

Services at St Michael & All Angels Cuxton		
Sunday 3 rd June Trinity Sunday	9.30 Family Communion	Proverbs 8 vv 1-4 p641 Proverbs 8 vv 22-31 p642 John 16 vv 12-15 p1084
Sunday 10 th June Trinity 1	9.30 Holy Communion	1 Kings 17 vv 17-24 p358 Galatians 1 vv 11-24 p1168 Luke 7 vv 11-17 p1035
Sunday 17 th June Trinity 2	8.00 Holy Communion	Genesis 13 vv 1-18 p14 Mark 4 vv 21-41 p1006
	9.30 Holy Communion	2 Samuel 11 v26 – 12 v10 p315 Galatians 2 vv 15-21 p1169 Luke 7 v36 – 8 v3 p1036
Sunday 24 th June St John the Baptist	9.30 Holy Communion (said)	Isaiah 40 vv 1-11 p723 Luke 1 vv 57 -80 p1027
Sunday 1 st July Trinity 4	9.30 Family Communion	1 Kings 19 vv 15-21 p361 Luke 9 vv 51-62 p1040
Services at St John the Baptist Halling & the Jubilee Hall Upper Halling		
Sunday 3 rd June Trinity Sunday	8.00 Holy Communion Jubilee Hall	Exodus 3 vv 1-15 p59 John 3 vv 1-17 p1065
	11.00 Holy Communion	Proverbs 8 vv 1-4 p641 Proverbs 8 vv 22-31 p642 Romans 5 vv 1-5 p1132 John 16 vv 12-15 p1084
Thursday 7 th June Corpus Christi	9.30 Holy Communion	Genesis 14 vv 18-20 p15 1 Corinthians 11 vv 23-26 p1152 John 6 vv 51-58 p1071
Sunday 10 th June Trinity 1	11.00 Holy Communion	1 Kings 17 vv 17-24 p358 Galatians 1 vv 11-24 p1168 Luke 7 vv 11-17 p1035
	5.30 Evening Prayer Jubilee Hall (S Barnabas)	Isaiah 42 vv 5-12 p727 Acts 14 vv 8-28 p1109
Sunday 17 th June Trinity 2	11.00 Holy Communion & Stop! Look! Listen!	2 Samuel 11 v26 – 12 v10 p315 Galatians 2 vv 15-21 p1169 Luke 7 v36 – 8 v3 p1036
Sunday 24 th June St John the Baptist	11.00 Holy Communion & Confirmation	Isaiah 40 vv 1-11 p723 Galatians 3 vv 23-29 p1170 Luke 1 vv 57 -80 p1027
Sunday 1 st July Trinity 4	8.00 Holy Communion Jubilee Hall	Genesis 27 vv 1-40 p28 Mark 6 vv 1-6 p1008
	11.00 Holy Communion	1 Kings 19 vv 15-21 p361 Luke 9 vv 51-62 p1040

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Copy Date July Magazine 8th June 8.30 am Rectory.

On Thursday afternoons we have a **Mother & Toddler** service at Halling at 2.00 and at Cuxton on the last Wednesday of the month at 10.45. **Sunday School** is at Cuxton Church Hall at 9.30 (not first Sundays or school holidays). **After School Club**, Thursdays @ St John's.



Dare I Quote the Prayer Book?

To put this question in context I must go right back to the Church which Jesus founded.

What did it mean to be a Christian in New Testament times and for the first couple of centuries AD? The life and teaching of Jesus commanded a response. It was He Who revealed what it would truly mean to

love the LORD your God with all your heart, with all your soul, with all your mind and with all your strength. It would mean to love your neighbour as yourself.

Christ demanded complete commitment from those who claimed to follow Him (Mark 8 v34.) On the other hand, those who followed Him would become the children of God (John 1 v12).

They, and they alone, would experience joy and life in all its fulness (John 10 v10).

The early Christians constituted an unpopular minority among both Jews and Gentiles. Sometimes they were persecuted for their allegiance to Jesus. Yet they themselves felt very privileged. They called themselves “saints” (1 Corinthians 1 v2). They were the Body of Christ (1 Corinthians 12 v13). They were free because they knew Jesus, the Way the Truth and the Life (John 8 v32). They had the mind of Christ (1 Corinthians 2 v16). They were living stones, together making up the Temple of the Holy Spirit (1 Peter 2 v4). St Peter himself describes what Christians are when he says *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light* (1 Peter 2 v9). There were no gender, class or social divisions in the early Church (Galatians 3 v28).

Christians related directly to God through Jesus. They had no need for earthly temples, sacrifice or priesthood, because they were all washed clean by Christ’s sacrifice of Himself. Each one of them could come to God directly anywhere at any time because every Christian was incorporated into the Body of Christ, baptised into His Death and Resurrection (Romans 6 v3). The expectation was that every Christian would live eternally in God’s presence through the redeeming work of Jesus.

Faith mattered more than anything to them. It was expressed in their fellowship and worship. Unpopular or not, they had a sacred duty to share the Good News of Jesus with the whole world.

In the very early days, they even shared their possessions. They were attentive to the apostles’ teaching. They met daily for fellowship and worship. They broke bread together daily (Acts 2 vv 41-47).

You become what you worship. The early Church was a eucharistic community. On the night before He died, Jesus told them to do this in remembrance of Him (Luke 22 v19). On the first Easter Sunday, the Risen Christ made Himself known to His disciples in the Breaking of Bread (Luke 24 v30). From then on, the Sunday

Eucharist* was the characteristic Christian act of worship. Not only were they obeying His commandment, they were proclaiming His Death until He comes again (1 Corinthians 11 v26). They were participating in His Body and His Blood (1 Corinthians 10 v16). Holy Communion was the Christian Passover, commemorating Christ the Passover Lamb Whose Blood liberated His people from slavery to sin and death. It was a pure offering to be offered everywhere in God’s Name (Malachi 1 v11). In Holy Communion, Christians were fed on Jesus, the Bread of Life, and received medicine for their souls from the Divine Healer.

The early Christians went to some trouble to take part in Holy Communion. They had to go early before work. (Sunday is a normal working day in pagan cultures.) They sometimes risked imprisonment or death. They were very often unpopular and ridiculed for being Christians. Nevertheless, many chose a martyr’s death rather than let Jesus down. The Bible warned them not to let fear of persecution or business with worldly affairs put them off meeting together for worship and fellowship (Hebrews 10 v25).

Meeting together, all Christians had access to God through Jesus. They did not need temples or priests. They were all the Temple of God; they were all members of a royal priesthood, a holy nation. The whole Christian community celebrated the Eucharist; the Bishop presided. While Christians did not need priests (in the Old Testament sense) they soon discovered that they needed leaders (oversight[†]) to guarantee the orthodoxy of their teaching, to head the Church’s mission to the world, to maintain discipline in the Christian community and to preserve the Church’s unity. These leaders came to be known as bishops and naturally presided at the Eucharist, that meeting for fellowship and worship in which Christ is proclaimed and His Body the Church is

* Depending on emphasis, the Eucharist is sometimes referred to as Holy Communion or the Lord’s Supper or the Mass. They are all, however, basically the same thing, Christians meeting together as the Body of Christ to break bread together, to remember what He has done for us, to enjoy His contemporary presence and to anticipate the coming of His Kingdom – just as He commanded us to do.

† Oversight in Greek is episkope επισκοπη. The person who exercises oversight is the episcopos επισκοπος. Episcopos is normally translated “bishop.”

built up in the unity of His Holy Spirit. As there were more churches, bishops delegated these functions to parish clergy[‡] in the suburbs and villages surrounding cathedral cities. This is why today all Christians are invited to meet together to celebrate the Eucharist in church every Sunday, but it is the ordained leader – the bishop or the priest – who presides.

This description of life in the early Church sounds wonderful, but things were never perfect. Christians are only human! The flesh lusts against the Spirit (Galatians 5v17). This became more of a problem as time went on. The Church grew rapidly through the conversion of thousands. Persecution ceased. Christians ceased to be an unpopular minority and became the dominant majority. Eventually, Christianity became the official religion of the Roman Empire. Being a Christian was no longer something different, something you became when you first accepted Jesus into your life, a faith for which you were prepared to live and die. Being a Christian was just ordinary. It was what everybody was. In fact you might find yourself an outsider and discriminated against if you did not say that you were a Christian.

A split began to develop between merely conventional Christians – decent people who tried to live a reasonably good life, went to Church on Sundays, said their prayers and gave to charity – and those whose lives were consumed with a passion for Jesus. The latter tended to become hermits, monks or clergy. The former were just ordinary citizens of the countries they lived in. The word “saint” ceased to be used to mean any Christian and tended to be reserved as a title for very special people. Really holy people still thought that they should give up everything for Jesus. Most Christians, however, did not think it was realistic to deviate too far from the norms of secular society in terms of the way they ran their homes and businesses, their sex lives, military service etc. There was a proper fear of using Sacraments like Baptism and Holy Communion unworthily (1 Corinthians 11 v27) and this tended to make “worldly” Christians put off Baptism and abstain from Holy Communion, because, on the one hand, they could not see how they could stop compromising

[‡] Confusingly, these parish clergy (or presbyters) soon came to be called “priests”.

with the world we all have to live in, but, on the other hand, feared that they would be provoking God if they partook of these holy things without any serious intent of putting the things of this world firmly behind them.

By the high Middle Ages, this split had become institutionalised. In theory, virtually everyone was a Christian. Kings, soldiers and ploughman – the laity in fact - were baptised as babies. They were encouraged to pray and to live in accordance with the Ten Commandments. By and large, however, it was accepted that it was unrealistic to expect them to live by the standards Jesus lays down for Christian perfection. There was confession and penance to expiate lapses. Lay people were not expected to have a very deep understanding of spiritual matters. Bibles were only available in Latin. Services were conducted in Latin. Most devotional literature was in Latin. Everybody was quite rightly expected to attend Mass every Sunday, but most lay people only received Holy Communion once a year at Easter. They were too afraid of receiving the Sacrament unworthily and thereby eating and drinking their own damnation[§]. When they did receive Holy Communion, the laity did not share the wine, being excessively afraid of spilling the precious Blood.

On the other hand, the clergy and members of religious orders were supposed to devote the whole of their lives to God. Not only was there daily Mass, but they also took part in the divine office – services of bible reading, worship and prayer, held several times a day preferably sung in community or, failing that, said alone. The clergy and religious were meant to live exemplary lives, serving God and the laity and preparing themselves for Heaven. No doubt the one group enjoyed the privileges and the other enjoyed the freedom from responsibility.

This mediaeval two tier system developed in response to the problem posed by the fact that Christianity had evolved from being the faith of a highly dedicated persecuted minority into an established religion. People who believed that there is no salvation outside the Church could not in charity exclude anyone, but the inclusion of all sorts and conditions was bound to cause

[§] 1 Corinthians 11 v29

problems for an organisation which sees its goal as divine perfection for all its members (Matthew 5 v48).

Two tier Christianity has its own tensions, however. For a start, there is no warrant for it in Scripture. You are either for Jesus or you are against Him (Matthew 12 v30).

Mediaeval clergy and members of religious orders only too often failed to live up to their high calling. Many ordinary laity longed for a deeper relationship with God.

Even had the system worked, however, it would still have been wrong. The clergy had come to be seen as mediating between God and ordinary people. They offered the sacrifice of the Mass on behalf of the congregation. This kind of thinking is fundamentally flawed theologically. All Christians have access to the Father and our only Mediator is Jesus.

It was the task of the Reformation to recapture these insights. All Christians have immediate access to God. All Christians are called to live holy, self-sacrificial lives, loving God with all their hearts and their neighbours as themselves.

Thomas Cranmer, the Archbishop of Canterbury who presided over the Reformation in England, pursued the vision of a Christian England, in which all of us, clergy and laity alike, would comprise *a chosen generation, a royal priesthood, an holy nation, a peculiar people; to shew forth the praises of him who hath called us out of darkness into his marvellous light.* To this end, he intended us to have the Bible in English and made freely available for everybody to read. Other devotional literature was printed in English. Orders of service were translated and rewritten in English so that every English person could attend Church and participate fully in what was going on.

The services of the divine office were reduced to two, Morning and Evening Prayer** to be said daily in every parish church. The hope was that ordinary people would be able to join in these services with their parish clergy every day.

Not only was the Holy Communion service to be conducted in English, every confirmed person attending was to receive Communion on each occasion. The Holy Communion service was to be provided at least every Sunday and on every other major holy day.

This did not mean that the reformers were any less concerned than people in the Middle Ages†† about people receiving unworthily. Those intending to come to Communion must, the Prayer Book, says examine their own lives beforehand, confess their sins to God, make amends to anyone they have harmed and forgive those who have wronged them. They must come with humble, thankful hearts as they consider what Jesus has accomplished for us on the Cross.

The vision of the English Reformation was that the English people would be a holy people, people who knew their bibles well, had a humble faith in God, kept His commandments and met frequently and regularly at the Lord's Supper.

Of course, it did not work out like that. Many people were reluctant to make the commitment implied by receiving Communion frequently. Following the Reformation, the clergy were not allowed to celebrate Communion without a congregation. So the Eucharist came to be celebrated only three or four times a year in most parishes and Morning and Evening Prayer became the usual services.

After the reign of Queen Mary, the Protestants split into sects. Contention between Christians scandalously fuelled our bloody civil war. Englishmen and women became afraid of commitment in both religion and politics and, by the eighteenth century, enthusiasm was a dirty word.

It took the religiously serious Victorians to rediscover the vision of Holy Communion in every parish every Sunday and even then the Eucharist was normally celebrated by a devoted minority early in the morning while ordinary Christians came to Morning or Evening Prayer later in the day. (In fact, in many places, the gentry attended Mattins, while the servants cooked the gentry's dinner, and then the servants

** Mattins and Evensong

†† or St Paul!

went to Evensong!) Instead of early Christian unity, the Victorian Church was divided by class and degree of devotedness.

The twentieth century brought us the Parish Communion Movement. At last we had got back to the practice of the early Church. Every Christian would celebrate the Lord's Supper every Sunday with every other Christian. There would be no more distinction between being an ordinary "Mattins" Christian with a commitment to common decency and being a "Holy Communion saint" with manifest devotion and piety.

But has it worked? By the end of the twentieth century, it had become very hard to think of England even potentially as a holy nation, a royal priesthood. People in general no longer described themselves as "C of E" even in the most weakly conventional sense. Maybe we were moving back towards the situation of the early Church in which Christians would constitute a minority in a secular and pagan culture, a minority, moreover, which might expect to be ridiculed or even persecuted.

The way I see things in the twenty first century is that the early Church was right and the Reformers were right. What is required of all Christians is total commitment. Together we comprise the Body of Christ. This commitment is expressed in commitment to worship and prayer, commitment to personal spiritual growth, commitment to mission, commitment to social justice, commitment to caring for everyone who is in need, commitment to stewardship of the wider Creation. All these commitments are set forth in the Eucharist, the service Jesus gave us, and in Holy Communion we obtain the grace to see them through to the end. And this is where I wonder whether I dare to quote the Prayer Book. When the English Reformation failed to re-create the English Church as a Eucharistic community, parish clergy were given the following words to read in order to encourage Christians to take part in the service their Lord had ordained for them. If we think the Reformer's words are true, I guess we will act on them. If you think the Reformer's words are not true, I should be interested to know what you believe the truth is about public worship in general and Holy Communion in particular?

Roger.

"Dearly beloved brethren, on Sunday next I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great an injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father."

Which Was The True Holy Man?

AB was such a holy person that his fervent prayers moved even Heaven to do his bidding. YZ was such a holy person that his fervent prayers moved even himself to do Heaven's bidding.

St Irenaeus

The glory of God is a living man and the life of man is the vision of God.

Thanks

At the Annual Meeting on 28th April anxiety was expressed about the weeds growing in the gulley around St Michael's. Not only do they look unsightly but they could do thousands of pounds worth of damage to the stonework and drainage. Most people present were already fully committed to doing church work. The job would not suit an older person. Could we afford to pay someone?

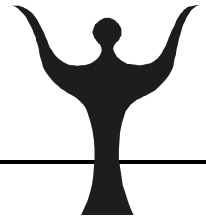
The following Wednesday, it was noticed that the job had been done. At the time of writing, we do not know by whom. But, whoever you were, thank you very much.

Science and Religion Forum

President: Professor John Hedley Brooke, **Chairman:** Professor Neil Spurway.

<http://www.srforum.org>

Registered Charity Number 1034657



The 2007 Annual Conference

Theology Evolution And The Mind

6th – 8th September 2007

Canterbury Christ Church University, England

The Main Speakers

Speakers: Prof. Steven Mithen (Prehistory of Mind and Religion), Prof. Neil Spurway (What can Evolved Minds know of God?) Prof. Roger Trigg (Are we Ghosts or Machines?), Dr. Fraser Watts (Evolution, Religion and Theology) and Dr. Jeremy Law (A Theological Reflection on the Development of the Brain/Mind in *Homo Sapiens*).

Short papers (maximum 15 minutes) on the conference theme may be submitted by participants.

For all bookings and further information contact: Rev'd Roger Knight, SRF Conference, The Rectory, 6, Rochester Road, Cuxton, Rochester, Kent, ME2 1AF, England, Tel: +44 (0)1634 717134; Email: RogerKnight@aol.com

From the Registers

Thanksgiving For the Birth of a Child:

29th April Liam Michael Psaila St Michael's

Baptisms:

22nd April Robert Michael Monk Demelza Close
22nd April Amelia Daisy Ingram Nine Acres Road

Funerals:

26th April Greta Lawry (72) Meadow Crescent
4th May Peter Gerald Latter (75) High Street
11th May Edward John Borner (69) formerly of Halling
Gladys Shorthouse Harold Road

Obituary Notice

Stanley Howard, Rector of Cuxton 1940-51) died peacefully on 19th April after a short illness. It was during his ministry at Cuxton that Stanley married and became the father of three sons. After Cuxton, he was vicar of St Paul's Cheltenham for nearly 25 years and retired to Bournemouth before spending his last years with his son William in Norfolk. *Requiescat in pace.*

Greta Lawry RIP

I would like to send my warm thanks to all of Greta's relatives and friends who came to Halling Church, Vinter's Park Crematorium and Newnham Court Pub, and to those who couldn't be there with us, to celebrate her life on Thursday 26th April. The number of people there made me proud to have been her husband. I hope that I managed to speak with most of you. The flowers received made a wonderful tribute and donations to W.C.R.F and Kent Air Ambulance have now exceeded £1000. Many thanks to you all.

Pat Lawry.

Confirmation 2007

Please remember in your prayers those to be confirmed at St John's on 24th June at 11.00: Sharon Sbrocchi, Sophie Farrow, Philip Farrow, Samantha Farrow, Trudy Fenton-Scott, Joyce Heighes.

Nature Notes

April 2007

How different this April has been compared with previous years. There has been hardly any rain, no April showers and storms but the sun has shone brightly and it has been pleasantly warm with mainly easterly winds. I have walked in the woods where I have watched the buds burst on the trees and marvelled yet again at the beauty of the spring flowers. This spring, however, all the flowers have come at once. Celandines, wood anemones, violets, cuckoo-flowers, primroses, stitchwort and bluebells have been flowering at the same time. In the past it has always been a delight for me to watch them gradually make their presence known. On the 14th I walked across church fields, which was full of golden buttercups. A few bluebells were in flower. By the 22nd, Wingate Wood was a sea of beautiful bluebells, which filled the air with their glorious fragrance. Clumps of yellow archangel nestled among cow parsley, which was gradually bursting into flower. White ramsons, dainty sanicle, celandines, cuckoo-flower, primroses, stitchwort, bugle and ground ivy clothed the woodland floor.

April 1994

I drew buttercups, bugle, herb robert, stitchwort and cow parsley. The sound of the wind in the trees is a waterfall, while the bluebells, which carpet the woods, waft their heady perfume on the air. The warm spring sunshine brings the woodlands alive with green leaves and a myriad of flowers; all is

humming with life. Harsh cries of pheasants contrast with the heavenly choir of songbirds. It is beautiful to the ear, challenging the metallic sounds of man.

April 1996

April began with cold winds and frosts, with spring still hovering on the verge of winter sleep. The sun shone brightly, gradually bringing the woods to life, first with clusters of beautiful pale yellow primroses and mauve and white violets, then with buds bursting forth in leaf on hawthorn bushes followed by the emerging wings of beech leaves from their chrysalises. Blackthorn blossom appeared like snow on the marshes where skylarks sang and bunting flew from bush to bush. Summer arrived fleetingly, bringing high temperatures, which caused a rush of green in gardens and woodlands. The cuckoo's song was heard and swallows were seen skimming overhead, then on the final day of the month, cold winds again dominated the scene.

April 1997

April has dawned with brilliant, very warm sunshine. Violets, primroses and celandines flower in profusion along the banks of Six acre Wood where leaves are continuing to unfurl. Beautiful sunshine continues but accompanied by bitter northeast winds, so that walking on Halling Marsh is a chilly experience. Garlic mustard, ground ivy, forget-me-nots and green alkanet have entered the floral arena, then, by the second week, temperatures rise with still no sign of rain. On the marsh, where May blossom was breaking into flower, large cracks are appearing on the sun baked paths. More cold winds blow, but the sun continues to shine. I find cut leaved cranesbill and fumitory, and then along the creek, five beautiful shelduck come into view. Wood anemones, stitchwort and herb robert flower in the woods, joined by yellow archangel and bluebells, whose carpets of deepest blue fill the air with their heady fragrance. Oilseed rape flowers fill the fields with bright yellow and a pungent aroma, which invades the sensory organs. Chilly winds continue and only a few drops of rain have fallen. The white and mauve lilac bursts into flower, but the sycamore and ash trees contain their leaves in tight buds. At last rain falls and the fragrance on the air is like nectar. Woodruff, sanicle and ramsons bloom in the woods where delicate beech leaves have unfurled. The month ends with glorious, very warm sunshine, as it began, and as I walk the marshland paths, I see hoary Alison, which bedecks the riverbanks, while tiny flowers of purple vetch peep out from grassy paths. A truly glorious month has been experienced.

April 2007

On the 28th I walked with the Countryside Group on Cliffe Marshes. The sun beamed down from blue sky lighting up the water and the surrounding countryside and a fresh east wind blew. Bob Bland, a very knowledgeable bird watcher, accompanied us. We identified forty species of birds and twenty-six species of wild flowers. It was wonderful to hear the songs of nightingales and skylarks. The month, which had been very beautiful, ended on a bright but rather chilly note because of the easterly wind.

Elizabeth Summers.

Church Hall Draw April: £40 to Dorothy Taylor, drawn by Grace Pearce.

St John's Draw April: £5 each to 7 (Miss Lucas), 12 (Mr Gardner), 79 (Mrs Catchpole), 110 (Miss Bourne), 128 (Mr Dance) – drawn by Mrs Knight.

Dickens Country Protection Society



The Society has received complaints from DCPS members about motor cyclists using the river wall on the Shorne and Higham Marshes. It has been suggested that the riders are not always considerate of walkers using the right of way. The Society would like to hear from anyone who has had experience of this. Please write to our secretary, Mrs P Lippiatt, 135, Heath Lane, Dartford, Kent, DA1 2TW. The Society is always keen to hear from members about anything that concerns them.

Halling Bellringers

Our ropes are in a dodgy state after 20 years of use. Already number 2 has broken and had to be spliced. So we are having to nurse them until they can be replaced. New ropes will be expensive and we are hard at work raising funds for this. We shall be having two stalls at the Halling Fun Day on 23rd June. Any help with fundraising will be gratefully received.

Jane rang for her first wedding this May.

Peter Silver.

Dates For Your Diaries

23rd June: Halling Fun Day. As well as the ringers' stalls mentioned above, our Thursdays' Children's mothers have a stall. As usual, there will be all the fun of the fair in the Recreation Ground.

27th June: Bible Study Rectory 7.30.

7th July: Barbecue in Rectory Grounds.

14th July: Concert in Jubilee Hall.

29th September: Soiree after Patronal Festival at Cuxton.

7th October: Harvest Supper at Halling.

27th October: Quiz in Church Hall.

The traditional August Activities are still to be finalised. Watch this space.

Thanks

I would like to thank you all for the most unexpected gift I was presented with at the APCM when I stood down as secretary. Also thank you for the roses and balloon. It has been a privilege to be the parish secretary for the past ten years or so (even though sometimes I thought it a bit of a chore!) and I wish Buffy a long and happy time as the new secretary. Shirley Crundwell.

Church Cleaning at St Michael's

Church cleaning is one of those jobs that has to be done and not many people want to do it. However, the more of us who share the job, the quicker and easier it will be done. Even if you can only hold a duster your help will be appreciated. So, with this in mind, it was proposed at the Annual Parochial Church Meeting that we will clean the church the first Wednesday of the month between 11.00 & 12.00, the bonus being that we can have lunch together at the monthly parish lunch in the hall. So, if you think you can help, we shall be pleased to see you there. SMC.



Cuxton WI

With Dorothy Drew in the chair, we started our meeting as usual singing *Jerusalem* and birthdays for the month of May were given out – quite a few this month. Dorothy also welcomed a guest, Anthea Epps, who we hope will join us as a member. After the business, including reports from Reps, Dorothy read out reports and detailed information regarding this year's Resolution. This is to urge the Government to stop the closure of Community (Cottage) Hospitals, which provide essential services to local people. Following a discussion among members, a majority vote was taken in favour of the Resolution. Cuxton have a delegate from St May Platt WI who will vote on our behalf at the AGM at the Royal Albert Hall.

After tea break, we held a Tombola in order to raise funds and somehow got left with three prizes over. So these will go into next month's raffle. There was also a selection of photographs of Cuxton and we had to choose three to go forward to the District Conference competition by putting coins against our favourites. These were photos of the church, a house at Upper Bush and Ranscombe Farm. *Flower of the Month* was won by Maureen Vinicombe, a beautiful purple pansy.

The Walking Group went to Bluebell Hill and took on the challenge of extremely steep footpaths, both up and down, including going through Burham Village. We were all pretty exhausted by the time we returned to the *Robin*

Hood pub for lunch!! Another walk took place this month in lieu of a cancelled outing. This was out to Grain and much enjoyed, again followed by a pub lunch. I think the food is part of the attraction!! Next walk will be in London, on a guided tour yet to be chosen.

We are looking forward to an outing to Little Bentley Hall near Colchester (the home of Tara



Halling WI

Evelyn, our president welcomed us all to the April meeting and Tricia, one of our newer members received her birthday rose. The minutes were read and signed and the correspondence was dealt with. Notice of the District conference to be held at West Malling village hall at the end of June, Halling to "man" the door, quite an easy job but it does mean be there early to collect everybody's £2's. The competition at the conference, three photographs of the village we live in. That won't be any problem, as we do have a few David Bailey's in our W.I. We also received notice of the National Federation Annual report and agenda for the Annual General meeting at the Albert Hall. Three of us will be going as observers. This is the best meeting to attend to see how the W.I. really works nationwide.

Ann Carter, an old friend of our W.I. was our speaker. Ceremonial London was her subject. Ann explained so clearly the different ceremonies in and around London. We learned a lot, for instance, why it is the King's Troop Royal Artillery and not the Queen's troop, the meanings of some of the trappings on the uniforms. They are not just braid and buttons.

Halling Historical Society

Passports Assassins and Traitors and Spies was the title of the talk given by Mr Lloyd of Canterbury on 19th April. He linked the four subjects by telling three stories, elaborating the evolution of the passport. The first told of the attempted assassination of Napoleon III by Piedmont (Italian) patriots in Paris c1860. They posed as Englishmen and easily fooled the authorities simply by travelling via England! Proper passports were promptly introduced! The second story was set in Berlin in 1914 when American citizens were anxious to return home before war was declared. One man lost his passport and it was used by a German spy to travel round England viewing military and naval installations. Having caught and executed the spy, photographs on passports were made mandatory! Thirdly, after the Second World War, Lord Haw Haw (William Joyce) unsuccessfully tried to avoid conviction for treason by claiming to be a German, but his British passport gave him away!

The next meeting looks equally interesting. *And So We Raised the "Mary Rose"*. Jubilee Hall 21st June, 7.30, £1.50 for visitors, £6.00 per annum to become a member.

Palmer-Tompkinson!) which promises to be a great day out. Another outing to Downe House and the RAF chapel at Biggin Hill is also being organised.

Next meeting: 7th June Birthday Celebration.

Ann Harris.

Nearly every thing represents something else, and some customs go back many centuries. Betty Head thanked Ann on our behalf. Refreshments were served this month by two of our newest members, Sonia and Jackie. They admitted they didn't know where everything was, but they do now and they made a good job of it. You are halfway there with Yorkshire tea. It makes an excellent cup of tea. Well done, girls. Before Ann left she judged our competitions. Flower of the Month was once again won by Evelyn, this time with a humble little cowslip. Something beginning with the letter L was won by my very old (even older than me) china ladle. It hasn't seen a drop of soup in my lifetime but it is unusual.

Next month is resolution meeting, only one this year, so we are having a Produce show, cheesy muffins, a fruit pie, paint a flower pot, stick three flowers in a container, and see how many bits and pieces you can cram into a normal size matchbox. Surely there is something there for all to have a go at. Doesn't matter if you don't win; it's the taking part that is important. Show us what you can do. Come along and see us. You can be sure of a good cup of tea and some friendly faces.

Phyllis.