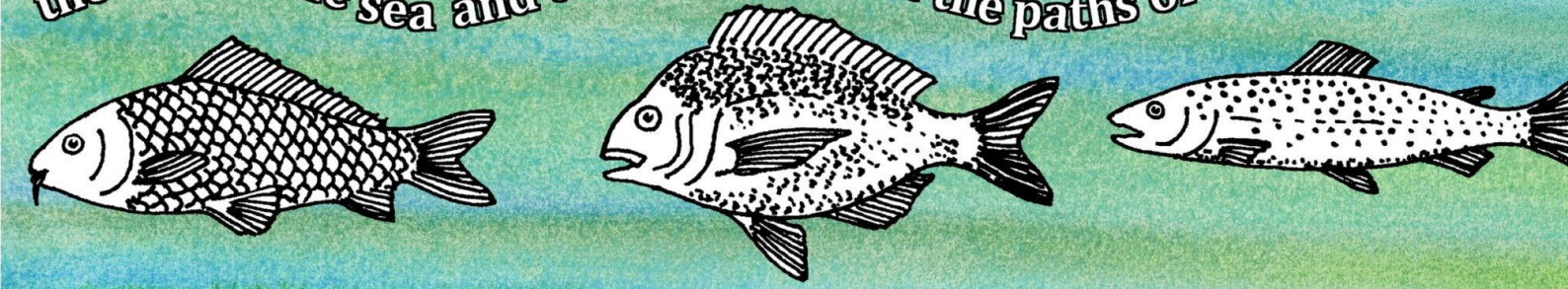
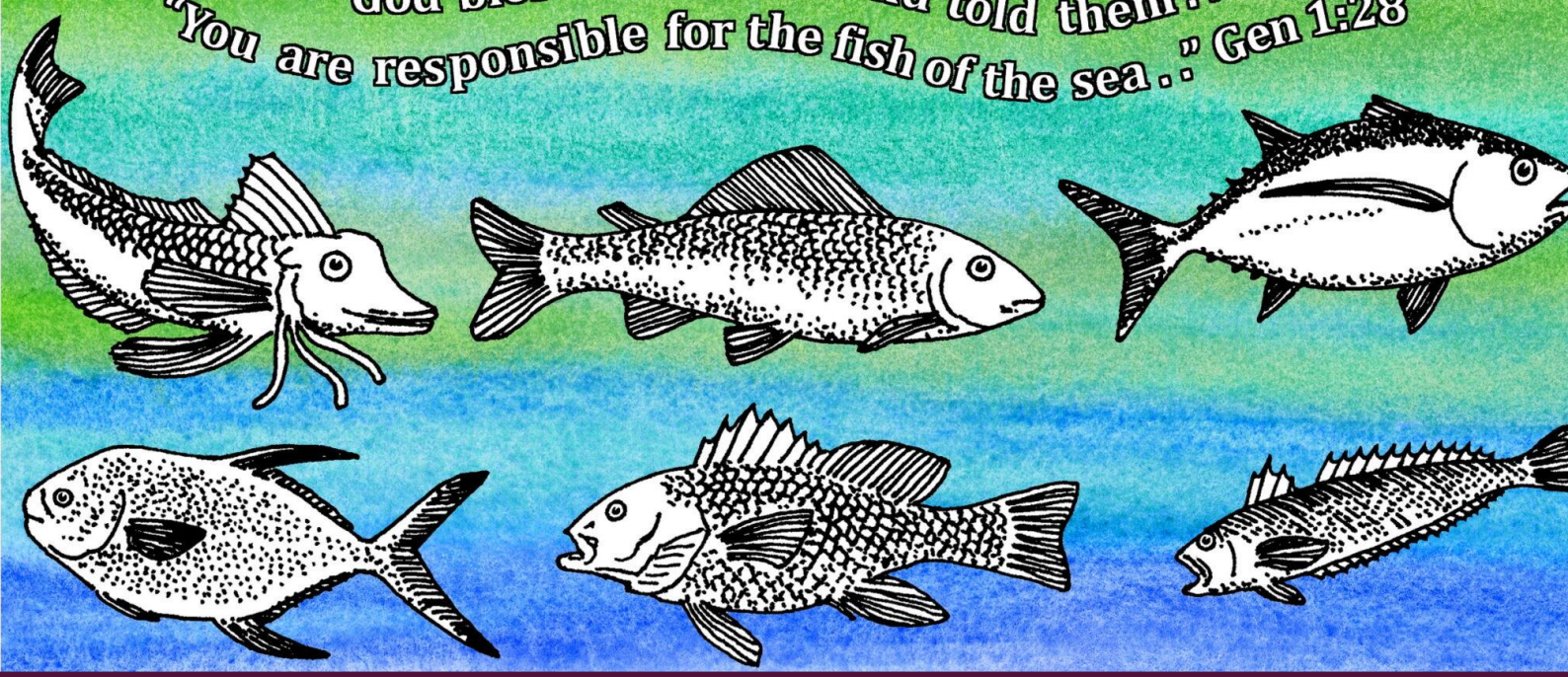


You, God, made humans responsible for your handiwork.. the fish in the sea and all that swims in the paths of the sea. Ps 8:8



God blessed humans and told them... "You are responsible for the fish of the sea.." Gen 1:28





# THE PARISH CHURCH OF SAINT MARK, REIGATE

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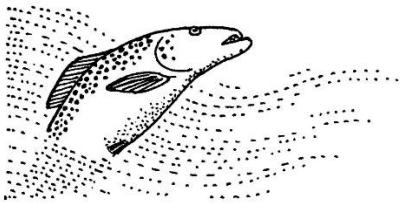
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### Your Views & Contributions

Next issue will be available from Sunday 7 August 2022  
All contributions to the editor by Friday 15 July 2022

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## Letter from the Vicar

Dear Friends,

“Why do we pray for the Ukraine? Nothing is going to change so it’s a waste of time” was said in a recent TV news programme. Maybe some of you reading this will feel the same way. For me it was certainly something to ponder.



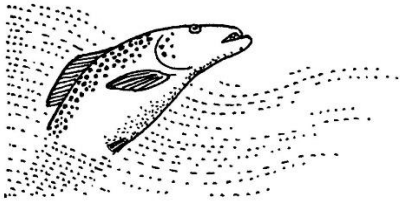
You may be old enough to remember the 2nd World War. Did people stop praying then? Church attendances were high, husbands, and sons were mostly involved in the fighting and no doubt their families continually prayed for the safe return of their loved ones. Women were called up to work on the land, in factories or driving ambulances etc. Our Queen, then a teenage princess, was one of them. They too, no doubt, prayed for an end to the fighting. That war did end after almost 6 years.

We may ask ourselves why God does not answer our prayers immediately but we need to consider perhaps something of what God can do as much as what he does seem to do. I believe we have been given a life with freedom to more or less do as we like. This is perhaps explained by the story of Adam and Eve and the Garden of Eden. Eve having been tempted offered the apple from the tree of knowledge to Adam. They both knew God had forbidden it – the only thing he forbade them to do – and there was the first and fatal sin. Humans knew both good and evil and could, in effect, do as they liked. So while many chose to try and live a loving and honest life, others took the opposite view through greed, hate, self-serving. Where we come across wrong-doing, injustice and murder etc. there we see evil, and there is the devil – inside humankind. But because God is just and has accepted we all have this freedom, I believe that by his own rules, to some extent, he has to let us get on with it. We can only pray that there are more good and wise rulers, than violent and unjust rulers and that somehow, through the just and righteous thinking of peoples and nations, good will always triumph over evil. History shows us that over time the good in the human race is the victor.

Prayer is not useless, God does not ignore us. He gives us strength to carry on and to overcome our fears in all sorts of ways. Pray for that inner strength, pray that the aggressors will have a change of heart, for all involved. Pray for the families and refugees that they will be able to return to their homelands, for the peacemakers and for all who suffer in any way or are bereaved. Continue to pray for your own family and friends. God’s thoughts and ways are not the same as ours, but he will be with all who call on Him and in time there will be a healing.

With my best wishes

A handwritten signature in black ink, appearing to read 'Mantah'.



## Sea Sunday

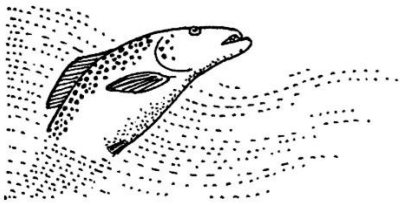
In case you were wondering about the theme of this month's magazine. Over many years the 2nd Sunday of July has been kept as Sea Sunday, with a special focus on prayer for all seafarers. The Mission to Seafarers supports the work of sailors facing difficult waters, piracy, and separation from loved ones for long periods at sea. However, we can also experience storms in our own lives.

In Acts 27 we read how Paul was being taken as a prisoner to Rome, when he was caught in a storm off Crete. After 14 days they were shipwrecked on the island of Malta. Paul had warned the crew that it wasn't a safe time of year to sail: *"I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives."* But his words were ignored, and the ship sailed into a violent storm.

By the third day they *"finally gave up all hope of being saved."* How do we face up to storms in our lives? Do we worry and panic? God doesn't necessarily prevent storms from taking place, but we can trust his purpose through them.

Paul urged the sailors to *"keep courage, because not one of you will be lost, only the ship will be destroyed"*. His confidence rested on an angelic promise: *"Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you."* Only the sovereign God, who created the wind and waves, can promise to save people from a storm. What does this mean for us in our circumstances today?

*"Through many dangers, toils and snares  
I have already come:  
'tis grace has brought me safe thus far,  
and grace will lead me home."  
(Amazing Grace: John Newton).*



## Holidays

Holidays were always something we looked forward to, especially as children. For us at that age we might look forward to a possible time on the beach by the sea, a time to forget about any problems at school and a chance to get closer to our parents.

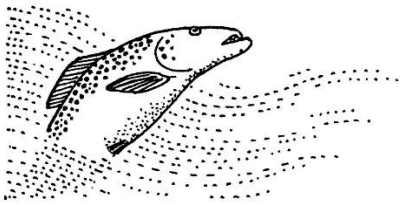
For adults, working hard from day to night, holidays were a chance of respite to get away from the daily grind, to explore new places or even new countries with exciting environments. Also if with a family, a chance to get closer to our wives/husbands if we have any and closer to any children too. Also holidays away from home give us insights into how other people live and a greater understanding of others, wherever they are.

Such holidays became really difficult in the time of Covid and now we are, perhaps, less worried by that. However now our freedom to plan holidays have become fraught in other ways. Firstly with high inflation and higher costs all around us, can we afford to go on holiday in the way we would wish? For the more exotic holidays airline flights can be cancelled, baggage lost and strikes are being threatened, train strikes are already upon us. Car journeys have become prohibitive with higher petrol prices, and roads very congested. In our youth we drove on our holidays, towing our tent in a trailer, to so many places, but today one would have to consider the higher cost of petrol and other things. Bicycles are a good idea but far from safe.

So if we can't get away, if we can have time off for a holiday we could spend it at home, but this would not give us the change of venue we were hoping for. The good side is that such a holiday should cause less global warming than our former more dramatic holidays.

I suppose holidays were originally Holy Days in which we could take time off work to worship God, such as at Christmas and Easter. Perhaps we can spend at least part of our holidays at home, going for walks, perhaps in places we have not yet explored, or visiting neighbours who might otherwise be lonely. Whatever our situation this year, let us hope we can be thankful to God for the wonderful world around us and the friendly people we meet from day to day.

**Ian Archer**



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

### **Synod to consider plans for net zero carbon Church by 2030**

Plans to help the Church of England's 16,000 local churches and 4,500 schools reach carbon net zero by the end of the decade will be considered by General Synod.

The Church of England *Routemap to Net Zero Carbon by 2030* was drawn up following a widespread consultation with parishes, dioceses, cathedrals, and the wider Church following an historic vote at General Synod in February 2020. Synod will debate the plans and consider them for approval at its meeting in York in July.

Practical advice and success stories from churches and schools across England will be shared in a series of short films. You can see these and more at [churchofengland.org/environment](https://churchofengland.org/environment).

The challenge laid down by Synod to achieve carbon net zero by 2030 covers all parts of the Church of England and the routemap covers local churches, cathedrals, schools, clergy housing, diocesan and national offices.

The Bishop of Norwich, Graham Usher, the Church of England's lead bishop for the environment, said: "There is no question that achieving net zero carbon by 2030 is an almighty challenge.

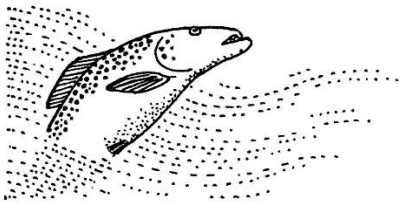
"But this detailed routemap, that has been developed in partnership across the whole Church, sets out a practical and pragmatic way to making this a reality."

"I want to approach this with a hope-filled realism that we can achieve this together."

The full scope and definition of carbon net zero was agreed by Synod, a consultation took place earlier this year and expert advice sought throughout the process of writing the *Routemap*.

While it is not legislative and does not obligate any part of the Church, subject to its approval by Synod, the *Routemap* will form the basis of the road to net zero carbon by 2030.

<https://www.churchofengland.org/media-and-news/press-releases/synod-consider-plans-net-zero-carbon-church-2030>



## **The Resurrection of a Journalist**

His view out of his rather large shed was of a poorly kept garden but which encouraged birds and other wildlife. A cheeky robin bounced by, pounced, and then flew off with the worm in his beak, his prize for the moment. His "office" replete with computer and other office machinery occupied about a third of the shed and the rest was given over to a recording studio for making videos.

As he watched the busy robin he remembered that excited and keen young man raring to go, full of a kind of missionary spirit, who wanted to show what the world was really like; to write about things people should know about. By revealing all he would bring about change for the better; more justice, some compassion, more reconciliation. Things had gone wrong for twenty years but now at thirty-eight he seemed to have another chance. He smiled wryly to himself. Could he make use of his acquired skills but turn the clock back and rediscover that keen young man?

He had started out on the local, weekly rag as the junior reporter. He accepted he had to begin with the garden parties and such like. Politics and rail crashes were for the more experienced. The frustrations of petty news week after week with many of his reports spiked was something he accepted as the apprenticeship of his chosen trade. He was so proud of his fist scoop, a dramatic car crash involving a local celebrity and he was the only eyewitness. He cut it out and pinned it to the wall of his bedroom.

Then came the big chance. He could no longer remember just how, but he landed a job in Fleet Street on a less popular daily. He spent little time in the office. He was always out and about often till late at night, seeking out the telling phrase and phoning in his stories. It was not quite front-page stuff but his spikes were less and the Editor seemed pleased. After some years his big chance came when the political correspondent was ill and he covered a parliamentary discussion on overseas aid. He knew a bit about this and was concerned that the vital issues were brushed over with little attention to either fact or principle. He did not pull his punches with either side. By chance the Deputy Editor was in charge and the article went through on the front page.

The next day there was sudden hush in the office as the Editor, very unusually, emerged from his office and marched ponderously between the desks his face infused with colour. Yesterday's paper landed with a slap on the young man's desk. "What is this rubbish? I have spent an hour on the phone explaining to the



owner's solicitor that I was sick yesterday. Apparently that's a chargeable offence. I have moved you to the gardening section. Try not to fall in the compost!"

Later on, he was summoned to the Editor's office and kept standing. The Editor appeared to have calmed down. "I shall give you the occasional out of office assignment as a way back to daily reporting. You have a good nose and turn of phrase; stick to that and avoid preaching. Make sure you don't make another mess of it." He then went through a list of dos and do nots which involved finding out about editorial policy and fitting causes and facts to it. "We are not looking for metaphysical truth nor complex articles which give readers a headache. We want simple messages they can understand, enjoy and retell to their friends. We are not a charity. We want increased circulation by giving readers what they have paid for," and so on. The young man realised the Editor was actually being kind to give him a second chance so soon.

Gradually he understood from more experienced colleagues that street interviewing meant seeking views till you got back what you needed and then keeping the conversation going so that the cut and paste section could make a coherent message for the paper. The years passed quickly. From their clothes and body language he learned to weigh up people; what their attitude to life was likely to be and whether or not they were likely to tell him what he wanted to hear. But sometimes he made a mistake. He chose a white, lined faced, middle aged man in a poorly dressed suit with a grown frown, who he was sure would give the party line. He was therefore greatly surprised when the man, John Robinson, showed a comprehensive grasp of the subject and responded in a very precise way outlining his answer with cause and effects and possible solutions all very rationally. All the reporter could do was hold his mike steady so as not to miss a word. Back at the office he had a special tape made and played it to the relevant sub-editor who listened intently. He was impressed and looked the man up in the paper's voluminous archives. It turned out he was a professor at the university specialising in the area covered. "How instructive", was his conclusion. "Of course, it's of no use to us."

The reporter was no longer surprised by such comment but mischievously popped the tape in an envelope and dropped it off at the offices of a newly launched weekly and sure enough an article based on it appeared in its next issue. Not long afterwards he had lunch with an old university friend who had lots of contacts and mentioned his interview. Apparently the article was widely read in professional circles.

Time passed. Then he received a letter marked "personal and confidential" and inside was another envelope similarly addressed. Inside that was an invitation to lunch by the Editor of the new publication. It was a slap-up meal with a man certainly no older than himself, who chatted very openly and explained, with a smile, that he had a new idea. This was to run a periodical which specialised in the unvarnished truth with no editorial bias. "You might say our mission statement

is progress through exposure and innovation," he said. Quite soon they were talking about the article and the Editor clearly knew just how it had arisen. When questioned on this he explained that they were not naïve. He employed good investigators to ensure they were getting the truth and not some biased or fictional account. The investigator had found that John Robinson was a professor at the local university. The trail then led directly to the interview which the don had not expected to see the light of day.

The Editor showed the rapidly increasing circulation of his magazine. "There seems to be a hunger for the truth after all. That is even more important because currently there is a growing tendency in the wider world to replace truth with prejudice, half-truths backed by repetition. We still aim to make what we write interesting to all kinds, and humour is a must, but we never interfere with the truth and what it entails. We encourage contrary views. You would be surprised how many trusts and university organisations which put in enormous expertise and hard work yet find it very hard to get a hearing either from press or governments. Look at the average news reel. It is more concerned with someone slapping the face of a remote performer, probably arranged for publicity purposes, whilst other news affecting thousands elsewhere in the world goes quite unreported.

"At present we are working on a shoestring; people working at home often below the going rate because they are committed. But in time we shall expand and pay better. Many of my reporters are ex-investigators who know how and where to find the truth. I have one ex-MI5 lad, a very nice man, who vetted you. By the way," (with a smile) "you are classified as positively vetted, but otherwise unharmed! We have uncovered that underneath your daily chores lies a man of principle."

"Don't think because we have this policy of exposure, that we believe all organisations are bad. Many who work in our largest businesses are the most disillusioned with what they are doing but the structure allows no other course. An arms dealer once said to me, 'I know what I am doing is wrong and leads to great loss and suffering but it's legal and very profitable. If I don't do it someone else will.' "

He continued: "I have plans to go beyond the magazine but I hope that will stay at the centre. I want to start up voluntary, small, local bodies of recently retired businessmen, generals, senior civil servants and so on who know very well what is wrong and are now retired. They can lift the veil and also point to how it all should be. I will publish their findings that will be both exposure and encouraging innovation. Some will find it a therapy to be able to say, perhaps for the first time, what they actually believe. It will underline the stultifying effect of vested interests. For example, if you look back to early post-war days you will see that there was then still much innovation in the UK industry but government was centred on such things as first sustaining and then unravelling the old empire and

diverted with trying to be amongst the top dogs militarily, and to prop up sterling. In a word they were trying to return to the good old days which actually never existed. The result was other economies surpassed ours and we became a second rate world power anyway. That conflict of interests continues today.”

“But won’t the retired have their feet too fixed in the past?” asked the reporter. “Actually I have found that that is quite unusual with experts. It’s more often that those in power lack up to date ideas. For example, the army is very self-critical and well aware of the influence of politics on what they could do. But I take your point, so we shall also set up networks for the young to share their concerns with each other and come forth with ideas. Actually, I think some of the bigger corporations are already seeing the need for changing their ways. We shall, of course, feature strongly on the mishandling of climate change, as well as challenging those who see the problem as quickly soluble. It’s a prime area where firms and countries have said one thing and done another and even signed up to targets they had no intention, much less plans, to do anything significant. Nuclear weapons is another obvious choice, income distribution another, colour and sexual discrimination another. The list is endless.

“Again, I want to branch out into the world as seen through the internet. That may be the way of the future. I also want people to have a say in their news; not just their petty wants, which are no more than a distraction, but what values society should support. Climate Change has shown us how very dependant we all are on one another. I hope people will not simply look at their own self-interests but what is in the interests of others. For too long it has been self-interest, divide and rule.

“We shall face all sorts of problems including infiltration, and attacks on our economic base. We shall get takeover bids to close us down. We shall attract cranks and there will be intergroup friction. Some will never grasp our aims. Others are too entrenched in the values they have been used to.”

In conclusion, the Editor said: “I consider you are a bit of an expert on the way the Press operates and I would like you to be a sub-editor of our publication. Your function will be to encourage, not putting off good, radical ideas, but you must keep an eye on the legal system. We cannot afford litigation. The pay is not as yet very good but the prospects will depend on you,” and he offered his hand.

The Reporter had felt like that robin with the worm in his beak, and snapped the Editor’s hand off.

**Harry Ingram**



## CALENDAR FOR JULY 2022

**Now that more services are taking place again in Church, this is our plan for July and August 2022 – subject to change at short notice so please check the details on our website or with the Parish Office.**

### **Sunday 3<sup>rd</sup> July**

#### **St Thomas the Apostle**

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

4.00pm Family Service – in Church

Wednesday 6<sup>th</sup> July

3.25pm T-Time Tales

Thursday 7<sup>th</sup> July

12.45pm Holy Communion (Iona) in Church

### **Sunday 10<sup>th</sup> July**

#### **4<sup>th</sup> Sunday after Trinity**

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

Wednesday 13<sup>th</sup> July

3.25pm T-Time Tales

Thursday 14<sup>th</sup> July

12.45pm Holy Communion (Iona) in Church

### **Sunday 17<sup>th</sup> July**

#### **5<sup>th</sup> Sunday after Trinity**

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

4.00pm Messy Church

Thursday 21<sup>st</sup> July

12.45pm Holy Communion (Iona) in Church

### **Friday 22<sup>nd</sup> July**

#### **St Mary Magdalene**

### **Sunday 24<sup>th</sup> July**

#### **6<sup>th</sup> Sunday after Trinity**

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

6.00pm Taizé Service

### **Monday 25<sup>th</sup> July**

#### **St James the Apostle**

Thursday 28<sup>th</sup> July

12.45pm Holy Communion (Iona) in Church

### **Sunday 31<sup>st</sup> July**

#### **7<sup>th</sup> Sunday after Trinity**

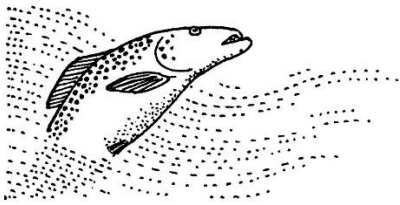
8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

## CALENDAR FOR AUGUST 2022

Thursday 4 <sup>th</sup> August	12.45pm Holy Communion (Iona) in Church
<b>Saturday 6<sup>th</sup> August</b>	<b>Feast of the Transfiguration</b>
<b>Sunday 7<sup>th</sup> August</b>	<b>8<sup>th</sup> Sunday after Trinity</b>
	8.00am Holy Communion (BCP) – in Church
	10.00am Holy Communion – in Church and Online
Thursday 11 <sup>th</sup> August	12.45pm Holy Communion (Iona) in Church
<b>Sunday 14<sup>th</sup> August</b>	<b>9<sup>th</sup> Sunday after Trinity</b>
	8.00am Holy Communion (BCP) – in Church
	10.00am Holy Communion – in Church and Online
<b>Monday 15<sup>th</sup> August</b>	<b>Feast of the Blessed Virgin Mary</b>
Thursday 18 <sup>th</sup> August	12.45pm Holy Communion (Iona) in Church
<b>Sunday 21<sup>st</sup> August</b>	<b>10<sup>th</sup> Sunday after Trinity</b>
	8.00am Holy Communion (BCP) – in Church
	10.00am Holy Communion – in Church and Online
<b>Wednesday 24<sup>th</sup> August</b>	<b>St Bartholomew, Apostle</b>
Thursday 25 <sup>th</sup> August	12.45pm Holy Communion (Iona) in Church
<b>Sunday 28<sup>th</sup> August</b>	<b>11<sup>th</sup> Sunday after Trinity</b>
	8.00am Holy Communion (BCP) – in Church
	10.00am Holy Communion – in Church and Online
	6.00pm Taizé Service

**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.**



## **Phocus of Sinope – the brave gardener**

Many of us are gardeners, but not many of us are buried in our gardens.

Phocus was a fourth-century Christian gardener who ran a little guest house in Sinope, on the Black Sea (now part of modern Turkey). He used the produce from his garden to welcome and feed any visitors who came by, as well as giving anything left over to the poor.

In a time of persecution, the governor of the district sent soldiers to kill him because of his Christianity. But when the soldiers arrived at Phocus's guest house, they did not recognise him. Phocus politely fed them and invited them to stay the night, during which he crept out into his garden to dig his own grave and prepare for death. In the morning, Phocus divulged his true identity, rather to the dismay of the soldiers, who did not want to kill this kindly man. But Phocus assured them that he considered martyrdom the highest honour, and humbly bent his head to their swords. And so, the soldiers killed him and buried him in the grave he had prepared.

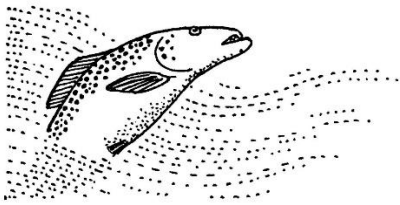


The news of Phocus's martyrdom spread far and wide, drawing many pilgrims to his garden. His calm courage and faith in God were widely admired and in time Phocus became the patron of sailors in the Black Sea, and then the whole Eastern Mediterranean.

Phocus's life echoes that of many Christians today, who go calmly about their daily mundane jobs in lands of persecution, and who do not avoid the call to Christian martyrdom, however it may come to them.

We celebrate his holy day on the 14<sup>th</sup> July.





## Love and Hate

I love my sweetheart/wife/husband  
I love my mother and father  
I love my children.  
I love my friends and neighbours.  
I love a beautiful sunset.  
I love a great piece of music.  
I love a good book.  
I love my dinner.  
I love God.

All these and many more are ways we English use the word love. They are all relationships that can be important but are not the same even if equally vital to our day to day lives. We can ignore one or more of them but sometimes this can be at our peril.

Of course, there is the opposite. We could but usually shouldn't say:

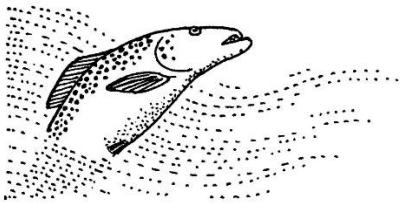
I hate my enemy.  
I hate those who have been unkind or cruel to me.  
I hate those who have been unkind or cruel to others.  
I hate some neighbours I have.  
I hate other people's children, dogs or cats.  
I hate certain foods.  
I hate God?

Surely the last of these is not an option but if life has turned seriously against us we might think this way for some time and He can bear it. Hopefully if in that situation we can ultimately come to some resolution where this no longer applies. Also, it is better to resist the temptation to hate anyone or anything as that feeling might do us more harm than the person or thing raising our anger.

So, whatever form of love is appropriate let us concentrate on that and as St Paul said:

"If I do not have love I am a noisy gong or a clanging symbol. If I have prophetic powers and understand all mysteries and all knowledge and if I have all faith, so as to remove mountains, but do not have love, I am nothing. Love is patient, love is kind; love is not boastful or arrogant or rude. It doesn't insist on its own way, it is not irritable or resentful, it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, hopes all things, endures all things. LOVE NEVER ENDS."

**Ian Archer**



## **Obfuscation or Malice Aforethought?**

Climate Change is well down in the news. Ukraine, Northern Ireland, inflation and even stagflation are the vogue. However, record temperatures in Spain and France with even briefly 32 degrees in the UK is the way the climate tells us it needs urgent attention. Of course, we humans are expert at ignoring things which do not immediately interest us personally, so we shall need another prod from storms, floods and droughts in the months ahead. Meanwhile, let's worry about stagflation. What can we do for the poor who will suffer the most from rising prices of foods and other basics?

Countries producing more of their own coal, gas and oil can help the Ukrainians by denying essential income to Russia and, of course, at the same time, by increasing the supply of fossil fuels and reduce the impact of stagflation on themselves. And let's not forget nuclear energy. That can be increased from 15% of fuel requirement to 25%.

Of course this is all both wrong and worse, misleading, for the following reasons. The main reason is that without steep and universal reductions in the use of fossil fuels, climate change will even worsen. There needs to be steep reductions in the use of fossil fuels by all countries to meet or exceed target reductions by 2030 and then further reduction by 2050.

Secondly, what is the true position on fossil fuels? Precisely why is world supply insufficient? If it were that demand has risen above pre-pandemic levels then we know for certain that the answer is not to meet it. That way only brings sooner the time when the tipping point is past and we can then do nothing to save the climate. Could it possibly be that supply is not increased so as to bring home the problem of managing without such fuel?

Currently, we are told that increases in oil, gas and coal will, of course be temporary. Can you imagine that? Open a mine then close it. Sink new wells then turn the tap off before they have paid their way. It will be hard enough shutting down the old ones. No, these answers are pure rubbish showing obfuscation or even malice aforethought thought knowing they do not fit the bill.

Oh yes, and then that increase in nuclear power, what are its advantages? Well it certainly does not use fossil fuels. But cast the mind back. So serious was the Long Island near disaster that the US abandoned nuclear energy. Similarly, following Chernobyl, Germany made the same decision and so did the Ukraine

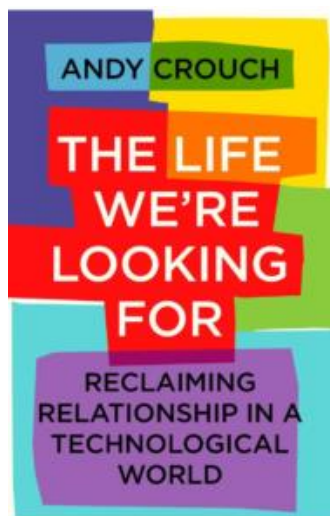
initially though for some reason they then rescinded from that decision. It may be that the shock of such events may evoke an extreme reaction but it's also true that risk only appears to diminish with time. Accidents will happen, including unexpected foreign interference. No one foresaw the Ukraine war. The only way to avoid such risks is not to take them in the first place. However, in the event that is irrelevant. Not only is the nuclear option the most expensive, building them would take to many years. We simply don't have that time.

The radical reaction to the problem of supply of fossil fuels and the simplest, cheapest and quickest is actually to do without them as much as possible by revving up the change to green energy, by wind and solar energy and finding new ways to supplant fossil fuels. No other solution will do.

**Harry Ingram**

## **Book Review**

This month we look at: *The Life We're Looking For*

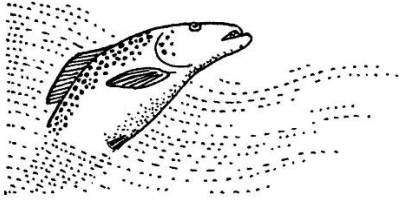


Our greatest need is to be embedded in rich relationships with the people around us. But for the last century, we've displaced that need with the ease of technology. We've dreamed of power that doesn't require relationship (what the premodern world called magic) and abundance that doesn't require dependence (what Jesus called Mammon). Yet even before a pandemic disrupted that quest, we felt strangely out of place: lonely, anxious, bored amid endless options, oddly disconnected amid infinite connections.

In *The Life We're Looking For*, bestselling author and cultural critic Andy Crouch reveals how each of us can fight back.

From the generosity of early Christians to the efforts of entrepreneurs working to create more humane technology, Crouch shows how we can restore true community and put people first in a world dominated by money, power and devices.



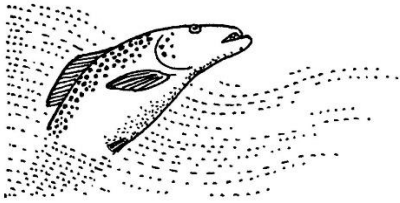


## **The Summer Garden**

Summer comes and waves her hand,  
The garden blooms at her command,  
Plants abounding everywhere  
As fragrant perfumes fill the air.  
Roses, geraniums, lilies too  
Agapanthus with globes of blue,  
Sumptuous colours in such array,  
Their beauty takes our breath away.  
To sit beneath the shady trees,  
To listen to the humming bees,  
As Summer wears her rainbow dress  
We thank God for such loveliness.

*By Megan Carter*





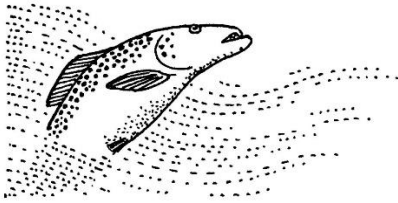
## **Watch less TV, and live longer**

A recent study at the University of Cambridge has estimated that about one in ten cases of heart disease could be prevented, if people watched less TV.

It seems that more than four hours of screen-based sedentary activity a day can lead to coronary heart disease, which is one of the UK's leading causes of death. Heart disease is responsible for about 64,000 deaths each year.

On the other hand, people who watch two to three hours a day were found to have a six per cent lower risk of developing heart disease, while those who view less than an hour a day had a 16 per cent reduced risk.





## Puzzles

### July Sudoku Puzzle

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

### June Solution

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

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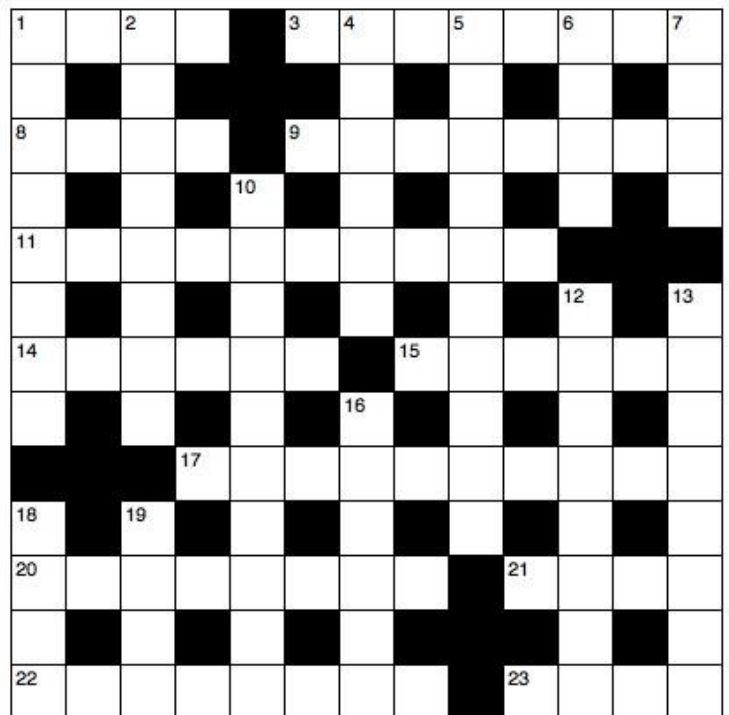


## July Crossword

Biblical references are from the New International Version

### Across

- 1 Proverbs describes her as being 'of noble character' (Proverbs 31:10) (4)  
 3 'Shall we go up again — — against the Benjamites, our brothers?' (Judges 20:23) (2,6)  
 8 A descendant of Shem (Genesis 10:28) (4)  
 9 'Anyone who does not carry his cross and follow me cannot be my — ' (Luke 14:27) (8)  
 11 Resentment (Ephesians 4:31)(10)  
 14 In Cain (anag.)(6)  
 15 'Such knowledge is too wonderful for me, too lofty for me to—' (Psalm 139:6) (6)  
 17 Intense (1 Thessalonians 4:5)(10)  
 20 Third Order of the Roman Catholic Church (8)  
 21 'At midnight the cry rang out, "Here's the bridegroom!Come out to — him"' (Matthew 25:6) (4)  
 22 'My grace is sufficient for you, for my power is made perfect in — ' (2 Corinthians 12:9) (8)  
 23 'As the — pants for streams of water, so my soul pants for you, O God' (Psalm 42:1) (4)



### Down

- 1 Nickname of popular First World War chaplain, the Revd G.A. Studdert Kennedy, — Willie (8)  
 2 Occasion of religious joy (Lamentations 2:22) (5,3)  
 4 'We three kings of — are' (6)  
 5 Allegation or charge (Jude 9) (10)  
 6 Kind (1 Chronicles 12:33) (4)  
 7 'Open your — and look at the fields!' (John 4:35) (4)  
 10 Also known as the Feast of Lights (John10:22) (10)  
 12 Area that saw the healing of two demon - possessed men and a herd of pigs stampeding to their deaths (Matthew 8:28) (8)  
 13 Forebear (James2:21) (8)  
 16 Name given to the first two books of the Apocrypha (6)  
 18 Esau sold his birthright for this (Genesis25:34) (4)  
 19 Rear(anag.) (4)

### June Solution

**ACROSS:** 1 Wickedness 7 Harpist 8 Teach 10 Side 11 Impostor 13 Encamp 15 Saddle 17 Ignorant 18 Tent 21 Grass 22 Olivier 23 Wrongdoers

**DOWN:** 1 World 2 Crib 3, Entomb 4 National 5 Started 6 Whispering 9 Harvesters 12 Imprison 14 Centaur 16 Unload 19 Evils 20 Give



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