



**St Mark's Parish Magazine**

**November 2023**





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## LETTER FROM THE VICAR

Dear Friends,

“At the going down of the sun...”

On the news this week I heard a woman say, “the time I fear the most is the going down of the sun. That is when the bombing starts.” As we leave daylight saving time, the darkness compresses our days as we turn the clocks back.



This is the liturgical time or season in the church calendar set apart for Remembering. We begin November with All Saints’ Day and All Souls’ Day – or the day of the dead, as it is elsewhere known. Rev Tom Gordon reassures those who are grieving that “what we are struggling with is normal.” In his books *Whispers of Wisdom* and *New Journeys Now Begin* we read that it is part of the New Journey precipitated by loss. This season of remembrance, this month, is for those who live on, in their new journeys. A season to acknowledge and name the countless losses that are part of life’s transitions. A way marker on the road of life that acknowledges that we have passed this way.

This season on Sunday 12 November, we remember those who have served the cause of freedom and given the ultimate sacrifice. We will stand at the Reigate War Memorial and remember the local people of Reigate who are brought back into living memory, to receive our prayers of thanksgiving as we lay our tribute, in a communal act of lament.

As Guy Fawkes events coincide with the Sunday Services for All Saints’ Day and All Souls’ Day on Sunday 5 November, we pray for all who continue to be affected by sectarian divisions. War and rumours of war are not far from our TV and front-page headlines. For many living in imminent danger, remembering is a way of life.

This is true for parents who tie home-made friendship bracelets to the wrists of children in Gaza – preparing for the going down of the sun, not knowing what may happen next. Death, anger, tensions, grieving, and war all threaten to dismember what God has created. As Genesis opens, we read “God said, ‘Let there be light,’ and there was light” (Genesis 1.3). That light which came in the darkness of night to reconcile, to heal and to restore, was Jesus Christ. A sign that God had kept his promise and remembered his broken people.

In this season of Remembrance let the living remember: “From the rising of the sun to the place where it sets, the name of the Lord is to be praised.” (Psalm 113.3)

Every blessing



## **Church Notices**

### **Confirmation Service**

Please join us on Sunday 3 December for our Confirmation service where we will be joined by one of our Assistant Bishops, Bishop Michael. Adults and young people over the age of 11 will be affirming their faith in God and taking up the promise to live a Christian life in front of the congregation.

**Fr Martin**

### **Wanted! New Editor**

Thank you to Alexia Hartman for editing the Parish Magazine for the last three months, after my laptop broke beyond repair. I now have a new one and I will be continuing to edit the magazine until the end of the year. We are still looking for a volunteer, if you are able to spare the time to take over the role of Editor, please contact the Parish Office or myself.

**Helen Starmer**

### **Brockham Choral Concert**

Brockham Choral invite you to their Concert on Saturday 2 December at 7.30 in St. Martin's Church Dorking RH4 1UX. Cole Bendall conducts a truly must hear work 'A Time to Dance' especially composed by Alec Roth to be performed with J. S. Bach's 'Magnificat'.

A magnificent line up of soloists accompanied by the British Sinfonietta Orchestra. Admission prices : Adults £20, Children, Students under 25 in full time education £10  
Tickets by Email : [brockhamctickets@gmail.com](mailto:brockhamctickets@gmail.com)

More information & tickets [www.brockhamchoral.org](http://www.brockhamchoral.org)



## **News from the Church of England**

### **Israel-Gaza Conflict – UK faith leaders condemn antisemitism and call for solidarity between faith communities**

Archbishop and Muslim and Jewish leaders call for unity between British faith communities amid war between Israel and Hamas.

The Archbishop of Canterbury was joined by Muslim and Jewish leaders at Lambeth Palace to condemn the sharp rise in antisemitic incidents recently, and to call for unity between British faith communities against the backdrop of war between Israel and Hamas.

Archbishop Justin Welby, Sheikh Ibrahim Mogra and Rabbi Jonathan Wittenberg stood together outside Lambeth Palace and delivered statements calling for solidarity and unity between communities in the UK, and rejecting any form of hatred or discrimination.

Sheikh Ibrahim Mogra is a scholar and imam from Leicester, and a former Assistant Secretary-General of the Muslim Council of Britain. Rabbi Jonathan Wittenberg is the Senior Rabbi of Masorti Judaism UK, and Rabbi of the New North London Synagogue.

Archbishop Justin Welby said; 'I know that all of us are profoundly concerned by what is happening in Israel and Gaza – and here at Lambeth Palace we are praying constantly for all those who are caught up in this war that has already brought so much suffering to so many people.

But today we have come together out of shared concern for our communities and neighbourhoods here in the UK, and to stand together against any form of hatred or violence against Jewish people or any other community.'

The three men went on to give a statement to condemn antisemitism and all forms of racism and affirm their friendship, and the importance of living in peace and harmony in the UK and respecting the difference of loyalties on this matter. The full statement can be read here: [Israel-Gaza Conflict – UK faith leaders condemn antisemitism and call for solidarity between faith communities | The Archbishop of Canterbury.](#)



## **Birthdays**

Every one of us has a birthday although none of us can remember it when it happened. That, and the day that we are to die, are for each one of us unknown till they happen. It is also strange that any celebrations of these events can only be enjoyed remembering something that happened for which we have no memory. Happily parents and other older persons might be able to tell us about that day long ago. How sad it must be for orphans, if they don't know the actual day of their birth and have to use an assumed date.

Do we look forward to each anniversary of our birthdays in our lives or do we regret that yet another year has passed and we have now become yet another year older? Children will normally look forward to possible presents and maybe a party and hopefully many of us can do that too. In one's teens certain things might be possible as we get older and perhaps more responsible. It is perhaps strange that we can often enjoy a birthday celebration but a Wake after our death is only for those left behind.

I remember my 50<sup>th</sup> birthday long ago when I was sorry I was getting so old. "Never mind!" said Jenny, "We will invite lots of our old relatives, and the cake I will ice will have the names of all those celebrating that year a birthday divisible by 10." So the names of all those who were 20, 30, 40, 50, 60 etc. would appear on the cake. I drove to fetch Aunty Hilda whose fiancé, Jenny's uncle, had been killed in the 1<sup>st</sup> World War. When I told her about this as I drove the car, she said she was 90 that year, so when we got home Jenny quickly added her name to the cake.

We have, in the past, sent birthday cards to friends and relatives, but like Christmas Cards this is less common due to the increased cost of postage and not being clear when one's good wishes will arrive with delays in mail. However, it is always good to receive the good wishes of others in this way.

If we really enjoy birthdays, why not have more than one of them, like Royalty, especially if one's birthday is in the winter, and it seems better to celebrate in the sun.

Of course, as Christmas comes round it is good to celebrate the birthday of Jesus and we have arranged that so that now every one of us can receive gifts. But in his case we also celebrate his Death on Good Friday and his Resurrection on Easter Sunday.

**Ian Archer**



## **Part of one world?**

The cottage was on flat land and had three outside doors. It had rained heavily all the night through. In the morning the mother noticed water creeping under the back door. Her son found water edging through the front door and Dad similarly for the side door. Independently they each found a broom and swept the water away, but it flowed back more strongly. Soon all three were busily trying to defend their home from flooding.

The young child found them hard at it and she watched and thought. Then got out her wellingtons. She went quietly outside, through the gate to the neighbours and the old, faulty garden tap which was bursting out water, and managed to switch it off. The drain was clogged by leaves so she lifted the grating and pulled up the leaves with her hands so that the water began to flow slowly downwards.

Back in the kitchen the three lent on their brooms. "We did it in the end," said dad. "Daddy," said the girl, "I have switched off the tap and cleared the drain." The other three panting, paused to considered this. Then the father said, "That was very good thinking, daughter." Encouraged by her father's praise, the young girl said, "If we only sweep out the water and raise the door steps, it will only flow through the air bricks and come up inside. I have to say, dad, that we really ought to help our neighbour repair the tap and clean that drain thoroughly, otherwise if there is a heavy downpour or the tap finally breaks, we shall be flooded and lose our carpets and all our possessions on the ground floor." "I suppose if we had done something about it months ago we would have saved today's emergency," said the mother.

Immigration is a geopolitical problem where many of the factors are well known by governments, if not by their people. The subject involves all of us understanding the facts, the moral issues, the physical and economic consequences and above all concern for our neighbour.

Immigration is a serious problem in the US, UK, Europe, Pakistan, Australia and elsewhere. Columbia is struggling with refugees from Venezuela; Turkey and Iran have received seven million people from Syria and huge numbers are fleeing Ethiopia and Sudan to neighbouring countries. There is movement in the Congo. Many in North West Africa are now itinerants.

Such refugees often live in squalid camps for many years and suffer from hunger, disease, lack of sanitation and shelter. Many of the people of Palestine have lived in very restricted areas since the foundation of Israel in 1948. Each recipient country under pressure responds in its own way, some accepting migration as a temporary necessity, whilst others respond with draconian measures to keep them out.

The reason for this immigration varies and may be more than one. Often innocents flee from insurrections or persecution from governments such as in Syria. Those persecutions will have other causes. Sometimes it is movement within countries. Sometimes it is national problems which results in persecution of minorities, religious and otherwise. Sometimes it comes from external conflict; from movement caused by countries whose boundaries were fixed arbitrarily by colonial powers and are scarcely recognised locally. Competition from international industries may well undermine or exploit the economies of backward countries leaving an absence of employment opportunities.

Now, and increasingly in the future, Climate Change, which may make subsistence agriculture quite inadequate to feed the population, is often a root cause of people seeking life elsewhere. Frequently the prime cause is exploitation of the countries concerned. International trade on hard terms results in wages below the cost of living, with high profits sheltered in tax havens so that countries are deprived of income with which to help their populations. Sometimes I wonder whether anything comes from developing countries which does not arise from exploitation by other more powerful economies.

Some have little choice but to leave their homes to feed or better themselves and improve the prospects of their children. The West, with its culture based on personal and private enterprise can hardly complain of such personal ambition; but we do. Usually there is more than one factor operating. The moral case is that we should welcome political refugees because they are in danger but the same is rapidly becoming the case with those fleeing a changing climate. Actually, banning those who are trying to benefit themselves may prove to be only a small number. Furthermore, in the past, there has been a welcome for those from such places as Hong Kong, Russia, Saudi Arabia and elsewhere, who come with plenty of cash. There appears to be little concern about such migrants. The moral case is treated as another pick and choose aspect, perhaps responding to popular views.

As climate change increases, principally from the use of fossil fuels giving rise, for example, to higher temperatures, floods, fires, rising sea levels, with consequent food shortages and other severe changes, this problem of immigration will explode to certainly unmanageable proportions. The Home Secretary has emphasised the size of the problem and its likely future increase.

The curiosity, especially in Europe where population is ageing and often in or near decline, is that some countries actually need immigrants to staff hospitals, care homes and some parts of productive business. Without the inflow of labour economies will struggle. Harvests would often remain in the ground and businesses will be short of labour. In the case of the UK, about 75% of illegal immigrants satisfy refugee requirements. Furthermore, legal immigration averages about 450,000 a year against 50,000 illegal immigrants. Solving the boat and lorry problem to weed out the non-qualifiers will not result in the absence of immigrants. There are often divided loyalties between those who are concerned with the availability of labour and those who, in spite of overall shortages, fear the competition reducing their incomes.

What's to do? Governments worldwide are reluctant to face the root causes of the problems which lie outside their borders but which may in some instances, such as with climate change, be a consequence of their own economic demand. Instead of cooperating to face problems which long term will affect them all, they continue to try to sweep the issue away by building door steps of one kind or another.

It is unlikely that any immigration, whatever the cause or need, meets with the approval of some; that is, until they are themselves are old or ill. Naturally they would not wish to pay more for their food or provide the resources to counter the problem at source. Staffing care homes is someone else's problem. But without migrant labour we would have to import even more food, and social services would collapse. Perhaps those same voters do not understand that the great majority of immigrants come in with either legal or government approval.

Countries losing their migrants also suffer. Doctors and nurses drawn to more affluent countries leave their home country short of medical staff for which the need is far greater there than in the recipient countries. Some Mediterranean countries, emptied of their younger people, face huge difficulty in keeping economies going and providing for their elderly residents. Remittances to families back home help there but at the same time work against the balance of payments for the remitting country.

So governments are often ambivalent, operating a pick and choose policy; holding out against a dilution of the home culture and at the same time letting in far, far more than are coming illegally.

Of course, the home natives, including those who are probably descendants of past immigrants, unite in their opposition to new immigrants. All manner of reasons are advanced. Their cultures are different. Complaint is registered against the pressures on education, health and social services and housing. This conveniently overlooks that adults from abroad are instantly available for work, whereas the home-grown variety have to be fed, kept and educated during the long growing up period till they are ready for work. Well, naturally we will overlook that, as it is an argument on the other side. There is no attempt to see all sides. Individuals and countries should perhaps try on the shoes of immigrants. What would we do in their place?

Political Parties respond by playing to the views of the resident complainants, sweeping back immigrants judged to be illegal, whilst almost covertly pursuing policies which still result in more immigrants on the streets. Businesses need foreign labour. Once again policies, instead of focussing on the causes of problems, use the issue to gain votes.

Clearly what is required are policies which remove the necessity for immigrants to leave their home countries. Sending small change as aid, to African countries under pressure is no answer. Immediate aid could be given, firstly by asserting pressure to ensure that living wages are paid especially by foreign employers, and secondly by setting up businesses in the developing country; making sure that the income generated is fairly paid to workers, and profits are not taken to tax havens. Such loss of tax prevents poor countries from providing social services and removes funds from further economic development.

For the longer term, and before the problem becomes unmanageable, the best remedy is to vigorously counter climate change first and foremost by eliminating the use of fossil fuels everywhere in the shortest possible time scale, to preserve the low fertile land from the sea and allow agricultural development in areas which are becoming deserts. I need to emphasise that this should be more than meeting future targets which may well now prove to be unattainable. Since carbon dioxide remains in the atmosphere for extended periods we need to reduce emissions now as well as meeting the target deadlines. Currently, carbon dioxide emissions are still growing towards "the tipping point deadline", if I may use that expression!

There are several world problems where solutions have been outstanding for some time. They include: climate change, nuclear weapons, artificial intelligence, biological weapons, infectious diseases and also immigration. At least four of these have been identified as areas of 'Existential Risk'. That is to say that if solutions cannot be found they are capable of ending human existence on this Earth as we know it. They all require international cooperation. They are all emergencies with their roots in the present or the past, but their great impact is still in the future. All the great powers are aware of their seriousness but, instead of joining together, they each pursue their own self-interest.

We all know the arguments Governments and others advance to explain why they cannot cooperate with each other, but none of these can be valid given the potential consequences. Solutions are not easy but that is why they are problems. They will not be solved until governments are prepared to meet and address the problems, some perhaps in the future but others already imminent. This is why the United Nations was formed, but instead of advancing its policies, the members, especially those with a veto in the Security Council, have followed self-interest and restricted its influence.

We are all part of one world. In the end it is in the interest of everyone that we face these problems. So the real heart of the problem is the political failure of most

governments to meet or seek solutions for the people they are supposed to serve, and the needs of the globe we all occupy.

We need to put ourselves in the shoes of immigrants. Instead, the latest ploy, especially those favouring high door steps, is that unless something effective is done voters will favour the populists who support the exclusion of immigrants and elect far right governments. To prevent this, they say we need high walls and few immigrants but even then, the legal ones will still be substantial, which will not suit the anti-immigrants. Without the legal immigrants, both health, social services and business will suffer. The alternative is to exclude immigrants and watch the Health and Social Services decline and with them the economy. What then?

The situation in Palestine and Israel is an example that such problems which cannot be dealt with by staggering on. Problems have to be solved at the source, otherwise they will inevitably recur. So, although the problem is massive, there is a requirement to solve the immigration problem at source in the countries where immigrants come from and, at the same time counter Climate Change. Leadership is required.

**Harry Ingram**



## **Cantamus Reigate Concert**

The **20th Anniversary Concert** will be on Saturday 11th November 2023 in St Mark's, Reigate. They will be singing choruses from the **Rossini Petite Messe Solennelle** and also welcoming back some of the many young players and singers who have graced the platform during their first 20 years.

The retiring collection will be in aid of Awards for Young Musicians.



## **A new kind of remembrance poppy**

For the first time in 28 years, there is a new kind of poppy for Remembrance Sunday this year: it is plastic free.

Director of the Poppy Appeal, Andy Taylor-Whyte explains: "We are very proud to introduce the plastic-free poppy. It will not only enable people to support our Armed Forces community but also continues the Royal British Legion's commitment to sustainability."

The new poppy has been three years in the development and making. The aim was to reduce the use of single-use plastic and to "be economical, sustainable, and less impactful to the environment."

The new poppy design has a 40% smaller carbon footprint, and it is made from "bespoke red and green paper." The paper comes from a blend of renewable fibres, 50 per cent of which has been recovered from the waste used in the production of coffee cups.

The plastic-free poppy will be available alongside remaining stocks of the current poppy, to reduce any waste of poppies already produced. Poppies containing single-use plastic can be returned to Sainsbury's stores for recycling.



# CALENDAR FOR NOVEMBER 2023

## Wednesday 1<sup>st</sup> November All Saints' Day

3.25pm T-Time Tales

Thursday 2<sup>nd</sup> November 12.45pm Holy Communion (Iona) in Church  
2.00pm SMART

## Sunday 5<sup>th</sup> November All Saints' Sunday (*Green Sunday*)

8.00am Holy Communion (BCP) – **in the Hall**

10.00am Sung Eucharist – **in the Hall** and Online

4.00pm Family Service – **in the Hall**

6.00pm All Souls' Memorial Service –  
**in the Church** and Online

Wednesday 8<sup>th</sup> November 3.25pm T-Time Tales

Thursday 9<sup>th</sup> November 12.45pm Holy Communion (Iona) in Church

## Sunday 12<sup>th</sup> November 3<sup>rd</sup> Sunday before Advent (**Remembrance Sunday**)

8.00am Holy Communion (BCP) – in Church

**9.45am** Sung Eucharist – in Church and Online  
with Junior Church

1.00pm Community Lunch

Wednesday 15<sup>th</sup> November 3.25pm T-Time Tales

Thursday 16<sup>th</sup> November 12.45pm Holy Communion (Iona) in Church

Saturday 18<sup>th</sup> November 8.00pm Social Ballroom and Latin Dance

## Sunday 19<sup>th</sup> November 2<sup>nd</sup> Sunday before Advent

8.00am Holy Communion (BCP) – in Church

10.00am Sung Eucharist – in Church and Online

4.00pm Messy Church

Wednesday 22<sup>nd</sup> November 3.25pm T-Time Tales

Thursday 23<sup>rd</sup> November 12.45pm Holy Communion (Iona) in Church

Saturday 25<sup>th</sup> November 2.30pm Children's Science Praise Party in the Hall

## Sunday 26<sup>th</sup> November Christ the King

8.00am Holy Communion (BCP) – in Church

10.00am Sung Eucharist – in Church and Online  
with Junior Church

4.00pm Taizé Prayer

Wednesday 29<sup>th</sup> November 3.25pm T-Time Tales

## Thursday 30<sup>th</sup> November St Andrew

12.45pm Holy Communion (Iona) in Church

**Please remember that planned services are subject to change at short notice so please check the details on our website or with the Parish Office.**

## CALENDAR FOR DECEMBER 2023

- Sunday 3<sup>rd</sup> December**    **1<sup>st</sup> Sunday of Advent (*Green Sunday*)**  
8.00am    Holy Communion (BCP) – **in the Hall**  
10.00am    Sung Eucharist – **in the Hall** and Online  
4.00pm    Confirmation Service – **in the Church**
- Wednesday 6<sup>th</sup> December    3.25pm    T-Time Tales  
Thursday 7<sup>th</sup> December    12.45pm    Holy Communion (Iona) in Church
- Sunday 10<sup>th</sup> December**    **2<sup>nd</sup> Sunday of Advent**  
8.00am    Holy Communion (BCP) – in Church  
10.00am    Sung Eucharist – in Church and Online  
1.00pm    Community Lunch  
4.00pm    Messy Church
- Tuesday 12<sup>th</sup> December    9.30am    Holmesdale School Nativity in Church  
11.00am    Holmesdale School Nativity in Church  
Thursday 14<sup>th</sup> December    12.45pm    Holy Communion (Iona) in Church  
2.30pm    Micklefield School Carols in Church  
Saturday 16<sup>th</sup> December    8.00pm    Social Ballroom and Latin Dance
- Sunday 17<sup>th</sup> December**    **3<sup>rd</sup> Sunday of Advent**  
8.00am    Holy Communion (BCP) – in Church  
10.00am    Sung Eucharist – in Church and Online  
6.00pm    Carol Service – in Church and Online
- Thursday 21<sup>st</sup> December    12.45pm    Holy Communion (Iona) in Church
- Sunday 24<sup>th</sup> December**    **4<sup>th</sup> Sunday of Advent / Christmas Eve**  
10.00am    Sung Eucharist – in Church and Online  
4.00pm    Christingle and Crib Service – in Church  
**9.00pm**    First Communion of Christmas – in Church
- Monday 25<sup>th</sup> December**    **Christmas Day**  
8.00am    Holy Communion (BCP) – in Church  
10.00am    Sung Eucharist – in Church and Online
- Sunday 31<sup>st</sup> December**    **1<sup>st</sup> Sunday of Christmas**  
8.00am    Holy Communion (BCP) – in Church  
10.00am    Sung Eucharist – in Church and Online

**Please remember that planned services are subject to change at short notice so please check the details on our website or with the Parish Office.**



## **Eye Spy**

"I spy with my little eye something beginning with....."

Why, in that game that we used to play in the car, we spied with only one little eye? Now I only have one eye that works, so for me it now makes some sense. How lucky it is that God has given us two of so many parts of our body. In family games we seemed to make fun of blind people in such games as "Blind Man's Bluff" and "Pin the Tail on the Donkey" but I suppose we used to laugh at those in difficulties.

It is partly because of my poorer eyesight that I have sold my car and am enjoying a new lease of life on a mobility scooter, so much safer on a pavement. This also means I don't have a problem of finding somewhere to park as in most places I go to, people accept the need for me to drive right inside.

The loss of sight is sad for so many of us older people, especially if they had a gift earlier in their lives to play music, model, paint, write or read. Larger print is helpful, as is sufficient light to see clearly.

Happily, if we can afford them, spectacles can help when our ability to see decreases. However, when I went to Uganda in 1989 I said to the driver of the car I was in, that Ugandans must have good sight as so few of them that we passed wore glasses. I was humbled when he replied, not that they had good sight, they just could not afford to buy spectacles.

Although glasses can help, they are just another item to lose, especially if we have different ones to read than those for longer distance.

For those who are completely blind, dogs can be such a blessing and it is wonderful that our vicar is prepared to be one of those to help train a future "blind dog". There are also dogs who, when trained, can help people who are disabled in other ways. At least when the blind carry a white stick we can usually be aware of this disability.

Whatever the state of our eyesight we often say, "I see what you mean." I expect this is because there are occasions when we do not see what another person is getting at. To "see what you mean" when you speak to me means that I have to pay attention carefully to what message you have. So we have to use our ears as well as our eyes to communicate satisfactorily. We meet this often in the Bible, when Jesus followers often did not see what he was meaning. Jesus was very aware of the blind and healed many in his time. Nowadays many are helped by skilled eye surgeons, whom we can believe, are gifted by God to do such wonderful work.

**Ian Archer**



## **Spiritual disciplines: Generosity**

*'It is more blessed to give than to receive'* (Acts 20:35).

What does generosity look like for us? The practice of generosity is about more than finance, as we recognise that everything we possess belongs to God (Ps 24:1). We are stewards of all our resources, including time, possessions, gifts, as well as our love and compassion for others. God enables us to be generous, because of all that He has given us:

*'You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.'* (2 Cor 9:11).

Here are some practical ways of practising generosity:

*Give consistently:* Planning our financial giving ensures that it isn't an afterthought, but carefully considered (2 Cor 9:7). We can offer time to volunteer in church or in the wider community. We might open our home to others for a meal or coffee.

*Give spontaneously:* God often brings opportunities across our path where we can respond spontaneously. This might be prompted by a text from a friend in crisis or giving a neighbour a helping hand. Acting spontaneously reminds us that God is always working in and through us.

*Give sacrificially:* Being generous also involves making sacrifices with our time and priorities, as we help others, share our possessions, or use our gifts. How can we simplify our busy lives, in order to free up space to practise more life transforming generosity?

To engage in generosity is an invitation to experience more of God's provision in our lives:

*'Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you'* (Luke 6.38)



## **The Antique Shop**

Uncle Bill was a tall, avuncular, country man ruled by his short, cheerful wife, my favourite aunt. He had a continuous sense of humour. Bill was a volunteer fireman. When, during the war, there was a local fire the driver and his mate would get out the ancient fire tender and the rest of the crew would set off from their homes on their bikes. If one arrived at the fire before the tender, Bill said, it was his job to "keep the fire going till the tender came." I learned that to appreciate his jokes I had to listen carefully to what he said.

Bill worked all his life for the Mint House, Pevensea, alleged to have been founded by William the Conqueror, but for generations it had been an antique shop. Bill was the French polisher who made new repairs indistinguishable from the genuine antique. He even added woodworm holes with a special drill. Or was that a joke too? It's all gone now.

It was through him that I realised as a child that the antique business is unproductive of value. It is merely a transfer of something from one person to another for profit and sometimes loss. Nothing new is produced. Later this helped me to understand that the buying and sale of shares on the stock exchange (apart from new issues) is similarly just an exchange of second-hand goods. Nothing new is created.

Yet our company system is run on a consideration for the value of its shares on this second-hand market. Dividends have to be maintained or share price is liable to fall. Large groups run management accounts whereby the subsidiaries have targets for remittances of 'cash' to the parent company to meet the next dividend payment which will ensure the company's share price is maintained or improved.

The larger companies are quoted on the stock exchange and can be bought by anyone. For example, British Airways' majority shareholder is Spanish. So you cannot expect those companies to have regard to BA's effects on either the economy or the social fabric of the company where most of its business is transacted. So that's what it's all about: supporting share values with scant regard for other issues

In agriculture, it has long been understood that without planting there can be no reaping. And so it is with commercial enterprises. But in the case of business, the planting should be called "real investment" (to distinguish it from cash flows buying existing assets).

The choice is often between, say, paying low or no dividends, or real investment in some assets, such as plant and machinery. The latter will yield income in the future from turning, for example, material into saleable products, but instead, it is frequently the dividends which are paid rather than financing real investment. It encourages short-term thinking. When growth is low you might expect the value of shares to fall as business declines but in recent years instead of that happening, stock prices have risen considerably. Why is this?

'Quantitative Easing' is a term for the way the Bank of England pushes cash into the economy to encourage spending and so either recovery from recession or encourage economic growth. Keynes saw this as a way of putting funds into real investment which generates income and especially recovery from recession. However, if you simply push out the cash into the banking system you may first require this to improve their reserves against risk (commonly called capital). The rest is then available for "real investment," though that is dependent on the entrepreneur's view on profitability. However, it may equally be used to bid for second hand goods i.e. existing debt or shares on the stock exchange, which may well promise the best return but produce no additional goods. This simply pushes up the price of shares; a second-hand good. Consequently, there has been little boost to real investment and an increase in real national income: it is just a bid for a second-hand goods, shares. This explains why the price of shares has risen whilst business is weak; "unearned" income and capital value have grown whilst income generation is low!

The above is the result of shareholders either wanting income or capital growth or both. Since those wanting growth see the current share price as the best indicator of the future, this means that both want dividends to be high or at least steady. Add to this, the short length of parliaments, and a reliance on market forces and we have short-termism which again does not encourage real investment in the future.

Recently, and not before time, there has been a call for forward planning to ease reliance on market forces. These would not be replaced but controlled by the direction of the plan. In the past, growth of National Income was perhaps a reasonable objective, though some would say that more importance should be attached to the needs of the population. Today that is not enough. Worldwide growth in incomes and population increases mean that more and more fossil fuels are used. It seems now to be recognised that climate change has to be countered; the only apparent difference is its priority. Clearly the 'plan' must take the elimination of fossil fuels as a major objective.

Promoting fossil fuels may at first sight seem a sensible provisional action until one understands that much of the result of such investment will not only persist for years, but the output will largely disappear into the world market. We need a plan encompassing long term investment in clean growth which replaces fossil fuels with "green growth." That growth will generate the income to pay for the increased green real investment. This is what can be seen as the objective in the US. That change of real investment into sustainable green power sources has to happen either now or

later. Even the fossil fuel providers publicly agree that fossil fuels need to be phased out but their “but” is that currently we need more fossil fuel for security.

Clearly it would be better to invest in green sources which are required anyway and are cheaper. The current attitude is that further inventions will save us so, “Never do today what you can put off till tomorrow.” But that is a false compromise since those who stay up to date now are likely to be the leaders for tomorrow. One might also reflect that delay in significantly countering climate change has already lasted at least twenty-six years, and current climatic events indicate the emergency is already upon us. So, the current question is whether decisive action is needed now, later or never? Uncle Bill might have said, “Currently, we are keeping the fire going, but there is no tender behind, ‘except the one we sit on.’ ”

**Harry Ingram**

## **King Charles never throws away cake**

King Charles is on a mission to tackle food poverty and rising food waste.

It is said that he and the Queen eat daily slices from the same cake until it is finished, as part of a drive to curb their personal food waste.

As for the nation, the king has been increasingly concerned that in the UK, 12 million tons of food is thrown away each year – even though almost three quarters of it could still be eaten, according to experts. In contrast, an estimated 4.7million people are living in food poverty.

To combat this problem, King Charles has launched The Coronation Food Project, to coincide with this, his 75<sup>th</sup> year.

Up to eight new food hubs around the country will store food, prepare it, and package it, before redistributing it to organisations like food banks and community kitchens. The long-term goal is to circulate 200 million meals a year.

In the meantime, King Charles is careful not to throw his cake away. Is there one simple thing you could do in your own kitchen, to curb your personal food waste?



## **Photography**

How photography has changed through the ages! In the nineteenth century photos were rare and would only have been in black and white. They were mostly taken in studios at great expense and stuck in albums probably with no indication as to whose picture it is. Sometimes they were touched up with colour paint.

By the time of my birth in 1933, usually professional photographers were busy taking photos and some people had cameras of their own with bellows which were pulled out before use. The Kodak Box Brownie came into fashion enabling our parents to take their own small photos, which, with great care, they stuck in photo albums, with or without descriptions penned in beside them.

By the time of my wedding in 1961 our photos were black and white, except for 2 in colour which were not very good.

By then cine film cameras and projectors had become available, firstly only 16mm film but later followed by 8mm and super 8., each requiring more machinery to buy. Now we could film in colour although these films were then silent. However with the advent of video, sound was possible, too. When travelling with Jenny to New Zealand in 1996, just as we were dropped off at Heathrow airport, my son-in-law lent me their large heavy video camera that I did not know how to use. Because of its value I treasured it on the trip despite its size and weight. The films I took on that journey were not good.

Now we can take coloured photos and short movie pieces on our mobile phones, but they seem to be rarely printed for us to reminisce on in the future. However, on some special occasions I have been given lovely cards incorporating photos of us all. Now photos are required for driving licenses, passports and visas and even Donald Trump had to have a Mug Shot.

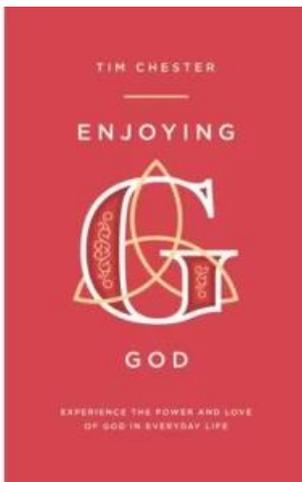
I have many photos of members of the family around the house, but they show us all at much younger ages. That is fine for me, but I fear that children would prefer a more up-to-date version. Painted or even drawn portraits can often show so much more of each individual than what can be seen in a harsh photo.

**Ian Archer**



## Book Review

This month: Enjoying God – experience the power and love of God in everyday life



We believe in God, we serve God, we love God – but do we ENJOY God as much as we can? Does our head knowledge translate into affection of the heart? Do we have a meaningful relationship with someone we can't see? Do we feel excited about God every day, in every context?

Tim Chester shows us how to relate to each of the three persons of the Trinity, and what this looks like in practice. Readers will discover that as we engage more with God, and understand how awesome He is, we can enjoy Him more.

This isn't a book *about* the Trinity. It's a 'how to' book exploring how we relate to God (for which we need a true understanding of the Trinity). In day-to-day life, how do the three persons of the Trinity relate to us, and how do we respond?

Have you recently read a good book? Tell us about it.

Email [magazine@stmarksreigate.co.uk](mailto:magazine@stmarksreigate.co.uk) with your book review.



The vicar got a little carried away with the church's new state-of-the-art PA system



## **Spiders** *By Nigel Beeton*

On a chill November morning  
A spider's web, bedewed  
With the moisture of the dawning  
Will cheer our wint'ry mood.

'Tis one of nature's wonders  
'Tis lovely to behold  
Till a moth, unwary, blunders  
Into its sticky fold.

The spider's role is savage  
Its killing bite is sure.  
Sweet nature then will ravage  
'Tis red in tooth and claw.

Such goings-on we pardon,  
We do not moan or grouse  
If kept within the garden –  
But not inside the house!

For webs across the doorway  
Or underneath the bed  
Are pretty much a sure way  
To get *me* seeing red!

No house stays clean and tidy  
When spiders are about,  
Their webby messes spidery –  
You cannot help but shout!

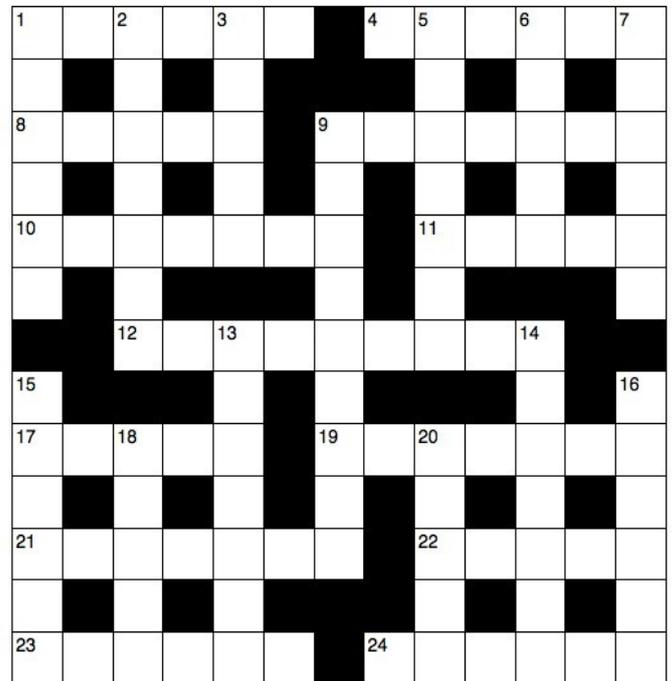
I wish, to our eight-legged friends  
I could request, "Oh, please,  
"Just go outside, don't be a pest!"  
But I don't speak spider-ese.

# November Crossword

Biblical references are from the New International Version

## Across

- 1 'The Lord Jesus... took bread, and when he had given — , he broke it'  
(1 Corinthians 11:24) (6)
- 4 'He has taken me to the banquet hall, and his — over me is love' (Song of Songs 2:4) (6)
- 8 Surrey town that hosts the National Christian Resources Exhibition (5)
- 9 Also known as Abednego (Daniel 1:7) (7)
- 10 Liken (Isaiah 40:18) (7)
- 11 A son of Etam, descendant of Judah  
(1 Chronicles 4:3) (5)
- 12 A part of the temple where the blood of a young bull was to be smeared  
(Ezekiel 45:19) (9)
- 17 'They make many promises, take false — and make agreements' (Hosea 10:4) (5)
- 19 Roman province to which Paul returned after evangelizing it on his first missionary journey (Acts 16:6) (7)
- 21 Material used to make baby Moses' basket  
(Exodus 2:3) (7)
- 22 'And feeble as — , in thee do we trust, nor find thee to fail' (5)
- 23 'The watchman opens the gate for him, and the sheep — to his voice' (John 10:3) (6)
- 24 Stalk carrying the sponge of wine vinegar given to Christ on the cross (John 19:29) (6)



## Down

- 1 Elijah dug one round the altar he built on Mount Carmel and filled it with water (1 Kings 18:32) (6)
- 2 'I am not — of the gospel, because it is the power of God for the salvation of everyone who believes' (Romans 1:16) (7)
- 3 Buddhist term relating to belief in reincarnation (5)
- 5 Damascus disciple who, at God's command, restored the sight of the blinded Saul of Tarsus (Acts 9:12) (7)
- 6 and 16 Horses: their sound (Jeremiah 50:11) (5) and their gait (Joel 2:4) (6)
- 7 A three (anag.) (6)
- 9 Athenian council addressed memorably by Paul (Acts 17:22) (9)
- 13 Abide by (Galatians 3:5) (7)
- 14 Persian princes (Daniel 3:2) (7)
- 15 Force (Galatians 6:12) (6)
- 16 See 6 Down (6)
- 18 Paste (anag.) (5)
- 20 How the cedars of Lebanon are described (Isaiah 2:13) (5)

## October Answers

**ACROSS:** 1 Deacon 4 Appear 7 Wits 8 Heavenly 9 Argument 13 Mob 16 Broken-hearted 17, Ran. 19 Suddenly 24 Obstacle 25 John 26 Enable 27 Market

**DOWN:** 1 Dawn 2 Afternoon 3 Nehum 4, Again 5 Prey 6 All to 10 Users 11 Ephod 12 Trace 13 Metalwork 14 Body 15 Eber 18 Alban 20 Uncle 21 Dream 22 Stab 23 Gnat

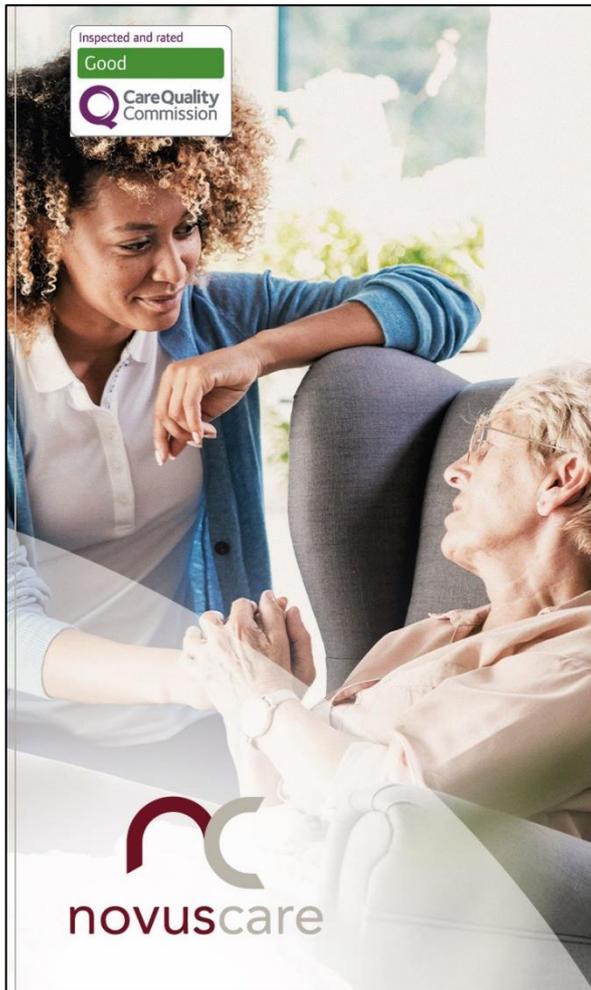
# Puzzle

## November Sudoku Puzzle

		4	1					
		9	4				2	
		2	6			3		8
	6		8	4	3		9	
2	8	5				4	3	1
4	9		2	1	5		8	
3		6			9	5		
	2				1	9		
					4	8		

## October Solution

3	5	9	6	2	8	4	7	1
4	8	2	7	1	9	5	3	6
6	1	7	3	5	4	9	2	8
1	7	4	5	8	2	6	9	3
2	3	5	9	6	7	8	1	4
8	9	6	1	4	3	7	5	2
7	2	8	4	3	5	1	6	9
5	4	1	2	9	6	3	8	7
9	6	3	8	7	1	2	4	5



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