

Chapter 1 : Archbishop Cranmer

Ely Cathedral is an Anglican cathedral in the city of Ely, Cambridgeshire, England.. The cathedral has its origins in AD when St Etheldreda built an abbey church. The present building dates back to , and cathedral status was granted it in

Ely cathedral has promised to fly the gay rainbow flag this weekend. Mark Bonney, the Dean of Ely explained. I am pleased first of all to lend my backing to this community event because it celebrates the breadth and diversity of the community in which we all live. I am also very conscious that Christians have not always been perceived as being as supportive and inclusive as some of us would wish, and so I am pleased to fly this flag as a sign of the kind of inclusion that I wish to promote at the Cathedral" The Dean of Ely has adopted the secular values of a culture that has set its face against Christianity, and is waging a war against Judaeo-Christian culture. But it seems the Dean of Ely is not over concerned with either sin, or the distinction between the Church and the world, or the struggle with evil. But then more and more cathedrals see themselves as civic centres of spirituality, wanting to embrace the secular. Jesus warned that you could no more serve God and mammon than you could submit to the temptations of the devil and still work for the Kingdom of Heaven. In brief why is this an act of apostacy and worse? The flying of a gay pride flag above a cathedral is more than a contradiction, it constitutes a blasphemy. Distorted sexual identity and practice is diagnosed by St Paul as a symptom of idolatry in Romans 1. He warns that the more a society turns its back on the living God, the more people experience dis-ease and disintegration. This expresses itself partially in a confusion of sexual identity and equally by an absence of continence. The present cultural and ideological assault on the Church takes the form of an attack on the conceptual integrity of both marriage and the family. Instead of resisting this assault, parts of the church have welcomed it. By ripping a piece of St Paul out context they have made him say the opposite of what he intended. In Galatians 3 Paul explored the basic categories of mutual antagonisms embedded in his culture. Jews against gentiles, men against women and the free against the enslaved. Once anyone defined by these categories of adversity entered the new life in Christ, this baptised life washed these antipathies away into a new identity. This can best be summarised by saying that no Christian can truly be a Christian if they place a defining categorising adjective in front of their identity in Christ. And particularly, of all adjectives, the least desirable would be an adjective denoting perversion of God-given identity, or a disorder of behaviour whose effect was the sullyng of sexual purity as enabled experienced and understood in the Holy Spirit. But this is exactly what the gay pride movement has set out to achieve in the redefining and undermining of Christian sexual ethics and theological identity. How can a Christian withdraw that identity and relocate it in a spectrum of sexual and genital attraction? What kind of Church would replace the call to die to yourself with the psycho-sexual narcissism of a call to sexual and romantic adventure with a same sexual partner? In flying the flag of gay pride from a Christian Cathedral, the clergy have indicated their allegiance to an ideology of sexual identity that is at complete odds with the faith that the Cathedral was built to teach and embody. They have instead adopted the categories, language and ethics of the enemies of Christ and his kingdom. They have betrayed Christ by raising the standard of surrender and offering their allegiance instead to an over sexualised, disordered and decaying secularism. A church built on such a foundation, of ideological sand, is both under judgement and built upon such shifting sand, that it will inevitably soon collapse. He resigned from the Church of England in His blog can be viewed here:

Chapter 2 : Ely Cathedral - The Story of Ely Cathedral

Work on the present Cathedral began in the 11th century under the leadership of Abbot Simeon, and the monastic church became a cathedral in with the Diocese of Ely being carved out of the Diocese of Lincoln.

The city of Ely may be small in comparison to other cities but its Cathedral is a magnificent structure with a history dating back over years. The near-legendary founder of this Cathedral was Etheldreda, the wife of a Northumbrian king who established a monastery on the spot in A. It was re-founded as a Benedictine community in The present structure dates from and is a remarkable example of both Romanesque and Norman architecture. It was during the early part of the 12th Century the existing monastic church achieved Cathedral status and since that time there have been various additions, changes and restorations throughout the centuries. The Cathedral therefore began the 21st century with confidence and beautifully restored, to the delight and astonishment of numerous visitors it welcomes every year from all over the world. The Cathedral still maintains a resident choir of 22 choristers and 6 lay clerks and so continues the tradition of choral evensong every day of the week during term time. Most recently Ely has become a prominent film location for some epic films including Elizabeth: Highlights Exterior view Ely Cathedral is located in the centre of this historic city and is surrounded by mediaeval monastic buildings, parkland and meadows. The surrounding gardens, lawns and parks make ideal spots for a picnic or somewhere to sit and enjoy the wonderful views. The Octagon The famous Octagon Tower, sometimes referred to as The Lantern, is a wonder of the mediaeval world and globally recognised as a masterpiece of engineering. The masterful coloured panels, designed by George Gilbert Scott, open out allowing a spectacular view onto the Nave floor almost 40 meters below. Visitors are always struck not only by its size but the extraordinary sense of light and vastness of this magnificent space. This beauty is tempered by the destructiveness of the Reformation, as many of the carved figures in the walls are either beheaded or defaced. Both the architectural beauty and historic significance of this Chapel is renowned the world over. The Choir Ely is one of the few remaining Cathedrals to have resident choristers. Today the world famous choir consists of some 22 boy choristers and six adult lay clerks, and can be heard most evenings at Choral Evensong as well as on Sundays and Feast Days. In addition they give numerous concerts and recitals at the Cathedral. Monday to Saturday 7am - 6. Sunday 7am - 5. A tour of the Cathedral itself is included in the entry price. For more information please see the education pages on our website. Wheelchairs are available for use in the Cathedral. Audio guides, large print and Braille guides. There is a toilet suitable for disabled visitors in the Processional Way. A loop system operates in the Choir and both the north and south Transepts. There is also a wide range of beautiful gifts, handbags, jewellery and stationery.

Chapter 3 : Ely Cathedral Facts

The Cathedral Church of Ely A History and Description of the Building, With a Short Account of the Former Monastery and of the See by W. D. Sweeting A History and Description of the Building, With a Short Account of the Former Monastery and of the See.

Previous buildings See also: List of abbots and abbesses of Ely The first Christian building on the site was founded by St. The monastery is traditionally believed to have been destroyed in the Danish invasions of the late 9th century, together with what is now the city. However, while the lay settlement of the time would have been a minor one, it is likely that a church survived there until its refoundation in the 10th century. The present building Overview and dimensions Floor plan. The cathedral is built from stone quarried from Barnack in Northamptonshire bought from Peterborough Abbey, whose lands included the quarries, for eels a year , with decorative elements carved from Purbeck Marble and local clunch. The plan of the building is cruciform cross-shaped , with an additional transept at the western end. The total length is feet The Anglo-Saxon church was demolished, but some of its relics, such as the remains of its benefactors, were moved to the cathedral. The main transepts were built early on, crossing the nave below a central tower, and are the oldest surviving part of the cathedral. Construction work continued throughout the 12th century. The Western transepts and tower were completed under Bishop Ridel 89 in an exuberant Romanesque style with a rich decoration of intersecting arches and complex mouldings. It was originally a two-storey structure it was opened up into a single vaulted space in the 18th century where liturgical processions could gather before entering the nave. Under Bishop Northwold, work began on a new eastern end in , replacing the short Norman chancel with a much grander bay structure. Most wall surfaces are covered with richly carved vegetal and diaper patterns which were originally brightly polychromed. An extensive sculpted Life of the Virgin cycle originally filled the spandrels between the niches but this was severely damaged by iconoclasts either following the Dissolution of the Monasteries or by Puritans during the English Civil War - historians still disagree over which. These western bays of the liturgical choir were rebuilt in a more modern style. More noticeably, the old crossing tower was replaced by an innovative octagonal lantern. Although it is supported on eight massive masonry piers, the lantern itself is constructed from oak timbers and was designed by William Hurley , who later became Master Carpenter to the King at Westminster. Because the crossing was a key part of the liturgical choir, this rebuilding work took priority over other activities and the lantern was largely complete by The windows on the sides of the upper octagon are a particularly successful way of lighting the centre of the cathedral. The angels painted below the windows are however purely Victorian inventions, a product of the restoration under Thomas Gambier Parry in Dating from the early 16th century is a set of 44 misericords. The cathedral was soon refounded in , although many of the statues in the lady chapel were severely damaged. The Bishop of Ely in the mid 17th century was Matthew Wren and in connection with this, his nephew Christopher Wren was responsible for a rather splendid Gothic door, dating from the s, on the north face of the cathedral. The building has been the subject of several major restoration projects: A painted wooden ceiling was added to the nave in this restoration. Saint Eadnoth the Younger.

Chapter 4 : Ely cathedral and the great apostasy.k â€“ Gavin Ashenden

Ely cathedral has promised to fly the gay rainbow flag this weekend. Mark Bonney, the Dean of Ely explained. "This weekend we will be proudly flying the rainbow flag in support of the first ever 'Pride in Ely' event.

Ely cathedral has promised to fly the gay rainbow flag this weekend. Mark Bonney, the Dean of Ely explained. I am pleased first of all to lend my backing to this community event because it celebrates the breadth and diversity of the community in which we all live. But it seems the Dean of Ely is not over concerned with either sin, or the distinction between the Church and the world, or the struggle with evil. But then more and more cathedrals see themselves as civic centres of spirituality, wanting to embrace the secular world as a way of winning both community approval, and community finance. Jesus warned that you could no more serve God and mammon than you could submit to the temptations of the devil and still work for the Kingdom of Heaven. In brief why is this an act of apostasy and worse? The flying of a gay pride flag above a cathedral is more than a contradiction, it constitutes a blasphemy. Distorted sexual identity and practice is diagnosed by St Paul as a symptom of idolatry in Romans 1. He warns that the more a society turns its back on the living God, the more people experience dis-ease and disintegration. This expresses itself partially in a confusion of sexual identity and equally by an absence of continence. The present cultural and ideological assault on the Church takes the form of an attack on the conceptual integrity of both marriage and the family. Instead of resisting this assault, parts of the church have welcomed it. By ripping a piece of St Paul out context they have made him say the opposite of what he intended. In Galatians 3 Paul explored the basic categories of mutual antagonisms embedded in his culture. Jews against gentiles, men against women and the free against the enslaved. Once anyone defined by these categories of adversity entered the new life in Christ, this baptised life washed these antipathies away into a new identity. This can best be summarised by saying that no Christian can truly be a Christian if they place a defining categorising adjective in front of their identity in Christ. And particularly, of all adjectives, the least desirable would be an adjective denoting perversion of God-given identity, or a disorder of behaviour whose effect was the sullyng of sexual purity. The experience of followers of Jesus down the ages is that the Holy Spirit deepens rather than disorders our identity. He recreates rather than disintegrates. You might have thought it was obvious to anyone with any experience of the Holy Spirit that the effects of promoting homosexual and transsexual culture were a deeper disintegration and disorder of both the psyche and society. Allegiance to this other spirit, is exactly what the gay pride movement has set out to achieve in the redefining and undermining of Christian sexual ethics and theological identity. How can a Christian withdraw that identity and relocate it in a spectrum of sexual and genital attraction? What kind of Church would replace the call to die to yourself with the psycho-sexual narcissism of a call to sexual and romantic adventure with a same sexual partner? It is not even as if gay pride marches are the simple dignified processions of same sex partners walking hand in hand declaring undying love and chaste fidelity to one another. They are a celebration of rampant sexual appetite and imaginative sexual perversity, elevating sado-masochistic sex to the platform of public entertainment. They have instead adopted the categories, language and ethics of the enemies of Christ and his kingdom. They have betrayed Christ by raising the standard of surrender and offering their allegiance instead to an over sexualised, disordered and decaying secularism. A church built on such a foundation, a house theologically and ideologically at war with itself, is both under judgement and built upon shifting sand. It is in danger of imminent collapse. As one broken hearted Christian observer put it:

Chapter 5 : The Cathedral Church of Ely

the cathedral church of ely a history and description of the building with a short account of the former monastery and of the see by the rev. w. d. sweeting, m.a.

Ely cathedral has promised to fly the gay rainbow flag this weekend. Mark Bonney, the Dean of Ely explained. I am pleased first of all to lend my backing to this community event because it celebrates the breadth and diversity of the community in which we all live. But it seems the Dean of Ely is not over concerned with either sin, or the distinction between the Church and the world, or the struggle with evil. But then more and more cathedrals see themselves as civic centres of spirituality, wanting to embrace the secular. Jesus warned that you could not more serve God and mammon than you could submit to the temptations of the devil and still work for the Kingdom of Heaven. In brief why is this an act of apostasy and worse? The flying of a gay pride flag above a cathedral is more than a contradiction, it constitutes a blasphemy. Distorted sexual identity and practice is diagnosed by St Paul as a symptom of idolatry in Romans 1. He warns that the more a society turns its back on the living God, the more people experience dis-ease and disintegration. This expresses itself partially in a confusion of sexual identity and equally by an absence of continence. The present cultural and ideological assault on the Church takes the form of an attack on the conceptual integrity of both marriage and the family. Instead of resisting this assault, parts of the church have welcomed it. By ripping a piece of St Paul out context they have made him say the opposite of what he intended. In Galatians 3 Paul explored the basic categories of mutual antagonisms embedded in his culture. Jews against gentiles, men against women and the free against the enslaved. Once anyone defined by these categories of adversity entered the new life in Christ, this baptised life washed these antipathies away into a new identity. This can best be summarised by saying that no Christian can truly be a Christian if they place a defining categorising adjective in front of their identity in Christ. And particularly, of all adjectives, the least desirable would be an adjective denoting perversion of God-given identity, or a disorder of behaviour whose effect was the sullyng of sexual purity as enabled experienced and understood in the Holy Spirit. But this is exactly what the gay pride movement has set out to achieve in the redefining and undermining of Christian sexual ethics and theological identity. How can a Christian withdraw that identity and relocate it in a spectrum of sexual and genital attraction? What kind of Church would replace the call to die to yourself with the psycho-sexual narcissism of a call to sexual and romantic adventure with a same sexual partner? They have instead adopted the categories, language and ethics of the enemies of Christ and his kingdom. They have betrayed Christ by raising the standard of surrender and offering their allegiance instead to an over sexualised, disordered and decaying secularism. A church built on such a foundation, of ideological sand, is both under judgement and built upon such shifting sand, that it will inevitably soon collapse.

Chapter 6 : Category:Ely Cathedral - Wikimedia Commons

A Message from the Dean. Welcome to Ely Cathedral's website which I hope will give you a glimpse of the wonders and glories that the Cathedral has to offer.

In , under the sacrist Alan of Walsingham work began on a large free-standing Lady Chapel , linked to the north aisle of the chancel by a covered walkway. The north and south wall each have five bays, comprising large traceried windows separated by pillars each of which has eight substantial niches and canopies which once held statues. There are three arches per bay plus a grander one for each main pillar, each with a projecting pointed arch covering a subdividing column topped by a statue of a bishop or king. Above each arch is a pair of spandrels containing carved scenes which create a cycle of 93 carved relief sculptures of the life and miracles of the Virgin Mary. The window glass would all have been brightly coloured with major schemes perhaps of biblical narratives, of which a few small sections have survived. The larger statues have gone. The relief scenes were built into the wall, so each face or statue was individually hacked off, but leaving many finely carved details, and numerous puzzles as to what the original scenes showed. On the night of 12â€™13 February , possibly as a result of digging foundations for the Lady Chapel, the Norman central crossing tower collapsed. Work on the Lady Chapel was suspended as attention transferred to dealing with this disaster. Instead of being replaced by a new tower on the same ground plan, the crossing was enlarged to an octagon, removing all four of the original tower piers and absorbing the adjoining bays of the nave, chancel and transepts to define an open area far larger than the square base of the original tower. The construction of this unique and distinctive feature was overseen by Alan of Walsingham. Mistrust of the soft ground under the failed tower piers may have been a major factor in moving all the weight of the new tower further out. At the centre is a wooden boss carved from a single piece of oak, showing Christ in Majesty. The elaborate joinery and timberwork was brought about by William Hurley , master carpenter in the royal service. Structural evidence shows that this work was a remodelling rather than a total rebuilding. New choirstalls with carved misericords and canopy work were installed beneath the octagon, in a similar position to their predecessors. Starting at about the same time the remaining lancet windows of the aisles and triforia of the presbytery were gradually replaced by broad windows with flowing tracery. At the same period extensive work took place on the monastic buildings, including the construction of the elegant chapel of Prior Crauden. Chantry Chapels[edit] In the late fifteenth and early sixteenth centuries elaborate chantry chapels were inserted in the easternmost bays of the presbytery aisles, on the north for Bishop John Alcock and on the south for Bishop Nicholas West â€™ John Alcock was born in around , the son of a Hull merchant, but achieved high office in both church and state. As early as he had endowed a chantry for his parents at Hull , [44] but the resources Ely put at his disposal allowed him to found Jesus College, Cambridge and build his own fabulous chantry chapel in an ornate style. Others, although completed, were overlooked by the destructions of the reformation, and survived when all the others were destroyed. These had been translated from the old Saxon Abbey into the Norman building, and had been placed in a wall of the choir when it stood in the Octagon. A grammar school with 24 scholars was established in the monastic buildings, and in the s plate and vestments were sold to buy books and establish a library. Much of the Cathedral itself had little purpose. The whole East end was used simply as a place for burials and memorials. Matthew Wren, whose high church views had kept him in prison throughout the period of the Commonwealth, was able to appoint a new Cathedral Chapter. The Dean, by contrast was appointed by the crown. The works included the insertion of a fine classical doorway in the north face. Christopher Wren has sometimes been associated with this feature, and he may have been consulted by Robert Grumbold, the mason in charge of the project. Grumbold had worked with Wren on Trinity College Library in Cambridge a few years earlier, and Wren would have been familiar with the Cathedral through his uncle Matthew Wren, bishop from to He was certainly among the people with whom the Dean John Lambe discussed the proposed works during a visit to London. This was a landmark approach in the history of restoration. Essex identified the decay of the octagon lantern as the starting point of a major series of repairs, and was appointed in to oversee the work. With the octagon and east roof dealt with, the scheme was

embarked on in , with Bentham, still only a minor canon, appointed as clerk of works. The Victorians[edit] The next major period of restoration began in the s and much of the oversight was the responsibility of Dean George Peacock . In , by which time the cathedral had works underway in many areas, a visiting architect, George Basevi , who was inspecting the west tower, tripped, and fell 36 feet to his death. He was given a burial in the north choir aisle. A plaster vault was removed that had been put in only 40 years before, and the clock and bells were moved higher. The addition of iron ties and supports allowed removal of vast amounts of infill that was supposed to strengthen the tower, but had simply added more weight and compounded the problems. He was brought in, as a professional architect to bolster the enthusiastic amateur partnership of Peacock and Willis, initially in the re-working of the fourteenth-century choir stalls. Having been at the East end for 80 years, Scott oversaw their move back towards the Octagon, but this time remaining within the eastern arm, keeping the open space of the Octagon clear. He went on to work on a new carved wooden screen and brass gates, moved the high altar two bays westwards, and installed a lavishly carved and ornamented alabaster reredos carved by Rattee and Kett , [75] a new font for the south-west transept, a new Organ case and later a new pulpit, replacing the neo-Norman pulpit designed by John Groves in . Various new furnishings replaced the baroque items installed in the s. At that time there was hardly any medieval glass mostly a few survivals in the Lady Chapel and not much of post-reformation date. An eighteenth century attempt to get James Pearson to produce a scheme of painted glass had produced only one window and some smaller fragments. In the event, it was William Wailes who undertook this in , having already begun the four windows of the octagon, as well as contributions to the south west transept, south aisle and north transept. A further major programme of structural restoration took place between and under Deans William Patterson 1890 and Michael Higgins , directed by successive Surveyors to the Fabric, initially Peter Miller and from Jane Kennedy. Much of this restoration work was carried out by Rattee and Kett. Religious community[edit] Ely has been an important centre of Christian worship since the seventh century AD.

Chapter 7 : Facts for Kids About Ely Cathedral

Media in category "Ely Cathedral" The following files are in this category, out of total. (previous page) ().

No mention has been found of Ely as a town before the time of the virgin queen S. The district known as the Isle of Ely—which now includes the whole of the northern part of Cambridgeshire above the River Ouse, together with a few parishes east of that river that are in the county—is spoken of at the time of the marriage of the princess as if it were a district well known and perhaps of some importance, as it was assigned to her as a dowry. Some writers have held that the expression the Isle of Ely applied only to the rising ground on which the city now stands and to its immediate neighbourhood. If this were ever the case, the name was soon used for a larger district. We have many examples of large inland districts where a series of rivers has happened to isolate them being known as isles. Perhaps the town is more likely to take its name from the district than the district from the town. It will be seen that in none of the examples just given is the name derived from a town. When told that Ely means the "Island of Eels," many persons suppose this to be a fanciful etymology, and smile at the idea; but the best authorities are agreed that this is the true derivation of the name. A third suggestion, that the word comes from the Greek for a "marsh," hardly deserves mention. The Saxon word for "eel" was apparently pronounced exactly as the modern word. Bede gives this etymology: The "Liber Eliensis," of about the same date, also adopts it. Milton may not be regarded as a great authority upon such a question; he writes, however, as considering the matter settled. Compare also a remarkable instance of redundancy in the name of the Isle of Axholme. This name, says Canon Taylor, "shows that it has been an island during the time of the Celts, Saxons, Danes, and English. The first syllable, Ax, is the Celtic word for the water by which it was surrounded. The Anglo-Saxons added their word for island to the Celtic name, and called it Axey. A neighbouring village still goes by the name of Haxey. The Danes added holm—the Danish word for island—to the Saxon name, and modern English influences have corrupted Axeyholme into Axelholme, and contracted it into Axholme, and have finally prefixed the English word Isle. In the early part of the seventh century Anna was King of the East Angles; and Etheldreda, his daughter, was born at Exning, near Newmarket, a Suffolk parish, but detached from the main county and entirely surrounded by Cambridgeshire, about the year When quite young there were many suitors for her hand, but she was altogether unwilling to accept any one of them. From her husband Etheldreda received the Isle of Ely—that is, the whole of the region of the South Girvii—as a marriage settlement "Insulam Elge ab eodem sponso ejus accepit in dotem". Tonbert only lived for three years after his marriage, and at his death his widow came into possession of the Isle of Ely according to the terms of her marriage settlement. She resided within it, and gave herself up entirely to works of religion and devotion, entrusting the civil government of her territory to Ovin. Her reputation for piety was spread far and wide, and attracted the attention of Egfrid, son of Oswy, King of Northumberland, who sought her hand in marriage. But no attraction he could offer could persuade the princess to change her state, until her Uncle Ethelwold, who was now King of East Anglia, overcame her scruples. The disturbed state of his kingdom and the importance of an alliance with so powerful a house as that of Oswy are believed to have influenced Ethelwold to urge his niece to give her consent to the proposed marriage; and the marriage took place at York. It is constantly affirmed by all historians that in neither of these marriages did the married couple live together as man and wife. At the Northumbrian Court Etheldreda lived for twelve years, her husband meanwhile, in , having become king. He had been for some years previously associated with his father in the government. The queen, however, became more and more wearied of the glories of her royal position, and tired out her husband with persistent entreaties that she might be permitted to withdraw herself altogether from his Court and devote herself entirely to the religious life. This Ebba was afterwards canonised, and her name is preserved in the name of the promontory on the coast of Berwickshire known as S. After remaining about a year at Coldingham, the queen found it necessary to move away. The king began to regret the permission he had given her, and, following the advice of some of his courtiers, made his way to the religious house where Etheldreda was settled, with the intention of forcibly compelling her return to his Court. His intention having become known to the abbess, she recommended the queen to escape

at once to her own territory, the Isle of Ely. The queen immediately followed this advice. Egfrid arrived at Coldingham very soon after her departure, and set off in pursuit. No reason for her leaving Coldingham is given by Bede; but a lengthy account of the journey and its occasion is given in the "Liber Eliensis. Directly after setting out from Coldingham, which is some ten miles north of the Tweed, not far from the sea, the queen, with two lady 7 companions, Sewenna and Sewara, reached a rocky eminence on the coast, where the king in pursuit came up with them; but he was "prevented from coming near them by a sudden and unusual inundation of water from the sea, which surrounded the hill, and continued in that state several days, without retiring into its former channel. Amazed at the strangeness of this appearance, the king presently interpreted it as the interposition of Heaven in her favour, and concluded that it was not the will of God that he should have her again; and this occasioned his retiring to York again, leaving the queen quietly to pursue her journey. This can only mean that she arranged for its building or undertook the cost. At West Halton, the next village to Winteringham as Bentham has observed , the church is dedicated to S. Etheldreda; and this place may be identified with the Alftham of the chronicler. The party had now assumed the dress of pilgrims, and went by unfrequented roads, so as to escape observation. At one point of their journey a second miraculous event is recorded. When she awoke, this staff was found to have taken root and already to have brought forth leaves. In course of time the three pilgrims arrived safely at their 8 destination. Wilfrid, the archbishop, soon joined them. He had lost favour with King Egfrid, being supposed to have influenced the queen in her decision to take the veil. The king, regarding his marriage with Etheldreda as being de facto dissolved, took another wife, who was for various reasons much opposed to Wilfrid. The archbishop also greatly resented the action of the king and Archbishop Theodore in dividing his diocese without his consent into four different sees, and he was at one time banished and at another imprisoned. Etheldreda now set to work in earnest to establish a religious house. Her buildings were begun in This year is accordingly taken as the date of the foundation of the monastery and of the town itself. King Ethelbert is indeed said to have built a church a short distance from the site of the present cathedral, at a place called Cratendune 5 ; but there is much uncertainty as to the fact, and some considerable difficulties in reconciling the different references to it. It is stated that this church had but a short existence, being destroyed by Penda, King of Mercia. After his conversion he was instrumental in furthering the spread of Christianity among the East Saxons, and also apparently in East Anglia, one of the East Anglian kings, Redwald, having but only for a time given his adherence to the Christian religion. As the building of this church near Ely is stated to have been undertaken on the advice of Augustine, who died in , we have an approximate date for it, since Augustine only arrived in England in Whether this church was so built by Ethelbert or not, it seems clear there was some church in a state of partial decay standing in , because it is recorded that at first Etheldreda designed to restore it and to make it the centre of her religious work; but the present site was judged to be more suitable, and there she began to build. The few remaining inhabitants of Cratendune soon abandoned their dwellings, and came to live near the rising buildings of the monastery. He greatly assisted his sister in raising the buildings of her monastery, contributing considerably to the cost; but the plans and arrangements are thought to have been designed by Wilfrid, who is known to have spent much time at Ely. It was he who gave his benediction when Etheldreda was formally instituted as abbess, and who admitted the earliest members of the house. As was not unusual, the society included monks as well as nuns. In later times the Benedictine rule was adopted. In the very year of the foundation, possibly on account of its royal foundress and the support of the king, her brother, the special privilege of exemption from interference, either by king or bishop, was assigned to it in a national assembly. In this way the temporal power, which was afterwards so peculiar a feature in the privileges of the bishops, was acquired. In about five years Wilfrid went to Rome to obtain the Papal confirmation of the grants and liberties of the new foundation; but Etheldreda did not live to see his return. She died of some contagious disease, June 23, , in the seventh year after she had become abbess. She was certainly not fifty years of age at the time of her death. As will be seen hereafter, her body was removed into the church in the time of her successor. No description is extant of the buildings of the monastery first erected. We know that the present cathedral is on the same site. Nor has any record been preserved of any discoveries that may have been made in later times, when extensive operations must have necessitated the laying bare of some of the original foundations. From what is known of some contemporary

monasteries, we may conclude that the church at least was of stone. Not a fragment of it is known to be in existence at the present day. Whatever may have been its extent, it was wholly destroyed by the Danes in 1006. For four years the Danes had been ravaging the eastern part of the country, burning monasteries and slaying their inmates. In the immediate district, Crowland and Thorney, Medeshamstede Peterborough, and Ramsey had already felt the severity of their attack; crumbling walls alone remained where their destructive violence had been experienced. On their first attack on Ely they were repulsed. The advantages of the situation among the fens had already suggested the formation of something very similar to the famous Camp of Refuge in the eleventh century; and the force thus collected was sufficient to drive the Danes to their ships. But before long they returned with greater numbers, headed by one of their kings, most likely Hubba, and altogether overcame the resistance of the people of the isle. The conquerors then marched "directly to the Monastery of S. Etheldreda, at Ely, broke their way into it, and put all the Religious to the sword, as well the Nuns as the Monks, and others belonging to it, without any respect to age, sex, or condition; and after they had stripped the Monastery of every thing that was valuable, and plundered the town, they set fire to the Church and all the buildings and houses; and went away loaded with the spoils, not only of the Town and Monastery of Ely, but likewise the chief effects and riches of the country round about, which the inhabitants of those parts had brought with them, as to a place of security. But there is a difference in the history of the interval. In the case of Peterborough, as far as is known, the ruin was complete, and not the smallest attempt was made for a hundred years either to restore the buildings or to revive the society. But at Ely, though the destruction was hardly less complete, we read that within a few years eight of the inmates of the monastery who had escaped when the place was burnt came back, and to a certain extent continued the establishment. They effected a partial restoration of a small portion of the church, and performed divine service. It is said that King Alfred, who succeeded in expelling the Danes, acquiesced in these clerks thus taking possession of the place, although the former King of Mercia, finding the monasteries deserted, had annexed all their property. It does not appear certain whether these clerks were actual monks of the old monastery or clergy of the place; but the new society thus inaugurated was like a college of secular clergy. They were so far recognised as a settled establishment that new endowments were acquired from various benefactors. The latter part of the tenth century was a time of great activity in founding monasteries and in restoring those that had fallen into decay. Edgar, the king, Dunstan, Archbishop of Canterbury, and Ethelwold, Bishop of Winchester, were all enthusiastic in the work. The advancement of the monastic system was the great object they all had at heart. Application was made to the king by two nobles about his Court, both foreigners, for a grant of the Isle of Ely, lately the possession of the monastery. It does not appear what services either had rendered to warrant the application. The sheriff of the county, however, interfered to prevent any such grant being made. He represented to the king the true state of affairs "in what way the Isle of Ely had become the property of the monastery, how all had been lost after the Danish invasion, and in what a lamentable condition the place was at the time, although the remains of the sainted abbesses were still on the spot. The king immediately saw here a new opportunity of furthering his religious work. Committing the details to Bishop Ethelwold, he authorised him to repair the church, provide fresh monks but no nuns, make arrangements for divine service, and supply new buildings for the new inmates.

Chapter 8 : Ely Cathedral - Simple English Wikipedia, the free encyclopedia

Ely Cathedral is the only building in the United Kingdom to be listed as one of the 'Seven Wonders of the Middle Ages'. Initially, it was a monastery founded by Saint Etheldreda and later became a cathedral in the 12 th century.

At an early age she was married c. On his death, c. In , for political reasons, she was married to Egfrith, the young king of Northumbria who was then only 15 years old, and several years younger than her. He agreed that she should remain a virgin, as in her previous marriage, but 12 years later he wished their marital relationship to be normal. Etheldreda, advised and aided by Wilfred, bishop of Northumbria, refused. Egfrith offered bribes in vain. Etheldreda left him and became a nun at Coldingham under her aunt Ebbe and founded a double monastery at Ely in The Oxford Dictionary of Saints, 3rd ed. Etheldreda restored an old church at Ely, reputedly destroyed by Penda, pagan king of the Mercians, and built her monastery on the site of what is now Ely Cathedral. After its restoration in by Ethelwold it became the richest abbey in England except for Glastonbury. It was refounded as a Benedictine community in Wilfred and her physician Cynefrid were among the witnesses. The tumour on her neck, cut by her doctor, was found to be healed. The linen cloths in which her body was wrapped were as fresh as the day she had been buried. Her body was placed in a stone sarcophagus of Roman origin, found at Grantchester and reburied. It was destroyed in , but a slate in the Cathedral marks the spot where it stood. The 23 June and 17 October are still kept as major festivals in the Cathedral. Eternal God, who bestowed such grace upon your servant Etheldreda that she gave herself wholly to the life of prayer and to the service of your true religion: Work on the present Cathedral began in the 11th century under the leadership of Abbot Simeon, and the monastic church became a cathedral in with the Diocese of Ely being carved out of the Diocese of Lincoln. Ely suffered less than many other monasteries, but even so, statues were destroyed together with carvings and stained glass. Robert Steward, the last Prior of the monastery, became the first Dean. The first major restoration took place in the 18th Century under James Essex. With the arrival of Dean George Peacock in a second restoration project began. Together with the architect Sir George Gilbert Scott, he restored the building to its former glory. A third major restoration project, the most extensive to date, was begun in and was completed in the year It depicts Saint Etheldreda with a crosier as first Abbess of Ely, and around her, are the coats of arms of the See top left , the University of Cambridge bottom left , the Dean and Chapter of Ely top right , and the Borough now City of Cambridge bottom right ; the arms at the top are those of Frederick Henry Chase, Bishop of Ely See-as men her way impedeth, As she follows where God leadeth, Lo, her staff breaks out in flower. Far aside all hindrance thrusting, Loving God, Him only trusting, She is strengthened in that hour. See, the flood the saint protecteth; God the plans of men correcteth; She is safe from strife at last. Urgeth us to heartfelt giving Of ourselves to God today. May her prayers, for us ascending, Gain us joys that know no ending With the saints on high for aye.

Chapter 9 : Ely Cathedral - Welcome to Ely Cathedral

Ely cathedral and the great apostasy. Aug 9, by Jill. by Gavin Ashenden: Ely cathedral has promised to fly the gay rainbow flag this weekend. Mark Bonney, the Dean of Ely explained.

It became a cathedral in the 12th century. The monastery was founded by Saint Etheldreda, and when she died there was a shrine built in her honor. In the 9th century it was destroyed by Danish invasions. A new monastery was built in It was rebuilt as a cathedral in the 10th century and that building still stands today. Interesting Ely Cathedral Facts: Saint Etheldreda had married one prince, who died. She then married a second prince, but ended that marriage to become a nun. The Ely Cathedral is feet long. The nave the central part of the church where people sit is feet long. This is the longest nave in Britain. Ely Cathedral was built in the shape of a cross. It was constructed of stone and marble. It got this nickname because of its prominent shape as well as the fact that the landscape surrounding the cathedral is flat and watery. In February a part of the building collapsed. When it was redesigned for the rebuilding of the damaged part, it included an octagon shaped tower. The shrine to honor Saint Etheldreda was destroyed in Henry the 8th disbanded several types of religious houses of worship in what was called Dissolution of the Monasteries. The cathedral was refounded in , and had suffered only minor damage. It is a favorite site for visitors from all over the world every year. It was completed in at a cost of 12 million pounds. Ely Cathedral continues to have resident choristers, which is not a common practice anymore and only a few cathedrals still do. They can be heard on Sundays, feast days and at Choral Evensong most evenings. It has also been featured in several choral albums by John Rutter. Many of his recordings were completed in the Lady Chapel in Ely Cathedral. Marcus Sedgwick wrote a book called Foodland and used the cathedral as part of the setting. It was released as a movie in Ely Cathedral is also popular in movies.