

st martin's magazine

60p

September 2020

DORKING ANGLICANS AND METHODISTS TOGETHER
with St Mary's, Pixham & St Barnabas, Ranmore

Autumn



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SEPTEMBER 2020

Number 491

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SUBSCRIPTIONS for St Martin's Magazine

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COPY FOR OCTOBER MAGAZINE

By Friday 26th September please, or sooner!

Any material is preferred on disc, in a PC format such as Word or Publisher. Handwritten material is still accepted! If you would like to send material by e-mail, the address is kikronfran@aol.com

Thanks. Ed.

The editorial team is always open to ideas for improvements to your magazine. Feedback from readers suggests that, for a publication of this type, articles should normally be no longer than one page, i.e. a maximum of 730 words. Please bear this in mind when submitting copy. Suitable photographs are always welcome.

Editorial policy

The Editor, consulting the Magazine Committee, reserves the right not to publish any article which is deemed unsuitable for any reason, but our intention remains to include contributions from across a broad theological spectrum (and also on other matters of community interest). Contributions to the magazine thus reflect the perspectives of individual authors and do not thus necessarily reflect an agreed view of the church's leadership team.

St Martin's Magazine.

The April, May, June, July and August editions of our parish magazine are available on our website. If you or someone you know cannot access this please contact Peter Bunn on 889008 and we can arrange a paper copy to be delivered.

Back to the future.

It seemed to me to be a good idea to look back into a previous reflection to see what I have written in the past, this from September 2010. It's like another reality discovered by time travel.

Quote "Is September marking an end of summer or just one of the glorious and perpetual continuations in the ever changing scenes of life? For many it will mean a change of perspective from being on holiday to being back at work. As the days shorten we also change our activities from outdoor to those indoors and perhaps on the cooler evenings close the doors and windows and warm ourselves in front of the fire. There is a lot to be said for the changes of seasons for they help us recognise that sometimes some of the other changes that we have to deal with in our lives are, like the seasons, following on one another and are just part of our life's experience of constant change."

Oh dear! how to follow that in today's circumstances. For some of us the ever changing scenes of life have been like a stuck vinyl record tiresomely repeating the same track day after day; only the refreshment of the daily lectionary adds some shape and meaning. Holidays lost especially those planned for up to early July or even later if it involved travel abroad when some travel but not all became possible.

Quote "back to work" that pain is still to come as for many in our society there will be no simple return to work and the coronavirus 19 lockdown is hopefully not a seasonal event!

But there have been those reassuring times when that love, we all know comes from God (1 John 4 "God is love") has been reflected in society as a whole for the clapping and giving thanks for those who work in the NHS and indeed all those whose work, (and indeed their lives), are dedicated to caring for us. That is exactly what our expanded pastoral team are tasked to oversee (see names on Who's who back page of Magazine) which I believe will be

in print this month for those who cannot access the web site.

And so to the inevitable comment on virtual church services which Derek has been gamely producing even when he is not here. Now work that out if you can! A virtual Vicar surely not!

I saw a wonderful cartoon of the devil boasting "Ha Ha I've shut down all your churches" God replies "but I have opened one for those who wish in every home!"

It is assessed by the Church of England that 50% more people watch on line than previously attended the services. I am not sure that includes the Zoom services as that system requires an invitation which of course is not the way the C of E has been described as an open door church for everyone. However, very cleverly Revd Mike Stewart has found a way to place these services he has been running on to You Tube so even more people can join in. Here I think I need to apologise for all those who have no idea of what I am talking about underlined above but here is a potential new ministry for somebody to jump in and help people to perhaps be part of this virtual church.

Here I must mention the Venerable Bob Jackson who, before ordination, was a government advisor in the Margaret Thatcher era. Now retired he runs a blog or webinar called "everybody welcome on line" (apologies again for tech speak) He gives the advice that when and if we get back to the new normal it isn't necessary to start everything back to the way it was. Which reminds me of my last reflection before all this in November "Memories the way we were"

Although Derek has started this August a return to services in church, (only after we were authorised) it needed all the precautions of distancing, no shared service sheets, no singing and many other precautions. I fear these rather, although much no doubt needed, Draconian measures will be with us for some time to come. (NB Draco, was the first

Reflection for September contd. and the 2020 APCM

recorded legislator of Ancient Greece. He replaced the prevailing system of oral law and vengeful feud by a written code to be enforced only by an authority of a court of law.)

Many will miss the singing or chanting that have been for many of us such an uplifting part of our services and indeed the medium of songs is a vital part of Evangelical worship. We may rest assured of the validity of our worship via the "said" Holy Communion as the Eucharistic celebration for we remember both Christ's sacrifice of himself on the cross for all the sins of the world and his authorising of the apostles at the Last Supper to continue this in remembrance of him.

So in every service, virtual or in church, we may reflect on the importance of self-sacrifice and go back into the world to witness our faith and worship the best we can with this powerful commission to drive us on.

Stuart

Brockham Choral Society are holding a YOUNG COMPOSERS COMPETITION

£1,000 Prize for best entry

Further prize of £500 for best under 18 if not overall winner.

CLOSING DATE 27th NOVEMBER 2020

BROCKHAM CHORAL a mixed voice choir based in Dorking is offering prizes for a work to be sung in its concert in November **2021**.

Open to young composers aged 11 to 25 who live or study in Surrey.

The work should be between 3 and 6 minutes long.

For further information visit
[www.brockhamchoral.org/
compositioncompetition](http://www.brockhamchoral.org/compositioncompetition)



Vestry and APCM 2020 – Sunday September 13th, 11am

These meetings will be held on Sunday September 13th in Church (suitably distanced) starting at about 11am following the 10am service.

Although the deadline for this year was extended from May 31st to October 31st, this is the last Sunday before Peter and Debs Bunn leave for Devon. A much reduced report will be produced – please let Christine Francis have your contributions.

It is hoped to stream the meeting over Zoom for those unable to attend in person or still uneasy about doing so: more details will follow in the weekly notices.

The meetings will include the election of people to the following positions:

- * Two churchwardens to serve until May 2021
- * One representative to Deanery Synod until June 2021
- * Four PCC members to serve for three years until May 2023
- * One PCC member to serve for one year until May 2021

Nomination forms will be available at the back of church and may be requested from the church office or myself.

Nick Hands-Clarke

Eco Church—Bronze Award



As Christians we are called to be stewards of God's wonderful creation. The challenges facing this creation are numerous and well reported, but there are plenty of small steps that we can take to help care for our planet.

"Often this starts with ourselves, as individuals and churches. Simply evaluating how our lifestyle impacts the planet and making changes to minimise our negative impact where possible can make a big difference.

"That's what Eco Church is all about. Packed full of useful resources and suggestions it is a great tool and I'd encourage churches to sign up and join the drive to care for God's Creation." - Bishop Andrew

What is Eco Church?

Eco Church is A Rocha UK's award scheme to encourage and recognise churches in England and Wales that demonstrate the gospel is good news for God's creation.

To become an Eco church each church completes a simple, free, online Survey about how they are caring for God's earth in different areas of their life and work. The answers a church provides will

collect points towards an Eco Church Award. If the score doesn't gain an Eco Church Award straight away this isn't a problem - further actions can be completed and added to the survey response in order to gain the points necessary for an Award. The survey takes churches through five key areas of church life:

- Worship and teaching
- Management of church buildings
- Management of church land
- Community and global engagement
- Lifestyle

There are three levels of Eco Church Award - **Bronze**, **Silver** and **Gold**.

The PCC decided that we should be involved in this project and a group of parishioners completed the survey, and we are pleased that we have been awarded a Bronze Award. We are now working towards a silver!

If you would like more information about this project or would like to be involved, please do speak to a churchwarden who will point you in the right direction.



Why is that there?

As a kid, I promised myself that I would read the Bible from cover to cover.

Decades later, I haven't quite kept that promise. You can get seriously bogged down in Leviticus, and ask yourself what Haggai is doing there. You can stare at Philemon and 3 John after discovering that neither of the concordances in Ancient & Modern or Hymns & Psalms contains any hymn line alluding to those letters. But what got my goat was the genealogy in the first seventeen verses of Matthew's gospel. "Okay," I said to myself, "so Aram begat Aminadab and there were fourteen generations from the deportation to the Messiah. Why do I need to know this?"

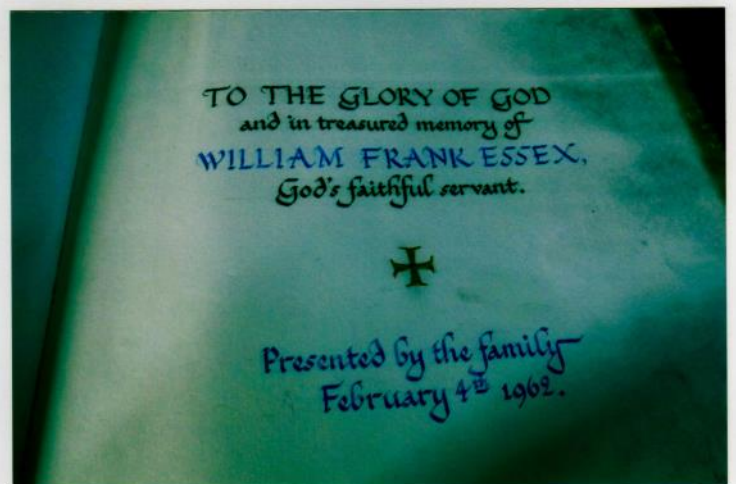
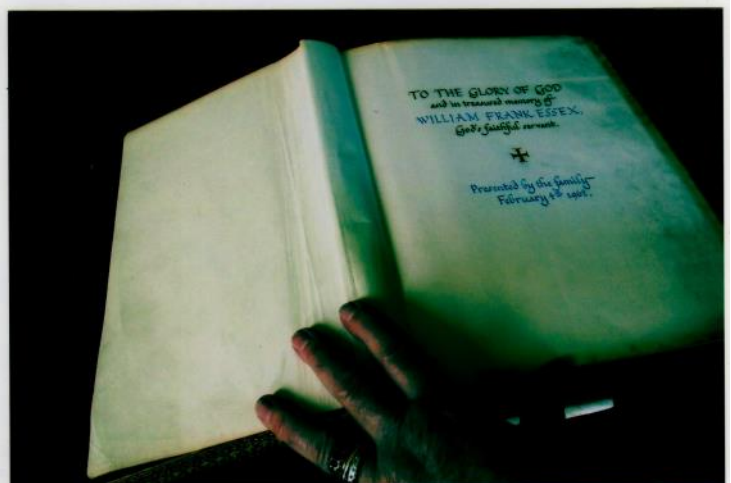
Well, as Pastor Robinson said to the Pilgrim Fathers as they prepared to cruise the Atlantic, "The Lord has more truth and light yet to break forth out of his holy word." (The good pastor had cottoned on to Deuteronomy 30: 11-14, which I hadn't.) Moreover, "men and women moved by the Holy Spirit spoke from God" (2 Peter 1: 21.) All scripture is there for God's purpose. So it came to pass at some point in those decades that I gathered that Matthew had been writing for a Jewish readership who would welcome the assurance that Jesus was descended from Abraham via David. The fact that, having landed on Joseph, the rest of Matthew I enters upon conception through the Holy Spirit is a juxtaposition I've never quite got my head round. It's in the drawer marked "Awaiting further light" along with the currently apparent revelation that "virgin" didn't mean "virgin" in the first place.

My own provenance is less elaborate. Daniel Essex married Mary Dickman at Minchinhampton in the Cotswolds in 1795. Nobody knows where he was born, but despite being a pensioner of the East India Company he died a pauper at nearby Avening in 1855. By then, he had begotten Joseph who moved to Cheltenham and in turn begat the one and only George Sheepwash Essex. A certified copy of the birth certificate is to hand. Perhaps I am fortunate not to have been saddled with a similarly intriguing middle name.

George begat William Henry who, having begotten my grandfather William Frank, fled to America and bred handsomely all over Pennsylvania. William Frank, for fear of domestic violence, fled as far as the Forest of Dean, married into the Sterrey family who remain prolific in those parts, joined the police, popped back to Cheltenham for the birth of my father, retired in senior rank, headed civil defence in Hampstead, returned to the Forest, became a councillor, practically ran the local Methodist chapel (as the Minister admitted) and generally had a finger in so many pies that he could have done with another pair of hands. He died almost 60 years ago while helping a visually impaired lady to complete some forms. A pulpit bible was presented, inscribed in his memory.

A few years ago, the chapel closed. An aunt rescued that bible, and I now have it, complete with Leviticus, Haggai, Philemon, 3 John and the Matthew genealogy. Here's the inscription.

Petrus Minus Incognitus



News from the Belfry for September

I hope that you have been able to listen to our ringing for the Sunday Service. Obviously we are taking great care to ensure that we are not providing Covid-19 a chance to attack us. We will continue providing this service until we are able to ring normally. It is a shame because we have been working on developing the band so that we can ring 8 or 10 bells regularly.

I have been asked quite a few times in the last months, "What do ringers do when they can't ring?" and the answer is very simple, we ring online! Some ringers got together and wrote a programme which allows us to ring little ropes. We practise twice a week (that is if our server is OK – last practice mine wasn't working that well!). What has really pleased me is that our learners have really begun to develop their knowledge.

Bellringing, as I have said before, is an English tradition which has developed over the centuries. It is struggling to continue and will be hammered by the lockdown. Whilst thinking about this, I felt rather like the ringers before the war must have felt as they had to give up. I intend to run a group of learners as soon as we can so that we can begin to develop the art again.

What does learning to ring mean? We ring patterns in the tower and these patterns have names. However, the most important thing as a learner is to learn how to handle your bell. This requires quite a lot of time. Youngsters can find it easier but it still requires time at the end of a rope. We are, however, because of the lockdown, learning ways of developing how to remember and learn the sequence of the bells using programs that are being written. This will accelerate the transition from being able to handle the bell to being able to ring a method.

I ring because there is an enjoyment in trying to get things right and this becomes more interesting as you get more ringers contributing. It gives me some cardiovascular exercise and obviously some mental exercise. The exercise includes the steep steps into the ringing room but also the regular ringing – you are controlling the swing of quite heavy lumps of metal and whilst ringing it is continuous. The enjoyment is knowing and feeling the rhythm of the piece. If you are interested, do contact me when I advertise. It would be nice if we could start ringing all the bells in the tower.

Paul Beeken

From The Times, 22 August 2020

As schools are set to reopen, it seems our children have been learning all the right things, but maybe not in the right order. Katherine Minchin sent a leaked series of answers from a religious studies test in Caithness where one child wrote that, when she was told that she was with child, the Virgin Mary sang the Magna Carta. Another said that King Solomon had 300 wives and 700 porcupines. My favourite claimed that the first book of the Bible was called "Guinness", and it said that the Almighty "got tired of creating the world so he took the sabbath off". If the book's title had anything to do with it, he probably needed an aspirin.

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Chaplain's Corner for September

I trust and pray you have been keeping safe and well. Life is not exactly easy. As 'Lockdown' eases, quite a few of us are perhaps nervous to venture out more. It's a matter of developing confidence and courage to go to the supermarket, cafés and restaurants or gardens like Polesden Lacey or Wisley Gardens.

The Christian Centre plans to open on Tuesday the 1st September 2020 but life will be very different. There are comparatively few hirers coming back so there will not be nearly so many activities. Some cannot come back at the moment like the 'Bridge Groups' because of the mixing of cards which would present a contamination issue. It is also debatable whether the Women's Fellowship will reconvene, partly because of the group's 'senior years'. We will keep you updated.

Chef continues to prepare all the 'take away' meals – a real commitment as he has to do everything for preparing the meals, himself, as he cannot have anyone else in the kitchen.

When we open up at The Christian Centre there will no queuing at the Servery any more. There will be a 'Waitress Service' for teas and coffees as well as for lunches when we come round to serving them. How this will work we are not sure but hopefully there will be volunteers for the waitressing service.

Two weeks ago I attended a very special service in the St Martin's Lady Chapel for a couple who wanted to renew their marriage vows, having been married for thirty years. The wife has been on the long term St Martin's prayer list because of a health issue. She thankfully is doing very well at the moment. The Revd Derek Tighe took this service and it was so dignified and serene.

WORSHIP

During this difficult pandemic it is important to remember to worship our Creator God.

What do we mean by worship?

First worship is rooted in the character and permanence of God. He wants a close relationship with us. When we worship we are primarily celebrating God's strong love, a love that does not threaten to lessen with each failure

on our part but will endure throughout eternity because God has promised himself to us.

Second, worship is always a response to God's initiative and, at the same time is meant to be an interaction.

Worship is about letting our whole lives point to the supremacy and worth of God. The Greek word 'proskyneo' means to bow down which is very appropriate for acknowledging our supreme God. Worship facilitates a closer relationship with God, which amazingly is what He wants to have with us.

Worship is the gift and the overflow of our enjoyment of and being with God.

(The above is based on a study book on Worship [His love endures Forever] by Sundee Tucker Frazier - Scripture Union 2012)

Why do we gather as Christians to worship God? Is it to sing, read and study the Scriptures, participate in a Communion/Eucharist Service or to pray. All of these are forms of worship.

HYMN

A verse from a well-known hymn sums up worship.

Oh worship the Lord in the beauty of holiness,
Bow down, before Him, His glory proclaim.
With gold of obedience and incense of lowliness,
Kneel and adore Him; the Lord is his name.

Another familiar song.

Majesty, worship His majesty, unto Jesus be glory,
honour and praise.
Majesty, kingdom authority, flows from His throne
unto His own, His anthem raise.
So exalt, lift up on high the name of Jesus; magnify,
come glorify Christ Jesus the King.
Majesty, worship His majesty, Jesus who died, now
glorified, King of all kings.

SCRIPTURES

I Chronicles 16 v 29c quotes the same words as above, 'Worship the Lord in the splendour of holiness'.

Psalms 95 v 6-7 mirrors the same theme.

'Come let us bow down in worship, let us kneel before the Lord our Maker, for he is our God and we are the people of his pasture, the flock under his care'.

A familiar scripture comes from Romans 12 v 1 'Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices holy and pleasing to God – this is your spiritual act of worship'.

Philippians 2 v 10-11 quotes that at the name of Jesus every knee should bow, in heaven and earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

COMMUNION/EUCHARIST

Receiving Communion can and should be a very special act of worship as we remember the sacrificial love of Jesus on the cross at Calvary. We can do this as often as we can. Whenever we eat the bread and drink the cup we proclaim the Lord's death until he comes.



PRAYER

Let us pray now for new inspired worship in our daily lives, especially at this very unusual, strange and possibly bewildering time during this COVID 19 pandemic.

We have all had this precious time in 'Lockdown' but how many of us have read more holy books, prayed more, searched for new prayers that would help and encourage us? Maybe some of you have which is highly commendable. A

challenge for all of us to do this over the next few months.

I pray that you will be given very special courage and strength this month to carry you on and into the next months and the next year of 2021!

I do pray for those who have been recently bereaved. We pray that they will be comforted in their great sorrow.

Just to say I am still on 'Furlough' but if urgent I can be contacted via The Centre Managers on 01306 886830 (09:00-14:00) May our supreme God continue to bless you and keep you safe and well.

Rowan Nunnerley
Centre Chaplain (01306 886830 [09:00-14:00] or
centrechaplain@gmail.com



CHRISTIAN CENTRE NOTICE

Dorking Christian Centre We are opening again for hirers from 1st September 2020 and want to approach all our regular hirers to discuss their plans to restart. If you are a hirer please contact us to discuss restarting safely.

We appreciate there is a lot to consider, and would be grateful if you could contact us as soon as you are ready so that we can then discuss your group's needs.

Our **Café** is due to reopen from Tuesday 1st September 2020 at lunchtime only.

Monday to Friday 12 noon – 1.30pm.
Take away meals will still be available.
Café will still be closed on Saturdays for the time being.

The above is subject to the current Government and Methodist Connexional guidelines.

We are looking forward to welcoming you back to the Christian Centre.

Kind regards,
Janette Masters and Clare Walker
Centre Managers Tel: 01306 886830
centremanager@dorkingmethodist.co.uk

Hymn of the Month, There's a wideness in God's mercy

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in Heaven;
There is no place where earth's failings
Have such kindly judgement given.

For the love of God is broader
Than the measure of one's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the joy of Christ our Lord.

Words: F.W. Faber (1814 – 1863)
Tune: 'Corvedale' Maurice Bevan (1921-2006)

I heard this hymn sung on the radio recently in a lock-down Evensong, and loved it, so decided to write about it for this month's magazine.

At first, I could not find it in St Martin's 'Hymns Ancient & Modern New Standard. I discovered from the index of authors therein that F.W Faber had written '*My God, how wonderful thou art*' and also a hymn beginning '*Souls of men why will you scatter,*' with 8 verses of which nos 3 – 8 were the verses above!

The tune ascribed to it, however, was not the one I heard being sung on the radio, which after some

research I discovered was 'Corvedale' - a tune especially composed for the Choir of St Paul's Cathedral, for Faber's words, by a Maurice Bevan, who sang with the choir for 40 years, from 1949.

The tune is named after the area in Shropshire around the River Corve, near the village of Stanton Lacey where Bevan's father had been vicar.

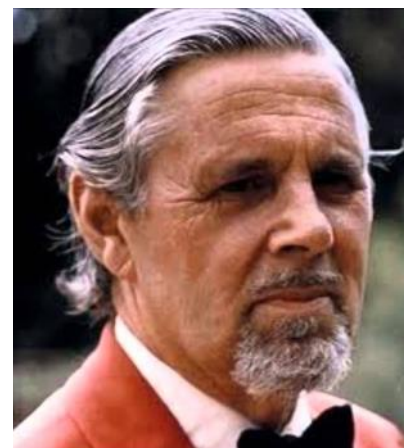
Maurice Guy Smallman Bevan

was born in 1921 and studied at Magdalen College, Oxford but after only being there one year he was called up and spent 5 years serving in the military. After the end of World War II he worked in Germany in broadcasting for a time before returning to England in 1949 to accept a post as Vicar Choral at St. Paul's Cathedral in London.



Maurice Guy Smallman Bevan

A fellow Vicar Choral, or Lay Clerk as they are now called, was countertenor Alfred Deller, who established the renowned Deller Consort in 1950. Maurice joined Alfred as the lead Bass-baritone in the group, singing with them even after Alfred died in 1979 and son, Mark Deller, took over. Bevan often appeared on recordings with the Deller Consort around this time, and also with the St. Paul's Cathedral Choir. His 1980 recording of the Haydn Mass in D minor (Nelsonmesse), with the St. Paul's Cathedral Choir and London Bach Orchestra was among his more notable later achievements.



Alfred Deller

Hymn of the Month contd.

He also worked for the BBC, which included singing children's songs to accompany 'Listen with Mother', did music editing, wrote several hymns and mentored young singers. He died aged 85 in 2006 .

Frederick William Faber, the writer of the words of the hymn, was born in 1814, in Calverly, Yorkshire, and raised in the Church of England, but came from a Huguenot and strict Calvinistic family background.



Frederick William Faber

While he was studying at Balliol College, Oxford, he encountered the Anglo-Catholic preaching of the Oxford Movement, one of the most prominent proponents being the vicar of the University Church of St Mary the Virgin - John Henry Newman. Faber struggled with these divergent forms of Christian beliefs and spent vacations in the Lake District to find peace and write poetry. There he befriended the poet - William Wordsworth.

He finally abandoned the Calvinistic views of his youth and became an enthusiastic follower of Newman and was ordained in the Church of England in 1839.

In 1843, Faber accepted the position of Rector of the small village of Elton in Cambridgeshire, and having by then visited Rome, began to introduce catholic practices of feast days, confession and devotion of the Sacred Heart.

However, there was a strong Methodist presence in the parish and many Dissenters packed his church each Sunday in an attempt to challenge the Roman Catholic direction in which he was taking the congregation. It was no surprise when in 1845 Faber left the Church of England and followed his hero John Henry Newman into the Roman Catholic Church, serving under him at the Oratory of St. Philip Neri.

However, Faber admired hymns by John Newton, Charles Wesley and William Cowper and believed that Roman Catholics should sing hymns like them, so decided to write some himself, which he did - 150 in all. They were collated and published together in Hymns (1862) shortly before his death, at only 49 yrs. He had suffered ill health for many years from what was eventually diagnosed as Bright's Disease, which proved fatal. As well as poems and hymns he also wrote many theological works.

The theology of this hymn, simply emphasising the loving kindness of God's justice, and the grace available through Christ's blood, shed for us on the cross, means it can be sung by Christians of any denomination and all can find comfort and hope in believing.

Maurice Bevan's gentle lilting tune fits the words perfectly and the beautiful arrangement in the last verse lifts us into the sunshine and joy of knowing Jesus as our Lord and Saviour.

A prayer: Thank you Lord for the gift of music that enhances our worship and lifts our spirits. We look forward to that day when, with your help, COVID19 is defeated and we can once again sing your praises together and hear live choral and orchestral works in our churches, cathedrals and Concert Halls, performed to your praise and Glory. **Amen**

Diana Burges

NB. There is a recording of the anthem sung by the St Paul's Cathedral Choir in 2000 which is available to listen to on YouTube. <https://www.youtube.com/watch?v=raMn2iV9x2E>

PRAYER FOR PEACE OF MIND

Father God, we pray for all those who are feeling worry and stress today. Please speak peace to their lives and calm the storms that surround them. We ask that you would bring your peace to their bodies, finances, families and workplaces. In Jesus' name, Amen!



WWW.FACEBOOK.COM/CIRCLEOFPRAYER

The Bunn. Interview by Christine Lawrence

As most people know, Peter & Debs will be sadly leaving us mid September. We felt that it might be appropriate to do an interview with them before their departure. I was therefore commandeered by our Editor for the task.

I duly met them (socially distanced) at their house and proceeded with my reporter's scribbling pad in front of me and the list of possible questions. At this point I must say, from my point of view, I felt like someone from the Dorking Advertiser and from their point of view they said it felt like an exit interview.



Q. Tell me a little about your early life

Peter was born in Pakistan and moved to Dorking when he was less than 2yrs old and stayed for the next 25 yrs, at which point his parents made him homeless by up and moving to the coast. Needs must, so he moved into a flat in Sutton. Peter and Debs first met at a friend's birthday party early in their time at university; they only married in 1982 and Debs moved into the Sutton flat. She had previously lived in different areas of the South East – her father was in banking and moved a lot, so Debs says over 30 years staying put in Westhumble was an antidote!

Q. Tell me about your connection with St. Martin's choir

Peter joined the choir fully in 1976 – a whopping 44 yrs ago. After his parents' move this was kept up by twice weekly trips to Dorking from Sutton, initially by train until Debs supplied the yellow Mini known as the "Bowl of Custard". Debs remembers with fear and trepidation the possibility of being late and incurring the wrath of Martin Ellis the Choir Master. Debs first sang with the choir about 2 yrs prior to their marriage, so she can lay claim to 40 yrs.

Q. How many vicars have you seen at St. Martins?

Seven – P, Five -D.

Q. What was your biggest undertaking while at St. Martin's?

Peter – The Vaughan Williams 50th Anniversary celebration. This lasted four days and took an enormous amount of planning on GANTT charts with traffic light colours. Very happy with the outcome.
Debs – Maintaining the choir in the gaps between

Directors of Music. There are many tasks associated with keeping music alive at St. Martins. With the invaluable help of Thurza they managed to do this over the considerable periods of time.

Q. Peter, tell me about a ridiculous requirement while Warden at St. Martin's.

Faculties, but particularly trying to get one for a defibrillator to be installed on the outer wall of St. Mary's church. The Diocesan legal experts became worried about the consequences of this being used by an 'untrained person'. Firstly, the person would have to be deaf to pose a risk, because the machine talks you through the process. Secondly, the person would have to ask themselves 'do I let this person die because I am an untrained person?'

Q. Tell me about a memorable well known person that you have met while at St. Martin's.

Peter – Through work I went to the Elysée Palace and met the President François Mitterrand. Also, the Countess of Wessex when she came to St. Martin's for the Headley Court farewell.

Q. Tell me how you see your life in your new home in Devon.

Most important is to have some "us space", a sabbatical. This doesn't mean that we won't do anything. We plan to walk and explore the area on electric bikes. Crediton has a station, so we can explore further afield by train; we have bought a book detailing 60 walks around or between the stations to Barnstaple. Some are request stops so we need to stay alert or maybe walking or cycling further than intended! No official church duties for the moment.

Peter and Debs have contributed so much to the life of Dorking, not just at St. Martin's but also taking part in many other activities and organisations.



Just to give an insight into another side of their personalities. Visualise this - I was taken aback to discover that not only do they trespass at the bottom of their garden on to railway property, but they have set up a vegetable patch there, using a 6ft ladder on each side to the fence to access it. Not my usual image of pillars of the community!! Their defence is that it started with Dig for Victory in WW2 but stress this information was second-hand.

He has made everything beautiful in its time (Ecclesiastes 3.11)

A friend who I have known from the age of seven, Richard, gave me a delightful plaque on my return to my house in Dorking with these words from Ecclesiastes. It has pride of place on the wall facing the garden by my kitchen door. It is a reminder that the garden which I have planted, tended, altered and nurtured over the past 29 years, and to which I have returned after eight years as a country vicar in Oxfordshire, is God's creation and handiwork; and I give thanks that I am the gardener looking after God's horticultural gift.

When I returned, the garden was rather overgrown in places and there has followed a process of cutting back, removing trees and shrubs which have died, preparing the ground and new planting. The period of lock-down has encouraged me to experience the daily, weekly, and seasonal rhythms of the garden in a new way, and to marvel at the way that plants grow, flower, fade and then continue their annual cycle. When the garden centres opened, I have to admit that I went on something of a spending spree, as I wanted to fill those inviting spaces in the garden which I had cleared – and I hope that I didn't fall into the sin of greed !

The writer of Ecclesiastes memorably said "to everything there is a season, and a time for every purpose under heaven", and this comes shortly before the text which appears on my plaque. It is a reminder that the whole of creation and the life cycle is held in God's hand and it is all part of his loving purpose.

Gardens can offer us a parable of life and its meaning and I think we can look at our gardens (or window boxes, or nearby public gardens) not only for their manifest beauty but also as a paradigm of creation and redemption. Gardens appear at a number of pivotal points in the Bible, and we think in particular of the Garden of Eden, the Garden of Gethsemane, the garden of the empty tomb, and the garden scene portrayed so vividly in the Book of Revelation, with the river of the water of life flanked by the tree of life, with its twelve-fold fruit and its leaves for the healing of the nations. So we can see how gardens, with their cycle of life, death and re-birth can perhaps encourage us to reflect on the vitality of our Christian faith, with its themes of creation, the fall, redemption and exaltation.

At this time of the year, as we begin to contemplate the coming of autumn, and the change in the seasons, let us simply be still as we contemplate the beauty around us, and stand in awe and wonder before almighty God, our creator redeemer and sustainer, as we reflect on these further words from Ecclesiastes:

I know that whatever God does endures for ever; nothing can be added to it, and nothing taken from it; God has done this, so that all should stand in awe before him.

Reverend David Williams



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The following is an extract from Bishop Andrew's Sunday 23rd August sermon. The full version is available from Guildford diocese web site.

Romans 12:1-8, Matthew 16:13-20, 24.8.20

I'll never forget the first time that I took Adrine Kamuteera to the Sainsbury's in the centre of Cambridge. Adrine had just flown from her home in South-West Uganda to join her husband who was studying in England at the time; and, as someone used to growing her own food and to visiting the vegetable stalls in the village square, this was the first time she had ever set foot in a supermarket.

The hunt for millet (part of the staple diet in much of Uganda) was the first challenge. We eventually located it in the pet food aisle, for feeding to your budgies. Negotiating the check-out proved another problem: 'That's £14.53', said the check-out lady, to which Adrine – used to haggling in the market - responded, 'I'll give you £9!' But it was walking through the shelves of crisps, with many hundreds of varieties on offer, which provoked the most telling moment of them all. 'So why do you people need so many crisps?' asked Adrine quietly, to which – at that point – I couldn't come up with a sensible answer.

So why do we people need so many crisps? It's something to do with personal choice, of course, with a quest for the variety which our society describes as the 'spice of life'. It's something to do with our economic systems too, with the whole way in which capitalism, the market economy, operates. And once we have a taste for it, how difficult to go back to a world where choice is constrained, where millet rules the day. Hasn't our experience of the past few months taught us that even the tiniest of gaps on the supermarket shelves results in stiff complaints at the checkout, only mildly muffled by the facemasks through which they're issued.

Instead we have extended this doctrine ever wider, bringing more and more choice into every aspect of our lives – our lifestyles, our relationships, our worldviews, our identities, everything. Just dip your toe in the world of the social media for an instant, and you'll immediately pick up the one unforgivable sin in the society it reflects: any attempt, even expressed in its mildest form, to suggest there might be limits

somewhere along the line: because this is the new blasphemy: a blasphemy against the worship of choice, and to question it at any point is to be rude or a hypocrite, a bully or something worse.

And yet unlimited choice really isn't good for us, and deep down we know it. For one thing it's destroying the planet. For another it's bringing increasing confusion, stress, greed and complexity and injustice in its wake. It's one of the ironies of our culture in the West that a time where choice is king has also proved a time of unease and unhappiness, and that was even before Covid reared its ugly head. Even developing nations – even Uganda, Adrine's home country – may lack many of the things we take for granted, but are spiritually and relationally streets ahead of life here in Britain. And I know, because I've been there.

So what's gone wrong? Simply this: that we've ignored the dark side of choice, and so have fallen prey to lives that are a whole lot more complicated and restless than they ever used to be. In the terms of British psychologist Oliver James, we've gone down with a nasty dose of 'affluenza'.

Imagine with me a values supermarket, where each of us dutifully dons our facemasks, selects our trolley, and starts to make our way along the various aisles. In previous generations, the products on display were rather few, but all well tried-and-tested. Yet now the shelves are full of a dazzling array of different possibilities, and it's only those older products that look increasingly dusty and out of place. In the relationships' aisle, lifelong faithfulness has been replaced by a series of alternatives, all of them enticing and cleverly marketed. In the beliefs aisle there is a huge variety of products on display, with an old box mysteriously designed in the shape of a cross, hidden behind a glossy new pick-and-mix counter of beliefs from all around the world. 'Make up a religion to suit you', is the seductive message on an advertising hoarding nearby: 'because you're worth it'.

Choice seems to be the only thing we aspire to, the one absolute. Yet somewhere along the line, as almost every social commentator agrees, we've got lost and confused and unhappy, the younger generations especially. And short of

Bishop's Lockdown Sermon contd.

indulging in periodic bouts of nostalgia, we simply don't know what to do about it.

And finally a few words from our epistle reading today from Romans chapter 12, where the apostle Paul spells out the implications of living in a covenant relationship with the Christ, the Son of the Living God:

'I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

May it be so, Lord Jesus. Amen.

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Dorking Museum in September

Dorking is a focal point for this September's transatlantic commemoration of the 400th anniversary of a significant moment in history – the sailing of the *Mayflower* for the New World in September 1620 – although another significant event, the coronavirus crisis, may mute celebrations a little.

Six Dorking residents sailed on the *Mayflower*. The best known of these locally is shoemaker William Mullins, although his daughter, Priscilla, is perhaps more celebrated in the US, sometimes known as 'the mother of a nation'. Their imposing house in West Street is the only known surviving home of a 'Pilgrim Father', an attraction for *Mayflower* tourists from both sides of the Atlantic.



The *Mayflower* approaching land, engraving by John A. Lowell, 1905. (Library of Congress).

Mullins was not one of the religious separatists who initiated the voyage, but one of the 'Strangers', recruited to fund the crossing. He sailed on the *Mayflower* with his wife, Alice, daughter Priscilla, son Joseph and servant Robert Carter. The sixth Dorking voyager was Peter Browne, apprenticed as a weaver in the town and possibly related to the Mullins family.

For their full story, you are encouraged to read the fascinating tale of 'The Weaver, the Shoemaker and the Mother of a Nation: The Story of Dorking's *Mayflower* Pilgrims' by Kathy Atherton and Susannah



One of the Dorking Men's Shed's planters, sited in the walkway to the Museum (Image: Lois Leyland).

Horne, published by The Cockerel Press, available from the Museum online bookshop (dorkingmuseum.org.uk) and local outlets.

Exhibition: With the Museum currently closed, the planned autumn exhibition commemorating the anniversary is being held over until next year. A lot of work has been going on behind closed doors, so it will be well worth the wait. Museum volunteers have been creating replica seventeenth century costumes, local saddle maker Julia Forsyth a display of 17th century shoemaking material and tools, and the Dorking Men's Shed a cross section model of the *Mayflower* and its contents (as well as the magnificent *Mayflower* planters seen around the town).

Mayflower model: Meanwhile, Robin Cooper and Tom Loftus have devised a template for an original *Mayflower* model for children to make.

This will be available at the exhibition, but why wait? Download and print it now from www.dorkingmuseum.org.uk/mayflowermodel. When completed, model-makers are invited to send a digital photo of their finished model to admin@dorkingmuseum.org.uk and some of these will be displayed on the website.



The *Mayflower* model (image: Robin Cooper)

Dorking Museum in September contd.

Dorking 'Virtual Voyage': The Mayflower 400 website (mayflower400uk.org) has lots more about the *Mayflower* history and anniversary events, and about Dorking's role. In the 'Virtual Voyages' section, there is a short film about Mullins, 17th century Dorking and the *Mayflower* voyage, put together by Dorking Town Partnership and Dorking Museum and narrated by Kathy Atherton.

Walking in Dorking: The Museum is pleased to announce the resumption of its programme of guided walks in and around Dorking in September. There are some changes to take account of current conditions: we can only take a maximum of six people per walk, bookable through our website (providing contact details for NHS test and trace), and all walkers must wear masks. Details and Covid-procedures on www.dorkingmuseum.org.uk/guided-walks-around-dorking/.



The main programme starts with The Deepdene Trail (including access to the Hope Mausoleum) on 5th and 6th September, 2pm, £5 per head. There will be two Mayflower 400 walks, revealing Dorking in the time of William Mullins, on 23rd September, 6pm, and 27th September, 4.30pm, £4 per head.

There will also be a series of free walks for Heritage Open Days (10th-20th September):



The Deepdene Trail (including access to the Hope Mausoleum): 12th and 13th, 2pm.

Mayflower 400 Walk – Dorking in the time of William Mullins: 12th, 6pm, and 13th, 4.30pm.

Betchworth Castle Tours (including access to the Castle enclosure): 13th and 20th, 2pm.

Hidden Dorking Historic Walk: 20th, 11am.

Dorking Museum currently remains closed and other activities are on hold whilst plans are put in place to allow us to re-open and resume activities safely whilst continuing to offer an appropriate visitor experience. For an update on resumption of activities, to read our regularly updated blog, to become a member or to donate, please visit the website www.dorkingmuseum.org.uk.



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After many years' intense activity in a previous parish I decided to take a year off free of any parish commitments. This fallow period gave me wonderful opportunities to visit other churches and congregations and experience a broad spectrum of liturgy, theology and churchmanship.

During the year I attended 55 places of worship in twelve dioceses, mostly Anglican, with a handful of Methodist, Greek Orthodox and Roman Catholic. Not all of these were in churches or even in buildings. I recall an open-air Eucharist on a remote Greek hillside with a background accompaniment of cow-bells. A particularly heart-warming experience was a non-Eucharistic service held at a youth centre in deepest Dorset. One church had what others might envy: numerous active groups for children of different ages, with lots of involvement from parents. However, once the children had passed through primary school the whole family tended to disappear, which might indicate that the church wasn't meeting the needs of the adults. At another, the focus was so much on "the family" that I wondered how at home someone would feel who didn't belong to the "mother+father+2.4 children" combination that was obviously being addressed. There was a depressing lack of acknowledgement of the complexities of people's lives or the evolving shape of "family". Other churches gave every appearance of being truly inclusive in a relaxed and unselfconscious way. One service sheet requested a period of silence following the five-minute bell: a great idea, just a pity so many ignored it. Other places had an atmosphere of unforced prayerful reflection before services. Congregation sizes ranged from a packed cathedral (such as St. Demetrius in Thessaloniki, Greece's largest basilica) to half a dozen in a little country church. Music varied from the struggling to the sublime, and clergy attire from suit & tie to gold brocade and everything in between.

The quality of sermons was similarly varied: a few that were dictatorial and dispiriting, many more that warmed the heart, lifted the spirits and gave fresh encouragement to continue on

the Christian journey. I believe the tone of a sermon says a lot about the preacher's image of God and it's a great gift to be able to challenge without demoralising. One priest, asked to express his Gospel in a few words, said: "God is in love with us". If that's not challenging, I don't know what is!

There were only two places where I didn't know at least one other person present - the Church is indeed a small place. Nowhere did I feel unwelcome, and on some occasions the warmth of hospitality was impressive. In a city of 50 churches the vicar spotted that I was a visitor and greeted me accordingly, and at another the after-service refreshments included cafetière coffee and Christmas cake made by the vicar's mum.

In addition to my gap-year project of walking the Thames path – a kind of pilgrimage in itself – I was also blessed with opportunities for more distant travel. Destinations included Lindisfarne, Durham, Venice, and a most memorable ten days with an ecumenical group in Greece and Turkey. As well as following in the steps of St. Paul, we visited sites dating back centuries BC. On that journey, as never before, I had a real sense of continuity and solidarity with the humanity of the ancients in their search for the divine.

Sally Lowe

About the Trail

The Thames Path is a long distance walking trail, following England's best known river for 184 miles (294 Km) as it meanders from its source in the Cotswolds through several rural counties and on into the heart of London. On its way the Trail passes peaceful water meadows rich in wildlife, historic towns and cities and many lovely villages, finishing at the Thames Barrier in Woolwich just a few miles from the sea.

Easy to reach by public transport, the Thames Path is a gentle Trail, able to be walked by people of all ages and abilities. This National Trail can be enjoyed in many ways, whether for an afternoon's stroll, a weekend's break or a full scale, but relatively gentle, trek of its whole length. It is very well way-marked so following the route is easy. But it is always a good idea to take a guidebook or map.

There are Route Descriptions and further information on www.nationaltrail.co.uk.

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Al fresco coffee mornings on fine Wednesdays every week in September and October, 10 am to 12 noon. We shall put the bunting out at the corner of Pixholme Grove if we are opening!



Old Pixham School is an attractive late Victorian building of traditional design at the heart of Pixham.

Most recently an annexe of St Martin's School in Dorking, it is now rented from the Guildford Diocese and managed by Old Pixham School C.I.C. for the Pixham community.

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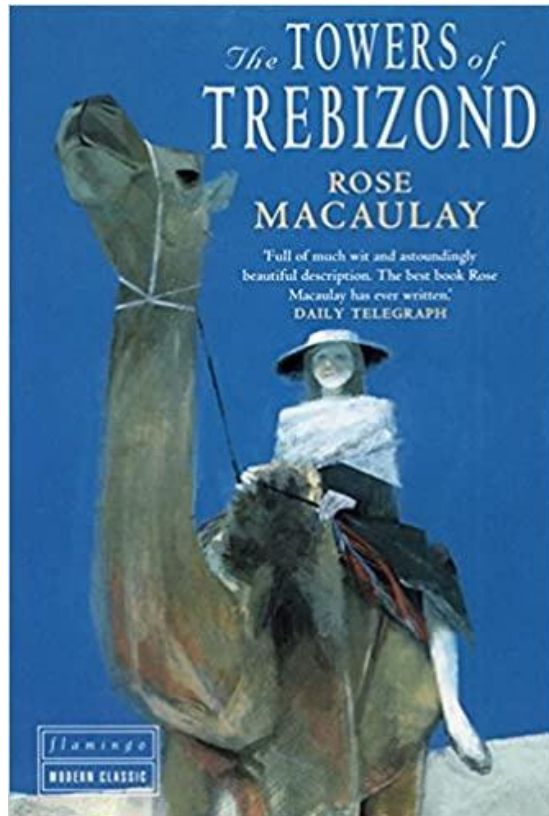
The Towers of Trebizond, (extract)

Churches are wonderful and beautiful, and they are vehicles for religion, but no Church can have more than a very little of the truth.

It must be odd to believe, as some people do, that one's Church has all the truth and no errors, for how could this possibly be? Nothing in the world, for instance, could be as true as the Roman Catholic Church thinks it is, and as some Anglicans and Calvinists and Moslems think their Churches are, having the faith once for all delivered to the saints. I suppose this must be comfortable

and reassuring. But most of us know that nothing is as true as all that, and that no faith can be delivered once for all without change, for new things are being discovered all the time, and old things dropped, like the whole Bible being true, and we have to grope our way through a mist that keeps being lit by shafts of light, so that exploration tends to be patchy, and we can never sit back and say, we have the Truth, this is it, for discovering the truth, if it ever is discovered, means a long journey through a difficult jungle, with clearings every now and then, and paths that have to be hacked out as one walks, and dark lanterns swinging from the trees, and these lanterns are the light that has lighted every man, which can only come through the dark lanterns of our minds. Ficino and the Florentine Academy used to light lamps before the bust of Plato, and were called heretics because they wanted the light of Greek learning let into the Church, and Erasmus and Colet and More were called heretics because they too wanted that light of Greek learning, and to correct the mistakes in the Vulgate by it, and the Cambridge Platonists were called Latitude men, for wanting the same kind of thing, and all these people knew that if we stop trying to get fresh light into the Church, the Church will become dark and shut up. Yet human beings are so strange and mixed that though More was for humanism and fresh light in the Church, he was also for burning people for heresy, and said of one who had been burnt for erroneous opinions about the date of the Judgment, "Never was a knave better worth burning," and, looking at it all round, churchmen and the Church have greatly advanced in humanity since then.

Rose Macaulay, 1881-1958



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Church Safeguarding Officers

Sue Jamieson 740954
Anne Whibberley 889039

SMURFS

The Christian Centre 886830

UNIFORM ORGANISATIONS

Brownies

9th Dorking Thursday 6.00 pm
Di Sutherland 880148

Rainbows (Girls aged 5-7)

1st Dorking Thursday 4.45 - 5.45 pm
Bobbie Everson 881048

1st Dorking (St Martin's) Scout Group

Group Scout Leader
David Collett 07519 171235
gsl1stdorking@virginmedia.com

Beaver Scouts

1st Dorking Tuesday Colony 17:30
gsl1stdorking@virginmedia.com

1st Dorking Wednesday Colony 16:45
Sharon Collett 01372 815559
beavers1stdorking@ntlworld.com

Cub Scouts

1st Dorking Tuesday Pack 18:45
gsl1stdorking@virginmedia.com

1st Dorking Wednesday Pack 18:15
Claire Ede 01372 458967
claireede123@gmail.com

Scouts

1st Dorking Monday 19:15
David Collett 07519 171235
scouts1stdorking@ntlworld.com

ADULT GROUPS

Choir Practice See next page

Bellringing Practice

Paul Beeken 887538
Juniors and adults
Mondays at 7.30 pm

Mothers' Union

Elizabeth Cotton 711994
(Holmwood Branch)

Bible Reading Fellowship Notes

Sally Lowe 884467

Women's Fellowship

Mary Swain 881638

Julian Meeting

3rd Tues 7.15 pm in Upper Lounge of
Christian Centre
Chris Watts 640775

Friends of St. Martin's

Treas: Liz Lloyd Kendall 741503

Children's Society Boxholders

Janette Masters 889590

Some Useful PHONE NUMBERS

AGE CONCERN (Dorking & District)	01306 899104
AL-ANON FAMILY GROUPS (for alcoholics' relatives)	020 7403 0888
ALCOHOL & DRUG ADVISORY SERVICE	01483 590150
ALCOHOLICS ANONYMOUS	01252 521133
ALZHEIMER'S DISEASE SOCIETY	883425
BESOM DORKING, www.besom.org, dorkingbesom@live.co.uk	07765598854
BRIGITTE TRUST (Hospice Home Care)	881816
BRITISH RED CROSS (Surrey Headquarters)	01483 572396
BUSES: National Bus Enquiries	0871 2002233
CANCER HELP CENTRE	020 8668 0974
CAP Christians Against Poverty	0800 328 006
CHILDREN'S SOCIETY BOX HOLDERS, Janette Masters	01306 886830
CITIZENS' ADVICE BUREAU	876806
CRUSE (Bereavement Counselling)	020 8393 7238
DORKING AND DISTRICT TALKING NEWSPAPER	01306 712044
MOLE VALLEY RAMBLERS	www.molevalleyramblers.org.uk
DOCTORS' SURGERIES:	
Medwyn Medical Centre, Reigate Road	883816
Dorking Medical Practice (formerly New House)	881313
DORKING GOOD NEIGHBOURS	07948 568906
(Volunteer drivers are always needed! If you can help contact 888256)	
DRUGCARE	01483 300112
FAMILYLINE	0808 802 6666
	familyline@family-action.org.uk

Confidential free phone help line for any family member experiencing difficulties

HOSPITALS:

Dorking Community Hospital	887150
St Luke's & Royal Surrey Hospitals, Guildford	01483 571122
Epsom General Hospital	01372 735735
East Surrey Hospital, Redhill	01737 768511
Crawley Hospital	01293 600300
Leatherhead Hospital	01372 384384
LEATHERHEAD NIGHT HOSTEL	01372 377790
LIBRARY (Public)	882948
MOLE VALLEY CARERS	640020
MOLE VALLEY DIAL A RIDE	01372 383333
MOLE VALLEY DISTRICT COUNCIL	885001
For emergencies outside office hours	
Parentline Surrey - see FAMILYLINE SURREY above	
POLICE STATION, Pippbrook	101 or 01483 571212
PRIORY SCHOOL	887337
PROBATION SERVICE	01737 763241
RELATE (Marriage Guidance)	01737 245212
ROYAL ASSOCIATION IN AID OF DEAF PEOPLE	881958
ROYAL BRITISH LEGION	875058
ROYAL BRITISH LEGION SURREY HQ	01372 386500
ST CATHERINES' HOSPICE	01293 772414
ST JOHN AMBULANCE	887333
ST MARTIN'S C of E SCHOOL, Ranmore Road	883474
SAMARITANS	01372 375555 or 01737 248444
TRAINS: National Rail Enquiries	08457 484950
UNIVERSITY OF THE THIRD AGE (Bob Crooks)	01306 740062
VOLUNTARY ASSOCIATION for SURREY DISABLED	01372 841148
VOLUNTEER CENTRE, The Point, Mayflower, Lyons Court, Dorking RH4 1AB vcdorking@vamidsurrey.org	01306 640369

WHO's WHO at St Martin's, St Mary's and St Barnabas'

at St Martin's Church: Church Street, Dorking RH4 1DW

CLERGY

Vicar and Authorised Methodist Minister
The Revd. Derek Tighe 882875
Day off is Friday

Associate Minister (non-stipendiary)
The Revd. David Cowan 885341

We are also pleased to have the assistance of
The Revd. Stuart Peace 883002
The Revd. Mike Stewart 884153

Christian Centre Lay Chaplain
Rowan Nunnerley 886830

VERGER

Brian Smith 887608

THE CHURCH OFFICE

Vicki Judd and Michelle Lelliott 884229
stmartinsdorkingchurchoffice@gmail.com
The office is usually open for personal callers each weekday from 10am until 11.30am

Marriage Enquiries:

arrangements should in the first instance be made by telephoning Vicki or Michelle in the church office.

Baptism Enquiries: arrangements can be made by telephoning Vicki or Michelle in the church office.

CENTRE MANAGERS

Janette Masters and Clare Walker for bookings, enquiries etc 886830
9.00am - 2.15pm Monday to Friday

CHURCHWARDENS

Peter Bunn 889008
Nick Hands-Clarke 887870

DEPUTY CHURCHWARDENS

Christine Francis 889617
Christine Lawrence 882316
Anne Whibberley 500288

METHODIST STEWARDS

Elizabeth Dobson (Senior Steward) 881479
John Oborn 881518

LAY READERS AND LOCAL PREACHERS

John Oborn 881518
Chris Watts 640775
(Anglican Reader)

VICE CHAIRMAN OF PAROCHIAL CHURCH COUNCIL

Canon Peter Bruinvels 887082

DIRECTOR OF MUSIC

Stephen Hope 01372 741100
St Martin's Church Choir Practice times
Friday s 7.30pm - 9pm
Sundays 9.25am (pre-service at 10am)
1st Sunday 5pm (before Choral Evensong 6pm)

BELL RINGERS

Paul Beeken (Tower Captain) 07739 366434

LAY PASTORAL ASSISTANT

Cathy Merrikin 885273

PASTORAL TEAM

Diana Burges 881291
Mary Cowan 885341
Elizabeth Dobson 881479
Myrtle Haire 882352
Rowan Nunnerley 889507
Aveley Parker 880771
Judy Peace 883002
Rosie Pegram 631125

CHURCH SAFEGUARDING OFFICERS

Sue Jamieson 740954
Anne Whibberley 889039

SACRISTAN

Di Sutherland 880148

SECRETARIAT

Sue Jamieson (JCC) 740954
John Oborn (MCC) 881518

TREASURER

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Nick Hands-Clarke (PCC) 887870
Sue Jamieson (Methodist Church) 740954

ENVELOPE SCHEME

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COMMUNITY/ELECTORAL ROLLS

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Janet Housden (subscriptions) 883011
Sally Lowe 884467
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CLERGY

See St Martin's

STEWARDS

Tony Hall 882770
Julie Mellows 889404

SECRETARY

Julie Mellows 889404

CHURCH BOOKING SECRETARY

Julie Mellows 889404

CHILDREN'S CHURCH

Anne Brown 884424

MESSY CHURCH

Dave and Mary Cowan 885341

at St Barnabas' Church, Ranmore:

Ranmore Common Road Dorking RH5 6SP

RECTOR

The Rev'd. Derek Tighe 882875

PARISH PRIEST & ASSOCIATE RECTOR

The Rev'd. Mike Stewart 884153
carolandmikestewart@outlook.com

VERGER

Brian Belton 884950

CHURCHWARDENS

Dr Robin Luff 884093
Mr Nicholas Grealy 882168

LAY PASTORAL ASSISTANT

Sandra Lowry 885932

TREASURER

Ian Hudson 888281

SECRETARY

Vacant

MUSIC DIRECTOR

Position Vacant

TOWER CAPTAIN

Paul Beeken (Tower Captain) 887538