

st martin's magazine

60p

October 2020

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

The Feast of St Francis Sunday 4th October



So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

Genesis 1:21

OCTOBER 2020

Number 492

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SUBSCRIPTIONS for St Martin's Magazine

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COPY FOR NOVEMBER MAGAZINE

By Friday 24th October 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.

FUNERALS

"Rest eternal grant unto them O Lord; and let light perpetual shine upon them"

We pray for those who have died and for the bereaved:

August

27th Jean Lawrence Aged 94
28th Anthony Wakefield Aged 71

WEDDINGS

"Marriage is a gift of God in creation and a means of grace, a holy mystery in which man and woman become one flesh"

We pray for those who have committed themselves to each other:

August

28th Sean McCaul and
Hollie Westwood (St Barnabas)

September

12th Richard Ockwell
and Nicola Conley

Readers will appreciate that Covid restrictions are changing frequently and although some references where correct at going to press, they may not reflect recent changes.

Editorial policy

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

St Martin's Magazine.

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

Review of the recent Annual Parochial Church Council Meeting

Achievements and performance

It is hard not to start this report by noting that it has been written in unprecedented circumstances - indeed the fact that it is being written some 18 months after the last one reflects the fact that we have to an extent been marking time since the sudden shutdown physically due to coronavirus at the end of March.

Physically is important because within a very short period indeed St Martin's was up and running virtually on its brand new YouTube channel "Spire of Dorking". This weekly Eucharist (boosted by an Easter Day partnering with "Hello Dorking") achieved a peak viewing that day of 197. Nor was this reinvention confined to Sunday worship; for example the Pastoral team set in hand a comprehensive plan to keep in touch with our more vulnerable members (which Dave and Mary also did for St Mary's). Church meetings more generally started to happen via the wonders of Zoom.

The fact that the APCM is taking place as a hybrid of real and virtual meeting reflects the gradual re-emergence from the most restrictive period of 'lockdown'. At the time of going to press we have had several weeks of experience of making the church available two mornings a week for individual private prayer and more recently for a single Sunday morning Eucharist service. Necessarily this gradual reopening is more challenging than simply stopping everything; ensuring it is done in a safe way has taken us into a new world of risk assessments for covid-secure practices, multiple dosing with hand sanitisers, sharing the Peace in a non-tactile way etc.

Encouragingly new guidance in the last few days suggests that very soon in the Autumn we can take further steps of normalisation eg with a limited choir but not, alas, any congregational singing. Though, thankfully, Dorking has not been a hotspot for the virus, events elsewhere in this country and abroad show the threat remains. We have to remain cautious and vigilant. In all of this St Martin's has shown its resilience and its people have developed new

skills and roles; our thanks are due to all those who have made that possible – weekday welcome stewards, YouTube readers and intercessors, the wider pastoral team to mention but three areas. But above all thanks are due to Derek for the hours and hours of recording and editing he has put into making the Youtubes so successful.



But it would be wrong to think the period since the last APCM has been all about the last five months. The report last year went to press as we embarked on our "Sign me up" campaign for stewardship, time and talents. This was well received though it proved in general to be more about those with existing roles and financial commitments doing more than new people coming forward. We are most grateful for those who did respond but it underlines the central challenge we have – growing our membership. A particular challenge for us as we go forward is how do we translate those new people we are reaching through our video services into active and contributing members of St Martin's, not simply consumers of what we do online.

On that central challenge of growing new members, we have to be honest and admit that one thing we tried – 4pm family service – has not achieved the sustainable new congregation we hoped for. That is not to say that it did not (particularly when outside) create a very vibrant new form of worship which many enjoyed dropping into, but it did not really create consistent new commitment; it was always heavily dependent on our friends in St Paul's and a small core of existing St Martin's members. New initiatives will not always succeed – but it is absolutely right that we need to try them and learn from them. This will be something the clergy leadership in the Group will need to reflect on.

Reflection for October by Rowan Nunnerley, Christian Centre Chaplain

As we enter the month of October 2020 I want to combine thoughts on 'thankfulness' and to reflect back on the past six months.



It is hard to believe that six months has passed since the COVID 19 Lockdown which commenced in March.

Where has the time gone? many will ask. Have we been reading more, praying more, studying the Bible more or have we been busy doing nothing? Although life has been tough, and more so for some, we have been blessed with some lovely sunny weather which has meant, for the majority of us, we could sit outside for some of the time and we are extremely thankful for this.

Some people may have found this 'Lockdown' and self-isolating extremely lonely, but we have a very special 'community' at The Christian Centre and folks have tried to keep in touch with each other. Quite a few people have met when they were picking up their 'take away' meal and we are very grateful to Jason our chef who has so faithfully prepared and cooked all these meals on his own because of COVID restrictions on distancing. We thank him for all his hard work.

The Centre remained closed all through the summer months except for the Foodbank and the Community Fridge. As aforesaid in the September Chaplain's Corner The Centre opened on the 1st September for lunches only. It is anticipated to extend these opening hours in October to 11am to 1pm so that there will be time for a coffee and chat, followed by lunch for some. It is questionable whether Saturday lunches will continue but we will keep you posted on this situation.

Sadly the mother of Janette Masters (The Senior Centre Manager) died unexpectedly a couple or so weeks ago. Her name was Eileen and she came with her husband Allan very regularly for lunch. She always was so thankful for everything and I shall always remember her lovely smile. We convey our deepest sympathy to Allan, Janette and her family.

Clare Walker, the assistant manager, is leaving in early/mid October and is moving to Wales. We thank her for all her hard work, particularly with the 'accounts and banking' business side of The Centre and we wish her and her family (Neil and Heather) well in their new venture.

As we reflect on what The Christian Centre has done over the years we are extremely grateful, but life will be very different for at least the next six months. Fewer hirers, fewer people visiting The Centre but we thankfully have had one or two new hirers. The Managers have both worked extremely hard to make sure that the COVID 19 national edicts are in place and that The Centre is seen to be compliant with these edicts.

We give the managers thanks for ensuring the environment is safe as possible for our visitors, staff, volunteers and hirers.

During this ongoing pandemic we must think of other countries apart from the United Kingdom, which have had additional major problems apart from COVID 19; for example the fires in California, riots in other parts of the United States and then there are countries like Brazil and India, which do not have all the medical facilities which we have in the UK.

In spite of our current difficulties and problems, we have much for which to be thankful in our country of the UK. We must pray for great wisdom to be given to the Government as they have to make important decisions relating to COVID 19. May all the different government parties work together during this crisis and may they respect one another's views at this time.

So let us try and cling to the fact that God is in control throughout this pandemic even though it might not look like it to us as human beings.

We know that in all things God works for the good of those who love him and who have been called according to his purpose (Romans 8 v 28).

Let us be touched and strengthened by God's caring love.

Reflection contd. and Services at St Barnabas, Ranmore

We thank you O Lord for the foundations of our faith. We have many blessings in our town of Dorking and we thank you for our churches with all the vicars and pastors who are working incredibly hard as they produce all the 'Zoom' and 'YouTube' services as well as now the opening up of their churches after lockdown.

Let me finish with seven verses from the Bible that express thanks which is not always easy in these precarious times.

1 Corinthians 15 v 57

But thanks be to God! He gives us victory through our Lord Jesu Christ.

2 Corinthians 2 v 14

But thanks be to God who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of Him.

Ephesians 5 v 20

Always giving thanks to God the Father for everything in the name of our Lord Jesus Christ.

1 Thessalonians 5 v 16-18

Be joyful always; pray continually; give thanks in all circumstances for this is God's will for you in Christ Jesus.

Hebrews 12 v 28

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe for our God is a consuming fire.

Psalms 7 v 17

I will give thanks to the Lord because of his righteousness and will sing praise to the name of the Lord Most High.

Colossians 4 v 2

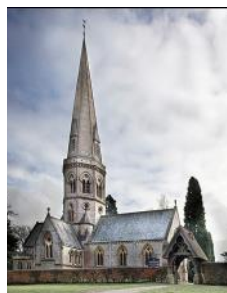
Devote yourselves to prayer, being watchful and thankful.

May the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. Amen
(1 Peter 5 v 10-11)

Every blessing - Rowan Nunnerley (Centre Chaplain) 01306 886830 (09:00-13:00)



Services at St Barnabas, Ranmore (Covid restrictions and local lockdowns permitting)



Sunday 4 October at 11am: Matins for Harvest.

Sunday 11 October at 11am: Holy Communion (BCP) sung by the Whyte Effect Choir. The Introit and the Anthem are by Anton Bruckner, and the Communion Setting is Haydn's "Little Organ Mass".

Sunday 18 October: *No Service*

Sunday 25 October at 11am: Matins

Sunday 1 November at 3pm: All Souls: Remembering our Departed Ones with Thanksgiving

Sunday 8 November at 10.30am: Remembrance Sunday: Music will include Tavener's "Mother of God, here I stand" and the Anthem will be Bainton's "And I saw a new Heaven", sung by The Whyte Effect Choir.

ACCOMMODATION NEEDED

Older lady seeks quiet self contained accommodation to rent in Dorking or nearby. Non smoker, no pets. Would like her own front door with quiet neighbours and a small private garden if possible please. Needs to move, as in noisy, social housing. Character references and deposit or advance rental available. Can move from 1st October 2020. Has family and friends in the area. Interests are poetry, philosophy, theology, nature and choral music.
Contact 01825 767240 or 07522916340.

Thank you, Claire

The Parable of the Hired Labourers in the Vineyard

Last week's Sermon was about forgiveness and forgiving: just how many times should we forgive those who "trespass against us". Three times? Seven times? No, says Jesus: "seventy times seven!" ie we must always forgive those who sin against us. Easier said than done of course, and last week I tried to suggest that forgiving people over and over again doesn't - or shouldn't - extend to those sinners who don't show repentance or contrition for their sins.

After last week's rather tricky topic, we are apparently on easier ground this week. For the Gospel reading from Matthew this afternoon was the Parable about the hired labourers working in the Vineyard.

This story is also seasonally appropriate, with the Grape Harvest in the process of being collected nearby on the Denbies Vineyard. Many temporary workers (including migrant workers) are employed on short term contracts to gather in the grape harvest. So the story in today's parable from Matthew's gospel seems very real and natural to us.

The owner of the Vineyard "went out early in the morning to hire labourers into his Vineyard. And when he had agreed with the labourers for a penny a day, he sent them into the Vineyard". (In those days, a "penny" - a *denarius* - would have been a fair day's rate of pay for an agricultural labourer).

Clearly, the Harvest must have been a good one that year, since it soon became obvious to the Owner that he needed more labour to fully gather in all the grapes. So, a few hours later, about 9 o'clock in the morning, he goes back into the market place (where all the casual labourers looking for work were congregating), and hires some more workers, saying to them: "whatsoever is right, I will give you".

He repeated this hiring of further workers at 12 noon, and 3pm, saying the same thing to them: he will pay them "whatsoever is right". It must have been a really bumper crop that year, because the Parable goes on to tell us that the Vineyard owner went out "at the eleventh hour" ie at 5pm, (ie near the end of the

working day, which would typically have been at 6pm), and hired even more workers from the marketplace, agreeing with them, once more, that he would pay them "whatsoever is right".

So, the scene is set. When the "evening had come", the Vineyard owner told his "Steward" (his foreman or works manager, if you will) to call in the labourers and pay them, beginning with the last ones to be hired, ie the ones hired at the "eleventh hour". Surprisingly these most recent workers, who had worked merely an hour, were still paid a penny, ie a full day's rate. So they must have been pretty surprised - and happy! The Vineyard owner had paid them handsomely: in fact, they received far more than they deserved. This was pure generosity, pure grace, a gift, on the part of the vineyard owner.

But then the trouble starts: For when the "first came" - ie those who had been hired to work for the full day from Sunrise to Sundown - when these "first" workers came to collect their wages, they obviously were expecting to be paid more - indeed a lot more - than the penny paid to the last workers - the "eleventh hour" labourers. For they had already seen how generous the Vineyard owner had been to the "eleventh hours" labourers. As the text has it: "*But when the first came, they supposed that they should have received more, [but] they likewise received every man a penny. And when they had received it, they 'murmured' against the Owner (I think that's putting it mildly!) saying: 'these last have wrought (ie worked for) but one hour, and thou hast made them equal unto us, which hath borne the burden and heat of the day.'*"

At first glance, they would seem to have a fair point: After all, we're always being told that fairness means "equal pay for equal work". It seems grossly unfair that someone who has come along at the last minute and performed an hour's work at the end of the day should be paid as much as someone who has toiled all day long.

So what does the "Owner of the Vineyard" have to say to the revolting workers?

"Friend" (he says), "I do thee no wrong: didst thou not agree with me (to work) for one penny (for the whole day)? Take what thine is (ie a penny) and go thy way: I will give unto this last (labourer) even as unto thee. Is it not lawful for me to do what I will with mine own?"

And the parable closes with the same phrase as it began:

"So the last shall be first, and the first shall be last".

The Revd Mike Stewart sermon contd.

What is the true meaning of this parable? What is the moral? What is the point that Jesus seeks to make by telling this parable? How are we to apply it? Firstly - this parable is one of many which seek to describe the characteristics of the "Kingdom of Heaven" (Matthew's circumlocution for what is elsewhere called the "Kingdom of God" in the other Gospels). After the signalling opening phrase: "*Many that are first shall be last; and the last shall be first*", today's reading from Matthew went on: "For the Kingdom of Heaven is like this..." and then Matthew proceeds to narrate the Parable of the Labourers in the Vineyard, ending it, as we have just seen, with that same phrase (albeit the other way around) "*For the last shall be first, and first shall be last.*"

In other words, Jesus tells this Parable in order to explain what the Kingdom of Heaven, the Kingdom of God is going to be like. The "Vineyard" - as in so many passages in both the Old Testament and the New, is "Israel" or, better, "the People of God". The "Owner" of the Vineyard is, of course, God (or Jesus) himself. And the "hired labourers", working in the Vineyard? Well, they are you and me - when we work in God's Vineyard to bring in the Harvest, the Harvest of Souls to be gathered in through the message of the Gospel, the Harvest of Souls to be "saved" from the Day of Judgement, when the wheat and the chaff will be separated and the chaff burnt on the fire.

In Matthew 9:37, Jesus says:

"The Harvest is truly plenteous, but the labourers are few. Pray ye therefore that the Lord of the Harvest (The Vineyard Owner ie God) will send forth labourers into his Harvest (= the Vineyard)"

But what does this message - repeated at the beginning and at end of the Parable of the Labourers in the Vineyard - what does this message mean - about the "first being last" and "the last being first"?

In the Parable, the "last" refers to the labourers in the Vineyard hired at the eleventh hour. The point being made by Jesus is that it is never too late to repent of our sins, to turn away from evil, to accept the gracious, undeserved and freely-given salvation offered to us by Christ. Even though we may come to Christ at the "eleventh hour", we will be treated as equals in the Kingdom of Heaven to those who thought that they were "first", and somehow deserved preferential treatment. They, the "first" shall be "last" - last in the sense of being equal to everyone else. The moral of the story is that we can't earn our (first) place in the Kingdom of Heaven through our own labours or efforts. Faith and Salvation come through the gracious gift of God through our Lord Jesus Christ.

That doesn't mean that we shouldn't still work in God's Vineyard to bring in the Harvest. Indeed, we should and must work in God's Service. But the desire to work in God's Harvest should come, not as a way of earning that Salvation but rather as a result of gratitude in response to receiving the gift of Salvation offered to us through the person of Christ. Like the "eleventh-hour" workers in the Vineyard, we do not deserve to receive the full day's wage (= Salvation), but God gives it to us anyway as an act of Grace. So our response should be gratitude and willingness to work alongside others in God's Vineyard.

"The Harvest truly is plenteous, but the Labourers are few!" Amen

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Message from The Revd Derek Tighe

Well, as I sit writing this piece it is 13.30hrs (or 1:30pm if you prefer old money) on Tuesday 22nd September 2020, we presently have “The Rule of Six” in force; as of Thursday 24th September, pubs, bars and restaurants must close at 22.00hrs... and I have just now heard that the Prime Minister has announced that those who can work from home should do so, and that weddings attendance is going to be restricted to fifteen. He has also apparently said that Covid-19 restrictions could last for six months.

Actually, I am not really surprised by any of this. Keeping a watchful eye on the infection trends nationally and internationally has become for me (alongside many, many others I suspect) a part of ‘normal daily life’... whatever we perceive that to be nowadays.

Why do I mention this? Simply because this pandemic and its attendant impact on all of our lives and way of life are not going away any time soon. So, until such time as the cavalry (in the shape of vaccines against and effective treatments for Covid-19) arrives, we must simply learn how to adapt and live with this new reality. For everyone, not just faith communities, this means that the sands upon which we tread in our daily lives are going to be very prone to shifting... often and sometimes considerably.

It goes without saying that circumstances such as these bring with them great human tragedy, and that cannot be understated. Our thoughts and prayers go out to all who are touched by this pandemic. But such circumstances also bring out other things... notably the need to learn how to adapt, and to do that quickly. Faith communities such as ours in this united benefice are no different.

I have had, over the past five months, to learn how to produce (i.e. film, edit & post-produce) acts of worship to be offered online. It is enormously time-consuming; but it is right that our worship—whether it be live in the church building or online—should be of the very best that we are able to offer.

Another example of adaptation is the way in which, before we can allow anything to happen in our church buildings, thorough and stringent risk assessments must be undertaken to ensure safety for all. This is also very time consuming.

Adaptation takes time and is often uncomfortable. Human beings are creatures that, as a general rule, don't like to stray too far out of their comfort zones. We like things to be familiar. That's hardly surprising really. After all, if you go into a restaurant and order a portion of Shepherd's Pie it is quite reasonable to expect your meal to contain all the traditional ingredients that you would expect to find in a Shepherd's Pie, cooked and then assembled in the way that yields a dish that is familiar and recognisable as being traditional Shepherd's Pie (the current penchant for deconstructed dishes notwithstanding, of course.) But, actually, do we *really* want everything to remain the same all of the time?

For example, I would feel very cheated if I took my wife to Le Manoir aux Quat' Saisons and, having ordered Shepherd's Pie, was subsequently served exactly what I was given the day before in Joe's Café. There's nothing whatsoever wrong with Joe's Café... I like Joe *and* his food (you do realise that Joe's Café is fictional for the purpose of this piece) ... but if I choose to annihilate my bank balance by eating at Le Manoir, I expect Raymond Blanc to do what Raymond Blanc does with Shepherd's Pie and not what Joe does with it! My point is that adaptation can be a very good thing; not incessantly, and not just for the sake of it. It can bring variety and a new and exciting take on what we have been previously used to. And sometimes in life, times such as now, we are faced with situations when adaptation is an absolute necessity. And, if we find ourselves in a situation where adaptation is a must then, I would also suggest that we should take the opportunity (given that we have no choice but to adapt) to see how we can improve upon what we have always been used to doing in the past.

This is happening in faith communities up and down the land... and, indeed, the world over. We are being presented with the opportunity to really look at what being a Christian—a follower of Jesus—really means.

Perhaps the most obvious facet of this is looking at how we worship as a church. Online worship is one of the most ubiquitous changes that we have seen since March, and I do hope that those who are, understandably, not confident about coming to church physically are instead joining the faith community virtually by attending online. I know that it may not be your worship of choice, but needs must.

Message from Derek contd.

The coming months will see more change... about this I have no doubt. I and all of my colleagues are busy at this time trying to work out how to deal with Remembrance, Advent, Christmas... and beyond.

But, in amongst all of that, we also have to work out how to adapt as a faith community... we have to work out how to 'be church' in this changed context... a context that will never, I suspect, even when Covid-19 is subjugated, be quite the same again. Now is a time to face the need to change, to adapt, head on... and to embrace change, rather than to fear it. I think it is fair to say that, generally speaking, those that survive in times of changing context are those that are able to adapt to the changed context.

Every blessing, Derek.

Levelling: Levity

There's outright pedantry, there's growing acceptance of the vernacular, and according to Microsoft there are languages called English (UK) and English (US), but please help me. What is meant by levelling up?

We know of the Levellers. They are a punk-influenced rock band from Brighton. More historically, of course, they formed a political movement during our years of civil war, popularising sovereignty, extended suffrage and religious tolerance. In neither case did they care to call themselves the Levellers Up.

In the same way, people nowadays are sometimes told to listen up when telling them to listen would be sufficient.

To make a level playing field, you plainly have to raise some part of it and/or lower the rest. This, too, is levelling, not levelling up.

Sea level means just that. It may be the high, mid or low water mark at a spring, medium or neap tide. The sea may be up, but sea level is a constant.

One does one's level best. One may be on level pegging. These are not levelling up either.

What do you make of this quote?

*"The Methodists' doctrines are most repulsive and strongly tintured with impertinence and disrespect towards their superiors, in all perpetually endeavouring to **level** all ranks and to do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth and I cannot but wonder that your ladyship should relish any sentiments so much at variance with high rank and good breeding."*

[Letter from the Duchess of Buckingham to the Countess of Huntingdon, cited by A.C.H. Seymour in his 1840 book "The Life and Times of Selina, Countess of

Huntingdon." The latter lady was a strong supporter of the Calvinist wing of the Methodist movement but eventually formed her own connexion in 1783. There are still over 20 chapels of that Connexion in England, and considerably more in Sierra Leone.] It is perhaps to be noted that the outraged Duchess referred to levelling, neither up nor down.

In order for levelling to occur, something – or someone – has to come up and something – or someone – has to come down.

Consider Isaiah 40, verse 4: "Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become **level**, and the rough places plain."

And this from the Magnificat at Luke 1, verse 52: "He has brought down the powerful from their thrones, and lifted up the lowly."

Most of all, consider this: "He humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name"

[Philippians 2, verses 8 and 9.]

This was not levelling up. It was raising. People should say what they mean.

The pandemic has created increased awareness in our churches that more people are attracted to the Gospel through social media than we see coming through our doors. This adds to the already growing awareness that multi-media presentation is an enhancing medium in worship.

Resistance to these trends is, you might say, the elephant in the room. Some might prefer to adopt the Beatles' line "Get back! Get back! Get back to where you were before!" A church that prefers such a line might end up levelled. Down.

Petrus Incognitus

Hymn of the Month, Take my life and let it be

Take my life and let it be
consecrated, Lord, to thee.
Take my moments and my days;
let them flow in endless praise.

Take my hands and let them move
at the impulse of thy love.
Take my feet and let them be
swift and beautiful for thee.

Take my voice and let me sing
always, only, for my King.
Take my lips and let them be
filled with messages from thee.

Take my silver and my gold;
not a mite would I withhold.
Take my intellect and use
every power as thou shalt choose.

Take my will and make it thine;
it shall be no longer mine.
Take my heart it is thine own,
it shall be thy royal throne.

Take my love; my Lord, I pour
at thy feet its treasure store.
Take myself, and I will be
ever, only, all for thee.

Words: Frances R Havergal (1836-79)
Tunes: 'Innocents', by *The Parish Choir*. 1850
'Consecration' by W.H Havergal (1793-1870)
'Nottingham' attributed to Wolfgang Amadeus
Mozart (1756-91).

This hymn is a beautiful prayer that God would
both draw us closer to Himself, and use us to
bring others to Him.

The writer, Frances Ridley Havergal, was born
into a musical and religious family in Astley,
Worcs on 4th December 1836. Her father, Revd.
William Henry Havergal, was a clergyman, writer,
composer, and hymn-writer and one of her two
brothers, Henry, also became an Anglican priest
and an organist. She had three older sisters, one
of whom wrote her biography, so we can know a
lot about her life.

She is said to have been one of the most
dedicated Christian women of the nineteenth

century and also quite
a child prodigy -
beginning to read and
memorize the Bible at
the age of four
(eventually she
memorized The
Psalms, Isaiah and
most of the New
Testament!)



She wrote her first
poems when she was 7, several of her later
ones becoming hymns.

In addition to "Take My Life," she wrote "I Gave
My Life for Thee," and "Who Is on the Lord's
Side?" and eventually wrote and published over
50 hymns.

She was an excellent linguist, learning Greek
and Hebrew and she spoke several modern
languages including French and German,
studying for a time in Germany. She was also a
brilliant pianist with a lovely singing voice. She
was in demand as a concert soloist as far away
as Switzerland where she travelled on several
occasions.

With all her education, Frances Havergal
maintained a simple faith and in spite of frail
health, led an active life encouraging many
people to turn to Jesus and others to seek a
deeper spiritual walk.

She also wrote hymn melodies, religious tracts,
and works for children and supported the
Church Missionary Society, quietly donating 'to
the charity an expensive jewelled cabinet and
over 50 ornaments, in line with the sentiment
in her hymn - 'all my silver and my gold, not a mite
would I withhold'. She died at the young age of 42
in 1879 at her home then in Swansea.

The hymn can be sung to several tunes, -
'Innocents' is listed as being by *The Parish Choir*
(1850); - This could have been the choir at St
Nicholas, Worcester where her father Revd
William Henry Havergal was Rector in 1850.
'Consecration' was indeed composed by
Frances's father and 'Nottingham' is attributed
to Mozart!

Hymn of the Month contd.

This latter is the tune which I know and think should be sung to the words of this hymn. I suspect the tune one first sings a hymn to is the one that instinctively feels 'right'! Often we read or recall words from a hymn learnt in our youth and the tune immediately comes to mind.

From childhood lullabies sung by mothers to calm or soothe, a fractious baby, through nursery rhymes, which introduce toddlers to language, numbers, fun and music making, right up to maybe being able to play an instrument in a professional orchestra or be a member of a choir or large Choral Society, performing on the international stage, music is an essential part of our human existence. This is particularly true for worship of the Almighty Creator God, who has blessed us with the gift of music.

To quote Shakespeare – “ If music be the food of love, play on” and songs about love, particularly human love, are some of the most beautiful and popular in all musical genres. But music that is inspired by and reflects divine love is even more profound and uplifting.



So let us pray for that time soon, when we can sing hymns together again and listen to choirs in our churches and cathedrals as they sing of the love of God for the whole of his wonderful creation, and of the sacrificial life, death and resurrection of his Son, Jesus Christ, our Lord and saviour.

What is more lovely than real human voices singing together, joining with the harmony of heaven in praise and thanksgiving?

Diana Burges



CHRISTIAN CENTRE NOTICE

**Dorking
Christian
Centre**

We are now open for hirers and are discussing with existing hirers their approach to restarting safely. New hirers would be welcome, please give us call to arrange dates and times available.

Activities are starting to return but please contact the group leaders for more details.

Our Café has reopened
Monday to Friday 12 noon – 1.00pm.
Take away meals will still be available.
Café will still be closed on Saturdays for the time being.

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

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

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



Following the latest Government Guidelines, please be reminded that face coverings must be worn in all communal areas of the Christian Centre building. Thank you.



This week the front pages have again been full of pictures of desperate migrants on inflatable boats attempting to cross the Channel to reach the UK. The message from the media, and the government, is that they are illegal; invaders; a threat to our society. We are told that the government is considering sending in the Royal Navy to turn them away.

This may indeed be the view of much of the country. A YouGov poll has found that almost half of the British people have little or no sympathy for the migrants crossing the Channel, and a similar number believe that we have no responsibility to help or protect them. But what should a Christian response look like?

Firstly, some context. The numbers crossing the channel are relatively small compared to those landing on the shores of countries such as Greece and Italy, and even those applying to remain in France. In 2019, France received 123,900 asylum applications compared to the UK's 35,566. Those who make it this far have endured a long, wearisome journey and have often been exploited and abused by human traffickers who care little for their safety and may have fleeced them of all their money.

France is seen as a safe country, so why do people want to continue on to the UK? It isn't because they see the UK as a soft touch or a land of milk and honey; rather that they see us a land of peace and quiet. Peace and quiet? Well, yes, because these people are invariably seeking a better life. Their current lives may be beset by threats to their safety, their families, their very lives. In their own countries they face war, persecution and instability.

Of course France is a safe place, but the UK's reputation is such that a relatively small percentage of refugees will risk all to come here because we have a global reputation for being a place that is uniquely civilised, peaceful and free. We often pontificate about freedom in our debates in this country, and yet the gateway to freedom is surely stability: 'peace and quiet'. Here we are able to be free to concentrate on the 'mundane' business of earning a living, raising our families, being part of a community. Most of us take these things for granted; they give us the ability to live a normal life.

When I was the Leader of the Liberal Democrats, I visited the camps in Lesvos and in northern Greece, where a huge percentage of refugees first arrive in Europe. I spoke to them about their experiences, and a common story was that their lives were (to put it mildly) intolerable in their home country and they wanted a new life. Peace and quiet.

A tiny percentage of them (in fact none at all that I can remember) were planning on heading towards the UK. When I was in Calais visiting 'the Jungle' camp, or a year later in Paris after the French had closed the Jungle, many of those refugees did want to come to the UK. I asked them why. Their responses were because they spoke English, because they had family in the UK or - most often - because the UK is just seen as a beacon of peace and freedom. No war, no civil strife, no persecution on the grounds of race or religion. Whatever our internal tensions, I believe we should be rather proud of the fact that we are still viewed in this way by the world. And none of them had any awareness of the existence of the NHS or of the UK welfare state.

In 2020 so far, about 4000 people, including children and babies, have risked their lives crossing the Channel in inflatable dinghies. This is indeed a crisis for those in the boats, feeling that they have no other choice. But it is not a crisis for the UK: the numbers are relatively small.

But I do believe that an appropriate Christian response should certainly not be anger at the refugees, or an assumption that they are only coming here to rip us off or do us harm, or to convert us to their religions.

Exodus 22 and 23 command God's people to not mistreat or oppress foreigners, reminding us that we too have been or could have been in their position. Hebrews 13 commands us to show hospitality to strangers. Jesus in Matthew 25 says: 'I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in', and then of course in Matthew 7, Jesus tells us to 'do to others as you would have them do to you. For this is the essence of the law and the prophets'.

In other words, while there may be questions to be asked about what should be our detailed approach to asylum policy and international co-operation, if our first response to this non-crisis is to be angry, suspicious or lacking generosity towards the refugees crossing the channel then we have misunderstood the Bible. We need to remember that these refugees are human beings made in the image of God, often fleeing intolerable situations and hoping to find safety and hospitality on our shores. When the Lord gathers the nations before him on that final day, will our response to this situation place us among the sheep or the goats?

Tim Farron is Liberal Democrat MP for Westmorland and Lonsdale and former leader of the Liberal Democrats.

Views and opinions published in Christian Today are those of the authors and do not necessarily reflect the views of the website.

Patriotism

With great wisdom St. Francis was able to distinguish between institutional evil and the individual who is victimized by it. He still felt compassion for the individual soldiers fighting in the crusades, although he objected to the war itself. He realized the folly and yet the sincerity of their patriotism, which led them, however, to be **unpatriotic** to the much larger kingdom of God, where he placed his first and final loyalty.



Richard Rohr, OFM

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 with all my soul.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

Amen.

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The following is taken from the summer edition of Bible Society's 'Word in Action' magazine.



The Spirit of God has made me;
the breath of the Almighty gives me life.
Job chapter 33 verse 4

In the midst of the COVID-19 pandemic the words of the Bible can bring comfort, peace and encouragement. Dai Woolridge, poet and Creative Development Specialist at Bible Society, reflecting on this verse, has written a spoken word response.



Inspired by Dylan Thomas' famous poem 'Do not go gently into that dark night', it uses the same closed form of poem known as Villanelle. Woolridge says "Thomas' words are like a rally cry to his father on his death bed, to not 'go gentle into that good night' but to 'rage, rage against the dying of the light'."

Do not breathe lightly into that tight chest
For those at risk, with *aid* to ventilate,
Breathe, breathe, against the final breathed out
breath.

Health advisors putting measures in the mess
Who predict fate but can only estimate,
Do not breathe lightly into that tight chest

Virus lab workers who take swabs and tests
Whose limited test kits they consecrate,
Breathe, breathe, against their final breathed
out breath

Grievors who could not lay loved ones to rest
Who mourn from distance and self-isolate,
They do not breathe lightly into that tight chest

Heroic frontliners and NHS
Who mask up on courage in dire straits,
Breathe, breathe, against *their* final breathed out
breath

And you, vulnerable, and faint who breathe in
less
Who know Covid does not discriminate,
I pray – do not breathe lightly into that tight
chest
Breathe, breathe, against the final breathed out
breath

To see and hear a video of the poem log into
biblesociety.org.uk/wordinaction

Bible Society not only translates the Bible into many different languages, but publishes, prints and distributes them to Christians in counties around the world.

It also promotes bible reading and understanding of what it teaches. The popular 'Open the Book' assembly scheme which brings Bible stories to primary school children is one of their initiatives, and they have recently produced a Bible Course for adults.

To find out more and how you can support their work, visit BibleSociety.org.uk.

The Be-Attitudes

Blessed are those who use low energy light bulbs
for theirs is the light of God's wisdom.

Blessed are those who travel by train (and other
public transport)
for their lives are on God's track.

Blessed are those who chose a car with low fuel
consumption
for they are in God's fast lane.

Blessed are those who insulate their homes
for theirs is the warmth of God's love.

Blessed are those who put themselves out to use
energy from renewable sources,
for they have kindled the flame of the future.

Adapted from John Polhill, © Eggs and Ashes, WGRG, Iona Community, Glasgow

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Dorking Museum in October

With something of a 'lost summer' for many of us and for many public venues, it seems hardly possible that we are now thinking about autumn and winter activities.

October, of course, is the month of Hallowe'en – scary costumes, 'trick or treat' and carved pumpkins. Whilst these may seem relatively recent (and often imported) 'traditions', their origins do date back thousands of years. In the 8th century, October 31st became 'All Hallows' Eve', preceding 'All Hallows' Day' ('All Saints' Day'), a day to remember those who had died for their beliefs. But centuries earlier, this was the ancient pagan festival of 'Samhain', marking the end of the harvest season and the beginning of winter, when the Celts believed that ghosts of their dead would visit the mortal world.

Previously, Dorking Museum has been able to enter into the 'spirit' of the event with *Spooky Halloween Ghost Walks*, coming face to face with some of Dorking's spectral historical inhabitants, and *Spooky Cave Tours*, with added ghosts and special stories of the legends and mysteries of the Caves. Sadly, conditions this year mean that our spooks will have to remain in hiding, but we hope to welcome them back next year.



Halloween in Dorking Caves
(Image: Sam Dawson)

Walking in Dorking: The Museum was pleased to be able to resume its programme of guided walks in and around Dorking last month. There are changes to take account of current conditions: we can only take a maximum of six people per walk, bookable through our website, and all walkers must wear masks. Details and Covid-procedures on www.dorkingmuseum.org.uk/guided-walks-around-dorking/.



Betchworth Castle Tour

October's programme includes a Betchworth Castle Tour (including exclusive access to the Castle enclosure) on 4th October, 2pm, and Mayflower 400 walks, revealing Dorking in the time of William Mullins, on 11th October, 2pm, and 18th October, 4.30pm, all at £4 per head. The programme is regularly updated, so please check the website for other walks and dates.

Museum Archives: After careful review and consultation, this important and valued resource is now opening separately from the main Museum under carefully controlled conditions. It provides an outstanding archive collection of local books and maps, photographs, postcards and prints, and other documents covering the Dorking area.



Dorking Museum in October contd.

It is regularly consulted by biographers, historians and journalists from around the world, but is also a valuable resource for those who may wish to research the history of their family or their house or explore other facets of local life. There is much on local sport, politics, music, churches and their choirs, schools, trades and tradesmen and much more.

Initially, the Archives are open for visitors on Saturdays only, as space is limited. Visitors who wish to use the Archives should email archivesjane@gmail.com with their name and contact details, together with the topic they wish to research, and the preferred Saturday date and time of arrival. The team will check that the archives have relevant material and will get back in touch to confirm details. Advance booking and payment of a £5 fee is required.

Additional measures have been put in place to ensure a safe environment for volunteers and visitors. Visitors should bring their own face masks, but hand sanitiser will be available at the entrance and gloves will be provided. Pencils



only should be used in the Archive and photos (no flash) can be taken with permission (there is a small charge for this payable by contactless card on departure). Please see the website www.dorkingmuseum.org.uk for further details.

Dorking Museum's main exhibition space currently remains closed whilst plans are put in place to allow us to re-open safely whilst continuing to offer an appropriate visitor experience. For an update on resumption of activities, to read our regularly updated blog, to become a member or to donate, please visit the website



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O TREE OF PRIDE

O Tree of pride,
 Before your green to gold and orange fade,
 And scarce one single leaf of summer's shade
 Remains to hide
 Robin or wren,
 Give me one song of all your songs, that men
 May take your beauty winter's fire beside.

For memory passes
 Of even the loveliest things, bravest in show;
 The mind to beauty most alert not know
 How the August grasses
 Waved, by December's
 Glow, unless he see deep in the embers
 The poet's dream, gathered from cold print's
 spaces.

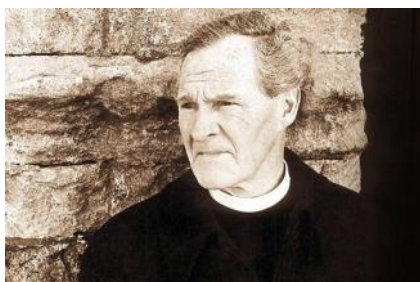
Ivor Gurney
 Gloucestershire poet 1890-
 1937



THE VIEW FROM THE WINDOW

Like a painting it is set before one,
 But less brittle, ageless; these colours
 Are renewed daily with variations
 Of light and distance that no painter
 Achieves or suggests. Then there is movement,
 Change, as slowly the cloud bruises
 Are healed by sunlight, or snow caps
 A black mood; but gold at evening
 To cheer the heart. All through history
 The great brush has not rested,
 Nor the paint dried; yet what eye,
 Looking coolly, or, as we now,
 through the tears' lenses, ever saw
 This work and it was not finished?

R S Thomas
 1913-2000



Let me take this other glove off
 As the *vox humana* swells,
 And the beauteous fields of Eden
 Bask beneath the Abbey bells.
 Here, where England's statesmen lie,
 Listen to a lady's cry.

Gracious Lord, oh bomb the Germans,
 Spare their women for Thy Sake,
 And if that is not too easy
 We will pardon Thy Mistake.
 But, gracious Lord, whate'er shall be,
 Don't let anyone bomb me.

Keep our Empire undismembered
 Guide our Forces by Thy Hand,
 Gallant blacks from far Jamaica,
 Honduras and Togoland;
 Protect them Lord in all their fights,
 And, even more, protect the whites.

Think of what our Nation stands for,
 Books from Boots' and country lanes,
 Free speech, free passes, class distinction,
 Democracy and proper drains.
 Lord, put beneath Thy special care
 One-eighty-nine Cadogan Square.

Although dear Lord I am a sinner,
 I have done no major crime;
 Now I'll come to Evening Service
 Whensoever I have the time.
 So, Lord, reserve for me a crown,
 And do not let my shares go down.

I will labour for Thy Kingdom,
 Help our lads to win the war,
 Send white feathers to the cowards
 Join the Women's Army Corps,
 Then wash the steps around Thy Throne
 In the Eternal Safety Zone.

Now I feel a little better,
 What a treat to hear Thy Word,
 Where the bones of leading statesmen
 Have so often been interr'd.
 And now, dear Lord, I cannot wait
 Because I have a luncheon date.

Sir John Betjeman 1906-1984



Music in Dorking - October by Ian Codd

I'm sorry not to have written *Music in Dorking* for several months now, but of course when the coronavirus pandemic broke out, all concert life stopped abruptly. Concerts and festivals were cancelled, choirs were unable to rehearse, and many professional musicians – especially the younger and less-established ones – have faced real problems. At the time I write this, there is still no real hope of when any of these activities will be able to resume. It is a desperately sad situation.

Many organisations have responded by going online, by making performances available via the internet. So it has been possible to watch operas and listen to concerts and recitals from all around the world. The wonderful BBC Radio 3 has re-broadcast lots of classic Prom concerts and other archive performances. But of course it's not the same as attending a live concert.

The Dorking Choral Society, which I sing with, is holding rehearsals via Zoom, with no certainty as to when we will next be able to give a concert. The Leith Hill Music Festival was postponed from April to September and then cancelled, and next year's festival will be a reduced affair with just two concerts and no competitions. The Dorking Concertgoers Society has planned an excellent programme for the season but has delayed taking any ticket bookings until the situation becomes clearer.

One small improvement for us is that the Dorking Halls has now opened its cinema and their 'encore' event screenings include several musical items. September had performances of *Carmen*, *La Boheme* and *Rigoletto*. October's diary includes *The three tenors – voices for eternity*, a film celebrating the trio of legendary singers; *Turandot* from the stunning setting of Sydney harbour; and Michael Ball and Alfie Boe performing songs from musical theatre and the pop world. Do keep an eye on the Halls website for further screenings of concerts and operas. In the meantime, please keep safe and well!

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Eco Church, Eat Your Way to a Better World

Eat your way to a better world by Laura Young of Tearfund

Food is precious. Yet today a **third of all food produced will never be eaten.**

In a world where so many go hungry, this can't be right. When food is wasted, it's not just the nutritional value that's lost – there's also the energy that went into producing and transporting it. A wasteful food cycle fuels climate change, making life harder for people in poverty across the world.

In the UK, 10 million tonnes of food are wasted every year, with around **70 per cent of that coming from households.** So there's a lot we can do to reduce waste and make a difference. Together, we can follow Jesus in saying, 'Let nothing be wasted' (John 6:12)!

Here are some of our favourite waste-saving tips from **Love Food Hate Waste:**

- Do you have a 'must eat now' space in your fridge? Dedicating a spot to food that needs to be eaten soon will help you get through it before it goes off. Why not challenge yourself to incorporate those food items into your next meal?
- Keep some waste-saving recipes up your sleeve: scrap-vegetable stock, stale-bread croutons, stalks-and-stems pesto or mushy-fruit crumble! All of these recipes will help you squeeze every last bit of goodness out of your food.
- Your freezer is your friend! Did you know everything from cakes to fruit, egg whites and yolks to bread, and even leafy greens can be frozen to use another day?
- Could you use a compost heap, wormery or even hot composter for your garden space? When food waste is disposed of correctly, we could reduce the emissions from the entire food system by up to 11 per cent.

To reduce your climate impact even further, consider reducing your meat intake and **buying local, responsibly farmed produce.** Every step in the right direction helps!

And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)



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SHOULDER, ARM OR UPPER BACK PROBLEMS? CAUSED BY A NECK PROBLEM???

Here is an easy way to find out:

Use only a very thin pillow (or no pillow at all) for a few days to a week.
Instead, use a rolled-up towel **placed under your upper neck**. Try several different
sizes of roll, between an inch and 4+ inches high. Also try several different towel
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ACTIVITIES

CHILDREN & YOUNG PEOPLE

Church Safeguarding Officers

Sue Jamieson 740954
Anne Whibberley 889039

SMURFS *

Sadly, the group have decided to close

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
gs1stdorking@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 *

Sadly, the group have decided to close

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

* Denotes a change

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
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 has limited opening hours.
Please email or phone and leave a message. *

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 *

Nick Hands-Clarke 887870
Vacancy

DEPUTY CHURCHWARDENS

Christine Francis 889617
Christine Lawrence 882316
Anne Whibberley 500288

METHODIST STEWARDS

Elizabeth Dobson (Senior Steward) 881479
John Oborn 881518

LAY READERS AND LOCAL PREACHERS

John Oborn 881518
Chris Watts 640775
(Anglican Reader)

VICE CHAIRMAN OF PAROCHIAL CHURCH COUNCIL

Canon Peter Bruinvels 887082

DIRECTOR OF MUSIC

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

BELL RINGERS

Paul Beeken (Tower Captain) 07739 366434

LAY PASTORAL ASSISTANT

Cathy Merrikin 885273

PASTORAL TEAM

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

CHURCH SAFEGUARDING OFFICERS

Sue Jamieson 740954
Anne Whibberley 889039

SACRISTAN

Di Sutherland 880148

SECRETARIAT

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

TREASURER

Elizabeth Dobson (JCC) 881479
Nick Hands-Clarke (PCC) 887870
Sue Jamieson (Methodist Church) 740954

ENVELOPE SCHEME

Cathy Merrikin (Anglican) 885273
Sue Jamieson (Methodist) 740954

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FLOWERS

Sandy Hine 889807

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

CLERGY

See St Martin's

STEWARDS

Tony Hall 882770
Julie Mellows 889404

SECRETARY

Julie Mellows 889404

CHURCH BOOKING SECRETARY

Julie Mellows 889404

CHILDREN'S CHURCH

Anne Brown 884424

MESSY CHURCH

Dave and Mary Cowan 885341

at St Barnabas' Church, Ranmore:

Ranmore Common Road Dorking RH5 6SP

RECTOR

The Rev'd. Derek Tighe 882875

PARISH PRIEST & ASSOCIATE RECTOR

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

VERGER

Brian Belton 884950

CHURCHWARDENS

Dr Robin Luff 884093
Mr Nicholas Grealy 882168

LAY PASTORAL ASSISTANT

Sandra Lowry 885932

TREASURER

Ian Hudson 888281

SECRETARY

Vacant

MUSIC DIRECTOR

Position Vacant

TOWER CAPTAIN

Paul Beeken (Tower Captain) 887538

* Denotes a change