

PARISH Magazine



Croydon

Minster and St George's, Waddon

June / July 2022

Minimum donation £1.00

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Regular service times

Croydon Minster

Morning Prayer, Monday – Friday 8.30am

Sunday

8.00am Said Eucharist
10.00am Sung Eucharist
6.30pm Choral Evensong

Monday

11.00am Said Eucharist

Tuesday

11.00am Said Eucharist
5.30pm Choral Evensong (Boy Choristers – term time only)

Wednesday

11.00am Said Eucharist
5.30pm Choral Evensong (Girl Choristers – term time only)

Thursday

7.00pm Choral Evensong (Men's voices – term time only)

Friday

11.00am Said Eucharist

St George's

Sunday

10.00am Eucharist

Thursday

10.30am Eucharist

Diary dates

Croydon Minster

June

- Thu 2 Bank Holiday
- Fri 3 Bank Holiday
- Sun 5 **Celebration of HM The Queen's Platinum Jubilee**
Festal Eucharist for Pentecost, 11.00am
Picnic Lunch on Minster Green, 12.30pm,
and singing with the Salvation Army Band
Festal Evensong, 6.30pm, including music from the Coronation
- Tue 7 Broadmead Primary School Visit, 1.00pm
- Sat 11 Croydon Symphony Orchestra Concert, 7.30pm
- Sun 12 Sung Eucharist for Trinity Sunday, 10.00am
Bitesize Catechesis in the Church Hall, 11.30am
Family Service: God's Love Three-in-One, 3.30pm
- Thu 16 Sung Eucharist for Corpus Christi, 7.00pm
- Sat 18 Croydon Philharmonic Choir and Croydon Male Voice Choir
Concert, 7.30pm
- Sun 19 Sung Eucharist followed by coffee / tea in church, 10.00am
Choral Evensong including Croydon Rotary Centenary celebration,
with guest preacher Revd Sara Goatcher, 6.30pm
- Wed 22 Eucharist for the Archdeacon's Visitation Service, 8.00pm,
with Swearing-in of churchwardens, PCC and sidespersons
- Thu 23 Deanery Synod at Christ Church, Sumner Road, 8.00pm
- Sun 26 Festal Eucharist for Patronal Festival, 10.00am,
with a celebration of 'Minster Life'

contd./

July

- Sat 2 Diocesan Ordination to the Priesthood, 11.00am
- Sun 3 Sung Eucharist for the Diamond and Silver Anniversaries
of Ordination to the Priesthood for Canon Arthur Quinn and
Fr Andrew, 6.30pm
- Mon 4 Old Palace of John Whitgift School Prizegiving, 7.00pm
- Tue 5 Cumnor House Girls' School Speech Day, 12 noon
- Wed 6 Cumnor House Boys' School Speech Day, 12 noon
- Fri 8 Croydon U3A Visit, 2.00pm
- Sun 10 Last Sunday of Choir term
Family Service: The Good Samaritan, 3.30pm
No Choral Evensong
- Sun 17 Parish Eucharist followed by coffee / tea in church, 10.00am
- Tue 19 Minster Infants Year 2 Leavers' Service, 9.30am
Minster Juniors Year 6 Leavers' Service, 2.00pm

Lectio Divina takes place on Zoom at 12 noon on Tuesdays.

Lunchtime Recitals take place on Fridays at 1.10pm during term time.

Please check information in church or on the website for further details.

St George's

June

- Sat 11 Craft Fair with St Dominic's RC Church, 11.00am – 3.00pm,
at St George's, Barrow Road, Waddon

Do This...

The focus of this edition of the magazine is the Eucharist, also known as Mass, Holy Communion or the Lord's Supper.

The title of the definitive and central act of Christian worship is not universally agreed amongst different Christian churches. Indeed, there is a dreadful tendency amongst some to use the title of the Eucharist as a badge of tribal loyalty in the Church. Jon Blanchard helps us in his article to navigate what the different terms for it open up for us.

The Thursday after Trinity Sunday each year is known in the Church of England calendar as the 'Day of Thanksgiving for the institution of Holy Communion' (Corpus Christi). That's a mouthful, so more typically it is known simply as Corpus Christi, which means 'Body of Christ'. This year that falls on Thursday 16th June. To mark the day there will be a service of Evensong and Benediction. My article explores what Benediction of the Blessed Sacrament is. If this is a new way of adoration and devotion to you then why not come and see and soak it up as a way of coming close to the Christ, the Bread of Life. The following Sunday, 19th June, the 10am Eucharist will use the texts of Corpus Christi and will be in the form of a 'Teaching Eucharist' so that as we celebrate it insights will be given into what is done in the liturgy, when and why.

We can learn all about the Eucharist but extremely powerful too are personal accounts and testimony of what the Eucharist means to individuals. Hilary Jacques, Toby Watkins, Sue Kibler and John Langridge give us their insights, as does Patricia Randall in poetry. I hope their reflections prompt you to consider the Eucharist more deeply for yourself.

And what of the priest who presides at the Eucharist? We have an article from Fr Luke Demetri, Assistant Curate at St Michael's, Croydon, who will be ordained priest in July, and he reflects on what it will mean for him to celebrate Mass for the first time. Fr Luke invites us all as the Body of Christ to consider our place in the Eucharistic Sacrifice. As he says, it prompts me to remember my own First Mass, 25 years ago this year, and for Canon Arthur Quinn, 60 years ago. We will celebrate our jubilees on 3rd July at 6.30pm, to which all are most welcome. Fr Luke also invites you to his Ordination and First Mass.

Sometimes we do not feel worthy even to receive Holy Communion. I reflect on this point in relation to George Herbert's poem 'Love bade me welcome', *Love (III)*, which I commend as a text to reflect on before receiving Holy Communion. Likewise, what of those who are unable to get to church? Diana Hemmings describes the ministry of taking Holy Communion to people who are housebound or in hospital.

I hope you enjoy this edition of the magazine and also the article following up on our Annual Parochial Church Meeting in May with an introduction to our new PCC Secretary Lynne Kerwood.

Fr Andrew

Minster Records

R.I.P.

Celia, Peter, Dorrett Barclay,

Antonio Henriques, Richard, John Dennis

Benediction of the Blessed Sacrament

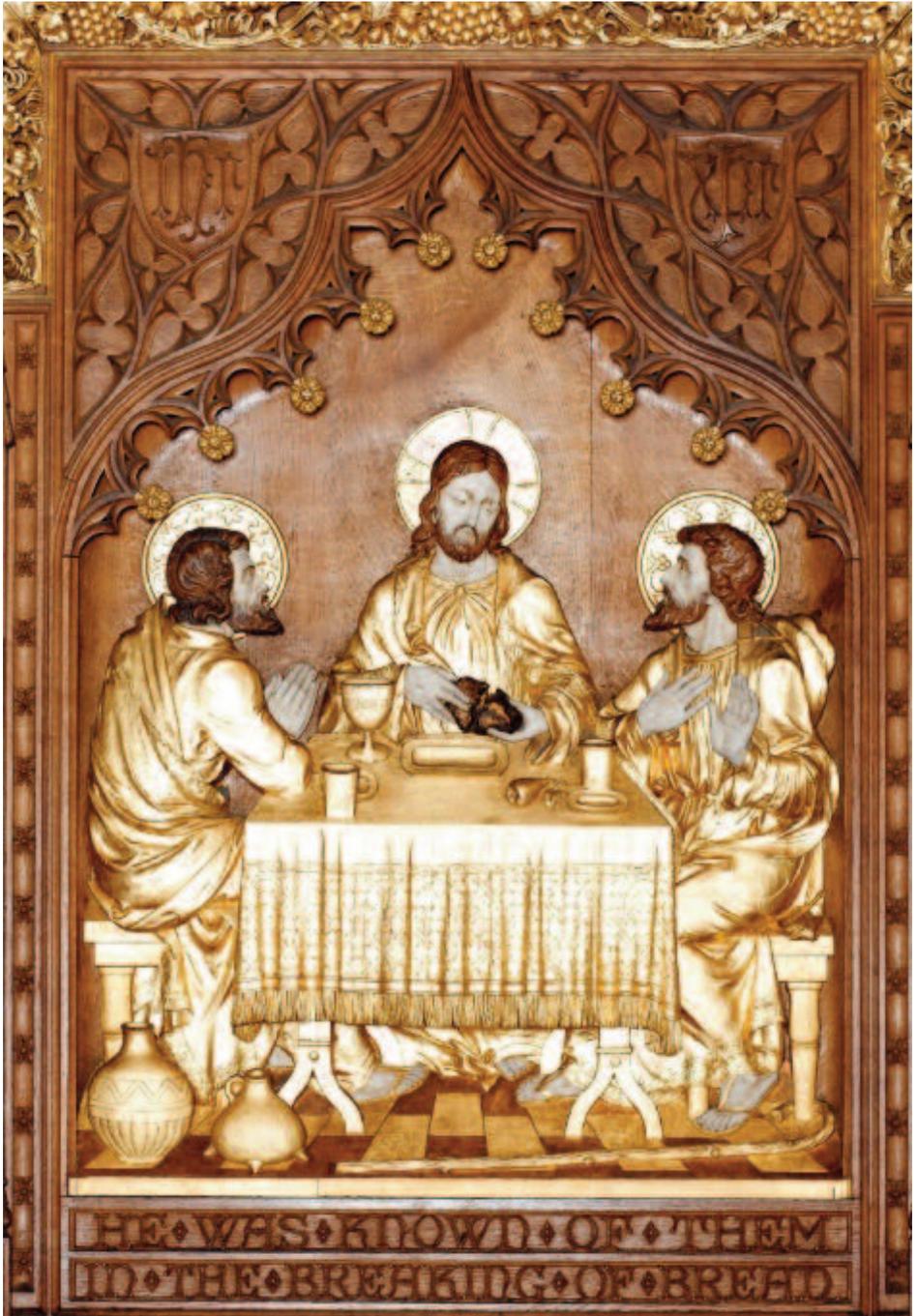
Fr Andrew

During Lent the Thursday evening Choral Evensong at 7pm was replaced with the Office of Compline (Night Prayer, the last of the Church's formal times of prayer which is said immediately before going to bed). We have sung Compline for the last three Lents, but this year the beautiful and mystical 'Benediction of the Blessed Sacrament' was also celebrated. This article will describe what happens and reflect on what it means for us as a Eucharistic community.

First of all, I want to take you to the St Nicholas Chapel of the Minster, for there in the reredos (the carving behind the altar) we see a portrayal of the scene of Jesus breaking bread after walking on the Emmaus Road with his disciples (see *following page*), something described in Luke 24. Carved into the wood are the words 'He was known of them in the breaking of the bread'. The breaking of bread is what we call the Eucharist: the reredos is a reminder of that reality, Christ is present and made visible in the breaking of bread.

Integral to the reredos is a small safe, which has a curtain veil in front of it. This is known as an 'aumbry' or 'tabernacle'. This is where we 'reserve' the 'Blessed Sacrament' (the consecrated bread of the Eucharist). The Blessed Sacrament is reserved so that Holy Communion can be taken at short notice to those who are unwell or dying and is also a statement of the enduring presence of Christ in the Church and in the world.

Reservation is something Catholic Anglicans fought for in the face of some hostility. It is true that the Anglican position in the Thirty Nine Articles of Religion speaks of the sacrament not being adored, but over time that has been seen as much as a pushback against perceived excesses rather than a more holistic understanding of what Eucharistic adoration is about.



The reredos in the Minster's St Nicholas Chapel Photograph: Randall Murrow

God is not trapped in an aumbry or indeed in the 'monstrance' in which the Sacrament is placed for Benediction. The way best to understand this is through what we believe of the Incarnation; that the fullness of the presence of the One Who Is and made the Universe, dwells in the person of Jesus Christ, born of Mary. Jesus wasn't 'trapped' in Mary's womb, but was made flesh and present to his people.

This reality is well expressed by Christina Rossetti in the carol 'In the bleak midwinter' in which she says, 'Our God, heaven cannot hold him | nor earth sustain'. Nothing can contain or hold God, and yet the fullness of God's presence was pleased to dwell (Colossians 1.19) in the womb of Mary. She became the tabernacle from which Christ, 'the firstborn of all creation', was born in human flesh.

The sacraments are points of the intensification of the presence of the God who is already present and purveyors of his Grace. We cannot grasp or contain the immensity of God, but in the sacraments God is present in time and space to us, his creatures.

So Benediction is a focus on the presence of Christ in the Eucharist and then a moment to receive a blessing from Christ as the Eucharistic Host is placed in the monstrance for all to see, echoing the 'Shewbread' of the Old Covenant.

How do we reconcile our apparently esoteric adoration of Jesus Christ in the Eucharist with the realities of poverty, despair and scarcity in the world? Bishop Frank Weston, Anglican Bishop of Zanzibar from 1907 until his death in 1924 famously put it like this:

"But I say to you, and I say it with all the earnestness that I have, if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then, when you come out from before your tabernacles, you must walk with Christ,

mystically present in you, through the streets of this country, and find the same Christ in the peoples of your cities and villages. You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum. ... It is folly, it is madness to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating Him in the bodies and souls of His children. ... You have your Mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look to Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and when you have found Him, gird yourself with His towel of fellowship and wash His feet in the person of His brethren.”

H. Maynard Smith: *Frank, Bishop of Zanzibar: Life of Frank Weston, D.D. 1871–1924* (London, 1926), p.302



What’s in a name? Communion, Mass, Eucharist and others

Jon Blanchard

When I was a child my sister attended a Roman Catholic school and towards Christmas, she mentioned we would be going to Midnight Mass. I corrected her: “It isn’t mass,” I said, “It’s Holy Communion”, referring to the official Church of England title. This was rude and self-righteous of me I am sorry to say.

In fact both titles are used in the first English language Prayer Book of 1549 which calls it “The Supper of the Lorde and the Holy Communion commonly called the masse”.

Mass is the basic four-letter Anglo-Saxon word which was first used in the English language. For many the difficulty is that nowadays they think it is exclusively Roman Catholic, but as 1549 shows there is Anglican precedent for its use.

Later versions of the Prayer Book call it “The Lord’s Supper OR Holy Communion” but notice that in 1549 it was called “AND Holy Communion” indicating that communion was only a part of the whole service. Of course the command “Take and eat” means that communion is a central feature. But if we look at other ways it is described in the Bible, particularly 1 Corinthians 11, there are other important aspects.



'Holy Communion' from St Andrew's, Croydon

St Paul states that Christ tells us “Do this in remembrance of me” and adds that as we do it “we proclaim the Lord’s death.” Remembrance for Paul and his hearers would not mean being nostalgic for something in the past but rather experiencing it in the present. At the Jewish Passover meal the deliverance from Egypt is recalled with the words “This is the night when...”. Christians

remembering Christ's death at the eucharist are in a sense re-presenting it. And although St Paul only mentions Christ's death, it only makes sense if it is his death together with his resurrection. A very early eucharistic prayer (Addai and Mari probably from before 300) makes this clear when it says we are "Performing this great and dread mystery of the passion and death and resurrection of our Lord Jesus Christ".

St Paul also says that first Christ gave thanks. The word "eucharist" means a thanksgiving and in the earliest surviving prayers for the eucharist thanksgiving is a dominant feature, thanksgiving for all that God has done both in creation and in Christ's work. St Irenaeus writing as early as the second century said of the eucharist: "The Lord gave his directions to his disciples to offer first-fruits to God from God's own creation."

Closely related to the idea of thanksgiving in the Hebrew Scriptures is the idea of sacrifice. In Psalm 50 the sacrifices of the Temple are repeatedly shown to be inadequate unless we "Offer to God a sacrifice of thanksgiving and fulfil your vows to the Lord". This does not mean the ritual sacrifices are redundant – it is pointing out what they mean.

The eucharist is obviously a thanksgiving, offering the bread and wine back to God who gives them to us in the first place, but when Christians are offering thanksgiving and their lives to God, they are doing so in union with Christ who made the perfect offering of himself, as the Letter to the Hebrews makes clear. There has been a lot of controversy as to how or whether the eucharist is a sacrifice and how it relates to Christ's sacrifice of himself. In particular there has been a concern to oppose the bad idea that the eucharist is an additional sacrifice to Christ's death and resurrection. That is why the Book of Common Prayer makes a point of saying on the cross Christ "made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice".

But although the sacrifice of Christ cannot be repeated, it is an eternal offering and as we remember it, we are in a sense participating in it. Charles Wesley, the great Methodist hymn writer, could speak of the eucharist saying “Victim Divine, thy grace we claim while thus thy precious death we show” (New English Hymnal 309). The use of the word ‘victim’ is unambiguous sacrificial language.

Another sort of sacrifice in the Hebrew Scriptures is that of a covenant sacrifice. When two parties make an agreement, it is ratified when they share food together. Christ’s words “This cup is the new covenant in my blood” recall the covenant between God and his people on Mount Sinai. This was when Moses told the Israelites: “Behold the blood of the covenant which the Lord has made with you in accordance with all these words” (Exodus 24.8). Eating and drinking with Christ ratifies the new covenant, the new relationship with God, which he has achieved through his death.

St Paul also refers to the eucharist in 1 Corinthians 10 when he says: “The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?” Paul often speaks of Christians as the body of Christ. In sharing the broken bread that he gives to us, we are incorporated in that body.

Receiving communion is the climax of the eucharist, but as I have indicated from the earliest account from St Paul, it is far more than just that. It is the most typical act of Christian worship, uniting Christ with his people in the “great and dread mystery of his passion and death and resurrection”.

Some of my previous articles for the magazine can be found on my blog ‘View from the Pew’ at <https://anglicanchurchlife.wordpress.com/blog/>

Love's Hunger

Patricia Randall

*I searched for love everywhere,
And never found it true.
As soon as I would gain it,
I lost it, and lost you.
Then the place I least would think,
The open church door
drew me through.
I stood an unexpected guest,
there with just a few,
And one in white who lifted up
A silver plate and chalice cup.
The bread of heaven, unknown to me,
Revealed my hungry heart.
The one I loved and searched for so,
In mystery was present there.
At last, my longing satisfied.
The hunger grew from deep inside,
to draw me through that open door.*



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Preparing for my Ordination and First Mass

Fr Luke Demetri

Assistant Curate, St Michael's, Croydon

At the moment, I am preparing, God-willing, for my Ordination to the Priesthood on July 9th at St Michael's, Croydon, as well as my First Mass the following day. Both occasions are obviously big moments for a priest (I am sure that Fr Andrew remembers his) and I confess to occasionally being distracted from my work by planning various bits of liturgy.

However, the Ordination and First Mass of a priest are not just significant events for the one who is ordained; in fact, they are momentous events for the *whole* Church. All of us should thank God for providing priests and pray for more vocations.

Priests are **not** ordained for their own personal gain or because of their merit (rather in spite of it). They are ordained, rather, through the grace of God, for the building up of the Church by the episcopal laying on of hands. The priest is then able, *in persona Christi* [in the person of Christ] to celebrate the Eucharist in our day and age. Christ remains forever the High Priest, as Hebrews tells us, but He also calls individuals to be ordained *in His name* that the Eucharist can continue to be offered, that we might constantly offer *ourselves with Him* who gave up His life for our sake and rose again. We all, by virtue of our Baptism, share in Christ's Royal Priesthood and offer the Eucharistic Sacrifice. However, just as a single body has different parts, so does the Church, and priests are called to preside at the Eucharist as Christ, the head, saying His words and doing His actions. It is no coincidence that Christ instituted the Eucharist **and** the priesthood at the same time and in such close proximity to His Death on the Cross.

It is important not to misunderstand the nature of the Eucharist. It is **not simply** a nice symbolic meal – a means to get us together. It is a *sacrificial* meal, the Passover Sacrifice where we *remember* and *participate* in the saving death and sacrifice of Christ, as well as His resurrection. That is not to say the Eucharist is sacrificing Christ *again* – for the sacrifice of the Cross is full, perfect, and sufficient – but rather in the Eucharist we *re-present* that one same sacrifice, offering up the Body and Blood of Christ to the Father as Christ commanded on the night before He was to suffer.

The Eucharist is not simply *remembering* what Christ did on the Cross but an active participation in it in real time. The Jewish Passover was understood not only as remembering the Passover and Exodus but, in a sense, re-living it. So too, the Eucharist, the New Passover, remembers the sacrifice of Christ by a participation in it now – seeking its benefits for us. Thus, the sacrifice of the Cross – a singular, historic event – carries on through time; and will continue until that Great Day when we shall see Him face to face and sacraments shall cease for what they signify will be truly before us.

On the night He was betrayed, our Lord took bread and wine and after blessing them said they were His Body and Blood. In this act, He instituted the Holy Eucharist in which lowly material things become His flesh and blood; “*this IS my body*”; “*this IS my blood*”. Similarly, in the sacraments of Baptism and the Eucharist He takes and transforms *us*. Washed of Original Sin in the waters of Baptism, we become united with Christ and with each other, made into members of the Body of Jesus Christ. St Augustine wrote: ‘*Behold who you are, become what you receive!*’ In the Eucharist, we receive the very thing that we have become at Baptism and are now becoming more fully – the Body of Christ. Here we are given grace to live life in accordance with God’s will. Thanks be to God, for the Holy Eucharist; the source and summit of Christian life and the Sacrament of Unity!

As you can imagine, it's exciting to prepare to preside at the Mass for the first time but also daunting and humbling.

I hope some of you may be able to join me for my Ordination and First Mass; moments, I hope, the whole Church of God can rejoice in. Please do pray; for me, for your priests, for more holy priests. Pray too, brothers and sisters in Christ, that through union with Him in Baptism and in the receiving of His Body and Blood at Holy Communion, we may be more fully transformed into that thing we receive and consume: the Body of Christ offered up to our heavenly Father.

Parish Magazine Committee

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

Deadline for the August / September 2022 issue:

Thursday 14 July

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



Croydon Minster invites you to
**a service for children,
young people and families**

Trinity Sunday

God's love Three-in-One



**Sunday 12th June 2022,
3.30pm**

(doors open from 3.15pm)

Today we wonder about being baptised
and what it means to be wrapped up in
God's love, Father, Son and Holy Spirit.

A service for children
(suitable for 0–11 years)
and their families, parents and carers,
with song, Bible and prayers.

Croydon Minster, Church Street, Croydon
www.croydonminster.org



What the Eucharist means to me

We invited our congregation members to tell us why the Eucharist is important to them

Hilary Jacques

Receiving the Eucharist, such a deeply personal silent moment, in which one can feel the very spirit of God's love enfolding our hearts.

A relighting of our souls, burning brightly within us to take out into the chaos and turmoil which is our world.

Sue Kibler

There are three important meanings of the Eucharist to me. First and foremost it is an intimate communion with my Lord Jesus Christ, receiving Him physically into my body which gives life to my soul and reassures me of His love and acceptance of me just as I am, despite my failure to reciprocate that love 'through negligence, through weakness, through my own deliberate fault'.

The second meaning is of being part of a family. Everyone who receives the Eucharist is my brother or sister in Christ, no matter how deep the differences in culture, life experience, or theological belief. I am connected to everyone around the world who receives the Eucharist wherever, whoever and however they are.

The third meaning gives me a thrill when I think about it. Ever since Jesus instituted it at the Last Supper, His followers have participated in this sacrament. It is as if there is an ancestral sacred ribbon in my hand that goes right back to the Upper Room.

Toby Watkins

When I was confirmed last year, Bishop Jonathan asked us to write about what being confirmed meant to us. When my Mum first talked about confirmation, it seemed like a very big, special thing and I wasn't sure what it would mean for me. I wasn't sure if I was ready to be confirmed. But after I'd been to some classes I began to feel as if it was something that I wanted to do and something I really wanted to be a part of. Now when I take the bread I feel as if I am even more part of a group of people following Jesus.

John S. Langridge

The Holy Eucharist is **the** most important part of the Christian service to me, as it embodies the whole and complete meaning of what the Christian faith is all about.

At the Last Supper, Christ said, "Do this in remembrance of Me." The bread of course represents the Body of Christ, and the wine, the Blood of Christ.

Each and every time I receive the Host and Chalice, I know that I am receiving the Body and Blood from Christ Himself. The priest/ licensed person is the channel through which the Host and Blood come directly to me from Christ.

In summary, without the Holy Eucharist, our Christian faith would be built on sand, as the Body and Blood of Our Lord Jesus Christ, who died upon the Cross for us, is represented in the Holy Eucharist that we are privileged to receive.

Everything else, albeit wonderful in the church service to glorify God, is an addition to our worship. The Holy Eucharist **is** what the Christian faith is truly about.



Croydon Minster invites you to
a service for children, young people and families

The Parable of the Good Samaritan

Sunday 10th July 2022, 3.30pm

(doors open from 3.15pm)

The Samaritan and the Wounded Traveller.

Today we wonder about how to be kind to other people
out of love for Jesus.

A service for children (suitable for 0–11 years)
and their families, parents and carers, with song, Bible and prayers.

The Ministry of Home Communion

Fr Andrew and Diana Hemmings

Fr Andrew writes: A largely unseen, but deeply precious, ministry in the Church is taking Holy Communion to those who are housebound or in hospital. In so doing the person who is unable to come to church receives the strength and grace of the Sacrament, the fellowship of the Church and pastoral contact and encouragement. At the Minster this ministry is primarily carried out by the clergy and those lay people licensed to do so, including our Lay Reader, Elaine Cooper, and our Southwark Pastoral Auxiliary (SPA), Diana Hemmings, who writes more about it below.

The practice originates in the deacons of the church in Rome, in the early centuries of the Church, who would take the Blessed Sacrament to outlying churches so that all would receive Holy Communion from the Eucharist celebrated by the bishop. In time, churches had their own priests to offer the Eucharist, but the practice of taking Holy Communion to the housebound continues. It is a particularly diaconal (i.e. caring-servant) ministry.

This should not be confused with Ministry at the Time of Death when a priest only would anoint a dying person at home, and still bring Holy Communion, and might normally hear the person's confession. Sometimes people worry that if they receive Holy Communion at home or in hospital that it implies they are dying. Very often that is not the case, it may be down to mobility or passing ill health. If you, or someone you know, would like to receive Holy Communion at home, please do let Fr Andrew know.

The opening statement made by the minister distributing Holy Communion at home or in hospital is a clear and lovely statement of what is happening:

'The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These Holy Gifts are offered to us that, with faith and thanksgiving, we may share in the communion of his Body and blood.' (*Common Worship: Pastoral services*, 'Distribution of Holy Communion at Home or in Hospital')

It is a reminder that 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10.17): we are part of the body of Christ, even if we are dispersed, because we are in communion with one another in church, at home or in hospital.

Diana Hemmings writes: As a SPA (Southwark Pastoral Assistant) I feel privileged to be able to offer Home Communion when it is needed.

I began this ministry about ten years ago when Revd Sara Goatcher asked me to accompany her to visit a lovely lady who was housebound. Revd Sara was taking her Home Communion and it had been agreed that I would observe and the lady was happy for me to visit her in future. Since then I have taken Home Communion to other housebound people, with agreement from Fr Andrew.

One person I visited was in a care home and became increasingly immobile. It was difficult for them to swallow, so in these circumstances it was permissible to break the host and dip it into the wine for them to consume.

There are obviously some differences when a lay person gives Home Communion. I cannot offer Absolution or give a Blessing. I use the Reserved Sacrament, which has been consecrated by a priest and is kept locked in the aumbry in the Nicholas Chapel. I always have with me the readings from the previous Sunday and encourage the person I am visiting to read the lesson. If I

have been the Intercessor in Church that week I use these intercessions but otherwise I try to make them topical and personal.

After the Home Communion I usually stay for about 30 minutes chatting, often talking about what has been happening at the Minster, if this is appropriate.

It is a special way to get to know a person and rewarding to think that in such circumstances you have helped to keep them 'in communion' with the Church.

SAFEGUARDING

Croydon Minster's Parish Safeguarding Officer (PSO) is

Denise Mead

020 8688 8104 (work) or 020 8688 5971 (home)

07957 149005 (mobile) in emergencies

office@croydonminster.org

mad_mead@tiscali.co.uk

St George's Safeguarding Officers are

Anne Tanner 020 8686 3760 / 07715 581046

Christine Crawley 020 8688 0609 / 07770 613948

Love Bids Us 'Welcome'

Fr Andrew

The Eucharist is the foretaste of the heavenly banquet to which we are all invited. For many of us it is a quite overwhelming thought that we could possibly be worthy of that invitation.

In his poem *Love*, the 17th-century priest and poet George Herbert (1593 –1633) meditates on this mystery of invitation and worthiness. He begins by reflecting on the welcome and invitation to a meal that Love – Jesus Christ – gives. This poem could be a wonderful meditation to read before coming to the Eucharist. It instils a deep sense of reverence for the Divine Mystery of the Eucharist. It echoes in some ways the prayer of the Book of Common Prayer of 1662, known as the 'Prayer of Humble Access':

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy great and manifold mercies. We are not worthy so much as to gather up the crumbs from under thy table, but thou art the same Lord, whose property is always to have mercy...

That prayer states our lack as fallen human beings, but responds with God's plenitude and abundance, with that wonderful, emphatic 'but'. As the centurion said to the Lord, which is taken up and made personal in the response to the invitation to Holy Communion, 'Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed' (Matthew 8.8 and the Roman Missal).

As Herbert notes our reflexive reaction to Christ's invitation is one of withdrawal, a sense of unworthiness for are not we all 'guilty of dust and sin'? But Love is insistent to the point of bluntness, concluding, 'You must sit down and taste my

meat' [in other words, my food]. All this for God is our Maker and Redeemer: Herbert loves the play on words, 'Who made the eyes but I?' It is as if Christ is saying, "I made you and see you through the eyes of Divine Love (see also Psalm 139 for more on that). And my Divine Heart has been pierced for love of you."

This poem is a classic of English Literature without doubt, but also a deep meditation on our invitation to the Eucharist and a profound statement of God's invitation, mercy, love and abundance.

Love (III) from The Temple

Love bade me welcome. Yet my soul drew back

Guilty of dust and sin.

But quick-eyed Love, observing me grow slack

From my first entrance in,

Drew nearer to me, sweetly questioning,

If I lacked any thing.

A guest, I answered, worthy to be here:

Love said, You shall be he.

I the unkind, ungrateful? Ah my dear,

I cannot look on thee.

Love took my hand, and smiling did reply,

Who made the eyes but I?

Truth Lord, but I have marred them: let my shame

Go where it doth deserve.

And know you not, says Love, who bore the blame?

My dear, then I will serve.

You must sit down, says Love, and taste my meat:

So I did sit and eat.

Change at the Helm of the PCC

Sue Kibler and Lynne Kerwood

Sue writes: I have been PCC Secretary since June 2019, when I took over from Diana Hemmings who had faithfully served in this role for over 20 years. When Diana asked me if I would succeed her I prayerfully considered it, and did have a sense of ‘this is the way – walk in it’.

I have enjoyed many aspects of this job, especially getting to know people I probably wouldn’t have otherwise. I now count several new good friends! However over time it became clear to me that the secretarial skills needed to do this job well were not in my toolbox. My professional life has been nursing, counselling and psychotherapy – none of which require taking minutes!

During the pandemic with many endeavours on hold I felt able to do a sufficient job. But now that restrictions are lifted and there are lots of exciting projects about to take off, I realise Fr Andrew and the PCC need someone with the right skill set. I am so grateful and pleased that Lynne Kerwood, who has been DCC Secretary at St George’s for eight years, has stepped forward to take up the reins. I think she will be a wonderful asset. She is a lovely person with good secretarial experience, and her appointment is a good first step in joining the two churches as the Team Ministry is developed.

I have other gifts and skills based on my professional career and life experiences which I am now able to offer freely. I feel that being PCC Secretary has been part of God’s plan to enable me to take the place He has for me as part of the Parish family, and I am grateful for the experience and all I have learned. I am also grateful to Fr Andrew and members of the PCC for their patience and support.

Lynne writes: Hello everyone – I have been asked to formally introduce myself to you all, I am a member of the congregation at St George's Church, Waddon and have been DCC Secretary there for the past eight years.

I have offered to become the new PCC Secretary at the Minster so that our two churches can begin forging a stronger relationship together.

As a child I attended Croydon Parish Church Sunday school, and although my family began attending St Aidan's in Boston Road in the late 1960s and early 70s, my mum was a regular at Croydon Parish Church in her later life. Possibly some of you reading this may remember her, she was Joan Harman. Sadly she passed away in November 2019.

As we grew up, we attended St Jude's in Thornton Road when St Aidan's and St Jude's combined. Indeed in 1981 I was married at St Jude's and two of my three children were christened there.

As my children grew and their faith journeys began to grow, we all attended Emmanuel Church where the Children's Ministry and Youth Work were both nurturing and visionary and my children loved it. I began teaching in the Sunday school at Emmanuel and am still very much involved in the Children's Ministry and Sunday school at St George's.

In my working life I was a childminder when my eldest son was young and then I ran and managed the Crèche and Day Nursery for the students and staff at Croydon College from 1985 to 2000. Then from 2001 to 2016 I worked at what is now the Minster School and I was a Governor there for over 17 years. I thoroughly enjoyed my roles in the Nursery and Infant School and the Junior school.

Then from 2016 to 2017 when I thought I could begin early retirement I was approached to manage the Breakfast Club and After School Club at West Thornton Primary. Unfortunately I was only able to do this for 18 months as both my parents were struggling health-wise and I was needed more and more to support them in their older age.

My time at St George's Church has been great fun – I have met so many supportive people and good friends. We have regular social events across the year which help to raise funds for the church. Our weekly Lunch Clubs, our Community Breakfast and other regular events help to keep our church family and local community connected and the one essential ingredient is laughter. There is always a lot of laughter! We are able to fully look out for each other through the wonders of WhatsApp and e-mails, and everyone can be connected and share in the fun.

The appointment of Fr David has been a huge asset for us all at St George's, his enthusiasm and energy give us all so much hope for the future and our links with you all will be strengthened because of the vision of Fr David and Fr Andrew working so closely together for us all.

I truly hope that our congregation of St George's will be able to encourage those of you who attend the Minster to come and join us some Sundays in our worship, and in turn we will endeavour to come and visit the Minster as our two churches begin this exciting new phase of worship and shared Ministry.

I hope over time I shall get to know many of you and if you see me at the Minster, please come up and introduce yourself. I am hopeful that some of you will know me from my links with the Minster schools and that we can catch up over a cuppa very soon.

The Annual Parochial Church Meeting for 2022

Lynne Kerwood and Sue Kibler

The Annual Parochial Church Meeting took place on Sunday 15th May in the Minster Church Hall – the first time it has been ‘live’ since 2019. Part of the development of the Team Ministry is for the APCM to be held jointly between the Minster and St George’s, so there were 49 people from both churches in attendance. There was a welcoming, friendly atmosphere. Fr Andrew led the meeting, at which the Accounts previously approved by the PCC were presented.

There were six people elected to the new PCC, which will comprise members from both churches. They are Sheila Campbell, Sandra Craig, Lucinda Graham, Mark Mason, David Milgate and Anne Tanner. Arlene Esdaile and Pamela Hall were re-elected as Churchwardens. Karen Stewart stepped down from being Deputy Churchwarden, and was thanked for her service. Melvyn Mead will remain as Deputy Churchwarden. There were no elections to the Deanery Synod, so Laurence Gough, Liz Gough, Denise Mead, Susan Williams and Stephen Willmer will continue in their roles.

Sue Kibler stepped down as PCC Secretary and was thanked for her service. Lynne Kerwood was welcomed as the new PCC Secretary, and will continue as DCC Secretary for St George’s as well. In due course there will be a DCC Secretary for the Minster as part of the development of the Team Ministry.

Mike Martin was appointed to continue in his role of Independent Examiner.

A Booklet of Reports from both churches on Deanery Synod activities, Electoral Roll, Fabric, PCC matters and Safeguarding was presented. Copies are available on request from the Minster Office.

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Priest, St George's	Revd David Adamson-Hill	020 8688 8104
Honorary Assistant Priest	Canon John Ackland	<i>on sabbatical</i>
Assistant Priest	Revd Alan Bayes	07792 846452
Assistant Priest	Revd Folake Makanjuola	020 8688 8104
Hon Curate, St George's	Revd Peter Smith	07856 365561
Lay Reader	Elaine Cooper	020 8686 7315
Southwark Pastoral Auxiliary	Diana Hemmings	020 8667 0575
Churchwardens	Arlene Esdaile	020 8657 5187
	Pamela Hall	07966 521761
St George's Wardens	Mark Mason	07894 793243
	Carol Milgate	07984 112804
Director of Music	Justin Miller	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
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Photograph: Randall Murrow



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