

PARISH Magazine

 Croydon
Minster and St George's, Waddon

April / May 2021



10 Years a Minster

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PCC Elections

We're here for u3a *Croydon u3a*

Parish Diary

Croydon Minster

Sundays 10am Eucharist

You may only enter the church if you have a previously booked a (free) ticket from Eventbrite at:

<https://www.eventbrite.co.uk/o/croydon-minster-31264930179>

Tickets are made available from the Wednesday prior to each Sunday.

Wednesdays 11am Eucharist

If you are able to attend the Eucharist on a Wednesday at 11am please do so and not on a Sunday (to enable those who can only attend on a Sunday).

There is not, at this stage, any need to book to attend on a Wednesday.

.....

St George's

All services are currently restricted due to Covid-19.

Sundays 10am Eucharist

St George's Safeguarding Officers:

Anne Tanner 020 8686 3760 / 07715 581046

Christine Crawley 020 8688 0609 / 07770 613948

Cover image: Croydon Minster, 2011 (photograph: Randall Murrow)

Holy Week at Croydon Minster

For services requiring tickets, these can be booked via our Eventbrite page:

<https://www.eventbrite.co.uk/o/croydon-minster-31264930179>

PALM SUNDAY – 28 MARCH

10am Eucharist (sung by Cantor) and Blessing of Palms with homily

Please book in advance from Eventbrite

MONDAY, TUESDAY, WEDNESDAY OF HOLY WEEK –

29, 30, 31 MARCH

11am Eucharist (said) each day

MAUNDY THURSDAY – 1 APRIL

7pm Mass of the Last Supper and Watch (sung by Cantor) with homily

Please book in advance from Eventbrite

GOOD FRIDAY – 2 APRIL

10am Children's Liturgy

Please book in advance from Eventbrite

12 noon Good Friday Liturgy (sung by Cantor) with homily

Please book in advance from Eventbrite

HOLY SATURDAY – 3 APRIL

7pm Service of Light, Renewal of Baptismal Vows,
Eucharist (sung by Cantor) with homily

EASTER DAY – 4 APRIL

8am Eucharist (said)

10am Eucharist (sung by Cantor) with homily

Please book in advance from Eventbrite

Holy Week at St George's, Waddon

PALM SUNDAY – 28 MARCH

10am Blessing of the Palms and Eucharist

MONDAY 29 MARCH

8pm Lent Meditation

TUESDAY 30 MARCH

8pm Lent Meditation

WEDNESDAY 31 MARCH

8pm Lent Meditation

MAUNDY THURSDAY – 1 APRIL

8pm Eucharist followed by a short vigil and Night Prayer

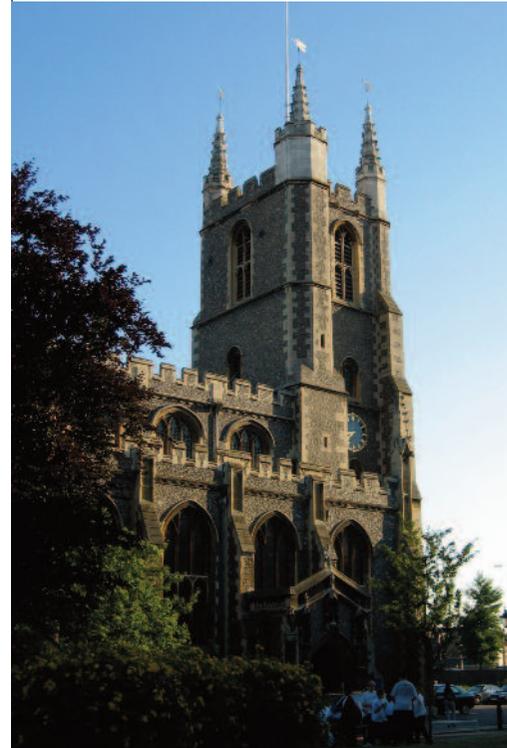
GOOD FRIDAY – 2 APRIL

2pm Liturgy of the Day

EASTER DAY – 4 APRIL

10am Eucharist and lighting of the Easter Candle

All services are in church and online



A Beacon for the Future

In this 10th anniversary year of being a Minster Church, and as we come out of the grinding pandemic, we have a unique and precious opportunity to reassess our life of mission and ministry, to get to grips with deep questions about purpose and vision for this Minster Church over the next 5, 10, 15 years.

I have been spending a good deal of my prayer time during the pandemic reflecting on just this. In doing so I have looked again at Bishop Christopher's sermon from the Minster-making service, I have

pondered the inspiration we might draw from our patron saint, St John the Baptist, and I have asked Bishop Jonathan, the Bishop of Croydon, to offer his thinking too (you can find that elsewhere in the magazine).

By the time this article is published I will have begun assembling small groups – 'focus groups' if you like – to take some time considering some of the questions that we need to face in the climate of 2021, which is so very different even from 10 years ago.

Now is the time to reassess, in a gracious and cherishing way, all aspects of our life together. We need to interrogate those things we do, to ask why, how, when and where we do them? We need to ask what purpose these things serve. It may be that we identify new tasks and let go of some old ones, or may even be that we carry on doing some things we already do – but we must know why!

CROYDON MINSTER APCM

The Annual Parochial Church Meeting for 2021
will take place as part of the Service
on Sunday 16 May 2021 at 10am

All are very welcome

Further details to follow in Weekly Bulletins

Parish Magazine Committee

Magazine Editor: Liz Watkins, 07973 172807

Commissioning: Fr Andrew, Liz Watkins

Liaison with advertisers: Debbie Miller

Proofreading: Alice Bishop

Please email contributions to liz.watkins@intermain.org.uk

Deadline for the June / July 2021 issue: Thursday 20 May

Please note: The views in the articles of the magazine reflect the opinions of the writers and not necessarily those of the editorial board.

What we cannot do is say, ‘What were we doing in February 2020 before the pandemic?’ and then carry on as if nothing has happened. Why not? Because the world is a very different place, Croydon is a very different place. We cannot wind the clock back. As Jesus says in the Gospels, ‘Remember Lot’s wife’ (Luke 17.32) – she stopped to look back at a scene of destruction and turned into a pillar of salt!

We have to continue looking forward, informed by the past but not bound to it. That is what the word ‘tradition’ is all about: receiving from the past to face the present and step into God’s future. As the theologian Jaroslav Pelikan remarked:

Tradition is the living faith of dead people to which we must add our chapter while we have the gift of life. *Traditionalism* is the dead faith of living people who fear that if anything changes, the whole enterprise will crumble. [My italics]

We draw from what has gone before, adding the chapter only we can add. And we do that by being two faced! I don’t mean that in the normal, derogatory, way, rather that we need 1) to face God, in his holiness, and 2) to face outwards in love and service to the wider community of Croydon as a church which lives out reconciliation and renewal. Croydon desperately needs reconciliation, renewal and hope and that is a long-term task.

All this is an empty undertaking if it is not rooted in God, so first we face and encounter God in the beauty of holiness. That is why the beauty, dignity, mystery and encounter of our Catholic worship is so precious. Repeatedly our patron, St John the Baptist, said, ‘Look, behold, here is the Lamb of God’; he focused totally on God revealed in Christ in the power of the Holy Spirit. And so must we! We behold Christ first in the Eucharist from which our life and faith flows.

In his sermon on 29th May 2011 at which the title ‘Minster’ was bestowed, Bishop Christopher used the phrase ‘beacon’ more than once. A beacon needs to be seen – it’s no use being hidden under a bushel basket – a beacon shines out, a beacon gives

light, a beacon guides, a beacon offers hope to those in darkness or danger.

The light we shine is not our own, it is Christ's – himself the light of the world. Bishop Christopher reflects on the light we are called to shine out and where to shine it:

‘It is a way of love; a way of service and a way of holiness. It is a way that every Christian is called to follow; a way of which every Church building, from the smallest chapel to the grandest cathedral is a tangible, physical reminder; it is a way made known in the transformation of our communities and society by faithful, loving Christians all playing their part. Indeed, by making this church a Minster we are able to give you a particular challenge.’

There's the challenge, there's the hope. We have the title – Minster Church – let's make it a beacon and gift to our locality and the wider Borough, and may we be convinced and convincing in our purpose as a Minster Church for this new era.

Fr Andrew

Our calling: art work by some of our Minster's young people



The Earliest Minster at Croydon

In this edition of the Minster magazine in which people are remembering the 10-year anniversary of the Minster-making service, I thought I might go back in time to when the church was first described as a Minster. Incidentally, I do remember the Minster-making service well because the Parish Church Junior School were invited to attend and I conducted the choir singing a four-part gospel round.

When showing tour groups around the Minster I often begin at the brass plaque at the entrance which lists all the names of the vicars down the years. I point to the top of the plaque so that the visitors can read the name of the first priest of Croydon for which we have evidence, Elfsie. For ease of remembering I usually add that if you think of the word 'selfie' and then take the 's' from the front, you can insert it into the middle of the word and then you have the name of our earliest recorded priest in AD 960. Think Elfsie, think Saxon!

This, though, is not the earliest reference to a Croydon Church. An Anglo-Saxon Charter of AD 807 tells of a synod held at Crogedena, one of the old words for Croydon. It states that the synod was "juxta monasterium quod dicitur Crogedena." A meeting near the monastery at Croydon would indicate that even in the early years of the 9th century, our town and church were an important place. Both the church and the facilities at the monasterium would need to be of a standard suitable for the most eminent of visitors.

The first name written under the Charter and therefore the most important member at the synod is Uulfredus. He can be referred to today as Wulfred, who was Archbishop of Canterbury from AD 805–832. He has left many records of his work transforming the organization of the life of Canterbury Cathedral as well as his clashes with the Kings of Mercia, firstly Coenwulf and secondly Coelwulf. The

second name on the synod list was Deneberhtus, who was the Bishop of Worcester. The others who were listed were each described as 'dux', literally a Duke or more likely a leader of a group or area: Beornod, Ceolpard, Cynhelm, Visheard, Eatferd. What they achieved or discussed in the synod isn't recorded but it is remarkable that 1200 years ago such a meeting was held here.

It is because of evidence such as this that the eminent Oxford historian John Blair describes Croydon as having a Minster. The other places in Surrey on his list are Bermondsey, Lambeth, Southwark, Chertsey, Farnham, Godalming, Godstone, Kingston, Stoke by Guildford, Leatherhead and Woking. Seeing such a list shows how much localities change over time, Croydon being no different.

The See of Canterbury is traditionally seen as beginning its ownership of the manor of Croydon at the time of Lanfranc in the 11th century. The Charter evidence of 807 would indicate an earlier possession. A change in the ownership of Croydon land can also be found in a document from AD 871. Land in Croydon was leased to Ealdarman Alfred for his life, with an option of permanent acquisition by his heir. Alfred's will, made soon after, bequeathed land at Sanderstead, Selsdon, Lingfield and Farleigh.

Changes could also have come through links with Kent. Elfsie's mention in AD 960 comes in a mainly Kentish-based will. Does that evidence, together with these other pieces, show that Croydon's ecclesiastical history shows a greater link to the east than it does with the rest of Surrey? It may be that the old barrows of Farthing Down indicate an earlier boundary of some sort. Could they be a sign of a lost Iathe boundary, destroyed by the creation of a Croydon Estate which itself has morphed and changed over the years?

Where are the remains of our Saxon Minster? Foundations for an earlier major structure were discovered when the church was being rebuilt after the fire of 1867,

but no significant archaeology was done at that time. If the foundation remains are not under our current building then we are in the realms of speculation as to their position.

Be in no doubt though, a Saxon Croydon Minster was a thing. You can't hold up a postcard, you haven't a coin recovered from the soil, but we do have the synod with Archbishop Wulfred. Just imagine that!

David Morgan

10 Years a Minster

In the time that there has been a parish church in Croydon, 10 years isn't much – no-one knows for sure when the parish was founded, but it's been here for well over a millennium. There is of course the possibility that it might just be entering again into its original heritage, if we are correctly interpreting the hints in Saxon documents that there was a minster in this area in the 9th century.

Minsters were a cornerstone of the evangelisation of England, as the pagan Saxons gradually and often reluctantly transferred their allegiance to Christianity. Set up in key cities and towns, they were the places where faith was nurtured and grown, and from which the church's mission extended into the surrounding country. They were centres for prayer and worship, and connection points with the wider church, providing a base for the bishop's ministry when he came to each part of his diocese.

And a minster today? When you get past the huge differences, maybe the calling for Croydon Minster in the 21st century has something profound in common with the possible origins of the church in this town. The last year has exposed the fragility of the world in which we live – a fragility which was all too evident to the inhabitants

of the Anglo-Saxon kingdoms of pre-Conquest England. Then, the church offered hope, especially for the vast majority of the very poor, that they possessed a dignity as God's children which was deeper than their worldly poverty; that they had a hope of eternal life which was glorious compared to the brief hard lives they lived on earth. And maybe that hope is more needed now in the light of all that's happened: it's possible that the pandemic has stripped away at least some of the veneer of security that has blinded the eyes of many, perhaps all of us, to the realities of life and death.

Of course there will be many – maybe all of us to an extent – who'd quite like to put the veneer back. But whatever happens after we leave the emergency, it won't be just a reset to 2019. Croydon in particular is in danger of experiencing the worst possible 'recovery' from the pandemic – the so-called K-shaped recovery. The two arms of the K show the two trajectories. Those who have saved money during the last year set off post-pandemic in a new burst of consumerist enthusiasm, shooting up the upper arm of the K. Meanwhile, those who have spent what savings they had, got further into debt, find that on the other side jobs are even more scarce, wages are even lower – so they slide down the bottom arm. We were already a deeply divided borough, socio-economically and politically, with areas of great wealth and desperate poverty. The danger is that both will be accentuated – with the dangers then of complacency on the one hand and despair on the other. Our borough is inevitably going to face deep cuts to social services already reduced by a decade of funding cuts to local government. It's going to be a hard time to be poor in Croydon.

Those are dangers that face us. But we have a resource to call on which is greater. The early church established itself against the odds in a militaristic society and brought the message of the gospel of peace. Communities of prayer grew up which practised a different way of living (remember that the English word 'minster' comes

from 'monasterium' – a monastery). A minster for the 21st century needs to be a focus of hope, and hope's companions, faith and love.

Hope is expressed in many ways. It is shown in daring to commit scarce resources to excellence in worship, as a sign that there is more to life than the realities of the everyday. It is equally shown in costly commitment to maintaining and arguing for the dignity and rights of those most excluded – those who might feel that they are sliding down the K. It is demonstrated by a being a focus of reconciliation and renewal, uniting people across the boundaries that so easily stand in the way.

Croydon Minster needs to be for the whole of Croydon a sign of unity expressed through service. From the ancient minsters people went out with the good news: they didn't just wait for others to come to them. At this 10th anniversary, rooted in a much deeper history, my hope is that there will be a similar flow, going out with the gospel and providing refreshment and love to those who come to you, so that the good news of Jesus may continue to be felt, seen and heard as good news in our town and borough.

Bishop Jonathan

The Church Times

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Monthly/Annual subscriptions available

Contact Denise for further details

The Harrowing of Hell – Two Icons for Easter

If you want to send a Christmas card with a religious subject there is a big choice of cards to convey the message of Christmas. If you want to send a religious Easter card that is not so easy. One reason for this is that rather than seeing a baby in a manger, the first image in the Easter story is an empty tomb.

There are the resurrection appearances of course – although each of the gospels has a different story – but the first message the women hear is “He is not here; he is going ahead of you”. “He is not here” means things can never be the same after the Resurrection: we meet him as we go forward in faith.

It is easy to think that the story of Easter is a happy ending – Jesus wasn't dead after all and he has come back and all can go on as before. If that was the story, then it would just be a resuscitation. But the message is first of all he is not here and is going ahead. Furthermore when Jesus does appear and reassure his followers “I am with you always”, he still bears the wounds of his passion. Indeed John's gospel makes a point that it is only when Thomas puts his hand into the wounds that he can believe.

What matters for Christians is not just what happened but what the story of the crucifixion and resurrection means: God has revealed his nature in Christ on the cross and as a result God and humanity are reconciled – human sin and death are overcome. Paul gives a list of resurrection appearances at 1 Corinthians 15.3 but the first thing he says is that it means “Christ died for our sins”. A whole new way of understanding human life has been revealed. That is what is important about the cross and resurrection, not just that Jesus came back to life. Bishop David Jenkins of Durham got into a lot of trouble in 1984 for saying the resurrection was **not** a conjuring trick with bones. He was not denying the resurrection but pointing out that it was not just an historic event.

I once heard a delightful Orthodox priest and scholar called Father Ephrem Lash talk about this. At the time when Bishop Jenkins was in the news Father Ephrem was on Mount Athos, the community of monasteries in Greece where the monks tend to be highly conservative. They were scandalised by this news of a bishop doubting the resurrection, as they thought. Father Ephrem took them to see two icons.

He pointed to them in turn. “What the bishop is saying is that the Resurrection is not like **this** one, but like **that** one.” The monks were convinced.

The first one Father Ephrem pointed to was of the type I saw many years ago in a Greek church around Easter. It showed an empty stone tomb shaped like a coffin with soldiers asleep around it. Christ was shown rising triumphantly in the air, naked apart from some white drapery. This is not the Orthodox traditional icon but derived from Italian or Western paintings of Easter and is regarded by informed Orthodox as decadent. This was what Father Ephrem was suggesting showed a conjuring trick with bones.

The other icon, the one he suggested that illustrated what Bishop Jenkins had meant, was the traditional Orthodox icon of the resurrection (*see example on facing page*). It does not attempt to show any of the gospel stories. Instead it shows Christ, fully clothed, in hell releasing humanity from its bondage to sin and death. The broken gates of hell are beneath his feet. With one hand he is holding on to a woman, Eve, and with the other a man, Adam. The basis for this image is 1 Peter 4.6. It is not meant to be a depiction of an event but a representation of the significance of Easter. The story is known in the West as the Harrowing of Hell. It can be seen in some medieval wall paintings and forms the climax of the great English medieval religious poem ‘Piers Plowman’.

In this icon Christ is showing overcoming death and hell and pulling Eve and Adam, women and men, you and me out of our life of death and sin. As it says in



Hebrews 2: “Christ himself likewise shared flesh and blood so that through death he might destroy the one who has the power of death... and free those who all their lives were held in slavery by the fear of death.”

PARISH RECORDS

Croydon Minster

Congratulations to

Ronny, Audrey and Sophie Krippner
on the safe arrival of baby Hugo

Baptism

Aniyah-Ama Acheampong

R.I.P.

David Broughton

Richard Foster

Denis Rigden

Ray Roche

Pat Butterworth

Dennis Corr

Tim Rooke

Elizabeth Kunadu

Wyn Harpur

Dennis and Joyce Grace

Alan Walker

Derek Fleming

Croydon Youth Forum

Hello,

My name is Alex and I have been a member of the Minster community for four years. I am a choral scholar and have been lucky enough to spend a lot of time in our beautiful Church and enjoy the services along with the congregation.

In early February 2021, Fr Andrew contacted all the Minster's young people from Year 9 and above to ask if anyone would be interested in representing the Minster's community at the Croydon Youth Forum. As these types of opportunity do not come along very often, I volunteered. On Saturday 20th February, the Bishop of Croydon hosted the first of these sessions in a virtual forum. The session lasted an hour and a quarter and was very interesting. Sarah Okonkwo, Tom Willmer and I attended representing Croydon Minster and its community. Mrs Edwards, who organises the Blue Door Group, supported us.

I thought I would share some notes for the Parish Magazine.

The session was chaired by the Bishop of Croydon and facilitated by Keli Bolton and two colleagues from the Children & Youth with Mission Action Planning team. We were told ahead of time that we should bring an item to the meeting that represents something of who we are or that means something to us that we might like to share with the group. This item was used whilst we all introduced ourselves at the beginning of the forum. Keli also provided a short code of conduct list which included things like respecting each other's point of view. These were useful guidelines for all of the forum attendees.

There were 18 youth attendees, three from each church representing areas across the Croydon diocese. After the initial icebreaker, we broke out into smaller



PCC ELECTIONS... READ ON!

Each year there are elections for the Parochial Church Council (the PCC) at the Annual Parochial Church Meeting (APCM). So what are you voting for and might you be someone who could serve the church in this way?

It is important that both those voting and those standing for membership of the PCC understand its purpose and what gifts it needs from its members.

The elections for the PCC combine Democracy and Discernment:

- **Democracy:** there is an election, in which all members of the church Electoral Roll may vote based on their choice of the candidates standing;
- **Discernment:** because this is not about popularism, party affiliation or personal agendas, but a prayerful willingness to serve the whole mission of the Church in the parish and, led by the Holy Spirit, to work with others in this task.

So what is a PCC?

The Parochial Church Council is part of the governance structure of the Church of England at parish level.¹ It is chaired by the Incumbent (at the Minster that's

¹ The national body of Church of England governance is General Synod of which the Archbishops of Canterbury and York are presidents; each Diocese has a Diocesan Synod of which the Diocesan Bishop is the president; each Deanery (a group of parishes in a geographical area) is chaired by the Area Dean. Members of each body also serve on the next tier down of governance thereby connecting governance throughout the Church of England.

Fr Andrew), and comprises the churchwardens (who are elected separately) and licensed clergy as *ex officio* members as well as elected representatives from the Electoral Roll of the church, the licensed clergy and Deanery Synod representatives.

The PCC holds many legal responsibilities and members are Trustees, so this is a responsible and significant role. At the Minster members serve for three years, before taking a break of a year.

What does a Parochial Church Council (PCC) do?

“The incumbent of the parish and the PCC have a duty to consult together on matters of general concern and importance to the parish, and to co-operate in promoting in the parish the whole mission of the church: pastoral, evangelistic, social and ecumenical. This includes almost everything to do with the church’s work in the parish, and its relationship with the deanery and the diocese.”

Church Representation Rules

To that end the PCC:

- works with the incumbent in promoting the mission of the church. At the Minster this includes taking forward ‘Mission Action Planning’ and the Diocesan Vision ‘Hearts on Fire’;
- is responsible for the maintenance and repair of the church, churchyard and moveable objects;
- as well as being responsible for the care and upkeep of the church, churchyard and moveable items, the PCC is also the beneficial owner of the church hall and other property;
- has overall charge of all expenditure (in practice the PCC Treasurer leads on this for the PCC, but PCC members are responsible for asking questions and setting direction);
- is an employer and has responsibilities towards its staff;

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- members are Trustees of the church;
- the PCC is a body corporate, which means that it is a separate body from the people who serve on it. PCC members are also trustees, which entails various responsibilities under charity law;
- it meets around six times per year and full, regular and committed attendance is expected.

What skills does a PCC member need?

PCC members should be regular communicants at the church; that is the first qualification! In addition PCC members should have the following gifts:

- **Vision:** for Christian faith and discipleship that is flourishing and growing in the parish;
- **Imagination** for being creative in responding to our context today;
- **Commitment:** to corporate worship in the Eucharist and to church that is 'Loving God; walking with Jesus; led by the Spirit';²
- **Enthusiasm** for speaking, for challenging confidently and for listening attentively.

Ready to vote? Ready to stand?

We trust that you feel well informed about what the PCC is so that you can discern who you might encourage to serve in this way or consider standing yourself. You can read about what the PCC has done in the past year in the Annual Report and Accounts. And if you would like more information about the PCC, how it works and its sense of purpose and direction please contact Sue Kibler, the PCC Secretary, for a conversation.

pcc.secretary@croydonminster.org

² Southwark Diocesan Vision 'Hearts on Fire' <https://southwark.anglican.org/southwarkvision/>




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We're here for u3a

It all started in 1987, when Richard Branson crossed the Atlantic in a hot-air balloon and Croydon u3a was formed and took flight. We have never looked back – for 34 years we have continued to serve Croydon's diverse community and have made a real difference to the quality of so many lives.

While we at Croydon u3a mark our 34th anniversary this year, the National u3a organization, which has 1057 local groups and over 450,000 members, is also holding its first ever 'u3a Day' – and we will be celebrating that too, in June!

Anyone no longer working full-time can join the u3a – no qualifications needed; just interest, enthusiasm and willingness to explore new challenges and new experiences together. The u3a is non-religious and non-political and is open to everyone – from all backgrounds, religions and cultures. Over the years, our members have benefitted from a varied local menu of interest groups and activities, 58 in all currently – there is something for everyone and if you don't see anything that you like, then we will help you to start a new group.



Arlene and Caroline enjoying Yoga

In 'normal' times, our groups meet in different halls and venues, including some in private homes, all over Croydon. In addition, we have a General Meeting on the second Wednesday afternoon in each month at the Freemasons' Hall, 73 Oakfield Road, CR0 2UX (on the corner with St James's Road – marked 'Masonic Hall' on the map) with a talk on a different topic and a chance to socialise over a cup of tea.



Five u3a members were invited to tea at the Palace and met the Duchess of Cornwall and some of the team from 'Strictly'. Here is Sharon McEwan

Even though the past year has restricted our face-to-face activities, it has not prevented us meeting – we've learnt to use Zoom and connect on a regular basis with others. Our General Meetings are also taking place by Zoom just now. Croydon u3a is run by its members for its members and there is no stopping us. So perhaps the pomp and circumstance we'd planned for our 34th Anniversary celebrations will be dialled back just a little and the invited guests and the number of dignitaries will be fewer, but the modern magic of technology will take over and allow us to share a carnival of collective memories and to party on Friday 16th April from 7pm till late, using Zoom. The ceremony will go ahead and the future is looking good.

To find out more about Croydon u3a: <https://u3asites.org.uk/croydon>

Facebook: Croydon u3a

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She can be contacted on:

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A proud tradition of care, understanding and trust



Rowland Brothers is a family business serving the needs of bereaved families since 1873. During this time we have earned an enviable reputation for excelling in the traditions of quality, service and reliability.

Our range of products and services are designed to provide you with a funeral that lets you remember your loved one with dignity and respect.

- Burials & Cremations
- Chapels of Rest for all Religions
- Specialists in Worldwide Repatriation
- All Memorial & Stone Work
- Grave Maintenance Plans
- After Care Services & Home Visits
- 24 Hours, 365 Days Service
- Pre-Paid Funeral Plans
- Exhumations
- Easy payment plans available

Established in 1873



Email: info@rowlandbrothers.com

www.rowlandbrothers.com

299 - 305 Whitehorse Rd,
Croydon CR0 2HR
020 8684 1667

44 High Street,
Purley CR8 2AA
020 8660 5547

9 The Parade,
Old Coulsdon CR5 1EH
01737 555 202

434 Limpsfield Rd,
Warlingham CR6 9LG
01883 623 067

32 Central Parade,
New Addington CR0 0JD
01689 842 046

J.B. Shakespeare

Limited

FAMILY FIRM OF

Funeral Directors

Established 1877

Immediate Personal Service

Head Office:

1 Norfolk House

Wellesley Road, Croydon CR0 1LH

Telephone - 020 8688 1447 & 020 8688 2003

Fax - 020 8688 5330

Chapel and Monumental Works:

21/27 Sheldon Street, Croydon

Contact us for Pre-Arranged

Funeral Expenses Plans

National Association of Funeral Directors (NAFD)

Contacts

CROYDON MINSTER (St John the Baptist)

Church Street, Croydon CR0 1RN - 020 8688 8104 (Fax 020 8688 5877)

Email: croydonminster@gmail.com Website: www.croydonminster.org

ST GEORGE'S CHURCH

Barrow Road, Waddon CR0 4EZ - 020 8688 7006

Priest-in-Charge	Revd Canon Dr Andrew Bishop	020 8688 8104
Advisor and Assisting Priest	Canon John Ackland	07831 516662
Assistant Priest	Revd Alan Bayes	07792 846452
Assistant Priest, St George's	Revd Linda Fox	07736 708828
Hon Curate, St George's	Revd Peter Smith	07856 365561
Lay Readers		
Croydon Minster	Elaine Cooper	020 8686 7315
St George's	Marcia Grant-Che	07969 653110
Southwark Pastoral Auxiliary	Diana Hemmings	020 8667 0575
Churchwardens		
Croydon Minster	Arlene Esdaile	020 8657 5187
	Pamela Hall	07966 521761
St George's	Christine Crawley	07770 613948
	Carol Milgate	07984 112804
Director of Music	Ronny Krippner	020 8688 8104
Verger and Parish Administrator	Denise Mead	020 8688 5971 (home)
Vicar's PA	Angela Bond	020 8688 8104
Master of the Ringers	Shirley McGill	020 8406 3083
PCC Secretaries		
Croydon Minster	Sue Kibler	07941 744101
St George's	Lynne Kerwood	020 8688 1666
Treasurers		
Croydon Minster	Debbie Miller	020 8688 8104
St George's	Carol Milgate, Treasurer	07984 112804
	Ethel Dixon, Assistant	

Times of Services

*** REGULAR SCHEDULE IS CURRENTLY SUSPENDED ***

Croydon Minster

Morning Prayer, weekdays (excluding Tuesday), 8.30am

Sunday

8.00am - Eucharist

10.00am - Sung Eucharist;

Creche (ages 0 – 4), Kingfishers (4–10) and Blue Door Group (11+)

6.30pm - Choral Evensong

Monday

11.00am - Eucharist

Tuesday

8.30am - Eucharist

9.00am - Morning Prayer

11.00am - Eucharist

5.30pm - Choral Evensong sung by the Boy Choristers *

Wednesday

11.00am - Eucharist (Book of Common Prayer)

5.30pm - Choral Evensong sung by the Girl Choristers *

Thursday

7.00pm - Choral Evensong (men's voices) *

Friday

11.00am - Eucharist

Saturday

10.00am - Eucharist

* Term time only

St George's, Waddon

Sunday

10.00am - Parish Eucharist, Noah's Ark (ages 5–11)

Thursday

10.00am - Eucharist with Discussion (Traditional Language)