

# Parish Magazine

£1



February/ March 2021

Chichester Road, Croydon

[www.stmatthew.org.uk](http://www.stmatthew.org.uk)

Registered Charity No: 1132508

## **Services at St Matthew's**

### **1<sup>st</sup> Sunday**

**8.30 am Eucharist (Said)**

### **All other Sundays**

**10.00 am Parish Eucharist with Choir**

### **Tuesdays**

**9.00am Zoom Morning Prayer**

**Meeting ID: 970 706 9858**

**Passcode: stmatts**

### **1<sup>st</sup> Wednesday**

**10.00 am Holy Communion (Said)**

### **Please Note:**

**Until further notice Services will be via our You Tube Channel and our website**

**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,

“We’re all in this together” is an easy-to-say phrase that at one level may be true when applied to the crises we face, but at another level has a hollow ring when we consider the inequalities we are living with, as well as the random nature of the effect of Covid-19. Perhaps a more helpful way of looking at our current circumstances might be: “We are all in the same storm, but in different boats”. You may well have heard or seen this phrase already. I have certainly found it very helpful. Whatever it feels like at the moment in your particular “boat”, my prayer for you, as always, is that you will know the presence and the perfect peace of the God of love to be with you and in you, so that you will be able to cope with whatever storm you are in right now.



The story of Jesus calming the storm (Matthew 8.23-27, Mark 4.35-41, Luke 8.22-25) is remarkable in a number of ways. Perhaps the first thing that amazes us, is that in the midst of a storm that threatened to sink the boat, Jesus was asleep! There are two things that strike me about this. The first is that Jesus must have been totally exhausted, and the second is that Jesus had total trust in God to keep him and his followers safe.

I know that living through this pandemic has been an exhausting experience for many of us - myself included. Whether this is caused by stress, or fear, anxiety, or uncertainty is difficult to say - probably a combination of all these things and more besides. For Jesus, no doubt his ministry of preaching, teaching, and healing took its toll on him physically. He needed to rest, and a boat trip was one of the few occasions when he could be ‘far from the madding crowd’. Even wind and waves could not shake him awake! I recently took part in a Safeguarding Course, and part of that involved writing a reflection on Psalm 91. This was not an easy Psalm to choose, as at first sight it appears to offer protection from all harm - vv. 9-10. This is simply not the case. Christians are not guaranteed a trouble-free life. At the same time, it is vital we remember that God is our refuge and fortress, whom we are called to trust. (v.2)

God’s promise is to be with us in times of trouble, and that he will hear and answer our cries for help (v.15). When the disciples finally managed to wake Jesus, he stilled the storm. No wonder they wondered! “Who is this?”. The answer of course, is that this man is the One who created the winds and the

waves in the first place and who therefore has them under his command. In the intervening time between then and now, this truth has not altered. Jesus Christ is in ultimate control of the storm of this pandemic as well as every other crisis we are facing in our individual lives, or in the life of the Church, or in the world as a whole. We may find it hard, or even impossible to fall asleep in a storm, but if we know that Jesus is with us - that he is sharing our 'boat' - may that be enough for us to find inner rest and peace, while all around us the storm keeps on raging. In Mark's gospel, the disciples asked Jesus, "Teacher, don't you care if we drown?" Fear can make us doubt God's goodness, or his power, or even his very existence. The truth is, God cares very much for each one of his children; God cares very much for *you*. May we each learn to rest more and more in the presence and peace of our loving heavenly Father, until the storm is over. May that day be soon!

With my love and prayers.

*Simon*

## Lent Groups

Our Lent Groups will start this year immediately after Ash Wednesday, 17<sup>th</sup> February, as follows:

- ❖ Steve Tucker's group – Thursdays, beginning 18<sup>th</sup> February 10 am
- ❖ Alison Radford's group – Saturdays, beginning 20<sup>th</sup> February 10 am (before the Zoom Coffee morning)
- ❖ David and Jan Williams' group – Mondays, beginning 22<sup>nd</sup> February 8pm

The first two groups will be following The Poet's Gospel course and details can be found at [www.thepoetsgospel.com](http://www.thepoetsgospel.com). After the death of his wife from Alzheimer's disease, *John Alan Davis* decided to write a single 'amalgamated' gospel using a patchwork of material from Matthew, Mark, Luke and John. This will be a chance to journey through Jesus' ministry in that there are five weekly sessions to cover as a group and then a session for each day during Holy Week for individual reading. The resources can be downloaded free from the Churches Together in Britain and Ireland website: <https://ctbi.org.uk/lent-study-2021/>.

The Williams' group will be following the Living and Loving in Faith course. The report on which the course is based can be found on the Church of England website at [www.churchofengland.org/resources/living-love-and-faith](http://www.churchofengland.org/resources/living-love-and-faith). The course booklet is available from Church House Publishing at [www.chpublishing.co.uk/books/9780715111703/living-in-love-and-faith-the-course](http://www.chpublishing.co.uk/books/9780715111703/living-in-love-and-faith-the-course) priced at £4.99. Living in Love and Faith sets out to inspire people to think more deeply about what it means to be human and to live in love and faith with one another. It

tackles the tough questions and the divisions among Christians about what it means to be holy in a society in which understandings and practices of gender, sexuality and marriage continue to change.

All three groups are online. The Williams' group use Skype and the other two groups use Zoom. Please email the organizer or Revd Simon Foster at [revsimonfoster@gmail.com](mailto:revsimonfoster@gmail.com) if you would like to join the group.

## **Zoom Coffee Mornings**

Since the first lockdown for the Covid-19 pandemic, our usual Saturday morning coffee meeting has been online and not in church. It is a great way to maintain fellowship with those we know from church and for new people to make contact. The group now starts at 11 am and runs on to 12.30 pm or thereabouts, but you can join at any time during the session and leave before the end if you need to go.

The sessions are led alternately by Rev Simon Foster, Laura Easton and Alison Radford. The Zoom contact details are published on the Weekly Link which is sent out on Fridays. It is also available on the website. On the Home page, you need to scroll down till you find the section on the right-hand side marked "Join us for Zoom Coffee!" where you can click through for the latest details. They are usually included in our Monday morning reflection email.



## Reflection

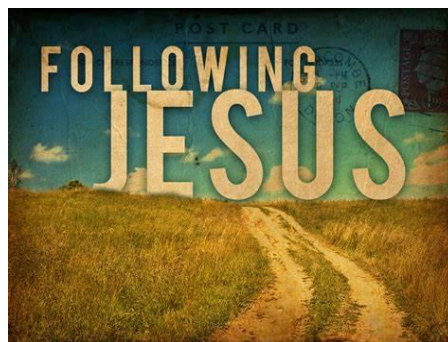
You see, we don't go around preaching about ourselves. We preach that Jesus Christ is Lord, and we ourselves are your servants for Jesus' sake.  
(2 Corinthians 4:5)

Whatever you are doing today it's vital to have a clear objective. Dithering or being unclear about your objective is frustrating, confusing and exhausting. Paul clearly didn't suffer from this problem. He was clear that his role was to preach about Jesus. In a church that was very interested in the different personalities of their leaders, Paul makes it plain that he doesn't want to be the focus of attention.

There's a word that sums this up very well. It's the word Christocentric – centred on Christ. The calling of every Christian is to be Christocentric which means that in our everyday life we seek to put Jesus at the centre of our thinking, our relationships and our activities. Paul was a preacher and it is clear how this applied to him. He was determined not to impress people with beautiful polished sermons but to ensure that people met with Jesus and understood that he died on the cross for them. But if you are not a preacher (and most people aren't!) your calling is also to be Christocentric. If you are a shopworker you need to ensure that your care for customers and staff radiates the love of Jesus; as a businessman you need to act graciously and honestly towards others; as a teacher God calls you to set an example through the care and thoughtfulness you show to your students; and as a parent you need to ensure that your patience, love and influence help your children to know Jesus for themselves.

Because Jesus is the focus of our lives, the greatest calling possible is to be His servants. A servant's life is devoted to doing everything that the master wants. That would be an appalling way of life if you had an uncaring and bad master. But if you had the best master in the world, then to be a servant to such a person would be life at its absolute best. And we have such a master!

(Dr Micha Jazz-with permission)





# The Persecuted Church -The Top Ten

The ten countries where it is most difficult and dangerous to be a Christian in 2021

**NORTH KOREA** Anyone identified as a Christian risks being deported to a labour camp as a political criminal or even killed on the spot; their families will share their fate. After the meetings between Kim Jong-un and President Trump, control tightened again, particularly near the border, which was closed because of the pandemic.

**AFGHANISTAN** All Afghan Christians are converts from Islam and dare not live their faith openly. Leaving Islam is considered shameful and punishable by death under the prevailing Islamic law. If exposed as Christians, converts must flee or be killed – the family, clan or tribe must save its 'honour'.

**SOMALIA** Islamic extremist group al-Shabaab has stated it wishes to eradicate Christians from the country. Somali Christians come from a Muslim background. Any conversion to Christianity is seen as a betrayal of the family and clan – suspected converts will be harassed, intimidated and even killed.

**LIBYA** Libyan Christians with a Muslim background face violent and intense pressure from their family and the wider community to renounce their faith. Those from other parts of Africa are also targeted by various Islamic militant and organised criminal groups. Some Christians have been brutally killed.

**PAKISTAN** Officially a Muslim state, all Christians suffer from institutionalised discrimination: occupations seen as dirty are reserved for Christians. Blasphemy laws encourage the targeting of all religious minorities. Underage girls can be subject to abduction, forced conversion and forced marriage. The pandemic saw aid being provided to some Christians on condition they converted to Islam.

**ERITREA** The government has refused to recognise any religious group except the Eritrean Orthodox, Catholic and Lutheran churches, and Islam. Many hundreds of Christians from other church groups have been arrested and imprisoned. In June 2020, 30 people attending a wedding were detained.

**YEMEN** Most Christians come from a Muslim background and need to live their faith in secret. They risk detention and interrogation from the authorities. Radical Islamic groups threaten them with death if they do not re-convert; the

tribal punishment for conversion can be death or banishment. Emergency relief distribution is allegedly discriminating against all not considered to be devout Muslims.

**IRAN** Converts from Islam to Christianity bear the brunt of persecution. Leaders of Christian convert groups have received long prison sentences for 'crimes against national security'. Exorbitant sums are demanded for bail. In July 2020, \$150,000 was set for house church leader Joseph Shahbazian, arrested with around 35 other Christians.

**NIGERIA** Christians are more at risk of violent attack in Nigeria than in any other country. More than 3,000 were killed in 2020, the level of violence described as 'unprecedented'. Many radical Islamist groups are spreading havoc both within and outside of Nigeria.

**INDIA** Hindu nationalists insist that India is a Hindu nation. Converts to Christianity from a Hindu background are constantly under pressure to reconvert; they are often physically assaulted and sometimes killed. The recent proposal of further anti-conversion laws is unhelpful and may unleash further violence against Christians.



**“Remember those who are in prison, as though in prison with them,  
and those who are mistreated, since you also are in the body”  
(Hebrews 13:3)**



## **Bible themed verses- Unity**

How good and pleasant it is when God's people live together in unity.  
(Psalm 133 :1)

I in them and you in me-so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.  
(John 17: 23)

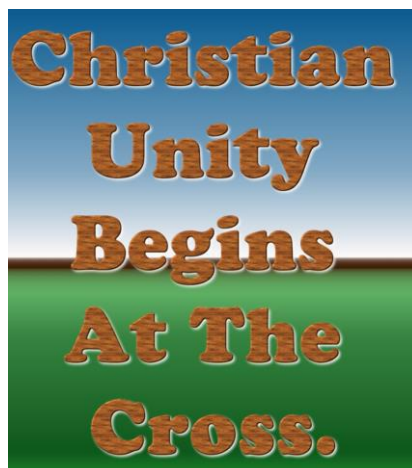
I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought .  
(1 Corinthians 1:10)

Just as a body, though one, has many parts, but all its parts form one body, so it is with Christ. For we were all baptised by one Spirit so as to form one body-whether Jews or Gentiles, slave or free- and we were all given the one Spirit to drink.  
(1 Corinthians 12: 12-13)

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.  
(Galatians 3: 26-28)

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.  
(Ephesians 2:14)

Make every effort to keep the unity of the spirit through the bond of peace.  
(Ephesians 4:3)



# Prayers

## A prayer as the Covid vaccine rolls out

Lord God of all times and places,  
We bring you our prayers as Covid vaccinations  
begin.

To the NHS, strength;  
to the organisers, wisdom;  
to the vulnerable, hope;  
to those who wait, patience;  
to those who doubt, clarity;  
to the world's poorest people, justice;  
to the planet, a future;  
to the virus, an end.

And so may we live healthy lives  
to love and serve you on this good earth.  
Amen.



## Pray for medical professional, caregivers and researchers



God, as more people get sick, healthcare workers and first responders are working longer hours with fewer supplies and with more risk of contracting the virus themselves. Renew their energy and sustain them on long shifts. Bring Your protection upon them as they work with patients. Multiply their supplies so they

have the protective items needed to stay safe on the job.

## Pray for leaders responsible for making decisions about Covid-19.

Father, we seek Your wisdom daily. Be with people making decisions that affect the lives and future of our families, communities, countries and the wider world. We pray that they communicate clearly, truthfully and calmly-with each other and the public- and that their messages are received and heeded. May truth and empathy be the touchstones of people setting policies for our own protection.

## Heroes of the faith: John Bunyan



John Bunyan is one of the most influential Christians of all time. Although he wrote nearly 60 books, his influence rests on one: *The Pilgrim's Progress*. It has sold more copies than any book other than the Bible and has helped countless numbers of people on the road to heaven.

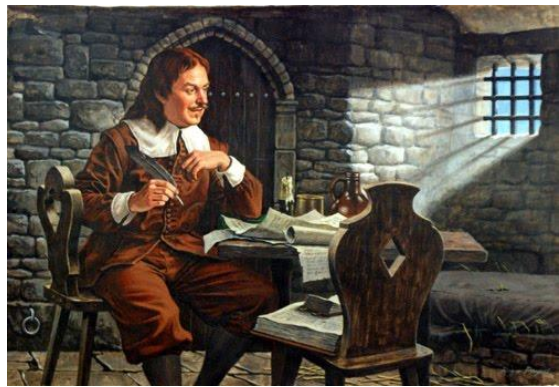
John Bunyan came from the most unpromising background and lived in troubled times. Born in 1628 to a poor Bedfordshire tinker, a man who made a living repairing pots and kettles, the young Bunyan had the minimum of schooling. At the age of 16 he found himself on the Parliamentary side in the English Civil War, returning after three years to pick up his father's trade. Bunyan had grown up without any Christian influence and as a young man was wild and lawless. Nevertheless, in the 1650s a variety of factors brought him to faith in Christ. It was not a straightforward conversion and a long, agonising struggle was to take place before Bunyan felt confident that he was indeed forgiven and saved.

Joining a Baptist church, Bunyan soon became widely recognised as one of the most powerful Puritan preachers of his day, attracting crowds of over a thousand. When King Charles II heard that John Owen, the leading Puritan theologian of his day and Vice Chancellor of Oxford University, had been to listen to Bunyan preach, the king asked him why he had been to hear a 'mere tinker'. The great man replied, 'May it please your Majesty, if I could possess that tinker's abilities to grip men's hearts, I would gladly give up all my learning.'

With the memory of the Civil War still fresh, the government of Charles II was anxious to suppress any form of dissent and England became an unwelcome place for those who, like Bunyan, were church leaders outside the national Anglican Church. In 1661 Bunyan found himself thrown in jail for his faith and ended up being imprisoned for 12 years. Bunyan had to live with the possibility that he might be sentenced to death, and his separation from his wife, family and church were a bitter pain to him.

Locked away in jail, Bunyan began to write books. In 1672 Bunyan was released and pastored a Baptist church in Bedford until his death in 1688. *The Pilgrim's Progress*, a work published in two parts in 1678 and 1684, is a remarkable book. At one level it is a novel of journeys in which various characters face enemies and dangers as they make their way to their destination of the Celestial City. Interwoven with this is insightful teaching on entering and living the Christian life. It is a skilfully told story that is creatively engaging.

As preacher, pastor and writer Bunyan knew he was someone entrusted by God with a message to proclaim. How he delivered that message inspires me.



First, Bunyan was **committed** to God's message. He knew he had been called and gifted by God to proclaim the gospel of Christ.

Faced with prison, Bunyan was offered a real-life 'get-out-of-jail-free' card; he could gain his freedom if he promised not to preach. He refused: he *had* to preach. It's easy to talk about 'opposition' to the Christian gospel today, but Bunyan knew real opposition and he stood firm. It's a great encouragement that the attempt to silence Bunyan by imprisoning him backfired in allowing him the opportunity to write. Bunyan's commitment to share the good news of Jesus whatever it costs is much needed today.

Second, Bunyan **communicated** the message effectively and powerfully through *The Pilgrim's Progress*. Bunyan wrote in the language of everyday men and women and about ordinary people: his characters are individuals who we can all identify with. Bunyan wanted people to see themselves in his story and we do. Bunyan's book is a masterwork on how to communicate the gospel and his skills are still needed.

Third, Bunyan was **comprehensive** in his message. One reason for the lasting success of *The Pilgrim's Progress* is that it is not simply about how people should come to Christ but a guide to how they should live afterwards. Here conversion is not depicted as the end of the story but as the first step on what may be a long and challenging road. In *The Pilgrim's Progress* Bunyan writes something that has not just depth but breadth; he shows us the Christian life with all its delights and temptations, joys and challenges, struggles and victories. Bunyan was an evangelist to those outside the Christian faith and an encourager to those within it. There is a godly wisdom for us all.

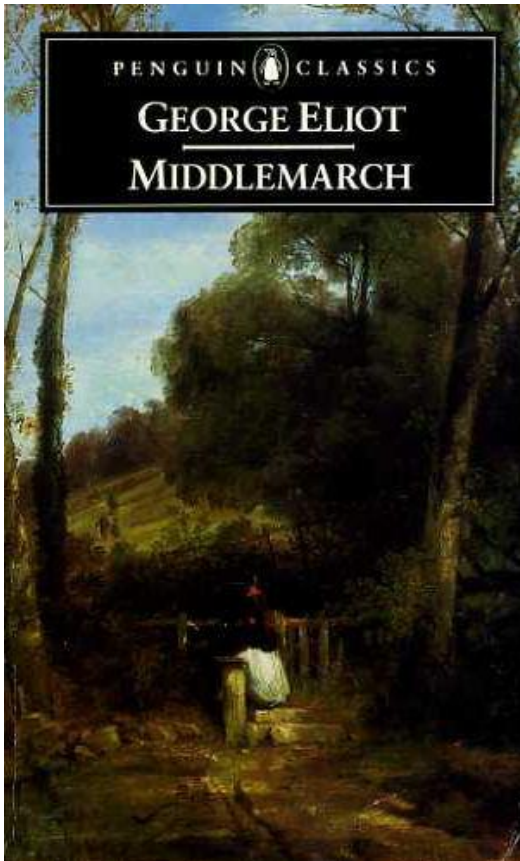
Finally, Bunyan was **caring** in his message. Bunyan was a pastor and had that essential gift for caring for people. He told the truth in love and for all the solemn warnings in *The Pilgrim's Progress* it is filled with empathy and concern. There is comfort and encouragement to those who are finding the journey of faith a struggle. Jesus was described as the one who 'will not crush the weakest reed or put out a flickering candle' (Matthew 12:20 NLT). Bunyan imitated him and we should too.

(Canon J John, Philo Trust, with permission)



## 'Idle thoughts on a great novel'

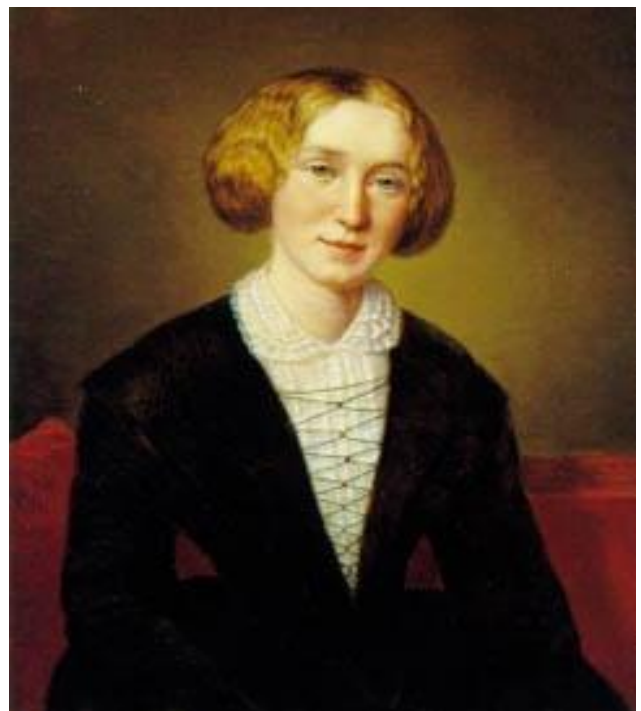
(by Barney Powell)



I've been sitting by the living-room window of my south-facing house in the mornings. On a fine day, the sunshine is so strong through the glass it stuns the back of my head, making up my probable vitamin D deficiency and stirring me to fiery thoughts in my mind's eye of deeds undone and other old enemies of promise. In more focused moments, I've been reading – at the urging of friends and very belatedly – the great Victorian novel, 'Middlemarch' by George Eliot, alias Mary Ann Evans. At over 800 pages it's a slog to get through, but it has been well worth bearing with – if only in half-chapters first thing in the morning with the mind at its most unclouded. It cannot have been written to be read at a sitting. Most likely it was consumed in monthly instalments by the leisured classes, amused and curious to understand how best to maintain their

exalted status above the common herd of provincial strivers.

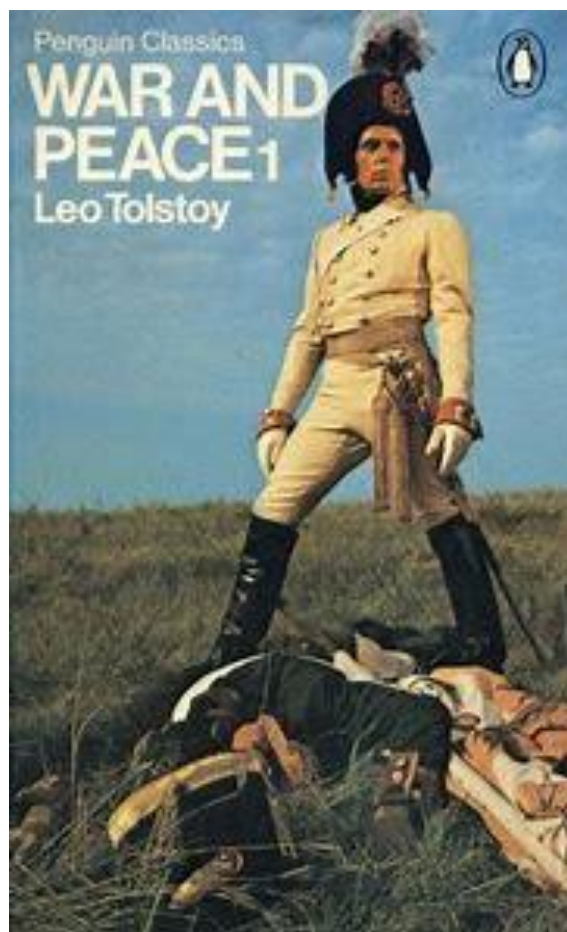
In an age before radio, television and the cinema, this book provided the sort of window on the world of others' lives that could scarcely have been better imagined. It describes the affairs and network of relationships between the different classes of people in a small Midlands town – actually a fictional Coventry – in the early nineteenth century. The lives which drive the narrative are those of the local pillars of society – the banker, the doctor and the clergyman – and the incomers. But the main thrust of the story is the locomotory role of women in that society with the advent of the railway. This is shown through the eyes and mind of the author who effectively inhabits the character of Dorothea, an idealistic



heiress of independent means and thinking, determined to live by her own illuminating lights. She becomes the still centre of this urban microcosm, around

whom all others gravitate, the generous benefactress who enables others to break with the tight conventions loosened by the age of Reform and follow their hearts.

If it were not for the high-minded and acute perception of the author's psychological insights and liberal peppering of her prose with classical allusions and references, the novel might pass as a high falutin' Mills and Boon romance. But the story merits as much, if not more, investment of time as 'War and Peace' for its engaging perspicacity, for here is much virtue and villainy displayed, the one masquerading as the other in ways that are in many cases undetectable. You have to concentrate as you read – the book is hardly a page-turner wracked with action and suspense – because the story is a slow weave around these provincials caught in a web which binds them all together and makes



private lives public on pain of disgrace and the sentences are as long as this and the previous one and often longer, so you can easily forget how they began..

'Middlemarch' is really about each character's struggle for his/her own cultural identity, to be allowed to become themselves. I have in mind here the mean wit of Oscar Wilde, when he wrote: 'Most people are other people. Their thoughts are someone else's opinions, their lives a mimicry, their passions a quotation.'





# Sands of Time

By Pamela Bird (former trustee of Carers Christian Fellowship)



There are things in our lives  
That we cannot stop,  
The ebbing of tides  
The tick of the clock:

The wind thru' the tree-tops

The wane of the moon

The seedtime and harvest

The movement of dunes.

Most of the time we're too busy to notice

We take it for granted and think we're in charge.

But wait for a moment

For if you just stop

And look at the clock,

And hear the sea pounding

And feel the wind howling:

You'd have to admit that you could not control

This invisible power

That gives us our breath

And takes us in death



## The Living Book

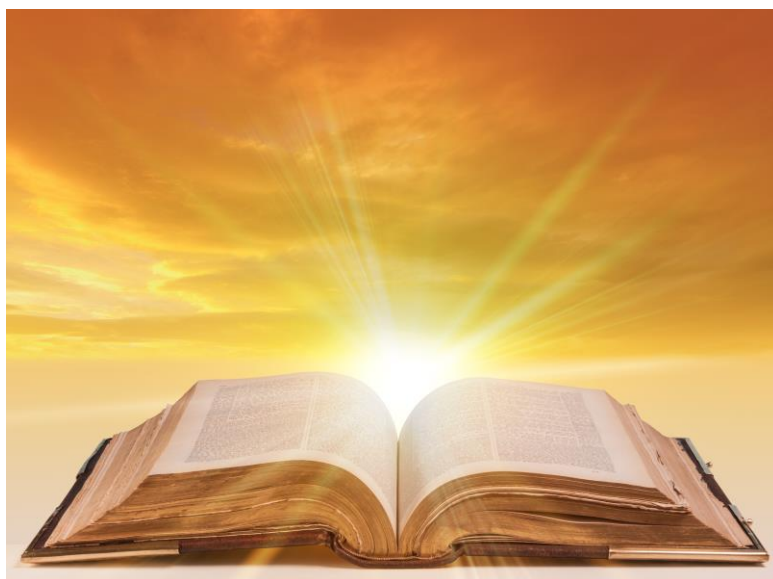
For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of souls and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4: 12)

The Amazon logo, featuring the word "amazon" in a bold, black, sans-serif font. Below the text is a curved orange arrow that starts under the 'a' and points towards the 'n'.

Amazon.com has more than three million book titles for sale. Despite the claims these books make, none makes a claim like the Bible makes about itself; that it is alive.

What does that mean? It means the Bible is not just words. The words are inspired by God's Spirit (2 Timothy 3:16). And because the words are alive, they can find their way into the lives of those who read them, right down to the division between soul and spirit, joints and marrow and -down into the inner parts of our life. God's Word can even cause us to see the true intention of our thoughts and desires. And, like all living things, the Word of God can produce new life. As Peter wrote, we are "born again .....through the living and enduring Word of God" (1 Peter 1:23).

**Be forewarned: reading the Bible is not like reading any other book. It has the power to change your life.**



(From 'Turning Points' devotional—with permission)

## Quotes

The Son of God became the Son of Man in order that the sons of men might become the sons of God.

The devil is not afraid of a Bible that has dust on it.

When you open your Bible, God opens His mouth.

Fruit is evidence of the root.

In short, good works are the fruit of saving faith.

I would rather walk with God in the dark than go alone in the light.

The year is made up of minutes: let these be watched as having been dedicated to God.

Look up in simple faith to the Crucified Saviour, who alone can lift you to a higher plane of life.

For Jesus, there are no countries to be conquered, no ideologies to be imposed, no people to be dominated. There are only children, women and men to be loved.

Nobody escapes being wounded. We are all wounded people, whether physically, emotionally, mentally or spiritually. The main question is not, 'How can we hide our wounds?' so we don't have to be embarrassed, but 'How can we put our woundedness in the service of others?' When our wounds cease to be a source of shame, and become a source of healing, we have become wounded healers.

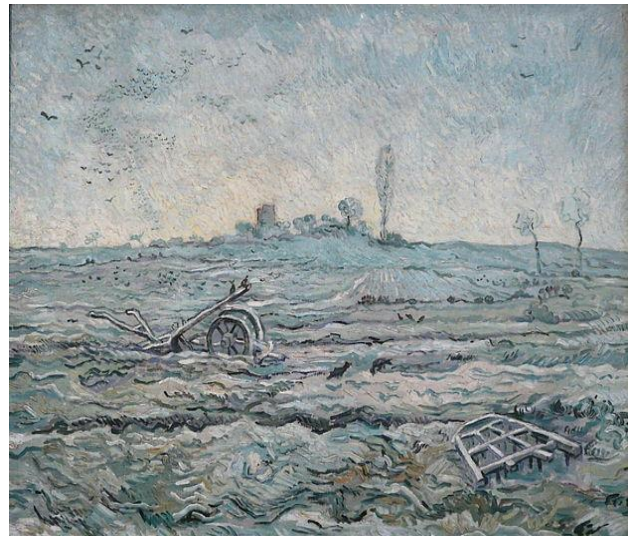
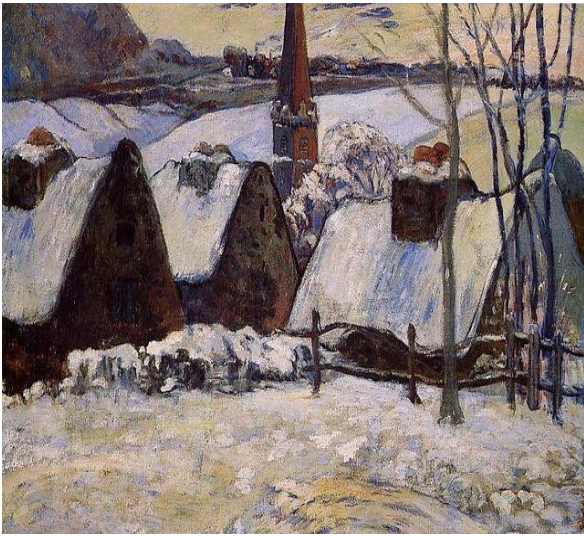
Joy does not simply happen to us. We have to choose joy and keep choosing it every day. It is a choice based on the knowledge that we belong to God and have found God in our refuge and our safety and that nothing, not even death, can take God away from us.

In a world so torn apart by rivalry, anger and hatred, we have the privileged vocation to be living signs of a love that can bridge all divisions and heal all wounds.

(The last four quotes are by Henri Nouwen who was a Dutch Catholic priest, professor, writer and theologian. Over the course of his life, he was heavily influenced by the work of Thomas Merton, Rembrandt, Vincent Van Gogh and Jean Vanier.)



**Late winter/spring scenes by famous artists which may give some cheer in these difficult and uncertain times.**



Thank you, Gauguin, Sisley, Monet, Van Gogh and Pissarro



# Famous church architects (New series)

## Nicholas Hawksmoor

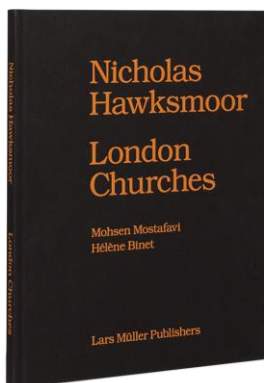


Nicholas Hawksmoor (probably 1661-25 March 1736) was an English architect. He was a leading figure of the English Baroque style of architecture in the late-seventeenth and early-eighteenth centuries. Hawksmoor worked alongside the principal architects of the time, Christopher Wren and John Vanbrugh, and contributed to the design of some of the most notable buildings of the period, including St Paul's Cathedral, Wren's City of London churches, Blenheim Palace and Castle Howard. Part of his work has been correctly attributed to him only relatively recently, and his influence has reached several poets and

authors of the twentieth century.

Hawksmoor was born in Nottinghamshire in 1661, into a yeoman farming family, almost certainly in East Drayton or Ragnall, Nottinghamshire. On his death he was to leave property at nearby Ragnall, Dunham and a house and land at Great Drayton. It is not known where he received his schooling, but it was probably in more than basic literacy. George Vertue, whose family had

property in Hawksmoor's part of Nottinghamshire, wrote in 1731 that he was taken as a youth to act as clerk by "Justice Mellust in Yorkshire, where Mr Gouge senior did some fretwoceilings afterwards Mr. Haukesmore [*sic*] came to London, became clerk to Sr. Christopher Wren & thence became an Architect".



By 1700 Hawksmoor had emerged as a major architectural personality, and in the next 20 years he proved himself to be one of the great masters of the English Baroque. His

baroque, but somewhat classical and gothic architectural form was derived from his exploration of Antiquity, the Renaissance, the English Middle Ages and contemporary Italian baroque. Unlike many of his wealthier contemporaries, Hawksmoor never travelled to Italy on a Grand Tour, where he might have been influenced by the style of architecture there. Instead he studied engravings

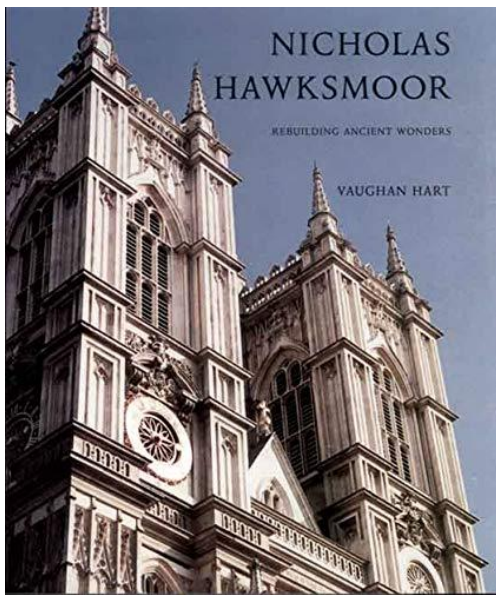
especially monuments of ancient Rome and reconstructions of the Temple of Solomon.

In 1711, parliament passed an *Act for the building of Fifty New Churches in the Cities of London and Westminster or the Suburbs thereof*,

which established a commission which included Christopher Wren, John Vanbrugh, Thomas Archer and a number of churchmen. The commission appointed Hawksmoor and William Dickinson as its surveyors. As supervising architects, they were not necessarily expected to design all the churches themselves. Dickinson left his post in 1713 and was replaced by James



Gibbs. Gibbs was removed in 1716 and replaced by John James. James and Hawksmoor remained in office until the commission was wound up in 1733. The declining enthusiasm of the Commission, and the expense of the buildings, meant that only twelve churches were completed, six designed by Hawksmoor, and two by James in collaboration with Hawksmoor. The two collaborations were St Luke Old Street (1727–33) and St John Horsleydown (1727–33), to which Hawksmoor's contribution seems to have been largely confined to the towers with their extraordinary steeples.



The six churches wholly designed by Hawksmoor were St Alfege's Church, Greenwich, St George's Church, Bloomsbury, Christ Church, Spitalfields, St George in the East, Wapping, St Mary Woolnoth and St Anne's Limehouse. They are his best-known independent works of architecture, and compare in their complexity of interpenetrating internal spaces with contemporaneous work in Italy by Francesco Borromini. Their spires are essentially Gothic outlines executed in innovative and imaginative Classical detail. Hawksmoor and John James terminated the commission by 1733, yet were still being paid "for carrying on and finishing the works under their care" until James's death.



## Church Roof

What is at stake? The survival of St Matthew's Church, Park Hill. Unless we can fund £500,000, the church will have to close. The appeal we have to make is a targeted one: to replace the covering of the roof where aluminium strips held by staples have rusted away. Further ply will be added to provide insulation against further energy wastage. Unless this work is performed, specialist consultants warn that a strong gale could actually blow the roof off.

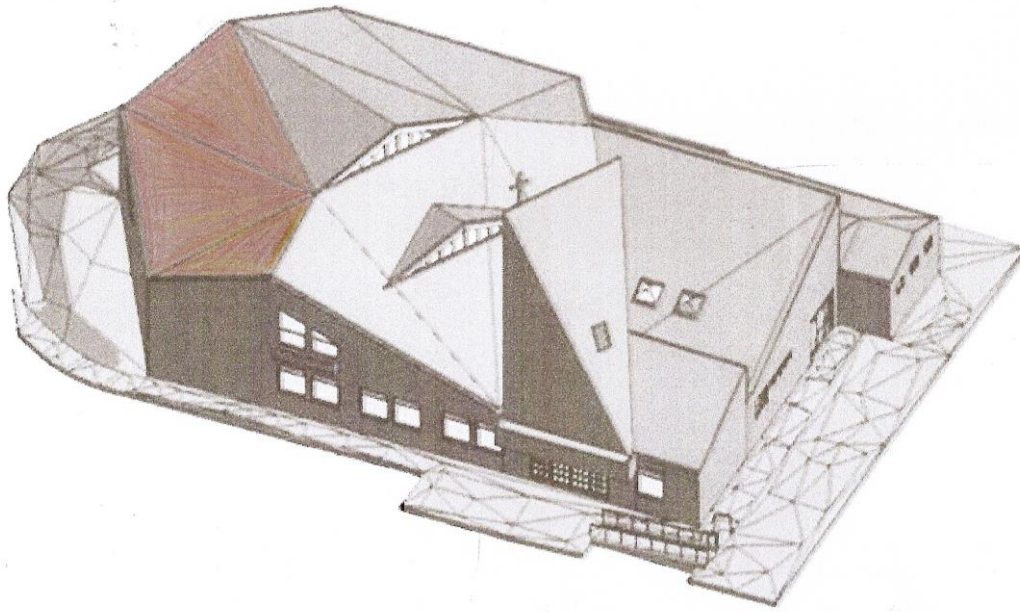


At all events, the building may have to be closed during periods of the work, depriving parishioners of a place of worship, all hirers of the hall of a space for their activities and the parish of a large amount of income support.

We cannot count on arranging any normal fundraising events towards meeting the cost of this new roof covering. Hamstrung as we are by Covid restrictions, we shall have to redouble our efforts to raise money by other means to cover what should have been an avoidable cost: provision should have been made for replacing the aluminium sheeting,

which only has a life span of fifty years. The Diocese will not give us any money to help with the repair. Individuals will have to give more than generously, while possible donors of larger sums will have to be identified to make up the balance of the targeted amount. Once we can show that we have achieved a sizeable amount of the target, building on the £83,000 raised to date, then this momentum will help drive the project's attraction and appeal.





The case we can make in soliciting funds is a compelling one: St Matthew's is much more than a church; it is a vital part of the critical infrastructure of the local community. Up until the onset of Covid, use of the church and its facilities registered footfall of over 5,000 on a regular monthly basis. Restoration of the building will secure that kind of social cohesion based around collective purposes which we have valued so highly and on which our local community life depends.

There is thus an urgent need for those who can contribute generously to this appeal to do so and to give immediate thought to other possible sources of funding. This will mean identifying potential benefactors/philanthropists – possibly with some church affiliation – to whom such a restoration project might appeal. Since ours is a capital project for structural replacement rather than simply repairs and St Matthew's is not a listed building, we cannot benefit from the normal grants available to churches.

This is a call to action to save St Matthew's. May our collective efforts find inspiration in locating these additional sources of funds. All ideas for approaches, referrals and potential donors are welcome and should be addressed to Jan Williams as Chair of the Roof Fund Committee at [jan.williams0949@yahoo.co.uk](mailto:jan.williams0949@yahoo.co.uk).

I was married by a judge. I should have asked for a jury. Groucho Marx  
Don't worry about avoiding temptation. As you grow older, it will avoid you.  
Winston Churchill

Maybe it's true that life begins at fifty, but everything else starts to wear out, fall  
out or spread out. Phyllis Diller

By the time a man is wise enough to watch his step, he's too old to go anywhere.  
Billy Crystal

And the cardiologist's diet: if it tastes good, spit it out.

Money can't buy you happiness...But it does bring you a more pleasant form of  
misery. Spike Milligan.

Only Irish coffee provides in a single glass all four essential food groups: Alcohol,  
sugar, caffeine and fat. Alex Levine

Be careful about reading health books. You may die of a misprint.  
Mark Twain

By all means, marry. If you get a good wife, you'll become happy; if you get a bad  
one, you'll become a philosopher. Socrates

## **2021: Census Year for the UK**

Census Day will be **Sunday 21 March** and according to an article on the BBC Website it could be the last. With double the cost of the last Census (£906m) expected this time, it is no wonder they are looking at cheaper options. Starting with this year's Census being completely online. Census 2021 will be the first digital-first census. It's easy to do and can be done on any device. You'll get an access code from us at the Office for National Statistics. Simply go online and enter the code into the ONS secure website to get started.

More background to this year's Census can be found on the ONS website.

### **[Census 2021](#)**

Article: Census 2021: Eight things you need to know: on the BBC website  
**Census 2021: Eight things you need to know - BBC News**

**James Avis of Tidenham Gardens received a £10 Waterstones gift card as he correctly answered all the questions in the previous issue's Christmas Quiz; well done James!**

## The Parish Church of St Matthew, Croydon

<b>Church Address</b>	Chichester Road Croydon CR0 5NQ	8681 3147
<b>Parish Office Email Address</b>	churchadmin@stmatthew.org.uk	
<b>Website</b>	www.stmatthew.org.uk	
<b>Parish Administrator</b>	Terry Mitchell	8681 3147
<b>Hall Bookings</b>	Contact Parish Administrator	
<b>Vicar</b>	Revd Simon Foster revsimon@stmatthew.org.uk	8688 5055
<b>Assistant Priest</b>	Revd Linda Fox linda.stmatthews@gmail.com	07736708828
<b>Readers</b>	Paul Parmenter Alison Radford	8689 5874
<b>Director of Music &amp; Choir</b>	Michael Strange	
<b>Southwark Pastoral Auxiliary</b>	Carolyn Tweed	
<b>Churchwardens</b>	Stephen Collingwood Rohini Abhayaratne	8686 2815
<b>PCC Secretary</b>	David Williams	8768 3599
<b>Treasurer &amp; Gift Aid Recorder</b>	Terry Mitchell treasurer@stmatthew.org.uk	
<b>Sacristan</b>	Gillian Bridger	
<b>Assistant Sacristan</b>	Jerry Savage	
<b>Electoral Roll Officer</b>	David Williams	
<b>Magazine Editor</b>	Steve Tucker stephen.tucker123@btinternet.com	8681 6872
<b>Parish Committees and Organisations</b>		
<b>Young Church (Sunday 10am)</b>	Judith Spencer-Gregson	8688 6640
<b>Fundraising Team</b>	Jane Passfield	
<b>Fellowship Team</b>		
<b>Communications Team</b>	Revd Simon Foster	
<b>Fabric Team</b>	Stephen Collingwood	
<b>Finance Team</b>	Richard Tweed	
<b>Pastoral Team</b>	Revd Simon Foster	
<b>Circle Dance</b>	Sally Ditzel	07568338204

