

st martin's magazine

60p

June 2020

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

Trinity Sunday, 7th June



The Trinity (also called *The Hospitality of Abraham*) is an icon created by Russian painter Andrei Rublev in the 15th century, and is regarded as one of the highest achievements of Russian art.

The Trinity depicts the three angels who visited Abraham at the Oak of Mamre (Genesis 18:1–8), but the painting is full of symbolism and is interpreted as an icon of the Holy Trinity. At the time of Rublev, the Holy Trinity was the embodiment of spiritual unity, peace, harmony, mutual love and humility.

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SUBSCRIPTIONS for St Martin's Magazine

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COPY FOR JULY MAGAZINE

By Friday 19th June 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.

We are aware of the passing of the following people whose funeral arrangements we do not know at the time of printing.

Michael Kent
Jacqueline Lloyd
Richard Watson
Williams
(Curate at St
Martin's 1959-63)



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 and June 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.

“Pentecost has come and gone: the party’s over. What’s next?”

By the time you read this (assuming it ever reaches the real world out there!), we will already be into June. Ascension Day will have passed (on 21 May), and also the great Feast of Pentecost (on 31 May) which brought the “50 days of Easter” to a close.

Pentecost means “50 days” in Greek, and this originally was the Greek name of the important Jewish Festival of *Shavuot* (Weeks), which not only marked the all-important Wheat Harvest in Ancient Israel but also commemorated the anniversary of the day when God gave the *Torah* (what the Greeks called the *Pentateuch*) to the nation of Israel when they were assembled at Mount Sinai.

So Pentecost was a very important day for Jews in the time of Jesus. To the Jewish followers of the “Way” proclaimed by Jesus, it now took on even more significance. According to the account given in Acts Chapter 1, Jesus had only just recently “ascended” (returned) to his Father in Heaven, having told his disciples to stay in Jerusalem to await the “Promise” of the Father. And so it was, on the Feast of Pentecost, that Acts Chapter 2 tells us that the disciples were all assembled together in Jerusalem and the Holy Spirit came upon them, with amazing consequences.

The Feast of Pentecost was thereafter regarded as commemorating the “birthday” of the Church, which the Gospels tell us that Jesus would found on the “rock” of Peter and the other disciples.

All this is already in the past (i.e. in May). So - what does June hold for us?

Well, it could have been something of an anti-climax.

But, on June 1, we have the celebration of the Visit of the Blessed Virgin Mary to Elizabeth (her cousin). Both were pregnant at the time (Mary with Jesus, and Elizabeth with John the Baptist). Luke tells us that when Mary greeted her, the child in Elizabeth’s womb “leaped”, and Elizabeth herself was “filled with the Holy Spirit”, prompting her to exclaim to Mary: “Blessed art

thou among women, and blessed is the fruit of thy womb” (Luke 1:42). These words, along with the words of greeting by the Angel Gabriel at the Annunciation (“Hail Mary, thou that art highly favoured, the Lord is with thee” (Luke 1:28), grew into the text we now know as the “Ave Maria”, which has been set countless times to music of inexpressible beauty. And as Luke goes on to tell us, this exclamation of Elizabeth herself brought forth from Mary herself the words which we call the “Magnificat”: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” (Luke 1:46-55). Once again, this text has inspired the most beautiful musical settings.

So we start June in high spirits - and with the Holy Spirit, which “fills” Elizabeth.

And the Sunday after Pentecost we celebrate the “Trinity”: for with the coming of the Holy Spirit at Pentecost, the “threefold Godhead” of “the Father, the Son and the Holy Spirit” is now complete. (Having said this, I often dread trying to write a fresh Sermon for Trinity Sunday these days: it is difficult to find very much to say that is original but also interesting and relevant about the mystery which Theologians called the “Trinity”. My essays at Kings College London and at Ripon College Cuddesdon (Oxford) on the subject were returned to me marked “could do better”. Oh well!).

The best description of the mystery of the Trinity is probably “ineffable” (since this means “impossible to utter or to describe”. But this is a bit of a cop-out! It is interesting that the Trinity doesn’t receive the same attention from musicians as the Ave Maria, the Magnificat, the Gloria, the Creed or most other liturgical texts. Not very surprising. (Yes, I do know that Messiaen did write nine (very long) “Méditations sur la Mystère de la Sainte Trinité” for Organ.)

And on June 11, we celebrate the Feast of Corpus Christi (the “Day of Thanksgiving for the Institution of Holy Communion”). It is something of a puzzle that we celebrate the “Institution” of Holy Communion two months after it was effectively instituted by Jesus at the Last Supper on Maundy Thursday.

Partly, this is because the liturgy on Maundy Thursday is already focused on the ceremony of foot-washing (when Jesus washed the feet of his disciples). Also, perhaps the significance of Holy Communion itself wasn't clear to the disciples around that time. After all, immediately after the Last Supper, Jesus was betrayed on the Mount of Olives, was arrested, tried and crucified. Then, to the disciples' amazement, he was raised from the dead on Easter Sunday, and - in the version according to Luke given in Chapter 1 of Acts - Jesus then spent the next 40 days (Luke 1:3) instructing his disciples about the "Kingdom of God" until (as we saw above) he ascended to the Father.

With the definitive coming of the Holy Spirit upon the disciples at Pentecost, and having celebrated the Trinity on the following Sunday, perhaps the time was right (liturgically speaking, thought the Church) to re-focus on what Jesus had actually done at the Last Supper through the "Institution" of Holy Communion. For, via the mediation of the Holy Spirit, the mystery - another one: there are lots of "mysteries" in Christianity! - the mystery of the Holy Communion could now be seen as the way in which Jesus, the Risen Christ, continued to be "with" his disciples and "with" the Church down the ages.

But, actually, all this did not happen very quickly. Although the early Church developed a number of "Feasts and Festivals" during the early centuries of Christianity (e.g. marking the Annunciation, Christmas, Epiphany, Easter etc), it took over a thousand more years for the Church to formally recognise a specific Feast day for Corpus Christi. It was in fact proposed to the Pope by the great Catholic Doctor of the Church, St Thomas Aquinas, and Pope Urban officially recognised the Feast in 1264 and extended it to the whole Catholic Church. Soon afterwards, the Festival became very popular, and was marked by large Processions involving the Blessed Sacrament (usually displayed in a monstrance - a device for "showing" the Host to the people). The Feast of Corpus Christi was officially suppressed by the Church of England in 1548 during the Edwardine Reformation, but was later re-introduced as a "Day of Thanksgiving for

the Institution of Holy Communion".

Also technically falling on June 11 (but "transferred" to June 12 this year to avoid a "clash" with Corpus Christi) is the Feast day of St Barnabas, the Patron Saint of our Church up on Ranmore Common. We were to have celebrated him in style this year, with the Venerable Martin Breadmore, the new Archdeacon of Dorking, presiding at a Festal Choral Eucharist on Sunday 14 June but - alas - this event is just one more victim of the present Covid-19 "lockdown". We shall do our best to celebrate his name day in style on Sunday 14 June via a "Zoom" service. Which we shall record and make available on our Youtube channel (just search "Mike Stewart St Barnabas youtube" and you'll find it.)

Thereafter, we're into what is called "Ordinary Time" with its prevailing Liturgical Colour of Green. We remain in this green environment until the end of the Church's calendar, i.e. the Feast of "Christ the King" on 22 November, which in turn ushers in the Beginning of Advent on Sunday 29 November.

The Green liturgical colour is only broken from time to time by the observance of various Saints Days e.g., in June, for the Birth of John the Baptist (24 June) and Saints Peter & Paul (29 June).

Mention of the "Zoom" services at St Barnabas prompts me to remind everyone (as if they needed reminding) that, during this period of Covid-19 lockdown, we are attempting (in this United Benefice of St Martin's Dorking and St Barnabas' Ranmore) to provide two different types of regular Sunday service for our congregations.

At St Martin's, Derek is providing us every week with seamlessly-recorded and well-edited Eucharistic services. As I write, the most recent video (posted on the "Spire of Dorking" YouTube channel) featured a recording from inside St Barnabas' Church of a service of Holy Communion in accordance with the Book of Common Prayer. I'm sure that this was most appreciated by the folks up at Ranmore and, I hope, also by the regular congregations of St Martin's and St Mary's.

Reflection for June contd.

Up at St Barnabas', we have trodden a slightly different path (determined in part by my less competent video editing abilities). We have chosen to attempt "live" services (via "Zoom") of our regular BCP Matins and Holy Communion Services. Whilst I accept that this medium is not to everyone's tastes, (and sometimes contain some unintended amusing interludes!), we are also recording these live services for those who prefer to watch recorded services, rather than participate in "live" services. (*Chacun à son goût!*)

As I write (towards the end of May), things still seem pretty unclear as to when we - or at least, some of us: I fall into the shielded category, unfortunately - as to when we can emerge from lockdown into something approaching "normality". It is possible that Churches may be able to "open for business" from July onwards, but - I suspect - this will be conditional on continued observation of "social distancing". What this will look like in a church context is still unclear. We may, for example, be able to hold "small" weddings. But this is not likely to be what our frustrated Brides and Grooms want: they will probably want to celebrate their "big day" with as many friends and family as possible. So we still "see through a glass, darkly" (1 Corinthians 13:12). When I wonder, will we be able to see "face to face"?

With every blessing,
The Revd Mike Stewart
Parish Priest & Associate Rector of St Barnabas' Church, Ranmore Common.

The Musician

A memory of Kreisler once:
At some recital in this same city,
The seats all taken, I found myself pushed
On to the stage with a few others,
So near that I could see the toil
Of his face muscles, a pulse like a moth
Fluttering under the fine skin,
And the indelible veins of his smooth brow.
I could see, too, the twitching of the fingers,
Caught temporarily in art's neurosis,
As we sat there or warmly applauded
This player who so beautifully suffered
For each of us upon his instrument.

So it must have been on Calvary
In the fiercer light of the thorns' halo:
The men standing by and that one figure,
The hands bleeding, the mind bruised but calm,
Making such music as lives still.
And no one daring to interrupt
Because it was himself that he played
And closer than all of them the God listened.

R S Thomas

Friedrich-Max "Fritz" Kreisler
(February 2, 1875 – January 29,
1962)



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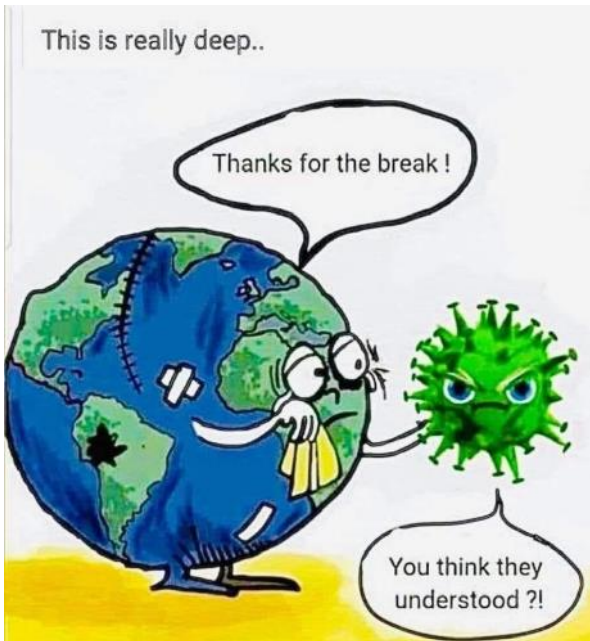
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The GoodThe Bad and The Ugly of Life During the Covid 19 Lockdown



What does one say about the brutal attack by this awful virus on us and the rest of the world:

Time for reflection	Yes
Time for realisation	Yes
Time for a rethink	Yes
Time for changing bad habits and cultivating better ones	Yes

Last, but not least, what is REALLY important in our lives.

Dear Father
 When I am tired, you give me strength to go on,
 When discouraged, you give me hope.
 When I am afraid, you are my peace.
 Thank you, Amen.



Julia Roberts video link "Nature is Speaking" Conservation International
<https://youtu.be/WmVLcj-XKnM>

Ignorance (as per Ralph Shoenrich, lecturer at UCL Mullard Space Science Lab)

We have ignored the warning signs from scientists!

Not business as usual!

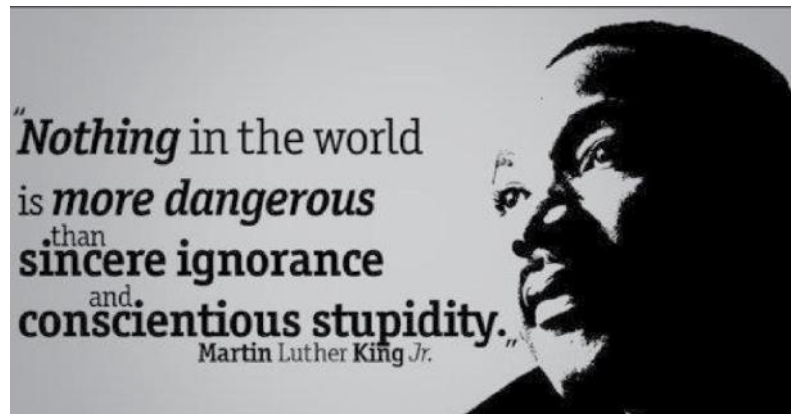
We don't have the time!

Re-opening the economy - We need to do things differently!

Not the same old, same old!

Govt must be held to acceptable sustainability standards.

Not superficial statements!



The Good, the Bad and the Ugly

Greatest cuts in carbon emissions ever recorded

Aviation and traffic flow so reduced = Far less air pollution
 = Quieter environment for humans and animals.

Councils not cutting some roadside verges = Wild flowers and insects are flourishing
 E.g. Drive up the A24 from Dorking to Leatherhead.

Time to appreciate our local nature and the more abundant wildlife - wildflowers along the roadside verges, more birds and wild animals coming in our gardens and parks, and even deer in the Aviva Grounds!

Home deliveries of local produce = Less packaging and fewer travel miles involved
 Debatable, as still somewhat a degree of travel involved. Some deliveries still in plastic bags and not eco friendly containers.

People not going out for social reasons = less spent on energy usage and wallets/purses
 Yet there is still depression, loneliness and boredom in society.

The GoodThe Bad and The Ugly of Life contd.



And then there is the ugly side:
Great increase in fly tipping as disposal sites not operating as usual.

Then again fly tipping has always been a problem

Vast amount of PPE created that needs to be disposed of.



After 2 weeks of not going out, the animals came to check if everything's ok. 😊



In conclusion. It was heartening to see how much goodwill and neighbourliness has surfaced during this awful period so far.

People returned to being innovative and creative again. But it saddens the mind to see the scale of depression and loneliness though.

I truly believe that Love, Kindness and Positivity will bring us through this and that there is always hope if we hold on and focus our minds on the Love of God our Father who carries us through this difficult time.

Robina Williams

Prayer to our Lord for the Grace and Healing and Protection

Lord Jesus Christ, you travelled through towns and villages curing every disease and illness.

At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their health and strength.

Heal us from our fear, which prevents neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Good Lord, healer of all, stay by our side in this time of uncertainty and sorrow.

May those who have died from the virus rest in peace and rise in glory.

Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process.

May they know your protection and peace.

Be with the leaders of all nations. Give them the foresight to act with prudence and charity for the well-being of the people they are meant to serve.

Stay with us, Lord, and grant us your peace.

Amen

I would like to thank my fellow members of Eco Group for their contributions.

Judy Peace, Diana Burges, Julie Mellows and Di Sutherland.

Chaplain's Corner for June

Lord, what can I say this month? We are living in very strange, awesome and difficult times. It is hard to believe when I wrote in May's Chaplain's Corner that there was comparative normality!

First of all we pray for all the people who have died from the COVID 19 virus or who currently have the virus. We pray for bereaved families.

We thank you for all the NHS Staff: the doctors, nurses, physiotherapists, occupational therapists, porters, cleaners, pharmacists, paramedics, researchers, managers, not to mention the dustbin men and other folks who do all the daily menial tasks.

Secondly we thank you for all the unsung heroes like the volunteers who deliver drugs or meals to people's homes.

Thirdly we thank you for all the country's clergy and pastors, especially in Dorking. They are all doing a wonderful job with streaming their services to us in a variety of technological ways and probably reaching many more people than ever before.

We pray for the Prime Minister, Boris Johnson. May he and his government be given great wisdom and clarity to know what to do or not to do in these 'Lockdown' circumstances. How to ease the lockdown process will be one of the most difficult jobs to have to effectively tackle. There are one or two issues with certain ministers in the government – may they tactfully and effectively be dealt with and help the people concerned to be wise in their future movements.

There are three themes I want to write about and they are: perseverance, hope and encouragement. I want to back these themes up with verses from the Bible which seem as relevant today and they did in the past. I would like to think at this current time these verses from the Bible will give us an uplift.

PERSEVERANCE

James 1 v2-3

Consider it pure joy my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance

Romans 5 v 2c – 5

And we rejoice in the hope of glory of God/ Not only so, but we also rejoice in our sufferings, because we know that suffering produces

perseverance; perseverance character; character hope

2 Thessalonians 3 v 5

May the Lord direct your hearts into God's love and Christ's perseverance

HOPE

Romans 12 v 12

Be joyful in hope, patient in affliction, faithful in prayer

1 Peter 1 v 3b – 4

In his (God's) great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead

1 Peter 1 v 21

Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God

1 Peter 3 v 15

Always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have

ENCOURAGEMENT

Romans 15 v 5

May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus

We do not quite understand why this COVID 19 virus has been allowed to be a global pandemic but God has His reasons.

Technology is as never before with 'zooming', Facebook, You Tube etc. Many people as aforesaid are being reached with the gospel of Christ probably more than ever before.

Let's try and keep in touch with each other on a regular basis. I endeavour to phone, text or email people every one or two weeks and on occasions write to people. It would be good to somehow have our prayer group resurrected but I am not sure how at the moment.

On a practical side normality is not going to occur overnight so we must develop great patience, tolerance and insight as to what we can do next. We could be creative, adventurous, innovative, challenging, caring, prayerful and try to develop an enhanced commitment to the Lord Jesus.

We are the light in this dark world. Let people see Jesus in our lives even though it might not be face to face.

Chaplain's Corner for June contd.

COVID 19 is going to be with us for a while so I want to take this word and turn it into something special for us to treasure and to be of some encouragement during these isolating times by finding scripture to incorporate the word.

C Courage Be strong and courageous
O Obedience To love one another as he commanded us - those who obey his commands live in him and He in them
V Victory He gives us victory through our Lord Jesus Christ
I Image He (Christ) is the image of the invisible God
D Divine His divine power has given us everything we need for life and godliness

So God is in control – life will have some normality in the not too distant future but may never be the same. We pray for businesses, the redundant, the jobless, people with financial problems, and the homeless. Lord we plead with you for your mercy in this COVID situation and pray for each other, for our health, our safety and our protection.

The Christian Centre remains closed to the public but is supplying take away meals to individuals and to four sheltered accommodation places in Dorking. The Community Fridge and the Foodbank remain open in the foyer for limited hours and they continue to be a 'godsend' to a number of people.

Ascension Day was on Thursday the 26th May 2020. We praise and thank God that Jesus died, rose from the dead, he ascended to heaven, is alive today and is now seated at the right hand of God. Men of Galilee they said "why do you stand here looking into the sky? This same Jesus who has been taken from you into heaven will come back the same way you have seen him go into heaven." (Acts 1 v 11).



In Thessalonians 1 chapter 4 v 16 (a,b) it says The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God There will be a new heaven and a new earth, no more death, no more weeping, no more mourning, no more pain, where we will be with our Lord for eternity. What a day that will be!!

So may God richly bless you, comfort you, protect you, keep you safe and well during these difficult weeks and months ahead. May God give you peace.

Let Christ be our light
Shine in our hearts
Shine through the darkness
Shine in our churches virtually gathered today

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Hymn of the Month, Awake my Soul

A Morning Prayer

Awake, my soul, and with the sun
thy daily stage of duty run;
shake off dull sloth, and early rise
to pay thy morning sacrifice.
Redeem thy mis-spent time that's past,
and live this day as if thy last:
improve thy talent with due care;
for the great day thyself prepare.
Let all thy converse be sincere,
thy conscience as the noon day clear
think how all-seeing God thy ways
and all thy secret thoughts surveys.
Lord, I my vows to Thee renew;
disperse my sins as morning dew;
guard my first springs of thought and will,
and with Thyself my spirit fill.
Direct, control, suggest, this day,
all I design or do or say,
that all my pow'rs, with all their might,
in Thy sole glory may unite.

*Praise God, from whom all blessings flow;
praise Him all creatures here below;
praise Him above, ye heav'ly host;
praise Father, Son, and Holy Ghost.*

Words: Thomas Ken (1637-1711)

Tune: Morning Hymn F.H.Barthelemon (1741-1808)

An Evening Prayer

Glory to thee, my God, this night
for all the blessings of the light;
keep me, O keep me, King of kings,
beneath thy own almighty wings.

Forgive me, Lord, for thy dear Son,
the ill that I this day have done,
that with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
the grave as little as my bed;
teach me to die, that so I may
rise glorious at the awful day

O may my soul on thee repose,
and with sweet sleep my eyelids close,
sleep that may me more vigorous make
to serve my God when I awake.

When in the night I sleepless lie,
my soul with heavenly thoughts supply;
let no ill dreams disturb my rest,
no powers of darkness me molest.

*Praise God from whom all blessings flow,
praise him, all creatures here below,
praise him above, angelic host,
praise Father, Son, and Holy Ghost.*

Words: Thomas Ken (1637-1711)

Tune: Tallis's Canon, Thomas Tallis (c.1505-85)



I have chosen two hymns this month, both written in the early 17th Century by the same person, Thomas Ken, who was Bishop of Bath and Wells from 1685 to 1691. He wrote them to be sung, the first one in the morning, to encourage

us in our work for the Lord during the day; and the other in the evening, to thank God for the blessings of the day, ask forgiveness for any wrong done and to pray for sleep that will be sweet, with no bad dreams, in order that strength will be renewed on waking. He also wrote a third hymn for singing at Midnight, perhaps for those on duty as night watchmen.

In the Genesis story of creation Evening and Morning are mentioned after each of God's great creative days, - six times in all, beginning with the first day when light was separated from the darkness. Life on earth began to be possible when God set the earth spinning on its axis in an orbit round the sun. Each point on the surface of planet earth is bathed alternately in lifegiving light and cold darkness on each daily rotation.

It is a divine example to us humans to work during the day and sleep at night. Because the earth's axis of rotation is at a slight angle to the plane of its orbit around the sun, the proportion of daylight to dark each day, at any point on the earth's surface, varies throughout the year, but the principle of regular work and rest still holds true.

The Anglican Cathedral tradition of daily Morning and Evening Prayer with a set bible reading, psalm and time for a spoken or musical reflection probably started when Thomas Cranmer published the first version of the

Hymn of the Month contd.

'Book of Common Prayer' in 1549. A pattern of regular daily prayer and bible reading is to be recommended for all Christians, but the busyness of work and family life means it can often be difficult to fit in.

One of the blessings of the COVID19 lock down, combined with the marvels of computer technology such as Zoom and YouTube has been the opportunity for many of us to experience such services and reflections, led by bishops, deans, vicars and church ministers from all over the country, on our screens, in our own homes. In addition, we can participate in Sunday worship from churches around the world and sing hymns along with virtual choirs.

Bishop Thomas Ken could never have imagined such things or even that Christians would be singing his hymns nearly four centuries later.

He was born in July 1637 at Little Berkhamsted, Herts, into a well-connected family. His father, Thomas Ken of Furnival's Inn, (one of the Inns of Chancery in London) was from the Ken family of Ken Place, in Somerset.

He lived at a time of political change and religious persecution. During Thomas Ken's childhood the English Civil War raged with Parliament authorising the execution of King Charles in 1649 when Ken was 12 years old. He was sent to school at Winchester College. A fellowship at New College, Oxford in 1657, led to a BA in 1661 and MA in 1664. He was ordained in the Anglican church in about 1662 after the re-establishment of the monarchy. Charles II was crowned King in 1660.

After various livings, mainly in the south of England, Thomas Ken returned to Winchester in 1669, as prebendary of the Cathedral and chaplain to the bishop. During his 10 years at Winchester he acted as curate in one of the poorer areas of the city and wrote many prayers and hymns mainly for the scholars at Winchester College, where he was a Fellow. He probably wrote these two hymns then, but they were not published until 20 years later. He also, during this time, visited Rome with his nephew, the young Izaak Walton, who later

wrote *'The Compleat Angler'* and this seemed to have confirmed his regard for the Anglican Communion.

In 1679, Ken was appointed chaplain to Princess Mary of York, wife of William of Orange and moved to the Hague, but he publicly rebuked King William for his treatment of his wife Mary and returned to England after only a year to become Royal Chaplain to King Charles II.

In 1683, when the king arrived in Winchester with his slightly disreputable court, royal chaplain Ken stoutly refused to vacate his house for Charles II's mistress, Nell Gwyn, to use.

Thomas Ken was a man of principle - prepared to stand up even to royalty for what he believed was right.

That same year he sailed to Tangier as chaplain to the fleet, along with Samuel Pepys, the diarist, who wrote of Ken's kindly service on board ship inspite of suffering seasickness! The fleet returned the following April and a few months later a vacancy occurred in the see of Bath and Wells. It is said that the King, mindful of the spirit which Ken had shown at Winchester, exclaimed, "*Where is the good little man that refused his lodging to poor Nell!*" and determined that no other should be bishop. Thomas Ken was consecrated Bishop of Bath and Wells in 1685; sadly, one of his first duties was to attend the death-bed of King Charles II.

Ken remained loyal to the new King James II who succeeded him, but in June 1688, he was one of 7 Anglican Bishops imprisoned in the Tower of London, charged with seditious libel for refusing to read the King's 'Declaration of Indulgence' in their churches, and actively opposing it. The Declaration appeared to promise toleration for Protestant dissenters, but was in fact intended to win them back to Roman Catholicism. (King James followed the Catholic faith of his mother.)

The seven bishops were all acquitted on the second day their trial before Judge Jeffries on June 30th, following riotous protests by Londoners.

Hymn of the Month contd.

After the Catholic King James fled the country and William and Mary were crowned King and Queen, Bishop Ken refused on principle to swear allegiance to the new regime while the deposed King James was still alive and in 1691 was deprived of his office. He spent the rest of his life in semi-retirement and doing private tutoring, at Longleat, the home of an old college friend until his death there on 19th March 1711.

At dawn, on the morning after Thomas Ken died, his mourners sang the hymn 'Awake, my soul, and with the sun' as he



was laid to rest in front of the East window of the Church of St John the Baptist, Frome, the nearest parish in his old Diocese of Bath and Well. His crypt can still be seen there today.

Bishop Thomas Ken was a devout and popular servant of the Lord in the many positions he held in his life. He is commemorated with a statue in a niche on the West Front of Salisbury Cathedral and is remembered by the Church of England, in a Lesser Festival on 8th June.

A prayer:

Almighty God, who gave to your servant Thomas Ken grace and courage to bear witness to the truth before rulers and kings: Give us strength also that, following his example, we may constantly defend what is right, boldly reprove what is evil, and patiently suffer for the truth's sake, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and ever. Amen

Diana Burges

WORDS

Things are not what we say they are. The word "water" is not itself drinkable. Words point to things, but they are not the things they point to. This may seem too obvious to waste time on, but it is a truth that is often ignored in religious circles. All theology is, ultimately, a frustrating attempt to express the inexpressible. God is the elusive mystery we try to capture and convey in language, but how can that ever be done? If the word "water" is not itself drinkable, how can the words we use to express the mystery of God be themselves absolute? They are metaphors, analogies, figures of speech, yet religious people have slaughtered and condemned each other over these experimental uncertainties.

Richard Holloway, Gresham Lecture, 1998

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Deflections in Early Summer

A stained-glass window with Gothic arch embellishes the eastern wall above the altar. Tripartite and pedestrian in its art the window depicts excerpts from the Bible: stylized, innocuous, symbolic, bland, classically chaste, formally balanced, pinioned with lead.

Sometimes as I stand, hymn book in hand, my eyes searching haphazardly about the church, (as if faith might be found behind a pillar), sunlight pours headlong through the glass undoing the craftsman's deft precision and stippling the plain cream northern wall, that flanks the chancel beside the organ pipes, with muted rainbow patchwork, fluid fantasy; wild medley of bubbling globules, mish-mash of floating figments trellised in mottled magic; leaving uninhibited delight on the bare plaster, spilling immoderate joy on the bare surface of my soul.

All symmetry is gone; the gospel is confounded. Yet that mystic message of light-hearted hope, spelled out by the science of refraction, speaks to me more volubly than all the Scriptures can.

Betty Shepherd

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Droplets of Wrath?

There's nothing so dangerous as an amateur theologian. Duck.

Recently called upon twice to lead intercessions, and with this country's epidemic at around its peak, I sought refuge in the Book of Common Prayer. Here's what I found:

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest: Have pity on us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness...

There are still people who adore Cranmer, but I didn't buy that one for present public consumption. Preferring to accept the revelation in Christ that God is Love, and with present day emphasis on pastoral care, I thought that even with updated language there would be a massive turn-off along with visions of your friendly neighbourhood intercessor parading doom-laden sandwich boards. But it did get me wondering. Have we had a visitation to bring about a re-think? Are wrath and love intertwined?

Of course, if you go looking for indications of divine retribution you'll soon find them. Not far into the Bible there's consignment to sweat, labour pains and slithering on bellies. Not much further on, you get the tsunami of all time followed by an assortment of boils, frogs, locusts, lice and the like, all long before 70,000 people are scuppered by pestilence. Observe one or two environmental nightmares there. However, it won't have escaped your notice that nowadays the Venite (Psalm 95) is often cut short at verse 7 with a comfy bucolic image so as not to terminate with "unto whom I swear in my wrath that they should not enter into my rest." Have we become evasive about wrath?

Maybe we do accept, at least in passing, that God's wrath shows up. We've all sung in a seemingly ageless hymn that "his chariots of wrath the deep thunder-clouds form" and in a more recent hymn (controversially, as Diana Burges pointed out a few months ago in her "Hymn of the Month" column) that "on that cross as Jesus died the wrath of God was satisfied." You are spared an essay on Theories of the Atonement, as I wouldn't know where to start. Suffice that Charles Wesley seems to have held the Substitutional Theory expressed most simply as "He died in my place." Personally, I don't do Big Bad God.

During Lent 2020, several churches including St Martin's took up the suggestion from Churches Together in Dorking that we examine a Christian attitude to climate emergency. So I am now paddling in speculation about connections between climate crisis and virus crisis.

"My thoughts are not your thoughts, neither are your ways my ways" (says God at Isaiah 55: 8.) Perhaps God in his love has been making us re-prioritise. Fred Pratt Green's hymn "God in his love for us lent us this planet" (Hymns & Psalms 343) originally ended with "Now from pollution, disease and damnation, Lord God, deliver us, world without end." Dr Fred also wrote, "He reminds us every sunrise that the world is ours on lease: For the sake of life tomorrow may our love for it increase." This is from Hymns & Psalms 404, written for the Queen's silver jubilee in 1977. If you read it you'll probably find unintended thanks for NHS and other key workers because it says that "self-giving is a measure of the greatness of the great." It also says, as we look at lockdown and ecology, that "in the discipline of freedom we shall know his saving power."

Quit pollution, I say. It's a plague. Otherwise, as the Earth continues to run a higher and higher temperature, Covid-19 will look less and less apocalyptic.

Having browsed a few on-line sermons (as you do, in case you're fined for getting out more) I've ended up believing that God's wrath and love both centre on justice and holiness. Human

Droplets of Wrath? Contd.

wrath often involves flying off the handle. God doesn't do that, but he won't dither while we go on wrecking his creation. Perhaps part of the "new normal" is that a dreadful virus has promoted climate concern. He maketh me to lie down in green pastures.

No sooner did I write this than my ever-athletic wife and I heard the Secretary of State for Transport advocate walking and cycling and expediting legislation to legalise e-bikes. With a combined age of approximately 145, we shall of course immediately seek an e-tandem. This may not reduce waiting times at A&E, but we shall have tried.

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Dorking Museum in June

With the summer solstice on June 21st, it seems strange to be welcoming in the season without the usual array of activities. At the time of writing, the Museum remains closed, our planned summer E. M. Forster exhibition has been deferred until next year and our external activities remain on hold until current restrictions have been relaxed, so please check our website for updates.

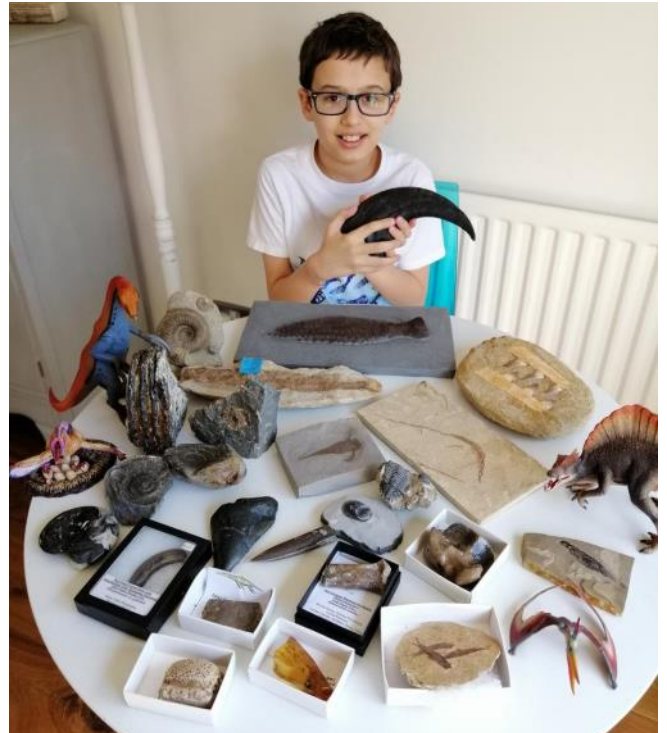
Even though the doors are closed, activity is still going on within the limitations imposed by the coronavirus shutdown. Just as at home, it has provided a good opportunity for our volunteers to take on new projects, find new ways of doing things and get down to those jobs that may have been put on one side while the Museum was open. Maintenance work is being carried out, collections catalogued and archives digitised – and in various gardens you may see children's dressing up costumes from WW2 or the Mayflower hanging on the washing line after repair and cleaning.



In preparation for the Museum's autumn exhibition, **'Mayflower 400'**, commemorating the 400th anniversary of the sailing of *The Mayflower*, some Museum volunteers are in the process of creating replica seventeenth century costumes – dressing up clothes for children and adult garments for display, whilst the team from the Dorking Men's Shed are working with the team to



make a cross section model of the Mayflower and its contents.



Charlie with his fossils

Volunteer Peter Brown, who is working on a new Dorking themed children's action book, received a heart-warming email from a mother whose son, Charlie, is fascinated by fossils and had been taking part in a group videocall with his friends discussing his astounding collection. Charlie was not going to let a global pandemic or his confinement get in the way of his hobbies. For the children's book, it would be particularly interesting to follow these events through young eyes. Photos of activities or children's diaries and artworks can be used for future projects and kept safe for future historians.



Boy with pump at Chalkpit Cottages (demolished in the 1960s)

The Museum Archives team is looking to establish an "In the Time of the

Dorking Museum in June contd.

Coronavirus" collection to provide a record of these unusual times and is asking people to save any relevant ephemera. Maybe photos of empty shelves, queues or empty streets or a diary of the times in digital or hardcopy. The team would love to collect these after it is all over.

Volunteer Peter Sturge and Sally Hulbert are researching the story of Dorking's chalk-pits, focusing on the lime works, the people who worked there and the houses on the ridge. If you have information or photographs that might assist this project, they would be delighted to hear from you.



June 1st to 7th is officially designated Volunteers' Week, which celebrates the work of volunteers and raises awareness about the benefits of becoming a volunteer and the diverse

volunteering roles available. The Museum offers a variety of opportunities, but here are two recent appeals:

Facilities Working Party: We are looking to put together a team of volunteers with DIY or professional skills who would be willing to join a friendly team of like-minded volunteers to

oversee maintenance, decoration and improvement of the interior and exterior of the Museum building. We are looking for expressions of interest from those able to offer a few hours from time to time and skilled in painting, plumbing, cleaning and other minor maintenance work.

Costumes and artefacts: We are seeking an individual who would enjoy coming into the Museum on a regular basis to both check and maintain our hands-on costumes and artefacts. Included would be looking after the real and replica dressing up clothing in the World War Two area; the Evacuee Suitcase; replica 1620s dressing up clothing in the William Mullins area; and the ever-popular hats from a range of eras. Possible repairs and occasional cleaning are also a part of this role.

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, visit the website www.dorkingmuseum.org.uk.



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An invitation to the Government from EYFS teachers. (Think Joyce Grenfell)

Dear Boris, Gavin, Chris and Matt. Thanks for your great advice.
Just come and spend a day with us and then you might think twice.
Please wash your hands on entry. Sit on a carpet tile.
Now shush! Here come the children. Please greet them with a smile.
Hello and welcome back, my loves. You'll see some things have changed.
Yes, Ben! Our room looks different. We've had to rearrange
The desks, the toys, the books and games, the paints and pencil pots..
No, Boris! Sit back down again and don't move off that spot.
Now listen carefully, my loves. I'm going to try and seat us
In a safe and special place, with space between: two metres.
But, Miss! I never sit just here. I always sit by Iris! I know that, Sam, but now you can't. Just blame Coronavirus.
Help, Miss! My head is itching! Can you see if I've got bugs?
Yes, Lizzie. Please, oh please, stand still. Where are my plastic gloves?
No, Sam. Please put that iPad down. It's not been cleaned with Dettol.
And don't touch doorknobs, spades or bikes. The virus lives on metal.
Miss! Can I have the dressing-up? I'm playing Spiderman!
No, Joe, you can't. I'm sorry, but all soft toys have been banned.
Please, Thomas, can you wipe your nose? We need to stay alert.
Oh, no. Please use a tissue, love! Don't wipe it on my skirt.
Miss, look! I'm on a pirate ship! I'm climbing, out of reach.
No, Josh! You're not allowed on there. It can't be cleaned with bleach.
Miss! Where's the box of Lego 'coz I want to build a farm?
I'm sorry, John, but that's gone too as small toys cause great harm.
They can't be cleaned enough you see and will be full of germs.
Yes, John! You're right! I know I said that when you play, you learn.

Miss! Harry's spitting water out, all over my lunch tray!
Oh! Can you get a fresh one and a disinfectant spray?
Miss! I can't find the playdough and I want to make some worms.
Sorry, Jack. It's in the bin. It's full of nasty germs.
No, Freddie! Give that bottle back as it belongs to Claire.
What? Yes, I know she's being kind. Now's not the time to share.
Yes! I know that sharing's good. It's contradictory..
Ben! Please stop hugging Eve like that. Miss! Joseph's done a wee.
Sarah, please don't chew that pen, as Ellie sucked it too.
Miss! Can you come and help me? I just did a huge great poo!
Ok! Stand in your safe space and I'll don my PPE.
And Sylvie, please don't chew that book. You'll be the death of me.
No, our school trip's cancelled and our play and disco too.
And Sophie, Sam and Mary-Beth, will you stop swapping shoes?
Miss! Come and see the castles that I'm building in the sand!
Oh sorry, Eve! You can't play there. It's germey, so it's banned.
What? Chloe's slipped and cut her knee? Oh yes! There's lots of blood.
Have we got a plastic apron and another pair of gloves?
Miss, I'm scared coz my Mum said, to Nan and Auntie Joyce,
That's school's not safe? She's got to work. She hasn't got a choice.
And now I'm here. It's not the same. Just not what I remember.
And Daddy said it's dangerous and to stay home 'til September.
I just don't understand it and my head is in a muddle. I know you said two metres but please, can I have a cuddle?
Oh Children! Please stop crying now. What don't you understand?
Just stay alert, six foot apart and wash your flipping hands!
So Boris, Gavin, Chris and Matt, hope you've enjoyed your stay?
There's nothing to it, is there? It's just child's play.

Author unknown

This article has been written by the Reverend David Williams, who returned to his house in Dorking when he retired as Vicar of the Badbury Group of Churches in the Diocese of Oxford last November. When the present lock-down is lifted he will be helping with services at St. Martin's and at a couple of other local churches.

Dear Friends,

I offer the following piece, hoping that it might help with our reflections on the present pandemic in light of the message of Pentecost.

I became aware of Wuhan, an industrial and commercial city of 9 million people with historic origins situated on the Yangzi River, when I visited China in June 2016 and travelled north of the city en route from Xi'an to Shanghai. Little did I realise that within four years this was to become the epicentre of a rampant coronavirus - which is a relentless traveller and no respecter of national boundaries. We have seen COVID19 spread across the world with disturbing rapidity, replicating itself and threatening well-being with seemingly capricious effect.

However, at Pentecost we see a very different movement beginning to sweep across national boundaries, until its reach becomes and remains world-wide. It is the dynamic, life-giving movement of the Gospel message, empowered and sent forth by the Holy Spirit of God. The epicentre of the movement is Jerusalem and gathered together are many from far and wide. On the day of Pentecost the Gospel message becomes intelligible and vibrant to a large number of those present, and Peter addresses the gathered crowd and exhorts them to declare their faith through baptism and to become part of a missionary fellowship which knows no boundaries.

For me three key points emerge from the powerful account that we find in Acts chapter 2. First, the story of Pentecost is a story of new life, expressed in a most dramatic way. It marks the empowering of the disciples, and through their witness those gathered in Jerusalem, and it signifies the birth of the church.

Second, it is a story for all. No one is excluded from this outpouring of God's grace. The tongues of fire rest upon each of the disciples, and a few moments later the crowd comes surging forward as they understand the disciples speaking in their native tongues. The sheer inclusiveness of the moment is

emphasised by the wide sweep of the Spirit's movement amongst people from countries throughout the Greek and Roman world and beyond, where Jews had dispersed and settled. What happens at Pentecost is an outpouring of God's energy that touches many of those present (although some are scornful). A little later in Acts chapter 10 we see the mission to the Gentiles flowing out from this, in a movement which continues today.

Finally, Pentecost is a story of transformation. The Holy Spirit's refining work can be painful because it exposes and purges that which in our lives is not pleasing to God; but as St. Cyril of Alexandria said, it is above all an act of divine love "consuming the thorns of sins but giving lustre to the soul." We have no need to fear this transforming work, because it brings God's love and his truth to the very depths of our being.

The disordered coronavirus should in due course be extinguished, we pray, through the gifts of medical skill, the sacrificial love of community care and strengthening international partnership. But the Pentecostal love of God, the grace of Jesus Christ and the fellowship of the Holy Spirit, which know no boundaries, will continue to offer an open invitation to all, medicine to the soul, transformation and new life.

I close with some further reflection on the Holy Spirit from Cyril of Alexandria from the fourth century, which may offer us some comfort and reassurance during the present pandemic, because it speaks of the unity that we all share in the one Spirit, even though as a Christian community we are for the time being geographically separate and dispersed. St. Cyril wrote: "All of us who have received the one and same Spirit are in a sense merged together with one another and with God. For if Christ, together with the Spirit of the Father and himself, comes to dwell in each one of us, then it follows that the Spirit is still one and undivided. He binds together the spirit of each and every one of us and makes us all appear as one in him. For just as the power of the holy flesh of Christ united those in whom it dwells into one body ... in much the same way, the one and undivided Spirit of God, who dwells in us all, leads us all into spiritual unity."

I pray for God's blessing upon each of us as we explore more deeply at this extraordinary time what life in the Spirit truly means to us.

With my warmest good wishes, David

Magazine News and Bits and Pieces

As you know the magazine is available on the St Martin's Church web site. If you know anyone who is unable access the magazine and would like a copy, please let us know and we can print them a copy in the church office. You can however print a copy yourself by downloading the pdf file to your computer and selecting booklet from your printer menu. It prints half size and looks very good and only uses six A4 sheets of paper.

Under normal circumstances next month would be a double issue combining July and August, however, the magazine team are happy to do a dedicated August issue, it may be fewer pages, but is another way of keeping in touch. So any thoughts, stories, photographs or articles you would like included,

please let us know. It can be any format, computer file or handwritten.



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In accordance with new guidelines, the Centre is now closed until further notice.

However we are offering a take away meal service from Monday - Friday 12noon - 12.30pm. If you are aged over 70 and live within easy walking distance of the Centre, we may be able to deliver to you. For more detail please contact the Centre 01306 886830 10am - 1pm centremanager@dorkingmethodist.co.uk

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News from the Bell Tower

Last year we were looking forward to going on an outing and enjoying each other's company. Each bell is different which makes each tower different and part of ringing is learning to ring in other towers. I have a picture of the outing below :



(I'm the one hiding at the back!)

This year we haven't been able to ring for two months. Last year, you can see we had about 12 ringers: This year we have 18 ringers. We have been doing quite a lot of recruiting and more importantly, it means that we, when we get the chance, will be able to ring more bells on Sundays. As you may know, we have 10 bells in the tower cast by Taylors. They are a lovely sound – Taylors tuning gives a lovely round sound especially on the heavier bells. That is why I am so pleased that we have been so busy!

We have not been 'silent' during the tower silence – I have to admit that ringers are so dedicated that within a week, a group of ringers wrote a program which we use. We all load it and ring our bell from our laptops/phones and the program makes the sound. It is called 'Ringing Room' and, I am not boasting but the sounds of the bells are taken from the sounds of the Ranmore bells – they were provided by one of our ringers who has a doctorate in sounds of bells and he is continually recording bells – new and old, for posterity! The program allows us to practice ringing as a group – I do not find it easy but our learners are making far better progress than I have! We had a visitor and at the end of our practise she said it was the best ringing she had heard on the program!

Obviously, we are hoping that things get back to normal and, like all ringers, waiting for the 'go ahead' so that we can bring back that lovely sound as you walk to the service on Sunday.

Paul Beeken, Tower Captain

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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

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	
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 ASSISTANTS

Cathy Merrikin 885273
Aveley Parker 880771
Judy Peace 883002
Rosie Pegram 631125

CHURCH SAFEGUARDING OFFICERS

Sue Jamieson 740954
Anne Whibberley 889039

SACRISTAN

Di Sutherland 880148

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John Oborn (MCC) 881518

TREASURER

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

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at St Mary's Church, Pixham: Pixham Lane, Dorking RH4 1PT

CLERGY

See St Martin's

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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:

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RECTOR

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PARISH PRIEST & ASSOCIATE RECTOR

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carolandmikestewart@outlook.com

VERGER

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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