The earliest positively identifiable and datable house-church in Britain is Lullingstone Villa in Kent (see The Church in Britain). A room with Christian decoration was added in the middle of the fourth century as a chapel. Christian worship here is likely to have gone on for some time before this, but there is also evidence that an earlier pagan shrine also continued in use. Later the chapel was given a separate entrance so that it gave access to those outside as well as inside the household. There are other candidates for Christian buildings, including at Silchester, Colchester, Lincoln, Richborough, and mosaics at Hinton St Mary and nearby Frampton indicate a Christian presence, but none has unequivocally been proven to be a house-church.

The mosaics also use pagan imagery and symbolism, which raises questions of syncretism, on the one hand, or the 'baptism' of existing imagery into Christian use, on the other. Teasing these apart takes extremely subtle argument. Very little is known of liturgical practices in Roman Britain. The Walesby tank illustration of baptism gives tantalising clues, and the frescoes from Lullingstone shows figures (perhaps the patron's family) at prayer with their hands lifted in an orans position. Most significantly, the Water Newton silver from the Roman town of Durobrivae is arguably the earliest collection of liturgical silver, from the second half of the fourth century. Many pieces are silver votive offerings marked with the ChiRho. These are evidence of the adoption of a pagan practice. A cup from the set is inscribed 'I honour your sacred altar, Lord', indicating when it was used in the service with the text to jog the priest's memory, and allowing the source to be traced to the contemporary liturgical use of St Ambrose's Milan, where he was bishop from 374-97.

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