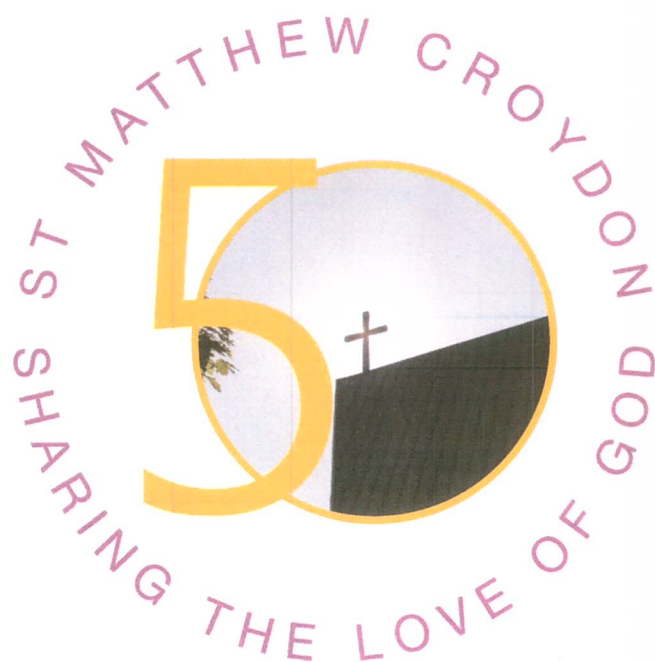


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Parish Magazine



February/ March 2022

Chichester Road, Croydon

www.stmatthew.org.uk

Registered Charity No: 1132508

Services at St Matthew's

Sunday Morning Services

1st 3rd 4th and 5th Sundays

8.30 am Eucharist (Said)

**10.00 am Parish Eucharist with Choir and Children's Groups
followed by tea and coffee in the foyer**

2nd Sunday

8.30 am Eucharist (Said)

10.00am Altogether Service

Morning Prayer

Monday and Wednesday at 9.00 am in the Lady Chapel

Morning Prayer via Zoom

Tuesday at 9.00 am

Meeting ID: 970 706 9858

Pass Code: stmatts

Wednesday

10.00 am Holy Communion (Said)

Private Prayer

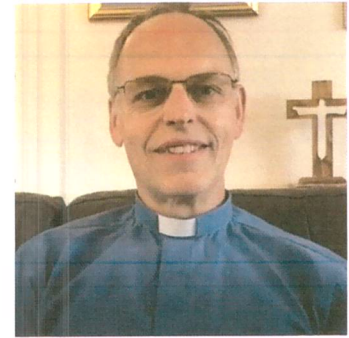
**church will be open for Private Prayer
every Tuesday 9.00 am to 12 noon**

**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,



I wonder whether you have given any thought to how you might approach the seasons of Lent and Easter this year? Last year the plans we made for our services were severely curtailed, with many occurring via Zoom (other online platforms are available!). This year we trust that things will be more normal - though probably not as normal as we would like!

Lent is, of course, the most solemn six weeks of the year which we ought to observe by consciously setting aside more time for prayer, reading the Word of God and reflection. This may include giving up something we enjoy, or fasting, but these should be a means to an end, not an end in themselves. The goal should be the same as it always is: to draw nearer to the God who in Christ draws near to us. We progress through Lent and Passiontide to the death of Jesus on the cross. A cruel instrument of torture that is at one and the same time an event of staggering beauty as Jesus takes upon himself the brokenness of the world - *our* brokenness - and as his body is broken, our bodies, souls and spirits are restored, remade, made whole. What an amazing exchange!

The process of becoming whole, or more accurately holy, in other words sanctification, takes a lifetime. But observing Lent well can enable us to take yet one more step towards the goal of becoming more like our Saviour. And when we finally reach Easter Day, we can rejoice with those first disciples who proclaimed, "We have seen the Lord!" even though we cannot claim to have seen the risen Christ. We are among those who believe without seeing, and so receive a wonderful blessing - the blessing of knowing that we, too, are raised with Christ to new and eternal life.

So let us carefully and prayerfully decide how we are going to make our own journey along the *Via Dolorosa* - the Way of Sorrows - from Ash Wednesday, 2nd March, to Easter Day, 17th April. Christ's sorrows have won for us an incomparable joy that nothing - not even death - can take away from us. The way of the cross, of self-denial, is not a path of misery, but the only way we can travel towards eternity. May each of us who are invited to make this journey afresh each Lent, be enabled to loosen our grip upon the treasures of this world, in order to grasp more firmly the things that will be ours forever: love in

all its gracefulness, peace that holds us like an anchor in the storm, joy that can still shine through us even in the darkest moments, and every other spiritual fruit that is our heavenly treasure.

May you have a truly blessed and fruitful Lenten season.

With my love and prayers.

Simon

Holy Week and Easter

The services during Holy Week and Easter will be:

Monday 11th April, 8.00pm -

The Stations of the Cross.

Tuesday 12th April, 8.00pm -

Eucharist with Reflection.

Wednesday 13th April, 8.00pm -

Taizé Service.

Maundy Thursday 14th April, 8.00pm -

Eucharist with foot-washing.

Good Friday 15th April, 12.00noon - 1.00pm **Church Open for Quiet Reflection.**

1.00pm - 2.00pm - **Meditation.**

2.00pm - 3.00pm - **The Last Hour.**

Easter Day - 8.30am - **Said Eucharist.**

10.00am - **Sung Eucharist.**



Choral Evensong 6th March

On Sunday 6th March - the First Sunday of Lent - at 6.00pm we are having a service of Choral Evensong. You are very welcome to join us.

Mothering Sunday 27th March



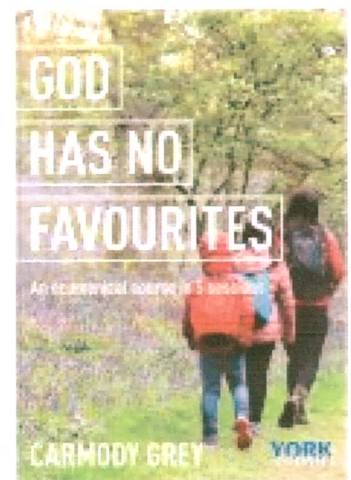
As always, Mothering Sunday is celebrated on the Fourth Sunday of Lent, which this year is 27th March. There will be a special Altogether Now service of praise and celebration at 10.00am.

Ash Wednesday

On Ash Wednesday, 2nd March, we will be having our usual Wednesday morning 10.00am service of Holy Communion as well as a service at 8.00pm in the evening. Both services will include receiving the sign of the cross in ash, for those who wish it.

Lent Groups

The Lent groups this Lent will use the course "God has no Favourites" produced by York Courses. The theme of the course is the inclusive love of God for **everyone**. The groups will run from the week beginning Monday 7th March. There will be a sign-up sheet in church for those wishing to join a Lent Group.



Check our website stmatthew.org.uk for more information.

Reflection- A Certain Peace

“Do not let your hearts be troubled and do not be afraid.” (John 14:27)

We live in an unsettling world. There is no such thing as security here. Thieves break in, accidents happen, illness strikes, terror assaults, and death comes to all- no one is immune. No human institution can guarantee our safety. The locks on our doors, the airbags in our cars, the medicines on our shelves- they may help us, but they do not come with promises. We walk on shaky ground.

On the night He was betrayed, Jesus reminds His disciples of this certain truth. Even He, the Son of God, will experience the uncompromising danger of a fallen world. But He leaves them with a promise: peace. They may breathe a sigh of relief. There is a sure foundation for security, not in this place, but in the One who transcends it. They need never be troubled if they rest secure in Him.

Some of the world’s strongest faith-filled Christians become so in battlefields, torture chambers, crossfires and crime-ridden neighbourhoods – the places on this planet where conflict rages and death can come in an instant. One of the many paradoxes of the gospel is that those who have no security in this world can be the most secure of all. They have found it elsewhere – in the promises of the One who overcomes the world. The King whose kingdom is never shaken has assured them that they need not let their hearts be troubled. They are beaming examples of peace in the presence of God.

We fill ourselves with false securities. We surround ourselves with safety measures, especially protecting our physical lives. But the world is fraught with hazards, not just physical but also spiritual and emotional. Who can protect us? **Real security can only be found in Christ- all else is sinking ground. It does not matter what threatens us if we know that He is with us. He, and no one else, has promised us peace.**

And His promises are certain.

“Peace comes not from the absence of trouble, but from the presence of God.” (Alexander Maclaren)

The Persecuted Church – for our prayers

The struggle for freedom in Cuba

2021 was a significant year for Cuba. The handling of the COVID-19 pandemic, general repression and major shortages of food and other basics triggered a spontaneous wave of peaceful protests across the island in July. Cuba's citizens united with cries of "homeland and life" and "we are not afraid." The calls for freedom rang through communities in an unprecedented way since 1959. For the first time we witnessed Christians praying openly on the streets: the hope of change bursting forth.

Then came the crackdown.....

President Miguel Diaz-Canel went on television and gave an 'order to combat' commanding all 'revolutionaries' to go out to reclaim the streets. Police and state security met the peaceful protestors with violence and detained or forcibly disappeared over 800 people. Church leaders were among those targeted. Meanwhile the families of those detained faced pressure from the authorities:



families were evicted or warned not to speak to human rights Organisations like CSW (Christian Solidarity Worldwide) wives were fired from their jobs, children celebrated birthdays without their parents.

As I type this one of those arrested, Pastor Lorenzo, is still in jail and awaiting the outcome of his two-day 'trial' just before Christmas. His wife described the trial as "two days in which the truth did not prevail." He is being targeted because he's a church leader and this case is part of a long-standing campaign against him that goes back to 2009 when his home, which was also where his church met, was confiscated.



Prayers

A prayer for the lonely

Father God, I have never felt so alone. I could never have imagined facing something like this on my own and I'm afraid. Please remind me that You are with me. Allow me to feel Your presence. Remind me that, as Your child, You have not given me a spirit of fear. Remind me that I can trust You with whatever may come. Lord, this isolation is overwhelming. I know I could pick up the phone and call someone, but I don't want to be a burden. Please help me to have concern for others above myself. I know I'm not the only one feeling lonely, give me courage to reach out and offer encouragement to others.

Pray for health workers and medical researchers

Father God, we pray for health workers around the world. We give thanks for the incredible NHS staff here in the UK. Lord, would you sustain and keep them during these difficult times. Grant doctors, nurses and other health professionals great wisdom as they make medical decisions and give them energy and resilience as they continue to work long hours under great pressure. We praise you for the vaccines that have been developed in the fight against Coronavirus. We give thanks for the efforts and expertise of medical researchers. We pray that You would continue to grant researchers wisdom and insight as they continue to study vaccine effectiveness and the developing variants of Covid-19.

A prayer for the most vulnerable around the world

Dear Lord, we pray that You would protect those in our world who are most vulnerable to the Coronavirus. We lift before You the elderly, those with pre-existing conditions and those without access to good medical care that they would know Your peace, comfort and protection. We pray especially for countries who have fewer resources and infrastructure to respond to the Coronavirus.



Bible themes verses- Spiritual Power

God, You are more awesome than Your holy places. The God of Israel is He who gives strength and power to His people. Blessed be God.

(Psalm 68 :35)

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem and in all Judea and Samaria and to the end of the earth.

(Acts 1:8)

And when they had prayed, the place where they were assembled was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

(Acts 4:31)

For sin shall not have dominion over you, for you are not under law but under grace.

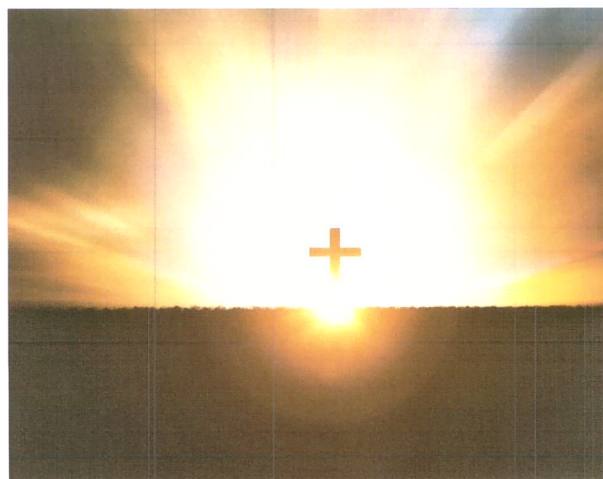
(Romans 6:14)

Now to Him who can do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

(Ephesians 3: 20-21)

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil.

(Ephesians 6:10-11)



Quotes

Of all the great sages and prophets throughout world history, Jesus alone claimed to be God-become-man. (Luis Palau)

If you accept the authority of Jesus in your life, then you accept the authority of his words. (Colin Urquhart)

Revenge is the most worthless weapon in the world. (D Augsburger)

What or whom we worship determines our behaviour. (John Murray)

The church does not need brilliant personalities, but faithful servants of Jesus. (Dietrich Bonhoeffer)

Prayer is the key of heaven; faith is the hand that turns it. (T. Watson)

The Word of God is either absolute or obsolete. (Vance Havner)

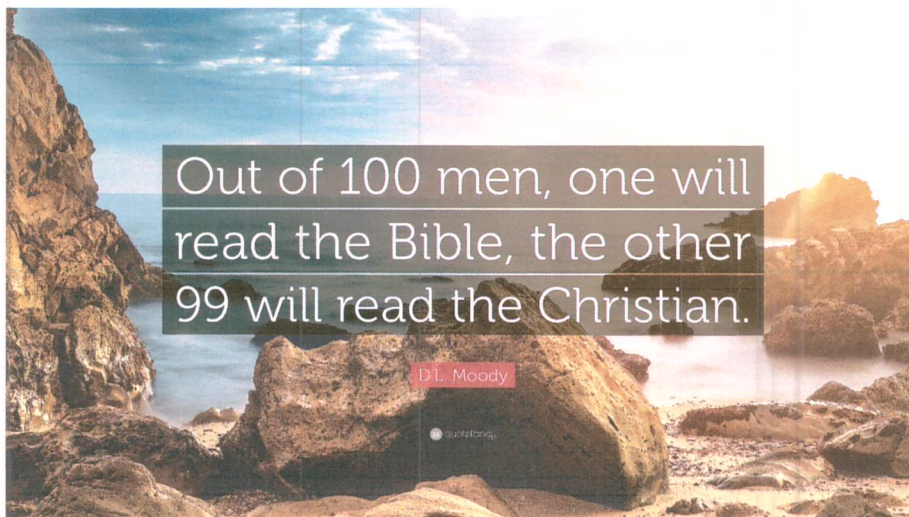
I do not pray for success. I pray for faithfulness. (Mother Teresa)

If we were willing to learn the meaning of real discipleship ... the resultant impact on society would be staggering. (David Watson)

Oh, the fullness, pleasure, sheer excitement of knowing God on earth. (Jim Elliot)

If we do not show love to one another, the world has a right to question whether Christianity is true. (Francis Schaeffer)

If you lay yourself at Christ's feet, He will take you into his arms. (William Bridge)



Means of Transport by Barney Powell

I remember my father telling me when I was old enough to understand that



he had chosen to write a paper on 'Mobility' for his course at the R.A.F. Staff College after the war. Perhaps he was inspired by the sudden swap of piloting Lancasters to bomb Germany for pushing my pram along the lanes of Bracknell. This must have

been a change of gear too far, for although he was an ace at 'slipping the surly bonds of earth' in the air, on the ground he was a notorious prang-ster, bearing the imprint of a steering wheel on his chest with pride – along with his DFC. No gripping accounts of his terrestrial derring-do were allowed to upstage his aerial observations in Brassey's Annual, the Armed Forces Yearbook, but they would have made for vastly more entertaining reading.

Transport is defined as the easiest way of moving humans, animals and goods from A to B. So thought Peter Ustinov when asked why he joined the Tank Regiment – 'because I preferred to go to battle sitting down.' Mobility is indeed the prime consideration when moving about. Who wants to wait in a

bus queue or travel like cattle on a train when you can bike or scoot your way to a destination for the shorter distances? This makes sense at a time like the present when the motor car is often the most expensive member of the family. But the car will prevail as long as public transport is even more expensive and does not run on time and at least until gridlock is finally achieved on all the main arterial routes in the country. By then, of



course, electrified short of our charge-points we shall clamour for replacement by the hyperloop to speed us supersonically thither in



subterranean Hadron Collider tubes or even better by teleportation without having to leave an armchair.

This is not a lament for the late joys of motoring, more a cheerful recollection of some of the great vehicles which have transported me to my current stationary

repose. First was my mother's baby Austin 7, then my father's Hillman Minx, a skittish number that lived up to her name and which he sold for more than he had paid; then riding in a pre-war Lagonda over the Pennines to my elder cousin's wedding in Ripon; next DOL 22, an ancient open-top jalopy with a 'dicky' seat in the rear like a postilion; then the famous Renault 'Traction' of a friend with its ferocious front-wheel drive and back seat commodious enough for a full-length kip; eventually a car of my own, the classic VW Beetle, which I managed to wreck running foul of high wind on a mountain pass in the Pyrenees.

Later, once I had put on a collar and tie, it was a stately SEAT, a Spanish Fiat (normally driven fanatically by Italians); then a suave Opel Berlina that put road hogs to flight and a Ford Cortina whose bonnet you could fry an egg on in the summer sun; and finally,

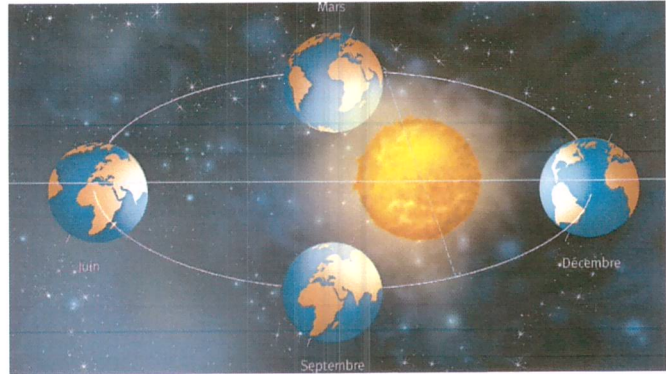


coming back down to earth in England, a clapped-out Ford Sierra and a sleek Honda Prelude. Was there no end to silly names? Ford launched the Nova without checking that in Spanish it means 'It doesn't go'. Latterly I drive a Toyota Aygo which does mean 'I go', which is all I need for local shuttles. No more the young man's fantasy of a flame-spitting Ferrari Testosterosso somewhere beyond the dreams of insurance. No longer need I cry 'Oh clouds unfold, bring me my Chariot of Fire!'

What's at your centre?

I recently read this challenging article in a Christian devotional.

When the Psalmists saw the sun rise in the East and set in the West, they assumed the sun was going around the earth. It 'rose' in the morning, travelled across the sky during the day, and 'set' in the evening (Psalm



50:1). They naturally assumed that the earth was the centre of the heavenly domain. Scientists would later call this a *geocentric* view of our solar system (from Greek *ge*, meaning earth. Both science and Christianity subscribed to the geocentric model until the Renaissance when the Polish astronomer, Copernicus (d. 1543) put forth an alternative view: *heliocentrism* (from Greek, *helios*, meaning sun) stating that the sun is at the centre of our solar system.

What's at the centre matters. Think of the many ways we give attention to the 'centre' today. Centre Court is the main court on which the Wimbledon tennis championships are played. Centre stage describes the most prominent position or activity in any endeavour, but especially in theatre-usually the middle of the stage. Whatever or whoever we find at the centre of some organisation is usually the most important. Whatever occupies the centre of our life is what we deem most prominent or important, which raises the question- "**Who or what is at the centre of your life?**"

A Christian author once gave a simple image; a throne representing one's life. On the throne could be one of two people: the individual or Jesus Christ- but not both. Suffice it to say, whoever sits on the throne of your life-either yourself or Christ- is the centre of your life. Or perhaps there is some relationship, career, hobby, addiction or other pursuit that is at the centre of your life? If anyone or anything besides Christ is at the centre of our life, we will never be the fruitful or happy Christian we may desire to be. Our solar system may be *heliocentric*, but the entire universe is *theocentric*- God at the centre. And that is exactly how our life should be. **As we journey through 2022, let's ensure we are living a theocentric life**

David Suchet: “My total faith in Jesus”

Think of Agatha Christie’s dapper Belgium detective Hercules Poirot, and the image that comes most easily to mind is that of the British actor, David Suchet, who made the part very much his own, starring in 13 series. Now in a new autobiographical book, *Behind the Lens*, Suchet—a keen photographer—has stepped the other side of the camera to give us a pictorial view of the events and characters that have shaped his life. He talks about his Christian faith, which he approaches with the same exactitude of study as he gives to the characters he plays on stage and screen. Coming from a mixed Jewish/ Christian background, Suchet grew up agnostic, until one day, when he was about 40 years old, he was



in a hotel in America lying in a bath, thinking about the afterlife and the resurrection. He decided to investigate further by purchasing a New Testament.

Not knowing quite where to begin, but having always been fascinated by the Roman Empire, he started at the book of Romans. He writes, “I didn’t understand much of it but halfway through I came upon a passage that spoke of a way of life I wanted to be part of. . . .it was a world view I’d been searching for ever since the 1960’s. Suddenly I had found something. . . .I’d been looking for perhaps most of my adult life. . . .a coherent philosophy I could really relate to. Christianity offered me that. The Christian worldview is love. Although Suchet read of Paul’s dramatic conversion, he says, “Unlike Paul, I wasn’t immediately converted, that commitment to faith required in-depth analysis”. Hence although his Christian experience began in 1986, David didn’t come to a profession of what he calls “total faith in Christianity” until 2007.

For Suchet, one of the greatest challenges was belief in the resurrection of Jesus. He says, “Paul, in his letter to the Corinthians, says, ‘without the resurrection there is no faith.’ So, the whole of Christianity is based not only on the death, the crucifixion of Jesus, but also on the resurrection. The early Christians believed that He was divine because of the resurrection and, for me, without the resurrection, there is no faith. You cannot separate the cross from the resurrection, which is the greatest miracle justifying Christian belief in Jesus’s divinity.”

Lent

A Muslim recently asked me about the meaning and significance of Lent in the Christian calendar. I gave a simplified answer as it didn't feel appropriate to give a detailed history, but readers might appreciate some background to this season. I've then provided some information relating to the customs that we still observe at this time.

The word 'Lent' was originally a secular word with no religious associations. It is traced etymologically to an old English word, *lencten* (related to 'lengthen', referring to the lengthening of days) that simply meant the *season of spring*. It is also related to a Teutonic word with the same meaning.

Lent is the Christian season of spiritual preparation before Easter and in Western churches, it begins on Ash Wednesday. During Lent, many Christians observe a period of fasting, repentance, moderation, self-denial and spiritual discipline. The purpose of the Lenten season is to set aside time for more reflection on Jesus Christ- to consider His suffering, and His sacrifice, His life, death and resurrection.

The significance of 40 Days

The 40-day period of Lent is based on two episodes of spiritual testing in the Bible: the 40 years of wilderness wanderings by the Israelites after the exodus from Egypt (Numbers 33:38), and the Temptation of Jesus after He spent 40 days fasting in the wilderness (Matthew 4:1-11). In the Bible, the number 40 holds special significance in the measurement of time, and many other important events revolve around it. During the Flood it rained for 40 days and 40 nights. Moses fasted on the mountain for 40 days and nights before God gave the Ten Commandments. The



spies spent 40 days in the land of Canaan. The prophet Elijah travelled for 40 days and nights to reach the mountain of God in Sinai (1 Kings 19:8).

Not all Christian churches observe Lent which is mainly observed by the Lutheran, Methodists, Presbyterian Roman Catholic and Anglican

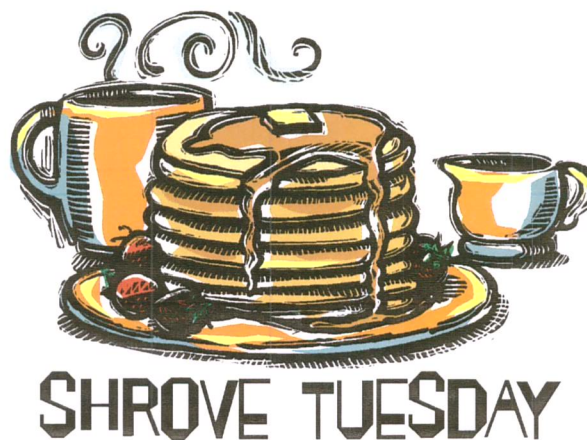
denominations. Eastern Orthodox churches also observe Lent during the six weeks preceding Palm Sunday with fasting continuing during the Holy Week of Orthodox Easter.

The Bible does not mention the custom of Lent. However, the practice of repentance and mourning in ashes is found in 2 Samuel 13:19 and Matthew 11:21.

Why are pancakes eaten on Shrove Tuesday before Lent?

The word **shrove** is a form of English word **shrive**, which means to obtain absolution for one's sins by way of confession and doing penance. Thus, Shrove Tuesday was named after the custom of Christians to be 'shriven' before the start of Lent. Many churches that observe Lent, celebrate Shrove Tuesday the day before Ash Wednesday) to use up rich foods like eggs and dairy in anticipation of the 40-day fasting season of Lent. Shrove Tuesday is also called Fat Tuesday or Mardi Gras which is French for Fat Tuesday.

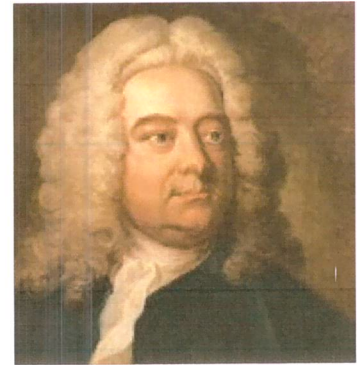
During the six weeks of self-examination and reflection, Christians who observe Lent typically make a commitment to fast, or to give up something- a habit, like smoking, watching too much TV, or a food or drink(coffee?), sweets, chocolate. Many Christians also take on a Lenten discipline, like extra Bible reading and spending more time in prayer. Strict observers of Lent do not eat meat on Fridays, often choosing fish instead. The goal of these spiritual disciplines is to strengthen the faith of the observer and thus develop a closer relationship with God.



SHROVE TUESDAY

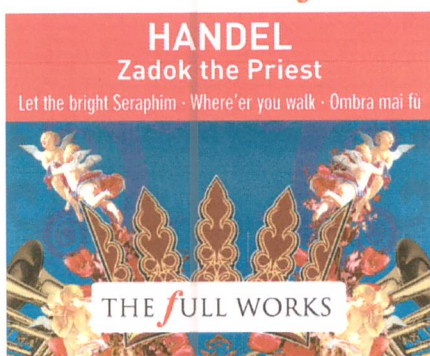
Heroes of the faith: G F Handel

Handel's *Messiah*, now as much a part of Christmas as mince pies and mistletoe, is one of the world's greatest expressions of the Christian faith in music. Its composer, George Frideric Handel, was born in what is now Germany in 1685. Although his family discouraged him from a musical career, his astonishing natural talent proved unstoppable. Acquiring a wide range of skills, the young Handel found himself in Italy, where he began writing operas



In 1712 Handel moved to London where many were fond of Italian opera and Handel could find a market for his talent. For nearly a quarter of a century, he composed a string of popular operas. Simultaneously, Handel became a composer for the Royal Court and when Britain acquired a German-speaking

CLASSIC *f*M



monarch, George I, Handel was the right man in the right place. He was naturalised as a British citizen in 1727 and immediately found himself writing music for the crowning of George II. These four Coronation Anthems – the most famous of which is *Zadok the Priest* – were so successful that they have been sung at every coronation since.

In the 1730s opera started to become less popular in Britain. Handel, in financial trouble, was sent a manuscript by the writer Charles Jennens entitled *Messiah*. It was a skilfully put together sequence of Bible passages which told the entire story of salvation from the fall of humanity, through Jesus the suffering Messiah, to Christ's future triumph. Behind it was something of an agenda: Jennens wanted to counteract the increasingly popular view which saw Jesus as little more than a good moral teacher. He did so by emphasising that Jesus both fulfilled prophecy and was far more than just a man. Handel was inspired by the text and set to turning it into an oratorio – essentially an English-language opera without staging or costume – with astounding energy. In a remarkable burst of creativity, he wrote all the music in twenty-four days.



As a man, Handel was well known publicly; a large individual who spoke an English often mixed with German, French and Italian. Despite that public presence, he was something of a private person. Although there were hints of

romances, he never married. Spiritually, Handel had grown up in a firmly Christian family and in his four decades in London was a faithful Anglican. With death looming, Handel had a visit from the very devout Christian Countess of Huntingdon who came away confident of his spiritual state, reporting that 'he is not dismayed at the prospect before him'. Handel was a musical giant with an enormous legacy but for Christians his supreme work is *Messiah*. Originally intended for the run up to Easter, it has become a Christmas classic. One of the perils of Christmas is the way that the focus falls on Jesus as a baby. Here, Handel's music declaring that 'he shall reign for ever and ever' is a good antidote.

First, *Messiah gives a proclamation of the gospel*. Jennens' text is treated by Handel in a way that always emphasises its sense. The result is something like a series of ornamented Bible texts: the music highlights the words without ever obscuring them.

Second, *Messiah is an attraction to the gospel*. Perhaps the most remarkable thing about *Messiah* is that people who would defiantly resist attending any evangelistic event whatsoever, pay serious money to sit and listen to over two hours of solid Bible texts all pointing to Jesus

Third, *Messiah is full of jubilation in the gospel*. Handel, a supreme dramatist in music, excelled himself in *Messiah* in producing lively, thrilling and ultimately joyful music. It's difficult not to leave any performance of *Messiah* with anything less than a smile on our lips.

I mentioned a reservation. It is something raised by the great eighteenth-century preacher John Newton. He pointed out that many people were going to hear *Messiah* and coming away feeling that they had had a spiritual experience. The problem, he wisely pointed out, is that Handel's *Messiah* doesn't save us; it is the Jesus it points to who saves. So, listen to Handel's wonderful work but don't neglect the message it carries. *Messiah* is proclamation, attraction and jubilation but – and here's the important thing – it is also an *invitation*.

(By Canon J John, Philo Trust, with permission)

Scripture Cake – Editor’s challenge!

On one of my tea towels is this recipe which I’ve never attempted. A £10 Waterstone book token awaits the reader who can make this and send me a photograph of the finished item for inclusion in the next issue.

1 ½ Cups of 1 Kings Ch. 4v 22

½ lb of Genesis 18 v 8

2 Cups of Jeremiah ch 6 v 20

2 Cups of Samuel Ch 30 v 12

1 Cup of Nahum Ch 3 v 12

1 Cup of Numbers Ch 17 v 8

½ Cup of Judges Ch. 4 v 19

2 Tsp of Psalm 19 v 10

Season to taste with 2 Chronicles Ch. 9 v 9

4 of Isaiah Ch. 10 v 14

Pinch of Leviticus Ch. 2 v 13

2 Tsp of Amos Ch. 4 v 5

Method: Using Proverbs Ch. 23 v14, mix Genesis, Jeremiah and Psalms to a cream. Add Isaiah one at a time then Samuel, Nahum and Numbers. Sift together Kings, Chronicles, Leviticus and Amos into the mixture and, lastly, Judges.

Place in a (cool) Malachi Ch. 4 v 1 (last item) for 1 and a half hours.



Maybe like this!?

Predictions for 2022

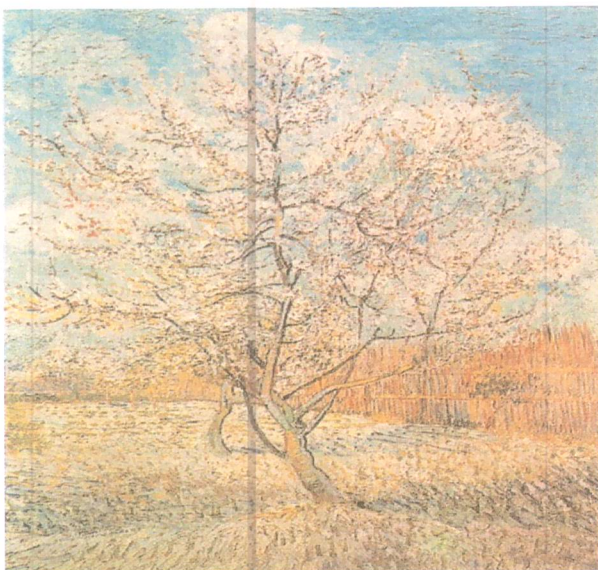
I expect that many readers will have listened to the annual Radio 4 Correspondents' Predictions, on New Year's Eve, regarding the political, social and economic trends for 2022. Lyse Doucet asked some of the BBC's most experienced journalists to gaze into their crystal balls and predict what this New Year might have in store.

12 predictions for 2022 regardless of what the Government does:

1. THE BIBLE WILL STILL HAVE THE ANSWERS.
2. PRAYER WILL STILL WORK.
3. THE HOLY SPIRIT WILL STILL MOVE.
4. JESUS WILL STILL BE THE NAME ABOVE ALL NAMES.
5. GOD WILL STILL INHABIT THE PRAISES OF HIS PEOPLE.
6. THERE WILL STILL BE SINGING OF PRAISE TO GOD.
7. THERE WILL STILL BE GOD- ANOINTED PREACHING.
8. GOD WILL STILL POUR OUT BLESSINGS UPON HIS PEOPLE.
9. THERE WILL STILL BE ROOM AT THE CROSS.
10. JESUS WILL STILL LOVE YOU.
11. JESUS WILL SAVE THE LOST WHEN THEY COME TO HIM.
12. GOD WILL STILL BLESS THOSE WHO BLESS ISRAEL.



Late winter/ early spring scenes



Paintings by Boucher, Turner, Munch, Traynor, Van Gogh & Sisley

St Matthew's Roof Fund- Progress Report

We have reached quite an exciting point towards replacing the roof: following approval by the PCC, the architects MEB Design have been asked to draw up plans for us to submit for planning permission. We need this permission because we are adding insulation and applying for fitting solar panels on the roof on the corner of Park Hill Road and Chichester Road and possibly on the section over the hall. The roof material is being changed from aluminium to zinc, since zinc has an estimated life span of 100 years against 50 years for aluminium. Although zinc will cost more, the cost per year will be only half that of aluminium. There may also be an option to raise a mortgage on the church bungalows.

The DAC (Diocesan Advisory Committee) have looked favourably on the use of zinc – we have the facts and figures for the savings in energy bills resulting from the addition of insulation and solar panels, calculated by a company called Phoenix. (If you would like to read their report, please contact Jan Williams). Once we have the architect's plans, we can apply for planning permission from the Council and submit them for a recommendation, a precursor for seeking a faculty, from the DAC. With approval from these two bodies, we will be able to apply for funding from the National Lottery Heritage Fund.

Many thanks to all those who participated in the BIG GIVE, whether by pledging or donating towards match funding. The amount received brings the total funds raised so far to £157,320 plus the £11,000 promised from Marshall's Charity. Do please continue to give what you can, making it clear whether the money is for general running of the church or for the Roof Fund.

Our Treasurer, Terry Mitchell, is very mindful of the need to keep the accounts separate. We make steady progress towards our goal and continue to pursue match funding and grants from other charities and foundations.

(The Roof Fund Committee)



The English Plural according to

We'll begin with a box, and the plural is boxes,
But the plural of ox becomes oxen, not oxes;
One fowl is a goose, but two are called geese,
Yet the plural of moose should never be meese;
You may find a lone mouse or a nest full of mice,
Yet the plural of house is houses, not hices.

If the plural of man is always called men,
Why shouldn't the plural of pan be called pen ?
If I speak of my foot and show you my feet,
And I give you a boot, would a pair be called beet ?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth ?

Then one may be that, & three would be those,
Yet hat in the plural would never be hose;
And the plural of cat is cats, not cose.
We speak of a brother & also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his & him,
But imagine the feminine: she, shis & shim !

Let's face it - English is a crazy language.
There is no egg in eggplant nor ham in hamburger;
Neither apple nor pine in pineapple.
English muffins weren't invented in England.

We take English for granted,
but if we explore its paradoxes,
We find that quicksand can work slowly,
boxing rings are square;
A guinea pig is neither from Guinea nor is it a pig.
Why is it that writers write, but fingers don't fing,
Grocers don't groce & hammers don't ham ?

If teachers taught, why didn't preachers praught ?
If a vegetarian eats vegetables,
what does a humanitarian eat?

Sometimes I think all people who speak English
Should be in an asylum for the
verbally insane.

In what other language do people recite at a play,
and play at a recital?

Parish Church of St Matthew, Croydon

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Reader	Alison Radford	
Director of Music & Choir	Michael Strange	
Southwark Pastoral Auxiliary	Carolyn Tweed	
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Sacristan	Gillian Bridger	
Assistant Sacristan	Jerry Savage	
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Parish Committees and Organisations

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



Please support our ongoing work
in the community



Thank you for giving to St Matthew's

**PLEASE SUPPORT OUR
ROOF APPEAL**



Thank you for your donation to St Matthew's