat of Arms

- i. Choose symbols important to your family to include in your Coat of Arms.
- ii. Usually the Arms - two parts, father's and mother's side
- iii. Weapons - symbols for supporters of King or Queen etc.
- iv. Animals - symbols for hunters or rulers.

12j. Corbel - Pelican

- i. Type/size of bird – large, long beak, large throat pouch
- ii. Normal habitat – every continent except Europe

- iii. Shows a male or female - self-harming
- iv. Blood for hungry chicks – sacrifice –symbolic of Jesus ('Pelican in its Piety')
- v. Same symbol other places e.g. Abbey House and Edgarley School (19th century owners of Edgarley also owned the Abbey House and grounds)

12m. Corbel - Dove

- i. Another bird? Characteristics – white, gentle
- ii. Symbol of peace and love (cf 'lovey dovey')
- iii. Dove's role in great biblical flood
- iv. Tell the story (**Bible ref: Genesis Chapters 6-9**)and explain dove's role (**Bible ref: Genesis 8 v11**)
- v. Symbolism of olive leaf - things growing
- vi. Explain rainbow – God's promise
- vii. Paintings where a dove is coming out of Jesus' heart and flying upwards – for Christians a symbol of the Holy Spirit
- viii. Explain downwards flight in corbel - symbol of Love/Holy Spirit coming down from God/Heaven.

13. The Font:

13a. Symbolism of baptism

- i. Baptism – explain (inc symbolism of purification) and who is involved and their roles
- ii. Baptism of Jesus by John the Baptist in the River Jordan (**Bible ref: Matthew 3: 13-17**)
- iii. Baptism in other religions/beliefs -sign of cleansing/ new life? (Hindus - Ganges).
- iv. Baptised also = welcome into a community (symbolic position by door in St Ben's and St John's)

15. Music:

15d. St Dunstan and the harp

- i. St Dunstan 10th C harpist (harp also symbol of angels) with connection to Glastonbury
- ii. Enlarged the Abbey, started up a community of Benedictine monks (living space - monastery)
- iii. Later Archbishop of Canterbury and friend of King Edgar
- iv. Also maybe a silversmith and craftsman ∴ patron saint of blacksmiths and swordsmiths - perhaps symbolic of great, almost supernatural gift
- v. Story: his enemies called him a sorcerer (= wizard with hat etc.), who had a helper (apprentice?) who tries to copy a spell to get a broom and bucket to make some beer
- vi. It goes badly wrong and all is flooded
- vii. cf Fantasia with Micky Mouse as the Apprentice – flooded by 100s of buckets of water!

17. Outside features:

17a. The Tower and missing statues

- i. 500 years old 'Perpendicular' style =? (shape of spire)
- ii. Purpose of a tower - symbol of power + for sound to carry + reaching to the stars/heaven
- iii. Importance of height (100 feet/30 metres)
- iv. Other buildings with towers – castle-like features (battlements/crenellations) – symbolic of spiritual (not physical) Christian strength – cf hymn 'Onward, Christian soldiers, marching as to war'
- v. Other castle-like features - **slits** for light (not archers!) for steps to the roof (inspection/repair + access to bells)
- vi. Niches above the main door would have housed statues of saints– possibly removed by Protestants after the Dissolution (cf Glastonbury Abbey)
- vii. Grotesque carvings above the west door - to ward off evil spirits

-The Victorians

- *Child mortality in Victorian times - see 7f below*
- *Britain and the Empire/colonization/ administering the colonies ref India - see 8f below*

Victorian benefactors of the church:-

Alnutt family – Lady Chapel

7f. Dedication Plaque

Glory be to Thee, O God!

This transept was erected by

Rev Walter Allnutt MA

(17 years Perpetual Curate of this Church)

And Anna his wife

In memory of their much beloved children who fell asleep in Jesus

Sarah Anna, December 12th 1846, aged 3 days

Anna Mary, May 9th 1862, aged 14 years

'Them which sleep in Jesus will God bring with him'

(quote from 1 Thessalonians 1:14)

This transept is for the use of the Sunday School children of this Parish

October 1862

Porch family – Window in South Transept

8f. Plaque, the British Empire and the musical instruments

- i. plaque = window set up by Anne Rebecca Porch in memory of her husband Reginald Porch died Poona, India, 8th June 1886 at 48
- ii. Discuss young age and distance from home – British Empire (administrators needed) and keeping in touch then (NB Roger Parsons has photos of Reginald and Anne Porch and their family if required)
- iii. Ruler of Britain and Empire - Queen Victoria (The Empress of India) Yes, Britain ruled India (+ other countries now called the Commonwealth)
- iv. India no longer part of the British Empire(since 1947) cf contribution and character of Gandhi
- v. musical instruments in windows above – violin, flute, trumpet, harp (see The organ, Music and St Dunstan below)

Holman family

9. First Window on the South Wall:

- i. Purpose; plaque in memory of Stephen Holman died 1874 on 11th November (significant more recent date) - not buried here
- ii. Sister, Eliza, paid for and had put up - 'affectionate' = loving
- iii. At bottom in Gothic script/ Latin: *Fides* - faith, *Caritas* – charity/love, *Spes* - hope

Second Window on south wall

10a. Dorcas the generous widow

- i. Paid for by wealthy, influential Holman family of Glastonbury
- ii. Plaques date from around the same time in the 19th century

Eliza Holman

Eliza Holman Charity plaque north wall – text

The late Eliza Holman of Glastonbury, who in her life was a generous benefactor to the Church and Parish, and who died on June 24th 1888, by her will dated 16th of February 1888 bequeathed to the Minister and Churchwardens of St Benedict, Glastonbury the sum of £1000 upon trust to be invested in the public funds or on government securities and the annual income thereof to be applied in augmenting the stipend of a Curate or Scripture Reader for the said parish of St Benedict or in connection with the services of the Church of St Benedict or of the Sunday School of the said parish, as they may in their discretion consider proper or desirable.

She also bequeathed to the Minister and Churchwardens of the said parish of St Benedict the further sum of £400 upon trust to invest the same upon such securities as aforesaid and to apply the annual income thereof towards the maintenance of the St Benedict National Schools, but in case religious instruction shall at any time be prohibited, this sum shall thenceforth be appropriated by the said Minister and Churchwardens in supplying food, clothing or fuel to Parishioners of Glastonbury being poor aged or infirm, or having large families, according to the discretion of the said Minister and Churchwardens and under such regulations in all respects as they shall think fit.

Charles GrantVicar

John Welch and Albert WS Bailey Churchwardens

Enlargement of the church with ref to plaque dates and music

10. Second Window South Wall:

10a. Dorcas the generous widow

- iii. Paid for by (wealthy, influential) Holman family of Glastonbury
- iv. Plaques date from around the same time in the 19th century
 - v. No previous plaques because wall only added 1886 (previous wall located by arches)
- vi. First figure on left – woman called Dorcas holding piece of cloth (her job?) + basket of loaves
- vii. Kind lady in the Bible (**Acts 9: 36-42**) dressmaker, made clothes for the local poor and widowed
- viii. Widows then - no income from dead husband

When she died, villagers asked Saint Peter to bring her back from the dead.

15. The Organ:

15b. Music in St Benedict's 1800-present

- i. Before first organ (1873) music from group of musicians in the gallery (west end)
- ii. Victorians decided to replace musicians (and gallery) with organ
- iii. Need for a choir to accompany organ (and congregation)
- iv. Reasons for organ - more impressive sound/fewer musicians?
- v. Purpose of music in churches
- vi. Windows or symbols in church to do with music (South Transept – four angels see 8f. above)
- vii. Angels also associated with harp

15c. Sharpham

- viii. Organ in former chapel - Sharpham Chapel.
- ix. Sharpham (village near Walton) with big Manor House built by Abbot Beere around 1500
- x. Lords of Sharpham very powerful (own chapel!) - memorial stone for one Lord at west end (moved from the chapel by the Victorians to make room for the organ!)