

Dear Friend

In this time of global pandemic we are anxious not to forget marginalised people and communities living in poverty. Their needs remain and, in many cases, have been exacerbated by COVID-19.

Our annual Poverty and Hope Appeal, led by Bishop James, aims to raise money to help such marginalised people address the causes of poverty. Projects work with the local Church so our support is a huge encouragement to our brothers and sisters in Christ as they reach out to help their local communities. This year the Appeal will continue to support projects in Burundi, Sri Lanka, Syria, Zimbabwe and Kent.



We know that the pandemic has greatly affected many members of our own communities and that you may be struggling yourself. However, if you are able to do so please support the Poverty and Hope Appeal in whatever way you can.

There are a number of ways to make donations

- through your Church,
- by e-banking to Rochester Diocesan Society and Board of Finance, sort code 20-54-29, account 90760099, reference P&H plus something to identify you, unless you wish to remain anonymous),
- by card via the Poverty and Hope page on give.net (<https://www.give.net/povertyandhope/fundraising>),
- by cheque made payable to 'Rochester DBF' with 'Poverty and Hope' written on the back and posted to the Finance Team Rochester Diocese, St Nicholas Church, Boley Hill, Rochester ME1 1SL,

Your donation can be increased by gift aiding it. There are details how to do this at www.bit.ly/PovertyHope where you can find full details of the Appeal and the projects we are supporting.

Yours sincerely

Debbie Cooper

*Coordinator, Diocese of Rochester Poverty and Hope Appeal
6 Calverley Park, Tunbridge Wells, Kent TN1 2SH*

*Photo credits: left Christian Aid/Tim Burdon; centre Church Mission UK; right Tim Burdon/Christian Aid.
Poverty and Hope Appeal is part of the Diocese of Rochester, charity number 249339*

These are the services planned, but who knows what the future holds? We probably shan't be allowed to sing these hymns. Unless things change our only regular services will be Holy Communion on Sundays at 9.30 at Cuxton & 11.00 at Halling, plus 9.30 on Wednesdays at Cuxton & 11.00 at Halling. I hope to celebrate HC at Cuxton on Tuesday 29th at 9.30.

To arrange christenings, weddings or funerals, please contact me.

Services at St John the Baptist Halling			
6 th September Trinity 13	11.00 Holy Communion	Ezekiel 33 vv 7-11 p864 Romans 13 vv 8-14 p1140 Matthew 18 vv 15-20 p985	A&MR 171 For the Beauty 169 My God How Wonderful Psalm 119 vv 33-40 174 (tune 279) Lord of 185 Praise to the Holiest 186 Firmly I Believe &
13 th September Trinity 14	11.00 Holy Communion	Genesis 50 vv 15-21 p57 Romans 14 vv 1-12 p1140 Matthew 18 vv 21-35 p985	Psalm 103 <i>Choir please choose five hymns</i>
20 th September Trinity 15	11.00 Holy Communion	Jonah 3 v10 – 4 v 11 p928 Philippians 1 vv 21-30 p1178 Matthew 20 vv 1-16 p987	MP 15 At the Name of Jesus 10 Amazing Grace Psalm 145 249 Turn Your Eyes Upon 242 Thou Art Worthy 274 Who is on the Lord's?
27 th September Trinity 16	11.00 Holy Communion	Exodus 17 vv 1-7 p75 Philippians 2 vv 1-13 p1179 Matthew 21 vv 23-32 p989	EH 362 Glorious Things 341 Blest Are the Pure 58 (tune 12) The Sinless One 463 (Newington) Thine Forever 294 Just as I am 235 Forth In Thy Name
4 th October Trinity 17 Harvest Festival Dedication Festival	11.00 Holy Communion	Isaiah 5 vv 1-7 p689 Philippians 3 vv 4b-14 p1180 Matthew 21 vv 33-46 p990	EH 259 Come ye Thankful 493 Rejoice O Land 260 Fair Waved 262 We Plough the 261 To Thee O Lord 413 Now Thank We All
Services at St Michael & All Angels Cuxton			
6 th September Trinity 13	9.30 Family Communion	Ezekiel 33 vv 7-11 p864 Romans 13 vv 8-14 p1140 Matthew 18 vv 15-20 p985	SoF 192 Our God Reigns 22 A New Commandment Psalm 119 vv 33-40 329 Let There be Love Creed p 146 (Blaenwern) 50 Break Thou the Bread 10 All Heaven Declares
13 th September Trinity 14	9.30 Holy Communion	Genesis 50 vv 15-21 p57 Romans 14 vv 1-12 p1140 Matthew 18 vv 21-35 p985	SoF 425 How Great Thou Art 129 Freely Freely (with SA) Psalm 103 19 Amazing Grace 357 Living Lord 418 O Jesus I Have Promised

20 th September Trinity 15	9.30 Holy Communion	Jonah 3 v10 – 4 v 11 p928 Philippians 1 vv 21-30 p1178 Matthew 20 vv 1-16 p987	A&M 336 All My Hope Psalm 145 334 A Man There Lived 417 Praise We Now 356 Father, Lord of 421 Strengthen For Service
27 th September Trinity 16	9.30 Holy Communion	Exodus 17 vv 1-7 p75 Philippians 2 vv 1-13 p1179 Matthew 21 vv 23-32 p989	<i>Choir please choose 5 hymns.</i>
Tuesday 29 th September Michaelmas	9.30 Holy Communion	Genesis 28 vv 10-17 p30 Hebrews 1 vv 5-14 p1201 Revelation 12 vv 7-12 p1242 John 1 vv 47-51 p 1064	A&M 192 Praise My Soul <i>Gloria in Excelsis Deo</i> Psalm 103 144 Come Let Us Join 220 Fight the Good Fight 95 Holy, Holy, Holy 198 Ye Holy Angels
4 th October Trinity 17 Harvest Festival Dedication Festival	9.30 Family Communion	Isaiah 5 vv 1-7 p689 Matthew 21 vv 33-46 p990	A&M 288 Praise O Praise 289 Come Ye Thankful 290 We Plough 459 Give Me Joy
Holy Communion @ Cuxton 9.30 Wednesdays		Holy Communion @ Halling 9.30 Thursdays	
2nd September	I Corinthians 3 vv 1-9 Luke 4 vv 38-44	3rd September S Gregory the Great	I Corinthians 3 vv 18-23 Luke 5 vv 1-11
9th September	I Corinthians 7 vv 25-31 Luke 6 vv 20-26	10th September	I Corinthians 8 Luke 6 vv 27-38
16th September	I Corinthians 12 v31 – 13 v13 Luke 7 vv 31-35	17th September	I Corinthians 15 vv 1-11 Luke 7 vv 36-50
23rd September Ember Day	Proverbs 30 vv 5-9 Luke 9 vv 1-6	24th September	Ecclesiastes 1 vv 1-11 Luke 9 vv 7-9
30th September S Jerome	Job 9 vv 1-16 Luke 9 vv 57-62	1st October	Job 19 vv 21-27 Luke 10 vv 1-12

Copy day October Magazine Friday 11th September 8.30 am Rectory



All Things New

While we start the New Year on 1st January, for a lot of us September is the actual time for new beginnings. It is when the school and university year commences. Traditionally, it's

back to work after the August holidays. Many children go to school for the first time in September. Young adults go off to college. Maybe, in September, you're just easing into a new job, having left school or otherwise concluded your formal education a few weeks previously. We keep 15th September as Battle of Britain Day, the day of the worst fighting in that battle, but also when it became clear that the Luftwaffe could be driven back, the invasion was off, and we were just beginning to win the war.

But, what about this September? Who knows? We're being told that the schools must re-open and the children return, but it's hard to see how they can all go back to anything like normal if social distancing is still in place. Going to college or university will be a very different experience if much of the teaching is online and socialising is limited by the need to avoid infection. What about work? What jobs will there be, especially for people new to the workforce? How many will be going to work? How many will work from home? How many won't be able to find paid work? And those who are going back to work or school might not have been able to enjoy the holidays or gap years they had planned for.

Predictions are very uncertain. As I write, there is talk of a second wave of the virus in a few weeks. Could that mean a return to lockdown, businesses, schools and maybe churches closed down again?

Or will we tough it out, keeping going, but with whatever reasonable precautions we can take? Or maybe there will be a vaccine to prevent us getting infected or better treatments to cure us if we catch it. Even the most optimistic prophets don't predict a vaccine as early as September, however.

Or is this talk of a second wave too gloomy? Maybe the virus can be contained by such measures as track and trace, local lockdowns and stopping people moving from areas of high infection to less affected areas, whether across international borders or within countries. Maybe, like some other viruses, COVID 19 will mutate into something relatively harmless. I don't know. I don't suppose you do. We can only put our faith in God. He will look after us.

September sees S Matthew's Day on 21st. Matthew made a new beginning. When Jesus was on earth in bodily form, Matthew was a tax collector. We're not all that keen on paying taxes, even if we think they are being used to pay for worthwhile things like hospitals and schools, and tax collectors don't generally carry the same cachet as film stars and international footballers. In first century Palestine, it was much worse than that. Tax collectors were working for the occupying power, Rome. They could be seen as traitors to their nation and to their religion. Worse than this even, they very often bullied taxpayers into paying more than what was due and kept the difference themselves. One day, Matthew was *sitting at the receipt of custom* beside the Sea of Galilee. Matthew must have wondered what would happen when he heard Jesus and His disciples approaching his counter. What was Matthew thinking? Was he afraid that the Messiah would rebuke him as a quisling? Did he hope that Jesus might speak to him? Did he think it would be better if Jesus didn't notice him or ignored him? Longing or trepidation, or both? Well Jesus said to him, *Follow me*, and Matthew did and his life was never the same again. He was so excited and so much wanted to share what Jesus had done for him that he invited Jesus and the disciples to a feast with all Matthew's old mates – *publicans and sinners* as they were. The religious leaders didn't like the fact that Jesus had fellowship with *publicans and sinners*.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

It is a point of pride for me that, when one of my confirmation candidates who was a pupil at Cuxton Junior School heard a teacher tell the school assembly that Jesus came for good people, she bravely put up her hand and quoted this verse. Which is just as well. We are all sinners and Jesus came to heal us. What we have to do is to repent of our sins and to put our faith in Him. If we think we don't need to repent, we don't know ourselves very well.

S Matthew's Day 1986 was quite a new beginning for me. I was supposed to be preaching at the evening service at Canterbury Cathedral for the annual commemoration of the Battle of Britain. I had tea with a friend at Faversham and a car crash on the way to the cathedral. Another vehicle swerved across the central reservation on Rheims Way and rammed my vehicle. I was curate at S Christopher's Newington (Ramsgate) at the time and it was about time I made a move into my own parish. Bishop Say had indicated that he would be pleased to welcome me back to his Diocese of Rochester. Following the accident, I was unable to look after myself for a bit and went to live with my parents at Wigmore. So I was in the right place when Bishop Say telephoned to ask if I would be interested in Cuxton and Halling. I visited. The churchwardens were desperate to find someone to replace Alan Vousden. The bishop asked me when could I start? I said, "Any day after New Year's Day". He said, "2nd January." And here I have been ever since!

The other major festival in September is S Michael and All Angels. Behold I make all things new! In the story we read on 29th September, Michael the Archangel slays the dragon or serpent which represents Satan.

Once I was trying to get hold of a picture of Michael slaying the dragon and couldn't find one. I thought I'd get away with a picture of George killing a dragon. The very first person I showed it to said, "That's not Michael; that's George." She really surprised me as I assume that she had never

met either George or Michael, but she was quite sure and, of course, she was right.

Anyway, Michael slaying the dragon represents the victory of good over evil (as does the story of George and the dragon, but that's not in the bible). The biblical image (Revelation 12) of the archangel overcoming the archfiend and casting him out is the heavenly parallel to what Jesus achieved on earth, specifically on Calvary when He was crucified. God created heaven and earth and His creation is good. He created human beings in His own image and gave us freedom to choose good or evil. Prompted by the serpent, we chose evil and all the world's troubles stem from our rebellion against God. To make matters worse, the serpent or dragon, Satan, not only tempts us into sin, but also accuses us at the Throne of Grace. God continues to love us, although we have rejected Him. He reaches out to us in love in so many ways. Supremely, He reaches out to us in His Son, Jesus Christ, Who overcomes the power of evil, not by using the weapons of evil like dishonesty and violence, but by offering Himself as a pure sacrifice of love, taking on Himself the sins of whole world and atoning for them by the shedding of His Blood. Calvary, then, is a new beginning. The power of Satan has been defeated by love. Good overcomes evil. Eternal life is victorious over death. It is all of Jesus.

But to paraphrase Churchill, this is not the end. It is the beginning of the end. In Revelation 12, Satan is cast out of heaven. He is not yet destroyed. He still rampages on the earth. There is still much evil in the world. But the victory has been won. To take another image from the Second World War, there was still a lot of terrible fighting to be endured after the D Day landings, but once the allies' bridgeheads were secured, backed by American industrial might, with the Russians closing in on the eastern front, victory was inevitable and the horrors yet to come could do more than delay what what must be.

Given that the Cross is the beginning of the end, what is the end? The end is the end of the world when Christ shall come again with glory to judge the living and the dead. End means both purpose and final thing. In both senses the end of the world is the new beginning to which we look forward with longing and which is God's eternal plan. I can't describe it. Neither can you. Nor can anyone, given the limitations of human language and comprehension. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Revelation 21, however, gives us a picture to hold in our minds of the end of this world and the beginning of the next.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

⁵ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

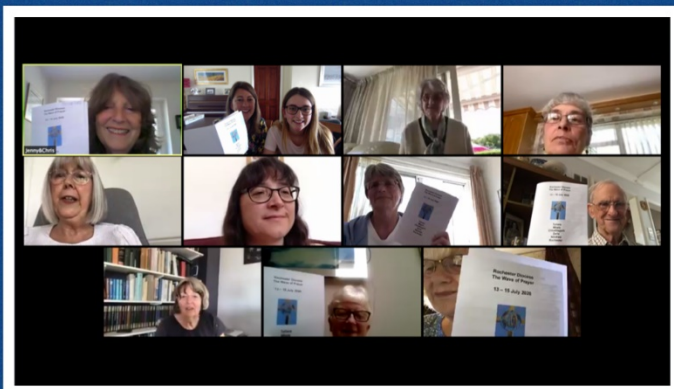
⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

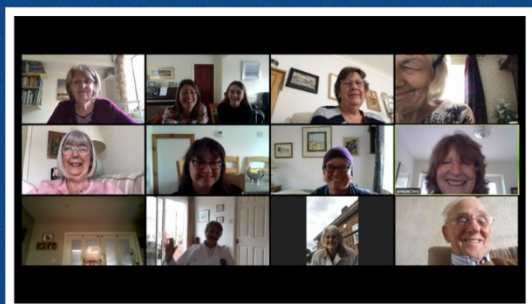
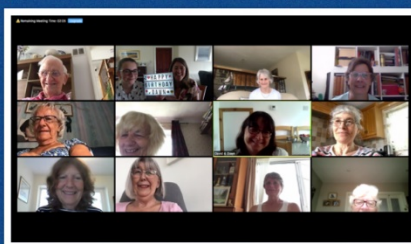
And, from the sublime to the ridiculous, did you hear about the tramp who called at the *George and Dragon* and asked for help? The landlady really tore him off a strip. After about ten minutes of being harangued by the good lady, the tramp meekly asked, "Is George in?" Roger.

Cuxton & Halling Zoom Meetings

During the lockdown, Cuxton and Halling Mothers' Union have enjoyed regular Zoom Meetings to catch up with friends and local news. These meetings provided a great opportunity for members to offer practical advice and grass roots support to each other. The first meeting was particularly exciting to see each other again and to break the monotony of being isolated at home. It also provided a great chance to celebrate birthdays and allowed us to laugh together especially with our long hair! It has been a great learning process as we have shared new experiences together and allowed us to use this new experience of meeting on zoom to participate together in the 'Wave of Prayer' Service. Jenny Beaney 29.07.20



Cuxton and Halling MU Zoom Meetings!



Jokes

What's the difference between a guitar and a fish?
Why couldn't anyone get through on the phone to the zoo?
How did the egg get up the mountain?
What type of sandals do frogs wear?
What is the colour of the wind?

You can tune a guitar, but you can't tuna fish.
Because the lions were busy.
It scrambled.
Open toad.
Blew.

From the Registers

Funerals:

16th July

21st July

27th July

Peter David Silver
Carole Anne Butcher
Pearl Stead

Essex Road
Riggall Court
Pilgrims Way

Dame Mary Warnock: The Church as an institution does not exist simply to perpetuate itself, nor to form a permanent and socially respectable hierarchy, nor even to dispense charity. It exists as a continuing institution because it is the repository of the word of God, of that symbolism which it must both teach and help us interpret.

Evelyn Underhill: 'We ought not to be afraid to seek in the past the origin and perhaps some of the meaning of our methods of worship; still less should we be anxious to discard them, because they testify to that common humanity which we share with primitive men. It is surely mere arrogance to insist that with angels and archangels we laud and magnify the Holy Name, whilst disdaining the shaggy companions who come with us to the altar of faith: having already indeed, discerned that altar in a darkness which we have left behind, and given costly offerings to the unknown God whom we so coldly serve'

The above quotation both inspired me and made me uncomfortable. Pagans would have worshipped on both the sites where St John's and St Michael's churches now stand. Can we celebrate that they knew something of the God Who makes Himself known in Jesus Christ or were they simply what the hymn calls *the heathen in his blindness?* (Bishop Heber who wrote that hymn subsequently regretted including that line.) Roger.

And this poem was written before COVID 19!

Washing

by JOHN DRINKWATER

What is all this washing about,
Every day, week in, week out?
From getting up till going to bed,
I'm tired of hearing the same thing said.
Whether I'm dirty or whether I'm not,
Whether the water is cold or hot,
Whether I like or whether I don't,
Whether I will or whether I won't.—
"Have you washed your hands, and washed your face?"
I seem to *live* in the washing-place.

Whenever I go for a walk or ride,
As soon as I put my nose inside
The door again, there's some one there
With a sponge and soap, and a lot they care
If I have something better to do,
"Now wash your face and your fingers too."

Before a meal is ever begun,
And after ever a meal is done,
It's time to turn on the waterspout.
Please, what *is* all this washing about?



St Michael's Draw (August): £10 to Mrs Booth (35), £5 each to Mrs Bogg (24) & Mrs Haselden (15).

Wateringbury to Yalding

Wateringbury has a long history. Its existence is first documented in the 10th century and further recorded in the early 11th century in the Textus Roffensis. There are several blue plaques installed in the village.



My walk begins, after coffee, at the Rambler's Cafe, Wateringbury. This friendly open-air cafe is situated near the railway station, just over Bow Bridge, on the river bank. I walk along the well signed footpath from Bow Bridge. The water looks calm with a pair of swans gliding effortlessly between the moored boats. The sky is blue and

the sun promises a warm day ahead.

There are a few cheery dog walkers on my path which runs parallel to the railway lines. The surrounding vegetation is full of colourful flowers and busy insects. I am surprised to see so many ripe blackberries and they taste good.

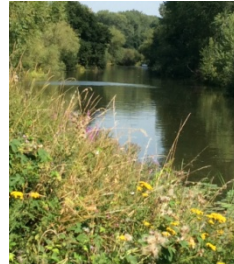


After nearly a mile I take a path on my right. It leads over a stile and crosses the railway lines then over another stile before leading up a shady wooded slope to St Mary the Virgin Church,

Nettlestead. A notice in the church porch states that,

due to the covid-19 pandemic, the church is no longer open during the week but there are services on Sundays. The churchyard is neat and well maintained.

I return to the river bank, turn right, and continue along



the towpath towards Yalding. There are different craft on the water.

Canoes, paddle-boards, small dinghies and some luxurious motor vessels. The people in the motor vessels seem very relaxed with coffee

mugs in hand, newspapers open on seats and occasional waves to passers-by.

My journey continues to a marina and Hampstead Lock then up the steps to the B2162 road. Beside the lock are some newly built houses and Yalding Station is just around the corner. I cross the road and walk on the pavement alongside the canal which leads to Teapot Island, Twyford Bridge and Yalding Lees.

This is where my journey ends today. I have arrived at a cafe that is open and so I can enjoy a light lunch and a long cool drink.

A very enjoyable walk in Kent's beautiful countryside.
Holly Croft

Tommy's Talking Points

Last month, when I wrote, I had to tell you how disappointed we were to miss a walk with Master's friend at Leith Hill in Surrey. Master could not find the meeting point. You could say that, at Dorking, he proved to be a dork.

Well, this month I was going to tell you about a lovely walk planned for Westerham, Chartwell, Toy's Hill and Crockham Hill. It might surprise you to know that, more than forty years ago, Master was derided by the other denizens of the Youth Hostel at Crockham Hill for arriving by car and wearing pyjamas in bed.





There is an even older story about the last time he visited Chartwell. The ramp out of the car park was very steep and, when they had all piled onto the coach to come home, the poor old bus couldn't make it. So they all had to get off and the coach got out backwards, reverse being an even lower gear than first. It was a vehicle something like this.

Anyway, it is a beautiful part of the country. If Master remembers correctly, it is where, having taken up running as a curate at Orpington, he decided to attempt to run the 17 mile Christian Aid sponsored walk and, having succeeded,

decided he could enter the London Marathon. This photograph was probably taken on the same walk in a different year (1984) and it shows Master at Dryhill with my predecessor Ben. Dryhill is a handful of miles from the route we had planned. You can see how I have aged Master, though it is to my credit that I have also insisted that he get a better haircut.



To cut a long story short, we still haven't been to Westerham. One of the people we were going to meet developed a painful foot. So our designs were defeated. They hope to rearrange. I hope they can, because given Master's dislike of driving and the fact that he says he won't go on a bus or a train so long as masks are required, I doubt if we shall be going anywhere far in the foreseeable future. I can, therefore, only tell you what we have been up to around here.

Well, life here is good. Even in normal times, I usually had a morning walk and an afternoon walk. With the onset of lockdown, we were only supposed to have one walk a day (though that was only ever advice, never law). So we cut the post-prandial perambulation (pre-tea really) and Master made the most of the morning walks. As you know, he discovered a few months ago that he can run again, albeit very slowly, after years of not being able to run at all. So, with no need to be back for Morning Prayer at any particular time and little likelihood of the paper arriving early while school's out, we usually get a couple of hours before breakfast, generally taking in Dean and Bush Valleys and parts of Upper Halling.

Some people we very often see doing something similar. There are walkers and runners and other dogs, most of whom I now ignore, some I love and some I don't get on with at all. We don't see so many people as we used to see in the early days of lockdown. Some have probably gone back to work or school and the novelty of being free to go for a morning run or walk may well have worn off for others. It is good to see a lot of people about, enjoying the countryside and the fresh air and getting some exercise, especially the children. Master is pleased to see the snake of painted pebbles and the chalked hopscotch grids and other signs that children are out and about and enjoying playing in the open air. Isn't that what childhood is for? He really wishes that people would see how much better it is to enjoy an unpolluted world every day than to spoil it with fumes and exhausts taking unnecessary journeys by motor vehicles and aeroplanes. Apparently, there are now more cars on the road than there were before COVID 19 because of the restrictions on public transport and people's fears of catching the virus from other passengers. What happened to the cycling revolution? I agree with Master. He's so wise! (And I want my tea. It's pilchards. So I'm humming to him, *Save all your fishes for tea!*)

Having lengthened the morning walk because we were discouraged from taking two walks back in March, he's now kept the long morning excursion and reinstated the afternoon walk. So I'm doubly blessed, though he's not quite sure we should go out again (the day I'm writing these words) on what might turn out to be the hottest day ever in England.

What do we see when we're out? The light changes each month, not only in that the days get shorter after the solstice, but there is somehow a different quality to the light. The foliage on the trees is much denser than it was in early Summer, but the first appearance of autumn gold cannot be so very far away. The flowers in bloom change with the seasons, as do the butterflies and moths. We see a lot of squirrels, but hardly any rabbits this year. Master says he has seen very few slugs and snails in the garden, probably because it has been so dry. That is a good miss, he says, though it was very likely slugs that did for the sunflower the brownies gave him. Although it has been such a dry year, the evenings have been quite cloudy and we have hardly seen the moon this month and it is now past its full. We do, however, see bats in the garden just as it is getting dark. There have been lots of dragonflies and other flying insects like moths and butterflies in the garden. He prefers not to mention mosquitoes, which see, to be more virulent this year.

The hollyhocks, the seed of which several people kindly gave him last year, are coming up nicely. They ought to flower next year and he is hoping that they will rapidly spread and colonise other parts of the garden. A few Phlox cling onto life our side of the wall but flourish magnificently and odiferously in neighbouring gardens.

Much of Bush Valley is planted with vines now. We are interested to see how they grow. They appear to have metal supports which tinkle like bells when the men are working on them. There have been a lot of men working really hard on the vineyard all this year. Master and I don't quite like the number of motor vehicles they bring into the valley or the fact that they have effectively created a new road. Surely, in days gone by, he says, people would have walked to work, tended and harvested the grapes by hand and then whipped off their shoes and socks to tread out the vintage. I don't think that today's workers would be very keen on that idea. Anyway, Jesus told a parable about labouring in the vineyard to make the point that God gives us not what we deserve or what we think we deserve but what wants to give us just because He loves us. I'll append it to my article.

I've just come back to this after a few days. The day I started wasn't quite the hottest day ever recorded, but it wasn't very far short. We've now had six days in succession at over 34 degrees, for the first time since at least 1961. Master is trying to remember this time, but he can't. He would have only been six. He says that in 1961 34 degrees was only just above freezing. I would say he is getting confused, but the American TV we watch still gives temperatures in Fahrenheit and measurements in feet and pounds. He says it is quite refreshing. We enjoy box sets on Netflix most evenings. He likes receiving one episode after another instead of having to wait for next week's exciting instalment. He doesn't forget what's happened. As I finish, a storm is brewing. So I may have had all my walks for today! Tommy, the Rectory Spaniel.

Matthew 20: For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

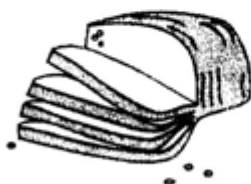
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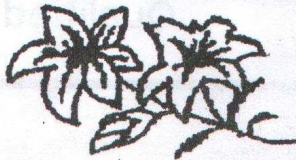
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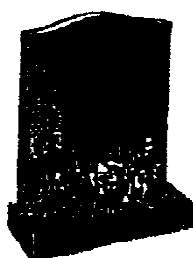
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