

Appendix M

The Apse Figures on the East Wall

The Anglican and Methodist Church of St Matthew Rastrick

Apse Figures (left to right)

1. **St Philip**, holding a long cross. Right hand open recalling his part in feeding of 5,000.
2. **St Bartholomew**. Reputedly flayed alive. Holding a butcher's knife.
3. **St James**, wearing a pilgrim's hat and with a scallop shell on his staff.
4. **St Paul** holding a sword, but with no book.
5. **St Peter** with a set of keys.
6. **St Matthias** (in background) holding a halberd, the instrument of his martyrdom.
7. **St John the Divine** holding a chalice.
8. **St Andrew** holding a "saltire" (X) St Andrew's cross.
9. **St Thomas** holding a spear, with which he may have been martyred in India.
10. **Simon the Zealot**, holding a saw. Said to have been sawn in half by heathen priests.
11. **James son of Alphaeus**, holding a fuller's club, the weapon that killed him.
12. **St Matthew**, with tax collector's money bag.
13. **Nehemiah governor (or Ezra)** Hands held in prayer - Book of Nehemiah opens with a prayer - see Nehemiah 1:5
14. **Jeremiah**, wearing a belt - his linen belt mentioned in Jeremiah 13:1
15. **Ezra priest (or Nehemiah)**, wearing a cloak fastened with a brooch, hands perhaps held in blessing
16. **Ezekiel**, without a beard and possibly no hair, hidden by his hat - see Ezekiel 5:1
17. **St John the Baptist**, dressed in a camel skin with a belt around his waist.
18. **King David**, crowned and holding a harp.
19. **Noah**, with the returning dove.
20. **Isaiah**, with a large censer, or thurible, in his left hand.
21. **Melchizedek** the priest, with bread and wine.
22. **Samuel** as a boy.
23. **King Solomon**, crowned and holding a model of the Temple.
24. **Moses**, returning from Mount Sinai, with the tablets containing the ten commandments.

Most of the figures have been identified from the items they are holding. Thaddaeus/Jude does not seem to be present amongst the twelve apostles although Paul is present.

Original by Roy Clements. Thanks to Ruth Farrer for identifying 13,14,15 and 16.

Revised September 2024

Appendix N

Official handbook of the 1895 Bazaar

See copy of this 'History of The Anglican and Methodist Church of St Matthew' held in St Matthew's Church.

Appendix O

Extracts from “Report on the Endowed Charities of the Parish of Halifax 1894-95” relating to Mary Law Charity and William Marsden’s Charity

The Mary Law Charity¹

Mary Law, by will, dated February 4th 1701, devised her real estates at Lower Woodhouse, and in Rastrick, to Thomas Hanson, his heirs and assigns, and to the minister of Rastrick, and his successors, in trust, as to a messuage and tenement at Lower Woodhouse, to the maintenance of four poor widows, to be chosen within the town and township of Rastrick, at the discretion of the said Thomas Hanson and his heirs, and the minister of Rastrick and his successors; and as to all the testatrix’s messuages lands and tenements in Rastrick, to the use of a school at Rastrick, for the teaching 20 poor children to read and write, to be chosen within the town of Rastrick and Brighouse, at the discretion of the trustees above mentioned.

William Marsden’s Charity

By his will, dated the 8th April 1889, with one codicil dated the 1st December 1891 and proved at Wakefield the 2nd September 1892, of which a probate copy was produced at the Inquiry by Mr. W.J. Chambers, of Brighouse, solicitor, William Marsden, late of Clifton, in the Parish of Dewsbury, bequeathed, among other legacies and after the death of his wife, the sum of £100 free of legacy duty to (amongst others i.e. Bridge End Chapel, St Paul’s Wesleyan Chapel, Brighouse, the Methodist New Connexion Chapel, Brighouse and St Martin’s Church, Brighouse):

The churchwardens for the time being and their successors of Rastrick Church Upon trust in each case to invest the same upon one or more of the securities therein-after mentioned, and to apply the interest and annual produce arising from the said sum of £100 for the benefit of the respective choirs of each of the aforesaid place of worship. For Rastrick Church, the churchwardens stated that they had invested part of their sum of £100 in the purchase of a sum of £85 Lancashire and Yorkshire £3 10s percent Preference Stock (1891), and the balance in that a sum of £1 0s 2d New Consols. These stocks now stand in the names of Messrs. William Smith and Arthur Travis Clay, both of Rastrick. The interest on the former, amounting to £2 19s 6d yearly, is paid into a special choir fund, that on the latter is accumulating

¹ Mary Law Charity - “Report on the Endowed Charities of the Parish of Halifax 1894-95”

Appendix P

The War Memorial and the 'Sutcliffe' Problem

On the west face of the memorial the names are extremely difficult, if not impossible to read.

I am indebted to Carol Spencer of Redruth and related to the Thornton family of Rastrick, who gave a list to Alan Flux for the following :

Leonard Kershaw	George Margerison	Leonard Marshall
Herbert Pamment	John E. Rider	John W. Sutcliffe *
Lt William Sutcliffe	Herbert Sutcliffe *	Ernest Stirzaker
William Stannard	Oswald Sutcliffe	Pte William Sutcliffe *
Arthur Thornton	Sam Thornton	James Walker

('Shillaker' amended to 'Stirzaker' following further research)

* indicates a name which does not appear on the War Memorial outside Rastrick Library

There are possible errors in deciphering the names on the eroded stone, and the names have yet to be verified from the Church records (but see press cutting below).

There is a problem with the Sutcliffes:

There are five 'Sutcliffes' in the above list, whereas according to Alan Flux's research as presented in his book "The Lost Sons of Rastrick" there were only two Sutcliffes from Rastrick - Oswald and William Richard. Also the first three Sutcliffes in the list above are not in alphabetical order.

John W. Sutcliffe and Herbert Sutcliffe do not appear on the Rastrick Library War memorial and William Sutcliffe had the rank of Lance Corporal, not Lieutenant. Lt. William Sutcliffe has no other mention in the Calderdale records. Herbert Sutcliffe is to be found in the Calderdale records but his family were living in Hebden Bridge.

I therefore believe that in the above list

1. John W. Sutcliffe should read John W. Skitmore, who was married at St Matthew's Church on 21st August 1915
2. Lt William Sutcliffe should read Lt William Smith, whose family lived at 100 and 120 New Hey Road, Rastrick
3. Herbert Sutcliffe should read Herbert Southern, who was baptised at St Matthew's on 1st October 1898
4. Pte William Sutcliffe should read William Sutcliffe for Lance Corporal William Richard Sutcliffe who 'belonged to the upper end of Rastrick, his mother living at 8 Walker Square, New Hey Road²

The amended list for the West Face of the memorial therefore becomes :

² Alan Flux - "The Lost Sons of Rastrick"

Leonard Kershaw
Herbert Pamment
William H. Smith
William Stannard
Arthur Thornton

George Margerison
John E. Rider
Herbert Southern
Oswald Sutcliffe
Sam Thornton

Leonard Marshall
John W. Skitmore
Ernest Stirzaker
William Sutcliffe
James Walker

Following this piece of work, on the 16th November 2016, I received an email from Ralph Shepherd via Derek Hansord, Churchwarden, containing a press cutting dated June 30, 1922 describing the unveiling of the memorial on Wednesday June 28, 1922 and confirming the names on the west face as above.

In addition, the press report included Pte John R. Booth as one of the soldiers commemorated on the memorial.

The entry for the St Matthew's Rastrick War Memorial (War Memorials reference 2748) on the Imperial War Museum (I.W.M.) website iwm.org.uk contains details of 34 soldiers, but there are several anomalies :

I.W.M. Entry	History of St Matthew's entry	Comment
Pte John Armitage	Pte John Aspinall	'Aspinall' is correct
Pte John H Booth	Pte John R Booth	'John R' is correct
William D. Churchman	Walter H. Churchman	'Walter H.' is correct
James A. Clay	James Clay	His full name is James Arthur Clay
Frederick Hale	Frederick Haley	'Haley' is correct
Charles L. Hinchliffe	Charles Hinchliffe	'Charles L.' is correct
John Riley	John E. Rider	His full name is John Earnshaw Rider, not Riley
	John W. Skitmore	Included in June 1922 press Cutting
Ernest Shilaker	Ernest Stirzaker	'Stirzaker' is correct
Herbert Sutcliffe	Herbert Southern	'Southern' is correct. See Appendix J.
Pte John W. Sutcliffe		No record of John W. Sutcliffe, Lance Corp William Richard Sutcliffe is the only Sutcliffe included in the 1922 press cutting. See also App. J

These anomalies have been checked with the June 1922 Press Cutting (Appendix Q) and with 'The Lost Sons of Rastrick' by Alan Flux. In all cases where the entries on the I.W.M. website conflict with the above data the I.W.M. entries are in error.

Richard Kay
17 November 2016
Revised 17 January 2018

Appendix Q

"Church War

Y, JUNE 30, 1922.

Church War Memorial.

CROSS IN RASTRICK CHURCHYARD.

THE UNVEILING CEREMONY.

A war memorial erected to the memory of those who were connected with St. Matthew's Church, Rastrick, and who made the supreme sacrifice in the Great War, was unveiled on Wednesday evening. The ceremony was not, as has been the case at the unveiling of many war memorials, of an elaborate or outstanding character. It was extremely simple; there were no bands, no sounding of trumpets, no military uniforms, but it was in no wise less sacred and sincere.



A service was first conducted in the Church by the vicar, the Rev. W. Mason, and then the choir and congregation proceeded to the site of the memorial where the first verse of the National Anthem preceded dedicatory prayers. The Vicar dedicated the memorial in the words:—"In the faith of Jesus Christ we dedicate this memorial to the glory of God and in memory of those connected with this church who fell in the Great War in the name of the Father and of the Son and of the Holy Ghost." Following this a hymn was sung, and then the assembled people went back into church where the Vicar gave the following short but impressive address:—

"I am the resurrection and the life saith the Lord." The war memorial is placed in this churchyard with that motto upon it that it may be a perpetual witness of two things—first, witness to our faith in the Lord Jesus Christ, and secondly a witness to our steadfast and failing belief in the resurrection to eternal life. It means that we believe firmly, steadfastly, unswervingly that these our brethren and

others (but we are thinking specially of our brothers who gave up their lives in the great war) are still living a fuller, richer life than that which they could ever have had in this world, and tonight we commemorate their lives and sacrifices and we hand on to future generations this memorial, and all of the memorials placed throughout the country, as each a witness to future generations of how we, who know them, cherish their memory, how we tried in various ways to give strength to our gratitude, to our thankfulness, to those heroes as they are—as they were—who went forth on the call of duty to lay down their lives for their country and for their homes. We thank God for their witness. We hand on this memorial to future generations so that when we have passed away from this world, those who live after us will have a silent witness of how the brethren of our time laid down their lives that we and they might live in freedom, in that dear British freedom that we so highly prize to-day. It will be an inspiration to those who come after, showing them that life after all is to be lived not for oneself, but that its greatness is in the power to live it, and also die if necessary, for others. Greater love hath no man than this, that he lay down his life for his friends. That is how we think of it, and we come thus to all men and women for their love and regard for those our brethren who were called and who responded to duty and gave their lives in the cause of their country, their King, and their God. And while we think thus of those who laid down their lives we must not forget those who by God's mercy were spared to come back. To you who have lost your dear ones and whom we commemorate, I would say that though you have lost those in whom you delighted, remember they still live, and their victory over death is the great symbol of life for Christian people, the great unfailing sign that Christ laid down his life for us, and that He won the victory over death and over sin. And thus it is in His faith and in His name that we ourselves may conquer if we will. And so we will conclude this service by singing that hymn of triumph which we sing on Easter day."

And so the brief and simple service was concluded by the singing of the hymn "Jesus lives!"

The following wreaths were placed round the memorial:—"In loving remembrance of the young men from this church who gave their lives in the war," from the wardens and sidesmen. "In loving memory of Corpl. Arthur Garlick," "In loving memory of our dear son, Pte. Herbert Pamment," "In loving memory of Pte. J. R. Booth, Scottish Rifles," from the family; "In loving memory of Sergt. J. E. Rider," from his aunt and cousins; "In ever loving memory of Jack" from Martha, "Though death divide fond memories cling," "In loving memory of Lance-Corpl. W. R. Sutcliffe," "In affectionate remembrance of Pte. Leonard Marshall," "Token of love," 1, Castle Terrace, Rastrick; Mr. John William Clay; "In loving memory of Allen," 202, Thornhill Road, Rastrick.

The memorial cross was designed and executed by Mr. Frank Crowther, monumental sculptor, 53, Gooder Lane, Rastrick. It stands 9ft. high, is of Hopton Wood stone, and stands on a landing given by Messrs. Bentley & Smith. At the base are the words "Rest in peace," and on the die are the words "To the glory of God and in sacred remembrance of those whose names are here recorded who fell in the Great War, 1914-1918." "Jesus said I am the resurrection and the life" —St. John xi., 25. Inside the cross is a laurel wreath.

The Hopton Wood stone which has been used comes from Derbyshire, and so nearly approaches marble in its nature that it will take a polish, and is both durable and pleasing to the eye. The cenotaph, which reflects great credit on Mr. Crowther, bears the names of 31 men who had been connected with St. Matthew's, the letters being cut and filled in black with red capitals.

The names are as follow:—Capt. Lionel Pilleau Clay, Lieut. Oswald Sutcliffe, Lieut. William Henry Smith, Sergt.-Major Arthur Thornton, Sergt. John Earnshaw Rider, Corpl. Arthur Garlick, Lee-Corpl. William Richard Sutcliffe, Privates John Aspinall, Dixon Berry, Tom Booth, Norman Booth, John R. Booth, Frank Bottomley, Cecil Brewer, Allen Briggs, Ernest Clay, James Arthur Clay, William Henry Churchman, Frederick Haley, Charles L. Hinchliffe, Leonard Kershaw, George A. Margeson, Leonard Marshall, Herbert Pamment, John Willie Skitmore, Herbert Southern, Ernest Stinaker, Sam Thornton, Pioneer William George Stannard, Gunners Gordon Hollingsworth, and James Walker.

memorial" - Press cutting June 30, 1922

1922, JUNE 30, 1922.

Church War Memorial.

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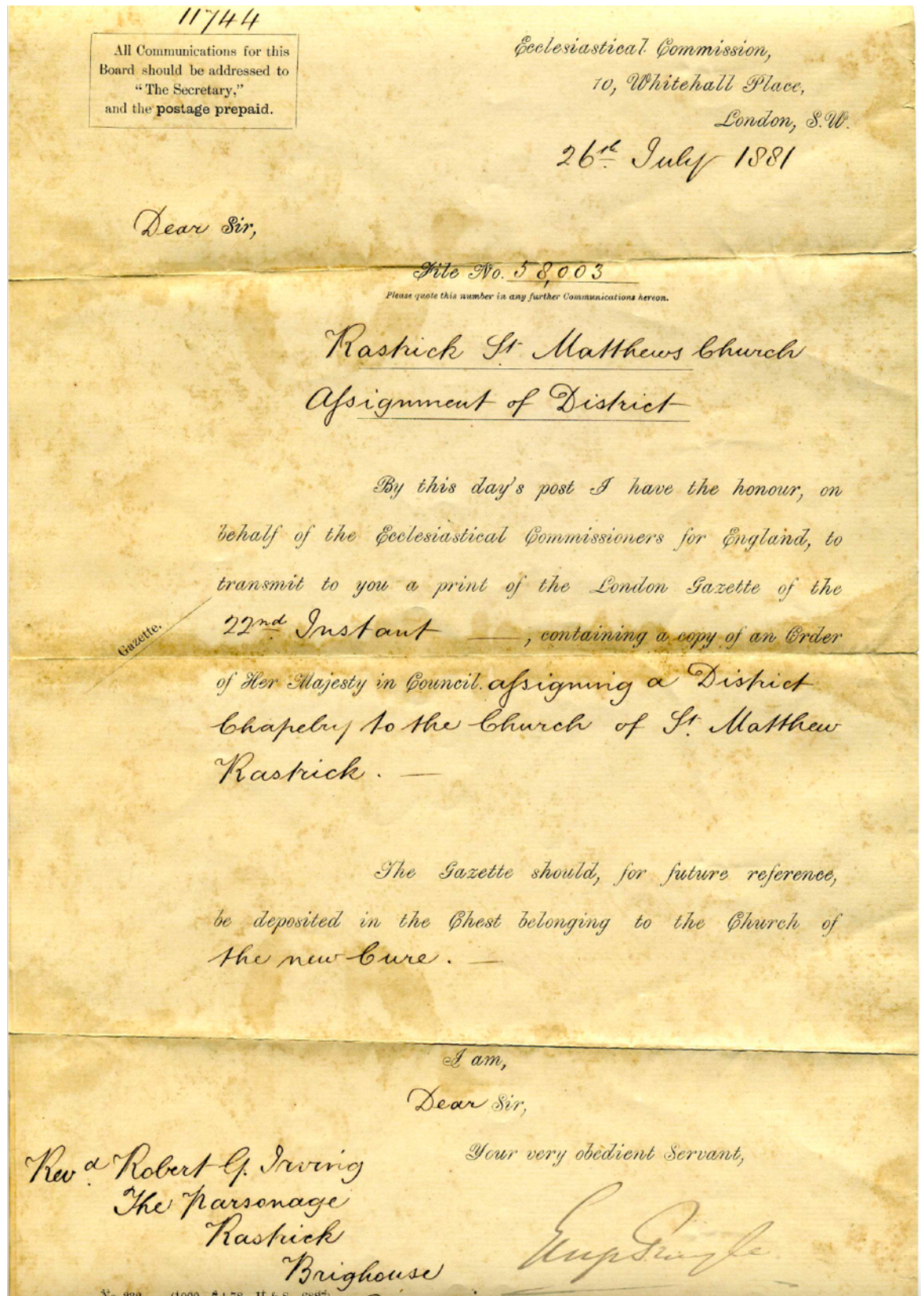
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Appendix R

Letter from the Ecclesiastical Commission to Revd Robert G. Irving of



26 July 1881

Appendix S

United Methodist Church
Crowtrees Lane
Rastrick
1859-1919

Jubilee Celebrations
October 18th & 19th, 1919

Photocopy of booklet

See separate file : App S crowtrees-diajub-1919–305.pdf

Appendix T**Gravestones in the 1798 Churchyard Re-located in 1973**

Grave Number in 1973 Barron Plan	First named deceased	Date of Death	Location in the path from East to West
20	George France	d. 1819	Path 8
22	John Walker	d. 1822	Path 6
27	Joshua Laycock	d. 1800	Path 1
29	William Bottomley	d. 1819	Path 9
30	Thomas Firth	d. 1816	Path 10
33	John Morton	d. 1799	Path 2
34	Robert Bell	d. 1821	Path 5
37	James Stott	d. 1799	Path 3
39	Joseph Hoyle	d. 1813	Path 4
40	John Hoyle	d. 1811	Path 12
42	John Hanson	d. 1817	Path 7
45	Jane Brooke Pearson	d. 1818	Path 14
46	Thomas Egerton Broughton	d. 1804	Path 13
49	William Halliwell	d. 1804	Path 15
50	Thomas Aspinall	d. 1810	Path 18
51	Ann Schofield	d. 1811	Path 16
53	Nancy Legh Mallinson	d. 1813	Path 11
54	Sarah Lancaster	d. 1818	Path 17
56	Mally Mallinson	d. 1821	Path 21
57	John Lancaster	d. 1818	Path 20
60	Mary Mitchell	d. 1814	Path 19

Appendix U

1823 Churchyard Rows 14 to 55 Grave Inscriptions - Index of Graves numbered 198 to 426.										October 2017		J Richard Kay				
Ref No.	Family	Husband	died	Wife	died	Child	died	Child	died	Child	died	Child	died	Child		
203	Armitage	William	1867	Ellen wife	1869											
268	Aspinall	Edwin	1905	Matilda	1871	Thomas son	1850	Elizabeth daughter	1912	Caroline	1930					
262	Aspinall	James	1847	Mary relict	1867											
378	Aspinall	Job	1860	Elizabeth wife	1870											
378	Aspinall	John brother	1867	Lydia wife	1874											
371	Aspinall	Mark	1849	Susy	1881	Eliza daughter	1848	Ellen daughter	1867							
302	Aspinall	Thomas	1856	Elizabeth wife	1849	Grace daughter	1871									
241	Aspinall	Thomas	1859	Betty widow	1895	George Alfred nephew	1849									
284	Aspinall	William	1891	Betty	1900	Mary daughter	1853									
360	Aspinall	William	1854	Jane	?	William 2nd son	1911	George 3rd son	1892	Alfred	?					
300	Atkinson	Robert	1886	Elizabeth widow	1899											
220	Avison	Francis	1843	Rachel relict	1862	Susannah daughter	1840	Samuel son	1840	Francis son	1866					
221	Avison	Thomas	1899	Mary Ann widow	1908											
254	Barber	Mathias	1885	Ann wife	1884											
360	Barker	Amelia	1890													
295	Barker	John	1850													
263	Barraclough	William	1866	Dinah wife	1860											
380	Beard	David	1866	Sarah	1895	Charles Crosley son	1858									
272	Beaumont	Sam Mitchell	1844													
289	Beevers	Aaron	1856			Samuel	1880									
303	Bell	John brother	1855	Sarah wife	1864											
303	Bell	Emanuel brother	1859	Martha wife	1869											
361	Bentley	James	1854	Sarah wife	1871											
274	Bentley	Joseph	1880	Alice widow	1908	Hannah daughter	1856	Alice Elizabeth daughter	1867	Joe Henry	1912					
366	Bentley	George	1856	Elizabeth relict	1864	John son (not interred)		Mary granddaughter and daughter of John Bentley	1857							
346	Bickerdike	Richard	1906	Grace wife	1888											
390	Binns	James (not interred)		Emily (not interred)		John son	1870									
353	Blackburn	William														
313	Booth	Joseph	1893	Sarah widow	1928											
355	Booth	Joseph	1894	Susannah	1902	Arthur son	1861	Maria daughter	1885	Brook son	1888					
244	Booth	William	1851	Mary (not interred)		Thomas	1844									
306	Bottomley	Jeremiah	1854	Sarah wife	1862	William son	1858									
305	Bottomley	Thomas	1852	Sarah Aspinall wife	1879	Hannah daughter	1859									
199	Bottomley	Thomas	1858	Ann wife	1837	William son (not interred)		James grandson	1856							
387	Bottomley	Thomas	1877	Ann wife	1861	Robert son	1850	Mary daughter	1857	John son	1873					
265	Bottomley	William	1848	Hannah wife	1845											
279	Bower	George	1859	Sarah wife	1863											
293	Bowles	John	1850	Ellen relict	1897	Joseph Marsden	1857									
424	Brearley					Son	1846	John Edward son	????							
219	Brewer	George	1854	Rebeka	1866	John son	1840	James	1877							
319	Brewer	Isaac (not interred)		Edna wife	1875	Ada daughter	1859	Emma daughter	1861	Walter	1862					
292	Brewer	John	1886	Jane widow	1893	Annis daughter	1848									
380	Briggs	James	1887	Jane wife (not interred)		Amy daughter	1887									
204	Briggs	John	1840	Mary widow	1868	Jonas son	1873									
336	Brook	Charles		Mary	1900	Charles son	1852	John son	1884	Mary Ann Scott granddaughter	Infancy	Edith Alice Scott granddaughter	1873			
391	Brook	David	1856			Joseph son	1872									
363	Brook	James	1884	Mary	1872	John Charles son	1861	Mary Elizabeth daughter	1881	Infant 1		Infant 2		Infant 3		
349	Brook	Jonathan														
226	Brook	Joseph	1865	Ednah wife	1869	Mary daughter (see also Luty)	1844	Sarah Ellen Brook Granddaughter	1869							
422	Brook	Joseph	1869	Martha wife	1878	Clara daughter	1858	Emily daughter	1878							
272	Brook			Zelpha	1865	Sarah Jane daughter	1876									
275	Broomhead	Jack	1853	Elizabeth relict	1882											
423	Buckley	Samuel	1875	Mary wife	1863	Samuel son	1840	James son	1841	Zilpha daughter	1843	Jonathan (not interred)	1883	George	1886	
423	Buckley	Samuel	1875	Mary second wife	1870											
380	Cardwell	James (not interred)		Sarah (widow) formerly Beard - see above	1895											

Index of 1823 Churchyard Grave Inscriptions (Rows 14 to 55)

Ref No.	Family	Husband	died	Wife	died	Child	died	Child	died	Child	died	Child	died	Child
225	Chartres	Thomas	1856	Elizabeth	1866	Thomas	1856	Mary	1867					
267	Clay	Robert William Henry Hartley	1879	Elizabeth wife	1879	Elizabeth	1882							
385	Cliffe	John	1865	Ellen wife	1855									
385	Cliffe	John (not interred ?)		Ann (not interred)		Ellen daughter	1861	Lillie daughter	1862					
263	Collins	Sidney (not interred)		Sarah wife	1848									
235	Crawshaw	John (not interred)		Hannah	1851	David son	1844							
374	Crowther	Law	1863											
400	Crowther	J.												
298	Dawson	Joshua	1877	Ann wife	1862									
393	Denham	David brother	1849											
393	Denham	Eli brother	1855	Martha relict	1873									
393	Denham	William brother	1863											
242	Denham	George	1861	Hannah (not interred)		Mary daughter	1857	Elizabeth (Dawson) daughter(interred elsewhere)	1863					
323	Denham	Jeremiah	1842	Mary relict	1859	Sarah Grace	1845	Annis	1896					
207	Dewhirst	John	1838	Maria relict	1862									
210	Drake	John	1845	Hannah relict	1852									
314	Dyson	George (not interred)		Mary relict	1884	Frederick son	1859							
217	Dyson	James	1853			Elizabeth daughter	1862	Joseph son	1870	Mary Twin of Joseph	1870			
367	Dyson	James	1866	Sarah relict	1894	John son	1857	Florence Amelia Holroyd granddaughter	1878					
383	Dyson	James		Ann (not interred)		John son	1861	Joshua David	1861	Herbert son	1864			
376	Dyson	John	1878	Maria	1859	Ann daughter	1862							
377	Dyson	Joseph (not interred but perhaps 414)		Hannah (not interred but perhaps 414)		Thomas son	1878							
414	Dyson	Joseph	1869	Hannah widow	1890	Mary daughter	1852	Frederick son	1860					
383	Dyson	Joshua	1857	Amelia wife	1872	George son	1871							
252	Dyson	Sarah	1848											
281	Eastwood			Mary	1840	John son	1848	Mary daughter	1849					
417	Eddison	William	1870	Elizabeth (Eliza) widow	1893	Emma 2nd daughter	1847	John son (not interred)						
417	Eddison	John (not interred)		Emily wife	1871									
365	Farrar	Allen (interred at Lees)	1880	Sarah	1850									
290	Farrar	John	1869	Sarah wife or daughter?	1850									
341	Farrar	William	1847	Mary wife	1868									
271	Firth	Abraham	1917	Betty wife	1901	Sam	1861	Henry	1863	Emily	1881			
426	Firth	George	1903	Frances widow	1909									
309	Firth	Thomas (not interred)		Ann wife	1850	Ann daughter	1851	Allan son	1854					
309	Firth	Thomas (not interred)		Margaret wife (2nd)	1860	Henry son	1859							
330	Foster	William	1917	Sarah Ann Foster wife	1927									
234	Fox	James	1869	Nancy wife	1842	Susan relict	1878							
395	Gledhill	Benjamin (not interred)		Hannah wife	1862									
318	Gledhill	George (not interred)		Grace (not interred)		Charles son	1861							
406	Gledhill	Samuel (not interred)		Sarah widow	1894									
296	Goodaire	Elijah	1864											
282	Goodaire	Joseph (not interred)		Ann (not interred)		Elizabeth daughter	1857							
419	Gooder	Absalom (not interred)		Hannah wife	1861	Alice sister of Absalom	1917							
403	Gooder	John	1852	Sarah wife	1866									
411	Gooder	Thomas	1856	Mary	1850	Sushannah	1850							
411	Gooder	Thomas	1856	Edna wife	1889									
300	Gooder	Walker (not interred)		Edna Aspinall widow	1910									
283	Goodyear	Luke Interred?		Mary relict	1858	Others illegible								
370	Greenhough	William (not interred)		Rachel widow	1887									
264	Grimshaw	J. & H. Owner												

Ref No.	Family	Husband	died	Wife	died	Child	died	Child	died	Child	died	Child	died	Child
396	Haigh	Thomas (not interred)		Ann wife	1846									
426	Haley	Hanson (not interred)		Annie wife	1923	Elizabeth Ellen	1964							
240	Hargreaves	James	1866	Harriet widow	1873	Infant 1		Infant 2		Infant 3				
357	Hargreaves	James		Ann wife	1847	Ann	1888							
247	Hargreaves	Jeremiah (not interred)		Maria (not interred)		Margaret	1861	Four infant sons		Three infant daughters				
372	Hargreaves	Joshua John	1869	Hannah wife	1859	Joshua son	1849							
397	Hargreaves	Joseph	1851	Rachel wife	1865	Matthew son	1888							
397	Hargreaves	Matthew	1888	Elizabeth widow	1902									
342	Hartley	David	1851	Sarah wife	1848									
362	Hartley	Henry	1856	Martha wife	1875									
370	Hartley	John (not interred)		Clara Jane (not interred)		Mary (Sissie) daughter	1887							
348	Hartley	Joseph												
233	Hartley	William (not interred)		Mary relict	1883									
410	Hayne	Revd Thomas	1871			Louisa daughter	1839	Revd Alfred Thwaites son	1857					
415	Hayne	Revd Thomas	1871			Alice Infant daughter	1837	Stanley infant son	1844					
325	Helm	John (not interred)		Jane (not interred)		Frederick son	1852	Fred son	1864	Margaret daughter	1864	Jane daughter	1865	
206	Hemmingway	George	1856	Lucy wife	1840									
412	Hepworth	George	1882	Hannah	1885	Joe son	1846	Frederick son	1852					
420	Hill	John	1883	Rachel wife	1859	Haman	1846							
388	Hill	Richard (not interred)		Hannah wife	1872									
214	Hinchcliffe	Dan (not interred)		Sarah wife (not interred)		Hannah daughter	1840	Emma daughter	1846	George son	1856	Mary Ellen daughter	1859	
294	Hinchcliffe	Jonathan	1857	Nancy wife	1852									
304	Hinchcliffe	William	1886	Jane wife	1853	Thomas son	1864	Ellen wife of William	1889					
248	Holdsworth	John	1884	Sarah wife	1894	Eliza daughter	1864							
260	Holroyd	Benjamin	1857	Maria wife	1844	Mary daughter	1847							
321	Holroyd	James	1839	Sally wife	1856	George son	1847	John son	1851					
218	Holroyd	John	1841	Elizabeth	1857	Abraham son	1841	Anne daughter ?	1864	Jane daughter	1865	John father ?	1866	
343	Hooson	Eccles	1890	Hannah wife	1860									
398	Hopkinson	William (not interred)		Mary relict	1857	William son	1854	Agnes daughter	1869					
417	Horncastle	John (not interred)		E.J. (not interred)		Emily Eddison second daughter	1871							
383	Horsfall	Abraham	1862											
413	Hudson	Zechariah	1855											
340	Ingham	Samuel	1859	Mary Rebecca wife	1879	Rebecca daughter	1902							
203	Johnson	John	1840											
332	Kaye	Edmund (not interred)		Hannah Fox	1856									
332	Kaye	Edmund (not interred)		Maria wife (not interred)		Harvey	1864							
299	Kaye	James	1886	Mary	1894	Hannah daughter	1862							
368	Kaye	John	1883	Hannah wife	1881	Mary daughter	1859	Allan son (not interred)	1889	Sarah Jane	1889			
331	Kaye	William (not interred)		Martha (not interred)		Judith daughter	1855	Andrew son	1860	James son	1868	William son	1870	Emma daughter 1875
337	Keighley	James	1862	Mary wife	1857	Hannah daughter	1858	Mary Rushworth sister of James	1878					
289	Kinder	Benjamin (not interred)		Hannah widow	1891									
392	Kitchen	Mary	1858			Jane Mitchell daughter	1869							
267	Lister	Richard	1849											
413	Littlewood	John	1847											
205	Lord	William	1838	Betty relict	1861									
226	Luty	Joseph (not interred)		Mary (see also Brook)	1844	Joe son	1844							
290	Mallinson			Sarah wife?	1848									
232	Marsden	Abraham	1862	Catherine	1865	Charlotte daughter	1841	Joseph	1845					
273	Marsden	Abraham	1863	Elizabeth wife	1863	Emily daughter	1846	David Allen son	1846	Charley grandson	1869	Sam son	1871	
259	Marsden	David	1844	Mary relict	1847									
202	Marsden	Emmanuel	1857	Judith wife	1838	William son	1842	Thomas son	1846	Sarah 2nd wife	1877			
243	Marsden	George	1841	Mary relict	1853									
228	Marsden	James (not interred)??		Sarah wife	1856	Richard son	1852	William Stott son	1853	Emanuel son	1871			
404	Marsden	Jonas	1872	Ann	1908	Albert son	1855	Maria daughter	1860	Mary Ann daughter	1873			
388	Marsden	Joseph	1853											

Ref No.	Family	Husband	died	Wife	died	Child	died	Child	died	Child	died	Child	died	Child
318	Redfearn	Richard	1854	Nancy relict	1858	Northing grandson	1859	Sarah granddaughter	1860	Charles grandson	1861			
318	Redfearn	Henry (not interred)		Hannah (not interred)		Northing son	1859							
318	Redfearn	Ephriam (not interred)		Sarah (not interred)		Sarah daughter	1860							
392	Riley	Joseph (not interred)		Crissy widow	1886									
258	Robinson	Charles	1891	Sarah (interred Rastrick cemetery)	1894	Joseph Allen son	1867	Mary daughter	1869	Margaret daughter	1883	Ann daughter (interred Rastrick cemetery)	1896	Fred Robinson son (interred Rastrick cemetery)
222	Robinson	David	1847	Mary relict	1867									
198	Robinson	George	1875	Edna wife	1873	Frank son	1873	Hellen daughter	1837					
223	Robinson	James	1846	Amy wife	1859									
250	Robinson	Mary	1843											
209	Robinson	William	1889	Ruth wife	1889									
370	Rushfirth	George Cooper	1844											
229	Rushfirth	Paul (not interred)		Mary second wife	1896									
238	Rushton	John	1822	Elizabeth relict	1842	Mary Ellen (Hargreaves) granddaughter	1870							
317	Rushton	John	1872	Ann wife	1888	Sarah daughter	1850	Jane daughter	1852	Hannah Maria	1880			
373	Rushworth	George	1860	Mary wife	1855	Alfred son	1863							
351	Savill	Abraham												
333	Saville	Nancy	1860											
245	Scalbert	Francis (not interred)		Hannah Mary	1843	Rhoda daughter	1851	Fanny daughter	1842					
206	Schofield			Martha wife of Joseph	1838									
418	Schofield	Adolphus	1859	Mary Ann widow	1897	Ada daughter	1856	Bertha daughter	1859	Edward son	1888			
256	Schofield	James	1891	Rachel wife	1879	Jane daughter	1860							
329	Scott	James	1898	Sarah Ann wife	1865									
329	Scott	James	1898	Jane widow	1904									
391	Senior	John	1868											
296	Settle	James (see 137)		Eunice (see 137)		Mary daughter	1848							
382	Shaw	Matthias	1892	Elizabeth	1893	Ann daughter	1852	Sarah Jane	1912					
386	Shaw	Matthias	1858	Sarah wife	1815									
386	Shaw	Matthias	1858	Nancy wife	1851	Thomas son	1897							
386	Shaw	Thomas	1897	Ann relict	1903									
402	Shepley	Joseph	1854	Ann relict	1870	John son	1884							
338	Shilleto	Sarah	1856											
311	Shillitoe	James	1889	Mary widow	1902	Brooke son	1850							
314	Smith	Charles	1841	Ann relict	1862	Godfrey son	1856	Charles son	1869	Mary Dyson daughter	1884			
230	Smith	Joseph (not interred)		Sarah Jane wife	1848	Mary Jane daughter	1849							
308	Smith	James	1878	Mary widow	1896	Sarah daughter	1857							
270	Smith	Robert (possibly 107)		Mary (possibly 107)		Jane daughter	1852							
297	Stafford	Mary Jane	1885											
333	Steele	William	1879	Sarah wife	1875									
345	Stoney	John	1872	Abigail wife	1865	William son	1856	Joseph son	1887					
231	Stott	Crispin	1840	Mary relict	1852	James grandson	1846	Hannah granddaughter	1850	Mary (granddaughter)	1855			
394	Stott	James brother	1883											
394	Stott	John brother	1856											
425	Stott	Richard	1896											
200	Sykes	Ephraim	1869	Sarah wife	1838	Lettice daughter	1838	Charlotte daughter	1841					
253	Sykes	Fred	1890	Elizabeth wife (not interred)		Amy daughter	1891							
313	Sykes	Job	1863	Ann widow	1914	Hannah daughter	1929							
301	Sykes	John	1873	Mary widow	1891	Ellen daughter	1848	Charles son	1846					
201	Sykes	John	1885	Joanna relict	1891	Child 1		Child 2						
390	Sykes	Thomas	1872	Mary widow	1909	John son	1858	James son	1858	Elizabeth Ann daughter	1859	John Binns grandson	1870	
330	Taylor	John (not interred)		Ann wife	1852	Mary daughter	No date	Sarah Ann Foster daughter	1927					
276	Taylor	Joseph	1863	Sarah wife	1862	Sarah daughter	1846	Mary daughter	1893					
216	Taylor	William	1839											
269	Taylor	William (not interred)		Hannah wife	1847									

Ref No.	Family	Husband	died	Wife	died	Child	died	Child	died	Child	died	Child	died	Child
383	Thompson	Francis (not interred)		Harriet (not interred)		Amealia daughter	1867	Clara	1867					
328	Thornton	Edwin	1897	Martha widow	1909	Mary daughter	1896	Fanny daughter	1857	Samuel son	1872			
350	Thornton	Edwin		Mary Ellen										
416A	Thornton	James	1863	Betty wife	1858	Arthur son	1868							
422B	Thornton	John	1871	Rachel wife	1844	Joseph son	1853	Andrew son	1821	Samuel son	1824	Ann daughter	1867	William son
237	Thornton	Robert	1848	Martha wife	1885	Mary Hannah daughter	1842	Harper son	1879	Annie Heap granddaughter	1869			
420	Thornton	Reuben	1905	Marinda	1886	Frederick son	1852	Martha Ann daughter	1852	Ralph son	1859	Emily Mary daughter	1870	
315	Thornton	Samuel	1856											
335	Thornton	John (not interred)		Sarah (not interred)		Mary daughter	1845	Albert	1856					
315	Thornton	Joseph	1905	Hannah wife	1904									
328	Thornton	Thomas (not interred)		Frances widow	1857									
320	Tiffany	Simeon	1900	Phoebe	1889									
229	Unknown	James	1874	Mary wife	1896	Henry son	1841	John twin son	Infancy	Thomas twin son	Infancy			
401	Wade	James	1859	Charlotte	1876	James son	1847							
396	Wade	Sarah	1877											
251	Walker	George	1843	Mary relict	1856									
399	Walker	George Henry (not interred)		Mary (not interred)		Albert son	1882							
208	Walker	John (not interred)		Frances wife of John	1849	Esther daughter	1838	Mary daughter	1851					
213	Walker	John	1851	Harriot relict	1860									
399	Walker	John	1881	Harriet widow	1883	Martha daughter	1859	Alice daughter	1861	John son	Infancy	Mary	Infancy	
408	Walker	John	1860	Betty wife	1854	Elizabeth daughter	Infancy							
408	Walker	John	1860	Ellinor relict	1885									
409	Walker	Luke	1846	Rhoda relict	1853	Mary Walker Peel	1876							
211	Webster	William	1839											
356	Wheelhouse	John (not interred)		Grace	1862	Mary Elizabeth daughter	1873							
344	Whitaker	James (not interred)		Hannah (not interred)		Joseph son	1855	Mary Alice daughter	1864	Frances daughter	1866	Joe (not interred)	1859	
280	Whiteley	William (not interred)		Ellen (not interred)		Daniel son	1861							
414	Wilkinson	Samuel	1851											
375	Wood	George	1860	Grace relict	1860	James son (see below)		John son (see below)		Fred grandson	1860	Mary granddaughter	1870	
375	Wood	James (not interred)		Ann (not interred)		Fred son	1860							
375	Wood	John (not interred)		Elizabeth Ann (not interred)		Mary daughter	1870							
416	Woodhouse	Joshua	1849	Isabella	1869	Ann daughter	1846							
302	Wright	Robert	1866	Grace wife	1871	Robert son	1863	Jane Hood daughter	1889	James, Elizabeth, William	Died in infancy	Thomas Aspinall	1890	Jacob
282	Wrigley	John Edward (not interred)		Rachel widow	1892									
239	Headstone fallen and damaged													
286	Square base of monument													
287	Headstone fallen face down													
288	Headstone fallen face down													
322	Headstone fallen face down													
334	Fallen Headstone next to tree													
381	Headstone approx 1ft showing above ground													
389	Missing headstone - plinth only													

AppendixV

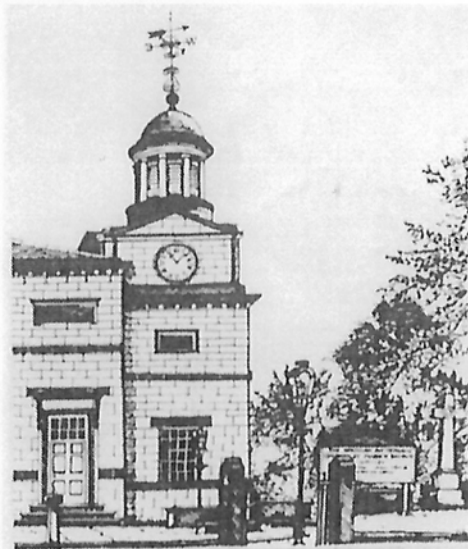
1. Celebrating a Church in Rastrick for 650 Years

A Service of Celebration 22nd September 2013

Order of Service

CELEBRATING A CHURCH IN RASTRICK

For 650 Years



A Service of Celebration

22nd September 2013

2. Celebrating a Church in Rastrick for 650 Years

History of St Matthew's - Notable Dates

**CELEBRATING
A CHURCH IN RASTRICK
For 650 years**



The Anglican and Methodist Church of St Matthew

1363 John -de- Bretton was the 1st Curate to be appointed to the 1st Chapel in Rastrick. The chapel had two small rooms about eight feet high with a few wooden benches.

1547 to 1553 in the reign of King Edward VI, as a free chapel, the chapel in Rastrick was suppressed.

1547 In a state of decay the chapel was closed.

1578 The building was sold to Robert Ramsden as a barn.

1602 The inhabitants of Rastrick have a common days work to pull down the old chapel and start to build a new one.

1621 A school was held from the church. This subsequently became Rastrick Grammar School.

1689 The Coat of Arms of William III was hung in the chapel.

1798 The present Church replaced the chapel.

1807 The clock was installed.

1853 A Methodist Chapel was established in Rastrick.

1864 The growing congregation led to Crowtrees Methodist Church being built.

1867 1st Stained glass window was inserted in St Matthews Church.

1875 The church was refurnished, The low backed pews replacing the box-pews.

1879 The church organ was rebuilt.

1928 Electric lighting was installed in the church.

1949 The sanctuary was reordered.

1953 A new clock was installed to celebrate the Coronation of Queen Elizabeth II.

1962 Black beetles destroyed the roof timbers.

1968 A new roof was put on.

1969 Crowtrees Methodists are invited to hold services in this church after their church is closed due to dry rot.

1971 A new jointly funded Parish Centre was built.

1990 Anglican and Methodists started shared services.

2000 Re-ordering of the church interior.

2005 A formal LEP was signed.

Appendix W

T.



Jefferys' Map of Yorkshire, surveyed between 1767 and 1770

Detail from map of Yorkshire, surveyed between 1767 and 1770, published according to Act of Parliament 25 March 1771 by T. Jefferys³

Note how the roads avoid the valley floors. In 1770, the only road through Rastrick is still as described above at the beginning of the 14th century, with Toothill (Foothill?) Lane running from the bottom of Ogden Lane to Clough Lane. Buildings are shown close to Rastrick Bridge. The different coloured backgrounds represents the Wapentakes of Morley (includes Halifax and Rastrick) and of Agbridge (or Agbrigg) (includes Huddersfield)

The quality of this map is remarkable. In 1784 William Roy was commissioned by the Royal Society to solve a dispute over the relative positions of London and Paris. To do this he teamed up with Jesse Ramsden, the leading instrument maker of the day, who produced, after three years, a spectacular Great Theodolite, which measured three feet across. Using a five mile line on Hounslow Heath and the principles of trigonometry he solved the London / Paris question, and later the five mile line was used as a basis for the Principle Triangulation of Great Britain. The Board of Ordnance bought a second new (an improved) Ramsden theodolite and on the 21st June 1791 The Ordnance Survey was born.

So the above map by Jefferys predates the Ordnance Survey by about twenty years. Thomas Jefferys (c. 1719 – 1771), "Geographer to King George III", was an English cartographer who was the leading map supplier of his day. He engraved and printed maps for government and other official bodies.⁴ The maps were surveyed by John Ainslie, (1745–1828), cartographer and land surveyor, who was born on 22 April So So the above map by Jefferys predates the Ordnance Survey by about twenty years. Thomas Jefferys (c. 1719 – 1771), "Geographer to King George III", was an English cartographer who was the leading map supplier of his day. He engraved and printed maps for government and other official bodies.⁵ The maps were surveyed by John Ainslie, (1745–1828), cartographer and land surveyor, who was born on 22 April 1745 in Jedburgh.⁶ According to the collection of maps held by the National Library of Scotland, the earliest Ainslie map of Scotland is of Selkirkshire, close to Jedburgh, and dated 1773.

Although the Ramsden theodolite above, offered improved accuracy, there had been surveying instruments for several centuries prior including the Sissons theodolite of 1737 with telescopic sight.

In the Preface to his Comprehensive Treatise on Land Surveying⁷ John Ainsley states

³ British Library Online Gallery <http://www.bl.uk/onlinegallery/onlineex/maps/uk/zoomify133731.html>

⁴ Wikipedia https://en.wikipedia.org/wiki/Thomas_Jefferys

⁵ Wikipedia https://en.wikipedia.org/wiki/Thomas_Jefferys

⁶ https://en.wikipedia.org/wiki/John_Ainslie

⁷ John Ainsley Treatise <https://babel.hathitrust.org/cgi/pt?id=mdp.39015080101192;view=1up;seq=7>

This gives a sense of accuracy not only to the Map itself, but also to the inclusion of the various buildings e.g. St Matthew's Church, adjacent to Church Street, and the houses near to Rastrick Bridge.

Interesting details include milestones on the major routes, turnpikes, the beginnings of the canal system in the Calder Valley.

Appendix X

Wayside Crosses

Extract from 'Illustrated Rambles from Hipperholme to Tong' by James Parker of Great Horton published 1904 :

In a section titled 'Interesting Tram Ride and Antiquarian Ramble from Hipperholme through Shibden Dale to Queensbury, via Brighouse and Denholme Road, or through Queensbury, Clayton Heights. Great Horton, Bradford, Shelf to Hipperholme': pp 423,424

An interesting and charming Tram Ride and Antiquarian Ramble may be made from the Whitehall, Hipperholme, via Stump Cross Inn, and Museum Hotel, Stump Cross. This house derives its name from being the site of an ancient preaching cross that stood on the site of this house, and was afterwards broken, hence the name 'Stump Cross'.

Throughout England there used to be at the Reformation, about 5000 crosses.

Market crosses originated in towns where there were monastic establishments, and the order sent a monk or friar on market days to preach to the assembled farming people. The general intent of market crosses was to excite public homage to the religion of Christ crucified, and to inspire men with a sense of morality and piety amidst the ordinary transactions of life. These relics also gave the religious house a central point to collect tolls paid by farmers and dealers in country produce for the privilege of selling in the limits of the town. **Boundary crosses** were very important in marking the limits of parishes and manors. There were also **weeping crosses**, which were erected for the use of those who were compelled to do penance by the parish clergyman. Another kind of cross, called **preaching crosses**, were used as meeting places of the people to hear the Gospel preached. For which of these purposes the **High Cross** was used we have no information. Probably it was made to serve a number of purposes. Royal proclamations were often made and laws published from these crosses. Mendicants assembled there to beg alms. **Wayside crosses** were set up to guide the way to church over long, wild and almost trackless moors; and often funerals and other processions halted at them, and while resting offered prayers. **Memorial crosses** were erected where the bier of some imminent person had stopped or where his corpse was buried if he died at a distance from consecrated ground. They were also set up to mark the site of some battle.

Appendix Y

List of Churchwardens

From	To	Name
1677	1679	William Garlick (of Greenhead Farm, Oaks Green) vis rastrick.com 'The Garlicks of Greenhead Farm'
1818		G Goldthorpe
1818		J. Thornton
1950		Fred Marsden
1950		Stanley Hirst
	2013	Brian Spence
2008	2015	Richard Kay
2013	2020	Derek Hansord
2015		Margaret Brown
2020	2022	John Mothersdale
2025		Christine Hood

List incomplete - Under construction

Appendix Z

Hull Domesday Project - Waste

Latin vasta, wasta.

Holdings described as 'waste' paid no tax though their tax assessment was often the only piece of information recorded about them.

Domesday Book records large numbers of such manors, the great majority of which had no recorded value or human or animal resources. If these manors were, in fact, untaxed because they were uninhabited and uncultivated, then the destruction wrought by the Norman Conquest, particularly in the infamous 'harrying of the North' in 1069, was on a scale that almost defies belief. Indeed, many medieval historians cannot credit that medieval armies could wreak such destruction and have sought alternative explanations of the term waste. It has been variously argued that waste signified manorial re-organisation, some form of tax break, or merely a confession of ignorance by the Domesday commissioners when unable to determine details of population and other manorial resources. Despite these doubts, however, the common-sense interpretation that waste means what it says is the most plausible.

The distribution of waste in Yorkshire in 1086 tells the same story. Sixteen years after the harrying what it says is the most plausible. The distribution of waste both before and after the Conquest matches almost exactly the areas known to have been those of greatest military activity in those periods; and all the chronicle sources agree upon the savagery of the punishment inflicted on Yorkshire and adjacent counties after the rebellion of 1069.

The most vivid description of the destruction of Yorkshire is recorded by Ordericus Vitalis. Though a late source, Ordericus based his account on a lost portion of the contemporary biography of the Conqueror by William of Poitiers. Ordericus felt so strongly about the evil of what William had done that he told the story twice.

On the first occasion, he reported:

He cut down many in his vengeance; destroyed the lairs of others; harried the land, and burnt homes to ashes. Nowhere else had William shown such cruelty ... In his anger he commanded that all crops and herds, chattels and food of every kind should be brought together and burned to ashes with consuming fire, so that the whole region north of the Humber might be stripped of all means of sustenance. In consequence so serious a scarcity was felt in England, and so terrible a famine fell upon the humble and defenceless populace, that more than 100,000 Christian folk of both sexes, young and old, perished of hunger (Ecclesiastical history, edited by Marjorie Chibnall, vol. 2, pages 230-33).

The second story portrayed the Conqueror on his death-bed, haunted by the memory of his savagery:

I ... caused the death of thousands by starvation and war, especially in Yorkshire ... In a mad fury I descended on the English of the north like a raging lion, and ordered that their homes and crops and all their equipment and furnishings should be burnt at once and their great flocks and herds of sheep and cattle slaughtered everywhere. So I chastised a great multitude of men and women with the lash of starvation and, alas!

was the cruel murderer of many thousands, both young and old (Ecclesiastical history, vol. 4, pages 94-95).

From The Hull Domesday project :

<https://www.domesdaybook.net/domesday-book/data-terminology/taxation/waste>

Appendix A1

The 2003 Covenant between the Church of England and the Methodist Church



An Anglican-Methodist Covenant



WE, the Methodist Church of Great Britain and the Church of England, on the basis of our shared history, our full agreement in the apostolic faith, our shared theological understandings of the nature and mission of the Church and of its ministry and oversight, and our agreement on the goal of full visible unity, as set out in the previous sections of our Common Statement, hereby make the following Covenant in the form of interdependent Affirmations and Commitments. We do so both in a spirit of penitence for all that human sinfulness and narrowness of vision have contributed to our past divisions, believing that we have been impoverished through our separation and that our witness to the gospel has been weakened accordingly, and in a spirit of thanksgiving and joy for the convergence in faith and collaboration in mission that we have experienced in recent years.

AFFIRMATIONS

1. We affirm one another's churches as true churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and as truly participating in the apostolic mission of the whole people of God.
2. We affirm that in both our churches the word of God is authentically preached, and the sacraments of Baptism and the Eucharist are duly administered and celebrated.
3. We affirm that both our churches confess in word and life the apostolic faith revealed in the Holy Scriptures and set forth in the ecumenical Creeds.
4. We affirm that one another's ordained and lay ministries are given by God as instruments of God's grace, to build up the people of God in faith, hope and love, for the ministry of word, sacrament and pastoral care and to share in God's mission in the world.
5. We affirm that one another's ordained ministries possess both the inward call of the Holy Spirit and Christ's commission given through the Church.
6. We affirm that both our churches embody the conciliar, connexional nature of the Church and that communal, collegial and personal oversight (episcopacy) is exercised within them in various forms.
7. We affirm that there already exists a basis for agreement on the principles of episcopal oversight as a visible sign and instrument of the communion of the Church in time and space.

COMMITMENTS

1. We commit ourselves, as a priority, to work to overcome the remaining obstacles to the organic unity of our two churches, on the way to the full visible unity of Christ's Church. In particular, we look forward to the time when the fuller visible unity of our churches makes possible a united, interchangeable ministry.
2. We commit ourselves to realise more deeply our common life and mission and to share the distinctive contributions of our traditions, taking steps to bring about closer collaboration in all areas of witness and service in our needy world.
3. We commit ourselves to continue to welcome each other's baptised members to participate in the fellowship, worship and mission of our churches.
4. We commit ourselves to encourage forms of eucharistic sharing, including eucharistic hospitality, in accordance with the rules of our respective churches.
5. We commit ourselves to listen to each other and to take account of each other's concerns, especially in areas that affect our relationship as churches.
6. We commit ourselves to continue to develop structures of joint or shared communal, collegial and personal oversight, including shared consultation and decision-making, on the way to a fully united ministry of oversight.

Signed this 1st day of November 2003, by:

David S. Weeks
The Revd David Weeks
SECRETARY OF THE METHODIST CONFERENCE

Judy Jarvis
Mrs Judy Jarvis
VICE-PRESIDENT OF THE METHODIST CONFERENCE

Neil Richardson
The Revd Dr Neil Richardson
PRESIDENT OF THE METHODIST CONFERENCE

Ronan Cattermole
The Most Revd and Rt Hon Dr Ronan Williams
ARCHBISHOP OF CANTEBURY

John L. H. H.
The Most Revd and Rt Hon Dr David Hope
ARCHBISHOP OF YORK

William Fittall
Mr William Fittall
SECRETARY GENERAL OF THE CHURCH OF ENGLAND
AND OF THE ARCHBISHOP'S COUNCIL

Appendix B1

Archive Parcel D52/47 : Extracts from Indenture Bargain and Sale of 30 Dec 1797 by Thomas Thornhill of Fixby, esquire to Sir George Armytage of Kirklees.bart., Henry William Coulthurst D.D., Vicar of Halifax, and Richard Clayton of Leeds, gent. and others

'All that piece or Parcel of Ground being part of a certain close of ground in Raistrick aforesaid called Chapel Croft as the same is now marked or staked from the residue of the said close of ground called Chapel Croft and which said a piece or Parcel of ground contained by admeasurement one thousand six hundred and ten square yards be the same more or less

and all the premises hereby bargained sole and released or mentioned or intended so to be to have and to hold the said piece or parcel of Ground Chapel Pulpit Pews and all other the premises hereby bargained sole and released

Archive Parcel D52/48 : Extracts from Indenture of 30th December 1797 (typed copy)

between Thomas Thornhill of Fixby of the 1st Part
Thomas Hanson et al. of the 2nd Part
Sir George Armytage of Kirklees, William Coulthurst Dr. of Div., Richard Clayton of Leeds, John Armytage, William Armytage et al. of the 3rd Part

Thomas Thornhilldid bargain and sell unto Sir George Armytage et al.

'It is hereby declared that each respective Pew or Seat is now vested in them the said parties of the third part and their heirs.

Pew or Seat inscribed 'Parish Officers' - shall and do permit and suffer the Parish Officers of the Township of Raistrick aforesaid to use and occupy the same from henceforth for ever.

Pew or Seat inscribed 'School Boys' - similarly to be used and occupied by the School Boys for the time being of the Free school at Raistrick.

Pew or 'seat inscribed 'Curate' - to be used and occupied as a Set or Pew for the Churching of Lying in Women from henceforth for ever.

Pew or 'seat inscribed 'Clergy' - curate of minister. And his family to use and occupy the same from henceforth for ever.

Pew or 'seat inscribed 'Singers' - ditto by the singers at the said Chapel.

Remainder of the said Chapel with the pulpit and other fixtures not already conveyed - to be enjoyed by the Curate or Minister for the time being of Raistrick (sic.) aforesaid lawfully nominated and appointed as and for a place of Religious Worship according to the Doctrines and Trusts of the Church of England from henceforth for ever.

as to for and concerning the said Piece or Parcel Ground hereby granted.

from and immediately after the consecration thereof permit and suffer the same to be used and a Burial Place for the inhabitants of the township of Raistrick for ever.

Arrangements for the Trust to be continued 'may be perpetuated for ever' when the number of trustees reduces to Four.

Expenses of such transfers shall be paid and borne by the Owners of the Pews in Raistrick chapel aforesaid in proportion to the number of Sittings contained in each Pew.

Gallery Plan of Rastrick Chapel
Ground Plan of Rastrick Chapel

Note :These plans are to be found in Parcel 125:

Plans of Pews with the names of 'allocated' persons, for the Gallery and the Ground Floor (original layout with pulpit central in front of the chancel and two aisles each side of the pulpit). 'Notable pews allocated to Mr Richard Clayton, Joshua Pinder, William and John Armytage, Singers, Parish Officer and 'School Boys'.

Appendix C1

Archive Parcel 127

Plans of Church at Ground floor level by John Kirk and Son 3 December 1872 and Other Halifax Architect dated April 1878, June 1878 and June 1878

The John Kirk plan shows :

An extension (marked in red) to the east end, constructing new areas for Vestry, Choir, Organ and Chancel to the east of the east door. There is a full semi-circular chancel. The present vestry/office/kitchen at the west end is not shown.

The April 1878 plan shows:

A New porch in the NW corner, a new vestry in the SE corner, plus an extension the full length of the building on the south side, increasing sittings by 112 and accommodating the Organ in the SE corner.

The first June 1878 plan shows :

An extension to the east end in 3 areas bounded by part circles for Choristers' vestry (north side) ,chancel (East end) and Organ (south side).

The second June 1878 plan shows :

A New vestry in the SW corner to the south of the staircase, plus an extension to the south side to accommodate the Organ (in the SE corner). Also pews seating 133 and additional pews at the west end seating 84, with the staircase moved towards the south.

Clearly all these drawings, with the possible exception of the John Kirk Plan of 1872, represent possible extensions to the church and were never brought to fruition.

Appendix D1

**Service to celebrate the 10th Anniversary of the Local Ecumenical Partnership
of the Anglican and Methodist Church of St Matthew Rastrick
5th July 2015**

Order of Service

**A Service to Celebrate
the 10th Anniversary of the
Local Ecumenical Partnership
of the
Anglican and Methodist Church
of St Matthew Rastrick**

5th July 2015

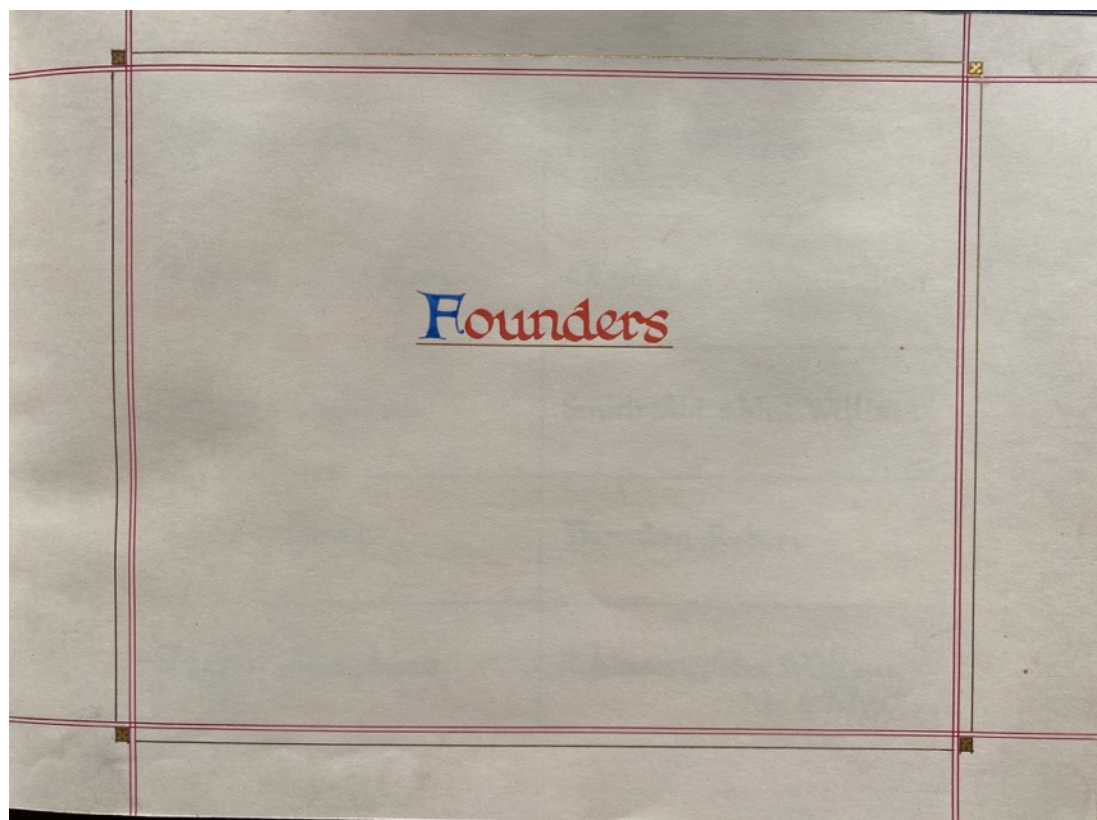
**with
The Right Reverend Dr Jonathan Gibbs,
Bishop of Huddersfield
and
The Reverend Dr Roger Walton,
Chair, West Yorkshire Methodist District**

See copy of this 'History of The Anglican and Methodist Church of St Matthew' held in St Matthew's Church.

Appendix E1

Crowtrees Methodist Church Rastrick Book of Remembrance





Marshall, Miss	Walker, Miss
Rushton, Miss	France, Miss
Vickerman, Miss	Crossley, Miss
Haigh, Miss	Bentley, Miss
Hanson, Miss	

Heron, Mrs.	Shaw, Miss Eliza
Hanson, Miss Mary Ann	Hanson, Mrs. Arnold
Buckley, Miss Eleanor	Thornton, Mrs. Martha
Jessop, Miss Sushannah	Ramsden, James Henry
Jessop, Miss Eliza	Ramsden, Willie

Aspinall, Mrs. Emily <i>(née Ramsden).</i>	Marshall, Albert
Parkinson, Mrs. Ethel <i>(née Ramsden).</i>	Holroyd, Mrs. Mary
Nordcliffe, Mr. & Mrs. Fred	Dawson, Mrs. Sarah
Marshall, Miss Gertrude	Hartley, Mrs. Dennis
Marshall, Willie	Henson, Mr. & Mrs. David

Marshall, Mrs. Clara	Buckley, Mr. & Mrs. Fred
Holroyd, Mrs. Harriet	Buckley, Mrs. Sophia
Marshall, Mrs. Martha	Hirst, Mrs. Joe
Sykes, Miss Eliza Jane	Normington, John, Mr. & Mrs.
Hinchliffe, Harold	Normington, Laurence

Appendix F1

Meetings to discuss the Termination of the LEP

Special Meeting of ECC 15th May 2024

After many years of waiting for a revised Constitution, the ECC were taken by surprise when, on the 15th May 2024, at a special meeting, Archdeacon Bill Braviner, accompanied by Revd Colin Sherwood (standing-in for Superintendent Revd Vicky Atkins), West Yorkshire District Ecumenical Officer Revd Graham Kent and the Vicar Revd Michelle, declared that a new Constitution would not be implemented but in its place, a 'Formal Declaration of Ecumenical Welcome' would be proposed by the Church of England at St. Matthew's. Much discussion followed with the members of the Ecumenical Church Council being very unhappy with the proposal.

Congregational Meeting of 18th June 2024

At the following regular meeting of ECC after further discussion, it was resolved to call a meeting of the congregation of St Matthew's in order to inform them of the proposals and gauge the feelings of the congregation as a whole. This meeting took place on the 18th June 2024 in the Narthex. Several members of the congregation spoke in addition to ECC members, some offering written comments. The general feeling was that the congregation as a whole were unhappy with the proposal that the LEP should be terminated. Vicar Revd Michelle agreed to take the comments back to 'higher levels' i.e. Archdeacon and Bishop. At the regular ECC Meeting on July 2024, Revd Michelle said that she had taken the comments and feelings back to the Archdeacon but there was no change in either his or her own position in that the LEP would not be continued with an updated Constitution.

ECC Meeting of 18th September 2024

Quarmby, Mr. & Mrs.	Thornton, Miss Ada
Carter, Evelyn	Aspinall, Mrs. E.
Peaker, Mrs. William	Shaw, Miss Annie
Norman, Miss Mary	Kaye, Mrs. Elizabeth
Broomhead, Miss Gladys	Hartley, William Work

Marshall, Miss Ada	Hanson, Fred
Sykes, Mrs. Samson	Smith, J.W.E.B.
Gledhill, Miss Annie	Munt, Mr. & Mrs. Robert
Scott, Miss Ivy Scott, Levi	Marshall George Mr.
Holroyd, Arthur Holroyd Lloyd Morris, Mrs. (Née Holroyd).	Chadwick Arthur Mr. & Mrs.

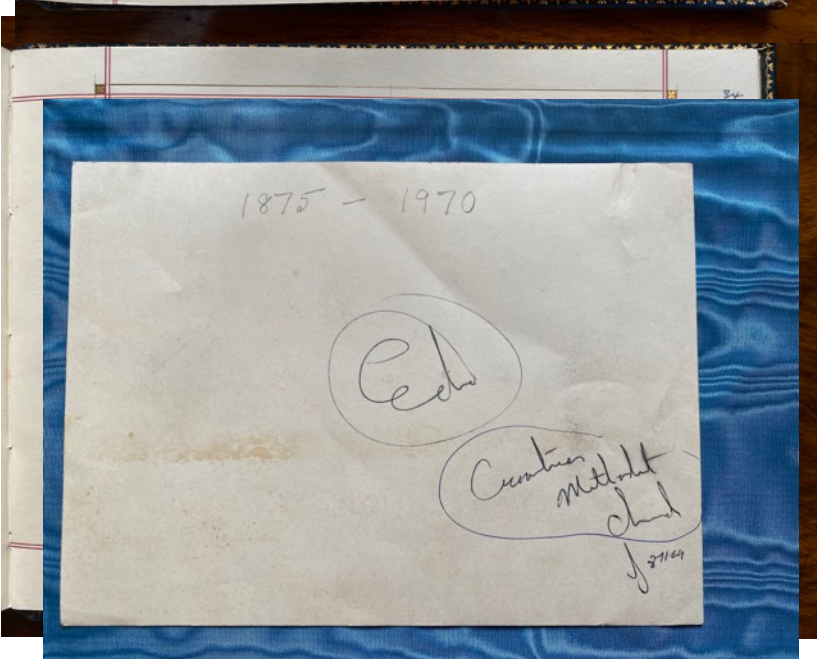
Sutcliffe Mr. & Mrs. Sam	Howe P ^E Walter
Thornton Mr. Herbert	Mrs. J. A. Blackburn
Walsley Mr. & Mrs. Fred	Vickers, Mr. C. J. & Annie Vickers
Brook Mr. H.	MacFarland, Mr. C.
Senior Mrs Edith	Booth, Mr. Wilfred

At the 18th September ECC Meeting, Revd Michelle reported that she had had further churchwarden/History of St Matthews/church history η

meetings with Huddersfield Area Bishop Smitha and with the Chair of the Methodist West Yorkshire District Revd Kerry Tankard but she had nothing further to report. ECC resolved to ask the Secretary of the meeting to write to Bishop Smitha and to Chair Kerry expressing their concerns that the whole matter was dragging on without any sign of resolution.

Robinson, Mr. Frank	Mellor, Mrs. A.
Horne, Mrs. Martha	Gledhill, Miss. Emily
Brierley, Mrs. Eliza	Smith, Mr. & Mrs. Frank
Hinchliffe, Mr. Harry	Herbert Hartley
Gledhill, Mr. Jack	A. Stanley Marshall

Ethel Hallam	Betty Fielden
Raymond Kelham	



The letters to the Bishop and Chair of District elicited an immediate response from Chair churchwarden/History of St Matthews/church history η

Kerry but no response from Bishop Smitha, even after a reminder. Revd Kerry said in his email to the Secretary of the 25th September that 'his understanding of the outcomes' of the meeting held on the 10th September between himself, Bishop Smitha, Revd Vicky Atkins and Revd Michelle was that it was important for a Review of the LEP to take place at St Matthews, guided by two Listeners, one Methodist and one Anglican. The Methodist listener was named as Revd David Goodall, but Bishop Smitha was unable to name an Anglican Listener.

ECC Meeting of 13th November 2024

Progress seemed to have stalled, and in November 2024, Revd Michelle had to report to ECC that Bishop Smitha had not consulted with Archdeacon Bill when she appeared to have agreed to the Review meeting at St Matthew's. However, Bishop Nick in Leeds had become involved and another meeting was planned between representatives on both churches in January 2025.

ECC Meeting of 22nd January 2025

At the January Meeting of the Church Council Revd Michelle announced that Canon James Alison had been appointed as the Church of England's 'Trained Listener' for the congregational LEP Review meeting at St Matthew's. A further meeting between Bishop Smitha, Archdeacon Bill, Chair of District Kerry, Revd Vicky Atkins, Canon James Alison, Revd David Goodall and Revd Michelle was planned for the 13th February 2025. The Review meeting was advertised in the weekly Newsletter and from the lectern during Sunday morning worship, to take place on Sunday 9th March after morning communion service.

Congregational meeting with Listeners of 9th March 2025

The meeting took place as planned, when between 30 and 40 members of the congregation stayed behind after the service. Revds David Goodall and James Alison were well-received and the meeting ended at around 12:15. Several members spoke to the meeting giving their thoughts, everyone who wished being given an opportunity to speak. Once more the mood reflected the general wish of the congregation that the L.E.P. should continue. The two 'Listeners' undertook to produce their report for submission to the two Churches by Easter 2025 i.e. mid April.

'Listeners' Report Feedback' meeting 8th May 2025

The Listeners, Revd David Goodall and Canon James Alison convened a 'Listeners' Report Feedback' meeting at St Matthew's on the 8th May 2025 at 7:00pm. Present were Revd Vicky Atkins, Revd Michelle Petch and 24 members of the St Matthew's congregation. They were joined at about 7:30 by Bishop Smitha and Archdeacon Bill Braviner. The Listeners presented their 6 page report using slides. The Report contained recommendations for further action including :

1. *Denominational affirmation (of position on a new constitution) should be declared*
2. *Vote of the ECC - does it wish the LEP to continue?*
3. *If the LEP is to continue: Support by the Diocese and District for :*
 - a) *New Constitution*
 - b) *Reconciliation support*
 - c) *Vision and Mission planning*
4. *If the LEP is NOT to continue : Support by the Diocese and District for :*
 - a) *Reconciliation support*
 - b) *Consideration of Declaration of Welcome and Intent*
 - c) *Facilitation of Missional objectives*

Bishop Smitha and Revd Vicky Atkins then addressed the meeting. Revd Vicky, representing District Chair Kerry Tankard, stated that the Circuit and District supported the adoption of a new constitution for the LEP using the Churches Together in England

model. Bishop Smitha said that the Church of England wished to take some time up to Pentecost to work towards a decision on which path the C of E would support. These declarations were followed by general discussion by member of the congregation, with thanks expressed to the Listeners for their work.

ECC meeting of the 28th May 2025

Revd Michelle announced that a date had been agreed with the Listeners for a Special Meeting of ECC to be held on the 11th June 2025 to consider the anticipated decision by the Bishop on whether the Diocese would support the continuation of the LEP or not. A vote would be taken by ECC on which path it would choose to follow. Concerns were expressed at the short notice of the meeting, when some members of ECC would not be able to attend.

Special ECC Meeting of the 11th June 2025

ECC met with the listeners Revd James Allison and Revd David Goodall to decide whether to continue the LEP into the future or not.

An email from the Bishop was read out to the meeting which said : *'If the ECC could produce a constitution that accurately reflected what happens at St Matthew's, Rastrick we would be happy to support it, but cannot do so otherwise.'*

The Vicar, Revd Michelle, gave her views on the the proposals for the future of the LEP and summed up saying that whilst she wanted to work ecumenically, she believed that the right way to move forward would be to revert to being an Anglican Church with a 'Declaration of Ecumenical Welcome and Commitment'.

Discussion and reflection followed, where several points of view were aired.

A secret ballot was carried out to vote on the proposal '*Should St Matthew's Anglican and Methodist Church continue to be a Local Ecumenical Partnership?*'. The proposal was rejected by 8 votes to 2.

The Listeners Revd David and Revd James were thanked for their work over the past months. They and Revd Michelle confirmed that they would inform West Yorkshire Methodist District, Calderdale Circuit and the Diocese of the decision by ECC to terminate the LEP.

A small working group was formed to assist Revd Michelle in dealing with administrative matters relating to the implementation of the vote.

ECC meeting of the 16th July 2025

ECC passed the following resolution :

St Matthew's Ecumenical Church Council request the agreement of the Bishop of Leeds and the Calderdale Methodist Circuit Meeting that the St Matthew's Local Ecumenical Partnership be dissolved.

They further ask Calderdale Methodist Circuit Meeting that St Matthew's Methodist Church (formerly known as Crowtrees Methodist Church) is given permission to cease to meet.

The resolution was passed by majority vote with some abstentions.

ECC meeting of the 17th September 2025

Revd Michelle reported that the Bishop had granted permission for the Dissolution of the St Matthew's Local Ecumenical Partnership by email.

At its meeting on the 16th September 2025, the Calderdale Methodist Circuit had agreed to accept the Resolution submitted on behalf of St Matthew's ECC, with a 'heavy heart'. The relevant documents, including a reasoned statement for an application to

'Cease to Meet' were to be prepared by Circuit Stewards and submitted to District Synod for their April 2026 meeting.

ECC meeting of the 14th January 2026

It was minuted that 'The Diocesan solicitors have advised that all items held by the LEP, including items inherited from Crowtrees Methodist Church, are part of the St Matthew's Church. Revd Michelle asked if anyone had a problem with that in relation to any particular items. This position was questioned by some ECC members.' Discussion followed around items which were specific to the Methodist part of the LEP.

It was agreed that items from Crowtrees Church and the LEP displayed on the church walls should remain in-situ in St Matthew's Church.

Also minuted that : 'Since one quarter of the funding for the original Parish Centre Building had been provided by the Methodist Church of Crowtrees, a charge would be required on the building to be repaid to the Methodist Church in the event that the building was sold. The Trustees for Methodist Church Purposes (T.M.C.P.) were aware and have the matter in hand.'

Last ECC meeting of the 18th March 2026

Revd Michelle said she had sought advice from the Archdeacon and the Diocesan solicitor on the termination date of the LEP, but had not been able to make contact. Treasurer Bob proposed that the LEP should be terminated on the 30th April 2026, subject to Methodist District Synod approval of the termination and any legal opinion that might arise. The date of 30th April 2026 for termination of the LEP was agreed unanimously.

Appendix G1

Miscellaneous Photographs 1875 to 1999

See copy of this 'History of The Anglican and Methodist Church of St Matthew' held in St Matthew's Church.

Appendix H1

Declaration of Intent and Constitution of 2005

DECLARATION OF INTENT

THE ANGLICAN AND METHODIST CHURCH OF ST MATTHEW, RASTRICK LOCAL ECUMENICAL PARTNERSHIP

Through the life, death and resurrection of Jesus Christ, the world has been reconciled to God, and in Jesus Christ unity has been offered to all people. Through him we are called into a new relationship with God and with one another as the children of God. It is a relationship inaugurated by God in Christ through the Holy Spirit, appropriated by faith and baptism, nurtured and deepened through the ministry of word and sacrament, and expressed in a confession of one faith and a common life of loving service.

“We understand the mission of the Church to be (i) to proclaim the good news of the kingdom; (ii) to teach, baptise and nurture new believers; (iii) to respond to human need by loving service; (iv) to seek to transform unjust structures of society; (v) to strive to safeguard the integrity of creation and sustain and renew the life of the earth”. (Lambeth Conference 1988, Anglican Consultative Council 1990 and CTE Forum 1997).

In response to God’s call to unity, and accepting the challenge to be pilgrims together, committed to God and to each other, we the Anglican Parish of St Matthew, Rastrick, and St Matthew’s Methodist Church, Rastrick, hereby publish our intent to confirm a Local Ecumenical Partnership, as understood by our denominations and interpreted in our Constitution. This Declaration and Constitution supersedes that dated 21 January 1991.

We commit ourselves to sharing together in the ministry of Christ to the world by joining in worship, evangelism, mission and service.

We commit ourselves to assessing the resources of church and community in terms of people, money and buildings, and to deploying them in the best way in relation to the aspirations and needs of local people.

We commit ourselves to maintaining and developing relationships with our parent bodies and with the West Yorkshire Ecumenical Council (WYEC) or its successors.

We pledge ourselves to this agreement for an initial period of seven years from the date of designation.

Version dated 24/06/04

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CONSTITUTION

**THE ANGLICAN AND METHODIST CHURCH OF ST MATTHEW, RASTRICK
LOCAL ECUMENICAL PARTNERSHIP**

NAME

The Local Ecumenical Partnership (the Partnership) shall be known as The Anglican and Methodist Church of St Matthew, Rastrick.

The Partnership is a Church of England Parish in the Brighouse and Elland Deanery of the Diocese of Wakefield and a Methodist Church in the Brighouse Circuit of the West Yorkshire District.

AREA

The Partnership primarily serves the community in the Parish of St Matthew, Rastrick, and the Brighouse Methodist Circuit, and those who associate with it and benefit from its ministry.

SPONSORING BODY

The Partnership looks for support and oversight to the West Yorkshire Ecumenical Council (WYEC) or its successors as its Sponsoring Body and will be accountable to the partner Churches through the Sponsoring Body.

The Sponsoring Body shall indicate the membership and terms of reference of a local advisory group/support group through whom regular two-way contact shall be maintained. Oversight will therefore be experienced as both communal and personal.

BAPTISM AND MEMBERSHIP

Baptism shall be administered according to the rite and/or practice of the constituent denominations and shall be set, in normal circumstances, within an act of congregational worship.

A common register of baptisms shall be kept.

Preparation for adult baptism and for confirmation and admission to the full responsibilities and privileges of membership shall be undertaken jointly and shall include specific denominational teaching and instruction.

Version dated 24/06/04

Membership implies certain responsibilities and duties:- regular attendance at worship including eucharistic worship, active sharing in the life of the church including attendance at meetings of the church and congregation, regular sacrificial giving, witness to God's love in the world by word and deed.

A service of Confirmation and Reception into Church Membership shall normally be administered as a joint act of worship, according to a rite authorised by the Sponsoring Body.

Those received into membership through such an act of Confirmation at a joint service are thereby members of both the Anglican and Methodist Church as well as multiple members of the Partnership.

There shall be a Common Roll, including those on denominational rolls and multiple members by virtue of joint confirmation, and a separate list of members shall also be kept for each denomination, multiple members being included on each list.

For the purposes of financial denominational assessment, the membership shall be divided into its constituent denominational parts according to the denominational lists. Multiple members shall be apportioned in the ratio 3 Anglican: 1 Methodist for purposes of financial assessment, this ratio to be reviewed as and when necessary.

Membership discipline shall continue to be a matter for each denomination, following its own procedures.

WORSHIP AND THE EUCHARIST

The Partnership shall respect the faith and practice of its member denominations.

Worship shall safeguard and present the doctrines, practices, traditions and developing traditions of each participating denomination and be conducted using orders drawn from rites authorised by the constituent denominations.

A balanced and varied pattern of worship shall be aimed for in order to maximise the riches of each tradition and to enable the congregation to explore and express its ecumenical life and aspiration, while at the same time ensuring that worship is accessible and sustaining for all its members.

Ordained priests, ministers or other duly authorised persons shall preside at the Eucharist as permitted by denominational legislation or dispensation therefrom.

There shall normally on any Sunday be at least one eucharistic service at which an ordained priest or minister presides. Where the main Sunday service is non-eucharistic, a separate eucharistic service shall be held.

Version dated 24/06/04

All those recognised as communicants by the participating denominations may receive the sacrament.

Lay/Local Preachers, Readers, and others authorised as leaders of worship or as preachers shall normally participate in the conducting of worship.

ECUMENICAL MINISTRY TEAM

The Ecumenical Ministry Team shall consist of the Anglican Vicar and the Methodist Minister responsible for the Anglican and Methodist Church of St Matthew, Rastrick and of any other people duly appointed by the participating denominations, after reference to the Sponsoring Body. The Ecumenical Ministry Team will share leadership and pastoral care with the Ecumenical Church Council.

Denominational procedures shall be followed in the appointment of ministers. Recognising, however, the importance of continuity, the Partnership expects that those responsible for the appointment of Ministers shall select persons who shall develop the Partnership ecumenically.

The ministers shall be subject to the normal discipline of the denomination to which each belongs. Anglican ministers serving the Partnership shall be expected to seek Recognised and Regarded or Authorised Status from the Methodist Conference.

Newly appointed ministers shall be inducted/welcome at a service at which they, other members of the Ecumenical Team, the Partnership congregation and representatives of the Sponsoring Body shall affirm the Declaration of Intent.

JOINT DECISION MAKING

Decision making for the Partnership shall be by means of an Ecumenical Church Council, which shall comprise the following ex-officio and elected members:-

the duly appointed ministers and other members of the Ecumenical Ministry Team;

two Anglican Churchwardens;

two Methodist Stewards;

one Methodist Circuit Steward;

representatives to the Anglican Deanery Synod;

representatives to the Methodist Circuit Meeting; and

up to twelve members elected by and from those on the Common Roll.

Version dated 24/06/04

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A quorum shall be one-third of eligible members.

A chairperson, an honorary treasurer and an honorary secretary shall be elected by the Ecumenical Church Council from its membership.

The Ecumenical Church Council shall set up such committees as it may from time to time consider necessary.

Anglican and Methodist Church Councils shall be constituted annually from appropriate membership of the Ecumenical Church Council and meet as frequently as required for purposes determined by the respective denomination.

The Sharing Agreements dated 1970 and 1971 under the Sharing of Church Buildings Act, 1969, shall apply.

The Joint Council as set up by the Sharing Agreement must meet when new capital money is to be raised or proposals to buy or sell land or property are being taken. The Joint Council may delegate its day to day management functions to the Ecumenical Church Council by a formal decision.

There shall be an Annual Meeting of Parishioners, normally in March or April, for the purposes of electing two Anglican Churchwardens, and an Annual General Meeting to elect two Methodist Stewards, Anglican Deanery Synod members when necessary, representatives to the Methodist Circuit Meeting, and members of the Ecumenical Church Council. Only those on the Common Roll shall be entitled to vote and/or to elect Methodist Stewards, Anglican Deanery Synod members, representatives to the Methodist Circuit Meeting and members of the Ecumenical Church Council. The independently examined accounts for the previous financial year shall be presented to the Annual General Meeting for adoption and an independent examiner shall be appointed for the current year.

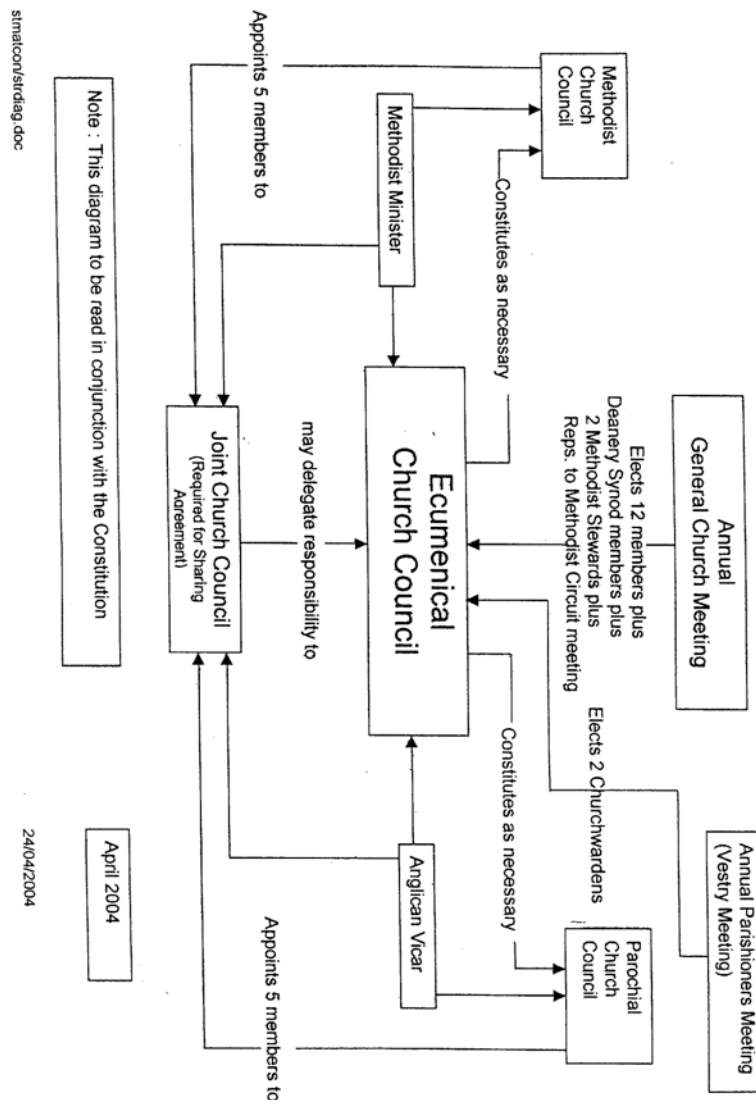
A diagram of the current structure is appended to this constitution but does not form part of it.

Where a Special General Meeting is called, those eligible to vote shall be those qualified to vote at Annual General Meetings or those on the Common Roll.

The Partnership shall maintain a proper relationship to the appropriate local and regional denominational bodies, fulfilling necessary constitutional requirements. These bodies are the Anglican Deanery of Brighouse and Elland, and the Wakefield Diocese; the Brighouse Methodist Circuit, the West Yorkshire Methodist District and the Methodist Connexion.

Version dated 24/06/04

St Matthews, Rastrick Local Ecumenical Partnership Structure



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be evaluated with reference to its objectives as set out in the Declaration of Intent and the Constitution.

CONTINUITY

The Partnership shall only be terminated with the approval of the appropriate denominational authorities and the Sponsoring Body.

Version dated 24/06/04

