



# THE ROUND TOWER

*The Parish Magazine of*  
St. Mary with  
St. Leonard  
Broomfield

May 2025

60p

# St. Mary with St. Leonard

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Please note:

Copy for the Round Tower should be with the Editor by the 10<sup>th</sup> of each month please.

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## Readings for May

These are the lectionary readings which we will use on Sundays during May. If you cannot get along to church, do try to read the readings and reflect on them on the days set.

### Sunday 4<sup>h</sup> May

**9.30am Said Eucharist**

Acts 9: 1 – 6

Revelation 5: 11 – end

John 21: 1 – 19

**5.30pm Evening Prayer**

Psalm 80: 1 – 8

Exodus 15: 1 – 2, 9 – 18

John 10: 1 – 19

### Sunday 11<sup>th</sup> May

**9.30am Parish Eucharist**

Acts 9: 36 – end

Revelation 7: 9 – end

John 10: 22 – 30

### Sunday 18<sup>th</sup> May

**9.30am Family Service**

Acts 11: 1 – 18

John 13: 31 – 35

### Sunday 25<sup>th</sup> May

**9.30am Parish Eucharist**

Acts 16: 9 – 15

Revelation 21:10, 22 – 22.5

John 14: 23 – 29

## From the Register of Services March 2025

### Burials

20<sup>th</sup> March

Rita Doris Clarke

Aged 93 years

# Greetings from the Churchwardens

Dear Readers,

As my husband commented over breakfast this morning, “Isn’t nature wonderful?” He was looking into our back garden with the herbaceous borders (that sounds a bit pretentious) and said how amazing that everything dies down over the winter and it is now full of new growth and colour.

I think the period of Lent makes you feel a bit like that. I think we all experience a regeneration and uplift at this time of year which in the Church culminates on Easter Sunday with Christ rising from the dead after the sadness of Good Friday. I’ve never heard anyone wishing a “Happy Good Friday” but it occurred on Radio 4’s PM programme today, today being Good Friday. Of course no mention was made of the religious aspect of it but only assuming it was just another Bank Holiday - what a shame!

Early May looks as if it will be as busy as the Easter period. There are a number of events connected with the 80<sup>th</sup> Anniversary of VE Day at the beginning of May. At 11 o’clock on the 4<sup>th</sup> May there is a Village celebration service in St. Mary’s in collaboration with the Royal British Legion. The church’s annual May Fayre which this year has VE Day as its theme and will be held on the Church Green on Saturday 10<sup>th</sup> May from 11am to 2pm (see page 10 for details). This is one of the main fundraising events for our Parish Church. Please put it in your diaries. The VE theme carries over to the 17<sup>th</sup> May when Broomfield historians, Neil Wiffen and Cathy Pearson will be speaking on Broomfield at War (see page 25 for details). This is part of the People & Stone talks and it would be lovely to see you at all these events.

God bless and with all good wishes

*Margaret Powell*

Churchwarden

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# Prayer for Ascension Day

Dear God, our loving, sending and almighty Father, Thank you that because Jesus died, rose and ascended into heaven, You were able to send your Holy Spirit to empower Your disciples then and today. That, equipped by that same Spirit, we can confidently work for Your kingdom to come on earth, as in heaven.

Lord, in these strange, topsy- turvy days, where earthly rulers terrify and destroy and disappoint, we rejoice that You are the Sovereign Lord of all things, and all times, and all places.

*You, our God and Father, truly reign.* We are Your people. We are secure within Your love and protection. Thank you that at the name of Jesus *every* knee shall ultimately bow - and we pray, thankfully in His name,

Amen.

*Daphne Kitching*

*Taken from Parish Pump, a resource for Parish Magazines.*

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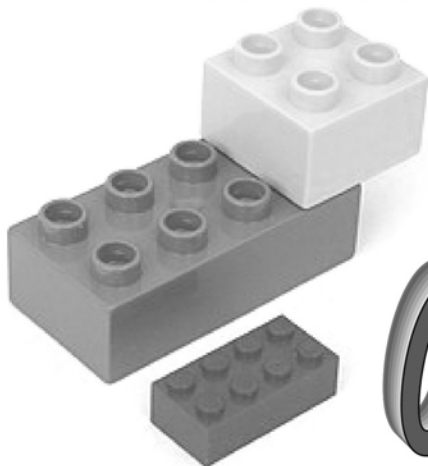
## Sharing your faith at work

After his local church had done a week of outreach training, the local barber felt guilty. When had he last shared his faith with anyone? So, the next morning he prayed: “Lord, today I promise to witness to the first man that walks through my door.”

Soon after he opened his shop the first man came in and said, “I want a haircut and a shave, please.” The barber said nervously, “Sure, just sit in the seat and I’ll be with you in a moment.”

The barber rushed into the back of his shop and sent up a desperate prayer: “Dear God, give me the wisdom to know just the right thing to say to him. Amen.” Then slowly the barber came back to his customer with his razor in one hand. He laid a shaking hand on the man’s shoulder, stared at him in the mirror, and said: “I am glad you came to see me this morning...are you ready to die?”

St Mary with St Leonard  
Broomfield Parish Church



# LEGO CHURCH

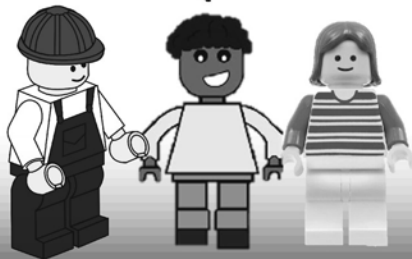
First Sunday of the month

9.30am

St Leonard's Hall

during the church service

Children & parents welcome



Building Church  
Brick by Brick

# Sermon and Sequel by Canon John

On the last two days of March, two ‘events’ stimulated my thinking which I wish to share with you. In date order the first was my reflecting with the congregation at the quarterly evening service of Holy Communion on the last Sunday of March, the 4<sup>th</sup> Sunday of Lent, on readings from St Paul’s Second Letter to the Church in Corinth, chapter 5, verses 16 to the end, and St Luke’s Gospel chapter 15 verses 11 to the end, what is known as ‘the Parable of the Prodigal Son.’ The second ‘event’ was a lecture the following evening streamed from the church of St Martin in the Fields in London, with the theme of ‘Hope’ in Gaza and Israel, the lecturer being a Palestinian Christian who with other Palestinians and some Israelis, is endeavouring to find a way through the appalling suffering and seeming hopelessness facing themselves and their respective fellow-beings. It was the use by St Paul in the extract from his Letter that we listened to of the concept of ‘reconciliation’ that captured my attention. This was followed by Jesus’ parable of the breaking, re-making, and not re-making, of the relationship between a father and his two sons. The same concept was then spoken of many times the following evening by the lecturer in his address. And of course by the time you read this we will have celebrated Good Friday and Easter Day. So I felt the pressure was on to invite you to consider this topic.

I turn first to the ‘conclusion,’ if we can call it that, of St Paul in 2 Corinthians 5. Indeed in verse 14 and 15 of the chapter this is the word he uses as the outcome of his thinking regarding both the reason for, and the implication of, the crucifixion of Jesus: ‘... *the love of Christ persuades us as we reach the conclusion that one man died for all and therefore all mankind has died. He died for all so that those who live should cease to live for themselves, and should live for him who for their sake died and was raised to life.*’ There is not time now for us to delve into the many theories as to the reasons for Jesus’ crucifixion; for now just focus on the conclusion which St Paul draws as he writes: ‘*God was in Christ reconciling the world to himself, no longer holding people’s misdeeds against them,*’ then adding: ‘*he has entrusted us with the message of reconciliation.*’ The word translated ‘reconciliation’ in the original Greek is interesting. It has a prefix translatable as ‘again’, added to a noun translatable as ‘relating.’ I refer to it as ‘remaking the link.’ The link, the connection, was previously there; it has been broken; who will take the initiative to re-make it? St Paul’s conviction is that the initiative is taken by God, the death of God on the cross of Jesus being the demonstration of the link being broken; the resurrection of Jesus the demonstration that the link from God’s ‘side’ is re-made - the



appeal is that humankind from our side will re-make the link, will be reconciled with the God from whom we have broken away, reconciliation requiring both parties to mend, heal, what has been torn asunder.

It is not difficult is it to see how Jesus' parable of a father and his two sons illustrates this concept of 'reconciliation'. Hopefully I do not need to remind you of the content of the story. Just translate the process of both 'reconciliation' and 'not-reconciliation' as you reflect on the behaviour of the father towards both his sons, the two sons in their relating and in the instance of the younger son his re-relating with his father, and of the presumed non-relating between the two brothers themselves. The father in the parable clearly is God; the younger son usually referred to as the 'prodigal' is the people of God who have broken their relating with him, and the older son, the first-born, always thought of within Jewish culture as 'the favoured one,' is those who claimed for themselves that they maintained their relating with 'the Father.' The implication of the parable is that the latter should behave like their Father in 'welcoming back in,' 'offering reconciliation to,' he who has 'broken the relating' between himself and the Father.

The appeal of St Paul to the Corinthian Christians was to 'be reconciled to God', and then to be 'ambassadors' making the same appeal to the whole of humankind, then and now. So for them and presumably now for us, it is also twofold: don't just relish your own reconciliation with God on the assumption you wish to make it; encourage, persuade others to do the same! To be united with God - what a prospect, what a privilege, what a responsibility!

The Palestinian lecturer offered some reflections based on his immediate experience of his and the plight of his fellow Palestinians, which he warned we would find hard to hear. He began by pointing out that he had not chosen the title for his lecture. Had he been invited to do so he would not have used the word 'hope' as an appropriate aspiration for the current situation in what he always referred to as 'his country.' But as I have already hinted he talked at length about 'reconciliation' as a long, painful, difficult, process; 'hope' being an expectation of which too many speak too glibly!

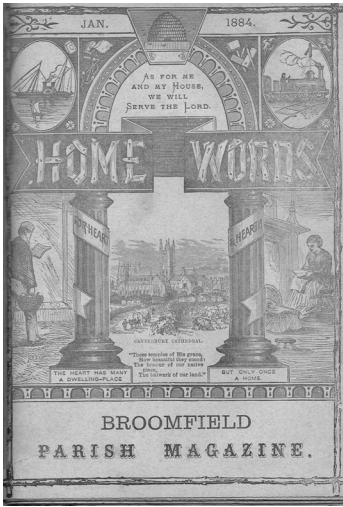
My purpose is not to provide a summary of the lecture but rather to offer for your reflection one or two of what he considered to be key components of the process of reconciliation resulting from his experience of the situation in Gaza and Israel today. The first and key component is the acceptance by all involved in the conflict, both those immediately involved and those applying pressure, that ultimately there has to be 'reconciliation' between Israelis and Palestinians - and who knows how long this will take! There has to be acceptance that neither

Israelis nor Palestinians can be annihilated, wiped off the face of the earth, therefore relating between them will continue. The question is what will be the nature, the content, of that relating?

I was intrigued when the lecturer kept talking about the need for Israelis and Palestinians to recognise each other's humanity as created in the image of God, by which I sensed he meant valuing each other purely and simply as human beings, neither more significant than the other, each equally significant. He saw this as the beginning of the process of reconciliation. Without it the process could not begin. If this equality of valuing was accepted he then went on to speak of 'the right to be,' which he said was very difficult for Palestinians to accept since in their view Jews had always been immigrants, Palestine always 'belonging' to Palestinians. As I listened however, I recalled those books and chapters of the Old Testament which enjoined 'the people of God' to journey towards and enter 'the Promised Land.' This meant that Jews certainly were immigrants, but Palestinians surely had to accept that Jews had had a presence in this area of land at the east end of the Mediterranean way before the creation of the modern state of Israel following World War 2, so the need to co-exist had been a requisite long before this and previous conflicts in the 20<sup>th</sup> and this century. In the light of their history and the claims of both as 'right to exist,' before there could be serious talk of 'hope' of resolving the conflict, the lecturer's conclusion was that first talk and action had to be of 'reconciliation,' the desire for a re-making of a broken relationship, not least of course Jews, Arabs, and also Christians, all claiming Abraham as their 'father'!

As I listened I recalled an illustration presented by another lecturer, this time way back when I first went to University in the early 1960s! On a Saturday morning I used to attend a series of lectures on 'world affairs.' As you realise never forgotten, on one occasion the lecturer said: 'If you take a map of the world and unfold it so that the far west of Alaska is on the left and the far east of the Soviet Union – as it was then - on the right, and look for the centre point between the two and between the northern and southern hemispheres, you will find Jerusalem.' He then added: 'If only Israelis and Arabs could sort out their differences at the centre of the world, there could be hope for us all.' That was over 60 years ago! The process of seeking reconciliation is long - perhaps we should ask 'why?' - its realisation still awaited!

*Canon John Brown*



# Home Words: April 1884

## The Colchester Earthquake

On April 22<sup>nd</sup> 1884 at 9.18 am an earthquake hit the area around Colchester. According to Home Words no one was injured but much damage was “done to Churches, schools and private houses. No one who has not visited the scene can form an adequate idea of the mischief wrought in 8 seconds. Langenhoe church is fairly destroyed, and Peldon and others much injured. Our offertory to the Fund being raised to help those who have severely suffered will be at once our expression of sympathy, and of gratitude to Almighty God that our houses have been safe from damage.”

The Colchester earthquake (also known as the Great English earthquake) is



Postcard showing damage to Langenhoe church following the earthquake.

estimated to have been 4.6 on the Richter scale and lasted about 20 seconds. It was centred on the villages of Wivenhoe, Abberton, Langenhoe, and Peldon but its effects were felt all the way to Ipswich. Altogether an estimated 1,250 buildings, were damaged including almost every building in Wivenhoe and Abberton.

Home Words notes that reference to another earthquake, albeit less powerful than the Colchester example, is contained in the Parish’s Baptismal Register.

“Edmund the son of the Rev. Thomas Cox, Vicar, was baptised on the 9<sup>th</sup> Sept. 1692 and after the register of his birth is the following memorandum in Latin: That the day before the baptism of this infant an earthquake occurred about one o’clock in the afternoon, through which even the houses were shaken and the furniture was moved, and thanks be to God, without any damage to us or to our goods.”

## Ascension Day

In 1884 Ascension Day was on 22<sup>nd</sup> May and was celebrated at 11 am with “Administration of Holy Communion and Intercessions for Missions” with a second “Service with Intercessions” at 7.30 pm. However the services were according to Rev’d Trimmer, the Vicar “but thinly attended. The people of Broomfield have not yet learned the joyful associations which should bring them to God’s house, and when possible, to join the Lord’s Table on this day to worship Christ.” There were just 11 communicants.

*Alun Powell*

St Mary's Church,  
Broomfield

**'VE' MAY FAYRE**

Saturday 10<sup>th</sup> May  
11am-2pm

BBQ, Stalls, Raffle,  
Refreshments,  
Cakes, Entertainment,  
VE day celebrations,  
Bunting Challenge (see separate flyer)  
and much more!

St Mary's Church, Church Green, Broomfield, CM1 7BD

St Mary's Church, Broomfield  
**BROOMFIELD'S**

**'BUNTING CHALLENGE'**

Join our challenge to create enough bunting  
to go around St Mary's Church 8 TIMES  
(VE day 80<sup>th</sup> celebrations)

The finished item will be displayed at the May Fayre,  
Sat 10<sup>th</sup> May 11-2pm.

Prizes for the 'Most Creative Bunting'  
(Adult, Child – different age groups),  
& the most bunting made by a group or individual.

Let's get the **WHOLE** village involved

The bunting can be any size (must be a triangle) can be made  
from anything....sew it, crochet it, knit it, colour it,  
upcycle some old material, all variations accepted.

**DEADLINE FOR ENTRIES: FROM 1<sup>ST</sup> APRIL UNTIL 5<sup>TH</sup> MAY**

For more details & Info contact Rachel on 07799 890306  
e-mail [rachelabutterworth@gmail.com](mailto:rachelabutterworth@gmail.com)

# PONDER WITH CANON JOHN

On one of the recent Mondays in Lent, when the overall theme was ‘Tools for the Journey,’ we reflected on what is so familiar to all of us, namely “The Lord’s Prayer.” Did you realise that it appears only in Matthew’s and Luke’s Gospels, and perhaps surprisingly not in St Mark usually considered the first of the Gospels, nor in St John, where on many occasions Jesus is recorded as referring to his relationship with “the Father”? There are also few references in the first three Gospels to Jesus calling God “Father,” only two in Mark, a group of three in Matthew 11 and one right at the end of his Gospel, and two in Luke chapter 10, with three associated with Jesus’ passion and crucifixion, in Gethsemane when Jesus is recorded as saying: “Father, if it is possible, let this cup pass from me,” as he is being nailed to the cross: “Father, forgive them since they do not know what they are doing!”, and then at the end of his life: “Father, into your hands I commend my spirit,” profound words indicative of the relating between Jesus and God. References recorded by St John as the relating between Jesus and the Father are too many to mention here - you will have to read them for yourself in St John’s Gospel.

So, the Lord’s Prayer. The following is based on the newer version of the prayer which begins: ‘Our Father in heaven...’ I take each word or phrase in turn:

Our

not ‘my’ or ‘your’ but ‘our.’ The Father does not ‘belong’ to any of us individually but to all of us collectively. And who are the ‘us’? ‘Everyone’ or only those who acknowledge his ‘fatherhood’ or their ‘sonship’? When we say: ‘our’ are we relating ourselves with everyone else because God is accessible, engaged with, ‘all’? What do you think?

Father

the source of life, of the identity which we express, without whom we would not be, the originator, of whose ‘begetting’ we are his children, with whom we relate as sons and daughters, brothers and sisters. The connection, intimacy, some who campaign for inclusive language add ‘Mother’ alongside ‘Father’ since biologically we are generated by both, both contributing differently to our birth, nurturing, growth. How does the sound of God as ‘Father’ and ‘Mother’ appeal to you?

in heaven

where is heaven? Wherever God is? The imagery is of ‘separateness’ rather than location, separateness which requires links to be made in order for duo-

engagement to take place. But you need to read on ...

hallowed be your Name

the implication of the separateness of 'in heaven' requires a 'hallowing' of the Father's Name, that is a recognition of 'difference' between the Father and humanity. In the Old Testament 'the holy' is the title assigned to those who 'engage' with, are involved in activities associated with, relating with God. 'The holy' are those involved in making the links between 'the people of God' and God, because God is 'different from', 'separate from', those who call themselves 'his people.' And by calling the Name of God 'hallowed,' 'holy,' humankind is acknowledging that distinction.

Your kingdom come

the recognition that 'the rule of God,' 'the kingdom of God,' is currently not present within the world of we men and women! So we are acknowledging something fundamental about the state of affairs in which we all live. It is NOT the realm where God is sovereign, but our prayer is that it should be come so!

Your will be done

the recognition that currently some others' will is motivating, stimulating, 'in charge,' rather than the will of God; that we don't like it; that we want it to change. So the question I suggest we have to ask ourselves every time we pray this petition is: 'What would life be like within ourselves, for ourselves, for our society, for world society, if the will of God was being done?' Ponder, and respond, since maybe you have the ability to answer this petition for yourself, even if not for others!

on earth as it is in heaven

is this the objective - that what goes on in heaven should also go on earth? I guess we ought to ponder why it doesn't! So the objective is that the content and pattern of the life of heaven might become the content and pattern of life here on earth, that the distinction between the two is obliterated - how?

Give us today our daily bread

This is very down to earth and basic, isn't it! Are we acknowledging our dependence on that which we are unable to create ourselves, yet which is so basic to our existence? We humans are essentially recipients, are we not? Any creating we do is as a result of what we have first received. Bread is basic: without it we cannot live. Are we saying that without God giving, we cannot live?

Forgive us our sins as we forgive those who sin against us

We need God to provide daily bread to enable us to live; do we equally need him to forgive us our sins to enable us to live 'in partnership' with him and with one another? In asking to be forgiven presumably we are acknowledging that something is wrong between us and God, and between us and our fellow humans. That the relating between the children and the Father, and between brothers and sisters, is broken and is in need of re-making. But my question is a profound one: who takes the initiative? Are we required to say: "God, forgive us because we are in the process of forgiving those who have sinned against us." Perhaps we should add: "hoping and praying that those we have sinned against will be prepared to forgive us, since without forgiveness we cannot relate beneficially with them and they won't be prepared to relate beneficially with us. That spells 'death' for both them and us since none of us is self-sufficient?" So unless there is forgiveness all round ...? And the request has to be made for forgiveness from God since he is the Father of us and of all those with whom we have to do, and it is in his nature to forgive all, and as his children we have to follow his example?

And do not bring us to the time of trial

Yes, this is the difficult petition isn't it? The phrase used to be: "Lead us not into temptation," and the question obviously followed: "Would a loving father really lead his children into facing temptation, testing?" The present Pope has suggested the plea should be: "Do not abandon us in the time to trial." What are we recognising and acknowledging here? First, that we expect to experience times of trial, challenge, difficulty; second that our capacity to cope, even survive, is likely to be limited, inadequate; so please, third, if at all possible prevent us from experiencing situations in which we are likely to fail. Or is there another interpretation: "God, don't YOU bring us to the time of trial - because there will be who knows how many occasions when 'times of trial' are of our own making, or others' making, and so we echo with the Pope's suggestion: "Whatever the cause(s) of the 'times of trial', whether we ourselves or others, please do not abandon us." Yes, I think that's what lies between the lines of this petition. What do you think?

But deliver us from evil

Is this the reason for the previous plea - that we want at all times, in every place, every event, every relating, every engagement, to be free from evil? We are so cognisant of its presence, constantly bombarded by it, it even gets inside us! Oh to be free from evil, not to impart evil, not to be the victim of others' evil! What a plea!

For the kingdom, the power, and the glory, are yours

A note of confidence on the basis of which we believe our previous petitions will be answered not merely for our own benefit but for the benefit of all who pray them? There may be many who accuse God of weakness, maybe there are occasions when we have or will do so ourselves, when God seems not to answer ours or others' prayers, when perhaps sometimes we have seen no point in praying! Assertions as to claims made of the identity and activity of God often fall foul of being confused with we humans' interpretations of 'kingdom,' 'power,' and 'glory.' But what if by 'kingdom' is meant 'systems to ensure the fulfilment experienced by everyone in their being alive,' 'power' thought of not as dominating but rather supporting, enabling, inspiring, and 'glory' well, the acclaiming of serving rather than being served, of giving rather than receiving, of valuing what everyone gives out of their uniqueness? What do you think?

Now and for ever.

yes, all of this isn't for a limited time, nor for some time in the future. It is constant, for the immediate present and for the future however long that lasts. We Christians are always urged to focus on the today and tomorrow, recognising that tomorrow will be another today, with its own tomorrow to follow. We are all like links in a chain: we have inherited from others, future others will inherit for us. And the Father will be with them as much as he was with our forefathers and is with us. Is this not the great Christian confidence with which we live everyday?

*Canon John Brown*



# The Churchyard's Hidden Gems

## People & Stone Talk Saturday 12<sup>th</sup> April

It was another glorious sunny afternoon when we welcomed 46 people to our second People & Stone talks for 2025, focusing again on hidden gems to be found in our churchyard, this time concentrating on the graves.

Death is both certain and universal. How a society deals with this offers important insights into what is considered important. Thus understanding burial practices, and determining what influences the rituals and people, culture and social life at different times, can be fascinating. Our brief foray into lessons to be learnt from our churchyard proved no exception. Guided by three succinct presentations, we explored different aspects of the topic before going outside to view various aspects of this topic.

Initially, Ros Mercer chronicled a brief history of churchyards, originally recommended as places of burial by Pope Gregory in 590AD so that worshippers walked past the graves and remembered the dead. The size of one acre was laid down in 943 by the Welsh King Hywel Dda and so the churchyard is alternatively referred to as "God's Acre". Although used for burial on the south side of the church, the churchyard was also used as a meeting place for the village, for markets, sports and games as well as religious gatherings and the performance of miracle plays and ritual dancing by Morris Men (and women). Another activity, which we could perhaps revive, was the holding of "Church Ales" organised by the churchwardens for fundraising and general merrymaking. This was when beer was brewed on the premises before a separate alehouse was established. These activities and more are beautifully summarised in the poem "Churchyards" by John Betjeman, which Ros then read.

Anyone seeking their family history will be familiar with the important data inscribed on headstones, particularly those relating to prosperous landowners. Alun then introduced us to one of the very famous Broomfield families, chronicling fascinating details behind the familiar names. The Christy family discovered Broomfield in 1813 when Miller Christy, wishing to diversify from hat making in Gracechurch Street in London, purchased a number of local farms. His son Thomas, in turn, added to the farming stock and around 1830 built himself a gentleman's residence along Broomfield Road which he named Brooklands. He died in 1846 and, being a Quaker, he is buried in the Friends'

burial ground in Chelmsford. His descendants transferred to Anglicanism and it is from then on that the family takes an interest in the Parish Church with members of the next four generations being buried in the churchyard. Alun finished his talk with a story of how one descendant, Louisa Radcliffe (who had Broomfield Court built for her) took on the Vicar and Churchwardens over the “ownership “ of a pew in St. Mary’s and failed (see page 17).

Before leading a sunlit churchyard tour, Ian continued by revealing some ‘hidden’ gems to be found while pausing to look in more detail. The Georgian to Victorian round-topped headstones of the south churchyard give way to the more blocky-looking Art Deco style of the 1920s onwards, with a few classic examples to the north of the church. Pausing to look at the fine pale green Welsh stone for our local artists Huxley Jones and Gwynneth Holt, he led a group to the hidden Church Well, where a metal cover hides a beautifully brick-lined 3-foot shaft 20 feet deep, from the days when water was much less freely available. The tour revealed a wealth of different lichens that occupied different stone-types and even different niches such as recessed lettering and cracks in slate. Wartime bomb damage became evident looking closely at stones with shrapnel gashes from the 1943 blast that greatly damaged the church.

Crossing the badger’s walkway right across the churchyard, Ian pinpointed some beautiful examples of pure white Italian marble, Cornish granite, glistening Norwegian larvikite and Welsh honed slate amongst many other delights.

Our parish churchyard certainly hides a significant number of *hidden gems* many of which, as Ian reminded us, we have already explored in previous talks:

Thoughts and stories, History, Trees, Wild flowers and grasses,  
Lichens and mosses, Bats, Wild animals and birds, Insects and  
other invertebrates, Stones and geological specimens

We are indeed fortunately to have custody of this beautiful place and so, once again, offer sincere appreciation and thanks to our Tuesday Morning Volunteers who work so hard to maintain its beauty. It is looking particularly glorious this spring, so do take time to appreciate God’s creation and Broomfield’s parish burial place.

*Trudy Stevens, Ros Mercer,  
Ian Mercer and Alun Powell*

# The Infamous Church Pew Saga

In the Spring of 1905 Louisa Radcliffe of Broomfield Court and, in her own words, one of the largest landowners in the area, decided to take on the Vicar and Churchwardens of St. Mary 's claiming "ownership" of a pew in the Chancel. The whole saga was recorded for posterity in the local press, including a full transcription of the letters she wrote to Mr Henry Collings Wells, one of the Churchwardens, and of the Vestry meeting which discussed her plea.

The following is taken from the Essex Newsman of 6<sup>th</sup> May 1905:

At the Broomfield Vestry meeting on Saturday the Rev C Edmunds, vicar, presiding, Mr Henry Collings Wells, the people's warden said that Mrs Radcliffe of Broomfield Court was very anxious to put before the parish what she considered her claim to the whole of the pew in the chancel of the church and she would be glad if the churchwardens would ask Mr F W Neild to leave that half of the seat which he and his family occupied. Mrs Radcliffe at present occupied the remaining half (four seats). He (Mr Wells) did not feel inclined to comply with the request (hear, hear). Mr Neild had occupied half of the pew for many years and it would be an ungracious thing to ask him to go out from it.

Broomfield Court 25 April 1905

*Dear Mr Wells*

*I have never attended a vestry meeting and do not under the present circumstances feel that I can, so write to you a few particulars of my request which I trust you will lay before the vestry and church wardens on Saturday next. My request is that you will grant me the use of the family pew, called by you the "Brooklands" pew. I have the sanction of my nephew Mr Charles Christie-Miller, to use the pew and he wishes it in future to be understood that half of this pew belongs to him as owner of Brooklands and the other half to me and my house "The Court" and also when he does not require his share for himself personally or his house, Brooklands, that I am able to have the use of it. I feel that my nephew and I have a strong claim for a pew between us being the largest landowners in the parish and my grandchildren being the fifth generation without a break being connected with the parish and church of Broomfield. Mr Charles Christie-Miller is well aware that his share of the pew has been occupied by courtesy up to the present time and for the past few years. He is now in Italy or I feel sure he would have attended this vestry meeting, as I know how anxious he is that this matter should be finally and amicably settled, and that it should be clearly understood that the "Brooklands" pew is shared between his house, "Brooklands" and my house the "Court".*

*Believe me, yours sincerely Louisa Radcliffe*

A second letter ran as follows, written in response to the Vicar's offer to relocate his wife and family - Ed):

*Broomfield Court April 27 1905*

*Dear Mr Wells*

*It is extremely kind of Mr Edmunds to propose giving up the vicarage pew but on no consideration could it be accepted either by my nephew Mr Charles Christie-Miller or by me. When the Gopsell family resided in Broomfield the part of the two pews which were then in the chancel and which were removed at the time I think the alterations were made. None of us has any recollection of the Neilds or Gopsells using the Brooklands pew. Even my daughters who are here now can remember it as such for 35 years.*

*I can only repeat what I have already said that the only arrangement that we can accept is that the Brooklands pew remains in the possession of the descendants of Thomas Christy of Brooklands and is to shared in equal parts by the two houses Brooklands and Broomfield Court. As Mr Edmunds is so exceedingly kind as to offer his pew and I also understand that that those seats occupied by Miss Copland for a short time are vacant there can be no difficulty in finding Mr Neild even more seats than he now has.*

*Believe me yours very truly Louisa Radcliffe*

**The Vicar:** Mr Wells has with his usual courtesy brought this matter forward but it refers to a subject with which you as a vestry have absolutely nothing to do. The appropriation of seats is entirely a matter for the churchwardens and whatever their decision is you are bound by it. In some churches there are prescriptive pews belonging to certain houses. Perhaps someone who built a church reserved a seat for himself and his family. There are very few of these old fashioned seats now to be found in England. They are gradually being extinguished. In Broomfield church there is no seat attached to any house. I am exceedingly sorry Mrs Radcliffe has taken the view she has but I propose that the eight sittings in the chancel occupied by my wife and children and (with his consent) by Mr Marlow be allocated to Mrs Radcliffe. If they are good enough for the vicarage they will be good enough I think for Mrs Radcliffe. My wife will be delighted to go down the church and sit among the people.

**Mr Wells:** Brooklands is not at present occupied. No house can take a whole pew.

**Mr W H Bull:** When this church was restored there was no pew for any house. I have always understood that the Chancel seats are at the disposal of the vicar.

**The Vicar:** No I do not think so. If it were so and if I had the power I should

reinstate the choir in the seats I think they should occupy in the chancel. (hear hear) The way out of the difficulty would be to have all out of the chancel (laughter)

**Mr Bull:** I must say that I consider it exceedingly bad taste of Mrs Radcliffe to raise this question.

**Mr Wells:** She is going straight off to Great Waltham if we do not take her in.

**Voices:** Let her go.

**Mr J Bennett: vicar's warden:** Mr Wakefield Christy himself invited Mr and Mrs Neild to share the pew and they have done so ever since.

It was understood that the churchwardens would convey their decision to Mrs Radcliffe and there the matter was left.

## Comment

Louisa Radcliffe did not get her way but the episode is very interesting for a number of other reasons apart from the fact that the well off thought they had a right for a family seat. It is clear, for instance, that in 1905, the Chancel pews were where the “important “ people sat, including the Vicar’s family - “My wife will be delighted to go down the church and sit among the people”. The choir presumably sat in the nave though the Vicar seemed keen to move them into the seats they occupy now. There is, moreover, the fact that the local press thought that episode was worth reporting and deemed it alright to provide both a full transcript of the two letters and of the vestry meeting itself including some less than favourable comments on Mrs Radcliffe.

I imagine our churchwardens would have been less than happy going to Broomfield Court to pass on the outcome to Mrs Radcliffe but I doubt whether Mr Henry Collins Wells was particularly phased by it. Indeed he may have relished the job. Mr Wells was himself a wealthy man, his family having made their money in the brewing industry, was a long term benefactor of the church and was churchwarden for some forty years. He was certainly her equal.

*Alun Powell*

# Lady Chapel Altar Frontal Design

To enhance the Lady Chapel, making the altar more of a focus for worship and to link it to the Epiphany window above, it was proposed by Ros Mercer to use the St. Mary's Ladies Group's "Lady Chapel Fund" for this purpose. Sheila Hasler had already created a design to reflect the colours of both the window above and a link to Rosemary Rutherford's Resurrection East window above the main altar, as both shared the same rich colours in their stained glass. In consultation with Rev'd. Carolyn, it was decided to create an altar frontal rather than a reredos as originally envisaged.

Sheila's idea for the panel on the altar frontal was prompted by the design style in the East window. Whilst studying art her figure drawing was very similar in style to Rosemary's, so she felt some affinity. Sheila, having for many years been involved with NADFAS (now renamed The Arts Society) Church Recorders, also has considerable experience of church textiles. The colours reflect the Liturgical colours of the Church's changing year; purple, green, red, white/gold (black and rose), as well as the colours in the windows. The flowing lines were inspired by the drape of the garments in Rosemary's



window and the little lace edging reflects her use of the grisaille technique of firing patterns in black paint to make borders around the panels.

Ros then set about translating the design into stained glass appliqué using material Sheila had collected and some Ros had to hand. We agreed that a Laudian frontal named for its creator Bishop Laud in the 17<sup>th</sup>c, would be both simple to make and removable. Nevertheless, when we enquired whether we would need a Faculty, it was classed as an Altar Frontal and thus a faculty was required. We thank Trudy Stevens for filling-in all the necessary forms and Susan Garwood for monitoring its progress at the Diocese.

Marian blue (ultramarine) was selected for the Laudian as being both appropriate for the Lady Chapel and to reflect the dominant colours in the window above. We hope people coming to the altar will find inspiration in the intriguing flow of the panel design.

The altar was dressed with the finished piece and it was dedicated by Canon John during the Ladies Group Lenten meeting.

We plan to make a new fair linen altar cloth that will have an edging of lace with a rose motif. This will link St Mary with one of her symbols, a thornless rose, with Rosemary's love of flowers (with a nod to the first half of her name).

*Sheila Hasler and Ros Mercer*

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## **Decisions, decisions**

Local politician to aide: "About their charge that I'm indecisive – do you think I should answer it, or let it go, or answer it in part, or what?"

## **Aspirin**

Had a slight headache this morning but felt much better after following the instructions on the aspirin bottle: 'Take two and keep away from children.'

# Church Calendar May 2025

Morning Prayer will be said in Church Monday – Friday at 9am ~ All are welcome to join us. The Church Building will be open on Tuesday and Thursday mornings between 10.30am – 12.30pm for people to sit and pray or to find out more about The Rutherford Project

Thursday 1 <sup>st</sup>	9.30 am	Thanksgiving on a Thursday
	10.00 am	Little Lambs in St. Leonard's Hall
Friday 2 <sup>nd</sup>	4.15 pm	Choir Practice in St. Leonard's Hall
Sunday 4 <sup>th</sup>		<b>The Third Sunday of Easter</b>
	9.30 am	Said Eucharist (No Lego church today)
	11.00 am	Village VE Commemoration Service followed by refreshments in St. Leonard's Hall
	5.30 pm	Evening Prayer
Monday 5 <sup>th</sup>		Bank Holiday – No Morning Prayer
Tuesday 6 <sup>th</sup>	9.00 am	Working party in the Churchyard
	5.30 pm	Light Group meeting in St. Leonard's Hall
Wednesday 7 <sup>th</sup>	10.00 am	Bible Study Group - 2A Hearsall Avenue
	1.45 pm	Baffled by the Bible 68 Longshots Broomfield
	7.45 pm	Bell ringing practice*
Thursday 8 <sup>th</sup>	10.00 am	Little Lambs in St. Leonard's Hall
	2.00 pm	Interment of ashes in Churchyard
	2.00 pm	League of Friends at the Hospital in St. Leonard's Hall
	6.30 pm	VE Ring of Bells
Friday 9 <sup>th</sup>	4.15 pm	Choir practice in St. Leonard's Hall
Saturday 10 <sup>th</sup>	11.00 am	VE Church May Fayre
Sunday 11 <sup>th</sup>		<b>The Fourth Sunday of Easter</b>
	9.30 am	Parish Eucharist followed by refreshments in St. Leonard's Hall
Monday 12 <sup>th</sup>	12.30 pm	Film & Lunch Club in St. Leonard's Hall
	7.30 pm	PCC meeting in St. Leonard's Hall



Tuesday 13 <sup>th</sup>	9.00 am	Working Party in Churchyard
Wednesday 14 <sup>th</sup>	10.30 am	Mid-week Eucharist in Church with coffee morning after in St. Leonard's Hall
	1.45 pm	Baffled by the Bible 68 Longshots Broomfield
	7.45 pm	Bell ringing practice*
Thursday 15 <sup>th</sup>	10.00 am	Little Lambs in St. Leonard's Hall
	2.00 pm	Beetle Drive in St Leonard's Hall
Saturday 17 <sup>th</sup>	2.00 pm	People & Stone Talk – Broomfield at War to take place in the Church
Sunday 18 <sup>th</sup>		<b>The Fifth Sunday of Easter</b>
	8.00 am	BCP Holy Communion
	9.30 am	Family Service followed by refreshments in St. Leonard's Hall
	3.00 pm	Bell Ringers
Tuesday 20 <sup>th</sup>	9.00 am	Working Party in Churchyard
Wednesday 21 <sup>st</sup>	10.00 am	Bible Study Group - 2A Hearsall Avenue
	1.45pm	Baffled by the Bible 68 Longshots Broomfield
	7.45 pm	Bell ringing practice*
Thursday 22 <sup>nd</sup>	10.00 am	Little Lambs in St. Leonard's Hall
	1.00 pm	Funeral of late Diana Smith in Church
	2.00 pm	Ladies Group in St. Leonard's Hall
Friday 23 <sup>rd</sup>	4.15 pm	Choir practice in St Leonard's Hall
Sunday 25 <sup>th</sup>		<b>The Sixth Sunday of Easter</b>
	9.30 am	Parish Eucharist followed by refreshments in St. Leonard's Hall
Monday 26 <sup>th</sup>		Bank Holiday – No Morning Prayer
Tuesday 27 <sup>th</sup>	9.00 am	Working Party in Churchyard
Wednesday 28 <sup>th</sup>	1.45 pm	Baffled by the Bible 68 Longshots Broomfield
	7.45 pm	Bell ringing practice*
Thursday 29 <sup>th</sup>		<b>Ascension Day</b>
	10.00 am	Eucharist followed by refreshments in St. Leonard's Hall

**June 2025**

Sunday 1<sup>st</sup>

**The Seventh Sunday of Easter**  
9.30 am Parish Eucharist Parish Eucharist with Lego  
Church followed by refreshments in  
St. Leonard's Hall  
5.30 pm Evening Prayer

for more details, visit our website: [www.stmarybroomfield.org](http://www.stmarybroomfield.org)

**\*Bellringers** please call Bell Tower Captain Chris before Practice sessions to check that they are going ahead 07730 796422

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# Your Daily Bread

*Jesus said to them, "I am the bread of life. He who comes to me shall never hunger" John 6:35*

After World War 2, Europe was devastated with hungry, homeless children who had been orphaned by the battles. They were put in large camps where they were given food and care. Yet they didn't sleep well at night; they were nervous, fearful and fidgety. The caregivers were baffled until a psychologist taught them to offer each child a piece of bread every night, not to eat, but to hold in bed. The outcome was astonishing. The children slept through the night because they realized they would not go hungry the next day. Clutching the bread gave them a sense of:

- (a) protection - they were safe;
- (b) importance - somebody cared about them; and
- (c) happiness – there will be more bread tomorrow. Those three things were what those children needed – and they are what we need too.

And all three can be found in a relationship with Jesus. When He said 'I am the bread of life, He who comes to Me shall never hunger,' He was saying 'I am to your soul what food is to your body.' Bread is one thing most of us have in common. It doesn't belong only to a particular region or nation. It's available in all shapes and sizes.

In a simple statement, Jesus reminds us that He is our nourishment, everywhere, every time. So, be sure you read your Bible every day; it's your daily bread.

Source U.C.B. Word for today.

Broomfield Parish Church

# PEOPLE & STONE

A Project Rutherford Talk

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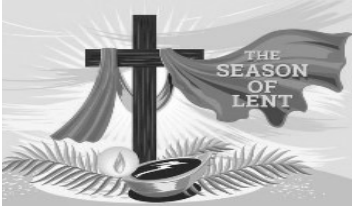
Heritage  
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or pay on the door

*Raffle & Refreshments*

# St Mary's Ladies Group

Our March meeting turned out to be a very special occasion made up of two parts.



First, we welcomed the Rev'd. Rose Braisby who was giving this year's Lenten talk. She began by telling us that she had been a very difficult baby who never slept and cried a lot which was quite disconcerting for her father when he returned from the Second World War. Her father was a church warden and

started a Saturday Youth Club. Rose referred to this as the Teddy Boys' Picnic, as at 14 she was a confirmed atheist.

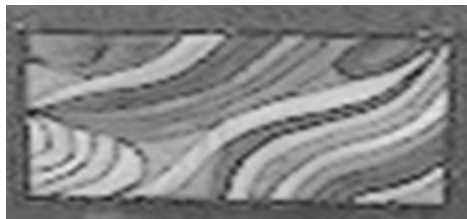
Life changed completely for her when at 18 she went to live in Leicester. She amused us by saying she always carried a brick in her pocket when going out as her accommodation was in the red light district. Her father encouraged her to join the Civil Service where she worked in a tax office and was quickly promoted to senior positions – unusual for a woman in those times.

A life changing moment came when her job relocated to Camden. She attended a Lent course entitled "How do you see God?" and after 25 years of disbelief things changed! On retirement she moved to Ford End and became a church warden and attended a vocational day on Christian Studies.

At every point on her journey she was told she was too old to take on any church responsibilities. She added however – "God doesn't give up", and in her mid 60s she was finally ordained as a priest. Rose's talk was frank but humorous, and she concluded her talk by telling us all to "Enjoy Lent."

For the second part of our meeting we all transferred into the church where we were met by Canon John who had been invited to bless and dedicate the new altar front for the Lady Chapel. When the Lady Chapel was created from the former robing area for the choir, Ladies Group gifted the oak cross and candle sticks for the altar. But we always wanted to provide something special to enhance the area with a tangible gift from our Group.

So, after fund raising and donations we were in a position last year to proceed with the altar front.



Furthermore, St. Mary's is fortunate to have very talented people who were able to accomplish this. The design was created by Sheila Hasler and worked by Ros Mercer (please see their article on page 14 in this Round Tower). It is a stunningly beautiful addition to the

Lady Chapel and will be admired by the congregation and visitors alike for many years to come.

*Sue Cole*

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## Lenten Lunches

We are delighted to have been able to send £500 to Christian Aid to support their Myanmar Earthquake appeal as a result of the donations received for our Lenten Lunches.

Grateful thanks are given to all who supported this venture.

## Christian Aid Week

**Christian Aid Week 2025** will take place from **11th to 17th May 2025**. This year, the focus will be on addressing poverty in Burundi, where over 70% of the population faces hunger and poverty daily.

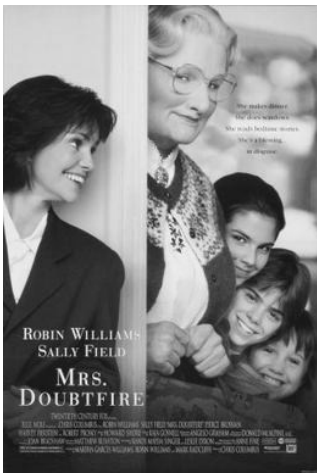
At St. Mary's we no longer undertake the house-to-house collections but envelopes will be available in church. Please take one to anyone you know who may contribute, collect it, and place in the bucket in church.

Grateful thanks

All donations will be blessed at the Sunday service on 18<sup>th</sup> May.

# The Film Club

Our April date coincided with the last day of the Lent Lunches being held at St Mary's, so we ran the film club slightly later at 1pm. Some attended the Lent lunch beforehand and stayed on to watch the film. I thought by this time we would be closer to Easter and closer to the end of Lent so it might be nice to watch an Easter film! Something fun, light-hearted and we had 'Easter treats' too!! We watched Peter Rabbit, the version released in 2018. Obviously, the story was written by Beatrix Potter, and was set in the Lake District, and was an animated movie. This film was a real treat, even if you have seen it before. It was very sweet, funny and entertaining. James Corden was the voice of Peter Rabbit along with some other famous stars being the voices of the other characters, including Margot Robbie, Daisy Ridley, Sia and lots more!! There was definitely a lot of laughter in the room!! We enjoyed our lunch, soup, bread and cake from the Lent Lunch before the film and we also enjoyed some Easter Egg goodies with our halfway refreshments!



The film for May will be 'Mrs Doubtfire' this will be shown on MONDAY 12<sup>th</sup> May back at the usual time of 12.30pm.

I recently watched this film with my kids and had forgotten how funny this was and how talented Robin Williams was. So, I thought we'd have a 'run' of the 'late' Robin Williams films like we did with the 'late' Maggie Smith.

This film is about a bitter divorce, between Daniel (Robin Williams), and his ex-wife, played by Sally Field. Daniel disguises himself as Mrs Doubtfire, the newly recruited elderly 'Housekeeper/carer' employed by his ex-wife in her custody. He does this so he can be close to his 3 children. The trials

and tribulations he goes through along the way are very entertaining!

I hope you will all join me – don't forget ya lunch and I'll bring the goodies!!!

*Sarah x*

NB - We kindly ask for a small donation of £2 towards the costs in running film club. Thank You.

# *An Introduction to the Books of the Bible:*

## *Ecclesiastes*

*'Meaningless! Meaningless!'* This is how the book of Ecclesiastes begins (1:2), as it examines the futility of human experience *'under the sun'*. The author is named as *'The Teacher'* (1:1, Hebrew *qoheleth*), traditionally identified with King Solomon. Although focusing on life in the physical world, the book ends with, *'Fear God and keep his commandments'* (12:13).

Ecclesiastes reminds us of the limitation of human wisdom, which cannot find meaning and purpose without God:

Our strivings *'under the sun'* can only lead to disillusionment (1:5–11). Therefore, we need to accept the life God gives us and enjoy it to the full.

Wisdom is given to those who please God (2:26). Such wisdom cannot solve all problems (1:16–18), or secure enduring reward (2:12–17). We cannot control our immediate future, resulting in uncertainty (6:12), and there are difficult questions about life and death itself (9:1–3). In response, we need to understand our human limitations before God.

God has ordered all things in their time; things we cannot change or fully anticipate: *'There is a time for everything, and a season for every activity under heaven'* (3:1–15).

However, the world is not fundamentally chaotic or irrational, as it is ordered by God: *'He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end.'* (3:11). We should remember our Creator when we are young before the infirmities of advanced age stop us from enjoying the good things of life (12: 1-8).

In summary, Ecclesiastes shows us how to live meaningfully and joyfully by placing God at the centre of our life, while trusting and obeying our Creator.

*Written by Canon Paul Hardingham and taken from Parish Pump, a resource for Parish magazines.*

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Please see Sheila or Trudy.





*Try our May Sudokus (solutions on page 43)*

*Easy*

5	4			7	6	1	8	
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	5							6
	2	9	7	6			1	3

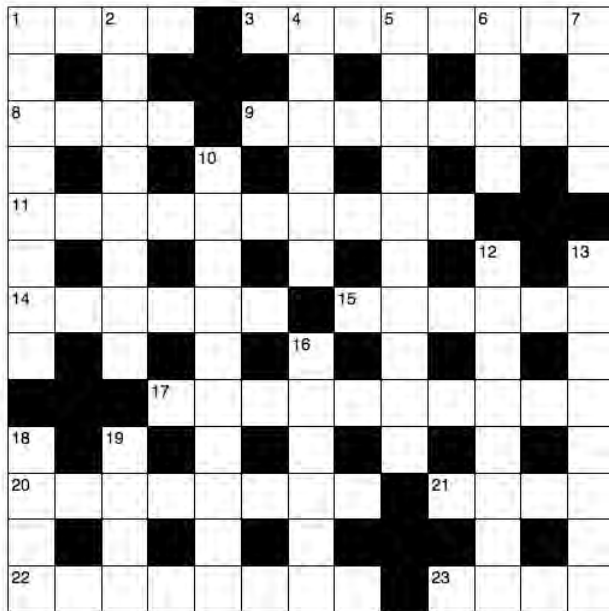
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*Intermediate*

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			5	6				

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# Crossword (answers on page 43)



## Across

- 1 Infant (Luke 2:12) (4)
- 3 Luis must (anag.) (8)
- 8 What Jesus called the devil (John 8:44) (4)
- 9 'My God, my God, why have you — me?' (Matthew 27:46) (8)
- 11 Anglican form of church government (10)
- 14 'Those who hope in the Lord will renew their strength. They will soar on wings like — ' (Isaiah 40:31) (6)
- 15 Ministers of religion (6)
- 17 Make stronger (1 Thessalonians 3:13) (10)
- 20 Devoutness (1 Timothy 2:2) (8)
- 21 The father of Jesse (Ruth 4:22) (4)
- 22 Pool where Jesus healed a man who had been an invalid for 38 years (John 5:2) (8)

23 '[Jesus] said to them, " — here and keep watch"' (Mark 14:34) (4)

**Down**

1 Follower of Christ (Acts 16:1) (8)

2 One of the punishments endured by Paul (2 Corinthians 6:5) (8)

4 Soldiers (Exodus 14:9) (6)

5 Scholarly study of melody, harmony and rhythm (10)

6 'I am God, and there is none — me' (Isaiah 46:9) (4)

7 'And how can they preach unless they are — ?' (Romans 10:15) (4)

10 Favourable reception (1 Timothy 1:15) (10)

12 Hip orbit (anag.) (8)

13 End of life (Isaiah 22:14) (5,3)

16 'About midnight the sailors — they were approaching land' (Acts 27:27) (6)

18 He married Jezebel (1 Kings 16:30–31) (4)

19 'According to your great compassion — out my transgressions' (Psalm 51:1) (4)

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All proceeds to go to Poppy Appeal



Every 3rd Tues  
of the Month  
10am - 12pm

All new members welcome

## CLUB OPENING TIMES

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Tue: Closed  
Wed: 7pm - 11pm  
Thu: 7pm - 11pm  
Fri: 4pm - 11pm  
Sat: 12pm - 11pm  
Sun: 12pm - 10:30pm

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**FREE** Aftercare & Support Groups  
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FUNERALS

**FPA**  
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AUTHORITY  
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☎ **01245 353978**

[funerals.chelmsfordstar.coop](http://funerals.chelmsfordstar.coop) Part of Chelmsford Star Co-operative Society Limited



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JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ON ONE OCCASION JESUS TOLD THE STORY ABOUT SOME PARTY INVITATIONS



HE EXPLAINED THAT WHEN YOU ARE INVITED TO A MEAL



DON'T RUSH TO SIT IN THE BEST SEAT...



...IN CASE YOU ARE ASKED TO MOVE DOWN THE TABLE.



IT'S MUCH BETTER TO TAKE THE LOWER SEAT



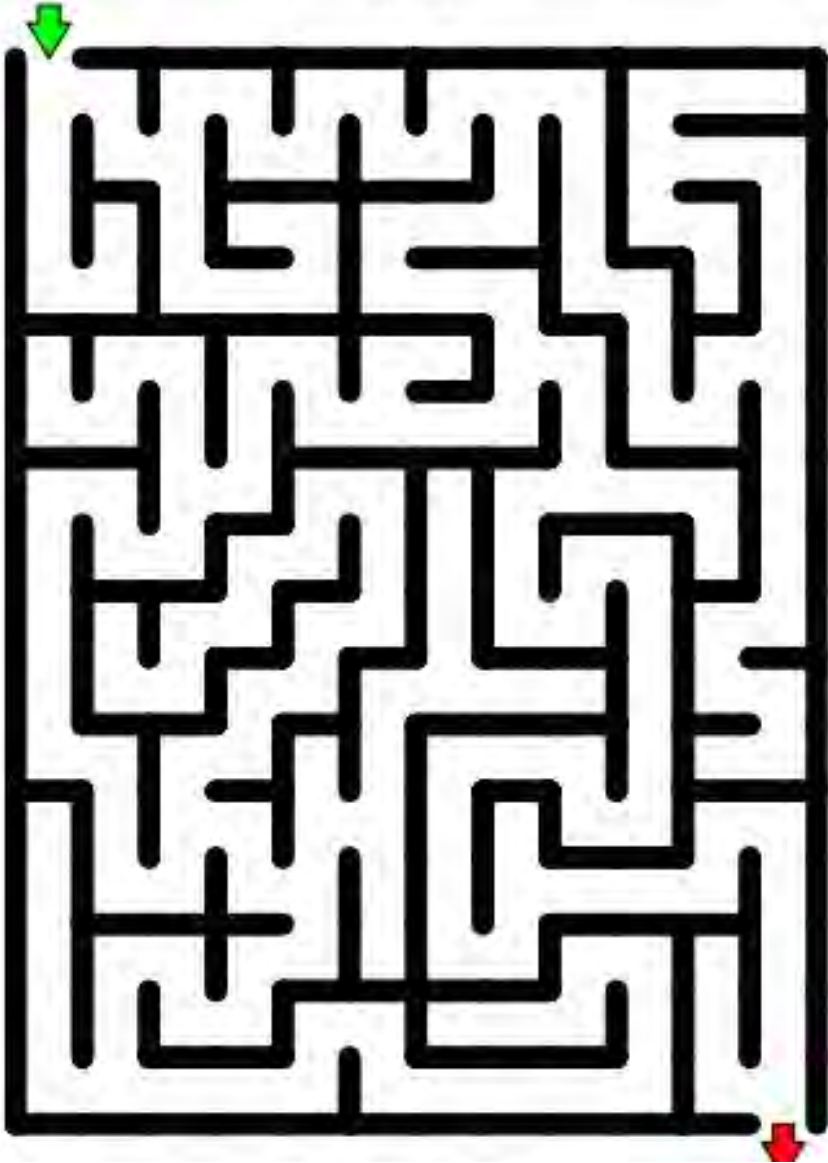
...AND THEN FIND YOU ARE ASKED TO MOVE UP.



JESUS EXPLAINED THAT WE SHOULDN'T KEEP PUSHING OURSELVES TO THE FRONT.



AS CHRISTIANS WE SHOULD ALWAYS TRY TO PUT OTHER PEOPLE FIRST. Read Luke 11.7-11



***Jim's Décor & Maintenance*** Tel. **07802 245129**

**email: [jimsdecor@hotmail.com](mailto:jimsdecor@hotmail.com)**

**[www.jimsdecor.co.uk](http://www.jimsdecor.co.uk)**

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**BROOMFIELD COTTAGE GARDENERS' SOCIETY**

**Charity Plant Sale**

**Sunday 18<sup>th</sup> May 10am - 12.00 noon**

**The Barn on the Broomfield Allotments site, between 149 & 151 Main Road.**

**Funds raised will go to the Essex Search and Rescue**

Visit our website: [www.broomfieldcottagegardenerssociety.co.uk](http://www.broomfieldcottagegardenerssociety.co.uk)

**RHP Sports & Social (Bowls) Club Invites You**

to take a look at what we have and what we do.

**Whether you are male or female, whatever your age, why not give us  
a try: Green Bowls, Carpet Bowls, Varied Social Programme**

If interested then contact either.

***Ian 01245 349212 Andrea 01245 269836 or John 01245 357177***

**Canterbury Way, St Fabians Drive CM1 2XN.**

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**FOR ALL YOUR ANTIQUE & MODERN UPHOLSTERY  
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**[www.towerupholstery.co.uk](http://www.towerupholstery.co.uk)**

Answers to crossword on page 32

B	A	B	Y		S	T	I	M	U	L	A	S	
E		E			R		U		I		E		
L	I	A	R		F	O	R	S	A	K	E	N	
I		T		A		O		I		E		T	
E	P	I	S	C	O	P	A	C	Y				
V		N		C		S		O		P		D	
E	A	G	L	E	S		C	L	E	R	G	Y	
R		S		P		S		O		O		I	
				S	T	R	E	N	G	T	H	E	N
A		B		A		N		Y		I		G	
H	O	L	I	N	E	S	S		O	B	E	D	
A		O		C		E				I		A	
B	E	T	H	E	S	D	A		S	T	A	Y	

Solution to  
Sudokus on  
page 31

5	4	2	3	7	6	1	8	9
7	1	3	9	8	5	6	2	4
9	8	6	1	2	4	7	3	5
1	3	4	8	5	2	9	6	7
2	9	5	6	3	7	8	4	1
6	7	8	4	9	1	3	5	2
3	6	1	5	4	9	2	7	8
8	5	7	2	1	3	4	9	6
4	2	9	7	6	8	5	1	3

6	5	2	3	1	7	8	4	9
3	9	7	2	8	4	5	6	1
4	8	1	6	9	5	3	2	7
2	6	4	1	5	3	9	7	8
8	1	3	9	7	6	4	5	2
9	7	5	8	4	2	1	3	6
5	2	8	7	3	1	6	9	4
1	3	6	4	2	9	7	8	5
7	4	9	5	6	8	2	1	3

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If you would like to advertise in the Round Tower please contact:

Alun Powell (tel. 442842).

From September 2024 the rates (for twelve issues) will be:

Quarter page      £30

Half page          £60

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*The Church of St. Mary with St. Leonard,  
serving God and the people of Broomfield  
yesterday, today and tomorrow*



for more details visit our website  
[www.stmarybroomfield.org](http://www.stmarybroomfield.org)