

Parish Magazine

£1



June /July 2021

Chichester Road, Croydon

www.stmatthew.org.uk

Registered Charity No: 1132508

Services at St Matthew's

Sunday Morning Services

1st Sunday

8.30 am Eucharist (Said)

2nd 3rd 4th & 5th Sundays

10.00 am Parish Eucharist

Services will be live streamed via our YouTube Channel

Morning Prayer

Tuesday, (via Zoom) at 9.00 am

<https://us02web.zoom.us/j/9707069858?pwd=dGpyT0tPcW4zWnE2SmZuZ09pdTJKQT09>

Meeting ID: 970 706 9858

Passcode: stmatts

Wednesday

10.00 am Holy Communion (Said)

**Baptisms, Weddings and Banns of Marriage
By arrangement with the Vicar**

***St Matthew's Vision
Sharing the Love of God***

The Vicar Writes...

Dear Friend,

Having had one of the driest Aprils in living memory, the month of May seems to be making up for it! In the Bible, rain is seen as a sign of God's blessing. There are two key times when rain is needed for a good harvest. The early rain, when the seeds are newly sown and require water for germination, and the latter rain, when the crops need



rain to grow to maturity and fully ripen. Climate change appears to be having a profound effect on the seasons. Nothing is quite as predictable as it used to be.

We have seasons in our Christian lives as well. Sometimes we feel God's closeness and his presence: our lives have purpose, and we are growing in our relationship with the Lord, and the Holy Spirit produces much fruit in our hearts and lives.

At other times we can feel as if we are far from God: our lives lack direction, and we are more like a desert than a fruitful field. The pandemic has brought to all of us a degree of disconnectedness. We have been disconnected from each other, and the impact of this on our corporate life as God's people has been immense. Even though we are now meeting in church again, the need for face-coverings and keeping distance between us, takes its toll on our ability to maintain our fellowship with each other. If you have not been able to attend church, for whatever reason, you may well feel that sense of disconnection more acutely. For some, there has been a sense of disconnection from God.

However, we may be feeling at any time, we know of course that God is unchanging and always present. At times of spiritual dryness, though, it can take an enormous effort to maintain our walk with God. We can find prayer a real struggle, and our Bibles can remain unopened. But it is precisely at those times of barrenness that we need to dig deep. Like digging a well in the desert, our sources of spiritual refreshment may lie buried in the depths. For a tree to withstand the storms, its roots must go down deep. So maybe it is in the depths, when we are at our weakest, our most vulnerable, that God will meet us. Perhaps it is at our lowest moments, when we realise our utter and complete dependence on the grace and mercy of our loving God, that his presence becomes a greater reality. That his peace can calm our anxious fears, that his light breaks into our darkness.

One of the images of the Holy Spirit in the Bible is of flowing water. Imagine the joy of the one who digs a well and reaches the precious water that gives life. The Spirit of God is described by Jesus like this: “the water I give them will become in them a spring of water welling up to eternal life.”

It is the Holy Spirit who shows us the Father and slakes our spiritual thirst. This is a well that will never run dry.

I will leave the last word to Leo Tolstoy:

“One knows God, not so much through reason, nor even through the heart, but through one’s feeling of complete dependence on Him, akin to the feeling experienced by an unweaned child in the arms of its mother. It does not know who holds it, warms it, feeds it; but it knows that there is this someone; and more than merely knows, — it loves that being.”

With my love and prayers.

Simon

Dementia Friendly Church

On Thursday 17th June at 8.00pm we are having our next Deanery Synod on Zoom, when Andy Gilbert from the Prama Foundation, will be speaking on this subject, which is of increasing importance. You are welcome to join; here are the details:

Join Zoom Meeting

<https://us02web.zoom.us/j/9707069858?pwd=dGpyT0tPcW4zWnE2SmZuZ09pdTJKQT09>

Meeting ID: 970 706 9858

Passcode: stmatts

Please see dementiafriendlychurch.org.uk for further information.

Tribute to Sue Collins

Suzanne Eleanor was born on 26th August 1951. When she left school, she went to work in a factory making badger hair shaving brushes. Then Sue trained as a florist and also worked as a cleaner, managing a team, doing work of the highest standards.



The most significant aspect of her life at St Matthew's Church, was Sue's pastoral work as a SPA - Southwark Pastoral Auxiliary - and the depth of her care and concern for other people.

Sue was diagnosed with Neutropenia, which meant that her immune system was extremely vulnerable, and she had to be very careful to guard against even catching a cold, as it would inevitably result in a serious infection. Once she realised that her life was going to be severely limited, she decided to devote herself to caring for others.

Sue was always willing to volunteer for everything and anything and there were times, especially during the pandemic, when I had to stop her from doing something which could have put her in danger of catching Covid-19.

Sue would have been the first person to admit that she wouldn't have been able to do all that she did without the help and support of her greatest and truest friend, Lesley Mead. They were like sisters, and Sue's family treated Lesley like a family member.

Sue lived her life determined not to be ruled by her illness. For Sue, self-isolation was a great trial, and as soon as she could she was going out and about again. Tragically Sue contracted the virus and was admitted to hospital. Her passing leaves a huge gap in many people's lives, and she will never be forgotten. But we have a sure and certain hope that we, her family and friends, will be reunited in the glory of heaven, never to be parted again.

Our thoughts and our prayers remain with Evelyne, Sue's mother, Paul, her son, and Sian, Dolcie and Ronan, Lesley and all who knew and loved our dear sister, Sue. May she rest in peace and rise in glory.

Church Picnic



Now that up to thirty people are permitted to gather out of doors, and in the hope that all restrictions will be lifted on June 21st, it has been suggested that we have a church picnic in Lloyd Park on Saturday 26th June at 1.00pm. Please bring your own food and drink - sharing is definitely off the menu! - and maybe something to sit on. Should the

weather be unsuitable for picnics we will try again the following Saturday, 3rd July.

Holiday Club

Calling all Pirates
For

A Holiday Bible Club
18th - 20th August 2021
10am - 12.30pm
(For primary school aged children)
Games, crafts, singing, dancing and refreshments!
St Matthew's Church, Chichester Road, CR0 5NQ



If you would like to help with running this club, please get in touch with Simon. Please pray for the success of this venture as we seek to encourage children and families back to church!

Reflection – Peacemakers

Jesus wept over Jerusalem. He probably weeps over it even now. What makes for peace? The world thinks it is political agreements., diplomacy, military threats, law enforcement, good psychology, cultural exchanges, education, economic prosperity and more. And all of these can be good. They can create a superficial absence of conflict. But that absence of conflict can be interrupted by one suicide bomber, one lone gunman, one contentious lawsuit, one harsh word or one bitter spirit. Even if all the world were to agree that conflict is undesirable in a given situation, one dissenter could set off waves of violence with one small act. No, the key to peace is not political, social, economic or psychological. It is spiritual. And the Prince of Peace is the One who holds the key.

Real peace involves a change of heart. Contracts can't do that. Treaties can't either. Neither can judges, armies or security guards. The only thing that can change a human heart- really change it- is the Gospel of Jesus. It's the only thing that reconciles a heart to God and it's the only thing that fundamentally alters the fallen nature we're born with.

What can you do to create peace on this violent planet? You can try to encourage it, enforce it, legislate it, financially support it, and socially or psychologically orchestrate it. But unless your efforts reach the human heart, you've only inhibited conflict, not created peace. To be a real peacemaker, you must introduce people to the only power on the planet that can change a heart from within- Jesus. His Spirit reconciles a person to God and transforms human relationships. Let His Spirit work through you. Be a peacemaker. And you-and your world- will be blessed.

(From 'At His feet devotional' by Chris Tiegreen- with permission)



The Persecuted Church- good and bad news.

In this section I usually incorporate several news items from different countries. However, for a change, I've compiled a report of what many Christians are enduring in Eritrea, possibly the world's worst place (ranked equal with North Korea) to be a Christian. Though I wrote an article in a previous issue about the plight of Christians in this country I want to update you on the latest developments.



“This is an answer to prayer. Thousands of Christians have been praying for this.” These were the words of Eritrean church leader Dr Berhane Asmelash as Christians long imprisoned for their faith were freed from captivity. Since September 2020, at least 160 Christians have been released from Eritrean prisons. The first 69 were

released from the notorious Mai Serwa high-security military detention centre near the capital Asmara. In January 2021, 70 more were released from Mai Serwa and two other prisons. This was followed in February with the release of 21 female prisoners who had been held for four years in the hostile and isolated Nakarua prison on the Dahlak islands in the Red Sea. The releases were, to the church in Eritrea, a reminder of the Biblical promise of the Lord Jesus releasing prisoners from captivity because of His eternal covenant with His chosen people (Zechariah 9: 11 & 12).

Some of these prisoners had been held for more than 16 years, others for only a few months, but all sacrificed their liberty, and often their health, for the sake of their faith in Jesus Christ. Any one of the prisoners could have chosen to be released from their ordeal. “The only thing they needed to do was to sign a piece of paper indicating that they renounced their faith,” explained Dr Berhane. But they preferred to stay in prison rather than do this and get out. They were ready to die.

While the release of prisoners is cause for celebration, as many as 400 Christians are thought to remain in Eritrea's prisons, often enduring inhumane and brutal conditions. Among the hundreds arrested were parents forced to leave behind children as young as eight. In some cases, grandparents or other family members could care for these children, but in others there was nobody to offer support. The Church sought to provide for as many of the children as it could, but this was done in secret for fear of further government reprisals.

A cathedral in Asmara, the capital city of Eritrea



Eritrea remains one of the worst countries in the world for Christian persecution, where conditions are so harsh for believers that it is described by some as Africa's North Korea. Only three denominations are legally permitted – Eritrean Orthodox, Roman Catholic and Lutheran – as well as Sunni Islam. All others are illegal, and members of unofficial

churches are subject to arbitrary arrest and detention without trial. As a result, tens of thousands of Christians have fled this country.

Imprisoned Christians are tortured, starved and forced into forced labour. Conditions are worse for pastors and theological students who are singled out for beatings or have their jail terms extended as a warning to others. Most Christians are held indefinitely, often without trial, not knowing when they will be released. Sometimes guards would punish them by stopping them from taking a bath, often leading to many suffering from skin infections. The years of physical and mental abuse in prison have taken their toll on the freed Christian prisoners and many released are in a poor physical condition and suffer from trauma.

An Evening in Support of the Hidden Church

Monday 19th July, 8.00-9.30pm on Zoom.

Join us for an evening being inspired by the courageous faith of the persecuted church - those who hide their faith in the most dangerous countries of the world. There will be stories from people inside 'hidden church', opportunities for discussion, up-to-date information, and an opportunity to pray for the 'hidden church' and consider a right response.

The evening is led by Revd Sue Thomas who is assistant priest at St John the Evangelist, Old Coulsdon, and has been awarded the Foreign & Commonwealth Office Certificate of Appreciation for her work in drawing attention to persecuted Christians worldwide.

To book your free place, e-mail: ministryandtraining@southwark.anglican.org

Bible themed verses- Freedom

I will walk about in freedom, for I have sought out your precepts.

(Psalm 119: 45)

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners.

(Isaiah 61:1)

So, if the Son sets you free, you will be free indeed.

(John 8:36)

But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness and the result is eternal life.

(Romans 6: 22)

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

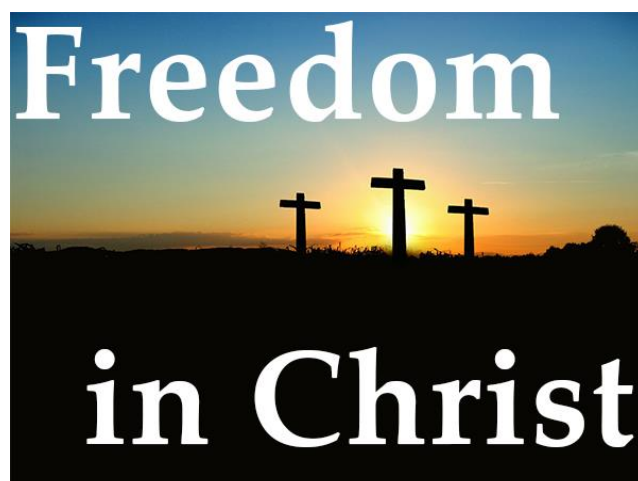
(Romans 8: 1-2)

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

(2 Corinthians 3: 17)

In Him and through faith in Him we may approach God with freedom and confidence.

(Ephesians 3:12)



Prayers

A prayer as the roll-out of the Covid-19 vaccine continues

God of healing and wholeness,
hold our fragile world in your secure hands.
Give to your weary people
gratitude for protection,
patience for increased safety,
restraint as freedoms increase,
compassion for those who are suffering,
and a heart for justice and generosity
so that all the world from the richest to the poorest
may share the healing resources which
have given us hope. Amen.

A prayer for the Holy Land

O Prince of Peace,
our hearts cry out to you
for the lands in which you once lived.
Confound all who seek to change the world through violence;
prosper all whose hearts are set on reconciliation;
grant justice to those who have been denied it;
and security to those who live their lives in fear.
Work a miracle at this time of rage, we pray,
and grant peace to the people you love.
Amen.

A prayer for India

Have mercy, O Lord, on our brothers and sisters
whose countries are overwhelmed by the burden of Covid.
Our hearts break for India, for Nepal,
for the most fragile countries of Africa.
We pray for the people of the world to have compassion,
for the families who are suffering to have provision,
for those who live in fear to have protection.
O God our refuge,
into the world's illness, into the world's mourning, into the world's need,
come with rescue, hope and healing,
we pray in the name of your Son our Saviour.
Amen

'The language of the trees' by Margaret Dickens

(A resident of Wilhelmina House Care Home, E Croydon)



Stand below a tree and listen
The trees speak to each other
But we do not understand their language
Our lives make so much noise we cannot
Hear what they are saying to one another.

To stand below a tree and listen is wonder
What is the wind saying to the rustling leaves above?
To myriad creatures dwelling in their woodland home?
Sometimes it is so soft one can hardly hear a whisper,
But when autumn comes what change of sound
When gales roar through the branches bare
And hurl spent leaves upon the ground;
We are deafened by its power and its sound.

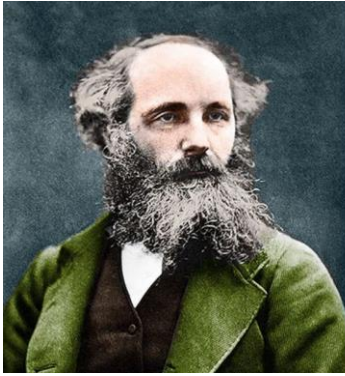
There are still so many secrets nature keeps her own
And cannot share because we cannot listen.
The trees were here, long long before man even trod this earth;
They will remain when man has gone with all his clamour.

Their roots are hidden deep deep within the earth;
What strength and power are here,
We cannot understand because we do not listen,
We can touch their bark;
Pick up the sticks that fall;
We can uproot;
Do we really care, at all?

They are rooted in God's created earth,
Their pointed tops are lifted up to heaven.
Help us Lord of all creation, to listen and to
Hear Your Voice in all of your creation.

Have pity on our ignorance, Lord,
For once man did enjoy in Eden all that You had made.
Commit to us, good Lord, Your peace and in Your gift
To listen and to understand
The language of the trees.

Heroes of the faith: James Clerk Maxwell



$$\begin{aligned}\Psi &= \iiint_V \mathbf{D} \cdot d\mathbf{S} = \iiint_V \rho_v dV \quad (\nabla \cdot \mathbf{D} = \rho) \\ \oint_C \mathbf{E} \cdot d\mathbf{l} &= -\frac{d}{dt} \iint_S \mathbf{B} \cdot d\mathbf{S} \quad \left(\nabla \times \mathbf{E} = -\frac{\partial \mathbf{B}}{\partial t} \right) \\ \oint_S \mathbf{B} \cdot d\mathbf{S} &= 0 \quad (\nabla \cdot \mathbf{B} = 0) \\ \frac{1}{\mu_0 \epsilon_0} \oint_C \mathbf{B} \cdot d\mathbf{l} &= \frac{1}{\epsilon_0} \iint_S \mathbf{J} \cdot d\mathbf{S} + \frac{d}{dt} \iint_S \mathbf{E} \cdot d\mathbf{S}\end{aligned}$$

Let me be honest. When it comes to the physicist James Clerk Maxwell I struggle to understand even a fraction of his achievements. He was undoubtedly one of the very greatest of physicists – Einstein had Maxwell's portrait on his wall to inspire him. In practical terms, Maxwell's insights

into the principles of electromagnetism laid the foundation for our modern world: radio, television, smartphones and the Internet. James Clerk Maxwell was born in 1831 in Edinburgh, Scotland. An extraordinarily curious child, Maxwell investigated everything he could find. He grew up in a deeply Christian home and by the age of eight could recite all 176 verses of the 119th Psalm! His mother, who had been personally educating him, died when he was eight and Maxwell's later education was first at the Edinburgh Academy and then, from age 16, Edinburgh University.

In 1850 Maxwell went to study at Cambridge University. There, he subjected his Christian beliefs to a thorough analysis and, after a conversion experience, took hold of a mature and confident faith that was to endure throughout his life. In 1854 he graduated with a degree in mathematics and began a teaching and research career at Cambridge. Rising rapidly in the science world, in 1856 he was appointed professor at Aberdeen at the young age of 25. In 1857 Maxwell married Katherine Dewar and they shared a deep Christian faith.

Maxwell applied his intellect and his mathematical skills to many subjects. One of his first successes was to solve the two-centuries-old mystery of the rings of Saturn. In his published analysis – with sixty pages of complex mathematics – he proposed that they must be made of numerous small particles; a conclusion vindicated by space probes. In 1860 he moved to King's College, London, where he worked on colour photography and explored issues to do with electricity and magnetism. In London he became acquainted with the elderly Michael Faraday. Although very different personalities, it can be said that if Faraday dominated the physics of the first half of the nineteenth century, it was Maxwell who did so in the second half. He was appointed the first Professor of Physics at Cambridge in 1871. There he created the Cavendish Laboratory, an institution that was to acquire a legendary reputation as a centre for physics, generating 30 Nobel prizes. Maxwell's personal faith can be seen in the way that he had Psalm 111:2 inscribed on the doors: 'Great are the works of the Lord; they are pondered by all who delight in them.'

In 1879 Maxwell's health failed and at the age of 48 he died. The minister who visited him in his last weeks reported that he spent his last days with a faith that was confident in 'the gospel of the Saviour'. Maxwell's greatest achievement was the way that he was able to unite what had been considered to be three separate phenomena: electricity, magnetism and light. His studies laid the basis for the Theory of Relativity and modern physics, and Einstein himself said that 'one scientific epoch ended and another began with James Clerk Maxwell'.

Maxwell openly declared his Christian beliefs and knew his Bible to the extent that it was widely believed that he had memorised a lot of it. His was also an intelligent faith: Maxwell could – and did – discuss theology with bishops. He belonged to an evangelical Presbyterian church and in his later years became a church elder. In terms of his character, he was widely praised for his calm, humour, generosity and humility.

First, Maxwell's faith *satisfied* him. Here was one of the most intelligent minds who constantly questioned every aspect of how the universe works. Yet he built his life around a biblical Christianity and remained perfectly content with it. Some people today seem to feel that doubt is a virtue and that a spiritual restlessness is praiseworthy. Not so with Maxwell: he was a man who was committed to his Christian faith.

Maxwell's faith *stimulated* him. He was cautious about how God's eternal truth linked with the provisional and changing ideas of science. Yet his Christian faith gave him a vital framework for his research. He believed that because the universe had been created by God and that human beings had been made in God's image, it was perfectly reasonable that we could – and should – try to understand the universe.

Finally, Maxwell's faith *supported* him. He lost his much-loved mother when he was eight, his adored father when he was in his twenties, and his marriage was sadly childless. In his forties his wife fell critically ill and his attempts to help her were ended by his own fatal illness. Yet through these bitter trials we find Maxwell confidently quoting the Bible and being grateful that he knew God in Christ. Einstein said his own achievements were because 'he stood on the shoulders of Maxwell'. Maxwell, in turn, stood on the shoulders of Faraday. **Ultimately, what is far more important is the fact that James Clerk Maxwell sat at the feet of Christ and so should we.** (By J John, Philo Trust, with permission)

Food that endures

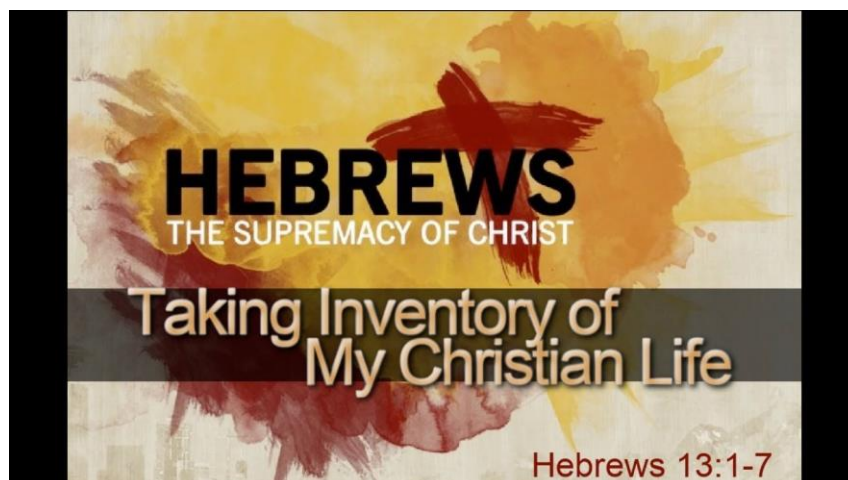
**“Do not work for food that spoils but for food that endures to eternal life”
(John 6:27)**

One of the saddest moments in a person’s life maybe in facing later years and knowing that his or her life has been invested in passing things. Facing eternity, what will last? What has been invested in the real world, the kingdom of God? We work hard, spend much money and time and agonise over decisions that may help us for a few decades, at best. And while we may have legitimate responsibilities in this life that keep us occupied, we too easily become absorbed in the here and now.

Other than God Himself, only two things are mentioned in Scripture as lasting forever: The Word of God and the souls of human beings. These two areas are where Jesus calls us to involve ourselves. No genuine investment in them will spoil; they are the “food that endures.”

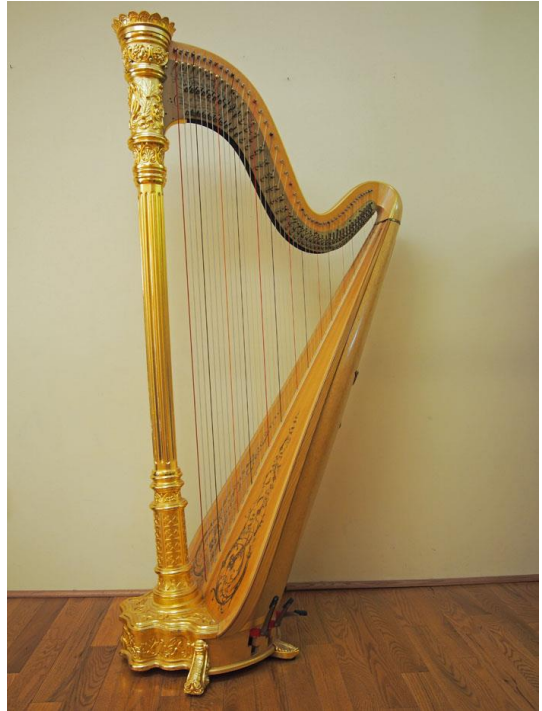
Once every few weeks, Christians should take inventory of their lives. How do we spend our time? How do we spend our money? Where is our energy going? When we face our later years, what will we see that is lasting? When the world itself passes away, what of our work will remain? Answering these questions regularly will keep our lives on track and give us focus. They will direct us well. Jesus gives us very clear instructions in approaching these questions. **“Do not work for food that spoils,” He tells us. Our lives should be entirely eternity focused. We were created to bear fruit that lasts (John 15:16).** When we invest ourselves in anything else, we are falling short of our purpose, missing the abiding joy of kingdom fruitfulness. Work for food that endures.

(From UCB’s Word For Today- with permission)



Songrise of the Spirit by Barney Powell

Forms of human expression take on so many shapes and signs and sounds. Of all the most externalised of these, it is song, not speech, which has the greatest power to tune the human spirit. As the poet Shelley has it, the humans like a harp touched by the wind to sound out not just melody, but harmony. A mind brushed with music cannot but resound with soul-inflected feeling. It senses the awakening and sharpening of consciousness itself.



Vocal music is the sweetest, closest to the harp as instrument for spelling rounded sounds. Vocal chords are strings that

resonate when struck with measured breath. On hearing song, the human knows it is the universal language of humanity, the spirit of the past and of the present, a continuous chorus of joy, laughter and lament regardless of the idiom of the words which carry it. We praise and celebrate and remember and protest with exhalations of that breath which burst out from within us like fulsome affirmations of our place in the world.

Listening to the best of choirs – the Treorchy Male Voice or the Mormon Tabernacle – is to hear the spirit of the life force rising like a blessed relief from the strain of yearning, a lament for the land of distant lost content, an almost unbearable lightness of being. The same may be seen and heard more prosaically for a moment in silence at any great sporting event, where the



players and athletes – the French rugby team or a champion pole vaulter – are magically 'on song'. Sometimes the song steals up on us and takes us unawares, transports us to a different state, restores us to a new conciliation with the life we thought we had. It tilts the balance of our secret harmonies and blows the heart open.

Songs call and cajole us to be better than ourselves. Sometimes they serve as coded signals for action and fight, as in 'Men of Harlech', 'La Marseillaise' or the Spirituals of southern slaves in the United States, for whom they were often summons to be brave enough to attempt to escape via the Underground Railroad to the north, as in 'Steal away to Jesus' and 'Swing low, sweet chariot'. The loveliest arias of Italian opera inspire us with notions of sublimity in sound, despite their often farcical and nefarious contexts. What would they have been without Caruso, Gigli, Pavarotti, Gabbi, Bartoli and Minarelli? Similarly, what would have become of many popular banal refrains without the indispensable assistance of Richard Tauber, Paul Robeson, John McCormack, Joan Baez, Barbra Streisand and Aretha Franklin to make them memorable? These modern and ancient airs still rouse and rally us with their reminders that we 'never walk alone'. As 'Songs' has it, 'When hearts are coldest, dead songs rise.'

More newspaper headlines

Spotted in a safari park
Elephants, please stay in your car.

Seen during a conference
For anyone who has children and doesn't know it, there is a day care on the
First Floor.

Notice in a farmer's field:
The farmer allows walkers to cross the field for free but the bull charges.

Message on a leaflet
If you cannot read, this leaflet will tell you how to get lessons.

On a repair shop door:
We can repair anything; please knock hard on the door- bell not working.

Red tape holds up bridges

War Dims Hope for Peace

Panda Mating Fails; Veterinarian Takes Over

Juvenile Court to Try Shooting Defendant

Police Begin Campaign to Run Down Jaywalkers

Quotes

The spiritual battle, the loss of victory, is always in the thought world.
(Francis Schaeffer)

Scars are the price which every believer pays for his loyalty to Christ.
(William Hendriksen)

The serene beauty of a holy life is the most powerful influence in the world
next to the power of God. (Blaise Pascal- Pensees)

Nature forms us, sin deforms us, school informs us, Christ transforms us. (Anon)

Forgiveness saves us the expense of anger, the cost of hatred, the waste of
spirits. (Hannah More)

The mission of the church is more important than the march of armies or the
actions of the world's capitals. (G H Ladd)

There was no king like Josiah before or after him. He obeyed the Lord with all
his heart, soul and strength. (2 Kings 23:20)

We are the wire, God is the current. Our only power is to let the current pass
through us. (Carlo Carretto)

The salvation of one soul is worth more than the fanning of a Magna Carta of a
thousand worlds. (John Keble)

There is a God-shaped vacuum in the heart of every person that cannot be
filled by any created thing but only by the Creator. (Blaise Pascal)

Kindness has converted more sinners than zeal, eloquence and learning.
Frederick Faber)

Love and humility are the highest attainments in the school of Christ. (John
Newton)

You can give without loving, but you cannot love without giving.
(Amy Carmichael)

Man sees your actions but God your motives (Thomas a Kempis)

Summer art

If you can't get away this year, immerse yourself in these.



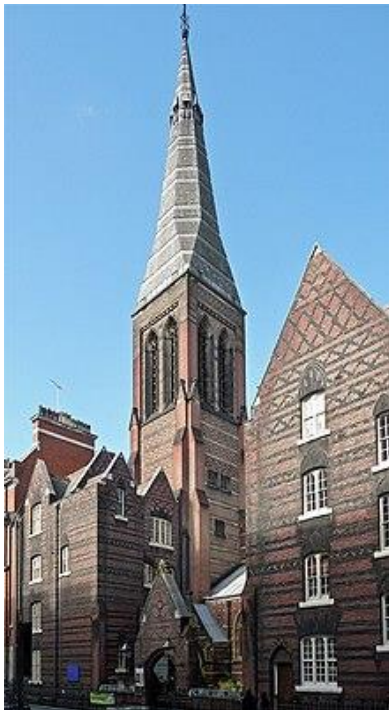
Thank you, Constable, Turner, Monet, Van Gogh & Morisot

Famous Church architects: William Butterfield

William Butterfield (7 September 1814–23 February 1900) was a Gothic Revival architect and associated with the Oxford Movement (or Tractarian Movement). He is noted for his use of polychromy (the art of painting in several colours, especially as applied to ancient pottery, sculpture, and architecture).

William Butterfield was born in London in 1814. His parents were strict non-conformists who ran a chemist's shop in the Strand. He was one of nine children and was educated at a local school. At the age of 16, he was apprenticed to Thomas Arber, a builder in Pimlico, who later became bankrupt. He studied architecture under E. L. Blackburne (1833–1836). From 1838 to 1839, he was an assistant to Harvey Eginton, an architect in Worcester, where he became articled. He established his own architectural practice at Lincoln's Inn Fields in 1840.

From 1842 Butterfield was involved with the Cambridge Camden Society, later The Ecclesiological Society. He contributed designs to the Society's journal, *The Ecclesiologist*. His involvement influenced his architectural style.



He also drew religious inspiration from the Oxford Movement and as such, he was very high church despite his non-conformist upbringing. He was a Gothic revival architect, and as such he reinterpreted the original Gothic style in Victorian terms. Many of his buildings were for religious use, although he also designed for colleges and schools.

Butterfield's church of All Saints, Margaret Street, London, was, in the view of Henry-Russell Hitchcock, the building that initiated the High Victorian Gothic era. It was designed in 1850, completed externally by 1853 and consecrated in

1859. Flanked by a clergy house and school, it was intended as a "model" church by its sponsors, the Ecclesiological Society. The church was built of red-brick, a material long out of use in London, patterned with bands of black brick, the first use of polychrome brick in the city,



with bands of stone on the spire. The interior was even more richly decorated, with marble and tile marquetry.

In 1849, just before Butterfield designed the church, John Ruskin had published his *Seven Lamps of Architecture*, in which he had urged the study of Italian Gothic and the use of polychromy. Many contemporaries perceived All Saints' as Italian in character, though in fact it combines fourteenth century English details, with a German-style spire.

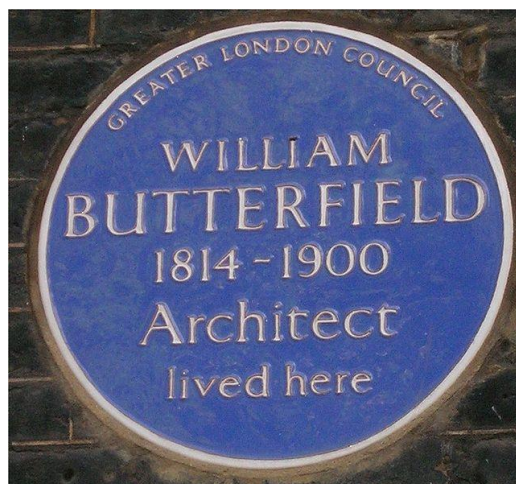
Also in 1850 he designed, without polychromy, St Matthias' in Stoke Newington, with a bold gable-roofed tower. At St Bartholomew's, Yealmpton in the same year, Butterfield used a considerable amount of marquetry work for the interior, and built striped piers, using two colours of marble.

At Oxford, Butterfield designed Keble College, in a style radically divergent from the University's existing traditions of Gothic architecture, its walls boldly striped with various colours



of brick. Intended for clerical students, it was largely built in 1868–70, on a fairly domestic scale, with a more monumental chapel of 1873–6. In his buildings of 1868–72 at Rugby School, the polychromy is even more brash.

Butterfield received the RIBA Gold Medal in 1884. He died in London in 1900, and was buried in a simple Gothic tomb (designed by himself) in Tottenham Cemetery, Haringey, North London. The grave can be easily seen from the public path through the cemetery, close to the gate from Tottenham Churchyard. There is a blue plaque on his house in Bedford Square, London.



Church Roof – Progress Report

Good news: our current fighting fund for the repair of St Matthew's Church roof now stands at £129,581.99. This sum includes the £15,000 donated by 14 people since the beginning of the year and the result of our successful application to John Marshall's Charity, which has awarded St Matthew's £11,000 – out of a potential maximum limit of £20,000 recently imposed in these straitened times.

The generous John Marshall's grant is made from the lasting legacy of John Marshall of Southwark who in 1627 left property in trust for various charities to provide pay for church ministers and university scholarships for poor Southwark students. Under the 1855 Marshall's Charity Act, the Trustees were given greater freedom to make grants towards the construction of new churches and a later Charity Commission Scheme gave them the power to make grants towards the restoration and repair of existing churches in Kent, Surrey and Lincolnshire.

What this now means is that we are within striking distance of achieving our initial target of £141,120, being 30% of the total project cost of £470,402. This revised estimate of the total project cost is based on a report done by MEB Design Limited who are the chartered Architect we engaged in 2019 and who lead the investigation and suggested the options for the repair.

Once we get 30% of the project cost, Allchurches Trust will consider whether to make an award and if so the size of the award to be made. Allchurches Trust get their money from the insurance company Ecclesiastical which we, and lots of other churches, use to insure our buildings. We have told them about the problems with our roof and they have told us to get it fixed as soon as possible. We are therefore hopeful that they will want to give us money, so they do not have to pay out on an insurance claim.

To meet this 30% figure, we need to raise a further £11,358. Thus, a concerted final drive is needed to raise the balance over the coming months. This is achievable via a combination of further donations and fundraising from holding possible events in the church hall after June 21st – 'Singing for the Brain' have offered to put on a concert.

Our goal is now well in sight.

(The Roof Fund Committee)

Summer quiz – ‘Spot the Bird’

Two Waterstones gift cards (£10 each) await the first two people to provide me with the correct answers.

- Monarch with a rod and line
- Add 'n' to a very brave man
- High in the heavens with a Chinese name
- Done by a delighted dog
- A four-star bird
- Cut bits off and add a letter
- A beach musician
- Cutlery invoice.
- Mess about
- Found at harvest time with English measure
- Sing in a trilling manner
- Gulp down
- A dwelling with a boy's name
- Sir Lancelot in high wind
- Dark head covering
- A coloured joiner's tool
- Lady sailor in wartime
- Play by Chekhov
- Old currency and an offence on a sports field
- Nothing in a summer game



Lee had just passed his driving test and started pleading with his father to use the family car. ‘I’ll make a deal with you,’ said dad. ‘If you pass your A-levels, read your Bible every day and get your hair cut, I’ll let you use the car.’ It seemed like a reasonable offer, so Lee agreed.

Later that summer they had another discussion. ‘I’ve just had the news that I’ve passed my exams, and I’ve been reading the Bible without fail. Can I borrow the car on Saturday?’

‘But you haven’t had your hair cut,’ said dad.

‘The thing is,’ said Lee, ‘while I’ve been reading the Bible, I’ve noticed that Samson had long hair, John the Baptist had long hair, and I’m pretty sure that Jesus had long hair too.’

‘Indeed! Did you also notice that they walked everywhere?’

Parish Church of St Matthew - Croydon

Church Address	Chichester Road Croydon CR0 5NQ	8681 3147
Parish Office Email Address	churchadmin@stmatthew.org.uk	
Website	www.stmatthew.org.uk	
Parish Administrator	Penny Goswell	8681 3147
Hall Bookings	Contact Parish Administrator	
Vicar	Revd Simon Foster	8688 5055
	revsimon@stmatthew.org.uk	
Assistant Priest	Revd Linda Fox	07736708828
	linda.stmatthews@gmail.com	
Readers	Paul Parmenter	8689 5874
	Alison Radford	
Director of Music & Choir	Michael Strange	
Southwark Pastoral Auxiliary	Carolyn Tweed	
Churchwardens	Stephen Collingwood	8686 2815
	Rohini Abhayaratne	
PCC Secretary	David Williams	8768 3599
Treasurer & Gift Aid Recorder	Terry Mitchell	
Sacristan	Gillian Bridger	
Assistant Sacristan	Jerry Savage	
Electoral Roll Officer	David Williams	
Magazine Editor	Steve Tucker	8681 6872
	stephen.tucker123@btinternet.com	

Parish Committees and Organisations

Young Church (Sunday 10am)	Judith Spencer-Gregson	8688 6640
Fundraising Team		
Fellowship Team		
Communications Team	Revd Simon Foster	
Fabric Team	Stephen Collingwood	
Finance Team		
Pastoral Team	Revd Simon Foster	
Circle Dance	Sally Ditzel	07568338204

Youth Groups and Clubs

Rainbow Guides (Wednesday 6.10-7.30)		
Brownies (Wednesday 6.30-8.00pm)	Laura Easton	
Ten O'Clock Club (Tuesday 10-12noon)		
Cubs (Tuesday 7-8.30pm)	Simon Hamilton	07730586252
Scouts (Tuesday 7.30-9.00pm)	Michael Smaldon	07949566023
Guides (Wednesday 7.30-9.00pm)	Ellen Mitchell	08001695901
	6thcroydonguides@gmail.com	
Beavers (Friday 6.30-7.30pm)	Tracey Hague	07528812877

For details of other activities taking place at church during the week that include Pilates, Bach Choir, Philharmonic Choir, Children's Ballet, Children's Drama and U3A Groups. Please contact the organisers direct.

Details from the Parish Office which is usually open Monday to Friday 9.00am - 12noon.