

# DOWNLOAD PDF THOUGHTS ON THE REBUILDING OF THE CATHEDRAL CHURCH OF ST. JAMES

## Chapter 1 : An Outline of our Church – The Independent Anglican Church, Canada Synod

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The old cathedral was in the old fortress of Corfu and was dedicated to the apostles Peter and Paul. This temple was one of the oldest monuments of the old fortress and was originally Orthodox Cathedral that from the 13th to the 17th century was the cathedral of the Catholics of the city. Originally the church was a basilica and beside him was a chapel dedicated to St. Arsenius first bishop of Corfu who came from Bithynia Judean Temple was destroyed in by fire caused by explosion of gunpowder and the place was built a smaller temple was no longer Catholic Cathedral the Orthodox also built a small chapel within the fort dedicated to St. Today there is no trace of these temples As regards the chronology of the establishment of the new cathedral , the information is not clear. In the place where is now the church of the 15th century was ruined church from to and between members of the brotherhood of Saints James and Christopher asked permission from the then archbishop Martinus Bernardini to build there hospice - hospital for the needy , the sick and travelers members brotherhood , would be built next to the church. The transaction was approved by the Archdiocese papal bull on July 7, which required the Brotherhood to recruit priest and administrator at the same time offered to the archbishop each year on February 2 liters a candle in remembrance of transfer of images of saints and Christopher James on that day the church of St. Francis where they were in the new temple. In another version would be built just two chapels dedicated to Saint Jason and Sosipatros. During the second Turkish siege in suffered disasters. The Historical Archives of Venice survived the draft proposal showing extension of the building because it was too small for the needs of a cathedral. The was completely renovated by the Latin Archbishop Carclus Labia his own expense. It should be noted that in the days of Labia added by the archbishop of Corfu the official celebration of the memory of St. After rebuilding the temple was declared a cathedral of the Catholics in August Arsenius bones and which remained until when he returned to the Orthodox Church. Joined October 23, was renovated again by the Latin Archbishop Augustinus Zacco and was the center of Catholic worship events on the island. The last surgery was done before the war by the Engineer Serpieri who reformed in outside the Temple. On the night of Sept. The final form of the monument after the additional extensions is that of a wooden roof aisled basilica with three side chapels on each side covered with monastic domes and communicate with the main aisle with arched openings and polygonal sanctuary particularly imposing size. Before repairing the Church seems that the main altar was formerly located in the Sacred depth and covered with a housing that is configured as mentioned in parts , with architectural elements and sculptures from the Temple of the Annunciation. The total area of the Temple Sanctuary and aisles to exceed sq. The access to the temple is from the West side close three doorways , a major center and two symmetrical ] arranged this. Inner side is shaped narrow balcony on the body has been rebuilt with reinforced concrete. The floor of which was based before the destruction of the monument, four marble columns with paliotatous logs came as reports either Cathedral or Old Guard of an ancient temple and the capitals which were later 17th century. The roof of the main temple is situated at a height of 9. The exterior of the church was reformed in the early 20th century. The central part of the face , which is tripartite , organized by rhythms Tuscan pilasters in two-storey layout and results in a triangular pediment. Curved blades connect the ends and lower parts of the central. The layout reminds some example ysteromparok , churches of Venice are based on the solution of the Church of the Iisy Viniola. The view from Tower accompanied with Gothic morphology , while the bell tower , a relatively small amount and pyramidal ending, at the back next to the Sanctuary.

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## Chapter 2 : Sir Alfred Herbert: The Rebuilding of Coventry Cathedral

*Thoughts on the rebuilding of the Cathedral Church of St. James.: By the Lord Bishop of Toronto. Printed for private circulation only. Thoughts on the rebuilding of the Cathedral Church of St. James.: By the Lord Bishop of Toronto. Printed for private circulation only.*

At that time Christians began to suffer "cruel persecution. Eventually Roman soldiers came to seize the priest, but Alban put on his cloak and presented himself to the soldiers in place of his guest. It was at this place that his head was struck off. However, this well is thought to date from no earlier than the 19th century. The Anglo-Saxon Chronicle lists the year , [8] but Bede places it in Original sources and modern historians such as William Hugh Clifford Frend and Charles Thomas indicate the period of " under the persecutors Decius or Valerian as more likely. The tomb of St Amphibalus is in the Cathedral. History of the abbey and cathedral[ edit ] Further information: A memoria over the execution point holding the remains of Alban existed at the site from the mid-4th century possibly earlier ; Bede mentions a church and Gildas a shrine. Bishop Germanus of Auxerre visited in It followed the Benedictine rule. Again there is no information to the form of the first abbey. There was an intention to rebuild the abbey in when Abbot Ealdred was licensed to remove building material from Verulamium. With the town resting on clay and chalk the only tough stone is flint. This was used with a lime mortar and then either plastered over or left bare. With the great quantities of brick, tile and other stone in Verulamium, the Roman site became a prime source of building material for the abbey and other projects in the area. Sections demanding worked stone used Lincolnshire limestone Barnack stone from Verulamium; later worked stones include Totternhoe freestone from Bedfordshire , Purbeck marble , and different limestones Ancaster , Chilmark , Clipsham , etc. Renewed Viking raids from stalled the Saxon efforts and very little from the Saxon abbey was incorporated in the later forms. The north wall left features a mix of Norman arches dating back to and arches in the Early English style of The design and construction was overseen by the Norman Robert the Mason. To take maximum use of the hilltop the abbey was oriented to the south-east. The cruciform abbey was the largest built in England at that time, it had a chancel of four bays, a transept containing seven apses , and a nave of ten bays " fifteen bays long overall. Robert gave particular attention to solid foundations , running a continuous wall of layered bricks, flints and mortar below and pushing the foundations down to twelve feet to hit bedrock. Below the crossing tower special large stones were used. The tower was a particular triumph " it is the only 11th century great crossing tower still standing in England. Robert began with special thick supporting walls and four massive brick piers. The four-level tower tapers at each stage with clasping buttresses on the three lower levels and circular buttresses on the fourth stage. The entire structure masses 5, tons and is feet high. The tower was probably topped with a Norman pyramidal roof; the current roof is flat. The original ringing chamber had five bells " two paid for by the Abbot, two by a wealthy townsman, and one donated by the rector of Hoddesdon. None of these bells has survived. There was a widespread belief that the abbey had two additional, smaller towers at the west end. No remains have been found. King Henry I attended as did many bishops and nobles. A nunnery Sopwell Priory was founded nearby in Internally the abbey was bare of sculpture, almost stark. The plaster walls were coloured and patterned in parts, with extensive tapestries adding colour. Sculptural decoration was added, mainly ornaments, as it became more fashionable in the 12th century " especially after the Gothic style arrived in England around In the current structure the original Norman arches survive principally under the central tower and on the north side of the nave. The arches in the rest of the building are Gothic , following medieval rebuilding and extensions, and Victorian era restoration. The abbey was extended in the s by Abbot John de Cella also known as John of Wallingford " ; as the number of monks grew from fifty to over a hundred, the abbey was extended westwards with three bays added to the nave. A more prominent shrine and altar to Saint Amphibalus were also added. The low Norman tower roof was demolished and a new, much higher, broached spire was raised, sheathed in lead. The St Albans Psalter ca. Later, Matthew Paris , a monk at

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St Albans from until his death in , was important both as a chronicler and an artist. Eighteen of his manuscripts survive and are a rich source of contemporary information for historians. Nicholas Breakspeare was born near St Albans and applied to be admitted to the abbey as a novice, but he was turned down. He eventually managed to be accepted into an abbey in France. The head of the abbey was confirmed as the premier abbot in England also in . The abbey had a number of daughter houses from Tynemouth Priory [13] in the north to Binham Priory near the Norfolk coast. Joan Freeman An earthquake shook the abbey in and damaged the eastern end of the church. In the dangerously cracked sections were knocked down – three apses and two bays. The thick Presbytery wall supporting the tower was left. The rebuilding and updating was completed during the rule of Abbot Roger de Norton . On 10 October two piers on the south side of the nave collapsed dragging down much of the roof and wrecking five bays. Mason Henry Wy undertook the rebuilding, matching the Early English style of the rest of the bays but adding distinctly 14th century detailing and ornaments. The shrine to St Amphibalus had also been damaged and it was remade. Abbey Gateway, now part of St Albans School. Richard of Wallingford , abbot from to and a mathematician and astronomer, designed a celebrated clock, which was completed by William of Walsham after his death, but apparently destroyed during the reformation. A new gateway, now called the Abbey Gateway , was built to the abbey grounds in , which was the only part of the monastery buildings besides the church to survive the dissolution, later being used as a prison and now since part of St Albans School. The other monastic buildings were located to the south of the gateway and church. In the 15th century a large west window of nine main lights and a deep traced head was commissioned by John of Wheathampstead. Dissolution and after[ edit ] After the death of Abbot Ramryge in the abbey fell into debt and slow decay under three weak abbots. The abbot and remaining forty monks were pensioned off and then the buildings were looted. All gold, silver and gilt objects were carted away with all other valuables; stonework was broken and defaced and graves opened to burn the contents. The abbey became part of the diocese of Lincoln in and was moved to the diocese of London in . The buildings suffered – neglect, second-rate repairs, even active damage. Richard Lee purchased all the buildings, except the church and chapel and some other Crown premises, in . Lee then began the systematic demolition for building material to improve Lee Hall at Sopwell. In , with the stone removed, Lee returned the land to the abbot. The area was named Abbey Ruins for the next years or so. The cost of upkeep fell upon the town, although in and at irregular intervals later the Archdeacon was allowed to collect money for repairs by Brief in the diocese. The English Civil War slashed the monies spent on repairs, while the abbey was used to hold prisoners of war and suffered from their vandalism, as well as that of their guards. Most of the metal objects that had survived the Dissolution were also removed and other ornamental parts were damaged in Puritan sternness. Another round of fund-raising in –84 was again spent on the roof, repairing the Presbytery vault. There was a second royal grant from William in . By the end of the 17th century the dilapidation was sufficient for a number of writers to comment upon it. The window was clear glass with five lights and three transoms in an early Gothic Revival style by John Hawgood. Other windows, although not damaged in the storm, were a constant drain on the abbey budget in the 18th century. The money raised was spent on the nave roof over ten bays. Another brief was not issued until . Again the roof was rotting, as was the south transept window, walls were cracked or shattered in part and the south wall had subsided and now leant outwards. In the s the abbey came close to demolition; the expense of repairs meant a scheme to destroy the abbey and erect a smaller church almost succeeded. A storm in caused some subsidence, cracking open graves, scattering pavement tiles, flooding the church interior and leaving a few more arches off-vertical. This century was marked with a number of repair schemes. The major efforts to revive the abbey church came under four men – L. In February a portion of the clerestory wall fell through the roof of the south aisle, leaving a hole almost thirty feet long. With the need for serious repair work evident, the architect Lewis Nockalls Cottingham was called in to survey the building. His Survey was presented in and was worrying reading: Cottingham recommended new beams throughout the roof and a new steeper pitch, removal of the spire and new timbers in the tower, new paving, ironwork to hold the west transept wall up, a new stone south transept window, new

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buttresses, a new drainage system for the roof, new ironwork on almost all the windows, and on and on. With the limited funds the clerestory wall was rebuilt, the nave roof re-leaded, the tower spike removed, some forty blocked windows reopened and glazed, and the south window remade in stone. Henry Nicholson, rector from 1840 to 1850, was also active in repairing the abbey church "as far as he could, and in uncovering lost or neglected Gothic features. George Gilbert Scott was appointed the project architect and oversaw a number of works from 1840 until his death in 1875. Scott began by having the medieval floor restored, necessitating the removal of tons of earth, and fixing the north aisle roof. From 1847 the restored floors were re-tiled in matching stone and copies of old tile designs. A further 2,000 tons of earth were shifted in during work on the foundation and a new drainage system. In the tower piers were found to be badly weakened with many cracks and cavities. Huge timbers were inserted and the arches filled with brick as an emergency measure. The south wall of the nave was now far from straight; Scott reinforced the north wall and put in scaffolding to take the weight of the roof off the wall, then had it jacked straight in under three hours.

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## Chapter 3 : Cathedral Of Saint John, New York City, United States Tourist Information

*Thoughts on the rebuilding of the Cathedral Church of St. James [electronic resource] / By John Strachan. Abstract. Cover title. "Printed for private.*

The Cathedral Church of St. For more info visit [brucebelltours.com](http://brucebelltours.com). James and the man who helmed it during most of the 19th century once were. Still very much a force to be reckoned with, today St. This magnificent English Gothic-inspired cathedral is the fifth church to stand on the northeast corner of King and Church Streets. The first church building was a small, one-room, wooden structure begun in on land set aside in when soldiers from Fort York began to clear away some trees on what was then the outskirts of town. As the town grew, so did the church, and by the tiny building had expanded to almost twice its original size. James Cathedral in the s On the morning of April 7, , a great fire tore through the downtown core of Toronto, destroying the fourth St. In the aftermath of the great fire the city we know today was born with the construction of St Lawrence Hall, the new courthouse on Adelaide, the 7th Post Office on Toronto Street and the present Cathedral Church of St. James opening for service in The yellow brick Cathedral was designed and built by the architectural firm of Cumberland and Storm, however it would be almost another quarter of a century before architect Henry Langley gave it the tallest spire in Canada in For most of the nineteenth century, St. However it was what he did the following year that made him a hero and eventually a man do who could do no wrong in the eyes of his congregation. Such was the feeling of many who lived in York; to remain British and never surrender to the Republic that wanted Britain out of the New World forever. This mighty ideal of God and King above all else held true to John Strachan and he would follow this belief his entire life. On the morning of April 27, the tall ships of the American Fleet could be seen entering the harbour and within a few days the Yanks would be ransacking the little town of York. James astride his horse on the steps of his church demanded that the American forces get out of town and pay pound for pound the damage they had inflicted. Amazingly the American General Dearborn, exhausted from vomiting all week due to seasickness, agreed helplessly in front of this imposing figure, the American army withdrew from York, and the legend of John Strachan was created. York was saved from the tyranny of American Democracy and the British way of life was spared! Like many other Toronto Protestants of his day, Strachan held steadfast to the belief that God anointed a Monarch to reign over the peopleâ€”not a Pope. The Anglican bishop was fiercely anti-Catholic and stood at the helm of the anti-Catholic Orange Order that dominated city politics well into the s. Probably no other symbol in Toronto today reiterates this point home more than the George V stained glass window in St. Georges Chapel, just to the right as you enter the Cathedral itself. This window, beautifully inlaid, was given to the church by the Cawthra family in on the 25 anniversary of George V accession to the throne. Canada, the country that not only paid for but also houses the window is symbolized by a lumberjack. To many people today both here and abroad that lumberjack with all due respect to hardworking lumberjacks wearing his toque and plaid jacket is how we Canadians are still perceived. This window dramatically states that the once mighty British Empire was where everybody knew his or her place and God forbid you saw yourself as anything but what you were born to be. Within the church spire are the new bells placed there in on the th anniversary of the founding of the church. These change ringing bells officially known as the 12 bronze Bells of Old York each bell is named after one of the parish churches in the Deanery of St. These unique bells suspended high above the tower are hand rung by members of the St. Also in the tower is the great 4 sided clock with its own ten automated carillon style chime bells that are used to both chime the clock every quarter of an hour and ring for services and such when the change ringing bells are not used. The clock which was illuminated for the first time on December 24, was a gift to the city of Toronto from its citizens. Next to the church is St. At the centre of the park is a statue of Robert Fleming Gourlay, an early political reformer who came to York from Scotland in and believed in open protest and petitioning as legal constitutional means of achieving reform.

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## Chapter 4 : The Anglican churches of eighteenth-century Jamaica

*Welcome to St. James Cathedral This sacred land is the territory of several Indigenous Nations - the Wendat, the Haudenosaunee, and the Anishnaabe, with special recognition to the Mississaugas of New Credit.*

Dean Dominic Barrington St. The cathedral stands at the corner of Huron and Wabash streets. It is the oldest church of the Anglican Communion and Episcopal tradition in the Chicago area, having been founded in 1837. Only the bell tower survived, and this was incorporated into the rebuilt church, including the soot-stained stones around the top of the tower which remain black today. James received the status of cathedral in 1847 after the Cathedral Church of St. Paul was destroyed in a fire in 1837, but the arrangement was terminated in 1847. On May 3, 1847, St. James was again designated the cathedral and was formally set apart on June 4, 1847. In 1837, Chicago was a town of 4,000 people clustered around Fort Dearborn. The first services were held in a new brick church on land donated by John Kinzie at Cass currently Wabash Street and Illinois Street on Easter Sunday, the year Chicago incorporated as a city of more than 4,000 people. The parish of St James was the chief source of Anglican outreach in northern Illinois and became the mother church for the area. Even in the beginning, Hallam, a missionary-minded priest, conducted services in then-distant places such as Joliet, Lockport, Peoria, Michigan City and Waukegan. St James was responsible for the organization of many other Chicago parishes. The earliest, Trinity, was the first Episcopal church on the South Side. As one of the largest churches in Chicago and home of many business leaders, St James was a natural choice for visitors to the growing city. That may have been why Abraham Lincoln, neither an Episcopalian nor a regular churchgoer, attended a service at St James in 1847, the day after his nomination as the Republican candidate for the presidency. A plaque set in the north wall of the narthex notes this event. Because many St James parishioners served during the Civil War, the parish erected an elaborate memorial after the war "in honor of those who fell. Ogden, made certain that funds were provided to fireproof the memorial. On October 9, the second day of the Great Fire, the church was destroyed. The bell tower with its monument and the nearby Water Tower were the structures that survived in this part of Chicago. When the rubble had been cleared away, a temporary chapel was constructed in the narthex, with the Civil War memorial serving as the altar. Architects Clarke and Faulkner were hired to rebuild the structure. Just four years after the fire, on October 9, 1889, services were held in the rebuilt church, the structure in use today, which seats 1,000 people. Neville Stent of New York, known for his English Arts and Crafts-style church interiors added stenciling in the sanctuary in 1890. Although the decor of the church was modified several times during the twentieth century, the restoration by Walker Johnson and the firm of Holabird and Root returned the original, hundred-year-old patterns in 26 colors to the interior, recreating a superb example of Victorian stencil work. Notable Windows Most of the sanctuary windows date from the end of the nineteenth century and are finely painted glass. With Biblical subject matter and rich symbols, these Victorian period jewels were gifts of many Chicago leaders who were St James members. The choir loft rose window shows a Christ-in-Majesty surrounded by angel musicians. The altar windows, based on the Epiphany, Crucifixion, and Ascension were given in memory of the Rev. They were lengthened in 1890 when the marble altar and floor were installed. The carved wood and painted reredos, showing another Christ-in-Majesty was given in 1890 to honor a longtime rector, the Rt. Throughout its history, St James has offered an outstanding ministry of sacred music. Leo Sowerby, a well-regarded mid-twentieth-century composer, let the choir and played the organ from 1920 to 1940. Clarence Dickinson. The present organ was installed in 1920, and a new 4-manual console and the portion in the north transept were installed in 1940. The organ was rebuilt and enlarged in 1960. Today, the entire instrument has 99 ranks. St Andrew Chapel Chapel of St. This marks the site where James L. Houghteling and his Bible class of 12 young men heard a derelict alcoholic tell them of once belonging to a Society of St Andrew and St Philip whose purpose was to seek out men and bring them to the church. While the class was unable to do much for the visitor, they were struck with the idea of the society he had described and founded the Brotherhood of St. Now an international organization with hundreds of chapters and thousands of members, its purpose is to bring

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young men to Christ and His Church. In the gospel, St Andrew brings a young man with five loaves and two small fish to Jesus, who turns them into food to feed five thousand. The chapel was completed in as a gift of the Houghteling family. Saints prominent in the British Isles are depicted in the painted window glass. With a richly decorated triptych reredos featuring a baldachin or canopy, the Italian altar reproduces the Scottish original. For festival use, silver accessories were designed by Ralph Adams Cram. References "Who We Are".

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## Chapter 5 : Dean in the D | The Cathedral Church of St. Paul

*A winged St Michael is portrayed spearing a dragon facing the main square, while St Mark faces the sea, and St James faces east. Standing at roof level at the western end of the cathedral is an Annunciation scene, also by Firentinac, featuring Archangel Gabriel and the Virgin.*

It is believed that there has been a church here for over years. Prior to that there was a Roman villa and some of its pavement has been incorporated into the floor. In a well was discovered beneath the choir, containing a pagan statue believe to have been put there in the fourth century. Swithun, Bishop of Winchester - , is traditionally believed to have set up a college of priests on the site. The first conclusive proof of a church comes in the Domesday Book of This records that a monastery was present during the reign of Edward the Confessor - with its own wharf for the profitable unloading of goods brought up the river. In a new church, St. This church was served by Regular Canons of St. Part of their duties was to give relief to the sick and needy. To do this they built a hospital and dedicated it to St. Now relocated to Lambeth, St. Bishop William Gifford assisted with the building of St. His successor, Henry of Blois, left his mark by building his episcopal palace, Winchester Palace, two minutes walk from the Cathedral. This building was occupied until , meaning that St. Mary Overie could rely on the patronage of the Bishop of Winchester for all that time. Remains of the Palace, including a beautiful rose window, survive to this day. In a disastrous fire hit Southwark, badly damaging the church, priory and hospital. Only a few traces of the Normal church remain today including a doorway in the north aisle of the nave. The Bishop of Winchester, Peter des Roches, oversaw the rebuilding of the priory. It was one of the first examples of Gothic architecture in London and is now the oldest Gothic building in the city. Work rebuilding the choir and retro-choir definition: By the choir, sanctuary, aisles, retro-choir, lower tower and western bays of the nave had been completed. There was then a ten year delay in the rebuilding process, presumably due to a lack of money. Around , the then Bishop of Winchester, Henry Beaufort, later to become Cardinal, assisted with the rebuilding of the south transept and the completion of the tower. In the nave roof collapsed and the vault was rebuilt in wood. Some of the coloured intricate bosses from that ceiling can be seen at the west end and remounted on the ceiling of the tower space. In Bishop Richard Fox constructed the magnificent altar screen which still separates the Choir from the retro-choir. The new approach road to the bridge was within 60 feet of the east end of the church and fifteen feet above the churchyard level. A great controversy developed in the Borough about the future of the church. After an initial vote to demolish the building completely, the pro-restoration lobby won the day and thanks to the energies of the architect George Gwilt the eastern portion of the choir, aisles and retro-choir were restored. The nave was also in a poor condition and in the roof was removed for safety reasons and it remained open to the elements for seven years. In a makeshift nave was constructed which caused the great Victorian architect Pugin to describe it as "a vile a preaching place as ever disgraced the 19th century". In the s the London, Dover and Chatham Railway Company constructed the viaduct that still dominates the cathedral today. By the end of the nineteenth century the cathedral church at Winchester could not respond to the poor living and working conditions of South London. At first the area was transferred to the Diocese of Rochester. In the Prince of Wales laid the foundation stone to the new Nave, which is a very successful and harmonious neighbour to the older part of the building. Southwark Cathedral is more than just a beautiful and historic building. It remains a working building and one of its continuing functions to to maintain a worship of God, with a full programme of Morning Prayers, Eucharists, Evensongs and special services. Another function of the Cathedral is to be a centre for teaching, and lay readers and pastoral auxiliaries receive their training here week by week. The Cathedral is a popular venue for concerts, in particular the annual Southwark Festival and is host to exhibitions of the visual arts and to dramatic productions. Among the organisations attached to the cathedral is that of the Friends whose main function is to support the Cathedral with gifts, time and prayer. This was in response to the ever-increasing pressure of activities taking place for the Parish and the Diocese and to react to



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the challenge posed by the increasing number of people visiting the Cathedral. The new buildings were officially opened by Dr. Nelson Mandela in April

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## Chapter 6 : St. James Cathedral (Chicago)

*Hi all, Again not about the Cathedral, but such good news! Catholic Diocese looks to save all 13 heritage churches! INFO BELOW - The Catholic Diocese is confident it can save all 13 of its heritage churches throughout Canterbury and Westland.*

The city of Port Royal had been destroyed as had most of Spanish Town. A new city was to be built at Kingston and, of course, new Anglican churches had to be constructed. Anglicanism was, after all, the official religion of Great Britain and was practised not only by the government officials but also sporadically by the planters many of whom were Scots and by those naval and army units based on the island. It is incredible given the numerous natural disasters since that 3 of these 4 still exist, frequently repaired but nonetheless intact. Only Kingston Parish Church of the four collapsed in the earthquake. And all four were, perhaps surprisingly, built of brick. Old Kingston Parish Church. In the north part of the town is a neat church with a low spire; and nearly adjoining is a spacious parade, with barracks for soldiers. There is also a theatre, assembly-rooms, and other places of public amusement. The decision to build these 4 churches of brick is puzzling. Limestone is plentiful in Jamaica and nowadays brick is regarded as one of the worst materials for earthquake-resilience. However it appears to have been a deliberate decision. Some of them were ten or fifteen feet long, many inches in diameter and of bully-wood in perfectly sound condition. Some, including Messiter the architect, thought that these were put in to strengthen the walls in case of a repetition of the Port Royal earthquake of a few years before: In the architectural world there has also been surprise that these new churches did not follow the latest fashions in British church building; in particular those built by Sir Christopher Wren after the Great Fire of London of Churches were to be sufficiently small, including galleries, so that all could see and hear what was taking place. In Jamaica the new style was ignored but for a very good reason. The settlers also noted that the Spaniards who had held Jamaica until had also widely used the cruciform shape, possibly for similar reasons. Lilly was primarily a military engineer, sent out to the West Indies in He would be closely associated with Jamaica from that moment until the s and would become accustomed to the effects of earthquakes and the hurricanes which struck the island in and Hakewill calls it "an ancient brick structure of no exterior beauty. The Cathedral is a curious mix of Romanesque and Gothic suggesting, perhaps, a casual approach to orthodoxy. It is small and squat with brick walls that are 4 feet thick see photo. It has no tower; the bells being rung from a separate frame in the churchyard. In the churchyard is the grave of one of its churchwardens who had a miraculous escape from the earthquake. It was half-way between the coast and the Blue Mountains. Like the others it is ornately furnished with brass chandeliers including one dating from and with mahogany pews. It has remarkably well preserved memorials dating back to the 17th century. A pew in Kingston Parish Church with pineapple decoration. For Kingston Parish Church we have to rely on prints by Duperly and postcards pre It bears clear similarities to Spanish Town Cathedral. Fortunately some of the original pews and many of the memorials were saved and included in the new church built in Also the old gravestones were set in the new floor. Some of these are particularly important; notably that of Admiral John Benbow. St James Church, Montego Bay. James, was laid on May 6, , and the building was opened for public worship in It is Georgian in character, and typical of many churches erected in the West Indies by those who, probably doing the best they could with the money and knowledge at their disposal considered that a building was rendered ecclesiastical by putting rounded heads to ordinary domestic windows, and did not hesitate to combine the Classic and Gothic styles. In this case, however, the building, which is one of the best of its kind, is helped by a tower, its most pleasing feature. Perhaps by now architects had realised that a well-constructed stone building with minimal layers of mortar was safer than brick. Furthermore hurricanes were seen as a more frequent risk than earthquakes. In the s alone there were 3 major hurricanes in Jamaica. In a sixty-foot tower was constructed and three bells along with an eight-day, three-dialed clock were installed. A myth has grown up that the churches in Jamaica were built to cow the

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slave population into submission. This is not so. When the early churches were built after the settler population was similar in size to the slave numbers. That changed dramatically during the 18th century until the whites were outnumbered twenty-fold. Whilst it is true that the white population lived in fear of slave revolts, they did not make much use of religion to inspire respect and obedience. Indeed the settlers were notoriously casual about their faith. Indeed, as Peter Marsden pointed out in his *An account of the island of Jamaica* There are churches in every parish of this island; yet, except in the towns, I fear they are little frequented but on that awful occasion of the burial of the dead. The planters seem to have no religion at all, attending to nothing but the means of attaining superfluous wealth, at the expense of both the health of body and soul; and it cannot be a matter of wonder that those, who are constantly inflicting punishment on their fellow-creatures, should be deaf to every call of the mild voice of Christianity. Should a planter begin his career with any of the finer feelings of the soul, continued habits of cruelty soon entirely destroy them. The Baptists have also a large and handsome chapel. So it was the slaves who adopted religion and their Baptist ministers played a significant role in bringing about their liberation. Jamaica today has the highest number of churches per head of population in the world. Nonetheless, although disestablished in , the Anglican churches remain. Hanover Parish Church, Lucea. Some of these churches undoubtedly ugly and functional but a good number are undeniably attractive and contain numerous artistic treasures.

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## Chapter 7 : Christ Church Cathedral, Oxford | Revolv

*In , after the church had become the seat of the Anglican bishop and consecrated the Cathedral Church of St James' it was rebuilt in stone. After another rebuilding due to fire in , the church could now accommodate 2, worshippers and boasted a tall wooden spire containing the city's public clock that dominated the city skyline.*

Ross was assisted in this by the Lairds of Innes and Brodie who chopped it up for firewood. The town council arranged for the boundary wall to be repaired in but significantly, the council ordered that the stones from the cathedral should not be used for that purpose. In Samuel Johnson recorded, "a paper was put into our hands, which deduced from sufficient authorities the history of this venerable ruin. Acknowledging the necessity to stabilise the structure, the Elgin Town Council initiated the reconstruction of the perimeter wall in and cleared debris from the surrounding area in about Reid was significant in the development of a conservation policy for historical buildings in Scotland and was to become the first Head of the Scottish Office of Works SOW in It was probably during his tenure at the SOW that the supporting buttresses to the choir and transept walls were built. Sponsored by local gentleman Isaac Forsyth, Shanks cleared the grounds of centuries of rubbish dumping and rubble. A fortnight later, the Inverness Courier published a commemorative piece on Shanks, calling him the "beadle or cicerone of Elgin Cathedral", and writing: Tombs and figures, which had long lain hid in obscurity, were unearthed and every monumental fragment of saints and holy men was carefully preserved, and placed in some appropriate situation So faithfully did he discharge his duty as keeper of the ruins, that little now remains but to preserve what he accomplished. During the s further maintenance work followed that included a new roof to protect the vaulted ceiling of the south choir aisle. From onwards the crumbling sandstone blocks were replaced and new windows were fitted in the chapterhouse, which was re-roofed to preserve its vaulted ceiling. From to , the two western towers were substantially overhauled with a viewing platform provided at the top of the north tower. Construction [ edit ] The first church was markedly cruciform in shape and smaller than the present floor plan. This early structure had a choir without aisles and more truncated, and a nave with only a single aisle on its north and south sides Fig. The central tower rose above the crossing between the north and south transepts and may have held bells in its upper storey. It shows the Gothic pointed arch style in the windows that first appeared in France in the midth century and was apparent in England around , but hardly appeared in Scotland until the early 13th century. It also shows the round early Norman window design that continued to be used in Scotland during the entire Gothic period Fig. Adjacent to the doorway are two lancet-arched windows that are topped at the clerestory level with three round-headed windows. Outer aisles were added to the nave, the eastern wing comprising the choir and presbytery was doubled in length and had aisles provided on its north and south sides, and the octagonal chapterhouse was built off the new north choir aisle Figs. The south aisle of the choir contained the tomb of bishop John of Winchester, suggesting a completion date for the reconstructed aisle between and Fig. Chapels were added to the new outer aisles of the nave and were partitioned from each other with wooden screens. The first bay at the west end of each of these aisles and adjacent to the western towers did not contain a chapel but instead had an access door for the laity. This fire was very destructive, requiring the central tower to be completely rebuilt along with the principal arcades of the nave. The entire western gable between the towers was reconstructed and the main west doorway and chapterhouse were refashioned. Just above it can be seen three coats of arms: This section has windows that appear to have been built in the 15th-century to replace the 13th-century openings: Nothing of the crossing now remains following the collapse of the central tower in The chapterhouse measures Structural reinforcement of the ruin and some reconstruction work began in the early 20th century, including restoration of the east gable rose window in and the replacement of the missing form pieces, mullions, and decorative ribs in the window in the north-east wall of the chapterhouse Fig. In the ground level was lowered and the 17th-century tomb of the Earl of Huntly was repositioned. Floors, glazing, and a new roof were added to the south-west tower between and and comparable restoration work was

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completed on the north-west tower between and Fig. Burials[ edit ] Andrew de Moravia “ buried in the south side of the choir under a large blue marble stone.

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## Chapter 8 : Elgin Cathedral - Wikipedia

*St Paul's Cathedral, London, is an Anglican cathedral, the seat of the Bishop of London and the mother church of the Diocese of www.nxgvision.com sits on Ludgate Hill at the highest point of the City of London and is a Grade I listed building.*

Canon Samuel Lundy and the Right. Douglas Marlow Under the direction of Archbishop Goodrich many positive developments have taken place. Mary the Virgin Toronto, Ontario St. John the Evangelist was formed with Mr. John is open to both clergy and lay persons. The Independent Anglican Church has published two service books for use by its congregations. This fine collection features books and information about virtually every religion, and have been collected over the past forty-five years by Archbishop Goodrich. The library is reputed to be one of the finest small church libraries in Canada, and is available for students of St. Parishoners from Hamilton, Ontario The discipline and public worship of the Church are, most properly, Catholic. Our adherents will experience a spread of services and style stretching gloriously all the way from Anglo-Catholic to Low Evangelical. Most of our congregations would be described as being Broad Church, following a via media. Our Church may be thought of as conservative in policy, a view which may stem from our devotion to the Book of Common Prayer, and our retention of the Book of Common Praise , and Anglican Chant for the Psalms and Canticles. This conservatism is also obvious from our insistence that all clergy subscribe to the Thirty-nine Articles of Religion and lead lives compatible with Holy Scripture. The Church has its own educational facility, known as St. The minimum requirement for admission to the College is a Bachelor of Arts degree from a recognised University, although special consideration may be given to mature students of suitable background to study for certification in the sacred ministry. It is hoped that at some time in the future the College will affiliate with a recognised university, and will, at that time become a full degree-granting institute. At this time, in compliance with the Church Charter, the College grants only diplomas or certificates as well as an Honorary Doctorate of Divinity. We consider our ministry to be to those who for whatever reason, have already left the Anglican Church of Canada, or any other Church within the Anglican Communion. A prominent Rabbi, Stuart Rosenberg of Toronto, Canada, in a television interview several years ago, was asked by the interviewer if he ministered to his flock using the Old Testament exclusively. Rabbi Rosenberg answered, "Tom, a Rabbi ministering to a congregation in North America must be entirely familiar with both the Old and New Testaments in order to be really effective in his ministry. I personally carry with me a copy od the King James Bible". The interviewer asked Why the King James? Help rebuild the walls. Help keep intact the Holy City of God. Help us to maintain the Faith of our Fathers, the Anglican Way.

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## Chapter 9 : History of Southwark Cathedral

*Get this from a library! His Majesties commission for the rebuilding of the cathedral church of S. Paul in London.. [James, King of England; England and Wales.*

We pray you to illumine the world with the radiance of your glory, that all nations may come and worship you; for you live and reign for ever and ever. In the Acts of the Apostles, we hear of his Damascus Road conversion. In the Letter to the Galatians we hear of his mission to the Gentiles. In the Gospel we are told by Jesus what Paul himself would learn firsthand: That means that amongst the business of electing vestry and hearing of the year past, it is also that time when the dean gives to the people of the congregation information on the state of the parish and recommends to their consideration such measures as he or she shall judge necessary and expedient. If you take a look at the carving of St. So we can hear it this way: Encouragement

“The Cathedral has not been the easiest place to reach throughout much of the year. Still, you have persevered, and to you I say thee, well done! The work will continue for about another year, so I will seize this moment to encourage your continued effort. By the way, more people are coming and seeing what is happening here. What we do, in worship, in service to others, in education, in being a community presence, and in promoting and enhancing the arts is making a witness. Some rather new to the family, others of many venerable years; we will pray for them by name before the end of the day. Life has been celebrated even as we have, and continue to, grieve. Each of them now are part of that wonderful communion of saints” loved, missed, embraced, and healed. We are richer for having known them, but we miss them deeply. Sharing

“We are sharing our gifts. A practical example is found as we concluded in a financially healthy way. The number of new pledges are the highest they have ever been in any single year. The hosting of Citizen Detroit and their efforts to raise awareness of community issues and empower informed citizenry is an exciting part of this sharing as well. Our sharing of the Spirit has increased with our Sundays at 4: Only half a year into a two year commitment, there is no doubt that our Evensongs, both choral and congregational, are providing new ways to new people and the cathedral community to worship, pray, and share in the presence of the Holy Spirit. Waller Health Center on Cathedral Green has expanded to include dental and pediatric care. Our Lay Healing Ministry, every week, seeks to meet people in their most vulnerable and tender moments. Listening ears and hearts in pastoral visits and Eucharistic visits extend the altar rail. A shout out to our Deacon is in order here as well. His work with a very unique pastoral situation over a number of months, coupled with his weekly grief work at Mariners Inn, and a new aspect of his diaconal ministry through the board of St. Joy

“We celebrate well at the Cathedral. Love” Love starts us and ends us, if we look at the Philippians text carefully. This year we have taken steps to seek the mind of Christ that it may be in us, that we might draw the circle of love larger to include a bigger understanding of loving relationships. For many it has been a very long time coming, for others, there is still a struggle to understand or embrace. It was, as we know, a bumpy road for him, time and again it appears to be that way for us. Allow me a moment to express my love and appreciation to my colleagues in leadership: It is a privilege to walk with you, serve with you, and I am blessed by each of you. These elements that Paul presents to us can be, and often are, challenging. We have some other challenges as well, so I want to depart from his elements for a moment to speak of them. As I do, I want us all to recognize that every challenge is also an opportunity. The stock market was not, shall we say, our friend toward the end of the year, and that means that funds available to us to support mission and ministry from the Green Trust are down. When you see it, please help out where you can. In addition to that, our beautiful cathedral needs some important care. Care that, if we defer it, will double in cost pretty much each year. Care that we have not done over about thirty years of those wonderful Michigan winter freeze-thaw cycles. The stone and windows need to be tended to” tuckpointing, resetting coping and finials, removing the protective glazing on the stained glass and replacing it. The Cathedral Foundation is willing to generously assist, but we will have to raise our share. More on that to come. Some opportunities are a challenge, as well.

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We have been working with a sculptor, Tim Schmaltz, to try to bring a stunning work of art to the Woodward lawn of the cathedral. A small maquette will be in Barth Hall today, and I will say more about this there. As I work to conclude this part of our time together today, I have to reflect on the world around us. Chaos seems to reign: They have been, and they are. The lid, the shroud, the veil, they are all being torn away. As people of faith and conscience, we must acknowledge our collective and individual roles. That examination of conscience, along with repentance, and amendment of life are never easy or comfortable â€” but all things are possible through Christ who strengthens us. The prayer with which I started, prays that God illumine the world with the radiance of [the Divine] glory. We are the lamps of that illumination, so I pray you to continue to let your little lights shine â€” brighter, bigger, and bolder.