

St Mark's Parish Magazine
November 2021

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In this month's issue

Letter from the Vicar	Page 2
Darkness and Light	Page 3
40 years a reader	Page 4
News from the Church of England	Page 5
Calendars	Page 6
Mike Ryan	Page 8
Environmental News	Page 10
Joint statement on climate change	Page 14
Cutting carbon and costs at St Marks	Page 15
Puzzles	Page 18

Your Views & Contributions

Next issue will be available from Sunday 5 December 2021
All contributions to the editor by Friday 19 November 2021

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LETTER FROM THE VICAR

Dear Friends,

As the season around us is changing, so is the season in the church changing too. Altar frontals in church are changed from green to red. The long season of Sundays after Trinity is coming to an end and, as we approach the end of the church year, church life begins to get busier and takes on a different feel.

As we enter November the church begins a season of remembering. We celebrate All Saints' Day and All Souls' Day, and focus on remembering those we have loved and lost at the Commemoration of the Departed service on October 31st at 6pm (and on our YouTube Channel at any time). This year – maybe more than any other – our minds may be more focused on this as I am sure we have all been touched by the sheer scale of the effects of the pandemic on ourselves, and our community.

Then on Remembrance Sunday, this year Sunday 14th November, we remember those we have loved and lost through the World Wars and all subsequent conflicts. The season of remembrance continues as the very next Sunday the church remembers and celebrates that Christ is the King, and the following week we begin the new church year with the start of Advent. So, we move from a quiet sadness and grief mixed with gratitude for the lives of others, into a time when we remember that we DO have hope – not just for Christmas coming and the joy that brings, but for the assurance of eternal life in heaven. Hope because Jesus came to live among us that first Christmas, and then assured us of his personal love and forgiveness and so reconciling us with God creating a place in heaven for each of us.

So although we may spend this month of November thinking, remembering and grieving for those lost to us through history, and for loved ones we miss personally, let us look forward. Let us see this season of remembering as a necessary pause in our journey through the Christian year that helps us turn towards and be ready for what is to come. To pause and remember that whatever has gone on before, whatever pains and sadness's, we have had and the lessons we have learnt from those experiences, we have hope. Hope in God's love for each, and every one of us.

With my best wishes



Darkness and Light

As our days get shorter and our nights longer in this part of the world, we regret the approach of winter. Of course in Australia and New Zealand they will be looking forward to longer days and shorter nights and their summer. I always wonder when we celebrate New Year's Eve what a nonsense it is, being enjoyed at different times, even Europe being an hour earlier than us.

Not many of us experience total darkness. That can be in the deepest caves such as those in Gibraltar when I was there, but this country was much darker in the Second World War with dark roads and blinds over all windows. But even the partial darkness we experience from day to day can be a source of danger of tripping or falling over or even in being vulnerable to attack. Of course in this day or age in our wealthier parts of the world we can at most times get light by the flick of a switch or the touch of a button on a mobile phone, only needing candles when there is a power cut. Most animals in the wild go to sleep when it is dark and wake up at dawn although some are nocturnal creatures enjoying the darkness.

Electric light can be harsh and not necessarily helpful when talking with others. How lovely it is to be gathered round a camp fire in the semi-darkness when all secrets can be shared with those we love. When I was in the Navy and had to be on deck for watches I didn't like the dark Middle Watch between midnight and 4.00am but I loved the Morning Watch between 4.00am and 8.00am, so often seeing dawn breaking over the sea and perhaps enjoying the bacon sandwiches which might come up from the galley.

As far as communication is concerned some stories are best told in the dark when one's imagination can paint a really lifelike picture of what is being told. Perhaps in some ways books are better than television as with our imagination we can fill in the pictures ourselves.

According to the story of creation told in Genesis, God said, *"Let there be light"*; and there was light. And God saw that the light was good, and God separated the light from the darkness. How lucky we are to have both light and darkness.

Jesus said *"I am the light of the world, whoever follows me will never walk in darkness but will have the light of life."* What a wonderful saying and when Holman Hunt painted "The Light of the World" which is hung in St Paul's Cathedral, he portrayed Jesus knocking on the door which could only be opened by the one inside as there was no handle on the outside. We have a copy of that painting in the lady chapel of St Mark's.

With the cost of electricity and gas rising, now we must switch more lights and heaters off than before, but let us all ourselves try to shine with the light of Christ. He said according to St Matthew *"You are the light of the world. No one after lighting a lamp puts it under the bushel basket, but on the lampstand and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your father in heaven."*

I will do my best to shine with the joy I have in my heart and I hope you will be able to do the same.

Ian Archer

A Reader for 40 Years

I have only just remembered that the date I was licensed to be a Reader in the Diocese of Southwark by Bishop Ronald Bowlby in Southwark Cathedral was 5th October 1981 and since then I have exercised my ministry from St Mark's, which has now been my church for 55 years. To train me to become a Reader I had attended classes in the Cathedral for 3 years and the Reverend Henry Morgan was my Tutor for that and has since been my Spiritual Director.

When I told my children about all this one said "well, you must have preached on over 325 occasions". I hope none of the congregation are sorry to have heard my words on so many Sundays. I try to ensure you can all hear me if you want to, and if I am successful in this it is because I attended a public speaking course conducted by our very own Sylvia Weatherald.

Another part of my ministry which I have loved is taking Communion to those unwell and housebound as each person I visited soon became close friends. Sadly that had to stop during the last year or so but happily I have started it up again. In the difficult time we kept in touch by phone.

As a Reader I was able to be appointed Honorary Chaplain of the Reigate Sea Cadets for over 20 years that was another important part of my ministry both to the young cadets and their voluntary leaders. This in turn brought me, after training, to taking some 10 funerals of relatives of the cadets and of those adult leaders and others who had served in the Royal Navy. Happily my lovely wife, Jenny, supported and encouraged me in all parts of this ministry and in her latter years came with me on the visits with Communion for the sick and housebound.

I feel so grateful for the prayerful support you have given to me as a Reader and feel it has been a real privilege to me to have been able to serve in this way.

Ian Archer

News from the Church of England

Ancient Blessing of the Light service in Virtual Reality first

People from around the world will be able to 'join' in traditional worship at a church in London through Virtual Reality for the first time.



The Blessing of the Light, which draws on one of the ancient evening rituals of early Christianity, has been filmed in 3D in a trial new approach to online worship.

The seven-minute act of worship, filmed at the parish church of St Stephen Walbrook in the City of London, can be accessed on any computer or device, without special VR equipment.

People are able to experience 'standing' among the choir and can explore in 360-degree vision during the worship.

It is led by the Revd Tosin Oladipo, Chaplain to the Archbishop of Canterbury, with music from St Martin's Voices, the professional ensemble from St-Martin-in-the-Fields in London.

Amaris Cole, the Church of England's Head of Digital, said: "It's wonderful to be able to bring these ancient Christian prayers to a new audience who can be transported to St Stephen Walbrook for this service, wherever they might be in the world.

"Being able to produce innovative worship content like this in-house means we can continue to meet people where they are, on whatever device they might be using, with prayer and worship.

The Blessing of the Light, which gives thanks for Christ the light of the world as well as for 'the lights of evening', draws its origins from the lucernarium or lamp-lighting ahead of evening prayer, thought to have been practised from early Christian times.

Adapted from: <https://www.churchofengland.org/media-and-news/press-releases/ancient-blessing-light-service-virtual-reality-first>

CALENDAR FOR OCTOBER 2021

Now that more services are taking place again in Church, this is our plan for November and December 2021 – subject to change at short notice so please check the details on our website or with the Parish Office.

CALENDAR FOR NOVEMBER 2021

Thursday 4th November 12.45pm Holy Communion (Iona) in Church

Sunday 7th November 3rd Sunday before Advent

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

4.00pm Confirmation Service

Thursday 11th November 12.45pm Holy Communion (Iona) in Church

**Sunday 14th November 2nd Sunday before Advent
(Remembrance Sunday)**

8.00am Holy Communion (BCP) – in Church

9.45am Holy Communion – in Church and Online
with Act of Remembrance

Thursday 18th November 12.45pm Holy Communion (Iona) in Church

Sunday 21st November Christ the King

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

4.00pm Messy Church

Thursday 25th November 12.45pm Holy Communion (Iona) in Church

Sunday 28th November 1st Sunday of Advent

8.00am Holy Communion (BCP) – in Church

10.00am Holy Communion – in Church and Online

Tuesday 30th November St Andrew

8.00pm PCC Meeting

CALENDAR FOR DECEMBER 2021

Thursday 2nd December 12.45pm Holy Communion (Iona) in Church

Sunday 5th December 2nd Sunday of Advent
8.00am Holy Communion (BCP) – in Church
10.00am Holy Communion – in Church and Online
4.00pm Family Service

Thursday 9th December 12.45pm Holy Communion (Iona) in Church

Sunday 12th December 3rd Sunday of Advent
8.00am Holy Communion (BCP) – in Church
10.00am Holy Communion – in Church and Online
4.00pm Messy Church

Thursday 16th December 12.45pm Holy Communion (Iona) in Church

Sunday 19th December 4th Sunday of Advent
8.00am Holy Communion (BCP) – in Church
10.00am Holy Communion – in Church and Online
6.00pm Carol Service – in Church and Online

Thursday 23rd December 12.45pm Holy Communion (Iona) in Church

Friday 24th December Christmas Eve
4.00pm Christingle and Crib Service
11.30pm Midnight Mass

Saturday 25th December Christmas Day
8.00am Holy Communion (BCP) – in Church
10.00am Holy Communion – in Church and Online

Sunday 26th December St Stephen, first Martyr
10.00am Worship Online ONLY

Monday 27th December St John the Evangelist

Tuesday 28th December The Holy Innocents

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.

Mick Ryan

Of all the encounters I have had, perhaps my meeting with Mick Ryan was the strangest.

Henry and I were walking the beautiful Irish scenery of County Tipperary, admiring the long, wide views with rain washed clouds scudding across a wind-swept blue sky. We were discussing religion, belief (try the difference!) politics and just about anything. You do that with friends. "Do you see that tower on the distant hill?" Henry asked. I could just about make it out. "Well, when you can see that you know it's going to rain". "What about when you can't see it?" I asked. "Sure," he said, "it's raining".

We approached a tumbling down farmhouse from the back. "I must just pop in and see Mick Ryan", Henry said, "he's ninety two."

The green back door had diamond shapes cut in bottom and top, maybe to let in fresh air, or perhaps to let out the stale. Though outside the sun shone, inside the kitchen was in darkness. In the middle of the room was a small fire. There was no chimney and the smoke curled lazily upwards and some escaped through a hole in the roof. By the table set in front of the only grime-stained window, sat two old men in working clothes, caps on. The table was covered with "oil cloth" and carried dirty crockery from several meals with left overs and I think I spotted mouse droppings.

"This is my friend Harry who is over from England", I was introduced. "You are very welcome", said Mick. His face and the quills of his finger nails were dark with grime, his clothes worn and torn. Amongst the clutter on the table was a recent edition of The Economist. Soon I was engulfed in a battery of questions about London, the Stock Exchange and the state of the English economy, only some of which I could answer. We moved on to Anglo Irish affairs and the "Irish Question". He briefly traced for me the history of the Irish bog in the eighteenth and nineteenth centuries. He traced the effects of the absentee English landlords and the behaviour of the Irish overseers. In mid-century, potato blight brought actual death by starvation. Others migrated and the population fell from about eight million to four. Much of that was through emigration to the US, Australia and other parts of the world.

He was both knowledgeable and balanced, and his words even on this serious topic were full of humour. We had a good chat, or "crack" as the Irish call it. It's almost a therapy. I marvelled that here, in a broken down farm, I should find such a truly educated and well informed old man.

After a while Mick drew out from a cupboard a large used envelope, stuffed with high value Euro notes. He pushed it across the table to Henry. "My next instalment for the old people", said Mick, who himself was ninety two.

On the trek home Henry explained that the village had set up a committee and was building an old people's block of flats which was half completed and he was collecting the donations. It was based on shares offered; only the "dividends" were of a reverse kind by which "share owners" promised to finance each stage of the project.

"You did not count the money," I said. "Now why would I do that?" said Henry. "Mick never makes mistakes. I would not insult him."

I marvelled at Mick's knowledge of current affairs. Henry said if the electorate knew a quarter of what Mick did, it would transform democracy. "How is that," I asked. "Well," said Henry, "Instead of voting on self-interest and guided by glib slogans, they would vote in the knowledge of what the real world was like."

On my next visit a few years later I asked after Mick, and was told that at ninety four he had had a stroke. The story was that the first thing the hospital needed to do was give Mick a bath. Now Mick was single and at ninety four somewhat set in his ways, which did not include baths. It took three nurses to undress and get him into the tub. After that experience Mick was always asking for his bath. From hospital, although disabled, he went home to look after himself.

By his house is a cross roads. He had a chair put by the crossing and, when you could see the tower, he used to hobble out and sit there. None of the locals passed without stopping for a few words and often for an extended chat. Now the farmhouse is boarded up and Mick is gone and so too, perhaps, is his world of thought and conversation. Instead we have the reliable answers of computers and all we need to know from the adverts on TV. Will the next generation miss conversation and personal friendships?

Harry Ingram

Environmental News

COP26 Revisited

You may have heard the Queen's quiet comment on Friday 15 October, effectively asking why world leaders can only talk, talk about Climate Change, and not do enough to be effective. Some may have thought such remarks should not be made by the monarch. Others perhaps thought the comment was naïve. Yet others that it was a private comment which should not have been reported. But you know what the ever-hungry story telling press is like.

On reflection, the Queen is Head of the Commonwealth, the United Kingdom and the Church of England. After a long reign, she is in a unique position both to be aware of the way governments have acted throughout that long period, and a wide understanding of the effects of world affairs on those she represents. If she thinks she understands the depth and width of feeling of her subjects on climate change, perhaps she of all people has a duty to speak out when something as vital as climate change is not being effectively dealt with.

Since then, I understand that other royals have made more direct but similar comments and, of course, the Prince of Wales has shown a deep interest in Climate Change for many years.

This was followed on Sunday 17 October with the first Earth Shot Awards sponsored by the Duke of Cambridge, which I expect you saw on TV. The winners all seemed to me to have very worthwhile projects, though only one was directed at the very difficult task of reducing the use of fossil fuels. That was the organisation seeking to reduce the present prohibitive cost of creating hydrogen by the use of clean electricity. But for me the main value of the awards is the recognition that to restrict temperature rises to 1.5 degrees by 2050, there needs to be much experimentation, invention, and innovation so that the use of carbon and other harmful effects can be eliminated. Bill Gates thinks that is so important that he encourages government leads on research and finance.

But to return to the original question of why there is so much talk about climate change but insufficient action; why should this be? Climate Change has apparently recently been well ventilated publicly. Many nations have accepted that it is a situation of immediate urgency and they have, albeit somewhat reluctantly, over 25 years signed up to targets aimed at resolving the problem. Yet instead of falling, carbon release has increased. How can this be?

Clearly, meeting targets required policies and strategies, yet many populations are quite unaware of what these may have been. Furthermore, the fact that the targets

have not been achieved demonstrates beyond doubt that such policies, if there were such, have failed.

“Well, Harry get real. There has been a worldwide recession and then a pandemic. Governments have had more immediate and important problems to address. There has been a significant shift in the balance of world power. Land and real assets in the West have been acquired by until recently poor nations. Previously poor countries are now richer and populations have increased. Small wonder many expect higher standards of living. Currently there is a worldwide shortage of gas and in the past similar oil shortages have led to worldwide recession, sometimes with stagflation. We don't want that. Furthermore, it is impossible to immediately reduce the use of fossil fuels; there has to be transition.”

Much of that is true and, were we twenty five years back, slow transition, at what might seem to be a reasonable pace, could perhaps have met the need. But instead we are twenty five years on and it is now realised that time has run out. Again, the short term problems outlined above are insignificant compared with the need now to reduce, then eliminate, the causes of climate change. National ambitions are old fashioned. Today the reality is that unless all countries act cooperatively then there will be insufficient change for all countries to avoid the climate consequences. What is required is not nationalism but international cooperation.

Then on Monday 18 October came “The Trick” to BBC1. This conspiracy thriller tells the story of the “Climate-gate Scandal” before the 2009 COP meeting in Copenhagen, which arguably set back action on climate change by perhaps a decade. This was based on a scam involving the theft of over 200 emails which, it was said, showed that the effects of climate change had been exaggerated by the leading world climate scientist, Professor Phil Jones of East Anglia University. The hackers were never discovered but the suspicions centred on China, Russia and especially on the oil lobby of the USA. The probe into the hacking resulted in a Select Committee hearing which concluded there was no case against Jones or his team, but the damage to the public view of the veracity of climate change had been done. This was strongly the case in the USA. The pressure also seems to have forced Jones into a near nervous breakdown! This event demonstrates the unethical opposition to scientific findings which no doubt continues to this day, prompted by company and national vested interests which place their activities above the climate threat to the world. Little wonder there is still ‘talk talk’ instead of concerted action. It is certainly necessary to always bear in mind the extent to which such interests are prepared to go to defend their oil and carbon based industries.

The reality seems to be that nations can only address the short term and not the long term situations, even after twenty five years. Today, when climate change is already hitting many countries very hard, we have a situation where China is still opening coal mines; the US is licencing new oil fields; Russia is preparing to produce more gas; Australia and Greece are opening coal mines; fracking is increasing in Canada and the UK is undecided about a large coal mine and further oil extraction from the sea bed

off Scotland. The Amazon and other forests are still being destroyed. China has decided not to attend Cop 26, Russia is considering not coming but according to her ambassador will none the less send a delegation of over two hundred. That seems like having a voice and taking up time, but deciding in advance not to accept the findings. Meanwhile those who object and demonstrate within current laws are to be curbed with heavy fines or imprisonment when their objective appears to be wholly in the public interest to disclose how slow official reaction to climate change really is. But the consequent 'inconvenience' trumps that. Governments bent on effective action might have welcomed such support. How do the Royals' actions feed into his context?

So, what does this tell us? It does appear that, notwithstanding the general agreement that urgent action is necessary, that the greater and perhaps lesser powers too, are only prepared to make changes on terms that will give them an advantage when fossil fuels may no longer be in use. For example, it would make national sense to maintain the use of fossil fuels for the longest time and use the resulting finance to buy into scarce resources which will be vital when, say, batteries are all important to the general use of clean electricity. Lithium, cobalt, nickel and manganese are all important in the manufacture of batteries. If such resources can be cornered, then other producers will either be subject to high prices or even may be deprived of these necessary elements. We might ask the question whether economies driven by state decisions are more likely to be successful in this than the more traditional 'laissez faire' approach, leaving it to the market.

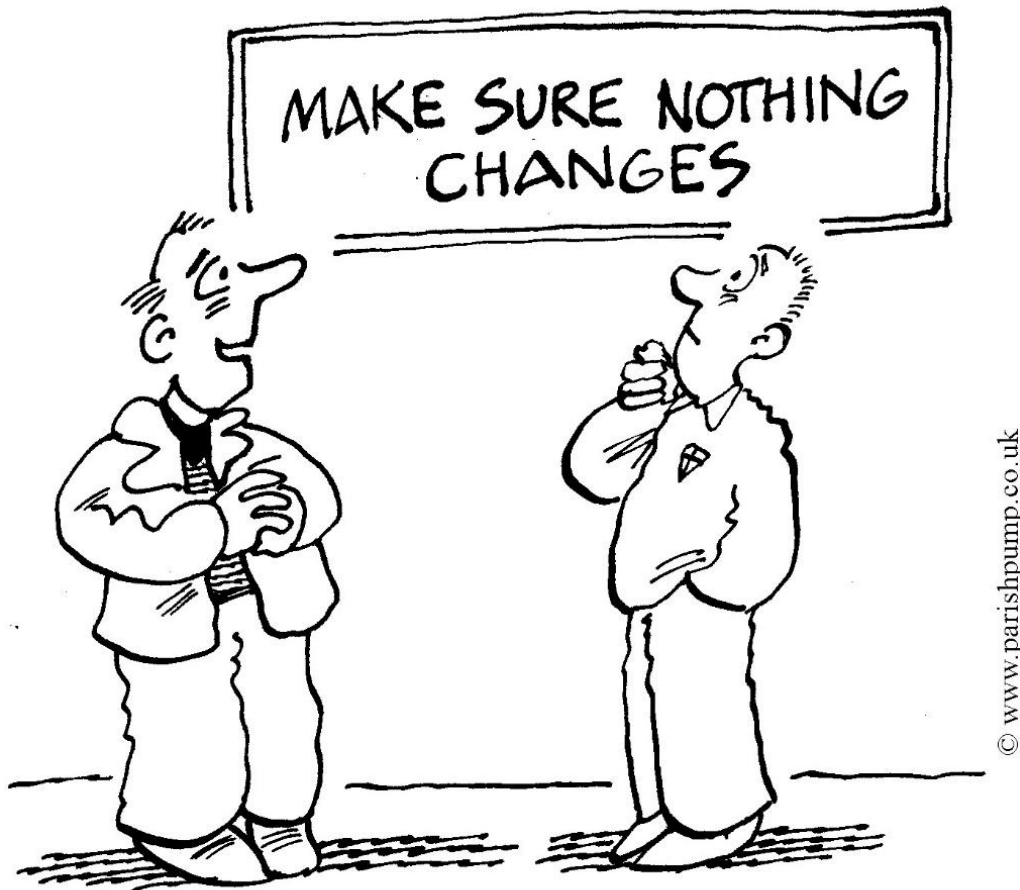
All this signals a future not of co-operation but of an economic race for future supremacy. In such a scenario action, being led by strong governments is likely to be more successful than a market led approach. In the past it has been the West which has claimed the lead in innovation. This time instead of accepting a second place in the world, the users of fossil fuels may decide, once they see the way the wind is blowing, to continue to use them despite the dire consequences forecast. And bear in mind that the released CO₂ stays almost permanently in the atmosphere so the release during the targeted periods of reduction are still durable and very harmful.

There is a thread of academic thinking which recognises common attributes of some past empires and large national states. They are seen to have passed through a series of developmental periods beginning with a pioneering period where the new culture is developed and implemented, followed by the suppression of alternatives and values accompanied by commercial success (aided by peace) where output and trade rises exponentially to give general affluence. This is then accompanied by a transition to the concentration of wealth and power in the hands of a ruling elite, growing ever further away from the realities on the ground (you can certainly see this in some large companies and agglomerates). Then there is a drift towards decadence as the strata of society becomes ever more disconnected and unable to address the current problems; and finally failure though disintegration of purpose. Does this ring any bells?

So what may we reasonably expect from Cop 26? Shall we get real policies and strategies covering such subjects as were set out in last month's magazine? More likely we shall get policies with no or little content; no more than sweet words and some arguable improvements in targets and expectations - enough to put the baby to sleep for another year, while nations turn back to consider their national interests and other immediate problems. If more mines and oil and gas facilities are set up, arguments to support them will be found and, well, they will only be history by the next COP meeting.

How glad one would be to be proved wrong!

Harry Ingram



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*...it's perhaps not the most dynamic of mission statements...
but at least it received the unanimous approval of the Church Council!*

Joint statement on climate change by the Archbishop of Canterbury, Pope Francis and Ecumenical Patriarch

Pope Francis, Ecumenical Patriarch Bartholomew and the Archbishop of Canterbury join together for the first time in urgent appeal for the future of the planet

For the first time, the leaders of the Roman Catholic Church, the Eastern Orthodox Church and the Anglican Communion have jointly warned of the urgency of environmental sustainability, its impact on poverty, and the importance of global cooperation.

Pope Francis, Ecumenical Patriarch Bartholomew and Archbishop Justin Welby urge everyone to play their part in 'choosing life' for the future of the planet.

In a joint statement, the Christian leaders have called on people to pray, in this Christian season of Creation, for world leaders ahead of COP26 this November. The statement reads: 'We call on everyone, whatever their belief or worldview, to endeavour to listen to the cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us.'

The joint declaration strikes a clear warning - 'Today, we are paying the price...Tomorrow could be worse' and concludes that: 'This is a critical moment. Our children's future and the future of our common home depend on it.'

The three Christian leaders spoke against injustice and inequality, saying: 'We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth's resources than the planet can endure. But we also face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them.'

The statement calls on people to:

- Pray for world leaders ahead of COP26
- For individuals: To make meaningful sacrifices for the sake of the planet, working together and taking responsibility for how we use our resources
- For those with far-reaching responsibilities: To choose people-centred profits and lead the transition to just and sustainable economies

Read the full statement here - <https://www.archbishopofcanterbury.org/news/news-and-statements/joint-statement-climate-change-archbishop-canterbury-pope-francis-and>

Reducing Carbon and Costs at St Mark's

The Archbishop of Canterbury has spoken eloquently about the Climate Crisis including most recently in his joint statement with Pope Francis to world leaders ahead of COP26 in November. He wants the Church of England to play its part in addressing the crisis and has set out his goal – namely that all churches must become net zero in terms of carbon emissions by 2030.

St Mark's needs to meet the Archbishop's target too – which means that we need to reduce our carbon emissions by 44 tonnes each year. And some more domestic issues make it a timely topic: the church's heating systems are old and may not last much longer.

It is not an easy goal. Reducing carbon emissions to zero in under a decade would be difficult for many. But for churches, with their large and inefficient buildings, and with the many demands on their purses, it could be seen as an insurmountable challenge. The electricity required to power church activities is substantial; the amount of heating required to warm often huge and draughty spaces is astronomical – and this is reflected in both the carbon emissions and the costs.

However, churches in some of the coldest and most remote parts of the country are rising to the challenge and have made stellar progress. Many have already made it to net zero (see links at the end for some examples). They're saving carbon and they're saving money – and St Mark's should be able to get there too.

An assessment of the different energy options for St Mark's has been carried out and has yielded some interesting results. We have looked at the different heating systems available, and assessed them on grounds of cost, return on investment (or in other words, the time before the original outlay is 'paid back' by savings on energy bills), carbon savings and ability to meet the needs of the congregation. A summary of the options and their pros and cons is given first, and a table at the end provides a quick comparison.

Heat pumps

Ground source heat pumps are expensive and work best with underfloor heating which is difficult to install in the church given the stone floors. An air source heat pump would be similarly expensive and unsuitable for the church. However, an air source heat pump could suit the hall buildings well, and be installed for circa £50K.

Both types of heat pumps save about 60% of carbon compared to traditional heating systems – which would be about 15 tonnes for the church, and 8 tonnes for the hall each year.

Solar energy

A solar panel array on the hall roof should generate enough energy to cover over three quarters of our annual electricity requirements. Surrey County Council's collective purchase scheme enables St Mark's to buy panels for £21,000 – about half current market cost – if we move quickly.

Electricity is more carbon-intensive than gas, and solar panels generate virtually no carbon emissions. So, although we use relatively little electricity compared to gas, generating three quarters of our electricity with solar panels would result in a significant carbon reduction of nearly 5 tonnes each year.

Pew heaters

Pew heaters use carbon-intensive electricity, but as they heat people rather than the air around them they can be very efficient when used in large spaces such as churches.

The pew heaters themselves would cost around £25,000 for the full church (plus some installation costs). They can be used as required so that only populated parts of the church are heated. This would result in significant carbon savings, compared to the current heating system, of about 22 tonnes each year. We could reduce the initial outlay by installing them one section of the church at a time.

Other energy system options

Some other energy systems have been discounted for the time being: hydrogen and biogas boilers are not market ready yet and biomass and infrared heating are not suitable for the church building. However, these options could bear exploration in the future.

'Do nothing' or behaviour change options

We should not forget the 'do nothing' option as it is undoubtedly the most effective in terms of carbon reductions, it is obviously the cheapest, and the response to the pandemic has demonstrated the flexibility of our congregation.

If services for just one week in a typical January moved to the hall it would save 1 tonne of carbon. Repeating this for another week in February and one further week in March would save another 2 tonnes. This would affect people for just 3 days in the year if they attend one service a week – and would reduce carbon by the same amount as solar panels costing £21,000 would save in 8 months.

Conclusion

We now have some choices to make. We need to consider immediate costs and future savings of new energy systems, as well as the risk of rising traditional energy costs. We also need to consider Archbishop Justin's message to the Church, asking us, 'to take responsibility for the way we use resources' and think hard about what we can best do to reduce carbon emissions. Hopefully the information given here will help us all to make the best choices. All questions, suggestions, and thoughts are welcome as we consider these issues as a community.

Table showing energy options and their:

- installation cost;
- carbon savings as a percentage compared to current carbon emissions;
- energy that would be covered (e.g. heating, hot water (HW) or electricity);
- actual carbon savings in tonnes CO₂; and,
- time taken before the investment pays for itself through reduced bills.

Option	Cost	Approx CO ₂ savings	Coverage	Tonnes CO ₂ saved pa	Approx. payback on investment
Ground source heat pump	£500K	60%	Heating and HW	23	Would need to replace pump before payback
Air source heat pump (church)	£250K	60%	Heating	15	Would need to replace pump before payback
Air source heat pump (hall)	£50K	60%	Heating and HW	8	10 years (lifetime 15-20 years)
Solar panels (collective purchase)	£21K	95%	Would generate 3/4 of current electricity	4.76	6 years collective purchase (lifetime 25-30 years)
Pew heaters (church)	£25K + install costs	90%	Church heating	22	10 years (lifetime 15-20 years)
Behaviour change	Negligible	Up to 50%	Primarily heating and lighting	Up to 22	Immediate savings

All numbers are based on estimates. Energy requirements and options were explored with structural engineers (Arup); two local architects (Reigate, Campbell); alternative energy contractors (IsoEnergy, Homesmart, BN Thermic); and, colleagues at churches that have undertaken similar energy transitions or explorations of heat pumps, biomass, pew heating, and behaviour change options (various EcoChurch contacts).

Links to further information

[Joint statement from the Archbishop of Canterbury, Pope Francis and Ecumenical Patriarch Bartholomew](#)

[‘The coldest church in Christendom’ - pew heaters in a Northumberland church](#)

[Britain’s first net zero church in 2010: solar panels on a Grade I listed church](#)

Puzzles

November Sudoku Puzzle

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

October Solution

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

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November Crossword

Biblical references are from the New International Version

Across

- 1 In David's battle with the Arameans, 700 of these were killed (2 Samuel 10:18) (11)
- 9 'No — , impure or greedy person has any inheritance in the kingdom of God' (Ephesians 5:5) (7)
- 10 City on the banks of the River Nile (5)
- 11 Stamped addressed envelope (1,1,1)
- 13 Taverns (4)
- 16 'Be on your guard; stand — in the faith' (1 Corinthians 16:13) (4)
- 17 'He will not always — , nor will he harbour his anger for ever' (Psalm 103:9) (6)
- 18 and 27 Down Where the magi came from and what guided them (Matthew 2:1-2) (4,4)
- 20 Ancient Celtic alphabet of 20 characters (4)
- 21 She married Esau when he was 40 years old (Genesis 26:34) (6)
- 22 A great-grandson of Noah (Genesis 10:7) (4)
- 23 Title accorded to certain Roman Catholic clerics (abbrev.) (4)
- 25 'My house will be a house of prayer; but you have made it a — of robbers' (Luke 19:46) (3)
- 28 Annie (anag.) (5)
- 29 Plead with (Zechariah 7:2) (7)
- 30 Tenth foundation of the new Jerusalem (Revelation 21:20) (11)

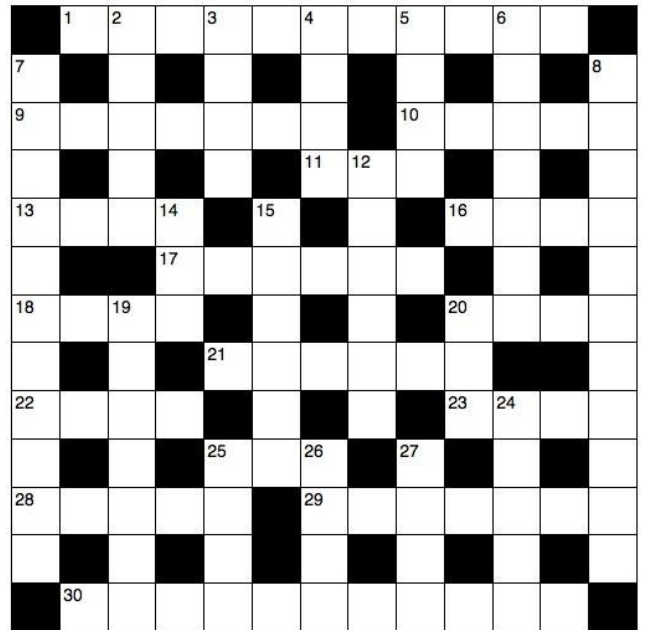
Down

- 2 'We have a building from God, an eternal house in heaven, not built by — hands' (2 Corinthians 5:1) (5)
- 3 Uncommon excellence (Proverbs 20:15) (4)
- 4 'You have exalted my horn like that of a wild ox; fine — have been poured upon me' (Psalm 92:10) (4)
- 5 — Homo ('Behold the Man') (4)
- 6 'He has given proof of this to all men by — him from the dead' (Acts 17:31) (7)
- 7 'Our — is in heaven' (Philippians 3:20) (11)
- 8 'This is a day you are to — ' (Exodus 12:14) (11)
- 12 Assault (Psalm 17:9) (6)
- 14 'Jesus found a young donkey and — upon it' (John 12:14) (3)
- 15 Liverpool dialect (6)
- 19 'Remember the — day by keeping it holy' (Exodus 20:8) (7)
- 20 Nineteenth-century German physicist after whom the unit of electrical resistance is named (3)
- 24 Nazirites were not allowed to eat this part of a grape (Numbers 6:4) (5)
- 25 'If anyone would come after me, he must — himself and take up his cross and follow me' (Mark 8:34) (4)
- 26 Evil Roman emperor from AD54 to 68, responsible for condemning hundreds of Christians to cruel deaths (4)
- 27 See 18 Across

October Solution

Across: 1 dare; 3 cherubim; 9 son Tohu; 10 yield; 11 ranch; 12 enlist; 14 Baalah of Judah; 17 Edward; 19 Sheol; 22 media; 23 open air; 24 apostasy; 25 Eton

Down: 1 describe; 2 run in; 4 household gods; 5 royal; 6 blessed; 7 MIDI; 8 Joshua; 13 children; 15 added to; 16 Jasper; 18 await; 20 exalt; 21 YMCA





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Beethoven:	Egmont Overture
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Shostakovitch:	March from his Jazz Suite
Frank Sinatra:	New York, My Way and The Lady is a Tramp
Bernstein:	Candide Overture

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