

PARISH Magazine



Croydon
Minster

St George's Church

The Heart of Christ in
The Heart of Waddon

April / May 2023

Minimum donation

£1.00



The Coronation Rite

Canon William Gulliford

Letters to King Charles

Tyra and Kyra

Holy Chrism

Fr David

The Royal Maundy

Fr Andrew and Denise Mead

Music at Coronations

Justin Miller

Coronation Memories and Hopes

Rhoda

Royal Meetings

Isabella Hunt, Geoffrey Hall, Christopher Hunt

What an Honour

Gail Winter

Croydon – A Royal Welcome

William Wood

Royal Visitors to Croydon Palace

Janice Barter

Poem: 'The Land'

Patricia Randall

Regular service times

Croydon Minster

Morning Prayer, Monday – Friday 8.30am

Sunday

8.00am Said Eucharist

10.00am Sung Eucharist

5.30pm Evensong (Choral Evensong in term time)

Monday

11.00am Said Eucharist

Tuesday

11.00am Said Eucharist

5.30pm Choral Evensong sung by the Boys' Choir (term time only)

Wednesday

11.00am Said Eucharist

5.30pm Choral Evensong sung by the Girls' Choir (term time only)

Friday

11.00am Said Eucharist

St George's

Sunday

10.00am Eucharist

Thursday

10.30am Eucharist

Holy Week and Easter at the Minster

PALM SUNDAY, 2 April

10.00am Sung Eucharist with Blessing of Palms and Procession

5.30pm Choral Evensong with Lamentations

Monday 3 April

7.00pm Stations of the Cross followed by Said Eucharist

Tuesday 4 April

7.00pm The Sorrowful Mysteries of the Rosary followed by Said Eucharist

Wednesday 5 April

7.00pm Stations of the Cross followed by Said Eucharist

MAUNDY THURSDAY, 6 April

7.00pm Sung Eucharist of the Last Supper with Washing of Feet

GOOD FRIDAY, 7 April

10.00am Children's Liturgy: Remembering Jesus' love for us on the Cross

12.00 noon Preaching of the Cross – The Seven Last Words of Christ

1.30pm Sung Liturgy of Good Friday

EASTER SATURDAY, 8 April

8.00pm The Ceremonies of Easter: New Fire, Renewal of Baptismal Vows,

First Mass of Easter

EASTER SUNDAY, 9 April

10.00am Festal Eucharist of the Resurrection

5.30pm Festal Evensong

Other diary dates

Croydon Minster

April 2023

- Mon 10 Easter Monday Bank Holiday
Wed 19 Baptism Enquirers' Evening, 6.30pm
Fri 28 Archbishop Tenison's Founder's Day Service, 12.00 noon

May 2023

- Mon 1 Early May Bank Holiday
Tue 2 Choral Evensong, 5.30pm, sung by Boys, Lower Voices and a visiting choir from the Netherlands
Sat 6, Sun 7 Coronation of King Charles III Weekend
Sun 7 Sung Eucharist, 11.00am, followed by Bring and Share Lunch
Mon 8 Bank Holiday for the Coronation
Wed 10 Old Palace of John Whitgift School Leavers' Service, 1.30pm
Sun 14 Children's Liturgy, 3.30pm: The Parable of the Sower
Thu 18 Sung Eucharist for Ascension Day, 7.00pm
Sat 20 RSCM Conducting Workshop
Sun 21 Choral Evensong, 5.30pm, to include celebration of the Anniversary of Inner Wheel
Wed 24 Baptism Enquirers' Evening, 6.30pm
Sun 28 Pentecost
Mon 29 Spring Bank Holiday

Lectio Divina (prayerful reflection on the Gospel text for the coming Sunday) takes place on Tuesdays at 12.00 noon on Zoom. For the Zoom link please contact a.bond@croydonminster.org

Lunchtime Recitals take place at 1.10pm on Fridays during term time. Please see posters in church for further details.

Reflections on Kingship

Two major events fall within this edition of the magazine: in April we celebrate Holy Week and Easter – the passion, death and resurrection of Christ; in May we celebrate, with the entire nation and Commonwealth, the Coronation of King Charles III.

The themes of Holy Week and Coronation weave through this edition and, as you'll see, there are closer links than you might imagine. Fr David's article on the Oil for anointing at the Coronation is a great example of this weaving together the two themes. In Holy Week, on Maundy Thursday, Bishops bless Holy Oils – of Chrism, Catechumens (people preparing for baptism) and the Sick – for sacramental use in churches. The anointing of the Monarch with Holy Oil is the most sacred element in the Coronation Liturgy. My own article on the Royal Maundy notes this connection between the kingship of Christ and earthly kingship flowing from Christ's action of washing the feet of his disciples at the Last Supper.

A guest contributor, Canon William Gulliford, gives us a 'deep dive' into the Coronation Rite, exploring sacred and historical origins of the Coronation as we will see it unfold at Westminster Abbey. It is an ancient Rite that is never identical from Coronation to Coronation: that's what tradition is, handing on a living story. Canon Gulliford will be working with French television for the Coronation describing – in French – what is going on and why (a role he also took for the late Queen's funeral).

One of the features of the Coronation is the rich tradition of music. At each Coronation new music is commissioned and some enduring music returns. Our own Director of Music, Justin Miller, writes about the tradition of Coronation music and highlights Croydon connections to the King's Coronation.

More Croydon connections to the monarchy over the centuries are explored in two articles through the lens of the Whitgift Foundation, by William Wood

(Archivist at Whitgift School), and the Archbishops' Palace, by Janice Barter (Secretary, The Friends Of The Old Palace).

Personal encounters with the Sovereign and Royal Family are really important in the way people connect with the institution of monarchy. Isabella Hunt, Geoffrey Hall and Christopher Hunt all relate their memories and encounters. A conversation with an Almshouse resident (who wishes to remain anonymous) also revealed a personal connection along with the sharing of hopes for the new King's reign.

Some of the most direct contacts with the Sovereign, or senior member of the Royal Family, come at Investiture ceremonies and the Royal Maundy Service. Gail Winter shares with us the process and excitement of being honoured with an MBE last year. She describes the poignant fact that it was in the late Queen's final Birthday Honours, but she received the award from the new King. Denise Mead writes about the excitement of accompanying her friend who will receive the Royal Maundy at York Minster on Maundy Thursday this year; one to anticipate indeed!

The personal connection between the Sovereign and the Church of England is something that is not uncontentious. Not every Anglican will be a monarchist and some will advocate the dis-establishment of the Church of England. Whatever our views on monarchy, we should at the very least take seriously St Paul's injunction to pray 'for all people, for kings and all who are in high positions...' (1 Timothy 2.1, 2).

It falls to our youngest contributors to write two lovely letters to the King (which will be passed on to Buckingham Palace). Kyra and Tyra wish the King well and assure him of their prayers.

God save the King!

Fr Andrew

The Coronation Rite

Canon William Gulliford

“I was glad when they said unto me.....”

Since Harold II on the Feast of the Epiphany 1066, the Coronation has taken place in Westminster Abbey, the church founded by St Edward the Confessor.

I will try to outline some of the key elements of this ancient service, the origins of which we can trace directly to 973 AD in Bath Abbey, the Crowning of King Edgar by St Dunstan.

The last Coronation was 70 years ago. And the last Coronation of a Queen Consort was 87 years ago. It is not surprising there is collective amnesia about these rites.

Coronations are a fascinating blend of what is remembered from the last one and how it sits in its own day.

The Archbishop of Canterbury is host of the rite, and has a fine line to tread in crafting what is to take place. How to balance the traditional and the modern is not a science. I would like to reflect on just a few aspects of it which I find interesting, and which will startle an unprepared nation.

The shape of the Coronation service resembles an ordination. This was deliberate on the part of those who developed the rite in the 9th and 10th centuries.

At the outset of the service, there is the presentation of the candidate, an oath is taken, and then the divesting of the King's outer garments – which is a symbolising of death. There then follows the anointing, with the Oil of Chrism, which Archbishop Fisher called in 1953 “the Spiritual climax” of the proceedings.



Edward VII taking the oath at his Coronation in 1902, from 'The Illustrated London News: Record of the Coronation Service and Ceremony, King Edward VII and Queen Alexandra'

(Wikimedia Commons / Public domain)

As a consecration or ordination, it is a deliberate echo of baptism – a joining of the recipient in the death and resurrection of Christ. It is very interesting to note the persistence in the rite, despite many opportunities in its history to remove it, of the use of the Oil of Chrism.

This is followed by the clothing of the candidate, with vesture which overlaps with those of Bishops. Then the final

investiture comes, the Crowning – an outward and splendid sign of the anointing which has preceded it. It is what Archbishop Fisher called “the visual climax”.

We are reminded of the Crowning of Our Lord, but with the Crown of Thorns, and in the anointing, the ancient anointing with oil of the Israelite Kings. Handel's famous *Zadok the Priest* is the text of Solomon's anointing in 1 Kings 1.38–40 and has been sung at every Coronation since its composition. One of the many interesting aspects of the service is the history of the music associated with the rite.

There then follows the raising of the Sovereign, by the Bishops of Bath & Wells and Durham, into the throne, at the centre of the Coronation *Theatre*. This is an echo of Our Lord's Ascension, and it is a reminder to all the baptised of the

outworking of our baptism. We shall not only rise with Christ, but ascend with him too, to reign at the Father's right hand in glory. This is a very radical statement about Christian teleology. It underlines the significance of Christian monarchy today in a secularising age. Our King is set apart and ordained for a particular royal purpose. But each of us has an ultimate royal destiny too.

This rite is a treasure, with treasures within treasures. The outward lustre of the crown points to transformational holiness. The pouring of perfumed oil touches people's souls, as all sacraments do. It is incarnational; in a moment in history when we are still getting used to being close to one another, the intimacy of the anointing of head, breast and hands is rather remarkable. It is ancient, and the more you excavate, the deeper down the search goes into the recesses of human history. We are dealing in priestly and cultic themes, the primitive character of which is rather extraordinary.

In the Coronation rite we gain a momentary glimpse of God's Kingdom, and how the kingdoms of this world bow the knee to the True King – this is at the heart of the Eucharistic element in this rite.

Importantly we know from our encounter with Christ our King that God's Kingdom is about loss, suffering, annihilation, crowns which are won through tribulation.

The Cosmati Pavement, original to Henry III's extraordinary design of the Abbey, before the High Altar and the Shrine of St Edward is a mediaeval picture of the unity of the spheres. It is on its central section that the King is anointed and crowned. The earthly and heavenly realms, depicted in the pavement, are held together by the Priest-King and like atonement of old in the Jerusalem Temple, is achieved through obedience to God's will.

The anointing is a key moment of holiness, and the reception of communion is another – between those, the ascension of the monarch to the throne in the heart of the Abbey is a Realised Eschatology.

As hosts of this rite, we invite the nation to imagine salvation and Christian destiny.

God save the King.

The Revd Canon William Gulliford is Priest-in-Charge of St Mark's, Regent's Park in the Diocese of London and Diocesan Director of Ordinands for the Diocese of Europe. More information about the theological significance of the Coronation rite is available in this podcast: <https://thecrownuncovered.buzzsprout.com>



Dear King Charles,

Congrats on coming this far! I know that when your Coronation is finished the whole world will be fresh and clean and lots of changes will happen. The Queen's death was awfully upsetting but now you are King the Coronation's procession will be even better than 1953's one.

Me and the whole Church of England are sending you many prayers and blessings!

From Tyra K., Croydon Minster

Frame: shutterstock.com/BuchandBee

Another young member of our congregation, Kyra, has also written a letter to King Charles which can be found on the centre page of this magazine.

Thanks to Tyra and Kyra for their lovely writing.

Holy Chrism

Fr David

As the various preparations for the Coronation of King Charles continue, you may have noticed news articles which talked about the oil that will be used to anoint the King during one of the most intimate parts of the service.

These articles, however, slightly missed the point; the headlines claimed that the big news about this oil was that it didn't contain any animal products, unlike the oil that the King's mother was anointed with. Whilst this is a good thing, what is much more significant is how the oil had been blessed, where it had come from, and how it affects our understanding of the way in which we use holy oils in the church today.

The oil which will be used at the Coronation was consecrated in The Church of the Holy Sepulchre in Jerusalem, one of the most sacred sites in Christianity; the church which contains Christ's tomb, and thus the site of the Resurrection. The oil was consecrated by the Patriarch of Jerusalem, His Beatitude Patriarch Theophilos III, and the Anglican Archbishop in Jerusalem, which in itself is a sign of the deep respect our Orthodox brothers and sisters have for both our King, and perhaps more importantly, the religious significance of the rite of Coronation.

We may well ask ourselves what it is exactly that the anointing represents during the Coronation, and the answer to that is most easily found by examining what the Church does regularly with the Oil of Chrism – the same oil that will be used at the Coronation.

Whilst noting the importance of the animal products that had been removed from the oil, more significance is found by examining the ingredients that remain: sesame, rose, jasmine, cinnamon, neroli, benzoin and amber – as well as orange

blossom. The recipe follows an ancient tradition, and is so mixed to reflect the fact that those who are anointed have about them the 'aroma of Christ' (2 Corinthians 2.15).

Anointing someone with the Oil of Chrism signifies the gift of the Holy Spirit, and the person so anointed is consecrated for God's service. Most importantly, we use the Oil of Chrism at Baptism – 'receive the sign of the Cross,' where the life of the one baptised is given to God. It is used too at Confirmation, and during the sacrament of Ordination: particular moments in the life of a Christian when our service to God in particular ways is formally 'announced' within the Body of the Church.

This setting aside of the lives of those anointed with Chrism is made explicit in the prayer used by Bishops in the Church of England to bless the Chrism oil used within their dioceses each year on Maundy Thursday. The prayer the Bishops in the Roman Catholic Church use is even more specific and symbolic; the Bishop breathes over the oil to symbolise the breath of the Holy Spirit, and prays by recounting the history of salvation, beginning with creation, and continuing through the events of the flood, the lives of King David, Aaron, Moses, and eventually Christ; all linked together through being anointed with the oil of gladness. Both prayers make it very clear that those who are anointed by the Oil of Chrism are set aside for the service of God in the particular way assigned to them by the rite within which the anointing is contained, be it Baptism, Ordination, or in fact Coronation.

The rite of Coronation is at its heart a religious rite, with its most holy moment that of the anointing of the monarch, who is set aside in the particular service of God that a king, or queen, is called to. At its heart monarchy is a vocation, a calling from God to serve God in a particular way, and this is what is made explicit by anointing.

Feet, Florets and Purses: The Royal Maundy

Fr Andrew and Denise Mead

What do washing feet, florets of broccoli and a purse of money have in common?

Believe it or not, the common thread is Maundy Thursday. The Washing of Feet is the action Jesus Christ performs upon the feet of his disciples in the Upper Room 'on the night before he died'. This is a profound act of service and yet Jesus Christ is also 'Teacher and Lord' (which is why Peter couldn't bear for Jesus to wash his feet) – and this is why we can call Jesus our 'Servant King'.

This theme of Kingship is consolidated on Good Friday when Pontius Pilate asks 'Are you a king?', to which Jesus replies that his kingdom 'is not of this world' (see John 18.33–40). That doesn't stop Pilate from ordering that on the cross of his execution, Jesus should have written above his head, 'This is Jesus of Nazareth, King of the Jews'.

So Maundy Thursday and the whole action of the Passion of Christ is associated with subverted royal imagery, such that St John Chrysostom declared, 'I see him crucified; I call him king'.

Maundy Thursday became a model of service for Christian Sovereigns. Perhaps alert to the trappings of worldly power, and 'lording it over people like the Gentiles' (see Matthew 20.25), Christian monarchs understood the call to service of their people. To be frank, this was honoured more in words than day to day actions, yet from Saxon times (around 600AD) English monarchs would routinely wash the feet of some of their subjects on Maundy Thursday.

This replicated the action of Jesus, the Servant King, and pointed to the origin of the word 'Maundy', a corruption of the Latin word *Mandatum* (as in '*Mandatum novum do vobis ut diligatis invicem sicut dilexi vos*' meaning 'A new

commandment I give unto you: That you love one another, as I have loved you, that you also love one another' (John 13.34).

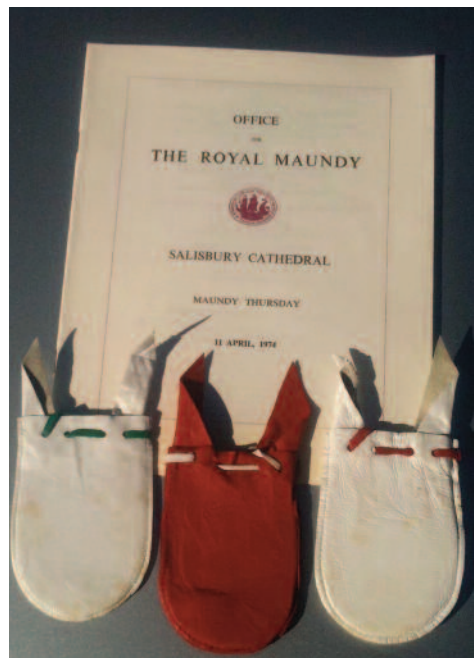
By the time of the Georgian era, British monarchs moved away from this practice and moved to the custom of giving a purse of money to a group of poor subjects, hence 'the King's Maundy Money'. The current service remains more or less unchanged since 1670.

The fact that a purse of money replaces the washing of feet is intriguing, given that it is on Maundy Thursday, after having had his feet washed, that Judas goes to the High Priest to betray Jesus and receives a purse of money – thirty pieces of silver – for his treacherous act (Matthew 26.15).

The giving of two purses by the monarch is continued to this day and takes place each year in different churches and cathedrals around the country. This year the ceremony will take place in York Minster.

That's where the florets of broccoli come in! The rehearsal for the service is carefully arranged and everyone put through their paces, with stand-ins for the royals. Rather than practising with the beautiful Maundy posies – nosegays of herbs – that the key participants carry, those rehearsing carry a stalk of broccoli!

Having stood in for the Queen before her death, the King will know what to do, but this will be especially significant as the first time in his reign that he has performed the ceremony.



Purses for the 1974 Royal Maundy
(Wikimedia Commons / Wehwalt)

Very excitingly, Denise Mead knows someone who will receive the King's Maundy Money.

Denise writes: My dearest friend Irene Money has been selected to receive Royal Maundy in York this year. The first she learnt about this was when a letter dropped on her doormat from the Royal Almonry. Digging a little deeper, because they don't tell you in the letter who has nominated you or why, she discovered that the Bishop of Edmonton, with endorsement from her Vicar, had requested she be invited to attend. We are presuming that she will receive this from King Charles III, but the letter does not state that. If this is the case she will receive 74 coins. Last year another member of the Church of England Guild of Vergers (with services to the NHS) was presented with Royal Maundy and she received 96 coins – one for each year of the Sovereign's age.

Irene is already an MBE for services to the Edmonton Branch of the Mothers' Union. She held the posts of Chairman then Treasurer for many years. In fact, she has only just decided to step down from the MU. Irene has serious health issues. She suffers from COPD, rheumatoid arthritis and various other afflictions. She wears surgical boots as her feet are in a sorry state following botched bunion surgery when she was a child. She told me recently that she spent a lot of time in and out of hospital as a child.

On speaking to her Vicar, she thinks she has been invited to receive the Royal Maundy because of her services to All Saints' Edmonton and Charity Hall Edmonton. She says she started attending All Saints' after an appointment to have her Banns of Marriage called and that was the start of her worshipping and becoming the verger, albeit not robed or paid except for weddings and funerals, until the present day, well over 45 years. For many years Irene was caretaker of Charity Hall, just a stone's throw from All Saints'. Charity Hall was formerly a girls' school but then became a venue for art exhibitions, wedding receptions etc. There was a small cottage which came with the job and here she raised her son Gordon. Charity Hall was closed over ten years ago and Irene was moved into



the Almshouses in the church grounds.

Other than a sister and niece who live in Australia, Irene has no immediate family. Her son sadly passed away four years ago. He was a DJ out in Tenerife. So really her Church and the Guild of Vergers have been her family. She was especially close to our dear friend Stephen Haude who

passed away in November 2021, and it was they who encouraged me to travel with them to the USA and get more involved in the life of the Guild of Vergers. We became known as the 'Three Musketeers'.

As you can imagine, I was absolutely delighted and honoured when Irene asked me to be her companion for the Royal Maundy service. You are only allowed to take one person with you. Irene had to formally accept the invitation by letter and she has given them a potted history of both of us. She is thrilled to be invited but is a person who takes things in her stride, so I will do all the worrying for both of us as well as booking the trains and the hotel etc. The service is at 11am on Maundy Thursday, followed by a short reception, after which we will be on the first train out of York so we can both get back to our respective churches for our Maundy Thursday services.



1985 Maundy set

*(Wehwalt, CC BY-SA 3.0
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Music at Coronations

Justin Miller, Director of Music, Croydon Minster

Music has played a significant role in Coronation ceremonies throughout history. From the grand processions to the solemn oaths, music has been used to enhance the spectacle of the event and to create a sense of majesty and awe. The music at Coronations has also reflected the cultural and musical traditions of the time, making each Coronation unique.

One of the earliest recorded instances of music being used at a Coronation was in the 8th century, when the Archbishop of Canterbury sang the Litany during the Coronation of King Offa of Mercia. In medieval times, music was used to accompany the procession of the monarch to the Coronation site, and during the Coronation itself, choirs would sing hymns and anthems, and musicians would play instruments such as trumpets and drums.

During the Renaissance, Coronation music became more elaborate and grandiose, reflecting the opulence and grandeur of the period. The Coronation of Elizabeth I in 1558 featured a magnificent procession, with musicians playing instruments such as viols, recorders and lutes. The ceremony also included a *Te Deum*, a traditional hymn of thanksgiving.

In 1661, the Coronation of King Charles II included an extravagant procession and a grand musical performance by the court orchestra, which included violins, cellos, and trumpets. The Coronation of King George II in 1727 featured Handel's anthem *Zadok the Priest*, which has become a staple of Coronations ever since. In the 19th century, the music at Coronations continued to evolve, reflecting the changing musical tastes of the time. The Coronation of Queen Victoria in 1838 included an anthem by William Crotch, as well as performances by the newly formed Royal Philharmonic Society. The Coronation of King Edward VII in 1902

featured a performance of Elgar's Pomp and Circumstance March No. 1, which has since become synonymous with the BBC Proms.

Parry also wrote his version of *I was glad* for the 1902 service, and he later revised it in 1911 for that of King George V, when the familiar introduction was added. Although this text has been used at every service since King Charles I, Parry's chief innovation is the incorporation in the central section of the acclamations '*Vivat Rex ...*' or '*Vivat Regina ...*' (Long live King/Queen ...) with which the King's or Queen's Scholars of Westminster School have traditionally greeted the entrance of the monarch. This section has been rewritten every time a new monarch is crowned – because the Sovereign (and their Consort) is mentioned by name – this year it will be '*Vivat Rex Carolus*'.

In more recent times, the music at Coronations has continued to reflect the musical trends of the day. The Coronation of Queen Elizabeth II in 1953 included performances by the choirs of Westminster Abbey and St Paul's Cathedral, as well as a fanfare by the trumpeters of the Royal Military School of Music.

For the forthcoming Coronation, 'a range of musical styles and performers blend tradition, heritage and ceremony with new musical voices of today, reflecting The King's life-long love and support of music and the arts' (statement from Buckingham Palace). Although we don't know many of the details, the names of the composers involved include two with connections to Croydon and the Minster. You may recall that the girls and lower voices sang a Ukrainian carol arranged by Roxanna Panufnik in January, and we are delighted to see that Roxanna is amongst the composers chosen to pen a work. Another, Grammy-nominated composer Tarik O'Regan, was raised in Croydon and attended Whitgift School. The school has from time to time commissioned Tarik, whose compositions incorporate the influence of Renaissance vocal writing, the music of North Africa, British rock bands of the 1960s and 1970s, jazz and minimalist music.



Justin enjoying a drink with the then Prince of Wales after a concert for the Three Choirs Festival in Buckingham Palace, November 2015

Perhaps one of the greatest modernisations of the forthcoming service is that for the first time, girl choristers will be included. The male-only choirs of Westminster Abbey and His Majesty's Chapel Royal, St James's Palace, will combine with the girl choristers of the Chapel Choir of Methodist College, Belfast and from Truro Cathedral. Although it has taken centuries to arrive at this moment, I hope that we will all rejoice at this opportunity.

Coronation Memories and Hopes

Fr Andrew met with Rhoda, resident of a local Almshouse who shared memories of Her Late Majesty Queen Elizabeth II and His Royal Highness, Prince Philip, The Duke of Edinburgh. She also spoke of her hopes for the new King's reign.*

Rhoda began speaking about her upbringing in a deprived mining part of the country. She well remembers the Queen's Coronation as a child, 'we went to one of the posh people's houses and all sat on the floor to watch the Coronation'. From that moment Rhoda loved and admired the Royal Family, although she has some trenchant feelings about a royal couple now living in California.

Later in life, as an army nurse, Rhoda had the honour of meeting the Queen at a military hospital in the then West Germany. The Queen was totally interested in what she saw. Rhoda said she was gentle with the sick children she met, some of whom had not been well looked after at home, which she thought was dreadful. At the same time Prince Philip was shown round the hospital by a boy patient. They ended up getting lost, and there was a sparkle in Philip's eye when they returned!

Rhoda can't wait to see the King's Coronation on a big screen. Yes, it will be different from 1953, but she wishes King Charles III well and hopes that the Coronation will be well received by the whole country, that there are no demonstrations and it will be a nice day. Ultimately she hopes that family differences will be put to one side, in the Royal Family and in our country, and that it will be a great celebration.

For Rhoda the Royal Family gives us hope as a country so long as it stays connected to Church, military and our society. Her advice to the King and the Royals is, 'remember the ordinary people; play fair by the rules, and then you will be supported in the work you do'.

**Rhoda is a pseudonym at her request.*



KING CHARLES

King Charles, we are all praying for you.
We hope you live to be a happy
long reigning King.

We hope you can make the country
a greener safer place for everyone
to live.



Royal Meetings

We invited members of the congregation to share their experiences of meeting members of the Royal Family.

Isabella Hunt: I did not have the pleasure of meeting the Queen but what I remember from my childhood is that during her visit to Ghana she stayed for about three weeks and she was the first monarch to dance with a black man, Dr Nkrumah the first president of Ghana. This was to discourage him from pulling Ghana out of the Commonwealth. Some members of my family met the Queen during that visit.

Geoffrey Hall: I worked for an insurance company in London, and I was told by my Manager that we had invited Princess Alexandra to open our building on 17th March 1982. So Princess Alexandra opened our building, then she was shown around the building. When Princess Alexandra came to my floor, I was lucky as I and four other members of staff were picked to meet her.

Christopher Hunt: When I was six or seven years old the Queen came to my (then) home town of Stourbridge in Worcestershire. She came to visit an exhibition of glass in a museum in the Mary Stevens Park, and her route passed by the end of the road where my school – Greenfields Mixed Infants – stood. On the day it was raining, but we were all wrapped up in our duffel coats or anoraks and marched up the road, some of us with little flags, 10 minutes before the appointed time to await her arrival.

For whatever reason, the Royal entourage was 20 minutes late. We were stood in the rain for half an hour, and the Royal car swept by at about 50mph – we got no more than a wa, half a wave, probably just a w. Then we went back to class.

My father was Highways Superintendent for Stourbridge Borough Council, and for some reason his responsibilities extended to public lavatories. That much is true. He told us that in preparation for the Royal visit he had to arrange for one cubicle in each public lavatory to be prepared “in case of emergencies”. This involved draining the cistern and putting cotton wool in the pan. According to him, Her Majesty did ask to use the facilities at some point, and was ushered into the specially prepared cubicle, but she came straight out and went into the one next door saying she did not need that kind of special treatment. That at least is what he told the family.



Photograph © The Crown / British Ceremonial Arts Limited

What an Honour

Gail Winter

The 23rd of April was already a memorable date for me, being my niece's birthday and St George's Day. But it will now also be a date to remember because that was the day last year that I received a letter marked urgent and personal from the Cabinet Office. It was a letter informing me that I was to be recommended to Her Majesty The Queen for the honour of Member of the Order of the British Empire (MBE) in the Birthday 2022 Honours List.

What an honour indeed! I read and re-read the letter and then wondered what to do with this momentous news because the letter was very clear that the information was in the strictest confidence. As a Civil Servant I have some knowledge of the honours system and have nominated people to receive an

honour. I was aware therefore that some kind person or people would have gone to a lot of trouble putting together a nomination for me to receive this honour and that was overwhelming and humbling in equal measure – tears were shed!

The sequence of events on receiving such news is that the nominated person has to indicate that they are agreeable to accepting the honour. The Prime Minister then submits a list of names to the Monarch for their approval and it is the Monarch who decides. But the lucky recipient has to wait a couple of months before the news is announced in the Honours List published in the London Gazette and online. For those nominated in the Birthday Honours this is ahead of the Monarch's official birthday.

It was incredibly special for me to feature in the Platinum Jubilee Birthday Honours List – the citation read, for public service and services to the community in the London Borough of Croydon, reflecting my 35-year career as a Civil Servant and the charitable work I've undertaken in Croydon over many years, particularly during my tenure as Churchwarden at Croydon Minster from 2010 until 2018. There were many celebrations planned last June given what an incredible milestone Her Majesty had reached in her reign and by coincidence we have a number of family birthdays around that time of year. My sister had therefore organised a Jubilee / Birthday party and following the publication of the Honours List the party also became a lovely opportunity to celebrate my MBE with family and friends.

Along with many millions I was very sad to hear of the death of Her Late Majesty in September. I was in London to pay my respects on the day her coffin was brought in procession to Westminster Hall to lie in State. There was an incredible atmosphere and it felt so strange to see crowds of people together in a now post pandemic London. At that stage I didn't know when I would receive my MBE, but in early November another exciting letter arrived, this time with His Majesty The King's cypher on the envelope, inviting me to an Investiture ceremony at Windsor Castle on 29th November.



What a wonderful day we had. I was able to take three guests and was thrilled that my parents Ann and Ron were able to join me and of course my sister Julie. Our brother Clive drove us on the day and joined us for lunch by the river at Windsor after the ceremony. On arrival, the Royal Standard was flying and the excitement began to build as we realised His Majesty would be hosting. Investitures are, as you can imagine, organised with military precision! At Windsor recipients and their guests are asked to gather in specific state rooms, in our case the Queen's Gallery. The art on the walls is stunning and the Queen's Gallery is home to a famous oil painting by Van Dyck of Charles I on horseback. It was rather like being in a very posh queue as we moved from state room to state room

getting ever closer to the Grand Reception Room. We received a briefing in the final room and then all of a sudden I was standing in front of the King. We had a really nice chat and I was able to talk about some of the work I'd done as Churchwarden at the Minster and also our shared love of choral singing – the King has a fine Bass voice!

It was all over far too quickly, but I do have a short official video of the King presenting me with my medal and lots of lovely photos. I also have a Warrant of Appointment to the Most Excellent Order of the British Empire which I received in January with information about the Order and its Chapel in the Crypt of St Paul's Cathedral. It is poignant as it is signed by Her Late Majesty, Elizabeth R.



Croydon – A Royal Welcome

William Wood, Archivist, Whitgift School and Foundation

The attraction of Croydon heralded the visitation of Royals including Henry III, Edward I, King James I of Scotland, Henry VIII and his wife, Katherine of Aragon and Mary Tudor; however it was the arrival of Queen Elizabeth I that was to prove a very popular attraction for Croydon and its residents. The Queen visited Archbishop John Whitgift at his summer residence, Croydon Palace, known today as Old Palace School of John Whitgift.

Fast forward to the 20th century and the Opening of the Fairfield Halls by Her Majesty Queen Elizabeth, the Queen Mother on 2 November 1962 and in the early 1980s, a visit by Her Majesty Queen Elizabeth II. She came to Croydon on a sunny day, 21 June 1983, to formally open The Queen's Gardens which sat between Katherine Street and the imposing Taberner House, the Council offices [since demolished]. She viewed the Gardens with its manicured lawns,

flowerbeds, shady trees and a feature fountain. She also visited the Hospital of the Holy Trinity (*pictured right*), more commonly known to Croydonians as the Whitgift Almshouses, where she saw the results of five years of internal reconstruction and modernisation of the building to provide better quality accommodation



Photograph: John Whitgift Foundation Archive

for the residents. Her Majesty unveiled a plaque commemorating the event and met with the residents during her tour of the building, accompanied by the Vicar of Croydon, Canon Colin Hill, then Chaplain to the Corporation of the London Borough of Croydon, Chaplain and Governor of the Whitgift Foundation and Chaplain to the Queen.



Photograph: Mark Somerville/JWF

16 February 1996 was an important occasion for the Whitgift Foundation* and the people of Croydon. HM The Queen and HRH The Duke of Edinburgh returned to the town to commemorate the Foundation's Quatercentenary, arriving at 10.45am. The Royal Party arrived at the west gate of the Hospital of the Holy Trinity to be met by Sir Douglas Lovelock, KCB, a Governor and Chairman of the Court of Governors, Mr Raymond Smith, Clerk to the Foundation since 1988, Lord Bowness, CBE, DL, a Governor of the Foundation since 1980, along with Rt Rev Dr Wilfred Wood, Bishop of Croydon since 1985. The Party met Miss Elizabeth Barlow, one of the longest-standing residents living there at the time, presenting Her Majesty with a bouquet of white flowers (*the Whitegifte*), and also met the Revd Colin Boswell, then Vicar of Croydon and a Governor. One of the residents was Bishop John Hughes, Bishop of Croydon from 1956 until 1977. Afterwards, seeing a small exhibition showing the stonework restoration, Her Majesty then unveiled a plaque to mark the 400th Anniversary of the Whitgift Foundation.

The Royal Party left the Almshouses for a short walk amongst the crowds. The Party then drove to the Croydon Clocktower, seeing the Borough's impressive Arts and Library complex, signing the Borough's Visitors' Book and unveiling a plaque commemorating their visit.

**Now known as the John Whitgift Foundation*

They left in separate cars; the Queen arriving at Whitgift School, South Croydon to great fanfare, escorted by Headmaster, Dr Christopher Barnett, a line of pupils and the Corps of Drums playing music on arrival. During her visit she would unveil a new stone carved with the name Whitgift on display in the Andrew Quad, which was destined for a plinth at the entrance to the School, meet pupils and see a display of the School and Foundation's history. The Queen's purple coat complemented the Senior Prefects' cloaks of purple which would brighten an otherwise chilly day.

Her Majesty was then escorted down past the War Memorial to Whitgift House, the Care Home for the Elderly, meeting Mr David North, Governor and Chairman of the Almshouse and Ms Sue Turnbull, who was at the time Matron and today, a resident of Wilhelmina Court, one of the Foundation's three Care Homes. The Queen was introduced to residents and staff.

The Duke of Edinburgh was visiting Trinity School of John Whitgift at Shirley Park, arriving at 11.45am, where he was to meet Barnaby Lenon, Headmaster at the time. He was led with invited guests and dignitaries on a tour of the building during which he visited the School's Mitre Theatre to listen to the famous Trinity Boys' Choir led by Mr David Squibb, Director of Music. Before leaving, HRH was invited to unveil a plaque.

The Queen and The Duke of Edinburgh moved on to Old Palace School, meeting Miss Kathleen Hilton, Headmistress and Professor John Dougill, Governor and Chairman of the Old Palace School Committee. In the Great Hall they took part in the Launch Ceremony of the Whitgift Foundation's 400th Anniversary Celebrations. After lunch in the Guard Room the Royal Party departed for London shortly after. A day to remember.

Royal Visitors to Croydon Palace, the Old Palace of John Whitgift School

Janice Barter, Secretary, The Friends Of The Old Palace

In 2014 the Princess Royal became the latest in a long line of royal visitors to Croydon Palace, attending celebrations marking the 400th anniversary of the Founder's Day Service for John Whitgift, touring the buildings and meeting some of our students.

Long before it became a school, Croydon Manor, as the Palace was known until Tudor times, was a residence of the Archbishops of Canterbury and by the late 12th century it had become a useful retreat close to London, well positioned as part of the chain of estates belonging to the archbishops on the route from Lambeth to Canterbury.

Documentary evidence suggests that the first of our royal visitors was Henry III who came for at least a week in 1229. He visited on other occasions, once coming for a few days with 252 gallons of wine.

Not all royal guests were free to come and go as they pleased. The King of Scotland, James I, was held as a comfortable hostage in England in the early 15th century. He was based in Windsor, but we have a record of a stay in Croydon. So, for at least a short time, James was a guest of Archbishop Arundel.

Physical clues can point us in the right direction. When Archbishop Stafford enlarged his great hall around 1450, he included heraldic badges of Lancastrian king, Henry VI and members of his court. These are still in place for us to enjoy. Henry VI was in this area at the time dealing with the aftermath of a rebellion. Almost certainly he dined in splendour at the high end of the hall under a canopy displaying his coat of arms.

The Palace was popular with many of the Tudor royalty. Henry VII was the guest of Archbishops Morton and Warham. Catherine of Aragon, a widow after the death of Prince Arthur, spent some time here and was visited by Prince Henry, the future Henry VIII. He disliked the place, describing it as unhealthy, but in the years that followed both his daughters were keen visitors.

Some stories are hard to verify, but it would be charming to think of a suitably disguised Queen Mary visiting the poor in the area, as detailed in the memoirs of lady-in-waiting, Jane Dormer. The visits of Mary's half-sister are easier to confirm. Elizabeth I came to Croydon on a number of occasions, bringing her bed and court with her. Not many schools have a classroom known as QER but this was her room, the best bedroom, extended earlier from what was possibly the original private room of the archbishops and with a sturdy Tudor fireplace. She visited her first archbishop, Parker, her mother's former chaplain, and of course her third archbishop, Whitgift, an ally in advancing the religious settlement. Her second archbishop, Grindal, spent some time here but there was no royal visit. He was out of favour as his views were seen as too close to those of the Puritans.

And there was time for Elizabeth to dance in the Long Gallery, and here she appointed Christopher Hatton as Lord Chancellor of England in the dangerous year of 1587.

In 1612 Archbishop Abbot welcomed the future Charles I when Duke of York and there is some evidence that the future George III visited briefly with his mother, apparently coming for breakfast. However, by this time the Palace was becoming costly to maintain and the area less appealing, so the archbishops moved out. The estate fell into disrepair until rescued in the late 19th century by the Duke of Newcastle and the redoubtable Sisters of the Church who started the school that still thrives today and renovated the neglected buildings.

So, the school was ready to welcome royal guests again with the Duchess of Gloucester visiting in 1954 and 1964. Queen Elizabeth II and The Duke of

Edinburgh also visited twice. In 1960, as a part of celebrations of Croydon's Millennium, the royal party toured the buildings and had tea beneath the arms of Henry VI. In 1996, they came to the Palace as part of the celebrations marking the 400th anniversary of the Whitgift Foundation.

These occasions were a far cry from some of the earlier royal progresses, which were hugely prestigious but brought expensive challenges for the people who had the task of making the guests, their retinues and horses comfortable. Following an enjoyable stay in 1573, Elizabeth I made known her intention of returning the following year. This caused a real headache for her Gentleman of the Black Rod who wrote with some feeling of the difficulties in finding suitable rooms, especially rooms with fireplaces for the ladies. Old Palace was short of high-quality accommodation. Indeed, in the 1580s, the great Elizabethans Raleigh and Hatton quarrelled over who had the better quarters.

We are fortunate that this is a problem of the past and royal visits can now be enjoyed and valued. Long may they continue!

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The Land

Patricia Randall

*One day I awoke, and walked out
Into the deep darkness, as I did each day.
Suddenly the valley I walked in rose up,
And the hills either side bowed down
In honour to the valley.
I saw the land stretch out before my eyes
And I walked forward, into the new day.
And I could see, I could see,
The Lamb of God walked with me.*

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