

*A Brief History of*

# Holy Trinity Church Ipswich



The First 175 Years!

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Dear Friend

### Welcome

I hope you will spare some time to read the story of Holy Trinity Church.

Like its founder, the Revd John Nottidge, Holy Trinity is in many ways not an exceptional church but it has had exceptional moments and just as Revd Nottidge was a man of prayer and faithful to the Gospel, at a time when the church in Ipswich was virtually moribund, so too Holy Trinity has stood a beacon of prayer and a witness to the gospel for the last 175 years.

In many ways the wheel of time has come full circle. When the church was built in the fourth decade of the 19th century the docks and the railways were beginning to bring new life to this part of Ipswich. So too in the first decade of 21<sup>st</sup> Century, new life has come to the now restyled and re-named "waterfront" and education quarter which stands on our doorstep.

The challenge to the church is the same now as it was then; "to proclaim afresh to this generation" the gospel of our Lord Jesus Christ, to bring the light of his love and the hope of new beginnings made possible by his death and resurrection to an increasingly secular world, a world surrounded apparently by so much material wealth and yet all too often spiritually empty.

I do pray that the presence, witness and availability of our church will enable that good news to be proclaimed and the testimony of this history so lovingly compiled will stand as a tribute to those who have gone before and as an inspiration and a challenge to those who are yet to come.

God bless you.

Yours in the love of Christ

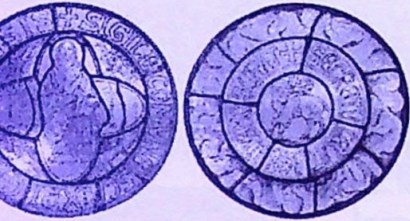
Michael

Michael Tiller  
Rector 2010 to ...

## A Brief History of Holy Trinity Church, Ipswich

0's

In 1835 this church was built as a Chapel of Ease to St Clement's Church, and dedicated to the Holy Trinity by the Reverend John Thomas Nottidge, M.A., Patron and Rector of St. Clement's and St. Helen's churches. He erected it at his own expense, at a cost of £2,400. The consecration was carried out by the Bishop of Sodor and Man acting for the Bishop of Norwich. The Seals of Trinity were set in the East Window (more details further on)



At that time the population of the parish was 2326, living in 573 houses. The parishes of St. Clement's and Holy Trinity were separated in 1838. The representation made at that time was as follows:



*When the last census was taken, the parish of St Clement's, Ipswich, contained a population of 4779 persons; that besides the parish church, which affords accommodation for 900 persons, there is one chapel, recently erected, in the said parish, by the patron and incumbent of the said parish, called Trinity Chapel, which affords accommodation for 750 persons, including 250 free seats, appropriated to the use of the poor; that the said chapel has been consecrated, and divine service is regularly performed therein. It therefore appears to be expedient to divide the parish into ecclesiastical districts, and one of the districts to be assigned to the said chapel called Trinity Chapel, for the purpose of affording accommodation for attending divine service to the persons residing in the said district, and for enabling the spiritual person serving the said chapel to perform all ecclesiastical duties within the district attached to the said chapel, and for the due ecclesiastical superintendence of such district, and the preservation and improvement of the moral habits of persons residing therein, and that such district should be named the Trinity District".*

5;

The first incumbent was the Reverend Richard Mosley, who stayed from 1835 until 1842. The first Vestry meeting was held on 10th August 1837, when Mr Isaac Baker was appointed Vicar's Warden and Mr John [unclear], People's Warden. In August 1843 the Reverend John William Reeve of Wangford became Vicar, until 1846 when he was appointed to the Portman Chapel, Baker Street, London. Eventually he became a Canon of Bristol Cathedral where there is a memorial tablet to him. From September 1846 to January 1848 the Reverend C.F Champneys was Curate in Charge until a new Vicar was selected.

The Reverend F. H Maude arrived in January 1848 and stayed for 38 years (the longest serving incumbent in the church's history...so far!). At the beginning of his ministry he was a strict Evangelical, preaching in a black coat but afterwards he developed into a High Churchman, becoming a prominent member of the English Church Union. He was a popular preacher, who in 1879 preached a long course of sermons entitled 'Future not eternal', which attracted crowded congregations. Mr Maude was responsible for building the Church Day Schools in Trinity Street, costing nearly £2000, and the Vicarage at the top of Bishop's Hill in 1850 at a cost of £1500. He also planted the lime trees in the churchyard. At that time the Church was shorter than now, ending where the Chancel steps now stand.

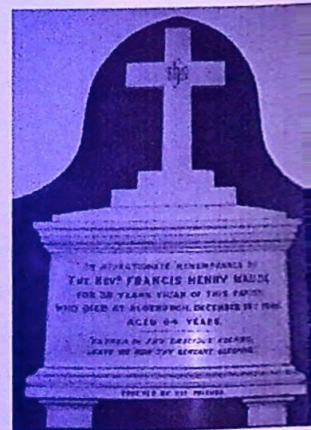
In November 1873 the seating in the Church was recorded as follows.

	<i>Body of Church</i>	<i>Galleries</i>	<i>Total</i>
<i>Pews</i>	154	127	281
<i>Free Seats</i>	99	66	165
<i>School Seats</i>	65	80	145
<i>Choir Seats</i>		33	33
<b>Total</b>	<b>318</b>	<b>306</b>	<b>624</b>

Between 1865 and 1882, the average congregation morning and evening was 450-500, and on one occasion reached 904. A very tall pulpit then stood in the middle of the church.

Frank Grace's book "Rags & Bones" tells us of a theft in 1881. ".....Alf Ablitt was a classic example of a young delinquent (age 9) who went into Holy Trinity Church in 1881 and sat near George Offord, a pensioner who lived in Fore Hamlet, and stole his hymn book, but was spotted. Ablitt was found guilty of this morally reprehensible crime in a place of worship, and fined 5s 0d or seven days in gaol...." We don't know which form the punishment took, but in view of the high fine, gaol would have been the most likely. We do know that the child was the following year sent to an "Industrial Training Ship for correction"!

In May 1886 a collection for a testimonial to Rev Maude was started as he had announced that owing to ill health he would resign in July. The collection amounted to nearly £200. He moved to Aldeburgh where he died later in the year. He was buried in Aldeburgh churchyard. The next Incumbent, the Reverend W. H. H. Williamson, also stayed for over thirty years. During his tenure of office, much structural work was carried out.



### 1890's

In 1890 the old schoolrooms in the churchyard were demolished and a new Church Hall erected at a cost of £650. Subsequently this building was found to be too small for the numbers in the Sunday School, and three classrooms were added. The new building was dedicated on 25th May 1891. All who had contributed, as well as the Archdeacon and Rural Dean were present. There were speeches, music and afternoon tea. That evening and the following one, there was a 'Ham Tea' followed by entertainments by Sunday School teachers and the Church Choir.

At this time there was a Mission Hall in Newton Road at which mid-week services were held. It was proposed that a new church be built on the site, and plans were made for the congregation of Holy Trinity to contribute towards the cost of this. However, Mrs Spooner generously offered to finance the building of this new church thus removing the financial burden from the members of Holy Trinity.



In May 1894 plans were prepared for the alteration and improvement of Holy Trinity which included the building of a new Chancel. In the autumn of that year it was reported that the matters were going ahead, albeit slowly, as the Archdeacon objected to the proposed outside staircases.



*Notice in the picture taken around this time the organ is situated on the right. In 1909 it was moved across to the other side and then returned to current site in 1960. You will see the pulpit stairs are on the opposite side, the 'original' East window before the memorial window, the gas lights, the texts above the altar and on the organ and the fine Eagle Lectern which was sold in the 1950's*

Nevertheless, by December fund-raising was well underway, and on 5th January 1896, after many months of holding services in the church hall, the church was re-opened by the Bishop of Norwich. In April of that year £600 was still needed to finish paying for the improvements. One of the churchwardens, Mr G.A Biddell, gave a further £100 to the amount he had already subscribed, plus one quarter of all other contributions. The final total cost was £3000.

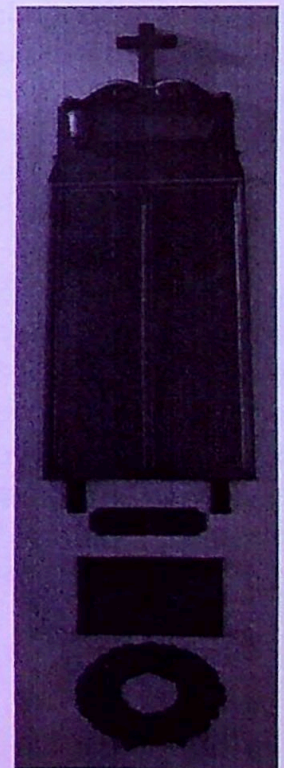
In 1898 the interior of the unaltered part of the church was repainted at a total cost of £73.18.0, and the windows on the south and west sides replaced by coloured 'cathedral' glass. A note in the church magazine at the time stated that "...as the panes on the Fore Hamlet side are constantly being broken by stones, they would be protected by wire mesh."

### 1900's

In 1909 an appeal was made for funds to purchase a new organ, which was installed in the north aisle at a cost of £450, and dedicated at a special service on 5th August. An appeal was also launched for a peel of tubular bells, which would cost £120. However this appears only to have received £13.0.1 ½ and the scheme was abandoned. This must have been one of the very few occasions when Holy Trinity had failed to reach its financial target.



Rev Williamson ultimately resigned his living in November 1917 and moved to Torquay where he died in May 1918. The stained glass window over the south doorway of the church was installed as a memorial to him. In 1901, during Rev Williamson's ministry, one of the longest serving churchwardens on record, Mr G.A. Biddell, died having served in that office for 46 years. A memorial to him can be seen in the church.



On 13th January 1918 the Reverend B.C. Pownall was inducted and remained at the church for 9½ years before moving on to Wickham Market.

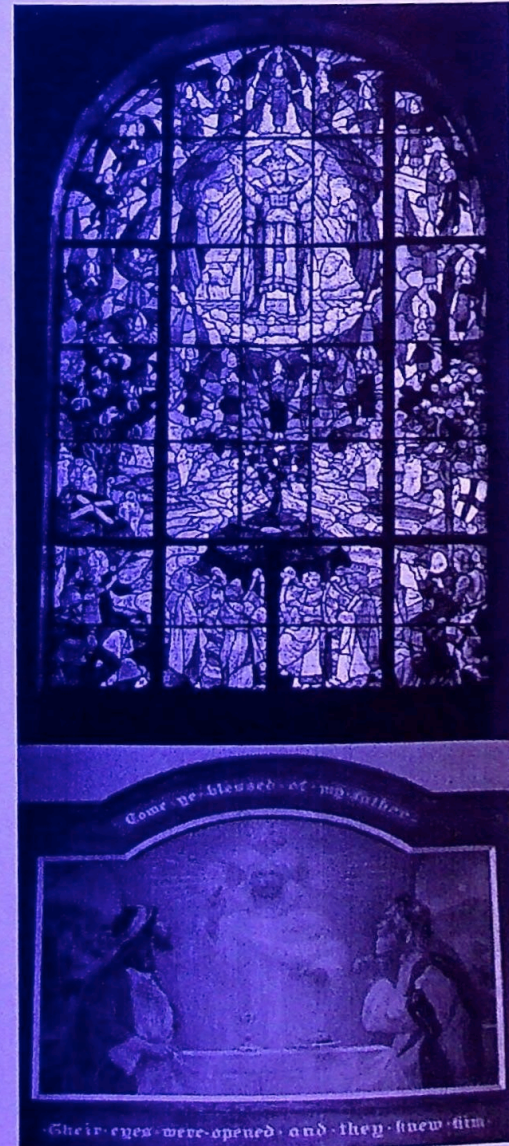
During his ministry the war memorial was designed and unveiled and dedicated on 24th October 1920. An invitation was sent by Rev Pownall to this service saying that the memorial consists of a stained glass east window (more details later in this booklet), a painted Reredos (now behind the altar in our side Chapel) and a tablet containing the names of the fallen (now mounted on the wall in our side Chapel also).



*In this picture you will see the Memorial Window with the Reredos which was designed and installed as one piece (Reredos now in Lady Chapel). Notice that electric lights now in place the organ and pulpit have now moved to the left hand side.*

The Reverend Canon Lawrence and Colonel Campbell performed the ceremony. The window was designed and entirely executed by Mr L.A. Pownall of Falmouth, Cornwall. As part of the overall Memorial a painted Reredos representing Christ's appearance to the two men at Emmaus was made and went under the window.

Tributes for the Rev & Mrs Pownall were published in the local press and when he left he was presented with the Easter Offering as a token of the regard from the church members. Comments were made regarding the invaluable work carried on behind the scenes by Mrs Pownall.



## 20's

September 1927 saw the arrival of the Reverend W.A. Gray, who again stayed for a relatively long period - until October 1953. His ministry, among other things, spanned the years of the Second World War, when sadly the Vicarage (In Rosehill Rd) was badly damaged by a bomb and a friend of the family staying at the house was killed. The first annual meeting of Rev Gray's ministry at Holy Trinity showed an electoral roll of 229.

1929 saw Bishop of St Edmundsbury and Ipswich (Dr W G Whittingham) engaging with local parishes and in October spent a Sunday morning preaching to the congregation, the Wednesday discussing business with the PCC and the Friday evening socially meeting with parishioners in the hall. Local press reported that the Bishop moved happily from group to group". He praised social opportunities for giving people the opportunity to meet all kinds of people "of encouraging one another in friendship, and feeling that what we are doing is God's work". The press continued by stating the "Stirring music, singing and pianoforte duets helped make things go with a swing"

## 30's and the Church Centenary

On the 16<sup>th</sup> June 1935, the centenary of the church was celebrated with a "Divine Service" where the Preacher was the Bishop of St Edmundsbury and Ipswich (Dr W G Whittingham) and the Mayor (Mr G A Mallett). A formal procession began at the "Social Settlement" and went to the Church which was led by the Mayor and included both Councillors and Magistrates from the town. The Bishop in his addresses congratulated the length of Church life in the parish, and, continuing remarked it was the first modern church in the borough. Children's service took place that afternoon with the Venerable E Buckley (Archdeacon of Ipswich) preaching and the evening service preacher was the former incumbent Rev B Pownall.

St Edmundsbury Day School was sold in 1936 with the PCC receiving £656.13.0 with the remainder going to the Board of Education. The money received was kept for the upkeep of the church hall.

## War Time

The Annual Report in 1939 stated "the outbreak of war has had a very disturbing effect upon the activities of the church. Since September the younger men of our congregation have been leaving us in increasing numbers to join the forces".

In 1940 it was reported that a "spotter" is now on duty in the grounds and the Annual Meeting recorded the building up of increasing numbers to join the forces, increasing demands of the Civil Defence, National Work and the repeated Air Raid Alerts. Evensong was moved to the afternoon in view of the blackout.

The Annual Report in 1946 refers to a house adjoining the church being purchased for the use of a new verges.

During the war years the east window was removed and taken to a place of safety until hostilities ceased. A number of young men connected with the church also lost their lives during the war, and their names are recorded on a tablet at the base of the 1914/18 memorial.

## 1940's

During this period of the church's history there were no full time Curates, but it did have the services of several lady workers.

The first, known as Sister Anne, was a deaconess, and was particularly interested in work with the children and young people. Among other things, she helped to run the newly formed Wolf Cub Pack, the Sunday School and the Bible Class. Minutes show that Sister Anne asked the PCC for an increase in her salary in 1931 and after discussion this was increased to £13 per annum.

She was followed by Sister Jarman and Sister Wyatt, both of the Church Army. All these ladies did a great deal for the church, helping the vicar with pastoral work. The church was redecorated for the centenary celebrations, again resulting in banishment to the church hall for services for several weeks!

## 1950's

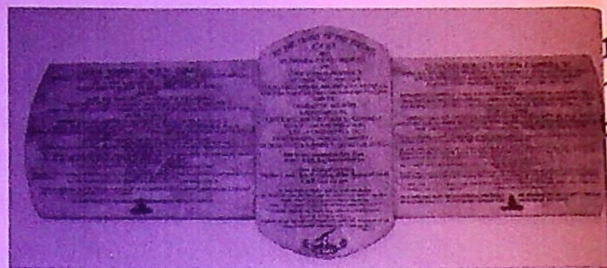
It was reported that in 1951 the Ipswich & District Scouts started holding their annual St George's Day Service in the church with in excess of 400 youngsters attending. In the winter of this year a series of "Film Services" were held in which the life of St Paul was depicted on the screen on each Sunday evening.

In 1953 the then Archdeacon visited the PCC to advise that the Diocesan Reorganisation Committee was proposing that St Clement's and Holy Trinity would become a Benefice assisted by a Curate. Each church would retain its own PCC and there would be a joint parish of around 7000. The PCC at Holy Trinity unanimously passed a motion objecting to this. The changes were recommended by the Diocese but records tell of the Archbishop not being prepared to sign the papers for submission to the Church Commissioners due to the strength of the objection. The Diocesan Bishop subsequently attended the PCC meeting to explain that unless church income rose by £100 per annum another Incumbent would not be appointed. Holy Trinity took the decision to find this additional sum and keep their own Vicar. As a consequence the Benefice was not formed.

After Rev Gray moved to Hasketon, there was a two-year interregnum. However, the life of the church was maintained during this period, by a mixture of services being taken by visiting clergy and the then Lay Reader Mr A. T. Heath, and the congregation working on a 'do-it-yourself' basis for other activities, until the arrival of the Reverend A. Charles Branch in October 1955.

Shortly after his arrival the pattern of services changed. For instance Evensong continued but became basically a teaching service designed to bring into the church, not only those who normally attended, but also those who were considering the possibility of church membership. In many cases this led to them being confirmed and taking a full part in the life of the church. It was also during these years that the office of Server was instituted, starting with four boys and ultimately reaching a total of twelve.

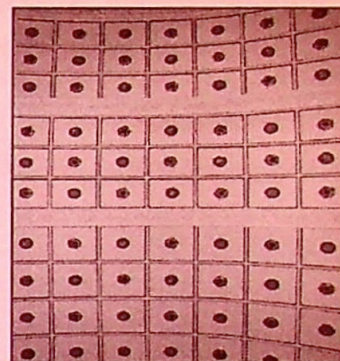
The PCC minutes record the new Vicar saying that he would like to have "the church gates and church itself open all day so that anyone who wished could come into God's house at any time" and this was agreed for a trial period. Records also showed in 1955, the PCC agreed to abolish the "pew rents".



1956 saw Parish door-to-door visiting being carried out as part of the new "Parochial Evangelism" and church members were all involved either door knocking and giving a portion of the Bible or assembling in church to pray for those knocking and those answering doors.

## 60's

At this time Holy Trinity was approaching its 125th anniversary, and major decoration and alterations were carried out, which resulted in the church being as it is today, with a side chapel in the north aisle, the organ moved to the south side, and the pulpit once again moved to the south aisle of the church. The chancel reredos, which had been white, was painted in colours and gold leaf as seen today, the cost being paid for by members of the congregation each 'buying' a square. When the organ was moved there was "an electric blowing apparatus installed to replace the worn out water engine".



The painted Reredos representing Christ's appearance to the two men at Emmaus, and the altar, were moved to the side chapel, and a new altar installed in the main body of the chancel. The work took many weeks to complete, but on the 11th June 1960, the Bishop of Dunwich, Bishop Cashmore, visited Holy Trinity for a Festival Evensong at which he dedicated the gifts which formed part of the restored east end.

Funding for this work was recorded as having been obtained from a "Grand Fete" at Portman Road Football Ground, a "Silver Mile" fund and a "Parish door to door" collection.

Following this, the interior of the church hall was completely redecorated, the old stage removed, and the kitchen area built by voluntary work from members of the congregation.

It had been intended at this time to also remove the balcony, recreate the entrance on the West End (where the font is) and extend the 2 entrances so one would be a Choir Vestry and the other a Baptistry. However, the application for funding to do this work was not successful and the project shelved. The PCC minutes refer to the disappointment that was felt with the money having been promised, architects plans drawn up, faculty obtained and the job going out to tender.

During Rev Branch's ministry, a house in Back Hamlet belonging to the church in which the Verger and caretaker lived, was sold and in 1957 a new bungalow was built. Church members were asked to help by providing interest free loans. This took place on land previously owned by the church at the northwest end of the churchyard and using powers Incumbent's had at that time, formally removed it from the churchyard and gave it in trust to the Vicar and Churchwardens. The cost of building the bungalow was £1886.3.10.

During the 1960's, the first full time Curate for many years, the Reverend Paul Fisk, was appointed. R. Branch's departure in January 1964 to a post with the industrial Christian Fellowship in London was followed in September of that year by the arrival of the Reverend G.F.L Hollingsworth.

During Rev Hollingsworth's ministry the pattern of church services continued virtually unchanged. The major event of this period was the decision to unite Holy Trinity with St Clement's and St Luke's churches to form United Benefice, thus the Vicar of Holy Trinity became the Rector of those two parishes, although he continued to live in Holy Trinity Vicarage. During this time, after Rev Fisk left to become the Incumbent of another parish within the county, there were two Curates, the Reverend E. Crouchman and the Reverend Tomlinson.

Rev Hollingsworth stayed at Holy Trinity for eleven years, before moving on to Great and Little Bealings.

### **1970's**

1976 saw the arrival of the Reverend Jack G. Nicholls. Once again the pattern of services changed, being partly due to the fact that for much of the time the number of clergy to operate in the three churches was reduced. Holy Trinity, therefore, over these years lost their Sunday morning Communion Service and also Evensong, except for a few special occasions. The monthly Healing Services were begun, and the office of Elder was introduced. Rev Nicholls retired in 1981.



Palm Sunday Service  
outside in the Graveyard In 1970

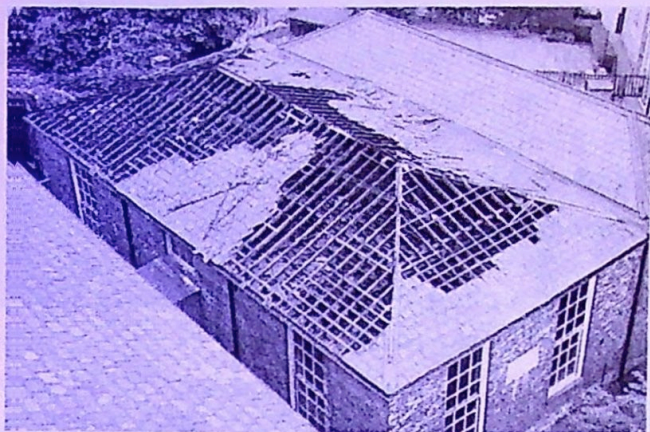


Palm Sunday 1976

### **1980's**

During the months which followed Rev Nicholls' departure, Holy Trinity was grateful for the ministry and very deep interest of the Reverend W. Cook, which continued until the arrival of the Reverend F.G. Burningham in 1982 to take on Holy Trinity as well as St Luke's in Cliff Lane. During this time the 2 churches joined together in various events.

Rev Burningham stayed at Holy Trinity and St Luke's until 1989, when he left to return to ministry in the arctic region. During the interregnum that followed, Canon Geoffrey Cates regularly took services at Holy Trinity.



*A fire in the boiler room swept across the hall roof causing substantial damage in 1978.*

### 1990's

In 1991 the Reverend Sam Cowley arrived as Priest in charge of Holy Trinity and St Michael's. St Michael's closed in 1997 and several of the congregation joined Holy Trinity. A number of social events took place in this time including regular barbecues. Rev Cowley remained at Holy Trinity until 1999 when he left to become Priest-in-Charge of the United Benefice of Westerfield with Tuddenham & Winesham.

Later in 1999 Holy Trinity was again linked with two other churches to make up a Benefice. St Helen's and St Luke's joined Holy Trinity. The new Benefice became informally known as "Waterfront Churches". A new Rector, the Reverend Geoff Price was appointed. There were a number of changes at this time; service times, some joint services and events, and Alpha Courses etc took place.

### 2000's

After 5 years Reverend Geoff Price left for a church in Bedford Middlesex in 2005. In 2004 the Reverend Chris Keys came to the Benefice to finish his curacy and remained until 2005 staying until the appointment had been made for a new Rector.

In 2005, the Reverend Paul Daltry was appointed as Rector of the Benefice. Rev Daltry was instrumental in setting up the Ipswich Town Pastors who patrol the centre of Ipswich on Friday & Saturday nights helping people in trouble and calming situations that are prone to flare up late at night in the area of night clubs & bars. He was also involved very in new Waterfront community initiatives representing the local churches.

Rev Sharon Potter joined the Benefice in 2006 as an Ordained Local Minister.

In the 2000's the Ipswich "dock" area was going through a rapid period of regeneration. However a lot of the flats were "gated communities" and it was felt very much that there was the need for the churches to work with other agencies to try and help create a community there. The "Holy Trinity Group" was set up and drew members of the Public, Private and Voluntary/Community Sector to look at the way forward. Links were drawn up with all of the other local churches (both Anglican and other denominations) working in the communities on the North & East sides to help work towards this. The group went on to become the "Waterfront Action Partnership Group".

"Trinity Bungalow" had been the home of Vergers and Caretakers for the Church since it was built, but following the departure of the Caretakers in 2007 it was decided that the property would be turned into an office for the Church/Benefice and areas which could be used for small meetings.

Early in 2009, Rev Daltry left the Benefice to take on a newly created role of Diocese Minister for Community Engagement for the Ipswich Deanery.

The summer of 2009 saw the first ever "Waterfront Praise Service" take place on the Waterfront. This was based on a "Songs of Praise" style worship and saw several hundred people take part.

2009 saw a tremendous amount of refurbishment work which included; drastic clearing of the graveyard, installation of ramps into both the church and the hall, creation of a disabled toilet, refurbishment of the kitchen and children's room, updating of the PA system and installation of safety bars on the gallery so that it could be reopened. Most of this work was paid for as the result of a number of successful grant applications although members of the church also very generously contributed. At the same time an Archdeacon's Licence was obtained to move several rows of pews at the back of the church to create an area for coffee following the service.

### **2010's**

A varied plan of events was drawn up to celebrate the 175<sup>th</sup> Anniversary which went from Monthly Coffee & Cake Mornings on a Saturday, to a St George's Day Concert with Suffolk Concert Band to a Wedding Rededication Service.

Early in 2010 the Rev Michael Tillett was Inducted as the Rector of the Benefice.



## Interesting quotations from Old Parish Magazines

### **Weekday Services**

"Weekday services are conducted in the Mission Room, Newton Road, on Tuesdays, and in the Church on Thursdays, both at 7.30pm. This you know from the frequency with which you are reminded of the same every Sunday. When these Services are well attended, I will cease to draw attention to them".

### **Meeting hassocks**

These may be purchased at the wholesale price of one shilling each. The church committee have very wisely decided not to permit any others than these of uniform pattern and colour to be placed in the church. It is not anticipated that any will think it necessary, in our comfortable benches, to have cushions on which to sit, but if so, sitting mats will be arranged for, all of one kind".

### **Complaints**

Complaints have been made, I understand, by some of the parishioners because they have not been visited by the clergy whilst sickness was in their houses. On the cover of the Parish Magazine every month, as well as in the almanac, the request is put in the simplest of language that notice is to be given in cases of illness, to the Clergy, if their services are desired. The Parish is too large for us to call at every door to ask if Tom and Martha and their 'infantry' are quite well, especially when these individuals seldom if ever are seen at public worship. When no request is sent it seems evident that no pastoral visit is wished for; the Doctor waits until he is called: the Parson is supposed to know without being told. Is that reasonable? Verily it is easier to complain than to inform".

### **Garden Fete**

By kind permission of Miss Roberts this is to be held at Rose Hill, Melixstowe Road, on Wednesday next, from 3pm – 7pm. The St John's Home Band, a Cycle Parade in fancy dress, Gramophone, Lawn Tennis, Croquet and other games, are the chief attractions offered. Tea will be offered at one penny a cup; eatables at an equally small charge. Admission will be sixpence each. When it is known that the proceeds are to be given to the Curate's Fund and Church Pastoral Aid Society we expect that our congregation and their friends will help to make this the success it deserves to be". *Note: This was the first of Holy Trinity's garden fetes, thought to be necessary owing to the death of Mr Biddle who had previously contributed very heavily towards the Church expenses.*



### **Sunday School Missionary Boxes**

The boxes that have been opened show a considerable falling off in the total amount, when compared with the previous year. The largest sum was nine shillings, and the lowest contributions of whole classes, for a whole year were one and a half pence, and one pence and a quarter of a pence respectively. This is lamentable, but not without remedy. Whilst persons who have no fear of God nor regard for His day are allowed, in defiance of the law to keep their shops open on Sunday for the sale of sweets and fruits, so long will these places prove sources of temptation to our scholars to spend on themselves what has been given to them for sending the Gospel to foreign lands. Will the parents help us in countering this baneful influence? At the Children's Service on the first Sunday in every month a missionary box is handed around in every class, and whatever sum is put therein is entered in the Register and on a printed card. Let the parents ask their children for this; it is a receipt for money given. The regular examination of the card at home will, no doubt, materially help to check the leakage now occurring on the way to Sunday School."

## Memories of Holy Trinity

The first two accounts printed here are written by young men who went on from worshipping at Holy Trinity to taking Holy Orders

### **Memories of the Reverend Jack Nicholl's ministry**

#### ***From the Reverend Andrew Turner***

Frank Hollingsworth left us at the beginning of 1975, and there followed an interregnum, during which we were well looked after by the Reverend Tony Jones, then Vicar of All Hallows Landseer Road, and Roger Dedman, then assistant Curate of St Francis, Chantry.

At this time, the benefice was St Clement and St Luke with Holy Trinity. None of the congregations were particularly large, and each feared that their building would be closed. In the event, it was to be old St Clement's that would be declared redundant as a parish church. She had given birth too many daughter churches, of which Holy Trinity was but one. The Reverend John Nicholls (Jack), formerly Archdeacon of Cyprus until forced to leave by the Turkish/Cypriot war, arrived in the summer.

Jack started a small Bible study group in the flat over 'Newsteads' at Cliff Lane. We began to grow as a congregation in the spring of 1976, not least because of the births of James Turner, Robert Thorndyke and Clare Horsman (all in one month!). Julie Hines arrived to take charge of the Sunday school, which grew to more than a dozen children, plus the babies mentioned above who formed the crèche.

On the 2<sup>nd</sup> March there started the 'Ancient and Modern' Churchwarden team of Oliver Howard (70) and Andrew Turner (23). "Too young" said some, and "Too old" said others, but with around 100 years of experience between them (though none whatsoever as churchwardens!) the partnership went very well. One of their first major tasks was the supervision of the re-roofing and repair of the Church Hall, after a fire destroyed the roof on Saturday 4<sup>th</sup> June 1977. The fire started behind the oil tank, between the church and hall, but amazingly left the church barely scorched, and even more amazingly the tank didn't explode, as the firemen feared it might. One of the firemen returned that evening with his fiancée, who, he said, wouldn't believe that the hall where their reception was to have been held the following week was out of action!

After the Bible study group outgrew Cliff Lane and Trinity Bungalow, it moved to the Vicarage and then to St Luke's church hall – meeting every Tuesday evening. Joined by the Reverend Trevor Hearn (Chaplain, Mission to Seamen) it grew both in numbers and in fellowship.

Two years into Jack's time with us, the number at the fellowship (now averaging 30) was too large for real fellowship. Five new home groups were set up, meeting fortnightly. From this group many members were sent to serve God elsewhere. Andrew Turner and his family left for St John's at Nottingham to train for ordination; David Vale, the Assistant Priest a teacher at St Joseph's College, left with his family for fulltime ministry in Stoke on Trent; Trevor Hearn, the Chaplain to Mission to Seamen, left with his family for Avonmouth; and our Lay Reader fell in love with one of the choristers!

A Wedding that stands out in the memory was when someone was heard to say "Does the Vicar always cuddle the bride in such a familiar way?" – not realising that Rachel was Jack & Joyce's youngest daughter!

Whilst with us, Jack celebrated forty years since ordination. At Advent 1979 the Diocesan Bishop joined a packed church for a celebration service – just three days after Andrew Turner was accepted for training.

### **Memories of the Reverend Charles Branch's Ministry**

*From the Reverend Alec George*

When I left Holy Trinity, one of the members of the congregation gave me a present – a stopwatch - and the note that goes with it says 'For the proper ordering of processions ecclesiastical'. Indeed, if anything sticks in the memory of those who were young men in Charles's time it will be the discipline of bring a Server – everything with precision; movements dignified; processions timed; big events rehearsed; and woe betide you if you got it wrong!

Yet we also remember the lovable tyrant as someone who encouraged us to stand on our own feet and take responsibility. To the point when the young people ended up able to run the Youth Group themselves (and able and expected to play the major part in the furnishing of the hall).

But our final memory will always be of Charles – at a Harvest Supper or the like – when he and Bertie would lead the singing.

### **Memories of the Reverend B.C. Pownall's Ministry**

*From Mr & Mrs G. Southgate*

When Mr Pownall arrived at Holy Trinity Church in 1918, he found a very large Sunday school, but he soon realised that there was not a lot of social activities for the older lads so he decided to start a 'Lads Club'. All lads had to be members of the church. The club soon grew in numbers, and quite a large Bible Class was formed from it. Football and Cricket teams were formed, and other outdoor and indoor games played. Mr Pownall was a very keen walker and organised long walks along the banks of the Orwell, on one occasion walking to Felixstowe and back. The club was financed by Mr Pownall until it could stand on its own feet. His work for the club was much appreciated, and he was greatly respected by all members.

G. E. Southgate

We have been members of Holy Trinity Church for over 75 years. My husband was in the choir for sixty years. We were in the Sunday School together, and can remember singing in the church hall "God be with you till we meet again" when the Reverend W. H. H. Williamson left. I have prizes presented by him in the year 1911. Both our parents were married by him. We were in the Bible Class when Mr Pownall came in 1918, and went on as Sunday School teachers. After the death of my sister, her husband, Reg Durrant, also in the choir, went as a missionary in the Kenya colony.

Maud Southgate

## **Memories of Holy Trinity Sunday School**

*From Mrs M. Deaves*

I was about four years old when I started Sunday School in the infant class which used to meet in one of the side rooms of the church hall. I only remember Mrs E Southgate as a teacher. At either six or seven years we moved up to the bigger class in the main hall, where there were about seventy children. I don't remember the names of any other teachers, but Mrs Baker played the piano. Our worship lasted about one hour. Hymns and choruses were sung, and prayers were said, but the best part was when texts were given out. The story was always based on the text and these pieces of card were greatly treasured and kept in the appropriate pages of our Bibles. We had Christmas parties and summer outings. When I was ten or eleven, Agnes and Walter Wright took over the Sunday School and took us to Hallowtrees - as it is now known - for our outings. We travelled by coach and had splendid teas. When they moved away, Mrs Jessie Young took over. She was quite a character and always brought her bag of 'goodies' with her to be distributed. Every week we prayed for Korea and the men who were fighting there. On special days the Vicar, the Reverend W. A. Gray, would take the service in the church. Sometimes the collection was sent to Dr Joan Gray, our Church Missionary in Omdurman. When at home she would come and talk to us about her work.

At fifteen we went into Bible class run by Miss Ida Scowan. There were only six or seven in her class and we met in the vestry. We didn't join in the parties then but helped to look after the little children. However we still had our summer outings and one I remember well was a visit to East Bergholt and the famous Bell Cage; but wherever we went, Miss Scowen always brought us back to Ipswich to have tea in the tea-rooms opposite to the main entrance to Christchurch Park.

## **Memories of the Reverend W. A. Gray's Ministry**

*From Mrs E. Southgate*

Ida Scowen was well known at Holy Trinity for her kindness and her work with the children in the Sunday School. I first met her when I went to Sunday School at the age of four years in 1927. She also took prayer meetings in the Vicar's Vestry every Sunday afternoon. I was fifteen when I attended for the first time - that was in 1938 - she carried on for a long while, and then had to give up soon after the war started. Every Sunday School child received a text on each attendance. I always had to show my mother or I would be asked where my penny was, that being my collection money. When the money box was handed round we all used to sing the chorus "See the pennies dropping one by one".

We also had a Women's Guild which met every Thursday night in the small part of the hall. Sometimes we had a speaker, but we did knitting and sewing, making things for our 'Sale of Work', and the proceeds went to church funds. We also put on plays, and each of us was encouraged to take part, which gave us great fun. Miss Shute was a school teacher and Mrs Garrett was a musician, so between them we had to work hard. The proceeds of the concerts also went to Church funds. This was during the 1940's and up to 1952.

Sister Wyatt came to Holy Trinity during Mr Gray's time instead of a Curate. She did a lot of work for the church. She went around the Public houses every Saturday night selling her Church Army magazines, the money being donated to the Gift Day appeal. She retired to a home in Croydon where I kept in touch with her until she died at the age of 90+

## Parish Organisations, Clubs and Activities

From the 175 years of the Church's history a number of organisations and clubs have existed, some of them having ceased activities owing to the change in social conditions. For example, fortunately nowadays there is no need to have a benefit club such as the Burial Fund for Sunday School children. In 1891 this was recorded as giving good service, having been found most welcome by the parents of whom the expenses of a funeral presses heavily. Only one penny was necessary for admission to the benefit of this club and another penny had to be paid immediately after the death of any scholar entitled to the insurance money.

Another reflection on the conditions at the time was the existence of a "Coal Club", in which members paid for a proportion of the coal sold to them, and the remainder of the cost was met by activities such as concerts at which professional singers of the town gave their services voluntarily.

### **Badminton Club**

Originally started by Sunday School teachers at the end of the 1920's, membership was not confined to those connected with the Sunday School, and it would be true to say that at some time the majority of the young men and women of the congregation were active members of this club.

The Badminton Club still meets weekly in the hall, although members no longer belong to the church.

### **Band of Hope**

This organisation for young boys and girls was very well attended in the 1890's. In addition to weekly meetings they had a quarterly tea in which the well-drilled members entertained their parents and friends with songs and recitations.

### **Bible Classes**

The class for young men met on Sunday afternoons, having been formed in 1892 at the request of the young men who attended Sunday evening services. Shortly afterwards the young women of the congregation requested a similar class, with the result that the male's class was changed to the morning, the females the afternoon slot. It is not known when these stopped. In the 1950's Rev Branch started up a Men's Bible Class which ran for a number of years.

### **Boy's Brigade / Church Lad's brigade**

The Boy's Brigade was in existence in the 1890's under the command of the Curate, the Reverend J. H. Jennings. They are reported as having enjoyable camps at Felixstowe, which apparently were dogged, as camps throughout the years have been, by bad weather. In 1899 after Rev Jennings left for another Curacy, this group was converted to the Church Lad's Brigade, and activities were carried on in this form until 1905.

### **Girls Club**

A club under this name was formed in 1901. About 60 girls joined and 8 ladies from the congregation acted as superintendents, two each night in rotation. Activities included draughts, dominoes, bagatelle, parlour quoits, family post and similar games. Piano playing and sewing were also encouraged. Each evening ended with prayer, and on the first Thursday of each month there was a five minute scriptural address. Any "respectable and well-conducted girl of fifteen years of age and upwards" was welcomed.

### **G.F.S**

The Girls Friendly Society met at Holy Trinity for a number of years until it closed in the 1950's

### **Guild**

The Holy Trinity Guild was an important Working Party at the Church until it was disbanded in the late 1960's

### **Guides and Brownies / Scouts and Cubs**

A Guide Company, Scout Troop, and Brownie and Cub Packs were all formed in the 1920's. All these organisations continued for many years, and the large majority of the young people of the congregation were members. As well as undertaking the normal activities of their particular organisation, these boys and girls became integrated in the wider life of the church. They were involved in most aspects of its life in the fifty odd years during which those organisations flourished. Eventually numbers dwindled and one by one they were disbanded and merged with other nearby Units.

In recent years the 18<sup>th</sup> Ipswich Brownie Pack moved here to Holy Trinity from St Clement's Congregational Hall when it was sold and is still meeting on Monday evenings in the hall.

### **Mother's Meeting**

These meetings started in the very early days of Holy Trinity and continued, apparently without interruption, until the 1950's. Again, this was a weekly meeting for prayers, Bible study and work for missionary and other organisations.

### **Mother's Union / Young Wives**

Early records which might give some indication of when the branch was formed are not available, but there was an active branch at Holy Trinity for many years. Members attended all the Diocesan, Archdeaconry and Deanery Festivals with their banner and wearing their blue veils, and also enjoyed exchange visits with the branch at Great Tey in Essex.

A Young Wives Group was formed in 1956 to "prepare younger ladies in the congregation for membership". This group enjoyed this involvement with activities organised by the Diocesan Young Wives Committee, e.g. The Annual Marriage Thanksgiving Service and twice-yearly rallies which were held in various parts of the Diocese. Many of these 'Young Wives' became full members of the Mothers Union. Sadly the branch closed in approximately 1978 as many of the members were then elderly and found it difficult to attend meetings.

### **Social Activities**

A feature of Holy Trinity was always been its social activity. There are records of congregational teas where ladies of the congregation provided 'trays' for between six and twelve people. These were traditionally held just after Easter, and were followed by entertainments. The Sunday School over the years had 'Christmas Treats' with a large Christmas tree holding presents for up to 200 children at a time. In the early days of the Sunday School there were summer outings to Felixstowe and Clacton, and the very small children were taken to Mr Cobbold's meadow near Cliff Brewery. Not only the children had outings, but these were enjoyed by the Men's Society, the Choir and the Sunday School teachers.

### **Toddler Groups**

In the 1980's and 1990's a Parent and Toddler group was run by the Church with a number of the parents bringing their children to church on Sunday. In the last 5 years the Toddler Group, "Bumps & Babes" was been running on Tuesday mornings and is flourishing. It is open to Expectant Mums as well as Mums, Dads, Grandparents, Carers & Child Minders and their children. Most members are now coming from the new Waterfront developments in the area.

### **Youth Club**

There have been a number of youth groups running throughout the years under different names. The Grounded Youth Club is the most recent group to open here at Holy Trinity and is a Benefice run organisation. Open to young people in school years 7 – 11 it meets on Fridays from 6.30pm.

*Details of all our present day activities are to be found on the Notice Boards / Welcome sheets and on the Waterfront Churches Website*

## The East Window or the "Great War Memorial Window"

The design of the window consists of symbolical figures as described in the Book of Revelation.

No realistic picture was attempted of a subject that is beyond such representation.

In the centre, our Lord stands with arms uplifted in intercession, wearing royal and high-priestly robes, and a celestial crown.

From His cruciform nimbus, rays of glory proceed and radiate through the whole window.

Upon the throne are seen the lion and the lamb, the tribe of Judah, and the Lamb of God. Standing on either side of the Lord are two Seraphim with veiled faces.

Proceeding out of the throne is the river of the water of life, at which Heavenly figures are seen to be drinking.

On either side are fruit-bearing trees, the leaves of which are for the healing of the nations.

The river flows into the sea of glass, mingled with fire; whereon stand the harpists of God.

Around the throne is seen the rainbow - not as seen on earth, but the complete whole, the entire bow. The rainbow itself is entirely composed of Angels.

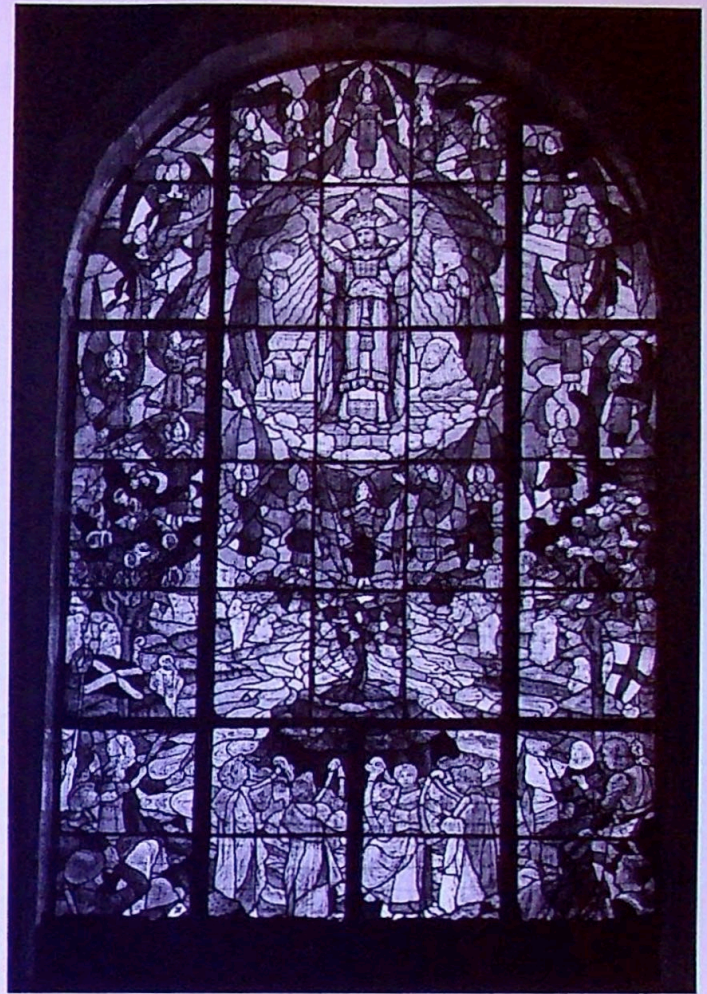
At the bottom corners of the window are seen Saints of different centuries and countries, ascending to offer their homage and adoration to the figure of our Lord.

Amongst these figures may be seen a red cross nurse, a khaki uniformed soldier, a sailor, a Roman warrior, a Crusader, an African convert, and others with palm branches of victory.

As will be seen on inspection of the small painting, it was originally intended to have an earthly king offering his crown, but this was not included in the finished design.

*The window was designed and entirely executed by Mr L Pownall, of Falmouth, Cornwall, the brother of the Vicar of Holy Trinity at that time.*

*The window was dedicated on 20<sup>th</sup> October 1920 by the Canon Lawrence and Colonel Campbell. During the Second World War, the window was removed and taken to a place of safety until hostilities ceased.*



## The Seals of Trinity Priory



The Priory stood on the site of the present Mansion House and was annexed to a Holy Trinity Church which was where Christ Church Mansion now stands. This church existed in Saxon times, and was later rebuilt under Norman rule. The names of "Christ Church" and Holy Trinity were interchangeable at this time. The seals of Holy Trinity Priory were adopted in the 13<sup>th</sup> Century.

The first seal represents Christ seated on a throne, the right hand raised in blessing, the left resting on the Holy Book. He is seated in the centre of seven candlesticks, surmounted by an estoile (or star), symbolic of the Father and Holy Ghost. In each corner are the mystic emblems of the four evangelists: Mathew, Mark, Luke and John. The text around the seal reads "Seal of Christ Church Ipswich".

The second seal – the Secretum or "private seal" – depicts the Lamb with the standard of the Cross, and the text around it reads "The Lamb conceals the mystery, and locks up the same".

In the early part of the 16<sup>th</sup> century the Priory was dissolved, and the church pulled down. After a gap of about three hundred years, another church of Holy Trinity was built here in Ipswich, and these medallions have been placed here as a reminder of its predecessor of the Middle Ages.

*In 2009 these windows were repaired and cleaned.*

*[The seals can be found in the windows at the West of the Church behind the font]*

## Suffolk Worthies & Persons Of Note In East Anglia

### No 10 – Rev John Thomas Nottidge 1776-1847

There are but few among the Ipswich residents of the present day who do not recollect the Rev John Thomas Nottidge, for many years the worthy pastor of the parish of St Clement's in this town. He was born in Bocking, in Essex, February 3<sup>rd</sup> 1776. His father was a woollen manufacturer in that place, who acquired a considerable fortune. Mr Nottidge was one of several children, but as they all died in infancy or childhood he was brought up with all the indulgencies of an only child, which naturally brought forth as fruits in early manhood indolence and want of decision. His father's prospects and intentions for him were entirely worldly. He desired to see his son a county magistrate, taking his rank at the Quarter Sessions, and otherwise figuring as an important man in the district. With this view the son turned his attention to the law, but as he pleasantly observed – he once *followed* the law, but never *overtook* it. A friend visiting him at this period at his London lodgings, found him stretched out at full length on a table in his dressing gown poring over Blackstone.

His removal to Cambridge and his entering as a fellow-commoner at Trinity Hall wrought a great and important change in him. Christianly speaking, the marvellous light of his afterlife contrasted very strongly with the Egyptian darkness of his youthful era. Cambridge was the crisis of his Christian life. In Dr Edwards of Trinity Hall, he found a valuable friend, who took the trouble to point out and correct those irregularities which a young man brought up in the lap of indulgence was likely to fall into at the commencement of University life. Mr Nottidge ever looked upon the good Doctor as his "*temporal saviour*". During the vacation, the worthy Doctor invited Mr Nottidge to his house, and he there met the Rev John Newton, and the not less distinguished Claudius Buchanan – with the latter a warm and lasting friendship was formed. Mr Buchanan watched the Christian growth of his young friend with all the anxiety of a parent and his pupil revered him as his "*spiritual father*".

Buchanan sailed for India in 1796, and left his pupil, as he thought, ready to take "orders" but the baneful effect of indulgences caused Mr Nottidge to procrastinate, and he did not enter the ministry until 1812. Thus it was not until after his union with his faithful and devoted wife, and when he was 36 years of age, that he assumed the office of Christian teacher. He was ordained to the curacy of Halstead upon the nomination of the vicar, and this gave him the opportunity of attending his widowed father, then in the decline of life. But having, after a period of 5 or 6 years, become possessed of the consolidated livings of St Clement's and St Helen's, he brought his Halstead ministry to a close, and took up his residency in the town, over the inhabitants of which he was destined to exercise an important influence. During his stay at Halstead he had made the acquaintance of the Rev Charles Simeon, and a short residence at Cambridge brought him under the immediate influence of this good man, and greatly assisted in dispersing that state of indecision of which Mr Nottidge was the unfortunate prey.

He entered upon his duties in Ipswich during the lifetime of the aged incumbent, and to no one person in Ipswich are Evangelical Churchmen so much indebted for their present prominent position as they are to the Rev John Thomas Nottidge. He strenuously and successfully exerted himself to revive religious life among the middle and upper classes. For a long time he was indifferently supported by his brother ministers – their cold, logical intellect, well stocked as some of them were with dry theology, could not appreciate that unctuous ministry in which the warm and non-intellectual nature of Mr Nottidge could glow and luxuriate.

There were but few incidents in the life of this Christian divine for the biographer to seize upon, for they are exceptional cases in human careers that interest the public. He was not a man of shining talents, but his varied conversation displayed the refinement of the scholar, and his manners the polish of the gentlemen. His sermons were characterised more by spiritual unction than by profound thought.

Though living among us he was "not of us" and the ideas thrown out in the pulpit were too often evolved from a world of spirituality, with which his ordinary hearers had no sympathy, and the force of which they in consequence failed to comprehend. His sentences were long and involved, often obscuring the fine thoughts which he wished to convey, so that

he was by no means a heart-stirring preacher to the masses, and, latterly, almost incessant pain, necessarily limited

The performance of his PASTORAL duties and the general character he undoubtedly possessed. Those that knew him need not look for the warmth of his hearty greeting, and the easy and instructive and attractive manner. Many sorrows made strong faith filled him to speak with a power which was of paternal dignity and child-like simplicity – a purity of heart from the spirit of this fleshly world – which pro-

As a Pastor he was noted for *liberality*. He had a high regard for the goods entrusted to his care for his Master's glory. To the relief of those without the relieved person knowing the benefactor. "He did not find it fame;" he did good unostentatiously, and when by a great personal sacrifice he built a new church in his late parish with £2,333 Bank Annuities, for the support of the minister.

Persevering and diligent, he strove to be at his place of duty to exhaust all his strength. He rose at the call of duty, and his brethren listened to his instructions as that of a wise man. On such questions as Christian fellowship were of a very deep, although suffering had tinged it with morbidness. He was obedient to Scripture, and he was remarkable for the *literal* and plain obedience to it to which he framed his life. The word of God on which he allowed not himself to stand and reason.

*Prayer* was to him an ever-present help. Many living in difficulty, he, before venturing to give any counsel, would say, "brother, a word of prayer". He was always forward to receive humiliation was the greatest refreshment his spirit knew.

He was, under all circumstances, the *Christian minister*. His reverence for sacred things was touching; no one could be so contagious; it was entirely in keeping with the habit of his life, the result of a peculiar nearness to the most sacred and sublime.

He died January 21<sup>st</sup> 1847, in his seventy-first year. His funeral was attended by the whole body of the Clergy of Ipswich (with one or two Ministers from the neighbourhood met on this solemn

There are but few events so solemn and yet so tender to which we have been accustomed to suppose him equal. He for himself the holiest sympathies of our nature by his death to our imaginings closely allied to melancholy itself. He was – a piece of gold lost from that hoard from which human

## The "Staff" of Holy Trinity Church Ipswich (both Clergy & Lay)

### *Vicars & Rectors*

1835 – 1842	Rev Richard Mosley
1843 – 1846	Rev John William Reeve
1846 – 1847	Rev C. F. Champneys (Curate in Charge)
1848 – 1886	Rev Francis Henry Maude
1886 – 1917	Rev William Henry Hamilton Williamson
1918 – 1927	Rev Basil Charles Pownall
1927 – 1953	Rev Walter Arthur Gray
1955 – 1964	Rev Alfred Charles Branch
1964 – 1975	Rev Gerald Frank Leigh Hollingsworth
1975 – 1981	Rev John [Jack] Gervase Nicholls
1982 – 1989	Rev Frederick George Burningham
1991 – 1999	Rev Samuel Henry Cowley
1999 – 2005	Rev Geoffrey D Gower Price
2005 – 2009	Rev Paul Richard Daltry
2010 –	Rev Michael John Arthur Tillett

### *Curates / Honorary Priests*

1889 – 1890	Rev Alfred Armstrong
1890 – 1891	Rev C.E.G. Walsh & Rev C.D. Gordon
1892 – 1893	Rev Arthur Sykes
1893 – 1898	Rev J. H. Jennings
1898 – 1904	Rev C. E. S. Thomas
1904 – 1906	Rev G. R. Shackleton
1906 – 1907	Rev G. R. L. Vosper Thomas
1907 – 1909	Rev E. J. Martyn Roberts
1910 – 1912	Rev James Harrison
1912 – 1915	Rev W. R. Minta
1936 – 1940	Rev L. R. Manthorpe (Honorary)
1961 – 1965	Rev Paul Fisk
1966 – 1968	Rev Eric Crouchman
1968 – 1970	Rev V. B. Tomlinson
1978 – 1980	Rev David Vale (Honorary)
2004 – 2005	Rev Christopher David Keys
2006 -	Rev Sharon Potter (OLM)

The Incumbent at Holy Trinity was always a "Vicar" until the Benefice of Holy Trinity with St Clement's and St Luke's was formed in the 1970's and at this point the historic title of "Rector" was used.

### **Readers**

Denis George  
Tom Heath  
Laurie Andrews  
Joyce Nicholls  
John Andreasen

### **Lady Workers / Parish Visitors**

Miss Peck  
Mrs Payne  
Mrs L Pickard  
Miss A Edmondson (Sister Anne)  
Sister Jarman  
Sister Wyatt

### **Ordinands**

Leslie Manthorpe  
Alec George  
Andrew Turner

In addition to the young men from the Church who took Holy Orders, other members of the congregation went from Holy Trinity to serve in the Lay Ministry, including:

### **Church Army**

Fred Carr  
Ethel Grimwood

### **Missionaries**

Olive Clarke  
Reg Durrant  
Tom Heath  
Dr Joan Gray

### **Local Mission To Seaman Officers**

Trevor Hearn  
Peter Foster