

NEWSLETTER

AUTUMN 2023

Newsletter 3

A Message from The Canon Chancellor of Lichfield Cathedral

My name is Gregory: I am the Canon Chancellor here at Lichfield Cathedral, looking after outreach and education. It is my pleasure to work with, and to support Pete Harris, the Chad Network coordinator. I speak for all my colleagues in saying how delighted we are that this network has come together (through Pete's significant labours). We now have members as near as Stowe Pool here in Lichfield to as far afield as New Zealand and Albuquerque in the US, as well as a great cluster across Britain. It fascinates me that so many parishes map the route St Chad walked to bring the faith to Mercia. Lichfield Cathedral, of course, has been delighted to welcome a relic of Blessed Chad back to his Cathedral Church, thanks to the generosity of the Vatican, and St Chad's Cathedral in Birmingham. This year the network has seen consolidation and growth, with friendships growing and news being exchanged between folk. I know that there are exciting plans to host more pilgrimages here at the Cathedral, and to further the relationships emerging from this network. The St Chad Network is a reminder that the Church of Christ exists across all geographical boundaries, all cultures, and even across the great boundary of time. I walk past the Shrine of St Chad most days, and I find myself doing three things: firstly, I always smile at his blessed memory, when I think of the reports of his goodness, kindness and humility; secondly, I always pray for him and ask him to pray for me; lastly I pray for this network and for Pete's labours, that it may show something of the kingdom of God that St Chad brought to this place, which drove him on, and which drives us forward too. May you, and all whom you hold dear, have a blessed, peaceful, and gentle Christmas!



Photo: Lichfield Cathedral Chapter

The Revd Canon Dr Gregory Platten

St Cedd and St Chad in Lastingham

Lastingham is an important station on the Celtic Pilgrim Route along with Iona in the west of Scotland, Holy Island (Lindisfarne) off the Northumbrian coast, Bradwell-on-Sea on the Essex coast, Whitby on the North Yorkshire coast, and Lichfield in the West Midlands. The link with Iona began when Aidan was sent to Northumbria at the request of King Oswald to bring Christianity to his people. Aidan founded a monastery on Lindisfarne and gathered round him a community of monks. Among them were four brothers, Cedd, Cynebil, Caelin and Chad, all of whom became famous priests, and two of them, Cedd and Chad, became bishops which, Bede wrote, "is a rare occurrence in one family".



'Bede Writing' was printed with Ian Wood's Lecture 'Bede and Lastingham' in the 13th Friends of Lastingham Church newsletter. (January 2011)

All that is known about Cedd and Chad in Lastingham comes from Bede's Ecclesiastical History of the English People. Bede writes: "I have learned by careful enquiry from the brethren of Lastingham monastery how by the ministration of the holy priests Cedd and Chad, their founders, the faith of Christ came to the province of the Mercians, which had never known it, and returned to that of the East Saxons, which had let it die out, and how these holy fathers lived and died." One of Bede's tutors in the Scriptures, a monk named Trumbert, trained at Lastingham monastery under Chad's direction.

Cedd was an English priest who trained under Aidan on Lindisfarne and was "ordained by the Irish". He is mainly remembered in the north of England for his links with Lindisfarne (during his missionary work he "returned home to Lindisfarne for consultations with Bishop Finan"), acting as an interpreter at the Synod of Whitby and for the circumstance of his death at Lastingham.

Lastingham



Photo: Peter Harris

During his time as Bishop of the East Saxons Cedd established many churches in (what is now) Essex, among them St Peter's at Bradwell-on-Sea. He remains better known in the Chelmsford diocese and especially at Bradwell-on-Sea where an annual Pilgrimage and Gathering takes place.

In about the year AD 654 Cedd was asked by Ethelwald, King Oswald's son, to accept a grant of land in the north to found a monastery where he could "come to pray and hear the word of God and where he might be buried: for he firmly believed that the daily prayers of those who would serve God there would be of great help to him". Ethelwald's chaplain at the time was Cedd's brother, Caelin. Cedd chose Lastingham, a site "among some high and remote hills, which seemed more suitable for the dens of robbers and haunts of wild beasts than for human habitation". After a period of fasting and purification of the site during Lent, in which Cedd was assisted by his brother, Cynebil, the monastery was established according to the customs of Lindisfarne. Nothing further is known about Ethelwald in Lastingham as he rebelled against his uncle Oswy, who succeeded as King of Northumbria when Oswald was killed in AD 642, and defected to Penda, King of the Mercians, who was killed in battle in AD 655.

Cedd continued to serve as bishop of the East Saxons and ruled the monastery at Lastingham "through the priors he had chosen", visiting when in the north. In AD 664 "an eclipse of the sun occurred about 10 o'clock in the morning on the third of May; and a sudden plague, which first decimated the southern parts of Britain and later spread into the province of the Northumbrians, raged for a long time and brought widespread death to many people".

During this year the Synod of Whitby was called to discuss an ongoing controversy regarding Irish and Roman observances, specifically the date of Easter and the shaving of the tonsure. It took place in Whitby, at the monastery then ruled by Abbess Hilda, which followed the Irish teachings. Cedd "acted as a most careful interpreter for both parties at the council" and, after much debate, accepted the decision to follow the Roman ways. Soon afterwards he died of the plague while visiting Lastingham.

St Mary's Lastingham, Crypt



Photo: Peter Harris

He was initially buried in open ground but when a stone church was built later his body was reinterred on the right side of the altar. About thirty monks from Cedd's monastery in the province of the East Saxons came to visit Lastingham when they heard of Cedd's death. All of them died there of the plague "with the exception of one little boy who must surely have been preserved from death by the prayers of his Father Chad" and survived to "exercise a ministry of life and salvation to the other brethren".

Before Cedd died he bequeathed the abbacy of Lastingham monastery to his brother, Chad, "a holy man, modest in his ways, learned in the Scriptures, and careful to practice all he found in them". Like Cedd, he was one of Aidan's disciples but as a young man he had lived the monastic life in Ireland, constantly occupied in prayer, fasting and meditation on the sacred scriptures.

Shortly after Chad became Abbot of the Lastingham monastery he was sent to Canterbury to be consecrated Bishop of York at King Oswy's insistence. Wilfrid was the intended candidate but he had been sent to France to be consecrated and remained overseas "for a considerable time". On arrival in Canterbury he found that Archbishop Deusdedit had died so Chad proceeded to seek out Bishop Wini in the province of the West Saxons. At that time Wini was the only bishop in all Britain who had been canonically consecrated (according to the Roman rather than the Irish rites) and consecrated Chad with the assistance of two bishops of the "British" church. This meant that Chad was not fully consecrated in the eyes of the Roman church.

Chad remained as Bishop of York for three years and ruled the church very ably before Wilfrid returned from the Continent to take up the bishopric. To avoid controversy Chad resigned and retired to his monastery at Lasingham where he lived quietly until AD 669 when King Wulfhere of the Mercians asked Theodore, the new Archbishop of Canterbury, to provide him and his people with a bishop. Theodore completed Chad's consecration according to Catholic rites before Chad became Bishop of Mercia and established his episcopal seat in Lichfield.



**St Mary's
Lasingham.
St Chad and St
Cedd window.**

Photo: St Mary's Church, Lasingham

Cedd and Chad are mentioned together one final time by Bede at a much later date when the most reverend Father Egbert, who had lived the monastic life in Ireland with Chad when they were both youths, reported: "I know a man still living in this island who, when the Bishop died, saw the soul of his brother Cedd descend from heaven accompanied by angels, and carry away his soul to the heavenly kingdom." Egbert lived to the age of ninety years and knew Bede. They met shortly before Bede's death and there is a letter addressed to Egbert from Bede in his Ecclesiastical History.

(All quotations from Bede's 'Ecclesiastical History of the English People' as well as the spellings of Anglo-Saxon names are from the translation by Leo Sherley-Price, revised by R.E.Latham, first published by Penguin Classics in 1995.)

Mary Pettitt, Lasingham

St Cedd's and St Chad's Wells, Lasingham



Photo: Peter Harris



Photo: Peter Harris

Thank you!

I want to say a big 'Thank You' for the wonderful welcome I have received when attending services at St Chad churches this Summer.

Unfortunately I am physically limited to attend those close to home, unless I am travelling a bit further afield!

I have a many more on my list and am looking forward to making a more personal connection with places next year.

Peter Harris

St Chad's, Pattingham



Photo: Peter Harris

St Chad's, Hopwas



Photo: Peter Harris



Photo: Peter Harris

St Chad's, Sutton Coldfield

St Chad's, Wishaw



Photo: Peter Harris

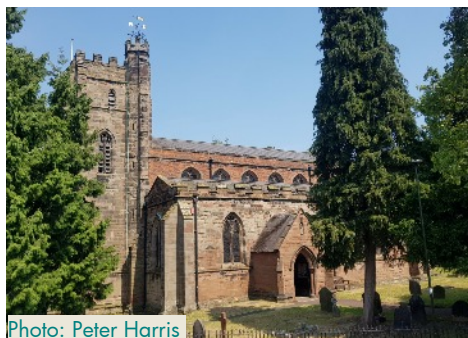


Photo: Peter Harris

St Chad's, Lichfield

St. Chad's Episcopal Church of Albuquerque, New Mexico

In 2024, St. Chad's Episcopal Church of Albuquerque, New Mexico will celebrate its 50th anniversary! Excitement is building and people are ready to share stories and dream for the future.



Photo: Jeremiah C. Griffin

At the time of our founding, several events in the wider Church and country were stirring both angst and excitement. In July of 1974, the first women (known as the "Philadelphia Eleven") were ordained to the priesthood. General Convention was busy revising the Book of Common Prayer. Nixon resigned from the Whitehouse following the Watergate scandal.

Meanwhile, as Albuquerque's population increased and its footprint expanded, Bishop Richard Trelease of the Diocese of the Rio Grande was determined to meet growing needs by planting a new parish in the northeast corner of town. A mailer was sent out to Episcopalians within the targeted area and a couple dozen volunteers replied. On October 6th, in an apartment complex community room, the newly forming mission met for its first worship service. Its Vicar, the Reverend Virginia Dabney, was the first female priest in the Diocese of the Rio Grande.

St. Chad's founders wanted to be a presence of steadfast unity, while also embracing the new things God was bringing into being. While researching potential patron saints for our namesake, St. Chad's story was learned. His way of handling himself with grace and humility over the controversy of his consecration and his tireless, thankless work of patiently introducing the reforms adopted at the Synod at Whitby were compelling. "Perhaps we too could be reconciling, humble leaders?"

Eventually, the community grew to the point of needing a new space to meet in. It found a storefront to share within a knitting supply store called The Happy Hooker! (On top of this, the vicar's name at this time was Fr. Phil Strange). Many still get laughs remembering we could once say, "Hey, join me for church Sunday. We meet at the Happy Hooker and our priest is Fr. Strange!"

In those early years, the sense of community was rich. There were parish camping and fishing excursions, group horse rides, and trips to the mountains to harvest Christmas trees. Today, St. Chad's is one of the most age-diverse congregations in the diocese, with families and people of all ages attending. We have active social outreach efforts that include supporting an elementary school in an impoverished area, furnishing apartments for homeless mothers with children, and contributing to a non-profit that provides housing for homeless LGBTQ+ youth.



Photo: Jim Frost

While we plan to celebrate the previous 50 years, we also want to turn our attention towards the bright future God has for us. Next year, on Feb. 11th, we'll be blessing and dedicating a new (and our first!) St. Chad icon. We plan to have several celebratory services designed for people to invite friends and family to throughout the year. We're asking our members to renew the same sense of mission that led to our founding in these three ways:

- Bring yourself (Commit to attending one additional Sunday per month)
- Bring one more (Share St. Chad's with someone you think would benefit from joining us)
- Bring your light (Commit to finding a new ministry or parish event to participate in)

We'd like to ask our fellow St. Chad's Network members to remember us in their prayers for the coming year. We promise to do the same for you. May God's Spirit be alive, present, and moving in all our respective communities!

Fr. Jeremiah Griffin



My Life with Chad



Photo: David Titley

In 2003 I became a guide at Lichfield Cathedral I was told that not much was known about St Chad, our first bishop. I turned to "The ecclesiastical history of the English people." by Bede, a monk at

Jarrow. Bede's book is full of kings, dates, marriages & miracles. It is far more interesting than the title would suggest.

Bede fills several chapters with the diverse doings of Chad and his brothers Cedd, Cynebil & Caelin. In his introduction he writes "I have learned by careful enquiry...how by the work of the holy priests Cedd & Chad... the faith of Christ came to the province of Mercia... and how these holy fathers lived and died.

I decided the easiest way to communicate Chad to people was to play the part. So in 2019 I devised a one man show in which I brought him to life. I called it "The horse, the crook and the little chair". This is what the 11 year old Lichfield Festival critic thought of it:



Photo: David Titley

"...tales of the saint of Lichfield are woven together expertly by the actor, with wit and humour. You felt like you were having a secret conversation with the great saint. It deserves a wider audience. I know many of my school friends would enjoy learning the history of the man who is closely linked with our City. The piece is not intended to be a history lesson but to give an idea of the character of the saint: it delivers this and more... [*Cathedra is an old Greek word for a little chair or stool.]"



Photo: David Titley

I picture Chad growing up on Lindisfarne, enjoying the sea and the bustling life of the monastery. I think he dreamed of travelling; he did indeed go to Ireland to study. He and his brothers learned the scriptures by heart. They mixed with nobles as well as ordinary people.

They knew the saints and their miracles. And each rose to great heights. Chad learned of the Irish saints as well as Aidan, Hilda, Etheldreda, Werburga, Cuthbert and Wilfred. He travelled throughout the country speaking truth to Wulfhere of Mercia and Oswy Of Northumbria. These were warrior kings; there was blood on their hands. Chad spoke of forgiveness and love to men who believed in an eye for an eye; for Chad's Christ was the great Warrior King who had defeated Death itself, pillaged hell & opened the gates of Paradise.

I'd be happy to come and share the great man with you. Look for 'Chad the saint' Facebook group, or ask Peter!

David Titley

The Pilgrimage to Lichfield

The Cathedral was a place of pilgrimage for over eight hundred years from its foundation in 700AD to the Reformation in the sixteenth century and just as the Cathedral changed in that time so did pilgrimages here.

The shrine of Saint Chad certainly changed from the little wooden house described by the Venerable Bede in the eighth century to the later elaborate shrines the fourteenth and fifteenth centuries ;by which time his relics had been divided into four shrines one of which was portable to be carried around both inside and outside the church. The earliest shrine might well have been in the present nave on the site underneath the modern altar platform. A number of later burials found here included a simple burial without a coffin and with a staff and satchel for carrying food.

He was probably a pilgrim who had reached his destination, died and was buried here among the priests. By the middle of the fourteenth century the main shrine was to be found in the retro quire at the threshold of the Lady Chapel where the latest shrine was placed last year.

St Chad's Head Chapel balcony

As the Cathedral was rebuilt and enlarged the interior routes would have changed to include more experiences for the pilgrim . The Saint Chad's Head Chapel is on the upper storey of the Mancetter building dating from the 1220s. Tradition has it that Saint Chad's skull, encased in gold was shown to the pilgrims waiting below from the balcony which still exists.



Photo: Peter Harris

Site of the Shrine in the Retro Choir



Photo: Peter Harris

All cathedrals were required to hold relics in the middle ages and the sacristan's roll lists a selection of them to give benefits to the visitor. We're not sure where they were displayed but they included those of other saints such as Saint Andrew and Saint Helen and secondary relics which had been in contact with the saints or Christ himself. The sardine oil mentioned on the the list is a mystery until one remembers that it was used on the covers of books so it's probably appeared on the wrong list.

St Chad's Head Chapel



Photo: Peter Harris

The interior of the church would have been awe-inspiring with seventeen altars, heavily embroidered frontals, gold crosses and vessels, statues of saints, votive candles and vivid wall paintings, of which only a fraction survive and the coloured glass, virtually all of which has disappeared and been replaced in the nineteenth century; while the shrines themselves were expensively furnished with gold and jewels and festooned with jewellery offered by pilgrims.

Once the pilgrims reached the shrine they would try to get as close as they could to their saint whose help they sought and in the eighth century they could take away dust from beneath the structure. Increasing numbers made that impossible but by the late fifteenth century another benefit was on offer when Dean Thomas Heywood set up the chantries of Our Saviour and Saint Anne and Saint Blaise where pilgrims could obtain indulgences for remission of sins if they visited the altars and made offerings on certain days of the year.

The Shrine of St Chad



Photo: Peter Harris

All of this was a stunning culmination for pilgrims who had walked from all directions to enter the Cathedral though the west doors or had been ferried across the water to enter on the south side. Even modern visitors in cars can see the three spires from miles away and then, as they get nearer, and walk into the Close they experience the full impact of the west front. Excitement was probably high and there is the story that pilgrims were required to set aside any large crosses they were carrying so that they wouldn't be tempted to use them on each other as they jostled to enter the building.

Minster Pool - some pilgrims were ferried across to reach the Cathedral.



Photo: Peter Harris

Whatever the truth of that; there is still a road close by called "Cross In Hand Lane" which brings up images of our predecessors on their way to a destination which is still available to us and which, since last November, now has a twenty first century shrine for us to visit.

Pat Scaife



Garden of St Mary and St Chad

The booklet about the garden may still be downloaded from the link below or from Lichfield Cathedral website by entering 'Herb Garden' into the search box in the top right corner of the Welcome page. [The Garden of St Mary and St Chad Booklet](#)

A Garden in Honour of St Chad

A leaflet with some ideas of how to get started with plants connected with St Chad can be accessed here: [St Chad Herb Garden](#) – if you encounter difficulties accessing either leaflet contact chadnetwork@lichfield-cathedral.org

Please send photos and tell us how you get on.

The Relics of St Chad

Chad was born c.620 in Northumbria, one of four brothers. He and his brother Cedd, were educated at the monastery of Lindisfarne. From here Chad went to Ireland before returning to England when he was appointed abbot of Lastingham in 664; succeeding his brother Chedd. He was consecrated Bishop shortly after the Synod of Whitby in 664 by the Bishop of Winchester and was granted the see of York.

Chad carried out his episcopal duties in the north with great zeal for four years, until 668 when the Pope sent Theodore of Tarsus to England, as Archbishop of Canterbury, to resolve the remaining uncanonical practices of the Celtic tradition to which Chad subscribed. Theodore made it clear that he considered Chad's episcopal ordination irregular due to the presence of the two British Bishop's and their refusal to accept the Roman tradition. Chad submitted at once, declaring that he never thought himself worthy to be a bishop.



Part of the window telling the story of St Chad's relics at St Chad's Cathedral, Birmingham.

Photo: Birmingham Archdiocesan Archives

Impressed by such humility, Theodore would not permit Chad to give up his episcopal office and consecrated him again, canonically. The see of York was not, however, returned to him and Chad retired (briefly) to Lastingham. He was called from his retirement to take up the bishopric of Mercia, covering the area of Warwickshire, Worcestershire and from the coast of Modern Lincolnshire.

Despite being the fifth bishop of Merica, there was no fixed seat and Lichfield was ultimately suggested and established. Chad served for two and a half years, with the same zeal he had shown in York, before dying of plague at Lichfield on 2nd March 672. He was buried, initially, besides his Cathedral Church of St Mary, but in December 700 was translated to a new church (the site of which is believed to be within the middle of the current cathedral) dedicated to St Peter.

In 1538, with Henry VIII's attack on pilgrim shrines, and fearing what was to come, some of the relics were removed in an act of pious theft by a canon of the cathedral, Arthur Dudley, brother of the Lord Dudley, for safe keeping. He asked two female relatives, probably his nieces who lived at Russells Hall, Dudley, to look after them. They in turn passed them on to two brothers, Henry and William Hodgetts, who lived at Woodsetton Farm at Sedgley near Wolverhampton. They divided the bones between them. William died in 1649 and his widow gave his share of the bones to Henry who reputedly kept them hidden on the top of his four-poster bed.

When Henry was dying in 1651 he received the Last Rites from a Jesuit priest, Fr Anthony Turner. During the Litany of the Saints Henry began adding 'St Chad, pray for me'. Fr Turner enquired why he was so devoted to St Chad and he explained that he had some of St Chad's bones in his possession. He handed them over to Fr Turner who wrote down all that Henry had told him about the relics and how they had come to him through the Dudley family.

They remained in the care of the Jesuit congregation until they were given to Basil Fitzherbert of Swynnerton Hall, near Stoke-on-Trent, for safe-keeping. The first relic casket which is now part of the collection at St Mary's college, Oscott, was created for the storage of the bones by the Jesuit community and is adorned with red velvet, metal lace trim and three appliques of the IHS monogram with the H surmounted by a cross above three nails, below the monograms of Mary (MAR or MRA) and surrounded by a Sun.



Photo: St Mary's College, Oscott

The relic casket of St Chad, created by the Jesuit community in the 17th century and now in the keeping of St Mary's College, Oscott.

After Basil's death in 1979, his wife and sons moved to a smaller house at Aston by Stone. Here a chapel was built and served as a mass centre for the surrounding district. The family eventually moved back to Swynnerton and the house and the chapel closed up. The relics were left behind and forgotten. In 1839, they were rediscovered by Fr Benjamin Hulme when he reopened the chapel. The casket, bones and Fr Turners document were taken to Oscott college and examined by Bishop Thomas Walsh, the Vicar Apostolic of the Midland District and his coadjutor, Bishop Nicholas Wiseman.

After careful perusal of all the evidence a report was sent to Rome and Pope Gregory XVI confirmed that these were the bones of St Chad and instructed that they be enshrined in the new cathedral in Birmingham, which was in the process of construction. They were placed in a shrine designed by A.W. Pugin above the High Altar on the day of its consecration on 21 June 1841. The shrine, which Pugin based on the Venerable Bede's description of the original at Lichfield, was further embellished by Hardmans in 1931.



Photo: Birmingham Archdiocesan Archives

The relic casket of St Chad at St Chad's Cathedral,

In 1995 Archbishop Maurice Couve de Murville arranged for a fresh examination of the bones by the University of Oxford Archaeology Unit. The report concluded that one of the bones is eighth century (and therefore cannot have belonged to St Chad) but the other five are all of the mid-seventh century. Two of the bones are left femurs and so are of different individuals. It is therefore reasonably certain that at least one and possibly three of the bones are those of St Chad. The evidence from the scientific examination was published in a Decree issued in 1997 by Archbishop Couve de Murville which required that the bones are kept together and venerated collectively.

The latest chapter of the story of the relics was the translation of a piece of St Chad to the newly created Shrine of St Chad at Lichfield Cathedral on the 8th November 2022, which marked the 1350th anniversary of St Chad's death. The relic, in a newly made reliquary in the shape of St Chad's cross, was a sign of the common patrimony of the two churches, and a token of the way in which all Christians can walk together, pray together and share the riches of tradition. Full details of this momentous occasion can be found in the Spring 2023 Newsletter.



Photo: Simon Jones

Mgr Timothy Menezes handing over the relic of St Chad to Dean Adrian Dorber .

Naomi Johnson

Curator of Oscott College and Diocesan Archivist.



Well Dressing at St Chad's Church Lichfield



Photo: Pauline Cox

In July St Chad's Well Dressing chose a royal theme. Young people of the Explorer Group at the church made the St Chad's cross.



Photo: Pauline Cox

The Orthodox Community of the Ascension & St Chad, Rugby

The Venerable St Chad of Lichfield is the patron saint of the Orthodox Christian Community here in Rugby. The Community is made up of Orthodox Christians of many different nationalities, currently about a dozen in all including Greeks, Romanians, Russians and of course British.

The Community was founded in the late 1980s by western Christians (principally Anglican and Catholic) eager to worship according to the rites of the eastern Christian church, of which the Greek and Russian were the most easily accessible in the UK at the time. The parish was led by a former Anglican priest who converted to Orthodoxy and was received into the Greek Orthodox Archdiocese of Thyateira and Great Britain. Our present priest is also ex-Anglican. A characteristic of the Community at that time was that all services were conducted in English, but for practical reasons much of the liturgical music and many of the rituals followed Russian practice. This remains the case today and the use of English as a common language combined with the rituals and music of the liturgies provide a recognisable welcome to worshippers of all nationalities and backgrounds.

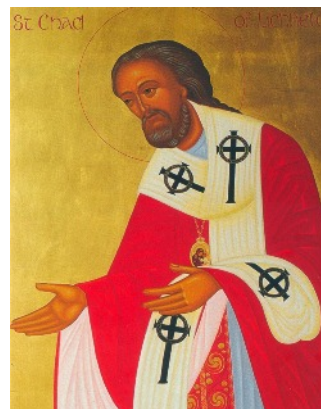
It may seem strange to consider why it is that St Chad, a British Saint, can be associated with a Greek Orthodox Church. The explanation is simply that it was only after the Great Schism of 1054 that the single, catholic and apostolic Christian Church of the first millennium divided into two, namely the Eastern and the Western Catholic Churches. These became known as the Eastern (or Orthodox) Catholic Church and the Western (or Roman) Catholic Church respectively. Therefore St Chad is recognised as much by the Eastern Church as he is by the Western Church – as are all the 1st Millennium Saints of Great Britain and Ireland, and indeed Europe. Our church in Rugby is adorned with icons of several saints of the British Isles as well as St Chad including his brother St Cedd, and Sts Bede, Cuthbert, Egwin, and George amongst several others. The founder of our Community had studied at St Chad's College, Durham, and perhaps this is the reason why Chad was chosen to be our Patron Saint.

Church of the Ascension, Clifton Road Cemetery, Rugby.



Photo: By permission of Ross Thompson © 2023 Wildlife Photographer

We worship in the chapel within the Clifton Road Cemetery in Rugby, the only survivor of the cemetery's two former Victorian Chapels of Rest. As with all Orthodox churches, the building is dedicated to a Feast of the Lord (in our case the Ascension) as well as to a Saint. Although the exterior design of the chapel is not at all Orthodox, the interior is a text-book example of the principal elements found in Orthodox churches of any country. It is essentially a rectangular space divided transversely into three distinct but inter-penetrating areas. The first on entry into the building is the Narthex which represents the outer world of everyday life. The second space, delineated from the first by a screen or by columns is the Nave; this represents the world of the faithful as they progress on their journey towards salvation. The third space, furthest away from the Narthex and delineated from the Nave by a screen of icons is the Sanctuary, which represents Heaven. These three spaces together represent all of Heaven and Earth (therefore the Creation), above which is normally a dome visible from everywhere in the building (This is sadly not the case for us since the building was not designed in the Orthodox tradition.). The interior of the dome would be completely covered by an icon or mosaic of *Christ the Pantocrator* (ie the Ruler of All), who sustains all things and who eternally overlooks both Heaven and Earth.



Icon of St Chad, Church of the Ascension, Rugby.

Photo: The Orthodox Community of The Ascension & St Chad ©

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The Iconostasis, Church of the Ascension, Rugby



Photo: The Orthodox Community of The Ascension & St Chad ©

The screen of icons (known as the *Iconostasis*) depicts icons of Christ, of the principal events of His life, and of several Saints. Its place between the Nave and the Sanctuary provides it with many functions and meanings, the most fundamental of which is that when seen from the Nave, it represents the view of Heaven from Earth.

For most of us in our usual spiritual state it is impossible to view Heaven other than through the events and works of Christ's life and those of his Saints, and through the action of these in our own lives. The iconostasis bears such icons to reflect this and to nourish the devotional life of the faithful.

Several hymns and prayers are specifically associated with each Saint, and St Chad is no exception. One of these which we sing on Ordinary Sundays in honour of St Chad is as follows:

As a Bishop thou gavest thyself to preaching the truth and the purity of the Church. Thou didst shine forth as an example of humility and holiness; studying the Scriptures, thou tookest care to follow the Word. Pray for thy children, O Holy Father Chad, that we too may follow Christ, and be found worthy to partake of the nature of God.

Philip Economou

Chairman

Orthodox Community of The Ascension & St Chad,
Rugby



St Chad Cross



Here are a couple of examples of St Chad crosses made by young member of St Chad churches. I have also included a few other examples too. If you have any to share please send them to Peter Harris: chadnetwork@lichfield-cathedral.org or post them on our Facebook page.

St Chad's Toller Lane, Bradford



Photo: Mary Speight

Railway Bridge, Lichfield



Photo: Peter Harris

Lichfield Cathedral



Photo: Peter Harris

St Chad's Longford, Derbyshire



Photo: Peter Harris

St Chad's Church, Lichfield



Photo: Pauline Cox

Lichfield Cathedral Central Spire

Restore, Reopen, Reveal

Lichfield Cathedral has been awarded a grant by The National Lottery Heritage Fund in the UK to



Photo: Philippa Hubbard

repair its Central Spire and engage the community in the history and heritage of the site. The project will restore the structure, reopen the space to visitors and explore what the landmark means to the community.

The three stone spires are Lichfield Cathedral's external

defining features. The restoration of the central spire is highly visible across the city and provides a unique opportunity to engage the public in the project. We will do this through a new exhibition, an oral history project, a drama performance and heritage engagement days.

The Tower Room

A new immersive exhibition will transform the Cathedral's Tower Room, an internal space which sits beneath the central spire, into a new visitor attraction, which will reopen to the public in 2024 as part of the Cathedral Tower Tours.

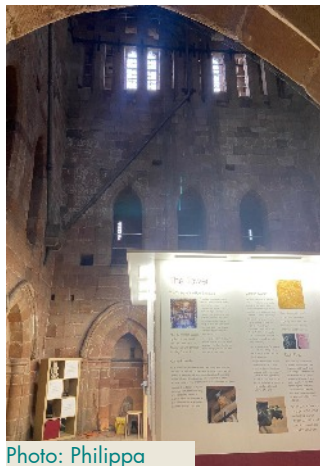


Photo: Philippa

The Tower Room



Photo: Philippa Hubbard



Photo: Philippa Hubbard

The project also examines Lichfield Cathedral through drama. Freelance drama specialist, Emily Summers, has been appointed to bring together a cast of individuals and community groups to perform a unique piece exploring the heritage, culture and faith of the building throughout history.

<https://www.lichfield-cathedral.org/spire/drama>



Photo: Philippa Hubbard

Stonemasons on site



Photo: Philippa Hubbard

A key component of the exhibition will be audio/video content from the project's oral history interviews, which will gather stories and reminiscences about Lichfield Cathedral from members of the public. The project is a unique opportunity to capture otherwise lost heritage and personal memories from this significant moment in the history of the Cathedral as its central Spire is again repaired. The interviews will be made available next year through a new digital resource.

To share your story, please email us spire@lichfield-cathedral.org

To find out more about this exciting Central Spire project and its legacy, please see <https://www.lichfield-cathedral.org/spire/spire>

Dr Philippa Hubbard - Heritage Engagement Coordinator Lichfield Cathedral



Lost and Closed St Chad Churches

So far I have discovered 100 St Chad churches of all denominations in the UK and 27 worldwide.

From time to time, I do discover new ones sadly they are usually ones that have closed. Some being turned into homes or other changes of use, while others have been lost completely.

I am continuing to do more work so that I can include a list of lost churches that I have found in the next newsletter. I have not forgotten schools and I will investigate them in the future.

I have included information about two of the 'lost' churches that I have found. I will include information about others in future issues.

I would like to find out more about the lost St Chad's church / chapel in Chester which disappeared sometime in the 16th century.

Also, there was a mission church dedicated to St Chad in Plymouth Dockyard which was established in 1900. It lasted through to the 1950's when a new church dedicated to St Chad was built on the northern outskirts of Plymouth.

Barton-upon-Humber, St Chad's

This church, like many St Chad churches of the late 19th and early 20th centuries began as a mission church.

The foundation stone was laid in 1902 and closed for worship in 1960. Finally being demolished in 1993.

The Founder of the Samaritans the Rev Chad Varah, who was born in Barton and the son of the local vicar, was reputedly named after this church. Another reason for his name could be that Barton-upon-Humber is three miles away from Barrow-upon-Humber where St Chad, according to Bede, had founded the 7th-century monastery *ad Bearum* ("at Barrow"). An Anglo-Saxon charter dated 971 suggests that Barton became a grange attached to this monastery.

St Chad's, Barton-upon-Humber



Photo: bartonuponhumber.org.uk internet.co.uk

St Chad's Trinidad

Not much remains of St Chad's Anglican Church, which was first built in 1850, rebuilt in 1875 and rebuilt again in 1915. The original church was made of wood but after some time it fell into a state of disrepair and had to be demolished. A new church was finished in 1875. By 1915 this church was again in a state of decay and, with the help of the people of Mount Pleasant Village and estate workers, a new church was constructed. This church remained in use until the US Army was given Chaguaramas in 1941 for use as a military base.

One article I read linked the dedication in the 1850's with Bishop Rawle, who became the first Bishop of Trinidad. However, at this time he was Principal of Codrington College Barbados and didn't become Bishop of Trinidad until 1872. I was wondering if there was a possible link that connects the dedication in 1875 to him? The Rev. Richard Rawle had been vicar at Cheadle in Staffordshire. During his time there he erected St Chad's church at the nearby village of Freehay in 1843. Rev. Rawle was consecrated Bishop of Trinidad in Lichfield Cathedral.

Peter Harris

St Chad's, Trinidad



The National Trust of Trinidad and Tobago
Photo: Satis Phillip



Visits

If you are planning a visit to Lichfield please let us know. It would be good to be able to meet you in person.

This Summer we have welcomed visitors from St Chad's, Huapai, New Zealand and St Chad's Rochdale.

Churches around the Network would welcome visits from you also. The connections we make with each other are important. I will also include a list of members in the next Newsletter. You can contact me if you need any information. chadnetwork@lichfield-cathedral.org Don't forget that the [Facebook Group](#) is a good way for members to interact with each other.

The Consecration of St Chad's Church, Far Headingley, Leeds

Saturday 11th January 1868

Extract from the Transcript of an Item in the Yorkshire
Post and Leeds Intelligencer
Monday 13th January, 1868

Mr Edmund Beckett Denison QC (later to become the 1st Lord Grimthorpe), who had a hand in the design of the church, and whose family provided the land and the money, chaired the proceedings at the celebratory lunch. He explained why the church was dedicated to St Chad.

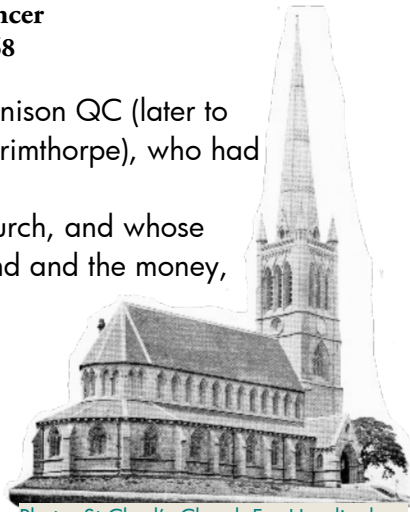


Photo: St Chad's Church Far Headingley
St Chad's, Far Headingley, Leeds
Original Exterior – 1868 - 1911.

'They might have been struck with the name of St Chad, to whom the church had been dedicated. If any of them had come from the diocese of Lichfield, they would know it was familiar there. St Chad was the first bishop of the diocese of Lichfield, and in a manner the patron saint of the diocese. He was a very great and a very good man, and a man who did what he (the chairman) was afraid few people would do nowadays – he put down a bishopric rather than have a dispute about it. Let him tell them that Chad was second Bishop of York, and he resigned that bishopric because another man laid claim to it. He put down his bishopric and gave way to that very turbulent man, Wilfrid. (Hear, hear, and a laugh.) He believed Chad once took refuge in Ripon, and afterwards was made bishop of Lichfield. St Chad was a nice short name, and he was also a Yorkshireman. (Hear, hear.) He connected in his mind the dioceses of York (including, of course, Ripon) and Lichfield, with which he was intimately connected, and of which he had many affectionate recollections, and that was the reason the church was called St Chad, and long might it prosper. (Loud cheers.)'

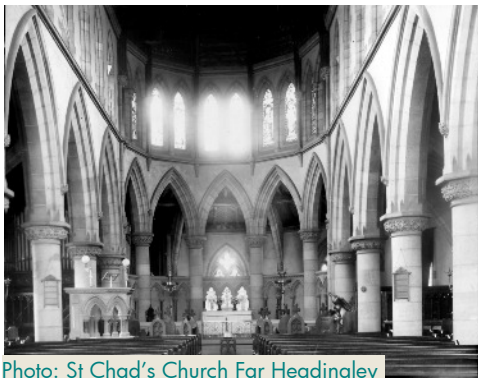


Photo: St Chad's Church Far Headingley

St Chad's, Far Headingley, Leeds
Interior – East End pre 1911

Lord Grimthorpe's Lichfield connection was that he married the daughter of John Lonsdale, 89th Bishop of Lichfield.

St Chad's interior - before reordering in 2010



Photo: St Chad's Church Far Headingley

St Chad's exterior today.



Photo: St Chad's Church Far Headingley

With thanks to St Chad's Church, Far Headingley for permission to use this extract and photos.



St Chad's Bishop's Tachbrook



Photo: Peter Harris

My thanks to Jenny Lister, who very kindly gave me a tour around this ancient church. I was interested in seeing the stained glass window depicting St Chad and Lichfield Cathedral.

I know that both appear in a window in Lasingham (photo included in this Newsletter). Please let us know if you have a similar window.

Tachbrook has a prebendary seat in Lichfield Cathedral, although it is now part of Coventry diocese.

Peter Harris



Photo: Peter Harris

Facebook Group

Our Facebook group is steadily increasing in numbers. We invite anyone with a St Chad Network connection to join our closed Facebook Group! You will be asked a verification question before joining.

Posts from around the Network are welcome. They should be relevant to the fellowship of the Network. Self-promotion, spam and irrelevant links aren't allowed. We want to keep it a safe, closed environment to be enjoyed by all members.



St Chad Network



Prayer Walk and Prayer List

Plans are being finalised for a St Chad Prayer walk. We would very much like to launch this in time for St Chad's Day next year.

We are also putting together a prayer list which will enable Network members to pray for each other on specific days throughout the year. This again we hope to launch on St Chad's Day.



Website Links

Several places have included links to our newsletters on their websites and have included information about our Facebook group. Lichfield Cathedral is looking at ways of including more information and links on its website too. More updates will follow soon.



Websites - links to places mentioned in this Newsletter

[Lichfield Cathedral](#)

[St Chad's Cathedral, Birmingham](#)

[St Mary's Lasingham](#)

[St Chad's Sutton Coldfield](#)

[St Chad's, Hopwas](#)

[St Chad's, Wishaw](#)

[St Chad's, Lichfield](#)

[St Chad's, Pattingham](#)

[St Chad's Albuquerque](#)

[St Mary's College, Oscott](#)

[The Orthodox Church of The Ascension & St Chad, Rugby](#)

[St Chad's Toller Lane, Bradford](#)

[St Chad's, Bishops Tachbrook](#)

[St Chad's, Longford](#)

[St Chad's, Headingley, Leeds](#)

[St Chad's, Rochdale](#)

[Saint Chad's, Huapai](#)

Google Map

Here is the link to the Google Map I made showing the places I have found connected with St Chad. It is arranged in layers so that by ticking the box by the layer title will either show or hide the places within that layer. I am trying to add extra pieces of information to this map. There



Map data ©2012

St Chad Places

Google Map Legend	
	Church of England
	Church in Wales
	Roman Catholic
	Orthodox
	World
	Closed

is still a lot of research to do and information to add. It is very much a 'work in progress'! Let me know of other places that I may have missed or any extra information.

Peter Harris



St Chad's Day 2024

Plans are being made for St Chad's Day next year. Please let us know any plans that you have. I am investigating ways that members can contribute to a message that is then sent to all.



Next Newsletter - Spring 2024

In this Newsletter we have spotlighted a couple of churches in the Network. We have also been able to include articles connected with St Chad. It is hoped to continue to do this.

If you have any stories to share about why dedications to St Chad were given or would like to contribute an article about your church or school, please let me know. I am particularly keen to have contributions and provide information that would be of interest to schools.

Any other suggestions would be welcome too!

Please could I have any contributions
by 25 March 2024.

chadnetwork@lichfield-cathedral.org

Please share this Newsletter with members of your church, school or organisation via any method you wish.



Details update and contacts

Please use the form below to update any changes to the contact details we have for you, either individual or organisation contact. This is often difficult with positions changing or waiting to be filled. Having an email contact so that information can continue is very useful. Hopefully this will not be too time-consuming.

[CONTACT FORM](#)