

st martin's magazine

60p

July 2020

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

Opening Doors



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JULY 2020

Number 489

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SUBSCRIPTIONS for St Martin's Magazine

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COPY FOR AUGUST MAGAZINE

By Friday 24th July 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.

MAGAZINE NEWS

Under normal circumstances, the July and August issues of our magazine are combined. This year the magazine team have decided to issue an August copy.

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 and July editions of our parish magazine are now 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.

Reflection for July by Chris Watts. Toppling Statues

There has been a lot in the news lately about slavery. Many demonstrations have taken place, and, in Bristol, where Veronica and I spent many happy years as students, one of them culminated in a statue of Edward Colston being forcibly removed from its plinth and tipped into Bordeaux quay.



Now Edward Colston, I should explain, was an important 17th–18th century Bristol merchant. He was very wealthy, and spread a lot of money around the city, towards various charities and institutions, and Bristol owes a lot to his legacy. The down-side, though, is that, although Colston’s wealth no doubt came from many sources, one of the pies in which he definitely had a finger was the slave trade. And he wasn’t just a beneficiary of the slave trade, like a sugar cane farmer, or even a minor operative, like John Newton, the ship’s captain. He was a major figure, and for a while the Deputy Governor of the Royal African Company, which had a monopoly on the English slave trade, and was probably responsible for shipping more African slaves to work on the sugar and tobacco plantations in the Americas than any other institution in the world. Certainly, Colston was connected with the slave trade big-time, and that is what he is mainly remembered for.

All this raises the question whether we should expunge from history all memory of people who have combined evil deeds with good. We’ve all done that, of course, but as far as evil deeds are concerned, perhaps being a leading figure in the slave trade is outside our range.

If you put the question like that, I think it is obvious that we should not write such people out of history, especially those of us who have benefitted from their good deeds. The city and residents of Bristol, for example, and those of us who are connected with it, need to be reminded that their prosperity owes a considerable amount to the huge sums of money that were made in the slave trade. Wealth, even communal, as opposed to personal wealth, has a tendency to produce a sense of entitlement. “I am rich, or my country or city is rich because I/

we deserve it, so I’m not under any obligation to those who are poorer than I am, or from a poorer country or city.” Remembering that your wealth comes at least partly as a result of totally reprehensible conduct on the part of some of your forebears, at least gives you a nudge in the direction of humility.

At the time of writing, it has just been reported in the news that the Bristol City Fathers have retrieved the statue and put it in storage with a view to adding it to a museum collection. In doing that, they are making a distinction between remembering people (for good, evil or a mixture of both) and glorifying them. It could be argued that putting up a statue to someone in a public place, such as the Bristol city centre (near what I remember as the Colston Hall, but by the time you read this it may have another name) is a form of glorification, whereas featuring them in a museum, even with a statue, where their lives can be put in context, is a useful form of remembering. People can look at the statue, read about the life and draw their own conclusions, which, hopefully, will include something along the lines of, “We owe a lot to this man, but, oh dear, look at where all that money came from and at what terrible cost to others.”

Nowadays, thanks largely to the activities of William Wilberforce and other members of a group of Christians from Holy Trinity Church, Clapham Common, not only the slave trade, but slavery itself is illegal, but it still happens under cover. People are trafficked and forced to work in various roles, including prostitution. It could be argued that, since the slave trade has long

Reflection for July contd. and an Open Letter to the People of Dorking

been abolished and the harm cannot be undone, our efforts would be better employed in urging more effective action to be taken against the modern practice of slavery itself.

Another consideration, also relevant to Bristol, is that slavery in the literal sense of forced labour is not the only form of slavery. Addiction is also a form of slavery. Much of the wealth of Bristol also came from the tobacco trade (which was, of course, itself a customer of the slave trade, using slaves on the American tobacco farms). The original endowment of the University was mainly from Henry Overton Wills, one of the founders of the tobacco company WD and HO Wills. The main building is named the HH Wills memorial building, after Henry's son. There is a Wills Hall for student residence and when I was there, Sir Charles Frank was the Henry Overton Wills Professor of physics. Unlike slavery, and unlike many less addictive substances, tobacco is legal in this country, but I wonder how long it will be before the good people of Bristol start demonstrating and insisting that the University's buildings change their names so as not to glorify the pushing of addictive and death-dealing substances. I have to say that I'm not holding my breath.

An Open Letter to the People of Dorking

The ministers of the churches in Dorking wholeheartedly and with one voice condemn racism and prejudice of any kind, especially such as we have seen in the murder of George Floyd, who is only the most recent in a tragic pattern of abuse of power by some law enforcement officers and so-called vigilante justice in the US. We are aware of and lament that this is not simply an American problem or a tragic one-off but is symptomatic of a root of racism and prejudice that also exists here in the United Kingdom and is visibly and invisibly manifest in our communities and social structures.

We acknowledge that there is the potential in every human being to knowingly or unknowingly think or behave in racist and/or prejudiced ways. We hereby encourage all members of our churches and community to pause, to listen, and to examine ourselves honestly before God and each other in this respect. Where there is even a hint of racism or prejudice, we call for confession, repentance and pursuit of conciliation, beginning with ourselves.

Racism has no place in the Church of Jesus Christ. We stand with George Floyd's family as well as too many others in their grief. We stand with our fellow men and women who are BAME, especially at this time and when so many have died of COVID-19. We also recognise and lament the prejudice that many other European nationalities endure in our nation. We commit ourselves and our congregations afresh to live by Micah 6:8 - to act justly, to love mercy and to walk humbly with our God – and to discover ways in which we may tangibly and practically address issues of racism and prejudice in our communities.

Yours in Christ Jesus our Lord

Rev. Dr Anthony Milner (St Joseph's RC and Chair of CTD)

Pastor David Bedford (Dorking URC)

Rev. Alex Cacouris (St Paul's CofE)

Rev. Jenny Firth (St Paul's CofE)

Paul Gough (Minister, Crossways Community Baptist Church)

Rev. Peter Nevins, (St Johns CofE)

Rev. Nelson Porter (Harvest Community Church)

Rev. Jane Schofield (St.John's CofE)

Apostle O. Anike Scott-Worsell (Pentecostal Church of Christ)

Pastor Phil Sutherland (Dorking New Life)

Rev. Derek Tighe (St Martins CofE)

Rev. Jeff Yelland (St Paul's CofE)

The ministers named above are all part of the Dorking Ministers' Fellowship.

The absence of any name from the list does not mean that person has refused to sign the letter.

A MESSAGE FROM TEAR FUND

THE GLORY OF THE GARDEN

Gideon Heugh reflects on how lockdown has helped bring us closer to creation, and how we now have the opportunity to ensure it is cared for as it should be.

‘God saw all that he had made, and it was very good.’ (Genesis 1:31)

One of the more positive stories to emerge from many months of bad stories is how lockdown has brought so many people closer to nature. Forced from our normal rhythms, we have had the opportunity to attune ourselves to the rhythms of creation.

The arrival of the migrant birds. The first stems poking out from the soil. The trees returning to leaf. The flowering of the snowdrops, then the daffodils, the bluebells, the primroses, the camelias, the magnolias and now, thrillingly, the roses.

How wondrous is our God? How beautiful is the world he has made?

It is no coincidence that Mary mistook Jesus for a gardener when she went looking for his body (John 20:15). Who else would have greener fingers than our Lord?

A new world

Now that the lockdown is beginning to ease, and some semblance of normality starts to creep back into life, I hope we don’t forget the time we were brought closer to creation.

More than that, I hope we use it as an opportunity to renew our efforts to push back against the destruction of creation that has so stained these last few decades.

By praying and working together as the church we can create a better future – one in which creation is treasured as highly as it should be. To that end, we have recently launched our *Reboot Campaign* – in which we are calling on the UK government to build back better.

As we eventually emerge from this lockdown into a new world, we have a rare opportunity to reshape society into one that is fairer and more sustainable. Together, we can ensure that this opportunity isn’t wasted.

‘This pandemic has highlighted the brokenness of our old system. This is a moment to reimagine how our world works, and raise our voices together to create change. We’re uniting prayer and action out of our love for creation and our global neighbours – will you join us?’

Ruth Valerio, *Global Advocacy and Influencing Director*

Creator God,

Thank you for the gift that is your world. May we never take it for granted. May we treat creation with the love, care and respect that such an astonishing gift deserves. We pray for the success of the *Reboot Campaign*, and for your wisdom upon all those working to build a better society in the wake of this pandemic.

In Jesus’ name, amen.

You can see further information regarding the *Reboot Campaign* by logging into the Tear Fund website.



Wot, No Carols?

As I write, there is a glimmer. With a few caveats, churches might re-open in July. But will we be allowed to sing? In Germany at least, the current answer is “Nein!” (Pause to lament the country where you can play sports and create traffic jams at drive-through burger joints but can’t go to church.)

So just to aggravate the situation, midsummer is a good time to think about carols. Like dogs, carols are for life, not just for Christmas.

Some years ago I conspired with a nun to discover children’s favourite Christmas carols. Many of those surveyed were from churchgoing families. We were unsurprised when items like “Silent night” and “Away in a manger” made it, but taken aback to learn that the top ten also included “Rudolph, the red-nosed reindeer.” Commercialisation and secularisation have a lot to answer for. When not preoccupied by dreaming of anything white, we need first to draw a distinction between a Christmas carol, a Christmas song, and a load of sentimental slobber.

Now let’s get purist. Many of what we call carols are no such thing. They are hymns on the Incarnation. Moreover, some of them are unnecessarily confined to deep midwinter. “It came upon the midnight clear” is an excellent hymn for Remembrance Sunday, and there’s a lot to be said for “Once, in royal David’s city” on Mothering Sunday.

A carol, properly so called, is of folk tradition. Most etymologists trace the word to the Old French “carole” which signified a dance performed in a circle. Some take it back to the Greek “choros” in which Attic drama was rooted. This is a far cry from pew-bound hymnody.

Folk tradition has its dangers, though sometimes regarded as acceptable. Wassailers or waits, perhaps befuddled by attendant refreshments, would have you assert in “The first Nowell” that the shepherds “looked up and saw a star shining in the east beyond them far.” There is no evidence that they saw any such thing. Early prints of “God rest ye merry, gentlemen” concluded that “this holy tide of Christmas all others doth deface,” which didn’t say much for Easter or Pentecost.

The preface to the first edition of the Oxford Book of Carols (1928) defines carols as “songs with a religious impulse that are simple, hilarious, popular and modern.” It adds that “they are generally spontaneous and direct in expression, and their simplicity of form causes them sometimes to ramble on like a ballad.”

That same book demonstrates that there are carols for all times of year. As well as for Advent and Epiphany, you can find carols for New Year, Candlemas, wintertime generally, Lent, Mothering, Passiontide, Palm Sunday, springtime generally, Easter of course, Ascensiontide, Pentecost, Trinity Sunday, saints’ days, dedication services, May Day, Corpus Christi, summertime generally, Harvest-time, autumn generally, and Remembrance, as well as plenty of sheer praise. Straying slightly from the sublime, the old Welsh anthology *Blodeugerdd Cymru* embraces one carol addressed to a nightingale and another to be sung to Cupid.

Look forward to that day when we form a circle and blast forth our droplets with abandon. Year round, there’s a lot to be said for lightening up with plenty of neglected carols.

Petrus Incognitus, boyo

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)



St Martin's is open from 0930 - 1130am on Monday and Thursday for individual private prayer only. Alongside the lifting of other restrictions from 4th July, the Government has recently announced permission for public worship to restart; we are still awaiting Government and Diocese guidance about this, but currently hope to be able on Sunday 5th July to hold one service at 10am in parallel with our regular Spire of Dorking YouTube Channel service which has proved so popular. Please look for updates about this on our website www.stmartinsdorking.org/news or on Twitter @spireofdorking

Churches Together in Dorking - 'Dependence Day', Sunday 5th July. The Church Leaders who gather regularly for prayer as the Dorking Ministers Fellowship invite all Christians in Dorking to join us for a time of united prayer for the needs of our town on Sunday 5th July at 6.45pm via Zoom. We have called it 'Dependence Day' because it comes after Independence Day, and we need to remind ourselves of our dependence on God for all we are and have. Contact Tony Milner on tony.milner@abdiocese.org.uk if you want to be sent a link. Links will be sent out on the afternoon of Sunday 5th. We plan to make this time of united prayer a monthly event.

Christian Centre. Although the Centre Café is closed, the foyer is open for Community Fridge access 9am-2.30pm on weekdays. We also have capacity to offer extra pre-booked lunches each day. The menu changes daily and pre-booking is required to reduce food waste. We already deliver to Canterbury Court, Hanover Court and Sondes Farm. Please contact the Centre Managers on 886830 if you would like this service.

Coronavirus - Pastoral Care. If anyone is housebound, for any reason, and especially at this time, the pastoral team can always be contacted and will be pleased to offer assistance in getting any essentials such as food or medicines. Please either call the Church Office on 01306 884229 or for direct support from the Pastoral Team email stmartinsdorkingpastoral@gmail.com.

Traidcraft. Please contact Elizabeth Dobson direct on 881479 if you would like items delivered locally.

A Prayer for our Day (written by Rowan Nunnerley)

Circle me, O God
Keep hope within
Despair without.
Circle me, O God
Keep peace within
Keep turmoil out.
Circle me, O God
Keep calm within
Keep storms without.
Circle me, O God
Keep strength within
Keep weakness out.
Amen

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Chaplain's Corner for July

What a month we had in June! 'Lockdown', riots, controversial and confusing advice from the government as to what to do or not do in this Covid 19 pandemic. However, the majority of us are still here and in Dorking we have much for which to be thankful compared with other parts of the country, not to mention areas like India, Bangladesh, Africa and the United States.

So what is the message for July's Chaplain's Corner?? – LIGHT

L	LOVE	His love endures for ever (Psalm 36 v 1)
I	IMAGE	The god of this world has blinded the minds of unbelievers, so they cannot see the light of the gospel of the glory of Christ who is the image of God (2 Corinthians 4 v 4)
G	GODLINESS	That we may live quiet lives in all godliness and holiness (1 Timothy 2 v 26)
H	HOLY	Be holy because I am holy (1 Peter 1 v 16)
T	TRUST	Trust in the Lord with all your heart and lean not on your own understanding. In all ways acknowledge him and he will make your paths straight (Proverbs 3 v 5-6)

I have spoken about 'light' before but in these rather dark, confusing, fearful and strange times 'light' must shine through this darkness.

God is light – in him there is no darkness at all. But if we walk in the light, as he is light we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin (based on 1 John 1 v 2-7).

As aforesaid, the god of this age has blinded the minds of unbelievers, so they cannot see the light of the gospel of the glory of Christ who is the image of God (2 Corinthians 4 v 4). How true this fact is and we pray so earnestly that blind eyes and minds of people will be opened to see and meet Jesus.

We are the light in the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on a stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven (Matthew 5 v 14-16).

What news?? The Christian Centre is still closed to the public apart from doing 'take away' meals, for individuals, plus several sheltered accommodation places. The Community Fridge as well as the Foodbank (selected hours only) are also open in the Centre foyer or the big hall for the latter.

So how are we all doing? Folks seem to be keeping well and fit in amongst this pandemic. We were all sad however to hear of Michael Kent's death and his funeral took place on Monday 22nd June 2020. Hopefully there will be a Thanksgiving Service to honour and remember his life sometime later, once life begins to be normal again, but we will keep you posted.

I have been regularly in touch with the Thursday morning prayer group and also one or two of our regular Café guests, not to mention the Centre Managers and the Chef.

The Centre Managers are taking turns in coming into The Centre – i.e. each taking three week furloughs. They support the Chef, who is on his own preparing and cooking all the take away meals. Obviously there is limited business which needs dealing with but the managers also help deliver the meals to four of the Dorking sheltered accommodation places. We thank Jason for all his hard work in preparing and cooking these take away meals, as he has to do it all on his own without help in the current circumstances, and to The Centre Managers for delivering a lot of the meals.

I am in self-isolation and on furlough but I can be contacted via the Centre Managers if there is a problem of any description. I am very happy to talk to anyone who might just want some support particularly in this current lockdown situation or want to share some news.

There is a united passion to pray for the town of Dorking and a revival. The Churches Together for Dorking (CTD) are planning to have a special prayer meeting on Sunday the 5th July 2020 at 18:45 via 'Zoom'. Further details will be emailed to people

Chaplain's Corner for July contd.

whose email addresses I have and please look out for the information in the St Martin's weekly newsletter (WNS). The Christian Centre's Thursday Prayer Group please take note and please do join into this very special prayer meeting. Those not able to connect to 'Zoom' I do believe can join in by phone (more details will be issued to individuals in due course). In future this could be a monthly meeting but I will make sure you are informed.

I personally continue to meet with the Dorking Ministers' Fellowship which is a great privilege. We are meeting via 'Zoom' on a weekly basis to discuss and share matters of concern, interest and thankfulness. We always have a time of prayer. What we miss is the wonderful lunch which Father Tony used to prepare for us in his manse (cheese, pork pie, ham, tomatoes, bread, grapes etc – very enjoyable!)

I am very conscious that Pentecost has been and gone. We must acknowledge the Holy Spirit and be assured that once we put our belief in Jesus Christ we are given the Holy Spirit. Whether we allow the Holy Spirit to fill our lives is a different matter.

A challenge – Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own, you were bought with at a price. Therefore honour God with your body (1 Corinthians 6 v 19-20).

Since we live by the Spirit, let us keep in step with the Spirit (Galatians 5 v 25).

The fruits of the Spirit are:- love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Another tremendous challenge is to actually produce the fruits of the Spirit in our daily lives. By producing the fruits of the Spirit on a daily basis people are going to meet Jesus through our lives. What an amazing fact and thought!

It sounds as though, as from the 4th July, there might be a little normality returning to our lives but we must take caution still as we do not want another peak of this COVID 19 virus, which has

happened in Germany. We pray that the Government will be given great wisdom as they have to make very serious decisions which are going to affect us all.

So a few prayers to conclude this July Chaplain's Corner:

Compassionate God, as you know each star you have created, so you know the secrets of every heart; in your loving mercy bring to your table all who are broken, all who are wounded and needy, that our hungers may be satisfied in the city of your peace; through Christ who is our peace. As we rejoice in the gift of (each) new day so may the light of your presence, O God set your hearts on fire with love for you; now and for ever. Amen

Turn your eyes upon Jesus
Look full into his wonderful face
And the things of earth will grow strangely dim
In the light of his glory and grace.

We must encourage each other day by day. Many of us are still self-isolating, or should be, so let us take a step at a time in line with the government edicts.

St Martin's Church is now open on Monday and Thursday for private prayer at set times and this is being carefully monitored by stewards.

I pray that God will give you great courage, strength and a sense of his wonderful peace during these difficult times.

May God bless you richly and please be aware we are here to support you in any way we can. If you need help or support please contact The Christian Centre on 01306 886830 (10:00 – 13:00) and someone will get in contact with you as soon as possible.

Please take care – keep well and safe. Life is somewhat strange but some normality sounds as though it just might be returning in the not too distant future.

With my love and blessings
Rowan (Nunnerley) (Centre Chaplain)
Contact details:- 01306 886930 (10:00 – 13:00) or
centrechaplain@gmail.com

Hymn of the Month, All creatures of our God and King

All creatures of our God and King,
lift up your voice and with us sing
Alleluia, alleluia!

Thou burning sun with golden beam,
thou silver moon with softer gleam,
*O praise him, O praise him,
alleluia, alleluia, alleluia!*

Thou rushing wind that art so strong,
ye clouds that sail in heav'n along,
O praise him, alleluia!

Thou rising morn, in praise rejoice,
ye lights of evening, find a voice,

Thou flowing water, pure and clear,
make music for thy Lord to hear,
Alleluia, alleluia!

Thou fire so masterful and bright,
that givest man both warmth and light,

*Dear mother earth, who day by day
Unfoldeth blessings on our way
O praise him, alleluia!

The flowers and fruits that in thee grow,
let them his glory also show.

And all ye men of tender heart,
forgiving others, take your part,
O sing ye, alleluia!

Ye who long pain and sorrow bear,
praise God and on him cast your care,

*And Thou, most kind and gentle death,
Waiting to hush our latest breath,
O praise him, alleluia

Thou leadest home the child of God,
and Christ our Lord the way hath trod:

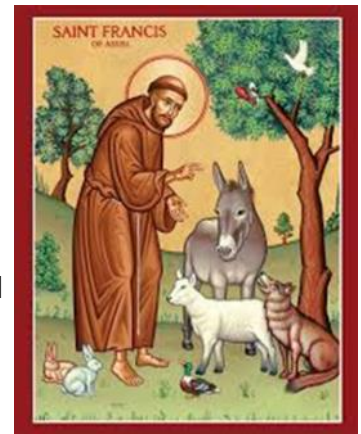
Let all things their Creator bless,
and worship him in humbleness,
O praise him, alleluia!

Praise, praise the Father, praise the Son,
and praise the Spirit, three in one,
*O praise him, O praise him,
Alleluia, alleluia, alleluia!*

Words: W.H. Draper (1855-1933)
based on St Francis of Assisi's 'Canticle of the Sun'
Music: Easter Song, arranged by R. Vaughan
Williams (1872 -1958)

At first glance, this is a simple, early 20th century,
rousing hymn about creation by an English man,
set to a tune arranged by an English composer.

In fact, the source
and inspiration of
both words and
music is many
centuries earlier and
involves people of
several other
nationalities.



Warwickshire born Anglican priest William H Draper was Rector of Adel Church, Leeds, for 20 years from 1899 and it was during this time that he translated and paraphrased a 13th Century song, 'Laudes Creaturarum' (In praise of the Creatures) or the 'Canticle of the Sun' written in an Italian Umbrian dialect by St Francis of Assisi, not long before his death in 1226 aged only 44 .

It is based on Psalm 148 and in it Francis refers to Brother Sun and Sister Moon, Brothers Wind and Air, Sister Water and Mother Earth - also Sister Death. William Draper's paraphrase is not so familial and only refers to Mother Earth in a starred verse, that need not be sung, if time is short!

We all know that St Francis loved animals. He was made a saint 2 years after his death and is the Patron Saint of Nature and the Environment, but there is much more to him than this. Born in Italy, in Assisi in about 1181, Francis was the spoilt son of a wealthy cloth merchant and renowned for drinking and partying in his youth. Not wanting to go into his father's 'boring' business, a war breaking out with nearby Perugia gave him the chance to be a knight and he joined the cavalry. His hopes of fame and glory were soon dashed as he experienced the mutilation and death on the battlefield of many of his fellow soldiers and was himself captured and thrown into a dank prison cell for nearly a year until his father paid the ransom demanded. He was seriously ill when he was released.

This experience changed Francis' perspective on life and when he recovered he claimed he had heard the voice of Christ, telling him to repair the Christian Church. He set out on a mission to restore Jesus' original values to the then decadent church and to live a life of

Hymn of the Month contd.

poverty, caring for the poor and sick. He was a charismatic preacher and drew many to join him. His followers eventually became known as Franciscan friars. He also developed a strong love of nature, especially animals and birds, which led to him write his Canticle of the Sun.

On 13th March 2013, Argentinian born Jorge Bergoglio, who was at the time Roman Catholic Archbishop of Buenos Aires became Pope. Significantly, he chose to be known as Pope Francis, in honour of St Francis of Assisi, and said he had done so because the Saint was especially concerned for the well-being of the poor.

Pope Francis has also embraced a love and concern for animals and of all creation and the need for humans to improve and protect the environment. In 2014, he published a detailed encyclical letter, **Laudato Si'** on the subject. Pope Francis referred to the Saint's 'beautiful Canticle' in the introductory paragraph of this document -

"Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs."

Laudato Si' is a profound invitation to everyone on the planet to care for our common home.

But back to our hymn - and the music to which we enjoy singing the words 'All creatures of our God and King'.

'Easter Song' or "Lasst uns erfreuen", was published in Cologne, in 1623 and is attributed to Friedrich Spee (1591 – 1635) a German professor and Jesuit priest, who was a forceful opponent of the torture and trial of women accused of being witches at that time, having been present as a Jesuit confessor during sessions of torture and executions of several women . He also wrote hymns. Spee's tune only became widespread in English hymn books for the words of our hymn from 1906, when Vaughan Williams composed his dramatic arrangement.

Vaughan Williams was a lover of nature too. Many of his compositions are about the countryside and landscapes, from 'The Pastoral Symphony' and the choral 'Sea Symphony' to smaller orchestral and instrumental pieces such as 'On Wenlock Edge' and of course the evocative 'Lark Ascending.'

So, as well as having a link to a 21st Century Argentinian Pope, we have contributing to our Hymn of the Month, a 20th century English Composer, a late 19th century English vicar, a 17th century German Jesuit priest, a 13th century Italian saint, and an Old Testament Jewish Psalm writer, who might even have been King David himself!

So we will conclude with the following prayer by Pope Francis:-

God of love, show us our place in this world as the channels of your love for all creatures of this earth, for not one of them is forgotten in your sight. Enlighten those who possess power and money that they may avoid the sin of indifference, that they may love the common good, advance the weak, and care for this world in which we live.

The poor and the earth are crying out.

O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your Kingdom of justice, peace, love and beauty. Praise be to you!

Amen.

Diana Burges

A prayer by St Francis of Assisi (1182 – 1226)

Lord, make me an instrument of Your peace.
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O, Divine Master,
grant that I may not so much seek to be
consoled, as to console;
to be understood, as to understand;
to be loved, as to love;
For it is in giving that we receive;
it is in pardoning that we are pardoned;
it is in dying that we are born again to eternal
life.

Amen

O' Man River

Once upon a time (around 8500 BC) when Britain was still physically connected to continental Europe, the River Thames was a tributary of the Rhine. Not many people know that. The Thames and I go back a long way, though not that far. Until the age of 23 virtually my entire life was spent in, on or near it. Childhood in Ealing and Sunbury included riverside picnics and weekend visits to Kew Gardens and until the polio epidemic of the 1950s my brother and I used to swim in it. One summer holiday my father borrowed a dinghy with an outboard motor and our family spent happy days exploring further afield including the River Wey. Schooldays from age five to 16 were at a riverside convent in Twickenham which was periodically flooded, being downstream from Teddington Lock and therefore half-tidal.

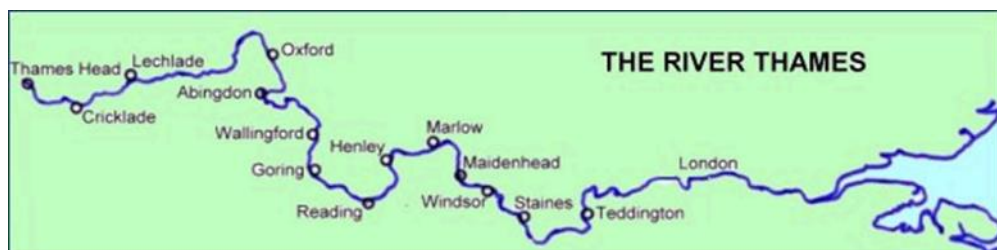
Before moving to Dorking, and after many years' heavy involvement with a previous parish, I decided to take a year's sabbatical from any parochial activity. An obvious "gap year" project presented itself - to consummate my life-long love affair with the Thames by walking the path from its source in a Cotswold meadow to just below the Greenwich Barrier, a distance of 184 miles.

Traversed in bite-sized chunks it struck me as an achievable challenge for an overweight sixty-something with dodgy knees!

However, a snag soon appeared. Having walked the initial section from the Gloucestershire source to Cricklade in Wiltshire, we discovered that the next 40 miles lacked the inter-connecting public transport on which, being a one-car household, we had to rely. However, rather than let the whole enterprise grind to a halt, we simply shelved that section and started again at Oxford. There were still some gaps but over the next five years I spent happy days out with family and friends walking many of the sections downstream from Oxford. As we neared Greenwich, it was hard to believe that the river that had started life as a pile of stones in a Gloucestershire field had become the mighty watercourse that continued to the Thames Barrier and beyond.

The image of a river came to my help when I was trying to decide whether to cross the Tiber and officially become an Anglican. After 30+ years as a practising Roman Catholic, and half as long again in the wilderness, this was not a decision to be taken lightly or unadvisedly. As I wrestled with the fear that I'd be cutting myself off from my roots, I saw myself standing in the middle of a river. In one direction lay the past, in the other the future - but it was all the same river. I was convinced then that everything of value from the past would accompany me into the future and have never wavered in that conviction.

Sally Lowe



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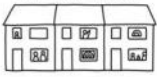
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BEATITUDES

FOR A GLOBAL PANDEMIC

BLESSED ARE THOSE WHO STAY INDOORS



FOR THEY HAVE PROTECTED OTHERS

BLESSED ARE THE UNEMPLOYED AND THE SELF-EMPLOYED



FOR THEIR NEED OF GOD IS GREAT

BLESSED ARE THE CORNER SHOPKEEPERS



FOR THEY ARE THE PURVEYORS OF SCARCE THINGS

BLESSED ARE THE DELIVERY DRIVERS AND THE POSTAL WORKERS



FOR THEY ARE THE BRINGERS OF ESSENTIAL THINGS

BLESSED ARE THE HOSPITAL WORKERS, THE AMBULANCE CREWS, THE DOCTORS, THE NURSES, THE CARE ASSISTANTS, AND THE CLEANERS



FOR THEY STAND BETWEEN US AND THE GRAVE, AND THE KINGDOM OF HEAVEN IS SURELY THEIRS

BLESSED ARE THE CHECKOUT WORKERS



FOR THEY HAVE PATIENCE AND FORTITUDE IN THE FACE OF OVERWORK AND FRUSTRATION

BLESSED ARE THE REFUSE COLLECTORS



FOR THEY WILL SEE GOD DESPITE THE MOUNTAINS OF WASTE

BLESSED ARE THE TEACHERS



FOR THEY REMAIN STEADFAST AND CONSTANT IN DISTURBING TIMES

BLESSED ARE THE CHURCH WORKERS; THE DEACONS, PRIESTS AND BISHOPS



FOR THEY ARE A COMFORTING PRESENCE IN A HURTING WORLD AS THEY CONTINUE TO SIGNPOST TOWARDS GOD

BLESSED ARE THE SINGLE PARENTS.



FOR THEY ARE COPING ALONE WITH THEIR RESPONSIBILITIES AND THERE IS NO RESPITE

BLESSED ARE THOSE WHO ARE ALONE.



FOR THEY ARE CHILDREN OF GOD AND WITH HIM THEY WILL NEVER BE LONELY

BLESSED ARE THE BEREAVED.



FOR WHOM THE WORST HAS ALREADY HAPPENED THEY SHALL BE COMFORTED

BLESSED ARE THOSE WHO ARE ISOLATED WITH THEIR ABUSERS



FOR ONE DAY - WE PRAY - THEY WILL KNOW SAFETY

BLESSED ARE ALL DURING THIS TIME WHO HAVE PURE HEARTS: ALL WHO STILL HUNGER AND THIRST FOR JUSTICE; ALL WHO WORK FOR PEACE AND WHO MODEL MERCY



MAY YOU KNOW COMFORT, MAY YOU KNOW CALM, AND MAY THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT, BE WITH US ALL. AMEN

TEXT: JAYNE MANFREDI

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Michael Kent

Michael sadly died on 18th May following an operation and contracting Covid-19. He was a lovely wise, gentle man with a great sense of humour, who had devotedly cared for his wife Doris whilst she was ill. A lifetime Methodist, Michael had been a hard working member of St Martin's Church over many decades.



Below is a resume of his life written by his daughter, Carolyn.

Dad was born in 1930 in Ackworth, West Yorkshire, to Walter and Dora. He was the youngest, his brother John having been born seven years earlier. Walter was a Methodist Minister and Dad's early life involved many moves: to Swindon, Luton, Chadderton and then to Norwich.

The years in Luton coincided with periods of heavy bombing, which apparently terrified my Grandma. These moves, in the days before a national curriculum, played havoc with my dad's education and he failed one subject of his Higher School Certificate in Chadderton. He resat in Norwich and won a place to study English at Liverpool University.

Whilst Michael was home for the holidays in 1951, his father, who had been suffering from serious depression, died suddenly and tragically. This of course left my dad and grandma with no home or even furniture of their own. The Methodist Church apparently appointed a new minister and moved him into the manse and they all lived there together until family and friends managed to find a house for dad and grandma in Norwich. My grandma remained there until she went into the MHA in Norwich, Cromwell House.

Dad had to give up on his degree and took a job at the Norwich Union as a trainee underwriter.

He and grandma attended Chapelfield Road Methodist Church, which had a large and lively congregation. It was there that he met my mother, a Norfolk girl and fellow Sunday school teacher. They married there in 1958 and I was born in 1960 and my brother, Nick, in 1963.

When my brother was very small, my parents decided to move away from Norwich. Dad took a job at the Maidstone branch of the Norwich Union. We lived in various homes in Kent until another job move took us to the Potteries, where Dad worked for the Hanley branch of the Norwich Union. The job move to Dorking to work for Century came in 1973.

Everywhere we went, my parents threw themselves into church life. Another constant was the regular visits to Norwich to visit my Grandma and Mum's family. Mum and Dad carried on visiting Norfolk until mum was too ill for holidays and Norwich was the place they both probably thought of as home, although they thought very highly of Dorking and had a very happy retirement there.

We first came to Dorking in 1973 when Dad took a job at Friends' Provident & Century and we quickly settled into life at St Martin's. The Rev Bill Murphy was the Methodist Minister at the time and he and his family became firm friends. Both Mum and Dad got involved in many of the activities of the church including Sunday school, roles on many committees and in the Christian Centre. Dad's job moved up to London when Century was bought up by the Phoenix Insurance Company but we stayed in Dorking until 1982 when a job move took them down to Bristol. By this time both my brother and I had left home so Mum and Dad moved on their own and became part of the Methodist community in Bristol. They were there for only four years when the Phoenix was bought up by Sun Alliance and they moved to Barns Green near Horsham for the last years of Dad's working life. Mum and Dad attended London Road Church when they were in Barns Green but never felt settled. They missed Dorking and took the opportunity to move back after Dad retired. They quickly settled back into life at St Martin's. Dad loved his music and joined several choirs. He was part of the church choir

Michael Kent contd.

and also Dorking Choral. It was an interest they both shared because Mum played the piano and even had organ lessons with Martin Ellis for a while. Dad was a quiet person and preferred to have roles in the background. He was always happy to take on jobs involving finance, and was Church Treasurer for a time and a member of the Resources and Finance Committee for the Centre. In recent years, he very much enjoyed his work with the William Cole Church Music Trust. He loved to read and reading his daily paper was an important part of his day.

He also enjoyed many of the U3A classes in Dorking, especially those to do with history or current affairs and was well known there.

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Dorking Museum in July

As we enter the 'Dog Days of Summer', forward planning is still difficult, but, at the time of writing, the Museum remains closed and our external activities remain under review as current restrictions are slowly relaxed: please check our website for updates.

The Museum doors may be closed, but activity is still going on behind the scenes within the limitations imposed by the coronavirus lockdown. Our ever-resourceful volunteers have been taking on – and often initiating – new projects and adapting tasks to suit the new environment.



Preparing material for the Mayflower 400 exhibition

Preparations continue for the Museum's autumn exhibition, '**Mayflower 400**', commemorating the 400th anniversary of the sailing of *The Mayflower*. It was scheduled to open in September, but we cannot yet confirm whether it will open on time or be delayed. Whichever way, it is certain to look fantastic. Museum volunteers are creating replica seventeenth century costumes, the Dorking Men's Shed are working on a cross section model of the Mayflower and its contents and local saddle maker Julia Forsyth is creating the interior of shoemaker William Mullins' shop.

The Museum's planned summer exhibition, '**Forster50**', sadly, has been postponed until next year. Curated by two academics from Nottingham Trent University, it commemorates the 50th anniversary of the death of the novelist E. M. Forster, whose works include *A Room with a View*, *Howard's End* and *A Passage to India*. He spent more than 20 years of his life at West Hackhurst, near Abinger, and the exhibition explores his local activities and associates and the impact of the area on his novels.

However, not to have idle hands, one of the exhibition's co-curators has also been working on a parallel project – producing a book, '**Forster in 50**'. PhD student Heather



Heather Green working on the book (courtesy of Heather Green)

Green is researching the way that museums interpret literary heritage and how creative writing can be used to make a collection more accessible to a wider audience. A writer herself, she has produced commissioned pieces for several museums and heritage sites. The challenge that she set herself is to retell each of Forster's novels in only 50 words, aiming to give a flavour of the novels to those who have never read them. Each will be spread across several pages imaginatively illustrated by her husband, artist Jonny Green. The book will be published by the Museum's publishing arm, The Cockerel Press.



An image of Forster (by Jonny Green)

Children in lockdown: Dorking Museum's Cockerel Press and the Dorking Museum archive are appealing for images of local children, photos taken by children and art created by children to illustrate the Covid-19 crisis for a children's action book which is currently in development. This is for a chapter, yet to be written, with the working title *Eyewitness to history - Outbreak2020*. Items will also be added to the Museum archive for the benefit of future generations.

Dorking Museum in July contd.

Please do take a moment to capture what life is like for our children and grandchildren during lockdown and beyond. These might include images that represent Dorking and surrounds during the lockdown, images of children's videocalls, art activities, diary entries, keeping up with schoolwork, enjoying family activities, exercising, looking after pets or livestock, allotment or garden activities, photographing wildlife, etc.

Please offer anything you think might be of interest and be sure to write a line or two about it, including the names of the children. We promise to keep images in a safe and secure place and double check your formal permission before we publish anything. Please send to: admin@dorkingmuseum.org.uk.

Walking in Dorking: At the time of writing, the Museum's programme of guided walks in and around Dorking is still on hold and we do not know when it might be possible to resume. Some walks have been provisionally scheduled from July, but please check the website for updates.

Museum bookshop: While the Museum shop is closed, a limited selection of recent Cockerel Press books of local interest may still be ordered through the website (Museum Lockdown Shop), along with a selection of vintage and second-hand books and postcards.

If you can contribute to any of the collections of material or are interested in a volunteer position, please e-mail admin@dorkingmuseum.org.uk or write to the Museum at 62 West Street, Dorking RH4 1BS. For an update on resumption of activities, to read our regularly updated blog, to join or to donate, please visit the website www.dorkingmuseum.org.uk.



E Tenebris

Come down, O Christ, and help me! reach thy hand,

For I am drowning in a stormier sea
Than Simon on thy lake of Galilee:

The wine of life is spilt upon the sand,
My heart is as some famine-murdered land,
Whence all good things have perished utterly,
And well I know my soul in Hell must lie
If I this night before God's throne should stand.
"He sleeps perchance, or rideth to the chase,
Like Baal, when his prophets howled that name
From morn to noon on Carmel's smitten
height."

Nay, peace, I shall behold before the night,
The feet of brass, the robe more white than
flame,

The wounded hands, the weary human face.

Oscar Wilde (1854-1900)

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What has lockdown been like just outside the parish boundary?

What has lockdown been like just outside the parish boundary? And where do we go next?

As many of you probably know Debs and I live marginally outside the parish boundary in Westhumble (a village at the meeting point of St Martin's, St Barnabas and Mickleham parishes) which has probably been one of the most ideal places in which to be "locked down". Even in the toughest initial phase of lockdown (incidentally never as strict as a friend experienced in Italy), we were always able to take our ration (our daily "Gove") of exercise very locally in this great bit of Surrey without encountering many people at all. Even once it became possible for people to drive to the start point of their exercise, we quickly discovered that everyone made for the Stepping Stones, top of Box Hill or Ranmore viewpoint. Meanwhile Debs and I were discovering new, little-trodden paths out in the direction of Polesden Lacey, Tanners Hatch and Norbury Park that we had never found in the previous thirty plus years. That isn't of course to say it has all been plain sailing; on both sides for quite different reasons there have been family members who have struggled but for us personally it has been as nothing compared with what many have been through; location has been a big factor in that.

Westhumble has always had a distinctive community feel; when we first moved from Sutton, we were astonished to find that people actually talked to each other on the platform of Boxhill and Westhumble station! Of course right across the country the pandemic has brought out a stronger sense of looking after each other than for many years. Westhumble was no exception, and long may that continue.

As we start to move further out of lockdown what will change? Will it be back to "business as usual" or will our sense of values have changed for the better? For all the huge growth in video-communications I suspect that face to face contact will be seen as more important than ever. Of course just as we entered lockdown many of us were looking at the material of Operation Noah as a Lent Study. Has lockdown given us an enhanced

appreciation of the natural environment? I never particularly noticed the planes heading into or out of Heathrow or Gatwick; now their rarity makes me notice the quietness (barring the bikers who have revelled in the empty A24). It is no surprise that experts see perhaps three to four years before the airline sector remotely recovers. Of course that has huge and damaging consequences for many individuals whose livelihoods depend on air travel but can we (and, yes, our purchasing at the micro level does in sum drive such changes) reorientate that economic activity to more sustainable goals?

Economists seem to love talking these days about "whether it will be a V-shaped recovery". What is our role in that? I am very conscious that I am speaking from a position of security that many cannot dream of, but I suspect I am not alone in being someone who has significantly *saved* money in the last three months. Now does Mr Sunak simply hope that I translate that saving into releasing pent-up demand in shops etc? No doubt to an extent that will happen (not least a double helping at Golden Scissors!) but some expenditure is genuinely foregone. I am never going to catch up on those Shell and Esso litres, and that is surely good. But where does *that* spend then go? Certainly one thing that has been particularly pernicious about this virus is that it has targeted the most vulnerable; also hit hard have been the charities serving them despite higher costs (because of increased demand for their services) and their income from shops, fundraising events etc being wiped out.

Of course St Martin's itself has been subject to those pressures; though our costs have not actually increased, savings on energy etc have been small in relation to the loss of plate donations, concert hirings and interest on our long term endowment funds. Where does that rank in our post-pandemic priorities but, in a wider sense, will our personal contribution to recovery drive BAU (Business as Usual) or BTB (Better than Before)?

Peter Bunn

The Green Hills of Surrey, An Emigrant Song

O, from Box Hill and Leith Hill the prospects are fair,
You look o'er the sweet vales of green Surrey there,
And than Surrey's dear green vales you never saw lie
Or sweeter or greener, beneath the blue sky;
O, the green hills of Surrey, the sweet hills of Surrey,
The dear hills of Surrey, I'll love till I die.

O, Farnham, green Farnham, what hop-grounds are there
That with Farnham's fair hop-grounds can ever compare!
And what pleasure it were once again but to lie
On Guildford's green hillsides beneath the blue sky!
O, the green hills of Surrey, the sweet hills of Surrey,
The dear hills of Surrey, I'll love till I die.

O, Dorking is pleasant, and Dorking is green,
And sweet are the woods and the walks of Deepdene,
But for Dorking's sweet meadows in vain I must sigh,
And Deepdene's green woods will no more meet my eye;
But the green woods of Surrey, the sweet woods of Surrey,
The dear woods of Surrey, I'll love till I die.

O, Kent has fair orchards; no pleasanter show
Than her apple-trees blooming in April, I know,
Save the orchards round Reigate, sweet Reigate, that lie
With their red and white blossoms so fair 'neath the sky.
O, the green fields of Surrey, the sweet fields of Surrey,
The dear fields of Surrey, I'll love till I die.

O Surrey, green Surrey, that I had been born
To a farm 'mongst your fields, with its hops and its corn,
That I'd not been forced far, my fortune to try,
Across the wide sea, 'neath a far foreign sky!
O, the green vales of Surrey, the sweet vales of Surrey,
The dear vales of Surrey, I'll love till I die.

Minnesota's green prairies have plenty for all,
And comfort and wealth here my own I can call,
Yet often and often my thoughts, with a sigh,
Far to Surrey's green hills, o'er the wide sea will fly;
O, the green hills of Surrey, the sweet hills of Surrey,
The dear hills of Surrey, I'll love till I die.

But sighing avails not, and wishing is vain,
And the home of my childhood I'll ne'er see again;
The acres my labors made mine here, I'll try
To make dear to my heart, as they're fair to my eye;

But the green hills of Surrey, the sweet hills of Surrey,
The dear hills of Surrey, I'll love till I die.

'Neath the park limes in Betchworth, 't is there I would stroll;
O, to walk but once more by the clear winding Mole!
But no more shall I hear the soft breeze rustle by
Through those lime-tops, no more by the Mole I shall lie;
But the clear streams of Surrey, the sweet streams of Surrey,
The dear streams of Surrey, I'll love till I die.

By the gray ivied church, where my father is laid,
Where my mother lies with him, my grave should be made,
But, far from them, my bones, when my time comes, must lie
'Neath the rain and the snow of a strange foreign sky;
O, the green hills of Surrey, the sweet vales of Surrey,
The dear fields of Surrey, I'll love till I die.

William Cox Bennett
(1820-95)



Coronavirus, Send Prison and Easter Eggs

Unfortunately, due to the Coronavirus, I was unable to take the usual Easter Eggs to Send Prison. The prison was closed to visitors due to the 'lockdown', so consequently the children could not visit their mothers in the prison and receive an Easter Egg.

As many Eggs had already been donated before the 'lockdown', it was decided to distribute them in the following three ways:

- Any that were left at the Christian Centre were donated to the Food bank.
- Some were given to local families.
- Over 30 were given to the staff at Dorking Hospital.

I hope that this decision has not disappointed anyone. Certainly the hospital staff were very pleased to have received them.

During this very difficult time perhaps we can remember prisoners in our prayers as well as their families, victims, those who have been wrongly accused and all that work with prisoners.

Anne Brown

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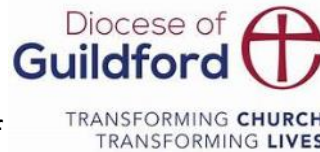
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Churches can reopen for worship from July 4th.



The Government has announced that as of July 4th, churches can reopen for worship.

What does this mean?

In simple terms, we are still working it all through. Some of our parishes have already been planning for how they can safely open to worship, how they can socially distance and perhaps even have ticketed entry so that their congregations can be together. Others are considering how to do both digital and in person services - a heavier load but lock-down has shown that more people than ever are joining church online. For some, where their congregations are the most vulnerable, it may mean that church remains online and completely accessible to everyone in the parish for longer.

All of these approaches are just right for their community and their parish - we look forward to seeing what the 'new normal' is for our parishes in the Diocese of Guildford over the coming months.

As guidance emerges we will share it on our website (www.cofeguildford.org.uk) and in our bi-weekly briefings. We will share stories of reopening and above all we will pray and reflect on the past 12 weeks of lock-down so that we build a church of the future and a church for everyone.

Devotions upon Emergent Occasions

All mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation, and his hand shall bind up all our scattered leaves again for that library where every book shall lie open to one another.

John Donne, 1572-1631

Revelation

God didn't stop speaking at some date in the past but continues his work in us, refining his revelation. That's how slavery was not merely ameliorated but abolished and women have not only acquired status but are now moving on towards equality. God's continuing revelation has stopped us torturing old women as witches, permitted us interest on our building society accounts, taught us to respect other faiths not fight them, and it's why majorities no longer burn minorities, theological and sexual, but tolerate them, even if they don't yet accept them.

Rabbi Lionel Blue, "Sun, Sand & Soul", 1999

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ACTIVITIES

CHILDREN & YOUNG PEOPLE

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
gs1stdorking@virginmedia.com

Beaver Scouts

1st Dorking Tuesday Colony 17:30
gs1stdorking@virginmedia.com
1st Dorking Wednesday Colony 16:45
Sharon Collett 01372 815559
beavers1stdorking@ntlworld.com

Cub Scouts

1st Dorking Tuesday Pack 18:45
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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

Tuesday 2.30 pm
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	01372 376533

Parentline Surrey - see FAMILYLINE SURREY above

POLICE STATION, Pippbrook	101 or 01483 571212
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RELATE (Marriage Guidance)	01737 245212
ROYAL ASSOCIATION IN AID OF DEAF PEOPLE	881958
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